

مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مِنْ هَجَرَ
مَا نَهَى اللَّهُ عَنْهُ». قَالَ أَبُو عَبْدِ اللَّهِ:
وَقَالَ أَبُو مُعَاوِيَةَ: حَدَّثَنَا دَاوُدُ عَنْ
عَامِرٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو
عَنِ النَّبِيِّ ﷺ. قَالَ عَبْدُ الْأَعْلَى:
عَنْ دَاوُدَ، عَنْ عَامِرٍ، عَنْ عَبْدِ اللَّهِ
عَنِ النَّبِيِّ ﷺ. [انظر: ٦٤٨٤]

(5) CHAPTER. Whose Islām is the best (Who is the best Muslim)?

11. Narrated Abū Mūsa : رضي الله عنه Some people asked Allāh's Messenger ﷺ, "Whose Islām is the best (i.e., who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands."

(6) CHAPTER. To feed (others) is a part of Islām.

12. Narrated ‘Abdullāh bin ‘Amr رضي الله عنهما : A man asked the Prophet ﷺ, "Whose Islām is good" or "What (sort of) deeds in (or what qualities of) Islām are good?" The Prophet replied, "To feed (others), and to greet those whom you know and those whom you do not know." (See *Hadīth* No.28).

(7) CHAPTER. To like for one's (Muslim's) brother what one likes for himself is a part of faith.

13. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "None of you will have

١١ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ
سَعِيدِ الْقُرَشِيِّ قَالَ: حَدَّثَنَا أَبِي قَالَ:
حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي
بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى
رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالُوا: يَا رَسُولَ
اللَّهِ أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: «مَنْ
سَلَمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

(٥) بَابٌ: إِطْعَامُ الطَّعَامِ مِنَ الْإِسْلَامِ

١٢ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ
قَالَ: حَدَّثَنَا الْلَّيْثُ، عَنْ يَزِيدَ عَنْ أَبِي
الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو رَضِيَ
اللَّهُ عَنْهُمَا أَنَّ رَجُلًا سَأَلَ النَّبِيِّ ﷺ:
أَيُّ الْإِسْلَامِ خَيْرٌ؟ فَقَالَ: «تُظْعِمُ
الطَّعَامَ، وَنَقْرِأُ السَّلَامَ عَلَى مَنْ
عَرَفْتَ وَمَنْ لَمْ تَعْرَفْ». [انظر: ٢٨، ٦٢٣٦]

(٧) بَابٌ: مِنَ الْإِيمَانِ أَنْ يُحِبَّ
لِأَجِيدهِ مَا يُحِبُّ لِنَفْسِهِ

١٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا

faith till he likes for his (Muslim) brother what he likes for himself.”

يَحْسِنُ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.
وَعَنْ حُسَيْنِ الْمَعْلَمِ قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ».

(8) **بَابٌ:** حُبُّ الرَّسُولِ ﷺ مِنَ الْإِيمَانَ

١٤ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الرِّزَنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِيَّهِ وَوَلَيَّهِ».

١٥ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عَبْدِ الرَّزِيزِ ابْنِ صُهَيْبٍ، عَنْ أَنَسِ عَنِ النَّبِيِّ ﷺ حَوْلَدُهُ حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِيَّهِ وَوَلَيَّهِ وَالنَّاسِ أَجْمَعِينَ».

(٩) **بَابٌ:** حَلَاوةُ الْإِيمَانِ

١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَيَّقِ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ قَالَ: حَدَّثَنَا أَيُوبُ، عَنْ أَبِي قَلَبَةِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ

(8) CHAPTER. To love the Messenger (Muhammad ﷺ) is a part of faith (See *Hadith* No.6632, Vol.8.)

14. Narrated Abū Hurairah : رضي الله عنه عن النبي ﷺ said, By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children.”

15. Narrated Anas : رضي الله عنه عن النبي ﷺ said, “None of you will have faith till he loves me more than his father, his children and all mankind.”

(9) CHAPTER. Sweetness (delight) of faith.

16. Narrated Anas : رضي الله عنه عن النبي ﷺ said, “Whoever possesses the following three qualities will have the sweetness (delight) of faith :

1. The one to whom Allāh and His Messenger (Muhammad ﷺ) become dearer

than anything else.

2. Who loves a person and he loves him only for Allāh's sake.

3. Who hates to revert to atheism (disbelief) as he hates to be thrown into the fire."

(10) CHAPTER. To love the *Ansār* is a sign of faith :

17. Narrated Anas : رضي الله عنه said, "To love the *Ansār* is a sign of faith and to hate the *Ansār* is a sign of hypocrisy."

