

each of them was afraid of becoming a hypocrite and none of them said that he was as strong in belief as the angel Jibrīl (Gabriel) or Mikāel (Michael).” And Al-Hasan (Al-Baṣrī) said, “It is only a faithful believer who dreads hypocrisy and only a hypocrite who considers himself safe (is not afraid of hypocrisy).”

And one should be afraid, not to persist in hypocrisy and disobedience of Allāh (by committing sins) without repenting to Allāh immediately, as is referred to in the Statement of Allāh تعالى: “And (they) do not persist in what (wrong) they have done, while they know.” (V.3:135).

48. Narrated ‘Abdullāh (bin Mas‘ūd) رضي الله عنه: The Prophet ﷺ said, “Abusing a Muslim is *Fusūq* (an evil doing) and killing him is *Kufr* (disbelief).”

49. Narrated ‘Ubāda bin Aṣ-Ṣāmit رضي الله عنه: Allāh’s Messenger ﷺ went out to inform the people about the (date of the) night of decree (*Al-Qadr*) but there happened a quarrel between two men from amongst the Muslims. The Prophet ﷺ said, “I came out to inform you about (the date of) the night of *Al-Qadr*, but as so-and-so quarrelled, its knowledge was taken away (I forgot it) and maybe it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramaḍān).”

يَخَافُ التَّفَاقُقَ عَلَى نَفْسِهِ، مَا مِنْهُمْ أَحَدٌ يَقُولُ إِنَّهُ عَلَى إِيْمَانِ جِبْرِيلَ وَمِيكَائِيلَ، وَيُذَكِّرُ عَنِ الْحَسَنِ: مَا خَافَهُ إِلَّا مُؤْمِنٌ وَلَا أَمِنَهُ إِلَّا مُنَافِقٌ. وَمَا يُحَذِّرُ مِنَ الْإِصْرَارِ عَلَى التَّقَاتِلِ وَالْعُضْيَانِ مِنْ غَيْرِ تَوْبَةٍ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾ [آل عمران: ١٣٥].

٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرَفَةَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ قَالَ: سَأَلْتُ أَبَا وَائِلَ عَنِ الْمُرْجَةِ، فَقَالَ: حَدَّثَنِي عَبْدُ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ». [انظر: ٦٠٤٤، ٧٠٧٦]

٤٩ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنِي إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: أَخْبَرَنِي عِبَادَةُ بْنُ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يُخَبِّرُ بَلْبَلَةَ الْقَدْرِ فِتْلَاحِي رَجُلَانِ مِنَ الْمُسْلِمِينَ فَقَالَ: «إِنِّي خَرَجْتُ لِأُخَبِّرَكُم بِبَلْبَلَةِ الْقَدْرِ، وَإِنَّهُ تَلَاخِي فَلَانٌ وَفَلَانٌ فَرُبِعَتْ وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمْ، أَلْتَمَسُوهَا فِي السَّبْعِ وَالسَّبْعِ وَالْحَمْسِ». [انظر: ٢٠٢٣، ٦٠٤٩]

(37) CHAPTER. The asking of (angel) Jibrīl (Gabriel) from the Prophet ﷺ about Belief,

(٣٧) بَابُ سُؤْلِ جِبْرِيلَ النَّبِيِّ ﷺ

Islām, *Ihsān* (perfection) and the knowledge of the Hour (Doomsday).

And their explanation given to him by the Prophet ﷺ. Then the Prophet ﷺ said (to his Companions), “Jibril (Gabriel) عليه السلام came to teach you your religion.” So the Prophet ﷺ regarded all that as religion. And all that which the Prophet ﷺ explained to the delegation of Abdul Qais was a part of faith. (See *Hadīth* No.53 and 87). And the Statement of Allāh تعالى: “And whoever seeks a religion other than Islām, it will never be accepted of him.” (V.3:85).

50. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: One day while the Prophet ﷺ was sitting out for the people, (a man – the angel) Jibril (Gabriel عليه السلام) came to him and asked, “What is faith?” Allāh’s Messenger ﷺ replied, “Faith is to believe in Allāh, His angels, (the) meeting with Him, His Messengers, and to believe in Resurrection.”⁽¹⁾ Then he further asked, “What is Islām?” Allāh’s Messenger ﷺ replied, “To worship Allāh جل جلاله Alone and none else, to perform the *Ṣalāt* (prayers) (*Iqāmat-aṣ-Ṣalāt*), to pay the *Zakāt* and to observe *Saum* [fasts (according to Islāmic teachings)] during the month of *Ramaḍān*”⁽²⁾ Then he further asked, “What is *Ihsān* (perfection)?” Allāh’s Messenger ﷺ replied, “To worship Allāh جل جلاله as if you see Him, and if you cannot achieve this state of devotion then you must consider that

عَنِ: الْإِيمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ، وَعِلْمِ السَّاعَةِ،

وَيَا نَبِيَّ النَّبِيِّ ﷺ لَهُ ثُمَّ قَالَ: جَاءَ جَبْرِيْلُ عَلَيْهِ السَّلَامُ يُعَلِّمُكُمْ دِينَكُمْ، فَجَعَلَ ذَلِكَ كُلَّهُ دِينًا وَمَا بَيْنَ النَّبِيِّ ﷺ لَوْفِدِ عَبْدِ الْقَيْسِ مِنَ الْإِيمَانِ وَقَوْلِهِ تَعَالَى: ﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ﴾ [آل عمران: ٨٥].

٥٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُو حَيَّانَ التَّمِيمِيُّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ بَارِزًا يَوْمًا لِلنَّاسِ فَاتَاهُ رَجُلٌ فَقَالَ: «مَا الْإِيمَانُ؟ قَالَ: الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَبِالْقَائِمِ، وَرُسُلِهِ. وَتُؤْمِنَ بِالْبَعْثِ، قَالَ: مَا الْإِسْلَامُ؟ قَالَ: الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ، قَالَ: مَا الْإِحْسَانُ؟ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ

(1) (H.50) In this *Hadīth*, only 4 items are mentioned, while in another *Hadīth*, 6 items are mentioned. (i) Allāh, (ii) His angels, (iii) His Books (The Torah, The Gospel, The Qur’ān and all the other Holy Books revealed by Allāh), (iv) His Messengers, (v) Day of Resurrection and (vi) *Al-Qadar* (Divine Pre-ordainments, i.e., whatever Allāh has ordained, must come to pass).

(2) (H.50) Again the principles of Islām mentioned here are 4, but in other narrations, they are five – 5th is the Pilgrimage (*Hajj*) to Makkah for the one who can afford it, once in a lifetime.

He is looking at you.” Then he further asked, “When will the Hour be established?” Allāh’s Messenger ﷺ replied, “The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.
2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allāh.

The Prophet ﷺ then recited:

“Verily, Allāh! With Him (Alone) is the knowledge of the Hour —.” (V.31:34) Then that man (the angel) left and the Prophet ﷺ asked his Companions to call him back, but they could not see anything (him). Then the Prophet ﷺ said, “That was Jibrīl (Gabriel عليه السلام), who came to teach the people their religion.”

Abū ‘Abdullāh رضي الله عنه said: He (the Prophet ﷺ) considered all that as a part of faith.

(38) CHAPTER.

51. Narrated ‘Abdullāh bin ‘Abbās رضي الله عنه: I was informed by Abū Sufyān that Heraclius said to him, “I asked you whether they (followers of Muḥammad ﷺ) 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 (the Prophet ﷺ) religion (Islām) became displeased and discarded it. You replied in the negative, and in fact, this is (a sign of) True Faith. When its delight enters the heart and mixes with them completely, nobody can be displeased with it.”

