

(5) CHAPTER.

(٥) بَابٌ :

6. Narrated Ibn 'Abbās رضي الله عنهما : Allāh's Messenger ﷺ was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramaḍān when Jibrīl (Gabriel) met him. Jibrīl used to meet him every night of Ramaḍān to teach him the Qur'ān.

Allāh's Messenger ﷺ was the most generous person, even more generous than the fair winds [sent (by Allāh) with glad tidings (rain), in readiness and haste to do charitable deeds].

٦ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الرَّهْرِيِّ قَالَ: وَحَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يُونُسُ وَمَعْمَرٌ نَحْوَهُ عَنِ الرَّهْرِيِّ قَالَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. [انظر: ١٩٠٢، ٣٢٢٠،

[٤٩٩٧، ٣٥٥٤

(6) CHAPTER.

(٦) بَابٌ :

7. Narrated Ibn 'Abbās رضي الله عنهما : Abū Sufyān bin Ḥarb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Shām (Syria, Palestine, Lebanon and Jordan), at the time when Allāh's Messenger ﷺ had truce with Abū Sufyān and Quraish infidels. So Abū Sufyān and his companions went to Heraclius at Ilyā (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius' question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abū Sufyān replied, "I am the nearest relative to him (amongst the group)."

Heraclius said, "Bring him (Abū Sufyān) close to me and make his companions stand

٧ - حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الرَّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ، وَكَانُوا تُجَّارًا بِالشَّامِ فِي الْمُدَّةِ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ مَادًّا فِيهَا أَبَا سُفْيَانَ وَكُفَّارَ قُرَيْشٍ، فَأَتَوْهُ وَهُوَ بِإِثْلِيَاءَ، فَدَعَاهُمْ فِي مَجْلِسِهِ وَحَوْلَهُ عِظْمَاءُ الرُّومِ، ثُمَّ دَعَاهُمْ وَدَعَا تَرْجُمَانَهُ فَقَالَ: أَيُّكُمْ أَقْرَبُ نَسَبًا بِهَذَا

behind him.” Abū Sufyān added, “Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (the Prophet) and that if I told a lie they (my companions) should contradict me.” Abū Sufyān added, “By Allāh! Had I not been afraid of my companions labelling me a liar, I would not have spoken the truth about the Prophet ﷺ.

The first question he asked me about him was: ‘What is his family status amongst you?’ I replied, ‘He belongs to a noble family amongst us.’ Heraclius further asked, ‘Has anybody else amongst you ever claimed the same (i.e. to be a Prophet) before his (claim)?’ I replied, ‘No.’ He asked, ‘Was anybody amongst his ancestors a king?’ I replied, ‘No.’ Heraclius asked, ‘Do the nobles or the poor follow him?’ I replied, ‘It is the poor who follow him.’ He said, ‘Are his followers increasing or decreasing (day by day)?’ I replied, ‘They are increasing.’ He then asked, ‘Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?’ I replied, ‘No.’ Heraclius said, ‘Have you ever accused him of telling lies before his claim (to be a Prophet)?’ I replied, ‘No.’ Heraclius said, ‘Does he ever betray or prove treacherous to his covenants?’ I replied, ‘No.’ We are at truce with him but we do not know what he will do in it.’ I could not find opportunity to say anything against him except that word. Heraclius asked, ‘Have you ever had a fight with him?’ I replied, ‘Yes.’ Then he said, ‘What was the outcome of your battles with him?’ I replied, ‘The fighting between us and him was undecided and victory was shared between us and him by turns.’ Heraclius said, ‘What does he order you to do?’ I said, ‘He tells us to worship Allāh Alone and not to worship anything

الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ أَبُو سُفْيَانَ: قُلْتُ: أَنَا أَقْرَبُهُمْ نَسَبًا.