(11) CHAPTER.

18. Narrated 'Ubāda bin Aṣ-Ṣāmit رضي الله عنه, who took part in the battle of Badr and was a *Naqib* (a person heading a group of six persons), on the night of *Al-Aqaba* Pledge : Allāh's Messenger ﷺ said while a group of his Companions were around him, "Give me the *Bai'ah* (pledge) for :

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

قال: «ثلاثٌ منْ كُنَّ فِيهِ وَجَدَ حَلَاوةَ الإيمانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سَوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَةَ لَا يُحِبُّهُ إِلَّا اللَّهُ، وَأَنْ يَكُرَهَ أَنْ يَعُودَ فِي الْكُفُرِ كَمَا يَكُرَهُ أَنْ يُقْدَفَ فِي النَّارِ». [انظر: ٢١، ٦٠٤١، ٦٩٤١]

(١٠) بَابٌ: عَلَامَةُ الإيمانِ حُبُّ الْأَنْصَارِ

١٧ - حَدَّثَنَا أَبُو الْوَلِيدَ قَالَ: حَدَّثَنَا شَعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ حَبْرٍ قَالَ: سَمِعْتُ أَنَّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «آئَةُ الإِيمانِ حُبُّ الْأَنْصَارِ، وَآيَةُ النَّفَاقِ بُغْضُ الْأَنْصَارِ». [انظر: ٣٧٨٤]

(١١) بَابٌ:

١٨ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شَعْبَةُ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ عَاشَدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ وَكَانَ شَهَدَ بَدْرًا وَهُوَ أَحَدُ الثَّقَابَاءِ لِيَنَّةُ الْعَقَبَةِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَحْوَلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ: (بَإِيمَانِهِ) عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِفُوا، وَلَا تَزُنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِيُهْنَاتِنَ تَفَرُّونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُوا فِي مَعْرُوفٍ، فَمَنْ وَقَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا

(The Prophet ﷺ added): “Whoever amongst you fulfils his pledge will be rewarded by Allāh . جَلَ جَلَالَهُ And whoever indulges in any one of these (sins) gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allāh conceals (his sin), it is up to Him to forgive or punish him (in the Hereafter).”

‘Ubāda bin Aṣ-Ṣāmit added: “So we gave the *Bai’ah* for these.” (points to Allāh’s Messenger ﷺ).

(12) CHAPTER. To flee (run away) from *Al-Fitn* (afflictions and trials), is a part of religion.

19. Narrated Abū Sa‘id Al-Khudrī رضي الله عنه : Allāh’s Messenger ﷺ said, “A time will come when the best property of a Muslim will be sheep, which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from *Al-Fitan* (afflictions and trials)”.

فَعُوقَبَ فِي الدُّنْيَا فَهُوَ كَفَارَةً لَهُ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَرَّهُ اللَّهُ فَهُوَ إِلَيْهِ أَنْ شَاءَ عَفَاهُ وَإِنْ شَاءَ عَاقَبَهُ» قَبَائِعَاهُ عَلَى ذَلِكَ . [انظر: ٦٧٨٤، ٤٨٩٤، ٣٩٩٩، ٣٨٩٣، ٦٨٧٣، ٧١٩٩، ٧٠٥٥، ٦٨٠١، ٧٢١٣]

[٧٤٦٨]

(١٢) بَابٌ: مِنَ الدِّينِ الْفِرَارُ مِنَ الْفِتَنِ

١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الْمُسْلِمِ عَنْمَ يَتَّبِعُ بِهَا شَعْفَ الْجَبَالِ، وَمَوَاقِعَ الْقَطْرِ، يَقْرُبُ بِدِينِهِ مِنَ الْفِتَنِ». [انظر: ٣٣٠٠، ٦٤٩٥، ٣٦٠٠]

[٧٠٨٨]

(١٣) بَابُ قَوْلِ النَّبِيِّ ﷺ: أَعْلَمُكُمْ بِاللَّهِ، وَأَنَّ الْمَعْرِفَةَ فِعْلُ الْقَلْبِ لِقَوْلِ اللَّهِ تَعَالَى: «وَلَكُنْ يُؤَاخِذُكُمْ إِمَّا كَسْبَ قُلُوبَكُمْ» [البقرة: ٢٢٥].

٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامَ الْبَيْكَنْدِيُّ قَالَ: أَخْبَرَنَا عَبْدُهُ، عَنْ هِشَامٍ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمْرَهُمْ أَمْرَهُمْ

(13) CHAPTER. The statement of the Prophet ﷺ: “I know Allāh better, than all of you do.”

And knowledge is the act of the heart as it is referred to by the Statement of Allāh جَلَ جَلَالَهُ , “But He will call you to account for that which your hearts have earned.” (V.2:225)

20. Narrated ‘Āishah رضي الله عنها : Whenever Allāh’s Messenger ﷺ ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength and endurance).

They said, "O Allāh's Messenger! We are not like you. Allāh has forgiven your past and future sins." So Allāh's Messenger ﷺ became angry and it was apparent on his face. He said, "I fear Allāh more, and know Allāh better, than all of you do."

مِنَ الْأَعْمَالِ بِمَا يُطِيقُونَ، قَالُوا: إِنَّا لَسَنَا كَهَيْبِكَ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ فَدَعَ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأْخَرَ، فَيَعْصُبُ حَتَّىٰ يُعْرَفَ الغَضَبُ فِي وَجْهِهِ ثُمَّ يَقُولُ: «إِنَّ أَنْقَاصُمْ وَأَعْلَمُكُمْ بِاللَّهِ أَنَا».

(١٤) بَابُ مِنْ كَرَهَ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ مِنَ الْإِيمَانِ

٢١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَاتَدَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثٌ مِنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ أَحَبَّ عَبْدًا لِيُحْبِبَ إِلَّا اللَّهُ، وَمَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَذْ أَنْقَدَهُ اللَّهُ كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ». [١٦] (راجع: [١٦])

(١٥) بَابُ تَفَاضُلِ أَهْلِ الْإِيمَانِ فِي الْأَعْمَالِ

٢٢ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ عَمِّرُو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَدْخُلُ أَهْلُ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ ثُمَّ يَقُولُ اللَّهُ تَعَالَى: أَخْرُجُوا مَنْ كَانَ فِي قَلْبِهِ مِنْقَالٌ حَيَّةٌ مِنْ حَرْدَلٍ مِنْ إِيمَانِ، فَيُحْرَجُونَ مِنْهَا

(١٤) CHAPTER. Whoever hates to revert to *Kufr* (atheism or disbelief) as he hates to be thrown in fire, is a part of faith.

21. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "Whoever possesses the following three qualities will taste the sweetness of faith :

1. The one to whom Allāh جل جلاله and His Messenger Muhammad ﷺ become dearer than anything else.
2. Who loves a person and he loves him only for Allāh's sake.
3. Who hates to revert to disbelief (atheism) after Allāh جل جلاله has brought him out (saved him) from it, as he hates to be thrown in fire."

(١٥) CHAPTER. The grades in superiority of the believers will be according to their good deeds.

22. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : The Prophet ﷺ said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allāh تعالى will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of *Hayā'* or *Hayāt* (life) (the narrator is in doubt as to which is the right word), and they will revive like a grain that grows near the

bank of a flood channel. Don't you see that it comes out yellow and twisted?" Wuhaib stated: While narrating us 'Amr رضي الله عنه used the word 'Hayāt (life). Moreover he said, "...goodness equal to the weight of a grain of mustard seed."

قَدْ اسْوَدُوا فَيُلْقِئُونَ فِي نَهْرِ الْحَيَاةِ -
أَوِ الْحَيَاةِ، شَكَّ مَالِكُ - فَيَنْتُوْنَ كَمَا
تَبْتُ الْحِجَّةَ فِي جَانِبِ السَّيْلِ، أَلْمَ تَرَ
أَنَّهَا تَخْرُجُ صَفْرَاءً مُلْتَوِيَّةً؟ . قَالَ
وَهَيْبُ: حَدَّثَنَا عَمْرُو: «الْحَيَاةِ».
وَقَالَ: «خَرْدَلٌ مِنْ خَيْرٍ». [انظر:
٧٤٣٨، ٦٥٧٤، ٦٥٦٠، ٤٩١٩، ٤٥٨١]

[٧٤٣٩]

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

He (the Prophet ﷺ) replied, "It is the religion."

٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ
قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ
صَالِحٍ، عَنِ ابْنِ شَهَابٍ، عَنْ أَبِي
أُمَّامَةَ ابْنِ سَهْلٍ أَنَّهُ سَمِعَ أَبَا سَعِيدِ
الْحُدْرَبِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ:
«بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُغَرِّضُونَ
عَلَيَّ وَعَلَيْهِمْ قُمْصٌ مِنْهَا مَا يَلْعَ
الثَّيْيَ، وَمِنْهَا مَا دُونَ ذَلِكَ، وَعَرِضَ
عَلَيَّ عُمَرُ بْنُ الْخَطَّابَ وَعَلَيْهِ قَمِيصٌ
يَجُرُّهُ»، قَالُوا: فَمَا أَوْلَتَ ذَلِكَ يَا
رَسُولَ اللَّهِ؟ قَالَ: «الدِّينِ». [انظر:
٣٦٩١، ٧٠٠٨، ٧٠٠٩]

(16) CHAPTER. *Al-Hayā'* (self-respect, modesty bashfulness, honour etc.) is a part of faith.

(See the Glossary for the meaning of the word *Al-Hayā'*).

24. Narrated 'Abdullah (bin 'Umar) رضي الله عنه : Once Allāh's Messenger ﷺ passed by an *Anṣārī* (man) who was admonishing his brother regarding *Al-Hayā'*.

On that Allāh's Messenger ﷺ said, "Leave him as '*Al-Hayā'* is a part of faith." (See *Hadīth* No.9).

٢٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ: أَخْبَرَنَا مَالِكُ، عَنِ ابْنِ شَهَابٍ،
عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّ
رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ
الْأَنْصَارِ وَهُوَ يَعْظُزُ أَخَاهُ فِي الْحَيَاةِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: الْدَّعْهُ فَإِنَّ
الْحَيَاةَ مِنَ الْإِيمَانِ». [انظر: ٦١١٨]

(١٧) بَابُ ﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ
وَءَاتُوا الزَّكُوْنَةَ فَلَمَّا حَلَّتْ سِيَّرَهُمْ﴾
[النُّورُ: ٥]

٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
قَالَ: حَدَّثَنَا أَبُو رَوْحَنَ الْحَارِمِيُّ بْنُ
عُمَارَةَ قَالَ: حَدَّثَنَا شَعْبَةُ، عَنْ وَاقِدٍ
بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ
عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«أَمْرُتُ أَنْ أَفَاتِلَ النَّاسَ حَتَّى يَشَهُدُوا
أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ
اللَّهِ، وَيَقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ،
فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءُهُمْ
وَأَمْوَالُهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ
عَلَى اللَّهِ».

(١٨) بَابُ مَنْ قَالَ: إِنَّ الْإِيمَانَ هُوَ
الْعَمَلُ،

لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَتَنَكِّرُ الْجَنَّةَ
الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُ تَعْمَلُونَ﴾
[الزُّخْرُفُ: ٧٢] وَقَالَ عِدَّةٌ مِنْ أَهْلِ
الْعِلْمِ فِي قَوْلِهِ تَعَالَى: ﴿فَوَرَيَّكَ
لَسْكَنَتُهُمْ أَجْعَنَّ، عَنَّا كَانُوا يَعْمَلُونَ﴾

(17) CHAPTER. (The Statement of Allāh جل جلاله), “But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salāt* (*Iqāmat-as-Salāt*) and give *Zakāt*^(١) then leave their way free.” (V.9:5).

25. Narrated Ibn ‘Umar رضي الله عنهما said: “I have been ordered (by Allāh) to fight against the people till they testify that *Lā ilāha illallāh, wa anna Muḥammad-ar-Rasūl-Allāh* (none has the right to be worshipped but Allāh) and that Muḥammad ﷺ is the Messenger of Allāh, and perform *As-Salāt* [*Iqāmat-as-Salāt* (prayers)] and give *Zakāt* so if they perform all that, then they save their lives and properties from me except for Islāmic laws, and their reckoning (accounts) will be with (done by) Allāh.”

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

Referring to the Statement of Allāh تعالى: “And this is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world)”, (V.43:72) a number of religious learned men explained the Verse (Statement of Allāh تعالى) “So by your Lord (O Muḥammad ﷺ) We shall certainly call all

(1) (Ch.17) *Zakāt*: A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahīh Al-Bukhārī*, Vol.2, Book of *Zakāt* (24)].

of them to account for all that they used to do” (V.15:92,93). And the Statement: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh.)

And Allāh said, “For the like of this let the workers work.” (V.37:61)

26. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ was asked, “What is the best deed?”

He replied, “To believe in Allāh and His Messenger (Muhammad ﷺ).”

The questioner then asked, “What is the next (in goodness)?”

He replied, “To participate in *Jihād* (holy fighting) in Allāh's Cause.”

