

61. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but felt shy to answer. The others then asked, "Please inform us, what is that tree, O Allāh's Messenger?" He ﷺ replied, "It is the date-palm tree."

٦١ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الشَّجَرِ شَجْرَةً لَا يَسْقُطُ وَرَقُهَا، وَأَنْهَا مَثَلُ الْمُسْلِمِ فَحَدَّثُونِي مَا هِيَ؟» فَوَقَعَ النَّاسُ فِي شَجَرِ الْبُؤَادِي، قَالَ عَبْدُ اللَّهِ: وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، فَاسْتَحْيَيْتُ ثُمَّ قَالُوا: حَدَّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «هِيَ النَّخْلَةُ». [انظر: ٦٢، ٧٢، ١٣١، ٢٢٠٩، ٤٦٩٨، ٥٤٤٤، ٥٤٤٨، ٦١٢٢، ٦١٤٤]

(5) CHAPTER. The *Imām* questioning his companions in order to test their knowledge.

62. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree. The others then asked, "Please inform us what is that tree, O Allāh's Messenger?" He ﷺ replied, "It is the date-palm tree."

(٥) بَابُ طَرَحِ الْإِمَامِ الْمَسْأَلَةَ عَلَى أَصْحَابِهِ لِيُخْتَبِرَ مَا عِنْدَهُمْ مِنَ الْعِلْمِ
٦٢ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ مِنَ الشَّجَرِ شَجْرَةً لَا يَسْقُطُ وَرَقُهَا، وَإِنَّهَا مَثَلُ الْمُسْلِمِ، حَدَّثُونِي مَا هِيَ؟» قَالَ: فَوَقَعَ النَّاسُ فِي شَجَرِ الْبُؤَادِي، قَالَ: فَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، ثُمَّ قَالُوا: حَدَّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «هِيَ النَّخْلَةُ». [راجع: ٦١]

(6) CHAPTER. What is said about knowledge.

And the Statement of Allāh تعالى: "And say: My Lord! Increase me in knowledge." (V.20:114)

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾ [طه: ١١٤].

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

الْقِرَاءَةُ وَالْعَرْضُ عَلَى الْمُحَدِّثِ،
 وَرَأَى الْحَسَنُ، وَسُفْيَانَ، وَمَالِكَ
 الْقِرَاءَةَ جَائِزَةً، قَالَ أَبُو عَبْدِ اللَّهِ
 سَمِعْتُ أَبَا عَاصِمٍ يَذْكُرُ عَنْ سُفْيَانَ
 الثَّوْرِيِّ وَمَالِكِ الْإِمَامِ أَنَّهُمَا كَانَا
 يَرِيَانِ الْقِرَاءَةَ وَالسَّمَاعَ جَائِزَةً، حَدَّثَنَا
 عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ سُفْيَانَ قَالَ:
 إِذَا قُرِئَ عَلَى الْمُحَدِّثِ فَلَا بَأْسَ أَنْ
 يَقُولَ: حَدَّثَنِي وَسَمِعْتُ. وَاحْتَجَّ
 بَعْضُهُمْ فِي الْقِرَاءَةِ عَلَى الْعَالِمِ
 بِحَدِيثِ ضِمَامِ بْنِ نُعْلَبَةَ أَنَّهُ قَالَ لِلنَّبِيِّ
 ﷺ: اللَّهُ أَمَرَكَ أَنْ تُصَلِّيَ الصَّلَوَاتِ؟
 قَالَ: «نَعَمْ»، قَالَ: فَهَذِهِ قِرَاءَةٌ عَلَى
 النَّبِيِّ ﷺ، أَخْبَرَ ضِمَامٌ قَوْمَهُ بِذَلِكَ
 فَأَجَاؤُهُ - وَاحْتَجَّ مَالِكٌ بِالصَّكِّ يُقْرَأُ
 عَلَى الْقَوْمِ فَيَقُولُونَ: أَشْهَدْنَا فُلَانًا،
 وَيُقْرَأُ ذَلِكَ قِرَاءَةً عَلَيْهِمْ، وَيُقْرَأُ عَلَى
 الْمُقْرَأِ فَيَقُولُ الْقَارِئُ: أَقْرَأَنِي
 فُلَانٌ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ:
 حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْوَأَسِطِيُّ،
 عَنْ عَوْفٍ، عَنِ الْحَسَنِ قَالَ: لَا
 بَأْسَ بِالْقِرَاءَةِ عَلَى الْعَالِمِ. حَدَّثَنَا
 عُبَيْدُ اللَّهِ وَأَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ
 الْفَرَبْرِيِّ، وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ
 الْبُخَارِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ
 مُوسَى بْنِ بَادَامٍ عَنْ سُفْيَانَ قَالَ: إِذَا
 قُرِئَ عَلَى الْمُحَدِّثِ فَلَا بَأْسَ أَنْ
 يَقُولَ: حَدَّثَنِي، قَالَ: وَسَمِعْتُ أَبَا

