سِلْسِلَة الأَحَادِيثِ الصَّحِيحَة

SILSILAH AL-AHĀDĪTH AS-ŜAHĪHAH

Muĥammad Nāŝir ud-Dīn Al-Albānī (d. 1420 a.h.)

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SILSILAH AL-AHĀDĪTH AS-ŜAHĪHAH

A Series Of Authentic Hadiths With Insights Into Their Jurisprudence And Benefits

Authored by

Muĥammad Nāŝir ud-Dīn Al-Albānī

The Great Muhaddith of the 20th Century CE (d. 1420 a.h.)

English-Adaptation by

Ťāhir Munīr

Student in the Faculty of Ĥadith—The Islamic University of Lahore

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The Great Muhaddith of the 20th Century CE (d. 1420 a.h.)

Translator: Ṭāhir Munīr (may Allāh forgive him and his parents)

Student in the Faculty of Ḥadith | The Islamic University of Lahore

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Arabic Alphabet And Transliteration Guide

Arabic Letter	Transliteration with Diacritics	Notes
ا	ā (long vowel) / a (short vowel)	Alif
ب	b	Bā’
ت	t	Tā’
ث	th	Thā’
ج	j	Jīm
ح	ĥ	Ĥā’
خ	kh	Khā’
د	d	Dāl
ذ	dh	Dhāl
ر	r	Rā’
ز	z	Zāy
س	s	Sīn
ش	sh	Shīn
ص	ŝ	Ŝād
ض	ď	Ďād
ط	ť	Ťā’
ظ	ż	Żā’
ع	‘	‘Ayn
غ	gh	Ghayn
ف	f	Fā’
ق	q	Qāf

ك	k	Kāf
ل	l	Lām
م	m	Mīm
ن	n	Nūn
ه	h	Hā’
و	ū (long vowel) / w (consonant)	Wāw
ي	ī (long vowel) / y (consonant)	Yā’

Additional Notes:

Hamza (ء): Represented as ‘ (e.g., سَأَلَ = sa’ala). Hamza can appear on its own or on a ‘chair’ (e.g., أ, إ, ؤ, ئ).

Tā’ Marbūṭah (ة): Transliterated as—ah or—at depending on context (e.g., جَنَّة = jannah, سُنَّة = sunnah).

Shadda (ّ): Represents gemination (doubling of a consonant). It is marked by doubling the letter (e.g., رَسُول = rasūl, حَقّ = ĥaqq).

Sukūn (ْ): Indicates the absence of a vowel. It is not explicitly marked in transliteration unless necessary (e.g., مَكْتُوب = maktūb).

Tanwīn (ً ٌ ٍ) **:** Represented as—an,—in, or—un (e.g., كِتَابًا = kitāban, رَسُولٌ = rasūlun).

Alif Maqṣūrah (ى)**:** Transliterated as ā (e.g., مُوسَى = Mūsā).

Tā’ Marbūṭah at the End of Words: Often pronounced as—ah in pausa (e.g., جَنَّة = jannah).

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بسم الله الرحمن الرحيم

Imām Al-Albānī—The Muĥaddith of the Era and the Reviver of the Time[1]

Indeed, the scholars ('ulamā') and the Ĥadith scholars (muhaddithīn) are the heirs of the Prophets, the masters of the pious friends of Allāh (awliyā'), and beacons of the path that illuminate the way for those journeying [to Allāh] and give light to the wayfarers. The virtue of the scholar over the devout worshipper ('ābid) is like the virtue of the full moon over all the stars.

Among the great, devout scholars ('ulamā' rabbāniyyīn) of our time, the masters of the Ĥadith scholars (muhaddithīn), and the eminent revivers (mujaddidīn) is the great, devout Imām, the distinguished Ĥadith scholar and reviver, Muĥammad Nāŝir Ad-Dīn Al-Albānī, known as Imām Al-Albānī, named after his homeland, Albania.

Indeed, the most eminent Ĥadith scholar, Imām Al-Albānī, is the Shaykh of the Ĥadith scholars, the Teacher of teachers, and the elite among practicing scholars. Imām Al-Albānī was a magnificent sign (āyah), a major reviver (mujaddid), and a devout scholar ('ālim rabbānī) in the noble Ĥadith (Al-Ĥadīth Ash-Sharīf), its sciences, and its disciplines. Indeed, he is the one who revived this noble science and brought it back to life after its mention had faded over many centuries.

Imām Al-Albānī was not merely a scholar; rather, he was a scholar, a Ĥadith scholar (muhaddith), an educator (murabbī), and a jurist (faqīh) who followed the Book (Qur'ān) and the Sunnah without partisanship (ta'aŝŝub) towards any school of thought (madhhab) or bias towards a specific Imām.

Imām Al-Albānī was a unique model and a great scholar who, through his determination, vast knowledge, and profound understanding, was able to revive and renew the science of Ĥadith. He undertook major projects and exerted tremendous effort in clarifying the authentic Ĥadith (sahīh) from the weak (da'īf), and the established (thābit) from the fabricated (mawḍū'). You find this clearly evident in As-Silsilah As-Sahīhah (The Series of Authentic Ĥadiths) and As-Silsilah Ad-Da'īfah (The Series of Weak Ĥadiths), and in his extensive attention to the Four Sunan (As-Sunan Al-Arba'ah), referencing their ĥadiths (takhrīj), and clarifying the authentic among them from the weak.

In a Magnificent, Monumental Scholarly Project

Without doubt, Imām Al-Albānī is the reviver (mujaddid) of this era and the Shaykh of this time, alongside the two great Imāms: Ibn Bāz and Ibn 'Uthaymīn (may Allāh have mercy on them all).

[1] By 'Abdullāh ibn Mayzar Al-Ĥaddād.

Imām Al-Albānī was a reviver (mujaddid) from the elite of revivers; he renewed the science of Ĥadith, and through him, Allāh revived Islamic knowledge and adherence to the evidence. Allāh Almighty made him a key to every good through his knowledge, jurisprudence (fiqh), and profound understanding.

The life of Imām Al-Albānī is multifaceted, containing many chapters and events. In this article, I will mention and discuss the most important events and chapters in the biography (sīrah) of the great Imām Al-Albānī. Otherwise, covering the biography of Imām Al-Albānī comprehensively would require massive volumes. It suffices for me in this article to mention the major and significant milestones in the life of this distinguished Imām, seeking help from Allāh, the Mighty, the Praiseworthy, hoping for His success, aid, and guidance.

His Name and Lineage

He is the great, distinguished Imām, the erudite scholar ('Allāmah), the major Ĥadith scholar (Muhaddith Kabīr), the Shaykh of Islām and the Muslims, the elite among the jurists (fuqahā'), Ĥadith scholars (muhaddithīn), and revivers (mujaddidīn), Abū 'Abd Ar-Raĥmān Muĥammad Nāŝir Ad-Dīn ibn Al-Ĥājj Nūĥ ibn Najātī ibn Ādam Al-Ashqūdarī Al-Albānī Al-Arna'ūṭī, known by the name Imām Muĥammad Nāŝir Ad-Dīn Al-Albānī, after his native country, Albania. The Imām was Albanian by origin and birth, and Damascene by upbringing and education.

The Birth of Imām Al-Albānī

Imām Al-Albānī was born in the city of Shkodër (Ashqūdarah), the capital of Albania, in the year 1333 AH, corresponding to 1914 CE, into a noble, poor, and religious family predominantly characterized by a scholarly atmosphere. His father, Al-Ĥājj Nūĥ, was one of the major Hanafī scholars in Albania.

Since that time, Imām Al-Albānī has remained a beacon of guidance and a ray by which people are guided, and by which those seeking illumination are enlightened through his knowledge, his jurisprudence (fiqh), and his knowledge of the Ĥadith of the Beloved, the Chosen One (peace be upon him). Imām Al-Albānī will remain a beacon of guidance for all worlds until Allāh inherits the earth and whoever is on it.

Imām Al-Albānī was born in the year World War I began and during the final years of the Ottoman State; the Ottoman State fell only nine years after the Imām's birth.

The Family of Imām Al-Albānī

Imām Al-Albānī was born into a scholarly, noble, and good family. The Imām's family was poor, far from wealthy, religious, and lived in a scholarly atmosphere. His father, Al-Ĥājj Nūĥ, had studied Islamic knowledge and Hanafī jurisprudence (fiqh) in Istanbul, the capital of the Ottoman State. He returned to his country, Albania, to become one of its major scholars and a scholarly reference for its people. Imām Al-Albānī's father was a person of goodness and protective zeal for the religion. Therefore, he refused to remain in his country when Ahmed Zogu, the ruler of Albania, steered the country towards secularism and the abandonment of Sharī'ah, and he emigrated to Damascus, as will be

mentioned later.

Imām Al-Albānī's father was the Imām's first Shaykh, as will be discussed in the upcoming sections.

The Children of Imām Al-Albānī

After learning about the general atmosphere of Imām Al-Albānī's family, we must shed light on his offspring, sons and daughters. Imām Al-Albānī married four women, from whom he was blessed with thirteen sons and daughters. His sons from his first wife are: 'Abd Ar-Raḥmān, 'Abd Al-Laṭīf, and 'Abd Ar-Rāziq. From his second wife are: 'Abd Al-Muṣawwir, 'Abd Al-A'lā, Muḥammad, 'Abd Al-Muhaymin, Anīsah, Āsiyah, Salāmah, Ḥassānah, and Sakīnah. His daughter Hibatullāh is from his third wife. As for his fourth wife, she did not bear him any children.

We have transmitted these details from the book Ḥayāt Al-Albānī wa Āthāruh wa Thanā' Al-'Ulamā' 'Alayh (The Life of Al-Albānī, His Works, and the Praise of Scholars for Him) by Shaykh Muḥammad Ash-Shaybānī.

The Attributes and Character of Imām Al-Albānī:

Imām Al-Albānī (may Allāh be pleased with him) possessed abundant knowledge and understanding, was widely read, a supporter of the Sunnah, a suppressor of innovation (bid'ah), an Imām among the Imāms of the Muslims, a reviver (mujaddid) among the revivers of the religion, and a devout scholar ('ālim rabbānī) among the major Ḥadith scholars (muhaddithīn) and jurists (fuqahā').

Imām Al-Albānī was generous, magnanimous, humble—exceedingly humble. He would visit his students, check on them, and serve his guests himself. He was ascetic, pious, pure, open-handed, noble in companionship, possessed great character, and vast knowledge. He was scrupulous—possessing immense scrupulousness—and greatly beneficial to people. He dedicated his life to serving the Prophetic Sunnah and Islamic knowledge.

He was truthful in speech, kind-tongued, pure in his inner self, and pure of soul. He did not seek revenge for himself and acknowledged the merit of those deserving it—and only people of merit recognize the merit in others.

Imām Al-Albānī was eloquent of tongue, knowledgeable in the language, and frequently sent prayers upon the Prophet (peace be upon him). He spoke deliberately and calmly. His Eminence Imām Al-Albānī was the Imām of the Ḥadith scholars (muhaddithīn) in this era, the reviver (mujaddid) of the science of Ḥadith, and the one with precedence and merit therein. He is the Imām of the noble Ḥadith, its Shaykh, and its reviver, without rival or contender.

Imām Al-Albānī combined virtuous manners, noble traits, praiseworthy characteristics, and righteous merits, such that he missed none of them.

Indeed, Imām Al-Albānī was a unique model in nobility of character, loftiness of traits, generosity of soul, and purity of spirit.

In sum, Allāh gathered every virtue in Imām Al-Albānī, granted him every merit and beauty, and he reached a rank where he became worthy of Al-Farazdaq's words:

Sweet of character, his sudden actions are not feared
Two things adorn him: good character and [noble] disposition.

Imām Al-Albānī's Upbringing and Emigration (Hijrah) to Damascus

Imām Al-Albānī was born in the city of Shkodër (Ashqūdarah), the capital of Albania, as previously mentioned. He lived the first years of his life in Albania, and his father was among the scholars of Albania.

When King Ahmed Zogu—whom Imām Al-Albānī described as 'one whose heart Allāh caused to deviate'—took power in Albania, he proceeded to transform the country towards secularism and imitate the West in everything. This caused shock among the populace, who adhered to an Islamic character.

This king compelled Muslim women to remove the hijab and mandated Western dress for men, similar to what Atatürk did in Turkey. At that point, the emigration (hijrah) of religious Albanians seeking the countenance of Allāh and the Hereafter towards other Islamic lands began.

Imām Al-Albānī's father sensed and expected matters to worsen further, so he decided to emigrate (hijrah) from Albania, fleeing with his religion and the religion of his children from the tribulations.

Imām Al-Albānī's father chose to emigrate to the city of Damascus, the pearl of the Levant (Bilād Ash-Shām). He had become acquainted with it during his journey to perform Hajj, and he was encouraged to emigrate there by the authentic prophetic ĥadiths mentioning its virtues.

Thus, Imām Al-Albānī emigrated as a young child from his country, Albania, to Damascus in the Levant (Ash-Shām) to begin his new life, learn the Arabic language, and subsequently become one of the most important scholars in the history of Islam.

After settling in Damascus, Imām Al-Albānī learned the trade of watch repair from his father and mastered it until he became renowned in it. He used to thank Allāh for learning it because it helped him in seeking knowledge. The Imām's learning of the watch repair trade will be discussed in a later section.

We have transmitted these details from the book Al-Albānī: Ĥayātuhu wa Āthāruh wa Thanā' Al-'Ulamā' 'Alayh (Al-Albānī: His Life, His Works, and the Praise of Scholars for Him) by Shaykh Muĥammad Ash-Shaybānī.

Imām Al-Albānī's Scholarly Upbringing and Pursuit of Knowledge

After Imām Al-Albānī's family settled in Damascus, the Imām began seeking knowledge. He entered the Al-Is'āf Al-Khayriyyah school in the Al-Buzūriyyah district to undertake his primary education. He continued there until he was about to complete the primary stage. At that time, the Syrian Revolt against the French occupiers occurred in 1925, and the school burned down. Imām Al-Albānī transferred to another school in the Sārūjah district, where he completed his primary studies.

At the Al-Is'āf Al-Khayriyyah school, Imām Al-Albānī learned Classical Arabic

(Al-'Arabiyyah Al-Fuṡḥā) and excelled in it, even surpassing many Syrian students, despite not mastering any of it when he first entered Damascus. He had also mastered Syrian colloquial Arabic. Thus, Imām Al-Albānī learned the Arabic language, and it opened a great door for him to understand the Noble Qur'ān and the Prophetic Sunnah. Imām Al-Albānī considered learning Arabic one of Allāh's blessings upon him.

Due to Imām Al-Albānī's father's negative view of the formal school system from a religious perspective, he decided that his son Al-Albānī would not continue his studies in them after the primary stage. He established an intensive scholarly program for him, through which he taught him the Qur'ān, Tajwīd (rules of recitation), Sarf (Arabic morphology), and Hanafī jurisprudence (fiqh).

Imām Al-Albānī completed the memorization of the Noble Qur'ān under his father, Al-Ḥājj Nūḥ, who was his first Shaykh. He also studied under his father's friend, Shaykh Sa'īd Al-Burhānī, reading some Hanafī books and Arabic language texts with him. The erudite scholar Shaykh Muḥammad Rāghib Aṭ-Ṭabbākh granted him an ijāzah (authorization to transmit knowledge) when he saw the breadth of his knowledge while he was still young. He also attended the lessons of the Ḥadith scholar (Muhaddith) Badr Ad-Dīn Al-Ḥasanī in the Umayyad Mosque in Damascus. Such was the initial scholarly upbringing of the great Imām Al-Albānī before he turned towards the study of the noble Ḥadith and its sciences.

Imām Al-Albānī's Turn Towards the Sciences of Noble Ḥadith

Imām Al-Albānī continued studying jurisprudence (fiqh), language, and other subjects under his father and other Shaykhs until he was nearly twenty years old. At that point, he began to turn towards Ḥadith and its sciences and supporting the Prophetic Sunnah, influenced by the research in Al-Manār magazine by Sayyid Muḥammad Rashīd Riḍā (may Allāh Almighty have mercy on him) and the scholarly verification that Sayyid Rashīd Riḍā used to publish. Let us listen to Imām Al-Albānī (may Allāh have mercy on him) as he tells us the story of his turn towards the science of Ḥadith:

'The first books I became fond of reading were Arabic stories, like Aż-Żāhir, 'Antarah, Al-Malik Sayf, and the like; then translated detective stories like Arsène Lupin and others. Then I found an inclination towards historical readings. One day, I noticed among the books displayed by a seller a volume of Al-Manār magazine. I looked through it and came across an article by Sayyid Rashīd Riḍā describing Al-Ghazālī's book Al-Ihyā' (The Revival [of the Religious Sciences]), pointing out its merits and drawbacks. For the first time, I encountered such scholarly critique, which drew me to read the entire volume. Then I proceeded to follow the topic of the takhrīj (referencing of ḥadiths) by Al-Ḥāfiż Al-'Irāqī on Al-Ihyā'. I found myself seeking to rent it, as I couldn't afford to buy it. Then I began reading the book, and that meticulous takhrīj captivated me so much that I resolved to copy it by hand. Thus, I strove until I developed a suitable method to help consolidate that information. I believe that this effort I exerted in that study is what encouraged me and made me love to continue in that path, as I found myself utilizing various books on language, rhetoric (balāghah), and obscure Ḥadith terminology (gharīb al-hadīth) to understand the text alongside its takhrīj.'

Copying the book of takhrīj of the ĥadiths in Al-Ihyā', known as Al-Mughnī 'an Ĥaml Al-Asfār (The Sufficer Regarding Carrying Books of Journeys [for Ĥadith Verification]), and commenting on it was the first Ĥadith-related work undertaken by His Eminence Imām Al-Albānī. He was in his early twenties at the time. He exerted tremendous effort in this work, which amounted to over two thousand pages, according to Muĥammad Al-Majdhūb.

This significant work opened the door for Imām Al-Albānī to gain experience in the world of research (baĥth), verification (taĥqīq), the study of chains of narration (asānīd), and their scrutiny (tamĥīŝ). This led to greater and more important steps taken by the Imām, until Imām Al-Albānī became the Ĥadith scholar (Muhaddith) of the Era and the reviver (mujaddid) of the science of Ĥadith, without rival or contender.

There were several factors that helped Imām Al-Albānī to progress in the science of Ĥadith and achieve an excellence in it that only a few have reached throughout time. Imām Al-Albānī (may Allāh Almighty have mercy on him) says regarding this matter:

'Indeed, Allāh's blessings upon me are numerous, I cannot count them. Perhaps among the most important are two: my father's emigration (hijrah) to the Levant (Ash-Shām), and then his teaching me his trade of watch repair. As for the first, it facilitated my learning of Arabic. Had we remained in Albania, I would not have expected to learn a single letter of it, and there is no way to [understand] the Book of Allāh and the Sunnah of His Prophet (peace be upon him) except through Arabic. As for the second, it provided me with free time that I could fill with seeking knowledge. It afforded me opportunities that trade, had I first tried to train in it, would have consumed all my time; consequently, it would have blocked the paths of knowledge before me, for which the seeker must dedicate himself.'

So, in this way, and through the efforts of Sayyid Rashīd Riďā and his magazine Al-Manār, Imām Al-Albānī turned to the sciences of the noble Ĥadith, so that Allāh might revive this science through him after it had almost disappeared. May Allāh reward him generously for the benefit and sincere advice he provided to the Ummah.

The Shaykhs of Imām Al-Albānī and the Scholars He Met

Imām Al-Albānī began his Islamic studies under his father, Shaykh Nūĥ ibn Najātī. He memorized the Noble Qur'ān under him and studied Hanafī jurisprudence (fiqh), his father's school of thought (madhhab), with him.

He also studied under Shaykhs who were friends of his father, most notably Shaykh Sa'īd Al-Burhānī. He attended the lessons of the Ĥadith scholar (Muhaddith) Shaykh Badr Ad-Dīn Al-Ĥasanī in the Umayyad Mosque. Among his Shaykhs was also the renowned scholar Shaykh Muĥammad Rāghib Ať-Ťabbākh. He met the erudite scholar Shaykh Aĥmad Shākir, and beneficial scholarly meetings took place between them. Thus, we can say that the most important Shaykhs of Imām Al-Albānī are:

a) His father, Shaykh Nūĥ ibn Najātī: One of the major Hanafī scholars in Albania, graduated from Istanbul, the capital of the Ottoman State, then emigrated to Damascus. He passed away in 1372 AH and was

buried in Damascus.

b) Shaykh Sa'īd Al-Burhānī: One of the major Hanafī scholars, an erudite scholar ('allāmah), jurist (faqīh), and specialist in legal principles (uŝūlī). Imām Al-Albānī read some Hanafī books and language texts with him. Al-Burhānī passed away in 1386 AH.

c) Shaykh Al-Muhaddith Badr Ad-Dīn Al-Ĥasanī: Imām Al-Albānī used to attend his lessons in the Umayyad Mosque under the Dome of the Eagle (Qubbat An-Nasr).

d) Shaykh Al-'Allāmah Muĥammad Rāghib Aṫ-Ťabbākh: He granted Imām Al-Albānī an ijāzah for all his narrations upon seeing his excellence and brilliance in the science of Ĥadith.

e) Al-'Allāmah Al-Muhaddith Aĥmad Shākir: Imām Al-Albānī met him, and scholarly discussions, sessions, and beneficial debates took place between them.