يَرَاكَ. قَالَ: مَتَى السَّاعَةُ؟ قَالَ: مَا الْمَسْئُولُ بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الْأُمَّةُ رَبَّتَهَا، وَإِذَا تَطَاوَلَ رِعَاةُ الْإِبِلِ الْبُهِمِ فِي الْبُنْيَانِ فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ، ثُمَّ تَلَا النَّبِيُّ ﷺ ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾ [لقمان: ٣٤]. ثُمَّ أَدْبَرَ فَقَالَ: «رُدُّوهُ»، فَلَمْ يَرَوْا شَيْئًا، فَقَالَ: «هَذَا جِبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ». قَالَ أَبُو عَبْدِ اللَّهِ: جَعَلَ ذَلِكَ كَلِمَةً مِنَ الْإِيمَانِ. [انظر: ٤٧٧٧]

(٣٨) بَابُ:

٥١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمْرَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شَهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ قَالَ: أَخْبَرْتَنِي أَبُو سُفْيَانَ أَنَّ هِرَقْلَ قَالَ: سَأَلْتُكَ: هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ، فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ الْإِيمَانُ حَتَّى يَتِمَّ، وَسَأَلْتُكَ: هَلْ يَرْتَدُّ أَحَدٌ سَخَطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ، فَزَعَمْتَ أَنْ لَا، وَكَذَلِكَ

الإيمان حين تُخالط بشاشته القلوب
لا يسخطه أحد. [راجع: ۷]

(39) CHAPTER. The superiority of that person who leaves all doubtful (unclear) things for the sake of his religion.

52. Narrated An-Nu'mān bin Bashīr رضي الله عنهما: I heard Allāh's Messenger ﷺ saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things and most of the people have no knowledge about them. So whoever saves himself from these doubtful (unclear) things, he saves his religion and his honour. And whoever indulges in these doubtful (unclear) things is like a shepherd who grazes (his animals) near the *Hima* (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a *Hima* and the *Hima* of Allāh جل جلاله on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that is the heart.

(40) CHAPTER. To pay *Al-Khumus* (one-fifth of the war booty to be given in Allāh's Cause) is a part of faith.

53. Narrated Abū Jamra: I used to sit with Ibn 'Abbās رضي الله عنهما and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet ﷺ, the Prophet ﷺ asked them, "Who are the people (i.e. you)? (Or) who are the delegates?" They replied, "We are from the tribe of Rabī'a." Then the Prophet ﷺ said to them, "Welcome! O

۵۲ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا زَكَرِيَّا، عَنْ عَامِرٍ، قَالَ: سَمِعْتُ النُّعْمَانَ ابْنَ بَشِيرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحَلَالُ بَيْنَ وَالْحَرَامِ بَيْنٌ، وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِزِّهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَاعَ يَرعى حَوْلَ الْحِمَى، يُوشِكُ أَنْ يُوَاقِعَهُ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا إِنَّ سَمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ. [انظر: ۲۰۵۱]

۴۰ - **باب: أَدَاءُ الْخُمْسِ مِنَ**
الإيمان

۵۳ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: كُنْتُ أَقْعُدُ مَعَ ابْنِ عَبَّاسٍ يُجْلِسُنِي عَلَى سَرِيرِهِ فَقَالَ: أَقِمْ عِنْدِي حَتَّى أَجْعَلَ لَكَ سَهْمًا مِنْ مَالِي، فَأَقَمْتُ مَعَهُ شَهْرَيْنِ ثُمَّ قَالَ: إِنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوْا النَّبِيَّ ﷺ قَالَ: «مِنَ الْقَوْمِ أَوْ مِنَ الْوَفْدِ؟»

people (or O delegation of 'Abdul Qais)! Neither will you have disgrace or will you regret." They said, "O Allāh's Messenger! We cannot come to you except in the sacred month and there is the infidel tribe of Muḍar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet ﷺ ordered them to do four things and forbade them from four things. He ordered them to believe in Allāh Alone and asked them, "Do you know what is meant by believing in Allāh Alone (جَلْ جَلَالَهُ) Alone?" They replied, "Allāh and His Messenger know better."

Thereupon the Prophet ﷺ said, "It means:

1. To testify that *Lā ilāha illallāh wa anna Muḥammad-ar-Rasul Allāh*" (none has the right to be worshipped but Allāh and Muḥammad is the Messenger of Allāh).
2. *Iqāmat-aṣ-Salāt* [to perform the (compulsory congregational) *Salāt* (prayers)].
3. To pay the *Zakāt*.
4. To observe *Saum* [fasts (according to Islāmic teachings)] during the month of Ramaḍān.
5. And to pay *Al-Kḥumus* (one-fifth of the booty to be given in Allāh's Cause).

