

(anything else) to whom He wills.”
(V.4:48).

30. Narrated Al-Ma'rūr رضي الله عنه: At Ar-Rabadhā I met Abū Dhar رضي الله عنه who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, “I abused a man by calling his mother with bad names.” The Prophet ﷺ said to me, “O Abū Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allāh has put them under your command. So whoever has a brother under his command, should feed him of that which he eats and dress him of that which he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them”.

٣٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلٍ، عَنِ الْمَعْرُورِ قَالَ: لَقِيتُ أَبَا ذَرٍّ بِالرَّبَذَةِ وَعَلَيْهِ حُلَّةٌ وَعَلَى غُلَامِهِ حُلَّةٌ فَسَأَلْتُهُ عَنْ ذَلِكَ. فَقَالَ: إِنِّي سَابَبْتُ رَجُلًا فَعَيَّرْتُهُ بِأُمَّهِ، فَقَالَ لِي النَّبِيُّ ﷺ: «يَا أَبَا ذَرٍّ أَعَيَّرْتَهُ بِأُمَّهِ؟ إِنَّكَ أَمْرٌ فِيكَ جَاهِلِيَّةٌ، إِخْوَانُكُمْ حَوْلَكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبَسْهُ مِمَّا يَلْبَسُ، وَلَا تَكْلَفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَفْتُمُوهُمْ فَأَعِينُوهُمْ». [انظر: ٢٥٤٥،

[٦٥٠

CHAPTER. “And if two parties (or groups) from among the believers fall to fighting, then make peace between them both...”
(V.49:9) Allāh has called them “believers.”

بَابُ ﴿وَإِنْ طَافَتَانِ مِنَ الْمُؤْمِنِينَ أَقْتَلُوا فَاصْلِحُوا بَيْنَهُمَا﴾ [الحجرات: ٩].
فَسَمَاهُمُ الْمُؤْمِنِينَ.

31. Narrated Al-Aḥnaf bin Qais: While I was going to help this man ('Alī bin Abī Ṭālib رضي الله عنه), Abū Bakrah رضي الله عنه met me and asked, “Where are you going?” I replied, “I am going to help that person.” He said, “Go back for I have heard Allāh's Messenger ﷺ saying, ‘When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.’ I said, ‘O Allāh's Messenger! It is alright for the murderer but what about the murdered one?’ Allāh's Messenger ﷺ replied, ‘He surely had the intention to kill his companion.’”

٣١ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ وَيُونُسُ، عَنِ الْحَسَنِ، عَنِ الْأَخْنَفِ بْنِ قَيْسٍ، قَالَ: ذَهَبْتُ لِأَنْصُرَ هَذَا الرَّجُلَ فَلَقِينِي أَبُو بَكْرَةَ فَقَالَ: أَيْنَ تُرِيدُ؟ قُلْتُ: أَنْصُرُ هَذَا الرَّجُلَ، قَالَ: ارْجِعْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا لَتَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ هَذَا

الْقَاتِلُ فَمَا بِالِ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ».

[انظر: ٦٨٧٥، ٧٠٨٣]

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

(٢٣) بَابٌ: ظَلَمٌ دُونَ ظَلَمٍ

32. Narrated ‘Abdullāh bin Mas’ūd رَضِيَ اللهُ عَنْهُ: When the following Verse was revealed: “It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e. by worshipping others besides Allāh) for them (only) there is security and they are the guided” (V.6:82), the Companions of Allāh’s Messenger ﷺ asked, “Who is amongst us who had not done *Zulm* (wrong)?” Then Allāh جَلَّ جَلَالُهُ revealed: “Verily, joining others in worship with Allāh is a great *Zulm* (wrong) indeed.” (V.31:13)

٣٢ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ ح قَالَ: وَحَدَّثَنِي بِشْرٌ قَالَ: حَدَّثَنَا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: لَمَّا نَزَلَتْ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾ [الأنعام: ٨٢] قَالَ أَصْحَابُ النَّبِيِّ ﷺ: أَيُّنَا لَمْ يَظْلِمْ؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣].

[انظر: ٣٣٦٠، ٣٤٢٨، ٣٤٢٩، ٤٦٢٩]

[٤٧٧٦، ٦٩١٨، ٦٩٣٧]

(24) CHAPTER. The signs of a hypocrite.

(٢٤) بَابٌ عِلَامَاتِ الْمُنَافِقِ

33. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. Whenever he is entrusted he betrays (proves dishonest). (If you keep something as a trust with him, he will not return it).”