عاصِمٌ يَقُولُ عَنْ مَالِكٍ وَسُفْيَانَ:
الْقِرَاءَةُ عَلَى الْعَالِمِ وَقِرَاءَتُهُ سَوَاءٌ.

٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ الْمُقْبِرِيِّ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: بَيْنَمَا نَحْنُ جُلُوسٌ مَعَ النَّبِيِّ ﷺ فِي الْمَسْجِدِ دَخَلَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاخَهُ فِي الْمَسْجِدِ ثُمَّ عَقَلَهُ، ثُمَّ قَالَ لَهُمْ: أَيُّكُمْ مُحَمَّدٌ؟ وَالنَّبِيُّ ﷺ مُتَّكِيٌّ بَيْنَ ظَهْرَانِيهِمْ، فَقُلْنَا: هَذَا الرَّجُلُ الْأَبْيَضُ الْمُتَّكِيُّ، فَقَالَ لَهُ الرَّجُلُ: ابْنَ عَبْدِ الْمُطَّلِبِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «قَدْ أَجَبْتُكَ»، فَقَالَ الرَّجُلُ لِلنَّبِيِّ ﷺ: إِنِّي سَأَلْتُكَ فَمُسَدَّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ فَلَا تَجِدُ عَلَيَّ فِي نَفْسِكَ، فَقَالَ: «سَلْ عَمَّا بَدَأَ لَكَ»، فَقَالَ: أَسْأَلُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ، اللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ؟ فَقَالَ: «اللَّهُمَّ نَعَمْ»، قَالَ أَنْشُدْكَ بِاللَّهِ، اللَّهُ أَمَرَكَ أَنْ تُصَلِّيَ الصَّلَوَاتِ الْحَمْسَ فِي الْيَوْمِ وَاللَّيْلَةِ؟ قَالَ: اللَّهُمَّ نَعَمْ، قَالَ: أَنْشُدْكَ بِاللَّهِ، اللَّهُ أَمَرَكَ أَنْ تَصُومَ هَذَا الشَّهْرَ مِنَ السَّنَةِ؟ قَالَ: «اللَّهُمَّ نَعَمْ». قَالَ: أَنْشُدْكَ بِاللَّهِ، اللَّهُ أَمَرَكَ أَنْ تَأْخُذَ هَذِهِ الصَّدَقَةَ مِنْ أَعْيَانِنَا فَتَقْسِمَهَا عَلَى فُقَرَائِنَا؟ فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ نَعَمْ»، فَقَالَ الرَّجُلُ: أَمَنْتُ بِمَا جِئْتُ

63. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: While we were sitting with the Prophet ﷺ in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muḥammad?" At that time the Prophet ﷺ was sitting amongst us (his Companions) leaning on his arm. We replied, "This white man reclining on his arm." The man then addressed him, "O son of 'Abdul Muṭṭalib." The Prophet ﷺ said, "I am here to answer your questions." The man said to the Prophet ﷺ, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet ﷺ said, "Ask whatever you want." The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allāh sent you as a Messenger to all the mankind?" The Prophet ﷺ replied, "By Allāh, yes." The man further said, "I ask you by Allāh. Has Allāh ordered you to offer five *Ṣalāt* (prayers) in a day and night (24 hours)?" He replied, "By Allāh, yes." The man further said, "I ask you by Allāh! Has Allāh ordered you to observe *Ṣaum* (fasts) during this month of the year (i.e., Ramaḍān)?" He replied, "By Allāh, yes." The man further said, "I ask you by Allāh. Has Allāh ordered you to take *Zakāt* from our rich people and distribute it amongst our poor people?" The Prophet ﷺ replied, "By Allāh, yes." Thereupon that man said. "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Ḍimām bin Thā'labā from the brothers of Banī Sa'd bin Bakr."

بِهِ، وَأَنَا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي
وَأَنَا ضِمَامُ بَنِي نَعْلَبَةَ أَخُو بَنِي سَعْدِ
ابْنِ بَكْرِ. رَوَاهُ مُوسَى وَعَلِيُّ بْنُ عَبْدِ
الْحَمِيدِ عَنْ سُلَيْمَانَ، عَنْ ثَابِتٍ عَنْ
أَنَسٍ عَنِ النَّبِيِّ ﷺ بِهَذَا.

(7) CHAPTER. What is said regarding the hand to hand exchange (of books of knowledge), and the writing of knowledge by religious scholars to different countries.

Anas said that 'Uthmān got the Qur'an transcribed and sent its copies to far-off places. 'Abdullāh bin 'Umar, Yaḥyā bin Sa'īd and Mālik consider it permissible, and some people of Ḥijāz supported this opinion depending on the narration of the Prophet ﷺ, when the Prophet ﷺ got some instructions written to be given to the commander of the army, and told him (the commander) not to read them till he had reached such and such place. When that commander reached that place he read out what had been written to the people and informed them of the orders of the Prophet ﷺ.

64. Narrated 'Abdullāh bin 'Abbās رضي الله عنهم: Once Allāh's Messenger ﷺ gave a letter to a person and ordered him to go and deliver it to the governor of Baḥrain. (He did so) and the governor of Baḥrain sent it to Khosrau, who read that letter and then tore it to pieces.

(The subnarrator (Ibn-Shihāb) thinks that Ibn Al-Musaiyab said that Allāh's Messenger ﷺ invoked Allāh against them (saying), "May Allāh tear them into pieces, and disperse them all totally."

(٧) بَابُ مَا يُذَكَّرُ فِي الْمُنَاوَلَةِ
وَكِتَابِ أَهْلِ الْعِلْمِ بِالْعِلْمِ إِلَى
الْبُلْدَانِ،

وَقَالَ أَنَسٌ: نَسَخَ عُثْمَانُ
الْمَصَاحِفَ فَبَعَثَ بِهَا إِلَى الْآفَاقِ،
وَرَأَى عَبْدُ اللَّهِ بْنُ عُمَرَ، وَيَحْيَى بْنُ
سَعِيدٍ وَمَالِكٌ ذَلِكَ جَائِزًا، وَاحْتَجَّ
بَعْضُ أَهْلِ الْحِجَازِ فِي الْمُنَاوَلَةِ
بِحَدِيثِ النَّبِيِّ ﷺ حَيْثُ كَتَبَ لِأَمِيرِ
السَّرِيَّةِ كِتَابًا وَقَالَ: لَا تَقْرَأْهُ حَتَّى
تَبْلُغَ مَكَانَ كَذَا وَكَذَا، فَلَمَّا بَلَغَ ذَلِكَ
الْمَكَانَ قَرَأَهُ عَلَى النَّاسِ وَأَخْبَرَهُمْ
بِأَمْرِ النَّبِيِّ ﷺ.

