

الاربعون حديثا
متنا وشرحًا

Forty Hadīth

text and explanation

Written by

Abū Bakr Al-Ājurri (d. 360h)

rahimahullāhu ta'ālā

tahqīq and commentary

Abū 'Abdillāh 'Ādil Ālu Hamdān



AL-AQEEDAH

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Translator's note

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Most Merciful the Most Beneficent. And may the abundant peace and blessings of Allāh be upon the final messenger Muhammad ibn 'Abdillāh, his family, his companions and whoever follows them in goodness until the Day of Resurrection.

Thereafter:

In front of you is a translation of the book:

الأربعون حديثنا متنا وشرحا

Al-Arba'ūn Hadīthan – matnan wa sharhan

Written by the *Imām* Abū Bakr Muhammad ibn Al-Husayn Al-Ājurī *rahimahullāhu ta'ālā*.

The *tahqīq* and commentary is that of the *Shaykh* Abū 'Abdillāh 'Ādil Ālu Hamdān, who also wrote the biography of the author.

The title of the book can be translated as **“Forty hadīth – with text and explanation”**. This book is translated from the larger work of *Shaykh* Abū 'Abdillāh with the title: “Al-Jāmi' li-Kutub Al-Imām Abū Bakr Al-Ājurī *rahimahullāh*” in which he gathered many of the works of Al-Ājurī.

I ask Allāh to replace the books in the hands of the people written by the *mubtadi'ah* and *zanādiqah*, with the books written by the rightly guided scholars which contain the pure *dīn* revealed upon Muhammad ibn 'Abdillāh (*sallAllāhu 'alayhi wa sallam*). And I ask Allāh to benefit the author, the *muhaqqiq*, the translator and the reader by this work, and to let it be solely for His sake. *Āmīn*.

Abū Hājar (1445/2024)

A biography of the author

His name: Muhammad ibn Al-Husayn ibn ‘Abdillāh Al-Ājurri Al-Baghdādī.

His kunyah: Abū Bakr.

His shuhrah: Al-Ājurri.

His birth: They did not mention in his biography when he was born.

They verily disagreed regarding his age. So based upon the opinion that he was eighty years (when he died), then his birth was around the year 280h.

And based upon the opinion that his age was ninety-six years, or thereabout, then his birth was around the year 264h.

His shuyūkh:

Many of those who wrote biographies about him mentioned that he took knowledge from many people. And among those whom he narrated the most from were:

Ja’far Al-Firyābī (301h), Abū Shu’ayb Al-Harrānī, Abū Muslim Al-Kajjī, Ahmad ibn ‘Umar ibn Zanjuwayh Al-Qattān, Qāsim ibn Zakariyyā Al-Mutriz, Ahmad ibn ‘Abdil-Jabbār As-Sūfī (306h), Hārūn ibn Yūsuf ibn Ziyād, Al-‘Abbās ibn Yūsuf Ash-Shaklī (314h), ‘Abdullāh ibn Sulaymān ibn Al-Ash’ab (ibn Abī Dāwūd) (316h), ‘Umar ibn Muhammad Abū Hafṣ As-Saqatī (318h), Muhammad ibn Makhḻad Al-‘Attār (331h), Yahyā ibn Muhammad ibn Sa’īd Al-Baghdādī (318h) and many more people as it can be seen in his narrations in this *Jāmi’* (i.e. the book Al-Jāmi’ li-Kutub Al-Imām Abū Bakr Al-Ājurri *rahimahullāh*).

His students:

Many people narrated from him, and this was due to the many years of his life which he spent in Baghdād. Then he moved to Makkah and stayed therein for almost thirty years.

Adh-Dhahabī said: “*People from those performing hajj and those living nearby narrated from him.*”

Ibn Khallikān said: “*A group from the memorizers narrated from him.*”

And from the most famous of those who narrated from him are:

- ‘Ubaydullāh ibn Muhammad ibn Battah Al-‘Ukbarī (387h).
- Abū Nu‘aym Al-Asbahānī Ahmad ibn ‘Abdillāh, the author of the book “Al-Hilyah” (430h).
- Abū Al-Qāsim ‘Abdul-Malik ibn Muhammad ibn Bushrān Al-Umawī Al-Baghdādī (430h).
- Al-Muqri Abū Al-Hasan ‘Alī ibn Ahmad Al-Hammāmī Al-Baghdādī (417h).
- Abū Muhammad ‘Abdur-Rahmān ibn ‘Umar An-Nahhās At-Tajībī Al-Mālikī Al-Bazzār, the builder of the Egyptian lands (416h).

And many others.

His madhhab:

The *Imām* Al-Ājurri – *rahimahullāh* – is considered among the leaders of *fiqh*, just as Ibn Al-Qayyim said in “Ijtimā’ Al-Juyūsh” (p. 373): “...Al-Ājurri was the *Imām* of his time in *hadīth* and *fiqh*.”

And they verily disagreed regarding the definition of his *madhhab*. So some said: He is *shāfi‘ī* in *madhhab*. And some said: He is *hanbalī* in *madhhab*.

And Al-Fāsī Al-Makkī (832h) conveyed in “Al-‘Aqd Ath-Thamīn fī Tārīkh Al-Balad Al-Amīn” (2/163) from Ibn Khallikān his words:

“He was scholar of shāfi’ī fiqh, a righteous man and a worshipper. He had many books. He performed hajj and he liked Makkah.”

Then he followed up upon him with his words: *“In what Ibn Khallikān mentioned; that Al-Ājurri was shāfi’ī one can look into, because he was hanbalī.”*

I said: And this is obvious for the one who stops at his choices in all of his books. Because he almost does not mention an issue from the issues of *fiqh*, except that he regarding it mentions the statements of *Imām Ahmad – rahimahullāh* – just as it is in his commentary upon the book “Al-Arba’īn” (i.e. this book). And likewise is it in the conveyed texts in his book “An-Nasīhah” which many of the later generations *Hanābilah* conveyed from, such as Ibn Muflih in “Al-Furū’”, Al-Mardāwī in “Al-Insāf” and others than these two. And they considered his choices and that which he considered to be most correct in issues of *fiqh* as (valid) opinions and narrations in the *madhhab*, and its level would be no less than the opinions of the great leaders.

And due to this I gathered what I found of his choices and what he considered to be most correct and its level, in order for reaching it to be easy.

All of this made me to be certain that he is *hanbalī* in *madhhab*. And how could he not be when a great number of the *Hanābilah* (themselves) considered him to be from their leaders, such as Ibn Al-Jawzī. And likewise did Al-Mardāwī and Al-‘Ulaymī and others say.

His traces of knowledge:

Al-Khatīb said in “Tārīkh Baghdād” (3/35): *“...and he has many books.”*

Ibn Kathīr said in “Al-Bidāyah wan-Nihāyah” (15/330): *“And he was trustworthy, truthful and religious. And he has many beneficial books.”*

Adh-Dhahabī said in “Al-‘Arsh” (2/298): *“And his books became widespread in the countries of Al-Maghrib, Misr, Shām, Al-‘Irāq, Khurāsān and Asbahān, because everyone from the other countries of the people of knowledge who performed hajj would hear (knowledge) from him.”*

And he said in “As-Siyar” (16/133): *“He is the author of (many) compilations.”*

And he said: *“He had many beneficial books.”*

And he said in “Al-‘Uluw” (547): *“Al-Ājurrī was an atharī muhaddith who had good books.”*

And he said in “Tārīkh Al-Islām” (26/216): *“And he has some good books. And he was from the leaders.”*

Al-Hamawī said in “Mu‘jam Al-Buldān” (1/51): *“... and he was trustworthy. He wrote many books.”*

Ar-Rashīd Al-‘Attār said in “Nazhah An-Nādhir fī dhikr man haddatha ‘an Abī Al-Qāsim Al-Baghawī min Al-Huffādh Al-Akābir” (78): *“He was the author of good books (and) one of the famous trustworthy people and (from) those who narrated much.”*

1. His books which he mentioned (himself) in his books:

1. “Kitāb Fadāil Al-Qurān”. He mentioned it in the book “Fard Al-‘Ilm”.
2. A book about knowledge in which he mentioned “Bāb Ar-Rihlah fī Talab Al-Hadīth”. He mentioned it in the book “Fard Al-‘Ilm”.
3. “Sharh Hadīth Ad-Dīn Nasīhah”. He mentioned it in “Al-Arba‘īn”.
4. “Sharh Hadīth As-Saba‘ah alladhīna Yadhiluhumullāh fī Dhillihi”. He mentioned it in “Al-Arba‘īn”.
5. “Masalah fī Tahrīm Al-Ghinā”. He mentioned it in “Tahrīm An-Nard wash-Shatranj”-

6. The book "Ghadd At-Taraf". He mentioned it in "Dhamm Al-Lawāt".
7. "Kitāb Al-Fitan". He mentioned it in "Ash-Sharī'ah" (1/392).

2. His books that were mentioned by those who wrote biographies about him, besides what is in this *Jāmi'*:

8. The book "Ash-Sharī'ah".
9. "At-Tasdīq Bin-Nadhar".
10. "Manāsik Al-Hajj".
11. "Fadāil Al-A'māl".
12. "Bayān Al-Mustabihāt".
13. "Qissah Zamzam".
14. "Qissah Al-Hajar Al-Aswad wa Zamzam wa Bad Shanihā".
15. "Fadāil Al-Ka'bah".
16. "Ādāb At-Tālibīn".
17. "Al-Munādharah".
18. "Risālah ilā Ahli Baghdād".
19. The book "Iram Dhāt Al-'Imād".
20. "At-Tāibīn".
21. "Wad' Al-Musallī Yamīnihi 'alā Shamālihi".
22. "Juz fī Turuq Hadīth Al-Ifk".
23. "Habs Madhhab 'Alī fī Abī Bakr wa 'Umar wa 'Uthmān (*radiAllāhu 'anhum*)".
24. "Wusūl Al-Mushtāqqīn wa Nazhah Al-Mustami'in".
25. "Ahkām An-Nisā".
26. "Tahrīm Ityān An-Nisā fī Adbārihinna".
27. "Taghyīr Al-Azminah".
28. "At-Tafarrud wal-'Uzlah".
29. "At-Tawbah".
30. "Husn Al-Khuluq"
31. "Rujū' Ibn 'Abbās (*radiAllāhu 'anhu*) 'an As-Saff".
32. "Ash-Shubuhāt".
33. "Sharh Qasīdah Ibn Abī Dāwūd".

34. "Sifah Qabr An-Nabī (sallAllāhu 'alayhi wa sallam)."
35. "Firdaws Al-'Ilm".
36. "Mukhtasar fil-Fiqh".
37. "An-Nasīhah".
38. "At-Tibb".
39. "'Uqūbāt Adh-Dhunūb".
40. "Al-Mu'zī wal-Ma'zā".
41. "Zakāh Al-Fitr".
42. "Ar-Risālah ilā Ahli Baghdād fī Ar-Ribā".
43. "Al-Libās".

So these are some of what was mentioned from his books, besides what I have gathered in this *Jāmi'*.

His 'aqīdah:

Al-Ājurri wrote the book "Ash-Sharī'ah" about the clarification of the 'aqīdah of the *Salaf* and the refutation of those who oppose them, which is considered an authentic fundamental work for the people of *Sunnah* in the establishment of their 'aqīdah and the defense of it.

The praise for him:

All of those who wrote biographies about Al-Ajurri – *rahimahullāh* – agreed upon him being an *Imām*, his virtue, goodness, fear and asceticism.

Al-Khatīb said in "Tārīkh Baghdād" (3/35): "And he was trustworthy, truthful and religious. And he has many books."

Ibn Al-Jawzī said in "Al-Muntadham" (14/208): "And he was trustworthy, truthful and religious."

And he said in "Manāqib Ahmad" (p. 621): "He gathered knowledge and asceticism."

Ibn Al-Bannā said in “Al-Mukhtār fi Usūl As-Sunnah” (p. 36): *“He was an advising (or well-wishing) Imām. He had fear and goodness, and his words are bright and clear. Allāh benefitted us and you through him, and all of the Muslims, in shā Allāh.”*

Ibn Al-Qayyim said in “Ijtimā’ Al-Juyūsh” (p. 373): *“Al-Ājurri was the Imām of his time in hadīth and fiqh.”*

Ibn Al-‘Imād said in “Shadarāt Adh-Dhahab” (4/317): *“The muhaddith, the trustworthy, and the precise. The owner of many books and (a follower of) the Sunnah.”*

Ibn Rajab said in “Sharh Hadīth mā Dhibān Jāi’ān”: *“He was from the religious scholars from the beginning of the fourth century.”*

Al-‘Ulaymī said in “Al-Manhaj Al-Ahmad” (2/65): *“The faqīh (scholar of fiqh), the muhaddith and the Hāfidh (memorizer).”*

And he also said: *“He was trustworthy, a faqīh, a scholar, religious, a hujjah (argument) and truthful.”*

Adh-Dhahabī said in “Tadhkirah Al-Huffādh” (3/99): *“Al-Ājurri, the Imām, the muhaddith, the rolemodel... And he was a scholar who performed deeds and a man of Sunnah and following.”*

And he said in “As-Siyar” (16/133): *“The Imām, the muhaddith, the rolemodel and the Shaykh of Al-Haram Ash-Sharīf... He was trustworthy, righteous, a worshipper and a man of Sunnah and following.”*

And he said in “Al-Ibar” (2/107): *“He was trustworthy and religious. A follower of the Sunnah.”*

Ibn An-Nadīm said in his “Fihrist” (p. 268): *“...The faqīh. One of the righteous worshippers.”*

Ar-Rashīd Al-‘Attār said in “Nazhah An-Nādhir fī dhikr man haddatha ‘an Abī Al-Qāsim Al-Baghawī min Al-Huffādh Al-Akābir” (78): *“...He was a faqīh, an ascetic and fearful.”*

His life in knowledge:

Al-Ājurri began seeking knowledge before the year 292 after *hijrah* in which his two *shuyūkh* Al-Kashshī and Al-Bazzār died. And the latter (i.e. Al-Bazzār) verily travelled in the later parts of his life from Baghdād, and he died in RāmAllāh in Filistīn. And this lets us know that he began seeking knowledge around the year 290 after *hijrah*, and in this year some of the great (scholars) in Baghdād died, such as ‘Abdullāh ibn Ahmad - *rahimahumā Allāh* – among those whom Al-Ājurri did not mention among his *shuyūkh*. So it becomes clear that it was in this time that he began seeking knowledge.

And it becomes clear from the names of his *shuyūkh* that most of them are from Baghdād. And among them are those who are from Kūfah or from Basrah. And I did not find anyone from outside of ‘Irāq or Makkah that he heard from. Yes, some of his *shuyūkh* are from Balkh, Dimashq, Bukhārā or Naysābūr, but it is not strange that his meeting with them would have been while they were in Baghdād or Makkah, due to the little amount he narrated from them. And if he had travelled to them, then the abundance and difference in subjects (in what he narrated from them) would have been obvious.

And Al-Ājurri – *rahimahullāh* – was in Baghdād in the year 298 after *hijrah* when he heard from Al-Firyābī, and most likely in the year after it he moved to Makkah due to *hajj*. Then he mentioned hearing from Ibn Abī Dāwūd in Masjid Ar-Rusāfah in the year 309 after *hijrah*. And it was narrated in “Akhbār Ash-Shuyūkh wa Akhlāqihim” (p.41) that he heard from Al-Qallas in year 316 after *hijrah*.

So in the light of the few pieces of information that are available, then it appears he sought the *hadīth* for a period that is longer than twenty-six years.

But as for him learning from the *shuyūkh* in other (types of knowledge) than the *hadīth*, then this perhaps goes longer back.

And he took the *qirāāt* from Mūsā ibn Khāqān, and he narrated the *qirāāt* in his book from him, and likewise his *qasidah* about *tajwīd*.

And he began narrating *hadīth* before the year 330 after *hijrah*, and he moved to Makkah around this time. Then he became the most noble of its scholars. And there, many of the travelers took from him. And from the text (it can be known) that he used to narrated in Al-Masjid Al-Harām.

Al-Ājurri continued to give lessons in *hadīth* until his final days. And from this is that he taught “Akhbār Ash-Shuyūkh” to Al-Marrūdhī only a few months before he died. (Here a summary of a scientific letter by Ziyād At-Tuklah ends, may Allāh reward him with good.)

Ibn Al-Jawzī said in “Al-Muntadham” (14/208): “*He narrated in Baghdād before the year three hundred and thirty. Then he moved to Makkah and lived there until he died the same year.*”

And he mentioned the reason for him moving to Makkah: So he mentioned the chain of narration from Muhammad ibn Abī Tāhir Al-Bazzār, from his father who said: Abū Sahl Mahmud ibn ‘Umar Al-‘Ukbarī told us and said:

“When Abū Bakr Al-Ājurri arrived in Makkah he was delighted by it and he liked it, so he thought to himself that he should say: ‘O Allāh, let me live in this city, even if only one year.’ Then he heard a caller saying: ‘O Abū Bakr, why (only) one year? Rather, thirty years.’

Then when it was the thirtieth year, he heard a caller say: ‘O Abū Bakr, we have verily fulfilled the promise.’ And then he died that year.”

And Ibn Al-Hāj conveyed a great and clear text in which the reason for him moving from Baghdād is stated, and that it was because of the emergence and spreading of some innovations.

He said in “Al-Madkhal” (2/244): And Abū Bakr Al-Ājurri – *rahimahullāh* – used to say: “*I went out from Baghdād and it was not allowed for me to remain there. They verily innovated (innovations) in*

everything, even in the recitation of the Qurān. And (also) in the adhān (meaning: taking money (for making adhān) and (pronouncing it as if he is) singing)."

And in this text there is a clarification of how severe he would adhere to the *Sunnah* and his protective jealousy for it. May Allāh have mercy upon him.

His death:

The historiographers agreed upon that *Imām Al-Ājurri – rahimahullāh* – died in Makkah in year 360 after *hijrah*.

Adh-Dhahabī said in "As-Siyar" (16/135): *"He died in Makkah in (the month) Al-Muharram, in the year three hundred and sixty. And he was in his eighties – rahimahullāh wa radiya 'anhu."*

Al-Hamawī said in "Mu'jam Al-Buldān" (1/51): *"... he moved to Makkah and lived there until he died in there in Muharram in the year 360 after hijrah."*

And Al-Fāsī Al-Makkī (832h) said in "Al-'Aqd Ath-Thamīn fī Tārīkh Al-Balad Al-Amīn" (2/164): Ibn Rashīd said in his "Rihlah": *"And I read with the handwriting of our Shaykh, the righteous khatīb, Abū 'Abdillāh ibn Sālih, what he wrote:*

He found with the handwriting of Ja'far Ahmad ibn Muhammad ibn Maymūn At-Talīlī, what he wrote:

We asked Abū Al-Fadl Muhammad ibn Ahmad Al-Bazzār: 'When did Al-Ājurri die?'

So he said: "He – rahimahullāh – died on the day of Jumū'ah, on the first day of Muharram, in the year three hundred and sixty in Makkah. And he was buried there.

And he had reached an age of ninety six years, or thereabout.'

And others than him said: 'And he lived close to Makkah for thirty years. He travelled to it from Baghdād, and lived there until he died.

And he used to invoke much for that the year sixty (i.e. 360h) would not reach him. So not even an hour passed from the first day of the year, or thereabout, before he died.'

...the end of what I narrated from the handwriting of the khatīb Abū 'Abdillāh Muhammad ibn Sālih."

Sources of the biography:

- "Tārīkh Baghdād" by Al-Khatīb Al-Baghdādī (3/35).
- "Al-Muntadham" by Ibn Al-Jawzī (14/208).
- "Manāqib Al-Imām Ahmad *rahimahullāh*" by Ibn Al-Jawzī (p. 685).
- "As-Siyar" by Adh-Dhahabī. Biography number 345.
- "Tadhkirah Al-Huffādh" by Adh-Dhahabī (2/936)
- "Al-'Ibar" by Adh-Dhahabī (2/318).
- "Nazhah An-Nādhir fī dhikr man haddatha 'an Abī Al-Qāsim Al-Baghawī min Al-Huffādh Al-Akābir" by Ar-Rashīd Al-'Attār (p. 131).
- "Al-Fihrist" by Ibn An-Nadīm (p. 264).
- "Al-Ansāb" by As-Sam'ānī (1/69).
- "Fihrist" Ibn Khayr Al-Ishbīlī (p. 252).
- "Mu'jam Al-Buldān" by Al-Hamawī (1/51).
- "Al-Kāmil" by Ibn Al-Athīr (8/617).
- "Wafayāt Al-A'yān" by Ibn Khallikān (4/92).
- "Tabaqāt Ash-Shāfi'iyyah" by Ibn As-Subkī (3/149).
- "Al-Bidāyah wan-Nihāyah" by Ibn Kathīr (15/330).
- "Al-'Aqd Ath-Thamīn" by Al-Fāsī (2/3)
- "An-Nujūm Az-Zāhirah" by Ibn Taghrī Birdī (4/60).
- "Shadarāt Adh-Dhahab" by Ibn Al-'Imād (4/316).
- "Al-Manhaj Al-Ahmad" by Al-'Ulaymī (2/65)
- "At-Tāj Al-Mukallal" by Sadīq Hasan (p. 120).

The translated text of the book

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قَالَ الشَّيْخُ أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ الْأَجْرِيُّ: اللَّهُ الْمَحْمُودُ عَلَى كُلِّ حَالٍ، وَهُوَ الْمُؤَقِّفُ لِكُلِّ سَدَادٍ وَالْمُعِينُ عَلَى سُبُلِ الرَّشَادِ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَآلِهِ أَجْمَعِينَ، وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

أَمَّا بَعْدُ؛

The *Shaykh* Abū Bakr Muhammad ibn Al-Husayn Al-Ājurrī said: Allāh is the praised One in every situation, and He is the One who grants success to every success, and He is the Helper upon the ways of the guidance. And may the peace of Allāh be upon Muhammad the Prophet, and upon all of his family. And Allāh is sufficient for us and the best disposer of the affairs.

Thereafter:

فَإِنَّهُ سَأَلَ سَائِلٌ عَنْ مَعْنَى حَدِيثِ رُوِي عَنْ رَسُولِ اللَّهِ ﷺ فِي مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنْ أَمْرِ دِينِهَا بَعَثَهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ فَقِيَاهَا عَالِمًا.

Someone verily asked about the meaning of the *hadīth* from the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) regarding the one who memorizes forty *hadīth* for my *Ummah* from the affair of its *dīn* (i.e. religion), then Allāh – ‘azza wa jalla – will resurrect him on the Day of Resurrection as a *faqīh* (and) a scholar.

١ - وَرُوِي مَعْنَى هَذَا الْحَدِيثِ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ.

1. And the meaning of this *hadīth* was narrated from Mu‘ādh ibn Jabal.¹

¹ It will come with its chain of narration in number (109).

٢ - وَرُوِيَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَفِظَ عَلَيَّ أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنَ السُّنَّةِ كُنْتُ لَهُ شَفِيعًا يَوْمَ الْقِيَامَةِ»

2. And it was narrated from Ibn ‘Abbās who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “Whoever memorizes (or preserves) for my Ummah forty hadīth from the Sunnah, then I will be his intercessor on the Day of Resurrection.”²

٣ - وَرُوِيَ عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَفِظَ عَلَيَّ أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنَ السُّنَّةِ جَاءَ يَوْمَ الْقِيَامَةِ فِي زُمْرَةِ الْعُلَمَاءِ»

3. And it was narrated from Abū Hurayrah who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “Whoever memorizes for my Ummah forty hadīth from the Sunnah, he will arrive on the Day of Resurrection among the group of scholars.”³

٤ - قَالَ لَنَا السَّائِلُ:

4. The one who asked (this question) said to us:

أَنْتَ تَعْلَمُ أَنَّ سُنَنَ رَسُولِ اللَّهِ ﷺ كَثِيرَةٌ لَا تُحْصَى قَدْ صَنَّفَهَا كَثِيرٌ مِنْ أَصْحَابِ الْحَدِيثِ قَدِيمًا وَحَدِيثًا، صَنَّفُوا كِتَابًا كِتَابًا، فَالطَّهَارَةُ فِيهَا سُنَنٌ كَثِيرَةٌ، وَفِي الصَّلَاةِ سُنَنٌ كَثِيرَةٌ، وَفِي الرِّكَاتِ سُنَنٌ كَثِيرَةٌ، وَفِي الصِّيَامِ سُنَنٌ كَثِيرَةٌ، وَفِي الْحَجِّ سُنَنٌ كَثِيرَةٌ، وَفِي الْجِهَادِ سُنَنٌ كَثِيرَةٌ، وَفِي الْبُيُوعِ سُنَنٌ كَثِيرَةٌ، وَفِي النِّكَاحِ، وَالطَّلَاقِ وَالْحُدُودِ وَالْإِيمَانِ وَالتَّنْذِيرِ، وَسَائِرِ الْأَحْكَامِ سُنَنٌ كَثِيرَةٌ.

You know that the *Sunan* (pl. *Sunnah*, i.e. *ahādīth*) of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) are plenty (in numbers) (and)

² It was narrated by Ibn ‘Adī in “Al-Kāmil” (1/537) in the biography of Ishāq ibn Najīh Abū Sālih Al-Malafī. Ahmad said: “According to me it is not allowed to narrate from him.” And Ibn Al-Madīnī said: “He is rejected in hadīth.”

³ It was narrated by Ibn ‘Adī in “Al-Kāmil” (6/257) in the biography of ‘Amr ibn Al-Husayn Al-Kilābī Al-Basrī. And he said: “And he is dark in hadīth (i.e. very weak).” And Abū Hātim said: “He is left in hadīth.”

Abū ‘Alī ibn As-Sakan said in “Jāmi’ Bayān Al-‘Ilm wa Fadlihi” (210): “This hadīth is not narrated from the Prophet (*sallAllāhu ‘alayhi wa sallam*) from an established way.”

And see: “Jāmi’ Bayān Al-‘Ilm wa Fadlihi” by Ibn ‘Abdil-Barr (1/192).

they cannot be counted. Many from the companions of *hadīth* in early and later times wrote books about it, (and) they wrote book after book. So regarding the *tahārah* (ritual purity) there are many *Sunan*, and regarding the *salāh* (prayer) there are many *Sunan*, and regarding the *zakāh* (alms) there are many *Sunan*, and regarding the *siyām* (fasting) there are many *Sunan*, and regarding the *hajj* (pilgrimage) there are many *Sunan*, and regarding the *jihād* (holy war or fighting) there are many *Sunan*, and regarding the *buyū'* (sales) there are many *Sunan*, and regarding the *nikāh* (marriage), the *talāq* (divorce), the *hudūd* (punishments), the *īmān* (belief), the *nudhūr* (wovs) and the rest of the *ahkām* (judgments) there are many *Sunan*.

وَفَيْمًا أَدَّبَ النَّبِيُّ ﷺ [أُمَّتُهُ] فِيمَا حَتَمَهُمْ عَلَيْهِ وَرَعَبَهُمْ فِيهِ مِثْلَ: أَدَبِ السَّلَامِ، وَأَدَبِ الْمُجَالَسَةِ، وَأَدَبِ الْأَكْلِ وَالشُّرْبِ، وَأَدَبِ اللَّبَاسِ، وَأَدَبِ الْمُوَاحَاةِ وَالْجِوَارِ وَعَبَّرَ ذَلِكَ بِمَا يَطُولُ شَرْحُهُ سُنَنٌ كَثِيرٌ يَعْرِفُهَا أَهْلُ الْعِلْمِ وَالْأَدَبِ، قَدْ صَنَفَهَا النَّاسُ وَعُتُوا بِهَا

And (also) regarding that with which the Prophet (*sallAllāhu 'alayhi wa sallam*) disciplined his *Ummah* with (or taught them manners); among that which he encouraged them to do and awakened their desire and love for (there are many *Sunan*). Such as: The manners of greeting, the manners of sitting together, the manners of eating and drinking, the manners of clothing, the manners of brotherhood and neighbourhood, and other than these things – from that which it would be long to explain – there are many *Sunan* that the people of knowledge and manners know about. The people verily wrote books about them and showed it great attention.

حَتَّى إِذَا فُرِطَ فِيهَا بَعْضُ مَنْ يُصَنِّفُ الْحَدِيثَ فِي شَيْءٍ مِمَّا ذَكَرْنَا، قِيلَ لَهُ: قَدْ بَقِيَتْ عَلَيْكَ أَشْيَاءٌ لَمْ تَأْتِ بِهَا، وَرَبَّمَا نَسَبُوهُ إِلَى أَنَّهُ عَاجِزٌ عَنِ جَمْعِهَا وَعَنِ حِفْظِهَا.

To the extent, that if some of those who wrote books about the *hadīth* regarding some of what we have mentioned was negligent regarding it, then it would be said to him: “*There are verily some things missing from you that you have not brought.*” And they would

perhaps ascribe him to being incompetent in gathering them (i.e. the *ahādīth*) and memorizing them.

٥ - قَالَ لَنَا السَّائِلُ: فَمَا هَذِهِ الْأَرْبَعُونَ حَدِيثًا النَّبِيُّ إِذَا حَفِظَهَا مَنْ قَدْ كَتَبَ الْعِلْمَ عَلَى أُمَّةٍ مُحَمَّدٍ ﷺ كَانَ لَهُ هَذَا الْأَجْرُ وَالْفَضْلُ الْعَظِيمُ؟ وَهَلْ يُعْنِيهِ أَوْ يُعْنِي غَيْرُهُ؟ عَرَفْنَا مَعْنَاهَا، فَإِنَّا نَحْتَاجُ إِلَى عِلْمِهَا.

5. The one who asked said to us: So which are these forty *hadīth* which if they are memorized for the *Ummah* of Muhammad (*sallAllāhu ‘alayhi wa sallam*) by the one who verily wrote down the knowledge, then he will have this reward and mighty virtue? And will it suffice him or suffice others than him (to do this)? Inform us about its meaning, for we are verily in need of its knowledge.

قِيلَ لَهُ: اَعْلَمْ - رَحِمَنَا اللَّهُ وَإِيَّاكَ - أَيَّ أَجَلْتُ فِكْرِي فِيَمَا سَأَلْتُ عَنْهُ، فَلَمْ أَرْ هَذَا الْحَدِيثِ وَجْهًا يُحْتَمَلُ إِلَّا وَجْهًا وَاحِدًا، وَاللَّهُ أَعْلَمُ.

It is said to him: Know – may Allāh have mercy upon us and you – that I verily thought about what you asked about for a long time, and I saw that it was not possible for this *hadīth* to have any aspect other than one aspect (it can be understood from). And Allāh knows best.

فَإِنْ [قَالَ]: مَا هُوَ؟

Then if he says: And what is that?

قِيلَ: كَانَ النَّاسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ يُقَدِّمُونَ عَلَيْهِ مِنْ أَحْبَاءِ الْعَرَبِ الْبَعِيدَةِ وَمِنْ الْأُمَرَى الْبَعِيدَةِ النَّفَرِ الْيَسِيرِ مِنْ كُلِّ حَيٍّ وَمِنْ كُلِّ قَرْيَةٍ فَيُسَلِّمُونَ وَيَتَعَلَّمُونَ مَا يَجِبُ عَلَيْهِمْ فِي الْوَقْتِ، ثُمَّ يَنْصَرِفُونَ إِلَى أَحْبَائِهِمْ وَإِلَى قُرَاهِمُ فَيَعَلِّمُوهُمْ أَمْرَ الْإِسْلَامِ بِمَا عَلَّمَهُمُ النَّبِيُّ ﷺ مِنْ شَرِيعَةِ الْإِيمَانِ وَالْإِسْلَامِ، وَمِمَّا أَحَلَّ لَهُمْ وَمَا حَرَّمَ عَلَيْهِمْ، فَيَقُولُونَ لَهُمْ: قَالَ لَنَا النَّبِيُّ ﷺ كَذَا وَأَمَرَنَا بِكَذَا، وَنَحَانَا عَنْ كَذَا، وَظَاهِرُ الْقُرْآنِ يَدُلُّ عَلَى هَذَا.

It is said: During the time of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) the people would come to him from the far away areas of the Arabs, and from the far away villages; from each area and from each village a small group of people. Then they would

accept Islām and learn what is obligatory upon them at that time. Then they would go back to their areas and their villages and they would teach them (i.e. their people) about the issues of Islām which the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) had taught them from the *Sharī’ah* of *īmān* and Islām, and about what was allowed for them and what had been forbidden for them. So they would say to them: The Prophet (*sallAllāhu ‘alayhi wa sallam*) said this and that to us, he commanded us to this and that, he prohibited us from this and that, and the apparent of the Qurān points this (and that) out.

قَالَ اللَّهُ عَزَّ وَجَلَّ:

Allāh – *‘azza wa jalla* – said:

﴿ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

“Only a party from each group should march forth in order for them to gain understanding in the *dīn*, and for them to warn their people when they return to them, in order for them to be aware.” (At-Tawbah 9:122)

فَدَلَّ – وَاللَّهُ أَعْلَمُ – أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَدِمَ عَلَيْهِ هَؤُلَاءِ الْوُفُودِ فَاسْلَمُوا وَتَعَلَّمُوا؛ حَثَّهُمْ عَلَى حِفْظِ السُّنَنِ الَّتِي قَدْ عَلَّمَهُمْ إِذْ كَانَ يُمَكِّنُهُمْ حِفْظُهَا لِلْوَقْتِ حَتَّى يَمْضُوا بِهَا إِلَى أَهْلِيهِمْ وَإِخْوَانِهِمْ وَعَشَائِرِهِمْ فَيُعَلِّمُوهُمْ مَا عَلَّمَهُمُ النَّبِيُّ ﷺ فَيُقَرِّبُ عَلَيْهِمْ حِفْظُهَا إِذَا كَانَتْ مِقْدَارَ أَرْبَعِينَ حَدِيثًا يُمَكِّنُهُمْ حِفْظُهَا، فَحَثَّهُمْ عَلَى ذَلِكَ، لَا أَنَّ مِقْدَارَ أَرْبَعِينَ حَدِيثًا مُجَرَّدَةً عَنْ غَيْرِهَا مِنْ سُنَّتِهِ ﷺ، وَلَكِنْ عَلَى التَّقْرِيبِ مِنْهُ لَهُمْ عَلَى النَّعْتِ الَّذِي ذَكَرْنَاهُ.

So this proves – and Allāh knows best – that when these delegations would come to the Prophet (*sallAllāhu ‘alayhi wa sallam*) and they accepted Islām and learned, then he would encourage them to memorize the *Sunan* which he would teach them, if it was possible for them to memorize them at the time. In order for them to take it to their families, brothers and tribes, and teach them what the Prophet (*sallAllāhu ‘alayhi wa sallam*) taught them. So he enticed

them to memorize them when they were around forty *hadith* which it was possible to memorize. And so he encouraged them to do this. Not because the amount of forty *hadith* are sufficient from others than them from his (*sallAllāhu ‘alayhi wa sallam*) *Sunan*. Rather it was an enticement from him to them, according to the description which we have mentioned.

٦ - وَقَدْ حَظَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ فَقَالَ: «نَصَّرَ اللَّهُ عَبْدًا سَمِعَ مَقَالِي فَوَعَاَهَا وَحَفِظَهَا ثُمَّ أَدَّاهَا إِلَى مَنْ لَمْ يَسْمَعْهَا، فَرُبَّ حَامِلٍ فِيهِ لَا فِقْهَ لَهُ، وَرُبَّ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ»

6. And the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) verily held a sermon for the people and he said: ***“May Allāh make the slave radiant who hears my speech, learns it by heart and memorizes it, and then brings it to the one who has not heard it. Because perhaps he is carrying some fiqh (understanding) while he himself has no understanding (of what he is carrying). And perhaps he is carrying some fiqh to someone who has more understanding than himself.”***⁴

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

⁴ It was narrated by Ahmad (16754) and Ibn Mājah (231) from the *hadith* of Jubayr ibn Mut‘im (*radiAllāhu ‘anhu*). He said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) got up in where the mountains steep in Minā... And he mentioned a similar *hadith*.

And it was narrated by Ahmad (13350) and Ibn Mājah (236) from the *hadith* of Anas (*radiAllāhu ‘anhu*).

And it was narrated by Abū Dāwūd (3660), At-Tirmidhī (2656) and Ibn Mājah (230) from the *hadith* of Zayd ibn Thābit (*radiAllāhu ‘anhu*). And At-Tirmidhī said: *“Hadith hasan.”*

And At-Tirmidhī (2658) narrated it from the *hadith* of Ibn Mas‘ūd (*radiAllāhu ‘anhu*).

And it is an established and *sahih* (correct) *hadith*.

٧ - لَا أُجِدُّ لَهُ وَجْهًا غَيْرَ هَذَا، وَذَلِكَ أَنَّ سُنَنَ رَسُولِ اللَّهِ ﷺ كَثِيرَةٌ فِي كُلِّ مَعْنَى، لَا يَسَعُ كَثِيرًا مِنَ النَّاسِ جَهْلُهَا، وَكَيْفَ يَسَعُهُمْ جَهْلُهَا وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ».

7. I cannot find another aspect than this. And that is, that the *Sunan* of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) are many regarding all meanings. It is not allowed for many of the people to be ignorant about it. And how would it be allowed for them to be ignorant about it, when the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: **“Seeking knowledge is an obligation upon every Muslim.”**⁵

٨ - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ، ثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ سَعْدِ بْنِ الْحَسَنِ الْعَوْفِيُّ، حَدَّثَنِي أَبِي سَعْدٌ، حَدَّثَنِي عَجَبِيُّ الْحُسَيْنِيُّ بْنُ الْحَسَنِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ عَطِيَّةِ الْعَوْفِيِّ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ تَعَالَى:

8. Abū ‘Abdillāh Muhammad ibn Makhlad Al-‘Attār narrated to us (and said): Abū Ja’far Muhammad ibn Sa’d ibn Al-Hasan Al-‘Awfī narrated to us (and said): Abū Sa’d narrated to me (and said): My uncle Al-Husayn ibn Al-Hasan narrated to me (and said): My father narrated to me, from my grandfather, from ‘Atiyyah Al-‘Awfī, from Ibn ‘Abbās regarding the Words of Allāh the Exalted:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

“And it is not for the believers to march forth all together. Only a party from each group should march forth in order for them to gain understanding in the *dīn*, and for them to warn their people when they return to them, in order for them to be aware.” (At-Tawbah 9:122)

⁵ Its *takhrīj* has gone forth in the book “Fard Al-‘Ilm” (13) and the clarification of (the declaration of) its weakness by most of the early memorizers, even if its meaning is correct, just as I clarified over there.

قَالَ: كَانَ يَنْطَلِقُ مِنْ كُلِّ حَيٍّ مِنْ أَحْبَاءِ الْعَرَبِ عِصَابَةً فَيَأْتُونَ النَّبِيَّ ﷺ يَسْأَلُونَهُ عَمَّا يُرِيدُونَ مِنْ أَمْرِ دِينِهِمْ، وَيَتَعَفَّفُونَ فِي دِينِهِمْ، وَيَعُولُونَ لِلنَّبِيِّ ﷺ مَا تَأْمُرُنَا أَنْ نَفْعَلَهُ، وَأَحْبِرْنَا بِمَا نَقُولُ لِعَشَائِرِنَا إِذَا انْطَلَقْنَا إِلَيْهِمْ؟ فَيَأْمُرُهُمْ نَبِيُّ اللَّهِ ﷺ بِطَاعَةِ اللَّهِ عَزَّ وَجَلَّ وَطَاعَةِ رَسُولِهِ ﷺ وَيَبْعَثُهُمْ إِلَى قَوْمِهِمْ بِالصَّلَاةِ وَالزَّكَاةِ، وَكَانُوا إِذَا أَتَوْا قَوْمَهُمْ نَادَوْا: أَنْ مَنْ أَسْلَمَ فَهُوَ مِنَّا، وَيُنذِرُوهُمْ [وَيُحْبِرُوهُمْ بِمَا كَانَ] حَتَّى إِنَّ الرَّجُلَ لَيَفَارِقُ أَبَاهُ وَأُمَّهُ، وَكَانَ رَسُولُ اللَّهِ ﷺ يُخْبِرُهُمْ بِمَا يَرْضَى اللَّهُ عَزَّ وَجَلَّ بِهِ عَنْهُمْ. وَيُنذِرُونَ قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ، يَدْعُوهُمْ إِلَى الْإِسْلَامِ وَيُنذِرُوهُمْ النَّارَ، وَيُسَبِّحُوهُمْ بِالْحَنَّةِ.

He said: “From every area from the areas of the Arabs a group would go forth, and they would come to the Prophet (sallAllāhu ‘alayhi wa sallam) and ask him about what they wanted (to ask him) from the affair of their dīn, and they would gain understanding in their dīn. And they would say to the Prophet (sallAllāhu ‘alayhi wa sallam): ‘What do you command us to do? And inform us about what we should say to our tribe when we return to them.’ So the Prophet of Allāh (sallAllāhu ‘alayhi wa sallam) would command them to the obedience of Allāh – ‘azza wa jalla – and the obedience of His Messenger (sallAllāhu ‘alayhi wa sallam). And he would send them (back) to their people with the salāh and zakāh. And when they would come to their people they used to call out (saying): ‘Whoever has submitted to Islām, then he is from us.’ And they would warn them and inform them about what had occurred (in the past) to the extent that a man would separate from his father and mother. And the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) would inform them about what Allāh – ‘azza wa jalla – is pleased with from them. And they would warn their people when they returned to them, invite them to Islām, warn them about Hellfire, and give them the glad tidings of Paradise.”⁶

مَسْأَلَةٌ: قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

An issue: Muhammad ibn Al-Husayn said:

⁶ It was narrated by Ibn Jarīr in his “Tafsīr” (12/80) with a weak *isnād*. And see the book “Akhlāq Al-‘Ulamā” (26) regarding the clarification of that the knowledge is from the best types of *jihād*.

لَا بُدَّ لَهُؤُلَاءِ مِنْ أَنْ يَقُولُوا لِقَوْمِهِمْ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ كَذَا، وَأَحَلَّ لَنَا كَذَا، وَحَرَّمَ عَلَيْنَا كَذَا، وَأَمَرَنَا بِكَذَا، وَنَهَانَا عَنْ كَذَا فَكَأَنَّهُ - وَاللَّهِ أَعْلَمُ - حَثَّهُمْ عَلَى أَنْ يَحْفَظُوا عَنْهُ أَرْبَعِينَ حَدِيثًا مِنْ أَمْرِ دِينِهِمْ تَبِعْتُهُمْ عَلَى طَلَبِ الزِّيَادَةِ لِعِلْمٍ مَا يَجِبُ عَلَيْهِمْ، وَاللَّهُ أَعْلَمُ.

It is a must for these people that they said to their people: “The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said this to us, and he allowed this for us, and he prohibited this for us, and he commanded us to this, and he forbade from this.” So it is as if – and Allāh knows best – that he encouraged them to memorize forty *hadīth* from him from the affair of their *dīn*, which causes them to seek an addition to the knowledge of what is obligatory upon them. And Allāh knows best.

فَهَذَا وَجْهُ الْحَدِيثِ عِنْدِي، لَا أَعْلَمُ لَهُ وَجْهًا غَيْرَهُ إِنْ شَاءَ اللَّهُ.

This is the aspect of the *hadīth* for me, and I do not know any other aspect for it, *in shā Allāh*.

٩- قَالَ فَإِنْ قَالَ قَائِلٌ: فَهَلْ لَكَ أَنْ تُؤَلِّفَ لَنَا مِنْ سُنَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعِينَ حَدِيثًا إِذَا حَفِظْنَاهَا وَحَفِظْنَا مَعَانِيهَا [نَفَعَنَا اللَّهُ بِهَا] وَانْتَفَعْنَا بِهَا مِنْ سَمْعِهَا مِنَّا، رَجَاءً أَنْ يَكُونَ مِمَّنْ قَالَ النَّبِيُّ ﷺ: «مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا فِي أَمْرِ دِينِهَا» كَانَ لَهُ ذَلِكَ الْفَضْلُ الَّذِي تَقَدَّمَ ذِكْرُهُ؟

9. Then if someone would say: Can you then write a book for us from the *Sunan* of the Messenger of Allāh (that contains) forty *hadīth*, which if we memorized them and memorized their meanings, then Allāh will benefit us by it, and whoever among us hears it will (also) benefit from it, while hoping that he is from those who the Prophet (sallAllāhu ‘alayhi wa sallam) said (about): “Whoever memorizes for my Ummah forty *hadīth* regarding the affair of its religion”, and he will have this virtue which has been mentioned previously?

فَإِنِّي أَقُولُ لَكَ: سَأَجْتَهِدُ لَكَ فِي جَمْعِ أَرْبَعِينَ حَدِيثًا مِنْ سُنَّتِهِ ﷺ تَنْتَفِعُ بِهَا فِي دِينِكَ وَتَنْتَفِعُ بِهَا مَنْ يَسْمَعُهَا مِنْكَ، وَيَبْعَثُكَ وَإِيَّاهُ عَلَى طَلْبِ الزِّيَادَةِ لَعُلَّوْمَ كَثِيرَةٍ وَلَا بُدَّ لَكَ مِنْهَا، وَلَا يَسَعُكَ جَهْلُهَا، وَاللَّهُ تَعَالَى الْمُؤَفِّقُ لِدَلِيلِكَ وَالْمُعِينُ عَلَيْهِ إِنْ شَاءَ اللَّهُ، وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Then I verily say to you: I will strive in gathering forty *hadith* from his (*sallAllāhu ‘alayhi wa sallam*) *Sunnah* which you can benefit from in your *dīn*, and whoever hears them from you will benefit from them, and they will cause you to seek additional (knowledge) to many types of knowledge that you already must have and which it is not allowed for you to be ignorant about. And Allāh – the Exalted – is the One who grants success in this and the Helper in this, *in shā Allāh*. And there is no power nor might except in Allāh, the Most High the Almighty.

الحديث الأول

The first hadīth

١٠ - حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ الْحُسَيْنِ الْأَجْرِيُّ، قَالَ: أَنَا أَبُو مُسْلِمٍ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْكَشَّيْطِيُّ قَالَ: أَنَا سُلَيْمَانُ بْنُ دَاوُدَ الشَّاذْكُونِيُّ قَالَ: ثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ»

10. Abū Bakr Muhammad ibn Al-Husayn Al-Ājurri narrated to us and said: Abū Muslim Ibrāhīm ibn ‘Abdillāh Al-Kashshī informed us and said: Sulaymān ibn Dāwūd Ash-Shādhakūnī informed us and said: ‘Abdul-Wahid ibn Ziyād narrated to us and said: Ma’mar narrated to us, from Az-Zuhrī, from Sa’id ibn Al-Musayyib, from Abū Hurayrah who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “*Whomever Allāh wants goodness for, He gives understanding in the dīn.*”⁷

[قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ]:

Muhammad ibn Al-Husayn said:

١١ - يَدُلُّ عَلَى أَنَّهُ مَنْ لَمْ يَتَفَقَّهُ فِي دِينِهِ فَلَا خَيْرَ فِيهِ.