Imām Al-Albānī also met many other senior scholars, benefiting from them and benefiting them. Among them were the erudite scholar Ĥāmid Al-Fiqī, head of the Jam'iyyat Anŝār As-Sunnah Al-Muĥammadiyyah (Society of the Helpers of the Muhammadan Sunnah) in Egypt, and the well-known scholar Shaykh 'Abd Ar-Razzāq Ĥamzah. He also met the erudite scholar Taqī Ad-Dīn Al-Hilālī, the famous Salafī scholar, and the creative Salafī erudite scholar Muĥibb Ad-Dīn Al-Khaťīb. He also met Dr. Muŝťafā Al-A'żamī and Shaykh Ĥabīb Ar-Raĥmān Al-A'żamī, and he met many others among the people of knowledge and righteousness, both during his youth and afterwards.

The Students of Imām Al-Albānī:

Imām Al-Albānī had very many students, too numerous to count. Some studied directly under him and remained closely with him for long periods, while others kept his company intermittently. We will suffice here by mentioning his most prominent virtuous students who drank from the spring of his knowledge. Among them are:

a) Shaykh 'Alī Al-Ĥalabī: One of Imām Al-Albānī's closest and most knowledgeable students. He first met Imām Al-Albānī in 1977 and continued studying under him until the Imām's death. He is a well-known scholar with many works, including the book 'Ilm Uŝūl Al-Bida' (The Science of the Principles of Innovation). He passed away about a year and a half ago in Jordan.

b) The senior Shaykh Ĥamdī 'Abd Al-Majīd As-Salafī: The well-known researcher (muĥaqqiq) with numerous verified editions (taĥqīqāt). He studied under the Imām in Damascus, learning the science of Ĥadith from him. Among his verified works is the verification (taĥqīq) of the book Mu'jam Aṫ-Ťabarānī Al-Kabīr, a massive work in twenty volumes.

c) Dr. Al-'Allāmah 'Umar Sulaymān Al-Ashqar: A well-known Shaykh who used to teach at the Faculty of Sharī'ah in Kuwait. Among his works are the book Aŝl Al-I'tiqād (The Foundation of Belief) and the book Khaŝā'iŝ Ash-Sharī'ah Al-Islāmiyyah (Characteristics of Islamic

Law).

d) Shaykh Mashhūr ibn Ḥasan Āl Salmān: A great scholar and researcher (muḥaqqiq). He studied under Imām Al-Albānī in Jordan and has many works, including Mu'jam Al-Muṣannafāt Al-Wāridah fī Fatḥ Al-Bārī (Lexicon of Works Mentioned in Fath al-Bari).

e) Shaykh 'Abd Ar-Raḥmān 'Abd Al-Khāliq: A graduate of the Islamic University of Madinah. He has many works, including Ar-Radd 'alā man Ankara Tawḥīd Al-Asmā' waṣ-Ṣifāt (Refutation of Those Who Deny the Tawhid of Names and Attributes).

f) The senior Shaykh Muḥammad 'Īd Al-'Abbāsī: One of the Imām's senior students who kept close company with him since his time in Damascus. He authored the book Bid'at At-Ta'aṣṣub Al-Madhhabī (The Innovation of Madhhab Fanaticism), an important book addressing this issue. He co-authored a biography of Imām Al-Albānī with Shaykh 'Alī Khashshān.

g) Shaykh Muḥammad Ibrāhīm Shaqrah: One of the Imām's senior and closest students. He was the head [imam/preacher] of Al-Masjid Al-Aqṣā. He has several works, including the book Rakā'iz Ad-Da'wah fīl-Qur'ān (Pillars of Da'wah in the Qur'ān).

Among the Imām's students are also the great erudite scholar Muqbil ibn Hādī Al-Wādi'ī, Shaykh Zuhayr Ash-Shāwīsh, Shaykh Muḥammad Jamīl Zīnū, Shaykh 'Alī Khashshān, and Shaykh Khalīl Al-'Irāqī Al-Ḥayyānī. Shaykh Abū Isḥāq Al-Ḥuwaynī is also considered among his students, along with many others. All of them are major scholars of our time.

The Knowledge of Imām Al-Albānī

Imām Al-Albānī was an ocean among the oceans of knowledge and a mountain among the mountains of memorization and understanding. He possessed vast knowledge, deep insight, and a powerful understanding and grasp of obscure meanings and complex issues.

What was remarkable about Imām Al-Albānī was his mastery and profound depth in many Islamic sciences. Despite his intense focus on the noble Ḥadith and the time it required, he did not neglect other sciences. Rather, he excelled in Ḥadith, Creed ('Aqīdah), Monotheism (Tawḥīd), Jurisprudence (Fiqh), Arabic, Exegesis (Tafsīr), and various other fields. In Ḥadith and its sciences, he was the distinguished scholar and the great Imām, the standard-bearer of Ḥadith in our time, and the pioneer among the Ḥadith scholars (muhaddithīn) of our era. He is, without doubt or question, the reviver (mujaddid) of the science of Ḥadith, its Shaykh, its scholar, its learned authority, and its Imām, through whom Allāh revived this noble science after it had disappeared or nearly disappeared. Imām Al-Albānī rolled up his sleeves and, with high determination, sincere intention, and advanced knowledge, dedicated himself to the science of the noble Ḥadith, distinguishing the authentic and established from the weak and flimsy based on a sound methodology, clear principles, and a clear mind. The authentication (taṣḥīḥ) and weakening (taḍ'īf) of Ḥadith according to Imām Al-Albānī was not based on personal whims or abstract reason; rather, it was built upon established principles and sound rules that the Imām relied upon in his takhrīj

of Ĥadiths. Imām Al-Albānī is the Ĥadith scholar (Muhaddith) of the Era and the preeminent Ĥadith scholar of this time. Discussing Imām Al-Albānī's efforts in Ĥadith requires lengthy pages to do even partial justice to these contributions.

The most eminent Imām 'Abd Al-'Azīz ibn Bāz (may Allāh Almighty have mercy on him) said: 'I do not know anyone under the canopy of the heavens in this era more knowledgeable in the science of Ĥadith than Shaykh Nāŝir.'

Imām Ibn 'Uthaymīn (may Allāh have mercy on him) saw a cassette tape labeled 'For the Ĥadith Scholar (Muhaddith) of the Levant (Ash-Shām), Muĥammad Nāŝir Ad-Dīn Al-Albānī.' The Imām remarked, 'Rather, the Ĥadith Scholar (Muhaddith) of the Era.'

Shaykh 'Alī Ať-Ťanťāwī (may Allāh have mercy on him) said, speaking about Imām Al-Albānī: 'He—meaning Imām Al-Albānī—is the reference point today in Ĥadith narration in the Levantine lands (Ad-Diyār Ash-Shāmiyyah).'

As for Creed ('Aqīdah) and Monotheism (Tawĥīd), Imām Al-Albānī was the ocean who, with his delightful and clear style, was able to simplify matters of creed and support the creed of Ahl As-Sunnah wa Al-Jamā'ah (the People of the Sunnah and the Community), the creed of the Salaf (Pious Predecessors), using established proofs and clear evidence. He championed the Salafī creed in all his writings and refuted the innovators, the purveyors of superstition, and the pretenders to knowledge. Whoever looks into his great book At-Tawassul: Anwā'uhu wa Aĥkāmuh (Tawassul: Its Types and Rulings) and his distinguished book Taĥdhīr As-Sājid min Ittikhādh Al-Qubūr Masājid (Warning the Prostrator Against Taking Graves as Places of Worship) will realize the breadth of Imām Al-Albānī's knowledge in this noble science, the purity of his creed ('aqīdah), the clarity of his monotheism (tawĥīd), and that he followed the pure Salafī creed, clear of impurities and innovations (bida').

As for Jurisprudence (Fiqh), Imām Al-Albānī was the true jurist (faqīh) who followed the evidence (dalīl) from the Book (Qur'ān) and the Sunnah without fanaticism (ta'aŝŝub) towards a specific Imām or school of thought (madhhab). He acted and issued rulings (fatwā) according to what the evidence preponderated and what the Qur'ān and Sunnah supported, even if everyone opposed him. He possessed the greatest understanding and mastery (ďabť) of the evidences in this era. His jurisprudence (fiqh) is the jurisprudence of the Two Revelations (Waĥyayn), the jurisprudence of the Book and the Sunnah—and how excellent is such jurisprudence!

Thus, in every science, we find Imām Al-Albānī holding precedence. We find him to be the ocean in every science and the learned authority in every field (may Allāh be pleased with him and grant him contentment).

The Works of Imām Al-Albānī:

Engaging in authorship is superior to teaching according to Ibn Al-Jawzī, because its benefit endures through the passing years. In this domain, Imām Al-Albānī exerted tremendous efforts in terms of the abundance of his works, their quality, their precision, and their encompassing of all goodness.

Imām Al-Albānī's works are distinguished by precise scholarly verification (taĥqīq 'ilmī), excellent and authentic referencing (takhrīj), and distinguishing between established proofs and flimsy matters. They are also characterized by

adherence to the evidence and veneration of the narration in every issue and every chapter. Furthermore, they are marked by their arrangement, coordination, and coherence of ideas, which enables the reader to grasp the concept completely.

In sum, the books of Imām Al-Albānī are among the finest and greatest of books. There is hardly a library that does not contain something from this magnificent heritage represented in the books of Imām Al-Albānī, which are rich in goodness and benefits.

Imām Al-Albānī's works reached a tremendous number; his authored, verified (taḥqīq), and referenced (takhrīj) works amounted to 218 books covering Ḥadith and its sciences, Creed ('Aqīdah), and other fields. We will mention a selection of Imām Al-Albānī's works, citing the book Al-Imām Al-Albānī: Durūs wa Mawāqif wa 'Ibar (Imām Al-Albānī: Lessons, Stances, and Reflections) by Shaykh 'Abd Al-'Azīz As-Sadḥān.

We will first discuss his authored works, then his verified editions (taḥqīqāt):

Among Imām Al-Albānī's authored works

a) Silsilat Al-Aḥādīth As-Sahīhah wa Shay' min Fiqhihā wa Fawā'idihā (The Series of Authentic Ḥadiths and Something of Their Jurisprudence and Benefits) and Silsilat Al-Aḥādīth Ad-Da'īfah wa Al-Mawḍū'ah wa Atharuhā As-Sayyi' fīl-Ummah (The Series of Weak and Fabricated Ḥadiths and Their Negative Impact on the Ummah). These are among his greatest works.

b) Sahīh Sunan At-Tirmidhī (Authentic [Ḥadiths of] Sunan At-Tirmidhī) and Da'īf Sunan At-Tirmidhī (Weak [Ḥadiths of] Sunan At-Tirmidhī).

c) Sahīh Sunan An-Nasā'ī (Authentic [Ḥadiths of] Sunan An-Nasā'ī) and Da'īf Sunan An-Nasā'ī (Weak [Ḥadiths of] Sunan An-Nasā'ī).

d) Sahīh Sunan Ibn Mājah (Authentic [Ḥadiths of] Sunan Ibn Mājah) and Da'īf Sunan Ibn Mājah (Weak [Ḥadiths of] Sunan Ibn Mājah).

e) Sahīh Sunan Abī Dāwūd (Authentic [Ḥadiths of] Sunan Abī Dāwūd) and Sahīh Sunan Abī Dāwūd ma'a At-Takhrīj Al-Mufaṣṣal (Authentic [Ḥadiths of] Sunan Abī Dāwūd with Detailed Referencing).

f) Da'īf Sunan Abī Dāwūd (Weak [Ḥadiths of] Sunan Abī Dāwūd) and Da'īf Sunan Abī Dāwūd ma'a At-Takhrīj Al-Mufaṣṣal (Weak [Ḥadiths of] Sunan Abī Dāwūd with Detailed Referencing).

g) Sahīh Al-Jāmi' As-Saghīr wa Ziyādātuh (Authentic [Ḥadiths of] Al-Jami' As-Saghir and its Additions).

h) Da'īf Al-Jāmi' As-Saghīr wa Ziyādātuh (Weak [Ḥadiths of] Al-Jami' As-Saghir and its Additions).

i) Sahīh At-Targhīb wa At-Tarhīb (Authentic [Ḥadiths of] At-Targhib wa At-Tarhib [Encouragement and Warning]).

j) Da'īf At-Targhīb wa At-Tarhīb (Weak [Ḥadiths of] At-Targhib wa At-Tarhib).

k) Mukhtaṣar Sahīh Al-Bukhārī (Abridgement of Sahih Al-Bukhari).

l) Mukhtaŝar Sahīh Muslim (Abridgement of Sahih Muslim)—this work is lost (mafqūd).

m) Sahīh Al-Adab Al-Mufrad (Authentic [Ĥadiths of] Al-Adab Al-Mufrad).

n) Irwā' Al-Ghalīl fī Takhrīj Aĥādīth Manār As-Sabīl (Quenching the Thirst in Referencing the Ĥadiths of Manar As-Sabil).

o) Taysīr Intifā' Al-Khillān bi Thiqāt Ibn Ĥibbān (Facilitating the Benefit for Friends from the Reliable Narrators [Mentioned by] Ibn Hibban).

p) Tamām Al-Minnah fit-Ta'līq 'alā Fiqh As-Sunnah (The Completion of the Blessing in Commenting on Fiqh As-Sunnah).

q) Sahīh Mawārid Aż-Żam'ān ilā Zawā'id Ibn Ĥibbān (Authentic [Ĥadiths of] Mawarid Az-Zaman ila Zawa'id Ibn Hibban).

r) Da'īf Mawārid Aż-Żam'ān ilā Zawā'id Ibn Ĥibbān (Weak [Ĥadiths of] Mawarid Az-Zaman ila Zawa'id Ibn Hibban).

s) Sahīh Al-Kalim Aṫ-Ťayyib (Authentic [Version of] The Goodly Words).

t) Mukhtaŝar Ash-Shamā'il Al-Muĥammadiyyah (Abridgement of The Muhammadan Characteristics).

Also among his authored works

a) Ŝifat Ŝalāt An-Nabī (peace be upon him) (The Prophet's Prayer Described [peace be upon him]).

b) Aĥkām Al-Janā'iz wa Bida'uhā (Rulings on Funerals and Their Innovations).

c) Taĥdhīr As-Sājid min Ittikhādh Al-Qubūr Masājid (Warning the Prostrator Against Taking Graves as Places of Worship).

d) At-Tawassul: Anwā'uhu wa Aĥkāmuh (Tawassul: Its Types and Rulings).

e) Taĥrīm Ālāt Aṫ-Ťarab (The Prohibition of Musical Instruments).

f) Talkhīŝ Aĥkām Al-Janā'iz (Summary of Rulings on Funerals).

g) Talkhīŝ Ŝifat Ŝalāt An-Nabī (peace be upon him) (Summary of the Prophet's Prayer Described [peace be upon him]).

h) Ādāb Az-Zifāf fis-Sunnah Al-Muṫahharah (Etiquette of Marriage in the Purified Sunnah).

i) Jilbāb Al-Mar'ah Al-Muslimah (The Jilbab of the Muslim Woman).

j) Difā' 'an Al-Ĥadīth An-Nabawī was-Sīrah fir-Radd 'alā Jahālāt Ad-Duktūr Al-Būṫī fī Kitābih Fiqh As-Sīrah (Defense of the Prophetic Ĥadith and the Sirah in Refutation of the Ignorances of Dr. Al-Būṫī in his book Fiqh As-Sīrah).

k) Sahīh As-Sīrah (Authentic Sirah)—printed but incomplete.

l) Adh-Dhabb Al-Aĥmad 'an Musnad Al-Imām Aĥmad (The Praiseworthy Defense of the Musnad of Imām Aĥmad).

m) Ŝalāt Al-'Īdayn fīl-Muŝallā Khārij Al-Balad hiya As-Sunnah (The Eid Prayers in the Prayer Ground Outside the City is the Sunnah).

n) Manzilat As-Sunnah fīl-Islām wa Bayān Annahu lā Yustaghnā 'anhā bil-Qur'ān (The Status of the Sunnah in Islam and Clarification that it Cannot be Dispensed with in Favor of the Qur'ān).

o) Wujūb Al-Akhdh bi Ĥadīth Al-ĀĤād fīl-'Aqīdah wal-AĤkām (The Obligation of Accepting Solitary (ĀĤād) Ĥadiths in Creed and Rulings).

p) Qiyām Ramaďān (The Night Prayer in Ramadan).

q) Kashf An-Niqāb 'ammā fī Kalimāt Abī Ghuddah min Al-Abāťīl wal-Iftirā'āt (Unveiling the Falsehoods and Fabrications in the Words of Abū Ghuddah).

r) Ar-Radd 'alā Kitāb Żāhirat Al-Irjā' li-Safar Al-Ĥawālī (Refutation of the Book 'The Phenomenon of Irjā' by Safar Al-Ĥawālī).

s) Naŝb Al-Majānīq li-Nasf Qiŝŝat Al-Gharānīq (Setting up the Catapults to Demolish the Story of the Cranes [Satanic Verses]).

t) Takhrīj AĤādīth Faďā'il Dimashq wash-Shām lir-Rab'ī (Referencing the Ĥadiths on the Virtues of Damascus and the Levant by Ar-Rab'ī).

Among the books that Imām Al-Albānī verified (taĤqīq), referenced (takhrīj), and commented upon (and some he only verified or referenced):

a) Al-IĤtijāj bil-Qadar (Arguing on the Basis of Divine Decree) by Shaykh al-Islām Ibn Taymiyyah.

b) IŝlāĤ Al-Masājid min Al-Bida' wal-Fawā'id (Rectifying the Mosques from Innovations and [Establishing] Benefits) by Al-Qāsimī.

c) Ighāthat Al-Lahfān min Maŝāyid Ash-Shayťān (Aid for the Yearning One from the Snares of Satan) by Imām Ibn Al-Qayyim.

d) Iqtiďā' Al-'Ilm Al-'Amal (Knowledge Mandates Action) by Al-Khaťīb Al-Baghdādī.

e) Al-'Ubūdiyyah (Servitude [to Allāh]) by Shaykh al-Islām [Ibn Taymiyyah].

f) Al-Īmān (Faith) by Shaykh al-Islām [Ibn Taymiyyah].

g) Al-Bā'ith Al-Ĥathīth (The Encouraging Impetus [Sharh Ikhtisar Ulum al-Ĥadith]) by Al-'Allāmah AĤmad Shākir.

h) Bidāyat As-Sūl fī Tafďīl Ar-Rasūl (The Beginning of the Request Concerning the Superiority of the Messenger) by Imām Al-'Izz ibn 'Abd As-Salām.

i) At-Tankīl bimā fī Ta'nīb Al-Kawtharī min Al-Abāťīl (The Exemplary Punishment for the Falsehoods in Al-Kawtharī's Reproach) by Al-Mu'allimī.

j) Ĥaqīqat Aŝ-Ŝiyām (The Reality of Fasting) by Shaykh al-Islām [Ibn Taymiyyah].

k) Subul As-Salām (Paths of Peace [Sharh Bulugh al-Maram]) by Aŝ-

Ŝan'ānī.

l) Sharĥ Al-'Aqīdah Aṫ-Ťaĥāwiyyah (Explanation of the Tahawiyyah Creed) by Ibn Abī Al-'Izz Al-Ĥanafī.

m) Al-Kalim Aṫ-Ťayyib (The Goodly Words) by Shaykh al-Islām [Ibn Taymiyyah].

Imām Al-Albānī has many other great, distinguished, delightful, and clear books and works besides these. All of them deserve to be written in golden ink due to their abundant benefits and great utility. Most of them are printed and widely available, praise be to Allāh.

Imām Al-Albānī and the Watch Repair Trade

There is no doubt that the trade of watch repair falls under the saying of the Prophet (peace be upon him): 'The best earning a man acquires is from the work of his own hand.'

The Imām learned this trade from his father, mastered it, and excelled in it until he became renowned for it. Learning this trade was one of Allāh's blessings upon Imām Al-Albānī, as it provided him with time to seek knowledge—because it is an independent trade that does not require fixed hours—and it provided him and his family with covering, sufficiency, and freedom from needing others.

