The following is a compilation of the material covered during our internet reading sessions spanning from December 2011 until the end of May 2012 in which we covered the first three chapters of *at-Tajreed as-Sareeh*, known by its English title as “Summarized Sahih al-Bukhari”.

We covered the first three sections of the book, namely: *Bad’ al-Wahy*, *Kitaab al-Eemaan*, and *Kitaab al-‘Ilm*. Some review questions were also prepared and discussed, and certain supplementary materials were referred to at times. Those questions and some of the supplementary materials have been included in this compilation along with the text which we read from.

All necessary comments, corrections, observations, and explanation took place during class and, thus, have not been included. This material is merely the text around which our reading revolved.
Az-Zabeedee on his Book *at-Tajreed as-Sareeh*

by Shihaab ad-Deen Ahmad ibn Ahmad ibn ‘Abdil-La’eef az-Zabeedee [812-893h]

Translated by Aboo Shaybah

This is the introduction to *at-Tajreed as-Sareeh* which is an abridgement of Sahih al-Bukhaaree done by az-Zabeedee. This introduction was not included in the existing English version of *at-Tajreed as-Sareeh* translated by Mu’ammad Muhsin Khan and published under the title “Summarized Sahih al-Bukhari.”

Due to our reading this book in both Arabic and English, there was a need to prepare the introduction in the English language so as to have an idea of az-Zabeedee’s objective and approach in putting his book together, as well as to take an introductory look at how scholars of hadeeth begin their books by listing some of their chains of narration. Margin headings have been added by the translator to outline subjects addressed by az-Zabeedee in his brief prologue before getting into the actual text of his book.

This translation was prepared from the versions of az-Zabeedee’s introduction as found in the edition of *at-Tajreed as-Sareeh* published by Mu’-assasah ar-Risaalah,(1st ed., 2009/1430h), as well as the book ‘Awn al-Baaree which is an explanation of *at-Tajreed as-Sareeh* compiled by the erudite scholar Mu’ammad Siddeeq Hasan Khaan al-Qinnawjee.
All praise is due to Allaah, the Originator, Shaper, and Supreme Creator; the Bestower, Provider, and Sustainer; the One who grants blessings irrespective of the recipients being deserving. May His salaah and salaam be upon His Messenger whom He sent to perfect sound morals, and whom He favoured over all created beings, to such extent that he surpassed all else in every horizon; and upon his noble family who were known for generosity; and upon his Companions who were people of obedience and conformity to his command. May they have salaah that is continuous, night and day.

You must realize that the book al-Jaami’ as-Sahih by the tremendous incomparable scholar, and foremost authority among the scholars of hadeeth, Aboo ‘Abdillaah Muhammed ibn Ismaa’eel ibn Ibraheem al-Bukhaaree – may Allaah, the Most High, have mercy upon him – is one of the most important books authored in Islaam, and most profusely beneficial works. Yet, the repeated narrations in it are spread over various chapters (abwaab), and if one wishes to refer to a hadeeth in certain chapter (baab) it may be almost impossible to do so without great effort and thorough searching. The goal of al-Bukhaaree – may Allaah, Most High, have mercy upon him – in using that approach was to list various routes of narration for the hadeeth and to make it known. However, our objective here is to know the actual text of the hadeeth itself, since we know that all contained in [his book] is saheeh.

Al-Imaam an-Nawawee said in the introduction to his explanation of [Saheeh] Muslim, “As for al-Bukhaaree, he mentions different versions in different chapters which can be far apart. Many times, he may mention [a hadeeth] in a chapter which one might not immediately think is the most appropriate place for it. Thus, it becomes difficult for a student to gather together all its routes and to be assured of having found all routes listed for that hadeeth.” He continued, “I noticed that some of the later scholars of hadeeth erred regarding this and, as a result, denied that al-Bukhaaree collected many narrations which are in fact present in his Saheeh, but not in the locations which may initially come to mind.” This concludes the remarks made by an-Nawawee – may Allaah, the Most High, have mercy upon him.

With that being the case, I desired to list his narrations without repetition, and I did so omitting the chains of transmission in order to make the narrations accessible and manageable without difficulty.

Wherever there is a repeated hadeeth I only mention the first occurrence. Should there be a noteworthy addition at a subsequent location, I mention it, but omit it otherwise. A narration may come abbreviated at one point, but then longer in a subsequent narration which contains information not found in the first. In that case, I mention the subsequent narration due to the addition it contains, even if the two are far apart from each other.

I do not mention any hadeeth unless it is musnad and muttagil, and I do not include those which are maqtou’ or mu’allaq. Similarly, I do not mention statements of the Companions, or anyone after them, which are unrelated to a particular hadeeth or contain no mention of the Prophet ﷺ. Instances of this include: Aboo Bakr and ‘Umar walking to the grounds of Banee Saad’idah and the ensuing discussions which took place there; the assassination of ‘Umar, his requesting his son to seek permission from ‘Aa’ishah to be buried with his two companions, and his statement about consultation; the pledge of allegiance to ‘Uthmaan; the bequest of az-Zubayr to his son to settle his debts; and other similar cases.
I also mention the name of the Companion who narrated each hadith so as to clearly identify who narrated it, and I preserve the phrases [al-Bukhaaree] uses in most cases. For instance, he might say, “from ‘Aa’ishah” (‘an ‘Aa’ishah), and sometimes, “from ‘Aa’ishah, wife of the Prophet” (‘an ‘Aa’ishah Zawj an-Nabee), and other times, “mother of the faithful believers” (Umm al-Mu’mineen). As another example, he might say, “from ibn ‘Abbaas” (‘an ibn ‘Abbaas), and sometimes, “from ‘Abdullaah ibn ‘Abbaas” (‘an ‘Abdillaah ibn ‘Abbaas), and the same applies to ibn ‘Umar. Also, he might say, “from Anas” (‘an Anas), and sometimes, “from Anas ibn Maalik” (‘an Anas ibn Maalik), and I followed him in all of that.

Sometimes he may say that a certain Companion said, “from the Prophet ﷺ” (‘an an-Nabee sallallaahu alayhi wa sallam), or sometimes, “the Messenger of Allaah ﷺ said” (qaala Rasoolullahi sallallaahu alayhi wa sallam), or sometimes, “the Prophet ﷺ said…” (an-Nabee sallallaahu alayhi wa sallam qaala), and I followed him in all of that. If anyone finds any variation from the wordings he used, it may be due to discrepancies between the various copies.

With all praise to Allaah, I have many chains of narration for the aforementioned book connected to the author himself via a number of teachers.

Among them is my narration from my Shaykh, al-‘Allaamah Nafees ad-Deen Abur-Rabee’ Sulaymaan ibn Ibraaheem al-‘Alawee – may Allaah, the Most High, have mercy upon him – with me reading (qiraa) some of it to him, hearing (samaa) most of it, and being given permission (ijaazah) for the remainder of it, in the city of Ta’izz, in the year 823h.

He said: my father informed us by way of ijaazah; and our Shaykh, al-Imaam al-Kabeer, Sharaf al-Muhadditheen Moosaa ibn Moosaa ibn ‘Alee ad-Dimashqee, well known as al-Ghazoolee, with me reading it to him in its entirety.

The two of them said: the long-lived Shaykh and Musnid, Abul-‘Abbaas A’Hmad ibn Abe Talib al-Hajjaar informed us, having given ijaazah to the first while the second had samaa.

Among them also is my narration of it from the righteous Shaykh, Imaam, and wake of Allaah the Most High, Abul-Fath Muhammed ibn al-Imaam Zayn ad-Deen Abec Bakr ibn al-Husayn al-Madaneen al-Uthmaanee, hearing (samaa) most of it from him, and being given ijaazah for all of it; and from asb-Shaykh al-Imaam, Khaatimah al-Huffaath, Shams ad-Deen Abul-Khayr Muhammed ibn Muhammed al-Jazaree ad-Dimashqee; and from al-Qaadee al-‘Allaamah, Taqiyyudddeen Muhammed ibn A’Hmad al-Faasee ash-Shareef al-Hasanee al-Makkee, judge of the Maalikee scholars of the noble city of Makkah, by way of a specific ijaazah for the entire book from all of them – may Allaah, Most High, have mercy upon them.

The three of them said: asb-Shaykh al-Imaam al-Haafith, Shaykh al-Muhadditheen, Aboo Ishaq Ibraaheem ibn Muhammed ibn Siddeeq ad-Dimashqee, known as ibn ar-Rassaam, related it to us.

He said: Abul-‘Abbaas al-Hajjaar related it to us.
Ash-Shaykh al-Imaam Zayn ad-Deen Aboo Bakr ibn al-Husayn al-Madanee al-Maraaghee, the father of our Shaykh Abul-Fath, informed me by way of an ‘aalee chain of narration; and Qaadee al-Qudaaah Majd ad-Deen Muhammadd ibn Ya’qoob ash-Sheeraazee informed me by way of a general ijaazah.

The two of them said: Abul-‘Abbaas al-Hajjaar reported it to us.

He said: the righteous Shaykh, al-Husayn ibn al-Mubaarak az-Zabeedee related it to us.

He said: the righteous Shaykh, Abul-Waqt ‘Abdul-Awwal ibn ‘Eesaa ibn Shu’ayb al-Harawee as-Soofee related it to us.

He said: ash-Shaykh al-Faqeeh ‘Abdur-Rahmaan ibn Muhammadd ibn al-Muthaffar ad-Daawoodee related it to us.

He said: al-Imaam Aboo Muhammadd ‘Abdullaah ibn Ahmad ibn Hammooyah as-Sarakhsee related it to us.

He said: the righteous Shaykh, Muhammadd ibn Yoosuf al-Farabree, related it to us.

He said: al-Imaam al-Kabeer Aboo ‘Abdillaah Muhammadd ibn Ismaa’eel ibn Ibraheem al-Bukhaaree – may Allaah, Most High, have mercy upon him – related to us.

And each of the aforementioned people has many chains of narration to al-Bukhaaree via various routes. With all praise to Allaah, I have other chains of narration, from many other teachers, too many to mention them all. Thus, I have limited myself to listing these few due their recognition (shuhrah) and brevity (‘uloo).

I have named this blessed book \textit{at-Tajreed as-Sareeh li-Ahaadeeth al-Jaami’ as-Saheeh}, and I ask Allaah – Most High – to bring about good from it, render it sincerely for His Noble Face, and to rectify all intentions and actions, due to the prestige of our master, Muhammadd, and all his family and Companions. This is the point of beginning, if Allaah so wills.
الحمد لله البارئ المصور الخلق، الوهاب الفتح الرزاق، المبتئد بالنعم قبل الاستحقاق، وصلاة وسلام على رسوله الذي بعثه ليتمم مكارم الأخلاق، وفضلله على كاففة الخلقين على الإطلاق، حتى فاق جميع البرايا في الأفاق، وعلى الله الكرام الموصوفين بكره الإفراق، وعلى أصحابه أهل الطاعة والوفاق، صلاة دائمة مستمرة بالعشي والإشراق آمين.

أما بعد: فاعلم أن كتاب "الجامع الصحيح" للإمام الكبير الأوحد، مقدم أصحاب الحديث، أبي عبد الله محمد بن إسماعيل بن إبراهيم البخاري رحمه الله تعالى، من أعظم الكتب المصنفة في الإسلام وأكثرها فوائد، إلا أن الأحاديث المتكررة فيه متفرقه في الأبواب، وإذا أراد الإنسان أن ينظر الحديث في أي باب لا يكاد يحتفل إلا بعد جهد وطول فش، ومقصود البخاري - رحمه الله تعالى - بذلك كثرة طرق الحديث وشهرته، ومقتضاه هنا أخذ أصل الحديث، لكونه قد علم أن جميع ما فيه صحيح، قال الإمام النووي في مقدمة كتابه "شرح مسلم": وأما البخاري، فإنه يذكر الوجه المختلفة، في أبواب متفرقة متباعدة، وكثير منها يذكره في غير بابه الذي يسبق إليه الفهم أنه أولى به، فصعب على الطالب جمع طرق وحصول الثقة بجميع ما ذكره من طرق هذا الحديث، قال: وقد رأيت جماعة من الحفاظ المتأخرين غلطوا في مثل هذا، فنفوذ من رواية البخاري أحاديث هي موجودة في "صحيحه" في غير ميزانها السابقة إلى الفهم، انتهى ما ذكره النووي رحمه الله تعالى. فلما كان كذلك أحببت أن أجزد أحاديثه من غير تكرار، وجعلتها محدودة الأسانيد؛ ليقرب انتواج الحديث من غير تعب، وإذا أتي الحدث المتكرر أثبته في أول مرة، وإن كان في الموضع الثاني زيادة فيها فائدة ذكرتها، وإلا فلا، وقد يأتي حديث مختصر وبأتي بعد في رواية أخرى أبطأ، وفيه زيادة على الأول، فأكتب الثاني وأترك الأول لزيادة الفائدة وإن بعد، ولا أذكر من الأحاديث إلا ما كان مسندًا متصلاً، وأما ما كان مقطعًا أو معلقاً فلا أتعرض له(1)

(1) كذا قال المصنف أنه لم يذكر إلا الحديث الموصل، وترك المقطع والمعلق، لكنه لم يلزم هذا الشرط، وذكر كثيرًا من الأحاديث المعلقة، وإليك أرقام بعض هذه الأحاديث على سبيل المثال لا الحصر، أوردها المصنف:
الصحابية فمن بعدهم لما ليس له تعلق بالحديث ولا فيه ذكر النبي ﷺ، فلا أذكره، كحكاءة مشي أبي بكر وعمر  إلى سفقة بني ساعدة وما كان فيه من المقاولة بينهم، وكقصة مقتل عمر  ووصيته لولده في أن يستأذن عائشة ليذفن مع صاحبه، وكلاهما في أمر الشورى، وبيعة عثمان ، ووصية الزبير لولده في قضائه دينه، وما أشبه ذلك، ثم إن أذكر اسم الصحابي الذي روى الحديث في كل حديث ليعلم من رواه، ولنلزم كثيراً ألفاظه في الغالب مثل أن يقول: عن عائشة، وثرة يقول: عن رضي الله عنه، وثرة يقول: عن أم المؤمنين، وثرة يقول: عن ابن عباس، وثرة يقول: عن عبيد الله بن عباس، وقال: إن النبي ﷺ قال إن النبي ﷺ قال إذا كذا وكذا، فأتابه في جميع ذلك. فمن

وقد في هذا الكتاب ما يخفأ ألفاظه فله من اختلاف النسخ.

ولي محمد الله في الكتاب المذكور أسانيذ كثيرة متصلة بالمصنف عن مشابيخ عدة، فمن ذلك روايتى له عن شيخي العلامة نفيس الدين أبي الربيع سليمان بن إبراهيم العلوي - رحمه الله تعالى - قراءة مي عليه لبعضه، وسماعاً لأكثره، وإجازة في الباقية بمدينة تعز سنة ثمانية عشر، ومنه ثمانية مئة قال: أخبرنا به والدي إجازة وشيخنا الإمام الكبير شرف المحدثين موسى بن موسى بن علي الدمشقي المشهور بالغزولي، قراءة مي عليه لجميعه، قالا: أخبرنا به الشيخ المسندر المجمير أبو العباس أحمد بن أبي طالب الحجار إجازة للأول وسماعاً للثاني، ومنها روايتى له عن الشيخ الصالح الإمام ولي الله تعالى أبي الفتح محمد بن الإمام زين الدين أبي بكر بن الحسين المدني العثمانى سماً عليه لأكثره وإجازة لجميعه، والشيخ الإمام خاتمة الحفاظ شمس الدين أبي الخير محمد بن محمد بن محمد الزجري الدمشقي، والقاضي العلامة تقي الدين محمد بن أحمد الفاسي الشريف الحسيني المكي قاضي المالكة بِمِكة المشرفة إجازة معينة منهم لجميعه - رحمه الله تعالى -

= هنا، وهي في صحيح البخاري مملَّثة انظر الأرقام: (164، 167، 169، 170، 172) وغيرها كثير، ومعلوم أن الحافظ ابن حجر قد صنف كتاباً أسماه تغليظ التعليل، تنفع فيه الأحاديث المتعلقة في صحيح البخاري، وأورد لهما الطريق والأسانيد التي تجعلها مسند موصولاً.
قالوا ثلاثةهم: أنبأنا به الشيخ الإمام الحافظ الشيخ المحدثين أبو إسحاق إبراهيم بن محمد بن صديق الدمشقي المعروف بابن الرسام قال: أنبأنا به أبو العباس الحجار. وأخبرني به علّيّا الشيخ الإمام زين الدين أبو بكر بن الحسين المدني المراغي، ولد شيخنا أبي الفتح، وقاضي القضاة مجد الدين محمد بن يعقوب الشيرازي إجازة عامة، قال: أنبأنا به أبو العباس الحجار، قال: أنبأنا به الشيخ الصالح الحسين بن المبارك الزيدي، قال: أنبأنا به الشيخ الصالح أبو الوقت عبد الأول بن عيسى ابن شعبك الهروي الصوفي، قال: أنبأنا به الشيخ الفقيه عبد الرحمن بن محمد بن المظفر الدودي، قال: أنبأنا به الإمام أبو محمد عبد الله بن أحمد بن حموية السرخسي، قال: أنبأنا به الشيخ الصالح محمد بن يوسف الغربي، قال: أنبأنا به الإمام الكبير أبو عبد الله محمد بن إسماعيل بن إبراهيم البخاري رحمه الله تعالى، وكل واحد من هؤلاء المذاكرين إلى البخاري أسانيد كثيرة بطرق متنوعة، ولي بحمد الله أسانيد غير هذه عن مشايخ كثيرين يطول تعدادهم، اقتصرت منها على هذه الطرق لشهرتها وعلوها. وسميت هذا الكتاب المبارك ب: "التجريد الصحيح لأحاديث الجامع الصحيح" والمسؤول من الله تعالى أن ينفع بذلك، و يجعله خالصاً لوجهه الكريم، وأن يصلح المقصود والأعمال، بجاه سيدنا محمد صلى الله عليه وسلم وأصحابه أجمعين. وهذا حين الشروع إن شاء الله تعالى:
1. THE BOOK OF REVELATION

{CHAPTER 1. How the Divine Inspiration started to be revealed to Allâh’s Messenger صلى الله عليه وسلم. And the Statement of Allâh تعالى: “Verily, We have inspired you (O Muḥammad صلى الله عليه وسلم) as We inspired Nūḥ (Noah) and the Prophets after him.” (V. 4:163).}

1. ‘Umar bin Al-Khaṭṭāb رضي الله عنهم said: I heard Allâh’s Messenger صلى الله عليه وسلم saying, “The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for.”[1] [I: 1-O.B.]

2. Narrated ‘Āïsha رضي الله عنها (the mother of the faithful believers): Al-Ḥārith bin Hishâm رضي الله عنه asked Allâh’s Messenger صلى الله عليه وسلم, “O Allâh’s Messenger! How is the Divine Inspiration revealed to you?” Allâh’s Messenger صلى الله عليه وسلم replied, “Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says.”

[1] The Prophet صلى الله عليه وسلم said this on the occasion of someone’s emigration from Makka to Al-Madîna which was not for the sake of the Islamic cause but to marry a woman who had stipulated that he should emigrate if he wanted to marry her. Anyhow, this Hadîth implies a general principle, i.e. one is rewarded for his deeds according to his real intentions and not according to his actual deeds which might be good in themselves but were motivated by an ill-intention.
‘Aishah added: Verily, I saw the Prophet being inspired (divinely) and (noticed) the sweat dropping from his forehead on a very cold day as the Inspiration was over. [1:2-O.B.]