Then he forbade them four things, namely *Al-Ḥantam*, *Ad-Dubbā'*, *An-Naqīr* and *Al-Muzaffat* or *Al-Muqaiyar*; (these were the names of pots in which alcoholic drinks were prepared) (the Prophet ﷺ mentioned the container of wine and he meant the wine itself). The Prophet ﷺ further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind."

قَالُوا: رَبِيعَةٌ، قَالَ: «مَرْحَبًا بِالْقَوْمِ، أَوْ بِالْوَفْدِ، غَيْرَ خَزَايَا وَلَا نَدَامَى»، فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا لَا نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيُّ مِنْ كُفَّارٍ مُضَرٍّ، فَمُرْنَا بِأَمْرٍ فَضْلِي نُخْبِرُ بِهِ مَنْ وَرَاءَنَا وَنَدْخُلُ بِهِ الْجَنَّةَ، وَسَأَلُوهُ عَنِ الْأَشْرِبَةِ، فَأَمَرَهُمْ بِأَرْبَعٍ وَنَهَاهُمْ عَنْ أَرْبَعٍ، أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ وَحْدَهُ، قَالَ: «أَتَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ وَصِيَامُ رَمَضَانَ وَأَنْ تُعْطُوا مِنَ الْمَغْنَمِ الْخُمْسَ»، وَنَهَاهُمْ عَنْ أَرْبَعٍ، عَنِ الْحَنْتَمِ وَالذُّبَابِ وَالنَّقِيرِ وَالْمُزَفَّتِ، - وَرَبَّمَا قَالَ: الْمُقَيِّرِ - وَقَالَ: «اخْفِظُوهُمْ وَأَخْبِرُوا بِهِ مَنْ وَرَاءَكُمْ». [انظر: ٨٧، ٥٢٣، ١٣٩٨، ٣٠٩٥، ٤٣٦٨، ٤٢٦٩، ٦١٧٦]

[٧٥٥٦، ٧٢٦٦]

(41) CHAPTER. What is said regarding the statement: "The reward of deeds depends upon the intention and hoping to get rewards from Allāh."

And every person will get the reward according to what he has intended.

And this includes faith, ablution, *As-Salāt*, *Zakāt*, *Hajj*, *As-Saum* and all the *Ahkām* (orders) of Allāh.

Allāh تعالى said, "Say: Each one does (deeds) according to *Shakilātihi* (i.e., his way or his religion or his intentions etc)..." (V.17:84)

And the spending of a man for his family with the intention of having a reward from Allāh جل جلاله, will be regarded as alms.

And the Prophet ﷺ said, "*Jihād*⁽¹⁾ and intentions." (meaning — *Jihād* — to fight for Allāh's جل جلاله Cause, and when there is no call for it then at least one should have the intention to take part in *Jihād*).

54. Narrated 'Umar (bin Al-Khaṭṭāb) رضي الله عنه: Allāh's Messenger ﷺ said, "The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whoever emigrates for Allāh and His Messenger (ﷺ) then his emigration will be for Allāh and His Messenger (ﷺ). And whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for."

55. Narrated Abū Mas'ūd رضي الله عنه: The Prophet ﷺ said, "If a man spends on his family with the intention of having a reward

(٤١) بَابُ مَا جَاءَ أَنَّ الْأَعْمَالَ بِالنِّيَّةِ وَالْحَسْبَةِ،

وَلِكُلِّ امْرِيٍّ مَا نَوَى، فَدَخَلَ فِيهِ الْإِيمَانُ، وَالْوُضُوءُ، وَالصَّلَاةُ، وَالزَّكَاةُ، وَالْحَجُّ، وَالصَّوْمُ، وَالْأَحْكَامُ، وَقَالَ اللَّهُ تَعَالَى: ﴿قُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ﴾ [الإسراء: ٨٤]: عَلَى نِيَّتِهِ، وَنَفَقَهُ الرَّجُلِ عَلَى أَهْلِهِ يَحْتَسِبُهَا، صَدَقَةٌ، وَقَالَ النَّبِيُّ ﷺ: وَلَكِنْ جِهَادٌ وَنِيَّةٌ.