Let us listen to Imām Al-Albānī (may Allāh have mercy on him) as he tells us his story with this trade:

'It was from Allāh Almighty's success and favor upon me that He directed me from my early youth to learn this trade. This is because it is independent and does not conflict with my efforts in the science of the Sunnah. I allocated only three clock hours to it each day—except Tuesdays and Fridays. This enabled me to earn the necessary amount for myself, my dependents, and my children, according to the standard of basic sufficiency, of course, for among his (peace be upon him) supplications was: 'Allāhumma ij'al rizqa āli Muĥammadin qūtan' [O Allāh, make the provision of the family of Muĥammad sufficient sustenance]; narrated by the two Shaykhs [Al-Bukhārī and Muslim]. The rest of my time I spent in the pursuit of knowledge, authoring, and studying the books of Ĥadith, especially the manuscripts among them in the Dāhiriyyah Library. Therefore, I used to frequent this library like its employees, and the time I spent there ranged between six and eight hours daily, depending on the summer and winter opening hours.'

I have transmitted this quote from the book Al-Imām Al-Albānī by As-Sadĥān.

It is astonishing that some ignorant people, enviers, and followers of innovation and desires reproach Imām Al-Albānī for his trade and disparage him because of it. These ignorant people do not realize that earning a livelihood and working is an honor for a person and that it is the path of the Prophets. Muĥammad (peace be upon him), the noblest of creation, tended sheep; Idrīs worked as a tailor; Dāwūd worked as a blacksmith; and every Prophet tended sheep. However, these ignorant people turn away from the religion of Allāh, concerned only with desires and innovation, and spreading ignorance among the people.

The Trials of Imām Al-Albānī, His Imprisonment, and His

Emigration (Hijrah) from Damascus:

During his call (da'wah) in Damascus, Imām Al-Albānī faced much hardship and harm from innovators and fanatics, to the extent that incitement against him occurred on the pulpits and to the security forces. The Mufti accused him of inciting tribulation—and fitnah, according to this Mufti and those like him, meant following the Sunnah. Imām Al-Albānī used to undertake scholarly journeys, but the Mufti of Idlib forbade him from entering [the city]. He faced much harassment in Damascus, reaching the point where a fatwa, attributed to the head of the League of Scholars, was circulated, permitting the killing of Imām Al-Albānī and deeming his blood lawful to shed.

We do not know what crime Imām Al-Albānī committed to warrant a fatwa for his killing. The crime, according to these innovators, fanatics, and superstitious folk, was following the Sunnah, forbidding innovation, and the beneficial knowledge that the Imām was spreading. Imām Al-Albānī was imprisoned because of his call (da'wah) to Allāh in 1969 in the prison of the Damascus Citadel, the same place where Shaykh al-Islām Ibn Taymiyyah was imprisoned. He was then released, only to be imprisoned again in the same year in the prison of the city of Al-Ĥasakah in northeastern Syria.

Imām Al-Albānī was transferred to the prison in Al-Ĥasakah, which was new and spacious. He took with him his beloved book, Sahīh Muslim, a pencil, and an eraser. Upon arriving at the prison, he found some Shaykhs imprisoned there, one named Shaykh Muŝťafā, as well as youth from Hizb ut-Tahrir. Imām Al-Albānī frequently engaged in discussions with them and was able to correct some of their ideas.

The Imām wanted to abridge Sahīh Muslim, but the light bulb in the prison was very far away, rendering it useless. Through Shaykh Muŝťafā—who had spent a long time in prison—he requested the prison director to provide lighting and electricity. The director agreed on the condition that Imām Al-Albānī pay for the materials. Imām Al-Albānī agreed, saying, 'That is easy.'

Indeed, what Imām Al-Albānī wanted was done. Lighting was provided for him, and he began abridging Sahīh Muslim. He used to say, 'So I did not feel alienated in prison at all, just as Ibn Taymiyyah (may Allāh have mercy on him) said: 'My imprisonment is seclusion.'

In prison, Imām Al-Albānī fulfilled his wish and completed the abridgement of Sahīh Muslim after three months of work on it. It was mentioned earlier in the list of his works.

To Allāh belongs the excellence of this Imām! How great was his determination and how vast his knowledge!

I have transmitted these details from the book Al-Imām Al-Albānī by As-Sadĥān. Some time after Imām Al-Albānī's release from prison, specifically on the first of Ramaďān, 1400 AH, Imām Al-Albānī emigrated with his family from Damascus to Amman, the capital of Jordan. This marked the beginning of a series of successive emigrations due to fluctuating circumstances, until the Imām finally settled in Jordan. We will now relate some details about Imām Al-Albānī's emigration (hijrah) from Damascus and what transpired until he settled in Jordan.

Imām Al-Albānī says about his emigration from Damascus to Amman: 'Indeed, Allāh, Blessed and Exalted, has by His wisdom appointed a cause for everything, and for everything a specified term, and He has decreed everything with a good decree. Part of that was that I emigrated with myself and my family from Damascus to Amman at the beginning of the month of Ramaḍān, 1400 AH. I immediately began building a house for myself there, to reside in as long as I live. Allāh facilitated this for me through His grace and generosity, after much hardship and illness that afflicted me as a result of the effort I exerted in construction and establishment. I still complain of it slightly. Praise be to Allāh in all circumstances, and praise be to Allāh by Whose blessing righteous deeds are completed.'

Imām Al-Albānī settled in Jordan for a short while in his new home and delivered a few lessons to students of knowledge thirsting for his learning. However, suddenly, something occurred that compelled him to emigrate from Jordan. Imām Al-Albānī was forced to leave Amman, so he emigrated back to Damascus, and from there to Beirut.

Imām Al-Albānī says regarding these details: 'While I was preparing to deliver the third lesson, I was suddenly faced with something that compelled me, with absolutely no choice in the matter, to return to Damascus, where I no longer had a residence. This happened late in the afternoon on Wednesday, 19 Shawwāl, 1401 AH. I arrived there at night in a very sorrowful state, supplicating to Allāh Almighty to avert from me the evil of destiny and the plots of enemies. I stayed there for two nights, and on the third, after consultation (istishārah) and seeking guidance (istikhārah), I traveled to Beirut with much caution and fear due to the well-known prevalence of tribulations and chaos there. I reached Beirut in the first third of the night, heading to the house of an old brother and a loyal, intimate friend. He received me with his well-known kindness, courtesy, and generosity, hosting me as an honored and respected guest. May Allāh reward him generously.'

After spending some time in Beirut, Imām Al-Albānī was compelled to emigrate to the United Arab Emirates, specifically the emirate of Sharjah, staying with some of his admirers from Ahl As-Sunnah wa Al-Jamā'ah. Imām Al-Albānī emigrated there, and the people of goodness welcomed him and were overjoyed to have him. His days in the Emirates were days of immersion in knowledge. People flocked to him from the Gulf states to see and visit him. He took advantage of his time in the Emirates to visit some neighboring countries, such as Kuwait and Qatar. Afterwards, Shaykh Muḥammad Ibrāhīm Shaqrah—Imām Al-Albānī's student and the head [imam/preacher] of Al-Masjid Al-Aqṣā—interceded for Imām Al-Albānī with the late King Hussein ibn Talal of Jordan. He informed him about the Imām's call (da'wah) and methodology (manhaj), and the harm he had suffered at the hands of the ignorant and enviers. King Hussein immediately agreed to allow Imām Al-Albānī to return to Jordan and ordered it. The students of knowledge rejoiced immensely at the Imām's return. Imām Al-Albānī settled with his family in Jordan until his death, remaining a beacon of knowledge and guidance by which wayfarers were illuminated. The series of successive trials ended, and success, acceptance, and empowerment on earth were decreed for the Imām. We have transmitted all these details from the book Al-Albānī: Ḥayātuhu wa Āthāruh wa Thanā' Al-'Ulamā' 'Alayh by Ash-Shaybānī, and the book Muḥaddith Al-'Aṣr (The Ḥadith

Scholar of the Era) by Shaykh ʻIṣām Mūsā Hādī.

Imām Al-Albānī and His Teaching at the Islamic University

Allāh decreed acceptance for Imām Al-Albānī due to his knowledge, sincerity, and pure intention. Allāh benefited creation through his works, and his reputation reached the East and the West. Therefore, when the Islamic University was opened in Madinah Al-Munawwarah in 1381 AH, Imām Al-Albānī was appointed as a teacher there for Ḥadith and its sciences. Professors ʻĪd ʻAbbāsī and ʻAlī Khashshān say, speaking about Imām Al-Albānī and the spread of his knowledge:

'...This prompted the supervisors of the Islamic University in Madinah Al-Munawwarah at its founding—headed by the erudite scholar Muḥammad ibn Ibrāhīm Āl Ash-Shaykh, the President of the Islamic University and the Grand Mufti of the Kingdom of Saudi Arabia at that time—to select the Shaykh [Al-Albānī] to undertake the teaching of Ḥadith, its sciences, and its jurisprudence (fiqh) at the University.'

He remained there for three years as a professor of Ḥadith and its sciences. During that time, he was an example of diligence and sincerity, to the extent that he would sit with the students on the sand during breaks. When some professors passed by him with students gathered around him on the sand, they would say: 'This is the real lesson, not the one you just left or the one you are about to return to.'

Thus, Imām Al-Albānī continued teaching Ḥadith and its sciences at the Islamic University for three years, during which he benefited the students with thousands of insights and provided them with immense benefit.

After some disagreement occurred between Imām Al-Albānī and some professors at the University, and due to the plots of some enviers, Imām Al-Albānī's employment there ended. Imām ʻAbd Al-ʼAzīz ibn Bāz told him: 'Wherever you are fulfilling the duty of da'wah, it makes no difference to you.'

The Praise of Scholars for Imām Al-Albānī

Many people of knowledge and virtue praised Imām Al-Albānī and lauded his knowledge and merit. He is deserving of all praise and commendation. I will transmit some of their words, drawing benefit from the book Al-Imām Al-Albānī by As-Sadḥān.

a) His Eminence Imām Muḥammad ibn Ibrāhīm Āl Ash-Shaykh said about Imām Al-Albānī: 'He is a man of the Sunnah, a supporter of the truth, and confronts the people of falsehood.'

b) His Eminence Imām ʻAbd Al-ʼAzīz ibn Bāz said: 'Among our reliable, well-known brothers, among our good brothers, is our brother and companion, the erudite scholar Shaykh Muḥammad Nāṣir Ad-Dīn. He is one of the revivers (mujaddidīn).' Imām Ibn Bāz explicitly stated that Imām Al-Albānī was the reviver (mujaddid) of the era.

c) Imām Ibn ʻUthaymīn said about Imām Al-Albānī: '[He possesses] extensive reach [in knowledge], vast (iṭṭilā'—breadth of reading), and powerful persuasion.'

d) The erudite scholar Muĥibb Ad-Dīn Al-Khaťīb said about Imām Al-Albānī: 'One of the prominent callers to the Sunnah who dedicated their lives to working for its revival.'

e) Shaykh 'Alī Ať-Ťanťāwī said: 'Shaykh Nāŝir is more knowledgeable than me in the sciences of Ĥadith, and I respect him for his diligence, activity, and the abundance of his works. I refer to Shaykh Nāŝir in matters of Ĥadith and do not disdain asking him about them, acknowledging his merit.'

f) His Eminence the erudite scholar, the Mufti 'Abd Al-'Azīz Āl Ash-Shaykh, said about Imām Al-Albānī: 'He supported the Sunnah in this era.'

The praises of the scholars for Imām Al-Albānī are numerous and would require an independent study. We will suffice with what we have presented here.

The Death of Imām Al-Albānī

Indeed, death is the destiny of every human being; there is no immortality for anyone in this world. The true life is the life of the Hereafter, consisting of either bliss or hellfire. Although Imām Al-Albānī has died and his body is absent, his knowledge, his mention, and his methodology have not died and will never die, by the permission of Allāh. As the poet said:

Some people have died, yet their virtues did not die
And some people live on, yet among the people, they are [as if] dead

Towards the end of his life, Imām Al-Albānī was afflicted with cancer, which affected his intestines. The illness continued to intensify until Imām Al-Albānī (may Allāh Almighty have mercy on him) passed away after the 'Aŝr prayer on Saturday, 22 Jumādā Al-Ākhirah, 1420 AH, corresponding to the second of October, 1999 CE. Imām Al-Albānī's relatives began preparing him for burial. News of his death spread far and wide, and students of knowledge flocked to attend his funeral prayer. In accordance with Imām Al-Albānī's will (waŝiyyah), he was prepared with utmost speed and carried to the cemetery. There, thousands of people were waiting to pray over him, although only a few hours had passed since his death. Shaykh Muĥammad Ibrāhīm Shaqrah led the prayer over him. Imām Al-Albānī was buried in the cemetery of Jabal Al-Hamlān, near the Imām's home (may Allāh be pleased with him). Thus, a moon among the moons of our Ummah set, and the reviver (mujaddid) of the age and the Ĥadith scholar (Muhaddith) of the Era died. However, his knowledge, his methodology (manhaj), and his works remain, studied until the establishment of the Hour. The Imām died, but he quenched our thirst with knowledge that fills the gaps.

Poems (Qaŝā'id) in Praise of Imām Al-Albānī:

Khālid Jumu'ah Al-Kharrāz said in praise of Imām Al-Albānī:

Indeed, he who supports the Sharī'ah of our Lord
Is supported, as the Two Revelations have stated
And we have seen from the Ĥadith scholar (muhaddith) of our era
I mean the muhaddith, Nāŝir Al-Albānī.

He spread knowledge in our era, oh how excellent
Is a spreader of the Sharī'ah of the Bestower!
He abandoned fanaticism (ta'aṡṡub) for all the schools of thought (madhāhib)
He supported the Imāms, the partisans of the Most Merciful
Allāh benefited [people] through his knowledge, despite what
Was said by the possessor of malice and grudges
They mentioned poetry; I said, 'I love it,'
Especially concerning Nāṡir Al-Albānī.
The prominent scholar of the age—I cannot diminish his right
The Shaykh of Shaykhs, possessor of intellect, devout (rabbānī)
For he is the reviver (mujaddid) for the age, and there has come
An authentic report (khabar ṡaḥīḥ) reaching the near one.

This radiant, bright biography (sīrah) is a portrait of the Imām of the Ḥadith scholars (Imām Al-Muhaddithīn), the Shaykh of Shaykhs, the Ḥadith scholar (Muhaddith) of the Era, the Imām, the erudite scholar ('Allāmah), the learned authority (Ḥibr), Muḥammad Nāṡir Ad-Dīn Al-Albānī (may Allāh Almighty have mercy on him).

Imām Al-Albānī inscribed a unique model on the path of knowledge and in the annals of the scholars ('ulamā').

With this, we conclude what we intended in writing the biography (sīrah) of this distinguished ocean [of knowledge], the great Imām Al-Albānī (may Allāh be pleased with him and grant him contentment). May Allāh reward him with the best reward and the finest recompense. May Allāh send prayers and abundant peace upon our master and Prophet, Muḥammad, and upon his family and all his companions.

بسم الله الرحمن الرحيم

Exoneration of Imām Al-Albānī from Irjā'[1]

This research is excerpted from an article by the Erudite Scholar, the Ĥadith Scholar of the Prophet's City, Shaykh 'Abd Al-Muĥsin Al-'Abbād Al-Badr (may Allāh preserve him), titled (The Truth Regarding the Texts of Promise and Threat is a Middle Path Between the Two Extremes of Excess and Negligence). I deemed it appropriate to present it as a standalone topic, hoping it might strike the ears of that deviant faction of the extremist Takfīrīs and the extremist Ĥaddādīs, so that they may turn back from their deviation and repent to their Lord. And Allāh is the source of success.

The Erudite Scholar 'Abd Al-Muĥsin Al-'Abbād Al-Badr (may Allāh preserve him) said in his article, after discussing the texts of promise and threat and the correct stance regarding them:

And indeed, it is regrettable that a small number of students of knowledge are afflicted with attacking the Shaykh, the Erudite Scholar, the Ĥadith Scholar, Al-Albānī (may Allāh have mercy on him) and describing him with Irjā' (a theological deviation minimizing the role of actions in faith). This occurs at a time when the callers to Westernization, the murderers of morals—who strive diligently to spread corruption in the Land of the Two Holy Sanctuaries after its rectification—are safe from them; and [at a time when] the people of heresy and the people of deviation and misguidance are safe from them. It is as if there is no one before them in the field except this man, [this man] of great efforts in serving the Sunnah of the Messenger (peace be upon him) and clarifying the creed of the Salaf. How excellent is the narration transmitted by Ibn Kathīr in Al-Bidāyah wan-Nihāyah (13/121) from Sufyān ibn Ĥusayn, who said: 'I mentioned a man badly in the presence of Iyās ibn Mu'āwiyah. So he looked at my face and said: 'Have you waged war against the Byzantines?!' I said: 'No.' He said: 'What about As-Sind, Al-Hind, and the Turks?!' I said: 'No.' He said: 'So the Byzantines, As-Sind, Al-Hind, and the Turks are safe from you, yet your Muslim brother is not safe from you?' He [Sufyān] said: 'So I never did it again after that.' By their attack on Shaykh Al-Albānī (may Allāh have mercy on him), they are gifting (yuhdūna) him some of their good deeds (ĥasanātihim). It is better for them to keep those good deeds, to benefit from his knowledge, and direct their arrows towards others who deserve that [criticism] be directed towards them.

I have come across in his words that which clarifies his soundness from Irjā'; namely in the introduction to his verification of the book [Riyāď Aŝ-Ŝāliĥīn] by An-Nawawī (pp. 14-16) and in his explanation and commentary on Al-'Aqīdah Ať-Ťaĥāwiyyah (p. 42). It is also mentioned in his recorded explanation of [Al-Adab Al-Mufrad], on the sixth tape, his saying: 'And this is to show that faith

[1] By the Pen of the Erudite Scholar ('Allāmah) 'Abd Al-Muĥsin Al-'Abbād, may Allah preserve him.

without action is of no benefit, and that righteous action is part of faith, as we are currently discussing. Therefore, meaning, the benefit of the Sunnah is correcting distorted concepts. So when Allāh mentions faith, He mentions it coupled with righteous action, because we cannot conceive of faith without righteous action, except for a person we imagine hypothetically: He believed here, said: 'Ashhadu an lā ilāha illā Allāh wa anna Muĥammadan Rasūlullāh' [I bear witness that there is no god but Allāh and that Muĥammad is the Messenger of Allāh], and died right then. This we can conceive of. But a person who says: 'Lā ilāha illā Allāh Muĥammad Rasūlullāh' [There is no god but Allāh, Muĥammad is the Messenger of Allāh], and lives for a long time and does not perform righteous deeds, then his lack of righteous action is like evidence that he says it with his tongue but faith has not yet entered his heart. So the mention of righteous actions after faith is to indicate that beneficial faith is that which is coupled with righteous action.' Whatever has come from him on the subject in terms of speech that contains generality and ambiguity should be interpreted in the best possible way, so it should be interpreted according to his explicit/explained speech. Shaykh al-Islām Ibn Taymiyyah said in [Ar-Radd 'alā Al-Bakrī] (p. 324): ' And it is known that the explained/explicit speech of a speaker judges his general/ambiguous speech, and his clear statement takes precedence over his implicit statement.'

And while I disagree with Shaykh Al-Albānī on some issues where I believe he erred—and he will be rewarded, Allāh willing, for his ijtihād (scholarly reasoning/effort), issues I pointed out in the treatise Rifqan Ahl As-Sunnah bi Ahl As-Sunnah (Be Gentle, O People of the Sunnah, with the People of the Sunnah)—I cannot do without, and I believe that others cannot do without his books and benefiting from them. I do not know any peer for him in this era in concern for Ĥadith and breadth of knowledge therein. Everyone's statement is taken and rejected except for the Messenger of Allāh (peace be upon him), as Imām Mālik (may Allāh have mercy on him) said.

