

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ الَّذِي
جَدَّنَا وَأَبَاهُ وَأُمَّهُ وَبَنِيهِ
وَشَيْعَتَهُ وَذُرِّيَّتَهُ وَمَوْلَاهُ
نَحْنُ مِنَ الْهَمِّ الَّذِي نَحْنُ
فِيهِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى مُحَمَّدٍ

TAFSIR SAHIH BUKHARI:
FATH AL BARI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَوَى عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ رَأَى جِلْبَتِي مِنْ بَعْدِي فَكَانَ رَأْيِي وَمَنْ رَأَى شَوْقًا إِلَى حِرْمَةِ اللَّهِ عَلَيْهِ النَّازِ
وَيَأْمَنُ فِتْنَةَ الْقَتْرِ وَلَا يَحْشُرُ عَارِيًا فِي يَوْمِ الْحِشْرِ وَالْقَرَارِ صِدْقًا رَسُولُ اللَّهِ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّهُ قَالَ سَأَلْتُ
عَنْ عَلِيٍّ كَرَّمَ اللَّهُ وَجْهَهُ وَرَضِيَ اللَّهُ عَنْهُ عَزِيفَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَسَلَّمَ فَقَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ يَا أَبَا هُرَيْرَةَ إِذَا لَبِيتَ صَبِيحًا لَكَ مِنَ اللَّهِ عَشْرُ مِائَةِ مِائَةٍ
وَقَابِلًا لَعْرًا مِائَتَيْنِ وَسَيِّدًا جَمِيعَ الْأَنْبِيَاءِ وَالرُّسُلِ إِنَّهُ قَالَ كُنْتُ نَبِيًّا وَأَدَمُ بَيْنَ الْمَاءِ وَالطِّينِ رُوفًا بِالْمُؤْمِنِينَ شَفِيعًا لِلذَّائِبِينَ
أَرْسَلَهُ اللَّهُ تَعَالَى إِلَى كَافَّةِ الْخَلْقِ أَجْمَعِينَ كَمَا قَالَ اللَّهُ تَعَالَى لِيُفِيكَ رِكَابِي الْمُبِينِ وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ صَاحِبُ الْخَوْضِ الْوَرُودِ
وَالْمَقَامِ الْجَمُودِ وَالشَّافِعِ فِي يَوْمِ الْمَوْعُودِ إِمَامُ هَاشِمِيٍّ وَبَنِي فَرَسِيٍّ مَكِّيٌّ مَدِينِيٌّ أَبْطَحِيٌّ بَاهِمِيٌّ إِدْرِيٌّ زَارِيٌّ حَسْبُهُ أَرْهَمِيٌّ نَسَبُهُ إِسْمَاعِيلِيٌّ تَخَصُّهُ عَلَوِيٌّ
لِسَانُهُ جَزِينِيٌّ وَبِقِعْبِهِ جِمَّازِيٌّ رَسُولُ الثَّقَلَيْنِ نَبِيُّ الْحَرَمَيْنِ لَا يَبْطُلُ بِالسَّالِي وَلَا بِالْقَصِيرِ الْمُدَّكَانِ أَيْضًا لَوْنُ مُسْتَبْرٍ بِالْحِجْرَةِ أَقْبَى الْأَنْفِ أَدْعَى الْعَيْنَيْنِ
أَسْطَى الْيَدَيْنِ عَظِيمُ الْمَنْعَكَيْنِ شَرُّ الْكُفَّيْنِ إِذَا شِئِيَ كَانَتْ سَجَابُ مُظَلِّ سَخَّ الْقَدَمَيْنِ صَاحِبُ قَابِ قَوْسَيْنِ نَبِيُّ الرَّحْمَةِ شَفِيعُ الْآلَةِ عَالِيُ الْهَيْمَةِ طَلِقُ الْبَيَانِ حَمِيدُ الذِّكْرِ
حَلِيلُ الْقَدْرِ لَا حِجَابَ لَهُ جَمَالَ الْأَنَامِ جُلُوهَا الْكَلَامِ رَسُولُ الْمَلِكِ الْعَلَامِ مَا حِيَ الْبَدَائِعَ مَطْهَرُ الشَّرَائِعِ وَأَشْعُ الصِّدْرِ كَثِيرُ الذِّكْرِ أَمِينُ السَّمَاءِ كَاتِمُ السِّرِّ جَبَلُ الْإِعْطَاءِ أَنْجَلُ الذِّكْرِ
عَنْ رَسُولِ اللَّهِ وَالصَّبْبُ عَنْ بُنُوتِهِ وَقَامَ الْبَرَقُ إِخْلَاقَ حِرْمَتِهِ حَتَّى دَاوَى رِكَابَهُ وَسَمِعَ الْمَاءَ بَيْنَ اصْبَعَيْهِ وَتَكَلَّمَ الْحَصَى فِي يَدَيْهِ وَنَطَقَ الرَّصِيعُ نَطْقًا بَأَنَّ الرَّسُولَ الْمُرْتَضَى جِنًّا قَامَ نَامِرًا لِلَّهِ

عَشْرَاتٍ كَاتِمُ الْمُصِيبَاتِ صَوْمُ قَوْمِ النَّبِيِّ نَاصِرُ الْبَرَّةِ وَكَاسِرُ الْكُفْرَةِ
أَتَلَهُ مَفْجِعُ الشَّكَايَا قَلِيلُ الضَّيْحَانِ كَثِيرُ النَّبَسِ قَلِيلُ النَّعْمِ
لَهُ إِلَى سَخِّ أذُنَيْهِ وَهُوَ سَعْرَانِي فِي جَسَدِهِ فَأَيَّ حَانَ كَانَتْ الْمَسْكُ الْأَذْرُ
لِحِنَّةِ ثَلَاثَةِ أَيَّامٍ لَيْلًا وَنَهَارًا وَإِذَا شِئِيَ أَجْدَى إِلَيْهِ عَظْمًا
مَنْ قَرَّبَ إِلَيْهِ يَجِدُ مِنْ رَأْسِهِ رَاحَةً رَاحَةَ الْجَنَّةِ ثَلَاثَةَ أَيَّامٍ دَائِمًا
تُجَاهَهُ وَيَلَاوُ بَنُورَ النَّبُوءِ نَالُوا الْقَمَرِ
تَاهُ فَنَسِيمًا وَعَيْتِيَّةً دَخَّ
وَبِزْ كَتَبْتُهُ مَكْتُوبًا
اللَّهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَمْ يَشْهَدْ أَحَدًا قَطًّا لَا فِيكَ وَلَا جَعَلُكَ سَمَاءَهُ اللَّهُ تَعَالَى وَاللَّهُ جَمِيٌّ فِي الدُّنْيَا وَأَسْمُهُ حَامِدٌ لِأَنَّهُ حَمْدُ اللَّهِ تَعَالَى وَأَسْمُهُ عَاقِبٌ
لِأَنَّهُ إِخْوَانُ الْأَنْبِيَاءِ وَأَسْمُهُ قَاسِمٌ وَيُقَسَّمُ اللَّهُ بِهِ أَهْلُ الْجَنَّةِ وَأَهْلُ الشَّرِّ وَأَسْمُهُ الْبَيْضُ وَيَبْيَضُ الْوُجُوهُ مِنَ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ عَدَا فِي الْعَرَصَاتِ يَوْمَ الْقِيَامَةِ وَأَسْمُهُ الْجَمْدُ لِأَنَّ مَوْرَهُ جَمْدٌ وَأَسْمُهُ فِي الدُّنْيَا يُجَدُّ لِأَنَّهُ جَمْدُ عِنْدَ اللَّهِ وَمَلَأَتْ كَتَبْتُهُ
وَعِنْدَ مَنْ أَمِنَ بِهِ وَأَسْمُهُ بَشِيرٌ لِأَنَّهُ يُبَشِّرُ بِالْجَنَّةِ وَأَسْمُهُ بَذِيرٌ لِأَنَّهُ يُبَذِّرُ مِنَ الشَّرِّ عَظْمُ الْقُرْآنِ وَأَظْهَرُ الْأَشْرَامِ وَصَحَّ الْآلَةُ

THE IMAMS

“My mercy embraceth all things, therefore I shall ordain it for those who ward off (evil) and pay the poor-due, and those who believe Our revelations”. (al-A‘raf 7:156)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIOGRAPHY

Fath al Bari

Imam Bukhari's Sahih is one of the most important works in Hadith literature, its importance may be gauged by the fact that at least seventy full commentaries have been written on the Sahih.

The best-known of these include al-Kawakib al-Darari by Imam Shams al-Din al-Kimiani (d.786), and Umihul-Qari by Imam Badr al-Din al-Ayn (d.855). However the most celebrated is without question the magnificent Faih al-Bari ('Victory of the Creator') by Imam Ibn Hajar al-Asqalani, a work which was the crown both of its genre and of the Imam's academic career. It is appreciated by the Ulema (Scholars) for the doctrinal soundness of its author, for its complete coverage of Bukhari's material, its mastery of the relevant Arabic sciences, the wisdom it shows in drawing lessons from the hadiths it expounds, and its skill in resolving complex disputes over variant readings.

Biography of Imam Al Bukhari

The most important of all hadeeth collections, is of course al-Jaami' as-Saheeh of Imaam al-Bukhari. Al-Bukhari is said to have questioned more than a thousand scholars of hadeeth, who lived in places as far apart as Neesaaboor, Hijaaz, Egypt and Iraq. Al-Bukhari used to seek aid in prayer before recording any hadeeth, and weighed every word he wrote with scrupulous accuracy. He devoted more than a quarter of his life to the compilation of his Saheeh, which is generally considered by the Muslims as an authority second only to the Quran.

Abu 'Abdullaah Muhammad Ibn Ismaa'eel Al-Bukhari, who was born at Bukhaaraa in the year 194A.H. / 810C.E. was of Persian origin. His ancestor, Bardizbah, was a farmer in the vicinity of Bukhaaraa, who was taken captive during the Muslim conquest of the region. Bardizbah's son, who took the name al-Mugheerah, accepted Islaam at the hand of al-Yamaan al-Ju'fee, the Muslim governor of Bukhaaraa and gained from him the ascription al-Ju'fee, al-Mugheerah's son Ibraaheem, the grandfather of our author, had a son called Ismaa'eel, who became a scholar of hadeeth of great piety and sound reputation. Scrupulous in his habits, he is said to have mentioned on his deathbed that in all he possessed there was not a penny which had not been earned by his own honest labour.

Ismaa'eel died leaving a considerable fortune to his widow and two sons, Ahmad and Muhammad, the latter being only an infant at the time. The child who was destined to play such a central role in the development of hadeeth literature was endowed by Allah with great intellectual powers, although he was physically frail. He possessed a sharp and photographic memory, and a great tenacity of purpose, which served him well in his academic life.

Like many scholars of his time, al-Bukhari began his educational career under the guidance of his mother in his native city. Finishing his elementary studies at the young age of eleven, he immersed himself in the study of hadeeth. Within six years he had mastered the knowledge of all the scholars of hadeeth of Bukhaaraa, as well as everything contained in the books which were available to him. He thus travelled to Makkah with his mother and brother in order to perform Hajj. From Makkah, he started a series of journeys in quest of hadeeth, passing through all the important centres of Islaamic learning, staying in each place as long as he needed, meeting the scholars of hadeeth, learning all the hadeeth they knew, and communicating his own knowledge to them. It is recorded that he stayed at Basrah for four or five years, and in the Hijaaz for six; while he travelled to Egypt twice and to Koofah and Baghdad many times.

Imaam al-Bukhari's travels continued for some four decades. In the year 250A.H. / 864C.E., he came to the great Central Asian city of Neesaaboor, where he was given a grand reception suitable to a scholar of hadeeth of his rank. Here he devoted himself to the teaching of hadeeth, and wished to settle down. But he was obliged to leave the town when he declined to accept a request to deliver lectures on hadeeth at the palace of Khaalid Ibn Ahmad ad-Duhalee. From Neesaaboor he travelled on to Khartank, a village near Bukhaaraa, at the request of its inhabitants. Here he settled down, and died in the year 256A.H. / 870C.E.

Throughout his life, al-Bukhari displayed the character of a devout and pious Muslim scholar. He was rigorous in the observance of his religious duties, ensuring that rather than relying on charity he always lived by means of trade, in which he was scrupulously honest. Once he lost ten thousand dirhams on account of a minute scruple. A good deal of his income, in fact, was spent on helping the students and the poor. It is said that he never showed an ill-temper to anyone, even when there was more than sufficient cause; nor did he bear ill-will against anybody. Even towards those who had caused his exile from Neesaaboor, he harboured no grudge.

Hadeeth was almost an obsession with al-Bukhari. He spared no pains for it, sacrificing almost everything for its sake. On one of his voyages he was so short of money that he lived on wild herbs for three days. But he enjoyed one form of public recreation: archery, in which he had acquired great skill. His amanuensis, who lived with him for a considerable time, writes that Bukhari often went out to practice his aim, and only twice during his sojourn with him did he see him miss the mark.

Since the very outset of his career, al-Bukhari showed the signs of greatness. It is said that at the age of eleven he pointed out a mistake of one of his teachers. The teacher laughed at the audacity of the young student; but al-Bukhari persisted in his correction, and challenged his teacher to refer to his book, which justified the pupil's contention. When still a boy, too, he was entreated by a large group of hadeeth students to give a lecture on the subject. He accepted their request, and a large crowd of students duly gathered at a masjid, and accepted the ahaadeeth which he related. Once, when he visited Basrah, the authorities were notified of his arrival and a day was fixed for him to lecture. At the lecture, he was able to confine himself only to such ahaadeeth as he had received on the authority of the early hadeeth scholars of Basrah, and had none the less been unknown to the audience.

On many occasions al-Bukhari's learning was put to severe tests, of a kind often favoured by rigorous scholars of the time, and he seems always to have emerged with credit. At Baghdad, ten hadeeth scholars changed the chains of narration and contents of a hundred ahaadeeth,

recited them to al-Bukhari at a public meeting, and asked him questions about them. Al-Bukhari confessed his ignorance of the ahaadeeth that they had recited. But then he recited the correct versions of all the ahaadeeth concerned, and said that probably his questioners had inadvertently recited them wrongly.

At Samarqand, four hundred students tested al-Bukhari's knowledge in the same way, and he succeeded in exposing their interpolations. At Neesaaboor, Muslim, the author of another famous Saheeh, together with others, asked al-Bukhari questions about certain ahaadeeth, and found his answers completely satisfactory. In many scholarly gatherings he successfully identified some of the obscurer early hadeeth narrators in a way which had eluded the other scholars present. These repeated trials and triumphs won him recognition as the greatest hadeeth scholar of his time by all the major authorities with whom he came in contact, including Ahmad Ibn Hanbal, 'Alee Ibn al-Madeeneh, Abu Bakar Ibn Abee Shaybah, Ishaahq Ibn Raahawayh, and others.

Al-Bukhari's writings began during his stay in Madeenah at the age of 18, when he compiled his two earliest books. One of these contained the decrees and judgements of the Companions and their Followers, while the other was made up of short biographies of the important narrators of hadeeth during his own lifetime. A large number of other collections followed.

The Saheeh, known commonly as Sahih Al-Bukhari, is the most important of his books. It is said to have been heard by 90,000 of the author's students, and is considered by almost all hadeeth scholars to be the most reliable collection of hadeeth. The Saheeh may be seen as al-Bukhari's life-work: his earlier treatises served him as a preparation for this magnum opus, while his later books were little more than offshoots of it. It was to the Saheeh that he devoted his most intense care and attention, expending about a quarter of his life on it.

Al-Bukhari's notion to compile the Saheeh owed its origin to a casual remark from Ishaahq Ibn Raahawayh (166-238A.H. / 782-852C.E.), who said that he wished that a hadeeth scholar would compile a short but comprehensive book containing the genuine ahaadeeth only. These words seem to have fired al-Bukhari's imagination, and he set to work with indefatigable energy and care. He sifted through all the ahaadeeth known to him, tested their genuineness according to canons of criticism he himself developed, selected 7,275 out of some 600,000 ahaadeeth, and arranged them according to their subject matter under separate headings, most of which are taken from the Quran, and in some cases from the ahaadeeth themselves.

Because al-Bukhari nowhere mentions what canons of criticism he applied to the traditions to test their genuineness, or tells us why he compiled the book, many later scholars have tried to

infer these things from the text itself. Al-Haazimee, in his *Shuroot al-A.immah*, al-Iraaqee in his *Alfiyyah*, al-'Aynee and al-Qastalaanee in their introductions to their commentaries on the *Saheeh*, and many other writers on the hadeeth sciences, including Ibn as-Salaah, have tried to deduce al-Bukhari's principles from the material he presents.

As we have seen, al-Bukhari's main object was to collect together the sound ahaadeeth only. By these, he meant such ahaadeeth as were handed down to him from the Prophet on the authority of a well-known Companion, via a continuous chain of narrators who, according to his records, research and knowledge, had been unanimously accepted by honest and trustworthy hadeeth scholars as men and women of integrity, possessed of a retentive memory and firm faith, accepted on condition that their narrations were not contrary to what was related by the other reliable authorities, and were free from defects. Al-Bukhari includes in his work the narrations of these narrators when they explicitly state that they had received the ahaadeeth from their own authorities. If their statement in this regard was ambiguous, he took care that they had demonstrably met their teachers, and were not given to careless statements.

From the above principles, which Imaam al-Bukhari took as his guide in choosing his materials, his caution is evident. Al-Bukhari's purpose was not only to collect what he considered to be sound ahaadeeth, but also to impress their contents on the minds of his readers, and to show them what doctrinal and legal inferences could be drawn from them. He therefore divided the whole work into more than a hundred books, which he subdivided in 3,450 chapters. Every chapter has a heading that serves as a key to the contents of the various traditions, which it includes.

It has been aptly remarked that the headings of the various chapters of the *Saheeh* constitute the *fiqh* of Imaam al-Bukhari. These headings consist of verses from the *Quran* or passages from ahaadeeth. In some cases they are in full agreement with the ahaadeeth listed underneath them, while in some others, they are of a wider or narrower significance than the ahaadeeth that follow; in which case they serve as an additional object of interpretation and explanation of the ahaadeeth. In some cases, they are in the interrogative form, which denotes that the Imaam regarded the problem as still undecided. In other cases, he wanted to warn against something that might outwardly appear to be wrong and impermissible. But in every chapter heading, al-Bukhari kept a certain object in view. There are even cases where the headings are not followed by any ahaadeeth at all; here al-Bukhari is intending to show that no genuine tradition on the subject was known to him.

Al-Bukhari is also being original when he repeats the various versions of a single hadeeth in different chapters. By doing this rather than putting them together in one place, he wanted to bring to light further evidence of the authenticity of the ahaadeeth in question, and at the same time to draw more than one practical conclusion from them. Similarly, in including one part of a hadeeth in one chapter and inserting another part in another chapter, and in introducing the ‘suspended’ ahaadeeth as marfoo’ and mawqoof, al-Bukhari has certain specific academic purposes in view, which are explained by the commentators of his Saheeh.

It was thus that the Saheeh, the work of a great hadeeth scholar who combined a vast knowledge of ahaadeeth and allied subjects with scrupulous piety, strict exactitude, the painstaking accuracy of an expert editor, and the legal acumen of an astute jurist, rapidly attracted the attention of the whole Muslim community, and became accepted as an authority next only to the Qur.aan. Many Muslim doctors wrote enormous commentaries on it, in which they thoroughly discuss every aspect of the book, and every word of its contents, from the legal, linguistic, contextual and historical aspects. Twelve such commentaries have been printed, while at least another fifty nine remain in manuscript form.

Biography of Shaykh al Islam Ibn Hajar al Asqalani

Abu'l-Fadi Ahmad ibn Hajar's family originated in the district of Qabis in Tunisia. Some members of the family had settled in Palestine, which they left again when faced with the Crusader threat, but he himself was born in Egypt in 773, the son of the Shafii scholar and poet Nur al-Din 'Ali and the learned and aristocratic Tujjar. Both died in his infancy, and he was later to praise his elder sister, Sitt al-Rakb, 'for acting as his 'second mother'. The two children became wards of the brother of his father's first wife, Zaki al-Din al-Kharrubi, who entered the young Ibn Hajar in a Qur'anic school when he reached five years of age. Here he excelled, learning Surat Maryam in a single day and progressing to the memorization of texts such as the Mukhtasar of Ibn al-Hajib. By the time he accompanied al-Kharrubi to Makka at the age of 12, he was competent enough to lead the Tarawih prayers in the Holy City, where he spent much time studying and recalling Allah amid the pleasing simplicity of Kharrubi's house, the Bayt al-'Ayna', whose windows looked directly upon the Black Stone.

Two years later his protector died, and his education in Egypt was entrusted to the hadith scholar Shams al-Din ibn al-Qattan, who entered him in the courses given by the great Cairene scholars al-Bulqini and Ibn al-Mulaqqin (d.804) in Shafi'i Fiqh and of Zayn al-Din al-Iraqi (d.806) in hadith, after which he was able to travel to Damascus and Jerusalem, where he studied under Shams al-Din al-Qalqashandi (d.809), Badr al-Din al-Balisi (d.803), and Fatima bint al-Manja al-Tanukhiyya (d.803). After a further visit to Mecca and Madina, and to the Yemen, he returned to Egypt.

When he reached 25 he married the lively and brilliant Anas Khatun, then 18 years of age. She was a hadith expert in her own right, holding ijazas from Zayn al-Din al-Iraqi, and she gave celebrated public lectures in the presence of her husband to crowds of ulema among whom was Imam al-Sakhawi. After the marriage, Ibn Hajar moved into her house where he lived until his death. Many noted how she surrounded herself with the old, the poor and the physically handicapped, whom she supported. So widely did her reputation for sanctity extend that during her fifteen years of widowhood, which she devoted to good works, she received a proposal from Imam Alam al-Din al-Bulqini, who considered that a marriage to a woman of such charity and baraka would be a source of great pride.'

Once ensconced in Egypt, Ibn Hajar taught in the Sufi lodge (khaniqah) of Baybars for some twenty years, and then in the hadith college known as Dar al-Hadith al-Kamiliyya. During these years, he served on occasion as the Shafi'i chief justice of Egypt.

It was in Cairo that the Imam wrote some of the most thorough and beneficial books ever added to the library of Islamic civilisation. Among these are al-Durar al Kamina (a biographical dictionary of leading figures of the eighth century), a commentary on the Forty Hadith of Imam al-Nawawi (a scholar for whom he had particular respect); and many other works.

Ibn Hajar commenced the enormous task of assembling his Fath al-Bari in 817. It began as a series of formal dictations to his hadith students, after which He wrote it out in his own hand and circulated it section by section to his pupils, who would discuss it with him once a week.

As the work progressed and its author's fame grew, the Islamic world took a close interest in the new work. In 833 requests were sent to the Mamluk sultan al-Ashrar Harsh requesting a copy of Fath al Bari, and Ibn Hajar was able to give him the first three volumes. In 839 the request was repeated, and further volumes were sent, until, in the reign of al-Zahir, the whole text was finished and a complete copy was dispatched. Similarly, the Moroccan sultan Abu Farris Abd al-Aziz al-Hafsi requested a copy before its completion. When it was finished, in 842 a great celebration was held in an open place near Cairo, in the presence of the ulema, judges, and leading personages of Egypt.

Ibn Hajar sat on a platform and read out the final pages of his work, and then poets recited eulogies and gold was distributed. It was, said by one historian, that it was the greatest celebration of the age in Egypt.

Ibn Hajar died in 852, His funeral was attended by 'fifty thousand people', including the sultan and the caliph; 'even the Christians grieved.' He was remembered as a gentle man. short, slender, and white-bearded, a lover of chess and calligraphy, much inclined to charity; 'good to those who wronged him. and forgiving to those he was able to punish.' A lifetime's proximity to the hadith had imbued him with a great love of the Messenger, as is shown nowhere more clearly than in the poetry assembled in his Diwan.

A few lines will suffice to show this well:

By the gate of your generosity stands a sinner, who is mad with love,

O best of mankind in radiance office and countenance!

Through you he seeks a means [tawassala], hoping for Allah's forgiveness of slips; from rear of Him, his eyelid is wet with pouring tears.

Although his genealogy attributes him to a stone [hajar], how often tears have flowed, sweet, pure and fresh!

Praise of you does not do you justice, but perhaps.

In eternity, its verses will be transformed into mansions.

My praise of you shall continue for as long as I live, For I see nothing that could ever deflect me from your praise. "

Methodology of the Translators

The translation of Ahadith 1 to 30 from Fath al Bari was done by students of knowledge studying in both Madina Munawara and Egypt at al Azhar, this is the methodology they employed in translating the the Ahadith from Fath al Bari.

1. We will be translating the meaning of the explanation rather than translating the explanation verbatim.
2. We will exclude anything that we deem irrelevant for the English reader, and beginner level student of knowledge such as in-depth discussion of language related issues, or issues surrounding the narrators, etc
3. Any narrations that Ibn Hajar himself classifies as weak will be removed from the translation.

(It should be noted this was at the discretion of the students at Madina, removing weak ahadith from works was not the example of the scholars, otherwise Imam Ibn Hajar would not have included them himself in Fath al Bari as sources to take knowledge from. Weak ahadith are used to support opinions because a weak hadith containing the words of the prophet (saws) is preferred over pure opinion and personnel ijtehad and this is the example set by all the scholars including Imam Bukhari himself who used them deliberately in his work al Adab al Mufrad. The Sahih of Imam Bukhari is a collection of *the Sahih* Ahadith specifically, not a collection of the only ahadith that scholars should use. The Scholars themselves state, a Sahih hadith has about a 99-100% chance of being entirely accurate, a Hasan Hadith has about 85-99% chance of being entirely accurate, a Daif hadith has about a 45-85% chance of being entirely accurate and this is the widest band of accuracy, even a fabricated hadith has a 0-45% chance of being accurate since the grading it was given may have been wrong or the fabricator may have spoken the truth in this instance. So Weak ahadith should not be treated like fabricated ahadith because an 85% chance of being entirely accurate is a very high chance. If a person received 85% on his test scores would he throw that out saying that isn't worth anything? each hadith is treated individually, there is no such thing in Islam as banning an entire grade of ahadiths from being used, even fabricated ahadith are still studied because one scholar may grade it fabricated while another may grade it Sahih and there are many famous examples among the scholars of this occurring.)

4. We will rely on Sahih International for translations of the Holy Quran.
5. We will rely on M. Muhsin Khan's translation of the actual hadith in Bukhari.
6. Any information that we deem relevant for the reader to understand the explanation of the hadith that we add, not included in the author's explanation, will be added as a footnote.
7. Any questions surrounding the explanations of the hadith will be presented to the scholars in Egypt or Saudi Arabia.

It should be noted the translation is only of Hadiths 1 to 30, the last section was translated by Muhtar Holland and taken from his work "Selections from Fath al Bari". Fath al Bari itself spans many volumes.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عمر

الحج

عَنْ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ
كَانَ إِذَا وَصَفَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
لَمْ يَكُنْ بِالطَّوْبِيِّ الْمَغْطِ وَلَا بِالْقَصْبِيِّ الْمُرْتَدِّ • كَانَ رُبْعَةً
مِنَ الْقَوْمِ • وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطِطِ • وَلَا بِالسَّبِطِ • كَانَ
جَعْدًا رَجُلًا • وَلَمْ يَكُنْ بِالْمُظْطَمِّ • وَلَا بِالْمُكَلَّمِ • وَكَانَ فِي الْوَجْهِ
ثَلَاثَةُ أَهْدَابٍ لِأَشْفَارِ
مُسْتَرْبِيَةٍ • شَتَّى
تَلَعَّ كَأَنَّمَا يَمْشِي فِي
تَمَا

الحج

لِلْعَالَمِينَ



بَيْنَ أَحْجَادِ النَّاسِ صَدْرًا
مِثْلَ عَشْرَةٍ • مِنْ رَأْيِ بَيْتِهِ
لِأَرْقَبِهِ • وَلَا بَعْدَهُ مِثْلَهُ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ • كَتَبَهُ الْفَقِيرُ إِلَى رَحْمَةِ رَبِّهِ الْقَدِيرِ • حَمِيدٌ

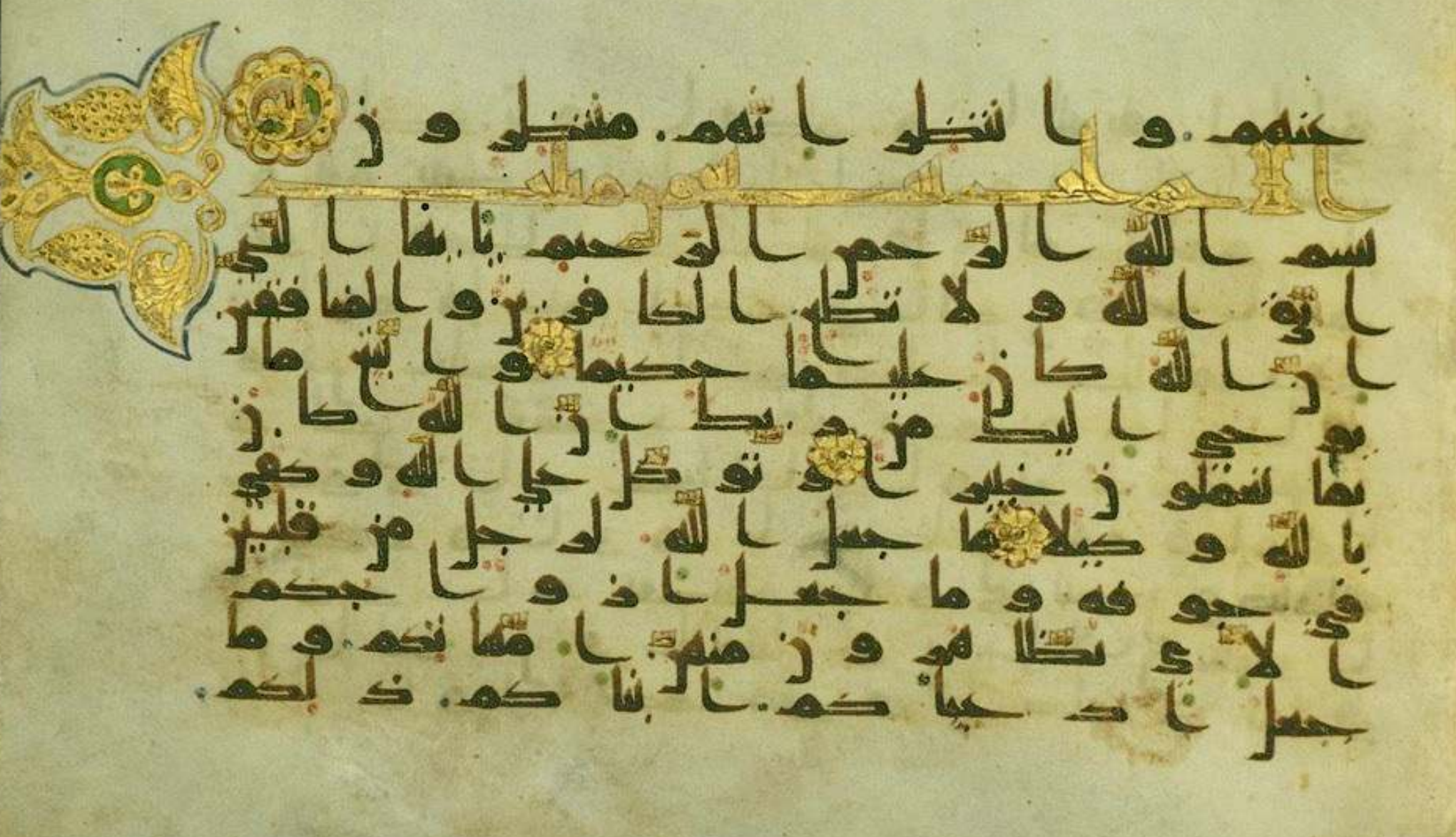


2

FATH AL BARI HADITHS 1-30

“O people fear your Lord who created you from one being and created a partner for it, and spread many women and men from them. Fear Allah over your mutual requests and kinship ties; Allah is observing you.”