3. Narrated ‘Aishah, the mother of the faithful believers: The commencement of the (Divine) Inspiration to Allâh’s Messenger was in the form of righteous good (true) dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hûrâ where he used to worship (Allâh Alone) continuously for many nights before returning to (or his desire to see) his family. He used to take with him the journey food for the stay and then come back to (his w.:fc) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hûrâ’. The angel came to him and asked him to read. The Prophet replied, “I do not know how to read.” The Prophet added, “Then the angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, ‘I do not know how to read’. Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, ‘I do not know how to read’ (or what shall I read)?’ Thereupon he caught me for the third time and pressed me, and then released me and said, ‘Read in the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read! And your Lord is the Most Generous.’ ” (V. 96:1-3) Then Allâh’s Messenger returned with
the Inspiration and with his heart beating severely. Then he went to Khadija bint Khawailid رضي الله عنها and said, “Cover me! Cover me!” They covered him till his fear was over and after that he told Khadija رضي الله عنها everything that had happened (and said), “I fear that something may happen to me.” Khadija replied, “Never! By Allāh, Allāh will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones.” Khadija then accompanied him to her cousin Warga bin Naufal bin Asad bin ‘Abdul ‘Uzza, who, during the Period of Ignorance became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allāh عز وجل wished him to write. He was an old man and had lost his eyesight. Khadija رضي الله عنها said to him, “O my cousin! Listen to the story of your nephew”, Warga asked, “O my nephew! What have you seen?” Allāh’s Messenger صلى الله عليه وسلم described whatever he had seen. Warga said, “This is the same one [who keeps the secrets i.e. angel Jibrael (Gabriel)] whom Allāh had sent to Mūsa (Moses). I wish I were young and could live up to the time when your people would turn you out.” Allāh’s Messenger صلى الله عليه وسلم asked, “Will they drive me out?” He replied in the affirmative and said, “Anyone (man) who came with something similar to what you have brought, was treated with hostility; and if I should remain alive till the day (when you will be turned out) then I would support you strongly.” But after a few days Warga died and the Divine Inspiration was also paused for a while. [1:3 (A)-O.B.]
4. Narrated Jābir bin ‘Abdullāh Al-Ansārī, while talking about the period of pause in revelation, reported the speech of the Prophet صل الله عليه وسلم: “While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel, who had visited me at the cave of Ḥirā’, sitting on a chair between the sky and the earth. I got scared of him and came back home and said, ‘Wrap me (in blankets).’ And then Allāh ṣ�权 revealed the following Holy Verses (of the Qur’ān): ‘O you (i.e. Muḥammad صل الله عليه وسلم)! Enveloped (in garments)! Arise and warn’...upto... ‘and keep away from Ar-Ru’iz (the idols)” (V. 74:1-5). After this, the revelation started coming strongly and frequently in succession one after the other.” [1:3(B)-O.B.]

5. Narrated Ibn ‘Abbās رضي الله عنهما in the explanation of the Statement of Allāh صل الله عليه وسلم: “Move not your tongue concerning (the Qur’ān, O Muḥammad صل الله عليه وسلم) to make haste therewith.” (V. 75:16) said, “Allāh’s Messenger صل الله عليه وسلم used to bear the revelation with great stress and hardness, and used to move his lips (quickly with the Inspiration).” Ibn ‘Abbās moved his lips saying, “I am moving my lips (in front of you) as Allāh’s Messenger صل الله عليه وسلم used to move his.” So Allāh صل الله عليه وسلم revealed, “Move not your tongue concerning (the Qur’ān O Muḥammad صل الله عليه وسلم) to make haste therewith. It is for Us to collect it and to give you (O Muḥammad صل الله عليه وسلم) the ability to recite it (the Qur’ān)” (V. 75:16,17,) [which means that Allāh صل الله عليه وسلم will make him (the Prophet صل الله عليه وسلم) remember the portion of the Qur’ān which was revealed at that time by heart (and recite it)]. The Statements of Allāh صل الله عليه وسلم: “And when We have
recited it to you [O Muhammad] through Jibrael (Gabriel) then follow you its (the Qur’ān’s) recital” (V. 75:18) (means ‘listen to it and be silent’). “Then it is for Us (Allāh) to make it clear to you” (V. 75:19) means then it is (for Allāh) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allāh’s Messenger used to listen to Jibrael (Gabriel) whenever he came and after his departure he used to recite it as Jibrael (Gabriel) had recited it.” [1: 4-0.B.]

6. Narrated (Ibn ‘Abbās): Allāh’s Messenger used to be the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadān when Jibrael (Gabriel) used to meet him. He [Jibrael (Gabriel)] used to meet him every night of Ramadān to teach him the Qur’ān. Allāh’s Messenger was the most generous person, even more generous than the fair winds [sent (by Allāh) with glad tidings (rain) in readiness and haste to do charitable deeds]. [1: 5-0.B.]

7. Narrated (‘Abdullāh bin ‘Abbās): Abu Sufyān bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Shām (Syria, Palestine, Lebanon and Jordan), at the time when Allāh’s Messenger had truce with Abu Sufyān and Quraish infidels. So Abu Sufyān and his companions went to Heraclius at ‘Ilyā’ (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius’ question said to them, “Who amongst you is
closely related to the man who claims to be a Prophet?” Abū Sufyān replied, “I am the nearest relative to him (amongst the group).” Heraclius said, “Bring him (Abū Sufyān) close to me and make his companions stand near behind him.” (Abū Sufyān added), Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (the Prophet) and that if I told a lie they (my companions) should contradict me.” (Abū Sufyān added), “By Allāh! Had I not been ashamed of my companions labeling me a liar, I would not have spoken the truth about the Prophet صلى الله عليه وسلم. The first question he asked me about him was: ‘What is his family status amongst you?’ I replied, ‘He belongs to a good (noble) family amongst us.’ (Heraclius) further asked, ‘Has anybody else amongst you ever claimed the same (i.e. to be a Prophet) before his (claim)?’ I replied, ‘No.’ Heraclius asked, ‘Was anybody amongst his ancestors a king?’ I replied, ‘No.’ Heraclius asked, ‘Do the nobles or the poor follow him?’ I replied, ‘It is the poor who follow him.’ He said, ‘Are his followers increasing or decreasing (day by day)?’ I replied, ‘They are increasing.’ He then asked, ‘Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?’ I replied, ‘No.’ Heraclius said, ‘Have you ever accused him of telling lies before his claim (to be a Prophet)?’ I replied, ‘No’. Heraclius said, ‘Does he ever betray or prove treacherous to his covenants?’ I replied, ‘No. We are at truce with him but we do not know what he will do in it.’ I could not find an opportunity to say anything against him except that word. Heraclius asked, ‘Have you ever had a war with him?’ I replied, ‘Yes.’ Then he said, ‘What was
the outcome of the battles? I replied, 'Sometimes he was victorious and sometimes we.' Heraclius said, 'What does he order you to do?' I said, 'He tells us to worship Allâh Alone, and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.' Heraclius asked the translator to convey to me the following, 'I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Messengers come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allâh. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact these (poor always) are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became
displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Messengers never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allāh (and Allāh Alone) and not to worship anything along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place [which is underneath my feet (now) and I knew it (from the Scriptures)] that he was going to appear but I did not know that he would be from you, and if I am sure\(^1\) to reach him, I would go immediately to meet him and if I were with him, I would certainly wash his feet.’ Heraclius then asked for the letter addressed by Allāh’s Messenger صلى الله عليه وسلم which was delivered by Dihya to the governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows: In the Name of Allāh, the Most Beneficent, the Most Merciful (This letter is) from Muhammad, the slave of Allāh and His Messenger to Heraclius, the ruler of Byzantines. Peace be upon him, who follows the Right Path. Then after: I invite you to Islām, and if you become a Muslim you will be safe, and Allāh will double your reward, and if you reject this invitation of Islām you will be committing a sin (by misguiding your) Āristiyān (peasants). And (I recite to you Allāh’s Statement:) ‘O people of the Scripture (Jews and Christians)! Come to a word

\(^1\) Means that he (Heraclius) was afraid of his people to meet him صلى الله عليه وسلم.
that is just between us and you, that we worship none but Allah and that we associate no partners with Him, and that none of us shall take others as lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims." (V. 3:64). Abu Sufyan then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the royal court. So we were turned out of the court. I told my companions that the question of Ibn Abi Kabsha [1] (Prophet Muhammad صلى الله عليه وسلم) has become so prominent that even the king of Bani Al-Aṣfar (Byzantines) is afraid of him. Thenceforth I became sure that he (the Prophet صلى الله عليه وسلم) would be the conqueror in the near future till I embraced Isfām (i.e. Allah جل و على guid ed me to it)." (The subnarrator adds) Ibn An-Nāţūr was the governor of Ilya' (Jerusalem) and Heraclius was the head of the Christians of Shām.

Ibn An-Nāţūr narrates that once while Heraclius was visiting 'Ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer. He replied, "At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror), (and asked) who are they who practice circumcision?" The people replied, "Except the Jews, nobody practices circumcision, so you should not be afraid of them (Jews). Just issue orders to kill every Jew present in the country." While they were discussing it, a messenger sent by the king of

[1] Abī Kabsha was not the father of the Prophet صلى الله عليه وسلم but it was a mockery done by Abu Sufyān out of hostility against the Prophet صلى الله عليه وسلم.
Ghassân to convey the news of Allâh’s Messenger to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether (the messenger of Ghassân) was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, “Arabs also practice circumcision.” (After hearing that) Heraclius remarked that sovereignty of this nation (Arabs) had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet and the fact that he is indeed a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, “O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give the Bai’‘a (pledge) to this Prophet (i.e embrace Islam).” (On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realised their hatred towards Islâm and when he lost the hope of their embracing Islâm, (he ordered): “Bring them back to me.” (When they returned) he said, “What I already said was just to test the strength of your conviction and I have seen it.” The people prostrated before him and became pleased with him, and this was the end of Heraclius’ story (in connection with his faith). [1:6-O.B.]
Readings from *at-Tajreed as-Sareeh* by az-Zabeedee (*Kitaab Bad’ al-Wahy*)

Review Questions for Classes 1-3

1-Who is al-Bukhaaree, when was he born and when did he pass away? What position does his *Sahih* hold in Islaam, and what priority is given to studying it?

2-What is a *mukhtasar*, what is its purpose, and why are all books called a “*mukatasar*” not necessarily the same in nature?

3-What is the meaning of *al-wahy*?

4-What is a possible reason that al-Bukhaaree began his *Sahih* with the topic of *al-wahy*?

5-What is the relationship of the first hadith to the chapter heading, and what is the importance of the chapter headings in *Sahih al-Bukhaaree*?

6-Give some biographical information about ‘Umar ibn al-Khattaab ے۔

7-What is the importance of one’s intention in the context of *Aqeedah*?

8-What is the importance of one’s intention in the context of *Fiqh*?

9-Give some biographical information about ‘Aa’ishah bint Abee Bakr ے۔

10-Who is al-Haarith ibn Hishaam ے، when did he accept Islaam, and when did he pass away?

11-What are the various forms of *wahy* mentioned by ibn al-Qayyim in *Zaad al-Ma’aad*?

12-We read the phrase “which came true like bright daylight.” What is the relationship of this statement to the dreams the Prophet ے had, and why were they likened to daylight and the break of dawn (*falaq as-subh*)?

13-We discussed two meanings for the word *yatahanthu* (yatahannathun). What were they?

14-What is *mudraj*? What phrase is *mudraj* in hadeth 3? Who is the *mudraj* phrase ascribed to?

15-What type of *alif* is in the phrase *kasratanisolated yehwithhamzaaboveisolated kasrraisolated rhesolated aleffinal fathaisolated qafmedial kasrraisolated behinitial aleffinal fathalow nooninitial fathaisolated alefwithhamzaaboveisolated aleffinal fathalow meeminitial*? (Hint: We briefly discussed two views and also mentioned that one of them is more accurate in *shaad Allaah*).

16-What do the words *shaddawithdammaisolated tahfinal fathalow ghainmedial laminitial alefisolated* and *noonwithyehfinal shaddawithfathaisolated tahmedial fathaisolated ghaininitial* mean?

17-Out of the twelve explanations ibn Hajjar mentioned for “I fear that something may happen to me,” which three did he consider most accurate?

18-What were two lessons concluded from Khadeejah’s consolation of the Messenger ے؟
19-What is a *naamoos* (mention all the definitions you know)? What is the opposite of a *naamoos* according to some scholars and why?

20-Who was the other person that went to ash-Shaam and elsewhere along with Waraqah ibn Nawfal as a result of their aversion to the idolatry taking place in Makkah? (Bonus: who is the son of that other person and what is his status in Islaam?)

21-What did Waraqah wish to be when the people would drive the Messenger ﷺ out of Makkah (what is the Arabic word and what does it mean)?

22-How did we end up with /shaddalow /yehfinal/kasraisolated /jeeminitial/kasraisolated /rehfinal/sukunlow /khahmedial/dammalow /meeminitial /fathaA after *idaafab* of ﯽ ﯽ ﯽ ﯽ ء ﯽ ﯽ ﯽ ﯽ ء ﯽ ﯽ 

23-What is one of the ways in which the scholars reconcile between the narrations that say *Soorah al-'Ala'q* was first to be revealed and others which say *Soorah al-Muddaththir*?

24-How was it possible for ibn 'Abbaas to mimic the movement of the Prophet's ﷺ lips as mentioned in hadeeth 6? Why could there be contention about this issue to begin with?

25-What is the term used for describing a narration which contains a phrase or action common to all or some of the narrators?

26-What effect did the teaching and revision of the Qur'aan have upon the Messenger of Allaah ﷺ and how so?

27-What is a concise definition of *al-jood* (generosity) as mentioned in hadeeth 6?

28-What does *hadeeth* 6 have to do with how revelation began?

29-Mention the lineage of Aboo Sufyaan as given by ibn Hajar in *Fath al-Baaree*. Where does it meet the lineage of the Prophet Muḥammad ﷺ?

30-What was title given to the rulers of Rome and Persia?

31-What was the truce referred to in *hadeeth* 7? When did it take place, how long was it in effect for, and how long did it actually last?

32-When is the word /shaddawithdammaisolated /tahfinal/fathaisolated /qafinitial normally used? Where in *hadeeth* 7 do we find the possibility that it can be used otherwise? How often can this alternate type of usage be found?

33-Who are the “nobles” being referred to?

34-How many qualities did Hiraql inquire about and what were they?
35-How do we understand the letter mentioning that Hiraql would bear the sin of those followed him in light of ayaat in the Qur’aan which state that no one shall bear the burden of someone else’s sins?

36-What is the meaning of the prefix/suffix إِلٍّ

37-What is the basis for using ذلك الرسول to refer to considering that the first is mu’annath and the second is mutbakkar?

38-Is any noun ending in ٍالى treated as mamnoon min az-zarf, as in the word نفسان for instance?

39-Look up ta’seer of the aayah mentioned in the letter to Hiraql. (ibn Katheer, as-Sa‘dee, Muyassar, Jalaalayn)

40-Is there anything mentioned in the Sunnah about reciting that aayah in salaah?

41-What is this first chapter in Sahih al-Bukhaaree actually called as inferred from Fath al-Baaree?

42-Explain the meanings of يفسُعُ يّنفِسُ and يتغَبَّضُ يُتافسِدُ from hadeth 2.

43-Give some biographical information about Jaabir ﷺ.

44-Give some biographical information about ibn ‘Abbaas ﷺ.

46-Give some biographical information about Aboo Sufyaan ﷺ.

47-Give some biographical information about Sa’eed ibn Zayd ﷺ.

48-Who is az-Zabeedee?

49-Where is his introduction?

50-What are we reading tomorrow night?
Principle 4: The Nature of Imaan

Ahlul-Sunnah unwaveringly believe in all that is contained in the Book and Sunnah about iemaan being the belief of the heart which necessarily implies actions of the limbs.

Thus, they say that iemaan comprises beliefs and actions of the heart, actions of the limbs, and statements of the tongue. They are all part of iemaan.

Anyone who completes them externally and internally has completed the requirements of iemaan. Anyone who is lacking in any of them has detracted from his iemaan. These things are seventy some-odd branches. The highest of them is the statement that there is nothing worthy of worship except Allah, the lowest of them is the removal of harm from the pathway, and bayada' is a branch of iemaan.

Based on this principle, they say that people are of different levels regarding iemaan: those brought near, companions of the right, and those who oppress themselves. These are in accordance to their standing with respect to the religion and iemaan.

It increases and decreases. Thus, anyone who commits a prohibition, or neglects an obligation, falls short of the required level of iemaan as long as he does not repent.

Based on this principle, they hold that people fall into three categories:

-Someone who fulfils all requirements of iemaan, and he is the true mu'min.
- Someone who abandons them in totality, and he is an ungrateful disbeliever (kaafir) in Allaah, the Most Exalted.

- Someone who possesses eemaan and kufur, eemaan and nifaq, or good and evil. Therefore, he will receive support from Allaah and whatever he is entitled to of His generosity according to the eemaan he possesses; and receive hostility from Allaah and what he deserves of punishment from Allaah according to aspects of eemaan he neglected.

Also based on this tremendous principle, they hold that major and minor sins which are not tantamount to kufur decrease one’s eemaan without expelling him from the realm of Islaam, and he would not eternally remain in the hellfire.

They do not ascribe the title of kufur to him, as do the Khawaarij, or negate eemaan from him, as do the Mu’tazilah.

Instead, they say that he is a mu’min in proportion to his eemaan, a faasiq in proportion to his major sins. Hence, he possesses the general description of eemaan (mu’laq al-eemaan), whereas the description of complete eemaan (al-eemaan al-mu’laq) is negated from him.

Based upon these principles, eemaan is understood taking all texts of the Book and Sunnah into consideration.

This principle also entails that Islaam wipes away what occurred before it; repentance wipes away what came before it; someone who apostates and dies in that state nullifies his deeds; and whoever repents, Allaah will accept his repentance.
Based on this principle, they also hold the validity of exemption from *eemaan*. Thus, it is correct to say, “I am a *mu’min* if Allaah so wills,” because one hopes from Allaah, the Most Exalted, the completion of his own *eemaan*. For that reason, he exempts himself, and he hopes for firmness upon it until death. Hence, he exempts himself without any uncertainty about the root of *eemaan* itself.

Based on this principle they also hold that love and hate – their root and degree – are in proportion to *eemaan* according to its presence or absence, completeness or deficiency.

Stemming from that are alliance and disavowal. Consequently, *eemaan* includes love for the sake of Allaah, hatred for the sake of Allaah, alliance for the sake of Allaah, and disavowal for the sake of Allaah.

*Eemaan* demands – and remains deficient without – loving for one’s brother that which he loves for himself.

That further entails love for the unity of the people of *eemaan*, and encouragement towards togetherness and mutual love, as well as the absence of discord and separation.

*Ahlus-Sunnah wal-Jama’ah* remain free of bigoted alliance, splitting, and mutual hatred, and they view this principle as bring one of the most vital among the fundamentals of *eemaan*. They do not consider difference about matters which not amounting to *kufr* or *bid’ah* as something that necessitates splitting.
Eemaan also dictates love for the Companions of the Prophet ﷺ according to their respective levels, and acknowledging that they have such excellence, precedence, and virtues by which they have outdone the remainder of the Ummah.

They consider it a religious obligation to love them and publicize their virtues. They refrain from any conflict which may have occurred between them. The Companions are the most entitled of the Ummah to every praiseworthy trait, the foremost of them in every good, and the furthest of them from every evil.

They also hold the unwavering belief in the necessity for the Ummah to have a leader to administer its religious and worldly affairs, and defend it from the hostilities of aggressors. His authority is undermined unless he is obeyed in everything that is not disobedience to Allaah, the Most Exalted.

They also consider eemaan incomplete without commanding good and forbidding evil – with the hand, and if not then with the tongue, and if not then with the heart – in the order defined by the share‘ab and using appropriate methods.

In short, they consider fulfilling all principles of the share‘ab, in the legislated manner, as part of perfecting one’s eemaan and religion.

One component perfecting this principle is their approach to knowledge and action.

Principle 5: Their Approach towards Knowledge and Action

Ahlus-Sunnah wal-Jama‘ah unwaveringly believe and maintain that there is no means to...
Summary of the Branches of *Eemaan*

by Ahmad ibn ‘Alee ibn Hajar al-‘Asqalaanee

Translated by Aboo Shaybah

The following is a summary offered by ibn Hajar in *Fath al-Baaree* (1/52-53 as-Salafiyyab print) about the branches of *Eemaan*. They are presented in this translation as a numbered list.
Al-Qaadee ‘Iyaad said, “A group of scholars went to great lengths in enumerating these branches based on their own deduction, but it would be difficult to conclusively say that what they arrived at is in fact what is intended [in the hadeeth]. However, there is nothing wrong in explaining the details of eemaan without being able to specifically identify those branches.”

Those who listed the branches did not all do so in the same manner, and the most accurate of them was the method used by ibn Hibbaan. However, we did not actually find them listed in his own works. Thus, I have summarized what they mentioned as follows:

These branches stem from the actions of the heart, tongue, and limbs.