٦٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ
اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ،
عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، عَنْ
عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ
مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ
أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِكِتَابِهِ رَجُلًا،
وَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ،
فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى،
فَلَمَّا قَرَأَهُ مَرَّقَهُ، فَحَسِبْتُ أَنَّ ابْنَ
الْمُسَيَّبِ قَالَ: فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ

ﷺ أَنْ يُمَرَّقُوا كُلَّ مُمَرَّقٍ. [انظر:

[٢٩٣٩، ٤٤٢٤، ٧٢٦٤]

65. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ ﷺ Once the Prophet ﷺ wrote a letter or intended to write a letter. The Prophet ﷺ was told that they (rulers) would not read letters unless they were sealed. So the Prophet ﷺ got a silver ring made with "Muḥammad the Messenger of Allāh" engraved on it. As if I were just observing its white glitter in the hand of the Prophet ﷺ.

٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَتَبَ النَّبِيُّ ﷺ كِتَابًا أَوْ أَرَادَ أَنْ يَكْتُبَ فَقِيلَ لَهُ: إِنَّهُمْ لَا يَقْرُونَ كِتَابًا إِلَّا مَخْتُومًا، فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ نَقَشَهُ: مُحَمَّدٌ رَسُولُ اللَّهِ، كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ، فَقُلْتُ لِقَتَادَةَ: مَنْ قَالَ: نَقَشَهُ مُحَمَّدٌ رَسُولُ اللَّهِ؟ قَالَ: أَنَسٌ. [انظر: ٢٩٣٨، ٥٨٧٠، ٥٨٧٢،

[٥٨٧٤، ٥٨٧٧، ٧١٦٢]

(8) CHAPTER. Whoever sat at the farther end of a gathering. And whoever found a place amongst a gathering and took his seat there.

(٨) بَابٌ مَنْ قَعَدَ حَيْثُ يَنْتَهِي بِهِ الْمَجْلِسُ، وَمَنْ رَأَى فُرْجَةً فِي الْحَلْفَةِ فَجَلَسَ فِيهَا

66. Narrated Abū Wāqid Al-Laith رَضِيَ اللهُ عَنْهُ ﷺ: While Allāh's Messenger ﷺ was sitting in the mosque with some people, three men came. Two of them came in front of Allāh's Messenger ﷺ and the third one went away. The two persons kept on standing before Allāh's Messenger ﷺ for a while and then one of them found a place in the circle and sat there while the other sat behind them (the gathering), and the third one went away. When Allāh's Messenger ﷺ finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allāh, so Allāh took him into His Grace and Mercy and accommodated him, the second felt shy from Allāh, so Allāh sheltered Him in His Mercy (and did not punish him), while the third turned his face

٦٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّ أَبَا مُرَّةَ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ أَخْبَرَهُ عَنْ أَبِي وَاقِدِ اللَّيْثِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةٌ نَفَرٌ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ ﷺ وَوَدَّهَبَ وَاحِدٌ قَالَ: فَوَقَفْنَا عَلَى رَسُولِ اللَّهِ ﷺ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْفَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّلَاثُ فَأَدْبَرَ ذَاهِبًا فَلَمَّا

from Allāh and went away, so Allāh turned His Face from him likewise.”

فَرَعَ رَسُولُ اللَّهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ عَنِ النَّفْرِ الثَّلَاثَةِ: أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ تَعَالَى فَأَوَاهُ اللَّهُ إِلَيْهِ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ». [انظر: ٤٧٤]

(9) CHAPTER. The Statement of the Prophet ﷺ: It is probable that a person who receives a piece of information indirectly may comprehend it better than he who has heard it directly from its source.”

(٩) بَابُ قَوْلِ النَّبِيِّ ﷺ: «رُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ»

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

٦٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا بَشْرٌ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ: ذَكَرَ النَّبِيُّ ﷺ قَعَدَ عَلَى بَعِيرِهِ وَأَمْسَكَ إِنْسَانٌ بِخِطَامِهِ أَوْ بِرِمَامِهِ ثُمَّ قَالَ: «أَيُّ يَوْمٍ هَذَا؟» فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ سِوَى اسْمِهِ، قَالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنَا: بَلَى، «قَالَ: فَأَيُّ شَهْرٍ هَذَا؟» فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ فَقَالَ: «أَلَيْسَ بِذِي الْحِجَّةِ؟» قُلْنَا: بَلَى، قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحَرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ، فَإِنَّ الشَّاهِدَ عَسَى أَنْ يُبَلِّغَ مَنْ هُوَ أَوْعَى لَهُ مِنْهُ». [انظر: ١٠٥، ١٧٤١، ٣١٩٧، ٤٤٠٧، ٤٦٦٢، ٥٥٥٠،