11. This proves that the one who does not seek understanding in the *dīn*, then there is no goodness in him.

١٢ - فَإِنْ قُلْتَ: كَيْفَ صِفَةُ مَنْ فَقَّهَهُ اللَّهُ عَزَّ وَجَلَّ فِي دِينِهِ حَتَّى يَكُونَ مِمَّنْ قَدْ أَرَادَهُ اللَّهُ الْكَرِيمُ خَيْرًا؟

12. **Then if you say:** What is the description of the one whom Allāh – ‘azza wa jalla – has given understanding in His *dīn*, so that he can be from those whom Allāh *Al-Karīm* wanted goodness for?

⁷ It was narrated by Ahmad (7194) and Ibn Mājah (220).

And the *hadīth* is agreed upon from the *hadīth* of Mu’āwiyah (*radiAllāhu ‘anhu*). See its *takhrīj* in “Akhlāq Al-‘Ulamā” (16).

قِيلَ لَهُ: هُوَ الرَّجُلُ، الْمُسْلِمُ، الْعَاقِلُ الَّذِي قَدْ عَلِمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ تَعَبَّدَهُ بِعِبَادَاتٍ وَجَبَ عَلَيْهِ أَنْ يَتَعَبَّدَهُ فِيهَا كَمَا أَمَرَهُ لَا كَمَا يُرِيدُ هُوَ، وَلَكِنْ بِمَا أُوجِبَ الْعِلْمُ عَلَيْهِ، فَطَلَبَ الْعِلْمَ لِيَفْقَهُ مَا تَعَبَّدَهُ اللَّهُ عَزَّ وَجَلَّ بِهِ مِنْ أَدَاءِ فَرَائِضِهِ وَاجْتِنَابِ حَاثِمِهِ لَا يَسْعُهُ جَهْلُهُ وَلَا يَعْدِرُهُ بِهِ الْعُلَمَاءُ الْعُقَلَاءُ [فِي تَرْكِهِ].

It is said to him: He is the Muslim sane man who has learned that Allāh – ‘azza wa jalla – has made him a slave by some types of worship that are obligatory upon him to worship Him by, just as He has commanded them (to be performed), and not as he himself wants (to perform them). Rather (he must perform these) according to what the knowledge has made obligatory upon him. So he seeks the knowledge in order to gain understanding of what Allāh – ‘azza wa jalla – has made him a slave by, of performing the obligatory acts of worship and avoiding His prohibited things. It is not allowed for him to be ignorant in this, and the scholars and intellectual people do not excuse him in this [i.e. in leaving it].

وَدَلِّكَ مِثْلُ: الطَّهَارَةُ مَا فَرَائِضُهَا، وَمَا سُنُّهَا، وَمَا يُفْسِدُهَا، وَمَا يُصْلِحُهَا.

And this is such as: The *tahārah*, what is its obligatory aspects, what is its *Sunan*, what invalidates it, and what makes it correct.

وَمِثْلُ: عِلْمُ صَلَاةِ الْحُمْسِ لِلَّهِ عَزَّ وَجَلَّ فِي الْيَوْمِ وَاللَّيْلَةِ، وَكَيْفَ يُؤَدِّيهَا إِلَى اللَّهِ عَزَّ وَجَلَّ؟

And such as: The knowledge about the five *salawāt* (prayers) to Allāh – ‘azza wa jalla – during the day and night, and how he performs these to Allāh ‘azza wa jalla?

وَمِثْلُ: عِلْمُ الزَّكَاةِ، وَمَا يَجِبُ لِلَّهِ عَزَّ وَجَلَّ عَلَيْهِ فِيهَا؟

And such as: The knowledge of the *zakāh*, and what is obligatory upon him to Allāh – ‘azza wa jalla – in it?

وَمِثْلُ: صِيَامِ شَهْرِ رَمَضَانَ، وَمَا يَجِبُ لِلَّهِ عَزَّ وَجَلَّ فِيهِ؟

And such as: The *siyām* in the month of Ramadān, and what is obligatory upon him to Allāh – ‘azza wa jalla – in it?

وَمَثَلُ: الْحَجِّ مَتَى يَجِبُ؟ وَإِذَا وَجِبَ مَا يَلْزَمُ مِنْ أَحْكَامِهِ، كَيْفَ يُؤَدِّيهِ إِلَى اللَّهِ عَزَّ وَجَلَّ؟

And such as: When is the *hajj* obligatory? And if it becomes obligatory then what is necessary of its judgments, and how does he perform these to Allāh ‘azza wa jalla?

وَمَثَلُ: الْجِهَادِ وَمَتَى يَجِبُ؟ وَإِذَا وَجِبَ مَا يَلْزَمُهُ مِنْ أَحْكَامِهِ؟

And such as: When is the *jihād* obligatory? And if it becomes obligatory then what is obligatory upon him of its judgments?

وَعِلْمِ الْمَكَاسِبِ، وَمَا يَحِلُّ مِنْهَا وَمَا يَحْرُمُ؛ لِيَأْخُذَ الْحَلَالَ بِعِلْمٍ وَيَتَنَبَّأَ الْحَرَامَ بِعِلْمٍ.

And the knowledge about the *makāsib* (earnings), and what is allowed from it and what is forbidden; in order for him to take the allowed based upon knowledge and avoid the forbidden based upon knowledge.

وَعِلْمِ النَّفَقَاتِ الْوَاجِبَاتِ عَلَيْهِ، وَعَبْرِ الْوَاجِبَاتِ.

And the knowledge about the *nafaqāt* (expenses or spendings) that are obligatory upon him, and those who are not obligatory.

وَعِلْمِ بَرِّ الْوَالِدَيْنِ، وَالنَّهْيِ عَنِ الْعُقُوقِ.

And the knowledge of *birr* (goodness) towards the parents, and the prohibition of *‘uqūq* (undutifulness or disobedience).

وَعِلْمِ صِلَةِ الْأَرْحَامِ، وَالنَّهْيِ عَنْ قَطْعِهَا.

And the knowledge of upholding the ties of kinship, and the prohibition of cutting them off.

وَعِلْمِ حِفْظِ كُلِّ جَارِحَةٍ مِنْ جَوَارِحِهِ بِمَا أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ بِحِفْظِهَا.

And the knowledge of preserving every limb of his limbs from what Allāh – ‘azza wa jalla – has commanded him to preserve them from.

وَعُلُومٌ كَثِيرَةٌ يَطُولُ شَرْحُهَا، لَا بُدَّ مِنْ عِلْمِهَا، وَالْعَمَلُ بِهَا.

And many types of knowledge which it would be long to explain, where it (also) is a must to know about it and act upon it.

فَاعْقِلُوا- رَحِمَكُمُ اللَّهُ- مَا حَقَّكُمْ عَلَيْهِ نَبِيُّكُمْ ﷺ حَتَّىٰ يَكُونَ فِيكُمْ خَيْرٌ تَحْمَدُونَ عَوَاقِبُهُ فِي الدُّنْيَا وَالْآخِرَةِ.

So understand – may Allāh show you mercy – what your Prophet (*sallAllāhu ‘alayhi wa sallam*) encouraged you to do, in order for it to be a goodness among you, (and) you will praise the results of it in *dunyā* and *ākhirah*.⁸

⁸ The author mentioned something similar to this, and he added to it, in the book “Fard Al-‘Ilm” (8).

الحديث الثاني

The second hadīth

١٣ - قَالَ: أَحْبَبْنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفُرْيَابِيُّ، نَنَا هِشَامُ بْنُ عَمَّارٍ الدَّمَشْقِيُّ، نَنَا صَدَقَةُ بْنُ خَالِدٍ، نَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنْ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَلَيْكُمْ بِالْعِلْمِ قَبْلَ أَنْ يُقْبَضَ، وَقَبْلَ أَنْ يُرْفَعَ» ثُمَّ جَمَعَ بَيْنَ أَصْبُعَيْهِ الْوُسْطَى وَالَّتِي تَلِي الْإِهْتَامَ، ثُمَّ قَالَ: «الْعَالِمُ وَالْمُتَعَلِّمُ شَرِيكَانِ فِي الْأَجْرِ، وَلَا خَيْرَ فِي النَّاسِ بَعْدُ»

13. Abū Bakr Ja'far ibn Muhammad Al-Firyābī narrated to us (and said): Hishām ibn 'Ammār Ad-Dimashqī narrated to us (and said): Sadaqah ibn Khālīd narrated to us (and said): 'Uthmān ibn Abī Al-'Ātikah narrated to us, from 'Alī ibn Yazīd, from Al-Qāsīm, from Abū Umāmah Al-Bāhilī (*radiAllāhu 'anhu*) that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"It is upon you (to seek) knowledge before it is snatched away, and before it is raised."*** Then he gathered his two fingers; the middle one and the one that comes after the thumb. Then he said: ***"The scholar and the one learning (the knowledge) are partners in the reward. And there is no goodness in the remaining of the people after (them)."***⁹

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

١٤ - اعْقَلْ - رَحِمَنَا اللَّهُ وَإِيَّاكَ -، مَا خَاطَبَكَ بِهِ النَّبِيُّ ﷺ، فَإِنَّهُ يُحْتَكِّكَ عَلَى طَلَبِ عِلْمٍ مَا تَقَدَّمَ ذِكْرُنَا لَهُ قَبْلَ فَنَاءِ الْعُلَمَاءِ.

14. Understand – may Allāh show us and you mercy – what the Prophet (*sallAllāhu 'alayhi wa sallam*) addressed you with. Because he is verily encouraging you to seek knowledge of what we previously have mentioned, before the disappearance of the scholars.

⁹ Its *takhrīj* has gone forth in "Fard Al-'Ilm" (64) and the clarification of it being weak.

تُمْ اَعْلَمُ اَنَّ فَنَاءَ الْعِلْمِ: بِمَبْضِ اَهْلِهِ .

Then you should know, that the disappearance of the knowledge is by the death of its people.

تُمْ اَعْلَمَكَ اَنَّ الْحَيْرَ اِنَّمَا هُوَ فَيَمَنْ يَطْلُبُ الْعِلْمَ، وَفَيَمَنْ يُعَلِّمُ الْعِلْمَ، فَمَنْ لَمْ يَكُنْ كَذَلِكَ فَلَا حَيْرَ فِيهِ.

Then he informed you that goodness verily lies in the one who seeks knowledge and in the one who teaches knowledge. So whoever is not like this, then there is no goodness in him.

اغْتَلَّ هَذَا الْخَطَابُ، واطْلُبْ مِنَ الْعِلْمِ مَا يُنْفَى عَنْكَ بِهِ الْجَهْلُ، وَتَعْبُدُ اللَّهَ تَعَالَى بِهِ، وَتُرِيدُ اللَّهَ الْعَظِيمَ بِهِ، فَإِنَّهُ عَلَيْكَ فَرِيضَةٌ [وعلى كلِّ مسلم]؛ لِقَوْلِ النَّبِيِّ ﷺ: «طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ»، وَلِقَوْلِهِ: «اطْلُبُوا الْعِلْمَ وَلَوْ بِالصَّيْنِ»

Understand this speech, and seek the knowledge of what will negate the ignorance from you, and by which you will worship Allāh – the Exalted – and seek Allāh the Almighty. For this is verily an obligation upon you and upon every Muslim, based upon the words of the Prophet (sallAllāhu ‘alayhi wa sallam): *“Seeking knowledge is an obligation upon every Muslim.”*¹⁰

And his words: *“Seek the knowledge, even if it is in China.”*¹¹

¹⁰ It has gone forth in number (7).

¹¹ Its *takhrīj* has gone forth in “Fard Al-‘Ilm” (17) and the clarification of it being weak.

الحديث الثالث

The third hadīth

١٥ - حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْخَلَوَانِيُّ، ثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، ثنا زُهَيْرٌ يَعْنِي ابْنَ مُعَاوِيَةَ ثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّمِيمِيِّ قَالَ: سَمِعْتُ عَلْقَمَةَ بْنَ وَقَّاصٍ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ»

15. Abu Ja'far Ahmad ibn Yahyā Al-Hulwānī narrated to us (and said): Ahmad ibn 'Abdillāh ibn Yūnus narrated to us (and said): Zuhayr (i.e. ibn Mu'āwiyah) narrated to us (and said): Yahyā ibn Sa'īd narrated to us, from Muhammad ibn Ibrāhīm At-Taymī who said: I heard 'Alqamah ibn Waqqās say: I heard 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) say: I heard the Prophet (*sallAllāhu 'alayhi wa sallam*) say: ***“Verily, the deeds are according to the intention, and there verily is for every person what he has intended. So whoever performed hijrah towards Allāh and His Messenger, then his hijrah is for Allāh and His Messenger. And whoever performed hijrah towards some dunyā he wants to achieve or for a woman he wants to marry, then his hijrah is for whatever he made hijrah towards.”***¹²

¹² It was narrated by Ahmad (168), Al-Bukhārī (1) and Muslim (1907).

- Ibn Rajab said in "Jāmi' Al-'Ulum wal-Hikam" (1/61): *“The scholars have agreed upon its correctness and receiving it with acceptance, and this is what Al-Bukhārī declared in his book 'As-Sahīh' and he raised it to the status of being a khutbah of his, as an indication from him towards that every deed by which the Face of Allāh is not wanted, then it is invalid and has no effect in dunyā or ākhirah. And due to this 'Abdur-Rahmān ibn Mahdī said: 'If I would write a book about all the issues, then I would place the hadīth of 'Umar ibn Al-Khattāb (radiAllāhu 'anhu) about the deeds being based upon the intentions in (the beginning of) every chapter.'*

And this hadīth is one of the ahādīth around which the dīn revolves, and it was narrated from Ash-Shāfi'ī that he said: 'This hadīth is a third of knowledge, and it is included in seventy chapters of fiqh.'

And from Imām Ahmad who said: 'The fundamental principles of Islām are based upon three ahādīth; The hadīth of 'Umar (radiAllāhu 'anhu): 'Verily, the deeds are in accordance with the intentions.' And the hadīth of 'Āishah (radiAllāhu 'anhā): =

Muhammad ibn Al-Husayn said:

١٦ - اَعْلَمَ - رَحِمَنَا اللَّهُ وَإِيَّاكَ - أَنَّ هَذَا الْحَدِيثَ أَصْلٌ مِنْ أُصُولِ الدِّينِ، لَا يَجُوزُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ أَنْ يُؤَدِّيَ مَا افْتَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ مِنْ فَرِيضَةٍ، وَلَا يَتَقَرَّبُ إِلَيْهِ بِنَافِلَةٍ إِلَّا بِنِيَّةٍ خَالِصَةٍ صَادِقَةٍ لَا رِيَاءَ فِيهَا وَلَا سُمْعَةَ، وَلَا يُرِيدُ بِهَا إِلَّا اللَّهَ عَزَّ وَجَلَّ، وَلَا يُشْرِكُ فِيهَا مَعَ اللَّهِ عَزَّ وَجَلَّ غَيْرُهُ؛ لِأَنَّ اللَّهَ تَعَالَى لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا أُحْلِصَ لَهُ وَأُرِيدَ بِهِ وَجْهُهُ، لَا يَخْتَلِفُ فِي هَذَا الْعُلَمَاءُ.

16. Know – may Allāh show us and you mercy – that this *hadīth* is a fundamental principle from the fundamental principles of the *dīn*. It is not allowed for anyone from the Muslims to perform what Allāh – ‘*azza wa jalla* – has enjoined upon him of obligatory acts of worship, nor to seek nearness to Him by any voluntary act of worship, except with a pure and sincere intention that contains no *riyā* (showing off) and no *sum’ah* (seeking fame). He should only seek Allāh – ‘*azza wa jalla* – by it, and he should not associate anyone along with Allāh – ‘*azza wa jalla* – as a partner in it. Because Allāh – the Exalted – does not accept any deeds that has not been performed sincerely for Him, and by which His Face is sought. The scholars do not disagree about this.

‘Whoever innovates something new in this affair of ours which is not from it, then it is rejected.’ And the hadīth of An-Nu’mān ibn Bashir (radiAllāhu ‘anhu): ‘The halāl is clear and the harām is clear’...

And from Ishāq ibn Rāhūyah who said: ‘Four ahādīth are from the fundamental principles of the religion; The hadīth of ‘Umar (radiAllāhu ‘anhu): ‘Verily, the deeds are in accordance with the intentions.’ And the hadīth: ‘The halāl is clear and the harām is clear.’ And the hadīth: ‘Verily, the creation of one of you is gathered in the stomach of his mother.’ And the hadīth: ‘Whoever introduces something into our affair that is not from it, then it is rejected.’

And ‘Uthmān ibn Sa’īd narrated from Abū ‘Ubayd who said: The Prophet (sallAllāhu ‘alayhi wa sallam) gathered all of the issue of the ākhirah in one word: ‘Whoever innovates something new in this affair of ours which is not from it, then it is rejected.’ And he gathered all of the issue of the dunyā in one word: ‘Verily, the deeds are in accordance with the intentions.’ These two enter upon every issue.’

17. Then if you say: Then what is the meaning of this *hadīth* regarding the *hijrah*?

قِيلَ لَكَ: اعْلَمْ أَنَّ النَّبِيَّ ﷺ لَمَّا هَاجَرَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ وَجَبَ عَلَى جَمِيعِ الْمُسْلِمِينَ مِمَّنْ هُوَ بِمَكَّةَ أَنْ يُهَاجِرُوا وَيَدْعُوا أَهْلِيهِمْ وَعَشَائِرَهُمْ وَدِيَارَهُمْ، يُرِيدُونَ بِذَلِكَ وَجْهَ اللَّهِ عَزَّ وَجَلَّ، لَا غَيْرَهُ، فَكَانَ النَّاسُ يُهَاجِرُونَ عَلَى هَذَا النَّعْتِ، فَأَتَتْهُ اللَّهُ عَزَّ وَجَلَّ عَلَى الْمُهَاجِرِينَ فِي كِتَابِهِ فِي غَيْرِ مَوْضِعٍ، وَذَمَّ مَنْ تَخَلَّفَ عَنِ الْهَجْرَةِ بَعِيرٍ عُدْرٍ، وَعَدَرَ مَنْ تَخَلَّفَ بِعُدْرٍ إِذَا كَانَ لَا يَسْتَطِيعُ، فَخَرَجَ رَجُلٌ مِنْ مَكَّةَ مُهَاجِرًا فِي الظَّاهِرِ وَقَدْ شَبَّهَ الطَّرِيقَ مَعَ النَّاسِ وَالسَّفَرُ، وَمَنْ يَكُنْ مُرَادُهُ اللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ ﷺ، وَإِنَّمَا كَانَ [مُرَادُهُ] تَرْوِجَ امْرَأَةً مِنَ الْمُهَاجِرَاتِ قَبْلَهُ أَرَادَ تَرْوِجَهَا، وَأَرَادَ الدُّنْيَا فَلَمْ يُعَدِّ مِنَ الْمُهَاجِرِينَ، وَإِنْ كَانَ الطَّرِيقُ قَدْ شَبَّهَ مَعَ النَّاسِ وَالسَّفَرُ، وَخَرَجَ مِنْ وَطَنِهِ إِلَّا أَنْ نَبَيْتَهُ مُفَارِقَةً لِنَبَاتِهِمْ، هُمْ أَرَادُوا اللَّهُ عَزَّ وَجَلَّ وَرَسُولَهُ ﷺ، وَهُوَ أَرَادَ تَرْوِجَ أُمَّ قَيْسٍ، فَكَانَ يُسَمَّى: مُهَاجِرَ أُمَّ قَيْسٍ فَاعْلَمْ ذَلِكَ.

It is said to you: Know that when the Prophet (*sallAllāhu ‘alayhi wa sallam*) emigrated from Makkah to Al-Madīnah it became obligatory upon all of the Muslims, of those who were in Makkah, to emigrate and leave their families, tribes and homes. By that they sought the Face of Allāh – ‘*azza wa jalla* – and nothing else. So the people would emigrate in accordance to this description. So Allāh – ‘*azza wa jalla* – praised the *Muhājirūn* in His Book in several places, He criticized those who stayed back from emigrating without any excuse, and He excused those who stayed back with an excuse if he (in reality) was not capable (of emigrating). Then a man exited Makkah and in the apparent he was emigrating and included on the road among the people and the travelling. But his intention was not Allāh – ‘*azza wa jalla* – and His Messenger (*sallAllāhu ‘alayhi wa sallam*). Rather, his intention was to marry a women who had emigrated before him. He wanted to marry her and he wanted the *dunyā*, so he was not considered to be from the *Muhājirūn*, even if the road included him along with the people. And he went out from his homeland, but his intention was different from their intentions. They wanted Allāh – ‘*azza wa jalla* – and His Messenger (*sallAllāhu*

'alayhi wa sallam), and he wanted to marry Umm Qays. So he used to be called: 'The migrator to Umm Qays'.

So know this.¹³

¹³ Ibn Rajab said in "Jāmi' Al-'Ulūm wal-Hikam" (1/74): "Wakī' verily narrated in his book from Al-A'mash, from Shaqīq – and he is Abū Wāil – who said: A Bedouin from Al-Hayy asked for a woman in marriage called Umm Qays, but she refused to marry him before he emigrated. So he emigrated and she got married with him. So we used to call him: 'The migrator to Umm Qays.' He said: So 'Abdullāh (i.e. ibn Mas'ūd) said: 'Whoever emigrates while seeking something, then he is for that.'

And this context necessitates that this was not during the lifetime of the Prophet (sallAllāhu 'alayhi wa sallam), rather it was during the lifetime of Ibn Mas'ūd (radiAllāhu 'anhu). But it was narrated by way of Sufyān Ath-Thawrī, from Al-A'mash, from Abū Wāil, from Ibn Mas'ūd who said: 'Among us there was a man who asked for a woman in marriage who was called Umm Qays. But she refused to marry him until he emigrated, so he emigrated and married her. So we used to call him 'the migrator to Umm Qays'. Ibn Mas'ūd said: 'Whoever emigrates for something, then he is for that.' And it has verily become famous that the story of the migrator to Umm Qays was the reason for the words of the Prophet (sallAllāhu 'alayhi wa sallam): '**And whoever performed hijrah towards some dunyā he wants to achieve or for a woman he wants to marry.**' And many from the latecomers mentioned this in their books, but we do not see that this had any origin with a correct chain of narration. And Allāh knows best."

الحديث الرابع

The fourth hadīth

١٨ - قَالَ أَحْبَبْنَا أَبُو أَحْمَدَ هَارُونَ بْنُ يُوسُفَ التَّاجِرُ ثَنَا ابْنُ أَبِي عُمَرَ يَعْنِي مُحَمَّدًا الْعَدَنِيَّ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سَعِيدِ بْنِ الْحُمَيْسِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ شَهْرِ رَمَضَانَ، وَحَجِّ الْبَيْتِ».

18. Abū Ahmad Hārūn ibn Yūsuf At-Tājir informed us (and said): Ibn Abī ‘Umar (i.e. Muhammad Al-‘Adanī) narrated to us (and said): Sufyān ibn ‘Uyaynah narrated to us, from Su‘ayr ibn Al-Khims, from Habīb ibn Abī Thābit, from Ibn ‘Umar (*radi Allāhu ‘anhu*) who said: The Messenger of Allāh (*sall Allāhu ‘alayhi wa sallam*) said: “*Islām is built upon five (pillars): The shahādah of Lā ilāha illa Allāh and Muhammadu Rasūlullāh, and performing the salāh, giving the zakāh, fasting in Ramadan and (performing) hajj to the House.*”¹⁴

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

١٩ - اعْرِفْ مَعْنَى هَذَا الْحَدِيثِ تَفَقُّهُهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

19. Know the meaning of this *hadīth* so you can understand it, *in shā Allāhu ta‘ālā*.

اعْلَمْ أَنَّهُ أَوَّلُ مَا بُعِثَ النَّبِيُّ ﷺ أَمْرٌ أَنْ يَدْعُوَ النَّاسَ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَمَنْ قَالَهَا صَادِقًا مِنْ قَلْبِهِ وَمَاتَ عَلَى ذَلِكَ دَخَلَ الْجَنَّةَ.

Know, that the first thing the Prophet (*sall Allāhu ‘alayhi wa sallam*) was sent with and he was commanded to invite the people to, is for them to testify that there is no-one worthy of worship besides Allāh, and that Muhammad is the Messenger of Allāh. So whoever

¹⁴ Narrated by Ahmad (4798), Al-Bukhārī (8) and Muslim (16) from other ways.

says this truthfully from his heart and he dies upon this, he will enter Paradise.

ثُمَّ فُرِضَتْ عَلَيْهِمُ الصَّلَاةُ بَعْدَ ذَلِكَ فَصَلُّوا.

Then after that the *salāh* was made obligatory upon him, so they prayed.

ثُمَّ هَاجَرُوا إِلَى الْمَدِينَةِ، ثُمَّ فُرِضَتْ عَلَيْهِمُ الْفَرَائِضُ حَالًا بَعْدَ حَالٍ، كُلَّمَا فُرِضَ عَلَيْهِمْ [فَرَضٌ] قَبِلُوهُ، مِثْلُ: صِيَامِ شَهْرِ رَمَضَانَ، وَمِثْلِ الزَّكَاةِ، ثُمَّ فُرِضَ الْحُجُّ عَلَى مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا، فَلَمَّا آمَنُوا بِذَلِكَ وَعَمِلُوا بِهَدْيِهِ الْفَرَائِضِ، قَالَ اللَّهُ عَزَّ وَجَلَّ:

Then they emigrated to Al-Madīnah. Then the (rest of the) obligatory acts of worship were made obligatory upon them, little by little. Every time an obligatory act of worship was enjoined upon them they accepted it. Such as: The fasting in the month of Ramadān. And such as the *zakāh*. Then the *hajj* was made obligatory upon the one who was able to travel to it (i.e. the Ka'bah in Makkah). And when they believed in this and acted upon these obligatory acts of worship, then Allāh – ‘azza wa jalla – said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

“Today I have perfected your religion for you, fulfilled My favor upon you and I am pleased with Islām as your religion.”

(Al-Māidah 5:3)

فَقَالَ [النَّبِيُّ ﷺ]: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ» فَأَعْلَمَ ذَلِكَ.

So the Prophet (*sallAllāhu ‘alayhi wa sallam*) said: **“Islām is built upon five.”** So know this.

٢٠ - فَمَنْ تَرَكَ فَرِيضَةً مِنْ هَذِهِ الْخَمْسِ وَكَفَرَ بِهَا، وَجَحَدَهَا، لَمْ يَنْفَعَهُ التَّوْحِيدُ وَلَمْ يَكُنْ مُسْلِمًا، وَقَدْ قَالَ النَّبِيُّ ﷺ: «بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ، فَمَنْ تَرَكَ الصَّلَاةَ فَقَدْ كَفَرَ»،

20. So whoever leaves an obligatory act of worship from these five, and he disbelieves in it and rejects it, then Tawhīd will not benefit him and he is not a Muslim. And verily did the Prophet (*sallAllāhu*

'alayhi wa sallam) say: **“Between the slave and kufr is leaving the salāh, so whoever leaves it he has verily committed kufr.”**¹⁵

٢١ - وَقَالَ ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَرَنَ الزَّكَاةَ مَعَ الصَّلَاةِ، فَمَنْ لَمْ يُزَكِّ مَالَهُ فَلَا صَلَاةَ لَهُ.

21. And Ibn Mas'ūd (*radiAllāhu 'anhu*) said: **“Verily, Allāh joined the zakāh and the salāh, so whoever does not pay the zakāh upon his wealth, then he has no salāh.”**¹⁶

٢٢ - وَلَمَّا فُيِضَ النَّبِيُّ ﷺ ارْتَدَّ أَهْلُ الْيَمَامَةِ عَنْ [أَدَاءِ] الزَّكَاةِ، وَقَالُوا: نُصَلِّي وَنُصُومُ وَلَا نُرَكِّي أَمْوَالَنَا، فَقَاتَلَهُمْ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ مَعَ جَمِيعِ الصَّحَابَةِ حَتَّى قَتَلَهُمْ وَسَبَاهُمْ، وَقَالَ: تَشْهَدُونَ أَنَّ قَتَلَاكُمْ فِي النَّارِ وَقَتَلَانَا فِي الْجَنَّةِ.

22. And when the Prophet (*sallAllāhu 'alayhi wa sallam*) was taken (i.e. died), the people of Al-Yamāmah apostatized from paying the zakāh, and they said: *“We will pray and fast, but we will not pay the zakāh from our wealth.”* So Abū Bakr As-Siddīq (*radiAllahu 'anhu*) fought against them with all of the *Sahābah* (*radiAllāhu 'anhum*) until he killed them and took them as prisoners.

¹⁵ Narrated by Ahmad (15183), and Muslim (160) with a similar *hadīth* from Jābir (*radiAllāhu 'anhu*).

And I verily clarified in the book “Al-Madkhal ilā Al-Jāmi’ fi Kutub Al-Īmān war-Radd ‘alā Al-Murjiah” (1/98-166) the *kufr* of the one who leaves the *salāh* and his exit from the *millah* by merely leaving it, without distinguishing between leaving it out of laziness and negligence or leaving it out of rejection and denial. And I conveyed the text that proves this, and the statements of the *Sahābah* (*radiAllāhu 'anhum*) and the *Tābi’ūn*, and those who that narrated the *ijmā’* of the *Sahābah* (*radiAllāhu 'anhum*) and those who came after them in this.

¹⁶ Ibn Rajab said in “Jāmi’ Al-’Ulūm wal-Hikam (1/150) while commentating upon this narration: *“And the negation of the acceptance here does not mean the negation of the correctness, nor that it is obligatory to repeat it (i.e. the prayer) when leaving it (i.e. the zakāh). What is meant by this, is the negation of being pleased with it and the praise of the one performing it, and the praise of him among the brought near angels, and boasting about him to the angels.”*

And he said: “You must testify that the killed ones from you are in Hellfire and the killed ones from us are in Paradise.”¹⁷

¹⁷ He is referring to what Al-Bukhārī (7284) and Muslim (20) narrated from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: When the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) died, Abū Bakr was made the *Khalīfah* after him, and those who committed *kufr* from the Arabs committed *kufr*, ‘Umar said to Abū Bakr: “How will you fight against a people when the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: **I have been commanded to fight against the people until they say *Lā ilāhā illā Allāh*. So whoever says *Lā ilāhā illā Allāh* then he has protected his wealth and his life from me, except due to its right. And his account is with Allāh.**’?”

So he said: “By Allāh, I will verily fight against those who differentiate between the *salāh* and the *zakāh*, for verily is the *zakāh* the right upon the wealth. By Allāh, if they withhold from me a shoestring which they used to give to the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*), then I would fight them for it.”

So ‘Umar said: “Then by Allāh, I verily saw that Allāh had opened the heart of Abū Bakr for fighting, and I knew that this was the truth.”

- Ibn Rajab said in his “*Jāmi’ Al-‘Ulum wal-Hikam*” (p. 232): “So Abū Bakr (*radiAllāhu ‘anhu*) took (the view of) fighting them from his words: ‘Except due to its right.’ So this proves that fighting against those who pronounce the *Shahādah* due to its right is allowed. And from its right is paying the obligatory right upon the wealth. And ‘Umar (*radiAllāhu ‘anhu*) thought that merely pronouncing the two testimonies protects the blood in *dunyā* due to adhering to the general (statement) of the first part of the *hadīth*, just like a group from the people believe that whoever pronounces the two testimonies is prevented from entering Hellfire in the *ākhirah* due to adhering to the general wordings that were narrated. And the issue is not like that. Then ‘Umar (*radiAllāhu ‘anhu*) returned to agreeing with Abū Bakr (*radiAllāhu ‘anhu*). And An-Nasāī verily narrated a story in which Abū Bakr and ‘Umar debates additionally, and that is that Abū Bakr said to ‘Umar: ‘Verily, the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: **I have been commanded to fight the people until they testify to *Lā ilāhā illā Allāh* and that I am the Messenger of Allāh, and they perform the *salāh* and pay the *zakāh*.**’ And Ibn Khuzaymah narrated it in his ‘*Sahih*’, but in this narration ‘*Inrān Al-Qattān* made a mistake in the chain of narration and the text. The leaders of memorization said this. Among them are: ‘*Alī ibn Al-Madīnī*, *Abū Zur‘ah*, *Abū Hātim*, *At-Tirmidhī* and *An-Nasāī*. And this *hadīth* was not from the Prophet (*sallAllāhu ‘alayhi wa sallam*) with this wording with Abū Bakr and ‘Umar. Rather, Abū Bakr verily said: ‘By Allāh, I will verily fight against those who differentiate between the *salāh* and the *zakāh*, for verily is the *zakāh* the right upon the wealth.’ And this he took – and Allāh knows best – from his words in the *hadīth*: ‘**Except due to its right.**’ And in another version: ‘**Except due to the right of Islām.**’ So he made it to be from the right of Islām to perform the *salāh* and pay the *zakāh*, just as it is from its right not to =

كُلُّ ذَلِكَ لِأَنَّ الْإِسْلَامَ خَمْسٌ لَا يُقْبَلُ بَعْضُهُ دُونَ بَعْضٍ، فَاعْلَمْ ذَلِكَ إِنْ شَاءَ اللَّهُ.

All of this because Islām is (built upon) five; some of it is not accepted without the rest. So know this, *in shā Allāh*.

perform what is not allowed, and he made all of this to be from what he made an exception in, in his words: **'Except due to its right.'**

And his words: 'By Allāh, I will verily fight against those who differentiate between the salāh and the zakāh, for verily is the zakāh the right upon the wealth', proves that whoever leaves the prayer he is fought against, because it is the right upon the body. And likewise the one who leaves (paying) the zakāh which is the right upon the wealth.

And in this there is an indication towards, that fighting the one who leaves the prayer is an issue which is agreed upon, because he made it to be a fundamental principle as an estimation of it, while it is not mentioned in the hadīth which 'Umar used as an evidence. Rather, he verily took it from his words: **'Except due to its right.'** And likewise is the zakāh, because it is from it right. And all of this is from the rights of Islām."

The fifth hadīth

٢٣ - حَدَّثَنَا الْأَجْرِيُّ، قَالَ أَنَا الْفِرْيَابِيُّ قَالَ: أَنَا إِسْحَاقُ بْنُ رَاهُوَيْهِ قَالَ: أَنَا النَّضْرُ بْنُ شَيْبِلٍ قَالَ: ثَنَا كَهْمَسُ بْنُ الْحَسَنِ قَالَ: ثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ: [كَانَ أَوَّلَ] مَنْ قَالَ فِي هَذَا الْقَدْرِ بِالْبَصْرَةِ مَعْبُدُ الْجُهَنِيِّ، فَأَنْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ حَاجِبِينَ أَوْ مُعْتَمِرِينَ قَالَ: فَمُئْتْنَا: لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلَاءِ فِي الْقَدْرِ، فَوَافَقَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ دَاخِلَ الْمَسْجِدِ فَانْتَفَنَّهُ أَنَا وَصَاحِبِي، أَحَدًا عَنْ يَمِينِهِ وَالْآخَرَ عَنْ يَسَارِهِ فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ.

23. Al-Ājurri narrated to us and said: Al-Firyābī narrated to us and said: Ishāq ibn Rāhūyah narrated to us and said: An-Nadr ibn Shumayl narrated to us and said: Kahmas ibn Al-Hasan narrated to us and said: ‘Abdullāh ibn Buraydah narrated to us, from Yahyā ibn Ma’mar who said: The first one who spoke about this Qadar in Basrah was Ma’bad Al-Juhani¹⁸. So me and Humayd ibn ‘Abdir-

¹⁸ He is from the leaders of the Qadariyyah who negate the (pre-existing) knowledge (of Allāh), and is the first who spoke about the Qadar in Basrah. He took his madhhab from a Christian man who became a Muslim and then became a Christian again. Ma’bad died in year 80 after hijrah.

- Al-Harawī said in “Dhamm Al-Kalām” (5/111): “As for the fitnah of the Qadar, then the first one to speak about it was Ma’bad Al-Juhani; a man from the people of Basrah. He had a portion of knowledge, and he was called: Ma’bad ibn Khālid. He died after the defeat. On that day he was with Ibn Al-Ash’ab and he was hit with a cut in his body. He is the first one who spoke about the Qadar, and he is the one whom ‘Abdullāh ibn ‘Umar ibn Al-Khattāb (radiAllāhu ‘anhumā) disassociated himself from.”

- Ibn Hibbān said in “Al-Majrūhīn” (3/36): “He used to sit with Al-Hasan and he was the first in Basrah to speak about the Qadar. Then after him the people of Basrah followed the same path as him when they saw ‘Amr ibn ‘Ubayd ascribing to it... Al-Hajjāj ibn Yūsuf killed him publicly.”

- Ibn ‘Imād Al-Hanbalī said in “Shadharāt Adh-Dhahab” (1/327): “And in it (i.e. the year 80 after hijrah) ‘Abdul-Malik crucified Ma’bad Al-Juhani due to (the issue of) the Qadar. And it was said: Rather, Al-Hajjāj tortured him with different types of torture, and then killed him.”

And the author – rahimahullāh – verily mention in “Ash-Sharī’ah”, in the chapters regarding the refutation of the Qadariyyah, many of the statements of the Salaf regarding declaring takfir upon him and warning against him.

Rahmān Al-Humayrī went out to perform *hajj* or ‘*umrah*. Then we said: If we met someone from the companions of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) then we would ask him about what these people say about the *Qadar*. Then we came across ‘Abdullāh ibn ‘Umar entering the Masjid, so me and my companion surround him; one of us on his right and the other on his left. And I assumed that my companions would leave it up to me to speak.

فَقُلْتُ لَهُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنَّهُ قَدْ ظَهَرَ قِبَلْنَا أَنَّا نَسْ يَفْرُءُونَ الْقُرْآنَ، وَيَتَفَقَّهُوْنَ الْعِلْمَ، وَيَزْعُمُونَ أَنَّ لَا قَدَرَ، وَأَنَّ الْأَمْرَ أَنْتُ.

So I said to him: “O Abū ‘Abdir-Rahmān. There has verily emerged some people among us who recite the Qurān and follow the tracks of knowledge. They claim that there is no Qadar, and that the affair is unuf (i.e. initiated and begun without any decree or determination of it has gone forth).”

قَالَ: فَإِذَا لَقَيْتُمُوهُمْ فَأَخْبِرُوهُمْ أَنِّي مِنْهُمْ بَرِيءٌ، وَأَنَّهُمْ مِنِّي بُرَاءٌ، وَالَّذِي يَخْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ، لَوْ كَانَ لِأَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا فَأَنْفَقَهُ فِي سَبِيلِ اللَّهِ مَا قَبِلَ اللَّهُ عَزَّ وَجَلَّ مِنْهُ [ذَلِكَ] حَتَّى يُؤْمِنَ بِالْقَدَرِ.

He said: “When you meet them, then inform them that I am free from them and that they are free from me. By the One whom ‘Abdullāh ibn ‘Umar swear by, if one of them would have the earth filled with gold and then spent it in the path of Allāh, then Allāh – ‘azza wa jalla – would not accept it from him before he believes in the Qadar.”

ثُمَّ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ أَحَدٌ مِنَّا، حَتَّى جَلَسَ إِلَى نَبِيِّ اللَّهِ ﷺ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَحِجْدَيْهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ، وَمَا الْإِسْلَامُ؟

Then he said: ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) narrated to me and said: While we were sitting with the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) a man with extremely white clothes and extremely black hair emerged. The traces of travelling could not be seen on him, and no-one among us knew him. Until he sat down

close to the Prophet of Allāh (*sallAllāhu 'alayhi wa sallam*). Then he placed his knees against his knees, and he placed his two hands upon his thighs. Then he said: “O Muhammad, inform me about Al-Islām, and what Al-Islām is?”

قَالَ: «أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ شَهْرَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا»

He said: “That you testify to Lā ilāha illā Allāh and Muhammadu Rasūlullāh, you perform the prayer, you pay the zakāh, you fast in Ramadān and you perform hajj to the House if you are capable of travelling to it.”

قَالَ: صَدَقْتَ.

He said: “You have spoken the truth.”

قَالَ فَعَجِبْنَا أَنَّهُ يَسْأَلُهُ وَيُصَدِّقُهُ.

He said: So we were astonished that he was asking him and then telling him that he was telling the truth.

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟

He said: “Then inform me about Al-Īmān?”

قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَالْقَدْرِ خَيْرِهِ وَشَرِّهِ»

He said: “That you believe in Allāh, His angels, His Books, His messengers, the Last Day and the Qadar; the good of it and the bad of it.”

قَالَ: صَدَقْتَ.

He said: “You have spoken the truth.”

قَالَ: فَعَجِبْنَا أَنَّهُ يَسْأَلُهُ وَيُصَدِّقُهُ.

He said: So we were astonished that he was asking him and then telling him that he was telling the truth.

قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟

He said: "Then inform me about Al-Ihsān?"

قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ».

He said: "That you worship Allāh as if you can see Him, and even if you cannot see Him then He can see you."

[قَالَ: صَدَقْتَ].

[He said: "You have spoken the truth."]

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟

He said: "Then inform me about the Hour?"

قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ».

He said: "The one asked about it has no more knowledge than the one asking."

قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: فَلَبِثْتُ ثَلَاثًا، ثُمَّ قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عُمَرُ هَلْ تَدْرِي مَنِ السَّائِلُ؟»

'Umar (*radiAllāhu 'anhu*) said: Then I stayed for three. Then the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said to me: "O 'Umar, do you know who the one asking is?"

فَقُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

So I said: "Allāh and His Messenger know best."

قَالَ: «فَإِنَّهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ، أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ».

He said: "It is verily Jibrīl ('alayhis-salām) who came to you to teach you the affair of your dīn."¹⁹

¹⁹ It was narrated by Ahmad (184) and Muslim (1); a similar *hadīth*.

And Al-Bukhārī (50) narrated a similar *hadīth* from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*).

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٢٤ - اَعْلَمَ - رَحِمَنَا اللهُ وَإِيَّاكَ - أَنَّ النَّبِيَّ ﷺ قَدْ أَعْلَمَكَ فِي هَذَا الْحَدِيثِ أَنَّ جِبْرِيْلَ عَلَيْهِ السَّلَامُ إِذَا سَأَلَ النَّبِيَّ ﷺ بِحَضْرَةِ أَصْحَابِهِ إِذَا أَرَادَ أَنْ يُعَلِّمَهُمْ أَمَرَ دِينَهُمْ، فَيَنْبَغِي لِلْمُسْلِمِينَ أَنْ يَعْلَمُوهُ.

24. Know – may Allāh have mercy upon us and you – that the Prophet (*sallAllāhu ‘alayhi wa sallam*) verily taught you in this *hadīth*, that Jibrīl (*‘alayhis-salām*) verily asked the Prophet (*sallAllāhu ‘alayhi wa sallam*) – with the attendance of his companions – with the intention to teach them the affair of their *dīn*. So the Muslims ought to know it.

وَأَمَّا قَوْلُهُ وَسُؤَالُهُ عَنِ الْإِسْلَامِ فَقَدْ بَيَّنَّا لَكَ فِي الْحَدِيثِ الَّذِي قَبْلَهُ.

And as for his words and question about Islām, then we have verily clarified this in the *hadīth* that came before it.

٢٥ - وَأَمَّا الْإِيمَانُ؛ فَوَاجِبٌ عَلَى كُلِّ مُسْلِمٍ أَنْ يُؤْمِنَ بِاللَّهِ عَزَّ وَجَلَّ، وَبِجَمِيعِ مَلَائِكَتِهِ، وَبِجَمِيعِ كُتُبِهِ الَّتِي أَنْزَلَهَا اللهُ عَلَى رُسُلِهِ، وَبِجَمِيعِ أَنْبِيَائِهِ، وَبِالْمَوْتِ، وَبِالْبَعْثِ، مِنْ بَعْدِ الْمَوْتِ، وَبِالْجَنَّةِ وَالنَّارِ، وَبِمَا جَاءَتْ بِهِ الْآثَارُ فِي أَحَادِيثِ أُخَرَ، مِثْلُ: أَنْ يُؤْمِنَ بِالصِّرَاطِ، وَالْمِيزَانِ، وَبِالْحَوْضِ، وَالشَّفَاعَةِ، وَبِعَذَابِ الْقَبْرِ، وَبِقَوْمٍ يُخْرِجُونَ مِنَ النَّارِ فَيَدْخُلُونَ الْجَنَّةَ [وَبِالسَّاعَةِ]، وَأَشْبَاهَ هَذَا مِمَّا يُؤْمِنُ بِهِ أَهْلُ الْحَقِّ مِنْ أَهْلِ الْعِلْمِ، وَيَجْحَدُ بِهَا أَهْلُ الْأَهْوَاءِ وَالْبِدْعِ وَالضَّلَالِ مِمَّنْ حَذَرْنَاهُمْ النَّبِيُّ ﷺ، وَحَذَرْنَاهُمْ الصَّحَابَةُ، وَالتَّابِعُونَ لَهُمْ بِإِحْسَانٍ، وَعُلَمَاءُ الْمُسْلِمِينَ، وَيُؤْمِنُ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ، وَيَبْرَأُ مِمَّنْ لَمْ يُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ كَمَا تَبَرَّأَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا مِنْهُ.

25. As for *Al-Īmān*, then it is obligatory upon every Muslim to believe in Allāh – *‘azza wa jalla* – and all of His angels, and all of His Books which He revealed to His messengers, and all of His messengers, and (to believe) in death and the resurrection after death, and in Paradise and Hellfire, and in what the narrations has come with of other pieces of information, such as: That you believe in the Path (over Hellfire), the Scale, the Basin, the intercession, the punishment in the grave, and in some people who will exit Hellfire and enter Paradise, and in the Hour. And (also other things) similar

to these things from that which the people of truth believe in from the people of knowledge, and that the people of desires, *bida'* and *dalāl* (misguidance) reject, from those whom the Prophet (*sallAllāhu 'alayhi wa sallam*) warned us against, and the *Sahābah* and those who followed them in goodness and the scholars of the Muslims (also) warned against them. And he believes in the *Qadar* – the good of it and the bad of it – and he disassociates from the one who does not believe in the *Qadar* – the good of it and the bad of it – just as Ibn 'Umar (*radiAllāhu 'anhu*) disassociated himself from him.