**The actions of the heart** are beliefs and intentions, and they comprise twenty four qualities:

1. *Eemaan* in Allaah; and this includes *eemaan* in His essence, attributes, uniqueness, that there is nothing like Him, and that everything besides Him has a beginning.
2. *Eemaan* in His Angels
3. *Eemaan* in His Books
4. *Eemaan* in His Messengers
5. *Eemaan* in the Divine Decree, good and bad
6. *Eemaan* in the Last Day; this includes being questioned in the grave, being raised and brought back to life, being held to account, the balance, the *siraat, Jannah,* and the Fire.
7. Loving Allaah
8. Love and hatred for the sake of Allaah
9. Loving the Prophet ﷺ and honouring him; this includes invoking *salaah* upon him and following his Sunnah.
10. Sincerity; and this includes forsaking *riyad* and *nifaaq*
11. Repentance
12. Reverential fear
13. Hope
14. Gratitude
15. Loyalty
16. Patient perseverance
17. Being content with Allaah’s decree
18. Placing reliance upon Allaah
19. Mercy
20. Humility; and this includes respecting the elderly and being kind to the young.
21. Forsaking arrogance and conceit
22. Forsaking envy
23. Forsaking rancour
24. Forsaking anger

**The actions of the tongue** comprise seven qualities:

25. Declaration of *Tawheed*
26. Reciting the Qur’aan
27. Acquiring knowledge
28. Imparting knowledge
29. *Du’aa’*
30. Remembrance and mention of Allaah; this includes seeking forgiveness.
31. Forsaking useless talk
The actions of the limbs comprise thirty eight qualities:

Some pertain to the individual himself, and these are fifteen:
[32] Purification, tangible and intangible; this includes avoiding filthy things
[33] Covering the ‘awrah
[34] Prayer, both obligatory and optional
[35] Zakaah, both obligatory and optional
[36] Emancipating slaves
[37] Generosity; this includes feeding others and being hospitable to guests
[38] Fasting, both obligatory and optional
[39] Hajj and ‘Umrah, both obligatory and optional
[40] Zawaaf
[41] I’tikaaf
[42] Seeking out Laylatul-Qadr
[43] Fleeing to protect one’s religion; this includes migration from lands of shirk
[44] Fulfilling vows
[45] Exercising care regarding oaths
[46] Performing prescribed expiations for certain sins

Some pertain to relatives and dependents, and these are six qualities:
[47] Guarding one’s chastity through marriage
[48] Fulfilling the rights of dependents
[49] Kindness to parents; this includes avoiding disobedience to them
[50] Rearing children properly
[51] Maintaining ties of kinship
[52] Obedience to a master, or kind treatment of slaves

Some pertain to others in general, and these are seventeen qualities:
[53] Fulfilling positions of authority with justice
[54] Conforming to the jamad’ab
[55] Obedience to those in authority
[56] Reconciliation between people; this includes combating the khawaarij and insurgents
[57] Cooperation in acts of good; this includes commanding good and forbidding evil
[58] Enacting prescribed legal penalties
[59] Jihaad; this includes military defense and security
[60] Returning entrusted items; this includes setting aside one fifth of war spoils
[61] Giving loans and paying them back
[62] Kind treatment of neighbours
[63] Conducting dealings respectfully; this includes earning a lawful income
[64] Spending wealth rightfully; this includes forsaking extravagance in amount and manner
[65] Responding when greeted with the salaam
[66] Saying yarhamnukallaah to someone who sneezes
[67] Refraining from harming others
[68] Forsaking falsity and useless things
[69] Removing harm from the pathway

These are sixty nine qualities, and they can reach seventy nine if the preceding sub-branches are counted individually. And Allaah knows best.
The Branches of *Eemaan*
according to al-Bayhaqee

as listed by al-Qazweenee

Translated by Aboo Shaybah

The following list was extracted from *Mukhtasar Shu'ab al-Eemaan* by Abul-Ma'aalee ‘Umar ibn ‘Abdir-Rahmaan al-Qazweenee. It is an abridgement of a larger book, *Shu'ab al-Eemaan*, by Aboo Bakr Ahmad ibn al-Husayn al-Bayhaqee. There are also a few extra headings appended at the end which were added by ash-Shaykh ‘Abdul-Qaadir al-Arnaa’oog, the editor of the copy used to prepare this list.
[1] \textit{Eemaan} in Allaah, Most Mighty and Majestic

[2] \textit{Eemaan} in the Messengers of Allaah, Most Mighty and Majestic - may Allaah send \textit{salaah} and \textit{salaam} upon them all

[3] \textit{Eemaan} in the Angels

[4] \textit{Eemaan} in the Qur’aan and all the Books revealed before it

[5] \textit{Eemaan} that the Divine Decree - good and bad - is all from Allaah

[6] \textit{Eemaan} in the Last Day

[7] \textit{Eemaan} in resurrection after death

[8] \textit{Eemaan} in the gathering of all people at the place of standing after being raised from their graves

[9] \textit{Eemaan} that the abode of the believers is \textit{Jannah} and the abode of the disbelievers is the hellfire

[10] \textit{Eemaan} in the obligation of loving Allaah


[12] \textit{Eemaan} in the obligation of hoping in Allaah

[13] \textit{Eemaan} in the obligation of placing reliance upon Allaah

[14] \textit{Eemaan} in the obligation of loving the Prophet ﷺ

[15] \textit{Eemaan} in the obligation of extolling and honoring the Prophet ﷺ

[16] Being protective about one’s religion to the point that being thrown into the hellfire becomes more beloved to him than \textit{kufr}

[17] Attaining Knowledge

[18] Imparting Knowledge

[19] Honoring the Glorious Qur’aan by learning it, teaching it, observing its regulations and rulings, knowing what it permits and prohibits, respecting those who ascribe to it and those who have memorized it, and weeping from the promises and threats of Allaah - Most Mighty and Majestic - which it contains

[20] Purification

[21] The five prayers

[22] \textit{Zakaah}

[23] Fasting

[24] \textit{Ptikaaf}

[25] \textit{Hajj}

[26] \textit{Jihaad}

[27] Military defense and security for the cause of Allaah, Most Mighty and Majestic

[28] Perseverance in facing the enemy, and not fleeing from the battlefield at the time of fighting

[29] Setting aside one fifth of war spoils for the leader and those deputed to distribute the spoils

[30] Emancipation of slaves as a means of seeking nearness to Allaah, Most Mighty and Majestic

[31] Performing obligatory expiations for crimes

[32] Fulfilling contracts

[33] Enumerating the blessings of Allaah, and the obligation of showing gratitude for them

[34] Protecting the tongue from all that is unnecessary

[35] Taking care of trusts, and the obligation of returning them to their owners

[36] The prohibition of murder and crimes against others

[37] The prohibition of promiscuity, and the obligation of chastity

[38] Abstaining from impermissible wealth and property

[39] The obligation of exercising caution in food and drink, and avoiding the impermissible

[40] [Abstaining from] prohibited and disliked items of clothing, fashion, and vessels

[41] The prohibition of games and recreation which contravene the religion

[42] Moderation in spending, and the prohibition of misappropriating wealth and property
Ridding oneself of rancour, envy and similar qualities

The prohibition of attacking someone’s honour, and the obligation of not doing so

Sincerity to Allaah in all actions, and forsaking *riyaa’*

Happiness due to good deeds, and sorrow over misdeeds

Treating every sin with repentance

Sacrifices

Obeying those in authority

Adhering to the *jamaa’ab*

Judging between people with justice

Commanding good and forbidding evil

Cooperating in goodness and *taqwa*

Modesty

Kindness to parents

Maintaining ties of kinship

Dignified conduct

Kind treatment of slaves

The right of a master on his subjects

The rights of children and dependents

Remaining close to practicing Muslims, having affinity towards them, spreading the *salaam* amongst them, and greeting with a handshake

Replying to the greeting of *salaam*

Visiting the ill

Performing the funeral prayer for any deceased individual among the people of the *qiblab*

Saying *yarhamukallaab* to someone who sneezes

Keeping away from disbelievers and mischief makers, and dealing with them sternly

Good treatment of neighbours

Good treatment of guests

Concealing the faults of others

Patient perseverance at times of adversity, and in refraining from desires and pleasures which the soul may crave

Exercising restraint in worldly matters, and avoiding false aspirations of a lengthy future

Being protective of women and not exploiting them

Forsaking useless talk

Generosity and magnanimity

Being kind to the young and respecting the elderly

Reconciling between people

That a person loves for his Muslim brother what he loves for himself, and dislikes for him what he dislikes for himself

The Muslim protects the secrets and confidentiality of his brother

Not attempting to expose the private details of another Muslim

Not hoarding so as to increase the price of a commodity

Not afflicting others with an envious eye

Repaying debts with something better

Assisting a debtor facing hard times by extending a payment deadline or waiving the debt
2. THE BOOK OF BELIEF
(i.e. FAITH)

CHAPTER 1. The statement of the Prophet ﷺ: ‘İslâm is based on five principles.’

8. Narrated Ibn ‘Umar رضي الله عنهما : Allâh’s Messenger صلى الله عليه وسلم said:
İslâm is based on (the following) five (principles):

1. To testify that Lâ ilâha ill-Allâh wâ anna Muhammad-ar-Rasûl Allâh
(none has the right to be worshipped but Allâh and Muhammed is the Messenger of Allâh).

2. Îqâmât-as-Salât [to offer the (compulsory congregational) Salât (prayers) dutifully and perfectly].

3. To pay Zakât.

4. To perform Haji (i.e. pilgrimage to Makkah).

5. To observe Saum [fasts (according to Islâmic teachings)] during the month of Ramaḍân. [1:7-O.B.]

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[1] Îqâmât-as-Salât: [the offering of Salât (prayers) perfectly]. It means that:
   a) Each and every Muslim, male or female, is obliged to offer his Salât (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet صلى الله عليه وسلم has said: “Order your children for Salât (prayers) at the age of seven and beat them (about it) at the age of ten.” The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.
   b) One must offer the Salât (prayers) as the Prophet صلى الله عليه وسلم used to offer them with all their rules and regulations i.e., standing, bowing, prostrating, sitting etc. As he صلى الله عليه وسلم has said: “Offer your Salât (prayers) the way you see me offering them.”
   [For the characteristics of the Salât (prayer) of the Prophet صلى الله عليه وسلم — see Sahîh Al-Bukhâri, Vol. 1.].

[2] Zakât : A certain fixed proportion of the wealth and of each and every kind of the property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Ḥisâm. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sahîh Al-Bukhâri, Vol. 2, Book of Zakât (24)].
CHAPTER 2. (What is said regarding the deeds of faith).

9. Narrated Abû Huraira: The Prophet said, “Faith (Belief) consists of more than sixty subdivisions or branches (i.e. parts). And Al-Ḥayā’. [This term Al-Ḥayā’ covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness and honour, etc.) is a part of faith.” [1:8 -O.B.]

CHAPTER 3. A Muslim is the one who avoids harming Muslims with his tongue and hands.

10. Narrated ‘Abdullâh bin ‘Amr: The Prophet said, “A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhājir (emigrant) is the one who gives up (abandons) all that Allâh has forbidden.” [1:9-O.B.]

CHAPTER 4. Whose Islâm is the best (Who is the best Muslim)?

11. Narrated Abû Mûsâ: Some people asked Allâh’s Messenger, “Whose Islâm is the best? (i.e. Who is a very good Muslim?)” He replied, “One who avoids harming the Muslims with his tongue and hands.” [1:10-O.B.]

CHAPTER 5. To feed (others) is a part of Islâm.


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[1] Al-Ḥayā’ : This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honour, etc. Al-Ḥayā’ is of two kinds: good and bad; good Al-Ḥayâ’ is to be ashamed to commit a crime or a thing which Allâh and His Messenger has forbidden, and bad Al-Ḥayâ’ is to be ashamed to do a thing, which Allâh and His Messenger Ordered to do.
CHAPTER 6. To like for one’s (Muslim’s) brother what one likes for himself is a part of faith.

13. Narrated Anas رضي الله عنه: The Prophet صلی الله عليه وسلم said, “None of you will have faith till he likes for his (Muslim) brother what he likes for himself.” [1:12-O.B.]

CHAPTER 7. To love the Messenger (Muḥammad) صلی الله عليه وسلم is a part of faith.

14. Narrated Abū Huraira رضي الله عنه: Allāh’s Messenger صلی الله عليه وسلم said, “By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children.” [1:13-O.B.]

15. Narrated Anas رضي الله عنه: Allāh’s Messenger صلی الله عليه وسلم said, “By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father, and his children and all mankind.” [1:14-O.B.]

CHAPTER 8. Sweetness (delight) of faith.

16. Narrated (Anas) رضي الله عنه: The Prophet صلی الله عليه وسلم said, “Whoever possesses the following three (qualities) will have the sweetness (delight) of faith:

17. (Believe in) the Oneness of Allāh, and remember Allāh frequently and be among those who keep an eye on Allāh.” [1:15-O.B.]
1. The one to whom Allāh and His Messenger (Muḥammad ﷺ) become dearer than anything else.
2. Who loves a person and he loves him only for Allāh's sake.
3. Who hates to revert to atheism (disbelief) as he hates to be thrown into the fire. [1:15-O.B.]

CHAPTER 9. To love the Anṣār is a sign of faith.

17. Narrated (Anas): The Prophet ﷺ said, “To love the Anṣār is a sign of faith and to hate the Anṣār is a sign of hypocrisy.” [1:16-O.B.]

18. Narrated 'Ubayda bin as-Sāmit: Allāh's Messenger ﷺ said while a group of his companions were around him, “Give me the Bai'a (pledge) for:

1. Not to join anything in worship along with Allāh.
2. Not to steal.
3. Not to commit illegal sexual intercourse.
4. Not to kill your children.
5. Not to utter slander intentionally forging falsehood (i.e. by making illegal children belonging to their husbands or not to accuse an innocent person and to spread such an accusation among people).
6. Not to be disobedient (when ordered) to do Ma'rūf (Islāmic Monotheism and all other good deeds etc.).”

(The Prophet ﷺ added): “Whoever amongst you fulfills his pledge will be rewarded by Allāh and whoever indulges in anyone of

[1] Anṣār: See the glossary.
these (sins) gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allâh conceals (his sin), it is up to Him to forgive or punish him (in the Hereafter).” [“So we gave the Bai’a (pledge) for these.” (points to Allâh’s Messenger صلى الله عليه وسلم)]. [1:17-O.B.]

CHAPTER 10. To flee (run away) from Al-Fitan (trials and afflictions etc.) is a part of religion.

19. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “A time will come when the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from Al-Fitan (trials and afflictions etc.).” [1:18-O.B.]

CHAPTER 11. The statement of the Prophet صلى الله عليه وسلم : ‘I know Allâh better than all of you do’.

20. Narrated ‘Âisha رضي الله عنها : Whenever Allâh’s Messenger صلى الله عليه وسلم ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength and endurance). They said, “O Allâh’s Messenger! We are not like you. Allâh has forgiven your past and future sins.” So Allâh’s Messenger صلى الله عليه وسلم became angry and it was apparent on his face. He said, “I fear Allâh more, and know Allâh عز و جل better, than all of you do.” [1:19 O.B.]
CHAPTER 12. The grades in superiority of the believers will be according to their good deeds.

21. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, “When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allāh will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from the Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of Hayā‘ or Hayât (life) (the narrator is in doubt as to which is the right word), and they will revive like a grain that grows near the bank of a flood channel. Don’t you see that it comes out yellow and twisted?” [1:21-O.B.]

22. Narrated (Abū Sa‘īd Al-Khudrī رضي الله عنه): Allāh’s Messenger ﷺ said, “While I was sleeping I saw (in a dream) that some people were displayed before me wearing shirts, of which some were reaching up to the breasts only, while others were even shorter than that. And ‘Umar bin Al-Khaṭṭāb was displayed before me wearing a (long) shirt which he was dragging.” The people asked, “How did you interpret it? (What is its interpretation) O Allāh’s Messenger?” He (the Prophet ﷺ replied, “It is the religion”. [1:22-O.B.]

CHAPTER 13. Al-Hayā‘ is a part of faith.

23. Narrated Ibn ‘Umar رضي الله عنهما: Once Allāh’s Messenger ﷺ passed by an Anṣārī (man) who was admonishing his brother regarding
Al-Ḥayā’. On that Allah’s Messenger said, “Leave him as Al-Ḥayā’ is a part of faith.” (See Hadith No.9 for the meaning of the word Al-Ḥayā’). [1:23-O.B.]


24. Narrated (Ibn ‘Umar): Allah’s Messenger said: “I have been ordered (by Allah) to fight against the people till they testify that Lā ilāha ill-Allāh wa anna Muḥammad-ar-Rasūl Allāh (none has the right to be worshipped but Allah and that Muḥammad is the Messenger of Allah), and perform Iqámat-āṣ-Ṣalāt [offer Ṣalāt (prayers) perfectly] and give Zakāt, so if they perform all that, then they save their lives and properties from me except for Islāmic laws and then their reckoning (accounts) will be with (done by) Allah.” [1:24-O.B.]

CHAPTER 15. Whoever says that faith is action (good deeds).

25. Narrated Abū Huraira: Allah’s Messenger was asked, “What is the best deed?” He replied, “To believe in Allah and His Messenger (Muḥammad) and to participate in Jihād (holy war)” The questioner then asked, “What is the next (in goodness)?” He replied, “To believe in Allah and His Messenger (Muḥammad) without associating partners in worship with Him.” (Ibn ‘Abbas).

15 - باب: فَمَنْ قَالَ: إِنَّ الإِيمَانَ هُوَ الْعَمَلُ

25 - عَنْ مُحَمَّدَ بْنِ عَبْدُ اللَّهِ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَيُّ الْعَمَلِ أَفْضَلُ؟

قال: (إِيمَانُ بِاللَّهِ وَرُسُولِهِ). قَالَ: ثُمَّ مَا ذَا؟ قَالَ: (الْجِهَادُ فِي سَبِيلِ اللَّهِ).
war — religious fighting) in Allāh’s Cause.” The questioner again asked, “What is the next (in goodness)?” He replied, “To perform Hajj (pilgrimage to Makka) Mabrūr (which is accepted by Allāh and is performed with the intention of seeking Allāh’s Pleasure only and not to show off and without committing any sin, and in accordance with the legal ways of the Prophet صلى الله عليه وسلم”). [1:25-O.B.]

CHAPTER 16. If one does not embrace Islām truly, but does so by compulsion or for fear of being killed etc.

26. Narrated Sā’d bin Abī Waqqās: Allāh’s Messenger صلى الله عليه وسلم distributed something amongst (a group of) people while I was sitting there but Allāh’s Messenger صلى الله عليه وسلم left a man whom I thought the best of the lot. I asked, “O Allāh’s Messenger! Why have you left that person? By Allāh I regard him as a faithful believer.” The Prophet صلى الله عليه وسلم commented: “Or merely a Muslim.” I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then I asked Allāh’s Messenger صلى الله عليه وسلم, “Why have you left so and so? By Allāh! He is a faithful believer.” The Prophet صلى الله عليه وسلم again said, “Or merely a Muslim.” And I could not help repeating my question because of what I knew about him. Then the Prophet صلى الله عليه وسلم said, “O Sa’d! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allāh.” [1:26-O.B.]
CHAPTER 17. To be ungrateful to one's husband. And disbelief is of different grades.

27. Narrated Ibn 'Abbâs رضي الله عنه: The Prophet ﷺ said: “I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful.” It was asked, “Do they disbelieve in Allâh (or are they ungrateful to Allâh)?” He replied: “They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, ‘I have never seen any good from you.’” [1:28-O.B.]

CHAPTER 18. Sins are from ignorance and a sinner is not a disbeliever unless he worships others along with Allâh ﺑﺮع و جل.

28. Narrated Abû Dhar رضي الله عنه: I abused a man by calling his mother with bad names. The Prophet ﷺ said to me, “O Abû Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allâh has put them under your command. So whoever has a brother under his command should feed him of that which he eats and dress him of that which he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.” [1:29-O.B.]

CHAPTER 19. The Statement of Allâh ﺑﺮع ﺮزق الحرم: "If two parties (or groups) from among the believers
2. The Book of Belief (i.e. Faith)

fall to fighting, then make peace between them both.”  … (V. 49: 9) - The Qur’ān.

29. Narrated Abū Bakrah : I heard Allāh’s Messenger  صلى الله عليه وسلم saying, “When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.” I said, “O Allāh’s Messenger! It is alright for the murderer but what about the murdered one?” Allāh’s Messenger  صلى الله عليه وسلم replied, “He surely had the intention to kill his companion.” [1:30-O.B.]

CHAPTER 20. Zulm (wrong) of one kind can be greater or lesser than that of another.