٣٣ - حَدَّثَنَا سُلَيْمَانُ أَبُو الرَّبِيعِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ أَبُو سَهَيْلٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا ائْتُمِّنَ خَانَ». [انظر: ٢٦٨٢]

[٢٧٤٩، ٦٠٩٥]

34. Narrated ‘Abdullāh bin ‘Amr رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Whoever has the following four (characteristics) will be a pure

٣٤ - حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ،

hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays (proves dishonest).

2. Whenever he speaks, he tells a lie.

3. Whenever he makes a covenant, he proves treacherous.

4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.”

عَنْ عَبْدِ اللَّهِ بْنِ مَرْوَةَ، عَنْ مَسْرُوقٍ،
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ ﷺ
قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا
خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ
كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى
يَدْعَهَا: إِذَا اتَّخَمَ خَانَ، وَإِذَا حَدَّثَ
كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ
فَجَرَ» تَابَعَهُ شُعْبَةُ عَنِ الْأَعْمَشِ.

[انظر: ٢٤٥٩، ٣١٧٨]

(25) CHAPTER. To establish the (*Nawāfil* – voluntary) prayers on the night of *Qadr* is a part of faith.

35. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, “Whoever establishes the (*Nawāfil* – voluntary) prayers on the night of *Qadr* out of sincere faith and hoping to attain Allāh's rewards (not to show off) then all his past sins will be forgiven.”

(٢٥) بَابُ: قِيَامُ لَيْلَةِ الْقَدْرِ مِنَ
الإيمان

٣٥ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:
أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو
الرَّزَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَتِمُّ
لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا
تَقَدَّمَ مِنْ ذَنْبِهِ». [انظر: ٣٧، ٣٨،
١٩٠١، ٢٠٠٨، ٢٠٠٩، ٢٠١٤]

(26) CHAPTER. *Al-Jihād*⁽¹⁾ (holy fighting in Allāh's Cause) is a part of faith.

36. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

(٢٦) بَابُ: الْجِهَادُ مِنَ الْإِيمَانِ
٣٦ - حَدَّثَنَا حَرَمِيُّ بْنُ حَفْصٍ:

(1) الجهاد في سبيل الله (مع العدد والعدة) فإنه ذروة سنن الإسلام وعموده، الذي لا يقوم إلا به، وبه تعلق (Ch.26) كلمة الله وينشر دينه. ويتركه - والعباد بالله - هدم الإسلام، وانحطاط أهله، وذهب عزهم، وسلب ملكهم وزوال سلطانتهم ودولتهم وهو الغرض الأكيد على كل مسلم. فإن لم يغزو لم يحدث نفسه بالغزو، مات على شعبة من النفاق.

Al-Jihād (Holy fighting) in Allāh's Cause (with full force of numbers and weaponry) is given the utmost importance in Islām and is one of its pillars (on which it stands). By *Jihād* Islām is established, Allāh's Word is made superior. (His Word – *Lā ilāha illallāh* – none has the right to be worshipped but Allah), and His Religion Islām is propagated. By abandoning *Jihād* (may Allāh protect us from that) Islām is destroyed and the Muslims fall into an inferior position; their honor is lost, their lands are stolen, their rule and authority vanishes. *Jihād* is an obligatory duty in Islām on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

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

حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عُمَارَةُ:
حَدَّثَنَا أَبُو زُرْعَةَ بْنُ عَمْرٍو قَالَ:
سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:
«اِنْتَدَبَ اللهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا
يُخْرِجُهُ إِلَّا إِيْمَانٌ بِي وَتَصَدِيقٌ بِرُسُلِي
أَنْ أَرْجِعَهُ بِمَا نَالَ مِنْ أَجْرٍ أَوْ عَنِيْمَةٍ
أَوْ أُدْخِلَهُ الْجَنَّةَ، وَلَوْ لَأَنْ أَشَقَّ عَلَيَّ
أُمَّتِي مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ، وَلَوْ دِدْتُ
أَنِّي أَقْتُلُ فِي سَبِيلِ اللهِ، ثُمَّ أَحْيَا، ثُمَّ
أَقْتُلُ ثُمَّ أَحْيَا ثُمَّ أَقْتُلُ». [انظر:
٢٧٨٧، ٢٧٩٧، ٢٩٧٢، ٣١٢٣، ٧٢٢٦،

[٧٤٦٣، ٧٤٥٧، ٧٢٢٧

(27) CHAPTER. It is a part of faith to establish the (*Nawāfil* — voluntary) prayers during the nights of *Ramaḍān*.

37. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said: “Whoever establishes (*Nawāfil* — voluntary) prayers during the nights of *Ramaḍān* faithfully out of sincere faith and hoping to attain Allāh’s Rewards, all his past sins will be forgiven.”

(٢٧) بَابُ: تَطَوُّعُ قِيَامِ رَمَضَانَ مِنْ
الإيمان

٣٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ
حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي
هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ
قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ
مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٣٥]

(28) CHAPTER. To observe *Saum* [(fasts) (according to Islāmic teachings)] during the month of *Ramaḍān* (sincerely and faithfully) hoping for Allāh’s Rewards only, is a part of faith.

38. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “Whoever observes *Saum* (fasts) during the month of *Ramaḍān* out of sincere faith, and hoping to attain Allāh’s Rewards, then all his past sins will be forgiven.”

(٢٨) بَابُ صَوْمِ رَمَضَانَ احْتِسَابًا مِنْ
الإيمان

٣٨ - حَدَّثَنَا ابْنُ سَلَامٍ قَالَ:
أَخْبَرَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ
أبي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا
غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٣٥]

(٢٩) **بَابُ: الدِّينُ يُسْرٌ**

وَقَوْلُ النَّبِيِّ ﷺ: «أَحَبُّ الدِّينِ
إِلَى اللَّهِ الْحَنِيفِيَّةُ السَّمْحَةُ».

(29) CHAPTER. Religion is very easy.

And the statement of the Prophet ﷺ, "The most beloved religion to Allāh جل جلاله is the tolerant *Hanifiyya* [Islāmic Monotheism i.e., to believe in the Oneness of Allāh and to worship Him (Allāh) Alone and not to worship anything else along with Him]."

39. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the *Salāt* (prayers) in the mornings, afternoons and during the last hours of the nights." (See *Fath Al-Bārī*, Vol.1, page 102).

٣٩ - حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ
مُطَهَّرٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، عَنْ
مَعْنِ بْنِ مُحَمَّدٍ الْغَفَارِيِّ، عَنْ سَعِيدِ
بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
قَالَ: «إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ
إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا،
وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْعَدْوَةِ وَالرُّوحَةِ
وَشَيْءٍ مِنَ الدَّلْجَةِ». [انظر: ٥٦٧٣،

٦٤٦٣، ٧٢٣٥]

(30) CHAPTER. The (offering of) *Salāt* (prayers) is a part of faith.

And the Statement of Allāh تعالى: "And Allāh would never make your faith (prayers) to be lost." (V.2:143) (i.e. your prayers which you offered in the past facing the *Bait-ul-Maqdis* (Jerusalem).

(٣٠) **بَابُ: الصَّلَاةُ مِنَ الْإِيمَانِ**

وَقَوْلُ اللَّهِ تَعَالَى: «وَمَا كَانَ اللَّهُ
لِيُضِيعَ إِيمَانَكُمْ» [البقرة: ١٤٣]. يُعْنِي
صَلَاتِكُمْ عِنْدَ الْبَيْتِ.

40. Narrated Al-Barā' (bin 'Āzib) رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ came to Al-Madina, he stayed first with his grandfathers or maternal uncles from *Anṣār*. He offered his *Ṣalāt* (prayers) facing *Bait-ul-Maqdis* (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'bah (at Makkah).

٤٠ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ
قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو
إِسْحَاقَ عَنِ الْبَرَاءِ أَنَّ النَّبِيَّ ﷺ كَانَ
أَوَّلَ مَا قَدِمَ الْمَدِينَةَ نَزَلَ عَلَى أَجْدَادِهِ
- أَوْ قَالَ: أَحْوَالِهِ - مِنَ الْأَنْصَارِ،
وَأَنَّهُ صَلَّى قَبْلَ بَيْتِ الْمَقْدِسِ سِتَّةَ

The first *Ṣalāt* (prayer) which he ﷺ

offered facing the Ka'bah was the *ʿAṣr* prayer in the company of some people. Then one of those who had offered that *Ṣalāt* with him came out and passed by some people in a mosque who were bowing during their *Ṣalāt* (facing Jerusalem). He said addressing them, "By Allāh, I testify that I have offered *Ṣalāt* with Allāh's Messenger ﷺ facing Makkah (Ka'bah)." (Hearing that), those people changed their direction towards the Ka'bah immediately. Jews and the people of the Scriptures used to be pleased to see (the Prophet ﷺ) facing Jerusalem in *Ṣalāt* but when he ﷺ changed his direction towards the Ka'bah, (during the *Ṣalāt*), they disapproved of it.