(10) CHAPTER. It is essential to know a thing first before saying or acting upon it,

According to the Statement of Allāh تعالى : “So know (O Muḥammad ﷺ) that “*Lā ilāha illallāh*... (none has the right to be worshipped but Allāh),” (V.47:19) So Allāh stated that one should acquire knowledge first. And religious scholars are the inheritors of the Prophets, i.e., they inherit knowledge. And whoever gains knowledge is lucky and gains a great thing. And whoever followed a way to seek (religious) knowledge, Allāh جل جلاله will make easy for him the way to Paradise. Allāh تعالى said, “...It is only those who have knowledge among His slaves that fear Allāh...” (V.35:28) And Allāh said, “...But none will understand them except those who have knowledge.” (V.29:43). (And also Allāh’s Statement): “And they will say: Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire.” (V.67:10) And Allāh تعالى also said, “...Are those who know equal to those who know not?...” (V.39:9)

And the Prophet ﷺ said, “If Allāh wants to do good to a person, He makes him comprehend the religion and verily, knowledge is attained by learning.” Abū Dhar pointing towards his neck said, “If you put the sword on this (my neck to kill me) and then I think that, before this sword could work, I can say even one sentence which I heard from the Prophet ﷺ, I would surely say it. (Indicating that one should convey the knowledge that one has acquired to the others).” And Ibn ‘Abbās said, “You should be *Rabbaniyyūn* (religious scholars) forgiving, wise, and learned men.” And it is said that a *Rabbaniy* (religious scholar) is the

(١٠) بَابُ: الْعِلْمُ قَبْلَ الْقَوْلِ وَالْعَمَلِ،

لِقَوْلِ اللَّهِ تَعَالَى: ﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾ [محمد: ١٩] فَبَدَأَ بِالْعِلْمِ، وَأَنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ، وَرَتُّوا الْعِلْمَ، مَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ، وَمَنْ سَلَكَ طَرِيقًا يَطْلُبُ بِهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ، وَقَالَ جَلَّ ذِكْرُهُ: ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ [فاطر: ٢٨] وقال: ﴿وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾ [العنكبوت: ٤٣]، ﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾ [الملك: ١٠] وقال: ﴿هَلْ يَسْتَوِي الَّذِينَ يَعْمَلُونَ وَالَّذِينَ لَا يَعْمَلُونَ﴾ [الزمر: ٩] وقال النَّبِيُّ ﷺ: «مَنْ بُرِدَ اللَّهُ بِهِ خَيْرًا يُفْقَهُهُ فِي الدِّينِ» وَإِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ» وَقَالَ أَبُو ذَرٍّ: لَوْ وَصَعْتُمْ الصَّمْصَامَةَ عَلَى هَذِهِ - وَأَشَارَ إِلَى قَفَاهُ - ثُمَّ ظَنَنْتُ أَنِّي أُنْفَذُ كَلِمَةً سَمِعْتُهَا مِنَ النَّبِيِّ ﷺ قَبْلَ أَنْ تُجِيرُوا عَلَيَّ لِأَنْفَذْتُهَا، وَقَالَ ابْنُ عَبَّاسٍ: ﴿كُونُوا رَبَّيِّنِينَ﴾ [آل عمران: ٧٩] حُلَمَاءَ، فُقَهَاءَ، عُلَمَاءَ، وَيُقَالُ: الرَّبَّانِيُّ الَّذِي يُرَبِّي النَّاسَ بِصِغَارِ الْعِلْمِ قَبْلَ كِبَارِهِ.

one who starts teaching people simple subjects of knowledge before touching big (difficult) ones.