(Al-Nisa 4:1)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

CHAPTER 1: HADITH 1-7

Hadith 1

How did the revelation begin to Allah's Messenger صلى الله عليه وسلم

And the Statement of Allah:

نَا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ

Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. (V.4:163).

1. Umar bin Al-Khattab narrated:

I heard Allah's Apostle saying, "The reward of deeds depends upon the intentions and every person has only what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

Ibn Hajar's Explanation:

An objection was raised in regards to the Author's (Al Bukhari) lack of an opening address beginning with the praise of Allah الحمد, and the testimony of faith الشهادة, based on the hadith of Abu Hurairah that the Prophet صلى الله عليه وسلم said: "Every affair that does not begin with the praise of Allah is deficient. (Abu Dawood and others)

And he صلى الله عليه وسلم said: "Every sermon which does not contain a testimony (الشهادة) is like a hand cut off". (Abu Dawood and others)

- And the answer to that objection is:

That there is no specific format for an opening address, rather the purpose of the opening address is an introduction with anything that clarifies the purpose. So the author began his book with the introduction 'The beginning of the revelation', and with the hadith of actions and intentions which indicates his intention.

- And the answer to the second objection about beginning every important matter with the praise of Allah:

First of all the two narrations mentioned do not pass Imam Bukhari's criteria for authenticity, rather they both have criticism surrounding them. Even if we agree for the sake of argument that they are authentic, there is nothing in the narrations that indicate that the praise and testimony is necessary both verbally and textually. It could very well be that he praised Allah and declared the testimony of faith verbally while writing the book, and he didn't write them down sufficing with, *بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ*, (In the name of Allah, the Entirely Merciful, the Especially Merciful), instead.

The first verse revealed in the Quran was:

قُرْأْ بِاَسْمِ رَبِّكَ

'Recite in the name of your Lord',

So the correct way to emulate this verse would be to suffice with *بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ*, (In the name of Allah, the Entirely Merciful, the Especially Merciful). Also supporting this is the fact that the Prophet of Allah used to write letters to the different kings and leaders, as well as his letters of litigation beginning with, *بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ*, (In the name of Allah, the Entirely Merciful, the Especially

Merciful), without the praise of Allah or anything else as will be shown in the hadith of Abu Sufyan and the story of Heraclius in this chapter, and as is shown in the hadith of Al Bara` and the story of of Suhayl bin Amr and the story of the conciliation of Hudaibiyah. So this shows that the utterance of the praise of Allah, الحمد, and the testimony of faith, الشهادة, is only necessary in sermons and not in letters or any other documents. So with this said, the author did not begin his book with the introductory sermon, and rather began in the form of a letter to the people of knowledge so that they may benefit from his work and teach it.

- Other disputable answers were given for the author's lack of a traditional introduction:

1) That there was a contradiction whether to use, **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** In the name of Allah, the Entirely Merciful, the Especially Merciful or الحمد, because if he would have started with الحمد, it would have went against the norm.

2) That he was implementing the statement of Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا فِي يَدَيْ اللَّهِ وَرَسُولِهِ

O you who have believed, do not put [yourselves] before Allah and His Messenger

So Imam Al Bukhari didn't want to put anything before the words of Allah and his Prophet, however this opinion is weak due to the following:

- He could have began with, the praise of Allah, الحمد, by using the words of Allah, The exalted.

- He did actually use his own words before the words of Allah by beginning with the Book title, 'The start of the revelation'. On the same token, he listed the chain of narration before the actual wording of the hadith.

3) And the strangest of opinions is that he actually did start with the introductory sermon that included الحمد, and الشهادة, however some of the people that narrated the book after him removed it from his book.

- However as we see from the teachers of Bukhari and their teachers and the scholars in his time such as: Imam Malik, Abdul Razzaq, Imam Ahmad, Abu Dawood, and others that did not begin their compilations with a sermon, and rather began with only the **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**. Actually only very few scholars began their works with an introductory sermon, and the vast majority

sufficed with the *بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ*, and nobody would say that all of these individuals had statements removed by the people that narrated their books from them.

* So we understand from this that they praised Allah verbally , and to support this it was narrated that Imam Ahmad used to verbally send the peace and blessing upon the Prophet *صلى الله عليه وسلم* when writing the hadith, and wouldn't write it down. He may have done that for the sake of saving time, or it may be that they used to see the *الحمد*, and *الشهادة* being specifically for sermons only, as was seen in the action of Imam Muslim who began his compilation with an opening sermon containing *الحمد*, and *الشهادة*. And Allah knows best

There is also a difference of opinion regarding whether or not a book of poetry should begin with *بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ* or not.

1. Al Sha`by and Al Zuhri were of the opinion of the impermissibility. Al Zuhri said: “It is not from the sunnah to write In the name of Allah , the Entirely Merciful, the Especially Merciful in books of poetry”.

2. Saeed bin Jubair and the majority of scholars are of the opinion that it is permissible to do so.

(The start of the revelation):

Revelation linguistically means informing or notifying privately. Technically revelation means informing or notifying with regards to Islamic law. Sometimes the word revelation is used and what is actually meant is: that which was revealed, which is the word of Allah that was revealed to the Prophet Muhammad *صلى الله عليه وسلم*.

“Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him”:

It was said that Nuh was mentioned specifically in this verse because of the fact that he was the first prophet that was sent as a messenger, or because he was the first prophet to have his nation chastised. This by no means contradicts the fact that Adam was the first prophet to be sent as is will be shown in the hadith concerning the intercession. The correlation between the verse and the title of this chapter, The start of the revelation, is that the characteristics of the revelation to the Prophet Muhammad *صلى الله عليه وسلم* coincided with the characteristics of the revelation to the previous messengers.

1. Hadith # 1: Umar bin Al-Khattab narrated:

I heard Allah's Apostle saying, "The deeds are upon the intentions and every person will get the reward according to what he has intended. So whoever's emigration for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

Al Bukhari narrated this hadith from Al Humaidi Abdullah bin Al Zubair, as if he was trying to implement the hadith of the Prophet "Give Priority to Quraish." Al Humaidi is the most knowledgeable man from Quraish that he took hadith from, and for this reason he put the hadith he heard from him as the first hadith in his book. Another correlation between Al Humaidi and this narration is that the narration deals with the start of the revelation, and the start of the revelation was in Mecca, so it was appropriate for Al Bukhari to begin this chapter with the narration he heard from this man who was from Mecca.

Different answers were given explaining the reason Imam Al Bukhari began this chapter The beginning of the revelation with this hadith concerning intentions, from them:

- That he used this hadith to seek the blessing in his work before he began
- That he wanted to show his good intention behind this compilation
- That he wanted to use this hadith in place of the opening sermon of the book, because it was narrated that Umar said this hadith to the companions while on the pulpit, so if it acceptable as a sermon on a pulpit then it is acceptable to be used as an introductory sermon of a book.

- However If Imam Al Bukhari wanted to use this hadith in place of the opening sermon he would have began with it before the introduction, chapter, book title, and anything else that came before it.

- Because the Prophet addressed the people with these words upon his arrival to Al Madinah after his migration, and everything before the migration served as an introduction to this hadith and what was coming in Al Madinah such the allowance to fight back the polytheists.

- This would be a good point except I have not come across what was mentioned in regards to this being the first thing mentioned by the Prophet of Allah after migrating. And this hadith is also mentioned in the chapter of the abandonment of trickery as beginning with "O people! The reward of deeds depends upon the intentions...", indicating it to be in the form of a ser-

mon, however with regards to it being in the beginning of his *صلى الله عليه و سلم* arrival to Al Madinah, I have not seen anything indicating or proving that. Perhaps the people of that opinion were referring to that which was narrated regarding the story of the migrator of Umm Qays.

It was narrated that a man migrated from Mecca to Al Madinah not seeking the virtues of migration, rather seeking to marry a woman named Umm Qays, and for this reason the hadith specified migrating for the sake of marrying a woman and not any other possible cause of migration. However, even if this was true it wouldn't necessitate the Prophet beginning with this immediately upon his arrival to Al Madinah. The above mentioned story is narrated by Sa`eed bin Mansoor and Al Tabarani: "There was a man amongst us that got engaged to a woman called Umm Qays, however she refused to marry him unless he migrated to Al Madinah, so he migrated and married her. So we used to call him the migrater for Umm Qays." This narration is correct according to the criteria of Bukhari and Muslim, however there is nothing in it indicating that the hadith concerning actions being based on intentions was based on that specific story.

- Allah, The exalted, revealed to the previous prophets and then to Muhammad that "The reward of deeds depends upon the intentions" and this is based on the verse :

-

مَا أُمُّرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

And they were not commanded except to worship Allah, [being] sincere to Him in religion
And the statement of Allah:

رَعَا لَكُمْ مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا

He has ordained for you of religion what He enjoined upon Noah

- *However from the best and most concise reasons why the imam used this hadith under this chapter title is that this compilation was meant to gather the revelation from the sunnah so for that reason he started with The beginning of the revelation, and with the reason for the revelation being to clarify and reveal the actions of the legislation, it was only proper to begin with the hadith dealing with actions and intentions.

******So having said this it is not befitting to say there is no correlation between the hadith and the introduction of this chapter. Also, the scholars of Islam have agreed about the veneration and honor of this hadith:

1. Abu Abdillah said concerning this hadith: There is nothing more complete, helpful, and more beneficial than this hadith.”

2. Abdul Rahman bin Mahdi, Imam Al Shaf'ee, Imam Ahmad, Ali bin Al Madeene, Abu Dawood, Al Tirmidhi, Al Daraqutni, and Hamza Al Kanani have all agreed that this hadith comprises of one third of Islam.

- Al Bayhaqi said: “The reason it is one third of knowledge is because the servant can only gain with three things:

1. His heart
2. His tongue
3. His limbs

The intention, dealing with the heart, is one of these three categories and could very well be the most important because it could be an independent act of worship, while all other acts of worship are in need of it.”

- Imam Ahmad meant by saying that it is one third of knowledge; that this hadith is one of the three principles that all rulings are derived from:

1. “The reward of deeds depends upon the intentions”

2. “The halal is clear and the haram is clear. Between the two there are doubtful matters concerning which people do not know whether they are halal or haram. One who avoids them in order to safeguard his religion and his honor is safe, while if someone engages in a part of them he may be doing something haram, like one who grazes his animals near the hima (the grounds reserved for animals belonging to the King which are out of bounds for others’ animals); it is quite likely that some of his animals will stray into it. Truly, every king has a hima, and the hima of Allah is what He has prohibited. (Reported by al-Bukhari’ Muslim, and others)

3. “Whoever does an act that is not a part of our matter (religion), will have it (his act) rejected.” (Related by Muslim)

- Can a hadith that's ahaad [1] be authentic?

First of all, Bukhari and Muslim have agreed upon the authenticity of this hadith, and it was recorded by all the famous scholars of hadith in their compilations except Imam Malik. Secondly, although this hadith may be ahaad, its meaning came in many different narrations such as

1. The hadith recorded in Muslim on the authority of Aisha, and Umm Salama that the Prophet صلى الله عليه و سلم said: "The people will be resurrected according to their intentions."

2. The hadith narrated by Ibn Abbas in Bukhari and Muslim that the Prophet صلى الله عليه و سلم said on the day of the Conquest of Mecca, "There is no migration (after the Conquest), but Jihad and good intentions."

3. The hadith of Abu Musa al Ash`ari recorded in Bukhari and Muslim that the prophet صلى الله عليه و سلم said: "The one who fights so that the Word of Allah (Islam) be exalted, is the one who fights in the cause of Allah."

**And many more narrations that can't all be mentioned that indicate the same meaning. So technically, this narration can actually be considered a successive narration, mutawatir, based on the meaning of the hadith and not on the chain of narration.

His saying: "On the pulpit"

Meaning the pulpit of The Prophet's Mosque صلى الله عليه و سلم in Medinah.

His saying: "The deeds are upon the intentions"

Both deeds and intentions are plural, i.e. the reward of each deed depends upon its intention. Alkhoobi said: "It seems as if he pointed out that intentions are of several types just like deeds are of different types, e.g. a person may do a deed intending from it the reward of Allah, or to obtain that which Allah promised, or to save himself from Allah's punishment."

In other narrations, deeds are plural but intention is singular, like the narration of Maalik in Sahih Al Bukhari in the "Book of Faith" that Prophet صلى الله عليه و سلم said: "The deeds are upon the intention", because the deeds are performed by many different organs so they are plural, contrary to the place of the intention, the heart, being one. Also the intention is based

upon sincerity which is one, and directed towards The one with no partners. What is meant by “deeds” here in this hadith is the “deeds of worship”.

His saying: “upon the intentions”

Intentions linguistically means: The determination of the heart.

“Upon” either means that the intention is an integral part of the deed, or that the intention is the reason for doing the deed. It is said that the meaning is “The deeds are judged based upon the intentions” or “The deeds are completed upon the intentions” or “the deeds are obtained based upon the intentions” or “the deeds are established with the intentions”. Also the deeds are the actions performed by the organs including the words of the tongue and actions of the heart. What is meant by the hadith here is not that actions don’t exist without intentions, as there could be actions with absolutely no intentions. Rather, the meaning is that complete, or correct actions don’t exist except for with intentions.

His saying: “and every person has only what he has intended”

Al-Qurtubi said “In this is evidence that intention and sincerity are preconditions for the deeds”, and he was inclined to consider ‘making the intention’ highly recommended (mu’akka-dah). Others said that the two sentences “the deeds are only upon the intentions” and “every person has only what he intends for” imply different meanings. The first sentence tells us that the deed follows and accompanies the intention, so the judgment of that actions is based upon that intention. While the second sentence implies that the doer gets nothing except what he intended for. Ibn Daqeeq Al-Eid said “The second sentence implies that whoever intends something gets it, i.e. if he does the deed with its preconditions or even if he is prevented from doing it by a legally acceptable excuse. And whatever he does not intend for, he does not get it.” By saying “whatever he does not intend for” he meant that no intention is made specifically or generally. For if he does not intend something specific, but he had a general intention which covers what he did not specifically intend for, then the scholars have differed in this.

Sometimes a person doing a specific deed also gets what he was not specifically intending for, e.g. a person entering a mosque prays the obligatory or recommended prayers before sitting, gets the reward of performing the ‘tahiyyatul masjid’ (two units of prayers recommended before sitting for the one who enters the mosque) whether he specifically intended to pray tahiyyatul masjid or not, because the reason behind tahiyyatul masjid has been achieved and that is not to sit before praying two units. And this is different from the case of the person who bathes on a Friday because of ritual impurity (janabah). The stronger position is that this

person is not considered having done the recommended Friday bath, because the Friday bath is an act of worship and not just cleansing, so it is a must to have a specific intention for that, and this is different from tahiyyatul masjid, where a general intention was sufficient. And Allah knows best.

Al-Nawawi said, “the second sentence (“every person has only what he intends for”) tells us that it is a precondition to make the intention specific, e.g. the one who has to pray a missed prayer, it is not sufficient that he intends only to pray a missed prayer but he should specify whether it is Dhuhur or ‘Asr prayers.” This is obviously when he has to pray more than one missed prayers.

Ibn Sum’aani said “This (“every persons has only what he intends”) means that deeds which are not acts of worship are not rewarded (by Allah) except when the doer intends by it closeness to Allah, like eating with the intention of gaining strength to obey Allah”.

Other scholars said “It means that making the intention cannot be delegated to another person. This is the original principle other than exceptions such as the cases in which the wali (guardian) makes the intention for the child (in Hajj and ‘Umrah pligrimages).”

Ibn Abdil Salaam said “The first sentence (“the deeds are only upon the intentions”) is meant to specify what are counted as (valid) deeds, and the second (“every person has only what he intends for”) shows what are the consequences of those deeds. It also implies that intention is a precondition only in those acts of worship which are themselves distinguishable (from non-worship acts). So the deeds of worship which are clearly distinguishable as such e.g. remembrance (Dhikr), invocations (D’uaa) and recitation (tilaawah) are deducible from the manner in which they are performed”. Also if the Dhikr, for example, is done with an intention of seeking closeness to Allah, then the reward is more.

****So, in sum every act (of worship) needs an intention. This includes the act of not doing something! That is, if a person leaves a certain deed by stopping himself from doing it, fearing the punishment from Allah, then indeed he is rewarded for stopping himself from doing it. This is unlike the person who gives no weight to the enormity of disobeying Allah, and leaves doing that deed without any intention.**

His saying: “So whoever’s emigration was for worldly benefits”

Imam Bukhari’s leaving out part of the hadith “So whoever emigrated for Allah and His Prophet, his emigration is for Allah and his Prophet”

Imam Bukhari while narrating this hadith here, narrated it without the words above, although the complete narration can be found elsewhere in the Sahih of Bukhari as in the chapter (Baab) on Hijrah. This can have several explanations. Firstly, some scholars said that by narrating this hadith as the first Hadith in his book, Imam Bukhari placed it as a preface for his book, like many other authors who write prefaces to explain their methodology in their books. So Bukhari prefaced his book by specifying his intention, and referring to the sincerity of that intention to Allah, so that if it is in Allah's Knowledge that he wanted to earn worldly gains from this work, then Allah will Judge him according to what he intended. So, he knowingly left out the other part of the narration "whoever emigrated for Allah and His Prophet..." to free himself of self-praise and self-purification, because here the author is telling us about his intention in writing this book.

Also Bukhari views it permissible to narrate part of the hadith and to narrate the meaning of the actual words, both of which he applied here. At times, Bukhari's method is to convey a narration while leaving out some of the words. It is also his methodology that if he has the same text with more than one chain of narrators, then he mentions the text with one chain at one place and with a different chain at another place (i.e. in another chapter). This is if the narration reaches the level of authenticity according to his standard for a hadith to be authentic in his Sahih, but if it is not up to the standard he has set, then he mentions it without a chain or leaving out part of the chain (mu'allaq). This he does either with definiteness like saying "He said such and such", if it is authentically reported but not up to the standard he has set, or passively (tamreedh) like saying "It was narrated that he said such and such", if it has some weakness. And if he has a text with only one chain of narrators (i.e up to the standard set by him), he takes liberty in reporting the text, reporting part of it in one place and part in another place according to the requirement of the chapter he has named. It is very rare that he would mention one narration with the same text and same chain, completely at more than one places in his Sahih. A scholar I (Ibn Hajr) met told me he took care to count the places in Bukhari's Sahih where he mentions the complete text with the same chain at more than one places, and he was able to count them as about twenty places only!

His saying: "whoever's emigration"

Hijrah (emigration) linguistically means to leave something, and to emigrate to something means to transfer to that thing from some other thing. In Islamic law it means to "leave something Allah has forbidden". And emigration in Islam occurred in two forms: firstly in the transfer from a place of fear to a place of peace, as in the emigration to Abyssinia and the earlier part of emigration from Mecca to Medina, and secondly in the transfer from a place of disbe-

lief to a place of Islam like the emigration to Medinah after the Prophet صلى الله عليه و سلم became established there. After the conquest of Mecca, this latter form was not limited to Medinah, but rather became general to all places of Islam.

His saying: “or a woman”

Even though, the woman may be counted as coming under the generality of “the world” i.e worldly benefits, but she is mentioned separately because the fitnah (trial) from her (upon men) is greater, so special care was taken to warn in this regard.

His saying: “his emigration was for what he emigrated for.”

This does not mean that the one who emigrates for marriage or worldly benefits, then his emigration is invalid or blameworthy completely in all cases. For example, a person who emigrates intending marriage and leaving the place of disbelief both, then his reward would be less than the one who emigrated only for the sake of Allah. The one who is to be reproached is the one who emigrates purely for the sake of the woman. Similarly a person who intends from his emigration to seek marriage, but intends it as a means of gaining Allah’s reward by remaining chaste, is also rewarded. An example of this is that Umm Sulaym (Anas’s mother) embraced Islam before Abu Talhah. So when Abu Talha proposed to her, she promised to marry him if he too embraced Islam. So he did that and the dowry (sadaaq/mahr) between them was the Islam of Abu Talhah. This was narrated by Al-Nasai. It can be said that Abu Talhah wanted to embrace Islam of his own will and added to it the intention to marry, similar to the one who intends from his fasting (sawm) both worship and nutrition!

[1] Ahaad

Ahaad, (أَحَاد), or singular narration, refers to any hadith not classified as mutawatir (مُتَوَاتِر), or a ‘successive’ narration. A successive narration is one conveyed by narrators so numerous that it is not conceivable that they have agreed upon a lie, thus being accepted as unquestionable in its veracity. The number of narrators is unspecified.. Linguistically, hadith ahad refers to a hadith narrated by only one narrator. In hadith terminology, it refers to a hadith not fulfilling all of the conditions necessary to be deemed mutawatir. Hadith ahad consists of three sub-classifications also relating to the number of narrators in the chain or chains of narration.

Hadith 2

Abdullah bin Yousuf narrated to us, he said Malik informed us from Hisham bin ‘Urwah from his father from ‘Aisha, the mother of the believers, may Allah be Pleased with her that Al-Harith bin Hisham asked Allah’s Messenger “O Allah’s Apostle! How does the revelation come to you?” Allah’s Apostle replied, “At times, it comes to me like the ringing of a bell, this form of revelation is the hardest upon me and then it stops when I have taken hold of what he said (the angel). Sometimes the angel comes in the form of a man and talks to me and I take what he says.” ‘Aisha, may Allah be Pleased with her said: And indeed I saw him when the revelation was coming down on him on a very cold day, and when it ended sweat was dripping from his forehead *صلى الله عليه و سلم*.

Aisha began by saying that Al-Harith asked Allah’s Messenger *صلى الله عليه و سلم*, so this may indicate that she was there and witnessed the dialogue, or it may be that Al-Harith later informed her of the incident. The opinion that he later informed her is supported by another narration of this hadith which was recorded by Imam Ahmad. In that narration Aisha reported from Al-Harith and he said (سألت) meaning ‘I asked’ which would indicate that he was relaying this information to Aisha, however the narration has some weakness in the chain. The opinion that Aisha witnessed the dialogue is more prominent amongst the scholars.

Ibn Hajar’s explanation

Al-Harith’s question, “How does the revelation come to you?”

He may have intended, “In what way does the revelation come to you?” Or he may have wanted to know about the one who brings the revelation, or he may have wanted to know how the revelation occurs in general. Al-Isma’eili said that this narration is more befitting to explain ‘how the revelation (wahi) comes’ rather than ‘how the revelation (wahi) began’, which is the title of the chapter in Imam Bukhari’s Sahih. Al-Karmaani said, “What may have been intended was an inquiry as to how the revelation (wahi) started or how the revelation came about. Therefore it is befitting in this chapter.” Also, it isn’t necessary that every narration in the chapter be about the beginning of the revelation, rather it’s sufficient that the narrations concern the beginning of the revelation or anything related to the revelation or anything concerning the verse that was mentioned.

The Prophet’s *صلى الله عليه و سلم* saying in the narration “At times” (أحيانا)

This may indicate something that happens frequently or infrequently, and in this instance it only indicates time and not the frequency of the event.

The Prophet's **صلى الله عليه و سلم** saying in the narration “it comes to me” (يأتيني)

The angel came in the form of a man many different times, such as when he came as a Bedouin. Other times he came as different types of people, as is supported by many authentic narrations. The revelation itself came in different forms, as follows;

1. Similar to the buzzing of bees
2. The blowing into the soul
3. Inspiration
4. The truthful dream
5. The direct speech without intercession during the night journey

As far as the characteristics of the carrier of the revelation (the angel Jibriel), having come in his natural form having six hundred wings, and sitting on a chair between the heavens and the earth filling the horizon, the Prophet **صلى الله عليه و سلم** didn't make mention of that, perhaps for various reasons. He may have wanted to clarify that the revelation also comes in forms other than that, or this dialogue may have taken place before he saw Jibriel in his natural form having six hundred wings and filling the horizon. Another possibility is that he **صلى الله عليه و سلم** rarely saw Jibriel in his natural form, as Aisha reported that it only occurred twice, or the Prophet **صلى الله عليه و سلم** may not have mentioned it if he had only seen him in that form at times when Jibriel was not bringing revelation.

The narration indicates that the Prophet **صلى الله عليه و سلم** was only describing the method of revelation by saying it came like the ringing of a bell rather than describing the carrier of the revelation (Jibriel). As for his saying that the revelation came like the ringing of a bell, this doesn't contradict what was narrated by Umar, who said, “It (The Wahi) is heard near him like the buzzing of bees.” To those around him the Wahi sounded like bees buzzing, while to the Prophet **صلى الله عليه و سلم** himself it was similar to the ringing of a bell.

As for the revelation coming as direct inspiration to the heart of the Prophet **صلى الله عليه و سلم**, this can be applied to either of those two descriptions. The angel would breathe the reve-

lation into his soul. The prophet **صلى الله عليه و سلم** did not mention the direct inspiration nor the speech of Allah to him directly as methods of revelation in this narration, because the question was concerning how the revelation was carried out when it was brought by a messenger (Jibriel) and those two methods occurred without a messenger.

Ibn Battal said, “The truthful dream was not mentioned in the narration because the question was concerning that which is different from what may occur to other people.” The truthful dream is regarded as part of the prophet hood in the fact that it is always truthful, and not for any other reason. Otherwise, whoever has one could be considered a prophet and this isn’t the case. Or the questioner may have only been concerned with that which happens during wakefulness, and was already familiar with the truthful dream being part of the prophet hood.

The Prophets **صلى الله عليه و سلم** saying in the narration, “like the ringing of a bell”

It has been described as a sound which is recurring and not known by hearing only the first occasion or first ring. Al-Karmanee said, “The bell is a small object containing a piece of copper which is hung on the camel, when the camel moves the copper sways back and forth hitting the outer portion of the bell and making the ringing noise.” If it were to be said that something of a lowly nature shouldn’t be compared to that which is blessed (The Wahi), since the bell is actually prohibited from use and the angels do not accompany a group using a bell as was reported by Imam Muslim, Abu Dawood, and others, So how can the actions of the angel (Jibriel) be compared to something such as a bell which the angels do not come near to the ringing of bells? The answer is that it’s not incumbent that the two things being compared share all the same attributes or even the most common attribute, rather it is sufficient to compare two things if they share any attribute. The intent was for the listener to be able to compare it to something familiar. A sound has two parts, its strength and its type. The similarity here lies in the strength of the sound, while the sound of a bell itself is something disliked and described as the instrument of the shaytan (satan).

The wisdom behind the strength of the sound is that the wahi would command his full attention and he would not hear anything else while revelation was being revealed to him. This issue will be further explained with the narration of Ibn Abaas, “When Allah decrees a matter in the heavens, the angels strike their wings” with the verse,

تَنَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ

“...until, when terror is removed from their hearts...” {34:23}

The Prophet's *صلى الله عليه و سلم* saying, “This form of revelation is the hardest upon me”

It can be understood here that all forms of revelation were difficult, while this form was the most difficult. Shaykh Al-Islam Al-Balqeen said, “The reason is that glorious speech has an introduction that leads up to it indicating its importance...” Some also said that such intensity caused the heart's undivided attention. Some also said that the revelation came in this form when it was a verse containing threat or warning although this isn't completely clear.

The Prophet's *صلى الله عليه و سلم* saying, “And then it stops” (فيفصم)

It stops or discontinues, while there is an indication in this word (يفصم) that it is a type of stop that continues at a later time.

The Prophet's *صلى الله عليه و سلم* saying, “...When I have taken hold of what he said”

The meaning being, ‘when I have grasped or understood the words that he speaks to me,’ and this also indicates that the revelation was spoken by the angel (Jibriel). There is no contradiction between this and what Allah informs about the disbelievers saying,

نْ هَذَا إِلاَّ قَوْلُ الْبَشَرِ

“This is not but the word of a human being.” {74:25},

because they used to deny both the revelation itself and the fact that the angel came with revelation.

The Prophet's *صلى الله عليه و سلم* saying, “Sometimes the angel comes in the form of a man.”