These are some quotes from a group of the people of knowledge regarding establishing and clarifying the overlooking of a scholar's error amidst his abundant correctness:

a) Imām Adh-Dhahabī (d. 748 AH) said: ' Furthermore, the senior figure among the Imāms of knowledge, if his correctness is abundant, and his striving for the truth is known, and his knowledge is vast, and his intelligence is apparent, and his righteousness, piety, and adherence [to the Sunnah] are recognized, his slip is forgiven. We do not declare him misguided nor reject him and forget his merits. Yes! [But] we do not follow him in his innovation or error, and we hope for his repentance from that.' [Siyar A'lām An-Nubalā' (5/271)].

b) He also said: 'And if, every time an Imām erred in his ijtihād on individual issues—an error that is forgiven for him—we were to rise against him, declare him an innovator, and abandon him, neither Ibn Naŝr, nor Ibn Mandah, nor those greater than them would have been safe with us. And Allāh is the Guide of creation to the truth, and He is the Most Merciful of the merciful. So we seek refuge in Allāh from desires and harshness.' [As-Siyar (14/39-40)].

c) He also said: ' And if everyone who erred in his ijtihād—despite the

soundness of his faith and his striving to follow the truth—we were to disregard him and declare him an innovator, few of the Imāms would be safe with us. May Allāh have mercy on all of them through His grace and generosity.' [As-Siyar (14/376)].

d) Ibn Al-Qayyim (d. 751 AH) said: ' Knowing the virtue of the Imāms of Islam, their stature, their rights, and their ranks, and [knowing] that their virtue, knowledge, and sincere advice for Allāh and His Messenger does not necessitate accepting everything they said. And regarding what occurred in their legal rulings concerning issues where what the Messenger brought was hidden from them, so they spoke according to the extent of their knowledge, while the truth was contrary to it, [this] does not necessitate discarding their statements entirely, nor disparaging them and slandering them. These are two extremes deviating from the balanced path, and the intended path lies between them. So we neither declare [them] sinful nor infallible...' until he said: 'And whoever has knowledge of the Sharī'ah and reality knows definitively that the distinguished man who has a righteous standing and good works in Islam, and holds a [high] position within Islam and among its people, may commit a lapse or slip, for which he is excused, rather even rewarded for his ijtihād. So it is not permissible to follow him in it, nor is it permissible for his status, leadership, and rank to be disregarded in the hearts of the Muslims.' [I'lām Al-Muwaqqi'īn (3/295)].

e) Ibn Rajab Al-Ĥanbalī (d. 795 AH) said: 'And Allāh refuses infallibility for any book other than His Book. And the fair-minded person is the one who overlooks a person's few errors amidst their abundant correctness.' [Al-Qawā'id (p. 3)].

I ask Allāh, the Mighty and Majestic, to grant success to us and all Muslims in acquiring beneficial knowledge and acting upon it, and [grant us] firmness upon the Straight Path. Indeed, He, Glorified and Exalted is He, is Generous, Noble. May Allāh send prayers, peace, and blessings upon His servant and His Messenger, our Prophet Muĥammad, and upon his family, his companions, and those who follow them in excellence until the Day of Judgment.

5/5/1431 AH

'Abd Al-Muĥsin ibn Ĥamad Al-'Abbād Al-Badr

بسم الله الرحمن الرحيم

Introduction to the New Edition

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

All praise is for Allāh Who guided us to this, and we would not have been guided had Allāh not guided us. May peace and blessings be upon our Messenger Muḥammad, through whose authentic ḥadiths and Sunnahs we have been guided, the one addressed by Allāh the Exalted's statement in the Noble Qur'ān: {And indeed, you guide to a straight path} [Ash-Shūrā: 52]. And upon his pure and blessed Family and Companions, whom Allāh praised with His statement: {And the first forerunners [in faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct—Allāh is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment} [At-Tawbah: 100]. And upon those who follow their example and tread their path until the Day of Judgment.

To proceed; Before the esteemed readers is the new edition of the first volume of my book Silsilat al-Aḥādīth aṣ-Ṣaḥīḥah (The Series of Authentic Ḥadiths). This edition is distinguished from its predecessors—as is customary in new editions of all my books—by new benefits, numerous verifications, and strong refutations against some aggressors against this noble knowledge (Ḥadith), in whom the known proverb holds true: 'He became a raisin before becoming a sour grape' (Tazabbaba qabla an yataḥaṣram); because they are ignorant of this knowledge, firstly, and secondly, they give no weight to the scholars who are knowledgeable in it, past and present. Added to this may be a deep-seated malice and a ruinous self-admiration, thirdly. The state of one of them says: 'O Earth, stand firm! There is no one upon you like me!' (Yā arḍu-shtaddī, mā 'alayki aḥadun qaddī!), as is said in some lands!

Before me now is a small booklet titled Al-Aḥādīth aḍ-Ḍa'īfah fī Silsilat al-Aḥādīth aṣ-Ṣaḥīḥah (The Weak Ḥadiths in the Series of Authentic Ḥadiths) by the one called Ramaḍān Maḥmūd 'Īsā, published by Dār al-Fikr, Khartoum. He criticized twelve ḥadiths from this volume of As-Silsilah aṣ-Ṣaḥīḥah. I saw nothing of knowledge or understanding in his critique of them from which one could benefit. Rather, he merely parrots some scholarly rules he relies upon, which he has not grasped, or has not understood well.

His method of critique is that he quotes my words and my referencing (takhrīj) of the ḥadith, then follows it with his critique based on his ignorance and whim, under the heading (Commentary). Then he expresses his crude opinion in weakening the ḥadith. This varies from him depending on the type of ḥadith:

Sometimes he weakens a trustworthy narrator (rāwī thiqah) based on the statement of someone who said: 'He narrates manākīr (rejected reports) from so-and-so' (p. 17), and this does not imply absolute weakening in the terminology of the scholars; it is not like someone about whom it was said:

'Munkar al-Ĥadīth' (His ĥadith is rejected).

Sometimes he is ignorant that the Companion's statement: 'It is from the Sunnah to do such-and-such' is considered marfū' (raised to the Prophet (peace be upon him)) in ruling (p. 34), thereby weakening the upcoming Ĥadith number (229). Similarly, he gives absolutely no weight to the Companions' practice based on it, and this is from the perfection of his ignorance and his lack of appreciation for Allāh's praise of them, as mentioned at the beginning of this introduction.

Then, mostly, he weakens the remaining Ĥadiths due to the weakness of their individual chains (ťuruq), thereby meaning that he does not heed the scholars' statement: that a weak Ĥadith is strengthened by a multitude of chains, as long as their weakness is not severe.

Here is one example of those Ĥadiths upon which he transgressed and weakened, which is the first Ĥadith according to him, upcoming as number (109):

He said (p. 9), after quoting my referencing of it and benefiting from its chain defects:

'And the Ĥadith through these [chains] is weak; because the condition of integrity ('adālah) is missing in the first, second, third, and fourth, and the condition of connection (ittiŝāl) in the fifth. And it is well-known among the scholars of terminology (muŝťalaĥ) that the chains of liars, abandoned narrators (matrūkīn), unknown narrators (majāhīl), and broken chains (asānīd munqaťi'ah) do not strengthen one another, even if they were a hundred chains. And Allāh knows best.'

This statement alone informs anyone with some knowledge of this science that he is ignorant and does not deserve discussion; because he equated therein the chains of liars with other chains that are lesser in weakness. This, besides being an error in itself, is a fabrication against the scholars; because they differentiate between that whose weakness is slight, whereby the Ĥadith is strengthened by similar chains, and that whose weakness is severe. Based on this distinction, we have proceeded since Allāh, Blessed and Exalted, granted us understanding of this knowledge. And upon this foundation, the authenticity of this Ĥadith was based, because most of its chains do not contain severe weakness, especially since I came across another chain from Mujāhid with a chain whose narrators are trustworthy (thiqāt), and Al-Ĥāfiż Ibn Ĥajar authenticated it. So I appended it to the other chains to strengthen them, as you will see in this edition, Allāh willing, and that is among its benefits.

Some discerning readers might ask:

What drives these ignorant ones to refute Al-Albānī, when Allāh has granted him acceptance on earth—by His permission, the Exalted—and whoever Allāh willed among scholars and students of knowledge has benefited from his books and writings?

I say: There are reasons, the most important of them—or among the most important—is envy (ĥasad), confirming the statement of the Prophet (peace be upon him): 'The disease of the nations before you has crept towards you: envy and hatred. Hatred is the shaver. Indeed, I do not say it shaves hair, but it shaves

the religion.'[1]

Some of those who set themselves up to refute me almost reveal this reason with their pens; this author of the refuted booklet mentions in his introduction that one of his brothers[2] suggested he review Silsilat al-Aĥādīth aṣ-Ṣaĥīĥah by Shaykh Muĥammad Nāṣir ad-Dīn al-Albānī; he said:

'Because it contains weak ĥadiths, and people take them with complete confidence as being verified and authentic...!'

Among those reasons are ideological or madhhab-based differences, and the love of fame.

All these reasons might be present in some of those refuting me; such as the one called Ĥasan As-Saqqāf. No one had heard his name before, so through this, he achieved the fame he desired, even at the expense of attacking the Sunnah and its people. Strangely, he presents himself as a Sufi, while the Sufis are contrary to him; for among their ways is obscurity, not fame, to the extent that one of their predecessors said: 'Be a tail and not a head!' In addition to that, he holds the beliefs of the Khalaf (later generations often associated with theological rhetoric), with Mu'tazilī inclinations. He denies the divine attributes and accuses the believers in them among the Imams and their followers—and I am among them, praise be to Allāh—in his annotations that blackened the pages of Ibn al-Jawzī's book Daf' Shubah at-Tashbīh (Repelling the Likeness of Anthropomorphism), fabricating various types of lies against them. If these were compiled, they would form a book in a volume. He says—for example—(p. 114) of his annotations:

'Al-Ĥāfiż Ibn Khuzaymah regretted authoring his book At-Tawĥīd (The Book of Monotheism) in the end; as reported by Al-Ĥāfiż Al-Bayhaqī in Al-Asmā' waṣ-Ṣifāt (The Names and Attributes) (p. 267).'

This is a double lie; because Ibn Khuzaymah never regretted it at all, and because Al-Bayhaqī did not attribute that to him. And how is it conceivable that Al-Ĥāfiż Ibn Khuzaymah would regret his Tawĥīd, which is pure faith?! Rather, how is it conceivable that Al-Ĥāfiż Al-Bayhaqī would report that?! Glory be to You (O Allāh), this is a great slander from a sinful liar.

And you, O esteemed reader! If you refer to the mentioned page of Al-Asmā' waṣ-Ṣifāt, you will not find the fabricated regret. Rather, you will find Ibn Khuzaymah's admission that he was not proficient in 'Ilm al-Kalām (theological rhetoric), in a story reported by Al-Bayhaqī, if it is authentic; for I do not know Abū al-Faḍl al-Baṭāyīnī, nor did As-Sam'ānī mention him under this attribution (nisbah); so Allāh knows best about him. Despite that, I say:

The mentioned admission from Ibn Khuzaymah—if authentic from him—does not discredit him as that ignorant, malicious person imagines. Rather, it is something that elevates his status and increases his virtue; for in that, he has a good example in the righteous Salaf (predecessors) and the four Imams and those who followed them in excellence. Scholars of Kalām are certainly not among them. How could they be, when they are the ones who say: 'The

[1] This hadith is ĥasan (good). Takhrīj Mushkilat al-Faqr (20/Second Verification).

[2] I said: And I fear that it might be the publisher; for we have known one of them to hide behind others, pushing them to refute me due to malice in his heart. We ask Allah for safety.

knowledge of the Salaf is safer, and the knowledge of the Khalaf is more knowledgeable and wiser'?[1] This is disbelief itself, if they only knew. {Grave is the word that comes out of their mouths; they speak not except a lie} [Al-Kahf: 5].

How could it not be, when the Messenger of Allāh (peace be upon him) is at the head of the Salaf whose knowledge they disparaged! Now is not the place to give examples where they contradicted the Salaf of the Ummah, but it suffices the guided Muslim to know that they agreed with the Mu'tazilah and the Khawārij in many of their deviations. Among these is their statement that the Qur'ān is the created speech of Allāh. However, they do not state it explicitly like the Mu'tazilah, but rather say—out of taqiyyah (dissimulation)—: 'The Speech of Allāh, uncreated!' Then they interpret it as the kalām nafsī (internal speech) which cannot be heard! But it is understood! Thereby, they negated the explicit statement of Allāh the Exalted to His Kalīm (the one He spoke to directly), Mūsā (peace be upon him): {So listen to what is revealed} [Ṭāhā: 13]. Thus, they made the Divine Speech equivalent to Divine Knowledge,[2] thereby negating the attribute of Speech, but through twisting and turning! Exactly as the Mu'tazilah—or some of them—did with the attributes of Hearing and Sight, saying: What is meant is Knowledge![3] Thereby, they negated the two attributes of Hearing and Sight just as they negated the attribute of Speech. If this is not ta'ṭīl (negation of attributes), then there is no ta'ṭīl in the world.

Due to the clear invalidity of 'Ilm al-Kalām, a group of their eminent scholars repented from it;[4] such as the erudite Shaykh Abū Muḥammad 'Abdullāh ibn Yūsuf al-Juwaynī, the father of Imām al-Ḥaramayn, may Allāh have mercy on them. His treatise on affirming Al-Istiwā' (Allāh's rising over the Throne), Al-Fawqiyyah (Allāh's Above-ness), and the Letter and Sound in the Glorious Qur'ān is among the strongest proofs of that. He wrote it as advice to his brothers in Allāh, explaining to them the reason for his retraction from Ash'arism to Salafism. It is extremely beneficial for whoever hopes for Allāh and the Last Day; it should be consulted in Majmū'at ar-Rasā'il al-Munīriyyah (1/570-587).

His son, Imām al-Ḥaramayn, followed his way in repentance and return to the madhhab of the Salaf, as narrated about him by more than one scholar, including Al-Ḥāfiẓ Ibn Ḥajar al-'Asqalānī. He reported in Al-Fatḥ (13/350) from him that he gained nothing from 'Ilm al-Kalām except confusion, which is why he said:

'And now, I have returned and adopted the madhhab of the Salaf.'

And he said near his death, advising his companions as his father did before:

'O our companions! Do not occupy yourselves with Kalām. If I had known it would lead me to where it led, I would not have busied myself with it.'

If you wish, O esteemed reader, to see an example of the dangerous effects of 'Ilm al-Kalām, which contradict sound transmission (naql) and sound intellect

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[1] See Ḥāshiyat al-Bājūrī (p. 55). And see the refutation of this myth in my introduction to my book Mukhtaṣar al-'Uluww (pp. 34-36).

[2] This is the view of the Jahmī Al-Kawtharī, as he stated explicitly in his Maqālāt (p. 27), the Shaykh of that ignorant, transgressing As-Saqqāf.

[3] See my introduction to my book Mukhtaṣar al-'Uluww (p. 26).

[4] See the previous source (p. 27). [T.N.] These references are all accurate in the Arabic edition.

('aql), then read the books of Al-Kawtharī and those who follow his path, like that student As-Saqqāf. You will see what increases your insight and conviction that what they learn from them is indeed {learning what harms them and does not benefit them} [Al-Baqarah: 102]. Rather, it is disbelief itself if they adhere to it. Nothing proves this more than their consensus on denying the attribute of 'Uluww (Highness/Above-ness) for Allāh, the Most High—an attribute definitively established and definitively indicated, due to its tawātur (mass transmission) in the Book, the Sunnah, and the statements of the Salaf and the Imams—making their corrupt intellects judge over it. Consequently, they differed:

Some of them—like the Ibāḍiyyah and the Mu'tazilah[1]—said: He is in every place! This necessitates the belief in ḥulūl (indwelling) or waḥdat al-wujūd (unity of existence), as is the creed of the extremist Sufis!

And some of them say: He is neither above nor below, neither right nor left, neither in front nor behind, neither inside the world nor outside it! I indeed heard this from some Shaykhs in Damascus during the Friday sermon (khuṭbah)!! Some drowned further in ta'ṭīl (negation), saying: Neither connected to it, nor separate from it!!

This, by Allāh, is disbelief and denial of the Divine Existence! For if the most eloquent Arab were asked: Describe for us the non-existent which has no existence; he would not be able to describe it with more than what these people have described their Lord with!!

This denial is what this ignorant pseudo-scholar, who attacks the Imams of the Salaf and fabricates various slanders against the Ahlus-Sunnah, has fallen into. He said in his alleged treatise At-Tandīd liman 'addada at-Tawḥīd (The Denunciation of One Who Enumerated Aspects of Tawḥīd) (p. 50):

'The Ahlus-Sunnah wal-Jamā'ah have stated that Allāh, Glorified is He, is not described as being outside the world nor inside it.'

He repeated this in another treatise of his, which he falsely and deceitfully named: 'Aqīdat Ahlis-Sunnah (The Creed of the People of the Sunnah) (p. 26).

I say: Let the Muslim ponder this description: Is it a description of something existent or non-existent?! {Exalted is He and high above what they say by great sublimity} [Al-Isrā': 43].

May Allāh have mercy on Shaykh al-Islām Ibn Taymiyyah; he indeed hit the core of the truth when he described these negators (nufāh mu'aṭṭilah) and their opponents from the anthropomorphists (mushabbihah) by saying:

'The mushabbih worships an idol, and the mu'aṭṭil worships non-existence. The mushabbih is dim-sighted, and the mu'aṭṭil is blind!'

The truth upon which the Salaf and the Imams are, is: affirming the attributes without tashbīh (likening to creation), and declaring transcendence (tanzīh)

[1] As-Saqqāf praises the Ibāḍiyyah and their book Musnad ar-Rabī', and agrees with their naming it Al-Jāmi' aṣ-Ṣaḥīḥ in opposition to Ṣaḥīḥ al-Bukhārī, which is a falsehood due to the abundance of fabricated hadiths in it, some of which As-Saqqāf approved (p. 125). He describes Ar-Rabī' as (Imām)! See Aḍ-Ḍa'īfah (6331). He explicitly states (p. 127) that he agrees with the Mu'tazilah in their interpretation of (Al-Istiwā') as Al-Istīlā' (conquering/dominating)! And he refutes Abū al-Ḥasan al-Ash'arī because he refuted that from them!!

without ta'ṫīl (negation).

Among the witty incidents that occurred with some intelligent Amīrs (princes) is that when he heard that negating description from some Shaykhs arguing with falsehood, he said:

'These are a people who have lost their Lord!'

It seems to me that the aforementioned ignorant slanderer of the Salaf sensed the danger of the mentioned description, and that it is rejected by transmission (naql) and intellect ('aql). Therefore, he resorted to deceiving the readers with another phrase that achieves the hidden purpose in his soul without the general readership noticing, saying in his commentary on the aforementioned book of Ibn al-Jawzī (p. 127):

'And here is a very important matter, which is that we absolutely do not say that Allāh exists in every place. Rather, we declare anyone who says that a disbeliever. We believe that Allāh, Glorified is He, exists without place; because He is the Creator of place!'

So I say: This is an explicit statement from you that contradicts your previous explicit statement: that Allāh the Exalted is not outside the world, because there is no place outside the world. If you are truthful in this statement of yours, then you have been guided and returned to the creed of the Salaf, which you were—and still are, as far as we know—accusing those who adhere to it of disbelief and tajsīm (corporealism); like Ibn Taymiyyah and others like myself. Otherwise, we recite upon you the statement of the Truth: {Then woe to those who disbelieve from the Fire} [Ṣād: 27]; reminding [you] of the common proverb: He whose house is made of glass should not throw stones at people!

Among those evil effects of the scholars of Kalām and those influenced by their philosophy, like that As-Saqqāf who is deluded by them, is that they give no weight to the efforts of the Imams of Ḥadith, their scholars, and their critics. They impose their whims upon the Ḥadiths they authenticated or weakened. Whatever appeals to them, they accept and use as proof, even if it is weak, otherwise they reject it, even if it is authentic!! This is very apparent in their predecessors and successors. The clearest example of this is Shaykh Al-Kawtharī and 'Abdullāh Al-Ghumārī; they weakened the Ḥadith of the slave girl in which the Prophet (peace be upon him) asked her: 'Where is Allāh?' She said: 'In the heaven (above).' He (peace be upon him) said: 'Free her, for she is a believer.' That doomed one, As-Saqqāf, followed them in imitating them! Indeed, he exceeded them in transgression and arrogance, saying in his Commentary on Daf' Shubah at-Tashbīh (p. 108):

'And we are certain that the Prophet (peace be upon him) did not say: 'Where is Allāh?'!'

And he said (p. 188):

'That repugnant wording!'

This reckless person says this while knowing that the Ḥadith is agreed upon for its authenticity among the Muslim scholars, received with acceptance by successors from predecessors. Major Imams used it as proof, like Mālik, Ash-Shāfi'ī, Aḥmad, and others. Muslim, Abū 'Awānah, Ibn al-Jārūd, Ibn Khuzaymah, and Ibn Ḥibbān authenticated it. Then a group of Ḥuffāż (Ḥadith masters)—

some of whom were interpreters (muta'awwilah)—followed them in that, like Al-Bayhaqī, Al-Baghawī, Ibn al-Jawzī, Adh-Dhahabī, Al-'Asqalānī, and others.