Al-Barā' رضي الله عنه added, "Before we changed our direction towards the Ka'bah (at Makkah) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers.) Allāh جل جلاله then revealed: "And Allāh would never make your faith (prayers) to be lost (i.e. your *Ṣalāt* (prayers) offered towards Jerusalem)." (V.2:143)

عَشْرَ شَهْرًا ... أَوْ سَبْعَةَ عَشَرَ شَهْرًا -
وَكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِبَلَهُ قِبَلَ
الْبَيْتِ، وَأَنَّهُ صَلَّى أَوَّلَ صَلَاةٍ صَلَّاهَا
صَلَاةَ الْعَصْرِ وَصَلَّى مَعَهُ قَوْمٌ، فَخَرَجَ
رَجُلٌ مِمَّنْ صَلَّى مَعَهُ فَمَرَّ عَلَى أَهْلِ
مَسْجِدِهِ وَهُمْ رَاكِعُونَ فَقَالَ: أَشْهَدُ
بِاللَّهِ لَقَدْ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ
قِبَلَ مَكَّةَ فَذَارُوا كَمَا هُمْ قِبَلَ الْبَيْتِ،
وَكَانَتِ الْيَهُودُ قَدْ أَعْجَبَهُمْ إِذْ كَانَ
يُصَلِّي قِبَلَ بَيْتِ الْمَقْدِسِ وَأَهْلُ
الْكِتَابِ، فَلَمَّا وَلَّى وَجْهَهُ قِبَلَ الْبَيْتِ
أَنْكَرُوا ذَلِكَ.

قَالَ زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ،
عَنِ الْبَرَاءِ فِي حَدِيثِهِ هَذَا، أَنَّهُ مَاتَ
عَلَى الْقِبْلَةِ قَبْلَ أَنْ تُحَوَّلَ رِجَالٌ
وَقُبِلُوا فَلَمْ نَدْرِ مَا نَقُولُ فِيهِمْ، فَأَنْزَلَ
اللَّهُ تَعَالَى ﴿وَمَا كَانَ اللَّهُ لِيُضَيِّعَ
إِيمَانَكُمْ﴾ [البقرة: ١٤٣]. [انظر: ٣٩٩،

[٧٢٥٢، ٤٤٩٢، ٤٤٨٦]

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

41. Narrated Abū Sa'īd Al-Khūdri رضي الله عنه: Allāh's Messenger ﷺ said, "If a person embraces Islām sincerely, then Allāh shall forgive all his past sins, and after that starts the settlement of accounts, the reward of his good deeds will be ten times to seven hundred times for each good deed and an evil deed will be recorded as it is unless Allāh forgives it."

(٣١) بَابُ حُسْنِ إِسْلَامِ الْمَرْءِ

٤١ - قَالَ مَالِكٌ: أَخْبَرَنِي زَيْدُ
بْنُ أَسْلَمَ أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ
أَبَا سَعِيدٍ الْخُدْرِيَّ أَخْبَرَهُ أَنَّهُ سَمِعَ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَسْلَمَ
الْعَبْدُ فَحَسَنُ إِسْلَامِهِ يُكَفِّرُ اللَّهُ عَنْهُ كُلَّ
سَيِّئَةٍ كَانَ زَلَفَهَا، وَكَانَ بَعْدَ ذَلِكَ
الْقِصَاصُ: الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى

سَبْعِمِائَةٍ ضِعْفٍ وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا.

٤٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلَامَهُ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِعِشْرٍ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ، وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِمِثْلِهَا».

(٣٢) **بَابُ أَحَبِّ الدِّينِ إِلَى اللَّهِ**
أَدْوَمُهُ

42. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If any one of you improves (follows strictly) his Islāmic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is."

(32) CHAPTER. *Ad-Dīn* (good, righteous deed)⁽¹⁾ – act of worship) loved most by Allāh is that which is done regularly. (And in fact the best religion with Allāh is Islām).

43. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Once the Prophet ﷺ came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so-and-so," and told him about her (excessive) prayers. He said disapprovingly, "Do (good) deeds which are within your capacity (without being overtaxed) as Allāh جَلَّ جَلَالُهُ does not get tired (of giving rewards) but (surely) you will get tired and *Ad-Dīn* (good, righteous deed — act of worship) loved most by Allāh تَعَالَى is that which is done regularly."

(33) CHAPTER. Faith increases and decreases.

And the Statements of Allāh جَلَّ جَلَالُهُ, "We increased them in guidance." (V.18:13) "And the believers may increase in faith." (V.74:31) — And Allāh تَعَالَى said, "This day

٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ فَقَالَ: مَنْ هَذِهِ؟ قَالَتْ: فُلَانَةٌ، تَذَكُرُ مِنْ صَلَاتِهَا قَالَ: «مَهْ، عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللَّهِ لَا يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا» وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ. [انظر: ١١٥١]

(٣٣) **بَابُ زِيَادَةِ الْإِيمَانِ وَنُقْصَانِهِ،**

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَزِدْنَهُمْ هُدًى﴾ [الكهف: ١٣]. ﴿وَزِدَادَ الَّذِينَ آمَنُوا ابْتِغَاءً﴾ [المدثر: ٣١] وَقَالَ: ﴿الْيَوْمَ

(1) (Ch.32) See *Fath Al-Bārī* (*Ad-Dīn* is explained as deeds).

I have perfected your religion for you.” (V.5:3)

(The last Statement indicates that) if somebody leaves a part of (from) the perfection of the religion then his religion is incomplete.

44. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Whoever said *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and has in his heart good (faith) equal to the weight of a barley grain, will be taken out of Hell. And whoever said: *Lā ilāha illallāh* and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said “*Lā ilāha illallāh*” (none has the right to be worshipped but Allāh) and has in his heart good (faith) equal to the weight of an atom (or a small ant) will be taken out of Hell.”

أَكْمَلْتُ لَكُمْ دِينَكُمْ ﴿[المائدة: ٣]. فإِذَا تَرَكَ شَيْئًا مِنَ الْكَمَالِ فَهُوَ نَاقِصٌ.

٤٤ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ النَّبِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: «يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزُنُّ شَعِيرَةٌ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزُنُّ بُرَّةٌ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزُنُّ ذَرَّةٌ مِنْ خَيْرٍ» قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ أَبَانُ: حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ النَّبِيِّ رَضِيَ اللهُ عَنْهُ: «مِنْ إِيْمَانٍ مَكَانَ «خَيْرٍ». [انظر: ٤٤٧٦، ٧٥١٠، ٧٥٠٩، ٧٤٤٠، ٧٤١٠، ٦٥٦٥

[٧٥١٦

45. Narrated ‘Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ: Once a Jew said to me, “O chief of believers! There is a Verse in your Holy Book which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as an ‘Eid (Festival) day”. ‘Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ asked, “Which is that Verse?” The Jew replied, “This day I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion.” (V.5:3)

‘Umar رَضِيَ اللهُ عَنْهُ replied, “No doubt, we know when and where this Verse was revealed to the Prophet ﷺ. It was Friday

٤٥ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، سَمِعَ جَعْفَرَ بْنَ عَوْنٍ، حَدَّثَنَا أَبُو الْعُمَيْسِ قَالَ، أَخْبَرَنَا قَيْسُ بْنُ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا مِنَ الْيَهُودِ قَالَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! آيَةٌ فِي كِتَابِكُمْ تَقْرُؤُهَا نُو عَلَيْنَا مَعَسَرٌ الْيَهُودِ نَزَلَتْ لِاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا، قَالَ: أَيُّ آيَةٍ؟ قَالَ: ﴿أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَمْتُ عَلَيْكُمْ نِعْمَتِي

and the Prophet ﷺ was standing at 'Arafāt (i.e., the Day of *Hajj*)."

وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا ﴿ [المائدة: ٣].
قَالَ عَمْرٌ: قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ
وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ
ﷺ وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ.
[انظر: ٤٤٠٧، ٤٦٠٦، ٧٢٦٨]

(34) CHAPTER. To pay *Zakāt*⁽¹⁾ is a part of *Islām*.

And the Statement of Allāh جل جلاله :

"And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him) and to perform *As-Salāt* (*Iqāmat-aṣ-Ṣalāt*) and to give *Zakāt*, and that is the right religion." (V.98: 5)

(٣٤) بَابُ: الزَّكَاةُ مِنَ الْإِسْلَامِ،
وَقَوْلُهُ: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ
مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ﴾
[البيته: ٥].