(11) CHAPTER. The Prophet ﷺ used to take care of the people in preaching by selecting a suitable time so that they might not run away (never made them averse or bored them with religious talk and knowledge all the time).

68. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with religious talk and knowledge all the time).

69. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Make things easy for the people, and do not make things difficult for them and give them glad tidings and do not repel them".

(12) CHAPTER. Whoever fixed a special day for giving (a religious talk) to the students.

70. Narrated Abū Wā'il رَضِيَ اللهُ عَنْهُ: 'Abdullāh used to give a religious talk to the people on every Thursday. Once a man said, "O Abā 'Abdur-Raḥmān! (By Allāh)! I wish if you could preach us daily." He replied, "The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet ﷺ used to do with us, for fear of making us bored."

(١١) بَابُ مَا كَانَ النَّبِيُّ ﷺ يَتَّخِذُهُمْ بِالْمَوْعِظَةِ وَالْعِلْمِ كَيْ لَا يَنْفَرُوا

٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَّخِذُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ كِرَاهَةً السَّامَةِ عَلَيْنَا. [انظر: ٦٤١١، ٧٠]

٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي أَبُو التَّيَّاحِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَسِّرُوا وَلَا تُعَسِّرُوا، وَيَسِّرُوا وَلَا تُنْفِرُوا». [انظر: ٦١٢٥]

(١٢) بَابُ مَنْ جَعَلَ لِأَهْلِ الْعِلْمِ أَيَّامًا مَعْلُومَةً

٧٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: كَانَ عَبْدُ اللَّهِ ﷺ يُذَكِّرُ النَّاسَ فِي كُلِّ حَمِيسٍ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمَنِ، لَوْ دِدْتُ أَنَّكَ ذَكَّرْتَنَا كُلَّ يَوْمٍ، قَالَ: أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ أَنِّي أَكْرَهُ أَنْ أُمْلِكْكُمْ، وَإِنِّي أَتَّخِذُكُمْ بِالْمَوْعِظَةِ كَمَا كَانَ

النَّبِيِّ ﷺ يَتَحَوَّلْنَا بِهَا مَخَافَةَ السَّامَةِ عَلَيْنَا.

(13) CHAPTER. If Allāh جل جلاله wants to do good to a person, He makes him comprehend (the religion). [The understanding of the Qur'ān and *Aṣ-Ṣunna* (legal ways) of the Prophet (Muḥammad ﷺ)].

71. Narrated Mu'āwiya رَضِيَ اللهُ عَنْهُ in a *Khutba* (religious talk): I heard Allāh's Messenger ﷺ saying, "If Allāh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ān and *Aṣ-Ṣunna* (legal ways) of the Prophet (Muḥammad ﷺ)], I am just a distributor, but the grant is from Allāh عزوجل. (And remember) that this nation (true Muslims — real followers of Islāmic Monotheism) will remain obedient to Allāh's Orders [i.e. following strictly Allāh's Book (the Qur'ān) and the Prophet's *Sunna* (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path), till Allāh's Order (Day of Judgement) is established."

(١٣) بَابٌ مَنْ يُرِدُ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ

٧١ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ قَالَ:

حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُوسُفَ، عَنِ ابْنِ شِهَابٍ قَالَ: قَالَ حَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ: سَمِعْتُ مُعَاوِيَةَ خَطِيبًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ يُرِدُ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَرََالَ هَذِهِ الْأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللهِ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ». [انظر: ٣١١٦، ٣٦٤١، ٧٣١٢، ٤٧٦٠]

(14) CHAPTER. (The superiority of) comprehending knowledge.

72. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: We were with the Prophet ﷺ and a spadix of date-palm tree was brought to him. On that he said, "Amongst the trees, there is a tree which resembles a Muslim." I wanted to say that it was the date-palm tree but as I was the youngest of all (of them) I kept quiet. And then the Prophet ﷺ said, "It is the date-palm tree."