٥٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ

قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَاصٍ، عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ امْرِيٍّ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ». [راجع: ١]

٥٥ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ

قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَدِيُّ

(1) (Ch.41) *Jihād* against *Kufr* i.e., to fight for Allāh's Cause when there is a call for it, otherwise one should have the intentions to participate in *Jihād* and this intention has the same reward as that of *Jihād* itself.

from Allāh, sincerely for Allāh's sake then it is a (kind of) alms-giving (in reward) for him."

بُنْ ثَابِتٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ». [انظر: ٤٠٠٦، ٥٣٥١]

56. Narrated Sa'd bin Abī Waqqāṣ رَضِيَ اللهُ عَنْهُ said, "You will be rewarded for whatever you spend for Allāh's sake, even if it were a morsel which you put in your wife's mouth."

٥٦ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَامِرُ ابْنُ سَعْدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ». [انظر: ١٢٩٥، ٢٧٤٢، ٢٧٤٤، ٣٩٣٦، ٤٤٠٩، ٥٣٥٤، ٥٦٥٩، ٥٦٦٨، ٦٣٧٣، ٦٧٣٣]

(42) CHAPTER. The statement of the Prophet ﷺ: Religion is *An-Nasiḥah* (to be sincere and true) to Allāh, to His Messenger (Muḥammad ﷺ), to the Muslim rulers, and to all the Muslims.⁽¹⁾

(٤٢) بَابُ قَوْلِ النَّبِيِّ ﷺ: «الِدِينِ النَّصِيحَةُ لِلَّهِ وَلِرَسُولِهِ وَلِأَيْمَةِ الْمُسْلِمِينَ وَعَامَتِهِمْ»،

And the Statement of Allāh تعالى: "If they are sincere (in duty) to Allāh and His Messenger (Muḥammad ﷺ)." (V.9:91)

وقوله تعالى: ﴿إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ﴾ [التوبة: ٩١].

57. Narrated Jarīr bin Abdullāh رَضِيَ اللهُ عَنْهُ

٥٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا

(1) (Ch.42) (To be sincere and true)

- 1) To Allāh *عِبَادَةَ اللَّهِ* [i.e. obeying Him, by following His religion of Islamic Monotheism, attributing to Him what He deserves and doing *Jihād* for His sake and to believe in Him, to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Him much (perform all kinds of good deeds which He has ordained)].
- 2) To Allāh's Messenger (Muḥammad ﷺ) [i.e. to respect him greatly, and to believe that he ﷺ is Allāh's Messenger, and to fight on his behalf both in his lifetime and after his death and to follow his *Ṣunna* (legal ways etc.)].
- 3) To the Muslims rulers (i.e. to help them in their job of leading Muslims to the Right Path and alarm them if they are heedless).
- 4) To all the Muslims (in common) [i.e., to order them for *Al-Ma'rūf* (i.e., Islāmic Monotheism, and all that Islām has ordained), and to forbid them from *Al-Munkar* (i.e., disbelief, polytheism of all kinds and all that Islām has forbidden), to help them and to be merciful and kind to them, e.c.].

عنه: I gave *Al-Bai'ah* (pledge) to Allāh's Messenger ﷺ for the following:

1. *Iqāmat-aṣ-Ṣalāt* [to perform the (compulsory congregational) *Ṣalāt* (prayers)].
2. To pay the *Zakāt*
3. And to be sincere and true to every Muslim [i.e., to order them for *Al-Ma'rūf*: (i.e., Islāmīc Monotheism, and all that Islām orders one to do), and to forbid them the *Al-Munkar* (i.e., disbelief, polytheism of all kinds, and all that Islām has forbidden), to help them and to be merciful and kind to them.