So what can the rational Muslim say about an ignorant, stubborn denier who opposes these Imams and Ĥuffāż?! And finds repugnant the wording of the Prophet (peace be upon him) which they authenticated!! Rather, he even describes those who repeat this Prophetic wording (p. 187) as Mujassimah (anthropomorphists). He even describes the esteemed Shaykh Ibn Bāz—because he supported, in his commentary on Al-Fatĥ (1/188), the creed of Allāh's Istiwā' (rising) over His Throne, and that it is permissible to ask 'Where is Allāh?'—saying, referring to the Shaykh, may Allāh preserve him:

'And the words of the commentator on it—Al-Fatĥ—are of no consideration whatsoever, because he does not know Tawĥīd. Let him be ashamed after this, whoever calls people to the creed of 'Allāh is in the sky,' and let him repent!!'

In short; he is a staunch Jahmī, denying the meanings of the verses of attributes through interpretation (ta'wīl) and negation (ta'ťīl), as he did with the verses of Istiwā'. He denies authentic ĥadiths of attributes by claiming their weakness and opposing the scholars of Ĥadith and Jarĥ wa Ta'dīl (narrator criticism and validation), like this ĥadith and many similar ones. He weakens the Prophet's (peace be upon him) saying: 'I saw my Lord in the best form,' and fabricates claims in his referencing against some Imams. Similarly, he weakens the ĥadiths of the Hands, the Grasp (Qabďah), the Fingers, Laughter, and others. Perhaps some of our brothers will dedicate themselves to him and expose to the people his ignorance, deviation, and flaws. May Allāh protect the believers from his evils.

If you, O esteemed reader, understand the preceding explanation of this person's condition—which is but a fraction of the whole—the reason for his attacks and slanders against the followers of the Sunnah, its Imams, its callers, and its defenders becomes clear to you. Hardly a page of what he has blackened is free from his insinuations and criticisms. He has allocated a generous portion of it to me, hardly mentioning me without describing me as a Mujassim (anthropomorphist) and Mutanāqiď (contradictory)!! Coupled with falsehood and lies, a matter which definitively indicates that he carries in his heart {malice against those who have believed}! And that the disease of the nations before us has crept into him: hatred and envy, which is the shaver: the shaver of religion, we seek refuge in Allāh. This is alongside profound ignorance of the methods of critiquing and authenticating ĥadiths.

Nothing demonstrates this more than his book which he named Tanāquďāt al-Albānī (Al-Albānī's Contradictions)! It overflows with malice, ignorance, and arrogance, reminding me of some signs of the Hour, among which is the Prophet's (peace be upon him) saying: 'And the Ruwaybiďah will speak.' It was asked: 'And what is the Ruwaybiďah?' He said: 'The insignificant man (and in another narration: the foolish man)[1] who speaks about public affairs.'

I am not now in the process of refuting him; he is too insignificant and contemptible in my view to waste my time on that. However, I must offer here some brief words, as much as possible, suitable for this introduction. So I say:

[1] Reported by Ať-Ťabarānī in Al-Mu'jam al-Kabīr (18/67/123-124) with two chains, one of which is connected (muttaŝil) and authentic (ŝaĥīĥ) or ĥasan (good) at least. The first narration is referenced in Aŝ-Ŝaĥīĥah, volume four (number 1887) from the hadith of Abū Hurayrah and Anas.

Firstly: The book is laden with fabrications and lies—as is his habit in everything he blackens. Here is one example that suffices you from others. He said in his introduction (p. 4):

'And it is not hidden that the Shaykh considers himself, as do those infatuated with him, to be the unique one of his age and the peerless one of his era, and that his words may not be corrected, and that he has surpassed the predecessors in mastering the branches of Ĥadith, its additions, and its scrutiny...' etc., his nonsense.

I have nothing to say in the face of this horned fabrication except: {Glory be to You! This is a great slander} [An-Nūr: 16] and a manifest sin, which could only issue from someone who does not believe in the likes of the statement of the Lord of the Worlds: {And whoever earns a fault or a sin and then blames it on an innocent person has taken upon himself a slander and manifest sin} [An-Nisā': 112]. For what is newly printed of my books, and what I state explicitly in many of them, even in my introductions, completely uproots this fabrication of his and slaps his grim face with it. For example, my statement in the introduction to the eighth edition of my book Ŝaĥīĥ al-Kalim aṭ-Ṭayyib (Authentic Good Words) (p. 9):

'We removed four Ĥadiths which became clear to me were not according to our condition... The second of them, some of our student brothers had consulted me about it in writing and orally; so to them belongs the credit and thanks.'

Similar to this is what you see in the introduction to the new edition of the first volume of Aḍ-Ďa'īfah (The Series of Weak Ĥadiths) in refutation of liars like this one, on the one hand, and explaining the reason for retracting some opinions and rulings which this oppressor considers contradictions, on the other hand. So review it, for it is very important.

And similar... and similar... examples which are difficult to enumerate.

Then we say to you: What is the difference between this accusation of yours and if someone were to say to you:

You are—without doubt or suspicion—an infiltrator among the Muslims, and one of the enemies of Islam like the Jews or others; to corrupt their beliefs and cause confusion among their common folk, through what you disseminate in the writings attributed to you, which suggest that there are those behind you supporting you in error and slander against the Imams and Ĥuffāż of the Muslims? Like your statement about the book At-Tawĥīd by Ibn Khuzaymah: that it is a book of shirk (polytheism), and your weakening of the Imam of the Sunnah Ĥammād ibn Salamah, and your declaring Shaykh al-Islām Ibn Taymiyyah and those who follow his path as disbelievers. All this is scattered in the aforementioned writings, especially the commentary on Daf' ash-Shubah. If someone said this to you, what would be your response? Whatever your answer is, it is our argument against you.

At the conclusion of this section, I draw the readers' attention to a recorded tape titled Mūtū bi Ghayżikum (Die in Your Rage) by the honorable brother Dr. Nāŝir al-'Umar; it contains a sufficient explanation in refuting this offender and what he aims at by his slander against Al-Albānī.

Secondly: His Tanāquḍāt (Contradictions) have no scholarly value worth mentioning; because if he were correct in something he claimed as a

contradiction, that means nothing more than that Al-Albānī is a human who errs just as others err. So there is no benefit for the readers in detailing them, especially since Al-Albānī himself declares this whenever the occasion arises, as mentioned before and will be mentioned again.

Thirdly: What would benefit the readers is clarifying the correct position regarding those alleged contradictions, and that is something he did not do; because his aim is to quench the rage in his heart by defaming Al-Albānī, undermining confidence in his knowledge, and turning readers away from benefiting from him. {Die in your rage!} [Āl 'Imrān: 119]. His purpose is not to advise his readers. Had he done so, he would have exposed to the people his ignorance and distance from scholarly verification, as will become clear from the following examples of what he criticized in this volume.

The first ĥadith, number (201): I mentioned there my weakening of its chain through Sharīk in my commentary on the ĥadith in Al-Mishkāh, and that I followed a group of Ĥuffāż in that. Then I authenticated it through another chain they had not come across. Is there anything contradictory in this, O readers?! So what can be said about this offender who mentioned this (1/40) as an example of contradiction, and then did not advise the readers by clarifying the correct status of the ĥadith: is it authentic or weak?!

Similar to this are other ĥadiths where he claimed contradiction, like the upcoming ĥadiths (113 and 114), while it is only in his head!

The second ĥadith, number (280): I strengthened it there based on the narration of Abū Naḍrah and others from Abū Sa'īd al-Khudrī with a very brief wording:

'The Messenger of Allāh (peace be upon him) used to enjoin us to take care of you; meaning: students of ĥadith.'

I weakened it in Al-Mishkāh because it is from the narration of Abū Hārūn al-'Abdī, who is accused of lying, from Abū Sa'īd at length with the wording: He said:

'The Messenger of Allāh (peace be upon him) said: Indeed, people are followers to you, and indeed men will come to you from the regions of the earth seeking understanding in the religion. So when they come to you, enjoin good treatment upon them.'

Despite this disparity in chain (sanad) and text (matn), necessitating a disparity in judgment upon them regarding authentication and weakening, the unjust offender claimed (p. 60) that this is a contradiction! So take heed, O people of insight!

The third ĥadith (230): I referenced it there from the narration of Abū Dāwūd and others, then I said:

'And its origin is in Ŝaĥīĥ al-Bukhārī...'

The unjust offender commented on this, saying (p. 186):

'Thus he said, while the ĥadith in its entirety and wording is in Al-Bukhārī (number 783). His deception is sufficient...', his slander.

This is an exposed lie that could only issue from every sinful liar. The ĥadith is in Al-Bukhārī with the number the offender mentioned, but out of his malice, he did not mention its wording, misleading his readers. Here it is:

'From Abū Bakrah, that he reached the Prophet (peace be upon him) while he was bowing (rukū') before reaching the row (ṣaff). He mentioned that to the Prophet (peace be upon him), who said: 'May Allāh increase you in eagerness, but do not repeat it.'

So compare, O esteemed reader, this wording with the wording referenced there [in Silsilah #230]; you will find that my statement: 'And its origin is in Ṣaḥīḥ al-Bukhārī...' is correct and precise, which I learned from practicing this noble science. For there [in Abū Dāwūd's version] are two additions not found in Al-Bukhārī, along with a difference in its context from his, namely:

The first: Abū Bakrah walking to the row.

The other: The Prophet's (peace be upon him) statement: 'Which of you is the one who bowed before the row then walked to the row?'

For this reason, Al-Ḥāfiż in Al-Fatḥ (2/268) attributed these two additions to Abū Dāwūd and others. So, was the fool truthful in his statement: 'the ḥadith in its entirety and wording is in Al-Bukhārī'?! And who is the deceiver?! I leave the judgment to the readers. And may Allāh send blessings upon Muḥammad, the one who said: 'If you feel no shame, then do as you wish!'

There is another person by whom the people and the Islamic library have recently been afflicted, one about whom the known proverb 'He became a raisin before becoming a sour grape' holds true, like the one before him. However, he differs from him in his style; that one casts doubt on the Sunnah by attacking the person of Al-Albānī and accusing him of shortcomings and ignorance! This one feigns praise for Al-Albānī and appreciation for his knowledge, but he attacks the Sunnah directly by weakening authentic ḥadiths that scholars have authenticated.

I had previously explained something of his condition and mentioned examples of ḥadiths he weakened in the second volume of this Silsilah, which was recently printed. Readers should refer to its introduction and some of the addenda printed at its end, which I hope will be available to them soon, Allāh willing.

Since he also weakened several ḥadiths from this first volume of Aṣ-Ṣaḥīḥah, I found it necessary for me to clarify his error in that and his opposition to the principles of the scholars of this science and their rulings.

1—Ḥadith (12—Do not acquire estates...).

This ḥadith is among those authentic ḥadiths that the aforementioned person had extracted from the book Riyāḍ'aṣ-Ṣāliḥīn (Gardens of the Righteous) along with dozens of other ḥadiths, weakening all of them, and published it under this name! without them. However, he gathered them in a special chapter appended to the end of his edition under the title: 'The Weak Ḥadiths Deleted from the Original Book'!!

One of his strange practices is that his referencing (takhrīj) of these ḥadiths is mostly derived from my books and my referencing. He places them before him, then criticizes what is in them according to his whim, and does not mention anything that contradicts him.

This ḥadith, for example, has been strengthened by a group of Imams and Ḥuffāż; like At-Tirmidhī, Ibn Ḥibbān, Al-Ḥākim, Adh-Dhahabī, and before them An-Nawawī and Al-Mizzī, then Al-Ḥāfiż Al-'Asqalānī, as well as the

commentator on the ḥadith, like Al-Qurṭubī, who reconciled between it and other authentic ḥadiths; for it is known that reconciliation (jam') presupposes authentication (taṣḥīḥ). He paid no heed to all of these, nor to others like Imām Al-Baghawī—for he also deemed it ḥasan (good) in Sharḥ as-Sunnah (14/237)—and many others like them if one were able to trace them. Nor did he heed their principle of strengthening a ḥadith by the sum of its chains, just as he did similarly with the ḥadith before it, as you will see under number (11).

So the aforementioned person began weakening this ḥadith through its two chains which I mentioned there. Regarding the first chain, he said (518/23):

'It contains the anonymity (jahālah) of Sa'd ibn Al-Akhram.'

He ignored the following facts:

That it was said he had Companionship (ṣuḥbah).

That Ibn Ḥibbān and Al-'Ijlī declared him trustworthy (thiqah).

That those who referenced it deemed it ḥasan: At-Tirmidhī, Al-Baghawī.

And the authentication (taṣḥīḥ) by Al-Ḥākim and others previously mentioned!

He flawed the other chain with his statement:

'It contains Layth ibn Abī Sulaym, and he is weak (ḍa'īf).'

As if he discovered through this weakening something that was hidden from me! Even though I alerted there to his weakness with my statement:

'And its chain is ḥasan (good) as a supporting narration (shāhid).'

But I alerted by this that his weakness is not severe, and therefore I deemed his ḥadith ḥasan as a witness (shāhid). He did not respond to that at all. This is not the way of scholars who rightfully defend the ḥadith of the Messenger of Allāh (peace be upon him). Rather, it is the way of people of whims who rule authentic ḥadiths as weak, then seek non-disparaging flaws for them. Here is the example before you, O esteemed reader; for this Layth, his weakness is not severe such that he cannot be used as a witness, as this (mutazabbib—'premature raisin') implied. Muslim included him in his Ṣaḥīḥ accompanied by others (maqrūnan bi ghayrih), and this is explicit from him that he is used as a witness. The critical Ḥāfiẓ, Imām Adh-Dhahabī, explained the reason, saying in Al-Kāshif:

'There is slight weakness in him due to his poor memory.'

This is the meaning of what Ibn 'Adī concluded the biography of Layth with in his book Al-Kāmil (6/87) after narrating from a group who weakened him:

'He has sound ḥadiths. Shu'bah, Ath-Thawrī, and other trustworthy narrators have narrated from him. Despite the weakness in him, his ḥadith is written.'

All this indicates that the mere fact that a narrator is weak does not mean, according to the scholars, that he cannot be used as a witness, as I explained previously. This is something this man is ignorant of, and therefore he has been afflicted with excessive expansion in weakening authentic ḥadiths. And Allāh is the One whose help is sought.

Among his wonders and arrogance is that he seeks strength for the aforementioned weakening from Shaykh Shu'ayb Al-Arna'ūṭ, concluding it with his statement: 'Shaykh Shu'ayb agreed with me in weakening it'!

I do not know—by Allāh—if he is truthful in this, and whether he managed to draw the Shaykh, one way or another, into agreeing with him?! But I do know that reality contradicts him regarding some of those ĥadiths at least, and this is one of them. Despite his claim of the aforementioned agreement in it, I saw the Shaykh contradict him in his commentary on Sharĥ as-Sunnah (14/237). After quoting At-Tirmidhī's grading of ĥasan and Al-Ĥākim and Adh-Dhahabī's authentication of the ĥadith, he said:

'And it has a witness (shāhid) from the ĥadith of Ibn 'Umar with Al-Maĥāmilī in Al-Amālī (69/2), and its chain is ĥasan (good) as a supporting narration.'

This is something the Shaykh benefited from my referencing of the ĥadith below, as is apparent to readers with the slightest reflection. This is a known practice of his among all those who work under his supervision, yet then there is neither praise nor thanks!

This is not the main point. Rather, it is for the readers to see whether the man was truthful in what he attributes to the Shaykh regarding agreement, or is this a retraction from him for one reason or another?! The very same can be said about the upcoming ĥadith as well, as you shall see!

2—(160—... does not bow to his friend...).

I say: I mentioned there that its chain is ĥasan (good) in corroborating narrations (mutāba'āt). I referenced it from four chains from Anas (may Allāh be pleased with him). Two of these chains are suitable for being used as witnesses without any doubt or hesitation. The third is possibly suitable, and the fourth cannot be used as a witness, as I stated explicitly there. Based on the first two chains at least, At-Tirmidhī deemed it ĥasan, Al-Ĥāfiż agreed, and Ibn Taymiyyah used it as proof, as will follow.

I add here: Likewise, Al-Ĥāfiż Al-Baghawī strengthened it in Sharĥ as-Sunnah (12/292), the erudite 'Alī Al-Qārī explicitly declared it authentic (ŝaĥīĥ) in Sharĥ al-Mishkāh (4/576), and An-Nawawī deemed it ĥasan in Ar-Riyāď following At-Tirmidhī.

Then came this transgressor against the Sunnah, extracting it from there into his Ďa'īfah (Weak Ĥadiths) (529/55). He began weakening its four chains, without differentiating between weakness that can be used for support and weakness that cannot! He compared this to the chains of the Ĥadith of the Bird—meaning: 'I am the city of knowledge and 'Alī is its gate'—but what a vast difference between the two ĥadiths! For that one has nothing in the authentic ĥadiths witnessing to its meaning; rather, it is among the rejected ĥadiths of the Shī'ah, as verified by Shaykh al-Islām Ibn Taymiyyah in Al-Minhāj. This is unlike the ĥadith under discussion; the practice of the Salaf was in accordance with it regarding shaking hands and refraining from bowing and kissing upon meeting, as explained in its place.

Then, since when did analogy (qiyās) have a role in weakening or authenticating ĥadiths?!

This alone suffices to indicate that the man has established for himself principles for critiquing ĥadiths that have no basis with the scholars, while at the same time contradicting their principles and the rulings derived from them.

Then he concluded his words, as is his usual habit in his Ďa'īfah:

'Shaykh Shu'ayb agreed with me in weakening it'!

Thus he claimed! But the reality is that the Shaykh's published words completely contradict him. He said in his commentary on Sharĥ as-Sunnah (12/290), after attributing it to some of those whose attributions will follow:

'And At-Tirmidhī deemed it ĥasan, and it is as he said; for Ĥanżalah ibn 'Abdillāh, although weak, has been corroborated by more than one. See: Al-Aĥādīth aŝ-Ŝaĥīĥah (159) (!) by Shaykh Nāŝir al-Albānī'!

Despite the literary audacity, uncharacteristic of him, in this attribution by Shaykh Shu'ayb to Al-Albānī's book, it is an explicit text contradicting what the man attributed to him in his Ďa'īfah regarding agreement! May Allāh guide him.

3—(74—No people sit in a gathering in which they do not remember Allāh, nor send blessings upon their Prophet...).

I said: I referenced the ĥadith there from chains via Abū Hurayrah, some of which are authentic (ŝaĥīĥ). A group of Ĥuffāż authenticated it, like At-Tirmidhī, Ibn Ĥibbān, and Al-Ĥākim. Despite this, the aggressor against Riyāď aŝ-Ŝāliĥīn dared to transfer it from there to his Ďa'īfah (527/52), flawing it with his statement:

'It contains Ŝāliĥ Mawlā At-Taw'amah, and he is weak (ďa'īf).'

This absolute weakening from him is a denial of the correct position held by the critical Imams, past and present: that the man's weakness was due to his confusion (ikhtilāť) later in life. Whoever narrated from him before the confusion, his narration is proof (ĥujjah) and authentic. Among those [who narrated before or accepted such narrations] are Imām Aĥmad, Ibn Ma'īn, Adh-Dhahabī, Ibn al-Qayyim in Jalā' al-Afhām, and Al-'Asqalānī. Three trustworthy narrators narrated it from him before the confusion, as will follow.

Then, he [Ŝāliĥ] was corroborated by Abū Ŝāliĥ As-Sammān with an authentic chain from him [Abū Hurayrah]. I add here: it meets the conditions of the two Shaykhs (Al-Bukhārī and Muslim), as Ibn al-Qayyim said in Al-Jalā'. As-Sakhāwī said in Al-Qawl al-Badī' (p. 113):

'And it is an authentic ĥadith.'

The aggressor flawed it with something unprecedented, when he found no narrator in its chain about whom even the slightest criticism was mentioned! He said:

'The correct view is that it is mawqūf (stopped at the Companion)'!

He clung to a single mawqūf narration with Ismā'īl al-Qāďī (may Allāh have mercy on him), thereby contradicting the principle that an addition from a trustworthy narrator (ziyādat ath-thiqah) is accepted, especially since it is established through two chains from Abū Hurayrah, and authenticated by the previously mentioned Imams, who did not pay attention to this flaw invented by this aggressor. The other principle is that this mawqūf narration has the ruling of being marfū' (raised to the Prophet (peace be upon him)), because it is not something said based on personal opinion, as is apparent.

Part of his complete aggression is his statement:

'And this is further confirmed by the fact that all the narrations that came from Abū Hurayrah as marfū', other than what we mentioned, did not contain the

mention of sending blessings upon the Prophet'!