قَالَ: أَذْنُوهُ مِنِّي، وَقَرَّبُوا أَصْحَابَهُ فَاجْعَلُوهُمْ عِنْدَ ظَهْرِهِ، ثُمَّ قَالَ لِرَجْمَانِهِ:

قُلْ لَهُمْ: إِنِّي سَائِلٌ هَذَا عَنْ هَذَا الرَّجُلِ، فَإِنْ كَذَّبَنِي فَكُذِّبُوهُ قَالَ: فَوَاللَّهِ لَوْلَا الْحَيَاءُ مِنْ أَنْ يَأْثُرُوا عَلَيَّ كَذِبًا لَكَذَّبْتُ عَلَيْهِ.

ثُمَّ كَانَ أَوَّلَ مَا سَأَلَنِي عَنْهُ أَنْ قَالَ: كَيْفَ نَسَبُهُ فِيكُمْ؟ قُلْتُ: هُوَ فِينَا ذُو نَسَبٍ، قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلَ مِنْكُمْ أَحَدٌ قَطُّ قَبْلَهُ؟ قُلْتُ: لَا، قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ؟ قُلْتُ: لَا، قَالَ: فَأَشْرَافُ النَّاسِ يَتَّبِعُونَهُ أَمْ ضَعَفَاؤُهُمْ؟ قُلْتُ: بَلْ ضَعَفَاؤُهُمْ، قَالَ: أَزِيدُونَ أَمْ يَنْقُصُونَ؟ قُلْتُ: بَلْ يَزِيدُونَ، قَالَ: فَهَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ سَحْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ قُلْتُ: لَا، قَالَ: فَهَلْ كُنْتُمْ تَتَّهَمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟

قُلْتُ: لَا، قَالَ: فَهَلْ يَغْدِرُ؟ قُلْتُ: لَا، وَنَحْنُ مِنْهُ فِي مُدَّةٍ لَا نَدْرِي مَا هُوَ فَاعِلٌ فِيهَا - قَالَ: وَلَمْ تُمَكِّبِي كَلِمَةً أُدْخِلَ فِيهَا شَيْئًا غَيْرَ هَذِهِ الْكَلِمَةِ - قَالَ: فَهَلْ فَاثَلْتُمُوهُ، قُلْتُ: نَعَمْ؟ قَالَ: فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ؟

along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.'

Heraclius asked the translator to convey to me the following, 'I asked you about his family and your reply was that he belongs to a noble family amongst you. In fact all the Messengers come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative.

So I wondered how a person who does not tell a lie about others could ever tell a lie about Allāh. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact these (poor always) are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether

قُلْتُ: الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالٌ يَبَالُ
مِنَّا وَتَبَالُ مِنْهُ، قَالَ: مَاذَا يَأْمُرُكُمْ؟
قُلْتُ: يَقُولُ: اعْبُدُوا اللَّهَ وَحْدَهُ وَلَا
تُشْرِكُوا بِهِ شَيْئًا، وَاتْرُكُوا مَا يَقُولُ
آبَاؤُكُمْ، وَيَأْمُرُنَا بِالصَّلَاةِ وَالصَّدَقِ
وَالْعِفَافِ وَالصَّلَةِ. فَقَالَ لِلتَّرْجُمَانِ:
قُلْ لَهُ: سَأَلْتُكَ عَنْ نَسَبِهِ؟

فَدَكَرْتُ أَنَّهُ فِيكُمْ دُو نَسَبٍ،
فَكَذَّبَكَ الرَّسُلُ تَبَعْتُ فِي نَسَبِ
قَوْمِيهَا، وَسَأَلْتُكَ: هَلْ قَالَ أَحَدٌ مِنْكُمْ
هَذَا الْقَوْلَ؟ فَدَكَرْتُ أَنْ لَا، فَقُلْتُ:
لَوْ كَانَ أَحَدٌ قَالَ هَذَا الْقَوْلَ قَبْلَهُ
لَقُلْتُ: رَجُلٌ يَتَأَسَى بِقَوْلِ قَيْلٍ قَبْلَهُ،
وَسَأَلْتُكَ: هَلْ كَانَ مِنْ آبَائِهِ مِنْ
مَلِكٍ؟ فَدَكَرْتُ أَنْ لَا، قُلْتُ: فَلَوْ
كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ، قُلْتُ: رَجُلٌ
يَظْلُبُ مَلِكًا أَبِيهِ، وَسَأَلْتُكَ: هَلْ كُنْتُمْ
تَتَهَمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا
قَالَ؟ فَدَكَرْتُ أَنْ لَا.