The angel Jibriel came in the form of a man at times as the Prophet *صلى الله عليه و سلم* informed in this narration and is supported by another narration reported by Ibn Sa'd. The people of speech (Ahl-ul-Kalam) stated that the angels are heavenly bodies that take any shape or form they choose, while some philosophers claimed that the angels are spiritual gems.

The fact that the angel appeared in the form of a man doesn't mean that he turned into a man rather he appeared in the form of a man to provide familiarity for the one he was addressing.

The Prophet's *صلى الله عليه وسلم* saying, "...And talks to me" (meaning the angel talks to me)

In another narration recorded by Al-Baihaqi, the Prophet Muhammad *صلى الله عليه وسلم* said "He teaches me" (*فيعلمني*) apparently this may be a mistake because the narration is also recorded by Imam Malik in his Muatta and by Al-Daraqutni with the same chain of narrators with the wording (*فيكلمني*) "And talks to me" as in Bukhari's narration.

The Prophet's *صلى الله عليه وسلم* saying, "...And I take what he says"

So the Prophet *صلى الله عليه وسلم* would understand and memorize the revelation that was brought to him before the angel (Jibriel) departed.

"Aisha, may Allah be Pleased with her said: and indeed I saw him when the revelation was coming down on him on a very cold day, and when it ended sweat was dripping from his forehead."

Her saying (*ليتفصد*) 'dripping' this word *ليتفصد* is a type of overstatement which shows the severity of the sweat dripping from his forehead. Aisha reported that she saw the sweat dripping from his forehead after the revelation came on a very cold, indicating the severity and exhaustion that the occurrence of revelation had on the Prophet *صلى الله عليه وسلم*. In the narration of Al-Baihaqi in Al-Dala'il, it was reported that at times the Wahi would come to the Prophet *صلى الله عليه وسلم* while he was on his camel; the revelation would be so strenuous that it caused him to strike the camel's saddle.

We can understand from this narration that the purpose of the question from the companion was to establish assurance and peace of mind within himself by understanding how the wahi came, the question was not due to his lack of certainty about the Wahi. We also benefit by knowing that it is permissible to ask about the state of affairs of the Prophets regarding how the revelation occurred to them or regarding other than that.

Hadith 3

Yahya bin Bukayr narrated to us and said Al-Laith narrated to us from Uqail, and he from Ibn Shihab, and he from 'Urwah bin Al-Zubayr who narrated from 'Aishah, the mother of believers, that she said: The beginning of the revelation to Allah's messenger, *صلى الله عليه و سلم*, was in the form of good dreams in his sleep. He used to not see a dream except that it came true (as clear) as the morning light. Then he was bestowed with the love of seclusion. He used to go into seclusion in the cave of Hira and do "tahannuth" in it- which means worshipping for many nights- before returning to his family. He used to take with him his provision for that (retreat) and then come back to (his wife) Khadija and then again would prepare his provisions for another similar (retreat) until the truth descended upon him while he was in the cave of Hira. The angel came to him and said: "Read"! The Prophet replied, "I can't read".

The Prophet added, "The angel grabbed me 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 can't read.' Thereupon he grabbed me again and pressed me a second time until I couldn't bear it any more. He then released me and again asked me to read but again I replied, 'I can't read' Thereupon he grabbed 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). He has created man from a clot. Read! And your Lord is the Most Generous.'" (96.1, 96.2, 96.3) Then Allah's messenger returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid (his wife) and said, "Cover me! Cover me!" They covered him until his fear was over, and after that he told her everything that had happened and said, "I fear for myself" Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, you benefit (help) the poor and the destitute, serve your guests generously and assist the deserving, calamity-afflicted ones."

Khadija then took him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" So Allah's messenger informed him of what he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa 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 until the day when you will be turned out then I would support you strongly.” But after a few days Waraqa died and the Divine Inspiration was also paused for a while.

His saying: “The beginning of the revelation to Allah’s messenger was in the form of good dreams in his sleep”

In another narration by Ma`mar and Yunus recorded by Al Bukhari “good dreams” was replaced by “truthful dreams”. The revelation started with dreams to serve as a preparation and preliminary step for the revelation in a state of wakefulness.

His saying: “In his sleep”

This was meant to clarify or differentiate between the dreams or visions one may have while awake.

His saying: “morning light”

This means the dreams used to come true emerging clearly and appearing as doubtless as the morning light. In other words just as the morning light clearly emerges and appears, as does the dream that he صلى الله عليه و سلم had.

His saying: “he was bestowed with the love of seclusion”

The bestower here, or the one that made the seclusion beloved to him was not mentioned due to the uncertainty of the reasons behind this feeling, although we know that everything is from Allah. This feeling (loving seclusion) could have also been from the inspired revelation. Seclusion was made dear to him, since it helps the heart in concentrating. Hira’ is the famous mountain in Mecca.

His saying: “فیتحنث fayatahannath”

Means the same as “yatahannaf”, or worshipping Allah following the Haneefeeyah which is the religion of Ibrahim. The word came this way in the narration of Ibn Hisham in his book “Al-Seerah”, a book on the biography of the prophet صلى الله عليه و سلم. With the (ث) instead of the (ف) it would mean to refrain from sin, or to practice piety.

His saying: “which means worshipping”:

This insertion is from the interpretation of Ibn Shihab Al Zuhri, as is clear from another report in the book of tafsir from Yunus.[1]

His saying: “for many nights”

The reason the amount of nights was not specified and instead left general was due to the difference of opinion in the exact number of nights he would return to his family for. The period of seclusion is known to be one month, and this month used to be Ramadan, as Ibn Ishaq narrated. Khadijah’s, the wife of the prophet صلى الله عليه و سلم, full name was Khadijah the daughter of Khuwaylid the son of Asad the son of Abdul `Ezza.

His saying: “until the truth descended upon him”

Here, the revelation is called “the truth”, as it is from Allah. In another narration in Sahih Al-Bukhari in the book of tafsir, it is mentioned “until the truth came to him suddenly”. In Sahih Muslim it is narrated that ‘Aisha narrated from the prophet صلى الله عليه و سلم that “I did not see him (Jibreel) in the form he was created except twice.” The two times were explained by Imam Ahmad in the hadith of Ibn Mas’ood:

1. The first time was when the Prophet صلى الله عليه و سلم asked Jibreel to show him his true form
2. The second time was at the event of Mi’raaj (miraculous ascent).

In the Hadith of ‘Aisha recorded in sunan Al Tirmidhi `Aisha narrates that: “Muhammad صلى الله عليه و سلم did not see Jibreel in his true form except twice :

1. Once was near the Sidratil Muntaha (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass) and
2. Once was in Ajyaad” (a place in Mecca).

The sighting of Jibreel here in the cave was not mentioned along with the other two times due to the possibility that when the Prophet صلى الله عليه و سلم saw him in the cave of Hira’ , he صلى الله عليه و سلم did not see Jibreel in his complete form. And Allah knows best. In the narration of Sulayman Al Taimee in his collection, it is mentioned that when Jibreel left the Prophet صلى الله عليه و سلم after reciting to him the verse:

قُرْأَ بِاسْمِ رَبِّكَ

‘Recite in the name of your Lord’,

He صلى الله عليه و سلم remained a bit hesitant, so then Jibreel came in front of him in his form and what he saw was something gigantic.

His saying: “ما أنا بقارئ” (I can’t read)”

Al Suyahyli said: “After he repeated this statement three times, it was said to him صلى الله عليه و سلم, Recite in the name of your Lord’. Meaning you will not recite with your own strength or knowledge. Rather with the might and power of your lord, and his assistance. For verily, he will teach you just as he has created you and removed from you the influence of the Shaytan at a young age, and taught your nation until it learned to read and write after it was illiterate.”

Al-Teebi said this statement “I can’t read” is a way to emphasize, meaning I can’t read at all.

Another possible meaning of this statement is a question, meaning what or how should I read. This is based on the narration of `Urwah recorded in Maghaazee Abi Al Aswad where it is mentioned “how should I read?”, and in the narration of `Ubaid bin `Umair recorded with Ibn Ishaq “What should I read?” And Allah knows best.

His saying: “Pressed me”

Meaning enveloped me and squeezed me. It also could mean “suffocated me”, as is supported in the hasan[2] narration of Musnad Abi Dawood Al Tayalisi “he caught me by my throat”.

His saying: “until I couldn’t bear it any more”

Even though the Prophet صلى الله عليه و سلم did not mention this statement after the third pressing, it appeared and is proven in the book of tafseer in Sahih Al Bukhari.

His saying: “I feared for myself”

This combined with the statement “with his heart beating severely” shows the effect and the strain the meeting with Jibreel caused upon him صلى الله عليه و سلم and for that reason he asked to be covered. The scholar have differed in what type of fear the prophet صلى الله عليه و سلم felt, and have explained it in different ways. The three most correct explanations are

1. Death resulting from fear
2. Illness

3. Perpetual sickness.

His saying: “and Khadija said, ‘Never’” (كلا)

worry and fear. She *صلى الله عليه وسلم* here means to negate and repel the prophet’s *كلا* as having the foundations of *صلى الله عليه وسلم* then proves her claim by praising the Prophet all the best manners, because kindness can be shown to either: relatives or strangers, physically or financially, to the one who is able to take care of his affairs or one who cannot and is dependent upon others. Khadija’s description of the prophet’s characteristics comprised of all of these different types of kindness. Khadija’s statement “You benefit the poor and destitute” means: just as other people aspire worldly benefit, you aspire and wish to benefit by helping the poor and helpless. Al Qasim bin Thabit said in Al Dalaail “‘benefit’ here means: that which others were deprived of and incapable of in terms of reward, you (the benefited from”. However, the strongest opinion is that it means *صلى الله عليه وسلم* prophet you give the people that which they find nowhere else except from you. In some narrations an additional characteristic was added: “and you are truthful when you speak” and this is from the most noble of characteristics. Finally, in another narration of `Urwah the characteristic: .”“And you render back the trusts to those to whom they are du

*This hadith shows the permissibility of calming a person in distress by mentioning what may calm him and ease his stress. It also shows the permissibility that a person in distress may confide in someone whose advice and sincerity he trusts.

His saying: “became a Christian”

After hating the worship of idols, Waraqa and Zayd bin `Amr bin Nufayl headed to Al Shaam (Palestine, Jordan Syria, Lebanon) and other places asking about religions. Christianity appealed to Waraqa, so he became Christian. Waraqa meet the different monks that had remained on the original message of Jesus before it was changed and for this reason he was aware of the matter of the prophet *صلى الله عليه وسلم*, and the glad tidings he would bring and the other details the Christians altered.

His saying: “(Waraqa) used to write Hebrew. He would write from the Gospel in Hebrew ”

In the narration (in Sahih Al-Bukhari) of Yoonus and Ma`mar, “and wrote from the Gospel in Arabic”. In the narration of Muslim (and also another narration in Sahih Al-Bukhari), “he used to write Arabic”. All the narrations are correct, since Waraqa was fluent in both Hebrew

and Arabic. Khadija described Waraqa as writing the Gospel, and not memorizing it, due to the fact that the memorization of the Torah and Gospel was not made easy as the memorization of the Quran was made easy for this nation.

His saying: “Khadija said to Waraqa, ‘Listen to the story of your nephew, O my cousin!’”:

Khadijah’s calling him “O son of my uncle (cousin)” as reported by Al-Bukhari is correct, while in Muslim she is reported as saying “O uncle” and this is a mistake (from one of the narrators), although it is linguistically correct to call him an uncle to show respect to him, but the fact remains that the event only occurred once, so there could only be one correct statement which was “O son of my uncle (cousin)”, which was her actual relationship to him. In terms of contradicting this principle and combining the words of Bukhari and Muslim in terms of Waraqa writing “Hebrew” and “Arabic” earlier and declaring both correct, this is due to these words being the description of the narrator describing Waraqa, and since the sources of these words in this case are multiple (i.e. the narrators), it is possible to accept different descriptions.

Khadija introduces the Prophet **صلى الله عليه وسلم** as “son of your brother (nephew)”, because the number of ancestors that Waraqa had between himself and Qusai bin Kilaab is the same as the number of ancestors that the father of the Prophet **صلى الله عليه وسلم** had between himself and Qusai. So from this angle there was a sort of brotherhood between Waraqa, and the father of the prophet **صلى الله عليه وسلم**, making him like an uncle to the Prophet **صلى الله عليه وسلم**. It is also possible that she said this to Waraqa to show him respect because of his old age.

*We benefit from this hadith that a person in need should use someone who is closer than he is to the one being asked to introduce the importance of his matter, just as Khadija introduced the situation to Waraqa by saying listen to your nephew. She said this so that Waraqa would prepare himself for the words of the Prophet **صلى الله عليه وسلم**.

His saying: “This is the same one who keeps the secrets (angel Jibreel) whom Allah had sent down to Moses”

Waraqa said “to Moses” and not “to Jesus”, in spite of the fact that Waraqa was a Christian:

1. This is because like the revelation sent to Muhammad **صلى الله عليه وسلم**, the Torah of Prophet Moses was comprised of a majority of the legislation as opposed to the Gospel of Prophet Jesus, so it was more apt to mention Moses here.

2. It may be due to the fact that Moses was sent with the wrath of Allah to Pharaoh (Fir'aun) and his associates, as opposed to Jesus who was not. This indignation is similar to the punishment sent by Allah through the Prophet **صلى الله عليه وسلم** to the pharaoh of this nation Abu Jahl, and his associates at the battle of Badr.

3. He mentioned Musa using his message as identification since his prophethood was agreed upon by the people of the book unlike Jesus whom some Jews deny his prophethood.

*However, in the narration of Abu Nu'aim in his book *Dalaail Al-Nubuwwah* with a hasan chain of narrators, it is mentioned that when Khadija first came to Waraqa and told him of the events of the cave, he said "If you have told me the truth, then indeed the namoos (one who keeps the secrets) of Jesus is coming to him (the Prophet **صلى الله عليه وسلم**), the one whom the children of Israel don't teach their children". So, this means that when he spoke to Khadija, he said "Namoos of Jesus", because of his Christianity, and when he spoke to the Prophet **صلى الله عليه وسلم** he said "Namoos of Moses", because of the reasons mentioned above.

And Allah knows best

His saying: "I wish I were young"

He wished to be young during the time of the propagation of Islam to stand by the Prophet **صلى الله عليه وسلم** and support him **صلى الله عليه وسلم**. This wish of his shows that he believed what the prophet **صلى الله عليه وسلم** was saying and this makes his description of being a blind, old man clear.

His saying: Allah's Apostle asked, "Will they drive me out?"

The Prophet **صلى الله عليه وسلم** thought it was unlikely he would be driven out of his home not seeing in himself any reason that would happen, and due to what he possessed from the noble characteristics as Khadija mentioned

His saying: "Any man who came with something similar to what you have brought was treated with hostility"

In another narration in *Sahih Al-Bukhari* in the Book of Tafseer, it is mentioned "he is harmed" instead of "treated with hostility". Waraqa mentioned the reason for the prophet's **صلى الله عليه وسلم** expulsion was going to be his call to his people to leave their customary be-

liefs, as Waraqa knew from the sacred books that they would not accept this call and therefore this stubbornness would lead to hostility.

*This shows that the person giving an answer should mention the reason/evidence for his answer, if it is required.

His saying: if I should remain alive until the day when you will be turned out then I would support you strongly:

This again shows his readiness to support the Prophet **صلى الله عليه و سلم** and his message.

His saying: “But Waraqa did not live”

He died a few days later, and this contradicts what was mentioned by Ibn Ishaq that Waraqa used to pass by Bilal while he was getting tortured, which means he lived to see the time of the propagation of Islam. So according to authenticity, then this hadith is the most correct, and if we wanted to combine between the two narrations we would say that this was the last news of Waraqa, and he did nothing worthy of mentioning after this, so technically this was the end of Waraqa in terms of his actions and not his life. And Allah knows best. In regards to the pause in the revelation, it was so his fear would disappear, and he would yearn for the revelation as other narrations prove.

[1] In terminology of hadith the words of a narrator, which are not part of the text itself but occur alongside it, are called ‘Idraaj’

[2] Ḥasan, (حَسَن), linguistically means good and there exist somewhat convergent technical definitions, however, in general, it expresses the categorization of a hadith’s authenticity as acceptable for use as a religious evidence, however, not established to the extent of ṣaḥīḥ.

Hadith 4

Jabir bin ‘Abdullah Al-Ansari narrated, while he was talking about the period of pause in revelation, the speech of the Prophet صلى 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 Hira’ sitting on a chair between the sky and the earth. I became frightened from him and came back (home) and said, ‘Wrap me (in blankets).’ And then Allah revealed the following Holy Verses (of Quran):

يَا أَيُّهَا الْمُدَّثِّرُ، قُمْ فَأَنْذِرْ { وَالرُّجُزَ فَاهْجُرْ }

‘O you (i.e. Muhammad)! wrapped up in garments!’ Arise and warn (the people against Allah’s Punishment),... until the verse ‘and desert the idols.’ (74.1-5) After this the revelation started coming strongly, frequently and regularly.”

The mention of a period of pause in the revelation, and then his saying “the same angel who had visited me at the cave of Hira’” is proof that Al-Muddathir (المدثر) was revealed after Iqraa’ (اقرأ).

The Prophet’s صلى الله عليه وسلم saying, “I became frightened from him” (فرعبت منه)

This indicates that he صلى الله عليه وسلم still had some fear that had slowly dwindled away since the first time he saw the angel.

The Prophet’s saying, “Wrap me (in blankets)” (زملوني)

In one narration he صلى الله عليه وسلم repeated, “Wrap me (in blankets)” twice, whereas in the narrations recorded by Al-Aseele and Kareema he said it only once. In the narration of Yunus, he (the prophet) صلى الله عليه وسلم said “Cover me (in blankets)” (دثروني) so

يَا أَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنْذِرْ

“O you who covers himself [with a garment]. Arise and warn!” (74:1-2)

was revealed, meaning warn those who don’t believe in you about the punishment.

رَبِّكَ فَكَبِّرْ

“And your Lord glorify”

Meaning praise or exalt.

ثِيَابَكَ فَطَهِّرْ

“And your clothing purify”

Meaning from impurity, it has also been said that it means to purify the ‘nafs’ or self by avoiding shortcoming. The ‘Rujz’ mentioned in the following verse is the idols as will be clarified in the narrators explanation. Linguistically ‘Rujz’ means punishment, and the idols have been called ‘Rujz’ because they lead to punishment.

The Prophet’s saying, “After this the revelation started coming strongly, frequently and regularly.”

The Wahi began to come to the Prophet صلى الله عليه وسلم frequently after this incident. And his saying also indicates that previous to that point there had been a period of interruption or slowdown in the revelation, although it did not stop altogether. So beginning with this incident the Wahi became stronger and more frequent. ‘Urwah added in his narration that Khadija died before the prayer (salat) became obligatory, yet the Prophet صلى الله عليه وسلم said, “I saw, for Khadija, a home built from pearls having no commotion in it or exhaustion.” Bukhari said, the meaning of (قصب) is pearls. There will be more regarding this matter when we speak of the virtues of Khadija, and further explanation of this hadith with the tafseer of,

اقْرَأْ بِاسْمِ رَبِّكَ

“Recite in the name of your Lord who created”

Hadith 5

Musa bin Isma'eel told us that Abu 'Awanah said that Musa bin Abi 'Aisha said that Sa'eed bin Jubair narrated from Ibn 'Abbas in the explanation of the Statement of Allah: Move not your tongue with it, [O Muhammad], to hasten with recitation of the Qur'an. (75:16), that Ibn 'Abbas said, "Allah's Apostle used to bear the revelation with great trouble and used to move his lips (quickly) with the Revelation." Ibn 'Abbas moved his lips saying, "I am moving my lips in front of you like Allah's Apostle used to move his." Sa'eed (the narrator from Ibn 'Abbas) moved his lips saying: "I am moving my lips like I saw Ibn 'Abbas moving his."

Ibn 'Abbas added, "So Allah revealed: Move not your tongue with it, [O Muhammad], to hasten with recitation of the Qur'an, Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. (75:16-17).

(Ibn Abbas said) Which means that Allah will make him (the Prophet) remember by heart (the portion of the Qur'an which was revealed at that time) and recite it.

And the statement of Allah: And So when We have recited it [through Gabriel], then follow its recitation, ' (75:18)

Means 'listen to it and be silent.'

And the statement of Allah: Then upon Us is its clarification [to you], (75:19)

Means then it is for Us (Allah) to make you recite it.

Afterwards, Allah's Apostle used to listen to Jibreel whenever he came and after his departure he used to recite it as Jibreel had recited it."

Ibn Hajar's explanation:

His saying: Ibn 'Abbas moved his lips saying, "I am moving my lips in front of you like Allah's Apostle used to move his."

This is an example of clarifying a statement by performing part of the action mentioned. Ibn Abbas doesn't mention here "I saw" the Prophet of Allah صلى الله عليه وسلم move his lips, rather he said the prophet of Allah صلى الله عليه وسلم "used to" move his lips because Ibn Abbas did not see that occurrence. According to the consensus of the scholars Surah Al-Qiyamah (Surah No. 75) was revealed in Mecca during the early part of the prophethood of

the Messenger of Allah **صلى الله عليه و سلم**, and at that time Ibn ‘Abbas was not yet born, as he was born 3 years before the migration (Hijrah) from Mecca to Medinah. However, it is possible that the prophet **صلى الله عليه و سلم** informed Ibn Abbas of the event, or some of the companions that witnessed the event informed him. It is proven clearly in the narration recorded in Musnad Abi Dawood Al Tayalisi from Abu ‘Awanah that the Prophet **صلى الله عليه و سلم** himself informed Ibn ‘Abbas about this event afterwards.

His saying : “moved his lips” and his saying “So Allah Revealed, ‘Move not your tongue’ ”
(75:16)

There is no contradiction between the two statements, because the lips are moved to pronounce words consisting of letters that cannot be pronounced except with the tongue. Or it may be that he sufficed with the mention of the lips moving and excluded the tongue as the tongue is the origin of speech, and all other movement is stemmed from the movement of the mouth and tongue. Both organs were combined in another narration in Sahih Al-Bukhari in the Book of Tafseer saying: “used to move his tongue and lips”.

As mentioned by Al Hasan and others, in the beginning of the revelation, the Prophet **صلى الله عليه و سلم** used to recite at the same time as Jibreel rather than patiently waiting until he was done, in a rush to memorize that which was revealed, fearing he may forget it. This is clearly mentioned in:

- The narration of Al-Tirmidhi:

“Moving his tongue with it to memorize it”

- And in the narration of Al-Nasaai:

“Hastening with it’s recitation to memorize it”

- And in Ibn Abi Hatim’s narration:

“He **صلى الله عليه و سلم** would receive the first part (of the revelation), and then move his lips quickly fearing he would forget the first part by the time it was finished”.

- However, in the narration of Al-Tabari it is mentioned that the Prophet **صلى الله عليه و سلم** “hurried to recite it out of his love for it (the revelation)”.

So we can combine between the narrations and say: both reasons prompted him to do so, and there is no contradiction between his love to recite it and his fear of forgetting it and the hardship that followed. However the prophet صلى الله عليه وسلم was reassured that he would not forget any part of the revelation and therefore was ordered to remain silent while the Quran was being revealed to him. And this verse is similar to Allah's statement

لَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ

And do not hasten with [recitation of] the Qur'an before its revelation is completed to you

His saying: And the Statement of Allah: 'Then upon Us is its clarification [to you], (75:19)

Means then it is for Us (Allah) to make you recite it

The meanings mentioned in the hadith are the interpretation of Ibn Abbas. It is also possible that it could mean that it is upon Allah to clarify the general verses and the meanings the words of the Quran.

Hadith 6

Ibn Abbass said that Allah's messenger **صلى الله عليه و سلم** was the most generous of all the people and he used to reach the peak in generosity in the month of Ramadan when Jibriel met him. Jibriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's messenger **صلى الله عليه و سلم** was the most generous person, even more generous (faster) than the strong uncontrollable wind (in readiness and haste to do charitable deeds).

His saying, "Allah's messenger **صلى الله عليه و سلم** was the most generous of all the people"

Meaning the most generous in giving charity, and this is a praiseworthy characteristic. At-Tirmithi recorded a narration reported by Sa'ad, "Verily, Allah is generous and loves generosity." In a similar narration, Anas said, "The Prophet **صلى الله عليه و سلم** was the most courageous of the people and the most generous of the people."

His saying, "and he used to reach the peak in generosity in the month of Ramadan."

Some said that the wisdom is that the increased study and revision of the Quran during Ramadan renews the prosperity of the soul which in turn leads to increased generosity (and good doing in general). Technically or in the Shariah the word (جود) generosity means giving what is due to whom it is due, and it is more general than Sadaqah. Also Ramadan is the season of good, when the blessings of Allah upon his servants are increased, So the Prophet used to favor the Sunnah (way) of Allah in dealing with the servants of Allah. So this combination of the preferred time (Ramadan) and the increased revision of the Quran during that time resulted in an increase in generosity.

His saying, "Allah's messenger **صلى الله عليه و سلم** was the most generous person, even more generous (faster) than the strong uncontrollable wind (in readiness and haste to do charitable deeds)."

His hastening and speed to be generous was faster than the wind. The strong wind was used as a comparison due to its sustained blowing which is a mercy, and indicating that his generosity benefits all in his path as the wind touches all that is in its path. Imam Ahmad recorded in his narration of this same hadith, "He **صلى الله عليه و سلم** was not asked anything except that he gave it." This addition is authentic as it was also recorded in the hadith of Jabir, "The Messenger of Allah **صلى الله عليه و سلم** never declined when he was asked." An-Nawawi mentioned benefits of this hadith as follows;

- Encouragement to be generous at all times
- The virtue of increased generosity during Ramadan
- The virtue of increased reading of the Quran during Ramadan because it is the best type of remembrance (of Allah), had normal remembrances (Athkar) been equal to the recitation of the Quran then he صلى الله عليه و سلم would have done that.

Also, this is an indication that the beginning of the revelation of the Quran was in Ramadan, because the descending of the Quran to the 1st heaven during Ramadan is verified by the hadith of Ibn Abbass. Jibriel used to come to the Prophet during Ramadan and review with him all that was revealed since the previous Ramadan, and during the last year of the Prophet's life صلى الله عليه و سلم Jibriel reviewed the Quran with him twice during Ramadan as was reported by Fatimah, and this is the relevance of placing this hadith in this chapter (The Beginning of the Revelation).

Hadith 7

‘Abdullah bin ‘Abbas informed that Abu Sufyan bin Harb informed him that Heraclius had sent for him while he was in a camel-caravan (from Quraish). They were merchants doing business in Al-Sham (area comprising present-day Syria, Palestine, Lebanon and Jordan), at the time when Allah’s Prophet **صلى الله عليه و سلم** had a truce with Abu Sufyan and the infidels of Quraish. So they went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had Roman governors around him. Then he called for them and his translator (translating Heraclius’ questions) said:

- “Whom amongst you is the most closely related to this man who claims to be a Prophet **صلى الله عليه و سلم**?”

- Abu Sufyan replied, “I am the nearest relative to him (amongst the group).”

Heraclius said, “Bring him (Abu Sufyan) close to me and let his companions come forward and make them stand behind his back.” He then told his translator, “Tell them (Abu Sufyan’s companions) that I will ask him (Abu Sufyan) about this man (the Prophet **صلى الله عليه و سلم**) so if he lies to me deny what he says.” Abu Sufyan added, “By Allah! Had I not been afraid of my companions exposing my lies, I would have lied about him. The first question he asked me was:

- ‘What is his family status amongst you?’

- I replied, ‘He belongs to a good (noble) family amongst us.’

- Heraclius further asked: ‘Has anybody amongst you ever claimed the same (i.e. to be a Prophet **صلى الله عليه و سلم**) before him?’

- I replied, ‘No.’

- He said, ‘Was anybody amongst his ancestors a king?’

- I replied, ‘No.’

- Heraclius asked, ‘Do the nobles or the weak (and poor) follow him?’

- I replied, ‘It is the weak who follow him.’

- He said, ‘Are his followers increasing decreasing?’

- I replied, 'They are increasing.'

- He then asked, 'Does anybody amongst those who embrace his religion become displeased with the religion and renounce it?'

- I replied, 'No.'

- Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet صلى الله عليه و سلم)?'

- I replied, 'No.'

- Heraclius said, 'Does he betray (break his promises)?'

- I replied, 'No. We are in a truce with him but we do not know what he will do in it.' I could not find opportunity to insert anything (against the Prophet صلى الله عليه و سلم و صلى الله عليه و سلم) except that.

- 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 Allah 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 up the ties with our relatives.'

Heraclius said to his translator;

- "Tell him, I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Prophets صلى الله عليه و سلم 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 Allah.
- I then asked you whether the noble people followed him or the weak. You replied that it was the weak who followed him. And in fact all the Prophets have been followed by this very class of people.
- Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact such is the way of true faith, until it is complete in all respects.
- I further asked you whether there was anybody who, after embracing his religion, became displeased with his religion 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 heart and mixes with it completely.
- I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray.
- Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship any thing 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 underneath my feet and I knew (from the scriptures) that he was going to appear but I did not expect that he would be from you (your people), and if I knew I could reach him, I would go out of my way to meet him and if I were with him, I would certainly wash his feet.'

Heraclius then asked for the letter sent by Allah's Prophet صلى الله عليه وسلم which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius. He read the letter, which said:

اسم الله الرحمن الرحيم

(In the name of Allah, the Entirely Merciful, the Especially Merciful).

From Muhammad, the slave of Allah and His Prophet, to Heraclius the ruler of the Romans. Salaam (Peace) be upon him, who follows guidance (to the right path). I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this (invitation of Islam) you will also carry the sin of (misguiding your) subjects. And (Allah said in the Quran):

Say, “O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.” But if they turn away, then say, “Bear witness that we are Muslims [submitting to Him].” (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) and people raised their voices and we were turned out of the court.