58. Narrated Ziyād bin 'Aāqa رضي الله عنه: I heard Jarīr bin 'Abdullāh رضي الله عنهما (جل جلاله) on the day when Al-Mughīra bin Shu'ba died, he (Jarīr) got up (on the pulpit) and thanked and praised Allāh جل جلاله and said, "Be afraid of Allāh جل جلاله Alone. Who has none along with Him to be worshipped. (You should) be calm and quiet till the (new) chief comes to you and he will come to you soon. Ask Allāh's forgiveness for your (late) chief because he himself loved to forgive others." Jarīr added, "*Ammā ba' du* (then after), I came to the Prophet ﷺ and said, 'O Allāh's Messenger! I give my *Bai'ah* (pledge) to you for Islām.' The Prophet ﷺ conditioned (my pledge) for me to be sincere and true to every Muslim i.e. to order them for the *Al-Ma'rūf* [i.e., Islāmīc Monotheism and all that Islām orders one to do, and to forbid them from the *Al-Munkar* (i.e., disbelief, polytheism of all kinds, and all that Islām has forbidden), and to help them, and to be merciful and kind to them etc.], so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims)."

Then Jarīr asked for Allāh's forgiveness and came down (from the pulpit).

يَحْيَى: عَنْ إِسْمَاعِيلَ، قَالَ: حَدَّثَنِي قَيْسُ بْنُ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالتُّصْحِ لِكُلِّ مُسْلِمٍ. [انظر: ٥٢٤، ١٤٠١، ٢١٥٧، ٢٧١٤، ٢٧١٥، ٧٢٠٤]

٥٨ - حَدَّثَنَا أَبُو التُّعْمَانِ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ يَقُولُ يَوْمَ مَاتَ الْمُعِيرَةُ بْنُ شُعْبَةَ قَامَ فَحَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ: عَلَيْكُمْ بِاتِّقَاءِ اللَّهِ وَحَدِّهِ لَا شَرِيكَ لَهُ، وَالْوَقَارِ وَالسَّكِينَةِ حَتَّى يَأْتِيَكُمُ أَمِيرٌ، فَإِنَّمَا يَأْتِيَكُمُ الْآنَ، ثُمَّ قَالَ: اسْتَغْفِرُوا لِأَمِيرِكُمْ فَإِنَّهُ كَانَ يُحِبُّ الْعَفْوَ، ثُمَّ قَالَ: أَمَّا بَعْدُ فَإِنِّي أَتَيْتُ النَّبِيَّ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ! أَبَايَعَكَ عَلَى الْإِسْلَامِ، فَشَرَطَ عَلَيَّ: «وَالتُّصْحِ لِكُلِّ مُسْلِمٍ»، فَبَايَعْتُهُ عَلَى هَذَا، وَرَبَّ هَذَا الْمَسْجِدِ إِنِّي لَنَاصِحٌ لَكُمْ، ثُمَّ اسْتَغْفَرَ وَنَزَلَ.

3 - THE BOOK OF KNOWLEDGE

٣ - كتاب العلم

(1) CHAPTER. The superiority of knowledge.

And the Statement of Allāh جل جلاله: "...Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do." (V.58:11) And the Statement of Allāh تعالى: "...My Lord, increase me in knowledge." (V.20:114)

(2) CHAPTER. Whoever is asked about knowledge while he is busy in some conversation, so he finished his talk, and then answered the questioner.

59. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was saying something in a gathering, a bedouin came and asked him, "When would the Hour (Doomsday) take place?" Allāh's Messenger ﷺ continued his talk, so some people said that Allāh's Messenger ﷺ had heard the question, but did not like what that bedouin had asked. Some of them said that Allāh's Messenger ﷺ had not heard it. When the Prophet ﷺ finished his speech, he said, "Where is the questioner, who enquired about the Hour?" The bedouin said, "I am here, O Allāh's Messenger ﷺ." Then the Prophet ﷺ said, "When *Al-Amānah* (i.e., the trust or moral responsibility or honesty and all the duties which Allāh has ordained) is lost, then wait for the Hour." The bedouin said, "How will that be lost?" The Prophet ﷺ said, "When the power or authority is given to those who do not deserve it (i.e. they are not pious religious scholars),⁽¹⁾ then wait for the Hour."

(١) بَابُ فَضْلِ الْعِلْمِ،

وَقَوْلِ اللَّهِ تَعَالَى: ﴿يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [المجادلة: ١١].
وَقَوْلِهِ: ﴿رَبِّ زِدْنِي عِلْمًا﴾ [طه: ١١٤].