30. Narrated ‘Abdullāh bin Mas‘ūd : When the following Verse was revealed: “It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allāh),” (V. 6:82), the companions of Allāh’s Messenger  صلى الله عليه وسلم asked, “Who is amongst us who had not done Zulm (wrong)?” Then Allāh 的性格 revealed: “Verily, joining others in worship with Allāh is indeed a great Zulm (wrong).” (V. 31:13) [1:31-O.B.]

CHAPTER 21. The signs of a hypocrite.

31. Narrated Abū Hurairah : The Prophet  صلى الله عليه وسلم said, “The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest. (If you keep something as
2. The Book of Belief (i.e. Faith)

a trust with him, he will not return it.” [1:32-O.B.]

32. Narrated ‘Abdullāh bin ’Amr رضي الله عنه : The Prophet ﷺ said: “Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays (proves dishonest).
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.” [1:33-O.B.]

CHAPTER 22. To establish prayers on the night of Qadr is a part of faith.

33. Narrated Abū Hurairah رضي الله عنه : Allāh’s Messenger ﷺ said, “Whoever establishes prayers on the night of Qadr out of sincere faith and hoping to attain Allāh’s Rewards (not to show off) then all his past sins will be forgiven.” [1:34-O.B.]

CHAPTER 23. Al-Jihād (holy war — fighting in Allāh’s Cause) is a part of faith.

34. Narrated (Abū Hurairah رضي الله عنه) : The Prophet ﷺ said, “Allāh assigns for a person who participates (in holy battles) in Allāh’s Cause, and nothing causes him to do so except belief in Allāh and in His Messengers, that he will be recompensed by Allāh either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr)”. (The Prophet ﷺ added), “ Had I not found it
difficult for my followers, then I would not remain behind any Sariya (an army-unit) going for Jihad and I would have loved to be martyred in Allâh’s Cause and then made alive, and then martyred and then made alive, and then again martyred in His Cause.”
[1:35-O.B.]

CHAPTER 24. It is a part of faith to establish the (Nawâfil — voluntary) prayers during the nights of Ramâdân.

35. Narrated (Abû Huraira) رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم said: “Whoever establishes (Nawâfil voluntary) prayers during the nights of Ramâdân faithfully out of sincere faith and hoping to attain Allâh’s Rewards, all his past sins will be forgiven.” [1:36-O.B.]

CHAPTER 25. To observe Saum [fasts (according to Islâmic teachings)] during the month of Ramâdân (sincerely and faithfully) hoping for Allâh’s Rewards only, is a part of faith.

36. Narrated (Abû Huraira) رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “Whoever observes Saum (fasts) during the month of Ramâdân out of sincere faith, and hoping to attain Allâh’s Rewards, then all his past sins will be forgiven.” [1:37-O.B.]

CHAPTER 26. Religion is very easy.

37. Narrated (Abû Huraira) رضي الله عنه : The Prophet صلى الله عليه وسلم said, “Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the prayers in the
mornings, afternoons and during the last hours of the nights." [1:38-O.B.]

CHAPTER 27. The (offering of) Salāt (Prayers) is a part of faith.

38. Narrated Al-Barā’ī: When the Prophet ﷺ came to Al-Madīna, he stayed first with his grandfathers or maternal uncles from Ḍu‘l-Hijjah. He offered his Salāt (prayers) facing Bait-ul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka‘ba (at Makka). The first Salāt (prayer) which he offered facing the Ka‘ba was the ‘Aṣr prayer in the company of some people. Then one of those who had offered that Salāt (prayer) with him came out and passed by some people in a mosque who were bowing during their Salāt (prayers) (facing Jerusalem). He said addressing them, “By Allāh, I testify that I have offered Salāt (prayer) with Allāh’s Messenger ﷺ facing Makkah (Ka‘ba).” (Hearing that), those people changed their direction towards the Ka‘ba immediately. Jews and the people of the Scriptures used to be pleased to see (the Prophet ﷺ facing Jerusalem in Salāt (prayers) but when he changed his direction towards the Ka‘ba, [during the Salāt (prayers)], they disapproved of it. [1:39-O.B.]

CHAPTER 28. (What is said regarding the superiority of) a person who embraces Islām sincerely.

39. Narrated Abū Sa‘īd Al-Khudrī: Allāh’s Messenger ﷺ said, “If a person embraces Islām sincerely, then Allāh shall forgive all his sins, and after that starts the settlement of accounts, the reward of his good deeds will be ten times to seven hundred times for each good
deed and an evil deed will be recorded as it is unless Allâh forgives it.”
[1:40(A)-O.B.]

CHAPTER 29. Ad-Dîn[1] (good righteous deed — act of worship) loved most by Allâh عز و جل is that which is done regularly.

40. Narrated ‘Aîsha رضي الله عنها: Once the Prophet ﷺ came while a woman was sitting with me. He said, “Who is she?” I replied, “She is so-and-so,” and told him about her (excessive) praying. He said disapprovingly, “Do [good] deeds which are within your capacity (without being overtaxed) as Allâh عز و جل does not get tired (of giving rewards) but (surely) you will get tired and Ad-Dîn (good righteous deed — act of worship loved most by Allâh) is that which is done regularly.” [1:41-O.B.]

CHAPTER 30. Faith increases and decreases.

41. Narrated Anas رضي الله عنه: The Prophet ﷺ said, “Whoever said Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh عز و جل) and has in his heart good (faith) equal to the weight of a barley grain, will be taken out of Hell. And whoever said Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh عز و جل) and has in his heart good (faith) equal to the weight of a wheat grain, will be taken out of Hell. And whoever said Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh عز و جل) and has in his heart good (faith) equal to the weight of an atom, or a small ant will be taken out of Hell.” [1:42-O.B.]

42. Narrated 'Umar bin Al-Khattāb: "Once a Jew said to me, “O chief of believers! There is a Verse in your Holy Book which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as an ‘Eid (festival) day.” ‘Umar bin Al-Khattāb asked, “Which is that Verse?” The Jew replied, “This day I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion.” (V.5:3) ‘Umar replied, “No doubt, we know when and where this Verse was revealed to the Prophet صلى الله عليه وسلم. It was Friday and the Prophet صلى الله عليه وسلم was standing at ‘Arafāt (i.e. the day of Ḥajj)."

[1:43-O.B.]

CHAPTER 31. To pay Zakāt[1] is a part of Islām.

43. Narrated Talḥa bin ‘Ubaidullah: "A man from Najd with unkempt hair came to Allāh’s Messenger صلى الله عليه وسلم and we heard his loud voice but could not understand what he was saying, till he came near, (and then we came to know that) he was asking about Islām. Allāh’s Messenger صلى الله عليه وسلم said, “You have to offer five Ṣalāt (prayers) perfectly in a day and night (24 hours).” The man asked, “Are there other any more Ṣalāt (prayers) upon me?” Allāh’s Messenger صلى الله عليه وسلم replied, “No, but if you want to offer the Nawāfīl prayers (you can).” Allāh’s Messenger صلى الله عليه وسلم further said to him: “You

[1] Zakāt: A certain fixed proportion of the wealth and of the each and every kind of the property liable to Zakāt of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakāt is obligatory as it is one of the five pillars of Islām. Zakāt is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sahīh Al-Bukhārī, Vol. 2, Book of Zakāt (24)].
have to observe Saum [fasts (according to Islâmic teachings)] during the month of Ramaḍân." The man asked, "Are there any other (more) fasting upon me?" Allah's Messenger صلى الله عليه وسلم replied, "No, but if you want to observe the Nawâfil fasts (you can.)." Then Allah's Messenger صلى الله عليه وسلم further said to him, "You have to pay the Zakât." The man asked, "Is there anything other (than the Zakât) for me to pay?" Allah's Messenger صلى الله عليه وسلم replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allah! I will neither do less nor more than this". Allah's Messenger صلى الله عليه وسلم said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise)." [1:44-O.B.]

CHAPTER 32. To accompany the funeral processions (up to the place of burial) is a part of faith.

44. Narrated Abû Huraira رضى الله عنه: Allah's Messenger صلى الله عليه وسلم said, "A believer who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah's Reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirâṭ. Each Qirâṭ is like the size of the (mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirâṭ only." [1:45-O.B.]

CHAPTER 33. The fear of a believer that his good deeds may be annulled (lost) without his knowledge.

45. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه: The Prophet صلى الله عليه وسلم said,
2. The Book of Belief (i.e. Faith)

"Abusing a Muslim is Fusūq (an evil doing) and killing him is Kufr (disbelief)." [1:46(A)-O.B.]

46. Narrated ‘Ubāda b. Aṣ-Ṣāmit رضي الله عنه: "Allāh’s Messenger صلى الله عليه وسلم went out to inform the people about the (date of the) night of decree (Al-Qadr) but there happened a quarrel between two men from amongst the Muslims. The Prophet صلى الله عليه وسلم said, "I came out to inform you about (the date of) the night of Al-Qadr, but as so and so quarrelled, its knowledge was taken away (I forgot it) and may be it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramadān)." [1:46(B)-O.B.]

CHAPTER 34. The asking of (angel) Jibrael (Gabriel) from the Prophet صلى الله عليه وسلم about Belief, Islām, Ihsān (perfection).

47. Narrated Abū Huraira رضي الله عنه: One day while the Prophet صلى الله عليه وسلم was sitting out for the people, there came a man and asked, "What is Faith?" Allāh’s Messenger صلى الله عليه وسلم replied, "Faith is to believe in Allāh, His angels, (the) meeting with Him, His Messengers, and to believe in Resurrection[1]." Then he further asked, "What is Islām?" Allāh’s Messenger صلى الله عليه وسلم replied, "To worship Allāh عز و جل Alone and none else, to perform Igāmat-as-Ṣalāt [the offering of Ṣalāt (prayers) perfectly], to pay the Zakāt and to observe Saum [fasts (according

[1] In this Ḥadīth, only four items are mentioned, while in another Ḥadīth six items are mentioned: (i) Allāh, (ii) His angels, (iii) His Books (the Torah, the Gospel, the Qur’ān and all the other Holy Books revealed by Allāh), (iv) His Messengers, (v) Day of Resurrection and (vi) Al-Qadar (Divine Preordainments, i.e. whatever Allāh has ordained, must come to pass).
to Islâmic teachings]] during the month of Ramaḍân[1].” Then he further asked, “What is ḭsán (perfection)?” Allâh’s Messenger صلى الله عليه وسلم replied, “To worship Allâh عَزَّوَجَلَّ as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.” Then he further asked, “When will the Hour be established?” Allâh’s Messenger صلى الله عليه وسلم replied, “The answerer has no better knowledge than the questioner. But I will inform you about its portents:

1. When a slave (lady) gives birth to her master.

2. When the shepherds of black camels start competing with others in the construction of higher buildings. And the Hour is one of the five things which nobody knows except Allâh.”

The Prophet صلى الله عليه وسلم then recited: “Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things)” (V:31:34). Then that man left and (the Prophet صلى الله عليه وسلم asked his companions) to call him back, but they could not see anything (him). Then the Prophet صلى الله عليه وسلم said, “That was Jibrael (Gabriel) (عَلِيَّ السَّلامَ†) who came to teach the people their religion.” [1:47-O.B.]

CHAPTER 35. The superiority of that person who leaves all doubtful

[1] Again the principles of Islâm mentioned here are four, but in other narrations, they are five. Fifth is the pilgrimage (Hajj) to Makka for the one who can afford it.
48. Narrated An-Nu'man bin Bashir: I heard Allâh's Messenger saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these doubtful (unclear) things, he saves his religion and his honour. And whoever indulges in these doubtful (unclear) things, is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allâh on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.” [I:49-O.B.]

CHAPTER 36. To pay Al-Khumus (one-fifth of the war booty to be given in Allâh’s Cause) is a part of faith.

49. Narrated Ibn ‘Abbâs: When the delegation of the tribe of ‘Abdul Qais came to the Prophet , the Prophet asked them, “Who are the people (i.e. you)? who are the delegates?” They replied, “We are (from the tribe of) Rabî’ah.” Then the Prophet said to them, “Welcome! O people (or O delegation of ‘Abdul Qais)! Neither will you have disgrace nor will you
regret.” They said, “O Allāh’s Messenger! We cannot come to you except in the sacred month and there is the infidel tribe of Muḍar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them).” Then they asked about drinks (what is legal and what is illegal). The Prophet صلى الله عليه وسلم ordered them to do four things and forbade them from four things. He ordered them to believe in Allāh Alone and asked them, “Do you know that is meant by believing in Allāh (عَزِزَ جَلِّ) Alone?” They replied, “Allāh and His Messenger know better.” Thereupon the Prophet صلى الله عليه وسلم said, “It means:

1. To testify that Lā ilāha ill-Allāh wa anna Muḥammad-ar-Rasūl Allāh (none has the right to be worshipped but Allāh and Muḥammad is the Messenger of Allāh).

2. Iqāmat-as-Salāt [to offer (prayers) perfectly]. [See the F.N. of Hadīth No. 8.]

3. To pay the Zakāt.

4. To observe Saum [fasts (according to Islāmic teachings)] during the month of Ramaḍān.

5. And to pay Al-Khumus (one-fifth of the booty to be given in Allāh’s Cause).”

Then he forbade them four things, namely Al-Hantam, Ad-Dubbā.”
2. The Book of Belief (i.e. Faith)

An-Naṣîr and Al-Muẓaffar or Al-Muqaiyyar (these were the names of pots in which alcoholic drinks were prepared) (the Prophet صلى الله عليه وسلم mentioned the container of wine and he meant the wine itself). The Prophet صلى الله عليه وسلم further said (to them): “Memorize them (these instructions) and convey them to the people whom you have left behind.” [1:50-O.B.]

CHAPTER 37. What is said regarding the statement: ‘The reward of deeds depends upon the intention.’

50. Narrated ‘Umar (bin Al-Khaṭṭāb) صلى الله عليه وسلم: Allâh’s Messenger صلى الله عليه وسلم said, “The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for Allâh and His Messenger then his emigration will be for Allâh and His Messenger. And whoever emigrates for worldly benefits or for a woman to marry her, his emigration will be for what he emigrated for.” [1:51-O.B.]

51. Narrated Abû Mas‘ūd: The Prophet صلى الله عليه وسلم said, “If a man spends on his family with the intention of having a reward from Allâh, sincerely for Allâh’s sake, then it is a (kind of) alms-giving (in reward) for him”. [1:52-O.B.]

CHAPTER 38. The statement of the Prophet صلى الله عليه وسلم: ‘Religion is An-Naṣîḥa [(to be sincere and true)
to Allâh[1], to His Messenger[2], to the Muslim rulers[3], and to all the Muslims[4].’

52. Narrated Jarîr bin ‘Abdullâh رضي الله عنهُ : I gave the Bai‘a (pledge) to Allâh’s Messenger صلى الله عليه وسلم for the following:

1. Igâmat-as-Salât [The offering of Salât (prayers) perfectly).

2. To pay the Zakât[5].

3. And to be sincere and true to every Muslim [i.e. to order them for Al-Ma‘rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and to forbid them from Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) and to help

[1] To be sincere and true to Allâh عز وجل [i.e., obeying Him by following His religion of Islâmic Monotheism, attributing to Him what He deserves and doing Jihâd for His sake and to believe in Him and to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and to love Him much (perform all kinds of good deeds which He has ordained)].

[2] To Allâh’s Messenger صلى الله عليه وسلم [i.e. to respect him greatly and to believe that he is Allâh’s Messenger صلى الله عليه وسلم and to fight on his behalf both in his lifetime and after his death and to follow his Sunna (legal ways etc.)].

[3] To the Muslim rulers [i.e. to help them in their job of leading Muslims to the Right Path and alarm them if they are heedless].

[4] To all the Muslims (in common) [i.e. to order them for Al-Ma‘rûf (i.e., Islâmic Monotheism and all that Islâm has ordained), and to forbid them from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), to help them and to be merciful and kind to them etc.]

And the Statement of Allâh عز وجل : “If they are sincere (in duty) to Allâh and His Messenger (Muḥammad صلى الله عليه وسلم).” (V.9: 91).

[5] Zakât: A certain a fixed proportion of the wealth and of the each and every kind of the property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islâm. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sahîh Al-Bukhârî, Vol. 2, Book of Zakât (24)].
them and to be kind and merciful to them etc.]. [1:54-O.B]

53. Narrated (Jarîr bin 'Abdullâh) رضي الله عنه : I went to the Prophet صلى الله عليه وسلم and said, “I give my Bai'a (pledge) to you for Islâm.” The Prophet صلى الله عليه وسلم conditioned (my pledge) for me to be sincere and true to every Muslim [i.e. to order them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and to forbid them from Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) and to help them and to be kind and merciful to them etc.], so I gave my pledge to him for this. [1:55-O.B]
Readings from *at-Tajreed as-Sareeh* by az-Zabeedee (*Kitaab al-Eemaan*)

**Review Questions for Classes 5-17**

1-What are four of the most important areas of ‘aqeedah in which sectarian division took place, and what is the definition *eemaan* according to *Ablus-Sunnah wal-Jama‘ah*?

2-What do *Abl al-Kalaam* (those involved in theological philosophy and rhetoric) stipulate for the soundness of *eemaan*? What are some reasons behind this claim and why are those reasons baseless?

3-What are some of the sectarian groups who define *eemaan* differently from *Ablus-Sunnah* and what are their definitions?

4-What common factor exists between the sectarian groups (such as the *khawaarij*) who say that committing a major sin completely nullifies *eemaan* and renders one a *kaafir*, and others (such as the *murji’ah*) who say that sins have no impact on *eemaan*?

5-How do *Ablus-Sunnah* differ from the aforementioned groups regarding the impact of sins on *eemaan*? Mention at least one *aayah* and one *hadeeth* to substantiate your answer.

6-Give some biographical information about ‘Abdullaah ibn ‘Umar ?.

7-What is the *taqdeer* for the word *khams* in *hadeeth* 8? What about *khamsah*?

8-Why does ibn Hajar use the example of a tent to explain the relationship between the pillars?

9-What is the relationship between the order of the pillars in *hadeeth* 8 and the order of the chapters in *Sahieh al-Bukhaaree*?

10-What is the *‘iraab* of “*shahaada tu‘an laa ilaaha illallaah*” when *majroor*?

11-What is the *‘iraab* of “*shahaada tu‘an laa ilaaha illallaah*” when *marfoo’*? [hint: two possibilities]

12-Give some biographical information about Aboo Hurayrah ?.

13-How does ibn Hajar define *al-bayad* (translated as modesty or a sense of shame)?

14-Read ibn Hajar’s list of the branches of *eemaan* (in Arabic as well if possible) and pay close attention to how he classified them into various categories.

15-Read al-Qazweenee’s list of the branches of *eemaan* (in Arabic as well if possible).

16-What is implied by the text of *hadeeth* 9 and fact that *eemaan* has all these branches?

17-Give some biographical information about ‘Abdullaah ibn ‘Amr ?.

18-What are some things implied by “*al*’ at the beginning of the word “*al-Muslim*” in *hadeeth* 10?
19-What are the roles of the tongue and hand?

20-How can the harm of the tongue have a wider range of harm than the hand in general, and when can the hand have the same extent of harm as the tongue?

21-What is a finer point relating to mentioning the tongue in specific?

22-What is a finer point relating to mentioning in the hand in specific?

23-What is the root for the word mubaajir (what waza is its fi') and what does that imply?

24-What explanation is given to justify that the above implication does not hold?

25-What are two explanations given to justify that the implication does actually hold true? One explanation has to do with the homeland of the mubaajir, and the other has to do with the state of the mubaajir himself. Give some elaboration about the latter.

26-Refer to the compilation “From the Teachings of Hajj” by ‘Abdur-Razzaaq al-Badr and read the section “Defining the Mu’min, Muslim, Mujaahid, and Mubaajir” (that would be section 7 of the third book, which is entitled “Sermons and Admonitions from the Farewell Hajj”).

27-Where can we find the hadeeth explained in that section and what is its level of authenticity?

28-Give some biographical information about the Companion who narrated it, and mention when he heard that particular hadeeth.

29-How do we understand from that hadeeth that the Mu’min is superior to the Muslim?

30-What are the four levels of Jihaad an-Nafs mentioned by ibn al-Qayyim, and where are his words taken from? Where else have you seen a similar statement and what is its proof from the Qur’aan?