فَقَدْ أَعْرِفُ أَنَّهُ لَمْ يَكُنْ لِيَدَرَ
الْكَذِبَ عَلَى النَّاسِ وَيَكْذِبَ عَلَى
اللَّهِ، وَسَأَلْتُكَ: أَشَرَفَ النَّاسِ اتَّبَعُوهُ
أَمْ ضَعَفَاؤُهُمْ؟ فَدَكَرْتُ أَنَّ ضَعَفَاءَهُمْ
اتَّبَعُوهُ، وَهُمْ أَتْبَاعُ الرَّسُلِ، وَسَأَلْتُكَ:
أَيَزِيدُونَ أَمْ يَنْقُصُونَ؟ فَدَكَرْتُ أَنَّهُمْ
يَزِيدُونَ وَكَذَلِكَ أَمْرُ الْإِيمَانِ حَتَّى
يَتِمَّ، وَسَأَلْتُكَ: أَيَرْتَدُّ أَحَدٌ سَخَطَةً
لِيَدِيهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَدَكَرْتُ أَنْ

he had ever betrayed. You replied in the negative and likewise the Messengers never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allāh (and Allāh Alone) and not to worship anything along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place [which is underneath my feet (now)] and I knew it (from the Scriptures) that he was going to appear but I did not know that he would be from you, and if I am sure⁽¹⁾ to reach him, I would go immediately to meet him and if I were with him, I would certainly wash his feet.'

Heraclius then asked for the letter addressed by Allāh's Messenger ﷺ which was delivered by Dihya to the governor of Buṣra, who forwarded it to Heraclius to read. The contents of the letter were as follows:

In the Name of Allāh the Most Gracious, the Most Merciful.

(This letter is) from Muḥammad, the slave of Allāh and His Messenger (ﷺ), to Heraclius the ruler of Byzantines. Peace be upon him who follows the right path. Then after: I invite you to Islām, and if you become a Muslim you will be safe, and Allāh will double your reward, and if you reject this invitation of Islām you will be committing a sin by misguiding your *Arīsiyin* (peasants). And (I recite to you Allāh's Statement:)

'O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh تعالى and that we associate no partners with Him, and that none of us shall

لا، وكذلك الإيمان حين يُخَالِطُ
بَشَاشَةَ الْقُلُوبِ، وَسَأَلْتُكَ: هَلْ يَغْدِرُ؟
فَذَكَرْتُ أَنْ لَا، وكذلك الرُّسُلَ لَا
تَغْدِرُ، وَسَأَلْتُكَ: بِمَا يَا مُرُّكُمْ؟
فَذَكَرْتُ أَنَّهُ يَا مُرُّكُمْ أَنْ تَعْبُدُوا اللَّهَ وَلَا
تُشْرِكُوا بِهِ شَيْئًا، وَبَيْنَهُمْ عَنْ عِبَادَةِ
الْأَوْثَانِ، وَيَا مُرُّكُمْ بِالصَّلَاةِ وَالصَّدَقِ
وَالْعِفَافِ، فَإِنْ كَانَ مَا تَقُولُ حَقًّا
فَسَمِّمُكَ مَوْضِعَ قَدَمَيَّ هَاتَيْنِ، وَقَدْ
كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، لَمْ أَكُنْ أَظُنُّ
أَنَّهُ مِنْكُمْ، فَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلَصُ
إِلَيْهِ لَتَجَشَّمْتُ لِقَاءَهُ، وَلَوْ كُنْتُ عِنْدَهُ
لَعَسَلْتُ عَنْ قَدَمَيْهِ.

ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ
الَّذِي بَعَثَ بِهِ رِجِيَّةً إِلَى عَظِيمِ بَصْرَى
فَدَفَعَهُ إِلَى هِرْقُلَ فَقَرَأَهُ فَإِذَا فِيهِ:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ
مُحَمَّدِ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرْقُلَ
عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنْ اتَّبَعَ
الْهُدَى، أَمَّا بَعْدُ: فَإِنِّي أَذْعُوكَ بِدَعَايَةِ
الْإِسْلَامِ، أَسْلِمْتَ تَسَلَّمَ يُؤْتِيكَ اللَّهُ
أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ
إِثْمَ الْأَرِيسِيِّينَ، وَ: ﴿يَتَاهَلُّ الْكِلْبَابُ
تَمَاتُوا لَكَ كَلِمَةٌ سَوَامٌ بَيْنَنَا وَبَيْنَكُمْ أَلَّا
نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا
يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ
تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

(1) (H.7) Means that he (Heraclius) was afraid of his people to meet him ﷺ.

take others as lords beside Allāh. Then, if they turn away, say: Bear witness that we are Muslims.” (V.3:64).

Abū Sufyān then added, “When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the royal court. So we were turned out of the court. I told my companions that the question of Ibn Abī Kabsha⁽¹⁾ (Prophet Muḥammad ﷺ) has become so prominent that even the king of Banī Al-Aṣfar (Byzantines) is afraid of him. Thenceforth I became sure that he (the Prophet ﷺ) would be the conqueror in the near future till I embraced Islām (i.e. Allāh جَل جَلَّاه guided me to it).” (The sub-narrator adds), Ibn An-Nāṭūr was the governor of ʿIlyā’ (Jerusalem), and Heraclius was the head of the Christians of Shām.

Ibn An-Nāṭūr narrates that once while Heraclius was visiting ʿIlyā’ (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer.

He replied, “At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror), (and asked) who are they who practice circumcision?”

The people replied, “Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews). Just issue orders to kill every Jew present in the country.”

While they were discussing it, a messenger sent by the king of Ghassān to convey the news of Allāh’s Messenger ﷺ to Heraclius was brought in.

Having heard the news, he (Heraclius)

[آل عمران: ٦٤].

قَالَ أَبُو سُفْيَانَ: فَلَمَّا قَالَ مَا قَالَ
وَفَرَعَ مِنْ قِرَاءَةِ الْكِتَابِ، كَثُرَ عِنْدَهُ
الصَّخَبُ وَارْتَفَعَتِ الْأَصْوَاتُ،
وَأُخْرِجْنَا فَقُلْتُ لِأَصْحَابِي حِينَ
أُخْرِجْنَا: لَقَدْ أَمَرَ ابْنُ أَبِي كَبْشَةَ
إِنَّهُ يَخَافُهُ مَلِكُ بَنِي الْأَصْفَرِ، فَمَا
زِلْتُ مُوقِنًا أَنَّهُ سَيَظْهَرُ حَتَّى أَدْخَلَ اللَّهُ
عَلَيَّ الْإِسْلَامَ، وَكَانَ ابْنُ النَّاطُورِ
صَاحِبُ إِبِلْيَاءَ وَهَرَقْلُ أَسْقَفَ عَلَى
نِصَارَى الشَّامِ يُحَدِّثُ أَنَّ هِرَقْلَ حِينَ
قَدِمَ إِبِلْيَاءَ أَصْبَحَ حَبِيثَ النَّفْسِ، فَقَالَ
بَعْضُ بَطَارِقِيهِ: قَدْ اسْتَنْكَرْنَا هَيْئَتَكَ،
قَالَ ابْنُ النَّاطُورِ: وَكَانَ هِرَقْلُ حَرَاءً
يَنْظُرُ فِي النُّجُومِ،