٢٦ - [و] قَوْلُهُ: وَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟

26. And his words: “*And inform be about Al-Ihsān?*”

قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ».

He said: “*That you worship Allāh as if you can see Him, and even if you cannot see Him then He can see you.*”

فَاعْلَمْ أَنَّهُ مَنْ عَبَدَ اللَّهَ عَزَّ وَجَلَّ [فَيَعْلَمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ] مُطَّلِعٌ عَلَى عَمَلِهِ، يَعْلَمُ سِرَّهُ وَعَلَانِيَتَهُ، وَيَعْلَمْ مَا تُخْفِي مِنْ عَمَلِكَ وَمَا تُبْدِيهِ، وَمَا تُرِيدُ بِعَمَلِكَ اللَّهُ تُرِيدُ أَمْ غَيْرُهُ؟

Then know, that whoever worships Allāh – ‘*azza wa jalla* – then he knows that Allāh is looking at his deeds. He knows his secret and his apparent state, and he knows what is hidden from your deeds and what you show of it, and what you want with your knowledge; (whether it is) Allāh that you want or something else?

﴿يَعْلَمُ السِّرَّ وَأَخْفَى﴾

“**He knows the secret and what is even more hidden.**”

(Ta-Ha 20:7)

﴿يَعْلَمُ خَائِبَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

“**He knows the hidden glances and what the hearts conceal.**”

(Ghāfir 40:19)

﴿يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ﴾

“He knows what you are upon.” (An-Nūr 24:64)

فَاخْذُرُوهُ.

So be aware of Him.

فَمَنْ رَاعَى هَذِهِ بِقَلْبِهِ وَبِعِلْمِهِ حَشِيَ مِنَ اللَّهِ عَزَّ وَجَلَّ وَخَافَهُ وَعَبَدَهُ كَمَا أَمَرَهُ، فَإِنْ كُنْتَ عَنْ هَذِهِ الْمُرَاعَاةِ فِي عَقْلِكَ فَإِنَّهُ يَرَاكَ، ثُمَّ إِلَيْهِ مَرْجِعُكَ فَمُيَبِّئُكَ بِمَا كُنْتَ تَعْمَلُهُ.

So whoever pays attention to this in his heart and his knowledge, He will be afraid of Allāh – ‘azza wa jalla – and fear and worship Him just as He has commanded. And if you are negligent (or unaware or heedless) of this attention (of Allāh), then He verily (still) sees you and then your return is to Him and He will inform you about what you used to do.

فَاخْذِرِ الْعَقْلَةَ فِي عِبَادَتِكَ إِيَّاهُ، وَاعْبُدْهُ كَمَا أَمَرَكَ لَا كَمَا تُرِيدُ، وَاسْتَعِنْ بِهِ، وَاعْتَصِمْ بِهِ، فَإِنَّهُ لَا يَفْطَعُ مَنْ لَجَأَ إِلَيْهِ وَقَدْ ضَمِنَ لِمَنْ اعْتَصَمَ بِهِ أَنْ يَهْدِيَهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

So be aware of negligence (or heedlessness) in your worship of Him, and worship Him just as He has commanded you to do, and not as you (yourself) want. And seek His aid and adhere to Him, for He verily does not cut off the one who seeks refuge with Him. And He verily guaranteed for the one who adheres to Him that He will guide him to the Straight Path.

The sixth hadīth

٢٧ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ تَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْمُطَّلَوَانِي قَالَ: تَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الدُّوَلَابِيُّ قَالَ: تَنَا إِسْمَاعِيلُ بْنُ زَكْرِيَّا، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: [حَدَّثَنَا] رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمُصَدِّقُ: «إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَاقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضَعَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ عَزَّ وَجَلَّ [إِلَيْهِ] مَلَكًا، فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ: فَيَكْتُبُ عَمَلَهُ، وَأَجَلَهُ، وَرِزْقَهُ، وَشَقِيَّ أَمٍ سَعِيدًا، ثُمَّ يَنْفُخُ فِيهِ الرُّوحَ، فَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا»

27. Abū Bakr Al-Ājurri narrated to us and said: Abū Ja'far Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Muhammad ibn As-Sabbāh Ad-Dūlānī narrated to us and said: Ismā'il ibn Zakariyyā narrated to us, from Al-A'mash, from Zayd ibn Wahb, from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) – and he is *As-Sādiq Al-Masdūq* (the truthful and the believed in) – narrated to us: *“Verily, the creation of one of you is gathered in the stomach of his mother for forty days. Then he becomes a clot of thick blood the same (period of time) as that. Then he becomes a piece of flesh the same (period of time) as that. Then Allāh – ‘azza wa jalla – sends an angel to him. Then he is commanded with four words (i.e. commands): So he writes down his deeds, his death, his provision and if he will be unhappy or happy (in the next life). And then the soul is blown into him. So verily, one of you will perform the deeds of the people of Paradise until there only is the length of an arm between him and it, but then the book will catch up with him, so he will perform the deeds of the people of Hellfire and he will enter Hellfire. And verily, one of you will perform the deeds of the people of Hellfire until there only is the length of an arm between him and it, but then the*

book will catch up with him, so he will perform the deeds of the people of Paradise and he will enter into it."²⁰

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٢٨ - فَيُنْبَغِي لَكَ أَيُّهَا السَّائِلُ أَنْ تَعْلَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ فَرَعَ مِنْ أَرْزَاقِ الْعِبَادِ، وَأَنَّ كُلَّ عَبْدٍ مُسْتَوْفٍ رِزْقَهُ لَا يَزِيدُ فِيهِ وَلَا يَنْقُصُ.

28. So it is necessary for you, O you who ask, to know that Allāh – ‘azza wa jalla – verily finished with (decreeing) the provisions of the slaves, and that every slave will have his (decreed) provision fulfilled; he will not be increased therein nor will it decrease.

وَكَذَا قَدْ فُرِعَ مِنَ الْأَجَالِ، لَا يَزْدَادُ أَحَدٌ عَلَى أَجَلِهِ، وَلَا يُنْتَفَصُ مِنْهُ حَتَّى يَأْتِيَهُ آخِرُ أَجَلِهِ.

And likewise has the deaths also been finished. No-one will live longer than his time of death, nor will there be any decrease therein so there will come another (time of death) to him than his (decreed) time of death.

وَكَذَا كَتَبَ اللَّهُ عَزَّ وَجَلَّ عَمَلَهُ الَّذِي يَعْمَلُ خَيْرًا كَانَ أَوْ شَرًّا، وَكَتَبَهُ شَقِيًّا أَوْ سَعِيدًا.

And likewise did Allāh – ‘azza wa jalla – write the deeds which he will perform, whether they are good or bad, and He wrote whether he will be unhappy or happy.

فَكُلُّ الْعِبَادِ يَسْعَوْنَ فِي أَمْرٍ قَدْ فُرِعَ مِنْهُ.

So all of the slaves are striving in an affair that has already been finished (i.e. predetermined).

²⁰ It was narrated by Al-Bukhārī (3332) and Muslim (2643).

The *īmān* (belief) in this is obligatory, and whoever does not believe in this has committed *kufr*.²¹

²¹ The leaders of the *Qadariyyah* do not believe in this *hadīth* and the openly state their rejection and falsification of it, because it negates their *madhhab* and invalidates it from its roots.

- In "Tārīkh Baghdād" (14/69-70) from 'Ubaydullāh ibn Mu'adh Al-'Anbarī who said: I heard my father say: I heard 'Amr ibn 'Ubayd say – and he mentioned the *hadīth* of *As-Sādiq Al-Masdūq* – then he said: "If I heard *Al-A'mash* say this I would have called him a liar. And if I heard *Zayd ibn Wahb* say this I would not have answered him. And if I heard 'Abdullāh ibn Mas'ūd say this I would not have accepted it. And if I heard the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) say this I would verily have rejected it. And if I heard Allāh – the Exalted – say this, then I would have said to Him: 'It is not based upon this you took our covenant (with You).'"

- And with *Al-Lālakāi* (1044) *Ibn Qutaybah* said in his book "Tawīl Mukhtalif Al-Hadīth": It was said about *Abū Al-Hudhayl Al-'Allāf* that when 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) narrated this *hadīth* to him, he said: "And 'Abdullāh ibn Mas'ūd has lied about the Messenger of Allāh!" And *Abū Al-Hudhayl the kāfir* (and the rejecter has lied, may Allāh curse him.

- *Imām Ahmad* said in "Usūl As-Sunnah" (the *riwāyah* of 'Abdūs): "...And from the obligatory *Sunnah*, where the one who leaves one of them – by not accepting it and believing in it – then he is not from its people, is: The belief in the *Qadar* (Divine Decree), the good of it and the bad, and considering the *ahādīth* regarding it to be true and believing in them. One does not say 'why' and 'how'. Verily (one only have to) consider it to be true and believe in it. And whoever does not know the interpretation of the *hadīth* and his intellect does not make him understand it, then that is enough for him and it (i.e. the *hadīth*) has been perfected for him. Then (i.e. in this case) it is obligatory to believe in it and submit to it. Such as the *hadīth* of "As-Sādiq Al-Masdūq", and what is similar to it regarding the *Qadar*."

الحديث السابع

The seventh hadith

٢٩ - حَدَّثَنَا الْأَجْرِيُّ، قَالَ: ثنا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفَرِّيَابِيُّ قَالَ: ثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، ثنا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا فِي حَنَازَةٍ فِي بَيْعِ الْعَرَقَدِ قَالَ: فَأَتَانَا رَسُولُ اللَّهِ ﷺ، فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ، فَكَسَّ رَأْسَهُ فَجَعَلَ يَنْكُثُ [فِي الْأَرْضِ] بِمِخْصَرَتِهِ، ثُمَّ قَالَ: «مَا مِنْكُمْ مِنْ نَفْسٍ مِنْفُوسَةٍ إِلَّا وَقَدْ كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا وَقَدْ كُتِبَتْ شَقِيَّةٌ أَوْ سَعِيدَةٌ»

29. Al-Ājurrī narrated to us and said: Abū Bakr Ja'far ibn Muhammad Al-Firyābī narrated to us and said: 'Uthmān ibn Abī Shaybah narrated to us (and said): Jarīr ibn 'Abdil-Hamīd narrated to us, from Mansūr, from Sa'd ibn 'Ubaydah, from Abū 'Abdir-Rahmān As-Sulamī, from 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) who said: We were attending a *janāzah* in Baqī' Al-Gharqad. He said: Then the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) came to us and sat down, so we sat down around him. And he had a stick with him. Then he lowered his head and began poking the ground with his stick. Then he said: ***“There is no-one among you of breathed in soul, except that its place in either Paradise or Hellfire has been written. And except whether it will be unhappy or happy.”***

فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَفَلَا نَتَكَلَّمُ عَلَى كِتَابِنَا وَنَدْعُ الْعَمَلَ، فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ؟ وَمَنْ كَانَ مِنَّا مِنْ أَهْلِ الشَّقَاءِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ؟

So a man said: *“O Messenger of Allāh, should we then not rely upon our book and leave the deeds, so whoever from us who is from the people of happiness, then he will end up with the deeds of the people of happiness, and whoever from us who is from the people of unhappiness, then he will end up with the deeds of the people of unhappiness?”*

فَقَالَ: «اعْمَلُوا، فَكُلُّ مَيْسَرٍ [لِعَمَلِهِ]، أَمَا [مَنْ كَانَ مِنْ] أَهْلِ السَّعَادَةِ فَيُبَسِّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ؛ وَأَمَا [مَنْ كَانَ مِنْ] أَهْلِ الشَّقَاوَةِ فَيُبَسِّرُونَ لِعَمَلِ أَهْلِ الشَّقَاوَةِ»

So he said: *“Perform deeds, because everyone has the way made easy to his deeds. As for those who will be from the people of happiness, then the way to the deeds of the people of happiness is made easy for them. And as for those who will be from the people of unhappiness, then the way to the deeds of the people of unhappiness is made easy for them.”*

ثُمَّ قَرَأَ :

Then he recited:

﴿ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۖ وَصَدَّقَ بِالْحُسْنَى ۖ فَسَنبِيئِهِ لِلْيُسْرَى ۗ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ۗ ۖ وَكَذَّبَ بِالْحُسْنَى ۖ فَسَنبِيئِهِ لِلْعُسْرَى ۗ ﴾

“As for the one who gives and fears (Allāh), and believes in the best (reward), then We will facilitate the way of ease for him. And as for the one who is stingy and consider himself free of need (for Allāh), and he rejects the best (reward), then We will facilitate the way of hardship for him.” (Al-Layl 92:5-10)²²

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٣٠ - فَأَعْلَمَ - رَحِمَكَ اللَّهُ - أَنَّ الْإِيمَانَ بَعْدًا وَاجِبٌ، فَدُ أَمَرَ الْعِبَادُ أَنْ يَعْمَلُوا بِمَا أُمُّوا مِنْ طَاعَةِ اللَّهِ، وَيَنْتَهُوا عَمَّا نُهُوا عَنْهُ مِنَ الْمَعْصِيَةِ، وَاللَّهُ بَعْدَ ذَلِكَ مُوَفِّقٌ مَنْ أَحَبَّ لِطَاعَتِهِ، وَمُقَدِّرٌ مَعْصِيَتَهُ عَلَى مَنْ أَرَادَ غَيْرَ ظَالِمٍ لَهُمْ،

30. So know – may Allāh have mercy upon you – that believing in this is obligatory. The slaves have verily been commanded to act

²² It was narrated by Al-Firyābī in “Al-Qadar (40). And it was narrated by Ahmad (621 and 1067), Al-Bukhārī (1362) and Muslim (2647), and their wording is: *“There is no-one among you of breathed in soul, except that its seat has been written.”*

upon what they have been commanded to of the obedience of Allāh, and that they refrain from what they have been prohibited from of disobedience. And after that Allāh will grant success to the one He loves to His obedience, and decree the disobedience of Him upon the one He wants, without being unjust towards them.

﴿يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ﴾

“He misguides whomever He wants and He guides whomever He wants.” (An-Nahl 16:93)

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

“He is not asked about what He does, while they will be asked.”
(Al-Anbiyā 21:23)

أَحَبُّ مِنْ عِبَادِهِ الطَّاعَةَ وَأَمَرَ بِهَا، فَكَانَتْ بِتَوْفِيقِهِ.

He loves the obedience from His slaves and He commanded that, and it occurs by His grant.

وَرَجَرَ عَنِ الْمَعْصِيَةِ وَأَرَادَ كَوْنَهُ غَيْرَ مُحِبِّ لَهَا وَلَا أَمْرًا بِهَا، تَعَالَى عَزَّ وَجَلَّ عَنْ أَنْ يَأْمُرَ بِالْفَحْشَاءِ، وَجَلَّ أَنْ يَكُونَ فِي مَمْلَكَتِهِ مَا لَا يُرِيدُ.

And He reproached the disobedience, and He wanted for it to exist (or occur) without loving it nor commanding it. He – ‘azza wa jalla – is far Exalted above commanding *fahshā* (immoral deeds and illegal sexual intercourse), and He is too Majestic for something to occur in His Dominion that He does not want.²³

²³ In “Al-Ibānah Al-Kubrā” (1994) from Sufyān who said: Ghaylān stoppet at Rabī’ah, and then he said to him: “O Rabī’ah, are you the one who claims that Allāh loves to be disobeyed?”

So Rabī’ah said to him: “Woe to you, O Ghaylān! Are you the one who claims that Allāh is disobeyed against His Will?”

هَذَا - رَحِمَكَ اللهُ - طَرِيقُ أَهْلِ الْعِلْمِ مِنَ الصَّحَابَةِ، وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ، وَأَئِمَّةِ الْمُسْلِمِينَ.

This – may Allāh have mercy upon you – is the path of the people of knowledge from the *Sahābah*, those who followed them in goodness and the leaders of the Muslims.

٣١- قَالَ ابْنُ عَبَّاسٍ: الْقَدَرُ نِظَامُ التَّوْحِيدِ، فَمَنْ آمَنَ بِاللَّهِ وَصَدَّقَ بِالْقَدَرِ فَهِيَ الْعُرْوَةُ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا، وَمَنْ آمَنَ بِاللَّهِ وَكَذَّبَ بِالْقَدَرِ كَانَ تَكْذِيبُهُ لِلْقَدَرِ نَقْضًا مِنْهُ لِتَوْحِيدِهِ.

31. Ibn ‘Abbās (*radiAllāhu ‘anhu*) said: “The Qadar is the basis of Tawhīd. So whoever believes in Allāh and affirms the Qadar, then this is the most trustworthy handhold which will never break. And whoever believes in Allāh and rejects the Qadar, then his rejection of the Qadar will be a breach from him of his Tawhīd.”²⁴

²⁴ He mentioned its chain of narration in “Ash-Sharī‘ah” (456).

And it was narrated by ‘Abdullāh ibn Ahmad in “As-Sunnah” (901), Al-Firyābī in “Al-Qadar” (205), Ibn Battah in “Al-Ibānah Al-Kubrā” (1631), and in all of the chains of narration there are unknown people and abruptions.

- Ibn Rajab said in “Majmū’ Rasāilīhi” (2/459): “And the reality of the *kuf* (equal) is the one who is equivalent and a contender. So He – the Exalted – has no *kuf* in His Being, nor in His Attributes, His Names, His Deeds, His Rubūbiyyah and not in His Ilāhiyyah. And due to this the belief in the Qadar is the basis for Tawhīd, just like Ibn ‘Abbās (*radiAllāhu ‘anhu*) said, because the Qadariyyah made an equal to Him in the creation.”

الحديث الثامن

The eighth hadīth

٣٢ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ تَنَا إِبْرَاهِيمُ بْنُ مُوسَى الْجَوْزِيُّ قَالَ: تَنَا دَاوُدُ بْنُ رُشَيْدٍ قَالَ: أَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو السُّلَمِيِّ، وَحُجْرِ الْكَلَاعِيِّ قَالَا: «دَخَلْنَا عَلَى الْعُرْبَاضِ بْنِ سَارِيَةَ وَهُوَ مِنَ الَّذِينَ نَزَلَ فِيهِمْ:

32. Abū Bakr Al-Ājurrī narrated to us and said: Ibrāhīm ibn Mūsā Al-Jawzī narrated to us and said: Dāwūd ibn Rushayd narrated to us and said: Al-Walīd ibn Muslim narrated to us, from Thawr ibn Yazīd, from Khālīd ibn Ma’dān, from ‘Abdur-Rahmān ibn ‘Umar As-Sulamī and Hujr Al-Kalā’ī who both said: We entered upon Al-‘Irbād ibn Sāriyah (*radiAllāhu ‘anhu*), and he is from those regarding whom it was revealed:

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ﴾ الْآيَةُ،

“Nor (is there any blame) upon those who when they came to you for you to carry them (and) you said: ‘I do not find what I can carry you upon (of riding animal), they turn away while their eyes are filled with tears.” (At-Tawbah 9:92)

Until the end of the verse.

وَهُوَ مَرِيضٌ، قَالَ: فَفَلْنَا لَهُ: إِنَّا جِئْنَاكَ زَائِرِينَ، وَعَائِدِينَ وَمُقْتَسِبِينَ.

(We entered upon him) while he was sick. He said: So we said to him: “We have verily come to you as guests, visitors and learners (or acquirers).”

فَقَالَ عُرْبَاضٌ: إِنَّ رَسُولَ اللَّهِ ﷺ صَلَّى [بِنَا] صَلَاةَ الْعُدَاةِ، ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعظَنَا بِمَوْعِظَةٍ بليغَةٍ، دَرَفَتْ مِنْهَا الْعُيُونُ، وَوَجَلَّتْ مِنْهَا الْقُلُوبُ، فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ إِنَّ هَذِهِ لَمَوْعِظَةٌ مُودِعٌ، فَمَا تَعْهَدُ إِلَيْنَا؟

So ‘Irbād said: Verily, the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) prayed the morning prayer with us, then he turned towards us, and he preached for us with a severe sermon. The eyes became

flowing with tears due to it, and the hearts were filled with fear by it. Then someone said: “O Messenger of Allāh, this is verily the sermon of someone saying farewell. So what do you command us to do?”

قَالَ: «أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ كَانَ عَبْدًا حَبَشِيًّا، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسِيرَىٰ اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي، وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ.»

He said: “I admonish you to fear Allāh, and to listen and obey, even if (the one appointed as a leader over you) is an Ethiopian slave. For verily, those of you who will live after me will verily see much disagreement. So it is upon you to follow my Sunnah, and the Sunnah of the rightly guided Khulafā. Bite down on it with your molar teeth. And be aware against the newly invented matters, for verily, every newly invented matter is a bid’ah, and every bid’ah is dalālah (misguidance).”²⁵

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٣٣ - فِي هَذَا الْحَدِيثِ عُلُومٌ كَثِيرَةٌ يَحْتَاجُ إِلَىٰ عِلْمِهَا جَمِيعُ الْمُسْلِمِينَ وَلَا يَسْعُهُمْ جَهْلُهَا.

33. In this there are many types of knowledge which all of the Muslims are in need of, and that they are not allowed to be ignorant about.

مِنْهَا أَنَّهُ أَمَرَهُمُ ﷺ بِمَا أَمَرَهُمُ اللَّهُ عَزَّ وَجَلَّ بِتَقْوَاهُ، وَلَا يَعْلَمُونَ بِتَقْوَاهُ إِلَّا بِالْعِلْمِ.

From this is: That he (sallAllāhu ‘alayhi wa sallam) commanded them with what Allāh – ‘azza wa jalla – (also) commanded them to, of fearing Him, and that they cannot come to know about how to fear Him except by the knowledge.

²⁵ It was narrated by Abū Dāwūd (4607) and At-Tirmidhī (2676) who said: “Hadīth hasan sahih.”

٣٤ - قَالَ بَعْضُ الْحُكَمَاءِ: كَيْفَ يَكُونُ مُتَّقِيًا مَنْ لَا يَدْرِي مَا يَتَّقِي!؟

34. Some of the people of wisdom said: “How can someone be a person of *taqwā*, when he does not know what to avoid?”

وَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: لَا يَتَّجِرُ فِي أَسْوَاقِنَا إِلَّا مَنْ [قَدْ] فَفَعَهُ [فِي دِينِهِ]، وَإِلَّا أَكَلَ الرِّبَا.

35. And ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) said: “No one should buy and sell at our markets, except the one who has gained understanding in his *dīn*, or else he will consume interest.”²⁶

[قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ]:

Muhammad ibn Al-Husayn said:

فَعَلَى جَمِيعِ الْمُسْلِمِينَ أَنْ يَتَّقُوا اللَّهَ عَزَّ وَجَلَّ فِي آدَاءِ فَرَائِضِهِ، وَاجْتِنَابِ مَحَارِمِهِ.

So it is upon all of the Muslims to fear Allāh – ‘azza wa jalla – by performing His obligatory acts of worship and avoiding (or staying away from) His prohibited things.

٣٦ - وَمِنْهَا أَنَّهُ أَمَرَهُمْ بِالسَّمْعِ وَالطَّاعَةِ لِكُلِّ مَنْ وُيِّ عَلَيْهِمْ مِنْ عَبْدٍ أَسْوَدَ وَغَيْرِ أَسْوَدَ، وَلَا تَكُونُ الطَّاعَةُ إِلَّا فِي الْمَعْرُوفِ؛ لِأَنَّهُ قَدْ أَعْلَمَهُمْ فِي غَيْرِ مَوْضِعٍ، قَالَ لَهُم:

36. And from it is: That he commanded them to listen and obey everyone who is appointed as a leader over them; both the black slave and the one who is not black. And the obedience should only be in what is good (and allowed), because he verily informed them in several places, when he said to them:

²⁶ The author mentioned it in “Fard Al-‘Ilm” (21).

“Verily, the obedience is (only) in what is good.”²⁷

٣٧ - وَمِنْهَا: أَنَّهُ أَعْلَمُهُمْ أَنَّهُ سَيَكُونُ اخْتِلَافٌ كَثِيرٌ بَيْنَ النَّاسِ، فَأَمَرَهُمْ بِالزُّومِ سُنَّتِهِ، وَسُنَّةِ أَصْحَابِهِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّيِينَ، وَحَثَّهُمْ عَلَى أَنْ يَتَمَسَّكُوا بِهَا التَّمَسُّكَ الشَّدِيدِ، مِثْلَ مَا يَعْبَثُ الْإِنْسَانُ بِأَضْرَاسِهِ عَلَى الشَّيْءِ يُرِيدُ أَنْ لَا يَقْلِبَتْ مِنْهُ.

37. And from this is: That he informed them that there will occur much disagreement between the people, so he commanded them to adhering to the *Sunnah*, and the *Sunnah* of his companions the rightly guided *Khulafā*. And he encouraged them to adhere to this with a strict adherence, like the example of a person who is biting down on something with his molar teeth that he does not want to get away from him.

²⁷ It was narrated by Al-Bukhārī (7257) and Muslim (1840) from the *hadīth* of ‘Alī (radiAllāhu ‘anhu).

The author mentioned it in “Ash-Sharī‘ah” in (Chapter: Regarding listening and obeying the one who undertakes the responsibility of the Muslims, having patience with them even if they oppress, and leaving rebelling against them as long as they perform the prayer).

And he said: “Whoever is placed in authority over you – of either Arab or other (nationality), black or white or a foreigner – then obey him in whatever is not disobedience to Allāh. And if he prohibits you from a right of yours, or he beats you unjustly, or he violates your honor, or he takes your wealth, then this should not make you rebel against him with your sword so that you fight against him. And you should not rebel along with a *khārijī* and fight against him. And you should not encourage others to rebel against him. Rather, you should have patience with him. And it is also possible (that it means): If he invites you to something that will decrease you in your religion from other than this aspect. It is possible that he commands you to kill someone who does not deserve to be killed, or cutting off the limb of someone who does not deserve this, or to beat someone who it is not allowed to beat, or to take the wealth of someone who does not deserve that you take his wealth, or an injustice towards someone where it is not allowed for him or you to perform injustice towards him, then it is not allowed for you to obey him. Then if he says to you: ‘If you do not do what I command you to do, then I will kill you or beat you.’ Then say: ‘My blood before my religion.’ Based upon the words of the Prophet (sallAllāhu ‘alayhi wa sallam): ‘There is no obedience to a created being in the disobedience of the Creator ‘azza wa jalla.’ And based upon his (sallAllāhu ‘alayhi wa sallam) words: ‘Verily, obedience is (only) in what is good.’”

فَوَاجِبٌ عَلَى كُلِّ مُسْلِمٍ أَنْ يَتَّبِعَ سُنَنَ رَسُولِ اللَّهِ ﷺ، وَلَا يَعْمَلُوا أَشْيَاءَ إِلَّا بِسُنَّتِهِ وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ بَعْدَهُ: أَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، وَعَلِيٍّ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ.

So it is an obligation upon every Muslims to follow the *Sunan* of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*), and that they should not perform anything except in accordance with his *Sunnah* and the *Sunnah* of the guided *Khulafā* after him: Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī (*radiAllāhu ‘anhum ajma’in*).

وَكَذَا لَا يُخْرَجُ عَنْ قَوْلِ صَحَابَتِهِ رَحْمَةُ اللَّهِ عَلَيْهِمْ، فَإِنَّهُ يَرْتُدُّ إِنْ شَاءَ اللَّهُ.

And likewise should he not exit from the words of his *Sahābah* – may the mercy of Allāh be upon them – because they are guided, *in shā Allāh*.²⁸

²⁸ In “Dhamm Al-Kalām” (925) Al-Awzā’ī said: “And the opinion of a person in an issue which has reached him from the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) is nothing but following it. And if there is nothing regarding it from the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*), and his companions after him said something about it, then they are more deserving of the truth than us. Because Allāh – the Exalted – praised those who came after them due to their following of them (i.e. the *Sahābah*), so He said: “**And those who followed them in goodness.**” (At-Tawbah 9:100) And you said: ‘No! Rather, we present it to our opinion, and whatever agrees with it from it then we accept it, and whatever disagrees with it we leave.’ And this is the goal of every innovator in Islām; to reject what opposes his opinion from the *Sunnah*.”

- And in “Jāmi’ Bayān Al-‘Ilm wa Fadlihi” (1423) from Al-Awzā’ī, from Ibn Al-Musayyib who said that he was asked about something so he said: “The companions of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) differed therein, and I do not see any opinion for myself along with them.”

Ibn Waddāh said: “This is the truth.”

Ibn ‘Abdil-Barr said: “This means that it is not for him to come with an opinion that disagrees with all of them.”

- And in “Al-‘Iddah fi Usūl Al-Fiqh” by Al-Qādī Abū Ya’lā (4/1059) Ahmad said in the narration of ‘Abdullāh and Abū Al-Hārith regarding the *Sahābah* (*radiAllāhu ‘anhum*) if they differed a person should not exit from their statements (i.e. choose none of them). What if they agreed, can he then exit from their statements? (He (i.e. Ahmad) said:) “This is a dirty statement. The statement of the people of *bida’*. He should not exit from the statements of the *Sahābah* (*radiAllāhu ‘anhum*) if they differed.” =

٣٨ - وَمِنْهَا أَنَّهُ حَذَّرَهُمُ الْبِدْعَ، وَأَعْلَمَهُمْ أَنَّهُمْ ضَلَالَةٌ، فَكُلُّ مَنْ عَمِلَ عَمَلًا، أَوْ تَكَلَّمَ بِكَلَامٍ لَا يُؤَافِقُ كِتَابَ اللَّهِ عَزَّ وَجَلَّ، وَسُنَّةَ رَسُولِهِ ﷺ، وَسُنَّةَ الْخُلَفَاءِ الرَّاشِدِينَ، وَقَوْلَ صَحَابَتِهِ رَضِيَ اللَّهُ عَنْهُمْ فَهُوَ بِدْعَةٌ، وَهُوَ ضَلَالَةٌ، وَهُوَ مَرْدُودٌ عَلَى قَائِلِهِ أَوْ فَاعِلِهِ.

38. And from this is: That he warned them against the *bida'* (innovation), and he informed them that it is misguidance. So whoever performs any deed or says some words that are not in accordance with the Book of Allāh – ‘azza wa jalla – or the *Sunnah* of His Messenger (*sallAllāhu ‘alayhi wa sallam*) and the *Sunnah* of the guided *Khulafā*, and the words of his *Sahābah* (*radiAllāhu ‘anhum*), then this is a *bid'ah* and it is misguidance and it is rejected for the one who says or does it.

٣٩ - وَمِنْهَا أَنَّ عَزْرَبَاضَ بْنَ سَارِيَةَ قَالَ: وَعَظَنَا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعَيْونُ، وَوَجَلَّتْ مِنْهَا الْقُلُوبُ.

39. And from this is: That ‘Irbād ibn Sāriyah (*radiAllāhu ‘anhu*) said: “The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) preached for us with a severe sermon. The eyes became flowing with tears due to it, and the hearts were filled with fear by it.”

[قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ]:

Muhammad ibn Al-Husayn said:

- And in “Badāi’ Al-Fawāid” (5/1428) Ahmad said: “Verily, it is upon the people to follow the narrations from the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*), and to know the correct of them from the incorrect. Then after that the statements of the companions of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) if there is no disagreement in their statements. But if they differed then he looks in the Book, and whichever of their statements that is most similar to the Book he chooses, or (that is most similar) to the words of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) he chooses. But if there is nothing from the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*), nor from anyone from companions of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) then he looks into the statements of the *Tābi’ūn*. Then whichever of their statements is most similar to the Book and the *Sunnah* he chooses, and he leaves whatever the people have innovated after them.”

فَمَيَّبُوا هَذَا الْكَلَامَ، لَمْ يَقُلْ: صَرَخْنَا مِنْ مَوْعِظَةٍ، وَلَا زَعَفْنَا، وَلَا طَرَفْنَا عَلَى رُؤُسِنَا، وَلَا ضَرَبْنَا عَلَى صُدُورِنَا، وَلَا زَفْنَا، وَلَا رَقَصْنَا كَمَا فَعَلَ كَثِيرٌ مِنَ الْجُهَّالِ، يَصْرُخُونَ عِنْدَ الْمَوَاعِظِ وَيَزْعَمُونَ، وَيَتَعَاشُونَ، وَهَذَا كُلُّهُ مِنَ الشَّيْطَانِ يَلْعَبُ بِهِمْ، وَهَذَا كُلُّهُ بِدْعَةٌ وَضَلَالَةٌ.

So be conscious of these words. He did not say: We screamed due to his sermon, nor (did he say) we lost consciousness, we knocked on our heads, we slapped our chests, we flicked or we danced. Just as many of the ignorant people do. They scream at the time of the sermon, they lose consciousness and they faint. All of this is from the *Shaytān* who plays with them, and all of this is *bid'ah* and misguidance.

يُقَالُ لِمَنْ فَعَلَ هَذَا: اعْلَمْ أَنَّ النَّبِيَّ ﷺ أَصْدَقُ النَّاسِ مَوْعِظَةً، وَأَنْصَحُ النَّاسِ لِأُمَّتِهِ، وَأَرْقَى النَّاسِ قَلْبًا، وَأَصْحَابُهُ أَرْقَى النَّاسِ قُلُوبًا، وَخَيْرُ النَّاسِ مِمَّنْ جَاءَ بَعْدَهُمْ، وَلَا يَشْكُ فِي هَذَا عَاقِلٌ، مَا صَرَخُوا عِنْدَ مَوْعِظَتِهِ، وَلَا زَعَفُوا، وَلَا رَقَصُوا، وَلَا زَفْنَا، وَلَوْ كَانَ هَذَا صَحِيحًا لَكَانُوا أَحَقَّ النَّاسِ بِهَذَا أَنْ يَفْعَلُوهُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ، وَلَكِنَّهُ بِدْعَةٌ وَبَاطِلٌ وَمُنْكَرٌ، فَاعْلَمْ ذَلِكَ.

It is said to the one who does this: Know that the Prophet (*sallAllāhu 'alayhi wa sallam*) is the most truthful in his preaching, and he is the most well-wishing of people for his *Ummah*, he has the softest of hearts of the people, and his companions have the softest of hearts of the people. And the best people are among those who came after them. No sane person doubts this. They did not scream when he held a sermon, nor did they pass out, dance or flick. And if this had been correct, then they would be the people most entitled to do this in front of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). But it is a *bid'ah* and it is false and rejected.

So know this.²⁹

²⁹ ‘Abdur-Razzāq narrated in his “Tafsīr” (2626) from Ma’mar who said: Qatādah recited: **“The skin of those who fear their Lord shiver due to it, and then their skin and hearts soften towards the remembrance of Allāh.”** (Az-Zumar 39:23) He said: *“This is the description of the allies (or friends) of Allāh. Allāh described them as that their skin shivers, their eyes cry, and their hearts finds ease at the remembrance of Allāh. And He did not describe them as losing their minds, or them passing out. This verily occurs among the people of bida’, and this is from the Shaytan.”*

- And Sa’īd ibn Mansūr narrated in his “Sunan” (95) from ‘Abdullāh ibn ‘Urwah ibn Az-Zubayr who said: I said to my grandmother Asmā: *“How would the companions of the Messenger of Allah (sallAllāhu ‘alayhi wa sallam) do when they recited the Qurān?”*

She said: *“They were just as Allāh – ‘azza wa jalla – described them; their eyes would be filled with tears and their skin would shiver.”*

I said: *“There is verily some people here, who when they hear this (i.e. the Qurān), they lose consciousness.”*

So she said: *“I seek refuge with Allāh from the Shaytān.”*

- And in “Al-Ibānah Al-Kubrā” (2735) Anas ibn Mālik (*radiAllāhu ‘anhu*) was asked about the people who pass out when they hear the Qurān? He said: *“Those are the Khawārij.”*

- And in it (2736) Ibn Sīrīn was asked about the person who passes out when he hears the Qurān?

So he said: *“The arrangement between us and them is, that he sits upon a wall (i.e. a high place) and then the Qurān is recited for him from the beginning of it until its end. Then if he falls, then he (indeed) is as he says.”*

فَتَمَسَّكُوا رَحْمَتَ اللَّهِ بِسُنَّتِهِ، وَسُنَّةَ الْخُلَفَاءِ مِنْ بَعْدِهِ الرَّاشِدِينَ الْمَهْدِيِّينَ، وَسَائِرِ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ.

So adhere – may Allāh have mercy upon you – to his *Sunnah* and the *Sunnah* of the rightly guided *Khulafā* after him, and all of the *Sahābah* (*radiAllāhu ‘anhum ajma’in*).³⁰

³⁰ Ibn Rajab said in “Jāmi’ Al-‘Ulūm wal-Hikam” (2/126): “And he verily described the *Khulafā* as *rightful*, because they knew the truth and they judged according to it. So the *rightful* is the opposite of the *deviator*, and the *deviator* is the one who knows the truth but acts upon something else than it.

And in a narration: “**The guided**”. This means that Allāh guides them to the truth and that He will not misguide them from it. So the types are three: *Rightful*, *deviator* and *misguided*. The *rightful* knows the truth and follows it, the *deviator* knows it but does not follow it, and the *misguided* does not know it in totality. So every *rightful* person he is *guided*, and every person that is *guided* with complete guidance he is *rightful*. Because the *guidance* verily becomes complete by knowing the truth and also acting upon it.”

الحديث التاسع

The ninth hadīth

٤٠ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ أَخْبَرَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَثْرِيوِ الْمِصْرِيُّ قَالَ: أَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ عُقَيْلِ بْنِ خَالِدٍ، عَنْ سَلَمَةَ بْنِ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «كَانَ الْكِتَابُ الْأَوَّلُ نَزَلَ مِنْ بَابٍ وَاحِدٍ، وَعَلَى وَجْهِ وَاحِدٍ، وَنَزَلَ الْقُرْآنُ مِنْ سَبْعَةِ أَبْوَابٍ؛ عَلَى سَبْعَةِ أَحْرَفٍ: زَاكِرٍ، وَآمِرٍ، وَحَلَالٍ، وَحَرَامٍ، وَمُحْكَمٍ، وَمُتَشَابِهٍ، وَأَمْتَالٍ، فَأَحَلُّوا حَلَالَهُ، وَحَرَمُوا حَرَامَهُ، وَأَفْعَلُوا مَا أَمَرْتُمْ، وَأَنْتَهُوا عَمَّا نُهِيْتُمْ، وَاعْتَبَرُوا بِأَمْتَالِهِ، وَأَعْمَلُوا بِمُحْكَمِهِ، وَأَمَنُوا بِمُتَشَابِهِهِ، وَقَوْلُوا: آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا».

40. Abū Bakr Al-Ājurri narrated to us and said: Abū Bakr ibn Abī Dāwūd informed us and said: Abū At-Tāhir Ahmad ibn ‘Amr Al-Misrī narrated to us and said: Ibn Wahb narrated to us and said: Haywah ibn Shurayh informed me, from ‘Uqayl ibn Khālid, from Salamah ibn Abī Salamah ibn ‘Abdir-Rahmān, from his father, from Ibn Mas‘ūd (*radiAllāhu ‘anhu*), from the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) who said: *“The first Book descended from one door and in one aspect, while the Qurān descended from seven doors in seven (different) letters: A prohibitor, a commander, halāl, harām, clear, unclear and examples. So consider its halāl to be allowed, consider its harām to be forbidden, perform what you are commanded, refrain from what you are prohibited, take the lessons from it, act upon the clear of it and believe in the unclear of it. And say: ‘We believe in it. It is all from our Lord.’”*³¹

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

³¹ It was narrated by the author in “Fard Al-‘Ilm” (82), and its *isnād* is *munqati’* (cut off). And a similar narration was narrated from the words of Ibn Mas‘ūd (*radiAllāhu ‘anhu*), just as I clarified over there.

٤١ - اغلَمَ - رَحِمَكَ اللهُ - أَنَّهُ يَنْبَغِي لَكَ أَنْ تَعْلَمَ أَنَّ الْقُرْآنَ نَزَلَ جُمْلَةً فِي لَيْلَةِ الْقَدْرِ فِي شَهْرِ رَمَضَانَ، إِلَى سَمَاءِ الدُّنْيَا إِلَى بَيْتِ الْعِرَّةِ، ثُمَّ نَزَلَ عَلَى النَّبِيِّ ﷺ فِي نَيْفٍ وَعِشْرِينَ سَنَةً.

41. Know – may Allāh show you mercy – that it is necessary for you to know that the Qurān descended in its totality – in the night of Qadar in the month of Ramadān – to the lowest heaven to the House of ‘Izzah. Then it descended upon the Prophet (sallAllāhu ‘alayhi wa sallam) in (a period of) more than twenty years.

وَمَعْنَى عَلَى (سَبْعَةَ أَحْرَفٍ) يَعْني عَلَى سَبْعِ لُغَاتٍ.

And the meaning of “Seven letters” is: In seven (different) dialects.³²

³² And Abū ‘Ubayd Al-Qāsim ibn Sallam – *rahimahullāh* – also explained it with this interpretation in “Gharīb Al-Hadīth” (2/642), when he said: “And his words: ‘Seven letters’ means seven dialects from the dialects of the Arabs. And it does not mean that each one letter has seven (different) aspects. This has never been heard before. Rather, he is saying: These seven dialects are different in the Qurān. So some of it was revealed in the dialect of Quraysh. And some of it in the dialect of Hawāzin. And some of it in the dialect of Hudhayl. And some of it in the dialect of the people of Yemen. And likewise the rest of the dialects. And their meanings in all of this are one (and the same).

And among that which explains this to you, is the words of Ibn Mas’ūd (radiAllāhu ‘anhu)...: ‘I verily heard the recitation and I found them to be close to each other. So recite however you were taught. It is verily like when one of you says: ‘hullama (come)’ and ‘ta’āl (come)’.

And Ibn Sirīn said the same: ‘It is verily just like when you say: ‘hullama (come)’ and ‘ta’āl (come)’ and ‘aqbil (come)’.’ Then Ibn Sirīn explained it and said: ‘In the recitation of Ibn Mas’ūd (radiAllāhu ‘anhu): ‘In kānat illa zaqiyyatan wāhidah’, and in our recitation: ‘In kānat illa sayhatan wāhidah’. And the meaning in both of them is the same. And the rest of the dialects are in accordance with this.’

And in a hadīth something other than this was verily narrated, from the hadīth of Al-Layth ibn Sa’d, from ‘Uqayl, from Ibn Shihāb, from Salamah ibn Abī Salamah, from his father who ascribed it to the Prophet (sallAllāhu ‘alayhi wa sallam) who said: ‘**The Qurān was revealed in seven letters: Halāl, harām, command, prohibition, information of those who were before you, information of what will occur after you, and examples.**’

Abū ‘Ubayd said: And we do know what the aspect of this hadīth is, because it is irregular and with no chain of narration, while the ahādīth with established chains of narration refutes it. Do you not see that in the hadīth of ‘Umar (radiAllāhu ‘anhu) which we mentioned in the beginning, that he said: ‘I heard Hishām ibn Hakīm ibn Hizām recite Sūrah Al-Furqān different from how I recite it, and the Prophet (sallAllāhu =

كَانَ النَّبِيُّ ﷺ يُلْقِنُ كُلَّ قَبِيلَةٍ عَلَى مَا تَحْمِلُ مِنْ لُغَتِهَا، فَلَا يَنْبَغِي أَنْ يُعَيِّبَ بَعْضُهُمْ قِرَاءَةَ غَيْرِهِ، بَلْ وَاجِبٌ عَلَى كُلِّ مَنْ التَّقَنَ بِحَرْفٍ أَنْ يَلْزِمَهُ وَيَحْفَظَهُ، وَلَا يُعَيِّبُ عَلَى غَيْرِهِ مَا قَدِ التَّقَنَ، فَلَا يُجَاوِزُ مَا فِي مُصْحَفِ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ، فَيُحِلُّوا حَالَهُ، وَيُحَرِّمُوا حَرَامَهُ، وَلَنْ يُدْرِكَ عِلْمُ هَذَا كَلِمَةً إِلَّا بِالسُّنَنِ؛

The Prophet (*sallAllāhu ‘alayhi wa sallam*) would dictate for every tribe what was possible in their dialect. So some of them should not criticize the recitation of others. Rather, it is obligatory for everyone who had it dictated to him in a (specific) dialect to adhere to that and memorize (or preserve) it. And he should not criticize others in what they have learned. And he must not exceed what is in the *mushaf* of ‘Uthmān (*radiAllāhu ‘anhu*). So he allows its *halāl*, forbids it *harām*, and he cannot achieve the knowledge of all of this, except through the *Sunan*.

‘alayhi wa sallam) had verily taught me how to read it. So I went to the Prophet (*sallAllāhu ‘alayhi wa sallam*) and informed him. Then he said to me: **‘Recite.’** So I recited with my recitation. Then he said: **‘This is how it was revealed.’** Then he said: **‘Verily, this Qurān was revealed in seven letters, so recite from it whatever is easy.’**

And likewise the hadīth of Ubayy ibn Ka’b. It is just like the hadīth of ‘Umar or similar to it.

So this explains that the disagreement is verily in the wording while the meaning is the same. And if the disagreement had been in *halāl* and *harām*, then it would not have been possible to say about something that it is *harām* (because) it was revealed like that. And then someone else would say about the exact same thing: It is verily *halāl*. And he would (also) say: It was revealed like that. And likewise with the command and the prohibition. And likewise (regarding) the information (or stories) it would not be possible to say about something that has passed, that it was like this and that. And he says: This is how it was revealed. Then another would say something different than this information (or story), and (also) say: This is how it was revealed. And likewise the *mustanaf* information, such as the information about the Resurrection and Paradise and Hellfire.

And whoever falsely assumes that there is some disagreement regarding this, then he has claimed that some of the Qurān refutes another part of it, and that it is contradictory. So the meaning of the seven letters can only be in accordance with the dialects, and nothing else, with one meaning. No *halāl*, *harām*, story or anything other than this is different in it.”

And in the definition of the seven letters there is big disagreement between the scholars, and here is not the place to expound upon it.

لِأَنَّ السُّنَنَ تُبَيِّنُ مُرَادَ اللَّهِ عَزَّ وَجَلَّ فِيمَا أَمَرَ بِهِ الْعِبَادَ وَهَمَّاهُمْ عَنْهُ.

Because the *Sunan* clarified what Allāh – ‘azza wa jalla – wanted in what He commanded to His slaves and what He prohibited them from.