31-Four books were mentioned containing biographies and gradings of hadeeth narrators. What were those books chronologically, who were their authors, and what books of hadeeth do they apply to? [See pg. 9-10 of “How We Learn from the Six Books of Hadeeth” by ‘Abdul-Muhsin al-‘Abbaad]

32-Give some biographical information about Aboo Moosaa.

33-How are the traits in hadeeth 11 related to those in hadeeth 12?

34-Mention a related hadeeth from ‘Abdullaah ibn Salaam, which books it can be found in, and give some biographical information about the narrator.

35-Give some biographical information about Anas.

36-Does the negation of eemaan in hadeeth 13 pertain to al-Eemaan al-Mutlaq or Mutlaq al-Eemaan? Mention a supporting narration of this hadeeth, and mention where that narration can be found.

37-What type of harf is “hattaad” and what meaning does it entail in hadeeth 13?
38-Why is “yuhibbada” in hadeth 13 mungood? Give full ‘raab of the word.


40-What is something implied from the wording of hadeth 13 but left unstated?

41-What are some of the rights the Messenger of Allaah Ḥasan has upon a Muslim?

42- Differentiate between love that is innate (‘labee’ee) and love that is by choice (ikhtiyaaree).

43-An individual’s beloved can be himself or something else. How did ibn Hajar explain these two and what the individual hopes to gain for and from each?

44-How does love for the Prophet Ḥasan apply to both categories of beloved mentioned above?

45-Read the article “The Qur’aan on Following the Sunnah.”

46-Look up the tafseer of aayah 115 in Soorah an-Nisaa’, as well as aayah 100 in Soorah at-Tawbah.

47-What explanation was given by Yahyaa ibn Mu’aath regarding loving someone for Allaah’s sake?

48-What are two plausible understandings for the word “ya’ood” in hadeth 16?

49-The word “fee” is used after “ya’ood” instead of “ilaa” in order to convey what meaning?

50-Say a bit about the idea of eemaan having a sweetness.

51-How do we understand the meaning of the word “aayah” in hadeth 17 from the heading of chapter 9?

52-The word Ansaaar is plural. What are two possible singular forms?

53-Who is intended by the name “al-Ansaaar,” and what title did they have before this name?

54-What is the reason behind naming them “al-Ansaaar”?

55-How does chapter 9 about love for al-Ansaaar relate to the previous hadeth (#16) which mentions loving someone for the sake of Allaah?

56-Mention a hadeth which shows the virtue of al-Ansaaar, involving a situation where some of them felt that the Messenger of Allaah Ḥasan had preferred others over them.

57-Give some biographical information about the narrator of the hadeth.

58-What do the words دنار (shyar) and دنار (ditbaar) mean?

59-When was the Battle of Hunyan?
60-What does the phrase ...وحدة على ...mean?

61-Note that some of the language used in the English translation of *ar-Raheeq al-Makhtoom* (such as on pg. 412, 1st ed) is not entirely accurate in expressing the reactions of some amongst al-Angaar. Also, there are different Arabic editions of the book, and there were changes made. Perhaps someone can check the newer printing of the English translation and see if any changes were made.

62-What are advantages of translations? What are disadvantages of translations? What is the responsibility of a translator and what is the quality of translations which are published and available based on your own experience and exposure?

63-Give some biographical information about ‘Ubaadah ibn as-Saamit.

64-When were the two ‘Aqabah pledges, and which of them was given upon the terms mentioned in hadeeth 18? Also, in which *soorah* of the Qur’aan do we find these terms?

65-How does hadeeth 18 disprove the idea of sectarian groups who believe that someone who commits a major sin will be in the hellfire forever?

66-How does the heading of chapter 10 relate to *Eemaan*?

67-Give some biographical information about Aboo Sa’eed al-Khudree.

68-What is a basic idea that hadeeth 19 conveys regarding one’s deen?

69-Give the full heading for chapter 11 as in *Saheeh al-Bukhaaree*.

70-What does this heading establish as being part of *Eemaan*?

71-What is the importance of ordering the people with “deeds which were easy for them to do (according to their strength and endurance)”?

72-When the Companions said, “We are not like you” what did they mean and what were they asking for?

73-What does the question of the Companions reflect about their attitude?

74-What course is the best to follow regarding acts of worship? Mention another hadeeth to support your answer.


76-What portion of *Khutbah al-Haajah* comes to mind regarding this hadeeth?

77-Why are some people superior to others regarding their *Eemaan*?
78-What is the meaning of “yellow and twisted (gafraa’ multaniyyah)” and what does it signify in hadeeth 21?

79-How is hadeeth 22 related to the chapter heading?

80-How did we previously define al-bayad?

81-What are two possible reasons for the use of the word inna for emphasis in hadeeth 23?

82-Look up the tafseer of the aayah in the heading of chapter 14.

83-Give some background about the situation where Aboo Bakr and ‘Umar discussed hadeeth 24. What were the points of view held by Aboo Bakr and ‘Umar?

84-What is type of word is qitaal and what verb does it come from? What meaning does that wazn imply? Give another word from the same root as qitaal and having the same meaning, but with a different wazn. Give some other examples like it.

85-What is meant by the right of Islaam in hadeeth 24?

86-Give the full heading for chapter 15 as in Saaheeh al-Bukhaaree.

87-How do we reconcile between the first aayah in the chapter heading and the hadeeth which states that “None of you will enter Jannah because of his deeds”?

88-Give the full heading for chapter 16 as in Saaheeh al-Bukhaaree.

89-What does Islaam refer to in the first aayah of the chapter heading?

90-What does Islaam refer to in the second aayah of the chapter heading?

91-Which of those meanings was intended by Sa’d and which was intended by the Messenger of Allaah ﷺ?

92-What does the heading of chapter 17 imply about Kufr and also about Eemaan?

93-Does the kufr referred to in hadeeth 27 place one outside of Islaam?

94-If a woman’s ingratitude to her husband merits punishment from Allaah, what does this imply about a husband’s treatment of his wife?

95-What are two perspectives from which we can look at the concept of jaahiliyyah?

96-What is the position of A不断发展-Sunnah regarding the effect of sins upon one’s Eemaan, as indicated by the heading al-Bukhaaree gave to chapter 18?

97-Give some biographical information about Aboo Tharr.
98-The heading for chapter 18, along with hadeeth 28, provides a refutation of which sectarian group? [Hint: quote from ibn Battəal]

99-Who is the aforementioned ibn Battəal?

100-How did ibn Hajar explain the Prophet ﷺ apparently reprimanding Aboo Tharr in hadeeth 28?

101-In another narration of this hadeeth at another point in  Saheeh al-Bukhaaree (#6050) Aboo Tharr said, “His mother was an a’jamiyah.” What does that mean?

102-What are some aspects of Islaam’s teachings regarding treatment of slaves, as understood from hadeeth 28?

103-Give some biographical information about Aboo Bakrah.

104-What did al-Bukhaaree use the aayah from Soorah al-Hujuraat to prove?

105-How does hadeeth 29 relate to the aayah referred to in the previous question?

106-Mention the first aayah in hadeeth 30 completely, as well as where it is found in the Qur’aan.

107-Mention the second aayah in hadeeth 30 completely, as well as where it can be found, and also mention who is speaking and who is being addressed.

108-How does the heading of chapter 20 relate to Eemaan?

109-Refer to other narrations of hadeeth 30 in other parts of  Saheeh al-Bukhaaree (such as #3429, 4776, 6918, 6937) as well as in Musnad Ahmad (3589). Also, refer to discussion of the hadeeth and the first aayah in the explanation given in Fath al-Majeed from the beginning of Baab Fadl al-Tawheed wa maa yuqaffiru min ath-Thaanoob (Chapter: The Virtue of Tawheed and what it Expiates of Sins).

110-What is nifaaq linguistically?

111-If someone commits nifaaq, when is he considered outside of Islaam, and when is he still considered within? Also, what comprises nifaaq al-‘amal, and are its components all at the same level?

112-What does eemaanan wahtisaaban mean? Provide two reasons for those words being mangoob.

113-Where are the fā’l ash-sharṭ and jawaab ash-sharṭ in hadeeth 33?

114-Hadeeth numbers 33, 35, and 36 are all narrated by Aboo Hurayrah on the topic of rewards yielded by praying during laylatul-qadr (33), praying during the night in Ramadaan (35), and fasting during Ramadaan (36). However, in hadeeth 33 the verb is maadee while it is muqarr in 35 and 36. How can this be explained?

115-who gave the explanation provided above?
116-What reason did ibn Hajar mention for placing hadith 34 (mentioning jihaad) between 33 and 35 which both deal with deeds done in Ramadhaan?

117-What is a perspective from which we can view jihaad such that it is contextualized in a manner that does not leave room for anyone to abuse a hadith like #34 and attempt to use it in order to find fault with Islaam and vilify it?

118-What is meant by the phrase translated as “Religion is very easy”? [Mention two possibilities]

119-Give one example from the Qur’aan which demonstrates the ease of Islaam in comparison to other codes of law which were revealed before it.

120-Mention the full heading for chapter 26 as in Sahih al-Bukhaare.

121-The hadith mentioned in the full chapter heading is not found anywhere in Sahih al-Bukhaaree with a complete chain of narration. Why not? Did al-Bukhaaree narrate this hadith in any other book of his? Also, what do we call narrations of this nature which are found in some chapter headings of Sahih al-Bukhaaree?

122-Why did al-Bukhaaree name one of his books al-Adab al-Mufrad?

123-Briefly explain the phrases in the hadith mentioned in the full heading for chapter 26.

124-What is the magdar for يُذْنِي?

125-What is the meaning of the phrase which was translated as “and whoever overburdens himself in his religion will not be able to continue that way”?

126-What does نسَدْوا mean?

127-What does قايرُبا mean?

128-What does أُبَشَروا mean?

129-What is intended by the words يُذْنِي، وقَارِبُبا، أُبَشَروا، الدلَّة، والروحَة، الْغَدِوَة؟

130-Do you recall anything from the Forty Hadeeth of an-Nawawee which has some words similar to those in the previous question but in the form of a fi’il [Hint: see the Forty Hadeeth of an-Nawawee along with translation: http://qaryah.files.wordpress.com/2011/07/40nww_arb_en.pdf]

131-The times mentioned in hadith 37 best suit which individual, and why was he used as an example?

132-Ibn Hajar mentions that the life of this world is, in reality, a transitional stage leading to the hereafter. Do you recall anything from the Forty Hadeeth of an-Nawawee that supports and emphasizes this?
133-What is the complete heading of chapter 27 as in سبله البخاري? What is its relationship to إيمان؟

134-Give some biographical information about al-Baraa’ ibn ‘Aazib.

135-Ibn Hajar mentions a few opinions held by various scholars about the direction faced by the Prophet ﷺ in prayer. Which did he state was most accurate?

136-How does the answer to the previous question explain the statement of al-Bukhaaree translated as “meaning your salaah at the House (ya’nee salaatakum ‘indal-bayt)?”

137-How do we reconcile between narrations stating that the Qiblah was changed after sixteen months and others stating it was seventeen months?

138-Hadeeth 38 mentions salaah towards the new Qiblah direction at ‘Asr. However, some narrations mention Thybr, and others (such as #403 in سبله البخاري) mention Fajr. How do we reconcile between these narrations?

139-At the end of hadeeth 38, it says “they disapproved of it.” Which aayah was revealed about this?

140-The scholars have agreed that certain Companions died after Salaah was made obligatory, but before the Qiblah direction was changed to Makkah. How many were they, and who were they?

141-What are some aspects which contribute to making one’s Islaam hasan?

142-When someone accepts Islaam, Allaah rewards him for the good deeds which he had previously done. Does that necessitate the acceptance of those deeds?

143-The beginning of hadeeth 39 contains a refutation of which sectarian group?

144-The end of hadeeth 39 contains a refutation of which sectarian group?

145-What does the word “-ad-Deen” signify in the heading of chapter 29?

146-How does hadeeth 40 relate to hadeeth 39 regarding the bann of one’s Islaam?

147-Why is the word fualaanah considered mamo’ min aq-sarf?

148-What type of word is ← and what does it mean?

149-Did the Prophet ﷺ enter when the woman was still there in hadeeth 40? Explain.

150-What are the mantooq and mafbohom of the statement translated as “do (good) deeds which are within your capacity”?

151-Give the full heading for chapter 30 as mentioned in سبله البخاري.
152-Which other chapter dealt with this topic? Is this considered as repetition? Why or why not?

153-How do we understand the statement at the end of hadeeth 43?

154-How in hadeeth 44, both *yugalle* and *yugalla* are acceptable. How does this affect the reward a person earns based on the deed he does?

155-When does one earn the reward mentioned in hadeeth 44 (regarding following the *janaazah*)?

156-How is the heading of chapter 33 (The fear of a *mu'min* that his deeds be rendered null without him even knowing) related to hadeeth 44?

157-Chapter 33 establishes a component of the ‘*aqeedah* of Ahlus-Sunnah wal-Jamaa*ah* and also contains a refutation of a specific sectarian group. Which group is that? Mention their name and what it means both linguistically and technically.

158-Give some biographical information about Shu‘bah.

159-Give some biographical information about Zubayd.

160-Give some biographical information about Aboo Waa’il.

161-Give some biographical information about Mansoor ibn al-Mu’tamir.

162-Give some biographical information about al-A’mash.

163-Who are the three *shuyookh* of Shu‘bah in narrating this hadeeth (#45) and who collected those narrations?

164-Based on knowing when certain narrators died, how can we infer the *bid’ah* of the *murji’ah* began?

165-What is *fusooq*, and where does it rank in relation to *kufr* and ‘*i‘yaa‘an*?

166-Why did Aboo Waa’il use this hadeeth when asked about the *murji’ah*?

167-Does this hadeeth support the ideology of the *khawaarij*? (Hint: refer back to chapters 19 and 20).

168-In hadeeth 46, what was the Prophet ﷺ informing them about *laylatul-qadr*?

169-Give some biographical information about ‘Abdullaah ibn Abee Hadrad.

170-Give some biographical information about Ka‘b ibn Maalik.

171-If we were to presume that the disputation in hadeeth 46 occurred with the objective of arriving at the truth of the matter, how could it be blameworthy and how could it amount to nullifying one’s deeds? Mention an *aayah* which contains this meaning.
172-What is the complete chapter heading in Saheeh al-Bukhaaree before the hadeeth of Jibreel (#47)?

173-How do we understand from the chapter heading that Islaam and deen are synonymous?

174-How do we understand from the narration about Aboo Sufyaan ibn Harb and Hiraql (#7) that Eemaan and deen are synonymous?

175-In the hadeeth of Jibreel (#47), Islaam and Eemaan are mentioned. What does each one refer to?

176-There is a different narration of the hadeeth of Jibreel at the beginning of Saheeh Muslim. Who narrated it, and what was the situation that led up to that narration?

177-In addition to Saheeh Muslim, what are two other books that begin with the hadeeth of Jibreel, and who are the authors of those books?

178-Why is the hadeeth of Jibreel called Umm as-Sunnah? (Hint: ibn Hajar quoted al-Qurtubee and at-TEEbee).

179-What did al-Qaadee ‘Iyaad say about the comprehensiveness of this hadeeth?

180-How do we reconcile between the various narrations of this hadeeth in terms of the things mentioned as well as their order?

181-What does the definite article is-as-saa’ah (the hour) refer to and what do we call the laam?

182-What have some scholars mentioned as being an objective of the question about the hour?

183-What is the singular of the word ashraat (as in ashraat as-saa’ah)? Give another singular and plural with the same wazn.

184-When all narrations of this hadeeth are taken into consideration, we find that there were three signs of the hour mentioned. What are they?

185-Signs of the hour can be grouped into two categories. What are they? Also, which signs mentioned in the hadeeth belong to which categories?

186-What are the five aspects of the unseen which none knows but Allaah? Mention the relevant aayah.

187-Why was the act of teaching ascribed to Jibreel at the end of the hadeeth?

188-Give some biographical information about an-Nu’maan ibn Basheer.

189-How old was an-Nu’maan when the Messenger of Allaah ﷺ passed away? What does this prove?

190-What are some things which can have an impact on the heart and its well being as understood from hadeeth 48?
191-What are the “sacred months” and what is the “sacred month” being referred to in hadeeth 49?

192-Explain the prohibition from the vessels mentioned in hadeeth 49.

193-How does the clarification of Eemaan in hadeeth 49 establish the ‘aqeedah of Ablus-Sunnah regarding Eemaan?

194-Mention the full title for chapter 37 as in Sahheeh al-Bukhaaree and how this relates to the constituents of Eemaan.

195-Give some biographical information about Aboo Mas’ood.

196-Give some biographical information about Jareer ibn ‘Abdillaah.

197-Mention the complete hadeeth alluded to in the heading for chapter 38.

198-Name the narrator of that hadeeth and give some biographical information about him. (Hint: see the Forty Hadeeth of an-Nawawee).

199-What does ibn Hajar mention about the various forms of nageehah mentioned in that hadeeth?

200-Mention a linguistic understanding for nageehah stemming from its usage in the context of honey.

201-Mention a linguistic understanding for nageehah stemming from its usage in the context of stitching.

202-How do hadeeth 52 and 53 establish the ‘aqeedah of Ablus-Sunnah regarding the components of Eemaan? (Hint: questions 19 and 20)

203-What is ibn Hajar’s analysis of how al-Bukhaaree used the chapter about nageehah to conclude Kitaab al-Eemaan?
7. Defining the *Mu‘min, Muslim, Mujaahid and Muhaajir*

Al-Imaam Ahmad reported in his *Musnad* that Fad’alah ibn ‘Ubayd narrated that the Messenger of Allah (ﷺ) said during the Farewell Hajj,

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أَلَا أُخْبِرُكُم بِالمَوْمِينِ؟ مِنْ أَمْيَةِ النَّاسِ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ، وَأَمْسِلْمُ عَلَى سَلِيمِ النَّاسِ مِنْ
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“Shall I not inform you about the *Mu‘min*? He is the one whom people trust with their wealth and lives. The *Muslim* is he from whose tongue and hand the people are safe. The *Mujaahid* is he who struggles with his own soul to obey Allaah. The *Muhaajir* is he who abandons misdeeds and sins.”

This *Hadeeth*, which is part of the Prophet’s (ﷺ) bequest and instruction to his *Unmab* imparted during the Farewell Hajj, explains the perfection of these concepts: *Eemaan, Islaam, Jihaad*, and *Hijra*. It also explains who rightfully deserves to be described by these traits, upon which rests happiness in this world and the Hereafter. Additionally, it gives comprehensive definitions of them.

1. The *Mu‘min* is he whom people trust with their lives and property. Once *Eemaan* settles firmly and fills the heart, it demands of a person to fulfill the duties of *Eemaan*, among the most important of which are: taking care of trusts, dealing with others honestly, and making sure to not oppress others with respect to their lives and property. When someone consistently does these things, people know him to be that way, and they place confidence in him and trust him with their lives and wealth because they know that he protects what he is entrusted with. This is one of the foremost things dictated by *Eemaan* as the Prophet (ﷺ) said,

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لَا إِمَانُ لَنَمْ لا أَمَانَةِ لَهُ.
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“There is no *Eemaan* for one who cannot be trusted.”

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1 *Musnad Ahmad* (6/21); graded *gharb* by al-Albaanee in *As-Saheehah* (549).
2 *Musnad Ahmad* (3/135), Ibn Hibbaan (194); from Anas ibn Maalik (ﷺ). Graded *gharb li-
    *ghayrihi* by al-Albaanee in *As-Saheeh Mawaarid ath-Tham‘aan* (42).
2. The Muslim is he from whose tongue and hand the Muslims are safe. That is because true Islaam is submission to Allaah, complete servitude devoted to Him, and giving the Muslims their rights. One’s Islaam cannot be complete until he loves for the Muslims what he loves for himself. This can only come about when they are safe from any harm emanating from his tongue and hand, and such forms the very root of this obligation. If others are subject to harm from his tongue and hand, how can he be fulfilling his obligation to his Muslim brothers? How could someone who extends his hand and tongue with harm and enmity against the Muslims possibly be truly practicing Islaam? Thus, their being safe from his verbal or physical harm forms the very essence of completing his Islaam.

This also implies that the Mu’mín is a level higher than the Muslim because if someone is trusted with the lives and wealth of others, then the Muslims would obviously be protected from his tongue and hand. Had they not been safe from him to begin with, they would not have trusted him. However, just because they feel safe from him does not mean that they necessarily trust him. He may not harm them, yet they do not place full confidence in him, fearing that he may have withheld his harm due to some ulterior motive or fear, and not due to having Eemaan in his heart.