Thus he said! He did not mention sending blessings upon the Prophet (peace be upon him), even with the symbol (ص)! as a practical confirmation from him of his weakening of the ĥadith!

My response to the alleged confirmation is what was mentioned earlier from the first principle [accepting additions from trustworthy narrators].

Also, the narrations he refers to are those upcoming under numbers (77, 78, and 79), and they are in Aŝ-Ŝaĥīĥah without the two chains that contain the addition. Out of his ignorance, he still preferred them over the two [with the addition]! Had he done the opposite, he would have been correct and would not have deviated in his weakening of the ĥadith from the consensus of the Ĥuffāż. But the matter is as was said: 'Your love for something blinds and deafens.' {And he for whom Allāh has not made light—for him there is no light} [An-Nūr: 40].

In concluding the refutation against him, I must clarify that the man predominantly, in his Ďa'īfah, imitates others in his referencing (takhrīj). He does not go beyond the narrations whose chains are readily available before him. Then he proceeds to critique them one after another using his own method, which is eccentric and deviates from the principles of the scholars and their rulings consistent with them, as mentioned before. If he were a researcher seeking the truth and qualified for critique, he would look himself into the books of Sunnah, extract from them the chains, texts, and narrations that would aid him in verification, had he intended it! But he does not do so, because he wants to rise on the shoulders of others, and because he knows that if he did, the result he aims for would differ—namely, surpassing Al-Albānī and his Shaykh Shu'ayb in his excessiveness over them in weakening ĥadiths! As is suggested by his own words in the introduction to his Ďa'īfah.

I say: Had he done that, the error of his aforementioned assessment and weakening would have become clear to him. Because he would have found for the authentic ĥadith of Abū Hurayrah, through its two chains, witnesses (shawāhid) that increase its strength upon strength, from the ĥadith of Jābir, which is mentioned under the upcoming ĥadith number (80), and it meets the condition of Muslim. And from the ĥadith of Abū Umāmah and Wāthilah. He would have found their referencing in Jalā' al-Afhām by Ibn al-Qayyim and Al-Qawl al-Badī' by As-Sakhāwī. Regarding the ĥadith of Jābir, he [As-Sakhāwī] said:

'Ať-Ťayālisī narrated it... and Aď-Ďiyā' in Al-Mukhtārah... Its narrators are the narrators of (the Ŝaĥīĥ) according to the condition of Muslim.'

Ibn al-Qayyim mentioned something similar and approved it.

It is no surprise then that Al-Ĥāfiż indicated the strengthening of the ĥadith in Fatĥ al-Bārī (11/169). Rather, the utter surprise is that this person named Ĥassān comes along and presumes upon these eminent scholars and those who followed their path, contradicting them by weakening what they authenticated. Some honorable brothers who condemned his aggression against Ar-Riyāď have noticed this, among them brother Muĥammad 'Abdullāh Āl Shākir in a good piece by him in Al-Bayān magazine, issue (56). I urge readers to look at it. He said, may Allāh reward him with good:

'Why this disdain for the previous scholars who had proficiency in authentication and weakening, and had their status, and whose words and judgments carried weight? Why does our author turn away from them and content himself with his Shaykh's agreement with him in his weakening or ruling upon it, such that this phrase has been repeated and become so frequent as to be noticeable, thus becoming repulsive? If the esteemed verifier is trustworthy and precise in his phrasing to the point of saying: 'Shaykh Shu'ayb agreed with me in preferring [this view]'! Then why is he not trustworthy and precise when verifying the book, tampering with it in this manner, betraying the trust, and deviating from precision?

And the final brilliant 'punchline' is delivered by its author, saying on (p. 507):

'And out of my keenness to complete the benefit for the common folk and the specialists, I mention here in this chapter the weak ĥadiths in the book Riyāď aŝ-Ŝāliĥīn. They reached more than one hundred according to me, and I followed each ĥadith with the proof of its weakness, along with its referencing in brief.'

It is true that common folk like myself (truly, not out of humility, and at least in the field of the verifier) benefit from that. But what need do the specialists—obviously Ĥadith scholars and verifiers among them—what need do they have for this chapter? Poor souls, how much knowledge and benefit they missed before brother ['Abd] al-Mannān graced [us] by producing this book... And there is no might nor power except with Allāh?'

I say: There is no doubt that his Shaykh Shu'ayb is among the specialists according to him. He stated on the same page the honorable brother referred to that Shu'ayb benefited from him, for he praised him for retracting to his student's correct view! Do you not see him saying: 'And this is a virtue from him for returning to the truth'?! Then he hoped that I would retract like his Shaykh, saying: 'And perhaps the honorable Shaykh Al-Albānī will return to something similar after he sees the proof in this book'!

I say: Returning to the correct view is obligatory, and it is my consistent practice, as my readers know. But one who lacks something cannot give it. How well it is said on such occasions: 'This is not your nest, so move along'! And how similar is the arrogance of this one to that ignorant one whose extent of knowledge about his Lord made Him non-existent! By his saying: that He is neither inside the world nor outside it. Despite that, he said in one of his introductions, like his companion here: 'We only intend to serve the people of knowledge and its students'! {Their hearts resemble each other} [Al-Baqarah: 118]. And Allāh is the One whose help is sought.

I ask Allāh, the Generous, Lord of the Mighty Throne, to purify our hearts from envy and malice, and to grant us beneficial knowledge and righteous deeds, and to repel from us the evil of the envious and the plotting of the schemers. Indeed, He is All-Hearing, All-Responding.

Amman

Friday evening, 8 Rajab 1413 H

Written by

Muĥammad Nāŝir ad-Dīn al-Albānī

بسم الله الرحمن الرحيم

Introduction to the First Edition

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

And by Him alone I seek help.

Indeed, all praise is for Allāh; we praise Him, seek His help, and seek His forgiveness. We seek refuge in Allāh from the evils of our own souls and from the bad consequences of our deeds. Whomever Allāh guides, none can misguide, and whomever He allows to stray, none can guide. I bear witness that there is no god worthy of worship except Allāh alone, with no partner, and I bear witness that Muĥammad is His servant and His Messenger.

{O you who have believed, fear Allāh as He should be feared and do not die except as Muslims [in submission to Him]} [Āl 'Imrān: 102].

{O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allāh, through whom you ask one another, and the wombs. Indeed, Allāh is ever, over you, an Observer} [An-Nisā': 1].

{O you who have believed, fear Allāh and speak words of appropriate justice. (70) He will amend for you your deeds and forgive you your sins. And whoever obeys Allāh and His Messenger has certainly achieved a great attainment} [Al-Aĥzāb: 70-71].[1]

To proceed; We have resolved, by Allāh's permission and enabling grace, to publish articles comprising authentic Ĥadiths in various chapters, sections, issues, and points of benefit. This is in fulfillment of the desire of many of our honorable brothers and friends, and to provide the esteemed readers with them, cooperating with them in cultivating sound Islamic knowledge, whose source after the Noble Qur'ān is none other than the Ĥadiths of the Messenger of Allāh (peace be upon him). They are truly, as one of the righteous scholars[2] said:

'The most blessed of sciences, the most excellent, and the most beneficial in religion and worldly life after the Book of Allāh, Mighty and Majestic, are the

[1] This sermon (khuťbah) is known among the scholars as (Khuťbat al-Ĥājah - the Sermon of Need). It is prescribed before every sermon, whether it be a Friday sermon, Eid sermon, marriage sermon, lesson, or lecture. I have a specific treatise where I gathered the hadiths reported concerning it and their chains. It was published years ago in the flourishing Majallat At-Tamaddun Al-Islāmī. Then I published it separately as a specific treatise. We urge those who love his Sunnah ﷺ and desire to revive it to adhere to this sermon, which had almost become a thing of the past. This is what I said about forty years ago. As for today, the situation has changed by the grace of Allah, and this Sunnah has spread in many Islamic countries, especially here in Jordan, Saudi Arabia, and elsewhere. So praise be to Allah by Whose grace righteous deeds are completed.

[2] He is the reliable Abū Aĥmad 'Abdullāh ibn Bakr ibn Muĥammad Az-Zāhid. Al-Ĥāfiż Abū al-Qāsim Ibn 'Asākir included his biography in Tārīkh Dimashq (History of Damascus) and reported this statement from him (vol. 1/9/2).

ĥadiths of the Messenger of Allāh (peace be upon him); due to the abundance of sending blessings upon him contained within them, and because they are like gardens and orchards, wherein you find every good, virtue, blessing, and remembrance.'

However, it is extremely regrettable that some parasites, in the form of weak and fabricated ĥadiths, have crept into these gardens and orchards, until they grew and flourished therein, becoming, by virtue of the passage of time over them and the ignorance of most people about their reality, as if they are an integral part of them. This is what prompted me to attempt to purify them from these [parasites], and to warn the heedless Muslims about them, through the articles: 'Weak and Fabricated Ĥadiths and Their Evil Effect on the Ummah,' which are published sequentially in the flourishing Majallat At-Tamaddun Al-Islāmī (Journal of Islamic Civilization). These articles were received by the people of knowledge and virtue from various lands with acceptance and approval. They were extremely keen to acquire and preserve them, and many rushed to submit subscription requests for the journal because of them.

However, it later became clear that this warning, although obligatory and unavoidable, does not complete the benefit by itself. Rather, it is also necessary to present the authentic ĥadiths alongside them; because knowing the weak among the ĥadiths does not necessitate identifying the authentic ones, unless it were possible to enumerate all the weak ones—but far from it! [Their number has now exceeded 6,500, and the count continues]. Therefore, we became certain of the necessity of clarifying these authentic ĥadiths alongside clarifying the weak ĥadiths. By doing so, we will have combined in the treatment both identifying the disease and presenting the cure, by Allāh the Exalted's permission.

I have not adhered in these articles to specific categorization or arrangement, but rather according to what is feasible, just as we proceeded in the other articles mentioned earlier. Our primary purpose from these articles, after what we indicated regarding cultivation [of knowledge], is verifying the authenticity of these ĥadiths and discussing their chains (asānīd), routes (ťuruq), and narrators (ruwāt) according to the methodology of the People of Ĥadith (Ahl al-Ĥadīth), and within the bounds of their terminology (muŝťalaĥ), with the intention of brevity and avoiding excessive length as much as possible, except where indispensable. We may sometimes discuss the jurisprudential issues (masā'il fiqhiyyah), linguistic benefits (fawā'id lughawiyyah), and other points contained in some of them. We might sometimes connect some of their individual components with a thread of discourse, such that a specific topic, standing on its own, is formed from it, which could serve as a basis for a sermon (khuťbah) or lecture (muĥāďarah). However, I have not committed myself to that, to make it easier for myself and considering the constraints on my time.

I ask Allāh, Blessed and Exalted, to make them more beneficial than the benefit derived from the aforementioned articles, to inspire me with correctness in all of them, to make them purely for His Face, and to store up their reward for me with Him; indeed, He is the best to be asked.

Damascus 14/12/1378 H

Muĥammad Nāŝir ad-Dīn al-Albānī

بسم الله الرحمن الرحيم

Silsilah Al-Ahādīth As-Sahīhah—Volume 1

The Future Belongs to Islam

Allāh the Almighty said: {He it is Who has sent His Messenger with guidance and the religion of truth, that He may make it prevail over all [other] religion, even though the polytheists detest [it].} [At-Tawbah: 33 / As-Saff: 9].

This noble verse gives us the glad tidings that the future belongs to Islam, with its dominance, prevalence, and authority over all other religions. Some people might think that this was already realized during his (peace be upon him) era and the era of the Rightly-Guided Caliphs (Al-Khulafā' Ar-Rāshidīn) and righteous kings, but this is not the case. What was realized was only a part of this true promise, as the Prophet (peace be upon him) indicated in his saying:

1. 'Night and day will not cease until Al-Lāt and Al-'Uzzā are worshipped [again].' 'Ā'ishah said: 'O Messenger of Allāh, I thought that when Allāh revealed {He it is Who has sent His Messenger with guidance and the religion of truth, that He may make it prevail over all [other] religion, even though the polytheists detest [it]} that this would be complete [and final].' He said: 'Indeed, there will be from that [period of dominance] whatever Allāh wills [before this happens].'

Narrated by Muslim and others. I have referenced it in Taĥdhīr As-Sājid min Ittikhādh Al-Qubūr Masājid (p. 122).

Other Ĥadith have also been reported that clarify the extent of Islam's prevalence and the scope of its spread, leaving no room for doubt that the future belongs to Islam, by Allāh's permission and enabling grace. Here, I present whichever of these Ĥadith are readily available, hoping they may serve as a means to sharpen the resolve of those working for Islam, and as a proof against the despairing and passively reliant.

2. 'Indeed, Allāh gathered up (zawā—meaning gathered and drew together) the earth for me, and I saw its easts and its wests. And indeed, the dominion of my Ummah will reach what was gathered up for me from it.'

Narrated by Muslim (8/171), Abū Dāwūd (4252), At-Tirmidhī (2/27) who declared it ŝaĥīĥ (authentic), Ibn Mājah (no. 2952), and Aĥmad (5/278, 284) from the Ĥadith of Thawbān. Also Aĥmad (4/123) from the Ĥadith of Shaddād ibn Aws, if it is authentic (maĥfūż).

Clearer and more general than this is the following Ĥadith:

3. 'This matter [Islam] will certainly reach wherever night and day reach. Allāh will not leave a house of clay (bayt madar—settled/urban dwelling)

nor a house of camel hair (bayt wabar—nomadic dwelling) but that Allāh will cause this religion to enter it, either with the might of a mighty one, or the humiliation of a humiliated one: might by which Allāh dignifies Islam, and humiliation by which He disgraces disbelief.'

Narrated by a group [of scholars] whom I mentioned in Taḥdhīr As-Sājid (p. 121). Also narrated by Ibn Ḥibbān in his Ṣaḥīḥ (1631, 1632), and Abū 'Arūbah in Al-Muntaqā min Aṭ-Ṭabaqāt (2/10/1).

There is no doubt that achieving this spread necessitates that the Muslims return to being strong in their morale, material resources, and weaponry, so that they can overcome the forces of disbelief and tyranny. This is what the [following] Ḥadith gives us glad tidings of:

4. From Abū Qabīl, who said: We were with 'Abdullāh ibn 'Amr ibn Al-'Āṣ when he was asked which of the two cities would be conquered first, Constantinople (Al-Qusṭanṭīniyyah) or Rome (Rūmiyyah)? 'Abdullāh called for a box of his that had rings [or compartments]. He said: Then he took out a book from it. 'Abdullāh said: While we were around the Messenger of Allāh (peace be upon him), writing, the Messenger of Allāh (peace be upon him) was asked: 'Which of the two cities will be conquered first, Constantinople or Rome?' The Messenger of Allāh (peace be upon him) said: 'The city of Heraclius will be conquered first—meaning Constantinople.'

Narrated by Aḥmad (2/176), Ad-Dārimī (1/126), Ibn Abī Shaybah in Al-Muṣannaf (47/153/2), Abū 'Amr Ad-Dānī in As-Sunan Al-Wāridah fī Al-Fitan (116/2), Al-Ḥākim (3/422 & 4/508), and 'Abd Al-Ghanī Al-Maqdisī in Kitāb Al-'Ilm (2/30/1).

Al-Ḥākim declared it ṣaḥīḥ and Adh-Dhahabī agreed, and it is as they said.

(Rūmiyyah) is Rome, as mentioned in Mu'jam Al-Buldān, and it is the capital of Italy today.

The first conquest was indeed realized at the hands of Muḥammad Al-Fātiḥ Al-'Uthmānī, as is well-known, more than eight hundred years after the Prophet (peace be upon him) foretold the conquest. And the second conquest will inevitably be realized, by Allāh Almighty's permission. {And you will surely know the truth of it after a time.} [Ṣād: 88].

There is also no doubt that achieving the second conquest requires the return of the Rightly-Guided Caliphate to the Muslim Ummah. This is among the glad tidings the Prophet (peace be upon him) gave us in the Ḥadith:

5. 'Prophethood will remain among you for as long as Allāh wills it to remain, then Allāh will raise it when He wills to raise it. Then there will be a Caliphate upon the methodology of, and it will last for as long as Allāh wills it to last, then He will raise it when He wills to raise it. Then there will be a biting/hereditary monarchy, and it will last for as long as Allāh wills it to last, then He will raise it when Allāh wills to raise it. Then there will be a tyrannical/coercive monarchy, and it will last for as long as Allāh wills it to last, then He will raise it when He wills to raise it. Then there will be a Caliphate upon the methodology of Prophethood.' Then he fell silent.

Narrated by Aḥmad (4/273): Sulaymān ibn Dāwūd Aṭ-Ṭayālisī narrated to us,

Dāwūd ibn Ibrāhīm Al-Wāsiṭī narrated to us, Ĥabīb ibn Sālim narrated to us from An-Nu'mān ibn Bashīr who said:

We were sitting in the mosque, and Bashīr [An-Nu'mān's father] was a man who restrained his speech. Abū Tha'labah Al-Khushanī came and said: 'O Bashīr ibn Sa'd, do you remember the Ĥadith of the Messenger of Allāh (peace be upon him) concerning the rulers?' Ĥudhayfah said: 'I remember his sermon.' So Abū Tha'labah sat down, and Ĥudhayfah mentioned it as a marfū' narration [traced back to the Prophet (peace be upon him)].

Ĥabīb said: When 'Umar ibn 'Abd Al-'Azīz came to power—and Yazīd ibn An-Nu'mān ibn Bashīr was among his companions—I wrote to him [Yazīd] with this Ĥadith, reminding him of it. I said to him: 'I hope that the Commander of the Faithful—meaning 'Umar—is [the one who comes] after the biting and tyrannical monarchies.' My letter was presented to 'Umar ibn 'Abd Al-'Azīz, and he was pleased and impressed by it.

From the chain of Aĥmad, Al-Ĥāfiż Al-'Irāqī narrated it in Maĥajjat Al-Qurab ilā Maĥabbat Al-'Arab (17/2) and said: 'This Ĥadith is ŝaĥīĥ (authentic). Ibrāhīm ibn Dāwūd Al-Wāsiṭī was declared trustworthy (thiqah) by Abū Dāwūd Aṭ-Ṭayālisī and Ibn Ĥibbān, and the rest of its narrators are relied upon in the Ŝaĥīĥ [collection, i.e., Muslim].'

However, concerning this Ĥabīb, Al-Bukhārī said: 'There is some question about him (fīhi nażar).' Ibn 'Adī said: 'There is no objectionable (munkar) Ĥadith among the texts he narrated, although there is some confusion (iḍṭirāb) in the chains (asānīd) of what is narrated from him.'

Nevertheless, Abū Ĥātim, Abū Dāwūd, and Ibn Ĥibbān declared him trustworthy (waththaqūhu). Therefore, his Ĥadith is ĥasan (good) at the very least, if Allāh Almighty wills. Al-Ĥāfiż [Ibn Ĥajar] said about him: 'There is no harm in him (lā ba'sa bihi).'

The Ĥadith is in Musnad Aṭ-Ṭayālisī (no. 438): Dāwūd Al-Wāsiṭī—and he was trustworthy (thiqah)—said:

I heard Ĥabīb ibn Sālim [narrate it] through this chain. However, there is an omission in its text, which should be supplemented from Musnad Aĥmad.

Al-Haythamī said in Al-Majma' (5/189): 'Narrated by Aĥmad, and Al-Bazzār more completely, and Aṭ-Ṭabarānī partially in Al-Awsaṭ. Its narrators are trustworthy (thiqāt).'

It seems unlikely to me that the Ĥadith refers to 'Umar ibn 'Abd Al-'Azīz, because his caliphate was close in time to the Rightly-Guided Caliphate and did not come after two types of monarchy: a biting monarchy and a tyrannical monarchy. And Allāh knows best. Furthermore, among the glad tidings of the return of strength to the Muslims and their utilization of the land in a way that helps them achieve their purpose, and which foretells a brilliant future for them even from an economic and agricultural perspective, is his (peace be upon him) saying:

6. 'The Hour will not be established until the land of the Arabs returns to being meadows and rivers.'

Narrated by Muslim (3/84), Aĥmad (2/703, 417), and Al-Ĥākim (4/477) from

the Ĥadith of Abū Hurayrah.

The preliminary signs of this Ĥadith have begun to be realized in some regions of the Arabian Peninsula, due to the bounty and blessings Allāh has bestowed upon it, and the pumping machinery that extracts abundant water from beneath the desert land. There was also an idea, which we read about in some local newspapers, of diverting the Euphrates River to the Peninsula; perhaps it will come into existence. And tomorrow is, for the one who awaits it, near.

In this context, it is necessary to know that regarding his (peace be upon him) saying:

'No time will come upon you except that the time following it will be worse than it, until you meet your Lord.'