أَمْ تَسْمَعُ إِلَى قَوْلِ اللَّهِ تَعَالَى [فِيمَا أَمَرَ بِهِ الْعِبَادَ]:

Have you not heard the Words of Allāh – the Exalted – in what He commanded to the slaves:

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

“And We sent down the *Dhikr* to you, in order for you to clarify to the people what was revealed to them, and in order for them to consider carefully.” (An-Nahl 16:44)

فَمَدَّ بَيْنَ ﷺ لِأُمَّتِهِ مَا أَحَلَّهُ لَهُمْ، وَمَا حَرَمَهُ عَلَيْهِمْ، [وَمَا فَرَضَ عَلَيْهِمْ]، فَمَنْ أَرَادَ أَنْ يَعْلَمَ الْحَلَالَ مِنَ الْحَرَامِ لَزِمَ السُّنَنَ، وَذَلِكَ بِأَمْرِ اللَّهِ عَزَّ وَجَلَّ لَهُ، وَبِطَاعَةِ رَسُولِهِ ﷺ وَالِاتِّهَاءِ عَمَّا هَيَّ.

So he (*sallAllāhu ‘alayhi wa sallam*) verily clarified for his *Ummah* what it (i.e. the Qurān) made *halāl* for them, what it made *harām* for them and what it obligated upon them. So whoever wants to know the *halāl* from the *harām*, he adheres to the *Sunan*. And this is in accordance with the command of Allāh – ‘azza wa jalla – to him of obeying His Messenger (*sallAllāhu ‘alayhi wa sallam*) and refraining from what he prohibited.

وَحَدَّرَ مَنْ خَالَفَهُ بِقَوْلِهِ:

And He warned whoever opposes him with His Words:

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾

“So let those who oppose his command be aware that a *fitnah* befalls them or that a painful torment befalls them.”
(An-Nūr 24:63)

ثُمَّ يُؤْمِنُ بِمُتَشَابِهِ الْقُرْآنِ، وَلَا يُجَادِلِي فِيهِ، وَلَا يُجَادِلُ، فَإِنَّ اللَّهَ تَعَالَى قَدْ حَدَّرَكَ عَنْ ذَلِكَ، وَتَغْتَبِرَ بِأَمثَالِهِ، وَتَعْمَلُ بِمُحْكَمِهِ، وَتُؤْمِنُ بِجَمِيعِ مَا فِيهِ.

Then he believes in the *mutashābih* (unclear) of the Qurān, and he does not debate or dispute regarding it. Because Allāh – the Exalted – verily warned against (doing) this. And he takes the lesson from its examples, and acts upon its clear verses, and he believes in everything that is in it.

وَاعْلَمُ أَنَّ فِي الْقُرْآنِ نَاسِخًا وَمَنْسُوحًا، فَاسْأَلْ عَنْهُ الْعُلَمَاءَ عَلَى وَجْهِ التَّعَلُّمِ لَا عَلَى وَجْهِ الْجَدَلِ وَالْمِرَاءِ.

And know, that in the Qurān there is *nāsikh* (abrogating verses) and *mansūkh* (abrogated verses). So ask the scholars about these from the aspect of learning, and not from the aspect of disputing and discussing.

قَالَ اللَّهُ تَعَالَى:

Allāh – the Exalted – said:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ﴾

“He is the One who revealed the Book to you. In it there are clear verses, they are the foundations of the Book, and others that are unclear. So as for those who have deviation in their hearts, then they follow that of it which in unclear seeking *fitnah* and seeking its interpretation. And no-one knows its (true) interpretation besides Allāh.” (Ālu ‘Imrān 3:7)

وَاعْلَمُ رِجْحَكَ اللَّهُ أَنَّ (الآيَاتِ الْمُحْكَمَاتِ):

And know – may Allāh have mercy upon you – that the clear verses are:

٤٢ - قَالَ ابْنُ عَبَّاسٍ: نَاسِخُهُ وَمُنْسُوخُهُ، وَحَالَالُهُ وَحَرَامُهُ، وَفَرَائِضُهُ وَحُدُودُهُ، وَمَا يُؤْمَرُ بِهِ، وَمَا يُعْمَلُ بِهِ وَيُتَدَانُ بِهِ. وَهَذَا طَرِيقُ فُقَهَاءِ الْمُسْلِمِينَ.

42. Ibn ‘Abbās (radiAllāhu ‘anhu) said: “It is its nāsikh and mansūkh, its halāl and harām, its obligations and punishments, what it commands to, and what is acted upon and adapted as religion. And this is the way of the scholars of the Muslims.”³³

وَقَوْلُهُ:

And His Words:

﴿ هُنَّ أُمُّ الْكِتَابِ ﴾

“They are the foundations of the Book.” (Ālu ‘Imrān 3:7)

٤٣ - قَالَ سَعِيدُ بْنُ جُبَيْرٍ: هُنَّ أَصْلُ الْكِتَابِ، وَإِنَّمَا سَمَّاهُنَّ اللَّهُ عَزَّ وَجَلَّ (أُمُّ الْكِتَابِ)؛ لِأَنَّ هُنَّ مَكْتُوبَاتٌ فِي جَمِيعِ الْكُتُبِ.

43. Sa‘īd ibn Jubayr said: “They are the foundations of the Book, and Allāh – ‘azza wa jalla – verily called them ‘Umm Al-Kitāb’ because they are written in all of the Books.”

٤٤ - وَقَالَ مُجَاهِدٌ: (وَأَحْرُ مُتَشَابِهَاتٍ) قَالَ: يُصَدِّقُ بَعْضُهُ بَعْضًا.

44. And Mujāhid said (regarding): “And others that are unclear.” He said: “It all affirms one another.”³⁴

³³ It was mentioned by Ibn Jarīr in his “Tafsīr” (5/193).

And he mentioned from Ibn ‘Abbās (radiAllāhu ‘anhumā): “So the muhkamāt which are the foundations of the Book are: The nāsikh which is adopted as religion and acted upon. And the mutashabihat are the mansukhāt which are not adopted as religion.”

And Ibn Jarīr mentioned much about the disagreement of the Salaf regarding the meaning of the muhkam and the mutashābih.

³⁴ In the tafsīr of Ibn Jarīr (5/196) from Ibn Abī Najīh, from Mujāhid regarding His Words: “In it there are clear verses.” (He said:) “What there is in it of halāl and harām. And whatever is besides that, then it is mutashābih (unclear). It all affirms one another.”

الحديث العاشر

The tenth hadīth

٤٥ - حَدَّثَنَا أَبُو بَكْرٍ، قَالَ تَنَا الْفِرْيَابِيُّ، قَالَ: تَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: تَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَزِيُّ.

45. Abū Bakr narrated to us and said: Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us and said: 'Abdul-'Azīz ibn Muhammad Ad-Darāwardī.

(ح) [قَالَ: وَحَدَّثَنَا أَبُو الْقَاسِمِ] عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عَبْدِ الْعَزِيزِ الْبَعَوِيُّ، قَالَ: تَنَا يَحْيَى بْنُ عَبْدِ الْحَمِيدِ الْحِمَّانِيِّ، قَالَ: تَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَزِيُّ.

(h)³⁵ He said: And Abū Al-Qāsim 'Abdullāh ibn Muhammad ibn 'Abdil-'Azīz Al-Baghawī narrated to us and said: Yahyā ibn 'Abdil-Hamīd Al-Himmānī narrated to us and said: 'Abdul-'Azīz ibn Muhammad Ad-Darāwardī.

(ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرٍ قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ، قَالَ: تَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْمُرْزِيُّ، قَالَ: تَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَزِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ فِي الْجَنَّةِ، [وَسَعْدٌ فِي الْجَنَّةِ] وَسَعِيدٌ [ابن زيد] فِي الْجَنَّةِ، وَأَبُو عُبَيْدَةَ بْنُ الْجُرَّاحِ فِي الْجَنَّةِ» [رضي الله عنهم أجمعين].³⁶

(h) He said: And Abū Bakr Qāsim ibn Zakariyyā Al-Mutarriz narrated to us and said: Ishāq ibn Ibrāhīm Al-Marwazī narrated to us and said: 'Abdul-'Azīz ibn Muhammad Ad-Darāwardī narrated

³⁵ The (h) here indicates an alternative chain of narration.

³⁶ It was narrated by Al-Bakrī in the book "Al-Arba'in" (7) by way of the author. And the hadīth was narrated by Ahmad (3747) and At-Tirmidhī (3747), and he said after it: "Abū Mus'ab informed us while reading, from 'Abdul-'Azīz ibn Muhammad, from 'Abdur-Rahmān ibn Humayd, from his father, from the Prophet (sallAllāhu 'alayhi wa sallam) a similar hadīth. And in it he did not mention 'Abdur-Rahmān ibn 'Awf. And this hadīth was narrated from 'Abdur-Rahmān ibn Humayd, from his father, from Sa'īd ibn Zayd, from the Prophet (sallAllāhu 'alayhi wa sallam) similar to it. And this is more correct than the first hadīth."

to us, from ‘Abdur-Rahmān ibn Humayd ibn ‘Abdir-Rahmān, from his father, from his grandfather ‘Abdur-Rahmān ibn ‘Awf (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “*Abū Bakr is in Paradise. And ‘Umar is in Paradise. And ‘Uthmān is in Paradise. And ‘Alī is in Paradise. And Talhah is in Paradise. And Az-Zubayr is in Paradise. And ‘Abdur-Rahmān is in Paradise. And Sa’d is in Paradise. And Sa’īd ibn Zayd is in Paradise. And Abū ‘Ubaydah ibn Al-Jarrāh is in Paradise.*” May Allāh be pleased with them all.

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٤٦ - فَوَاجِبٌ عَلَى الْمُسْلِمِينَ أَنْ يَشْهَدُوا لِمَنْ شَهِدَهُمْ رَسُولُ اللَّهِ ﷺ، وَإِذَا شَهِدَهُمْ فَقَدْ أَحَبَّهُمْ، وَمَنْ أَحَبَّ هَؤُلَاءِ وَشَهِدَهُمْ بِالْجَنَّةِ سَلِمَ جَمِيعُ الصَّحَابَةِ مِنْهُ، وَيَشْهَدَهُمْ بِالْخِلَافَةِ، أَوْلَهُمْ: أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ، ثُمَّ عَلِيٌّ، رَضِيَ اللَّهُ عَنْهُمْ،

46. So it is an obligation upon the Muslims to testify for those whom the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) testified for (that they are in Paradise). And if he testified for them then he verily loves them. And whoever loves these people and testifies for them with (entering) Paradise, then all of the *Sahābah* are safe from him. And he testifies for them with the *Khilāfah*. The first of them is Abū Bakr, then ‘Umar, then ‘Uthmān and then ‘Alī (*radiAllāhu ‘anhum*).

فَهَؤُلَاءِ الَّذِينَ قَالَ النَّبِيُّ ﷺ: «لَا يَجْتَمِعُ حُبُّ هَؤُلَاءِ الْأَرْبَعَةِ إِلَّا فِي قَلْبِ مُؤْمِنٍ: أَبِي بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ رَضِيَ اللَّهُ عَنْهُمْ»

And they are those about whom the Prophet (*sallAllāhu ‘alayhi wa sallam*) said: *“The love for these four will only gather in the heart of a mumin; Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī (radiAllāhu ‘anhum).”*³⁷

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٤٧ - يُقَالُ: مَنْ أَحَبَّ أَبَا بَكْرٍ فَقَدْ أَقَامَ الدِّينَ.

47. It is said: Whoever loves Abū Bakr, then he has established the *dīn*.

وَمَنْ أَحَبَّ عُمَرَ فَقَدْ أَوْضَحَ السَّبِيلَ.

And whoever loves ‘Umar, then he has manifested the Path.

³⁷ It was narrated by the author in “Ash-Sharī‘ah” (1224) from the *hadīth* of ‘Atā Al-Khurāsānī, from Abū Hurayrah (*radiAllāhu ‘anhu*).

And it is a *munqati’ hadīth*. Because ‘Atā did not hear from Abū Hurayrah (*radiAllāhu ‘anhu*), just as Ibn Ma‘īn said in “Suālāt Ibn Mahraz” (650).

- Al-Ājurri said: “No-one but a God-fearing mumin loves them whom Allāh verily has granted success in (reaching) the truth. And no-one refrains from loving them, or from loving one of them, except an unhappy person who has been made to miss the path of truth. And our *madhhab* regarding them is that we say regarding the *Khilāfah* and the precedence: Abū Bakr, then ‘Umar, then ‘Uthmān and then ‘Alī.

And it is said – may Allāh show you mercy – that the love for Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī only is gathered in the hearts of the God-fearing from this *Ummah*. And Sufyān Ath-Thawrī – *rahimahullāh* – said: “The love for ‘Uthmān and ‘Alī (*radiAllāhu ‘anhumā*) only gathers in the hearts of the noble men.”

- And in it (1228) from Az-Zuhrī who said: “The love for Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī (*radiAllāhu ‘anhum*) only gathers in the hearts of the God-fearing from this *Ummah*.”

وَمَنْ أَحَبَّ عُثْمَانَ فَقَدْ اسْتَنَارَ بِنُورِ اللَّهِ عَزَّ وَجَلَّ.

And whoever loves ‘Uthmān, then he is enlightened by the Light of Allāh ‘azza wa jalla.

وَمَنْ أَحَبَّ عَلِيَّ بْنَ أَبِي طَالِبٍ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى.

And whoever loves ‘Alī ibn Abī Tālib, then he has verily grasped the most trustworthy handhold.

وَمَنْ قَالَ الْحُسَيْنِي فِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَقَدْ بَرِيَ مِنَ النِّفَاقِ.

And whoever speaks well about the companions of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*), he is verily innocent of *nifāq* (hypocrisy).³⁸

³⁸ In “Usūl Al-Sunnah” by Ibn Abī Zamanīn (189) Ayyūb As-Sikhtiyānī said: “Whoever loves Abū Bakr, then he has established the dīn. And whoever loves ‘Umar, then he has manifested the Path. And whoever loves ‘Uthmān, then he is enlightened by the Light of Allāh ‘azza wa jalla. And whoever loves ‘Alī ibn Abī Tālib, then he has verily grasped the most trustworthy handhold. And whoever praises the companions of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*), he is verily innocent of *nifāq*. And whoever criticizes one of them, or hates him for something he did, then he is a *mubtadi’* who opposes the Sunnah and the righteous Salaf. And it is feared for him that none of his deeds are raised to the heaven before he loves all of them and carries no ill will in his heart against them.”

The eleventh hadīth

٤٨ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ أَنَا خَلَفْتُ بَنِي عَمْرٍو الْعُكْبَرِيَّةَ قَالَ: ثَنَا الْحُمَيْدِيُّ وَهُوَ عَبْدُ اللَّهِ بَنِي الرَّبِيعِ، قَالَ: أَنَا مُحَمَّدُ بْنُ طَلْحَةَ التَّمِيمِيُّ قَالَ: ثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَالِمِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عُثَيْمِ بْنِ سَاعِدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ اخْتَارَنِي وَاخْتَارَ لِي أَصْحَابًا، فَجَعَلَ لِي مِنْهُمْ وُزَرَءَ وَأَنْصَارًا وَأَصْهَارًا، فَمَنْ سَبَّهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ لَا صَرْفًا وَلَا عَدْلًا»

48. Abū Bakr Al-Ājurrī narrated to us and said: Khalaf ibn ‘Amr Al-‘Ukbarī narrated to us and said: Al-Humaydī – and he is ‘Abdullāh ibn Az-Zubayr – narrated to us and said: Muhammad ibn Talhah At-Taymī narrated to us and said: ‘Abdur-Rahmān ibn Sālim ibn ‘Abdir-Rahmān ibn ‘Uwaym ibn Sā’idah narrated to us, from his father, from his grandfather, that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “*Verily, Allāh – ‘azza wa jalla – chose me, and he chose some companions for me. And for me He made some of them ministers, companions and in-laws. So whoever curses (or insults) them, then the curse of Allāh, the angels and all of the people are upon them. On the Day of Resurrection Allah will not accept any obligatory or voluntary deeds from him.*”³⁹

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

³⁹ It was narrated by Abū Muhammad Al-Barzālī in “Mashikhah Abī Bakr ibn ‘Abdid-Dāim Al-Maqdisī” (70) by way of the author. And it was narrated by Harb Al-Karmānī in “Al-Masail” (1422 – my tahqīq), Ibn Abī ‘Āsim in “As-Sunnah” (1034) and Al-Lālakāī (2341).
I said: Al-Bukhārī declared this *hadīth* weak in “At-Tārīkh Al-Kabīr” (5/522).

٤٩ - فَمَنْ سَمِعَ [هذا] وَنَفَعَهُ اللَّهُ الْكَرِيمُ بِالْعِلْمِ أَحَبَّهُمْ أَجْمَعِينَ؛ الْمُهَاجِرِينَ وَالْأَنْصَارَ وَأَصْحَارَ رَسُولِ اللَّهِ ﷺ: مَنْ تَزَوَّجَ إِلَيْهِمْ، وَزَوَّجُوهُمْ، وَجَمِيعَ أَهْلِ بَيْتِهِ الطَّيِّبِينَ [الطاهرين]، وَجَمِيعَ أَزْوَاجِهِ، وَاتَّقَى اللَّهُ فِيهِمْ، وَلَمْ يَسُبَّ وَاحِدًا مِنْهُمْ، وَلَمْ يَذْكُرْ مَا شَجَرَ بَيْنَهُمْ، وَإِذَا سَمِعَ أَحَدًا يَسُبُّ أَحَدًا مِنْهُمْ: نَهَاهُ وَرَجَرَهُ وَنَصَحَهُ.

49. Whoever hears this, and Allāh *Al-Karīm* has benefitted him with the knowledge, he will love all of them; the *Muhājirūn* and the *Ansār*, and the in-laws of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) – those whom he married to and they married to him – and all of the good and pure people of his household, and all of his wives. And he fears Allāh regarding them, he does not curse (or insult) anyone from them, and he does not mention the disputes that occurred among them. And if he hears anyone curse them, he prohibits him, rebukes him and advises him.

فَإِنْ أْبَى: هَجَرَهُ وَلَمْ يُجَالِسْهُ.

And if he refuses (to stop), then he boycotts (or forsakes) him and he does not sit with him.

فَمَنْ كَانَ [عَلَى هَذَا] مَذْهَبُهُ: رَجَوْتُ لَهُ مِنَ اللَّهِ الْكَرِيمِ كُلَّ خَيْرٍ فِي الدُّنْيَا وَالْآخِرَةِ.

So whoever is upon this *madhhab*, then I hope for everything good for him in *dunyā* and *ākhirah* from Allāh *Al-Karīm*.

الحديث الثاني عشر

The twelfth hadīth

٥٠ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ: أَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَيْسَى بْنِ الشُّكَيْنِ الْبَدِيِّ، قَالَ: أَنَا عَلِيُّ بْنُ حَرْبٍ الْمُؤَصِّلِيُّ قَالَ: حَدَّثَنِي عَبْدُ السَّلَامِ بْنُ صَالِحِ الْخُرَّاسَانِيُّ قَالَ: ثَنَا الرِّضَا [عَلِيٌّ] بْنُ مُوسَى عَنْ أَبِيهِ [مُوسَى بْنِ جَعْفَرٍ] عَنْ [أَبِيهِ] جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ [مُحَمَّدِ بْنِ عَلِيٍّ]، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِيمَانُ: قَوْلٌ بِاللِّسَانِ، وَعَمَلٌ بِالْأَرْكَانِ، وَبِقِيْنٍ بِالْقَلْبِ»

50. Abū Bakr Al-Ājurrī narrated to us and said: Abū Al-‘Abbās Ahmad ibn ‘Isā ibn As-Sukayn Al-Badhhdhī narrated to us and said: ‘Alī ibn Harb Al-Mūsilī narrated to us and said: ‘Abdus-Salām ibn Sālih Al-Khurāsānī narrated to us and said: Ar-Ridā ‘Alī ibn Mūsā narrated to us, from his father Mūsā ibn Ja’far, from his father Ja’far ibn Muhammad, from his father Muhammad ibn ‘Alī, from ‘Alī ibn Al-Husayn, from his father, from ‘Alī ibn Abī Talib (*radi Allāhu ‘anhu*) who said: The Messenger of Allāh (*sall Allāhu ‘alayhi wa sallam*) said: “*Īmān is the words (uttered) by the tongue, deeds (performed) by the limbs, and the yaqīn (certainty) of the heart.*”⁴⁰

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

⁴⁰ It was narrated by the author in “Ash-Sharī‘ah” (256).

And it was narrated by Ibn Mājah (654) and Ibn Battah in “Al-Ibānah Al-Kubrā” (1075). And verily did several people from the people of knowledge judge this *hadīth* as being fabricated, among them Ad-Dāraqutnī.

And in this issue there are *ahādīth* from Anas, Abū Hurayrah, ‘Āishah, Mu‘ādh, Ibn ‘Umar and others than them from the Sahābah (*radi Allāhu ‘anhum*). And none of it is correctly narrated from the Prophet (*sall Allāhu ‘alayhi wa sallam*).

But even though this *hadīth* is not *sahīh* from the Prophet (*sall Allāhu ‘alayhi wa sallam*), then the *ijmā’* of the people of *Sunnah* has still occurred upon this (i.e. the issue of the definition of *īmān*). So the *īmān* of a slave is not accepted, except if he believes in his heart, utters with his tongue and performs deeds with his limbs.

And if one of these three pillars is missing, then his *īmān* is rejected and not accepted. Just as this will be determined in the words of the author.

٥١ - هَذَا الْحَدِيثُ أَصْلٌ كَبِيرٌ فِي الْإِيمَانِ عِنْدَ فَهْمَاءِ الْمُسْلِمِينَ قَدِيمًا وَحَدِيثًا، وَهُوَ مُوَافِقٌ لِكِتَابِ اللَّهِ عَزَّ وَجَلَّ، لَا يَخَالَفُ هَذَا الْأَمْرَ إِلَّا مُرْجِيٌّ [حَبِيثٌ] مَهْجُورٌ مَطْعُونٌ عَلَيْهِ فِي دِينِهِ.

51. This *hadith* is a major fundamental principle in *Al-Īmān* for the scholars of the Muslims in early and later times, and it is in accordance with the Book of Allāh 'azza wa jalla. This issue is only opposed by a dirty, forsaken and criticized in his religion *murjī*.

وَأَنَا أَبِينُ مَعْنَى هَذَا لِيَعْلَمَهُ جَمِيعٌ مَنْ نَظَرَ فِيهِ نَصِيحَةً لِلْمُؤْمِنِينَ.

And I will clarify the meaning of this – as a *nasīhah* to the *muminūn* – in order for everyone who looks into it can know it.

اعْلَمُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ أَنَّ الْأَذَى عَلَيْهِ عُلَمَاءُ الْمُسْلِمِينَ أَنَّ الْإِيمَانَ وَاجِبٌ عَلَى جَمِيعِ الْخَلْقِ، وَهُوَ التَّصْدِيقُ بِالْقَلْبِ، وَإِفْرَازٌ بِاللِّسَانِ، وَعَمَلٌ بِالْجَوَارِحِ،

Know – may Allāh have mercy upon us and you – that, that which the scholars of the Muslims are upon is that *Al-Īmān* is obligatory for all of the creation, and it (i.e. *Īmān*) is the belief of the heart, the acknowledgement by the tongue and the deeds of the limbs.

تُمْ اعْلَمُوا - رَحِمَنَا اللَّهُ وَإِيَّاكُمْ - أَنَّهُ لَا تُجْزَى الْمَعْرِفَةُ بِالْقَلْبِ وَهُوَ التَّصْدِيقُ إِلَّا أَنْ يَكُونَ مَعَهُ إِيْمَانٌ بِاللِّسَانِ، وَحَتَّى يَكُونَ مَعَهُ نَطْقٌ، وَلَا تُجْزَى مَعْرِفَةُ بِالْقَلْبِ وَالتَّطْقِ بِاللِّسَانِ حَتَّى يَكُونَ مَعَهُ عَمَلٌ بِالْجَوَارِحِ، فَإِذَا كَمُلَتْ فِيهِ هَذِهِ الْحِصَالُ الثَّلَاثَةُ كَانَ مُؤْمِنًا وَحَقًّا.

Then know – may Allāh have mercy upon us and you – that the knowledge of the heart, and that is the belief, will not benefit except if it is accompanied by *īmān* upon the tongue, and until there is an utterance (of *īmān*) along with it. And the knowledge of the heart and the utterance by the tongue will not benefit until they are accompanied by the deeds of the limbs. But when these three traits are fulfilled in it, then he is *mumin* and he is correct (in his *īmān*).

دَلٌّ عَلَى ذَلِكَ الْكِتَابُ، وَالسُّنَّةُ، وَقَوْلُ عُلَمَاءِ الْمُسْلِمِينَ.

This is proven by the Book, the *Sunnah* and the words of the scholars of the Muslims.

فَأَمَّا مَا لَزِمَ الْقَلْبَ مِنْ فَرَضِ الْإِيمَانِ فَقَوْلُ اللَّهِ تَعَالَى عَزَّ وَجَلَّ فِي سُورَةِ الْمَائِدَةِ:

As for what is necessary for the heart from the obligations of *īmān*, then it is the Words of Allāh – *ta’ālā ‘azza wa jalla* – in *Sūrah Al-Māidah*:

﴿ يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ ﴾

“O Messenger, those who hasten in *kufir* from those who say: ‘We have believed’ with their mouths while their hearts have not believed, should not grieve you.” (Al-Māidah 5:41)

إِلَى قَوْلِهِ عَزَّ وَجَلَّ:

Until His – *‘azza wa jalla* – Words:

﴿ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴾

“There is humiliation for them in *dunyā*, and in *ākhirah* there is a mighty punishment for them.” (Al-Māidah 5:41)

وَقَالَ عَزَّ وَجَلَّ:

And He – *‘azza wa jalla* – said:

﴿ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيْمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيْمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ عَذَابٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴾ الْآيَةُ

“Whoever commits *kufir* to Allāh after his *īmān*, except the one who is forced while his heart is settled in *īmān*. But the one who opens his heart to *kufir*, then upon those there is Anger from Allāh, and they will have a mighty punishment.” (An-Nahl 16:106)

Until the end of the verse.

وَقَالَ عَزَّ وَجَلَّ فِي سُورَةِ الْحُجُرَاتِ:

And He – *‘azza wa jalla* – said in *Sūrah Al-Hujurāt*:

﴿ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ﴾

“The Bedouins said: ‘We have believed.’ Say (to them O Muhammad): ‘You have not believed, but instead say: We have submitted ourselves (to Islām).’ Because the belief has not yet entered your hearts.” (Al-Hujurāt 49:14)

فَهَذَا يَدُلُّكَ عَلَى أَنَّ عَلَى الْقَلْبِ فَرَضَ الْإِيمَانِ وَهُوَ التَّصَدِيقُ وَالْمَعْرِفَةُ، وَلَا يَنْفَعُ الْقَوْلُ إِذَا لَمْ يَكُنِ الْقَلْبُ مُصَدِّقًا بِمَا يَنْطِقُ بِهِ اللِّسَانُ مَعَ الْعَمَلِ.

So this proves that the obligation of *īmān* lies upon the heart, and that is the belief and the knowledge. And the statement (of *īmān*) does not benefit if the heart does not believe in what the tongue is uttering along with the deeds.

وَأَمَّا فَرَضُ الْإِيمَانِ بِاللِّسَانِ، فَقَوْلُ اللَّهِ عَزَّ وَجَلَّ فِي سُورَةِ الْبَقَرَةِ:

As for the obligation of *īmān* upon the tongue, then it is the Words of Allāh – ‘*azza wa jalla* – in *Sūrah Al-Baqarah*:

﴿ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ١٣٦ فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ﴾ الْآيَةُ

“Say: ‘We believe in Allāh and what was revealed to us and what was revealed to Ibrāhīm and Ismā’il and Ishāq and Ya’qūb and Al-Asbāt, and what was given to Mūsā and ‘Isā, and what the prophets were given from their Lord. We do not differentiate between anyone among them, and we are Muslims (i.e. submitters) to Him.’ Then if they believe in the same as you have believed in, then they have verily become guided. And if they turn away then they are verily in opposition.”

(Al-Baqarah 2:136-137)

Until the end of the verse.

وَقَالَ عَزَّ وَجَلَّ فِي سُورَةِ آلِ عِمْرَانَ:

And Allāh – ‘*azza wa jalla* – said in *Sūrah Ālu ‘Imrān*:

﴿ قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ ﴾ الْآيَةُ

“Say: ‘We have believed in Allāh and in what was revealed upon us, and what was revealed upon Ibrāhīm and Ismā’īl and Ishāq and Ya’qūb and Al-Asbāt.” (Ālu ‘Imrān 3:84)

Until the end of the verse.

وَقَالَ النَّبِيُّ ﷺ: «أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ. . .» وَذَكَرَ الْحَدِيثَ.

And the Prophet (sallAllāhu ‘alayhi wa sallam) said: *“I have been commanded to fight the people until they say Lā ilāha illā Allāh and that I am the Messenger of Allāh...”*⁴¹ And he mentioned the *hadīth*.

فَهَذَا الْإِيمَانُ بِاللِّسَانِ نُطْقًا وَاجِبًا.

So this is the *īmān* with the tongue where the utterance is obligatory.

وَأَمَّا الْإِيمَانُ بِمَا فَرَضَ اللَّهُ عَلَى الْجَوَارِحِ تَصْدِيقًا لِمَا آمَنَ بِهِ الْقَلْبُ وَنَطَقَ بِهِ اللِّسَانُ، فَقَوْلُ اللَّهِ عَزَّ وَجَلَّ:

And as for the *īmān* which Allāh obligated upon the limbs as an affirmation of what the hearts has believed in and the tongue has uttered, then this is the Words of Allāh *‘azza wa jalla*:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

“O you who believe, make *rukū’* and *sujūd* and worship your Lord and do the good things, in order for you to be successful.” (Al-Hajj 22:77)

⁴¹ It was narrated by Al-Bukhārī (2946) and Muslim (21 and 22) from the *hadīth* of Abū Hurayrah (radiAllāhu ‘anhu), and their wording is: *“I have been commanded to fight the people until they say Lā ilāha illā Allāh. So whoever says Lā ilāha illā Allāh, then he has protected his life and wealth from me, except due to its right. And his account is with Allāh.”*

وَقَالَ عَزَّ وَجَلَّ:

And He – ‘azza wa jalla – said:

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ﴾

“And perform the *salāh* and pay the *zakāh*.” (Al-Baqarah 2:43)

فِي عَتْرِ مَوْضِعٍ مِنَ الْقُرْآنِ.

In several places in the Qurān.

وَمِثْلُهُ: فَرَضُ الصِّيَامِ عَلَى جَمِيعِ الْبَدَنِ. وَمِثْلُهُ: فَرَضُ الْحَجِّ. وَفَرَضُ الْجِهَادِ عَلَى الْبَدَنِ بِجَمِيعِ الْجَوَارِحِ.

And similar to this is: The obligation of *siyām* (fasting) upon all of the body. And similar to this is: The obligation of *hajj*. And the obligation of the *jihād* against the body with all of the limbs.

فَالْأَعْمَالُ بِالْجَوَارِحِ تَصْدِيقٌ عَنِ الْإِيمَانِ بِالْقَلْبِ وَاللِّسَانِ، فَمَنْ لَمْ يُصَدِّقِ الْإِيمَانَ بِعَمَلِهِ بِجَوَارِحِهِ مِثْلِ: الطَّهَارَةِ، وَالصَّلَاةِ، وَالزَّكَاةِ، وَالصِّيَامِ، وَالْحَجِّ، وَالْجِهَادِ، وَأَشْبَاهِ لَهُدِهِ، وَرَضِيَ لِنَفْسِهِ بِالْمَعْرِفَةِ وَالْقَوْلِ دُونَ الْعَمَلِ: لَمْ يَكُنْ مُؤْمِنًا، وَلَمْ تَنْفَعَهُ الْمَعْرِفَةُ وَالْقَوْلُ، وَكَانَ تَرْكُهُ لِلْعَمَلِ تَكْذِيبًا مِنْهُ لِإِيمَانِهِ، وَكَانَ الْعَمَلُ بِمَا ذَكَرْنَا تَصْدِيقًا مِنْهُ لِإِيمَانِهِ.

So the deeds with the limbs are an affirmation of the *īmān* in the heart and (upon) the tongue. So whoever does not affirm his *īmān* by performing deed with his limbs, such as: The *tahārah*, *salāh*, *zakāh*, *siyām*, *hajj*, *jihād* and what is similar to this, and (instead) is pleased for himself (i.e. considers it sufficient) with the knowledge and words without any deeds, he is not a *mumin* and the knowledge and words will not benefit him. And him leaving the deeds is a rejection from him of *Al-Īmān*, while acting upon what we have mentioned (of types of worship) is an affirmation from him of *Al-Īmān*.

فَاعْلَمْ ذَلِكَ، هَذَا مَذْهَبُ عُلَمَاءِ الْمُسْلِمِينَ قَدِيمًا وَحَدِيثًا، فَمَنْ قَالَ غَيْرَ هَذَا فَهُوَ مُرْجِيٌّ حَبِيبٌ،
فَاخَذَرُهُ عَلَى دِينِكَ.

So know that. This is the *madhhab* of the scholars of the Muslims in early and later times. So whoever says something other than this, he is a dirty *murjī*, so be aware of him in your religion.

وَالدَّلِيلُ عَلَى هَذَا قَوْلُ اللَّهِ عَزَّ وَجَلَّ:

And the evidence for this is the words of Allāh ‘*azza wa jalla*:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾

“And they were only commanded to worship Allāh while dedicating the *dīn* sincerely to him (and) *hunafā* (i.e. free from shirk), and to perform the *salāh* and pay the *zakāh*, and that is the upright *dīn*.” (Al-Bayyinah 98:5)⁴²

⁴² These are clear words from the author – *rahimahullāh* – that conveys the *ijmā’* of the righteous *Salaf* regarding that *īmān* has three pillars, and that the *īmān* of a slave is not correct except when they are gathered (and present at the same time). And that whenever a slave leaves one of them, then he has committed *kufr* and exited from the religion, and he has not benefitted from his *īmān* at all.

- Al-Lālakāī said in “As-Sunnah” (1593): Ash-Shāfi’ī said in the book “Al-Umm” in (Chapter: The intention in *salāh*): “The *ijmā’* (agreement) from the *Sahābah* and *Tābi’ūn* after them, among those whom we have met, that *īmān* is in speech, deeds and intention. One of them will not benefit except along with the rest.”

And I verily elaborated in the conveyance of the words of the people of *Sunnah* in the establishing of this mighty issue, in the book “Al-Madkhal ilā Al-Jāmi’ fi kutub Al-Īmān war-Radd ‘alā Al-Murjiah”.

And I also clarified that those who say that the deeds are a condition for the perfection of *īmān* and that it can be correct without them, then this is the statement of the *Murjiah* and those who agreed with them and were influenced by them from the earlier and later generations and the now-living.

And I verily mentioned them with their descriptions and their names, in order for the *Sunnī* to be aware against them and their likes. So be aware, and do not be from the inattentive (or heedless).

الحديث الثالث عشر

The thirteenth hadīth

٥٢ - حَدَّثَنَا الْأَجْرِيُّ، قَالَ: نَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ، قَالَ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ زَنْجُوَيْهِ قَالَ: نَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفَرْيَابِيِّ، قَالَ: نَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ بْنِ أَنْعَمَ.

52. Al-Ājurrī narrated to us and said: Abū Al-Fadl Ja'far ibn Muhammad As-Sandalī narrated to us and said: Abū Bakr ibn Zanjuwayh narrated to me and said: Muhammad ibn Yūsuf Al-Firyābī narrated to us and said: Sufyān Ath-Thawrī narrated to us, from 'Abdur-Rahmān ibn Ziyād ibn An'am.

قَالَ الْأَجْرِيُّ: وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَ: أَنَا الْهَيْثَمُ بْنُ حَارِجَةَ قَالَ: نَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ بْنِ أَنْعَمَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيَأْتِيَنَّ عَلَيَّ أُمَّتِي مَا أَتَى عَلَيَّ بَنِي إِسْرَائِيلَ؛ تَفْرَقَ بَنُو إِسْرَائِيلَ عَلَيَّ ثِنْتَيْنِ وَسَعِينَ مِلَّةً، وَسَتَفْتَرِقُ أُمَّتِي عَلَيَّ ثَلَاثٍ وَسَعِينَ مِلَّةً، تَزِيدُ عَلَيْهِمْ وَاحِدَةً، كُلُّهَا فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً»

Al-Ājurrī said: And Abū 'Abdillāh Ahmad ibn Al-Hasan ibn 'Abdil-Jabbār As-Sūfī informed us and said: Al-Haytham ibn Khārijah narrated to us and said: Ismā'īl ibn 'Ayyāsh narrated to us, from 'Abdur-Rahmān ibn Ziyād ibn An'am, from 'Abdullāh ibn Yazīd, from 'Abdullāh ibn 'Amr ibn Al-'As (*radiAllāhu 'anhumā*) that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: *"There will verily come upon my Ummah what came upon Banū Isrā'īl. Banū Isrā'īl became disunited into seventy-two millah, and my Ummah will disunite into seventy-three millah; they will be one more than them. All of them will be in Hellfire, except one millah."*

فَقَالُوا: مَنْ هَذِهِ الْمِلَّةُ الْوَاحِدَةُ؟

So they said: *"Who are this one millah?"*

قَالَ: «مَا أَنَا عَلَيْهِ وَأَصْحَابِي». وَهَذَا لَفْظُ حَدِيثِ الصُّوفِيِّ.

He said: “What I and my companions are upon.”⁴³ And this is the wording of the *hadīth* of As-Sūfī.

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٥٣ - فَالْمُؤْمِنُ الْعَاقِلُ يَجْتَهِدُ أَنْ يَكُونَ مِنْ هَذِهِ الْمِلَّةِ النَّاجِيَةِ بِإِتْبَاعِهِ لِكِتَابِ اللَّهِ عَزَّ وَجَلَّ، وَسُنَنِ رَسُولِهِ ﷺ، وَسُنَنِ أَصْحَابِهِ رَحِمَهُ اللَّهُ عَلَيْهِمْ، وَسُنَنِ التَّابِعِينَ بَعْدَهُمْ بِإِحْسَانٍ، وَقَوْلِ أَيْمَةِ الْمُسْلِمِينَ مِمَّنْ لَا يُسْتَوْحَشُ مِنْ ذِكْرِهِمْ، مِثْلُ: سُفْيَانَ الثَّوْرِيِّ، وَالْأَوْزَاعِيِّ، وَمَالِكِ بْنِ أَنَسٍ، وَالشَّافِعِيِّ، وَأَحْمَدَ بْنِ حَنْبَلٍ، وَأَبِي عُبَيْدِ الْقَاسِمِ بْنِ سَلَامٍ، وَمَنْ كَانَ عَلَى طَرِيقِهِمْ مِنَ الشُّيُوخِ، فَمَا أَنْكَرُوهُ أَنْكَرْنَا، وَمَا قَبَلُوهُ وَقَالُوا بِهِ قَبَلْنَا، وَفُلْنَا بِهِ، وَتَبَدَّنَا مَا سِوَى ذَلِكَ.

53. So the intelligent *mumin* strives for him to be from this saved *millah* by following the Book of Allāh – ‘azza wa jalla – and the *Sunan* of His Messenger (*sallAllāhu ‘alayhi wa sallam*), the *Sunan* of his companions (*rahmatullāhi ‘alayhim*) and the *Sunan* of those after them who followed them in goodness, and the statements of the leaders of the Muslims where one does not feel an aversion when mentioning them, such as: Sufyān Ath-Thawrī, Al-Awzā’ī, Mālik ibn Anas, Ash-Shāfi’ī, Ahmad ibn Hanbal, Abū ‘Ubayd Al-Qāsim ibn Sallām and whoever was upon their way from the *shuyūkh*. So whatever they rejected we also reject, and whatever they accepted we also accept and believe. And we throw away everything besides this.⁴⁴

⁴³ It was narrated by the author in “Ash-Sharī’ah” (1/302).

And it was narrated by At-Tirmidhī (2641) from Sufyān Ath-Thawrī, from ‘Abdur-Rahmān ibn Ziyād Al-‘Ifrīqī, from ‘Abdullāh ibn Yazīd, from ‘Abdullāh ibn ‘Amr (*radiAllāhu ‘anhu*). And he said: “This is a *mufassar gharīb hadīth*. We do not know it like this, except from this way.”

⁴⁴ And this is the *taqlīd* (following) of the righteous *Salaf* and the leaders of the *Sunnah* which several scholars from the people of *Sunnah* meant.

- Ishāq ibn Rāhūyah said: “We are verily the companions of adhering and following our leaders and our predecessors who have gone forth *rahimahumullāh*. We do not =

innovate an innovation that is not in the Book of Allāh, nor in the Sunnah of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam), and no imām said it.” “As-Sunnah” by Al-Khallāl (2135 – my *tahqīq*).

- And Al-Barbahārī said in “Sharh As-Sunnah” (93): “*And know, that the dīn is verily in taqlīd (following). And the taqlīd is of the companions of Muhammad (sallAllāhu ‘alayhi wa sallam).*”

- And he said (144): “*So (be aware of) Allāh, (be aware of) Allāh regarding yourself. And obligatory upon you are the āthār (narrations) and the companions of the āthār (narration), and following (these). Because the religion is verily (only) following. And those who came before us did not leave us in ambiguity, so follow them and relax. And do not exceed the narration and the people of narration.*”

- And Ad-Dārimī said in “An-Naqd” (p. 298): “*And Shurayh ibn Sīrīn said: ‘We will not go astray as long as we adhere to the athar (narration).’ And Ibrāhīm said: ‘The affair is nothing else than the first affair. If it reached as that they would not wash anything but the nail, then we would not transgress this. It is enough criticism of a people that we would oppose their deeds.’ So adhering to the narrations is taqlīd (following). And if it is not allowed in the claim of Al-Marīsī to follow a man who came before him among the scholars, then where is the place of the following which Allāh – the Exalted – mentioned: “**And those who followed them in goodness.**” (At-Tawbah 9:100) And what should a person do with the narration of the Sahābah and those who came after them, when it is not allowed for a man to use any of it, except what he derives from his intellect regarding the opposition to the narration? In this case the narrations are invalidated and the information has disappeared. And seeking knowledge has been made forbidden for its people. And the people adhere to that which comes from the intellect (and not the evidences) from the kufr of Al-Marīsī and his companions, and the impossibilities from their explanations.*”

And whoever rejects the *taqlīd* with this meaning, then he has verily intended to invalidate the following of the *Salaf* and taking them as an example, and (instead) depending upon opinion and desire. And due to this, the leaders of the *Sunnah* were strict in the rejection of people like these. And Harb Al-Karmānī – *rahimahullāh* – said in his “‘Aqīdah” for which he conveyed the *ijmā’* of the scholars: “*And whoever claims that he does not consider taqlīd (following) (as being legislated), and that he does not follow anyone in his religion, then this is the saying of a fāsiq (sinning) innovator who is an enemy of Allāh, His Messenger (sallAllāhu ‘alayhi wa sallam), His religion, His Book and of the Sunnah of His Prophet (sallAllāhu ‘alayhi wa sallam). Verily with this he wants to nullify the narration, invalidate the knowledge, extinguish the Sunnah, and to be singled out by raī, kalām, innovation and opposition. So upon the one who says this is the curse of Allāh, the angels and all people.*”

٥٤ - قَالَ الْأَجْرِيُّ: قَالَ: ثَنَا أَبُو بَكْرٍ بْنُ أَبِي دَاوُدَ قَالَ: ثَنَا الْمُسَيْبُ بْنُ وَاصِحٍ قَالَ: سَمِعْتُ يُوسُفَ بْنَ أَسْبَاطٍ يَقُولُ: أُصُولُ الْبِدْعِ أَرْبَعٌ: الرَّوَافِضُ، وَالْحَوَارِجُ، وَالْقَدْرِيَّةُ، وَالْمُرْجِيَّةُ، ثُمَّ تَنَشَّعَ كُلُّ فِرْقَةٍ ثَمَانِيْنَ عَشْرَةَ طَائِفَةً، فِتْلِكَ اثْنَانِ وَسَبْعُونَ فِرْقَةً، وَالثَّلَاثَةُ وَالسَّبْعُونَ الْجَمَاعَةُ الَّتِي قَالَ رَسُولُ اللَّهِ ﷺ: أَنَهَا النَّجَاةُ.

54. Al-Ajurri said: Abū Bakr ibn Abī Dāwūd said: Al-Musayyib ibn Wadih narrated to us and said: I heard Yūsuf ibn Asbāt say: “The usūl (fundamental principles) of bida’ are four: The Rawāfid, the Khawārij, the Qadariyyah and the Murjiah. After that every sect branched out into eighteen groups. So that is seventy-two (different) sects. And the seventy-third is the Jamā’ah whom the Messengers of Allāh (sallAllāhu ‘alayhi wa sallam) said about that it is the saved one.”

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

فَقَدْ بَيَّنْتُ فِي هَذِهِ الثَّلَاثَةِ عَشْرَ حَدِيثًا مِنْ عُلُومِ الدِّينِ مَا يَنْبَغِي لِكُلِّ مُسْلِمٍ أَنْ يَتَمَسَّكَ بِهِ وَلَا يَجْهَلَ أَمْرَ دِينِهِ فَيَزِيغَ عَنِ طَرِيقِ الْحَقِّ إِذْ كَانَ دَيْنُ الْإِنْسَانِ هُوَ رَأْسُ مَالِهِ.

In these thirteen *hadīth* I have verily clarified the types of knowledge from the *dīn* which every Muslim is required to adhere to, and he should not be ignorant about the affair of his *dīn* so that he deviates from the path of truth. Because the *dīn* of a person is his main capital.

٥٥ - قَالَ الْحَسَنُ رَحِمَهُ اللَّهُ: رَأْسُ مَالِ الْمُسْلِمِ دِينُهُ، حَيْثُ مَا زَالَ زَالَ مَعَهُ، لَا يُخَلِّفُهُ فِي الرِّجَالِ، وَلَا يَأْتُرُّ عَلَيْهِ الرِّجَالُ.

55. Al-Hasan – *rahimahullāh* – said: “The capital of the Muslim is his *dīn*. Whenever he dies, it dies along with him and it is not left back to men, nor are men entrusted with it.”

وَأَنَا - إِنْ شَاءَ اللَّهُ - أَذْكَرُ بَعْدَ هَذَا مِنْ أَمْرِ السُّنَنِ مَا يَتَأَدَّبُ بِهَا الْمُسْلِمُ؛ فَتَبِعْتُهُ عَلَى طَلَبِ الرِّيَاضَةِ
لِلْعِلْمِ الَّذِي لَا بُدَّ مِنْهُ. وَاللَّهُ الْمُؤَفِّقُ لِذَلِكَ إِنْ شَاءَ اللَّهُ.

And I – *in shā Allāh* – will after this mention the affairs of the *Sunan* by which the Muslim is disciplined (or mannered). So it encourages him to seek an addition to the knowledge which he must have. And Allāh is the One who grants success in this, *in shā Allāh*.