فَقَالَ لَهُمْ حِينَ سَأَلُوهُ: إِنِّي رَأَيْتُ
اللَّيْلَةَ حِينَ نَظَرْتُ فِي النُّجُومِ مَلِكَ
الْخِتَانِ قَدْ ظَهَرَ، فَمَنْ يَحْتَتِنُ مِنْ هَذِهِ
الْأُمَّةِ؟ قَالُوا: لَيْسَ يَحْتَتِنُ إِلَّا الْيَهُودُ
فَلَا يَهْمَنَّكَ شَأْنُهُمْ، وَاكْتُبْ إِلَى
مَدَائِنِ مُلْكِكَ فَيَقْتُلُوا مَنْ فِيهِمْ مِنَ
الْيَهُودِ - فَيَبِيئَا هُمْ عَلَى أَمْرِهِمْ أُتِيَ
هِرَقْلُ بِرَجُلٍ أَرْسَلَ بِهِ مَلِكُ عَسَانَ
يُخْبِرُ عَنْ خَبَرِ رَسُولِ اللَّهِ ﷺ، فَلَمَّا
اسْتَحْبَرَهُ هِرَقْلُ قَالَ: اذْهَبُوا فَانظُرُوا
أَمْحَتَتِنُ هُوَ أَمْ لَا؟ فَتَنظُرُوا إِلَيْهِ
فَحَدِّثُوهُ أَنَّهُ مُحْتَتِنٌ وَسَأَلَهُ عَنِ الْعَرَبِ

(1) (H.7) Abī Kabsha was not the father of Prophet Muḥammad ﷺ but it was a mockery done by Abū Sufyān out of hostility against the Prophet ﷺ.

ordered the people to go and see whether the messenger of Ghassān was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, "Arabs also practice circumcision."

(After hearing that) Heraclius remarked that sovereignty of this nation (Arabs) had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet ﷺ and the fact that he is indeed a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said,

"O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain, then give the *Bai'ah* (pledge) to this Prophet ﷺ (i.e. embrace Islām)."

(On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realised their hatred towards Islām and when he lost the hope of their embracing Islām, (he ordered): "Bring them back to me." (When they returned) he said, "What I already said was just to test the strength of your conviction and I have seen it." The people prostrated before him and became pleased with him, and this was the end of Heraclius' story (in connection with his faith).

فَقَالَ: هُمْ يَحْتَسِبُونَ، فَقَالَ هِرَقْلُ: هَذَا مُلْكُ هَذِهِ الْأُمَّةِ قَدْ ظَهَرَ، ثُمَّ كَتَبَ هِرَقْلُ إِلَى صَاحِبِ لَهُ بِرُومِيَّةَ وَكَانَ نَظِيرَهُ فِي الْعِلْمِ، وَسَارَ هِرَقْلُ إِلَى حِمَصَ فَلَمَّ يَرِمُ حِمَصَ حَتَّى أَتَاهُ كِتَابٌ مِنْ صَاحِبِهِ يُوَفِّقُ رَأْيَ هِرَقْلٍ عَلَى خُرُوجِ النَّبِيِّ ﷺ وَأَنَّهُ نَبِيٌّ، فَأَذِنَ هِرَقْلُ لِعُظَمَاءِ الرُّومِ فِي دَسْكَرَةِ لَهُ بِحِمَصَ، ثُمَّ أَمَرَ بِأَبْوَابِهَا فَعُلِّقَتْ ثُمَّ أَطْلَعَ فَقَالَ:

يَا مَعْشَرَ الرُّومِ هَلْ لَكُمْ فِي الْفَلَاحِ وَالرُّشْدِ وَأَنْ يَثْبُتَ مُلْكُكُمْ فُتَبَايَعُوا لِهَذَا النَّبِيِّ؟ فَحَاصُوا حَيْصَةَ حُمْرِ الْوَحْشِ إِلَى الْأَبْوَابِ فَوَجَدُوهَا قَدْ عُقِّقَتْ، فَلَمَّا رَأَى هِرَقْلُ نَفَرَتَهُمْ وَأَيْسَ مِنَ الْإِيمَانِ قَالَ: رُدُّوهُمْ عَلَيَّ، وَقَالَ: إِنِّي قُلْتُ مَقَالَتِي آيْفًا أُخْتَبِرُ بِهَا شِدَّتَكُمْ عَلَى دِينِكُمْ فَقَدْ رَأَيْتُمْ، فَسَجَدُوا لَهُ وَرَضُوا عَنْهُ، فَكَانَ ذَلِكَ آخِرَ شَأْنِ هِرَقْلٍ.