46. Narrated Ṭalḥa bin 'Ubaidullāh رضي رضي: A man from Najd with unkempt hair came to Allāh's Messenger ﷺ and we heard his loud voice but could not understand what he was saying, till he came near (and then we came to know) that he was asking about Islām. Allāh's Messenger ﷺ said, "You have to perform five *Ṣalāt* (prayers) (*Iqāmat-aṣ-Ṣalāt*) in a day and night (24 hours)." The man asked, "Are there any other (more) *Ṣalāt* (prayers) upon me?" Allāh's Messenger ﷺ replied, "No, but if you want to perform the *Nawāfil Ṣalāt* (you can)." Allāh's Messenger ﷺ further said to him: "You have to observe *Saum* [fasts (according to Islāmīc teachings)] during the month of *Ramaḍān*." The man asked, "Are there any other (more) fasting upon me?" Allāh's Messenger ﷺ replied, "No, but if you want to observe the *Nawāfil* fasts (you can.)" Then

٤٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ عَمِّهِ أَبِي
سُهَيْلِ بْنِ مَالِكٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ
طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ
إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ نَائِرِ
الرَّأْسِ نَسَمِعُ دَوِيَّ صَوْتِهِ وَلَا نَفْقَهُ مَا
يَقُولُ حَتَّى دَانَ فَإِذَا هُوَ يَسْأَلُ عَنِ
الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«خَمْسٌ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ»،
فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا،
إِلَّا أَنْ تَطَوَّعَ»، قَالَ رَسُولُ اللَّهِ ﷺ:
«وَصِيَامٌ رَمَضَانَ»، قَالَ: هَلْ عَلَيَّ
غَيْرُهُ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ قَالَ:

(1) (Ch.34) *Zakāt* زكاة : A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Ṣaḥīḥ Al-Bukhārī*, Vol.2, Book of *Zakāt* (24)].

Allāh's Messenger ﷺ further said to him, "You have to pay the *Zakāt*." The man asked, "Is there any thing other than the *Zakāt* for me to pay?" Allāh's Messenger ﷺ replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allāh! I will neither do less nor more than this." Allāh's Messenger ﷺ said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise)."

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

47. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A believer who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allāh's Reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two *Qirāt*. Each *Qirāt* is like the size of the (mount) Uḥud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one *Qirāt* only."

(36) CHAPTER. (What is said regarding) the fear of a believer that his good deeds may be annulled (lost) without his knowledge.

And Ibrāhīm At-Taimī said, "When I compare my talks with my deeds (then I find that my deeds are deficient compared with my talks), I am afraid, my deeds deny what I talk." And Ibn Abī Mulaika said, "I met thirty Companions of the Prophet ﷺ and

وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ، قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لا، إِلَّا أَنْ تَطَوَّعَ»، قَالَ: فَادَّبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ، قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ». [انظر: ١٨٩١، ٢٦٧٨، ٦٩٥٦]

(٣٥) بَابُ: اتِّبَاعُ الْجَنَائِزِ مِنَ الْإِيمَانِ

٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الْمَنْجُوفِيُّ، قَالَ: حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ وَمُحَمَّدٍ، عَنِ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَاحْتِسَابًا وَكَانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا وَيُفْرَغَ مِنْ دَفْنِهَا فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقَبِيرَاطَيْنِ، كُلُّ قَبِيرَاطٍ مِثْلُ أَحَدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقَبِيرَاطٍ»، تَابَعَهُ عُثْمَانُ الْمُؤَدَّبُ قَالَ: حَدَّثَنَا عَوْفٌ، عَنِ مُحَمَّدٍ، عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. [انظر: ١٣٢٣، ١٣٢٥]

(٣٦) بَابُ خَوْفِ الْمُؤْمِنِ مِنْ أَنْ يَحْبِطَ عَمَلُهُ وَهُوَ لَا يَشْعُرُ،

وَقَالَ إِبْرَاهِيمُ النَّيْمِيُّ: مَا عَرَضْتُ قَوْلِي عَلَى عَمَلِي إِلَّا خَشِيتُ أَنْ أَكُونَ مُكْذِبًا، وَقَالَ ابْنُ أَبِي مُلَيْكَةَ: أَذْرَكْتُ ثَلَاثِينَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ كُلُّهُمْ