Thus, the Prophet (ﷺ) defined the Muslim with an outward quality, namely, others being safe from him, whereas he defined the Mu’mín with an inner quality, namely, that others trust him with their lives and wealth, and the latter trait is superior to the former.

3. The Muyāhid is he who struggles with his own soul to obey Allaah. That is because the soul is greatly inclined to being lazy about performing good deeds, constantly influencing one with evil, and quick to be affected at times of difficulty. In requires ṣabr (patient perseverance) and ḥaamād (struggle) in order to make it consistently obedient to Allaah, prevent it from disobeying Him, and maintain its composure in times of distress. These comprise all acts of obedience: fulfilling the commands, avoiding the prohibitions, and patient perseverance in dealing with what has been decreed. Thus, the real Muyāhid is he who struggles with his soul to accomplish these things in order for it play its proper role.
Ibn al-Qayyim (８) mentioned that *jibaad* against the soul is of four levels:

First: Struggling with it in learning guidance and the religion of truth without which it can have no success or happiness, neither in this life nor the Hereafter. If it does not acquire this knowledge, it will be miserable in both abodes.

Second: Struggling with it in implementing that knowledge after attaining it, since mere knowledge without implementation will not yield any benefit, and it may even cause harm.

Third: Struggling with it in calling to that knowledge and teaching others who are ignorant of it. Otherwise, he would be one of those who conceal what Allah has revealed, and his knowledge will not avail him nor save him from the punishment of Allah.

Fourth: Struggling with it to patiently persevere throughout the difficulties faced in calling to Allah and the harms ensuing from others. He should tolerate all of that for Allah.

It is also established that the Prophet (ﷺ) said,

أنضلُ الجهاد أن يَجاهَد الرجُل نفسه وَهوَاءه

“*The best jibaad is for a person to struggle against his own soul and its base desires.*”

If the Muslims neglect this *jibaad* against their souls they would not be able to endure struggling against their enemies, and this would allow their enemies to be victorious over them.

Shaykh al-Islam, Ibn Taymiyyah (８), said, “And if the *Kuffaar* are victorious, this results from the sins of the Muslims which diminished their *Eemaan*. However, if they repent by completing their *Eemaan*, then Allah would aid them.”

4. The *Muhajir* is he who abandons sins and misdeeds, and this type of *Hijrah* (migration) is obligatory upon each and every Muslim. It always applies to any legally responsible person under all circumstances, because Allah has certainly forbidden His servants from doing prohibited deeds and committing sins. He has ordered them to earnestly obey Him and follow His Messenger (ﷺ). It is a *Hijrah* which includes a “from” and “to”. As such, he migrates with his heart from *loving* other than Allah to *loving* Him; from *worshipping* other

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1 *Zaid al-Muttaq* (3/6).
2 Reported by Ibn an-Najjaar from Aboo Tharr (８); graded *gheeb* by al-Albaanee in *Zakeek al-Jaami* (1099).
than Allaah to worshipping Him; from fearing, placing hope and reliance in other than Allaah, to placing those things in Him; from supplicating, entreating, and humbling oneself for other than Allaah to directing all of those things to Him; from being immersed in committing sins and wrongdoing to repentance from them, and turning to Allaah alone in fear, hope, submission, and humility.

It is reported in Ṣaheeh al-Bukhaaree that the Prophet (ﷺ) said,

\[
\text{اَلْمُهَاجِرُ مَنْ كَبِرَ مَا كُبِرَ اللهَ عَلَى}
\]

“\text{The Muhaajir is he who abandons what Allaah has prohibited.}”

Allaah has prohibited \textit{Shirk}, following base desires, disobedience to Him, and committing sins. Thus, the true \textit{Muhaajir} is he who abandons these things and turns himself sincerely to Allaah alone, follows the guidance of His Prophet (ﷺ), and remains far away from sins.

In short, if one fulfilled the directives of this \textit{Hadeeth}, he would have established all aspects of the religion. If an individual embodied these traits such that the Muslims are safe from his tongue and hand; people trust him with their lives and wealth; he abandons what Allaah has prohibited; and he struggles with his soul to obey Allaah; then there would not remain anything good in religious or worldly affairs, outward or inward, except that he does it, and no evil except that he avoids it. And Allaah alone grants all success.

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1 \textit{Ṣaheeh al-Bukhaaree} (10), from ‘Abdullaah ibn ‘Amr (ﷺ).
2 See \textit{Buhhaah Quloob al-‘Abaar} by Ibn Sa’d (17-19).
The Qur’aan on Following the Sunnah

Prepared by Aboo Shaybah

A collection of ayaat from the Qur’aan which command obeying the Messenger ﷺ and outline the rewards entailed from doing so, as well as ayaat which warn against following a course other than that of the Messenger ﷺ and outline the adverse outcome of doing so. Some ayaat also explain that the Messenger’s ﷺ teachings are revelation from Allaah, and that following him amounts to obeying Allaah.

The interested reader is advised to refer to the Tafseer of these ayaat for further edification.
“Say: If you love Allaah, then follow me. If you do so, Allaah will love you and forgive your sins for you. And Allaah is Most Forgiving, Most Merciful.” [Aali ‘Imraan (3):31]

“Say: Obey Allaah and the Messenger. But if they turn away, then Allaah does not love the ungrateful disbelievers.” [Aali ‘Imraan (3):32]

“And obey Allaah and the Messenger so that you may be granted mercy.” [Aali ‘Imraan (3):132]

“Those are the bounds set by Allaah. And whoever obeys Allaah and His Messenger will be admitted to jannaat under which rivers flow to dwell there eternally, and that is the supreme success. And whoever disobeys Allaah and His Messenger and transgresses His bounds shall be placed in the hellfire to dwell there eternally, and he shall have a humiliating punishment.” [an-Nisaa’ (4):13-14]

“O you who have eemaan! Obey Allaah and obey the Messenger and those in authority among you. If you differ over anything, refer it to Allaah and the Messenger if you truly have eemaan in Allaah and the Last Day. That is best and most suitable for settlement. Have you not seen those who claim to have eemaan in what was revealed to you and what was revealed before you? They desire to refer judgement to false judges although they were ordered to reject them; and shaytaan wishes to lead them far astray.” [an-Nisaa’ (4):59-60]
Therefore, no! By your Lord, they cannot have eemaan until they appoint you as judge in all which they dispute, then not find any objection within themselves to what you decide, and they accept it with full submission.” [an-Nisaa’ (4):65]

“And whoever obeys Allaah and His Messenger, they shall be in the company of those upon whom Allaah has bestowed His favour – among the Prophets, the steadfast upon the truth, the martyrs, and the righteous – and what excellent company they are.” [an-Nisaa’ (4):69]

“And whoever opposes the Messenger after guidance has been made clear to him, and follows a path other than that of the people of eemaan, We shall leave him on what he has chosen, and We will make him taste hell – an evil destination indeed.” [an-Nisaa’ (4):115]

“Whatever good reaches you is from Allaah, and whatever evil afflicts you is from yourself. And We have sent you to mankind as a Messenger, and Allaah is sufficient as a witness. And whoever obeys the Messenger has certainly obeyed Allaah; but as for those who turn away, We have not sent you over them as a guardian.” [an-Nisaa’ (4):79-80]

“And obey Allaah and obey the Messenger, but be warned. And if you turn away, then know that Our Messenger’s duty is only to clearly convey the message.” [al-Maa’idah (5):92]
And this is My straight path, so follow it; and do not follow the other paths because they will separate you from His path. That is what He has ordained for you in order for you to attain taqwa."  [al-An`am (6):153]

“O you who have eemaan! Answer Allaah and His Messenger when he calls you to what gives you life. And know that Allaah intervenes between and man and his heart, and that to Him you shall be gathered.”  [al-Anfaal (8):24]

“And obey Allaah and His Messenger, and do not dispute with each other lest you meet failure and your strength depart. And patiently persevere; indeed, Allaah is with those who patiently persevere.”  [al-Anfaal (8):46]

“The people of eemaan – men and women alike – are allies to one another. They command the good, forbid the evil, establish the prayer, pay the Zakaah, and obey Allaah and His Messenger. It is they whom Allaah will grant His mercy. Indeed, Allaah is Almighty, All-Wise.”  [at-Tawbah (9):71]

“With clear signs and revealed books. And We revealed to you the thikr so that you clearly explain to people what has been sent down to them, and that they might contemplate.”  [an-Nahl (16):44]
“And they say, ‘We have eemaan in Allaah and the Messenger, and we obey,” but then a group of them turn away afterwards. Those are not people of eemaan.” [an-Noor (24):47]

“The statement of the people of eemaan, when they are called to Allaah and His Messenger, is only that they say, ‘We hear and we obey.’ They are the successful ones. And anyone who obeys Allaah and His Messenger, fears Allaah, and observes taqwaa of Him – those are the victorious.” [an-Noor (24): 51-52]

“Say: obey Allaah and obey the Messenger. But if you turn away, then he is only responsible for the duty given to him, and you are only responsible for the duty given to you. And if you obey him, you shall be guided. And the Messenger has no duty except to clearly convey the message.” [an-Noor (24):54]

“Do not call out to the Messenger the way you call out each other. Allaah already knows which of you slips away concealed by others. Thus, let those who oppose his command beware lest strife befall them or they are afflicted by an excruciating punishment.” [an-Noor (24):63]

“And the day when the oppressor shall bite at his hands he will say, ‘If I had only taken a path with the Messenger.’” [al-Furqaan (25):27]
“It is not fit for someone of emaan – man or woman – to exercise their own choice when Allaah and His Messenger have decreed a matter. And whoever disobeys Allaah and His Messenger has certainly strayed into clear error.” [al-Abzaab (33):36]

“Verily, those who abuse Allaah and His Messenger, Allaah has cursed them in this world and the hereafter, and He has prepared for them a humiliating torment.” [al-Abzaab (33):57]

“On the day when their faces will be turned about in the hellfire they will say, ‘If we had only obeyed Allaah and obeyed the Messenger.’” [al-Abzaab (33):66]

“O you who have emaan! Observe taqwaa of Allaah and speak what is correct. If you do so, He will rectify your deeds and forgive your sins for you. And whoever obeys Allaah and His Messenger has achieved a tremendous accomplishment.” [al-Abzaab (33):70-71]

“O you who have emaan! Do not put anything before Allaah and His Messenger. And observe taqwaa of Allaah. Indeed, Allaah is All-Hearing, All-Knowing.” [al-Hujuraat (49):1]

“Your companion has neither strayed nor erred. And he does not speak of his own desire; it is nothing other than revelation revealed to him.” [an-Najm (53):2-4]
“Whatever spoils taken from the inhabitants of the villages without combat that are granted by Allaah to His Messenger – they are for Allaah, His Messenger and relatives, the orphans, the needy, and the stranded wayfarer, so that it would not become wealth distributed between the rich among you. And whatever the Messenger gives you, take it; and whatever he forbids you from, refrain. And Observe taqwaa of Allaah. Indeed, Allaah is severe in punishment.” [al-Hasr (59):7]

“Say: none can ever protect me from Allaah, and I can never find refuge in other than Him; I merely notify on behalf of Allaah and convey His messages. And whoever disobeys Allaah and His Messenger shall surely have the fire of hell, dwelling there eternally.” [al-Jinn (72):22-24]
CHAPTER 1. The superiority of knowledge.

54. Narrated Abū Huraira رضي الله عنه: While the Prophet صلی الله عليه وسلم was saying something in a gathering, a bedouin came and asked him, “When would the Hour (Doomsday) take place?” Allāh’s Messenger صلی الله عليه وسلم continued his talk, so some people said that Allāh’s Messenger صلی الله عليه وسلم had heard the question, but did not like what that bedouin had asked. Some of them said that Allāh’s Messenger صلی الله عليه وسلم had not heard it. When the Prophet صلی الله عليه وسلم finished his speech, he said, “Where is the questioner, who enquired about the Hour (Doomsday)?” The bedouin said, “I am here, O Allāh’s Messenger.” Then the Prophet صلی الله عليه وسلم said, “When Al-Amānāh [i.e. the trust (or moral responsibility or honesty) and all the duties which Allāh has ordained] is lost, then wait for the Hour (Doomsday).” The bedouin said, “How will that be lost?” The Prophet صلی الله عليه وسلم said, “When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday).” [1:56-O.B.]

CHAPTER 2. Whoever raises his voice in (conveying) knowledge.

55. Narrated ‘Abdullāh bin ‘Amr رضي الله عنه: Once the Prophet صلی الله عليه وسلم remained behind us in a journey. He joined us while we were performing ablution for the Ṣalāt (prayer) which was overdue. We were just passing wet hands over our feet (and not washing them properly) so the Prophet صلی الله عليه وسلم addressed us in a loud voice and said twice or thrice: “Save your heels from the Fire.” [1:57-O.B.]
CHAPTER 3. The Imāra questioning his companions in order to test their knowledge.

56. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, “Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree.” Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but I felt shy. The others then asked, “Please inform us, what is that tree, O Allâh’s Messenger?” He replied, “It is the date-palm tree.” [1:59-O.B.]

CHAPTER 4. To recite or read (something) and present it in front of a scholar.

57. Narrated Anas (bin Mâlik) رضي الله عنه: While we were sitting with the Prophet صلى الله عليه وسلم in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: “Who amongst you is Muhammad?” At that time the Prophet صلى الله عليه وسلم was sitting amongst us (his companions) leaning on his arm. We replied, “This white man reclining on his arm.” The man then addressed him, “O son of ‘Abdul Mu’ttalib.” The Prophet صلى الله عليه وسلم said, “I am here to answer your questions”. The man said to the Prophet صلى الله عليه وسلم, “I want to ask you something and will be hard in questioning. So do not get angry.” The Prophet صلى الله عليه وسلم said, “Ask whatever you want.” The man said, “I ask you by your Lord, and the Lord of those who were before you, has Allâh sent you as a Messenger to all the
mankind?” The Prophet replied, “By Allâh, yes.” The man further said, “I ask you by Allâh. Has Allâh ordered you to offer five Salât (prayers) in a day and night (24 hours)?” He replied, “By Allâh, yes.” The man further said, “I ask you by Allâh! Has Allâh ordered you to observe Saum (fasts) during this month of the year (i.e. Ramâdân)?” He replied, “By Allâh, yes.” The man further said, “I ask you by Allâh. Has Allâh ordered you to take Zakât from our rich people and distribute it amongst our poor people?” The Prophet replied, “By Allâh, yes”. Thereupon that man said, “I believe in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimâm bin Tha’labâ from the brothers of Bani Sa’d bin Bakr.” [1:63-O.B.]

58. Narrated Ibn ‘Abbâs: Once Allâh’s Messenger gave a letter to a person and ordered him to go and deliver it to the governor of Bahrain. (He did so) and the governor of Bahrain sent it to Khosrau, who read that letter and then tore it to pieces. (Ibn Muṣâiyab) said, “Allâh’s Messenger invoked Allâh against them saying, ‘May Allâh tear them into pieces, and disperse them all totally.’” [1:64-O.B.]

59. Narrated Anas (bin Mâlik): Once the Prophet wrote a letter or had an idea of writing a letter. The Prophet was told that they (rulers) would not read letters unless they were sealed. So the Prophet got a silver ring made with “Muhammad the Messenger of Allâh” engraved on it. As if we were just observing its white glitter in the hand of the Prophet. [1:65-O.B.]
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60. Narrated Abū Wāqid Al-Laithi:

While Allāh’s Messenger صلى الله عليه وسلم was sitting in the mosque with some people, three men came. Two of them came in front of Allāh’s Messenger صلى الله عليه وسلم and the third one went away. The narrator added: The two persons kept on standing before Allāh’s Messenger صلى الله عليه وسلم (for a while) and then one of them found a place in the circle and sat there while the other sat behind them (the gathering), and the third one went away. When Allāh’s Messenger صلى الله عليه وسلم finished his preaching, he said, “Shall I tell you about these three persons? One of them betook himself to Allāh, so Allāh took him into His Grace and Mercy and accommodated him, the second felt shy from Allāh, so Allāh sheltered Him in His Mercy (and did not punish him), while the third turned his face from Allāh and went away so Allāh ṣaw turned His Face from him (likewise)” [1:66. O.B.]

CHAPTER 5. The statement of the Prophet صلى الله عليه وسلم: ‘It is probable that a person who receives a piece of information indirectly may comprehend it better than he who has heard it directly from its source.’

61. Narrated Abū Bakrah رضي الله عنه:

Once the Prophet صلى الله عليه وسلم was riding his camel and a man was holding its rein. The Prophet صلى الله عليه وسلم asked, “What is the day today?” We kept quiet, thinking that he might give that day another name. He said, “Isn’t it the day of Nahr (slaughtering of the animals of sacrifice)?” We replied, “Yes.” He further asked, “Which month is this?” We again kept quiet, thinking that he might give it another name. Then he said, “Isn’t it the month of Dhul-Hijja?” We replied, “Yes.” He
said, “Verily! Your blood, property and honour are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience.” [1:67-O.B.]

CHAPTER 6. The Prophet used to take care of the people in preaching by selecting a suitable time so that they might not run away (or get bored).

62. Narrated Ibn Mas'ud: The Prophet used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with religious talk and knowledge all the time). [1:68-O.B.]

63. Anas (bin Mālik): The Prophet said, “Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islām).” [1:69-O.B.]

CHAPTER 7. If Allāh wants to do good to a person, He makes him comprehend the religion. [The understanding of the Qur'ān and the Sunna (legal ways) of Prophet Muḥammad].

64. Narrated Mu'āwiya: I heard Allāh’s Messenger saying, “If Allāh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ān and the Sunna (legal ways) of the Prophet]. I am just a distributor,
but the grant is from Allâh. (And remember) that this nation (true Muslims, real followers of Islâmic Monotheism) will remain obedient to Allâh’s Orders [i.e. following strictly Allâh’s Book (the Qur’ân) and the Prophet’s Sunna (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path) till Allâh’s Order (Day of Judgement) is established.” [1:71-O.B.]

CHAPTER 8. (The superiority of) Comprehending knowledge.

65. Narrated Ibn ‘Umar رضي الله عنهما: We were with the Prophet صلى الله عليه وسلم and a spadix of date-palm tree was brought to him. On that he said, “Amongst the trees, there is a tree (repetition of Hadîth No.56 with the addition):” As I was the youngest of all (of them) so I kept quiet. [1:72-O.B.]

CHAPTER 9. Wish to be like the one who has knowledge and Al-Hikmah (wisdom) [i.e. the knowledge of the Qur’ân and the Sunna (legal ways) of the Prophet صلى الله عليه وسلم]. And ‘Umar رضي الله عنه said: Everyone must acquire sound religious knowledge early before he becomes a chief. (Abû ‘Abdullâh said: The companions of the Prophet صلى الله عليه وسلم had studied inspite of the fact that they were old in age).}

66. Narrated ‘Abdullâh bin Mas’ûd رضي الله عنه: The Prophet صلى الله عليه وسلم said, “Do not wish to be like anyone except in two cases. The first is a person, whom Allâh has given wealth and he spends it righteously (according to what Allâh has ordained in a just and right way); (the second is) the one whom Allâh has given Al-Hikmah [wisdom i.e. the knowledge of the Qur’ân and the Sunna (legal ways) of
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the Prophet salūtu Allāhu 'alaihi wa sallam] and he acts
according to it and teaches it to others.”
(See Fath Al-Bārī, Vol. 1, Page 177).
[I:73-O.B.]

CHAPTER 10. The statement of the
Prophet : “O Allāh! Bestow on him (Ibn 'Abbās) the
knowledge of the Book (the Qur'ān).”

67. Narrated Ibn 'Abbās : Once the Prophet
embraced me and said, “O Allāh! Bestow on him
the knowledge of the Book (the Qur'ān).” [I:75-O.B.]

CHAPTER 11. At what age may a
youth be listened to (i.e. the
quotations of the Ḥadīth from a boy
be acceptable).

68. Narrated (Ibn 'Abbās) : Once I came riding a she-ass and had
(just) attained the age of puberty.
Allāh’s Messenger was offering the Salāt (prayer) at Mīnā.
There was no wall in front of him and I
passed in front of some of the row
while they were offering their Salāt
(prayers). There I let the she-ass loose
to graze and entered the row, and
nobody objected to it. [I:76-O.B.]

69. Narrated Maḥmūd bin Rabī’ : When I was a boy of five, I
remember, the Prophet took water from a bucket (used for getting
water out of a well) with his mouth and
threw it on my face. [I:77-O.B.]