رَوَاهُ صَالِحُ بْنُ كَيْسَانَ وَيُونُسُ وَمَعْمَرٌ عَنِ الزُّهْرِيِّ. [انظر: ٥١،

٣١٧٤، ٢٩٧٨، ٢٩٤١، ٢٨٠٤، ٢٦٨١

[٧٥٤١، ٧١٩٦، ٦٢٦٠، ٥٩٨٠، ٤٥٥٣

2 - THE BOOK OF BELIEF (FAITH)

2 - كتاب الإيمان

[Faith : i.e. To believe in {the six (6) articles of Faith}: (1) Allāh. (2) His (Allāh's) Angels. (3) His (Allāh's) Messengers. (4) His (Allāh's) Books, e.g. the Torah, the Gospel, the Qur'ān etc. (5) The Day of Resurrection. (6) *Al-Qadar* (Divine Preordainments). Faith has more than sixty (60) subdivisions or parts, the highest one is *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and the lowest one is to remove harmful things from the ways, roads, passages etc. (Please see *Fath Al-Bāri*, for details).

(1) CHAPTER. The statement of the Prophet ﷺ, 'Islām is based on five principles.'⁽¹⁾

And belief is both saying and acting, and it increases and decreases. Allāh تعالى revealed the following Verses concerning the subject: "That they may grow more in faith along with their (present) faith." (V.48:4) "And We increased them in guidance." (V.18:13) "And Allāh increases in guidance those who walk aright [true believers in the Oneness of Allāh — who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]" (V.19:76). And said, "As for those who accept guidance, He (i.e. Allāh جل جلاله) increases their guidance and bestows on them their piety." (V.47:17) "And the believers may increase in faith." (V.74:31) "Which of you has had his faith increased by it? As for those who believe, it has increased their faith." (V.9:124) And, also the Statement of Allāh تعالى: "Fear them. But it

(1) بَابُ قَوْلِ النَّبِيِّ ﷺ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ»

وَهُوَ: قَوْلٌ وَفِعْلٌ وَيَزِيدُ وَيَنْقُصُ، قَالَ اللَّهُ تَعَالَى: ﴿لِيَزَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾ [الفتح: ٤] ﴿وَيَزِدْنَاهُمْ هُدًى﴾ [الكهف: ١٣] ﴿وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى﴾ [مريم: ٧٦] وَقَالَ: ﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآيَاتِهِمْ تَقْوَاهُمْ﴾ [محمد: ١٧] ﴿وَيَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا﴾ [المدرثر: ٣١] وَقَوْلُهُ: ﴿أَيُّكُمْ زَادَتْهُ هُدًى وَآيَاتِهِمْ﴾ [النوبة: ١٢٤] وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿فَأَخْشَوْهُمْ فَرَادَهُمْ إِيمَانًا﴾ [آل عمران: ١٧٣] وَقَوْلُهُ تَعَالَى: ﴿وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾ [الأحزاب: ٢٢].

(1) (Ch.1) See *Hadith* No.8.

(only) increased them in faith.’” (V.3:173)
 And also the Statement of Allāh جل جلاله :
 “And it only added to their faith and to their
 submissiveness (to Allāh).” (V.33:22).

And to love and hate for Allāh’s sake is a
 part of faith.

‘Umar bin ‘Abdul ‘Azīz wrote to ‘Adī bin
 ‘Adī: “Belief includes *Farā'id* (enjoined
 duties), legal laws and *Hudūd* (Allāh’s
 boundary limits between lawful and
 unlawful things) and *Sunan* [legal ways and
 deeds (acts) of worship etc.]. And whoever
 follows (and acts on) all of them completely,
 has a complete belief, and whoever does not
 follow them completely (does not act on
 them), his belief is incomplete. And should I
 live I will tell you all about them so that you
 may act on them. And should I die, I am not
 anxious to have your company.”