الحديث الرابع عشر

The fourteenth hadīth

٥٦ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ قَالَ تَنَا أَبُو بَكْرٍ بْنُ أَبِي دَاوُدَ قَالَ: تَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو الْمِصْرِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو الْعَرَبِيُّ قَالَا: تَنَا إِسْمَاعِيلُ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ قَالَ: تَنَا عَبْدُ اللَّهِ بْنُ عَرَادَةَ، عَنْ زَيْدِ بْنِ حَوَارِيٍّ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا بِوُضُوءٍ فَتَوَضَّأَ مَرَّةً مَرَّةً، فَقَالَ: «هَذَا وَطِيفَةُ الْوُضُوءِ الَّذِي لَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ صَلَاةَ إِلَّا بِهِ»، ثُمَّ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ فَقَالَ: «هَذَا وَضُوءٌ مَنْ تَوَضَّأَهُ أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ كِفْلَيْنِ مِنَ الْأَجْرِ»، ثُمَّ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: «هَذَا وَضُوءِي، وَوُضُوءُ الْأَنْبِيَاءِ مِنْ قَبْلِي»

56. Abū Bakr Al-Ājurrī narrated to us and said: Abū Bakr ibn Abī Dāwūd narrated to us and said: Abū At-Tāhir Ahmad ibn ‘Amr Al-Misrī and Muhammad ibn ‘Abdillāh ibn ‘Amr Al-Ghazzī both narrated to us and said: Ismā’il ibn Maslamah ibn Qa’nab narrated to us and said: ‘Abdullāh ibn ‘Arādah narrated to us, from Zayd ibn Hawārī, from Mu’āwiyah ibn Qurrah, from ‘Ubayd ibn ‘Umayr, from Ubayy ibn Ka’b (*radiAllāhu ‘anhu*) that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) called for (some water to perform) the *wudū* (ablution), and then he performed *wudū* (while washing each limb) one time. Then he said: ***“This is the function of the wudū without which Allāh does not accept any salāh.”*** Then he performed *wudū* (while washing each limb) two times. Then he said: ***“This is the wudū that for whoever performs this Allāh will give two shares of the reward.”*** Then he performed *wudū* (while washing each limb) three times. Then he said: ***“This is my wudū, and the wudū of the prophets before me.”***⁴⁵

⁴⁵ It was narrated by Ibn Mājah (420) and Al-‘Uqaylī (2/288) in the biography of ‘Abdullāh ibn ‘Arādah, and he said: *“He opposes in his hadīth and he has a lot of wahm (i.e. misconceptions).”* Then he mentioned this hadīth with its chain of narration and said: *“It can be looked into.”*

And in *“Al-Fath”* (1/233): *“It is a weak hadīth. It was narrated by Ibn Mājah, and it has some other ways that all are weak.”* And see *“Al-‘Ilal”* by Ibn Abī Hātim (100).

Muhammad ibn Al-Husayn said:

٥٧ - هَذَا يَدُلُّ عَلَى أَنَّ عَلَى الْإِنْسَانِ فَرَضَ الْوُضُوءِ مَرَّةً مَرَّةً لِكُلِّ عُضْوٍ، وَهَذَا لَا خِلَافَ فِيهِ. وَمَنْ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ لِكُلِّ عُضْوٍ، فَهُوَ أَفْضَلُ. وَمَنْ تَوَضَّأَ ثَلَاثًا ثَلَاثًا لِكُلِّ عُضْوٍ، فَهُوَ أَسْبَغُ مَا يَكُونُ، لَيْسَ بَعْدَ هَذَا أَكْثَرُ مِنْ هَذَا، فَمَنْ زَادَ عَلَى هَذَا أَوْ نَقَصَ فَقَدْ تَعَدَّى وَظَلَمَ. كَذَا زُوِيَ عَنِ النَّبِيِّ ﷺ، وَقَالَ: وَاللَّهِ لَا يُحِبُّ الْمُعْتَدِينَ.

57. This proves that it is obligatory upon a person to perform *wudū* while washing each limb (at least) one time, and there is no disagreement regarding this. And whoever performs *wudū* while washing each limb two times, then this is better. And whoever performs *wudū* while washing each limb three times, then this is the most complete there can be. After this there is nothing more (to be performed). So whoever exceeds this or subtracts (from the minimum), he has transgressed and been unjust. This is what was narrated from the Prophet (*sallAllāhu ‘alayhi wa sallam*), and he said: “*And Allāh does not love those who transgress.*”⁴⁶

⁴⁶ He is referring to what was narrated nu Ahmad (6684) from ‘Amr ibn Shu’ayb, from his father, from his grandfather who said: A Bedouin came to the Prophet (*sallAllāhu ‘alayhi wa sallam*) asking him about the *wudū*? So he showed him while washing three times. He said: “*This is the wudū. So whoever adds anything to this, then he has done something evil, transgressed and been unjust.*” And this is a *sahih hadith*.

- And At-Tirmidhī – *rahimahullāh* – said after the *hadīth* of ‘Alī (*radiAllāhu ‘anhu*) with number (44): “*And acting upon this for the majority of the people of knowledge is that the wudu is sufficient when washing only one time. And two times is better. And the best is three, and after that there is nothing more.*”

And Ibn Al-Mubāarak said: “*I do not feel safe from that a person is sinning if he adds more than three times in the wudū.*”

And Ahmad and Ishāq said: “*Only an afflicted person adds more than three times.*”

- And Ibn Al-Mundhir said in “Al-Awsat” (2/57): “*I hate the addition to the three times, based upon the hadīth which we narrated from ‘Abdullāh ibn ‘Amr (radiAllāhu ‘anhu), from the Prophet (sallAllāhu ‘alayhi wa sallam).*”

And his words: And he said: “*And Allāh does not love those who transgress.*” I did not find these in the (different) wordings of the *hadīth*.

الحديث الخامس عشر

The fifteenth hadīth

٥٨ - حَدَّثَنَا الْأَجْرِيُّ، قَالَ: تَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ، قَالَ: تَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: تَنَا أَبُو عَوَانَةَ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ، قَالَ: أَتَيْنَا عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، وَقَدْ صَلَّى، فَدَعَا بِالطُّهُورِ، فَقُلْنَا: مَا يَصْنَعُ بِهِ وَقَدْ صَلَّى؟! مَا يُرِيدُ إِلَّا لِيَعْلَمَنَا.

58. Al-Ājurri narrated to us and said: Abū Bakr Ja'far ibn Muhammad Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us and said: Abū 'Awānah narrated to us, from Khālid ibn 'Alqamah, from 'Abdu Khayr who said: 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) came to us, and he had verily already prayed. Then he called for (water for) purification. So we said: "What will he do with that when he already prayed. He surely wants to teach us (something)."

قَالَ: فَأُتِيَ بِإِنَاءٍ فِيهِ مَاءٌ وَطُسْتِ، فَأَفْرَغَ مِنَ الْإِنَاءِ عَلَى يَدَيْهِ فَعَسَلَهُمَا ثَلَاثًا، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا مِنَ الْكَفِّ الَّذِي يَأْخُذُ [بِهِ] الْمَاءَ، ثُمَّ عَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ عَسَلَ يَدَهُ الْيُمْنَى ثَلَاثًا، ثُمَّ عَسَلَ يَدَهُ الْيُسْرَى ثَلَاثًا، يَعْنِي: إِلَى الْمِرْفَقَيْنِ -، وَمَسَحَ بِرَأْسِهِ مَرَّةً وَاحِدَةً، ثُمَّ عَسَلَ رِجْلَهُ الْيُمْنَى ثَلَاثًا، وَرِجْلَهُ الْيُسْرَى ثَلَاثًا،

He said: Then he was brought a big container containing water. Then he poured (water) from the container upon his hands and washed them three times. Then he *madmada* (rinsed his mouth or gargled) and *istanshaqa* (rinsed his nose) three times from the palm with which he would take the water. Then he washed his face three times. Then he washed his right hand three times and then he washed his left hand three times – meaning until his elbows. And he wiped over his head one time. Then he washed his right foot three times, and his left foot three times.

ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَعْلَمَ وَضُوءَ رَسُولِ اللَّهِ ﷺ فَهُوَ هَذَا.

Then he said: “Whoever is pleased to know the *wudū* of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam), then this is it.”⁴⁷

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ الْأَجْرِيُّ:

Muhammad ibn Al-Husayn Al-Ājurrī said:

وَهَذَا أَتَمُّ مَا يَكُونُ مِنَ الْوُضُوءِ وَأَحْسَنِهِ، وَاللَّهُ الْحَمْدُ.

And this is the most complete and most excellent that the *wudū* can be. And all praise is due to Allāh.

⁴⁷ It was narrated by Ahmad (1133) and Abū Dāwūd (111 and 112).

And At-Tirmidhī (44) narrated it shortened, and he said: “And in this issue there is from ‘Uthmān, ‘Āishah, Ar-Rabī’, Ibn ‘Umar, Abū Umāmah, Abū Rāfi’, ‘Abdullāh ibn ‘Amr, Mu’āwiyah, Abū Hurayrah, Jābir, ‘Abdullāh ibn Zayd and Ubayy (radiAllāhu ‘anum). And the hadīth of ‘Alī (radiAllāhu ‘anhu) is the best thing in this issue, and the most correct.”

The sixteenth hadīth

٥٩ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ: ثنا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الخُلَوَانِي، قَالَ: ثنا مُحَمَّدُ بْنُ الصَّبَّاحِ الدُّوَلَابِيُّ، قَالَ: ثنا وَكَيْعُ بْنُ الْجَرَّاحِ، قَالَ: ثنا الْأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ قَالَ: ثنا ابْنُ عَبَّاسٍ رضي الله عنهما، عَنْ خَالَتِهِ مَيْمُونَةَ رضي الله عنهما، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: وَضَعْتُ لِلنَّبِيِّ ﷺ عُسْتَلًا، فَأَعْتَسَلَ مِنَ الْجَنَابَةِ، فَكَفَّمَا الْإِنَاءَ بِشِمَالِهِ عَلَى يَمِينِهِ، فَعَسَلَ كَفْيِهِ، ثُمَّ أَفَاضَ عَلَى فَرْجِهِ فَعَسَلَهُ، ثُمَّ قَالَ يَدِهِ عَلَى الحَائِطِ، أَوْ عَلَى الْأَرْضِ فَدَلَكَهَا، ثُمَّ مَضَمَصَ، وَاسْتَنْشَقَ، وَعَسَلَ وَجْهَهُ، وَدَرَاعَيْهِ، وَأَفَاضَ عَلَى رَأْسِهِ ثَلَاثًا، ثُمَّ أَفَاضَ عَلَى سَائِرِ جَسَدِهِ الْمَاءِ، ثُمَّ تَنَحَّى ثُمَّ غَسَلَ رِجْلَيْهِ، قَالَتْ: فَأَتَيْتُهُ بِثَوْبٍ، فَقَالَ هَكَذَا. وَتَقَضَّ وَكَيْعٌ يَدَهُ كَأَنَّهُ يُقُولُ: لَا.

59. Abū Bakr Al-Ājurrī narrated to us and said: Abū Ja'far Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Muhammad ibn As-Sabbāh Ad-Dūlānī narrated to us and said: Wakī' ibn Al-Jarrah narrated to us and said: Al-A'mash narrated to us, from Sālim ibn Abī Al-Ja'd, from Kurayb who said: Ibn 'Abbās (*radiAllāhu 'anhumā*) narrated to us, from his aunt Maymūnah (*radiAllāhu 'anhumā*) the wife of the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: "I placed (some water for) ghusl for the Prophet (*sallAllāhu 'alayhi wa sallam*), so he washed himself from janābah (major impurity). Then he turned over the container with his left hand over his right hand, and he washed his two hands. Then he poured (water) over his private parts and washed it. Then he placed his hand upon the wall or upon the ground and scrubbed it. Then he madmada (rinsed his mouth or gargled) and istanshaqa (rinsed his nose) and washed his face and two arms. Then he poured (water) over his head three times. Then he poured water over the rest of his body. Then he stepped aside and washed his feet." She said: "Then I brought him a garment, but he said like this." And Wakī' shook his hand as if he was saying: "No."⁴⁸

⁴⁸ It was narrated by Ahmad (26798 and 26856), Al-Bukhārī (259, 265, 266 and 281) and Muslim (317).

الحديث السابع عشر

The seventeenth hadīth

٦٠ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ: ثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الْجُوزِيُّ قَالَ: ثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: ثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ قَالَ: ثَنَا أَبُو الْعَوَّامِ الْقَطَّانُ قَالَ: ثَنَا قَتَادَةُ، وَأَبَانُ بْنُ أَبِي عِيَّاشٍ، كِلَاهُمَا عَنْ حُلَيْدِ الْعَصْرِيِّ، عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مَنْ جَاءَ بِهِنَّ يَوْمَ الْقِيَامَةِ مَعَ إِيْمَانٍ دَخَلَ الْجَنَّةِ، مَنْ حَافَظَ عَلَى الصَّلَوَاتِ الْحَمْسِ: عَلَى وُجُوهِهِنَّ، وَرُكُوعِهِنَّ، وَسُجُودِهِنَّ»، وَأَعْطَى الزَّكَاةَ مَعَ طَيِّبِ النَّفْسِ بِهَا

60. Abū Bakr Al-Ājurrī narrated to us and said: Ibrāhīm ibn Mūsā Al-Jawzī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: ‘Ubaydullāh ibn ‘Abdil-Majīd narrated to us and said: Abū Al-‘Awwām Al-Qattān narrated to us and said: Qatādah and Abān ibn Abī ‘Ayyāsh narrated to us, both of them from Khulayd Al-‘Asarī, from Abū Ad-Dardā (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“Five (things), that whoever comes with them on the Day of Resurrection along with īmān, he will enter Paradise. The one who uphold the five prayers, in their (correct) aspects, their rukū’, their sujūd and their times, and he pays the zakāh while being pleased with this.”***

« قَالَ: وَكَانَ يَقُولُ: «وَأَيْمُ اللَّهِ، لَا يَفْعَلُ ذَلِكَ إِلَّا مُؤْمِنٌ، وَصَامَ رَمَضَانَ، وَحَجَّ الْبَيْتَ إِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا، وَأَدَّى الْأَمَانَةَ».

He said: And he used to say: ***“And by Allāh, no-one but a mumin does this. And he fasts in Ramadān, performs hajj to the House if he is capable of travelling thereto, and he upholds the trust.”***

قَالُوا: يَا أَبَا الدَّرْدَاءِ، مَا أَدَاءُ الْأَمَانَةِ؟

They said: ***“O Abū Ad-Dardā. What is upholding the trust?”***

قَالَ: الْعُسْلُ مِنَ الْجَنَابَةِ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَأْمَنْ ابْنَ آدَمَ عَلَى شَيْءٍ مِنْ أَمْرِ دِينِهِ غَيْرَهَا.

He said: “Performing ghusl from the janābah. Because, Allāh – ‘azza wa jalla – verily did not entrust the son of Ādam to anything from the affair of his dīn besides that.”⁴⁹

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٦١ - هَذَا يَدُلُّ [الْعَمَلَاءَ] عَلَى أَنَّ الْإِيمَانَ كَمَا قُلْنَا لَا يَتِمُّ إِلَّا بِالْعَمَلِ، وَأَنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ عَلَى الْمُؤْمِنِينَ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فِي مَوَاقِيتِهَا، بِتَمَامِ رُكُوعٍ، وَرَفْعِ الْيَدَيْنِ بَعْدَ الرُّكُوعِ، وَسُجُودٍ، وَتَمَامِ جُلُوسٍ بَيْنَ السَّجْدَتَيْنِ، مَعَ التَّكْبِيرِ الصَّحِيحِ قَبْلَ هَذَا، وَحُسْنِ الْقِرَاءَةِ لِلْحَمْدِ وَغَيْرِهَا، مَعَ كَمَالِ الطَّهَارَةِ بِعِلْمِهِ، وَالصَّلَاةِ بِعِلْمِهِ، وَكُلِّ فَرَضٍ مِنْ شَرِيعَةِ الْإِسْلَامِ لَا يُؤَدِّيهِ إِلَّا بِعِلْمِهِ، وَاللَّهُ الْمُوفِيُّ لِدَلِيلِكَ إِنْ شَاءَ اللَّهُ.

61. And this proves for the people of intellect that *īmān*, just as we have said, is not fulfilled except by the deeds, and that Allāh – ‘azza wa jalla – obligated five prayers upon the *muminūn* ever day and night in their (prescribed) times, with the complete *rukū’*, lifting the hands after the *rukū’*, the *sujūd*, the complete sitting between the two *sujūd* along with the correct *takbīr* before this. And (also) good (or correct) recitation of *Al-Hamd* (i.e. *Sūrah Al-Fātihah*) and others than it, along with the complete *tahārah* based upon knowledge. And the *salāh* based upon knowledge. And every obligatory act of worship in Islām he must perform based upon knowledge. And Allāh is the One who grants success in this, *in shā Allāh*.

⁴⁹ It was narrated by Abū Dāwūd (429) and Al-‘Uqaylī in “Ad-Du‘afā” (3/123) in the biography of ‘Ubaydullāh ibn ‘Abdil-Majīd Abū ‘Alī Al-Hanafī. Ibn Ma‘īn said: “He is nothing.” And Al-‘Uqaylī chained this *hadīth* to him and said: “It is not followed up upon.”

الحديث الثامن عشر

The eighteenth hadīth

٦٢ - [أَخْبَرَنَا] الْفِرْيَابِيُّ، قَالَ: تَنَا فُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: تَنَا عَبْدُ اللَّهِ بْنُ هَيْعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ، عَنِ مُحَمَّدِ بْنِ عَمْرٍو الْعَامِرِيِّ، قَالَ: كُنْتُ فِي [مَجْلِسٍ] مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ [فَتَدَاكُرُوا صَلَاتَهُ، فَقَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ رَضِيَ اللَّهُ عَنْهُ: أَنَا أُعَلِّمُكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ]، وَكَانَتْ مِنْ هَجَّتِي، رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ كَبَّرَ ثُمَّ قَرَأَ، فَإِذَا رَكَعَ أَمَكَنَ كَفَّيْهِ [مِنْ رُكْبَتَيْهِ]، وَفَرَجَ بَيْنَ أَصَابِعِهِ، ثُمَّ هَصَرَ ظَهْرَهُ، غَيْرَ مُفْنِعِ رَأْسَهُ، وَلَا صَافِحٍ.

62. Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us and said: 'Abdullāh ibn Lahī'ah narrated to us, from Yazīd ibn Abī Habīb, from Muhammad ibn 'Amr ibn Halhalah, from Muhammad ibn 'Amr Al-'Āmirī who said: I was in a gathering of the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) when they started mentioning his salāh between each other. Then Abū Humayd As-Sā'idī (radiAllāhu 'anhu) said: "I will teach you the salāh of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam). And this was from my passion. I saw the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) when he would get up for the prayer he would say the takbīr and then recite. Then when he made rukū' he would place his palms on his knees and he would spread between his fingers. Then he would bend his back without raising his head, and he would not lower it."

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

يَعْنِي: (غَيْرَ مُفْنِعٍ): لَا يَرْفَعُ رَأْسَهُ فِي رُكُوعِهِ عَلَى ظَهْرِهِ.

"Without raising his head." This mean: In his rukū' he would not raise his head above (the level of) his back.

(وَلَا صَافِحَ): لَا يُصَوِّئُهُ، وَلَكِنْ يَمُدُّ ظَهْرَهُ وَرَأْسَهُ فَيَكُونُ مُسْتَوِيًّا كَلَّهُ.

“And he would not lower it.” (This means:) He would not drop it (towards the ground). Rather, he would stretch out his back and head so both of them would be straight.

ثُمَّ رَجَعْنَا إِلَى الْحَدِيثِ:

Then we return to the *hadīth*:

قَالَ: فَإِذَا رَفَعَ رَأْسَهُ اعْتَدَلَ فَائِمًا حَتَّى يَعُودَ كُلُّ عَضْوٍ مِنْهُ مَكَانَهُ، فَإِذَا سَجَدَ أَمَكَنَ الْأَرْضَ مِنْ [جَنْبَيْهِ وَأَنْفِهِ وَمِنْ] كَفَيْهِ وَمِنْ رُكْبَتَيْهِ وَصُدُورِ قَدَمَيْهِ. ثُمَّ [اطْمَأَنَّ سَاجِدًا، فَإِذَا رَفَعَ رَأْسَهُ] اطمَأَنَّ جَالِسًا، فَإِذَا قَعَدَ فِي الرَّكْعَتَيْنِ قَعَدَ عَلَى بَطْنِ قَدَمِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى، فَإِذَا كَانَتِ الرَّابِعَةُ أَفْضَى بِوَرِكِهِ الْيُسْرَى إِلَى الْأَرْضِ، وَأَخْرَجَ قَدَمَيْهِ مِنْ نَاحِيَةِ وَاحِدَةٍ.

He said: “Then when he raised his head (from *rukūʿ*) he would stand up straight until every one of his limbs would return to its place. And when he made *sujūd* he placed his forehead and nose, his palms, his knees and the forepart of his feet. Then he settled in the *sujūd* and when he raised his head he settled in his sitting. And when he sat after the two *rakʿah* he would sit upon the bottom of his left foot and he would erect his right foot. And when it was (the sitting after) the fourth *rakʿah* he would place his left hip on the ground, and he would bring out his two feet from one side.”⁵⁰

⁵⁰ It was narrated by Ahmad (23599), Al-Bukhārī (828), Abū Dāwūd (731) and At-Tirmidhī (304), with wordings close to it.

الحديث التاسع عشر

The nineteenth hadīth

٦٣ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ: تَنَا الْفُرْيَابِيُّ قَالَ: تَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: تَنَا بَكْرُ بْنُ مُضَرٍّ، عَنْ ابْنِ عَجْلَانَ، عَنْ عَلِيِّ بْنِ يَحْيَى الرَّزْقِيِّ، عَنْ أَبِيهِ، عَنْ عَمِّهِ - وَكَانَ بَدْرِيًّا -، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ إِذْ دَخَلَ رَجُلٌ الْمَسْجِدَ، فَفَاقَ نَاحِيَةَ الْمَسْجِدِ فَصَلَّى، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُهُ، وَ[هُوَ] لَا يَشْعُرُ، ثُمَّ انْصَرَفَ، فَأَتَى رَسُولَ اللَّهِ ﷺ فَسَلَّمَ عَلَيْهِ، فَرَدَّ عَلَيْهِ السَّلَامَ، ثُمَّ قَالَ لَهُ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ».

63. Abū Bakr Al-Ājurrī narrated to us and said: Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us and said: Bakr ibn Mudar narrated to us, from Ibn 'Ajlān, from 'Alī ibn Yahyā Az-Zuraqī, from his father, from his uncle – and he attended Badr – who said: We were with the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) when a man entered the *masjid*. Then he got up in one corner of the *masjid* and prayed, and the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) was looking at him while he did not notice. Then he left. Then he came to the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) and greeted him. So he returned the greeting to him and then he said to him: **“Go back and pray, for you have verily not prayed.”**

قَالَ: لَا أَذْرِي فِي الثَّلَاثَةِ أَوْ فِي الثَّانِيَةِ، قَالَ: وَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ لَقَدْ جَهَدْتُ وَحَرَصْتُ، فَعَلِمَنِي وَأَرِنِي.

He said: I do not know if it was after the third time or the second time (that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said this to him) that he said: **“By the One who sent you with the Book. I have verily strived and cared (to perform it as good as I can), so teach me and show me.”**

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَرَدْتَ الصَّلَاةَ فَتَوَضَّأْ فَأَحْسِنِ الْوُضُوءَ، ثُمَّ قُمْ فَاسْتَقْبِلِ الْقِبْلَةَ، ثُمَّ كَبِّرْ، ثُمَّ اقْرَأْ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْزُقْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْزُقْ حَتَّى تَطْمَئِنَّ قَاعِدًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، فَإِذَا صَنَعْتَ ذَلِكَ فَقَدْ قَضَيْتَ صَلَاتَكَ، وَمَا انْتَقَصَتْ مِنْ ذَلِكَ فِيمَا نَقَصْتَهُ مِنْ صَلَاتِكَ»

Then the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: “When you want to (perform) the salāh, then perform the wudū and perform the wudū well. Then get up and face the qiblah. Then say the takbīr. Then recite. Then perform rukū’ until you settle in the rukū’. Then get up until you stand up straight. Then perform sujūd until you settle in the sujūd. Then get up until you settle while sitting. Then perform sujūd until you settle in your sujūd. When you do as such, then you have performed your salāh. And whatever you take away from this, then you have verily taken it away from your salāh.”⁵¹

وَكَذَا رَوَى هَذَا الْحَدِيثَ جَمَاعَةٌ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ أَوْ مِثْلَهُ.

And a group (of narrators) narrated this *hadīth* from Abū Hurayrah (radiAllāhu ‘anhu) similar to this or the same as it.⁵²

⁵¹ It was narrated by Ahmad (18997), Abū Dāwūd (757) and At-Timidhi (302) who said: “The *hadīth* of Rifā’ah ibn Rāfi’ is a *hasan hadīth*. And this *hadīth* was narrated from Rifā’ah from other ways (as well).”

I said: There verily occurred much disagreement regarding the *isnād* of this *hadīth*. But what testifies to its correctness is the *hadīth* of Abū Hurayrah (radiAllāhu ‘anhu) which is in the two “Sahīh”, and it is well-known as the *hadīth* of the one who is unwholesome in his *salāh*.

⁵² It was narrated by Al-Bukhārī (757 and 793) and Muslim (397).

The twentieth hadīth

٦٤ - حَدَّثَنَا الْأَجْرِيُّ، قَالَ: ثَنَا الْفِرْيَابِيُّ قَالَ: أَنَا صَفْوَانُ بْنُ صَالِحٍ قَالَ: ثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: ثَنَا شَيْبَةُ بْنُ الْأَخْنَفِ الْأَوْزَاعِيُّ قَالَ: ثَنَا أَبُو سَلَامٍ الْأَسْوَدُ قَالَ: ثَنَا أَبُو صَالِحٍ الْأَشْعَرِيُّ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَشْعَرِيِّ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِأَصْحَابِهِ، ثُمَّ جَلَسَ فِي عِصَابَةٍ مِنْهُمْ، فَدَخَلَ رَجُلٌ فَقَامَ يُصَلِّي، فَجَعَلَ لَا يَرْكَعُ وَيَنْقُرُ فِي سُجُودِهِ، وَالنَّبِيُّ ﷺ يَنْظُرُ إِلَيْهِ، فَقَالَ: «تَرَوْنَ هَذَا لَوْ مَاتَ عَلَيَّ هَذَا؛ لَمَاتَ عَلَيَّ غَيْرَ مِلَّةٍ مُحَمَّدٍ ﷺ، نَقَرَ صَلَاتَهُ كَمَا يَنْقُرُ الْغُرَابُ الدَّمَ، مِثْلَ الَّذِي يُصَلِّي وَلَا يَرْكَعُ، وَيَنْقُرُ فِي سُجُودِهِ؛ كَالْجَائِعِ لَا يَأْكُلُ إِلَّا قَمْرَةً أَوْ تَمْرَتَيْنِ فَمَا تُعِينَانِ عَنْهُ، فَاسْبِعُوا الْوُضُوءَ، وَوَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ، وَأَمُّوا الرُّكُوعَ وَالسُّجُودَ»

64. Al-Ājurī narrated to us and said: Al-Firyābī narrated to us and said: Safwān ibn Sālih narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: Shaybah ibn Al-Ahnaf Al-Awzā'ī narrated to us and said: Abū Sallām Al-Aswad narrated to us and said Abū Sālih Al-Ash'arī narrated to us, from Abū 'Abdillāh Al-Ash'arī who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) led his companions in the prayer. Then he sat down with a group of them. Then a man entered, and he got up and prayed. But he did not perform *rukū'*, and he was pecking (i.e. hasten) in his *sujūd*. And the Prophet (*sallAllāhu 'alayhi wa sallam*) was looking at him. Then he said: *"Do you see this (man), if he died upon that (what he is doing), he would verily die upon something other than the millah of Muhammad (sallAllāhu 'alayhi wa sallam). He is pecking in his salāh just as a crow pecks in blood. The example of the one who prays and does not perform the rukū' and he pecks in his sujūd, is like the hungry person who only eats a date or two dates; how will they suffice him. So perform the wudū in a complete manner, and woe to the heels from Hellfire. And perform the rukū' and sujūd in a complete manner."*

قَالَ أَبُو صَالِحٍ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ الْأَشْعَرِيِّ: مَنْ حَدَّثَكَ هَذَا الْحَدِيثَ؟

Abū Sālih said: I said to Abū ‘Abdillāh Al-Ash‘arī: “Who narrated this hadīth to you?”

فَقَالَ: أَمْرَاءُ الْأَجْنَادِ: خَالِدُ بْنُ الْوَلِيدِ، وَعَمْرُو بْنُ الْعَاصِ، وَيَزِيدُ بْنُ أَبِي سُفْيَانَ، وَشُرْحَبِيلُ ابْنُ حَسَنَةَ، كُلُّ هَؤُلَاءِ سَمِعُوا النَّبِيَّ ﷺ.

So he said: “The leaders of the soldiers: Khālid ibn Al-Walīd, ‘Amr ibn Al-‘As, Yazīd ibn Abī Sufyān and Shurahbīl ibn Hasanah. All of these heard the Prophet (sallAllāhu ‘alayhi wa sallam) (say this).”⁵³

⁵³ It was narrated by Abū Ya‘lā (7184 and 7350) and Ibn Khuzaymah in his “Sahīh” (665).

And in its *isnād* is Shaybah ibn Al-Ahnaḥ. Al-Bukhārī wrote his biography in his “Tārīkh Al-Kabīr” (2667) and Ibn Abī Hātim in “Al-Jarh wat-Ta’dīl” (1479), and both of them did not mention any criticism or praise regarding him.

And the wording of the *hadīth* has other *ahādīth* that testify to its correctness.

Among these are the *hadīth* of the one who is unwholesome in his *salāh*, which was narrated by Al-Bukhārī (757 and 793) and Muslim (397).

The twenty first hadīth

٦٥ - حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ الْحُسَيْنِ الْأَجْرِيُّ، قَالَ: ثَنَا الْفِرْيَابِيُّ قَالَ: ثَنَا أَبُو أَيُّوبَ سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ قَالَ: ثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، أَنَّهُ لَقِيَ أَبَا أُمَامَةَ الْبَاهِلِيَّ فَسَأَلَهُ عَنْ حَدِيثِ عَمْرِو بْنِ عَبْسَةَ السُّلَمِيِّ حِينَ حَدَّثَ شُرْحُبِيلَ بْنَ السَّمْطِ، وَأَصْحَابَهُ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَمَى سَهْمًا فِي سَبِيلِ اللَّهِ فَبَلَغَ أَخْطَأً أَوْ أَصَابَ كَانَ سَهْمُهُ ذَلِكَ كُلُّهُ كَعَدْلِ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلِ.

65. Abū Bakr Muhammad ibn Al-Husayn Al-Ājurrī narrated to us and said: Al-Firyābī narrated to us and said: Abū Ayyūb Sulaymān ibn ‘Abdir-Rahmān Ad-Dimashqī narrated to us and said: Ismā’īl ibn ‘Ayyāsh narrated to us, from ‘Abdullāh ibn ‘Abdir-Rahmān ibn Abī Husayn, from Shahr ibn Hawshab that he met Abū ‘Umāmah Al-Bāhili and he asked him about the *hadīth* of ‘Amr ibn ‘Abasah As-Sulamī when he narrated to Shurahbīl ibn As-Simt and his companions, that he heard the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) say: “Whoever shoots an arrow in the path of Allāh, and then he either hits or misses (his target), then all of his arrow is like freeing four descendants of Ismā’īl.

وَمَنْ خَرَجَتْ بِهِ شَيْبَةٌ فِي سَبِيلِ اللَّهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ، وَمَنْ عَتَقَ رَقَبَةً مُسْلِمَةً كَانَتْ [لَهُ] فِكَائِكُهُ مِنْ نَارِ جَهَنَّمَ.

And whoever becomes gray-haired in the path of Allāh, then he will have a light on the Day of Resurrection. And whoever frees a Muslim slave, then this will be his ransom from Hellfire.

وَمَنْ قَامَ إِلَى الْوُضُوءِ يَرَاهُ حَقًّا عَلَيْهِ وَاجِبًا، فَمَضْمَضَ فَاهُ عَفَرَتْ لَهُ ذُنُوبُهُ مَعَ أَوَّلِ قَطْرَةٍ مِنْ طَهُورِهِ، فَإِذَا غَسَلَ وَجْهَهُ فَمِثْلُ ذَلِكَ، فَإِذَا غَسَلَ يَدَيْهِ فَمِثْلُ ذَلِكَ، [فَإِذَا مَسَحَ رَأْسَهُ فَمِثْلُ ذَلِكَ]، فَإِذَا غَسَلَ رِجْلَيْهِ فَمِثْلُ ذَلِكَ فَإِنْ جَلَسَ جَلَسَ سَالِمًا، وَإِنْ صَلَّى تَقَبَّلَ مِنْهُ»

And whoever get up to (perform) the wudū while considering it as an obligation and a right upon himself (that he must perform), and he cleanses his mouth (or gargles), then his sins will be forgiven

with the first drop (of water falling) due to his purification. And the same when he washes his face. And the same when he washes his hands. And the same when he wipes his head. And the same when he washes his feet. So if he sits down, he sits down in safety. And when he prays it is accepted from him.”

قَالَ شَهْرُ بْنُ حَوْشَبٍ: فَحَدَّثَنِي أَبُو أُمَامَةَ بِهَذَا الْحَدِيثِ كَمَا سَمِعَهُ مِنْ رَسُولِ اللَّهِ ﷺ.

Shahr ibn Hawshab said: Abū Umāmah narrated this *hadīth* to me, just as he heard it from the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*).⁵⁴

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٦٦- قَدْ دَكَّرْتُ فِي هَذِهِ الْأَحَادِيثِ مِنْ عِلْمِ الطَّهَارَةِ وَعِلْمِ الصَّلَاةِ وَفَضْلِ الطَّهَارَةِ، بِمَا فِيهِ عِلْمٌ كَثِيرٌ وَبَيَعْتُ الْعُقَلَاءَ عَلَى طَلَبِ عِلْمِ الزِّيَادَةِ مِنْ عِلْمٍ مَا دَكَّرْتُ بِمَا لَا بُدَّ مِنْ عِلْمِهِ وَالْعَمَلِ بِهِ.

66. In these *ahādīth* I have verily mentioned from the knowledge about *tahārah*, the knowledge about *salāh* and the virtue of the *tahārah*, what there is an abundance of knowledge in, and it encourages the people of intellect to seek additional knowledge to the knowledge that I have mentioned from that which it is necessary to know and to act upon.

وَهَذِهِ الْأَحَادِيثُ تَنْبِيهُ لِقُلُوبِ الْعُقَلَاءِ لِيَزِدَادُوا بَصِيرَةً فِي دِينِهِمْ وَحُسْنَ عِبَادَةٍ لِرَبِّهِمْ لِأَدَاءِ فَرَائِضِهِ، وَاجْتِنَابِ مَحَارِمِهِ كَمَا أُمِرُوا، لَا كَمَا يُرِيدُونَ بَعِيرِ عِلْمٍ، فَأَعْلَمُ ذَلِكَ، وَاللَّهُ الْمُؤَقِّفُ لَذَلِكَ، وَالْمُعِينُ عَلَيْهِ إِنْ شَاءَ اللَّهُ.

And these *ahādīth* are an admonition to the people of intellect in order for them to increase in insight in their *dīn* and well-performed

⁵⁴ It was narrated by Ibn Bushrān in his “Amālī” (19) by way of the author. And it was narrated by Ahmad (17020-17024 and 17021), Abū Dāwūd (3966), An-Nasāī in “Al-Kubrā” (4335), Abdur-Razzāq (154 and 9544) and ‘Abd ibn Humayd (302). And this *hadīth* has *ahādīth* that testify to its correctness. See At-Tirmidhī (1638), Al-Bukhārī (6715), Ibn Hibbān in his “Sahīh” (2938) and Muslim (244).

worship to their Lord by performing His obligatory acts of worship and refraining from His forbidden deeds, just as He has commanded it and not how they want (to perform it) without knowledge. So know this. And Allāh is the One who grants success in this and the One who helps in this, *in shā Allāh*.

الحديث الثاني والعشرون

The twenty second hadīth

٦٧ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ قَالَ تَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ يَحْيَى بْنِ سُلَيْمَانَ الْمَرْزُوقِي قَالَ: تَنَا أَبُو عُبَيْدِ الْقَاسِمِ بْنُ سَلَامٍ قَالَ: تَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنِ أَبِي الزُّبَيْرِ، عَنْ سُفْيَانَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَاصِمِ بْنِ سُفْيَانَ التَّقْفِيِّ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ كَمَا أُمِرَ، وَصَلَّى كَمَا أُمِرَ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ عَمَلٍ».

67. Abū Bakr Al-Ājurri narrated to us and said: Abū Bakr Muhammad ibn Yahyā ibn Sulaymān Al-Marwazī narrated to us and said: Abū ‘Ubayd Al-Qāsim ibn Sallām narrated to us and said: ‘Abdullāh ibn Sālih narrated to us, from Al-Layth ibn Sa’d, from Abū Az-Zubayr, from Sufyān ibn ‘Abdir-Rahmān, from ‘Āsim ibn Sufyān Ath-Thaqafī, from Abū Ayyūb Al-Ansārī who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: ***“Whoever performs the wudū just as he was commanded, and prays as he was commanded, then he will be forgiven for what has gone forth of (evil) deeds.”***

أَكْذَلِكْ يَا عُقْبَةُ؟

“It is as such, O ‘Uqbah?”

قَالَ: نَعَمْ.

He said: “Yes.”⁵⁵

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

⁵⁵ It was narrated by Abū Muhammad Al-Barazālī in “Mashīkhah Abī Bakr ibn ‘Abdid-Dāim” (81) by way of the author.

And it was narrated by Ahmad (23595), An-Nasāī in “Al-Kubrā” (139), Ibn Mājah (1396) and Ibn Hibbān in his “Sahīh” (1042).

يَعْنِي: أَنَّ أَبَا أَيُّوبَ اسْتَشْهَدَ بَعُثَةَ بْنِ عَامِرٍ يَقُولُ لَهُ: أَلَيْسَ قَدْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ هَكَذَا؟

This means that Abū Ayyūb made ‘Uqbah ibn ‘Āmir testify, saying to him: “Did you not hear the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) say this?”

قَالَ لَهُ عُثْبَةُ بْنُ عَامِرٍ: نَعَمْ.

So ‘Uqbah ibn ‘Āmir said to him: “Yes.”

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٦٨ - فَمَنْ تَوَضَّأَ بِعِلْمٍ، وَاعْتَسَلَ مِنَ الْجَنَابَةِ بِعِلْمٍ، وَصَلَّى الصَّلَوَاتِ بِعِلْمٍ كَانَ فَضْلُهُ عَظِيمًا وَمَنْ تَهَاوَنَ بِذَلِكَ وَتَوَضَّأَ كَمَا يُرِيدُ وَصَلَّى كَمَا يُرِيدُ بَعِيرٍ عِلْمٍ تَقَدَّمَ، فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، مُصِيبَةٌ فِيهِ عَظِيمَةٌ.

68. So whoever performs the *wudū* based upon knowledge, and performs the *ghusl* from *janābah* based upon knowledge, and prays the prayers based upon knowledge, then his virtue is great. And whoever is careless in this, and he performs the *wudū* just like he wants to, and prays just like he wants to without any knowledge that has gone forth, then to Allāh we belong and to Him we shall return. (This is) a catastrophe in which there is a great (sin).

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

قَدْ مَضَى مِنَ الطَّهَارَةِ وَالصَّلَاةِ مَا فِيهِ مَقْنَعٌ، وَيَبْعَثُ عَلَى طَلَبِ عِلْمِ الرِّيَادَةِ، إِنْ شَاءَ اللَّهُ تَعَالَى.

There has verily gone forth (until now) from the *tahārah* and the *salāh* what there is sufficiency in, and it encourages to seek additional knowledge, *in shā Allāh*.

The twenty third *hadīth*

٦٩ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ تَنَا أَبُو بَكْرِ جَعْفَرُ بْنُ مُحَمَّدٍ الْفَرَزَابِيُّ قَالَ: تَنَا إِسْحَاقُ بْنُ رَاهَوِيَةَ قَالَ: تَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: تَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «أَيُّمَا رَجُلٍ لَهُ مَالٌ لَمْ يُعْطِ حَقَّ اللَّهِ تَبَارَكَ وَتَعَالَى مِنْهُ إِلَّا جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ شُجَاعًا [أَفْرَعًا] عَلَى صَاحِبِهِ يَوْمَ الْقِيَامَةِ، لَهُ زَيْبَتَانِ، ثُمَّ يَنْهَشُهُ حَتَّى يُفْضَى بَيْنَ النَّاسِ، فَيَقُولُ: مَا لِي وَلكَ؟ فَيَقُولُ: أَنَا كَنْزُكَ الَّذِي جَمَعْتَ لِهَذَا الْيَوْمِ قَالَ: فَيَضَعُ يَدَهُ فِي فِيهِ فَيَقْضِمُهَا».

69. Abū Bakr Al-Ājurrī narrated to us and said: Abū Bakr Ja'far ibn Muhammad Al-Firyābī narrated to us and said. Ishāq ibn Rāhūyah narrated to us and said: An-Nadr ibn Shumayl narrated to us and said: Hammād ibn Salamah narrated to us, from 'Āsim, from Abū Sālih, from Abū Hurayrah, from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) who said: *“There is no man who has some wealth and does not pay the right of Allāh – tabāraka wa ta'ālā – upon it, except that Allāh – 'azza wa jalla – will send poisonous snake to him that has two black spots (above its eyes). Then it will bite (or snap) at him until there will be judged between the people. So he says: ‘What is between me and you?’ So it says: ‘I am your treasure which you have gathered for this day.’ He said: Then he puts his hand in its mouth and it eats away at it.”*⁵⁶

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٧٠ - هَذَا رَحِمَكُمُ اللَّهُ - إِيْمَا هُوَ مَالٌ لَا يُؤَدَّى زَكَاةُهُ.

70. This – may Allāh have mercy upon you – is verily the money (or wealth) where no *zakāh* has been paid on it.

⁵⁶ It was narrated by Ahmad (8661 and 10344), Al-Bukhārī (1403) and Muslim (988).

فَأَمَّا مَالٌ يُؤَدَّى مِنْهُ الزَّكَاةُ، طَيِّبُ الْمَكْسَبِ فَلَيْسَ بِكَزْبٍ، إِنْ أَنْفَقَ صَاحِبُهُ مِنْهُ أَنْفَقَ طَيِّبًا، وَإِنْ خَلَّفَهُ بَعْدَهُ خَلَّفَ مَالًا طَيِّبًا مُبَارَكًا إِنْ شَاءَ اللَّهُ.

And as for money where *zakāh* has been paid on it and it has been earned lawfully, then that is no treasure. If its owner spends from it, he spends lawfully. And if he leaves it behind after him (i.e. after his death), then he leaves behind lawful and blessed money (or wealth), *in shā Allāh*.

وَقَدْ رُوِيَ عَنِ ﷺ أَنَّهُ قَالَ: «نِعْمَ الْمَالُ الصَّالِحُ لِلرَّجُلِ الصَّالِحِ»

And it was verily narrated from the Prophet (*sallAllāhu ‘alayhi wa sallam*) that he said: “**Righteous (or lawful) wealth is good for the righteous man.**”⁵⁷

⁵⁷ It was narrated by Ahmad (17763) and Al-Bukhārī in “Al-Adab Al-Mufrad” (299) from the *hadīth* of ‘Amr ibn Al-‘Ās (*radiAllāhu ‘anhu*), and it is a *sahīh hadīth*.

الحديث الرابع والعشرون

The twenty fourth hadīth

٧١ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ تَنَا الْفِرْيَابِيُّ قَالَ: تَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ قَالَ: تَنَا وَكَيْعُ بْنُ الْجَرَّاحِ قَالَ: تَنَا الْأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ، فَلَمَّا رَأَى قَالَ لِي: «هُمُ الْأَخْسَرُونَ وَرَبُّ الْكَعْبَةِ»

71. Abū Bakr Al-Ājurri narrated to us and said: Al-Firyābī narrated to us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Waki' ibn Al-Jarrāh narrated to us and said: Al-A'mash narrated to us, from Al-Ma'rūr ibn Suwayd, from Abū Dharr who said: I came to the Prophet (sallAllāhu 'alayhi wa sallam) while he was sitting in the shadow of the Ka'bah. Then when he saw me he said: ***"They are the losers, by the Lord of the Ka'bah."***

قَالَ: فَجِئْتُ حَتَّى جَلَسْتُ إِلَيْهِ، فَلَمْ أَتَفَارَّ أَنْ قُمْتُ، فُقُلْتُ: يَا رَسُولَ اللَّهِ فِدَاكَ أَبِي وَأُمِّي، مَنْ هُمْ؟

He said: So I approached until I sat down next to him. But I did not stay there, so I got up and said: ***"O Messenger of Allāh, may my father and mother be sacrificed in your place, and who are they?"***

قَالَ: «هُمُ الْأَكْثَرُونَ أَمْوَالًا، إِلَّا مَنْ قَالَ هَكَذَا، وَهَكَذَا، وَهَكَذَا»، مِنْ بَيْنِ يَدَيْهِ، وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ، «وَقَلِيلٌ مَا هُمْ».

He said: ***"They are those with the most wealth. Except those who says like this, and like this, and like this, and like this."*** (I.e. gives away) from their fronts, and from their backs, and from their right side and from their left side. ***"And those are few."***

ثُمَّ قَالَ: «مَا مِنْ صَاحِبِ إِبِلٍ، وَلَا غَنَمٍ، لَا يُؤَدِّي زَكَاتَهَا، إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسَمَّنَهُ، حَتَّى تَنْطَحَهُ بِقُرُونِهَا، وَتَطَّأَهُ بِأُخْفَافِهَا، كُلَّمَا نَعِدَتْ عَلَيْهِ أُخْرَاهَا عَادَتْ عَلَيْهِ أَوْلَاهَا، حَتَّى يَفْضِيَ اللَّهُ بَيْنَ الْخَلَائِقِ - أَوْ النَّاسِ -»

Then he said: *“There is no owner of camels, nor sheep⁵⁸, who does not pay his zakāh, except that it (i.e. the animals) will come on the Day of Resurrection larger and fatter than they were, until they will butt him with their horns and tramp him with their hoofs. Every time the last of them finish with him, then the first of them return to him. (This will continue) until Allāh judges between the creations – or the people.”⁵⁹*

⁵⁸ And in “Sahīh Muslim”: *“...nor cows or sheep.”*

⁵⁹ It was narrated by Ahmad (21351 and 21491), Al-Bukhārī (6638) and Muslim (990).