CHAPTER 12. The superiority of a
person who learns (Islām, becomes a
religious scholar) and then teaches it
to others.

70. Narrated Abū-Mūsá : The
Prophet said, “The
element of guidance and knowledge
with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain-water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, (making their animals drink from it) and to irrigate the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah’s Religion (Islam) and gets benefit (from the knowledge) which Allah has revealed through me (the Prophet صلى الله عليه وسلم) and learns and then teaches it to others. The (last example) is that of a person who does not care for it and does not take Allah’s Guidance revealed through me (He is like that barren land).” [1:79-O.B.]

CHAPTER 13. (What is said regarding) the disappearance of the (religious) knowledge and the appearance of (religious) ignorance.

71. Narrated Anas رضي الله عنه: Allah’s Messenger صلى الله عليه وسلم said, “From among the portents of the Hour are (the following):

1. Religious knowledge will be taken away (by the death of religious learned men).
2. (Religious) ignorance will prevail.
3. Drinking of alcoholic drinks (will be common).
4. There will be prevalence of open illegal sexual intercourse.”

[1:80-O.B.]

72. Narrated (Anas رضي الله عنه): I will narrate to you a Hadith which none will narrate to you after me. I heard Allah’s
Messenger ﷺ saying: “From among the portents of the Hour are (the following):

1. (Religious) knowledge will decrease (by the death of religious learned men).
2. (Religious) ignorance will prevail.
3. There will be prevalence of open illegal sexual intercourse.
4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man.”

[1:81–O.B.]

CHAPTER 14. The superiority of (religious) knowledge.

73. Narrated Ibn ‘Umar رضي الله عنه : Allâh’s Messenger ﷺ said, “While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed (the milk) its wetness coming out of my nails. Then I gave the remaining milk to ‘Umar bin Al-Khattâb.” (The companions of the Prophet) asked, “What have you interpreted (about this dream)? O Allâh’s Messenger!” He replied, “It is (religious) knowledge.” [1:82–O.B.]

CHAPTER 15. To give a religious verdict while riding an animal or standing on anything else.

74. Narrated ‘Abdullâh bin ‘Amr bin Al-‘Aas رضي الله عنه : Allâh’s Messenger ﷺ stopped (for a while near the Jimâr) at Mînâ during his last Hajj for the people and they were asking him questions. A man came and said, “I forgot and got my head shaved before slaughtering the Hady (sacrificing animal).” The Prophet ﷺ said, “There is no harm, go and do the slaughtering now.” Then
another person came and said, “I forgot and slaughtered (the camel) before Ramy (throwing of the pebbles at the Jamra).” The Prophet صلى الله عليه وسلم said, “Do the Ramy[1] now and there is no harm.” (The narrator) added: So on that day, when the Prophet صلى الله عليه وسلم was asked about anything (as regards the ceremonies of Hajj during the days at Mina), performed before or after its due time, his reply was: “Do it (now) and there is no harm.” [1:83-O.B.]

CHAPTER 16. Whoever gave a religious verdict by beckoning or by nodding.

75. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, “(Religious) knowledge will be taken away (by the death of religious scholars), ignorance (in religion) and Al-Fitan (trials and afflictions etc.) will appear; and Harj will increase.” It was asked, “What is Harj, O Allah’s Messenger?” He replied by beckoning with his hand indicating “killing.” [1:85-O.B.]

76. Narrated *'Asmâ’ bint Abû Bakr رضي الله عنها: I came to *'Aisha رضي الله عنها while she was offering Salât (prayer), and said to her, “What has happened to the people?” She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the Salât (prayer). *'Aisha رضي الله عنها said, “Subhân Allâh[2].” I said to her, “Is there a sign?” She nodded with her head meaning, “Yes.” I, too, then stood (for the prayer of eclipse) till I became (nearly) unconscious and later on I

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[1] Ramy: See the glossary.

poured water on my head. After the prayer, the Prophet 
praised and glorified Allâh and then said, "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of Masîh Ad-Dajjâl or nearly like it (the subnarrator is not sure which expression 'Asmâ' used). You will be asked, 'What do you know about this man (Prophet Muḥammad صلى الله عليه وسلم)?' Then the faithful believer (or 'Asmâ' said a similar word) will reply, 'He is Muḥammad صلى الله عليه وسلم, Allâh's Messenger who came to us with clear teachings and guidance and so we accepted his teachings and followed him. And he is Muḥammad.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know but I heard the people saying something and so I said it (the same)." [1:86-O.B.]

CHAPTER 17. To travel seeking an answer to a problematic matter, and to teach it to one’s family.

77. (Narrated ‘Abdullâh bin Abî Mulaika: 'Uqba bin Al-Hârîth said that he had married the daughter of Abî Ihâb bin 'Azîz. Later on a woman came to him and said; "I have suckled (nursed) Uqba and the woman whom he married (his wife at my breast)." Uqba said to her, "Neither I knew that you have suckled (nursed) me nor did you tell me." Then he rode over to see
Allâh’s Messenger صلى الله عليه وسلم at Al-Madîna, and asked him about it. Allâh’s Messenger صلى الله عليه وسلم said, “How can you (keep her as a wife) when it has been said (that she is your foster-sister)?” Then ‘Uqba divorced her, and she married another man. [1:88-O.B.]

CHAPTER 18. To fix the duties in rotation for learning (religious) knowledge.

78. Narrated ‘Umar رضي الله عنه : My Anṣârî neighbour from Bânî Umaiyya bin Zaid who used to live at ‘Awâlî Al-Madîna and I, used to visit the Prophet صلى الله عليه وسلم by turns. He used to go one day and I another day. When I went I used to bring the news of that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me. Once my Anṣârî friend, in his turn (on returning from the Prophet صلى الله عليه وسلم), knocked violently at my door and asked if I was there. I became horrified and came out to him. He said, “Today a great thing has happened.” I then went to Hafsa and saw her weeping. I asked her, “Did Allâh’s Messenger صلى الله عليه وسلم divorce you all?” She replied, “I do not know.” Then, I entered upon the Prophet صلى الله عليه وسلم and said while standing, “Have you divorced your wives?” The Prophet صلى الله عليه وسلم replied in the negative. On that I said, “Alláhu Akbar (Allâh is the Most Great).” [1:89-O.B.]

CHAPTER 19. To be furious while preaching or teaching if one sees what one hates.

79. Narrated Abû Mas‘ûd Al-Anṣârî رضي الله عنه : Once a man said to Allâh’s Messenger صلى الله عليه وسلم, “O Allâh’s...
Messenger! I may not attend the (compulsory congregational) Salir (prayer) because so and so (the Imam) prolongs the Salat (prayer) when he leads us for it.” (The narrator added): I never saw the Prophet صلى الله عليه وسلم more furious in giving advice than he was on that day. The Prophet صلى الله عليه وسلم said, “O people! Some of you make others dislike good deeds [the Salat (prayers)]. So whoever leads the people in Salat (prayer) should shorten it because among them there are the sick, the weak and the one who is in a state that requires urgent relief (having some urgent jobs to do).” [1:90-O.B.]

80. Narrated Zaid bin Khâlid Al-Juhandh: A man asked the Prophet صلى الله عليه وسلم about the picking up of a Luqata[1] (fallen lost thing). The Prophet صلى الله عليه وسلم replied, “Recognise and get acquainted with its tying material or said its container, and make public announcement (about it) for one year, then utilize it but give it to its owner if he comes.” Then the person asked about the lost camel. On that, the Prophet صلى الله عليه وسلم got angry and his cheeks, or the (narrator) said his face became red and he said, “You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees so leave it (as such) till its owner finds it.” The man then asked about the (lost) sheep. The Prophet صلى الله عليه وسلم replied, “It is either for you or for your brother (another person) or for the wolf.” [1:91-O.B.]

81. Narrated Abû Mûsa: The Prophet صلى الله عليه وسلم was asked about things which he did not like, but when

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[1] Luqata: See the glossary.
the questioners insisted, the Prophet ﷺ got angry. He then said to the people, “Ask me anything you like.” A man asked, “Who is my father?” The Prophet ﷺ replied, “Your father is Hudhāfa.” Then another man got up and said, “Who is my father, O Allāh’s Messenger ﷺ?” He replied, “Your father is Sālim, Maula (the freed slave) of Shaiba.” So when ‘Umar saw that (anger) on the face of the Prophet ﷺ he said, “O Allāh’s Messenger! We repent to Allāh (our offending you).” [1:92-O.B.]

CHAPTER 20. Repeating one’s talk thrice in order to make others understand.

82. Narrated Anas رضي الله عنه: Whenever the Prophet ﷺ spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him and whenever he asked permission to enter, (he knocked the door) thrice with greeting. [1:95-O.B.]

CHAPTER 21. A man teaching (religion to) his woman-slave and his family.

83. Narrated Abû Mûsa رضي الله عنه: Allāh’s Messenger ﷺ said “Three persons will have a double reward:

1. A person from the people of the Scriptures (a Jew or a Christian) who believed in his Prophet [‘Iesa (Jesus) or Mûsa (Moses) ﷺ and then believed in the Prophet Muḥammad ﷺ (i.e has embraced Islām).
2. A slave who fulfills his duties to Allāh ﷺ and also to his master.
3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her.” [1:97 (A)-O.B.]

CHAPTER 22. The preaching (and teaching) of the (religious) knowledge to women by the Imām (chief):

84. Narrated Ibn ‘Abbās: Once Allāh’s Messenger came out while Bilāl was accompanying him. He went towards the women thinking that they had not heard him (i.e. his religious talk). So he preached them and ordered them to give alms. (Hearing that) the women started giving alms; some donated their ear-rings, some gave their rings and Bilāl was collecting them in the corner of his garment. [1:97 (B)-O.B.]

CHAPTER 23. Eagerness to (learn) the Ḥadīth.

85. Narrated Abū Hurairā: I said “O Allāh’s Messenger! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?” Allāh’s Messenger said: O “Abū Hurairā! I have thought that none will ask me about it before you as I know your eagerness to (learn) the Ḥadīth. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from (the bottom of) his heart Lā ilāh īll-Allāh (none has the right to be worshipped but Allāh).” [1:98-O.B.]

CHAPTER 24. How the (religious) knowledge will be taken away?

86. Narrated ‘Abdullāh bin ‘Amr bin Al’Aas: I heard Allāh’s Messenger saying, “Allāh does not take away the knowledge, by
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taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.”

[1:100-O.B.]

CHAPTER 25. Should a day be fixed for women in order to teach them religion (apart from men)?

87. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه : Some women requested the Prophet ﷺ to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet ﷺ said, “A woman whose three children die[1] will be shielded by them from the Hell-fire.” On that a woman asked, “If only two die?” He replied, “Even two (will shield her from the Hell-fire).”

[1:101-O.B.]

Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه as above (the subnarrators are different). Abû Huraira رضي الله عنه qualified the three children referred to in the above mentioned Hadîth as not having reached the age of committing sins (i.e age of puberty). [1:102-O.B.]

CHAPTER 26. Whoever heard something (but did not understand it) and then asked again till he understood it completely.

88. (Narrated Ibn Abî Mulaika) : Whenever ‘Aîsha رضي الله عليها (the wife of

[1] If she will bear their deaths with patience for getting reward from Allah.
the Prophet(peace be upon him) heard anything which she did not understand, she used to ask again till she understood it completely. (A’isha said:) Once the Prophet(peace be upon him) said, “Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished.” I said, “Doesn’t Allah know what is in my heart? He surely will receive an easy reckoning.” (V.84:8) The Prophet(peace be upon him) replied, “This means only the presentation of the accounts but whoever will be argued about his account, will certainly be perished (or ruined).” [1:103-O.B.]

CHAPTER 27. It is incumbent on those who are present [in a religious meeting (or conference)] to convey the knowledge to those who are absent. (This statement has come from the Prophet(peace be upon him) on the authority of Ibn ‘Abbâs).

89. Narrated (Sa’îd): Abû Sharîh said, [When ‘Amr bin Sa’îd was sending the troops to Makka (to fight ‘Abdullâh bin Az-Zubair) I said to him (‘Amr): O chief! Allow me to tell you what] the Prophet(peace be upon him) said on the day following the conquest of Makka. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah(peace be upon him) and then said, “Allah(peace be upon him) and not the people has made Makka a sanctuary. So anybody who has belief in Allah(peace be upon him) and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Makka as Allah(peace be upon him)’s Messenger did fight (in Makka), tell him that Allah(peace be upon him) gave permission to His Messenger(peace be upon him) but He did not give it to you. (The Prophet(peace be upon him) added:) Allah(peace be upon him) allowed me
only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent.” [1:104-O.B.]

CHAPTER 28. The sin of a person who tells a lie against the Prophet

90. Narrated ‘Ali: The Prophet said, “Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire.” [1:106-O.B.]

91. Narrated Salama bin Al-Akwa: I heard the Prophet saying, “Whoever (intentionally) ascribes to me what I have not said then (surely) let him occupy his seat in Hell-fire.” [1:109-O.B.]

92. Narrated Abū Huraira: The Prophet said, “Name yourselves with my name (use my name) but do not name yourselves with my Kunya name (i.e. Abū Qāsim). And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me. And whoever tells a lie against me intentionally then (surely) let him occupy his seat in Hell-fire.” [1:110-O.B.]

CHAPTER 29. The writing of knowledge.

93. Narrated (Abū Huraira): The Prophet said, “Allāh held back the elephant or killing from Makka. (The subnarrator is in doubt whether the Prophet said “elephant” or “killing” as the Arabic words standing for these words have great similarity in
shape), but He (Allâh) let His Messenger ﷺ and the believers overpower the infidels of Makka. Beware! (Makka is a sanctuary) Verily! Fighting in Makka was not permitted for anyone before me nor it will be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its Luqata (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then (his closest relative) has the right to choose one of the two — the blood money (Diyya) or retaliation having the killer killed. In the meantime a man from Yemen came and said, “O Allâh’s Messenger! Get that written for me.” The Prophet ﷺ ordered his companions to write that for him. Then a man from Quraish said, “Except Al-Idhkhîr (a type of grass that has good smell) O Allâh’s Messenger, as we use it in our houses and graves.” The Prophet ﷺ said, “Except Al-Idhkhîr i.e. Al-Idhkhîr is allowed to be plucked.” (1:112-O.B.)

94. Narrated (‘Ubaidullâh bin ‘Abdullâh): Ibn ‘Abbás ﷺ said, “When the ailment of the Prophet ﷺ became worse, he said, ‘Bring for me (writing) paper and I will write for you a statement after which you will not go astray.’ But ‘Umar ﷺ said, ‘The Prophet ﷺ is seriously ill, and we have got Allâh’s Book with us and that is sufficient for us.’ But the companions of the Prophet differed about this and there was a hue and cry. On that the Prophet ﷺ said to them, ‘Go away
(and leave me alone). It is not right that you should quarrel in front of me.’”
[1:114-0.B.]

CHAPTER 30. The knowledge and its teaching and preaching at night.

95. Narrated Umm Salama رضي الله عنها:
One night Allâh’s Messenger صلى الله عليه وسلم got up and said, Subhân Allâh! How many Al-Fitan (trials and afflictions etc.) have been descended tonight and how many treasures have been disclosed! Go and wake the sleeping lady occupants of these dwellings (his wives) up (for prayers). A well-dressed (person) in this world may be naked in the Hereafter.”
[1:115-0.B.]

CHAPTER 31. To speak about (religious) knowledge at night.

96. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما:
Once the Prophet صلى الله عليه وسلم led us in the ‘Ishâ prayer during the last days of his life and after finishing it [the Salât (prayer) with Taslîm] he said: “Do you realize (the importance of this) night?” Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night.”
[1:116-0.B.]

97. Narrated Ibn ‘Abbâs رضي الله عنهما:
I stayed overnight in the house of my aunt Maimuna bint Al-Hârîth (the wife of the Prophet صلى الله عليه وسلم) while the Prophet صلى الله عليه وسلم was there with her during her night turn. The Prophet صلى الله عليه وسلم offered the ‘Ishâ prayer (in the mosque), returned home and after having prayed four Rak‘at, he slept. Later on he got up at night and then asked whether the boy (or he used a

[1] Subhân Allâh: See the glossary.
similar word) had slept? Then he got up for the Salāt (prayer) and I stood up by his left side but he made me stand to his right and offered five Rak‘at followed by two more Rak‘at, then he slept and I heard him snoring and then (after a while) he left for the (Fajr) prayer. [1:117-O.B.]

CHAPTER 32. (What is said regarding) the memorization of the (religious) knowledge.

98. Narrated Abū Huraira : People say that I have narrated many Abādīth (The Prophet’s narrations). Had it not been for two Verses in the Qur‘ān, I would not have narrated a single Ḥadīth, and the Verses are: “Verily those who conceal the clear proofs, evidences and the guidance which We have sent down after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers. Except those who repent and do righteous deeds and openly declare (the truth which they concealed). . . . . . (upto) . . . Most Merciful.” (V.2:159, 160). And no doubt our Muhājir (emigrant) brothers used to be busy in the market with their business (bargains) and our Ansārī brothers used to be busy with their property (agriculture). But I (Abū Huraira) used to stick to Allāh’s Messenger صلى الله عليه وسلم contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize. [1:118-O.B.]

99. Narrated (Abū Huraira) : I said to Allāh’s Messenger صلى الله عليه وسلم “I hear many narrations (Abādīth) from you but I forget them.” Allāh’s Messenger صلى الله عليه وسلم said, “Spread
your *Ridâ*’ (garment).”[1] I did accordingly and then he moved his hands as if filling them with something (and emptied them in my *Ridâ*) and then said, “Take and wrap this sheet (over your body).” I did it and after that I never forgot any thing. [1:119-O.B.]

100. Narrated (Abû Hurairâ) I have memorized two kinds of knowledge from Allâh’s Messenger صلی الله عليه وسلم . I have propagated one of them to you and if I propagate the second, then my pharynx (throat) will be cut off (i.e. killed). [1:121-O.B.]

CHAPTER 33. To be quiet (and listen) to religious learned men.

101. Narrated Jarîr bîn Abdullah رضي الله عنه The Prophet صلی الله عليه وسلم said to me during *Hajjat-al-Widdâ* (last pilgrimage of the Prophet صلی الله عليه وسلم), “Let the people keep quiet (and listen)”. Then he said (addressing the people), “Do not become infidels (revert to disbelief) after me by striking the necks (cutting the throats) of one another (killing each other).” [1:122-O.B.]

CHAPTER 34. When a religious learned man is asked, “Who is the most learned person,” (It is better for him to attribute or entrust absolute knowledge to Allâh and to say, “Allâh is the Most Learned (than anybody else).”

102. Narrated Ubai bin Ka‘b رضي الله عنه The Prophet صلی الله عليه وسلم said, “Once the Prophet Mûsâ (Moses) stood up and addressed Bâni Isrâîl, He was asked, ‘Who is the most learned man amongst the people’. He said, ‘I am the most learned.’ Allâh admonished 102.