And the Prophet Ibrāhīm (Abraham) عليه
 السلام said, “But to be stronger in faith”
 (V.2:260). Mu‘ādh said (to Aswad bin Hilāl,
 one of his companions), “Let us sit for a
 while so that we may dedicate that period of
 time to faith.” Ibn Mas‘ūd said, “*Yaqīn* is
 perfect faith.” And Ibn ‘Umar said, “A
 person cannot attain true sense of piety
 unless and until he removes all suspicions
 from his heart.” (i.e. gives up all kinds of
 polytheism, evil deeds, and doubtful things,
 and start doing righteous good deeds
 regularly) [See *Fath Al-Bāri*, Vol. I, Page 54].

And Mujāhid said, “He (تعالى) has
 ordained for you...” (V.42:13) means “O
 Muḥammad (ﷺ)! We have ordained for you
 and him (Noah) one religion (i.e. Islāmic
 Monotheism).”

And Ibn ‘Abbās explained: “A law and a
 clear way” (V.5:48) as Islāmic way and
Sunna (traditions of the Prophet ﷺ).

(2) CHAPTER. Your invocation means your
 faith. And Allāh تعالى said: “Say (O

والْحُبُّ فِي اللَّهِ وَالْبُعْضُ فِي اللَّهِ
 مِنَ الْإِيمَانِ، وَكَتَبَ عُمَرُ بْنُ عَبْدِ
 الْعَزِيزِ إِلَى عَبْدِ بْنِ عَدِيِّ: إِنَّ
 لِلْإِيمَانِ فَرَائِضَ وَشَرَائِعَ وَحُدُودًا
 وَسُنَنًا، فَمَنْ اسْتَكْمَلَهَا اسْتَكْمَلَ
 الْإِيمَانَ، وَمَنْ لَمْ يَسْتَكْمِلْهَا لَمْ
 يَسْتَكْمِلِ الْإِيمَانَ، فَإِنْ أَعِشَ فَسَأَبِيهَا
 لَكُمْ حَتَّى تَعْمَلُوا بِهَا، وَإِنْ أَمُتَ فَمَا
 أَنَا عَلَى صُحْبَتِكُمْ بِحَرِيصٍ، وَقَالَ
 إِبْرَاهِيمُ: ﴿وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي﴾
 [البقرة: ٢٦] وَقَالَ مُعَاذٌ: اجْلِسْ بِنَا
 نُوْمِنُ سَاعَةً - وَقَالَ ابْنُ مَسْعُودٍ:
 الْيَقِيْنَ الْإِيمَانَ كُلَّهُ، وَقَالَ ابْنُ عُمَرَ:
 لَا يَبْلُغُ الْعَبْدَ حَقِيقَةَ التَّقْوَى حَتَّى يَدَعَ
 مَا حَاكَ فِي الصَّدْرِ، وَقَالَ مُجَاهِدٌ:
 ﴿شَرَعَ لَكُمْ﴾ [الشورى: ١٣] أَوْصَيْنَاكَ يَا
 مُحَمَّدُ وَإِيَّاهُ دِينًا وَاحِدًا، وَقَالَ ابْنُ
 عَبَّاسٍ: ﴿شَرَعَهُ وَمِنهَا جَأً﴾ [المائدة: ٤٨]
 سَبِيلًا وَسُنَّةً.

(٢) بَابٌ: دُعَاؤُكُمْ إِيْمَانُكُمْ،

Muhammad ﷺ to the disbelievers): My Lord pays attention to you only because of your invocation to Him.” (V.25:77).