The questioner again asked, “What is the next (in goodness)?”

He replied, “To perform *Hajj* (pilgrimage to Makkah) *Mabrūr* [which is accepted by Allāh جل جلاله and is performed with the intention of seeking Allāh's pleasure only and not to show off and without committing any sin and in accordance with the *Sunna* (legal ways) of the Prophet ﷺ].”

(19) CHAPTER. If one does not embrace Islām truly but does so by compulsion or for fear of being killed (then that man is not a believer).

According to the Statement of Allāh تعالى: The bedouins say, ‘We believe.’ Say (O Muhammed ﷺ), ‘You believe not but you only say we have surrendered (in Islām).’ ” (V.49:14)

And if they had embraced Islām truly (sincerely) their Islām would have been as is referred to in the Statement of Allāh جل جلاله: “Truly, the religion with Allāh is Islām.” (V.3:19). “And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers”. (V.3:85).

[الحجر: ٩٢]: عن لا إله إلا الله .
وقال: ﴿لِمَنِ اتَّهَا فَلَيَعْمَلُ الْكَلِمُونَ﴾ .
[الصفات: ٦١].

٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ،
وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا
إِبْرَاهِيمَ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ،
عَنْ سَعِيدِ بْنِ الْمُسَبِّبِ، عَنْ أَبِي
هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ
الْعَمَلِ أَفْضَلُ؟ قَالَ: «إِيمَانُ بِاللَّهِ
وَرَسُولِهِ» قَيْلَ: ثُمَّ مَاذَا؟ قَالَ:
«الْجِهَادُ فِي سَبِيلِ اللَّهِ» قَيْلَ:
ثُمَّ مَاذَا؟ قَالَ: «حَجُّ مَبْرُورٌ».

[انظر: ١٥١٩]

(١٩) بَابٌ: إِذَا لَمْ يَكُنِ الإِسْلَامُ عَلَى
الْحَقِيقَةِ وَكَانَ عَلَى الْأَسْتِشْلَامِ أَوِ
الْحَوْفِ مِنَ الْفَتْلِ،
لِقَوْلِهِ تَعَالَى: ﴿قَالَتِ الْأَغْرَابُ إِمَّا
قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا﴾
[الحجرات: ١٤] فَإِذَا كَانَ عَلَى الْحَقِيقَةِ
فَهُوَ عَلَى قَوْلِهِ جَلَّ ذِكْرُهُ: ﴿إِنَّ
الَّذِينَ عَنْ دِينِ اللَّهِ أَلْسَلَمُوا﴾ [آل عمران:
١٩] ﴿وَمَنْ يَتَّبِعْ عَدَّةً لِيُنَذَّلُمُ
يُقْبَلَ مِنْهُ﴾ [آل عمران: ٨٥].

27. Narrated Sa'd: رضي الله عنه: Allāh's Messenger ﷺ distributed something amongst (a group of) people while I was sitting there but Allāh's Messenger ﷺ left a man whom I thought the best of the lot. I asked, "O Allāh's Messenger! Why have you left that person? By Allāh I regard him as a faithful believer."

The Prophet ﷺ commented: "Or merely a Muslim."

I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then I asked Allāh's Messenger ﷺ, "Why have you left so and so? By Allāh! He is a faithful believer."

The Prophet ﷺ again said, "Or merely a Muslim."

And I could not help repeating my question because of what I knew about him. Then the Prophet ﷺ said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allāh."

٢٧ - حدثنا أبو اليهـن قال: أخبرـنا شعيبـ عن الرـهـريـ قال: أخـبرـني عـامـرـ ابـنـ سـعـدـ بـنـ أـبـي وـقـاصـ، عـنـ سـعـدـ رـضـيـ اللـهـ عـنـهـ أـنـ رـسـولـ اللـهـ يـعـطـيـ أـعـطـيـ رـهـطاـ وـسـعـدـ جـالـسـ فـتـرـكـ رـسـولـ اللـهـ رـجـلـاـ هـوـ أـعـجـبـهـ إـلـيـ، فـقـلـتـ: يـا رـسـولـ اللـهـ، مـا لـكـ عـنـ فـلـانـ؟ فـوـالـلـهـ إـنـي لـأـرـاهـ مـؤـمـنـاـ؟ فـقـالـ: «أـوـ مـسـلـمـاـ»، فـسـكـنـ قـلـيلـاـ، ثـمـ عـلـيـنـيـ ما لـمـقـالـيـ فـقـلـتـ: مـالـكـ عـنـ فـلـانـ؟ فـوـالـلـهـ إـنـي لـأـرـاهـ مـؤـمـنـاـ؟ فـقـالـ: «أـوـ مـسـلـمـاـ»، فـسـكـنـ قـلـيلـاـ، ثـمـ عـلـيـنـيـ ما أـعـلـمـ مـنـهـ فـعـدـتـ لـمـقـالـيـ، وـعـادـ رـسـولـ اللـهـ يـعـطـيـ ثـمـ قـالـ: «يـا سـعـدـ إـنـي لـأـعـطـيـ الرـشـحـ، وـغـيرـهـ أـحـبـ إـلـيـ مـنـهـ خـشـيـةـ أـنـ يـكـبـهـ اللـهـ فـيـ النـارـ».