The twenty fifth hadīth

٧٢ - حَدَّثَنَا أَبُو بَكْرِ قَالَ أَنَا أَبُو بَكْرٍ بْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سِنِّحِ الْمِصْرِيِّ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ قَالَا: ثنا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: ثنا عَمْرُو بْنُ يَحْيَى الْمَازِينِي، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِيمَا دُونَ خَمْسِ أَوْاقٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ دُونِ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوْسُقٍ صَدَقَةٌ»

72. Abū Bakr narrated to us and said: Abū Bakr ibn Abī Dāwūd narrated to us and said: Abū At-Tāhir Ahmad ibn ‘Amr ibn Sarh Al-Misrī and ‘Abdullāh ibn Muhammad Az-Zuhrī both narrated to us and said: Sufyān ibn ‘Uyaynah narrated to us and said: ‘Amr ibn Yahyā Al-Māzinī narrated to us, from his father, from Abū Sa’īd Al-Khudrī (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: **“There is no zakāh upon what is less than five awāq, and there is no zakāh upon what is less than five dhawd, and there is no zakāh upon what is less than five awsuq.”**⁶⁰

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٧٣ - مَعْنَى قَوْلِهِ عَلَيْهِ السَّلَامُ: «لَيْسَ فِيمَا دُونَ خَمْسِ أَوْاقٍ صَدَقَةٌ» يَعْنِي: لَيْسَ فِي أَقَلِّ مِنْ مَائَتِي دِرْهَمٍ صَدَقَةٌ، وَالْأَوْقِيَّةُ أَرْبَعُونَ دِرْهَمًا. وَهَذَا إِجْمَاعٌ أَنَّهُ لَا يَجِبُ الرِّكَاءُ فِي أَقَلِّ مِنْ مَائَتِي دِرْهَمٍ. فَإِذَا تَمَّتْ مَائَتِي دِرْهَمٍ، وَحَالَ عُلْبُهَا الْحَوْلُ مِنْ وَقْتِ تَمَّتْ مَائَتِي دِرْهَمٍ. وَجَبَ فِيهَا رُبْعُ الْعَشْرِ وَهُوَ خَمْسَةُ دَرَاهِمٍ،

73. The meaning of his (*‘alayhis-salām*) words: **“There is no zakāh upon what is less than five awāq (pl. ūqiyyah).”** This means: There is no zakāh upon what is less than two hundred *dirham*. And the *ūqiyyah* is forty *dirham*. There is *ijmā’* (scholarly consensus) that the zakāh is not obligatory upon less than two hundred *dirham*. But when two hundred *dirham* are completed, and the prescribed time for it has passed, and there are still two hundred *dirham*, then a

⁶⁰ It was narrated by Ahmad (11030), Al-Bukhārī (1405) and Muslim (980).

fourth of a tenth (i.e. 2,5 percent) becomes obligatory upon it, and that is five *dirham*.

وَقَوْلُهُ: «لَيْسَ فِي أَقَلِّ مِنْ خَمْسِ دَوْدٍ صَدَقَةٌ»، وَ(الدَّوْدُ): الْوَاحِدُ مِنَ الْإِبِلِ.

And (regarding) his word: “*And there is no zakāh upon what is less than five dhawd.*” And ‘the *dhawd*’ is one from the camels.

أ - فَمَنْ كَانَتْ عِنْدَهُ أَقَلُّ مِنْ خَمْسِ دَوْدٍ مِنَ الْإِبِلِ: فَلَيْسَ عَلَيْهِ فِيهَا شَيْءٌ.

a. So whoever has less than five *dhawd* of camels, then there is nothing upon him regarding them.

ب - فَإِذَا تَمَّتْ خَمْسَةٌ، وَكَانَتْ سَائِمَةً: وَهِيَ الرَّاعِيَةُ، وَحَالَ عَلَيْهَا الْحَوْلُ مِنْ يَوْمِ تَمَّتْ خَمْسَةٌ: فَفِيهَا شَاءٌ إِلَى تِسْعٍ.

b. But when five are completed, and they are cattle that are grazing livestock, and the prescribed time has passed since they became five, then in it there is one sheep (to be paid in *zakāh*) until nine (*dhawd*).

وَقَوْلُهُ «وَلَيْسَ فِيْمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ» هَذَا فِي زَكَاةِ الرَّزْعِ مِنَ الْحِنْطَةِ، أَوِ الشَّعِيرِ، أَوِ الدُّرَّةِ، أَوِ الْخُبُوبِ الَّتِي تُؤْكَلُ وَتُطْحَنُ وَتُدْحَرُ، وَكَذَلِكَ تَمْرُ النَّخْلِ وَالزَّرْبِيبِ:

And his words: “*And there is no zakāh upon what is less than five awsuq (pl. wasq).*” This is the *zakāh* of cultivation from the wheat, barley, corn, or the grains which are eaten, grinded and stored (for eating). And likewise the fruits of the palm trees and the raisins.

إِذَا بَلَغَ مِقْدَارُ كُلِّ صِنْفٍ مِنْ هَذِهِ خَمْسَةَ أَوْسُقٍ [فَصَاعِدًا فِيهَا الصَّدَقَةُ، وَمَا دُونَ خَمْسَةِ أَوْسُقٍ] فَلَا زَكَاةَ فِيهِ.

If the amount of every type of these things reaches five *awsuq* and upwards, then there is *zakāh* in it. And what is lesser than five *awsuq*, then there is no *zakāh* in it.

(وَالْوَسْقُ) : سِتُّونَ صَاعًا، مِقْدَارُهَا ثَلَاثُ مِئَةٍ [وَعِشْرُونَ رَطْلًا]، مِقْدَارُهَا ثَلَاثَةُ عَشَرَ قَفِيرًا وَمَكُونَانِ وَكَيْلَجَتَانِ:

And 'the *wasq*' is sixty *sā'*, the amount of which is three hundred and twenty *ratl*, the amount of which is thirteen *qafiz* and two *makkūk* and two *kīljah*:⁶¹

– فَمَا كَانَ بِمَاءٍ سَقِيَ سَيْحًا أَوْ بِالْمَطَرِ فَفِيهِ الْعُشْرُ.

- So whatever is watered by flowing water or the rain, then in it a tenth (must be paid).

– وَمَا كَانَ بِمَاءٍ سَقِيَ بِالتَّوَاضِحِ وَالدَّوَالِي وَأَشْبَاهِ ذَلِكَ، فَفِيهِ نِصْفُ الْعُشْرِ، فَأَعْلَمَ ذَلِكَ.

- And whatever is water by sprinkling or buckets and what is similar to this, then in it the half of a tenth (must be paid). So know this.

⁶¹ **Translator:** All the Arabic terms in this paragraph are units of measurement.

The twenty sixth *hadīth*

٧٤ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ: ثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْخَلَوَائِيُّ قَالَ: ثَنَا يَحْيَى بْنُ عَبْدِ الْحَمِيدِ الْحِمَايِيُّ قَالَ: ثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ.

74. Abū Bakr Al-Ājurrī narrated to us and said: Abū Ja'far Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Yahyā ibn 'Abdil-Hamid Al-Himmānī narrated to us and said: 'Abbād ibn Al-'Awwām narrated to us, from Sufyān ibn Husayn.

حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ: ثَنَا أَبُو بَكْرٍ بْنُ أَبِي دَاوُدَ قَالَ: ثَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: ثَنَا عَبَّادُ قَالَ: ثَنَا سُفْيَانُ بْنُ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كَتَبَ كِتَابَ الصَّدَقَةِ فَلَمْ يُخْرِجْهُ إِلَى عُمَّالِهِ حَتَّى فُبِضَ [رَسُولَ اللَّهِ ﷺ]، فَفَرَنَهُ بِسَيْفِهِ، فَلَمَّا فُبِضَ عَمِلَ بِهِ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ حَتَّى فُبِضَ، ثُمَّ عَمِلَ بِهِ عُمَرُ رَضِيَ اللَّهُ عَنْهُ حَتَّى فُبِضَ، فَكَانَ فِيهِ:

Abū Bakr Al-Ājurrī narrated to us and said: Abū Bakr ibn Abī Dāwūd narrated to us and said: Ziyād ibn Ayyūb narrated to us and said: 'Abbād narrated to us and said: Sufyān ibn Husayn narrated to us, from Az-Zuhrī, from Sālim, from Ibn 'Umar (*radiAllāhu 'anhumā*) that the Prophet (*sallAllāhu 'alayhi wa sallam*) wrote the book of *sadaqah* (i.e. a book or writing about *zakāh*), but he did not send it out to his employees before the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) was taken. He tied it to his sword. Then when he was taken (i.e. died) Abū Bakr (*radiAllāhu 'anhu*) acted upon it until he was taken. Then 'Umar (*radiAllāhu 'anhu*) acted upon it until he was taken. And it said in it:

فِي خَمْسٍ مِنَ الْإِبِلِ: شَاةٌ.

For every five of camels there is one sheep (to be paid).

وَفِي عَشْرِ شَاتَانِ.

And for every ten there are two sheep.

وَفِي خَمْسِ عَشْرَةَ: ثَلَاثُ شِيَاهٍ.

And for every fifteen are three sheep.

وَفِي عَشْرِينَ أَرْبَعٌ شِيَاهٍ.

And for every twenty camels are four sheep.

وَفِي خَمْسٍ وَعَشْرِينَ: بِنْتُ مَخَاضٍ إِلَى خَمْسٍ وَثَلَاثِينَ، فَإِذَا زَادَتْ فَفِيهَا ابْنَةٌ لُبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ.

And for every twenty-five to thirty-five there is a *bint makhād* (i.e. a she-camel that has entered its second year until its end) (to be paid). And if they are more and up until forty-five, then there is a *ibnah labūn* (i.e. a she-camel that has entered its third year until its end) (to be paid).

فَإِذَا زَادَتْ فَفِيهَا حِقَّةٌ إِلَى سِتِّينَ.

And if they are more and up until sixty, then there is a *hiqqah* (i.e. a camel that has entered into its fourth year and until it ends) (to be paid).

فَإِذَا زَادَتْ فَجَدَعَةٌ إِلَى خَمْسٍ وَسَبْعِينَ.

And if they are more and up until seventy-five, then there is a *jadha'ah* (i.e. a four year old she camel) (to be paid).

فَإِذَا زَادَتْ فِيهَا بِنْتُ لُبُونٍ إِلَى تِسْعِينَ.

And if they are more and up until ninety, then there are two *ibnah labūn*.

فَإِذَا زَادَتْ فَفِيهَا جَفْتَانِ إِلَى عَشْرِينَ وَمِائَةٍ.

And if they are more and up until hundred and twenty, then there are two *hiqqah*.

فَإِذَا زَادَتْ عَلَى عَشْرِينَ وَمِائَةٍ، فَفِي كُلِّ خَمْسِينَ حِقَّةٌ، وَفِي كُلِّ أَرْبَعِينَ ابْنَةٌ لُبُونٍ.

And if they are more than hundred and twenty, then for every fifty there is a *hiqqah*, and for every forty there is a *ibnah labūn*.

وَفِي الشَّاءِ فِي كُلِّ أَرْبَعِينَ شَاةً شَاةً إِلَى عِشْرِينَ وَمِائَةٍ.

And regarding sheep, then for every forty sheep and up until hundred and twenty, there is one sheep (to be paid).

فَإِذَا زَادَتْ فَشَاتَانِ إِلَى مِائَتَيْنِ.

And if they are more and up until two hundred, then two sheep.

فَإِذَا زَادَتْ شَاةً: فَثَلَاثُ شِيَاهٍ إِلَى ثَلَاثِمِائَةٍ،

And if they increase by one sheep and up until three hundred, then three sheep.

فَإِذَا زَادَتْ عَلَى ثَلَاثِمِائَةٍ فَفِي كُلِّ مِائَةٍ شَاةٍ شَاةً، [وَأ] لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ الْمِائَةَ، وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ، وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ خِيفَةَ الصَّدَقَةِ.

And if they are more than three hundred, then one sheep for every hundred sheep. And there is nothing upon it (i.e. the extra after three-hundred) until they reach a hundred. And one should not gather between what has been separated, nor separate between what is gathered out of fear of (paying more in) the *sadaqah* (i.e. *zakāh*).

وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَا جَعَانِ بَيْنَهُمَا بِالسُّوِّيَّةِ.

And whatever (*zakāh*) which is from two people whose wealth are mixed, then (after the *zakāh* has been taken) they give back to each other (i.e. make an account between them) in equality.⁶²

وَلَا يُؤْخَذُ فِي الصَّدَقَةِ: هَرْمَةٌ وَلَا دَاثٌ عَيْبٍ.

And in the *zakāh* an old or defect (animal) is not taken.

⁶² Translator: So if the total amount of wealth – for example – is 135 sheep, and one partner owns a third while the other partner owes two thirds, then two sheep from the whole amount is paid, and then the owner of the two thirds returns the value of what the owner of one third has paid in excess.

قال: وَقَالَ الزُّهْرِيُّ: إِذَا جَاءَ الْمُصَدِّقُ فَسِمَتِ الشَّاءُ أَثْلَاثًا: ثُلُثٌ خَيْرًا، وَثُلُثٌ أَوْسَطًا، وَثُلُثٌ شَرًّا، فَيَأْخُذُ الْمُصَدِّقُ مِنَ الْوَسْطِ. وَلَمْ يَذْكَرِ الزُّهْرِيُّ: الْبَقَرِ.

He said: And Az-Zuhrī said: “When the musaddiq (i.e. the one entrusted to take the zakāh) comes, the sheep are divided into three (types): A third of the best, a third of medium standard, and a third with the worst. Then the musaddiq takes from those of medium standard.” And Az-Zuhrī did not mention the cows.⁶³

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٧٥- وَمَعْنَى: «لَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ، وَلَا يَفْرَقُ بَيْنَ مُجْتَمِعٍ مَخَافَةَ الصَّدَقَةِ»، كَانَ النَّاسُ فِي الْحَيِّ أَوْ فِي الْقَرْيَةِ إِذَا عَلِمُوا أَنَّ الْمُصَدِّقَ يَفْضَلُهُمْ لِيَأْخُذَ صَدَقَاتِهِمْ فَيَكُونُ مِثْلًا ثَلَاثَةً أَنْفَسٍ، فَيَكُونُ لِكُلِّ وَاحِدٍ أَرْبَعُونَ شَاةً، فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: تَعَالَوْا حَتَّى نَخْتَلِطَ بِهَا فَيَقُولُونَ: نَحْنُ ثَلَاثَةٌ خُلَطَاءَ، لَنَا عَشْرُونَ وَمِائَةٌ شَاةً، فَيَأْخُذُ الْمُصَدِّقُ مِنْهُمْ شَاةً وَاحِدَةً، فَقَدْ نَقَضُوا الْمَسَاكِينَ شَتَائِنَ، لِأَنَّهُمْ لَوْ تَرَكَوْهَا عَلَى حَالِهَا لَوَجِبَ عَلَى كُلِّ وَاحِدٍ شَاةً، فَتُنْهَوُا عَنْ هَذَا الْفِعْلِ فَهَذَا مَعْنَى: (لَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ مَخَافَةَ الصَّدَقَةِ أَنْ تَكْتُرَ عَلَيْهِمْ).

75. And the meaning of: “*And one should not gather between what has been separated, nor separate between what is gathered out of fear of the sadaqah (i.e. zakāh).*” In certain areas or villages then if the people knew that the musaddiq was coming their way to take

⁶³ It was narrated by Ahmad (4632-4634), Abū Dāwūd (1568) and At-Tirmidhī (621) who said: “And in this issue there is from Abū Bakr As-Siddīq, Bahz ibn Hakīm, from his father, from his grandfather, and Abū Dharr and Anas (radiAllāhu ‘anhum). And the hadīth of Ibn ‘Umar (radiAllāhu ‘anhu) is a hasan hadīth. And the majority of the scholars act upon it.”

And it was narrated by Abū Dāwūd (1570) from Ibn Al-Mubārak. From Yūnus ibn Yazīd, from Ibn Shihāb who said: “This is a copy of the writing of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) which he wrote regarding the sadaqah (i.e. zakāh), and it is with the family of ‘Umar ibn Al-Khattāb (radiAllāhu ‘anhu).”

Ibn Shihāb said: “Sālim ibn ‘Abdillāh ibn ‘Umar read it for me so I memorized it as it was, and it is what ‘Umar ibn ‘Abdīl-‘Azīz copied from ‘Abdullāh ibn ‘Abdillāh ibn ‘Umar and Sālim ibn ‘Abdillāh ibn ‘Umar.” And he mentioned the hadīth.

And this hadīth is narrated from many ways, and it is a saḥīh hadīth.

their *zakāh*, and three person would be the same so that each one of them would have forty sheep. Then they would say to each other: “Come and lets us mix them all.” So they would say: “We are three whose wealth are mixed, and we have one hundred and twenty sheep.” Then the *musaddiq* would take one sheep from them, and then they would decrease the poor people by two sheep. Because if they had left them as they were, then one sheep was obligatory upon every one of them (to pay). So they were prohibited from doing this, and this is the meaning of: “The separated is not gathered out of fear for the *zakāh* increasing for them.”

وَقَوْلُهُ عَلَيْهِ السَّلَامُ «وَلَا يُفْرَقُ بَيْنَ مُجْتَمِعٍ» هَذَا حَطَّابٌ لِعَامِلِ الصَّدَقَةِ، قِيلَ لَهُ: [مِثْلُ] إِذَا كَانَ خُلَطَاءَ اثْنَانِ، هُمَا تَمَانُونَ شَاةً، تَجِبُ عَلَيْهَا شَاةٌ وَاحِدَةٌ لَا يُفْرَقُهَا عَلَيْهِمَا، فَيَقُولُ: إِذَا فَرَّقْتُمَا عَلَيْهِمَا أَخَذْتُ مِنْ كُلِّ وَاحِدٍ شَاةً شَاةً، فَأَمَرَ كُلَّ وَاحِدٍ مِنْهُمُ أَنْ يَدَعَ الشَّيْءَ عَلَى حَالِهِ، وَيَتَّقُوا اللَّهَ عَزَّ وَجَلَّ،

And his (*‘alayhis-salām*) words: “Nor should what is gathered be separated.” This is an address to the one working with the *zakāh*. It is said to him: (For example) if there are two people whose wealth is mixed, and they have eighty sheep, then one sheep is obligatory (to pay) for them, and (their wealth) is not separated for them, so that he says: “If I separated (their wealth) for them, then I can take one sheep from each one of them.” So he commanded each one of them (i.e. the collector and the owner of wealth) to everything as it is (commanded), and to fear Allāh *‘azza wa jalla*.⁶⁴

⁶⁴ Abū Dāwūd – *rahimahullāh* – said in “As-Sunan” (1571): ‘Abdullāh ibn Salamah narrated to us and said: Mālik said: “The words of ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*): ‘And one should not gather between what has been separated, nor separate between what is gathered.’ This is that each man has forty sheep. Then when the *musaddiq* approaches them, they gather them in order for them not to pay more than one sheep.

‘Nor separate between what is gathered.’ (This is) that two persons whose wealth is mixed each has one hundred and one sheep, and so there is three sheep upon them (to be paid). But when the *musaddiq* approaches them, they separate between them so that only sheep is upon each of them (to be paid). And this is what I have heard regarding this.” And see: “Al-Muwatta” (1/264).

وَقَوْلُهُ عَلَيْهِ السَّلَامُ: «وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَا جَعَانِ بَيْنَهُمَا بِالسُّوَيْتَةِ»

And his ('alayhis-salām) words: *“And whatever (zakāh) which is from two people whose wealth are mixed, then (after the zakāh has been taken) they give back to each other (i.e. make an account between them regarding what is left) in equality.”*

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٧٦ - فَقَدْ اِخْتَلَفَ الْمُفْتَاهُ فِي مَعْنَى هَذَا، فَيَقُولُ مَالِكٌ وَهُوَ قَوْلُ أَبِي ثَوْرٍ: إِذَا كَانَ خَلِيطَيْنِ فِي عَنَمٍ أَوْ بَقَرٍ كَانَ فِي حِصَّةِ كُلِّ وَاحِدٍ مِنْهُمَا الرِّكَاءُ، رَكْبًا زَكَاةَ الْوَاحِدِ.

76. The scholars have verily differed (or disagreed) regarding the meaning of this. Mālik says, and this is the opinion of Abū Thawr: If the wealth of two people are mixed in sheep or cows, and there in each of their (individual) share is *zakāh* (to be paid), then *zakāh* of one person (owning the total amount of sheep) is taken from them.

فَإِذَا كَانَ خَلِيطَيْنِ فِي عَنَمٍ، لَوْ فَرَقَاها لَمْ يَجِبْ فِي عَنَمِ كُلِّ وَاحِدٍ مِنْهُمَا الرِّكَاءُ، لَمْ يَجِبْ عَلَيْهِمَا فِيهَا الرِّكَاءُ، فَكَأَنَّهُمَا شَرِيكَانِ هُمَا أَرْبَعُونَ شَاةً خَلَطًا لِكُلِّ وَاحِدٍ عِشْرِينَ شَاةً وَلَوْ تَفَرَّقَا لَمْ يَجِبْ عَلَى كُلِّ وَاحِدٍ مِنْهُمَا شَيْءٌ.

And if they are two whose wealth is mixed in sheep, who if they separated them then no *zakāh* would be obligatory upon each of their (amount of) sheep, then there is no *zakāh* obligatory upon it. Then it is as if they are two partners who have forty sheep that are mixed. Each one of them has twenty sheep, and if they separated them there would nothing (to be paid) upon each one of them.

وَإِذَا كَانَ شَرِيكَيْنِ فِي ثَمَانِينَ شَاةً لِكُلِّ وَاحِدٍ أَرْبَعُونَ شَاةً، كَانَ عَلَيْهِمَا شَاةً عَلَى كُلِّ وَاحِدٍ نِصْفُ شَاةٍ.

And if they are two partners who own eighty sheep, and each one of them has forty sheep, then one sheep is obligatory for them (to pay); a half of a sheep for each one of them.

أَوْ كَانَا خَلِيطَيْنِ فِي عِشْرِينَ وَمِائَةٍ شَاةٍ لِوَاحِدٍ ثَمَانُونَ شَاةً وَآخَرَ أَرْبَعُونَ شَاةً، فَجَاءَ الْمُصَدِّقُ فَأَخَذَ مِنْهَا زَكَاةً شَاةً وَاحِدَةً تَرَاجَعًا بَيْنَهُمَا بِالسُّوِّيَّةِ كَانَ عَلَى صَاحِبِ الثَّمَانِينَ شَاةً ثَلَاثًا شَاةً، وَعَلَى صَاحِبِ الْأَرْبَعِينَ ثَلَاثُ شَاةٍ.

And if they are two whose wealth is mixed in hundred and twenty sheep; one of them has eighty sheep and the other has forty sheep, and the *musaddiq* comes and takes the *zakāh* from them (which is) one sheep, then they give back to each other (or make an account between each other) in equality. Upon the one owning eighty sheep two thirds of a sheep was obligatory, and upon the one owning forty sheep a third of sheep.

وَأَمَّا عَلَى قَوْلِ الشَّافِعِيِّ وَأَحْمَدَ بْنِ حَنْبَلٍ رَحِمَهُمَا اللَّهُ وَعَیْرَهُمَا فَإِنَّ الْخَلِيطَيْنِ يُرَكِّبَانِ زَكَاةَ الْوَاحِدِ ثُمَّ يَتَرَاجَعَا بَيْنَهُمَا بِالسُّوِّيَّةِ كَأَنَّهُ رَجُلٌ لَهُ ثَلَاثُونَ شَاةً، وَآخَرُ لَهُ عَشْرُ شِيَاهٍ، حُلْطًا أُخِذَ مِنَ الْجَمِيعِ شَاةً، عَلَى صَاحِبِ الثَّلَاثِينَ ثَلَاثَةٌ أَرْبَاعِ شَاةٍ [وَلَرِمَ] صَاحِبِ الْعَشْرِ: رُبْعُ شَاةٍ.

But according to the opinion of Ash-Shāfi'ī and Ahmad ibn Hanbal – *rahimahumā Allāh* – and others than them, then the two people whose wealth are mixed are made to pay the *zakāh* of one person (owning the total amount of wealth that they share) and then they give back to each other in equality. As if a man had thirty sheep and the other has ten sheep which are mixed, then from both of them one sheep is taken. Upon the one who owns thirty sheep three quarters of a sheep is obligatory (to pay), and upon the one who owns ten sheep a quarter of a sheep.

وَهَكَذَا فِيمَا زَادَ عَلَى هَذَا الْمَعْنَى، فَأَعْلَمَ ذَلِكَ إِنْ شَاءَ اللَّهُ.

And it is also as such with what is more than this meaning, so know this, *in shā Allāh*.

The twenty seventy hadīth

٧٧ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ: ثنا أَبُو بَكْرِ الْفِرْيَابِيُّ قَالَ: ثنا إِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَ: أَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ أَبِي سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، [وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ]».

77. Abū Bakr Al-Ājurri narrated to us and said: Abū Bakr Al-Firyābī narrated to us and said: Ishāq ibn Rāhūyah narrated to us and said: Sufyān ibn ‘Uyaynah narrated to us, from Az-Zuhrī, from Abū Salamah, from Abū Hurayrah (*radiAllāhu ‘anhu*), from the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) who said: *“Whoever fasts in Ramadan due to īmān and while expecting a reward from Allāh (for his fasting), then Allāh will forgive what has gone forth from his sins. And whoever stands (in prayer) on the Night of Qadr due to īmān and while expecting a reward from Allāh, then Allāh will forgive what has gone forth from his sins.”*⁶⁵

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٧٨ - مَعْنَاهُ وَاللَّهُ أَعْلَمُ [إِيمَانًا] بِأَنَّ اللَّهَ تَعَالَى فَرَضَهُ عَلَيْهِ. [وَاحْتِسَابًا] يَحْتَسِبُ مَا يَلْحَقُهُ مِنَ الْجُوعِ وَالْعَطَشِ، وَالِامْتِنَاعِ مِنَ الزَّوْجَةِ وَالْأَمَةِ تَهَارًا فِي جَنْبِ اللَّهِ عَزَّ وَجَلَّ.

78. The meaning of this is – and Allāh knows best – ‘the īmān (belief) in’ that Allāh has obligated this upon him.

And ‘expecting a reward (from Allāh)’ (means) that he is content with what will follow him of hunger and thirst, and refraining from the wife and the slave-girl during the day, (all) for the sake of Allāh *‘azza wa jalla*.

⁶⁵ It was narrated by Ahmad (9445), Al-Bukhārī (1901 and 2014) and Muslim (760).

الحديث الثامن والعشرون

The twenty eighth hadīth

٧٩ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ قَالَ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَعْدِ الْعَوْفِيُّ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي عَمِّي الْحُسَيْنُ بْنُ الْحَسَنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَطِيَّةِ الْعَوْفِيِّ، عَنْ ابْنِ عَبَّاسٍ، فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

79. Abū Bakr Al-Ājurri narrated to us and said: Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn Sa’d Al-’Awfī narrated to us and said: My father narrated to me and said: My uncle Al-Husayn ibn Hasan narrated to me, from his father, from his grandfather ‘Atiyyah Al-’Awfī, from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) regarding Allah’s – ‘azza wa jalla – Words:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾

“O you who believe, *siyām* (fasting) was prescribed upon you just as it was prescribed upon those before you, in order for you to achieve *taqwā*.” (Al-Baqarah 2:183)

قَالَ: كَانَ الصَّوْمُ ثَلَاثَةَ أَيَّامٍ فِي كُلِّ شَهْرٍ، ثُمَّ نُسِخَ ذَلِكَ بِالَّذِي أَنْزَلَ اللَّهُ تَعَالَى مِنْ صِيَامِ شَهْرِ رَمَضَانَ.

He said: “Fasting was three days in every month. Then this was abrogated by what Allāh – the Exalted – revealed of fasting in the month of Ramadān.

وَهَذَا كَانَ الصَّوْمُ [الأوّل]: مِنَ الْعَتَمَةِ، فَمَنْ صَلَّى الْعَتَمَةَ حَرَّمَ عَلَيْهِ الطَّعَامَ وَالشَّرَابَ وَالْجِمَاعَ إِلَى الْقَابَلَةِ، وَجَعَلَ اللَّهُ فِي هَذَا الصَّوْمِ الأوَّلِ فِدْيَةً طَعَامَ مِسْكِينٍ، فَمَنْ شَاءَ مِنْ مُسَافِرٍ أَوْ مُقِيمٍ أَنْ يُطْعِمَ مِسْكِينًا وَيُفْطِرَ، كَانَ ذَلِكَ رُحْمَةً لَهُمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي الصَّوْمِ الأَجْرَ إِخْلَالَ الطَّعَامِ وَالشَّرَابِ وَإِخْلَالَ النِّكَاحِ بِاللَّيْلِ إِلَى الصُّبْحِ الَّذِي كَانَ اللَّهُ عَزَّ وَجَلَّ حَرَّمَ مِنَ الصَّوْمِ الأوَّلِ، وَأَنْزَلَ فِي الصَّوْمِ الأَخِيرِ:

This was the first fasting, from the ‘atamah (i.e. the first third of the night after the remaining light from the sun has disappeared). So whoever prayed (at the time of) the ‘atamah then it was forbidden for him to eat,

drink and have intercourse until the coming night. And in this fasting Allāh made the fidyah to be feeding a poor person. So whoever wanted – whether he was travelling or residing – to feed a poor person and break his fast, then this was a permission granted to them. Then Allāh – ‘azza wa jalla – revealed in the second fast the permission of eating and drinking and having intercourse in the night until the morning which Allāh – ‘azza wa jalla – has prohibited in the first fast. And He revealed regarding the last fast:

﴿ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ﴾

“Then the same number (of days) from other days.”

(Al-Baqarah 2:184)

فَلَمْ يُذَكِّرْ اللَّهُ عَزَّ وَجَلَّ فِي الصَّوْمِ الْأَخْرِ فِدْيَةَ طَعَامِ مَسْكِينٍ، فَنَسِخَتْ الْفِدْيَةُ، وَبَيَّنَّهَا فِي الصَّوْمِ الْأَخْرِ [بِقَوْلِهِ]:

And Allāh – ‘azza wa jalla – did not mention regarding the last fast the fidyah of feeding a poor person, so the fidyah was abrogated. And He clarified this regarding the last fast with His Words:

﴿ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ﴾

“Allāh wants to make things easy for you, and He does not want to make things difficult for you.” (Al-Baqarah 2:185)

وَهُوَ الْإِفْطَارُ فِي السَّفَرِ، وَجَعَلَهُ عِدَّةً مِنْ أَيَّامٍ أُخَرَ.

And this is breaking the fast when travelling, and He made it to be the same number (of days) from some other days.

وَقَوْلُهُ عَزَّ وَجَلَّ:

And His – ‘azza wa jalla – Words:

﴿ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ﴾

“Allāh knows that you were deceiving yourselves, so He forgave you and pardoned you.” (Al-Baqarah 2:187)

كَانَ النَّاسُ أَوَّلَ مَا أَسْلَمُوا إِذَا صَامَ أَحَدُهُمْ يَصُومُ يَوْمَهُ حَتَّى إِذَا أَهْسَى طَعِمَ [مِنَ] الطَّعَامِ فِيمَا بَيْنَهُ وَبَيْنَ الْعَتَمَةِ، حَتَّى إِذَا صُلِّبَتِ الْعَتَمَةُ حَرَّمَ اللَّهُ عَلَيْهِ الطَّعَامَ حَتَّى يُهْسِيَ مِنَ اللَّيْلَةِ الْقَابِلَةِ، وَإِنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ بَيْنَا هُوَ قَائِمٌ إِذْ سَوَّلَتْ لَهُ نَفْسُهُ فَأَتَى أَهْلَهُ لِيُعْضِ حَاجَتِهِ، فَلَمَّا اعْتَسَلَ أَحَدٌ يَبْكِي وَيَلُومُ نَفْسَهُ كَأَشَدِّ مَا رَأَيْتُ مِنَ الْمَلَامَةِ، ثُمَّ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي أَعْتَدْتُ إِلَى اللَّهِ عَزَّ وَجَلَّ ثُمَّ إِنِّيكَ مِنْ نَفْسِي هَذِهِ الْخَطِيئَةَ، فَأِنَّمَا زَيَّنْتُ لِي مُوَاقِعَةَ أَهْلِي، فَهَلْ تُجِدُ لِي مِنْ رُحْصَةٍ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «لَمْ تَكُنْ حَقِيقًا بِذَلِكَ يَا عُمَرُ».

In the beginning of when the people accepted Islām, then when one of them would fast, he would fast during the day until he would reach the evening, then he would eat some food between it (i.e. when the evening began) and until the 'atamah. Until when the 'atamah was prayed, then Allāh prohibited the food for him until he entered the next evening. And verily, one time where 'Umar ibn Al-Khattāb (radiAllāhu 'anhu) was up (during the night) his soul seduced him and he came to his family for some of his needs. Then when he had performed ghusl he began crying and blaming himself with the most severe of blaming I have (ever) seen. Then he went to the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and said: 'O Messenger of Allāh, I verily apologize to Allāh – 'azza wa jalla – and then to you due to this mistake from my soul. Because it verily beautified for me to have intercourse with my family. So can you find any concession for me, O Messenger of Allāh?' So he said: 'It was not befitting for you to do this, O 'Umar.'

فَلَمَّا بَلَغَ عُمَرُ بَيْتَهُ أَرْسَلَ إِلَيْهِ فَأَتَاهُ [وَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عُذْرَهُ]؛ فَعَدَّرَهُ فِي آيَةٍ مِنَ الْقُرْآنِ، فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ رَسُولَهُ ﷺ أَنْ يَضَعَهَا فِي الْمِائَةِ الْوُسْطَى مِنْ سُورَةِ الْبَقَرَةِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ:

Then when 'Umar reached his house he (i.e. the Prophet (sallAllāhu 'alayhi wa sallam)) sent for him and he came to him, and Allāh – 'azza wa jalla – had verily revealed his excuse. So He excused him in a verse in the Qurān. And Allāh – 'azza wa jalla – commanded His Messenger to place it in the middle hundreds of Sūrah Al-Baqarah. And Allāh – 'azza wa jalla – said:

﴿ أَحَلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّقْتُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ﴾

“It has been allowed for you on the night of the fast to have intercourse with your women. They are garments for you and you are garments for them. Allāh knows that you were deceiving yourselves, so He forgave you and pardoned you.”

(Al-Baqarah 2:187)

يَعْنِي بِذَلِكَ: الَّذِي فَعَلَ عُمَرُ.

By this He meant that which ‘Umar did.’”⁶⁶

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٨٠ - وَفِي حَدِيثٍ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ وَعَبْدِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَيْضًا فِي حَدِيثٍ غَيْرِ هَذَا قَالُوا: وَكَانُوا إِذَا صَامُوا فَنَامُوا قَبْلَ أَنْ يُفْطِرُوا لَمْ يَحِلَّ لِأَحَدٍ مِنْهُمْ الطَّعَامَ وَلَا النَّكَاحَ، فَجَاءَ صِرْمَةُ بْنُ قَيْسٍ وَقَدْ عَمِلَ فِي حَائِطِهِ وَهُوَ شَيْخٌ كَبِيرٌ، فَضَرَبَ بِرَأْسِهِ فَنَامَ قَبْلَ أَنْ يُفْطِرَ، فَاسْتَبَقَطَ فَلَمْ يَأْكُلْ وَمَ يَشْرَبْ، فَأَصْبَحَ وَهُوَ ضَعِيفٌ، فَرَأَهُ رَسُولُ اللَّهِ ﷺ، فَقَالَ لَهُ: «مَا لِي أَرَاكَ ضَعِيفًا؟»

80. And in the *hadīth* of Mu‘ādh ibn Jabal (*radiAllāhu ‘anhu*) and others than him, and also (from) Ibn ‘Abbās (*radiAllāhu ‘anhumā*) in another *hadīth* than this one they said: “And if they would fall asleep when they fasted (and sleep past the time of the prayer at ‘atamah), then it would not be allowed for anyone of them to eat or have intercourse (until the coming evening). Then Sirmah ibn Qays came (home), and he had verily been working in his garden, and he fell asleep before having broken his fast. Then he woke up without having eaten or drunk (anything), so he

⁶⁶ It was narrated by At-Tabarī in his “Tafsīr” (3/157) in a shortened version.

Ibn Al-Qayyim said as it is stated in “Mukhtasar As-Sawā’iq” (p. 488): “And this *isnād* is well-known and both Ibn Jarīr, Ibn Abī Hātim, ‘Abd ibn Humayd and others narrate by it, from Ibn ‘Abbās (*radiAllāhu ‘anhu*). And it is an *isnād* that is common and widespread amongst the people of knowledge, and they are trustworthy.”

The *mursal* narration was narrated by Ibn Dāwūd in his “Sunan” (506).

Also see Al-Bukhārī (1915) and Muslim (1096).

woke up in a weak state. Then the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) saw him and said to him: ‘How come I see you are weak?’

قَالَ: يَا رَسُولَ اللَّهِ، كُنْتُ يَوْمِي أَعْمَلُ فِي حَائِطِي، فَجِئْتُ وَأَنَا مُعِي عِيًّا فَضَرَبْتُ بِرَأْسِي قَبْلَ أَنْ أَفْطِرَ، وَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَوَقَعَ بِأَمْرَاتِهِ بَعْدَ مَا نَامْتُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِمَا وَفِي جَمِيعِ النَّاسِ:

So he said: ‘O Messenger of Allāh, I was working during the day in my garden, then I came (home) extremely tired, and I fell asleep before I broke my fast.’ And ‘Umar ibn Al-Khattāb came and he had engaged in intercourse with his wife after she had slept. So Allāh – ‘azza wa jalla – revealed regarding these two and regarding all of the people:

﴿أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَقَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ﴿١٨٧﴾ لَايَةٌ.

“It has been allowed for you on the night of the fast to have intercourse with your women. They are garments for you and you are garments for them. Allāh knows that you were deceiving yourselves, so He forgave you and pardoned you. So now you can have intercourse with them and seek what Allāh has decreed for you. And eat and drinking until the white thread becomes clear to you from the black thread from the *fajr*.”

(Al-Baqarah 2:187)

Until the end of the verse.⁶⁷

⁶⁷ It was narrated by Ahmad (22124) and Abū Dāwūd (507) from the *hadīth* of Mu’adh (*radiAllāhu ‘anhu*).

Ibn Khuzaymah said in his “*Sahīh*” (384): “‘Abdur-Rahmān ibn Abī Laylā did not hear from Mu’adh ibn Jabal (*radiAllāhu ‘anhu*).”

And there is much disagreement regarding the *isnād* of this *hadīth*. Ad-Dāraqutnī spoke about this in “*Al-‘Ilal*” (976) and he clarified that what is correct regarding it, is the narration of the one who declares it as *mursal* from Ibn Abī Laylā from the Prophet (*sallAllāhu ‘alayhi wa sallam*).

الحديث التاسع والعشرون

The twenty ninth hadīth

٨١ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ تَنَا أَبُو بَكْرٍ بْنُ أَبِي دَاوُدَ قَالَ: تَنَا مُؤَمَّلُ بْنُ هِشَامٍ قَالَ: تَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ قَالَ: تَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الشَّهْرُ تِسْعٌ وَعِشْرُونَ، فَلَا تَصُومُوا حَتَّى تَرَوْهُ، وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ»

81. Abū Bakr Al-Ājurrī narrated to us and said: Abū Bakr ibn Abī Dāwūd narrated to us and said: Muammal ibn Hishām narrated to us and said: Ismā'īl ibn 'Ulayyah narrated to us and said: Ayyūb narrated to us, from Nāfi', from Ibn 'Umar (*radiAllāhu 'anhumā*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: **“Verily, the month is twenty nine (days). So do not fast until you see it (i.e. the new moon), and if it is hidden from you, then estimate it (i.e. count Sha'bān as thirty days).”**

قَالَ نَافِعٌ: فَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِذَا مَضَى مِنْ شَعْبَانَ تِسْعٌ وَعِشْرُونَ بَعَثَ مَنْ يَنْظُرُ [الهِلَالَ]، فَإِنْ رُؤِيَ فَذَلِكَ، وَإِنْ لَمْ يَرِ [وَأَوْ] لَمْ يَحُلْ دُونَ مَنْظَرِهِ سَحَابٌ وَلَا قَتْرٌ أَصْبَحَ مُفْطِرًا، [وَإِنْ حَالَ دُونَ مَنْظَرِهِ سَحَابٌ أَوْ قَتْرٌ أَصْبَحَ صَائِمًا].

Nāfi' said: So when twenty nine days has passed of Sha'bān then 'Abdullāh ibn 'Umar (*radiAllāhu 'anhu*) would send someone to look after the *hilāl* (new moon). And if it was seen, then it was so. And if it was not made impossible to see it by clouds or dust, then he would wake up (the next day) not fasting. But if it was impossible to see it due to clouds or dust, then he would wake up fasting.⁶⁸

٨٢ - وَحَدَّثَنَا الْأَجْرِيُّ، قَالَ: تَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدٍ الصَّيْدَلَانِي قَالَ: سَمِعْتُ أَبَا بَكْرٍ الْمَرْزُوقِي يَقُولُ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: الْهِلَالُ إِذَا حَالَ دُونَ مَنْظَرِهِ غَيْمٌ فَيَنْبَغِي أَنْ يُعْتَقَدَ مِنَ اللَّيْلِ أَنَّهُ يُصْبِحُ صَائِمًا، لِأَنَّهُ لَا يَدْرِي مِنْ رَمَضَانَ هُوَ أَوْ مِنْ شَعْبَانَ.

⁶⁸ It was narrated by Ahmad (4488) and Abū Dāwūd (2320).

And the *hadīth* was also narrated by Al-Bukhārī (1906) and Muslim (1080), but they did not mention this deed of Ibn 'Umar (*radiAllāhu 'anhumā*).

82. And Al-Ājurri narrated to us and said: Abū Bakr Ahmad ibn Muhammad As-Saydalānī narrated to us and said: I heard Abū Bakr Al-Marwazī say: I heard Ahmad ibn Hanbal say: “If clouds make it impossible to see the hilāl (new moon), then he should believe from (the time of) the night that he will wake up fasting (the next day). Because he does not know if (this day) is from Ramadān or from Sha’bān.”

قَالَ: وَكَذَا رُوِيَ أَنَّهُ «لَا صِيَامَ لِمَنْ لَمْ يَجْمَعْ الصِّيَامَ مِنَ اللَّيْلِ»، فَيَعْتَقِدُهُ خَافَةَ أَنْ يَكُونَ مِنْ رَمَضَانَ،
 ذَهَبَ إِلَى تَقْلِيدِ ابْنِ عُمَرَ.

He said: “As such it was narrated, that: ‘There is no fast for the one who does not intend to fast in the night.’ So he believes in it (i.e. fasting) out of fear that it might be from Ramadān.” He believed in following Ibn ‘Umar (in this issue).

قَالَ أَبُو بَكْرٍ الْمَرْوَزِيُّ: فَطَلْتُ لِأَبِي عَبْدِ اللَّهِ: أَلَيْسَ [قَدْ] هِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِ
 يَوْمِ الشَّكِّ؟

Abū Bakr Al-Marwazī said: So I said to Abū ‘Abdillāh: “Did the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) not prohibit fasting on the day of doubt?”

قَالَ: هَذَا إِذَا كَانَ [صَحْوًا]، وَأَمَّا إِذَا كَانَ فِي السَّمَاءِ فَتَرُّ أَوْ قَالَ: غَيْمٌ، يُصَامُ عَلَى فِعْلِ ابْنِ عُمَرَ.

He said: “This is if there were no clouds (or dust). But if there was dust in the sky – or he said: clouds – then one fasts in accordance with the deed of Ibn ‘Umar.”

٨٣ - وَحَدَّثَنَا الْأَجْرِيُّ، قَالَ: ثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنَدِيُّ قَالَ: ثَنَا الْفَضْلُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا
 عَبْدِ اللَّهِ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ فِي صَوْمِ يَوْمِ الشَّكِّ فَقَالَ: أَذْهَبَ فِيهِ إِلَى حَدِيثِ ابْنِ عُمَرَ أَنَّهُ قَالَ: إِذَا
 كَانَ لَيْلَةً ثَلَاثِينَ مِنْ شَعْبَانَ نَظَرَ إِلَى الْهَلَالِ، فَإِنْ حَالَ دُونَهُ سَحَابٌ أَوْ فَتْرٌ أَصْبَحَ صَائِمًا، وَإِنْ لَمْ يَحِلْ
 دُونَهُ سَحَابٌ أَوْ فَتْرٌ أَصْبَحَ مُفْطِرًا.

83. And Al-Ājurri narrated to us and said: Ja’far ibn Muhammad As-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: I heard Abū ‘Abdillāh Ahmad ibn Hanbal say regarding fasting on the day of doubt. He said: “In this I follow the

hadīth of Ibn ‘Umar; that he said: ‘When it is the thirtieth night of Sha’bān he looks for the hilāl. Then if clouds or dust makes it impossible (to be seen), then he wakes up fasting. And if no clouds or dust makes it impossible (to be seen), then he wakes up not fasting.’”

قَالَ الْفَضْلُ: وَسَمِعْتُهُ سُئِلَ عَنْ قَوْلِ النَّبِيِّ ﷺ: «فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدَرُوا لَهُ» مَا مَعْنَاهُ؟

Al-Fadl said: And I heard him when he was asked about the words of the Prophet (sallAllāhu ‘alayhi wa sallam): “**Then if it is hidden for you, then estimate it.**” What does it mean?

قَالَ: هَذَا رَوَاهُ ابْنُ عُمَرَ: إِذَا خَالَ دُونَ مَنْظَرِهِ سَحَابٌ أَوْ فَتْرٌ لَيْلَةً ثَلَاثِينَ مِنْ شَعْبَانَ أَصْبَحَ صَائِمًا، وَإِذَا لَمْ يَجَلْ دُونَهُ سَحَابٌ وَلَا فَتْرٌ أَصْبَحَ مُفْطِرًا، فَهُوَ رَوَاهُ عَنِ النَّبِيِّ ﷺ، وَهُوَ كَانَ يَفْعَلُ هَذَا.