لِقَوْلِهِ تَعَالَى: ﴿قُلْ مَا يَعْبُؤُنَا بِكُرِّيِّ رَبِّي لَوْلَا دُعَاؤُكُمْ ﴿٧٧﴾ [الفرقان: ٧٧] وَمَعْنَى الدُّعَاءِ فِي اللُّغَةِ «الإيمان»

8. Narrated Ibn ‘Umar رضي الله عنهما : Allāh’s Messenger ﷺ said: Islām is based on (the following) five (principles):

٨ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ عَنْ عِكْرِمَةَ ابْنِ خَالِدٍ، عَنِ ابْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ.» [انظر: ٤٥١٥]

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

2. *Iqāmat-aṣ-Ṣalāt* [to perform the (compulsory congregational) Ṣalāt (prayers)].⁽¹⁾

3. To pay *Zakāt*⁽²⁾.

4. To perform *Hajj*. (i.e. pilgrimage to Makkah).

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

(3) CHAPTER. (What is said) regarding the deeds of faith.

(٣) بَابُ أُمُورِ الْإِيمَانِ،

And the Saying of Allāh تعالى:

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ فَيَكِلَ الْمَشْرِقُ

“It is not *Al-Birr* (piety, righteousness and

(1) (H.8) *Iqāmat-aṣ-Ṣalāt* إقامة الصلاة : [The offering of Ṣalāt (prayers)]. It means that :

a) Every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet ﷺ has said: “Order your children for *Ṣalāt* at the age of seven and beat them (about it) at the age of ten.” The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allāh in case of non-fulfilment of this obligation by the Muslims under his authority.

b) To perform the *Salat* (prayers) as the Prophet ﷺ used to perform them with all their rules and regulations (i.e. standing, bowing, prostrating, sitting). As he ﷺ has said: “Perform your *Ṣalāt* (prayers) the way you see me performing them.” See *Hadīth* No. 631. [For the characteristics of the prayer of the Prophet ﷺ see *Ṣaḥīḥ Al-Bukḥārī*, Vol.1., *Hadīth* No. 735, 736, 739, 756, 823, 824, 825].

(2) (H.8) *Zakāt* زكاة : 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 *Ṣaḥīḥ Al-Bukḥārī*, Vol.2, Book of *Zakāt* (24)].

every act of obedience to Allāh) that you turn your faces to east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book (Holy Scripture), the Prophets and gives his wealth, in spite of the love for it, to the kinsfolk and to the orphans and to *Al-Masākīn* (the poor) and to the wayfarer and to those who ask, and to set slaves free; and perform *As-Salāt* (*Iqāmat-as-Ṣalāt*) and gives the *Zakāt*, and who fulfil their covenant when they make it, and who are patient (in severe poverty), and ailment (disease) and at the time of fighting (during the battles). Such are the people of truth, and they are *Al-Muttaqūn*.⁽¹⁾” (V.2:177) “Successful indeed are the believers.” (V.23:1)

وَالْمَغْرِبِ وَلَكِنَّ الْآبِرَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى
الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي
الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ
وَالْمُؤْتُونَ بِمَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ
فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ
الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾
[البقرة: ١٧٧] ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾
[المؤمنون: ١] الآية .

9. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “Faith (Belief) consists of more than sixty sub-divisions or branches (i.e. parts). And *Al-Hayā* (this term *Al-Hayā* covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness, and honour etc.) is a part of faith.” [See the Glossary “*Al-Hayā*” and *Fath Al-Bāri*, for details as regard “Faith”]

٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ:
حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا
سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ
دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْإِيمَانُ
بِضْعٍ وَسِتُّونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ
الْإِيمَانِ».

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

(٤) بَابُ: الْمُسْلِمُ مَنْ سَلِمَ
الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدَيْهِ

10. Narrated ‘Abdullāh bin ‘Amr رضي الله عنه: The Prophet ﷺ said, “A Muslim is the one who avoids harming Muslims with his tongue and hands. And a *Muhājir* (emigrant) is the one who gives up (abandons) all what Allāh تعالى has forbidden.”

١٠ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ
قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ
أَبِي السَّفَرِ وَإِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ،
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ
قَالَ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ

(1) (Ch.3) *Al-Muttaqūn* means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).