ورـواـهـ يـوسـعـ وـصـالـحـ وـمـعـمرـ وـأـسـنـ أـخـيـ الرـهـريـ عـنـ الرـهـريـ.

[نـفـرـ: ١٤٧٨]

(٢٠) بـابـ السـلامـ مـنـ الـإـسـلـامـ، وـقـالـ عـسـارـ: ثـلـاثـ مـنـ جـمـعـهـنـ فـقـدـ جـمـعـ الإـيمـانـ: الـإـنـصـافـ مـنـ تـقـسـىـكـ، وـبـذـلـ السـلامـ لـلـعـالـمـ، وـالـإـنـفـاقـ مـنـ الـإـقـارـ.

(20) CHAPTER. To greet is a part of Islām.

And 'Ammār said, "Whoever acquires the following three qualities will acquire faith:

1. To treat others as one likes to be treated by others.
2. To greet everybody (known and unknown).
3. To spend (give charitable gifts) in Allāh's Cause, in spite of poverty."

28. Narrated 'Abdullāh bin 'Amr: A person asked Allāh's Messenger ﷺ:

٢٨ - حدثـنا فـتـيـهـ قـالـ: حدـثـنا

"What (sort of) deeds in (or what qualities of) Islām are good?" He replied, "To feed (others) and to greet those whom you know and those whom you do not know."

اللَّيْثُ، عَنْ زَيْدِ بْنِ أَبِي حَيْبٍ، عَنْ أَبِي الْحَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الظَّعَامَ، وَتَنْقِرُ الْسَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ». [راجٍ: ١٢]

(٢١) بَابُ كُفْرِ النَّاسِ وَكُفْرِ دُونِ كُفْرٍ،
فيه أبو سعيدٌ عن النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(21) CHAPTER. To be ungrateful to one's husband. And disbelief is of (different grades) lesser (or greater) degrees.

This is narrated by Abū Sa'īd Al-Khudrī رضي الله عنه on the authority of the Prophet ﷺ.

29. Narrated Ibn 'Abbās : The Prophet ﷺ said : "I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful." It was asked, "Do they disbelieve in Allāh?" (or are they ungrateful to Allāh?) He replied, "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, 'I have never seen any good from you.'"

٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلِمَةَ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي عَبَّاسٍ قَالَ: قَالَ الْبَيْهِيُّ: «وَرَأَيْتُ النَّازَارَ فَإِذَا أَكْثُرُ أَهْلِهَا النِّسَاءُ يَكْفُرْنَ»، قِيلَ: أَيْكُفُرْنَ بِاللَّهِ؟ قَالَ: «يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَيْهِنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا فَطَّ». [انظر: ٤٣١، ٧٤٨، ١٥٢، ٣٢٠٢]

[٥١٩٧]

(22) CHAPTER. Sins are from ignorance and a sinner is not a disbeliever unless he worships others along with Allāh . عز وجل

According to the statement of the Prophet ﷺ "You still have some characteristics of ignorance." And the Statement of Allāh تَعَالَى: "Verily, Allāh forgives not that partners should be set up with Him (in worship) but He forgives except that

(٢٢) بَابُ الْمَعَاصِي مِنْ أَمْرِ الْجَاهِلِيَّةِ وَلَا يَكْفُرُ صَاحِبُهَا بِإِرْتِكَابِهَا إِلَّا بِالشَّرِكِ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّكَ امْرُؤٌ فِي كَجَاهِلِيَّةٍ» وَقَالَ اللَّهُ عَزَّ وَجَلَّ: «إِنَّ اللَّهَ لَا يَعْفُرُ أَنْ يُشَرِّكَ بِهِ وَيَعْفُرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ» [النساء: ٤٨].