Then I told my companions: “The matter of Ibn Abi Kabsha (the Prophet صلى الله عليه و سلم) has become so great that even the King of Sons of Yellow (i.e. Romans) is afraid of him”. Then I remained sure that he (the Prophet صلى الله عليه و سلم) would be the conqueror in the near future until I embraced Islam (i.e. Allah guided me to it).”

(The sub narrator Al-Zuhri adds) “And Ibn An-Natuur – the Governor of Ilya’ (Jerusalem) and a friend of Heraclius- was the head of the Christians of Al-Sham. Ibn An-Natuur said that once while Heraclius was visiting Ilya’ (Jerusalem), he got up in the morning with a sad mood. Some of the dignitaries of the Roman state 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 King of those who practice circumcision has become the conqueror. Who are they who practice circumcision?’ The people replied, ‘Except the Jews nobody practices circumcision and you should not worry about them (the Jews). Just issue orders to kill every Jew present in the country.’ While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Allah’s Prophet صلى الله عليه و سلم to Heraclius was brought in. After having questioned this messenger, he (Heraclius) ordered his men to go and see whether the messenger of Ghassan 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, “The kingdom of these people has appeared”. Heraclius then wrote a letter to his friend in Rome who was as strong as

Heraclius in knowledge. Heraclius then left for Hims (a city in Syria) and stayed there until he received the reply to his letter from his friend who agreed with his opinion about the emergence of the Prophet **صلى الله عليه وسلم** and the fact that it was Muhammad **صلى الله عليه وسلم**. On that Heraclius invited all the heads of the Romans to assemble in his palace at Hims. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, ‘O Romans! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet **صلى الله عليه وسلم** (i.e. embrace Islam).’

(Upon hearing the views of Heraclius) the people ran towards the gates of the palace like wild donkeys but found the doors closed. Heraclius realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in his audience. (When they returned) he said, ‘What I said just now was only to test your steadfastness upon your religion, and I have seen it.’ The people prostrated before him and became pleased with him, and this was the end of Heraclius’s story (in connection with his being called to Islam).

This was narrated by Salih bin Kaisan, Yoonus and Ma’mar from Al-Zuhri.

Ibn Hajar’s explanation:

Heraclius was the name of the Roman King and his title was Ceaser, just as the Persian king was titled Kisra.

His saying: while he was in a camel-caravan

They were 30 men in all, as Al-Hakim narrated in Al-Ikleel. Ibn Al-Sakan narrated about 20. In some narrations, one of the members of the caravan is named to be Al-Mughirah bin Shu’bah. Although some narrations indicated one of the members of the caravan as being Al-Mugheerah bin Shu’bah, this point is debatable due to the fact that Al-Mugheerah was Muslim at that time. It could mean that Al-Mughera went to Ceaser at that time, and then came to Al-Medina as a Muslim

His saying: at the time when Allah’s Prophet **صلى الله عليه وسلم** had a truce

This is in reference to the truce of Al-Hudaibiya, and it will be discussed when we come to the ‘Book of Military Expeditions’ (Al-Maghazi). This peace treaty occurred in the 6th year after the Hijrah to Medina and the treaty was supposed to be in effect for 10 years, however the infi-

dels broke the treaty so the Prophet صلى الله عليه و سلم fought them and Mecca was conquered by the Muslims as a result.

His saying: So they went to Heraclius at Ilya (Jerusalem)

In Al-Maghazi by Ibn Ishaq it is narrated that Abu Sufyan said, “We (Quraish) were a trading people, and the wars (with Muslims) had consumed us. So when the truce (of Al-Hudaibya) was in effect, I set out as a merchant to Al-Shaam with a group of other Quraishis. By Allah, I don’t know of any man or woman in Mecca, except that they sent me with their goods (for trade).....So Heraclius said to his police-chief, ‘Turn Al-Shaam upside down, until you bring a man from his (the Prophet صلى الله عليه و سلم) people, so that I may enquire about him.’ By Allah! I and my group were at Gaza (in Palestine), when the police-chief caught us and took us all (to the royal court).”

His saying: Ilya

It is said that Ilya means “House of Allah” (Bait Al-Maqdis in Jerusalem). In Kitab Al-Jihad of Sahih Al-Bukhari, it is narrated that when Allah removed the (danger of the) Persian army from the Romans, Heraclius walked from Hims (in Syria) to Ilya (Jerusalem) to show his gratitude to Allah. Ibn Ishaq and Ahmed added that a carpet covered with fragrant herbs used to be rolled out for him and Heraclius would walk on it. The reason for his walk to Ilya as was narrated by Al-Tabari and Ibn Abdil-Hakam with different chains (which collectively add strength to the narration) which can be summarized as:

Kisra (title of Persian ruler) attacked and destroyed many of Heraclius’ cities. Then Kisra decided to execute his army leader and make another man, named Farhan, chief of the armies. The army leader got knowledge of this beforehand and made a secret peace with Heraclius and fled away along with the Persian troops. So Heraclius walked from Hims to Ilya to show his gratitude to Allah.

His saying: He had Roman Governors around him

In Kitab Al-Jihad of Sahih Al-Bukhari, it is narrated that, “We entered upon him (Heraclius) while he was sitting in his royal court, wearing a crown”. In the narration of Ibn Al-Sakan, “He had his state-dignitaries, religious scholars and ascetics (saints) near him”. Romans are originally descendants of ‘Ees, the son of Prophet Ishaq according to the correct opinion.

Abu Sufyan saying, “I am the nearest relative to him (amongst the group).”

In the narration of Ibn Al-Sakan, it is mentioned that other people in the group said, “He (Abu Sufyan) is the most closely related amongst us to him (the Prophet Muhammad). He is the son of his uncle (his father’s brother).” This is because Abu Sufyan, like the Prophet صلى الله عليه و سلم, was also from the Banu Abdul-Manaf, the sub clan of Quraish. It is mentioned in Kitab Al-Jihad in Sahih Al-Bukhari that Heraclius asked, “How is he related to you?” Abu Sufyan replied, “He is my paternal uncle’s son”, and added “There was no one in the group that day who was from Banu Abdu-Manaf, except me.”

Abdu-Manaf is the 4th ancestor of the Prophet صلى الله عليه و سلم and also the 4th ancestor of Abu Sufyan. Heraclius chose a close relative who would be more likely to have information about the private and public affairs of the Prophet صلى الله عليه و سلم. Another reason was that a far-off relative may be more likely to speak ill of the Prophet صلى الله عليه و سلم’s lineage, while a close relative would not do so as he would in turn be speaking negatively about his own lineage.

Heraclius saying, “....this man who claims to be a Prophet”

This shows that Heraclius had doubt about the prophet hood.

Heraclius saying: let his companions come forward and make them stand behind his back

This was done so that they would not feel embarrassed to contradict Abu Sufyan if he lied, as is explicit another narration.

Abu Sufyan saying: By Allah! Had I not been afraid of my companions exposing my lies, I would have lied about him.

This is evidence that they (Quraish or Arabs) used to think that telling lies was cowardly, either due to earlier Divine law or as lying being against their customs. He didn’t say “Had I not been afraid that they would contradict me,” since he trusted that they would not contradict his lies because of the enmity they had for the Prophet صلى الله عليه و سلم. He did not lie out of shame that, if anyone heard about it, they would consider him a liar. This is explicit in the narration of Ibn Ishaq, where he said “By Allah! Had I lied, they would not have contradicted me, but I was a chief (amongst them), consciously avoiding lying out of nobility. I knew that it was very likely that if I lied to him, they would remember it and recall the incident elsewhere, so I didn’t lie to him.”

Ibn Ishaq added in his narration: Abu Sufyan said: “By Allah! I have never seen a more cunning man than that un-circumcised man (i.e. Heraclius, since Romans did not practice circumcision)!”

Heraclius saying: ‘Has anybody amongst you ever claimed the same (i.e. to be a Prophet صلى الله عليه وسلم) before him?’

Here “amongst you” means ‘from your people i.e. Quraish or Arabs’.

Heraclius saying: ‘Do the nobles or the weak (and poor) follow him?’

In Abu Sufyan’s answer to this question, ‘nobles’ means the people of arrogance and showiness from the Qurashi nobility, not every noble. This is because people like Abu Bakr and ‘Umar bin Khattaab were from the Qurashi nobility. In Ibn Ishaq’s narration, Abu Sufyan replied, “The weak and the poor amongst us follow him. As for the people of high family status and nobility, then none of them follow him”. In this case, ‘nobles’ may mean that the majority of the noble class does not follow him.

Heraclius saying: ‘Does anybody amongst those who embrace his religion become displeased with the religion and renounce it?’

The question doesn’t include those that reneged from Islam due to force by the disbelievers, or the one who left Islam due to worldly greed, as in the case of ‘Ubaidullah bin Jahsh.

Heraclius saying, ‘Have you ever accused him of telling lies before his claim (to be a Prophet صلى الله عليه وسلم)?’

Abu Sufyan saying: I could not find an opportunity to insert anything (against the Prophet صلى الله عليه وسلم) except this.

Meaning he couldn’t find an opportunity to say anything to dent the Prophet’s character except for his statement (We are at truce with him but we do not know what he will do in it) This is apart from the fact that they knew from their experience of the past life of the Prophet صلى الله عليه وسلم that he never betrayed.

Abu Sufyan saying: “We are at truce with him but we do not know what he will do in it”

He said this to weaken the character of the Prophet صلى الله عليه وسلم . He made the statement with regards to the future so none could ascribe a lie to him. Ibn Ishaq narrates that Abu Sufyan said, “By Allah, he (Heraclius) did not pay any attention to this”.

Heraclius saying, ‘What does he order you to do?’

This shows that a Prophet’s صلى الله عليه وسلم status entails him commanding his people.

Abu Sufyan said: “He tells us to worship Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray (perform Salaah), to speak the truth, to be chaste and to keep up the ties with our relatives.”

“Renounce what your ancestors had said” is an all encompassing command to leave everything that they used to do in the pre-Islamic days. Abu Sufyan mentioned this specifically to gain Heraclius’ sympathy, because blindly following the forefathers was the common reason for polytheism between the idol-worshippers of Mecca and the Roman Christians.

In another narration in Sahih Al-Bukhari, the words “He orders us to pray and to speak the truth” are replaced by “to pray and give charity (sadaqah)” and in yet another narration in Sahih Al-Bukhari “to pray and to give obligatory alms (zakaah)”. All three words are combined in another narration in Kitaab Al-Jihad in Sahih Al-Bukhari as: “He orders us to pray, to speak the truth and to give charity (sadaqah)”.

Heraclius saying: I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Prophets come from noble families amongst their respective peoples.

He said this with conviction which shows that this reply was based upon specific knowledge that he had from the previous scriptures.

Heraclius saying, “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 claim. Then I asked you whether anyone of his ancestors was a king.... if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.”

Since these statements were based upon Heraclius’ personal observations and deductions, he said them with less surety “I would have thought” than his earlier statement “in fact” which was based upon the previous scriptures.

Heraclius saying: I then asked you whether the noble people followed him or the weak. You replied that it was the weak that followed him. And in fact all the Prophets have been followed by this very class of people.

That is, the majority of the followers of the prophets are people who show humility and not the arrogant ones who oppose the truth out of bigotry and jealousy, like Abu Jahl and his party.

Heraclius saying: I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact such is the way of true faith, until it is complete in all respects.

True faith (Eeman) begins as a light which keeps increasing until it becomes complete in all respects like prayers (salaah), charity (zakaah), fasting etc. That is why Allah revealed, near the end of the prophet *صلى الله عليه وسلم* hood, “This day, I have perfected your religion for you, and completed My favor upon you” (5:3) and similarly Allah said “Allah will not allow except that His Light should be perfected” (9:92). So this was the situation of the prophets companions, they continued to increase until they were blessed with the completion of Allah’s favor and victory of Islam.

Heraclius saying: I asked you whether there was anybody, who, after embracing his religion, became displeased with his religion and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its pleasure enters the hearts and mixes with them completely.

In the Book of Faith in Sahih Al-Bukhari, Heraclius is reported as saying:

“When its delight enters the heart and mixes with it completely, nobody can be displeased with it.” In Ibn Ishaq’s narration, Heraclius said, “Such is the sweetness of faith. It does not enter a heart and then leave it.”

Heraclius saying: “...the Apostles (of Allah) never betray”

This is because they do not desire worldly gains. A person whose aim is nothing but worldly gains may easily betray others; whereas a person who seeks the reward of the hereafter will not. This is why Heraclius paid no attention to Abu Sufyan’s saying: “We are at truce with him but we don’t know what he will do in it”, as we explained earlier.

In this narration of the event, Heraclius's explanation to Abu Sufyan's responses to his 10th ('Have you ever had a war with him?') and 11th question ('What was the outcome of the battles?') are not mentioned.

However they are explained in the Book of Jihad in Sahih Al-Bukhari,

As follows "Heraclius said, "I asked you about the outcome of your battles with him and you told me that you fought each other with alternate success. So the Apostles are tested in this way but the ultimate victory is always theirs." I (Ibn Hajar, the author) will give my explanation of this part in the Book of Jihad of Sahih Al-Bukhari.

These questions that Heraclius asked are not enough to prove the prophet hood. However as Heraclius himself said later, "I knew that he was going to appear but I did not expect that he would be from you(the arabs)", indicating that he already had proof of the emergence of the Prophet Muhammad صلى الله عليه و سلم

Heraclius saying: "(The Prophet صلى الله عليه و سلم) forbids you from worshiping idols"

However, Abu Sufyan had only said "He tells us to worship Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said." Heraclius was able to deduce from this that their ancestors had asked them to worship idols.

Heraclius saying: "If what you have said is true, he will very soon occupy this place underneath my feet"

He was either referring to Bait Al-Maqdis (Jerusalem), which was the source of his kingdom's stability and a holy site for them as Christians, or he intended the entire area of Sham (comprising of preset-day Syria, Palestine, Lebanon and Jordan), because Hims (Syria) was his capital.

Heraclius saying: "if I knew I could reach him, I would go out of my way to meet him"

This indicates that Heraclius feared being killed had he emigrated to the Prophet صلى الله عليه و سلم, as happened in the case of Dhughatir (which will be mentioned in detail later) who openly embraced Islam and was therefore killed by the Romans. Heraclius should have understood the saying of the Prophet صلى الله عليه و سلم, "If you submit (accept Islam) you will be secure" to mean safety in this world from all that he feared and safety in the hereafter, however guidance is in the hands of Allah.

Heraclius saying: “If I were with him, I would certainly wash his feet”

This shows extreme humility and servitude. Abdullah Bin Shaddad in his narration from Abu Sufyan added that Heraclius said “If I knew that it was really him (the awaited prophet صلى الله عليه وسلم), I would walk until I reach him so that I can kiss his feet.” This narration indicates that he still had some doubt. This was also indicated in Abu Sufyan’s statement “And indeed I saw his (Heraclius’s) forehead dripping with perspiration from the magnitude of the letter (being read to him).” He didn’t mention anything other than his desire to wash the Prophet’s feet, meaning that he would not have sought authority or rank other than the blessings from the Prophet صلى الله عليه وسلم .

What gives strength to the notion that Heraclius preferred his kingdom over embracing Islam and continued in his state of misguidance are the following evidences:

1. Within two years of this event he fought the Muslims in the Battle of Mu’tah, during the 8th year after the Hijrah. Ibn Ishaq narrated in ‘Al-Maghazi’ that when the Muslims reached Ma’an (in Jordan) they learned that Heraclius was there to contest them with one hundred thousand polytheist soldiers.
2. In ‘Sahih Ibn Hibban’ it is narrated that the Prophet صلى الله عليه وسلم wrote a second letter to Heraclius inviting him to Islam. Heraclius did not reply although he came close to entering Islam.
3. It is possible to assume that Heraclius entered Islam and concealed his faith while committing this wrongdoing (fighting the Muslims) to save his rule and his life. Yet this assumption is weak due to the fact that Imam Ahmed in his musnad that Heraclius wrote to the Prophet صلى الله عليه وسلم , “I am a Muslim” and the Prophet صلى الله عليه وسلم said, “He has lied, he is still upon his Christianity.” Ibn Abd Al-Barr said that Heraclius embraced Islam but did not remain a Muslim nor did he act upon what Islam requires of its adherents. He remained greedy for his kingdom and preferred the temporary worldly life over the eternal hereafter.

Abu Sufyan saying: Heraclius then asked for the letter sent by Allah’s Prophet صلى الله عليه وسلم

The letter was delivered by Dihya to the Governor of Busra (Al-Harith Al-Ghassani), who then forwarded it to Heraclius (Dihya who embraced Islam early was known to have a very handsome face and died during the caliphate of Mu’aawiyah). The Prophet صلى الله عليه وسلم

ﷺ sent him with the letter to Heraclius towards the end of the 6th year after the Hijrah. Dihya reached Heraclius in the month of Al-Muharram in the beginning of the year 7 H. Busra was a city between Al-Medina and Damascus (not the present day Basra in Iraq). Al-Harith bin Shamir Al-Ghassani, the governor of Busra, forwarded the letter to Heraclius. It is recorded in the Musnad of Al-Bazzar that Dihya handed the letter to Heraclius himself.

The letter said: “In the name of Allah, the entirely merciful, the especially merciful From Muhammad....”

The majority of scholars say that it is the sunnah to start a letter with one’s own name as the Prophet ﷺ did here, An-Nahhas considered it (إجماع) consensus of the companions (of the Prophet ﷺ), although there is difference of opinion about whether that is true. It is also narrated that when Heraclius was presented with the letter, his nephew was also present. This nephew mocked the letter when he heard it and said, “Don’t read it, because he started the letter with his own name,” but Heraclius emphatically rejected this suggestion.

The letter said: “To Heraclius, the ruler of the Romans”

The Prophet ﷺ avoided addressing him as “King,” because Islamic law essentially deposes him from his rule. However, he did not deprive him of all respect, in order to soften his heart to Islam. In some narrations, it is mentioned that Heraclius’ nephew objected to the Prophet ﷺ not addressing Heraclius as “The King of the Romans.”

The letter said: “Peace be upon him, who follows the guidance (to the right path)”.

This is similar to the words of Allah regarding Musa and Haroon amid (what took place with) Fur’awn (Pharaoh) in the Quraan: “...indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance! (Ta-Ha 20:47)”.

If it is asked, how can a disbeliever be greeted with the Islamic greeting of salaam, the answer is that the correct meaning of Peace here is salvation from the punishment of Allah upon whomsoever submits (to correct guidance).” That is why the verse above is immediately followed by: “Truly, it has been revealed to us that the torment will be for him who denies [believes not in Islam], and turns away (from the truth and obedience of Allah)” (Ta-Ha 20:48)”

The meaning is clarified in a later part of the letter, “if you reject this (invitation of Islam) you will also carry the sin (of misguiding your) subjects.”

And since Heraclius did not “follow the guidance (to the right path),” he has no peace from the torment of Allah.

The letter said: “I invite you to Islam. Embrace Islam and you will be safe; Allah will double your reward, I invite you to testify that there is no deity worthy of being worshipped except Allah and Muhammad is His Prophet صلى الله عليه و سلم

In the narration recorded by Muslim, “I invite you with the call to Islam.” Meaning with the word that identifies with Islam, which is bearing witness that there is no deity worthy of worship other than Allah and that Muhammad is the messenger of Allah.

In the Book of Jihad in Sahih Al-Bukhari, the author has narrated that the letter said: “Embrace Islam, embrace Islam; your reward will be doubled.” The command to embrace Islam was repeated possibly for emphasis, or the first was a command to enter Islam and the second to remain steadfast, as Allah said in the Quraan, “O you who believe! Believe in Allah, and His Messenger....” (Al-Nisaa 4:136).

The letter said: “Allah will double your reward”

This is in accordance with what Allah said in the Quraan “Those to whom We gave the Scripture before it, – they believe in it (the Quraan). And when it is recited to them, they say: “We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims. These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what we have provided them.” (Al-Qisas 28:52-54).

He would receive a double reward either due to the fact that he already believed in his own Prophet (Jesus ‘alaihi salam) and would go on to believe in the Prophet صلى الله عليه و سلم Muhammad, or he would receive a double reward for becoming a Muslim and leading his subjects to Islam. The 2nd possibility will be expounded upon in the hadith of Al-Sha’bi in the Book of Knowledge in Sahih Al-Bukhari.

Our Sheikh Ul-Islam (Al-Baqillani) derived from this hadith the ruling that whoever believes in the religion of the People of the Scripture (i.e. Judaism or Christianity) is to be considered as one of them in the legal rulings of marriage and eating their slaughtered animals even if they entered the religion after it was corrupted. The proof is that Heraclius and his people (the Romans) were not from Banu Israel, rather they had accepted Christianity after it had been corrupted and distorted (to the extent that it bore little resemblance to the original mono-

theistic message of Jesus). Despite this, the Prophet صلى الله عليه وسلم addressed them as people of the scripture, signifying that they should be considered as such. This negates the notion that ‘People of the Scripture’ is a term specific to the Children of Israel or those whose ancestors embraced Christianity before its distortion.

The letter said: “...and if you reject this (invitation of Islam) you will carry the sin of (misguiding your) subjects”

In the original Arabic the word used is ‘upon you would be the sin of the peasants, but as the scholars pointed out, ‘peasants’ here is an expression used to mean ‘subjects of the kingdom’ or ‘the weak, who follow those higher in status and power’. This means that ‘you will carry along with your sin, the sin of the subjects’. This does not contradict the words of Allah,

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

“and no bearer of burdens will bear the burden of another”

Because the burden of one person will not be carried by another person, however the one who not only does evil but causes others to follow him in that evil carries two parts of the burden. One for the sinful act itself and the other for causing others to sin as well.

The letter said: “And (Allah said in the Quraan): {يَا أَهْلَ الْكِتَابِ} ‘O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship 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 (those who have surrendered to Allah).’ (3:64).

The ‘And’ here, before the verse of the Quraan, could imply that it is a continuation of the previous contents of the letter, as if the author of the letter wished to say: ‘I invite you to Islam, and I say to you and your followers in accordance with the saying of Allah ‘O people of the scripture! Come to a word.... (3:64).’ It is also possible that this ‘and’ is not from the letter at all. It may well be an addition from Abu Sufyan, not specifically remembering the contents of the letter. He may have only remembered the first part of the letter and the verse that was that was mentioned, as if he was saying, ‘the letter started with Bismillah... from Muhammad... and it contained, “Oh people of the Scripture...” In this case the ‘and’ would be the addition of Abu Sufyan.

It was also said that the Prophet **صلى الله عليه و سلم** wrote the letter before the verse was revealed, then the verse was revealed matching the wording of the letter the Prophet **صلى الله عليه و سلم**. The reason behind this is that the verse was revealed regarding the incident of the delegation of the Christians of Najraan, which occurred during the ‘year of the Delegations’ (9 H), while the incident of Heraclius occurred in the year 6H. This will be clarified in the explanation of the Book of Military Expeditions. Some scholars even went as far as to say that this verse was revealed twice, but this is far-fetched.

The letter has also been used as proof for sending part of the Quran to the land of the enemy and as proof for travelling with the Quran. It was also used by some as proof for reading the Quran while in a state of janabah (major impurity), this may be acceptable for a person who doesn’t actually intend recitation of the Quran but quotes a verse or more for the sake of propagation or warning as in this narration. However, this example could not be considered as basis for the general permissibility of reciting the Quran while in a state of major impurity.

Abu Sufyan saying, “So I remained certain”

In another narration recorded by At-Tabarani, “So I remained afraid of Muhammad until I entered Islam.”

Abu Sufyan saying, “Until Allah caused me to enter Islam”

Meaning I remained certain that Islam was the truth until I expressed my belief.

His (The sub narrator) saying, “When He (Heracles) approached Ilya’ (Jerusalem)

He approached Jerusalem when his army defeated the Byzantine army and expelled them, which happened during the same year that the Prophet **صلى الله عليه و سلم** Muhammad performed the Umrah known as the Umrah of Hudaibiyah. The Muslims received word that the Romans had defeated the Byzantines and they rejoiced, At-Tirmithi and others recorded this occurrence with the tafseer of Allah’s words,

{ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ - بِنَصْرِ اللَّهِ }

And that day the believers will rejoice – In the victory of Allah.

And it is also explained in the author’s (Al-Bukhari) first hadith about Jihad.

His saying, “he got up in the morning with an evil-minded mood”

Meaning a spiteful mood, anxious and worried as was made clear in Ibn Ishaq's narration, "You have awoken worried (anxious)."

His saying, "Heraclius was a foreteller and an astrologer."

When Allah revealed Islam the foretellers and astrologers were disparaged as the Shariah renounced reliance upon foretelling and astrology.

His saying, "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).'"

He said this according to astrological calculations, alleging that the birth of the Prophet صلى الله عليه وسلم occurred with a marriage of celestial bodies in a 'scorpion tower' His mention of 'those who practice circumcision' was indication of the transfer of rule to the Arabs. The only other group of people that were known to practice circumcision was the Jews, however they did not gain any power or authority rather it was taken away from them.

So why would Imam Bukhari relay this information that would seem to strengthen or support the position of the astrologers and foretellers? In reality he didn't intend in any way to support what they were upon, rather he wanted to show that different types of people were signaling at a coming prophet hood, regardless of whether they were priests or astrologers, human or jinn.

His saying, "Heraclius then left for Hims (a city in Syria)"

During that time Hims was greater than Damascus, it was opened up to Islam ten years later by Abu 'Ubayda Ibn Jarrah.

His saying, "And he (Heraclius) stayed there till he received the reply to his letter from his friend who agreed with him in his opinion about the emergence of the Prophet صلى الله عليه وسلم."

Heraclius and his friend agreed to the truthfulness of the Prophet hood of Muhammad, however Heraclius did not remain upon his faith while his friend did.

His saying, "On that Heraclius invited all the heads of the Romans to assemble in his palace at Hims. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, 'O Romans! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet صلى الله عليه وسلم'"

(i.e. embrace Islam). Upon hearing the views of Heraclius) the people ran towards the gates of the palace like wild donkeys but found the doors closed. Heraclius realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in his audience. (When they returned) he said, ‘What I said just now was only to test your steadfastness upon your religion, and I have seen it.’

Heraclius could not tolerate losing his kingdom. He hoped that his people would follow him by accepting Islam, allowing him to accept the faith and retain his kingdom. When this condition wasn't met he refused to accept the faith, otherwise he could have just left his people and his position seeking what was with Allah.

His saying, “The people prostrated before him and became pleased with him, and this was the end of Heraclius’s story (in connection with his being called to Islam).”

His statement, “This was the end of his story”, either means that Heraclius died shortly after this event or that he no longer called to faith after this event. The 2nd possibility is accurate because Heraclius was known to have prepared armies that engaged the Muslims later in Mu'ta and Tabook. The Prophet Muhammad صلى الله عليه وسلم also wrote him again after this letter, and Heraclius sent gold back which the Prophet صلى الله عليه وسلم divided amongst his companions, as was reported by Ibn Hibban.

Imam Bukhari began the chapter with the hadith of ‘actions by intentions’ and ended it with this narration, as if to say had Heraclius’ intention been correct it would have guided him and if it wasn't correct then he failed and lost. Another reason this narration was brought in the first chapter titled, ‘Beginning of Revelation’ is because it lends insight into the way the people first reacted to the Prophet صلى الله عليه وسلم.

It was also narrated that the Prophet صلى الله عليه وسلم Muhammad sent letters to Kasra and Qaisar. Kasra tore the letter apart, while Qaisar read it, folded it, and honored it. So the Prophet صلى الله عليه وسلم Muhammad said, “As for those (who tore the letter apart) they will be torn apart, and as for those (who read and raised the letter) they will continue on. In another narration, when the Prophet صلى الله عليه وسلم heard Kasra’s reaction, he said, “May Allah tear apart his kingdom,” and when he heard Qaisar’s reaction he said, “May Allah preserve his kingdom.”



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

CHAPTER 2: HADITH 8-20

Hadith 8

In the name of Allah, the Entirely Merciful, the Especially Merciful

The book of faith

Chapter: The saying of the Prophet صلى الله عليه و سلم: “Islam is based on five (principles)”

Eemaan (belief) consists of statement and action, it increases and decreases. Allah the Almighty says:

- That they would increase in faith along with their [present] faith.” (48:4)
- and “We increased them in guidance” (18:13)
- “And Allah increases those who were guided, in guidance.” (19:76)

- “And those who are guided – He increases them in guidance and gives them their righteousness.” (47:17)
- “and those who have believed will increase in faith.” (74:31)
- “Which of you has this increased faith?” As for those who believed, it has increased them in faith, while they are rejoicing. (9:124)
- Those to whom hypocrites said, “Indeed, the people have gathered against you, so fear them.” But it [merely] increased them in faith (3:173)
- Allah says, “And it increased them only in faith and acceptance.” (33:22)

Loving for the sake of Allah and hating for the sake of Allah is part of belief.

‘Umar ibn ‘Abdul-‘Aziz wrote to ‘Adiy ibnu ‘Adiy, “Belief includes obligations, doctrines, boundaries, and preferred ways. Whoever fulfills all of them has perfected his belief, and whoever does not fulfill them has not perfected his belief. If I live, I will make them clear to you so that you can act on them. If I die, however, I am not eager for your company.”

(The prophet) Ibrahim said, “But [I ask] only that my heart may be satisfied.” (2:260)

Mu’adh said, “Let us sit for some time [to renew and increase our] belief.”

Ibn Mas’ud said, “Certainty is complete belief.”

Ibn ‘Umar said, “A slave cannot attain the reality of righteousness (taqwa) until he removes all doubt from his chest.”

Mujahid said (in regards to the verse), “He has ordained for you of religion what He enjoined upon Noah ‘ (42:13) means: ‘O Muhammad! We commanded you with the same religion we commanded him (Noah) with.