He said: “This was narrated by Ibn ‘Umar: If clouds or dust makes it impossible for it to be seen on the thirtieth night of Sha’bān, then he wakes up (the next day) fasting. And if no clouds or dust makes it impossible for it (to be seen), then he wakes up not fasting. So he narrated this (hadīth) from the Prophet (sallAllāhu ‘alayhi wa sallam), and he used to do like that.”⁶⁹

⁶⁹ The people of knowledge disagreed regarding the *hukm* (judgement) of fasting the last day of the month of Sha’bān if the day coincides with a cloudy day, and this disagreement occurred due to their disagreement regarding this day, whether or not it is the day of doubt?

The *madhhab* of the *Hanābilah* is that it is obligatory to fast on this day, from the aspect of taking precautions against this being an obligatory day of fasting. And for them this day is not considered as the day of doubt which the Prophet (sallAllāhu ‘alayhi wa sallam) prohibited to fast on. For verily, the day of doubt which the Prophet (sallAllāhu ‘alayhi wa sallam) prohibited to fast on, is the day of clarity where there are no clouds.

And the words regarding this issue are very long, and they wrote many books about it. Among those are “Dar Al-Lawm wad-Daym fī Sawm Yawm Al-Ghaym” by Ibn Al-Jawzī.

And “Tahqīq Ar-Rujhān bi-Sawm Yawm Ash-Shakk min Ramadān” by Mar’ī Al-Karmī Al-Maqdisī.

And see “Zād Al-Ma’ād” (2/37) by Ibn Al-Qayyim.

الحديث الثلاثون

The thirtieth hadīth

٨٤ - حَدَّثَنَا الْأَجْرِيُّ، قَالَ: ثنا أَبُو بَكْرٍ بْنُ أَبِي دَاوُدَ، ثنا عَمْرُو بْنُ عَبْدِ اللَّهِ الْأَوْدِيُّ، وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَشْجِيُّ قَالَا: ثنا وَكَيْعُ بْنُ الْجَرَّاحِ قَالَ: ثنا أَبُو إِسْرَائِيلَ، عَنِ الْفَضْلِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ [بْنِ] الْعَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا-، أَوْ أَحَدِهِمَا عَنِ الْآخَرِ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ الْحَجَّ فَلْيَعْجَلْ؛ فَإِنَّهُ قَدْ يَمْرُضُ الْمَرِيضُ، وَتَصِلُ الصَّالَةُ، وَتَعْرِضُ الْحَاجَةُ»

84. Al-Ājurrī narrated to us and said: Abū Bakr ibn Abī Dāwūd narrated to us (and said): ‘Amr ibn ‘Abdillāh Al-Awdī and ‘Abdullāh ibn Sa’īd Al-Ashajj both narrated to us and said: Wakī’ ibn Al-Jarrāh narrated to us and said: Abū Isrāīl narrated to us, from Al-Fudayl ibn ‘Amr, from Sa’īd ibn Jubayr, from Ibn ‘Abbās, from Al-Fadl ibn Al-‘Abbās (*radiAllāhu ‘anhumā*) – or one of them from the other – who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “Whoever wants (to perform) hajj, then let him hasten (to do so). For verily, he might become sick, he might lose his riding animal, and he might be presented to a need (that will prevent him from going).”⁷⁰

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

⁷⁰ It was narrated by Ahmad (1834 and 3340) and Ibn Majah (2883) by way of Wakī’. And it was narrated by Ahmad (2867) by way of Ath-Thawrī. Both of them (Ath-Thawrī and Wakī’) from Ismā’īl, and he is Abū Isrāīl Al-Mulāī.

And this *isnād* is weak due to Abū Isrāīl Al-Mulāī. Ahmad said about him, as it is stated in “Al-‘Ilal” (2539): “He differed from the people in *ahādīth*.”

And Al-‘Uqayli said in “Ad-Du’afa” (1/75): “There is *wahm* and confusion in his *hadīth*, and along with that he has an evil and dirty *madhhab*.”

And the *hadīth* has other ways, but none of them are correct.

٨٥ - كَأَنَّهُ - وَاللَّهُ أَعْلَمُ - يَقُولُ: إِذَا أَتَى عَلَيْكَ وَقْتُ وَأَنْتَ مُسْتَطِيعُ الْحَجِّ فَقَدْ وَجِبَ عَلَيْكَ الْحَجُّ؛ فَبَادِرْ إِلَيْهِ، وَلَا تَشْتَغَلْ عَنْهُ بِمَا لَا عُذْرَ لَكَ فِيهِ، مِنْ إِيْبَالِكَ عَلَى الدُّنْيَا، فَإِنَّكَ لَا تَأْمَنُ مِنْ أَنْ تَعْرِضَ لَكَ أُمُورٌ تَمُطِّعُكَ عَنِ الْحَجِّ إِمَّا بِمَرَضٍ أَوْ فَسَادِ الطَّرِيقِ أَوْ ذَهَابِ مَالِكَ فَلَا تَكُونُ مَعْدُورًا، وَقَدْ كَانَ يُمَكِّنُكَ الْخُرُوجَ فَفَرَطْتَ فِي فَرِيضَةِ الْحَجِّ بِتَوَانِيكَ، فَأُثِمْتَ إِثْمًا عَظِيمًا.

85. It is as if – and Allāh knows best – he is saying: If a time comes upon you where you are capable of performing *hajj*, then the *hajj* becomes obligatory upon you, so hasten to it. And do not be occupied from (performing) it, in something that you have no excuse in from your engagement in *dunyā*. For you can verily not be safe from some issues presenting themselves to you that will cut you off from the *hajj*; either due to a disease, or corruption on the way, or the disappearance of your money. And you will not be excused when you verily were capable to go out (to perform *hajj*), but you were negligent in the obligation of *hajj* due to your indifference, so you committed a major sin.

الحديث الحادي والثلاثون

The thirty first hadīth

٨٦ - حَدَّثَنَا أَبُو بَكْرِ الْأَخْرَيْ، قَالَ تَنَا أَبُو بَكْرٍ بْنُ أَبِي دَاوُدَ قَالَ: تَنَا عَلِيُّ بْنُ أَحْمَدَ الْجَوَارِي قَالَ: تَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنَا شَرِيكٌ، عَنِ اللَّيْثِ، عَنِ ابْنِ سَابِطٍ، عَنِ أَبِي أَمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَمْنَعْهُ مِنَ الْحَجِّ حَاجَةٌ ظَاهِرَةٌ، وَلَا مَرَضٌ حَاسِبٌ، وَلَا سُلْطَانٌ جَائِرٌ، فَمَاتَ وَلَمْ يَحْجَّ، فَلَيْمَتْ إِنْ شَاءَ يَهُودِيًّا، وَإِنْ شَاءَ نَصْرَانِيًّا»

86. Abū Bakr Al-Ājurri narrated to us and said: Abū Bakr ibn Abī Dāwūd narrated to us and said: ‘Alī ibn Ahmad Al-Jawāribī narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Sharīk narrated to us, from Al-Layth, from Ibn Sābit, from Abū Umāmah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “Whoever is not prevented from (performing) the hajj by an apparent need, a preventing disease or an oppressive ruler, and he then dies without having performed the hajj, then let him die if he wants as a Jew, and if he wants as a Christian.”⁷¹

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٨٧ - قَالَ اللَّهُ عَزَّ وَجَلَّ :

87. Allāh – ‘azza wa jalla – said:

⁷¹ It was narrated by Ad-Dārimī (1913) and Al-Bayhaqī in “As-Sunan Al-Kubrā” (4/334) who said: “And this, even if its isnād is not strong, then it has a witness in the statement of ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*).”

And it was narrated by Ibn Abī Shaybah (14665), Ahmad in “Al-Īmān” (416), Al-‘Adanī in “Al-Īmān” (37) – both of them with my *tahqīq* – from Ibn Asbāt, from the Prophet (*sallAllāhu ‘alayhi wa sallam*). And its isnād is *mursal*.

And Ahmad narrated in “Al-Īmān” (416), and Ibn Abī Shaybah (14670), a similar narration from ‘Umar (*radiAllāhu ‘anhu*), and it is a *sahīh athar* (narration).”

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

“And (performing) *hajj* to the House for Allah is (an obligation) upon the people, for the one who is capable of *As-Sabil* (a way thereto).” (Ālu ‘Imrān 3:97)

فَإِذَا اسْتَطَاعَ الرَّجُلُ الْحُجَّ فَقَدْ وَجِبَ عَلَيْهِ الْحُجُّ، فَإِذَا تَخَلَّفَ بَعْدَ وُجُوبِهِ فَعَظِيمٌ شَدِيدٌ، لَيْسَ مِنْ أَحْقَاقِ الْمُسْلِمِينَ التَّوَابِي عَنْ فَرِيضَةٍ مِنْ فَرَائِضِ مَا بُنِيَ الْإِسْلَامُ عَلَيْهِ.

So if a man is capable of (performing) *hajj*, then the *hajj* verily becomes obligatory upon him. And if he stays behind (from performing it) after it has become obligatory, then this is something major and severe. It is not from the behavior of the Muslims to show indifference towards an obligation from the obligatory types of worship upon which Islām is built.

٨٨ - وَرُوِيَ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: مَنْ مَاتَ وَلَمْ يَحُجَّ وَهُوَ يَجِدُ سَعَةً فَلَيْمَتْ إِنْ شَاءَ يَهُودِيًّا، وَإِنْ شَاءَ نَصْرَانِيًّا، وَلَقَدْ هَمَمْتُ أَنْ أُنْعَثَ رَجَالًا إِلَى الْأَنْصَارِ فَيَنْظُرُونَ مَنْ كَانَ لَهُ سَعَةٌ وَلَمْ يَحُجَّ أَنْ يَضْرِبُوا عَلَيْهِ الْجِزْيَةَ، وَاللَّهُ مَا هُمْ بِمُسْلِمِينَ، وَاللَّهُ مَا هُمْ بِمُسْلِمِينَ.

88. And it was narrated from ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) that he said: *“Whoever dies while he has not performed hajj, and he has the means, then let him die if he wants as a Jew, and if he wants as a Christian. And I verily have the intention to send men out to the cities and they would look for those who have the means but did not perform hajj, in order for them to take the jizyah from them. By Allāh, they are not Muslims. By Allāh, they are not Muslims.”*

٨٩ - وَرُوِيَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ مَلَكَ زَادًا وَرَاحِلَةً تَبْلُغُهُ فَلَمْ يَحُجَّ إِلَى بَيْتِ اللَّهِ عَزَّ وَجَلَّ فَلَا يَضُرُّهُ يَهُودِيًّا مَاتَ أَوْ نَصْرَانِيًّا»

89. And it was narrated from ‘Alī ibn Abī Tālib (*radiAllāhu ‘anhu*), from the Prophet (*sallAllāhu ‘alayhi wa sallam*) who said: *“Whoever owns the provision and riding animal that will enable him to reach (Makkah) but he does not perform the hajj to the House of Allāh –*

'azza wa jalla – then it is not going to harm him (further) if he dies as a Jew or as a Christian."⁷²

٩٠ - وَرُوِيَ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ أَنَّهُ قَالَ لِمَوْلَى لَهُ يُقَالُ لَهُ مِقْلَاصٌ: لَوْ مِتَّ
وَلَمْ تَحُجَّ مَ أَصَلِ عَلَيْكَ.

90. And it was narrated from Mughīrah, from Ibrāhīm, from Al-Aswad ibn Yazīd that he said to a slave boy of his who was called Miqlās: *"If you die without having performed hajj, then I am not going to pray (the funeral prayer) upon you."*

٩١ - وَعَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ قَالَ: لَوْ مَاتَ جَارٌ لِي وَهُوَ مُوسِرٌ وَلَمْ يُحِجَّ مَ أَصَلِ عَلَيْهِ.

91. And from Sa'īd ibn Jubayr that he said: *"If one of my neighbors died, and he was a wealthy person but he did not perform hajj, then I would not pray upon him."*

⁷² It was narrated by At-Tirmidhī (812) from the *hadīth* of 'Alī (*radiAllāhu 'anhu*), and he said: *"This hadīth is gharīb (strange). We do not know it except from this way, and there are some things to be said about its isnād. And Hilāl ibn 'Abdillāh is unknown. And Al-Hārith is declared weak in hadīth."*

And Al-Bukhārī declared him as weak, just as it says in "Al-Kāmil" by Ibn 'Adī (8/427).

الحديث الثاني والثلاثون

The thirty second *hadīth*

٩٢ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ: أَنَا أَبُو بَكْرٍ عُمَرُ بْنُ سَعْدِ الْقَرَاتِيسِيِّ قَالَ: ثَنَا أَحْمَدُ بْنُ مَنْصُورِ الرَّمَادِيِّ، قَالَ: ثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

92. Abū Bakr Al-Ājurī narrated to us and said: Abū Bakr ‘Umar ibn Sa’d Al-Qarātīsī narrated to us and said: Ahmad ibn Mansūr Al-Ramādī narrated to us and said: ‘Abdullāh ibn Sālih narrated to us and said: Mu’āwiyah ibn Sālih narrated to me, from ‘Alī ibn Abī Talhah, from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) regarding the Words of Allāh ‘azza wa jalla:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

“And (performing) *hajj* to the House for Allah is (an obligation) upon the people, for the one who is capable of *As-Sabīl* (a way thereto).” (Ālu ‘Imrān 3:97)

قَالَ: وَالسَّبِيلُ أَنْ يَصِحَّ بَدَنُ الْعَبْدِ، وَيَكُونَ لَهُ ثَمَنٌ زَادَ وَرَاحِلَةً مِنْ عَبْرٍ أَنْ يُجْحَفَ بِهِ،

He said: “*And ‘As-Sabīl (a way thereto)’ is that the body of the slave is healthy, and that he has the price of the provision and travelling without this causes harm to him.*”⁷³

⁷³ It was narrated by At-Tabarī in his “Tafsīr” (5/610) and Abū Al-Mundhir in his “Tafsīr” (747). Ibn Abī Hātim said in his “Tafsīr” (3860): “*And similar to this was narrated from Ibn ‘Abbās, Anas, Al-Hasan, Mujāhid, ‘Atā, Sa’id ibn Jubayr, Ar-Rabī’ ibn Anas and Qatādah.*”

And it was narrated as ascribed to the Prophet (*sallAllāhu ‘alayhi wa sallam*) regarding the meaning of ‘As-Sabīl’ in this verse being: “*Provision and riding animal.*” This was narrated by At-Tirmidhī (813), Ibn Mājah (2897) and At-Tabarī (5/611) from different ways, and none of them are *sahīh*.

At-Tabarī said: “*As for the narration which were narrated from the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam), that it is the provision and riding animal, then they are verily narrations where one can look into their chains of narration. It is not allowed to use similar to this as evidence in the dīn.*” =

Then He said:

﴿وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

“And whoever commits *kufur*, then Allāh is verily in no need of all the worlds.” (Ālu ‘Imrān 3:97)

يُفَوِّدُ: وَمَنْ كَفَرَ بِالْحَجِّ فَلَمْ يَرَ حَجَّهُ بَرًّا، وَلَا تَرَكَهُ إِثْمًا [فقد كفر].

*He says: And whoever commits kufur in the hajj, so that he does not consider his hajj as an act of piety, nor to leave it as a sin, he has verily committed kufur.*⁷⁴

- At-Tirmidhī said in (Chapter: What was narrated regarding the obligation of hajj due to (the presence of) provision and a riding animal): “*And acting upon this for the people of knowledge is, that if a man owns the provision and riding animal (required to perform hajj), then hajj becomes obligatory upon him.*”

⁷⁴ It was narrated by At-Tabarī (5/618) and Ibn Abī Hātim (3870 and 3871).

And similar to this was narrated from Ad-Dahhāk, ‘Atā, ‘Imrān Al-Qattān, Al-Hasan and Mujāhid.

And At-Tabarī mentioned different statements regarding the *tafsīr* of this verse, and then he said: “*And that which is most suitable to be correct of these interpretations regarding this, is the opinion of the one who says: The meaning of “**And whoever commits kufur**” (is): And whoever rejects this being prescribed and rejects that it is obligatory, then Allāh is verily in no need of him, his hajj or all of the worlds (and whoever is in them). And we verily said this is most suitable because His Words: “**And whoever commits kufur**” comes after His Words: “**And (performing) hajj to the House for Allah is (an obligation) upon the people, for the one who is capable of As-Sabīl** (a way thereto).” (These words) are more deserving (or appropriate) of being an information about the one who rejects the hajj, than being an information about others than him...*” Etc.

الحديث الثالث والثلاثون

The thirty third hadīth

٩٣ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ: تَنَا أَبُو عَلِيٍّ الْحَسَنُ بْنُ حُبَابِ الْمُقْرِيِّ قَالَ: تَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمُقْدَامِ قَالَ: تَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنْ بُرْدِ يَعْنِي ابْنَ سِنَانَ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ شُرْحَبِيلِ بْنِ السِّمِطِ، أَنَّهُ كَانَ نَازِلًا عَلَى حِصْنٍ مِنْ حُصُونِ فَارِسَ مُرَابِطًا قَدْ أَصَابَتْهُمْ حَصَاصَةٌ، فَمَرَّ بِهِمْ سَلْمَانُ الْفَارِسِيُّ فَقَالَ: أَلَا أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ يَكُونُ عَوْنًا لَكُمْ عَلَى مَنْزِلِكُمْ هَذَا؟ قَالُوا: بَلَى يَا أَبَا عَبْدِ اللَّهِ حَدِّثْنَا.

93. Abū Bakr Al-Ājurrī narrated to us and said: Abū 'Alī Al-Hasan ibn Hubāb Al-Muqrī narrated to us and said: Abū Al-Ash'ab Ahmad ibn Al-Miqdām narrated to us and said: 'Abdul-A'lā ibn 'Abdil-A'lā narrated to us, from Burd (i.e. Ibn Sinān), from Sulaymān ibn Mūsā, from Shurahbīl ibn As-Simt that he was staying in a fortress from the fortresses of the Persians as a *murābit* (i.e. a Muslim frontier guard) and they had been afflicted by poverty (or destitution). Then Salman Al-Fārisī passed them by and said: "Should I not narrate a *hadīth* to you that I heard from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), which will be a help for you in this situation of yours?" They said: "Yes verily, O Abū 'Abdillāh, narrate to us."

قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ قِيَامِ شَهْرٍ وَصِيَامِهِ، وَمَنْ مَاتَ مُرَابِطًا فِي سَبِيلِ اللَّهِ كَانَ لَهُ أَجْرُ مُجَاهِدٍ إِلَى يَوْمِ الْقِيَامَةِ»

He said: I heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) say: "(Performing) *ribāt* (i.e. guarding the Islamic borders) one day for the sake of Allāh is better than standing (in prayer) in the month of *Ramadān* and fasting therein. And whoever dies as a *murābit* for the sake of Allāh, then he will have the reward of a *mujāhid* (i.e. fighter for the sake of Allāh) until the Day of Resurrection."⁷⁵

⁷⁵ It was narrated by Ahmad (23728), At-Tirmidhī (1665), Ibn Abī Shaybah (19842) and Ibn Hibbān (4623) from Salman (*radiAllāhu 'anhu*), with different wordings. And a similar *hadīth* was narrated in "Saḥīh Muslim" (1913).

الحديث الرابع والثلاثون

The thirty fourth hadīth

٩٤ - حَدَّثَنَا الْأَجْرِيُّ، قَالَ: ثنا أَبُو حَفْصٍ عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ، قَالَ: ثنا أَبُو هَمَامٍ الْوَلِيدُ بْنُ شُجَاعٍ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْقَزَائِرِيُّ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «جَاهِدُوا فِي سَبِيلِ اللَّهِ الْقَرِيبِ وَالْبَعِيدِ، فِي الْحَضَرِ وَالسَّفَرِ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، وَإِنَّهُ يُنَجِّي صَاحِبَهُ مِنَ الْهَمِّ وَالْغَمِّ»

94. Al-Ājurrī narrated to us and said: Abū Hafs ‘Umar ibn Ayyūb As-Saqaṭī narrated to us and said: Abū Hammām Al-Walīd ibn Shujā’ narrated to us and said: My father narrated to me and said: Ibrāhīm ibn Muhammad Al-Fazārī narrated to me and said: ‘Abdur-Rahmān ibn Thawbān narrated to us, from his father, from Makhūl, from ‘Ubādah ibn As-Sāmit (*radi Allāhu ‘anhu*) who said: *“Perform jihād for the sake of Allāh against the near and the far, at home and when travelling. For verily, the jihād is a door from the doors of Paradise, and it verily saves the one performing it from the worries and sorrow (or depression).”*⁷⁶

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٩٥ - هَذِهِ الْأَحَادِيثُ تَبَعَتْهُ الْعُقَلَاءُ عَلَى الرِّبَاطِ فِي سَبِيلِ اللَّهِ، وَعَلَى الْجِهَادِ، وَعَلَى التَّفَقُّهِ فِي سَبِيلِ اللَّهِ، وَعَلَى الْعُدْوِ وَالرَّوَاحِ فِي سَبِيلِ اللَّهِ قَالَ النَّبِيُّ ﷺ:

95. These *ahādīth* encourages the people of intellect to perform *ribāt* for the sake of Allāh, to (perform) *jihād*, to spend (their wealth) for the sake of Allāh, and to go out in the early morning and in the evening (to perform *jihād*) for the sake of Allāh. The Prophet (*sall Allāhu ‘alayhi wa sallam*) said:

⁷⁶ It was narrated by Ahmad (22699), Ibn Mājah (2540) and ‘Abdullāh ibn Ahmad in his “Zawāid ‘alā Al-Musnad” (22776 and 22795).

«غَدُوَّةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

“Going out in the morning for the sake of Allāh, or in the evening, is better than the dunyā and whatever is in it.”⁷⁷

⁷⁷ It was narrated by Al-Bukhārī (2792) and Muslim (1880) from the *hadīth* of Anas (*radiAllāhu ‘anhu*).

The thirty fifth hadīth

٩٦ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ: ثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: ثَنَا عَمْرُو بْنُ عَلِيٍّ، وَعَلِيُّ بْنُ نَصْرِ قَالَ: ثَنَا مُعَاذُ بْنُ هَانِيٍّ الْبَهْرَانِيُّ قَالَ: ثَنَا حَرْبُ بْنُ شَدَّادٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ سِنَانَ، عَنْ حَدِيثِ عُبَيْدِ بْنِ عُمَيْرٍ اللَّيْثِيِّ أَنَّهُ حَدَّثَهُ أَبُوهُ - وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ - أَنَّ [رسول الله ﷺ] فِي حَجَّةِ الْوَدَاعِ، قَالَ:

96. Abū Bakr Al-Ājurri narrated to us and said: Abū Bakr ibn Abī Dāwūd narrated to us and said: ‘Amr ibn ‘Alī and ‘Alī ibn Nasr both narrated to us and said: Mu’ādh ibn Hāni Al-Bahrānī narrated to us and said: Harb ibn Shaddād narrated to us, from Yahyā ibn Abī Kathīr, from ‘Abdīl-Hamīd ibn Sinān, from the *hadīth* of ‘Ubayd ibn ‘Umayr Al-Laythī, that his father narrated to him – and he was from the companions of the Prophet (*sallAllāhu ‘alayhi wa sallam*) – that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said in the farewell sermon:

«إِنَّ أَوْلِيَاءَ اللَّهِ تَبَارَكَ وَتَعَالَى الْمُصَلُّونَ»

“Verily, the allies (or friends) of Allāh – tabāraka wa ta’ālā – are those who pray.”

وَأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يَمُومُ الصَّلَوَاتِ الْخَمْسَ اللَّائِي كُتِبْنَ عَلَيْهِ، وَيَصُومُ رَمَضَانَ يَحْتَسِبُ صَوْمَهُ، وَيَرَى أَنَّهُ حَقٌّ عَلَيْهِ وَاجِبٌ، وَيُعْطِي زَكَاةَ مَالِهِ يَحْتَسِبُهَا، وَيَجْتَنِبُ الْكِبَائِرَ الَّتِي هَمَى اللَّهُ عَزَّ وَجَلَّ عَنْهَا»

And that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: *“Whoever performs the five prayers which were prescribed upon him, and he fasts in Ramadān while expecting a reward for his fast and while believing it is a right which is obligatory upon him, and he gives the zakāh from his wealth while expecting a reward for it, and he refrains from the kabāir (major sins) which Allāh – ‘azza wa jalla – has prohibited.”*

ثُمَّ إِنَّ رَجُلًا مِنْ أَصْحَابِهِ سَأَلَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ مَا الْكَبَائِرُ؟

Then a man from his companions asked him: “O Messenger of Allāh, what are the kabāir (major sins)?”

قَالَ: «هُنَّ تِسْعٌ، أَعْظَمُهُنَّ: إِشْرَاكَ بِاللَّهِ، وَقَتْلُ نَفْسٍ مُؤْمِنٍ بِغَيْرِ حَقٍّ، وَفِرَارٌ يَوْمَ الرَّحْفِ، وَالسِّحْرُ، وَأَكْلُ مَالِ الْيَتِيمِ، وَأَكْلُ الرِّبَا، وَقَذْفُ الْمُحْصَنَاتِ، وَعُقُوقُ الْوَالِدَيْنِ الْمُسْلِمِينَ، وَاسْتِحْلَالُ الْبَيْتِ الْحَرَامِ فَبَلْتِكُمْ أَحْيَاءً وَأَمْوَاتًا» ثُمَّ قَالَ: «لَا يَمُوتُ رَجُلٌ لَمْ يَعْمَلْ هَذِهِ الْكَبَائِرَ وَيُقِيمِ الصَّلَاةَ وَيُؤْتِيَ الزَّكَاةَ إِلَّا رَافِقَ مُحَمَّدًا ﷺ فِي دَارٍ مُجْبُوحَةٍ، أَبْوَابُهَا مَصَارِعُ مِنْ ذَهَبٍ»

He said: “They are nine. The worst of them is associating a partner with Allāh in worship. And killing a mumin soul without any right, fleeing from the battleground, magic, consuming the wealth of an orphan, taking interests, accusing (and slandering) the chaste women, disobeying the Muslim parents, or allowing (forbidden things in) the Holy House which is your qiblah (both) while you are alive and when you die.” Then he said: “No man dies who has not performed any of these kabāir (major sins), and he performs the salāh and pays the zakāh, except that he will accompany Muhammad (sallAllāhu ‘alayhi wa sallam) in the abode of buhbāhah (i.e. the center and best of Paradise). Its doors are door panels made of gold.”⁷⁸

⁷⁸ It was narrated by Ibn Bushrān in his “Amālī” (8) by way of the author. And it was narrated by Abū Dāwūd (2875), An-Nasāī in “Al-Kubrā” (3461) and Al-Uqaylī in “Ad-Du’afā” (3/45) in the biography of ‘Abdul-Hamīd ibn Sinān. Al-Bukhārī said: “‘Abdul-Hamīd ibn Sinān, from ‘Ubayd ibn ‘Umayd, one can look into his hadīth.” Then Al-Uqaylī mentioned the chain of narration of this hadīth and said: “And regarding the major sins there are ahādīth from other ways than this that has good chains of narration.”

And in the hadīth of Al-Bukhārī (2766) and Muslim (89) from Abū Hurayrah (radiAllāhu ‘anhu), from the Prophet (sallAllāhu ‘alayhi wa sallam) who said: “Avoid the seven mūbiqāt (things that invalidate the deeds).” They said: “O Messenger of Allāh, and what are they?” He said: “Shirk billāh (associating partners with Allāh in worship), sihr (black magic), killing the person whom Allāh has forbidden (to kill) except due to a right, consuming interests, consuming the wealth of an orphan, turning your back on the day of the battle, and accusing the chaste and unaware mumināt.”

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

٩٧ - وَقَدِ اخْتَلَفَ النَّاسُ فِي الْكَبَائِرِ مَا هُنَّ؟

97. And the people verily differed regarding what the *kabāir* (major sins) are?

فَرُوِيَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ رَوَايَاتٍ، مِنْهَا: أَنَّهُ قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

Several narrations were narrated from Ibn ‘Abbās (*radiAllāhu ‘anhu*). From this is that he said about the Words of Allāh ‘azza wa jalla:

﴿إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ﴾

“If you refrain from the major (sins) of what you have prohibited from.” (An-Nisā 4:31)

قَالَ: الْكَبَائِرُ كُلُّ ذَنْبٍ حَتَمَهُ اللَّهُ عَزَّ وَجَلَّ بِنَارٍ أَوْ غَضَبٍ أَوْ لَعْنَةٍ أَوْ عَذَابٍ.

He said: “The *kabāir* are every sin that Allāh – ‘azza wa jalla – sealed (or stamped) with Hellfire, wrath, curse or punishment.”

وَرُوِيَ عَنْهُ أَنَّهُ قَالَ: الْكَبَائِرُ إِلَى سَبْعِينَ أَذْنَاهُنَّ إِلَى سَبْعٍ.

And it was narrated that he said: “The *kabāir* are up to seventy (different sins). The lowest of them are up to seven.”

وَرُوِيَ عَنْهُ أَنَّهُ قَالَ: كُلُّ شَيْءٍ عَصِيَ اللَّهُ عَزَّ وَجَلَّ بِهِ فَهُوَ مِنَ الْكَبَائِرِ.

And it was narrated that he said: “Everything by which Allāh – ‘azza wa jalla – is disobeyed, then it is from the *kabāir*.”

٩٨ - وَحَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ الْأَجْرِيُّ، قَالَ تَنَا أَبُو سَعِيدٍ الْمُفَضَّلُ بْنُ مُحَمَّدٍ الْجَنْدِيُّ فِي الْمَسْجِدِ الْحَرَامِ قَالَ: أَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الدَّبْرِيُّ قَالَ: سَأَلَ رَجُلٌ عَبْدَ الرَّزَّاقِ عَنِ الْكَبَائِرِ؟

98. And Abū Bakr Muhammad ibn Al-Husayn Al-Ājurri narrated to us and said: Abū Sa‘īd Al-Mufaddal ibn Muhammad Al-Janādī

narrated to us in Al-Masjid Al-Harām and said: Ishāq ibn Ibrāhīm Ad-Dabarī narrated to us and said: A man asked ‘Abdur-Razzāq about the *kabāir* (major sins)?

فَقَالَ: هِيَ إِحْدَى عَشْرَةَ كَبِيرَةً.

So he said: “*They are eleven big sins.*”

مِنْهَا أَرْبَعَةٌ فِي الرَّأْسِ، وَهِيَ: الشِّرْكُ بِاللَّهِ، وَقَذْفُ الْمُحْصَنَاتِ، وَالْبَيْعُ الْفَاجِرَةُ، وَشَهَادَةُ الزُّورِ.

From them, four are in the head, and they are: Shirk (associating partners in worship) with Allāh, (falsely) accusing chaste women, the wicked oath (i.e. an oath by which it is intended to lie and waste the rights of others), and false testimony.

وَمِنْهَا ثَلَاثٌ فِي الْبَطْنِ، وَهِيَ أَكْلُ الرِّبَا، وَشُرْبُ الْخَمْرِ، وَأَكْلُ مَالِ الْيَتِيمِ.

And from them three are in the stomach, and they are consuming interests, drinking intoxicants and consuming the wealth of the orphan.

وَوَاحِدَةٌ فِي الرَّجْلَيْنِ وَهِيَ: الْفِرَازُ مِنَ الرَّحْفِ.

And one in the two feet, and that is fleeing from the battleground.

وَوَاحِدَةٌ فِي الْفَرْجِ وَهِيَ: الزِّنَا.

And one in the private parts, and that is fornication.

وَوَاحِدَةٌ فِي الْيَدَيْنِ وَهِيَ: قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ.

And one in the two hands, and that is killing the person whom Allāh has forbidden (to kill).

وَوَاحِدَةٌ فِي جَمِيعِ الْبَدَنِ، وَهِيَ عُقُوقُ الْوَالِدَيْنِ.

And one in all of the body, and that is disobeying (or being undutiful to) the parents.”⁷⁹

⁷⁹ “Al-Majālis Al-‘Asharah Al-Amālī” by Al-Hasan Al-Khallāl (71).

The thirty sixth hadīth

٩٩ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ: أَنَا الْفُرْيَابِيُّ، أَنَا مِنْجَابُ بْنُ الْحَارِثِ قَالَ: نَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَحْبَبَنِي عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ قَالَ: أَحَدَ بِيَدِي رَسُولُ اللَّهِ ﷺ فَأَنْطَلَقَ [بِي] إِلَى النَّخْلِ الَّذِي فِيهِ ابْنُهُ إِبْرَاهِيمُ، فَوَجَدَهُ يَجُودُ بِنَفْسِهِ، فَأَخَذَهُ فَوَضَعَهُ فِي حَجْرِهِ، ثُمَّ قَالَ: يَا إِبْرَاهِيمُ مَا تَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا وَذَرَفَتْ عَيْنَاهُ، فَعُلْتُ: [يا رسول الله] صَلَّى اللَّهُ عَلَيْكَ أَتَبْكِي؟ أَوْ لَمْ تَنْهَ عَنِ الْبُكَاءِ؟

99. Abū Bakr Al-Ājurrī narrated to us and said: Al-Firyābī narrated to us (and said): Minjāb ibn Al-Hārith narrated to us and said ‘Alī ibn Mushir narrated to us, from Muhammad ibn ‘Abdir-Rahmān ibn Abī Laylā, from ‘Atā ibn Abī Rabāh, from Jābir ibn ‘Abdillāh (*radiAllāhu ‘anhu*) who said: ‘Abdur-Rahmān ibn ‘Awf informed me and said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) took my hand and went with me to the (garden of) palm-trees in which his son Ibrāhīm was. There he found him taking his last breaths, so he took him and placed him in his lap. Then he said: “O Ibrāhīm, we do not own anything (we can benefit you with) from Allāh (i.e. we cannot change or oppose what Allāh has decided for you).” And his eyes were filled with tears. So I said: “O Messenger of Allāh, may Allāh send peace upon you, are you crying? Have you not been prohibited from crying?”

قَالَ: «مَا تَمَلَّكْتُ عَنْهُ، وَلَكِنْ [ي] تَمَلَّكْتُ عَنْ صَوْتَيْنِ أَحْمَقَيْنِ فَاجْرَيْنِ: صَوْتٍ عِنْدَ نِعْمَةٍ هُوَ وَلَعِبٍ وَمَزَامِيرِ الشَّيْطَانِ. وَصَوْتٍ عِنْدَ مُصِيبَةٍ، وَحَمْسٍ وَجُوهٍ، وَشَقِّ جُبُوبٍ، وَرَنَّةِ شَيْطَانٍ، وَهَذِهِ رَحْمَةٌ، وَمَنْ لَا يَرْحَمُ لَا يُرْحَمُ.»

He said: “I have not been prohibited from that. Rather, I was prohibited from two stupid and immoral sounds. A sound (made) at the time of blessing; fun, play and the flutes of the Shaytān. And a sound (made) at the time of a catastrophe, and scratching the face, ripping apart the clothes, and the bell (or sound) of the Shaytān (i.e. screaming or singing). And these (things that happen)

are a mercy, and whoever is not merciful he will be shown no mercy.

يَا إِبْرَاهِيمَ لَوْلَا أَنَّهُ أَمْرٌ حَقٌّ، وَوَعْدُ صِدْقٍ، وَأَنَّهَا سَبِيلٌ مَأْتِيَةٌ، وَأَنَّ آخِرَنَا سَيَلْحَقُ بِأَوَّلِنَا حَزَنًا عَلَيْكَ حَزَنًا هُوَ أَشَدُّ مِنْ هَذَا، وَإِنَّا بِكَ لَمَحْزُونُونَ، تَدْمَعُ الْعَيْنُ، وَيَحْزَنُ الْقَلْبُ، وَلَا نَقُولُ مَا يَسْخَطُ الرَّبَّ.»

O Ibrāhīm, if it had not been for that it is an affair of truth, a truthful promise, and that is the coming path (for all people), and that the last of us will follow the first of us, then we would have been more sad for you than this. But we are verily saddened by (the loss of) you; the eye is filled with tears and the heart feels sorrow. And we do not say what will make the Lord displeased.”⁸⁰

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

١٠٠ - هَذَا يَدُلُّ الْعُقَلَاءَ عَلَى أَنَّ يَكُونُوا إِذَا أَنْعَمَ اللَّهُ الْكَرِيمُ عَلَيْهِمْ بِبِعَمَةٍ مِمَّا يُسْرُونَ بِهَا وَيَفْرَحُونَ بِهَا فَحُكْمُهُمْ أَنَّ يَشْكُرُوا اللَّهَ عَزَّ وَجَلَّ عَلَيْهَا، وَيُكْثِرُوا ذِكْرَهُ، وَيُطِيعُوا اللَّهَ عَزَّ وَجَلَّ، وَيَسْتَعِينُوا بِهَا عَلَى طَاعَتِهِ، وَذَلِكَ مِثْلُ: تَزْوِيجٍ وَزَفَافٍ، وَخِتَانِ أَوْلَادِهِمْ، وَوَلَائِهِمْ، وَمَا أَشْبَهَ ذَلِكَ مِنَ الْأَفْرَاحِ.

100. This proves for the people of intellect that when Allāh *Al-Karīm* blesses them with a blessing, from what makes them happy and pleased, then their *hukm* (judgment) is to be grateful to Allāh – ‘*azza wa jalla* – for it, and that they increase in mentioning Him, they obey Allāh – ‘*azza wa jalla* – and they seek aid through it in obeying Him. And this is such as: Getting married and wedding ceremonies,

⁸⁰ It was narrated by Ibn Abī Shaybah (12251), At-Tirmidhī (1005) and ‘Abd ibn Humayd (1007). And At-Tirmidhī said: “*This is a hasan hadīth.*”

There verily occurred some confusion in this *hadīth* from Ibn Abī Laylā which was clarified by Ad-Dāraqutnī in his “*Ilal*” (2887).

And in “*Al-Badr Al-Munīr*” (5/361): “*And I verily knew it was from the narration of Ibn Abī Layla, and he is weak.*”

The foundation of this *hadīth* was narrated by Al-Bukhārī (1303) and Muslim (2315).

circumcision of their children⁸¹, their feasts and whatever similar to this from (occasions of) celebration.

وَيُؤَاثِرُوا مِنْ هَذِهِ التَّعَمِّمِ الْقَرَابَةَ وَالْجِيرَانَ [وَالضُّعْفَاءَ وَعَبْرَهُمْ، وَيَعْتَنِمُوا دُعَاءَ الْفُقَرَاءِ وَالْمَسَاكِينِ حَتَّى يَكُونُوا قَدِ اسْتَعَانُوا بِنِعْمَةِ اللَّهِ عَزَّ وَجَلَّ عَلَى طَاعَتِهِ، فَإِنْ لَمْ يَفْعَلُوا ذَلِكَ وَأَشْرُوا، وَيَطْرُقُوا وَأَحْضَرُوا، هَذِهِ الْأَفْرَاحَ الْمَعَاصِي؛ اللَّهُوَ بِالطَّبْلِ، وَالْمِزْمَارِ، وَالْمَعَازِفِ، وَالْعُودِ، وَالطَّنْبُورِ، وَالْمُعَنِيِّ وَالْمُعَنِيَّاتِ؛ فَقَدْ عَصَوْا اللَّهَ عَزَّ وَجَلَّ، إِذَا اسْتَعَانُوا بِنِعْمَةِ اللَّهِ عَلَى مَعَاصِيهِ، فَأَذَوْا بِهَذَا الْفِعْلِ قُلُوبَ الْمُؤْمِنِينَ، وَلَزِمَهُمُ الْإِنْكَارُ عَلَيْهِمْ، وَتَأَذَّوْا بِجِوَارِهِمْ، وَكَثُرَ الدَّاعِي عَلَيْهِمْ بِفَيْحِ مَا ظَهَرَ مِمَّا هُمُو عَنْهُ.

And with these blessings they are generous towards the relatives, the neighbors, the weak and others than them. And they profit from the invocation of the poor and weak so that they have used the blessing of Allāh – ‘azza wa jalla – to obey Him. But if they do not do this, but (instead) they are insolent, ungrateful, and in these celebrations they commit (acts of) disobedience; (such as) entertainment by drums, flutes, musical instruments, lutes, mandolins and male and female singers, then they have verily disobeyed Allāh – ‘azza wa jalla – since they used His blessing to disobey Him. And with this deed they harmed the hearts of the *muminūn*, and necessitated upon them to rebuke (or reject) them. And they became harmed in their vicinity. And those invoking

⁸¹ The *walimah* of circumcision for the Arabs is called: *Al-‘Adhīr*, *Al-‘Idhār*, *Al-‘Adhīrah* and *Al-‘Idhār*.

In the book “*Al-‘Ayn*” (p. 614): “*Al-‘Idhār* is the food of the circumcision.”

And it is from the legislated celebrations (or ceremonies) in Islām based upon the companions of the Prophet (*sallAllāhu ‘alayhi wa sallam*) doing this. They verily invited to it, and they were invited to it and answered (the invitation).

- In the book “*Al-‘Iyāl*” by Ibn Abī Ad-Dunyā (586) from Al-Qāsim who said: ‘Āishah (*radiAllāhu ‘anhā*) sent a hundred dirham to me and said: “*Feed (the people) due to the circumcision of your son.*”

- And Al-Bukhārī narrated in “*Al-Adab Al-Mufrad*” (1246) (Chapter: The invitation to the circumcision) from Sālim who said: “*Ibn ‘Umar (radiAllāhu ‘anhu) circumcised me and Nu‘aym. Then he slaughtered a sheep for (having circumcised) us. And I verily saw us showing happiness to the other boys over that he slaughtered a sheep because of us.*”

- And in “*Al-Mughnī*” (10/208): “*And Ahmad ibn Hanbal – rahimahullāh – was invited to a circumcision, so he answered (the invitation) and ate (the food).*”

against them became many, due to the ugliness of what appeared from them from what they were prohibited from doing.

وَهَكَذَا إِذَا مَاتَ الْمَيِّتُ أَوْ أُصِيبُوا بِالْمَصَائِبِ الْمَوْجِعَةِ لِلْقُلُوبِ فَالْعُقَلَاءُ مِنَ الْمُؤْمِنِينَ يَسْتَعْمَلُونَ فِي مَصَائِبِهِمْ مَا قَالَ اللَّهُ عَزَّ وَجَلَّ مِنَ الصَّبْرِ، وَالِاسْتِرْجَاعِ، وَالْحَمْدِ لِمَوْلَاهُمْ الْكَرِيمِ، وَالصَّلَاةِ، فَأَنَابَهُمْ مَوْلَاهُمْ الْكَرِيمُ عَلَى ذَلِكَ وَرَضِيَ فِعْلَهُمْ وَحَمَدَهُمُ الْعُقَلَاءُ مِنَ النَّاسِ.

And likewise if a person dies, or they are afflicted with catastrophes that are painful for the hearts, then the intelligent ones from the believers will during the catastrophes use what Allāh – ‘azza wa jalla – mentioned of patience, seeking to return (to Allāh, praising their Generous Master and the *salāh*. So their Generous Master rewarded them for this, He was pleased with their deeds, and the intelligent among the people praised them.

وَأِنْ بَكَوْا وَحَزِنُوا فَلَا عَيْبَ عَلَيْهِمْ، لِأَنَّ الْمُؤْمِنَ رَقِيقُ الْقَلْبِ فَبَكَؤُهُ رَحْمَةٌ، فَمُبَاحٌ ذَلِكَ لَهُ.

And if they cried and were saddened, then there is no blame upon them. Because crying of the *mumin* with a soft heart is a mercy, so this is allowed for him.

وَأَمَّا الْجُهَالُ مِنَ النَّاسِ - وَهُمْ كَثِيرٌ - فَإِنَّهُمْ إِذَا أُصِيبُوا بِمَا ذَكَرْنَا: سَخَطُوا مَا حَلَّ بِهِمْ، وَدَعَوْا بِالْوَيْلِ وَالتَّبْوِيرِ، وَالتَّخْرُوبِ، وَالسَّلْبِ، وَأَطْمَأَ الْخُدُودَ، وَنَشَرُوا الشُّعُورَ وَحَزَنُوا، وَحَمَسُوا أُجُوهَهُمْ، وَشَفَّوْا جُيُوهَهُمْ، وَتَأَخَّوْا، وَاسْتَعْمَلُوا النَّوْحَ، وَعَصَبُوا اللَّهَ عَزَّ وَجَلَّ فِي مَصَائِبِهِمْ بِمَعَاصٍ كَثِيرَةٍ، وَاسْتَعْمَلُوا أَخْلَاقَ الْجَاهِلِيَّةِ فِي طَعَامٍ يَعْمَلُونَهُ وَيَدْعُونَ إِلَيْهِ، وَالْبَيْتُوتَةَ عِنْدَ أَهْلِ الْمَيْتِ، وَكَثْرَةَ زِيَارَةِ نِسَائِهِمْ إِلَى الْقُبُورِ، وَتَضْيِيعِهِمْ لِلصَّلَوَاتِ، وَأَشْبَاهَ هَذِهِ الْمَعَاصِي، فَاللَّهُ عَزَّ وَجَلَّ يَمُقُّهُمْ عَلَى ذَلِكَ.

But as for the ignorant among the people – and they are many – then when they are afflicted with what we have mentioned, then they are displeased with what has happened to them and they call out for evil, destruction, distress and deprivation. And they slap the cheeks, and they spread (evil) feelings and they make others sorrowful, they scratch their faces, rip their clothes, wail, and they use weeping. And during their catastrophes they disobey Allāh – ‘azza wa jalla – with many (types of) disobedience, and they use the behavior of the *jāhiliyyah* in the food that they make and invite to.

And spending the night at the family of the dead.⁸² And their women visits the graves a lot. And their wasting of the prayers. And other similar things from the acts of disobedience. So Allāh – ‘azza wa jalla – hates them for this.

وَالْمُؤْمِنُونَ يَتَأَدَّبُونَ بِمَا ظَهَرَ مِنَ الْمَنَاقِبِ الَّتِي أَظْهَرُوهَا، وَيَتَعَاوَنُونَ عَلَى الْإِثْمِ وَالْعُدْوَانِ بَيْنَهُمْ، وَيَجِدُونَ عَلَى ذَلِكَ أَعْوَانًا لِيُظْهِرُوا الْجُهْلَ وَدُرُوسَ الْعِلْمِ.

And the *muminūn* are harmed by what has become apparent of the rejected things which they have shown. And they (i.e. the people of ignorance) aid each other in sin and transgression by the blessings, and they find supporters in this in order for them to make the ignorance manifest and making the knowledge extinct.