(٢) بَابُ مَنْ سُئِلَ عِلْمًا وَهُوَ مُشْتَبِلٌ فِي حَدِيثِهِ فَأَتَمَّ الْحَدِيثَ ثُمَّ أَجَابَ السَّائِلَ

٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ قَبَلَةَ، وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي هَلَالُ بْنُ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ جَاءَهُ أَعْرَابِيٌّ فَقَالَ: مَتَى السَّاعَةُ؟ فَمَضَى رَسُولُ اللَّهِ ﷺ يُحَدِّثُ، فَقَالَ بَعْضُ الْقَوْمِ: سَمِعَ مَا قَالَ فَكِرَهُ مَا قَالَ، وَقَالَ بَعْضُهُمْ: بَلْ لَمْ يَسْمَعْ، حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ: «أَيْنَ - أَرَاهُ - السَّائِلُ عَنِ السَّاعَةِ؟» قَالَ: هَا أَنَا يَا رَسُولَ اللَّهِ، قَالَ: «فَإِذَا ضَيَّعَتِ الْأَمَانَةُ فَاَنْتَظِرِ السَّاعَةَ»، قَالَ: كَيْفَ

(1) (H.59) See *Fath-Al-Bari*, for details.

إِضَاعَتُهَا؟ قَالَ: «إِذَا وُسِّدَ الْأَمْرُ إِلَى
غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ». [انظر:

[٦٤٩٦

**(3) CHAPTER. Whoever raises his voice in
(conveying) knowledge.**

60. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ remained behind us in a journey. He joined us while we were performing ablution for the *Ṣalāt* (prayer) which was overdue. We were just passing wet hands over our feet (and not washing them properly) so the Prophet ﷺ addressed us in a loud voice and said twice or thrice: "Save your heels from the Fire."

(٣) بَابٌ مِنْ رَفَعَ صَوْتَهُ بِالْعِلْمِ
٦٠ - حَدَّثَنَا أَبُو التُّعْمَانِ قَالَ:

حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ
يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ
عَمْرٍو قَالَ: تَخَلَّفَ النَّبِيُّ ﷺ فِي
سَفَرَةٍ سَافَرْنَاهَا، فَأَدْرَكْنَا وَقَدْ أَرْهَقْنَا
الصَّلَاةَ وَنَحْنُ نَتَوَضَّأُ، فَجَعَلْنَا نَمْسُحُ
عَلَى أَرْجُلِنَا، فَنَادَى بِأَعْلَى صَوْتِهِ:
«وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ» مَرَّتَيْنِ أَوْ
ثَلَاثًا. [انظر: ٩٦، ١٦٣]

**(4) CHAPTER. Concerning variety of words
used by the narrators conveying different
significations regarding the concept of
narrating and which has importance for the
Hadith scholars only.**

(٤) بَابٌ قَوْلِ الْمُحَدِّثِ: حَدَّثْنَا،
وَأَخْبَرْنَا، وَأُنْبَأْنَا،

وَقَالَ الْحُمَيْدِيُّ: كَانَ عِنْدَ ابْنِ
عُيَيْنَةَ «حَدَّثْنَا» و«أَخْبَرْنَا» و«أُنْبَأْنَا»
و«سَمِعْتُ» وَاجِدًا، وَقَالَ ابْنُ
مَسْعُودٍ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ
الصَّادِقُ الْمَصْدُوقُ، وَقَالَ شَقِيقٌ عَنْ
عَبْدِ اللَّهِ: سَمِعْتُ النَّبِيَّ ﷺ كَلِمَةً،
وَقَالَ حُدَيْفَةُ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ
حَدِيثَيْنِ، وَقَالَ أَبُو الْعَالِيَةِ: عَنِ ابْنِ
عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِيمَا يَرُويهِ عَنْ
رَبِّهِ عَزَّ وَجَلَّ، وَقَالَ أَنَسٌ: عَنِ النَّبِيِّ
ﷺ يَرُويهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ، وَقَالَ
أَبُو هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ يَرُويهِ عَنْ
رَبِّكُمْ عَزَّ وَجَلَّ.