Ibn ‘Abbas said explaining the words of Allah:

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا

To each of you We prescribed a law and a method (5:48)

(means the way and method (sunah مِنْهَا جَا means path (sabil) and رِعَةً

8. It is related from Ibn ‘Umar, that the Messenger of Allah

said, “Islam is built upon five: the testifying (shahada) that none has the right *صلى الله عليه و سلم* to be worshipped but Allah and Muhammad is the messenger of Allah; establishing the prayer (salat); paying the zakat (obligatory charity), the Hajj and the fasting (sawm) of Ramada

Ibn Hajar’s explanation

His saying, “The book of Belief”

The term book was commonly used to introduce an area that combines chapters and sections of similar topics.

Eemaan linguistically means belief, and the Islamic definition of Eemaan is the belief in what the Prophet *صلى الله عليه و سلم* came with from his Lord. This part of the definition is agreed upon by the people of knowledge. They, however, differed on whether or not additional conditions should be added in regards to declaring the belief of the heart with the tongue, and in regards to acting upon that belief by performing the orders (of Allah) and abandoning the prohibitions (of Allah) as will be discussed in depth. It has been said that Eemaan (إيمان) is derived from the root word *أمن* meaning safety, however this is debatable due to the difference in the meanings of the two words. The different narrations also differed as to whether or not the author (Al-Bukhari) placed *البسملة*, (In the name of Allah, the Entirely Merciful, the Especially Merciful) before or after the book title “The book of faith”. Most of the narrations came with *البسملة* after the book title, and the meaning behind this would be that he positioned the book title in the place of the chapter title (سورة) in the Quran, then the *البسملة* (as in the Quran after the سورة title), and finally the hadith is mentioned after the *البسملة* just as the verses are mentioned after *البسملة* in the Quran.

His saying: Chapter: The saying of the Prophet: *صلى الله عليه و سلم* “Islam is based on five”:

This is an example of naming something by sufficing with only a portion of it.

His saying: Belief (Eemaan) is statement and action, and it increases and decreases

The meaning of “statement” here is the utterance of the two testimonies (1) [شهادتين]. The meaning of “action” here is more general than just the action of the heart and limbs, as it encompasses the creed, and the acts of worship. The predecessors said that eemaan is the belief of the heart, the utterance of the tongue, and the actions of the limbs. What they meant by

that was that actions are a condition for the completeness of eemaan, and from this originates the increase and decrease of eemaan.

- The murji`a say that eemaan is only a belief and an utterance (not action).
- The karamiyyah say that eemaan is only an utterance.
- The mu'tazila say that eemaan is actions, utterances, and belief. They, however, differed with the pious predecessors by considering the actions as a condition for eemaan to exist, while the predecessors considered actions as a condition for the eemaan to be complete.

This is in relation to what is judged by Allah; however upon us is to accept the utterance (of tawheed) as a sufficient evidence (of eemaan). Hence, the rulings that apply to the believer fall upon whoever utters the testimony of faith and he cannot be ruled as a disbeliever unless he is associated to actions of disbelief such as performing sujud (prostration) to an idol etc. If the action does not connote disbelief, such as fisq (sin and transgression) then he is considered a believer due to his declaration (of the words of Islam). The negation (of faith) would apply only to the completion of faith (meaning that his faith is not complete). Disbelief only applies in the sense that the person has done actions of disbelief.

The mu'tazila tried to take a middle ground by saying that the fasiq (sinner, transgressor) is neither a mu'min (believer) nor a kaafir (disbeliever). The salaf (pious predecessors), on the other hand, stated that eemaan increases and decreases (the person however remains a believer). Most of the people of kalam (theologians) denied this, stating that accepting this would be dubious.

*Shaykh Muhyee Ad-Deen said, "What is most correct is that belief (eemaan) increases and decreases, this becomes clear through research and the clarity of the proofs. For this reason, the eemaan of As-Siddiq (Abu Bakr) was stronger than the eemaan of others, as his was not afflicted with doubt. This position is strengthened by the fact that each person knows that what is in his heart is of varying levels (comprising of what is good and what is better), at times the eemaan is stronger in certainty, ikhlaas (sincerity), and tawakkul (reliance upon Allah) then it is at other times." Muhammad Ibn Nasr Al-Marwaze narrated in his book, "Honoring the Status of the Salaat", similar statements from a large group of scholars.

What was relayed about the Salaf (eemaan comprising of statement and action, increasing and decreasing) was mentioned by Abd Ur-Razzaaq in his Musannaf from Sufyan Ath-Thawree, Malik Ibn Anas , Al-Awzaa'ee, Ibn Jurayj, Ma'mar and others and these people

were the Fuqaha of the land of their time. Al-Bukhari said, “I came across over one thousand scholars in various countries and I didn’t find any of them differing with the fact that the eemaan is comprised of statements and actions, and it increases and decreases”. This was also narrated from large groups of the sahaaba (companions of the Prophet) and taabi’een (the generation following the companions) and reached the level of consensus (إجماع). It was also narrated that Ash-Shaf’ee said, “Eemaan is speech and action, it increases and decreases”, in another narration he added, “it increase with obedience (to Allah) and decreases with disobedience.” Then he recited the words of Allah,

وَيَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا

That the believers may increase in Faith

And everything that has the potential to increase also has the potential to decrease.

His saying: “To love for (the sake of) Allah, and to hate for (the sake of) Allah is from eemaan.”

This is the wording of a narration that was recorded by Abu Dawood.

- In Abu Umamah’s narration, “Whoever loves for the sake of Allah and hates for the sake of Allah, gives for the sake of Allah, and refrains for the sake of Allah has completed eemaan.”
- Ahmad added in the narration that he recorded, “and advised in the way of Allah”, and in another narration for him (Ahmad) “and his tongue is busy with the remembrance of Allah.” In yet another narration, he recorded from ‘Umar Ibn Al-Jamoooh, “The servant will not attain true eemaan until he loves for Allah and hates for Allah.”
- In Al-Bazaar’s narration, “The firmest strand of eemaan is loving for Allah and hating for Allah.”

We will come to the author’s (Al-Bukhari) narration, “The sign of eemaan is loving the an-saar” and he used this as proof that the eemaan increases and decreases because loving and hating is of levels or degrees. [2]

Ibn ‘Asakir recorded that ‘Umar ibn ‘Abdul-’Aziz wrote to ‘Adiy ibnu ‘Adiy, “Belief includes obligations, doctrines, boundaries, and preferred ways. Whoever fulfills all of them has perfected his belief, and whoever does not fulfill them has not perfected his belief. If I live, I will make

them clear to you so that you can act on them. If I die, however, I am not eager for your company.”

His saying, “Whoever fulfills all of them has perfected his belief, and whoever does not fulfill them has not perfected his belief.”

This indicates that eemaan increases and decreases.

His saying, “If I live, I will make them clear to you so that you can act on them.”

Meaning I will clarify the branches of eemaan not eemaan itself, as the origin of eemaan was apparent and known to them.

His saying, “(The prophet) Ibrahim said, “But [I ask] only that my heart may be satisfied.” (2:260)

Sa’eed Ibn Jubayr and others said that this verse means “so that my certainty will be increased.” Mujahid said it means, “so that I will be increased a level of eemaan upon the eemaan that I already have”

His saying, “Mu’aath Ibn Jabal said to him, “Let us sit for some time [to renew and increase our] belief.”

They used to sit and made remembrance of Allah and praised Him. This is proof that he was increased in eemaan by making remembrance of Allah. Abu Bakr Ibn Al-‘Arabe said that Mu’aath wanted to renew his eemaan. The believer acquires faith and then remains in a constant state of renewing his eemaan whenever he contemplates or thinks.

His saying, Ibn Mas’ood said, “Certainty is complete eemaan.”

This is part of a narration that At-Tabarani recorded with an accurate chain. The continuation of this narration is, “and patience is half of eemaan.” He used this as proof that eemaan has parts.

Imam Ahmad recorded by way of Abdullah Ibn ‘Akeem with an accurate chain from Ibn Mas’ood that he used to say, “Oh Allah increase us eemaan, certainty, and understanding.” Those who said that eemaan only consists of belief (without speech and action) used Ibn Mas’ood’s narration as proof, however Ibn Mas’ood intended that certainty is the foundation of eemaan, so if the heart becomes certain all of the limbs become inclined (to act) towards the meeting with Allah with good deeds. So much so, that Sufyan Ath-Thawri said, “If cer-

tainty penetrates the heart as it ought to, it (the heart) would ascend yearning for paradise, fleeing from the fire.”

His statement, Ibn ‘Umar said, “A slave cannot attain the reality of righteousness (taqwa) until he removes all doubt from his chest.”

What is meant by taqwa here is protecting oneself from shirk and evil doing, while persisting in righteous actions. This narration shows that some believers reach the reality of righteousness and some of them don’t reach its reality (i.e. differing in levels of righteousness and eemaan). Ibn Abi Ad-Dunya recorded in the “book of Taqwa” a narration from Abu Ad-Dardaa’ stating, “The completion of taqwa is to fear Allah until you leave what you see as halal out of fear that it may be haram.”

Mujahid said (in regards to the verse), “He has ordained for you of religion what He enjoined upon Noah ‘ (42:13) means: ‘O Muhammad! We commanded you and him (Nuh) the same deen.

Ash-Shaf’ee, Ahmad, and others used the words of Allah:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ { إِلَى قَوْلِهِ: { دِينَ الْقِيَمَةِ

And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.

As proof that actions are a part of eemaan. Ash-Shaf’ee said, “There is no proof clearer than this verse (i.e. Allah mentioned actions such as establishing the prayer and giving the zakah as being part of eemaan)

Chapter; Your du’a (supplication) is your eemaan.

Abdullah Ibn Musa said that Handhala Ibn Abi Sufyan informed us from ‘Ikrimah Ibn Khalid from Abdullah Ibn ‘Umar that Allah’s messenger صلى الله عليه وسلم said: Islam is based on (the following) five (principles):

1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah’s messenger.
2. To establish the salaah (prayer)
3. To pay Zakat (obligatory charity)

4. To perform Hajj. (Pilgrimage to Mecca)
5. To fast (during the month of) Ramadan.

The author (Al-Bukhari) titled this section “Your Du’a (supplication) is your eemaan” This is related to the statement of Ibn ‘Abbaas regarding the words of Allah:

قُلْ مَا يَعْزُبُ عَنْ رَبِّي لَوْلَا دُعَاؤُكُمْ

Say, “What would my Lord care for you if not for your supplication?”

Ibn ‘Abbaas said, “If not for your supplication” means if not for your eemaan.

Allah informs the disbelievers that He shall pay no attention (concern) to them, and that if it wasn’t for the eemaan of the believers Allah would not have concern for them either. The correlation here is that supplication is a form of action (عمل), and he (Bukhari) said, “Your Du’a (supplication) is your eemaan” So it can be deduced from this that actions are from eemaan, as explained by Ibn ‘Abbaas.

Some said that what is meant by supplication here is the Prophet صلى الله عليه و سلم calling the people to the faith. So the meaning is “You have no excuse with Allah after the Prophet has called you to the faith, however you have considered him a liar so the punishment has become incumbent upon you.

It has also been said that the meaning of du’a (supplication) in this situation is obedience (to Allah). This view is supported by the hadith narrated by Nu’maan Ibn Basheer, “Verily Du’a is ‘Ibadah (worship)” as was recorded by the collectors of the sunan (Abu Dawood, Tirmithi, An-Nasa’ee, Ibn Majah) with a sound chain and also by Muslim.

If it is said that the four 4 pillars mentioned after the shahada are based upon the shahada (i.e. there is no need to mention them as individual pillars) then how can Islam be defined as five separate pillars when the last four actually stem from and are completely reliant upon the first pillar?

The answer is that this is comparable to a house built upon five pillars, one being the central column while the other four are supportive pillars. The structure stands as long as the central column exists even if one or more of the supportive pillars fell, however if the central column is broken the structure ceases to exist.

Remarks:

- Jihad is not mentioned because it is fard kifayah (a communal obligation), [3] and is only binding under certain circumstances. For this reason, when Ibn Umar was asked, “Don’t you invade (the enemy)?” He answered that Islam is built only upon five, and in the narration of Abd Ul-Razzaq he added, “And verily jihad is from the good deeds.” (This shows that although jihad was already revealed Ibn ‘Umar didn’t consider it from the pillars of Islam) Strangely, Ibn Battal claimed that this narration (Islam being built upon five) occurred before jihad became an obligation; however this is a mistake because jihad, in fact, became an obligation before the incident (battle) of Badr which took place during Ramadan in the 2nd year H. which was before siyam, zakat, and hajj became obligated.
- If it is asked, why didn’t the Prophet **صلى الله عليه وسلم** mention belief in the prophets, the angels, and the other pillars of eemaan that were included in the answer to the question of Jibriel (“what is eemaan?”) The answer is that the purpose of the shahada (testimony of faith) is belief in all that the Messenger **صلى الله عليه وسلم** came with which includes the articles of faith. Al-Isma’eele said, “this is an example of mentioning part of the whole, while intending the whole, like saying, I read ‘al-hamd’ meaning the entire ‘fatiha’”
- What is meant (in the hadith) by establishing the salat is either being persistent upon it or the general establishment of it.
- What is meant by the zakat is giving a portion of one’s wealth in a specific way.
- Al-Baaqilaane stipulated for the correctness of one’s Islam that the recognition of tawheed should precede the belief in the message (revealed to Muhammad)
- Hajj was mentioned ahead of fasting in this narration and Bukhari categorized them according to this, however Imam Muslim recorded the narration of Sa’d Ibn ‘Ubaydah by way of Ibn ‘Umar that mentioned fasting ahead of the hajj. This seems to indicate that Bukhari’s narration was reported by meaning (rather than by specific wording), either because the narrator didn’t hear Ibn ‘Umar’s correction when he heard someone say, “hajj and siyam Ramadan”, he corrected him saying “No, siyam then Hajj is what I heard from Allah’s messenger” or he heard it but forgot it. The fact that there are a number of narrations with fasting mentioned before hajj shows that this wording was narrated by meaning (rather than exact wording).

[1] الشهادتان في الإسلام هما الشهادة بأن “لا إله إلا الله” والشهادة بأن “محمدًا رسول الله”

The two testimonies are: testifying that none has the right to be worshipped but Allah and testifying that Muhammad is the messenger of Allah

[2] i.e. some may love the ansaar more than others, thus possessing a stronger sign of eemaan.

[3] An obligation that once fulfilled by some members of the community is no longer required from the rest i.e. there has to be some members in the community who follow this duty, but if the entire community wishes to follow it, they can.

Hadith 9

The matters of Eemaan (faith)

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ، وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ فِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ
قَوْلِهِ: قَدْ أَفْلَحَ الْمُؤْمِنُونَ

{Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah , the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.} (2:177) and His saying, {certainly will the believers have succeeded} (23:1)

Ibn Hajar's explanation

The correlation between the verses and the upcoming narration is that good deeds (أعمال) are a part of attesting to the truthfulness (of Islam) and essential to the obedience (of Allah), this is why good deeds fall under the category of eemaan (faith).

Abdullah ibn Muhammad Al-Ju'fee narrated that Abu 'Amr Al-'Aqadee said that Sulayman ibn Bilaal narrated from Abdullah ibn Deenar from Abu Saalih from Abu Huraira that the Prophet صلى الله عليه وسلم said, "Faith (belief) consists of more than sixty branches (i.e. parts). And haya` (self respect, modesty, shyness, etc.) is a part of faith."

This is the first of 446 narrations that Imam Bukhari recorded for Abu Huraira. There is substantial difference of opinion regarding his real name, as Ibn Abd Al- Barr said: "There's none whose name, during jahilliyah (the time of ignorance, before Islam) and after Islam, is more differed upon than his (Abu Huraira), and the difference includes 20 different opinions." I (Ibn Hajar) collected all of these opinions in Tahtheeb Al-Tahtheeb and the difference of opinion was not that large in scope, however the shaykh's (Ibn Abd Al-Barr) words are considered to include his name and the name of his father.

His صلى الله عليه وسلم saying, "Faith (Belief) consists of more than sixty branches"

Abu 'Awanah recorded a narration from Sulayman Ibn Bilaal who said, "Sixty some or seventy some parts." Imam Muslim and the three collectors of the sunan (Tirmithi, Abu Dawood, Ibn Majah) recorded a narration that says "seventy some parts". Al-Baihaqi favored Al-Bukhari's narration because Sulayman had no doubt (in what he narrated).

His *صلى الله عليه و سلم* saying, "branches"

This means different parts.

His *صلى الله عليه و سلم* saying, "Haya` (حياء) (self respect, modesty, shyness, etc.)"

Haya' can be used linguistically to mean refraining from something for a specific reason. Technically, it refers to a disposition or character that is built upon avoiding whatever is disgraceful or shameful, while it (Haya') prevents a person from falling short in fulfilling the rights of others. It was stated in another narration, "Haya' is entirely good."

- If it is asked, how can haya' be a part of eemaan when it is something natural (instinctive)?

The answer is that good character can either be natural or it can be learned. However, in order to achieve its reward (in Islam) it must be attained based upon knowledge and intention. It is part of eemaan for this reason and due to what it entails from actions of obedience and avoidance of wrongdoing. It is important to note that haya' never prevents a person from saying the truth or acting upon good as this would oppose the Shariah.

Haya' was singled out for mention in this narration (while the other branches were not mentioned) because it guides to the other branches. A person who has haya' fears humiliation in the dunya (wordly life) and in the akhira (hereafter) so he obeys (the orders of Allah) and restrains (from the prohibitions). Further explanation of this subject will follow in the chapter titled; "Haya' is part of eman". Al-Qadee 'Ayyad said, "Some of the scholars used interpretive judgment (ijtihad) to list the branches (of eman), yet it's difficult to presume that this was intended (from the narration)." There has been no agreement upon a single method or manner of listing the branches, the closest in accuracy was the method of Ibn Hibban, however I have not come across its explanation from his own words or statements. What can be summarized from their efforts is that the branches of eemaan are based on the actions of the heart, the actions of the tongue, and the actions of the limbs.

The actions of the heart consist of the beliefs and the intentions and are twenty-four branches including belief in the following;

- Allah – including belief in his being (ذات), his characteristics (صفات), that there is no other like him, and singling him out for worship. This also includes believing that everything other than Allah is created.
- His angels, books, messengers, qadar (predestination), its good and its evil, and the last day (day of judgment)
- The questioning of the grave, the resurrection, the standing for trial on the day of judgment, the recompense (for the deeds), the scale (which will weigh the deeds), the passing over the siraat (bridge over the hellfire), Jannah (paradise), and jahannam (the fire)
- Loving Allah, loving and hating for the sake of Allah, loving the messenger of Allah صلى الله عليه وسلم and holding him in the highest of esteem which includes sending the praises (of Allah) upon him and following his Sunnah
- Ikhlāas (sincerity) which includes avoiding riyaa' (showing off) and avoiding nifaaq (hypocrisy)
- Tawbah (repentance to Allah), rajaa' and khawf (hope and fear of Allah), shukr (thankfulness to Allah)
- Wafaa' (loyalty and allegiance), Sabr (patience), being pleased with what has preordained, and reliance (upon Allah)
- Being merciful (to others), being humble, respecting the elders, and having compassion for the youth
- Avoiding arrogance, egotism, envy, spitefulness, and compulsion

The actions of the tongue having seven branches:

- Uttering the words of tawheed
- Reciting the Quran
- Learning knowledge and teaching it
- Du'a (calling upon Allah)
- Thikr (remembrance of Allah)

- Istighfaar (Asking forgiveness from Allah)
- Avoiding laghu (vain and wasteful speech)

The actions of the limbs have thirty-eight branches; fifteen of these branches are specific to the individual, as follows;

- Purification and avoiding impurities
- Covering the ‘awrah (private parts)
- The obligatory and voluntary salaah (prayers)
- The obligatory and voluntary zakaat (alms giving)
- Freeing slaves
- Generosity which includes feeding people and honoring the guest
- The obligatory and voluntary siyaam (fasting)
- Hajj and umrah
- Tawaaf (circumambulating the ka’baa)
- I’tikaaf (secluding oneself in the masjid for the sake of worship)
- Seeking the virtue of laylat ul-qadr (the night of power)
- Fleeing from (places of) tribulations for the sake of protecting ones religion, included in this is making hijrah from the land of polytheism
- Fulfilling all oaths made to Allah
- Always inspecting one’s own eemaan (and attempting to increase it)
- Fulfilling the kaffaraat (expiations)

The actions that are related (connected) to one another:

- Protecting one’s chastity through marriage
- Fulfilling the rights of the family

- Kindness and good treatment of one's parents
- Raising the children
- Keeping the ties of kinship
- Obeying those in positions of leadership and showing mercy (kindness) to slaves

The actions related to people in general:

- Establishing authority with justice
- Following the jamaa'a (group of believers)
- Obeying the rulers
- Resolving matters between people and this includes opposing the khawarij and the oppressors
- Working together towards piety which includes ordering the good and forbidding the evil, and establishing the hudood (penal codes)
- Jihad which includes murabatah (standing firm to protect the home front)
- Fulfilling the amaanah (trust)
- Fulfilling the khumus (one-fifth contribution)
- Paying back loans
- Honoring the neighbor
- Truthful conduct (in transactions) including gathering wealth from that which is ha-laal (permissible)
- Spending wealth in an upright way including the avoidance of wastefulness and excessiveness
- Returning the salaam and tashmeet (asking Allah's mercy for the one who sneezes)
- Avoiding harming people and laghu (vain and useless talk)
- Removing harmful things from the paths (that people travel on)

Sixty-nine branches have been mentioned and it can be considered seventy-nine if the ones that were combined are separated.

Imam Muslim's narration of this hadith includes the addition, "the highest and best of which is to declare that there is none worthy of worship except Allah, and the lowest of which is to remove something harmful from a path." This indicates that the branches of faith are of varying levels.

Hadith 10

Chapter: The Muslim is the one from whose tongue and hand the Muslims are safe.

Adam Ibn Abi Eeyaas reported from Abdullah Ibn Abe As-Safar and Isma'el Ibn Abe Khalid narrated from Ash-Sha'be from Abdullah Ibn 'Umar that he Prophet said, "The Muslim is the one from whose tongue and hand the Muslims are safe, and the emigrant (muhajir) is the one who abandons what Allah has forbidden."

Ibn Hajar's explanation

His saying, "The Muslim"

It has been said that the word 'the' (ال) indicates completeness (the complete Muslim), like saying 'Zayd is the man' meaning Zayd is the complete man.

-A follow up (question) arises as to whether the one who possesses this one characteristic (the characteristic mentioned in the narration) would be considered as being complete (a complete Muslim).

The answer would be that the one who possesses this characteristic while complying with the other pillars (is a complete Muslim). Al-Khattaabe said, "What is meant is the best of Muslims is the one who combines between fulfilling the rights of Allah and the rights of the Muslims." It could mean that the characteristic of the Muslim that signifies his Islam is the Muslims being safe from his tongue and hand (the harm that comes from his tongue or hand). Another possibility is that it is an encouragement to perfect ones conduct with his lord; because if he perfects his conduct with his brothers[1] then all the more reason that he would perfect his conduct with his lord.

The mention of Muslims (avoids harming Muslims) is what applies in most situations because avoiding harming Muslims is strongly affirmed while the disbelievers have various situations, they are at times combated while other times harm cannot be brought to them.

The tongue was specified because it is the outlet to what is in the soul while the hand was specified because most actions are performed with it.

- The hadith is general with regards to the tongue, encompassing statements made about the past, present, or future.

- The hand normally affects the present time with the actions it performs. It may, however affect the past or future by way of writing which can carry an immense affect.
- Using the hand to carry out a sentenced punishment or for due reprehension is excluded from the statement of the hadith.

His saying, “the muhajir”

The hijrah is two types: an apparent (type) and a hidden (type)

1. The hidden (hijrah) is the abandonment of what the misleading nafs (soul) and the shaytan (satan) call to.
2. The apparent (hijrah) is the fleeing with ones religion from trials.
 - It may be that the emigrants were addressed with this so that they wouldn’t solely rely on moving from one place to another in order to implement the orders of the Shariah and avoid it’s prohibitions.
 - Or it may be that this understanding of hijrah was presented after the discontinuation of the physical hijrah once Mecca was opened to Islam, to comfort the hearts of those who did not take part in the physical hijrah. Indeed, the reality of hijrah is obtained by the one who abandons what Allah has prohibited.

*Together these two meanings cover all of the wisdoms and rulings (included in hijrah).

Note: This is the first hadith recorded by Bukhari that was not also recorded by Muslim, although Muslim recorded its meaning from a different narration. Ibn Hibban and Al-Hakim added an authentic narration from Anas, “The Muslim is the one whom the people trust.” Ibn Hibban also recorded a narration stating, “The muhajir is the one who abandons sins, and the Muslim is the one from whose tongue and hand the people are safe.” What is meant by ‘the people’ in Ibn Hibban’s narration is the Muslims as was mentioned in the narration of this chapter, because in reality when the word ‘people’ is used in the general sense it refers to the Muslims. Any time a word is generalized it is interpreted to mean the best and most complete form of the word, and no person can be complete without Islam.

[1] the masculine word ‘brother’ encompasses brothers and sisters, as is the case with all ruling unless otherwise specified

Hadith 11

Chapter 5: On whose Islam is best.

11. Abu Musa, may Allah be pleased with him, said, “They said, ‘Messenger of Allah, which Islam is best?’ He said, ‘The one from whose tongue and hands the Muslims are safe.’ “

His saying: They said

In the narration of Muslim, Al-Hasan Bin Sufyan, and Abu Ya`la “They said” was replaced with “We said”, and Ibn Mundeh narrated it with the wording “I said”, so it becomes clear that the questioner is Abu Musa. In the narration of Bukhari mentioned here, he (Abu Musa) kept it vague, also intending himself and the companions. This same question (Whose Islam is best?) was also asked by other companions such as Abu Thar and `Umair bin Qatadah as was recorded by Ibn Habban, and Al-Tabarani respectively.

His saying: Which Islam

Means which possessor of Islam is best, and this is supported by the narration of Muslim which said: “Which of the Muslims are best”? The common denominator of the two different narrations is that the preferred Muslim is the one that possesses this trait (“the one from whose tongue and hands the Muslims are safe”). This understanding is more appropriate than the understanding of some the explainers (of hadith) who have said the meaning of the hadith is: Which attributes of Islam are best, because of the fact that he (The Prophet) answered with “The one” (rather than answering directly with the attribute). So due to this, the intended meaning here is: whose Islam is best, or which of the Muslims are best.

After it has been established that some of the Islamic characteristics of the Muslims are better than others, the objective of the author’s (Al-Bukhari) statement in regards to the increase and decrease (of eemaan) becomes clear. On the same token, the correlation between this hadith and the one before it (“A Muslim is the one from whose tongue and hand the Muslims are safe”...) to the previous ahaadith which mention some of the characteristics of Eemaan becomes apparent as the author (Al-Bukhari) views eemaan and Islam as synonymous (i.e. he included the chapter “Which Islam is best”, and listed some of the characteristics of the best Muslims under the “Book of Eemaan” and following some ahaadith regarding Eemaan). And Allah knows best.

Hadith 12: "Which aspect of Islam is best?..."

Chapter: Feeding people is part of Islam

“Umar Ibn Khalid narrated from Al-Layth from Yazeed from Abi Al-Khayr from Abdullah Ibn ‘Amr, may Allah be pleased with him, that he said, “A man asked the Prophet, ‘Which (aspect of) Islam is best?’ He responded, ‘Feeding people and greeting (with salam) those you know and those you do not know.’”

Ibn Hajar’s explanation

His saying, “(aspect of) Islam”

Al-Aseele recorded it as “aspect of eemaan” meaning “which branch of eemaan is best?” The author (Bukhari) used this as further evidence of the increase and decrease of eemaan, which he previously documented and followed up with proof from the Quran and Sunnah. (i.e. some aspects of Islam being better than others)

The questioner in this narration inquired about which ‘aspect’ of Islam is best, while the questioner in the previous narration asked a more general question (which Islam is best?) This counters those who assert that both questions held the same meaning yet received a different answer.

There is a connection between the two qualities mentioned (feeding the people and greeting them with salam) as feeding people entails good deeds preformed with the hand, whereas greeting people entails good that is carried out by the tongue.

Al-Karmane said, “The virtue (of these actions) lies in the great amount of reward received in exchange for a small amount (of action), and a good deed is that which brings about benefit as opposed to evil.”

Often times a similar question may receive a different answer due to the state or type of the questioner. In the previous narration the answer (the Muslim is the one from whose tongue and hand the Muslims are safe) may have been directed at a person whose harm was feared, and was therefore advised to avoid harming the people. In the second narration, the answer (feeding the people and greeting them) may have been directed at a person whom good was expected from and was therefore advised with good actions to perform. Each answer was given in light of the situation of the questioner. This explanation is further supported by the

fact that the Prophet Muhammad **صلى الله عليه و سلم** gave the advice regarding which good actions to perform upon entering Al-Medinah, as was recorded by Al-Tirmithi and others from the narration of Abdullah Ibn Salam.

His saying, “greeting (with salam) those you know and those you do not know”

Meaning one should not specify giving the salam (Islamic greeting) to only specific people whether it be due to arrogance or any other reason, and rather the purpose should be to honor and esteem the Islamic slogan and also to honor and maintain the Islamic brotherhood.

-If it is said that the wording (regarding greeting the people) is general, therefore the disbeliever, the hypocrite, and the wrongdoer are also included.

The answer is that this generality is specified with other proofs, or it may be that the negation (of greeting certain types of people with salam) came later.

*The rule is to act upon the general proof until another proof comes to specify it.

Hadith 13: Love for Fellow Muslims

On the authority of Abu Humzah Anas ibn Maalik, the servant of the Messenger of Allah (peace and blessings of Allah be upon him), from the Prophet (peace and blessings of Allah be upon him) who said, “None of you [truly] believes until he loves for his brother what he loves for himself.” (Recorded in Bukhari and Muslim)

The Narrator

Abu Hamzah Anas ibn Malik ibn Nadar al-Khazraji (r) was born ten years after the Hijrah of the Prophet (s). He embraced Islam while he was very young and his mother brought him to the Prophet (s) so that he could act as his servant. He therefore spent ten blessed years living alongside the Prophet (s) and took part in many with him. The Prophet (s) prayed that Allah would bless him with wealth, a long life, many children and enter him into Paradise. He therefore died a wealthy man with over 120 children and grandchildren by the time of his death, aged over 100. Due to his close proximity to the Prophet (s), he was able to narrate more than 2000 hadith.