Narrated by Al-Bukhārī in [the Book of] Tribulations (Al-Fitan) from the Ĥadith of Anas as a marfū' narration. This Ĥadith should be understood in light of the preceding Ĥadith and others, such as the Ĥadith concerning the Mahdī and the descent of 'Īsā (peace be upon him). These indicate that this Ĥadith is not to be taken in its absolute generality; rather, it is an instance of a general statement with specific exceptions. Therefore, it is not permissible to make people understand it as absolutely general, causing them to fall into the despair which is unbecoming of a believer: {Indeed, no one despairs of relief from Allāh except the disbelieving people.} [Yūsuf: 87]. I ask Allāh to make us truly believers in Him.

From Anas, the Prophet (peace be upon him) said:

7. 'There is no Muslim who plants a seedling or sows a crop, then a bird, a human, or an animal eats from it, but that it is charity (ŝadaqah) for him.'

Narrated by Al-Bukhārī (2/67, European ed.), Muslim (5/28), and Aĥmad (3/147). From Jābir, as a marfū' narration:

8. 'There is no Muslim who plants a seedling but that whatever is eaten from it is charity for him, whatever is stolen from it is charity for him, whatever predatory animals eat from it is charity for him, and whatever birds eat from it is charity for him. No one diminishes it (yarzu'uhu—meaning diminishes or takes from it) but that it is charity for him (until the Day of Resurrection).'

Narrated by Muslim from him. Then he [Muslim] and Aĥmad (3/391) narrated it through other chains from him with some abbreviation.

It has a supporting narration (shāhid) from the Ĥadith of Umm Mubashshir recorded by Muslim and Aĥmad (6/362, 240). It has other supporting narrations mentioned by Al-Mundhirī in At-Targhīb (3/224, 245).

From Anas (may Allāh be pleased with him), from the Prophet (peace be upon him), who said:

9. 'If the Hour is established while one of you has a palm-shoot (fasīlah) in his hand, then if he is able to plant it before it [fully] arrives, let him plant it.'

Narrated by Imām Aĥmad (3/183, 184, 191), as well as Aṭ-Ṭayālisī (no. 2068), Al-Bukhārī in Al-Adab Al-Mufrad (no. 479), and Ibn Al-A'rābī in his Mu'jam (Qāf 21/1) from Hishām ibn Zayd from him [Anas].

This chain (sanad) is authentic (ŝaĥīĥ) according to the condition of Muslim.

Yaĥyā ibn Sa'īd followed up [with a narration] from Anas.

Ibn 'Adī recorded it in Al-Kāmil (316/1).

Al-Haythamī mentioned it in Al-Majma' (63/4) in abbreviated form and said: 'Narrated by Al-Bazzār, and its narrators are established and trustworthy (athbāt thiqāt).'

He missed that it is in Musnad Aĥmad more completely, as we have mentioned.

(Al-Fasīlah) is a small palm tree; it is also called (al-wadiyyah).

Nothing indicates the encouragement for investment more clearly than these noble Ĥadith, especially the last one. For it contains a great incentive to seize the very last opportunity in life for the sake of planting what people will benefit from after one's death, so that its reward continues to flow for him and it is written as charity for him until the Day of Resurrection.

Imām Al-Bukhārī provided a chapter heading for this Ĥadith [type], saying: 'Chapter: Developing Wealth.' Then he narrated from Al-Ĥārith ibn Laqīṭ who said:

A man among us whose mare foaled would slaughter it, saying: 'Will I live long enough to ride this?' Then a letter came to us from 'Umar [ibn Al-Khaṭṭāb]: 'Develop what Allāh has provided you with, for indeed there is leeway (or respite) in the matter.'

Its chain is authentic (ŝaĥīĥ).

He also narrated with an authentic chain from Dāwūd who said: 'Abdullāh ibn Salām said to me:

'If you hear that the Dajjāl has emerged while you are planting a sapling (wadiyyah), do not rush to finish planting it, for indeed people will have a life [to live] after that.'

This Dāwūd is Ibn Abī Dāwūd Al-Anŝārī; Al-Ĥāfiż [Ibn Ĥajar] said about him: 'Acceptable (maqbūl).'

Ibn Jarīr narrated from 'Umārah ibn Khuzaymah ibn Thābit who said: I heard 'Umar ibn Al-Khaṭṭāb say to my father: 'What prevents you from planting your land?' My father replied: 'I am an old man; I will die tomorrow.' 'Umar said to him: 'I insist that you must plant it!' And indeed, I saw 'Umar ibn Al-Khaṭṭāb planting it with his own hand alongside my father.

(Thus mentioned in Al-Jāmi' Al-Kabīr by As-Suyūṭī (3/337/2)).

Therefore, some Companions considered a man working to improve his land as one of the workers for Allāh Almighty. Al-Bukhārī narrated in Al-Adab Al-Mufrad (no. 448) from Nāfi' ibn 'Āŝim that he heard 'Abdullāh ibn 'Amr say to a nephew of his who had come out from (Al-Waḥṭ): 'Are your workers working?' He said: 'I don't know.' He ['Abdullāh] said: 'If you were from [the tribe of] Thaqīf, you would know what your workers are doing.' Then he turned to us and said: 'Indeed, when a man works with his workers in his home (and the narrator once said: in his property), he is one of the workers for Allāh Almighty.'

Its chain is ĥasan (good), if Allāh Almighty wills.

(Al-Waḥṭ) in the language means an orchard/garden. It was a vast piece of land belonging to 'Amr ibn Al-'Āŝ in Aṭ-Ṭā'if, about three miles from (Wajj). It seems

he left it to his children. Ibn 'Asākir narrated in his Tārīkh (13/264/2) with an authentic chain from 'Amr ibn Dīnār who said:

'Amr ibn Al-'Âṣ entered an orchard of his in Aṭ-Ṭā'if called (Al-Waḥṭ) [containing] a million stakes; he had bought each stake for a dirham! Meaning, to support grapevines. These are some of the fruits that those Ĥadith, in their entirety, bore among the righteous predecessors (As-Salaf Aṣ-Ṣāliĥ), may Allāh be pleased with them.

Al-Bukhārī provided a chapter heading in his Ṣaĥîĥ for the first two Ĥadith [Ĥadith 7 & 8], saying: 'Chapter: The Virtue of Cultivation if Eaten From.'

Ibn Al-Munīr said: 'Al-Bukhārī alluded to the permissibility of cultivation, and that any prohibition against it, like that reported from 'Umar, applies when farming distracts from warfare and similar required duties. The Ĥadith of Abū Umāmah mentioned in the following chapter should be understood in this light.'

I say: Discussion of the indicated Ĥadith will come in the next article, if Allāh Almighty wills.

Excessive Pursuit of Worldly Matters Breeds Humiliation

In the previous article, I mentioned some Ĥadith concerning the encouragement to utilize the land... Today, we present some Ĥadith that might initially seem to weak minds or diseased hearts to contradict the preceding Ĥadith. In reality, they do not conflict with them, provided they are understood correctly and the self is free from following its desires!

The first [is the Ĥadith] from Abū Umāmah Al-Bāhilī who said—upon seeing a ploughshare and some farming equipment—I heard the Messenger of Allāh (peace be upon him) say:

10. 'This does not enter the house of a people except that Allāh causes humiliation to enter it.'

Recorded by Al-Bukhārī in his Ṣaĥîĥ (5/4 with Fatĥ [Al-Bārī]). Aṭ-Ṭabarānī narrated it in Al-Kabīr through another chain from Abū Umāmah as a marfū' narration with the wording:

'There are no people of a household upon whom two ploughs enter in the morning except that they become humiliated.'

Mentioned in Al-Majma' (4/120). Scholars have reconciled this Ĥadith with the preceding Ĥadith mentioned in the referenced article in two ways:

a) That the intended meaning of humiliation is what becomes binding upon them regarding the rights of the land demanded by the rulers, such as land tax or the tithe. Whoever involves himself in that has exposed himself to humiliation.

Al-Munāwī said in Al-Fayḍ: 'This is not a condemnation of agriculture, for it is praiseworthy and rewarded due to the many dependents (birds, animals, poor) eating from it, as there is no necessary connection between worldly humiliation and deprivation of some reward.'

For this reason, Ibn At-Tīn said: 'This is part of his (peace be upon him) informing

of the unseen, because what is witnessed now is that most oppression falls upon the cultivators.'

b) That it is interpreted as applying to one whom cultivation and farming distract from fulfilling obligations, such as warfare and the like.

Al-Bukhārī inclined towards this view, as he provided the chapter heading for the Ĥadith: 'Chapter: Warning Against the Consequences of Preoccupation with Farming Equipment, or Exceeding the Limit Commanded.'

For it is well-known that extremism in striving for earnings distracts its practitioner from obligations and leads him to excessively pursue worldly matters, cling to the earth, and turn away from Jihād, as is witnessed in many wealthy individuals.

This interpretation is supported by his (peace be upon him) saying:

11. 'When you engage in 'īnah transactions (a form of sale used to circumvent ribā), take hold of the tails of cattle, become content with cultivation, and abandon Jihād (striving in Allāh's cause), Allāh will impose humiliation upon you, which He will not remove until you return to your religion.'

This is a ŝaĤīĤ (authentic) Ĥadīth due to the sum of its chains (ťuruq), and I have come across three of them, all narrated from Ibn 'Umar (may Allāh be pleased with him) traced back to the Prophet (peace be upon him) (marfū'an):

First: From IsĤāq Abū 'Abd Ar-RaĤmān, that 'Aťā' Al-Khurāsānī related to him, that Nāfi' related to him from Ibn 'Umar, who said: then he mentioned it [the Ĥadīth].

Narrated by Abū Dāwūd (no. 3462), Ad-Dūlābī in Al-Kunā (2/65), Ibn 'Adī in Al-Kāmil (256/2), and Al-Bayhaqī in As-Sunan Al-Kubrá (5/316). FaďālaĤ ibn ĤuŝayN followed him [IsĤāq], narrating from Ayyūb from Nāfi' with the same chain.

Narrated by Ibn Shāhīn in a volume of Al-Afrād (1/1), and he said: 'FaďālaĤ alone narrated it.'

Al-Bayhaqī said: 'This has been narrated through two routes from 'Aťā' ibn Abī RabāĤ from Ibn 'Umar.'

By this, he indicates the strengthening of the Ĥadīth. I have come across one of the two routes mentioned, which is the chain:

Second: From Abū Bakr ibn 'Ayyāsh from Al-A'mash from 'Aťā' ibn Abī RabāĤ from Ibn 'Umar.

Narrated by AĤmad (no. 4825) and in Az-Zuhd (20/84/1-2), Ať-Ťabarānī in Al-Kabīr (3/207/1), and Abū Umayyah Ať-Ťarsūsī in Musnad Ibn 'Umar (202/1).

The second route was narrated by Ať-Ťabarānī in Al-Kabīr (3/107/1) from Layth from 'Abd Al-Malik ibn Abī Sulaymān from 'Aťā'.

It was also narrated by Ibn Abī Ad-Dunyā in Al-'Uqūbāt (79/1). And Ar-Rūyānī in his Musnad (247/2) through another route from Layth from 'Aťā', omitting Ibn Abī Sulaymān between them, and similarly narrated by Abū Nu'aym in Al-ĤilyaĤ (1/313-314).

Third: From Shahr ibn ĤawshaB from Ibn 'Umar.

Narrated by Aḥmad (no. 5007).

Then I found a supporting witness (shāhid) for it from the narration of Bashīr ibn Ziyād Al-Khurāsānī: Ibn Jurayj related to us from ʻAṭāʼ from Jābir: I heard the Messenger of Allāh (peace be upon him): then he mentioned it.

Narrated by Ibn ʻAdī in the biography of this Bashīr in Al-Kāmil, and he said: 'He is unknown (ghayr maʻrūf), and there is some problematic element (nukrah) in his ḥadīth.'

Adh-Dhahabī said: 'He was not abandoned (lam yutrak).'

Reflect on how this ḥadīth clarifies what was summarized in the preceding ḥadīth of Abū Umāmah before it. It mentions that the imposition of humiliation is not merely due to cultivation and farming, but rather due to what is associated with it: namely, becoming attached to it and preoccupied by it to the point of neglecting Jihād in the way of Allāh.

This is the intended meaning of the ḥadīth. As for cultivation that is not accompanied by any of that, it is the subject of the ḥadīth that encourage farming. Thus, there is no contradiction between them, nor any problem.

The saying of the Prophet (peace be upon him):

12. 'Do not acquire extensive property, lest you become engrossed in the world.'

Narrated by At-Tirmidhī (4/264), Abū Ash-Shaykh in Aṭ-Ṭabaqāt (298), Abū Yaʻlā in his Musnad (251/1), Al-Ḥākim (4/222), Aḥmad (no. 2589, 4047), and Al-Khaṭīb (1/18) from Shimr ibn ʻAṭiyyah from Mughīrah ibn Saʻd ibn Al-Akhram from his father from Ibn Masʻūd, traced back to the Prophet (marfūʻan). At-Tirmidhī graded it ḥasan (good), and Al-Ḥākim said: 'Its chain is authentic (ṣaḥīḥ al-isnād),' and Adh-Dhahabī agreed. Then Aḥmad narrated it (no. 4181, 4174) through the route of Abū At-Tayyāḥ from Ibn Al-Akhram, a man from [the tribe of] Ṭayyiʼ, from Ibn Masʻūd, traced back to the Prophet (marfūʻan), with the wording: 'He forbade tabaqqur concerning family and wealth.' Abū Ḥamzah followed him, saying: I heard a man from Ṭayyiʼ narrating from his father from ʻAbdullāh [Ibn Masʻūd], traced back to the Prophet (marfūʻan), with the same meaning. Narrated by Al-Baghawī in Ḥadīth ʻAlī ibn Al-Jaʻd (vol. 6/20/2), adding 'from his father' in the chain, which is correct due to Shimr's narration being likewise. It has a supporting witness (shāhid) from the narration of Layth from Nāfiʻ from Ibn ʻUmar, traced back to the Prophet (marfūʻan), with the first wording. Narrated by Al-Maḥāmilī in Al-Amālī (69/2), and its chain is ḥasan (good) as supporting evidence (fī ash-shawāhid). Al-Ḥāfiż [Ibn Ḥajar] cited it with the first wording, asserting it decisively, in the explanation of the ḥadīth of Anas mentioned in the previous article, then he said: 'Al-Qurṭubī said: Reconciliation between it [this ḥadīth] and the ḥadīth of the chapter [encouraging cultivation] is achieved by interpreting this one as referring to excessive acquisition and preoccupation with it to the detriment of religious matters, and interpreting the ḥadīth of the chapter as referring to acquiring property for sufficiency or for benefiting Muslims with it and obtaining its related benefits.' I say: Supporting this reconciliation is the second wording of the ḥadīth of Ibn Masʻūd, for tabaqqur means seeking abundance and expansion. And Allāh knows best. Know that this excessive acquisition which

leads to turning away from fulfilling obligations—among which is Jihād in the way of Allāh—is the destruction mentioned in His (the Exalted) saying: {And spend in the way of Allāh and do not throw [yourselves] with your [own] hands into destruction} [Al-Baqarah: 195]. The verse was revealed concerning this, contrary to what many people assume! For Aslam Abū 'Imrān said:

13. 'We set out on a military expedition from Madinah, heading for Constantinople. ('Uqbah ibn 'Āmir was in charge of the Egyptians) and 'Abd Ar-Raĥmān ibn Khālid ibn Al-Walīd was in charge of the main contingent. The Romans had their backs against the city wall. A man (from us) charged towards the enemy. The people said: 'Stop, stop! Lā ilāha illallāh (There is no god but Allāh)! He is throwing himself with his own hands into destruction!' So Abū Ayyūb Al-Anŝārī said: '(You interpret this verse in this way, that a man charges, fighting, seeking martyrdom, or testing himself!) This verse was revealed about us, the Anŝār community. When Allāh granted victory to His Prophet and made Islām prevail, we said (among ourselves, secretly from the Messenger of Allāh (peace be upon him)): 'Come, let us stay with our properties and improve them.' Then Allāh revealed: {And spend in the way of Allāh and do not throw [yourselves] with your [own] hands into destruction}. So, throwing [ourselves] with [our own] hands into destruction meant that we stay with our properties, improve them, and abandon Jihād.' Abū 'Imrān said: 'Abū Ayyūb continued to strive in the way of Allāh until he was buried in Constantinople.'

Narrated by Abū Dāwūd (1/393), Ibn Abī Ĥātim in his Tafsīr (1/10/2), and Al-Ĥākim (2/275), who said: 'Authentic according to the conditions of the two Shaykhs (ŝaĥīĥ 'alá shart' ash-shaykhayn) [Al-Bukhārī and Muslim],' and Adh-Dhahabī agreed. However, they were both mistaken (wa qad wahimā), for the two Shaykhs did not narrate from this Aslam. Therefore, the ĥadīth is authentic only (ŝaĥīĥ faqat').

From his (peace be upon him) etiquette during farewell:

There are three ĥadīth concerning this: The first is from Ibn 'Umar, and it has several chains (t'uruq) from him: From Qaza'ah, who said:

14. Ibn 'Umar sent me on an errand, then said: 'Come, let me bid you farewell just as the Messenger of Allāh (peace be upon him) bade me farewell when he sent me on an errand for him.' He said: 'I entrust your religion, your trusts, and the outcomes of your deeds to Allāh.'

Narrated by Abū Dāwūd (no. 2600), Al-Ĥākim (2/97), Aĥmad (2/25, 38, 136), and Ibn 'Asākir (14/290/2 & 15/469/1) from 'Abd Al-'Azīz ibn 'Umar ibn 'Abd Al-'Azīz from him [Qaza'ah].

Its narrators are reliable (thiqāt), but there is disagreement regarding 'Abd Al-'Azīz. Some narrated it this way, while others inserted a man between him and Qaza'ah, whom some named 'Ismā'īl ibn Jarīr' and others named 'Yaĥyā ibn Ismā'īl ibn Jarīr.'

Al-Ĥāfiż Ibn 'Asākir detailed the different narrations concerning this. Al-Ĥāfiż said in At-Taqrīb that the correct view (aŝ-ŝawāb) is that of those who said: 'Yaĥyā ibn Ismā'īl.' I say: He [Yaĥyā] is weak (d'a'īf), but the ĥadīth is strengthened

by the other chains. In one narration by Ibn 'Asākir: '...just as the Messenger of Allāh (peace be upon him) bade me farewell. He took my hand, shaking it, then said:' then he mentioned it [the supplication].

a) From Sālim, that Ibn 'Umar used to say to a man when he intended to travel:

'Come near me so I may bid you farewell just as the Messenger of Allāh (peace be upon him) used to bid us farewell.' Then he would say: [the same supplication].

Narrated by At-Tirmidhī (2/255, Bulaq edition), Aĥmad (2/7), and 'Abd Al-Ghanī Al-Maqdisī in Al-Juz' Ath-Thālith wa As-Sittūn (41/1) from Sa'īd ibn Khuthaym from Ĥanżalah from him [Sālim].

At-Tirmidhī said: 'A ĥasan ŝaĥīĥ gharīb ĥadīth (good, authentic, yet strange) from this route, from the ĥadīth of Sālim.'

I say: It meets the condition of Muslim, except that Sa'īd [ibn Khuthaym] has been differed with regarding its chain.

Al-Ĥākim (1/442 & 2/97) narrated it from Isĥāq ibn Sulaymān and Al-Walīd ibn Muslim from Ĥanżalah ibn Abī Sufyān from Al-Qāsim ibn Muĥammad, who said:

I was with Ibn 'Umar when a man came to him and said: 'I intend to travel.' He [Ibn 'Umar] said: 'Wait, let me bid you farewell:' then he mentioned it [the supplication].

Al-Ĥākim said: 'Authentic according to the conditions of the two Shaykhs (ŝaĥīĥ 'alá shart' ash-shaykhayn),' and Adh-Dhahabī agreed, and it is as they said.

Perhaps At-Tirmidhī only considered it strange (istaghrabahu) from the ĥadīth of Sālim because these two reliable narrators, Isĥāq ibn Sulaymān and Al-Walīd ibn Muslim, differed with Ibn Khuthaym, as they narrated it from Ĥanżalah from Sālim, whereas they [Isĥāq and Al-Walīd] narrated it from Ĥanżalah from Al-Qāsim ibn Muĥammad from him [Ibn 'Umar]. Perhaps this [latter chain] is more authentic (aŝaĥĥ).