⁸² In “Tadhkirah bi-Ahwāl Al-Mawtā” (337), and Al-Ājurrī narrated from Abū Mūsā (*radiAllāhu ‘anhu*) who said: The sister of ‘Abdullāh ibn ‘Umar (*radiAllāhu ‘anhumā*) died, so I said to my wife: “Go and condole them, and spend the night with them. Because there verily is what there is between us and the family of ‘Umar (of good relationship).” Then she came (back from their house), so he said: “Did I not command you to spend the night at their house?”

So she said: “I wanted to spend the night. Then Ibn ‘Umar came and sent us out. And he said: ‘Go out. My sister will verily not spend the night with punishment.’”

- And from Abū Al-Bakhtarī who said: “Spending the night at the family of the dead is nothing but from the affair of *jāhiliyyah*.”

- And it was narrated by Ahmad (6905) and Ibn Mājah (1612) from Jarīr ibn ‘Abdillāh Al-Bajalī (*radiAllāhu ‘anhu*) who said: “We used to consider gathering at the family of the dead and making mood after his burial to be from the wailing.” And this is a *sahīh athar*.

- And ‘Abdur-Razzāq (6689) and Ibn Abī Shaybah (11464) narrated from Abū Al-Bakhtarī who said: “The food (prepared and eaten) due to the dead is from the affair of *jāhiliyyah*, and the women spending the night at the family of the dead is from the affair of *jāhiliyyah*. And wailing is from the affair of *jāhiliyyah*.”

الحديث السابع والثلاثون

The thirty seventh hadīth

١٠١ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ ثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ يَحْيَى بْنِ سُلَيْمَانَ الْمُرُوزِي قَالَ: ثَنَا أَبُو عُبَيْدِ الْقَاسِمِ بْنُ سَلَامٍ قَالَ: ثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ الْعَيْشِيُّ قَالَ: ثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: ثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ تَمِيمِ الدَّارِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الدِّينَ النَّصِيحَةَ، إِنَّ الدِّينَ النَّصِيحَةَ، إِنَّ الدِّينَ النَّصِيحَةَ» ثَلَاثَ مَرَّاتٍ

101. Abū Bakr Al-Ājurrī narrated to us and said: Abū Bakr Muhammad ibn Yahyā ibn Sulaymān Al-Marwazī narrated to us and said: Abū ‘Ubayd Al-Qāsim ibn Sallām narrated to us and said: ‘Ubaydullāh ibn Muhammad Al-‘Ayshī narrated to us and said: Hammād ibn Salamah narrated to us and said: Suhayl ibn Abī Sālih narrated to us, from ‘Atā ibn Yazīd Al-Laythī, from Tamīm Ad-Dārī (radiAllāhu ‘anhu) who said that the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: “*Verily, the dīn is nasīhah. Verily, the dīn is nasīhah. Verily, the dīn is nasīhah.*” Three times.

قَالَ: لِمَنْ يَا رَسُولَ اللَّهِ؟

He said: “*To whom, O Messenger of Allāh?*”

قَالَ: «لِلَّهِ وَلِرَسُولِهِ، وَلِكِتَابِهِ، وَلِأُمَّةِ الْمُسْلِمِينَ، وَعَامَّتِهِمْ»

He said: “*To Allāh, His Messenger, His Book, and to the leaders of the Muslims and their ordinary people.*”⁸³

قَالَ سُهَيْلٌ: قَالَ لِي أَبِي: [يَا بُنَيَّ]، احْفَظْ هَذَا الْحَدِيثَ.

Suhayl said: My father said to me: “*O my son, memorize this hadīth.*”

⁸³ It was narrated by Ahmad (16940 and 16941) and Muslim (55).

And Al-Bukhārī named a chapter in his “Sahīh” and said: (Chapter: The statement of the Prophet (sallAllāhu ‘alayhi wa sallam): “*The dīn is nasīhah, to Allāh and...*”) And he did not include it because it is not in accordance with his conditions (for being *sahīh*).

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

١٠٢ - قَدْ سَأَلْنَا سَائِلًا عَنْ هَذَا الْحَدِيثِ، فَقَالَ: تُخْبِرُنِي كَيْفَ النَّصِيحَةُ لِلَّهِ عَزَّ وَجَلَّ؟ وَكَيْفَ النَّصِيحَةُ لِكِتَابِ اللَّهِ جَلَّ تَنَاوُؤُهُ؟ وَكَيْفَ النَّصِيحَةُ لِرَسُولِ اللَّهِ ﷺ؟ وَكَيْفَ النَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ؟ وَكَيْفَ النَّصِيحَةُ لِعَاقِبَتِهِمْ؟

102. Someone verily asked us about this *hadīth*, and he said: “Inform me, how is the *nasīhah* to Allāh ‘azza wa jalla? And how is the *nasīhah* to the Book of Allāh, uplifted is His mention? And how is the *nasīhah* to the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam)? And how is the *nasīhah* to the leaders of the Muslims? And how is the *nasīhah* to their ordinary people?”

فَأَجَبْنَاهُ فِيهِ كَيْفَ النَّصِيحَةُ عَلَى هَذَا التَّرْتِيبِ الَّذِي سَأَلَ عَنْهُ بجزء، فَيَنْبَغِي لِكُلِّ مُؤْمِنٍ عَاقِلٍ أَدِيبٍ يَطْلُبُهُ وَيَتَعَلَّمُهُ، وَاللَّهُ الْمُؤَقِّفُ لِدَلِّكَ.

So we answered him how the *nasīhah* must be, in the same order that he asked for in another book. So every intelligent well-mannered Muslim should seek it and learn it. And Allāh is the One who grants success in this.⁸⁴

⁸⁴ I verily found a great conveyance of this (answer) in the book “Sharh Al-Bukhārī” by Ibn Battāl (1/130) in his explanations of this *hadīth*. He said: Al-Ājurī said: “A person does not wish well for Allāh, His Messenger, the leaders of the Muslims and their ordinary people, except if he begins with advising (and wishing well) for himself, and he strives in seeking knowledge and understanding in order for him to know what is obligatory upon him. And so that he can know the enmity of the Shaytān and how to be aware against him. And so that he can know the ugliness of what the soul inclines towards, so that he can oppose that with knowledge. And Ath-Thawrī narrated from ‘Abdul-‘Azīz ibn Rafī’, from Abū Thumāmah – and he used to read the books – who said: Al-Hawāriyyūn said to ‘Īsā: ‘Who wishes well for Allāh the Exalted?’ He said: ‘The one who begins with the right of Allāh before the right of the people. And if two issues are presented to him; an issue of *dunyā* and *ākhirah*, then he begins with the work for the *ākhirah*. And when he finished with the issue of *ākhirah*, then he frees himself for the issue of *dunyā*.’ And Al-Hasan Al-Basrī said: ‘Allāh will always have some people who wish well for Allāh in His slaves, and who advise the slaves of Allāh about the rights of Allāh upon =

them. They work for Him on earth with *nasīhah* (advice). Those are the *Khulafā* of Allāh upon earth.”

Al-Ājurī – *rahimahullāh* – said: “And the *nasīhah* for the Messenger of Allāh is from two aspects:

1. The *nasīhah* of the one who accompanied him and witnessed him.

2. And the *nasīhah* of the one who did not see him.

As for his *Sahābah*, then Allāh verily stipulated upon them that they should honor and respect him, support him, have enmity towards the near and far for his sake, listen to him and obey him, and they should advise (and wish well for) every Muslim. So they fulfilled this and Allāh praised them for this.

- As for the *nasīhah* of the one who did not see him, then it is to preserve his *Sunnah* for his *Ummah*, to convey it, to teach the people his *Shari’ah* and *dīn*, and to command them to the good and prohibit them from the evil. And if they do this then they are the inheritors of the prophets.

- As for the *nasīhah* for the leaders of the Muslims, then it is according to the rank and degree (that a person has) with them. So if he is free from their harm, then it is upon him to advise them. And if he fears for himself, then it is enough for him to change it in his heart. And if he knows that he is not able to advise them, then he should not enter upon them. Because he is verily cheating them and increasing them in *fitnah*, and his *dīn* disappears with them.

- Al-Fudayl Ibn ‘Iyād verily said: ‘Perhaps will a scholar enter upon a king, and he has something of his *dīn* with him. Then he exits and he has nothing with him (anymore).’ It was said to him: ‘And how is that?’

He said: ‘He affirms him in his lies, and he praises him in his face.’

- And Ath-Thawrī verily narrated from Abū Husayn, from Ash-Sha’bī, from ‘Āsim Al-‘Adawī, from Ka’b ibn ‘Ujrah (radiAllāhu ‘anhu) who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) came out to us and said: **‘There will verily be leaders after me. So whoever affirms them in their lies and supports them in their injustice, then he is not from me and I am not from him. And whoever does not affirm them in their lies and does not support them in their injustice, then he is from me and I am from him, and he will arrive to me at the Basin.’**

- And as for the *nasīhah* of the ordinary people to each other, then it is obligatory for the seller to wish well for the buyer in what he sells to him. And it is upon the guardian, the partner and the treasurer to wish well for his brother, and only to love for him what he loves for himself.

- Ibn ‘Ajlān narrated, from ‘Awn ibn ‘Abdillāh who said: Jarīr used to when (someone) would pick up an item, he would show him its faults, and then he would give him a choice, so he would say: ‘If you want to, then buy it. And if you do not want to, then leave it.’ It was said to him: ‘If you do like this, then you will never sell (anything).’ So he said: ‘We verily pledged allegiance to the Messenger of Allāh in wishing well for every Muslim.’”

See “*Ta’dhīm Qadr As-Salāh*” (2/692) by Muhammad ibn Nasr.

And “*Jāmi’ Al-Ulūm wal-Hikam*” (1/215) (the seventh *hadīth*) by Ibn Rajab.

The thirty eighth hadīth

١٠٣ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ: ثنا أَبُو بَكْرِ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ الْحُسَيْنِ الْبَلْخِيُّ قَالَ: ثنا ابْنُ الْمُبَارَكِ قَالَ: ثنا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ التُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ عَلَى الْمِنْبَرِ وَأَهْوَى بِأَصْبُعَيْهِ إِلَى أُذُنَيْهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْحَلَالُ بَيْنَ، وَالْحَرَامُ بَيْنَ، وَبَيْنَهُمَا شُبُهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ فَقَدْ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي حَوْلَ الْحِمَى يُوشِكُ أَنْ يَفْعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى، أَلَا وَإِنَّ حِمَى اللَّهِ عَزَّ وَجَلَّ مَحْرَمَةٌ».

103. Abū Bakr Al-Ājurrī narrated to us and said: Abū Bakr Ja'far ibn Muhammad Al-Firyābī narrated to us and said: Muhammad ibn Al-Hasan Al-Balkhī narrated to us and said: Ibn Al-Mubārak narrated to us and said: Zakariyyā ibn Abī Zāidah narrated to us, from Ash-Sha'bī who said: I heard An-Nu'mān ibn Bashīr (*radiAllāhu 'anhu*) say upon the pulpit while he was pointing with his two fingers at his ears: I heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) say: *"The halāl is clear and the harām is clear. And between those two are some doubtful matters that many of the people do not know about. So whoever stays away from the doubtful matters, he has verily acquitted himself (from blame) in his dīn and honour. And whoever falls in (or performs) the doubtful matters, then he has verily fallen in the harām. Just as a shepherd (grassing his sheep) around a prohibited enclosure, he is on the verge of entering it. Verily, every king has a prohibited enclosure. Verily, the prohibited enclosure of Allāh – 'azza wa jalla – are the things He has prohibited."*⁸⁵

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

⁸⁵ It was narrated by Ahmad (18373), Al-Bukhārī (52) and Muslim (1599).

١٠٤ - وَلَنَا فِي هَذَا جَوَابٌ آخِرٌ حَسَنٌ، وَجَمِيعُ الْخَلْقِ فُقَرَاءٌ إِلَى عِلْمِهِ، لَا يَسْعُهُمْ جَهْلُهُ، فَمَنْ أَرَادَهُ طَلَبَهُ، وَمَنْ طَلَبَهُ وَجَدَهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

104. Regarding this we have another good answer, and all of the creation are in great need of its knowledge, and it is not allowed for them to be ignorant about it. So whoever wants it, he will seek for it. And whoever seeks for it, he will find it *in shā Allāhu ta'ālā*.⁸⁶

⁸⁶ See "Jāmi' Al-'Ulūm wal-Hikam" (1/194) (the sixth *hadīth*) by Ibn Rajab.

الحديث التاسع والثلاثون

The thirty ninth hadīth

١٠٥ - حَدَّثَنَا أَبُو بَكْرِ الْأَجْرِيُّ، قَالَ: تَنَا الْفَرِيَابِيُّ قَالَ: تَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حَسَابٍ قَالَ: تَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: تَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ قَالَ: حَدَّثَنِي خَالِي حُصَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَدِّي حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَبْعَةٌ فِي ظِلِّ اللَّهِ عَزَّ وَجَلَّ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ مُقْتَصِدٌ.

150. Abū Bakr Al-Ājurrī narrated to us and said: Al-Firyābī narrated to us and said: Muhammad ibn ‘Ubayd ibn Hisāb narrated to us and said: Hammād ibn Zayd narrated to us and said: ‘Ubaydullāh ibn ‘Umar narrated to us and said: My uncle Khubayb ibn ‘Abdir-Rahmān narrated to me, from my grandfather Hafs ibn ‘Āsim, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “Seven (people) will be in the shade of Allāh – ‘azza wa jalla – on the Day where there will be no shadow except His shadow. A just leader.

وَشَابٌ نَشَأَ فِي عِبَادَةِ اللَّهِ عَزَّ وَجَلَّ وَطَاعَتِهِ حَتَّى تُؤْفَى عَلَيْهِ عَلَيَّ ذَلِكَ،

And a young man who grew up in the worship of Allāh – ‘azza wa jalla – and His obedience until he died upon this.

وَرَجُلٌ ذَكَرَ اللَّهَ عَزَّ وَجَلَّ خَالِيًا فَفَاضَتْ عَيْنَاهُ مِنْ حَشْيَةِ اللَّهِ عَزَّ وَجَلَّ،

And a man who remembers Allāh – ‘azza wa jalla – when he is alone so his eyes are filled with tears due to fearing Allāh ‘azza wa jalla.

وَرَجُلٌ لَقِيَ آخَرَ فَقَالَ لَهُ: وَاللَّهِ إِنِّي لِأُحِبُّكَ فِي اللَّهِ عَزَّ وَجَلَّ، وَقَالَ الْآخَرُ: وَاللَّهِ إِنِّي لِأُحِبُّكَ فِي اللَّهِ عَزَّ وَجَلَّ،

And a man who meets another (man) and then says to him: ‘By Allāh, I verily love you for the sake of Allāh ‘azza wa jalla.’ And the other says: ‘By Allāh, I verily (also) love you for the sake of Allāh ‘azza wa jalla.’

وَرَجُلٌ قَلْبُهُ مُتَعَلِّقٌ بِحُبِّ الْمَسَاجِدِ حَتَّى يَرْجِعَ إِلَيْهَا،

And a man whose heart is attached to the love for the masājid, until he returns to it.

وَرَجُلٌ إِذَا تَصَدَّقَ أَخْفَى صَدَقَةً يَمِينِهِ عَنِ شِمَالِهِ،

And a man who when he gives sadaqah he hides the sadaqah of his right hand from his left hand.

وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ جَمَالٍ وَمَنْصِبٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ.»

And a man who is invited by a beautiful woman with a high status (to make zinā with her), but he says: 'I verily fear Allāh the Lord of all the worlds.'"⁸⁷

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

١٠٦ - وَقَدْ رَسَمْتُ جُزْءًا وَاحِدًا فِي صِفَةِ وَاحِدٍ وَاحِدٍ مِنْ هَؤُلَاءِ، وَنَعْتِهِمْ عَلَى الْإِنْفِرَادِ، مَنْ أَرَادَهُ وَجَدَهُ إِنْ شَاءَ اللَّهُ، فَإِنَّهُ حَدِيثٌ شَرِيفٌ، يَتَأَدَّبُ بِهِ جَمِيعٌ مَنْ يَعْبُدُ اللَّهَ تَعَالَى، لَا يَتَعَبُ فِي عِلْمِهِ إِلَّا عَاقِلٌ، وَلَا يَسْتَعْنِي عَنْهُ إِلَّا جَاهِلٌ.

106. And I verily wrote a book regarding the description of these one after the other, and their individual characteristics. Whoever wants to he will find it, *in shā Allāh*. For it is verily an honourable

⁸⁷ It was narrated by Ahmad (9665), Al-Bukhārī (1423) and Muslim (1031); all of them from ways from 'Ubaydullāh who said: Khubayb narrated to me, from Hafs, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: "Seven (people) will be shaded by Allāh in His shade on the day where there will be no shade except His shade: A just ruler. And a young man who grew up in the worship of Allāh. And a man whose heart is attached to the masājid. And two men who love each other for the sake of Allāh; they meet for His sake and separate for His sake. And a man who is invited by a women of high status and beauty, and then says: 'I verily fear Allāh.' And a man who gives some wealth in sadaqah and he hides it so that his left hand does not know what his right hand spends. And a man who remembers (or mentions) Allāh when he is alone, and then his eyes are filled with tears."

hadīth, by which everyone who worships Allāh can educate himself. No-one but an intellectual man will tire himself in (seeking) its knowledge, and no-one but a *jāhil* considers himself to be in no need of it.

الحديث الأربعون

The fortieth *hadīth*

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

هَذَا الْحَدِيثُ الَّذِي حَتَمْتُ بِهِ هَذِهِ الْأَرْبَعِينَ حَدِيثًا، وَهُوَ حَدِيثٌ كَبِيرٌ جَامِعٌ لِكُلِّ حَبْرٍ، يَدْخُلُ فِي أَبْوَابٍ كَثِيرَةٍ مِنَ الْعِلْمِ يَصْلُحُ لِكُلِّ عَاقِلٍ أَدِيبٍ.

This *hadīth* by which I completed these forty *hadīth* – and it is a long *hadīth* that gathers all of goodness – enters into many issues of knowledge that are suitable for every intelligent and well-mannered person.

١٠٧ - [قَالَ مُحَمَّدٌ]: نَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفَرَزَابِيُّ إِمْلَاءً فِي شَهْرِ رَجَبٍ مِنْ سَنَةِ سَبْعٍ وَتِسْعِينَ وَمِئَتَيْنِ، نَنَا إِبْرَاهِيمُ بْنُ هِشَامِ بْنِ يَحْيَى الْعَسَائِيُّ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ الْمَسْجِدَ فَإِذَا رَسُولُ اللَّهِ ﷺ جَالِسٌ وَخَدُّهُ فَجَلَسْتُ إِلَيْهِ، [فَقَالَ: «يَا أَبَا ذَرٍّ، إِنَّ لِلْمَسْجِدِ تَحِيَّةً وَإِنَّ تَحِيَّتَهُ رَكَعَتَانِ، فَرُكْعَهُمَا»

107. Muhammad said: Abū Bakr Ja'far ibn Muhammad Al-Firyābī narrated to us, while dictating in the month of Rajab in the year two hundred and ninety seven (after *hijrah*), (and said): Ibrāhīm ibn Hishām ibn Yahyā Al-Ghassānī narrated to us (and said): My father narrated to me, from my grandfather, from Abū Idrīs Al-Khawlānī, from Abū Dharr (*radiAllāhu 'anhu*) who said: I entered the *masjid* and there the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) was sitting alone. So I sat down next to him. Then he said: **“O Abū Dharr, verily, the masjid has a greeting, and its greeting is two rak'ah (i.e. units of prayer). So get up and pray them.”**

قال: فلما ركعتهما جلستُ إليه، فقلت: يَا رَسُولَ اللَّهِ إِنَّكَ أَمَرْتَنِي بِالصَّلَاةِ، فَمَا الصَّلَاةُ؟

He said: Then when I had prayed them I sat down next to him and said: **“O Messenger of Allāh, you have verily commanded me to the salāh, so what is the salāh?”**

قَالَ: «خَيْرُ مَوْضُوعٍ، فَاسْتَكْبِرْ [مِنَ اللَّهِ] أَوْ اسْتَقِلَّ».

He said: *“It is the best thing placed (as an obligatory act of worship), so seek much (of it) from Allāh, or seek little.”*

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، فَأَيُّ الْأَعْمَالِ أَفْضَلُ؟

He said: I said: *“O Messenger of Allāh, then which of the deeds are best?”*

قَالَ: «إِيمَانٌ بِاللَّهِ وَجِهَادٌ فِي سَبِيلِهِ».

He said: *“Īmān in Allāh and jihād in His path (or for His sake).”*⁸⁸

قُلْتُ: يَا رَسُولَ اللَّهِ، فَأَيُّ الْمُؤْمِنِينَ أَفْضَلُ؟

I said: *“O Messenger of Allāh, then which of the muminūn are the best?”*

قَالَ: «أَحْسَنُهُمْ خُلُقًا».

He said: *“Those of them who have the best manners.”*⁸⁹

قُلْتُ: يَا رَسُولَ اللَّهِ، فَأَيُّ الْمُسْلِمِينَ أَفْضَلُ؟

I said: *“O Messenger of Allāh, then which of the Muslims are the best?”*

قَالَ: «مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ».

He said: *“The one where the people are safe from his tongue and his hand.”*⁹⁰

⁸⁸ Al-Bukhārī (2518) narrated from Abū Dharr (*radiAllāhu ‘anhu*) who said: I asked the Prophet (*sallAllāhu ‘alayhi wa sallam*) about which deeds are best? He said: *“Īmān in Allāh and jihād in His path (or for His sake).”*

⁸⁹ It was narrated by Ahmad (7402 and 10106 and 10817) and At-Tirmidhī (1162) from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: *“The muminūn with the most complete īmān are those with the best manners.”*
At-Tirmidhī said: *“This hadīth of Abū Hurayrah (radiAllāhu ‘anhu) is a hasan sahih hadīth.”*

⁹⁰ It was narrated by Al-Bukhārī (11) and Muslim (42) from Abū Mūsā (*radiAllāhu ‘anhu*) who said: They said: *“O Messenger of Allāh, which Islam is the best?”* He said: *“The one where the Muslims are safe from his tongue and his hand.”*

قُلْتُ: يَا رَسُولَ اللَّهِ فَأَيُّ الْهَجْرَةِ أَفْضَلُ؟

I said: "O Messenger of Allāh, then which hijrah (emigration) is the best?"

قَالَ: «مَنْ هَجَرَ السَّيِّئَاتِ».

He said: "The one who emigrates from (i.e. leaves) the evil deeds."⁹¹

قُلْتُ: يَا رَسُولَ اللَّهِ فَأَيُّ الصَّلَاةِ أَفْضَلُ؟

I said: "O Messenger of Allāh, then which salāh is the best?"

قَالَ: «طُولُ الْقُنُوتِ».

He said: "The prolonged qunūt (i.e. standing long in prayer for invocation, recitation, humility and humbling one's self in front of Allāh)."⁹²

قُلْتُ: يَا رَسُولَ اللَّهِ فَأَيُّ صِيَامٍ أَفْضَلُ؟

I said: "O Messenger of Allāh, then which siyām (fast) is the best?"

قَالَ: «فَرَضٌ مُجْرِيٌّ، وَعِنْدَ اللَّهِ أَضْعَافٌ كَثِيرَةٌ».

He said: "The obligatory (fast) which is sufficient (and accepted). And with Allāh there are many multiples (of reward)."⁹³

قُلْتُ: يَا رَسُولَ اللَّهِ، فَأَيُّ الْجِهَادِ أَفْضَلُ؟

I said: "O Messenger of Allāh, then which jihād is the best?"

⁹¹ Al-Bukhārī (10) narrated from 'Abdullāh ibn 'Amr (*radiAllāhu 'anhumā*), from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: "The Muslim is the one where the Muslims are safe from his tongue and his hand, and the muhājir is the one who emigrates from what Allāh has forbidden."

⁹² Muslim (756) narrated from Jābir (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: "The best salāh is the prolonged qunūt."

⁹³ Al-Bukhārī (1894) narrated from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: "...The fast is for Me and I will reward for it. And one good deed is (rewarded with) tenfold of its kind."

قَالَ: «مَنْ عَقَرَ جَوَادَهُ، وَأَهْرَبِقَ دَمَهُ».

He said: *“The one whose horse is wounded and his blood is spilled.”*⁹⁴

قُلْتُ: يَا رَسُولَ اللَّهِ، فَأَيُّ الرِّقَابِ أَفْضَلُ؟

I said: *“O Messenger of Allāh, then which neck (i.e. slave) is best (to free)?”*

قَالَ: «أَعْلَاهَا ثَمْنَا وَأَنْفُسُهَا عِنْدَ أَهْلِهَا».

He said: *“The one who has the highest price and is most precious for its family.”*⁹⁵

قُلْتُ: يَا رَسُولَ اللَّهِ، فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟

I said: *“O Messenger of Allāh, then which sadaqah is the best?”*

قَالَ: «جَهْدٌ مِنْ مُقَلٍّ وَسِرٌّ إِلَى فَقِيرٍ».

He said: *“The effort of someone who has little, and the secret (sadaqah) given to a poor person.”*

قُلْتُ: يَا رَسُولَ اللَّهِ، فَأَيُّ آيَةٍ أَنْزَلَ اللَّهُ عَلَيْكَ أَعْظَمُ؟

I said: *“O Messenger of Allāh, then which āyah that Allāh has revealed is the greatest for you?”*

⁹⁴ Ahmad (14210) narrated from Jābir (*radiAllāhu ‘anhu*) who said: They said: *“O Messenger of Allāh, which jīhad is the best?”* He said: *“The one whose horse is wounded and his blood is spilled.”* And this is a *sahīh* hadīth.

⁹⁵ Al-Bukhārī (2518) narrated from Abū Dharr (*radiAllāhu ‘anhu*) who said: I asked the Prophet (*sallAllāhu ‘alayhi wa sallam*): ...I said: *“Then which neck (i.e. slave) is best (to free)?”* He said: *“The one who has the highest price and is most precious for its family.”*

قَالَ: «آيَةُ الْكُرْسِيِّ».

He said: “*Āyatul-Kursī*.”⁹⁶

ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ، مَا السَّمَاوَاتُ السَّبْعُ مَعَ الْكُرْسِيِّ إِلَّا كَحَلْقَةٍ مُلْقَاةٍ بِأَرْضٍ [فَلَاةٍ]، وَفَضْلُ الْعَرْشِ عَلَى الْكُرْسِيِّ كَفَضْلِ الْفَلَاةِ عَلَى الْحَلْقَةِ».

Then he said: “*O Abū Dharr, the seven heavens compared to the Kursī is only like a ring thrown in a desert. And the superiority of the ‘Arsh (Throne) over the Kursī (Footstool) is like the desert over the ring.*”⁹⁷

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، كَمْ الْأَنْبِيَاءُ؟

I said: “*O Messenger of Allāh, how many are the prophets?*”

قَالَ: «مِائَةٌ أَلْفٍ وَأَرْبَعَةٌ وَعِشْرُونَ أَلْفًا».

He said: “*One hundred and twenty four thousand.*”

قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ، كَمْ الرُّسُلُ مِنْ ذَلِكَ؟

I said: “*O Messenger of Allāh, how many from these are the messengers?*”

قَالَ: «ثَلَاثٌ مِئَةٌ وَثَلَاثَةٌ وَعِشْرٌ جَمٌّ غَفِيرٌ».

He said: “*Three hundred and thirteen all together.*”

⁹⁶ Muslim narrated (810) from Ubayy ibn Ka'b (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: “*O Abū Al-Mundhir, do you know which āyah (verse) from the Book of Allāh is the mightiest with you?*” He said: I said: “*Allāh and His Messenger know best.*” He said: “*O Abū Al-Mundhir, do you know which āyah (verse) from the Book of Allāh is the mightiest with you?*” He said: I said: “*Allāh, there is no-one worthy of worship besides Him, the Hayy (Living), the Qayyūm (Self-Sufficient).*” (Al-Baqarah 2:256) He said: Then he struck my chest and said: “*By Allāh, the knowledge will be easy (and joyful) for you, O Abū Al-Mundhir.*”

⁹⁷ ‘Abdullāh ibn Ahmad narrated in “As-Sunnah” (438) from Mujāhid who said: “*The heavens and the earth compared to the Kursī is only like a ring in a desert.*” And this is a *sahīh* from him.

فُلْتُ: كَثِيرٌ طَيِّبٌ، فُلْتُ: مَنْ كَانَ أَوْلَهُمْ؟

I said: "Many and good." I said: "Who was the first of them?"

قَالَ: «آدَمُ عَلَيْهِ السَّلَامُ».

He said: "Ādam (alayhis-salām)."

فُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنبِي مُرْسَلٌ؟

I said: "O Messenger of Allāh, is he a sent prophet?"

قَالَ: «نَعَمْ، خَلَقَهُ اللَّهُ تَعَالَى بِيَدِهِ، وَنَفَخَ فِيهِ مِنْ رُوحِهِ، وَسَوَّاهُ قَبْلًا».

He said: "Yes. Allāh created him with His Hand, and He blew into him with His soul. And He shaped him before that."

ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ، أَرْبَعَةٌ سُرِّيَانِيُونَ: آدَمُ، وَشِيثُ، وَخُنُوحٌ وَهُوَ إِدْرِيسُ، وَهُوَ أَوَّلُ مَنْ خَطَّ بِقَلَمٍ، وَنُوحٌ. وَأَرْبَعَةٌ مِنَ الْعَرَبِ: هُودٌ، وَشُعَيْبٌ، وَصَالِحٌ، وَنَبِيُّكَ يَا أَبَا ذَرٍّ. وَأَوَّلُ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ مُوسَى، وَآخِرُهُمْ عِيسَى، وَأَوَّلُ الرُّسُلِ: آدَمُ وَآخِرُهُمْ: مُحَمَّدٌ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ».

Then he said: "O Abū Dharr. Four from Surjān: Ādam, Shīth, Khanūkh – and he is Idrīs, and he is the first who wrote with a pen – and Nūh. And four from the Arabs: Hūd, Shu'ayb, Sālih and your prophet, O Abū Dharr. And the first prophet of Banū Isrāīl was Mūsā, and the last of them was 'Isā. And the first of the messengers was Ādam, and the last of them was Muhammad. May the peace of Allāh be upon them all."

قَالَ: فُلْتُ: يَا رَسُولَ اللَّهِ، كَمْ كِتَابًا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ؟

I said: "O Messenger of Allāh, how may books did Allāh – 'azza wa jalla – reveal?"

قَالَ: «مِائَةٌ كِتَابٍ وَأَرْبَعَةٌ كُتُبٍ، أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى شِيثَ خَمْسِينَ صَحِيفَةً، وَعَلَى خُنُوحَ ثَلَاثِينَ صَحِيفَةً، وَعَلَى إِبْرَاهِيمَ عَشْرَ صَحَائِفَ، وَأَنْزَلْتُ عَلَى مُوسَى مِنْ قَبْلِ التَّوْرَةِ عَشْرَ صَحَائِفَ، وَأَنْزَلْتُ التَّوْرَةَ، وَالْإِنْجِيلَ، وَالزَّبُورَ، وَالْفُرْقَانَ».

He said: "A hundred writings and four books. Allāh – 'azza wa jalla – revealed fifty scrolls to Shīth. And thirty scrolls to Khanūkh. And ten scrolls to Ibrāhīm. And ten scrolls were revealed to Mūsā before the Tawrāh. And the Tawrāh, the Injīl, the Zabūr and the Furqān were revealed."

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا كَانَتْ صُحُفُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ؟

He said: I said: "O Messenger of Allāh, what were the scrolls of Ibrāhīm (alayhis-salām)?"

قَالَ: «كَانَتْ أَمْثَالًا كُلِّهَا: أَيُّهَا الْمَلِكُ الْمُسَلِّطُ الْمُبْتَلَى الْمَغْرُورُ، إِنِّي لَمْ أَبْعَثْكَ لِتَجْمَعَ الدُّنْيَا بَعْضُهَا عَلَى بَعْضٍ؛ وَلَكِنْ بَعَثْتُكَ لِتَرُدَّ عَنِّي دَعْوَةَ الْمَظْلُومِ، فَإِنِّي لَا أُرُدُّهَا وَلَوْ كَانَتْ مِنْ كَافِرٍ.

He said: "All of it was examples: 'O you deceived and afflicted king who has been granted authority, I verily did not send you to gather the different parts of duniyā. Rather, I sent you in order for you to remove the invocation of the oppressed one from Me (by fulfilling their need). Because I verily do not repel it (i.e. the invocation of the oppressed one), even if it is from a kāfir.'

وَكَانَ فِيهَا أَمْثَالٌ: وَعَلَى الْعَاقِلِ أَنْ يَكُونَ لَهُ أَرْبَعُ سَاعَاتٍ: سَاعَةٌ يَتَاجَى فِيهَا رَبَّهُ عَزَّ وَجَلَّ، وَسَاعَةٌ يُحَاسِبُ فِيهَا نَفْسَهُ، وَسَاعَةٌ يُفَكِّرُ فِي صُنْعِ اللَّهِ عَزَّ وَجَلَّ، وَسَاعَةٌ يَخْلُو فِيهَا لِحَاجَتِهِ مِنَ الْمَطْعَمِ وَالْمَشْرَبِ.

And there were some examples therein: It is upon the intelligent person to have four hours (i.e. different times); an hour in which he has a private conversation with his Lord 'azza wa jalla, an hour in which he holds himself to account, an hour in which he reflects upon the creation of Allāh 'azza wa jalla, and an hour in which he is alone for his own needs of food and drink.

وَعَلَى الْعَاقِلِ أَنْ لَا يَكُونَ طَاعِنًا إِلَّا لِثَلَاثٍ: تَرْوُدًا لِمَعَادٍ، أَوْ مَرَمَةً لِمَعَاشٍ، أَوْ لَدَّةً فِي غَيْرِ مُحَرَّمٍ.

And it is upon the intelligent person not to travel, except for three (reasons): (seeking) provisions for the hereafter, commodities for living, or an enjoyment that is not harām.

وَعَلَى الْعَاقِلِ أَنْ يَكُونَ: بَصِيرًا بِزَمَانِهِ، مُقْبِلًا عَلَى شَأْنِهِ، حَافِظًا لِّلِسَانِهِ، وَمَنْ حَسَبَ كَلَامَهُ مِنْ عَمَلِهِ: قَالَ كَلَامَهُ إِلَّا فِيمَا يَعْينِهِ».

And it is upon the intelligent person to have insight (and knowledge) about his time, to advance to his affairs (i.e. perform the things he needs to do), (and) to preserve his tongue. And whoever considers his words to be from his deeds, then he only speaks little except regarding what concerns him."

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، فَمَا كَانَتْ صُحُفُ مُوسَى عَلَيْهِ السَّلَامُ؟

He said: I said: "O Messenger of Allāh, then what was in the scrolls of Mūsā ('alayhis-salām)?"

قَالَ: «كَانَتْ عِبْرًا كُلُّهَا: عَجِبْتُ لِمَنْ أَيْقَنَ بِالمَوْتِ ثُمَّ هُوَ يَفْرَحُ. عَجِبْتُ لِمَنْ أَيْقَنَ بِالْقَدْرِ ثُمَّ هُوَ يَنْصَبُ. وَعَجِبْتُ لِمَنْ رَأَى الدُّنْيَا وَتَقَلَّبَهَا بِأَهْلِهَا ثُمَّ اطْمَأَنَّ إِلَيْهَا. وَعَجِبْتُ لِمَنْ أَيْقَنَ بِالْحِسَابِ غَدًا ثُمَّ هُوَ لَا يَعْمَلُ».

He said: "All of it was examples (or lessons): I am astonished (or surprised) by the one who is certain about death, but still he becomes happy. I am astonished about the one who is certain about the Qadar, but still tires himself (beyond need). And I am astonished about the one who has seen the dunyā and how it turns over its people, and then he finds rest in it. And I am astonished by the one who is certain about the account tomorrow (i.e. the Day of Judgment), but still he does not perform (good) deeds."

قَالَ: [ثُمَّ] قُلْتُ: يَا رَسُولَ اللَّهِ، فَهَلْ بَأْيَدِينَا شَيْءٌ مِمَّا كَانَ فِي يَدَيِ إِبْرَاهِيمَ وَمُوسَى عَلَيْهِ السَّلَامُ مِمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكَ؟

He said: Then I said: "O Messenger of Allāh, is there something in our hands from that which was in the hands of Ibrāhīm and Mūsā ('alayhimā as-salām), from that which Allāh – 'azza wa jalla – revealed to you?"

قَالَ: «نَعَمْ، افْرَأْ يَا أَبَا ذَرٍّ:

He said: "Yes. Recite, O Abū Dharr:

﴿ قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۗ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴾

“Successful is the one who purifies himself. And mentions the Name of his Lord, and prays. Rather, you prefer the life of *dunyā*.” (Al-A’lā 87:14-16)”

إِلَى آخِرِ هَذِهِ السُّورَةِ، يَعْنِي: أَنَّ ذِكْرَ هَذِهِ الْآيَاتِ لَفِي الصُّحُفِ الْأُولَى، صُحُفِ إِبْرَاهِيمَ وَمُوسَى.

Until the end of this *Sūrah*. This means that the mention of these verses are verily in the first scrolls; the scrolls of Ibrāhīm and Mūsā.

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَوْصِنِي.

He said: I said: “O Messenger of Allāh, advise me.”

قَالَ: «أَوْصِيكَ بِتَقْوَى اللَّهِ، فَإِنَّهُ رَأْسُ أَمْرِكَ».

He said: “I advise you to the *taqwā* of Allāh. For it is verily the main thing in your affair.”

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، زِدْنِي.

He said: I said: “O Messenger of Allāh, increase me (i.e. give me more advice).”

قَالَ: «عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ، وَذِكْرِ اللَّهِ عَزَّ وَجَلَّ، فَإِنَّهُ ذِكْرٌ لَكَ فِي السَّمَاءِ، وَنُورٌ لَكَ فِي الْأَرْضِ».

He said: “It is upon you to recite the *Qurān*, and to mention Allāh ‘azza wa jalla. For this is verily a mention of yourself in the heaven, and a light for you upon earth.”

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، زِدْنِي.

He said: I said: “O Messenger of Allāh, increase me.”

قَالَ: «إِيَّاكَ وَكَثْرَةَ الصَّحِيحِ، فَإِنَّهُ يُمِيتُ الْقَلْبَ، وَيَذْهَبُ بِنُورِ الْوَجْهِ».

He said: *“And be aware of laughing much. Because it verily kills the heart and removes the light of the face.”*⁹⁸

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، زِدْنِي.

He said: I said: *“O Messenger of Allāh, increase me.”*

قَالَ: «عَلَيْكَ بِالْجِهَادِ، فَإِنَّهُ رَهْبَانِيَّةُ أُمَّتِي».

He said: *“It is upon you to perform jihād. For it is verily the monasticism of my Ummah.”*⁹⁹

قُلْتُ: يَا رَسُولَ اللَّهِ، زِدْنِي.

He said: I said: *“O Messenger of Allāh, increase me.”*

قَالَ: «عَلَيْكَ بِالصَّمْتِ إِلَّا مِنْ خَيْرٍ، فَإِنَّهُ مَطْرَدَةٌ لِلشَّيْطَانِ، وَعَوْنٌ لَكَ عَلَى أَمْرِ دِينِكَ».

He said: *“It is upon you to remain silent, except in something good. For this will verily drive away the Shaytān, and it is an aid for you in the affair of your dīn.”*

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، زِدْنِي.

He said: I said: *“O Messenger of Allāh, increase me.”*

⁹⁸ Al-Bukhārī narrated in “Al-Adab Al-Mufrad” (253) from Abū Hurayrah (radiAllāhu ‘anhu), from the Prophet (sallAllāhu ‘alayhi wa sallam) who said: *“Do not laugh too much. For verily, laughing too much kills the heart.”*

⁹⁹ Sa’id ibn Mansūr narrated in his “Sunan” (2309) from Mu’āwiyah ibn Qurrah who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: *“Verily, every nation has (a type of) monasticism. And verily, the monasticism of my Ummah is the jihād in the path of Allāh.”*

قَالَ: «انظُرْ إِلَى مَنْ هُوَ تَحْتَكَ، وَلَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ، فَإِنَّهُ أَجْدَرُ لَكَ أَنْ لَا تَزْدِرِيَ نِعْمَةَ اللَّهِ عَلَيْكَ».

He said: *“Look at the one who is below you (in wealth and status), and do not look at the one who is above you. Because this is verily better for you so you do not look down upon the blessing of Allāh upon you.”*¹⁰⁰

قُلْتُ: يَا رَسُولَ اللَّهِ، زِدْنِي.

He said: I said: *“O Messenger of Allāh, increase me.”*

قَالَ: «أَحِبِّ الْمَسَاكِينَ وَجَالِسِهِمْ».

He said: *“Love the poor people and sit with them.”*

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، زِدْنِي.

He said: I said: *“O Messenger of Allāh, increase me.”*

قَالَ: «صِلْ قَرَابَتَكَ وَإِنْ قَطَعُوكَ».

He said: *“Uphold relations with your relatives, even if they cut you off.”*¹⁰¹

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، زِدْنِي.

He said: I said: *“O Messenger of Allāh, increase me.”*

¹⁰⁰ Muslim (2963) narrated from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: *“Look at those who are lower than you, and do not look at those who are above you. For this is better so you do not look down upon the blessing of Allāh.”*

¹⁰¹ Al-Bukhārī (5991) narrated from ‘Abdullāh ibn ‘Amr (*radiAllāhu ‘anhumā*), from the Prophet (*sallAllāhu ‘alayhi wa sallam*) who said: *“The one who upholds (the relations with his relatives) is not the one who recompenses (the good done to him by his relatives). Rather, the one who upholds is the one who if his ties of kinship are cut off (by his relatives), then the reestablishes them.”*

قَالَ: «قُلِ الْحَقُّ وَإِنْ كَانَ مُرًّا».

He said: *“Say the truth, even if it is bitter.”*

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، زِدْنِي.

He said: I said: *“O Messenger of Allāh, increase me.”*

قَالَ: «لَا تَخَفْ فِي اللَّهِ لَوْمَةً لَأَنِّم».

He said: *“Do not fear the blame of the blamer regarding Allāh (or for the sake of Allāh).”*¹⁰²

قُلْتُ: يَا رَسُولَ اللَّهِ، زِدْنِي.

He said: I said: *“O Messenger of Allāh, increase me.”*

قَالَ: «بِرُذُكَ عَنِ النَّاسِ مَا تَعْرِفُ مِنْ نَفْسِكَ، وَلَا تَجِدْ عَلَيْهِمْ فِيمَا تُحِبُّ، وَكَفَى بِكَ عَيْبًا أَنْ تَعْرِفَ مِنْ النَّاسِ مَا تَجْهَلُ مِنْ نَفْسِكَ أَوْ تَجِدَ عَلَيْهِمْ فِيمَا تُحِبُّ»

He said: *“What you know about yourself should prevent you from (finding faults with) the people. And do not find any (fault) against them that you yourself love. And it is enough shortcoming (or mistake) in you, that you recognize (faults) from the people that you are ignorant about from yourself, or that you find against them what you yourself love.”*

¹⁰² Ahmad (21415) narrated from Abū Dharr (*radiAllāhu ‘anhu*) who said: My close friend (*sallAllāhu ‘alayhi wa sallam*) commanded me with seven (things): *“He commanded me to love the poor people and being near with them. And he commanded me to look at those who are below me, and not to look at those who are above me. And he commanded me to uphold my ties of kinship even if they turn their backs. And he commanded me not to ask anyone for anything. And he commanded me to speak the truth even if it is bitter. And he commanded me not to fear the blame of the blamer for the sake of Allāh. And he commanded me often to say: There is no power nor might except by Allāh, for they (i.e. these words) are verily a treasure from below the Throne.”*

ثُمَّ صَرَبَ بِيَدِهِ عَلَى صَدْرِي وَقَالَ: «يَا أَبَا ذَرٍّ لَا عَقْلَ كَالْتَدْبِيرِ، وَلَا وَرَعَ كَالْكَفِّ عَنِ مَحَارِمِ اللَّهِ، وَلَا حَسَبَ كَحُسْنِ الْخُلُقِ»

Then he struck my chest with his hand and said: “O Abū Dharr, there is no intellect (as good) as preparing (or managing). And there is no fear (as good) as refraining from the prohibited things of Allāh. And there is no esteem (as good) as good manners.”¹⁰³

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ:

Muhammad ibn Al-Husayn said:

١٠٨ - فَهَذِهِ أَرْبَعُونَ حَدِيثًا فِيهَا عِلْمٌ كَثِيرٌ فِي أَصْنَافٍ شَتَّى، وَتَبَعْتُ الْعُقَلَاءَ عَلَى طَلَبِ الزِّيَادَةِ لِعُلُومِ لَا بُدَّ مِنْهَا بِمَا لَا يَسْغَعُهُمْ جَهْلُهُ، وَلَا يَغْدِرُهُ الْعُلَمَاءُ بِجَهْلِهَا، وَكُلَّمَا عَلِمُوهَا وَعَمِلُوهَا بِمَا زَادَهُمُ اللَّهُ الْكَرِيمُ بِهَا شَرَفًا فِي الدُّنْيَا وَالْآخِرَةِ. وَاللَّهُ الْمُؤَفِّقُ لِدَلِّكَ وَالْمُعِينُ عَلَيْهِ. وَنَسَأَلُ اللَّهَ الْعَظِيمَ لَنَا وَلَكُمْ عِلْمًا نَافِعًا، وَعَقْلًا مُؤَيَّدًا، وَأَدَبًا صَالِحًا.

108. So these were forty *hadīth* that contains plenty of knowledge regarding different categories (of knowledge), and it encourages the intelligent people to seek additional (knowledge) to the knowledge which it is a must to have and regarding which it is not allowed to be ignorant. And the people of knowledge will not be excused in being ignorant about it. And every time they learn it and act upon it, then Allāh *Al-Karim* increases them in honour in *dunyā* and *ākhirah*. And Allāh is the One who grants success in this and the One who aids in this. And we ask Allāh the Almighty, both for

¹⁰³ It was narrated by At-Tabarānī (1651), Ibn Hibbān in his “Sahīh” (361) and Abū Nu’aym in “Al-Hilyah” (1/166).

And in its *isnād* is Ibrāhīm ibn Hishām ibn Yahyā ibn Yahyā Al-Ghassānī Ad-Dimashqī. Abū Hātim and Abū Zur’ah declared him a liar, as it is stated in “Al-Jar wat-Ta’dīl” (2/142-143) and “Mizān Al-Itidāl” (1/73) and (4/378).

And this *hadīth* has many ways both long and shortened, and none of them are free from being very weak which makes it impossible to declare it *sahīh* by all of its ways (together). And for some of the wordings there are testifying *ahādīth*, just as some of these have gone forth (and been mentioned in the footnotes).