(١٤) بَابُ الْفَهْمِ فِي الْعِلْمِ

٧٢ - حَدَّثَنَا عَلِيُّ قَالَ: حَدَّثَنَا

سُفْيَانُ قَالَ: قَالَ لِي ابْنُ أَبِي نَجِيحٍ: عَنْ مُجَاهِدٍ قَالَ: صَحِبْتُ ابْنَ عُمَرَ إِلَى الْمَدِينَةِ فَلَمْ أَسْمَعْهُ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ إِلَّا حَدِيثًا وَاحِدًا قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَأَتَانِي بِحِمَارٍ فَقَالَ: «إِنَّ مِنَ الشَّجَرِ شَجْرَةً مِثْلُهَا كَمِثْلِ الْمُسْلِمِ»، فَأَرَدْتُ أَنْ أَقُولَ: هِيَ

النَّحْلَةَ، فَإِذَا أَنَا أَصْعَرُ الْقَوْمَ فَسَكَتُ،
قَالَ النَّبِيُّ ﷺ: «هِيَ النَّحْلَةُ».

[راجع: ٦١]

(15) CHAPTER. Wish to be like the one who has knowledge and *Al-Hikmah* [wisdom i.e., the knowledge of the Qur'ān and the *Sunna* (legal ways) of the Prophet ﷺ].

(١٥) بَابُ الْإِغْتِبَاطِ فِي الْعِلْمِ
وَالْحِكْمَةِ،

And 'Umār رضي الله عنه said, "Everyone must acquire sound religious knowledge early before he becomes a chief." (Abū 'Abdullah said:) The Companions of the Prophet ﷺ had studied in spite of the fact that they were old in age.

وَقَالَ عُمَرُ رضي الله عنه: تَفَقَّهُوا
قَبْلَ أَنْ تُسَوِّدُوا. وَقَدْ تَعَلَّمَ أَصْحَابُ
النَّبِيِّ ﷺ فِي كِبَرِ سِنِّهِمْ.

73. Narrated 'Abdullāh bin Mas'ūd رضي الله عنه: The Prophet ﷺ said, "Do not wish to be like anyone except in two cases. (The first is) a person, whom Allāh has given wealth and he spends it righteously (according to what Allāh has ordered in a just and right way); (the second is) the one whom Allāh has given *Al-Hikmah* [wisdom i.e., the knowledge of the Qur'ān and the *Sunna* (legal ways) of the Prophet ﷺ] and he acts according to it and teaches it to others." (See *Faḥ Al-Bārī* Vol. I, page 177)

٧٣ - حَدَّثَنَا الْحَمِيدِيُّ قَالَ:
حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ
بْنُ أَبِي خَالِدٍ عَلَى غَيْرِ مَا حَدَّثَنَا
الزُّهْرِيُّ قَالَ: سَمِعْتُ قَيْسَ بْنَ أَبِي
حَازِمٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ
مَسْعُودٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا
حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٍ آتَاهُ اللَّهُ
مَالًا فَسَلَّطَ عَلَى هَلَكَيْتِهِ فِي الْحَقِّ،
وَرَجُلٍ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي
بِهَا وَيُعَلِّمُهَا».

[انظر: ١٤٠٩، ٧١٤١، ٧٣١٦]

(16) CHAPTER. What has been said about the journey of Prophet Mūsa (Moses) عليه السلام (when he went) in the sea to meet Al-Khidr.

(١٦) بَابُ مَا ذُكِرَ فِي ذَهَابِ مُوسَى
عَلَيْهِ السَّلَامُ فِي الْبَحْرِ إِلَى الْخَضِرِ
عَلَيْهِمَا السَّلَامُ،

And the Statement of Allāh :

"...May I follow you so that you teach me" (V.18:66)

وَقَوْلِهِ تَعَالَى: ﴿هَلْ أَتَعَبَكْ عَلَيَّ أَنْ
تُعَلِّمَنِي﴾ الآية [الكهف: ٦٦].

74. Narrated Ibn 'Abbās رضي الله عنهما that he differed with Ḥur bin Qais bin Ḥiṣn Al-Fazārī regarding the companion of (the

٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غُرَيْرٍ
الزُّهْرِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