“None of you [truly] believes until he loves for his brother what he loves for himself.”

For a person to have true and complete faith, the Prophet (s) instructed us that we should love for our brother, that is for all our fellow Muslims, what we love for ourselves. If we are unable to realise this sentiment, then our faith is incomplete. This is further illustrated in another hadith of the Prophet (s) in which he (s) said:

“Whoever loves to be saved from the Fire and entered into Paradise should die with belief in Allah and the Last Day, and should treat people in the way that he wished to be treated by them.” (Recorded in Muslim)

If we reflect on this, we realise that it is only truly possible to realise this state when one is free from envy and jealousy. If one is envious and jealous, they are never happy when someone has something that they don't have. This type of selfishness and self-centredness cannot co-exist with true Imaan or faith. When the believer realises that everything is from Allah (swt), there is no room to be ungrateful about you or anyone else has been given. The only type of jealousy that is permitted is for the sake of the Deen, as the Prophet (s) said:

“There is no jealousy except with respect to two people: A man whom Allah had given wealth and he uses it up for the sake of the Truth and a man whom Allah has given wisdom and he decides by it and uses it accordingly.” (Recorded in al-Bukhari)

The type of society built on love and compassion, in which the believers truly love for one another what they love for themselves, was the society built by the Prophet (s) and his Companions. They sacrificed for each other, gave of their wealth and sustenance, and in some cases, even gave their loved ones.

If we were able to find this level sacrifice amongst ourselves, imagine what type of community we could build. A society based on these principles would be the true Islamic society, the society of true believers. Let's remember, this cannot be realised through sentiment or word alone, it must be realised through action. May Allah help us to purify our intentions and actions and make us of those who realise this level of faith. Ameen.

Love for your brother what you love for yourself

The Prophet Muhammad (ﷺ) famously said:

يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

“None of you will truly believe until he loves for his brother what he loves for himself.”

[al-Bukhari and Muslim]

Ibn Rajab al-Hanbali writes about this hadith in his book Jaami' al-'Uloom wal-Hikam:

قال تعالى : وفي ذلك فليتنافس المتنافسون ولا يكره أن أحدا يشاركه في ذلك ، بل يحب للناس كلهم المنافسة فيه ، يحثهم على ذلك ، وهو من تمام أداء النصيحة للإخوان .

Allah says, ‘So let the competitors compete for that!’ [83:26] and he (the believer) should not dislike anyone sharing with him in that, but rather he should hope that all people aspire and compete for it, and he should urge them to do that. That is part of the perfection of sincerely advising one's brother.

كما قال الفضيل : إن كنت تحب أن يكون الناس مثلك ، فما أديت النصيحة لربك ، كيف وأنت تحب أن يكونوا دونك ؟ ! يشير إلى أن النصيحة لهم أن يحب أن يكونوا فوقه ، وهذه منزلة عالية ، ودرجة رفيعة في النصح ، وليس ذلك بواجب ، وإنما المأمور به في الشرع أن يحب أن يكونوا مثله ، ومع هذا ، فإذا فاقه أحد في فضيلة دينية ، اجتهد لى لحاقه ، وحزن على تقصير نفسه

Al-Fudayl said, ‘If you love that there should not be someone like you among people, then you have not discharged the duty of sincerity towards your Lord. How could that be, when you

love that they should be less than you?’ He is indicating that being sincere towards them means that one loves for them to be above him [in virtue or merit], and this is a high station and exalted degree in sincerity, but it is not obligatory. It is only commanded in the sharee’ah that one love that they should be like oneself.

[Jaami' al-'Uloom w'al-Hikam 1/309]

And Ibn Rajab goes on to write,

فمن كان لا يرضى عن نفسه ، فكيف يحب للمسلمين أن يكونوا مثله مع نصحه لهم ؟ بل هو يحب للمسلمين أن يكونوا خيرا منه ، ويحب لنفسه أن يكون خيرا مما هو عليه

Then as for the one who is not please with himself, then how can love that the Muslims should should be like him while being sincere towards them? Rather he should love for the Muslims to be better than him, and he should love for himself to be better than he currently is.

[ibid pg 1/310]

Hadith 14: "None of you believe until I am more beloved..."

Chapter: Love for the Messenger *صلى الله عليه وسلم* is part of belief

It was related from Abu Hurayra, may Allah be pleased with him, that the Prophet, *صلى الله عليه وسلم*, said, "By the One whom my soul is in His hand, none of you will believe until I am more beloved to him than his father and his children."

Ibn Hajar's explanation

His saying: Love for the Messenger

Although the love for all the Prophets is from eemaan (faith), the (ال) here represents the specific love for Prophet Muhammad *صلى الله عليه وسلم*. This is due to the later statement: until 'I am more beloved to him.

His saying: By the One whom my soul is in His hand

Signifies the permissibility of swearing (by Allah) to emphasize something of importance or significance, even without the presence of someone requesting that swearing.

His saying: none of you will believe

Meaning (none of you) have complete belief

His saying: than his father and his children

He mentioned his father before his children due to the majority, since everyone has a father, while on the other hand many people may not have children.

The narration of Anas recorded in Al-Nassaa'i mentioned the children before the father, and this narration would represent the excessive compassion and affection. (i.e. the love (for the children) being even stronger than the love of one's own father)

This narration is also from the narrations that Al-Bukhari recorded in contrast to Muslim.

Hadith 15: "None of you believe until I am more beloved..."

Ya'qoob Ibn Ibrahim said, from Ibn 'Ulayya from Abd Ul-Azeez Ibn Suhayb from Anas from the Prophet صلى الله عليه وسلم and also Adam from Shu'ba from Qatadah from Anas that the Prophet صلى الله عليه وسلم said, "None of you will believe until I am more beloved to him than his father, his children and all people."

Ibn Hajar's explanation

This hadith was also narrated by Abu Hurairah.

Abd Ul-'Azeez Ibn Suhayb's narration, which was also recorded by Ibn Khuzaimah in his sa-hih from Ya'qoob (the shaykh of Imam Bukhari) has the wording "...more beloved to him than his family and his wealth", rather than "his father, his children, and all people", as was also recorded by Muslim from Ibn 'Ulayya.

There is also a narration recorded by Al-Isma'eeli from 'Abd Ul-Warith Ibn Sa'eed from 'Abd Al-Azeez with the wording, "A man does not believe..." and it is more complete in a sense while the wording, "None of you believe...." is more complete in another sense.

The mention of "...his father and his children" was used pinpointing those most beloved to a person as they are (usually) more beloved to a rational person than (other) family and money. "Himself" was not included in the narration, since they (the father and children) may even be more beloved to a person than himself, so their mention is sufficient.

Question: Is the mother included in the saying 'his father'?

Either the statement is generally referring to the parents of the child (i.e. includes the mother), or he sufficed by mentioning one without mentioning the other.

This narration used the example of someone who is beloved to a person, as if he صلى الله عليه وسلم said until he loves me more than those who are beloved to him. The Prophet's saying "and all people" is a method which occurs often (in the Arabic language) citing the general after the specific. The reason the father was mentioned before the son is because he precedes him in age and honor, and the son was mentioned before the rest of the people as he receives more compassion (from his parents) than others.

Question: Is oneself included in his saying, “and all people”?

The self is apparently included in the generality of the saying “and all people”. Some said that the specification “him” (more beloved to him) excludes oneself from the statement however this is the weaker of the two views. The stronger view which is supported by the narration of ‘Abdulah Ibn Hisham where oneself (i.e. loving the prophet more than oneself) is mentioned as will be expounded on.

“Loving” (in the narration) is the love that occurs out of choice, not natural love here as clarified by Al-Khattabi. Al-Nawawi said it (the love mentioned in the narration) is an outcome of the nafs (self), which either calls to evil (الأمارة) or reaches a level of conviction (مطمئنة). The person who is able to attain conviction, reaches (correct) love of the prophet صلى الله عليه وسلم, while the one who follows the evil (within himself) does not.

Al-Qadee ‘Eyaad considered it (the love of the prophet صلى الله عليه وسلم) as a condition for the correctness of eemaan describing the love as exaltation and reverence. His view was countered by Al-Qurtubi’s argument that exaltation (exalting the thing or person) is not required to feel love, a person may acclaim or exalt something without necessarily loving it, therefore this (exaltation and reverence) was not the intent. However, whoever doesn’t attain this love has not perfected eemaan.

A statement from Umar (Ibn Al-Khattab) was recorded by the author (Bukhari) in the “chapter of oaths” from the narration of ‘Abdullah Ibn Hisham where Umar said to the Prophet صلى الله عليه وسلم, “You are more beloved to me than everything except myself” so he responded, “No, by the one in whose hand is my soul, until I become more beloved to you than even yourself.” So Umar said, “Now you are, by Allah, more beloved to me than my own self. So he said, “Now, Oh Umar.” Hence the required love does not come about by merely exalting the status of the prophet, as surely ‘Umar did so before this incident occurred.

One measure of this love, would be giving a person a choice between losing something of his belongings to see the prophet صلى الله عليه وسلم. If he would not let the opportunity to see the prophet pass him by, even at the expense of losing his possessions, it can be said that he has attained the sought after love (of the prophet صلى الله عليه وسلم). The parable is not limited to seeing the prophet physically, as it also applies to the role of supporting his sunnah and defending his legislation while quelling those who oppose it.

The narration also hints at the importance of contemplation which will lead to the mentioned love (of the prophet **صلى الله عليه و سلم**). There are two types of love with the self; love for oneself and love for another. Each person wishes to have a healthy love for himself throughout his life without problems in this regard. As for the love that is experienced towards other people, we realize that there must be some benefit that comes about from that love either immediate or delayed. If a person then ponders over the benefit of loving the messenger **صلى الله عليه و سلم**, he realizes that it is he **صلى الله عليه و سلم** who brought him out from the darkness of disbelief into the light of faith, he realizes that it is he **صلى الله عليه و سلم** who showed him the path to eternal pleasure (in paradise), and he realizes that this benefit is greater than any other type of benefit. Therefore, he **صلى الله عليه و سلم** deserves a greater share of love than any other person, because the benefit acquired from loving him **صلى الله عليه و سلم** is greater than the benefit acquired from loving any other person. The people (believers) will vary in this regard according to their level of awareness or negligence of it, and without a doubt the companion's (of the prophet **صلى الله عليه و سلم**) strength of this love was the greatest and most complete since they knew him **صلى الله عليه و سلم** personally and they understood this benefit more than any other person.

Al-Qurtubi said, “Whoever believes in the Prophet **صلى الله عليه و سلم** with true eemaan is not void from this love, except that the level of love varies, some took a greater share while others took a lesser share. As in the parable of a person who is indulged in desires, his negligence screens him from the love (of the prophet **صلى الله عليه و سلم**), yet when he remembers the prophet **صلى الله عليه و سلم** he longs to see him so much, that he would choose it over his family, children, parents, and wealth. He is willing to risk himself in the face of danger (for the sake of the prophet **صلى الله عليه و سلم**), and has no hesitation in doing so. The love of the prophet is engrained in their hearts, but dies down due to heedlessness.

Hadith 16: "...three attributes...sweetness of belief..."

Chapter: The sweetness of eemaan

Muhammad Ibn Al-Muthanna related from ‘Abd Ul-Wahhab Al-Thaqafe from Ayyub from Abu Qilabah from Anas Ibn Malik that the Prophet said, “Whoever possesses these three attributes will experience the sweetness of belief: that Allah and His Messenger are more beloved to him than anything else; that he loves someone for the sake of Allah alone; and that he hates reverting to disbelief as much as he would hate being thrown into a fire.”

Ibn Hajar’s Explanation

His (Bukhari) saying, “Chapter: The sweetness of eemaan”

The author (Bukhari) intended that the (feeling of) sweetness is from the benefits of eemaan.

His saying, “will experience the sweetness of belief”

He (the Prophet) صلى الله عليه وسلم compared the outcome of the believer’s strive to acquire eemaan with something that is sweet. This comparison is understood in the parable of two people, one being sick while the other is healthy. The sick person finds honey to have a bitter taste, while the healthy person tastes its natural sweetness. The weaker the health of the individual, the less sweetness experienced from the honey. Abu Muhammad Ibn Abi Jamra said, “He used sweetness as a description based upon Allah’s comparison of eemaan to a tree when He says:

Allah presents an example, [making] a good word like a good tree

- The good word is ikhlaas (sincerity)
- The tree is the source of eemaan
- The tree’s branches represent the fulfillment of Allah’s commands and avoidance of his prohibitions
- The leaves on the branches are the virtues that the believer concerns himself with
- The fruits are the good deeds, once they become ripe the sweetness can be tasted

His saying, “more beloved to him than anything else”

Al-Baydaawi said, “What is meant by ‘more beloved’ is a mental devotion from a sound mind, even when it (the devotion) opposes his desires. This is similar to a sick person who dislikes taking medicine although his mind recognizes the importance of the medicine. The one who contemplates the matters of the Shariah realizes that it doesn’t order or prohibit anything except that the result is immediate benefit or salvation soon after. His mind then leans towards it (the Shariah) and his habit of fulfilling its orders causes his desires to also incline to it, bringing about mental satisfaction in that which is correct and complete.”

The term sweetness was used appealing to the sense of taste, which is the most pleasant of the senses. Al-Baydawi continued (as summarized), “He mentioned these three aspects (in the hadith) for the accomplishment of eemaan. When a person realizes that Allah is the one who gives blessings and has the ability to take them and that his messenger is the one who clarifies the orders he will turn his attention completely towards them. The outcome is loving what Allah loves, and only loving people for his sake. A certainty is established that everything Allah promised or warned about is definite truth. The believer is then able to visualize these promises as realities, and considers the gatherings of thikr (remembrance) as gardens of jannah (paradise), and consequently views a return to disbelief like being thrown into a fire.”

The supporting proof from the quran are the words of Allah;

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَمْوَالٌ كَسَبْتُمْ مِنْ قَبْلِ اللَّهِ وَمَنْزِلَاتٌ كُنْتُمْ تَسْتَوُونَ وَإِنْ كُنْتُمْ تَوَاقِبُونَ فَإِنْ جَاءَ أَمْرٌ مِنَ اللَّهِ لَيَأْتِيَنَّكُمْ أَلَيْسَ لِلَّهِ الْإِخْتِصَارُ فِي شَيْءٍ لَئِنْ شِئْتُمْ لَأَعْلَمَ مَا تَحْسَبُونَ

Say, [O Muhammad], “If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear its decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.”

The warning comes in Allah’s saying, {فَتَرَبَّصُوا} ‘wait until Allah executes his command’.

- Benefit:

Loving Allah is of two types; one that is obligatory and one that is recommended.

Obligatory – The love that causes one to fulfill his (Allah’s) commands, and weakness in this type is observed when a person places his desires prior (to the commands of Allah). At times, the shortcoming may come in the form of persistence in the ‘mubaah’ (the allowed action or an action that is neither forbidden nor recommended) and excessiveness in it (the allowed mat-

ters), which eventually leads to a state of heedlessness either causing the person to turn back and repent, (to Allah) or ultimately leads to failure.

Recommended – The love that leads to persistence in performing the voluntary good deeds and avoidance of falling into the doubtful matters. Very few people meet these criteria.

Loving the messenger of Allah can also be divided into the two categories described above with the following additions;

- Not following a path other than his
- Being pleased with what he was sent with, and accepting his judgments and rulings with ease and comfort.
- Taking his character as a model to be followed for its excellence in dealing with generosity, patience, tolerance, humbleness, etc.

Whoever struggles with himself to establish these characteristics will taste the sweetness of ee-maan, and the levels of the believers are divided into ranks based upon their level of fulfillment of these qualities. Shaykh Muhyee Ad-Deen said, “This is a tremendous hadith, and it’s a basis from the foundations of the religion. Sweetness of faith is feeling joy in the obedience of Allah, and bearing difficulty for the sake of the religion, while preferring it over the worldly life. However, the love of Allah mentioned only comes about as the result of being obedient to him and abandoning his prohibitions, as is the case with the Messenger of Allah **صلى الله عليه و سلم**.”

His saying, “more beloved to him than anything else”

Notice the Prophet **صلى الله عليه و سلم** didn’t say “more beloved to him than anyone else”, and rather said anything to include both human beings and inanimate objects.

Some said that it is not permissible for someone other than the Prophet to say, “Allah and his messenger are more beloved to him...” because this would indicate making the messenger equal to Allah, and is therefore only permissible for the Prophet **صلى الله عليه و سلم** to make such a statement because the pretense (of the Prophet being equal to Allah) would not be erroneously understood from his statement.

However, the love of Allah and his messenger are intertwined, and cannot be separated. One who claims to love Allah without loving Allah's messenger will not benefit anything from that love. As Allah says,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ

Say, [O Muhammad], “If you love Allah , then follow me, [so] Allah will love you

His saying, “that he loves someone for the sake of Allah alone”

Yahya Ibn Mu'aath said, “The reality of loving someone for the sake of Allah is a love that neither increases when the person does good towards you, (in worldly affairs) nor decreases when the person is averse (towards you).”

His saying, “and he hates reverting to disbelief”

Abu Nu`aym added from the narration of Muhammad Ibn Al-Muthanna “after Allah saved him from it” and being saved (from the fire) is more general than protection (from the fire) as in the case of a person who was born upon Islam and remains upon it, or a person taken out of the oppression of disbelief and brought to the light of eemaan as occurred with many of the sahaba (companions).

So “revert” (to disbelief) in this narration means to “become” (a disbeliever). Whereas in the second narration (with the addition “after Allah rescued him from it”) the meaning is to “revert”, or go back to.

Hadith 17: "Love for the Ansar is a sign of eemaan..."

Chapter: Loving the Ansaar is a sign of eemaan

Abu Al-Waleed said that Shu'ba informed us from 'Abdullah Ibn 'Abdullah Ibn Jabir that he heard Anas say that the Prophet صلى الله عليه وسلم said "Love for the Ansar is a sign of eemaan (faith) and hatred for the Ansaar is a sign of hypocrisy."

Ibn Hajar's explanation

This is similar to the statement in the last narration, "and he loves him only for Allah's sake." The love of the Ansaar is also love for the sake of Allah, as they are the ones who aided Allah's religion, so loving them falls into the generality of the statement, "and he loves him only for Allah's sake". The reason it was mentioned specifically here was to show its particular importance.

His saying, "is a sign of eemaan"

Abu Al-Baqaa' Al-'Akbare said according to the language rules it means, "Loving the Ansaar is eemaan", or it is the purpose of eemaan. However, this understanding is doubtful because eemaan would then be restricted to loving the Ansaar which is untrue.

- If it is said that the original narration also confines eemaan to loving the Ansaar and the author (Bukhari) himself recorded in the chapter 'Virtues of the Ansaar', the narration of Al-Bara' Ibn 'Aazib, "None except a believer loves the Ansaar".

The answer is that the restriction can be used (in the Arabic language) as an overstatement to show importance or it may be an actual restriction. The end result is that only a true believer loves the Ansaar, however this does not completely negate eemaan from a person who doesn't love the Ansaar while it can be understood that a disbeliever does not love the Ansaar.

- If it is asked, is a person who hates them (the Ansaar) considered a hypocrite even if he believes (in Islam)?

The answer is that according to the wording (of the hadith) this would seem to be true, although that was not the objective. We may conclude that hating them based upon the fact that they aided and supported the messenger of Allah is definitely hypocrisy, as is also understood from the addition recorded by Abu Nu'aym in 'Al-Mustakhraj' from the narration of Al-Bara'

Ibn ‘Aazib, “Whoever loves the Ansaar loves them because of his love for me, and whoever hates the Ansar does so because of his hate for me.”

Muslim narrated from the narration of Abu Sa’eed, “A man who believes in Allah and the last day does not hate the Ansaar”, and Imam Ahmad recorded similarly, “Love of the Ansaar is eemaan and hating them is hypocrisy.” It may also be said that the literal meaning was not intended, otherwise kufr (disbelief) would have been referred to (rather than hypocrisy) since it is the opposite of eemaan. The fact that ‘hypocrisy’ was used indicates that the advice was being given to those who exhibit eemaan outwardly (while the inward may be different), even though kufr is worse than that.

His saying, “The Ansaar”

Ansaar is the plural of the word (ناصر) which means supporter; technically it means the supporters of the messenger of Allah صلى الله عليه وسلم referring to the tribes of Aws and Khazraj. These two tribes were previously known as Banee Qayla, the mother of the two tribes, until the Prophet Muhammad صلى الله عليه وسلم named them Al-Ansaar, and they became commonly known as such. This great title was given to them because of the effort they put forth in accommodating the messenger of Allah صلى الله عليه وسلم and those with him, at a time when no other tribes did so. They aided and supported Allah’s messenger صلى الله عليه وسلم with both money and effort, often times preferring them (the Muhajiroon or immigrants) over themselves. This caused hostility to build towards them from Arabs and non-Arabs alike, until it reached outright hatred and envy due to their preference and virtue (with the Prophet صلى الله عليه وسلم). In light of this, hating them became warned against and considered from nifaaq, while loving them became a virtue and a part of eemaan in tribute to their high merit and righteous actions.

The individual merit and virtue of each particular person from the Ansaar is in accordance to that which he put forward. Muslim recorded from ‘Ali that the Prophet صلى الله عليه وسلم said to the Ansaar, “None loves you but a believer and none hates you except a hypocrite.” This also generally applies to all of the Prophet’s companions due to their honorable status in the religion.

Al-Qurtubi said, “With regards to the battles waged amongst themselves (the believers), the hatred that may have been felt towards the other does not fall into the category of hate mentioned here. Those battles were waged during a state of emergency, and thus none ruled that the other was a hypocrite. The situation (of the wars waged) falls into the category of one who strives to reach a ruling in the religion, he who was correct received two rewards, while the one who erred received one reward.”

Hadith 19: "The time will soon come when..."

Chapter: Fleeing from trials is part of the religion

‘Abdullah Ibn Maslamah narrated from Malik from ‘Abd Ur-Rahman Ibn ‘Abdullah Ibn ‘Abd Ur-Rahman Ibn Abi Sa’sa’ah from his father from Abi Sa’eed Al-Khudrie who said that the Messenger of Allah صلى الله عليه و سلم said, “The time will soon come when the best wealth of a Muslim will be some sheep which he takes to the peaks of the mountains to places where the rain falls, in order to flee from trials with his religion.”

Ibn Hajar’s explanation

His saying, “Fleeing from trials is part of the religion”

The author (Bukhari) went away from the subject of eemaan (with this narration); although he added the narration in the chapter of eemaan since it contains the word ‘eemaan’. Eemaan and Islam are synonymous in the Shariah[1] and Allah says,

نَ الدِّينِ عِنْدَ اللَّهِ الْإِسْلَامُ

Truly, the religion with Allah is Islam

Therefore it is acceptable to use the word ‘deen’ (الدِّين) in the place of eemaan.

This is one of the narrations recorded by Bukhari that was not recorded by Muslim, although Muslim did record in (the book of) jihad, from Abu Sa’eed in the hadith of the desert arab (الأعرابي) who asked, “which of the people is best?” The Prophet replied, “A believer who strives in the way of Allah with his self and his wealth. He asked, “Then who?” He (the Prophet) replied, “A believer in a part of the mountain who fears Allah and avoids harming people.”

The mention of trials did not come in this narration, it came as an addition to specify that which was general. There is also proof for the addition of the word ‘trials’ (فتن) in the hadith of Abu Hurairah recorded by Al-Hakim and the hadith of Umm Malik Al-Bahziyya recorded by At-Tirmithi and others as will be mentioned in the book of trials.

His saying, “places where the rain falls”

This is reference to the middle of valleys which are the habitat and grounds for the grazing animals.

His saying, “in order to flee from trials with his religion”

Meaning that the reason he flees from the (places of) trials is to protect his religion. Al-Nawawi said, “It isn’t necessary according to the wording of the hadith to consider the fleeing as part of the religion, rather it is for the preservation of the religion, so perhaps when he considered it a means of preservation of the religion he called it “religion.”

The author (Bukhari) also recorded this narration in the chapter of trials and it is more befitting place for it and further explanation will be provided there.

[1] The terms ‘eemaan’ and ‘Islam’ carry the same technical meaning when used separately. They can be used interchangeably in the context of the Shariah, such that if we refer to someone as a Muslim, it is equivalent to saying he is a Mu’min. When both terms are mentioned together they each have a different meaning. Islam means surrender and submission to the commands of Allah, while eemaan is affirmation and confirmation in the heart combined with correct knowledge.

Hadith 20: “I am the most knowledgeable of you about Allah”

Chapter: The saying of the Prophet, “I am the most knowledgeable of you about Allah”

True knowledge is an action of the heart as Allah says, “Rather He will call you to account for that which your hearts have earned.” (2:225)

Muhammad Ibn Salaam narrated from ‘Abdah from Hisham from his father that ‘Aisha said, “Whenever the Messenger of Allah **صلى الله عليه و سلم** ordered them (the people) with a command, he ordered them according to their capabilities. They said, “Messenger of Allah! We are not like you. Allah has forgiven you of your past and future wrongdoings.” [They wanted to do more difficult deeds.] He became angry until it was apparent on his face. Then he said, “I am the one amongst you with the most taqwa (piety, and fear of Allah) and the most knowledgeable of Allah!”

Ibn Hajar’s explanation

His saying: “I am the most knowledgeable (**أعلمكم**) of you” also comes from the narration of Abu Dhar which has various chains. In Al-Aseele’s narration the wording used was, “I am the most familiar (**أعرفكم**) amongst you” which may have been narrated by meaning, (rather than wording) as is the opinion of the author (Bukhari).

His saying, “True knowledge is an action of the heart.” Allah says, “Rather He will call you to account for that which your hearts have earned.” (2:225)

The verse is used here as proof that the utterance of the tongue is not sufficient to establish eemaan without being joined with belief of the heart.[1] It is what resides in the heart which is accounted for, as in the parable made by Zaid Ibn Aslam who said, “It is like one person telling another, ‘if you do such and such then I am a disbeliever’. Allah will not judge him merely based upon his words unless his heart actually disbelieves.”

- The correlation between the verse and the hadith becomes clear in that their meaning is a refutation of the belief of the Karramiyyah who say that eemaan is established through utterance alone.
- This is proof that eemaan increases and decreases as the Prophet’s **صلى الله عليه و سلم** saying, “I am the most knowledgeable amongst you about Allah” illustrates that people are of

various levels of knowledge about Allah, some being more knowledgeable than others, while he was at the highest level.

- Knowledge about Allah includes his names, attributes, rulings, and all that applies to those categories.

Benefit

The imam of the haramain[2] said, “The scholars are in agreement about the obligation of knowing Allah but they differed about which aspect is foremost.” Some scholars said that the disbelievers defended their religion and fought wars for it; therefore their cessation of defending and fighting for their religion is proof that the truth became apparent to them. This was considered sufficient evidence of their reverting to the recognition of Allah. Allah says,

أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

So direct your face toward the religion of pure Islamic monotheism, inclining to truth. The fitrah (inclination) of Allah upon which He has created [all] people.

And what came in the hadith, “Every child is born upon fitrah (disposition to believe in Allah)” is proof against the entire argument in the first place, as will be expounded upon in the chapter of tawheed.

It has been said that this issue originated from the mu'tazilla.

Imam Nawawi said, “The verse proves that the correct view is that the actions (beliefs) of the heart are taken to account (by Allah) once they settle within it.” As for the statement of the prophet, “Allah pardons for my nation (my followers) whatever passes through the heart without turning into speech or action.” This accounts for anything that doesn't remain in the heart as understood from his saying “action” since belief is the action of the heart.”

Her (Aisha) saying, “Whenever the Messenger of Allah ordered them (the people) with a command”

The prophet صلى الله عليه وسلم instructed his followers with easy actions rather than difficult ones for fear that they would not remain consistent in performing difficult deeds. He صلى الله عليه وسلم would also perform the deeds that he called to leading the companions to request more difficult deeds because they felt the necessity to increase and intensify their actions in order to raise their own ranks, although they didn't feel that it was necessary for the Prophet

صلى الله عليه وسلم to perform more difficult deeds (as his rank was already the highest of all the people).

They said, “We are not like you” which is when the prophet became angry only because having reached a higher rank should not cause a person to reduce the (good) actions that he performs, rather it compels an increase in action based on thankfulness to Allah. As he said in another narration, (when asked why he stands so long in night prayer when all of his sins have been forgiven) “should I not be a thankful slave.” So his objective was to give them easy acts of worship to perform and remain persistent upon. He said, “The most beloved action to Allah is that which is most consistent.”

Benefits of the hadith

1. Good deeds raise a person’s rank and erase his sins. The Prophet صلى الله عليه وسلم did not deny their request for more deeds for this reason (not wanting them to attain higher ranks), but did so for another purpose.
2. Attaining the fruits and benefits of worship gives a person more reason to remain consistent upon it, hoping to preserve those benefits (in his life) and aspiring to increase and reach higher levels.
3. The obligation to have determination to stop at the bounds that Allah set, while considering that which is easy and agreeable to the Shariah to be better than that which is difficult and opposed to it.
4. It is very important to have clear intent during acts of worship and establish consistency, rather than going overboard and then leaving the acts of worship all together.
5. Bringing attention to the strong inclination the companions of the prophet صلى الله عليه وسلم had to do acts of worship, and their requesting an increase in good.
6. The permissibility of becoming angry when Allah’s legislation is opposed.
7. The permissibility of mentioning one’s own good qualities, if necessary, without boasting or exaggerating.
8. The prophet صلى الله عليه وسلم was given completeness of humanly characteristics, both knowledge and action as pointed out in the hadith “I am the most knowledgeable amongst you” and in his saying, “The most fearful of Allah amongst you.” In the narration of

Abu Usama recorded by Al-Isma'ele, "By Allah, I am the most righteous and most God-fearing amongst you."