Mûsà (Moses) as he did not attribute absolute knowledge to Him (Allâh). So Allâh inspired to him ‘At the junction of the two seas there is a slave amongst my slaves who is more learned than you.’ Mûsà (Moses) said, ‘O my Lord! How can I meet him?’ Allâh said: ‘Take a fish in a basket (and proceed) and you will find him at the place where you will lose the fish.’ So Mûsà (Moses) set out along with his (servant) boy, Yûshâ‘ bin Nûn, and carried a fish in a basket till they reached a rock, where they laid their heads (i.e. lay down) and slept. The fish came out of the basket and it took its way into the sea (straight) as in a tunnel. So it was an amazing thing for both Mûsà (Moses) and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Mûsà (Moses) said to his (servant) boy: ‘Bring us our (early) meal. No doubt, we have suffered much fatigue in this journey.’ Mûsà (Moses) did not get tired till he passed the place about which he was told. There the (servant) boy told Mûsà (Moses), ‘Do you remember when we betook ourselves to the rock, I indeed forgot the fish.’ Mûsà (Moses) remarked, ‘That is what we have been seeking’. So they went back retracing their foot-steps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Mûsà (Moses) greeted him. Al-Khîdr replied saying, ‘How do people greet each other in your land?’ Mûsà (Moses) said, ‘I am Mûsà (Moses).’ He asked, ‘The Mûsà (Moses) of Bâni Isrâ’îl?’ Mûsà (Moses) replied in the affirmative and added, ‘May I follow you so that you teach me of that knowledge which you have been taught.’ Al-Khîdr replied, ‘Verily! You
will not be able to have patience with me, O Mūsa (Moses)! I have some of the knowledge of Allāh which He has taught me and which you do not know, while you have some knowledge which Allāh has taught you which I do not know.' Mūsa (Moses) said, 'If Allāh will, you will find me patient and I will not disobey you in aught'. So both of them set out walking along the seashore, as they did not have a boat. In the meantime a boat passed by them and they requested the (crew of the boat) to take them on board. The crew recognized Al-Khīḍr and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khīḍr said, 'O Mūsa (Moses)! My knowledge and your knowledge have not decreased Allāh’s Knowledge except like the amount of water taken by this sparrow from the sea with its beak.' Then Al-Khīḍr went to one of the planks of the boat and plucked it out. Mūsa (Moses) said, 'These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people.' Al-Khīḍr replied, 'Didn’t I tell you that you will not be able to remain patient with me.' Mūsa (Moses) said, ‘Call me not to account for what I forgot.’ The first (excuse) of Mūsa (Moses) was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khīḍr took hold of the boy’s head from the top and plucked it out with his hands (i.e. killed him). Mūsa (Moses) said, ‘Have you killed an innocent person who has killed none.’ Al-Khīḍr replied, ‘Did I not tell you that you cannot remain patient with me?’ Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to
entertain them. Then they found there a wall on the point of collapsing. Al-Khadr repaired it with his own hands. Mūsā (Moses) said, 'If you had wished, surely you could have taken wages for it.' Al-Khadr replied, 'This is the parting between you and me.' The Prophet added, 'May Allāh be Merciful to Mūsā (Moses)! Would that he could have been more patient so that we could learn more about their story.' [1:124-O.B.]

CHAPTER 35. Whosoever, while standing, asked a religious learned man who was sitting (on a pulpit or a similar thing, about something).

103. Narrated Abū Mūsā: A man came to the Prophet and asked, "O Allāh's Messenger! What kind of fighting is in Allāh's Cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of their pride and haughtiness." The Prophet raised his head as the questioner was standing and said, "He who fights that Allāh's Word (i.e., Allāh's Religion of Islamic Monotheism) should be superior, fights in Allāh's Cause." [1:125-O.B.]

CHAPTER 36. The Statement of Allāh: "And of knowledge you (mankind) have been given only a little." (V.17:85).

104. Narrated 'Abdullāh bin Mas'ūd: While I was going with the Prophet through the ruins of Al-Madīna and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: Ask him (the Prophet) about the Rūḥ (the spirit). Some of them said that they should not ask him that question as he might give a reply...
which would displease them. But some of them insisted on asking, and so one of them stood up and asked, “O Abāl-Qāsim! What is the Rūh (the spirit)?” The Prophet صلى الله عليه وسلم remained quiet. I thought he was being inspired divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet صلى الله عليه وسلم then said, “And they ask you (O Muḥammad صلى الله عليه وسلم) concerning the Rūh (the spirit) — Say: The Rūh (the spirit) — its knowledge is with my Lord. And of knowledge you (mankind) have been given, only a little”. (V.17:85) [I-127-O.B.]

CHAPTER 37. Whoever selected some people to teach them (religious) knowledge preferring them over others for fear that the others may not understand it.

105. Narrated Anas (bin Mālik) رضي الله عنه: Once Mu‘ādh was riding behind Allāh’s Messenger صلى الله عليه وسلم as a companion rider. Allāh’s Messenger said, “O Mu‘ādh (bin Jabal).” Mu‘ādh replied, “Labbaik and Sa‘daik. O Allāh’s Messenger!” Again the Prophet صلى الله عليه وسلم said, “O Mu‘ādh!” Mu‘ādh said thrice, “Labbaik and Sa‘daik, O Allāh’s Messenger!” Allāh’s Messenger صلى الله عليه وسلم said, “There is none who testifies sincerely from his heart that Lā ilāhā ill-Allāh, wa anna Muḥammad-ar-Rasūl Allāh (none has the right to be worshipped but Allāh and Muhammad is the Messenger of Allāh), except that Allāh will save him from the Hell-fire.” Mu‘ādh said, “O Allāh’s Messenger! Should I not inform the people about it so that they may have glad tidings?” He replied, “When (the people hear about it), they will solely depend on it.” Then
Mu‘ādh narrated the above mentioned Hadith just before his death, being afraid of committing a sin (by concealing the knowledge).

[1:130-O.B.]

CHAPTER 38. (What is said as regards:-) To be shy (Al-Hayāʾ) while learning (religious knowledge).

106. Narrated Umm Salama: Umm Sulaim came to Allah’s Messenger and said, “Verily, Allah is not shy to tell the truth. Is it necessary for a woman to take a bath after she has a wet dream (sexual discharge)?” The Prophet replied, “Yes, if she notices a discharge.” Umm Salama, then covered her face and asked, “O Allah’s Messenger! Does a woman get a discharge?” He replied, “Yes, let your right hand be in dust (an Arabic expression you say to a person when you contradict his statement meaning “You will not achieve goodness”), and that is why the son resembles his mother.” [1:132-O.B.]

CHAPTER 39. Whosoever felt shy (to ask something) and then requested another person to ask on his behalf.

107. Narrated ‘Ali: I used to get emotional urethral discharge frequently so I requested Al-Miqdād to ask the Prophet about it. Al-Miqdād asked him and he replied, “One has to perform ablution (after it).” [1:134-O.B.]

CHAPTER 40. Teaching religious knowledge and giving religious verdicts in a mosque.

108. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما: He said, “A man got up in the mosque and said, ‘O Allâh’s Messenger! At which place you order us that we should assume the Ihrâm?’[1] Allâh’s Messenger صلى الله عليه وسلم replied, ‘The residents of Al-Madîna should assume the Ihrâm from Dhîl-Âlafa, the people of Shâm from Al-Juhfa and the people of Najd from Qarn.’” Ibîn ‘Umar further said, “The people claim that Allâh’s Messenger صلى الله عليه وسلم also said, ‘The residents of Yemen should assume Ihrâm from Yalamram.’” Ibnn ‘Umar used to say, “I do not remember whether Allâh’s Messenger صلى الله عليه وسلم had said the last statement or not.” [1:135-O.B.]

CHAPTER 41. Whosoever answered to the questioner more than what he asked.

109. Narrated (Ibîn ‘Umar رضي الله عنهما): A man asked the Prophet صلى الله عليه وسلم, “What (kinds of clothes) should a Muhrîm (a Muslim who assumed the Ihrâm intending to perform ‘Umra or Hajj) wear?” He replied, “He should not wear a shirt, a turban, trousers, a headcloak or a garment scented with saffron or Wars (kinds of perfumes). And if he has no slippers, then he can use Khûffain (two leather socks) but the socks should be cut short so as to make the ankles bare.” [1:136-O.B.]

[1] Ihrâm: See the glossary.
Lessons from the Encounter  
Between the Prophet Moosaa and al-Khâdir  
Extracted from *Tayseer al-Kareem ar-Rahmaan fee Tafseer Kalaam al-Mannaan*, by as-Sa’dee  
Translated by Aboo Shaybah

In *Soorah al-Kahf*, from verse 60 through verse 82, a story is told of an encounter between the Prophet Moosaa (ﷺ) and al-Khâdir, as well as the events which transpired in the time they spent together.

The scholar ‘Abdur-Rahmaan ibn Naasir as-Sa’dee (ﷺ) explained these verses in his *Tafseer* and he supplemented his explanation by listing 38 lessons derived from that encounter.
This splendid and remarkable story contains many lessons, rulings and principles. We will draw attention to some of them with the assistance of Allaah.

1) The excellence of knowledge and journeying to seek it, as it is the most important of affairs. Moosaa (عليه السلام) certainly traveled a long distance and experienced fatigue during his quest. He chose to not stay among Banee Israa’eel in order to teach and guide them and, instead, he preferred traveling for the sake of increasing his knowledge.

2) Prioritizing matters according to their importance. Learning and improving one’s knowledge are undoubtedly more important than refraining from doing so and being preoccupied with teaching while not yet being adequately equipped with knowledge. However, the more complete approach is to combine both affairs (i.e. learning and teaching).

3) The permissibility of employing an attendant, whether in residence or traveling, so as to take care of provisions and to seek ease, as done by Moosaa.

4) In the case of someone who travels for the purpose of seeking knowledge, or striving in the cause of Allaah, or something similar; if publicizing the objective and location would prove advantageous, then it should be done. Such would surely be better than withholding it, since publicizing would have benefits including carrying out all necessary preparations, approaching the matter with insight, and letting others know the nobility this venerable act of worship, as Moosaa said, “I will not give up until I reach the junction of the two seas or until I spend years and years travelling.” Furthermore, in preparation for the battle of Tabook, the Prophet (ﷺ) openly informed his Companions of the objective and location, although it was his custom to conceal such information. That was done taking the resulting advantage into consideration.

5) Ascribing evil and its causes to Shaytāan, as it relates to his enticement and deceptive beautification, although it is all according to the Divine Decree of Allaah. This is understood from the attendant of Moosaa saying, “And none but Shaytāan made me forget to mention it.”

6) The permissibility of informing others about things that are part of human nature – such as fatigue, hunger or thirst – so long as it is truthful and is not done out of displeasure or annoyance. This is understood from Moosaa saying, “Truly, we have suffered much fatigue in this journey of ours.”

7) The recommendation that one’s attendant be clever, perceptive and intelligent, so as to carry out the instructions given to him.

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1 Soorah al-Kahf (18):60
2 Soorah al-Kahf (18):63
3 Soorah al-Kahf (18):62
8) The recommendation of one feeding his attendant from his own food, as well as the two of them eating together. The implication from Moosaa saying “bring us our lunch”⁴ is that they ate together, due to him using the word “our.”

9) Assistance is granted to someone according to his compliance with the command of Allaah, and one who fulfills the command receives assistance that no one else is granted. This is understood from Moosaa saying, “Truly, we have suffered much fatigue in this journey of ours,”⁵ which refers to the portion in which they went past the junction of the two seas. However, as for the portion prior to that, he did not complain of weariness from it despite its distance, because it was the intended journey that was undertaken. As it relates to the latter portion, it may have only lasted part of a day, because they lost the fish when they took shelter at the rock. Thus, it appears that they spent the night there and moved onward the following day. Then, when lunch time came, Moosaa said to his attendant, “Bring us our lunch.”⁶ At that time, the attendant recalled that he forgot it at their desired destination.

10) The individual whom the two of them (i.e. Moosaa and his attendant) met was not a Prophet. Rather, he was a righteous servant and Allaah described him with the quality of being an ‘abd (worshipping servant) and recounted the favor of bestowing mercy and knowledge upon him. Allaah did not mention anything about him being a Messenger nor a Prophet; had he been one, Allaah would have stated that just as He did for others. As for his (i.e. al-Khadir) saying at the end of the narrative, “And I did not do them of my own accord,”⁷ it does not imply that he was a Prophet. Rather, it only refers to ilhaam and tahdeeth (forms of divine inspiration). Such is also the case with others who are not Prophets, as Allaah stated, “And We inspired the mother of Moosaa: ‘Suckle him (i.e. your child, Moosaa)”⁸, as well as “And your Lord inspired the bees, saying: ‘Take homes for yourselves in the mountains.’”⁹

11) The knowledge with which Allaah instructs His worshipping servants is of two types: knowledge acquired by striving and effort, and inspired knowledge which Allaah imparts to whosoever of His worshippers He bestows blessing upon. This is understood from His saying, “And whom We had taught knowledge from Us.”¹⁰

12) Having proper manners with the teacher, and a student addressing him with the mildest of speech. This is understood from the statement of Moosaa, “May I follow you so that you teach

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⁴ Soorah al-Kahf (18):62
⁵ Soorah al-Kahf (18):62
⁶ Soorah al-Kahf (18):62
⁷ Soorah al-Kahf (18):82 [Translator’s note: There is difference of scholarly opinion as to whether al-Khadir was a Prophet. Here, as-Sa’ee holds the view that this verse negates the Prophethood of al-Khadir. However, it should be noted that there are also scholars including at-Tabareeq, Ibn Kathir, an-Nawawee and others who are of the opinion that the same verse actually affirms Prophethood for al-Khadir. And Allaah knows best.]
⁸ Soorah al-Qasas (28):7
⁹ Soorah an-Nahl (16):68
¹⁰ Soorah al-Kahf (18):65
me from the guidance which you have been taught?”11 Thus, the speech was expressed in the form of a kind request and consultation, as if to ask “do you permit me to do that or not,” as well as admitting that he is learning from him. This is contrary to people that are proud and haughty who do not demonstrate to the teacher their need for his instruction. Rather, they claim that the teacher can assist them while they will assist him as well; even worse, a student may think he could actually teach his own teacher when, in reality, he himself is extremely ignorant. Hence, humility before the teacher and demonstrating the need for his instruction is among the most beneficial things for the student.

13) The humility of a learned person towards learning from someone lower than him, since Moosaa undoubtedly had more excellence than al-Khādīr.

14) The erudite scholar learning a branch of knowledge in which he is not yet proficient from someone else who has mastered it, despite that person having less knowledge than him overall. Moosaa (sallallaahu `alayhi wa sallam) was one of Ulul-’azm (the five Messengers of strong will) whom Allāh granted special favors and knowledge which He did not bestow upon anyone else. However, al-Khādīr had knowledge of a specific type which Moosaa did not have; thus, Moosaa was eager to learn from al-Khādīr. Therefore, if a scholar of Fiqh and Hadeeth is lacking in the area of Nahw or Sarf (grammar or conjugation; i.e. aspects of Arabic language), or any other branch of knowledge, he should learn from an expert in that field, although that person may not be a scholar of Hadeeth or Fiqh.

15) Attributing knowledge and other virtues to Allāh, acknowledging them, and being grateful to Allāh for them. This is understood from Moosaa saying, “You teach me from the guidance which you have been taught;”12 that is to say, from what Allāh has taught you.

16) Beneficial knowledge is that which directs one to goodness. Therefore, all knowledge which contains direction and guidance to the paths of goodness, as well as caution from any path to evil or means to it, is certainly beneficial knowledge. Everything besides that is either harmful or contains no benefit, as understood from Moosaa saying, “That you teach me from the guidance which you have been taught.”13

17) If someone does not possess strong patience and determination while accompanying scholars and learning from them, he is not fit to receive knowledge; and whoever does not have any patience will not attain knowledge. On the contrary, someone who observes and embodies patience will attain every matter for which he strives. This is understood from al-Khādīr excusing himself by mentioning that Moosaa would probably not observe patience, and that was the factor which would likely prevent Moosaa learning from him.

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11 Soorah al-Kahf (18):66
12 Soorah al-Kahf (18):66
13 Soorah al-Kahf (18):66
18) The main factor behind observing patience is having a comprehensive understanding of the matter which requires that patience. If someone has no knowledge of the matter nor its objective, result, benefit, and fruit, he would be unable to observe patience. This is understood from al-Khaḍr saying, “And how can you have patience for a thing about which your understanding is not complete?”

19) Hence, he indicated that a lack of patience could result from an incomplete understanding of the matter.

20) The obligation of being unhurried, careful in verifying matters, and not being hasty to issue a ruling on something until its true intent and purpose are understood.

21) Recognizing that future actions are conditional upon mashee’ah (the Will of Allaah). Hence, one should not say that he will do something in the future unless he says In shaa’ Allaah (“if Allaah wills”).

22) Having the resolve to do something is not at the same level as actually carrying out the deed, since Moosaa said, “You will find me patient, if Allaah wills.” He resolved to observe patience, yet did not fully achieve his objective.

23) If the teacher deems it best to curb students from inquiring about certain things until he directs their attention to them, then he should do so. This would be to the student’s advantage, such as in the case where his understanding is lacking; or the teacher prevents him from asking about details of certain things when there are other matters of greater importance; or that he would be unable to grasp the concept; or he asks a question not related to the topic of discussion.

24) The permissibility of traveling by sea in circumstances which would not prove dangerous.

25) Someone who forgets is not taken to account for his forgetfulness, whether it pertains to the rights of Allaah, or the rights of others. This is understood from Moosaa saying, “Do not call me to account for what I forgot.”

26) Being considerate toward the conduct and dealings of others, and accepting their effort when they willingly do more than what is required of them. It would not be right to impose something upon others which they are unable to do, would pose difficulty, or be overburdening, as this would lead to them turning away and having an aversion towards making any effort. Therefore, accepting what is within their ability makes matters easy and successful.

Rulings about matters are based upon what is apparent from them, and this applies to worldly judgments with respect to property, personal safety, and other affairs. Moosaa ( ﷺ)
disapproved of al-Khadir damaging the ship, and killing the young boy, since these deeds would appear to be reprehensible. Had Moosaa ( ﷺ) witnessed these things in any other situation – outside the company of al-Khadir – he would not have remained quiet about them. This is why he ( ﷺ) made a quick judgment, which would normally apply to these matters, without considering the exceptional circumstances requiring him to observe patience and not express disapproval.

27) The important maxim: preventing the greater evil by committing the lesser evil; and giving precedence to the greater good by foregoing the lesser. Indeed, killing the young boy was something evil, yet his remaining alive to be an affliction for his two parents in affairs of their religion would have been an even greater evil. Protecting the boy’s life and not killing him may appear to be something good, yet the greater good lay in preserving the deen and eemaan of his two parents, and this is why al-Khadir killed him. There are subsidiary branches and benefits that fall under this principle; too many to be enumerated here. Nonetheless, this principle applies to cases where there exist a number of conflicting benefits or harms.

28) There is also another important maxim: the permissibility of handling someone else’s property when it involves bringing about benefit or warding off harm; even if it is done without their authorization, and even if it entails sacrificing some of their property. Al-Khadir damaged the ship, causing it to become defective. As a result, it was not confiscated by the tyrannical king. Based upon this, if a fire, flood or something similar happened to someone’s home or property, and some of it must be sacrificed, or parts of the home be demolished to save the remainder, then doing such is permissible. In fact, it is legislated for someone to do so in order to preserve the property of others. Similarly, if a criminal attempted to seize a person’s property, it is permissible for someone else to surrender a portion of that property as ransom to save the remainder, even without that person’s permission.

29) Working at sea is permissible just as is the case with working on land, due to al-Khadir saying “working at sea,”18 and no disapproval was made of their employment.

30) A miseen (poor person) may have some wealth – although it does not suffice his needs – yet that does not mean he is no longer described as poor, since Allaah mentioned that those poor people had a ship.

31) Murder is among the gravest of sins due to Moosaa saying about killing the boy, “You have done something mukr (dreadful and prohibited).”19

32) Capital punishment for murder is not prohibited, due to Moosaa saying “Have you killed an innocent person who did not commit murder?”20

18 Soorah al-Kahf (18):79
19 Soorah al-Kahf (18):74
20 Soorah al-Kahf (18):74
33) Allaah protects the righteous servant as well as his offspring.

34) Attending to the needs of the righteous, or those associated with them, is better than doing so for others. This is since the reason behind extracting the treasure and subsequently restoring the wall was that the father of the two boys was a righteous man.

35) Having proper conduct with Allaah by using suitable words, since al-Khaḍîr ascribed damaging the ship to himself by saying, “So I wished to make a defective damage in it.”21 As it relates to good things, he attributed them to Allaah by saying, “And your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord.”22 Similarly, Ibraaheem (אַלְכָּה) said, “And when I am ill, it is He who cures me.”23 and also the Jinn stated, “And we do not know whether evil is intended for those on earth, or whether their Lord intends for them a Right Path;”24 although it is all by the Divine Decree of Allaah.

36) A person should not part company with his companion under any circumstances, until the companion requests their parting or excuses himself, as done by al-Khaḍîr with Moosaa.

37) Compromising in permissible matters fosters and strengthens the bond of companionship between people, while a lack of agreement is a cause for severing it.

38) The deeds done by al-Khaḍîr were entirely from the Divine Decree of Allaah which He allowed to happen at the hands of this righteous servant so that people could appreciate the subtle wisdom contained in His Decrees. Allaah may decree matters which a person might detest very much, yet they contain good for his deen (affairs of religion), as was the case with the young boy; or they contain good for his dunyaa (worldly affairs) just as was the case with the ship. Thus, Allaah shows them instances of His Subtle Wisdom and Grace so they might recognize and be entirely content with His Decrees, however detestable they may appear.

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21 Soorah al-Kahf (18):79  
22 Soorah al-Kahf (18):82  
23 Soorah ash-Shu’araa’ (26):80  
24 Soorah al-Jinn (72):10