This is one of the narrations recorded by Bukhari which was not recorded by Muslim. This narration is not recorded anywhere with any other chain of narration, rather this is the only chain.

[1]The people of knowledge have stated that the first obligation is to establish the declaration of faith (La-Ilaha-Il-Allah) by means of knowledge and action, this being the first thing that our leader and example, the prophet Muhammad صلى الله عليه و سلم, called to. His message began by calling the people to bear witness that there is no deity worthy of worship other than Allah. When he sent Mu'aath to Yemen he told him, "First call the people to bear witness there is no deity worthy of worship other than Allah." Therefore, tawheed is a condition for the acceptability of all acts of worship, as indicated in Allah's words, "Had they joined in worship others with Allah, all their actions would have gone in vein."

[2] His name is Abul Ma`ali Al Juwainy (Abdul Malik Ibn Al Sheikh Abi Muhammad Abdullah Ibn Abi Ya`qoub Yusuf Ibn Abdullah Ibn Yusuf Ibn Muhammad) Al Faqeeh Al Shaf'i known as Imamul Haramain.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

CHAPTER 2: HADITH 21-30

Hadith 21: “...three attributes...sweetness of belief...”

Chapter: Hating to revert to disbelief as much as hating to be thrown into a fire is part of eemaan.

Sulayman Ibn Harb narrated from Shu’ba from Qatadah from Anas that the prophet said, “Whoever possesses three attributes will experience the sweetness of belief: whoever loves Allah and His Messenger more than anything else; whoever loves someone for the sake of Allah alone; and whoever hates reverting to disbelief as much as he would hate being thrown into a fire.”

This narration has been explained previously in this chapter.

Hadith 22: “When the people of paradise enter it...”

Chapter: The people of eemaan are of various levels based upon their deeds.

Isma’eel reported from Malik from ‘Amr Ibn Yahya Al-Maazinie from his father from Abu Sa’eed Al-Khudri that the Prophet صلى الله عليه وسلم said, “When the people of paradise enter it and the people of the fire enter it, Allah will say, ‘Remove from the fire anyone who has the weight of a mustard seed of belief in his heart’. They will be brought out after having been blackened by it, and they will be dropped into the river of life and they will grow like a seed would grow near a (water) bank. Don’t you think that it would come out yellow and twisted?”

Ibn Hajar’s explanation

His saying, “When the people of paradise enter it”

Ad-Daraqutni recorded from Isma’eel and others, “When Allah causes the people to enter...” and he added from the narration of Ma’n, “He (Allah) admits whoever he pleases into his mercy”

His saying, “the weight of a mustard seed”

This is to indicate the smallest amount, of which there is no less. Al-Khattabe said, “The example gives a perception (of the smallest amount) and is not indicative of actual weight, but was portrayed this way for easier comprehension.” Imamul-Haramayn (Abul Ma`ali Al Juwainy) said, “The weight represents the pages (books) of deeds, and the reward for the deeds will be in accordance to the weight.” Others mentioned the possibility that the deeds will be given a physical weight in order to be weighed.

One should avoid attempting to conceptually perceive matters of the hereafter that have been confirmed by authentic sources (i.e. the quran and the sunnah). The weight of a mustard seed is in reference to the amount of good performed once tawheed has been established, as he (the prophet صلى الله عليه وسلم) said in another narration, “Remove (from the fire) whoever said La-Ilaha-Il-Allah and performed an atoms weight of good.” This will be expounded upon in the hadith of the intercession which the author (Bukhari) placed in ‘the book of Riqaq’ (narrations which produce mercy in the heart).

Muslim recorded this hadith as narrated by Malik.

The author (Bukhari) used this narration as it is a refutation of the Murji'a[1] because it shows the harmful effect that sins have on eemaan and as a refutation of the Mu'tazilla[2].

[1] The Murji'a do not consider actions as part of eemaan, nor do they consider the eemaan to increase or decrease. Sufyan Ath-Thawri said, "The Murji'a differed from us (Ahl-U-Sunnah) in three matters: We say eemaan is sayings and actions and they say that eemaan is sayings without actions. We say that it increases and decreases and they say that it does not increase nor decrease. We say that we are believers with the acceptance of Allah, and they say we are guaranteed believers in the eyes of Allah."

[2] The Mu'tazila do not consider the one who commits a major sin to be a believer or a kafir, rather they say he is in a station between the two stations. He has left eemaan, however he is not a kafir. This station between the two stations is an innovation which has no proof in the book of Allah, nor in the sunnah of his messenger.

Hadith 23: “While I was asleep (in a dream) I saw some people...”

Muhammad Ibn ‘Ubaidillah narrated from Ibrahim Ibn Sa’d from Salih from Ibn Shihaab from Abu Umamah Ibn Sahl Ibn Hunaif that he heard Abu Sa’id al-Khudri say that the Messenger of Allah **صلى الله عليه وسلم** said, “While I was asleep (in a dream) I saw some people who were shown to me wearing shirts some of which reached (down) to their breasts, and some of which were (even) shorter than that.’Umar ibn al-Khattab was shown to me wearing a shirt that was trailing (all the way down) to the ground.” They asked, “How do you interpret that, Messenger of Allah?” He said, “The deen” (religion).

The explanation for this narration will come in the “book of testimony.” It corresponds to that chapter from the aspect of interpreting the shirts as religion. It was mentioned that the people were of various levels according the (length of) shirt they wore, and this is proof that the people are of various levels when it comes to eemaan.

Hadith 24: “Leave him. Modesty is part of eemaan.”

Chapter: Haya’ (modesty) is from eemaan

‘Abdullah Ibn Yusuf narrated from Malik Ibn Anas from Ibn Shihab from Salim Ibn ‘Abdullah from his father that the messenger of Allah **صلى الله عليه وسلم** passed by a man of the Ansaar who was warning his brother about (being too) modest. The Messenger of Allah **صلى الله عليه وسلم** said, “Leave him. Modesty is part of eemaan.”

Ibn Hajar’s Explanation

His saying, “passed by a man”

I (Ibn Hajar) don’t know the name of the man who was warning or the name of the man being warned.

His saying, “who was warning his brother”

The man here was advising or reminding his brother. The author (Al-Bukhari) also recorded this narration in the “Book of Manners” by way of ‘Abd Ul-‘Azeez Ibn Abi Salamah from Ibn Shihab with the wording, “who was admonishing his brother about haya’ (modesty).” His advice to the brother was that he was too modest; this may be considered advice and/or warning as different narrations were recorded with variations in wording. Apparently the man’s modesty (shyness) prevented him from taking part in certain actions or fulfilling rights, so he was admonished for this reason. The prophet **صلى الله عليه وسلم** said to the admonisher, “Leave him” (i.e. his modesty is a preferred quality) and added “modesty is a part of eemaan.”

Modesty which prevents a person from attempting to attain his rights (from others) is rewarded. Ibn Qutaiba said, “Modesty prevents a person from wrongdoing just as eemaan does, therefore it was classified as being a part of eemaan.” The man warning the other must not have been aware that modesty is a part of eemaan until the prophet **صلى الله عليه وسلم** affirmed that it was. It is also possible that the prophet **صلى الله عليه وسلم** made this statement to show its importance, even had there not been a violation (on the part of the admonisher). Al-Raghib said, “Modesty is (a feeling of) apprehension from something unpleasant, and it is a quality that prevents a person from chasing animal-like desires. Modesty is built upon shyness and chastity, causing its friend (the modest person) to avoid lewdness in his behavior. This is different from an audacious person who is rarely shy in behavior.”

Some said that modesty causes a person to avoid things or situations that he dislikes, and this is a more general description as opposed to specifying modesty as part of religion, intellect, or custom.

- Lacking modesty in religion is a type of immorality.
- Lacking modesty in intellectual matters is foolishness.
- Lacking modesty in customary actions is unintelligent.

The Prophet's *صلى الله عليه وسلم* statement (from another narration) that, “Modesty is a branch of eemaan” means that it is a manifestation that indicates that eemaan exists (in that person). It has also been said that modesty is obligatory regarding matters prohibited by the Shariah, preferred (mustahab) regarding matters disliked (makruh) in the Shariah, and customary regarding matters that are permissible (mubah). This can be understood from the Prophet's *صلى الله عليه وسلم* statement, “modesty doesn't come except with good.”

One of the salaf (predecessors) said, “I saw my sins as humiliation so I left them with honor and it became part of faith.” A person may become modest of Allah when indulged with all of Allah's blessings upon him, so the rational person is shy to use those blessings to disobey him. A wise man said, “Fear Allah to the degree of his power over you and be modest of Allah to the degree of his nearness to you.”

Hadith 25: “I have been commanded to fight the people until...”

Chapter: Allah’s says, “If they turn in repentance and establish the prayer and pay zakat, let them go on their way.” (9:5)

‘Abdullah Ibn Muhammad Al-Musnadi narrated from Abu Rawh Al-Harami Ibn ‘Umarah from Shu’ba from Waqid Ibn Muhammad who heard from his father from Ibn ‘Umar that the Messenger of Allah **صلى الله عليه و سلم** said, “I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allah, and that Muhammad **صلى الله عليه و سلم** is the Messenger of Allah, and establish the prayer, and pay the zakat. If they do that, their lives and property are protected from me except for the right of Islam, and their reckoning is up to Allah.”

Ibn Hajar’s Explanation

Allah’s saying, “If they turn in repentance”

The author (Bukhari) used the above mentioned hadith as an explanation for the verse, because what is meant by repentance in the verse is the return from disbelief to tawheed. This meaning was explained with the statement of the Prophet **صلى الله عليه و سلم** until they testify that there is no deity worthy of worship except Allah and that Muhammad **صلى الله عليه و سلم** is the Messenger of Allah. Another correlation between the verse and the hadith is that the refrainment in the verse (i.e. let them go on their way) and the protection in the hadith (i.e. if they do that, their lives and property are protected from me) share the same meaning.

His saying, “until they testify that there is no deity worthy of worship except Allah, and that Muhammad **صلى الله عليه و سلم** is the Messenger of Allah and establish the prayer, and pay the zakat”

The hadith was placed in the book of eemaan as a further refutation of the murji’a who claimed that eemaan does not require action.

His saying, “I have been commanded”

Meaning Allah commanded me, because anytime the prophet **صلى الله عليه و سلم** is commanded, the one commanding him is Allah. On the other hand, when one of the companions of the prophet **صلى الله عليه و سلم** says, “I was commanded”, it means that the prophet **صلى الله عليه و سلم** was the one commanding rather than another companion. This is due to

the fact that the companions were capable of extracting rulings from the proofs of the Shariah, so they would not consider the command of one another as proof (in the religion). However, if a person from the tabi'een (the following generation) said "I was commanded", it could either mean that a companion (of the prophet صلى الله عليه وسلم) ordered him, or that another tabi'ee ordered him.

His saying, "to fight the people until they testify"

Objection: This necessitates that once the testimony of faith occurs, the prayer is established, and the zakat is given, the person's blood is secure (i.e. his life) even if he rejects the remaining orders.

Answer: Bearing witness to the message includes believing in all that was revealed with it, and this can be understood from the wording, "except for the right of Islam" which includes the religion in its totality.

- So If it is asked why didn't he صلى الله عليه وسلم suffice with the mention of belief, and instead continued to add the establishment of the prayer and the zakat.

The answer is that their addition signifies their importance as they are the source of all acts of worship both physical and material.

His saying, "and establish the prayer"

Establishing the prayer entails remaining steadfast upon it while fulfilling all of its conditions. The prayer referred to is the obligatory prayer and not the prayer in general, it therefore doesn't include the prostration performed during (certain parts of) the recitation of the Quran even though it may be referred to as "salat". Imam An-Nawawi said, as a result of this hadith, "Whoever leaves the prayer deserves the corporal punishment." He did, however point out the difference of opinion which exists with the various schools of thought. Al-Kirmani, when asked about the one who abandons the zakat, stated that they (the prayer and zakat) carry the same ruling because they share the same purpose." It appears that he meant that they carry the same ruling in terms of fighting against them (i.e. the ones who abandon them), and not in regards to the corporal punishment. However, there is a difference between the two (i.e. salat and zakat) in the fact that the zakat can be taken using force from a person who attempts to abstain from paying it, as opposed to the salat (in which force is not used to establish it). The proof (for this opinion) is in the actions of Abu Bakr As-Siddiq, who fought those who refused to pay the zakat (after the death of the prophet Muhammad صلى الله عليه وسلم)

سلم), but it was not narrated that he killed any of them under the corporal penalty. Hence, using this narration as proof to carry out corporal punishment on the one who leaves the prayer is debatable due to the fact that the statement “to fight” differs than “to kill”. And Allah knows best

Ibn Daqeeq Al-Eid opposed the view of using corporal punishment on the one who abandons the prayer in his explanation of Al-‘Umdah. He said, “The permissibility of using force against them doesn’t necessitate the permissibility of killing them (by way of corporal punishment), because combat comprises of struggle and fighting from both sides, unlike the outright killing (of a person).

Al-Baihaqe reported that Al-Shaf’e said, “Combat (القتال) is not the same as killing (القتل) by any means, and the permissibility to fight may apply at times without the permissibility of killing a person.”

His saying, “If they do that their lives and property are protected from me except for the right of Islam and their reckoning is up to Allah”

This means that Allah is the one who will judge their secret affairs. This can be used as proof for the acceptance of a person’s outwardly and apparent actions (or statements) and judging based upon them, as opposed to those who consider it obligatory for the proofs to be understood by the one who makes the declaration. It may also be understood that:

- The people of innovations are not disbelievers as long as they declare the tawheed (unity) of Allah, and accept the Shariah as revelation.

- The repentance of the one who returns (to Islam) from disbelief is accepted, without attempting to differentiate between their outwardly and inwardly disbelief (or intentions).

- If it said, we understand from the hadith that whoever restrains from declaring tawheed should be fought, so then how can we leave fighting those who pay the jizyah and make pacts (that they have established with the believers)?

The answer may be considered from a number of different angles;

1. The claim that this narration was abrogated, which would make the permissibility of taking the jizyah and making pacts occurring after these narrations. This claim is proven by the fact that the permissibility came after Allah said, “Kill the polytheists”
2. It may be a general statement (i.e. to fight the people) that had something specific excluded from it (i.e. except the ones that pay the jizyah or make pacts)
3. It may be a general statement, indicating something specific. So the meaning of his saying *صلى الله عليه وسلم*, “fight the people” is the polytheists from other than the people of the book, as proven by the narration recorded by An-Nasa’i with the wording, “I was ordered to fight the polytheists.”
4. What was intended by the testimony of faith and what came after it was exalting the status of the testimony of faith, and the deference of those who oppose it, which happens by fighting some of them, or taking the jizyah from them, or setting up treaties and pacts with them.
5. It may be that what is meant by fighting was actual fighting, or that which takes the place of it such as peace by jizyah and pacts.
6. The intent of the jizyah is so that they would be coerced towards Islam, so it is as if he *صلى الله عليه وسلم* said, “until they enter Islam or accept what will lead them to Islam.

And Allah knows best.

****Benefit:**

Although the two sheikhs (i.e. Bukhari and Muslim) agreed in regards to the authenticity of this hadith, there are some who considered it’s authenticity unlikely due to the fact that if Ibn Umar narrated it (as in this narration), he would not have let his father (Umar Ibn Al-Khattab) differ and argue with Abu Bakr in dealing with the ones who refused to pay the zakat (As this narration clearly indicates the permissibility of fighting those who refuse to pay the zakat). They also considered it’s authenticity improbable because if this hadith was known to them, Abu Bakr would not have consented to Umar’s use of the Prophet’s saying *صلى الله عليه وسلم*: “I was ordered to fight the people until they say there is no deity worthy of worship except Allah” as a proof for his argument (i.e. he would have instead answered him with this narration which includes and pay the zakat), nor would he have had to resort to his juristic rea-

soning when he said: “I surely will fight those who differ between prayer and alms giving, because it (zakat) is linked to salat in the book of Allah.”

- The answer to this objection is that it doesn't necessitate that in order for this hadith to exist Ibn Umar had to have remembered it at the time of the incident (between Abu Bakr and Umar). Also, if he did recall it, nothing indicates that he was present at the time of the dispute. It could also be a possibility that Ibn Umar narrated the hadith to them after the incident took place. In regards to the claim that Abu Bakr used only his juristic reasoning as a proof, this is incorrect due to the fact that Abu Bakr also said: “except for the right of Islam, and zakat is from the right of Islam”. To further support the hadith's authenticity, Ibn Umar was not the only companion to narrate this hadith, rather it was also narrated from Abu Hurairah with the same addition of prayer and zakat.

This hadith also proves that at times the sunnah (correct opinion) may be unknown to the major companions, while a few others are aware of it. For this reason, opinions are not taken into consideration even if they seem strong with the presence of a sunnah contradicting them, and it is never said: But how could so and so person not be aware of this.

And the success is with Allah.

Hadith 26: “Belief lies in accordance with the words of Allah...”

Chapter: Those who say that belief lies in actions in accordance with the words of Allah, “That is the Garden (paradise) you will inherit for what you used to do.” (43:72)

Some of the people of knowledge said that the words of Allah, “By your Lord, We will certainly question them all, about what that they used to do!” (15:92-93) concern, “There is no deity worthy of worship but Allah.” (i.e. they will be questioned about tawheed) He says: “It is for the like of this (reward) that all workers should work!” (37:61)

Ahmad Ibn Yunus and Musa Ibn Isma’eel said that Ibrahim Ibn Sa’d narrated from Ibn Shihab from Sa’eed Ibn Al-Musayyab from Abu Hurayra said that the Messenger of Allah was asked, “What action is best?” He replied, “Belief in Allah and His Messenger.” He was asked, “Then what?” He replied, “Jihad in the way of Allah.” He was asked, “And then what?” He replied, “An accepted hajj.”

Ibn Hajar’s Explanation

Allah’s saying, “...you will inherit for what you used to do” (43:72)

This is general reference to the (good) actions. Some of the interpreters (of the Quran) said that “to do” here means “to believe in” interpreting the meaning to be specific (to eemaan). While the words (of Allah) “about what that they used to do!” (15:92-93) are specific to the actions of the tongue as the author (Bukhari) relayed. Allah’s saying “that all workers should work!” (37:61) is a general statement. His (the Prophet’s) answer in the hadith “Belief in Allah” to the question “Which action is best?” indicates that utterance and belief are both parts of action.

- If it said that the narration signifies that jihad and hajj are not from eemaan due to the word “and” (ثم) used to indicate variance and order. (i.e. they are different aspects of the religion)

The answer: eemaan here means belief, which is its reality. Eemaan can also be used to represent physical actions required for its completion.

Allah’s saying, “(paradise) you will inherit”

Meaning that it (paradise) will become yours as inheritance does (for the person who rightfully deserves it). The word inheritance means ‘that which is given to fulfill rights’.

- If it asked, how can we combine between this verse and the hadith which states “None of you will enter jannah (paradise) on account of his actions?”

The answer is that the hadith negates that anyone will enter jannah solely due to his actions, while the verse affirms that a person will enter jannah due to accepted actions which only come about from the mercy of Allah. Therefore, entrance (into jannah) will not occur except by the mercy of Allah. Other answers which have also been given to this question will be recalled in coming narrations.

Note

Different answers were given at times (by the prophet) to similar questions due to the different situations of the questioners (and their levels of knowledge).

His (Bukhari’s) saying, “Some of the people of knowledge said”

This group includes;

- Anas Ibn Malik whose narration is recorded by At-Tirmithi and others with a weak chain of narrators.
- Ibn ‘Umar whose narration we recorded in the tafsir of At-Tabari and ‘Al-Du’a’ for At-Tabarani.
- Mujahid whose narration we recorded in the tafsir of Abd Ur-Razzaq and others.

Allah’s saying, “We will certainly question them all”

An-Nawawi said they will be questioned about all of their actions, as there is no proof that the general words of Allah, “question them all”, refer specifically (only) to matters of Tawheed. The disbelievers were mentioned up until his (Allah’s) words “and do not grieve over them. And lower your wing to the believers” (15:88), so both the believer and disbeliever are included (in the questioning).

The disbeliever is addressed with the call to tawheed without a doubt, unlike all other actions where a difference of opinion lies (as to whether the disbeliever will be held accountable). Those who said that they are held accountable (for all actions ordered by the Shariah) held the view that the disbelievers are also addressed by the orders (of Allah), while those who say that

they will only be questioned about matters of tawheed held the view that the disbelievers are not addressed by the specific orders. The fact that they will be questioned about tawheed is a matter of ijmaa' (agreement of all scholars). Therefore, understanding the verse according to this basis takes precedence over understanding that they will be questioned about all of their actions.

Allah's saying, "It is for the like of this (reward) that all workers should work!"

Meaning work (action) should be put forward in the worldly life for this ultimate success. It seems that the author (Bukhari) interpreted this verse, as he did the two previous verses, to mean that they should all believe, or that the work refers to actions in general because whoever believes must perform the actions of belief, and whoever performs the actions will attain (the reward). Then when he attains (the reward) he will say, "It is for the like of this (reward) that all workers should work!"

Note

It is possible that the one who makes the statement (mentioned in the verse) is the Muslim when he sees his qareen (a devil assigned to mislead a person), or it may be that his (the believer's) speech ends at "Indeed, this is the great attainment" (37:61) and what came after it is the beginning of Allah's speech or that of the angels, rather than the words of the believer. All three of these possibilities are mentioned in the tafseer, and that may be why the author (Bukhari) didn't specify (whose statement it is).

The questioner in the narration was Abu Thar Al-Ghifari.

His saying, "An accepted hajj"

The accepted hajj is the one that doesn't include any wrongdoing and some (scholars) added that it doesn't include riyaa' (showing off). Imam Nawawi pointed out that in this hadith jihad was mentioned after eemaan, while in the hadith of Abu Thar freeing slaves was mentioned rather than the accepted hajj. The narration of Ibn Mas'ood started with the prayer, then piety, then jihad while in another narration guarding the hand and tongue (from injuring people) was mentioned. The scholars said that the varying answers were due to varying circumstances and the situations of the questioners. At times, he (the prophet) would mention aspects (of the religion) that the questioner wasn't familiar with and leave off what they already knew.

- If asked why did he mention jihad prior to hajj although hajj is one of the pillars of Islam?

The answer is that the benefits of hajj usually only apply to the individual performing it, while the benefits of jihad usually extend to others. Another possibility is that jihad was an obligation at the time when the narration was mentioned so it was more important at the time.

Hadith 27: “When (A person’s) Islam is not genuine...”

Chapter: When (A person’s) Islam is not genuine, but rather on account of submission (to other than Allah) or out of fear of being killed, as in the words of Allah, “The desert Arabs say, ‘We believe.’ Say: ‘You do not believe. Rather say, “We have become Muslim.”’” (49:14) When (a person’s) Islam is genuine, it is based on His (Allah’s) words, “Verily, the only deen (religion) with Allah is Islam.” (3:19)

Abu Al-Yaman said that Shu’aib informed us from Al-Zuhri who said Aamir Ibn Sa’d Ibn Abi Waqqas, said that he was once sitting while the Prophet صلى الله عليه وسلم was distributing things to a group of people. “The Messenger of Allah صلى الله عليه وسلم left out one man whom I admired most (out of the group). I said, ‘Messenger of Allah, what about that person? By Allah, I see him to be a believer (mu’min).’

The Prophet صلى الله عليه وسلم said, ‘Or just a Muslim?’ I was silent for a while and then what I knew about him became too much for me and I repeated what I had said. ‘What about that person? By Allah, I see him to be a believer.’ He said, ‘Or just a Muslim?’

I was silent for a while. Then what I knew about him became too much for me again and I repeated what I had said and the Messenger of Allah صلى الله عليه وسلم repeated what he had said. Then he said, ‘Sa’d, I give to one man [and leave out] another I love more than him out of fear that Allah might throw him on his face into the Fire.’ “

Yunus, Salih, Ma’mar and Ibn Akhi az-Zuhri related it from az-Zuhri.

Ibn Hajar’s Explanation

His saying: “When (A person’s) Islam is not genuine...”

If the acceptance of Islam is established this way (without sincerity) it will be of no benefit in the hereafter. The result of this is that ‘Islam’ may be used to mean different things;

Valid belief which is equivalent to ‘eemaan’ and benefits (the Muslim) in front of Allah as Allah says, “Verily, the only deen (religion) with Allah is Islam.” (3:19)

The linguistic meaning of ‘Islam’ which means obedience and submission.

The author (Al-Bukhari) used 'Islam' here referring to the valid belief. The relevance of this narration here (in this chapter) is that the label 'Muslim' can be used to describe a person who expresses Islam even if his inner-intention is unknown. He cannot however be proclaimed a 'Mu'min' because although the linguistic meaning (of eemaan) is fulfilled, the technical meaning is not certain.

His saying, "To a group of people."

The word (رَهْط) used in the narration indicates a group of people between three and ten.

His saying: "By Allah, I see him to be a believer (mu'min)." The Prophet صلى الله عليه وسلم said, 'Or just a Muslim?'

Ibn Al-A'rabe recorded (the Prophet's response) as "Don't say Mu'min rather say Muslim. The term 'Muslim' is better used to describe a person whose inner-intention is not known, because Islam is known by what is made apparent, as shaykh Muhyee Ad-Deen said.

The Prophet صلى الله عليه وسلم routinely gave more to those who had recently entered Islam as a method of drawing their hearts closer (to Islam). When Sa'd realized that the Prophet had left out one of the muhajiroon (immigrants) whom he saw to be more rightful to receive the offering, he came to ask the Prophet concerning this matter. The Prophet صلى الله عليه وسلم advised him about two matters;

1. He gave those who were in need of having their hearts drawn closer (to Islam), fearful that they may leave the religion and therefore enter the fire.

2. He taught him not to make a statement regarding the inner-intention (by declaring someone a mu'min), while it is acceptable to make a statement about that which is apparent (by declaring someone a muslim).

- If it asked why the testimony of Sa'd is not sufficient to declare a person a mu'min, although had Sa'd testified as to the man's integrity and straightforwardness his declaration would have been accepted, even as these characteristics require eemaan?

The answer is that his statement did not reach the level of a declaration; rather he was praising the man and interceding on his behalf. The Prophet صلى الله عليه وسلم then advised him not to use a statement that indicates a declaration (of eemaan).

Benefits from the narration;

1. The wisdom behind not giving one man while giving the others was to draw their hearts closer to Islam.
2. A differentiation was made between eemaan and Islam, whereas an outright declaration of eemaan should be avoided unless clear proof can be established to do so.
3. This narration is not the evidence prohibiting declaring people to be from the inhabitants of jannah (paradise), although some scholars used it as such. It is true however, that a person cannot be considered from the people of jannah without specific proof.
4. The narration is a refutation of the murji'a, who claim that eemaan can be established by the utterance of the tongue alone.
5. The narration establishes permissibility for the Imam (leader of the Muslims) to make decisions and disperse wealth of the state, while being cautious to use the wealth for matters of higher precedence first.
6. The permissibility of interceding with the imam in matters where intercession is acceptable.
7. The permissibility of a younger person reminding an older person something that the latter may have forgotten.
8. Advising in secrecy is better than advising publicly, and may be obligatory if doing so publically may lead to harm. This matter will be further discussed in the 'book of zakat'. Also, if the person receiving advise finds it necessary to correct the advisor, the correction should be made without denouncing the advisor altogether.

In the narration of 'Abd Ar-Razzaq from Ma'mar, Al-Zuhri said, "We see that Islam is (known) through utterance, while Eemaan is (known) through action. This is a vague statement when considering the hadith of Jibriel, which apparently opposes this. It may have been that Al-Zuhri meant that a person is judged according to his Islam and is called a Muslim according to his utterance of the shahada, while he is not known to be a mu'min except through his actions which include the actions of the heart and the limbs. While the Islam referred to in the hadith of Jibriel is Islam in its complete legislated form, as indicated by Allah's words,

مَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

And whoever seeks a religion other than Islam, it will never be accepted of him

Hadith 28: “Whoever possesses three has attained eemaan...”

Chapter: Propagating the greetings (salaam) is part of Islam.

‘Ammar said, “Whoever possesses three (characteristics) has attained eemaan: gives other people what is due to them, spreads the greeting (of salaam) to everyone, and spends [in the way of Allah] even when he is poor.”

Qutaibah said that Al-Laith narrated from Yazeed Ibn Abe Habeeb from Abu Al-Khair from ‘Abdullah ibn ‘Amr that a man asked the Messenger of Allah *صلى الله عليه وسلم*, “What aspect of Islam is best?” He replied, “To feed people and to greet (with salaam) those you know and those you do not know.”

Ibn Hajar’s Explanation

His saying, “Propagating the greetings (salaam) is part of Islam.”

Propagating the greeting includes doing so openly or secretly, which also coincides with his *صلى الله عليه وسلم* saying, “to those you know and those you don’t know.” The propagation of salaam was also verified in an earlier narration; however the author (Al-Bukhari) doesn’t repeat narrations unless each was relayed through a different chain of narration. Al-Bukhari uses his ability to extract rulings and interpret narrations in ways that others were not able to accomplish, it is clear that he intended to show that eemaan consists of different branches by dedicating certain chapters to particular branches of eemaan.

His saying, “and spends [in the way of Allah] even when he is poor.”

In the narration, the word ‘Al-Iqtaar’ (الإقتار) means when he has little. Abu Al-Zanad Ibn Siraaj and others said that whoever combines between these three characteristics attains complete eemaan because a person who fulfils the rights (of people) will not fail to fulfill the rights of his lord, which are obligatory upon him, nor will he indulge in what has been prohibited. Such a person has achieved the pillars of eemaan.

- Spreading the greetings (of salaam) is a part of good character and humbleness, and it brings about unity and love.
- Giving charity in times of hardship proves a high level of generosity. The one who gives (charity) even though he himself is in need, is certain to give even more generously when his wealth increases. Giving charity is broad; spending on one’s family in ways that are obliga-

tory and/or preferred, and spending for one's guest and visitors are part of charity. Giving in times of hardship proves trust in Allah and detachment from the worldly life. The wisdom and combination of short expressions carrying extensive and complete meaning are proof of the authenticity of this narration.

Hadith 29: “I was shown the fire and most of its inhabitants...”

Chapter: On [women's] ingratitude to their husbands, and actions referred to as kufr (disbelief) which do not amount to complete disbelief.

‘Abdullah Ibn Maslamah informed us from Malik from Zayd Ibn Aslam from ‘Ataa Ibn Yasaar from Ibn ‘Abbas who said, “The Messenger of Allah صلى الله عليه وسلم said, ‘I was shown the Fire and most of its inhabitants were women who had denied.’ He was asked, ‘Did they deny belief in Allah?’ He replied, ‘Rather they were ungrateful towards their husbands and denied the good they had received. Even if you were always good to one of them, then she saw something (displeasing) from you, she would say, “I have never seen any good from you at all!”’

Ibn Hajar’s Explanation:

His saying, “Chapter: On [women's] ingratitude to their husbands, and the lesser kufr”

Al-Qaade Abu Bakr Ibn Al-‘Arbe said, “The author intended to show that just as good deeds are referred to as eemaan (belief), evil actions can be called kufr (disbelief) but this is not the kufr which deems a person outside the realm of Islam. The Prophet صلى الله عليه وسلم choose women’s ingratitude towards their husbands because of it’s severity. The Prophet صلى الله عليه وسلم said, ‘Had I ordered any person to prostrate to another person, I would have ordered the woman to prostrate to her husband.’ So he صلى الله عليه وسلم associated the rights of the husband upon his wife with the rights of Allah. If a woman falls short in fulfilling the rights of her husband, then she is falling short in fulfilling the rights of Allah. Although the term ‘kufr’ is used, it isn’t referring to the kufr that causes a person to fall outside the fold of Islam.” It may be understood from his words that kufr is the opposite of eemaan.

In another narration the Prophet صلى الله عليه وسلم once said to a group of women, “Give charity, as I have seen you (women) to be the most numerous of the people of the fire.” So they asked, “Why (is that), O Messenger of Allah?” He responded, “You curse often and are ungrateful towards your husbands.”

The narration (of this chapter) from Ibn ‘Abbaas is part of a longer narration that the author recorded in the chapter on the Kusoof (eclipse) prayer; and will be explained there.

Benefits:

1. Al-Bukhari leans towards the permissibility of using only part of a narration, as long as the meaning is not reliant upon the rest of the narration in a way which would distort the meaning. He began this narration with the statement of the Prophet, “I was shown the fire...”, whereas the entire narration begins with Ibn ‘Abbaas stating, “There was once an eclipse during the life of the Prophet *صلی اللہ علیہ و سلم* ...” and he continued on to relay the incident of the eclipse prayer followed by the sermon of the Prophet *صلی اللہ علیہ و سلم* during it. So someone counting the narrations may mistakenly assume that a certain narration is two or more narrations. This caused some (scholars), such as Ibn Salaah and Muhyee Ad-deen, to say that he (Al-Bukhari) recorded approximately 4,000 narrations; however in reality he only recorded a total of 2,513, as explained in the introduction.

2. Al-Bukhari does not repeat narrations except for a beneficial purpose. The benefit is derived either from the chain of narrators, the narration itself, or both. We benefit from this reference to the narration, from ‘Abdullah Ibn Maslamah, that the term ‘kufr’ (disbelief) is used at times referring to evil actions. He later makes reference to this narration with the same chain, in the chapter on ‘the one who prays while there is fire in front of him’. In that reference, he limited what was mentioned to the relevant topic. Also, the entire narration was recorded in the chapter on the eclipse prayer. Next, he recorded it in the chapter on the beginning of the creation including reference to the sun and the moon as transmitted by a different narrator. Finally, he recorded it in the chapter on the companionship of women. Nonetheless, he (Al-Bukhari) rarely records the same part of a narration in two different places.

Hadith 30 and 31

Hadith 30: “You are a man who still has...jahiliya (ignorance)...”

Hadith 31: “When two Muslims fight each other...”

Chapter: On acts of disobedience being part of the Jahiliyya [The age of spiritual darkness before Islam]

However, someone who disobeys Allah does not become a disbeliever unless he associates partners with Allah since the Prophet, *صلى الله عليه و سلم*, said [to Abu Dharr] “You are a man who still has some of the Jahiliyya in you,” and Allah Almighty says, “Allah does not forgive partners being attributed to Him but He forgives, anything less than that, for whom He wills.” (4:48)

30. Sulaiman Ibn Harb narrated to us, that Shu`ba said, on the authority of Wasil Al Ah-dab, from Al-Ma`rur Ibn Suwayd that he said, “I met Abu Dharr at Ar-Rabadha, he was wearing part of a cloak, as his servant was wearing the other part. When I asked him [i.e. about both of them wearing the cloaks] he said, ‘I was exchanging insults with a man, and abused him by insulting his mother. The Messenger of Allah, *صلى الله عليه و سلم*, said to me, ‘O Abu Dharr! You abused him by insulting his mother! You are a man with some characteristics of the Jahiliyya. Your slaves are your brothers whom Allah has placed under your authority. Anyone who has authority over his brother should feed him from what he eats and clothe him from what he wears, and not oblige him [with work] more than he can bear. If you assign him [with over burdensome work], then assist him.’”

Chapter: “If two parties of the believers fight, make peace between them.” (49:9) Allah calls them “believers”.

31. Abdul Rahman Ibn Al Mubarak informed us that Hammad bin Zaid informed us that Ayyub and Yunus informed us from Al-Hasan, from Al-Ahnaf ibn Qays that he said, “As I was on my way to give my support to this man (i.e. ‘Ali), I met Abu Bakra and he said, ‘Where are you going?’ I said, ‘To give my support to this man.’ He said, ‘Go back, for I heard the Messenger of Allah *صلى الله عليه و سلم* say, “When two Muslims fight each other with their swords, then both the killer and killed are in the Fire.” I said to him, “Messenger of Allah, I can understand this with regard to the killer, but what about the murdered man?” He replied, “He intended to kill his companion.””

[ar-Rabadha: a place close to Madina]

* It may be that the servant accompanying Abu Dharr was Abu Marawih, and Muslim mentioned his name as Sa`d.

* It has also been said that the man mentioned [that Abu Dharr was exchanging insults with] was Bilal, the caller of the adhaan [call to prayer] and servant of Abu Bakr.

* Al Bukhari added in the narration in “Al-Adab” that Abu Dhar said [regarding the reason he insulted Bilal’s mother]: “And his mother was a foreigner, so I insulted her”, and in one narration: “I said: You son of a black woman”.

The word foreigner refers to the one that is not proficient in the Arabic language, regardless of whether he’s a native Arab or not.

His Saying: part of Jahiliyyah:

What is intended by jahiliyyah here is the age of spiritual darkness before Islam, and the term may be used towards a specific individual intending the state of pre-Islamic ignorance that he is acting upon.

His saying: someone who disobeys Allah does not become a disbeliever unless he associates others with Allah:

Every sin which comprises of leaving an obligation or committing a prohibition is from the behavior of the jahiliyyah. Shirk is the gravest of sins, and for this reason it was excluded [from the sins that are forgiven]. The intent of the author [Al Bukhari] by indicating that sins are at times called kufr [disbelief] is to show that the word kufr may be used [linguistically] referring to ingratitude [as mentioned in the previous hadith], rather than the disbelief that takes someone out of the fold of Islam. This methodology differs from that of the Kharijites, who declare the sinner a disbeliever. This is rejected by the words of Allah:

نَ اللَّهُ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

Verily, Allah forgives not that partners should be associated with Him (in worship), but He forgives, anything less than that, for whom He wills

Here, anything less than shirk has been categorized as potentially forgiven. Shirk in this verse implicates any form of disbelief, such as denying the prophethood of Muhammad, **صلى الله عليه وسلم**. This denial is a form of disbelief that is not forgiven, according to the scholarly consensus, even though it doesn't entail associating partners with Allah. The term shirk may also be used to indicate that which is more specific than kufr [disbelief] as in the statement of Allah:

مَّا يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ

Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikun [the polytheists], were not going to leave (their disbelief) until there came to them clear evidence.

Ibn Battal said: “Al Bukhari used this chapter as a refutation against those who declare the sinner a disbeliever, such as the Kharijites who say ‘The one who dies upon sinfulness, will dwell eternally in the fire’”.

The statement of Allah:

but He forgives, anything less than that, for whom He wills

is proof against them, as it clearly refers to anyone who dies upon any sin less than shirk!

Al Kirmani said: “The author’s [Al Bukhari] use of the statement of Abi Dharr: ‘I was exchanging insults with a man and abused him by insulting his mother’ as a proof against those who consider major sins to be disbelief is questionable, because insulting one’s mother is not a major sin, and they [The kharijites] don’t declare disbelief on the minor sins.”

My response to that is that the proof derived from the statement of Allah is clear, which is why Ibn Battal sufficed with it. As for the story of Abi Dharr, it was mentioned here to use as a proof that the one who still possesses a characteristic of the jahiliyyah, other than shirk, does not become a disbeliever whether or not that characteristic be from the minor or major sins.

The author [Al Bukhari] also supports his stance, that if a believer sins he has not disbelieved, with the fact that Allah still referred to such a person as a believer in His statement:

إِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا

And if two parties or groups among the believers fall to fighting,

And then says:

نَمَّا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ

The believers are nothing but brothers (in Islamic religion). So make reconciliation between your brothers

He [Al Bukhari] also used as proof the statement of the Prophet صلى الله عليه وسلم:

“If two Muslims meet each other with their swords”...

So he صلى الله عليه وسلم referred to them as Muslims despite threatening them with the hell-fire.

Next, he referred to the statement of the Prophet صلى الله عليه وسلم: towards Abi Dharr:

“You are a man who still has some of the Jahiliyya in him,” meaning a characteristic of ignorance, although Abu Dharr possessed a high level of emaan. The prophet صلى الله عليه وسلم: reprimanded him despite his high status, as a warning to him not to repeat this action. Although Abu Dharr was excused in one sense, actions from individuals of such a high status are much more severe (than that of others). With that said, it becomes clear as to why these two narrations were included under this chapter title.

*Apparently, this action from Abi Dharr was before he was aware of its prohibition, so this characteristic of ignorance was still present.

*After this incident, to be safe, Abu Dharr wouldn't differentiate between himself and his servant with clothing or anything else [which explains the both of them wearing the cloaks].

*The word طائفة linguistically means a part of something, and is used to refer to one or more according to the majority of scholars. As for the condition of having four witnesses in establishing the stoning of the adulterer, and the statement of Allah:

لِيَشْهَدَ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

And let a party of the believers witness their punishment.

The verse here is referring to the actual flogging which has no conditions to it [regarding the witnesses], and the conditions for the stoning come from a different proof.

Regarding the use of the word, طائفة and the requirement of having three people in the prayer of fear based on the statement of Allah:

لَتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ

let one party of them stand up [in Salat (prayer)] with you

The requirement of three here is actually derived from the statement of Allah:

لِيَأْخُذُوا أَسْلِحَتَهُمْ

taking their arms with them

As He mentioned them in the plural reference, which is only established by three or more.

due to Allah for His blessings, one aspect of such thanks taking the form of obeying His commands and prohibitions. Whoever is lackadaisical (careless, lazy, lax) in this is 'cheated'.

Many people: an indication that only a few are granted success in this. Ibn al Jawzi remarks that a person may be healthy but not leisured because of his preoccupation with earning a living; conversely, he might be financially independent but in ill health; so when both come together, and he is overwhelmed by sloth and hence abandons good acts, he is said to be 'cheated'. The upshot of this is that 'this world is the sowing-ground of the next', and the place where one trades for the sake of profit in the Afterlife. Hence whoever uses his leisure and health in the obedience of Allah is to be envied, while whoever uses them in disobedience is cheated [maghbun], since in due course his leisure must be succeeded by work, and his health by sickness or decrepitude.

Al-Tibi says: 'The Prophet coined the parable of a merchant possessed of capital, which he aims to preserve intact while making a profit. The way he may accomplish this is by taking every precaution in selecting the people with whom he deals, and by being honest and intelligent so as not to be cheated. Now, health and leisure are one's capital, and one should deal with Allah by maintaining faith, and struggling against the ego and against enemies of the religion, so that one may gain the profit of this world and the next. This is akin to His statement (Glorious is He!): Shall (point you a trade which shall save you from a painful punishment?

Consequently he must avoid obeying the nafs and responding to Satan, lest he lose his capital as well as his profit. His saying in which many people are cheated resembles His saying: And scarce among My slaves are the thankful; [34:13] the "scarce" in this Qur'anic text is the reciprocal of the "many" in the hadith

Al-Qadi Abu Bakr ibn al-' Arabi states: 'There are different views as to which is the first blessing which may come upon a slave of God. Some say that it is faith, others that it is life, while still others hold it to be health. But the first of these is the preferable understanding, since it represents an unconditional blessing; while life and health are worldly blessings and are not real blessings at all unless accompanied by faith. In their absence, 'many people are cheated', that is to say. they lose all or part of their profit. Whoever goes along with his Soul that Commands Evil [al-nafs al-ammdra bi'l-su', which eternally summons us to take our ease, and abandons any respect for the divinely-appointed boundaries and of consistent acts of obedience, has been cheated. Likewise if he is at leisure, for work might have served as an excuse for him.

The life of this world is but games and play [...] enjoyment of delusion, 1 57:20)

Ibn 'Atiyya said: 'What is meant by the life of this world [al-hayat al-dunya] this verse relates to conduct that is uniquely for this world; the verse does not apply to acts of obedience to Allah or to indispensable means of livelihood. The image invoked by this parable is that of a man, who is born, grows strong, gains money, children, and leadership, and then begins to decline, as his hair grows grey, and he weakens and becomes ill, and his health and money fall prey to various forms of affliction, until he dies, so that his body melts away and his property passes to others. Hence he resembles a piece of land on which rain falls, bringing up splendid and attractive plants, which then fade and dry out, and become dust blown about by the wind.

According to al-Farra the reciter may not pause after the words painful punishment since the passage signifies that there shall be either painful punishment or forgiveness from Allah, and good-pleasure. However others prefer that one pause after painful punishment, since this will bring about an intense repulsion from the world; and one should then start afresh with, forgiveness from Allah, and good-pleasure, emphasizing that the punishment is for the unbelievers, while the latter blessings are for the people of faith.

After citing the hadith, Ghazali, in his *Revival*, writes as follows: 'Know that in their forgetfulness the people of dunya are like a group of people sailing upon a ship. When they come to an island, and disembark to relieve themselves, the captain warns them against returning late, and instructs them to remain only so long as is necessary, lest he raise anchor and set sail without them. Heeding this, some of them hurry back quickly, and hence find themselves able to sit in the best and most spacious parts of the ship. The others, however, behave in different ways. Some become entranced by gazing at the island's flowers and rippling streams, and its gems and precious metals, and then suddenly come to, and hasten back to the ship, and although they find spaces which are inferior to those occupied by those who preceded them, they are still safe. Others are so preoccupied by the flowers that they cannot bring themselves to leave them, so they pick and carry as many as they can. When they reach the ship they find only narrow, uncomfortable places, and are made still less comfortable by the fact that they cannot bring themselves to throw out what they have brought with them, although the flowers fade and dry soon enough.

When the wind gets up, they are forced to throw their dry flowers overboard, and escape just with their own lives. Others, however, have penetrated the jungles and forgotten the captain's advice, so that when they hear his final call to depart, they rush back only to find that the ship has sailed without them, and they remain marooned with what they had collected, until they all perish.

Still others are so obsessed with gathering good things that they are deaf even to the captain's cry. Of these, some are eaten by wild beasts, or are poisoned by snakes, while others wander aimlessly until they die of hunger. This class resembles the people who live for the world, who are preoccupied with its mortal pleasures, and live in heedlessness of their future. How repulsive is the man who claims to be intelligent and full of insight, and yet is deluded by gems, silver and gold, and by flowers and fruits, nothing of which will accompany him to his destination!

Hadith: 6416/8

Abdallah ibn ' Umar said: 'Allah's Messenger (saws) once took hold of my shoulder, saying: "Be in this world as though a stranger or a wayfarer."'

Al-Nawawi comments: 'The meaning of the hadith is that you must not incline towards the world, or adopt it as your homeland, or tell yourself that you are to remain in it, or be any more attached to it than is a foreigner outside his country.'

Hadith: 6421/17

Anas ibn Malik said: 'Allah's Messenger (saws) said: "The son of Adam grows old. and two things grow with him: love of money, and love of longevity."'

Al-Qurtubi said: The hadith establishes that the desire for a long life and abundant wealth is disliked.

Another has said: 'The reason why these two matters are singled out here is that the most beloved thing to a son of Adam is his own self, so that he longs for it to endure; while he loves money since that is one of the main factors in prolonging health.'

Hadith: 6424/18

Abu Hurayra said that Allah's Messenger (saws): said: 'Allah the Exalted says: "There is no reward other than the Garden for My believing slave who, when a loved one is taken in death from him, then sincerely seeks Allah's reward."

The expression a loved one extends beyond one's family. Under this head is also to be placed the following account narrated by Ahmad and al-Nasa'i on the authority of Qurra ibn Iyas: A man once came with a son of his to the Prophet who asked him: "Do you love him?", to which he replied that he did. When the Prophet subsequently missed him, he enquired, "What became of so-and-so?" and they said: "O Messenger of Allah, his son died." And he said, "Do you not wish that you should come to the gate of the Garden and find him waiting for you?" and they asked, "O Messenger of God! Is this for him alone, or does it apply to us all?" and he replied: "To you all" Its isnad fulfills the condition of the sound narration, and it has been declared so by Ibn Hibban and al-Hakim.

Hadith: 6446/53

Abu Hurayra said that Allah's Messenger (saws) said: 'Richness does not lie in many possessions; richness is the richness of the soul.

Ibn Battal said: The hadith means that copious wealth does not constitute real richness. For many people upon whom Allah has heaped property are unsatisfied with what they have been given, and struggle to acquire more, and pay no attention to where it comes from: and such people are in reality impoverished because of their craving. Real richness is richness of the soul, which takes place when one (gains) a satisfying sufficiency in what one has been given, and does not covet more or struggle to seek it. That is the person who is genuinely rich.

According to al-Qurtubi: The meaning of the hadith is that the richness that is useful, great or praiseworthy, is the richness of the soul. When a person's soul is detached and independent, it loses its covetousness, and thus becomes exalted and splendid, and acquires more favour, de-

tachment, nobility, and praiseworthiness than the soul of the wealthy person, who reached his position by impoverishing his soul through his covetousness. which plunged him into base matters and ignoble practices through the meanness of his aspiration and his avarice. The rich person thus finds himself condemned by many people, whose estimate of him is low until he becomes the most despised and base of men.

Richness of soul only comes about through richness of the heart, which must exist in absolute neediness of its Lord in all respects, realising that He is the Giver and Withholder, until he is satisfied with His decree and renders thanks for His blessings, and hurries back to Him to relieve his suffering. From this there develops the heart's absolute need of its Lord, and the richness of soul which renders a believer independent of all that is not Him.

The Chapter on Poverty

Hadith: 6451/64

Ai'sha (may Allah be pleased with her) said: When the Prophet (saws) died, there was no meat on my shelf, only a little barley on a shelf of mine, from which I ate, until this continued for a period I considered excessive, and I weighed it. and it ran out.'

It appears that tins was a special quality granted to A'isha through the baraka of the Prophet (saws). A similar occurrence is described in a hadith about the saddle-bag of Abu Hurayra which al-Tirmidhl considers (it's chain) 'good', and which is also narrated by al-Bayhaqi: Abu Hurayra said: 'I once came to Allah's Messenger (saws): with some dates, saying: "Pray for baraka in them for me!" He held them, and then prayed, after which he said: "Take them, and put them in a saddle-bag. When you want to take some out. insert your hand, but do not stir them." When on the path of Allah I carried a particular load, and we would eat, and give dates to others, while the saddle-bag remained hung from my hips constantly. When 'Uthman was killed (many years later), this came to an end.

From the hadith it can be learned that whoever is given some form of provision, or is honored with a miracle or receives a divine subtlety in (some) matter, must constantly give thanks, and recognize that the gift is from Allah, and not attempt to change that condition. And Allah knows best.

Hadith: 6452/65

Abu Hurayra used to say: 'Allah! He besides Whom there is no other god! I used to press my liver to the ground out of hunger, and used to bind a stone against my stomach out of hunger. One day when I was sitting in their roadway, near their exiting-place, Abu Bakr passed by. I asked him about a verse in Allah's Book, my only reason for asking him being that he might give me something to take away my hunger. He went on, however, without doing so. Then Umar passed by me, and I asked him about a verse in Allah's Book, my only reason for asking him again being that he might give me something to remove my hunger. He went on, however, without doing so.

Then Abul-Qasim passed by, When he saw me he smiled, and knew what was in my soul and on my face. Then he said: "Abu Hurr!" and I replied: "At your service. Messenger of God!" and he said: "Join me!" So I followed him as he passed on his way, and he entered [his house]. When I asked leave to enter, he admitted me, and we went in; whereupon he found some milk in a cup. "Where is this milk from?" he enquired, and they told him. "Such-and-such a man, or such- and-such a woman, gave it to you." He said, "Abu Hurr!" and I replied, "At your service. Messenger of God!" He told me. "Go to the People of the Veranda (ahl al sufa), and call them to me."

The People of the Veranda were the guests of Islam, having refuge in no family, wealth, or any person. When a donation of charity [sadaqa] came to him, he would send it to them and take none of it himself. When a gift [hadiyya] came to him, however, he would send for them, partake in it himself, and share it with them. This troubled me. and I asked what might remain of this milk after it had been distributed among the People of the Veranda, when my own need to drink from it and thus regain my strength was more urgent. But he had given me a command, and it was my responsibility to give it to them. What could remain to me of that milk? Because there is no alternative to obeying God and His Messenger (saws), however. I went to invite them, whereupon they came asking permission to enter, which was granted them and they took their seats around the house. He said: "Abu Hurr!" to which I replied, "At your service, O Messenger of God!" and he told me to take it and give it to them. So I picked it up and began to pass it around them. One man would drink until his thirst was quenched, after which he would return the cup to me so that I might pass it to the next man. who also drank until he was quenched, until finally, with everyone satisfied, it reached the Prophet (saws), who took it, placed it upon his hand, smiled at me, and then said: "Abu Hurr!" I re-

plied, "At your service. Messenger of God!" he said: "You and I remain." "That is true." I said, and he told me to sit and drink. I did so, but he told me again to drink, and I drank again, but he continued to tell me to drink until I said: "No, by the One Who sent you with the truth, I can drink no more." At this he said: "Show it to me," and I gave him the cup, praising God, he said, "In the name of God, "and drank what remained.'

To bind a stone [hajiir] against my stomach: According to al-Khattabi: "This has seemed problematic to some, who have imagined that there is an error in the text. On their view the correct reading is hujaz, which would mean "belts". But whoever has lived in the Hijaz and is familiar with their usages knows that the word means "a stone". They were Frequently afflicted by hunger, and, when their empty stomachs prevented them from standing up straight, they would take smooth stones the size of a hand, or somewhat larger, and tie them to their stomachs with a tight band, enabling them to stand upright. Pressing the liver to the ground refers to something similar.'

That he would give me something to take away my hunger: in the reading of Kushmayhani: 'that he would make me follow him.' This is accepted by most of the narrators of the text.

It may be that the reason why Abu Bakr and Umar were excused is that they took Abu Hurayra's question at face value. Alternatively, they may have understood what he wanted, but did not have at that time any food to give him.

he smiled, and knew what was in my soul : Abu Hurayra intuited from his smile that he knew his plight, since a smile can sometimes be the result of pleasure, and at other times be a means of bringing solace and a sense of familiarity to the one at whom one smiles. The second interpretation is stronger here.

Abu Hirr : a form of his name which renders the feminine masculine, and the diminutive normative, since his (name) was originally Abu Hurayra.

The People of the Veranda were the guests of Islam : an indication that Abu Hurayra was himself one of them or any person: including friends as well as relatives. It is narrated in a hadith from Talha ibn Amr reported by Ibn Hanbal, Ibn Hibban and al-Hakim that "whenever a man came to the Prophet, he would stay with an acquaintance if he had one, otherwise he would stay with the People of the Veranda and share it with them: The Prophet accepted gifts, but not charity.

I was to be the one to give it to them : as though this were a custom, since he kept company constantly with the Prophet, and served him. It has already been seen in a hadith from Talha ibn ' Ubaydillah that 'Abu Hurayra was destitute with neither family nor money, and would go around with the Prophet wherever he went (Narrated by al-Bukhiiri in his Tarikh.)

There is no alternative to obeying God and His Messenger : because of His word: Whoever obeys the Messenger has obeyed God.

They took their seats around the house: that is. each sat in the place that was most appropriate for him. I have not discovered their number at that time, although it has already been related in the beginning of the Book of Prayer on the authority of Abu Hurayra that 'I saw seventy of the People of the Veranda." a phrase which implies that there were in fact more than seventy.

Abu Nuaym in his Hilya has collected their names, which number approximately one hundred; however much of this is not firmly established, as Abu Nuaym himself indicates in the following way: The number of the People of the Veranda varied. Sometimes they would be many because they had gathered together, and at other times they would be few because they had dispersed either for a military expedition, or a journey...al-Suhrawardi states that they were four hundred."

He praised God, and said, "In the name of God" : he praised God for having bestowed the baraka which was in the milk, and said 'in the name of God' because he was about to drink.

and drank what remained: in the version of Rawh: 'and drank of what remained', indicating that there was still some left over, perhaps for the others in the house, if any were present.

In addition to the above lessons, the hadith teaches us the following: [1] that it is preferable to drink while seated; [2] that the one who serves should pass the vessel to each guest in turn, and take it back from him before serving the next guest, rather than obliging the guests to pass it round themselves, since that would lower the rank of the guest; [3] it reveals a tremendous miracle, many comparable examples of which have already been cited in the chapter on the Signs of Prophethood, which document the multiplication of food and drink through his baraka (saws); [4] it shows that satiety is lawful, given the words of Abu Hurayra: I can drink no more', which the Prophet accepted (although it is possible that the permissibility here was restricted specifically to this event, given the hasan hadith of Ibn Umar related by al-Tirmidhi which runs: 'On the Day of Arising, the hungriest shall be those who were most often sated in

this world"; the principle that concealing one's need and hinting at it is preferable to announcing it explicitly;

[6] the noble generosity of the Prophet, who put others before himself; a reminder of the straitened circumstances of the Companions, and the merit of Abu Hurayra, who abstained from proclaiming his request, contenting himself with hinting at it instead; [8] Abu Hurayra's preference for obeying the Prophet over the desire of his nafs despite his intense need; [9] the merit of the People of the Veranda; [10] that the invited guest may not enter his host's house before asking permission; [11] that every guest should sit in the place that is most appropriate for him; [12] an indication of the closeness of Abu Bakr and ' Umar to the Messenger (saws); [13] that a great man may call his servant by his (nickname); [14] that it is permissible to shorten someone's name, in the manner explained; [15] that one may act upon intuition; [16] that someone who is being called may respond with the word Labbayk [At your service!];

[17] that a servant should seek permission to enter of the one he serves when he enters his house; [18] a man's asking about what is new in his house; [19] the Prophet's acceptance of gifts, and that he consumed part of them but would prefer the poor, and that he abstained from charity, which he would distribute to the deserving; [20] that the one who gives others to drink should be the last one to drink, with the exception of the host, who drinks after him; [21] that one should praise Allah for blessings, and name Him before drinking.

Hadith: 6454/75

A'isha (may Allah be pleased with her) said: 'The family of Muhammad (saws) never ate their fill of wheat foods for three consecutive nights from the time he came to Madina until his death.

This is what the Messenger (saws) preferred, although he was in a position to enjoy the dunya expansively, as Tirmidhi narrates on the authority of Abu Umama: 'My Lord offered to turn the valley-floor of Makka into gold for me and I said, "No, my Lord; but I shall be filled one day, and go hungry the next, so that when I am hungry I may humble myself to You in petition, and when I am tilled, I render You thanks.'

Chapter on Hope with Fear

Hadith: 6495/126

Abu Said said: 'I heard the Prophet (saws) say: "There shall come upon the people a time when a Muslim's best wealth will be some sheep with which he follows the mountain gorges and the places of rain, fleeing with his religion from trials [fitan]"'

Al-Khattabi records that 'seclusion and socializing vary depending on their entailments. The proof-texts which have come down urging people to come together are to be interpreted as applying to gatherings for the sake of obedience to Allah, the imams, and religious matters; and vice-versa. " As for physical company and separation, it is preferable for whoever knows how to be self-sufficient in his livelihood and in preserving his religion to retreat from keeping the company of other people, on condition that he attend the prayer in congregation, greet Muslims with the salam, and uphold the rights of other Muslims in such matters as visiting the sick and attending funerals. What is required is to renounce superfluous association with others, since that leads to a preoccupation of the mind and wastes time that could be spent in more important things. Meeting with others should be treated like one's need for lunch and supper: so that one limits oneself to what is necessary. This will bring more peace to body and heart alike.

Al-Qushayri states in his *Risala*: The way of the man who chooses seclusion is that he should view the people as being thereby secured from his own evil, not the other way around. For the former attitude leads to a belittling of one's tuffs, which is a trait of the humble, while the latter impels one to view oneself as superior, and hence breeds arrogance.'

Chapter: Riya (Eyeservice) and Love of Repute

'Eyeservice' [riya] is to display one's service to Allah so that others may behold it and praise the one who does it. 'Love of Repute' is similar to eyeservice, except that it relates to the sense of hearing, while eyeservice pertains to vision.

Al-Ghazali said: It means to seek a position in people's hearts by making show of praise worthy traits.'

Ibn ' Abd al-Salam said: 'Riya is to act for other than Allah, while love of repute is to hide one's works which are for Allah, but then to speak of them to others.

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