Abū Ya'lā narrated it in his Musnad (270/2) through the route of Al-Walīd ibn Muslim alone.

b) From Mujāhid, who said:

'I set out to Iraq with another man. 'Abdullāh ibn 'Umar accompanied us to bid farewell. When he was about to part from us, he said: 'I have nothing [material] to give you both (thus in the original, perhaps it should be: 'to advise you both'), but I heard the Messenger of Allāh (peace be upon him) say: 'When Allāh is entrusted with something, He preserves it.' And indeed, I entrust your religion, your trusts, and the outcomes of your deeds to Allāh.'

Narrated by Ibn Ĥibbān in his Ŝaĥīĥ (2376) with an authentic chain (bi sanadin ŝaĥīĥ).

c) From Nāfi' from him [Ibn 'Umar], who said:

When the Messenger of Allāh (peace be upon him) bade farewell to a man, he would take his hand and not let it go until the man himself let go of the Prophet's (peace be upon him) hand, and he would say: [the same supplication].

Narrated by At-Tirmidhī (2/255, Bulaq edition), who said: 'A gharīb ĥadīth

(strange/rare) from this route.'

I say: Meaning, it is weak specifically through this chain, because it is from the narration of Ibrāhīm ibn 'Abd Ar-Raḥmān ibn Zayd ibn Umayyah from Nāfi', and this Ibrāhīm is unknown (majhūl).

However, he was not alone in narrating it. Ibn Mājah (2/943, no. 2826) narrated it from Ibn Abī Laylā from him [Nāfi']. Ibn Abī Laylā had a poor memory (sayyi' al-ḥifẓ), and his name was Muḥammad ibn 'Abd Ar-Raḥmān. He did not mention the story of taking the hand.

15. From 'Abdullāh Al-Khaṭmī, who said: When the Prophet (peace be upon him) wanted to bid farewell to the army, he would say: 'I entrust your religion, your trusts, and the outcomes of your deeds to Allāh.'

Narrated by Abū Dāwūd and Ibn As-Sunnī in 'Amal Al-Yawm wa Al-Laylah (no. 498) with an authentic chain according to the condition of Muslim (bi isnādin ṣaḥīḥ 'alá sharṭ Muslim), except for Abū Ja'far Al-Khaṭmī—whose name is 'Umayr ibn Yazīd—and he is reliable by consensus (thiqah ittifāqan).

16. From Abū Hurayrah: That when the Prophet (peace be upon him) bade farewell to someone, he would say: 'I entrust your religion, your trusts, and the outcomes of your deeds to Allāh.'

Narrated by Aḥmad (2/358) from Ibn Lahī'ah from Al-Ḥasan ibn Thawbān from Mūsā ibn Wardān from him [Abū Hurayrah].

I say: Its narrators are declared trustworthy (muwaththaqūn), except that Ibn Lahī'ah had a poor memory (sayyi' al-ḥifẓ), and he was contradicted (khālafahu) in the text (matn) by Al-Layth ibn Sa'd and Sa'īd ibn Abī Ayyūb, [narrating] from Al-Ḥasan ibn Thawbān with the wording:

'I entrust you to Allāh, the One whose trusts are never lost.'

This version from Abū Hurayrah is more authentic (aṣaḥḥ), and its chain is good (sanaduhu jayyid). Narrated by Aḥmad (1/403).

Then I saw that Ibn Lahī'ah had also narrated it with this [second] wording according to Ibn As-Sunnī (no. 501) and Ibn Mājah (2/943, no. 2825). Thus, we are certain of his error (khaṭa') in the first wording.

Benefits of the Ḥadīth

Several benefits can be derived from this authentic ḥadīth:

First: The legitimacy of bidding farewell with the supplication mentioned in it: '16. 'I entrust your religion, your trusts, and the outcomes of your deeds to Allāh' or saying: 'I entrust you (plural) to Allāh, the One whose trusts are never lost.'

Second: Shaking hands (al-muṣāfaḥah) with one hand. Mention of it occurs in many ḥadīth, and the derivation of this word in the language indicates what this ḥadīth implies.

In Lisān Al-'Arab: 'And muṣāfaḥah: Taking the hand. Taṣāfuḥ is similar. A man yuṣāfiḥu (shakes hands with) another man: when he places the flat of his palm (ṣafḥ kaf-fih) on the flat of his palm. The ṣafḥā kaf-fayhimā (flats of their two palms) are their surfaces. From this comes the ḥadīth about handshaking upon

meeting. It is a mufā'alah form derived from pressing the flat of the palm to the palm and turning the face towards the face.'

I say: Some of the aforementioned ĥadīth also convey this meaning, like the ĥadīth of Ĥudhayfah traced back to the Prophet (marfū'an):

'Indeed, when a believer meets a believer, gives him Salām, takes his hand, and shakes it (fa ŝāfaĥahu), their sins fall away just as the leaves of a tree fall.'

Al-Mundhirī (3/270) said: 'Narrated by Aṭ-Ṭabarānī in Al-Awsaṭ, and I do not know of any criticized narrator among its reporters.'

I say: It has supporting witnesses (shawāhid) by which it is elevated to the level of authenticity (ŝaĥīĥah), among them: from Anas, narrated by Aḍ-Ḍiyā' Al-Maqdisī in Al-Mukhtārah (folio 240/1-2), which Al-Mundhirī attributed to Aĥmad and others.

All these ĥadīth indicate that the Sunnah in handshaking is: taking one hand. Therefore, what some Shaykhs do, shaking with both hands, contradicts the Sunnah (khilāf as-sunnah). Let this be known.

Third Benefit: Handshaking is also prescribed upon parting (mufāraqah). This is supported by the general meaning of his (peace be upon him) saying: 'Part of the completeness of the greeting is the handshake.'

This was [initially considered] a good ĥadīth considering its chains, and perhaps we will dedicate a special section to it, Allāh willing.

[However,] then I tracked its chains and found them to be severely weak (shadīdat aḍ-ḍa'f), unsuitable for consideration (lil-i'tibār) or strengthening the ĥadīth. Therefore, I included it in the Other Series [As-Silsilah Aḍ-Ḍa'īfah] (no. 1288).

The point of evidence—rather, supporting evidence (istishhād)—becomes apparent by recalling the legitimacy of giving Salām upon parting as well, due to his (peace be upon him) saying: 'When one of you enters the mosque, let him give Salām, and when he leaves, let him give Salām, for the first is not more deserving than the last.'

Narrated by Abū Dāwūd, At-Tirmidhī, and others with a ĥasan (good) chain.

Therefore, the statement of some that handshaking upon parting is an innovation is baseless.

Yes, one who examines the ĥadīth regarding handshaking upon meeting finds them more numerous and stronger than the ĥadīth regarding handshaking upon parting.

One who possesses deep understanding can deduce from this that the second handshake is not of the same rank in legitimacy as the first. The first is Sunnah, and the other is recommended.

As for it being an innovation, no, due to the evidence we mentioned. As for handshaking immediately after the prayers, it is undoubtedly an innovation, unless it occurs between two people who had not met before that [prayer], in which case it is Sunnah, as you have learned.

17. 'Indeed, Allāh's Prophet Ayyūb (peace be upon him) endured his trial for eighteen years. The near and the distant rejected him, except for two men

among his brothers who used to visit him morning and evening. One day, one of them said to his companion: 'By Allāh, know that Ayyūb must have committed a sin that no one in the worlds has ever committed.' His companion asked him: 'What is that?' He replied: 'For eighteen years, Allāh has not shown him mercy to relieve him of what afflicts him.' When they went to Ayyūb [that evening], the man could not restrain himself and mentioned this to him. Ayyūb said: 'I do not know what you are saying, except that Allāh knows that I used to pass by two men disputing, mentioning Allāh [in their argument], and I would return to my house and expiate on their behalf, hating that Allāh should be mentioned except in truth.' He said: He used to go out to relieve himself, and when he finished, his wife would hold his hand until he reached [home]. One day, he was late returning to her, and it was revealed to Ayyūb: {Strike [the ground] with your foot; this is a cool spring for washing and drinking.} [Ŝād: 42]. She grew concerned by his delay and went out looking for him. He approached her, Allāh having removed the affliction from him, and he was in the best condition he had ever been. When she saw him, she said: 'O you blessed by Allāh! Have you seen Allāh's Prophet, the afflicted one? By Allāh, besides that, I have never seen anyone resemble you more than when he was healthy.' He said: 'Indeed, I am he.' He had two threshing floors: one for wheat and one for barley. Allāh sent two clouds. When one was over the wheat threshing floor, it poured gold into it until it overflowed. The other poured silver into the barley threshing floor until it overflowed.'

Narrated by Abū Ya'lā in his Musnad (176/1—177/1) and Abū Nu'aym in Al-Ĥilyah (3/374-375) through two routes from Sa'īd ibn Abī Maryam: Nāfi' ibn Yazīd related to us: 'Uqayl informed me from Ibn Shihāb from Anas ibn Mālik, traced back to the Prophet (marfū'an).

[Abū Nu'aym] said: 'Gharīb (strange/rare) from the Ĥadīth of Az-Zuhrī; only 'Uqayl narrated it from him, and its narrators are agreed upon for their integrity (`adālah). Nāfi' alone narrated it.'

I say: He [Nāfi'] is reliable (thiqah) as he said; Muslim narrated from him, and the rest of its narrators are narrators of the two Shaykhs [Al-Bukhārī and Muslim].

Thus, the Ĥadīth is authentic (ŝaĤīĥ). Aď-Ďiyā' Al-Maqdisī authenticated it and narrated it in Al-Mukhtārah (220/2—221/2) through this route.

Ibn Ĥibbān narrated it in his ŜaĤīĥ (2091) from Ibn Wahb: Nāfi' ibn Yazīd informed us.

This Ĥadīth is among those that demonstrate the falsehood of the Ĥadīth found in Al-Jāmi' Aŝ-Ŝaghīr with the wording: 'Allāh refuses to give affliction authority over His believing servant.' A detailed investigation of it will come in Al-AĤādīth Aď-Ďa'īfah (The Weak Ĥadīth), Allāh willing.

18. 'Wherever you pass by the grave of a disbeliever (kāfir), give him tidings of the Fire.'

Narrated by Ať-Ťabarānī (1/19/1): 'Alī ibn 'Abd Al-'Azīz related to us: MuĤammad ibn Abī Nu'aym Al-Wāsiťī informed us: Ibrāhīm ibn Sa'd informed us from Az-Zuhrī from 'Āmir ibn Sa'd from his father [Sa'd ibn Abī Waqqāŝ], who said: A Bedouin came to the Prophet (peace be upon him) and said: 'My father

used to maintain kinship ties, and he used to [do such and such good deeds], and he used to [do other good deeds]. So where is he?' He [the Prophet] said: 'In the Fire.' It was as if the Bedouin was distressed by that, so he said: 'O Messenger of Allāh, then where is your father?' He [the Prophet] said: [the same, i.e., gave him tidings of the Fire, as implied by the command in the Ĥadīth text 'fa-dhakarah'—he mentioned it]. He [Sa'd] said: The Bedouin accepted Islām after that and said: 'The Messenger of Allāh (peace be upon him) has indeed tasked me with a tiring duty: I never pass by the grave of a disbeliever except that I give him tidings of the Fire.'

I say: This is an authentic chain (sanad ŝaĤīĤ); all its narrators are reliable and well-known (thiqāt ma'rūfūn). Ibn Ma'īn's rejection (ťarĤ) of MuĤammad ibn Abī Nu'aym is not to be considered (lā yutalaffatu ilayh) after the authentication (tawthīq) by AĤmad and Abū Ĥātim, especially since he has been supported (tūbi'a) in its chain.

Aď-Ďiyā' narrated it in Al-Mukhtārah (1/333) through two routes from Zayd ibn Akhzam: Yazīd ibn Hārūn related to us: Ibrāhīm ibn Sa'd informed us with the same chain. He [Aď-Ďiyā'] said: 'Ad-Dāraquťnī was asked about it and said: MuĤammad ibn Abī Nu'aym and Al-Walīd ibn 'Aťā' ibn Al-Agharr narrate it from Ibrāhīm ibn Sa'd from Az-Zuhrī from 'Āmir ibn Sa'd. Others narrate it from Ibrāhīm ibn Sa'd from Az-Zuhrī as mursal (with the Companion link missing). And that [the mursal version] is the correct view (aŝ-ŝawāb).'

I say: [Aď-Ďiyā' adds:] 'This narration which we have related strengthens the connected (muttaŝil) version.'

I say: Zayd ibn Akhzam is a reliable preserver (thiqah Ĥāfiż), as is his Shaykh Yazīd ibn Hārūn. Thus, it is strong support (mutāba'ah qawiyyah) for Ibn Abī Nu'aym Al-Wāsiťī, testifying to his truthfulness and accuracy. However, Zayd ibn Akhzam has been differed with (khūlifa) in its chain.

Ibn Mājah (no. 1573) said: MuĤammad ibn Ismā'īl ibn Al-Bakhtarī Al-Wāsiťī related to us: Yazīd ibn Hārūn related to us from Ibrāhīm ibn Sa'd from Az-Zuhrī from Sālim from his father [Ibn 'Umar], who said: A Bedouin came... [narrating] the complete Ĥadīth.

This appears authentic (żāhiruhu aŝ-ŝiĤĤah), which is why it is stated in Az-Zawā'id (folio 97/2): 'Its chain is authentic, its narrators are reliable. MuĤammad ibn Ismā'īl was declared reliable by Ibn Ĥibbān, Ad-Dāraquťnī, and Adh-Dhahabī. The remaining narrators of the chain meet the conditions of the two Shaykhs.'

I say: However, Adh-Dhahabī said about him [Ibn Al-Bakhtarī]: 'But he made a huge mistake (ghalaťatan ďakhmah).' Then he cited an authentic Ĥadīth where he added 'shooting arrows concerning women,' which is a rejected addition (ziyādah munkarah), as other reliable narrators narrated it without this addition. Al-Ĥāfiż Ibn Ĥajar agreed with him on that.

I say: So, it appears he also erred (akhťa'a) in the chain of this Ĥadīth, saying in it: '...from Sālim from his father,' whereas the correct version (aŝ-ŝawāb) is 'from 'Āmir ibn Sa'd from his father,' as in the narration of Ibn Akhzam and others. Al-Haythamī said in Al-Majma' (1/117-118) after citing it from the Ĥadīth of Sa'd: 'Narrated by Al-Bazzār and Ať-Ťabarānī in Al-Kabīr, and its narrators are narrators of the ŜaĤīĤ.'

Understanding the Ĥadīth

This Ĥadīth contains an important benefit overlooked by most books of jurisprudence: namely, the legitimacy of giving a disbeliever tidings of the Fire when passing by their grave. It is not hidden what this legislation contains in terms of awakening the believer and reminding him of the gravity of this disbeliever's crime, as he committed a tremendous sin compared to which all the sins of the world, even if combined, are insignificant. This sin is disbelief in Allāh, the Mighty and Majestic, and associating partners with Him, which Allāh has shown His intense hatred for when He excluded it from forgiveness, saying: {Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills} [An-Nisā': 48].

This is why the Prophet (peace be upon him) said: 'The greatest of major sins is that you set up a rival unto Allāh when He created you.' (Agreed upon).

Ignorance of this benefit has led some Muslims to fall into practices contrary to what the Wise Lawgiver intended by it. We know that many Muslims travel to the lands of disbelief to attend to various private or public interests. They do not stop at that, but even make a point of visiting the graves of those they call 'great men' among the disbelievers, placing flowers and wreaths on their graves, and standing before them humbly and mournfully.

This indicates their approval of them and lack of aversion towards them, even though the excellent example of the Prophets dictates the opposite, as shown in this authentic Ĥadīth. Listen to the saying of Allāh, the Mighty and Majestic: {There has already been for you an excellent example in Ibrāhīm and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have rejected you, and there has appeared between us and you animosity and hatred forever...'} [Al-Mumtaĥanah: 4].

This was their stance towards them while they were alive, so how should it be when they are dead?!

Al-Bukhārī (1/120, Europe edition) and Muslim (8/221) narrated from Ibn 'Umar that the Prophet (peace be upon him), when passing by Al-Ĥijr (the dwellings of Thamūd), said to them:

19. 'Do not enter upon these people who are being punished unless you are weeping. If you are not weeping, then do not enter upon them, lest what befell them befall you.' (And he covered his face with his cloak while he was on his mount (ar-raĥl).)

Narrated by Aĥmad (2/9, 58, 66, 72, 74, 91, 96, 113, 137), and the addition belongs to him.

Ŝiddīq [Ĥasan] Khān provided a chapter heading for this Ĥadīth in Nuzul Al-Abrār (p. 293): 'Chapter on Weeping and Fear when Passing by the Graves of the Oppressors and the Sites of their Destruction, Showing Neediness before Allāh Almighty, and Warning Against Heedlessness Regarding That.'

I ask Allāh Almighty to grant us understanding (fiqh) in our religion and inspire us to act upon it. Indeed, He is All-Hearing, All-Responding.

20. 'Will you not fear Allāh regarding this beast which Allāh has put in your

possession?! For indeed, it complained to me that you starve it and overwork it.'

Narrated by Abū Dāwūd (1/400), Al-Ĥākim (2/99-100), Aĥmad (1/204-205), Abū Ya'lā in his Musnad (318/1), Al-Bayhaqī in Dalā'il An-Nubuwwah (vol. 2, Chapter: Mention of the Three Miracles), Ibn 'Asākir in his Tārīkh (vol. 9/28/1), and Aḍ-Ďiyā' in Al-Aĥādīth Al-Mukhtārah (124-125) through the route of Muĥammad ibn 'Abdullāh ibn Abī Ya'qūb from Al-Ĥasan ibn Sa'd, the freed slave of Al-Ĥasan ibn 'Alī, from 'Abdullāh ibn Ja'far, who said:

The Messenger of Allāh (peace be upon him) had me ride behind him one day, and he confided something secret to me which I would not relate to anyone. The most beloved way for the Messenger of Allāh (peace be upon him) to conceal himself when relieving his need was behind a mound or a cluster of date palms. He entered the garden of a man from the Anŝār, and there was a camel. (When it saw the Prophet (peace be upon him), it groaned and its eyes shed tears. The Prophet (peace be upon him) came to it and wiped its upper back down to its hump and behind its ears, and it calmed down.) He asked: 'Who is the owner of this camel? To whom does this camel belong?' A young man from the Anŝār came and said: 'It is mine, O Messenger of Allāh.' He [the Prophet] then said the [above-mentioned] ĥadīth.

Al-Ĥākim said: 'Its chain is authentic (ŝaĥīĥ al-isnād),' and Adh-Dhahabī agreed, and it is as they said.

In fact, they understated it, for it is authentic according to the condition of Muslim (ŝaĥīĥ 'alá shart Muslim), as Muslim narrated its origin [the part about riding behind the Prophet and the secret] in his Ŝaĥīĥ (1/184-185) with this chain, but without the story of the camel.

An-Nawawī mentioned in Riyāḍ Aŝ-Ŝāliĥīn (p. 378) that Al-Barqānī narrated it with Muslim's chain in its entirety. Perhaps it was for this reason that Ibn 'Asākir commented after it: 'Narrated by Muslim,' meaning its origin, not its entirety.

The addition between parentheses is from Ibn 'Asākir and Aḍ-Ďiyā'.

21. 'Ride these animals while they are in good condition, and leave them [to rest] while they are in good condition, and do not take them as chairs.'

Narrated by Al-Ĥākim (1/444 and 2/100), Al-Bayhaqī (5/225), Aĥmad (3/440, 4/234), and Ibn 'Asākir (3/91/1) from Al-Layth ibn Sa'd, from Yazīd ibn Ĥabīb, from Sahl ibn Mu'ādh ibn Anas, from his father—who was a Companion (Ŝaĥābī)—attributed directly to the Prophet (peace be upon him) (marfū'an).

Al-Ĥākim said: 'Its chain of narration (isnād) is authentic (ŝaĥīĥ),' and Adh-Dhahabī agreed with him. It is as they both said, for all its narrators are trustworthy (thiqāt). Sahl ibn Mu'ādh is acceptable (lā ba'sa bihi) in narrations other than those from Zubān reporting from him, and this is not one of them.

Aĥmad also narrated it (3/439, 340) through the chain of Ibn Lahī'ah, who said: Zubān narrated to us from Sahl, with the addition: 'For perhaps a ridden animal is better than its rider, and remembers Allāh more than him.'

This addition is weak (ḍa'īf) due to what is known about the status of Zubān's narration from Sahl, especially since it also includes Ibn Lahī'ah, who is also weak. Do not be misled by Al-Haythamī's statement (8/107) following this narration

with the addition:

'Narrated by Aĥmad and Aṭ-Ťabarānī. One of Aĥmad's chains has narrators who are narrators of the Ŝaĥīĥ collection, except for Sahl ibn Mu'ādh ibn Anas; Ibn Ĥibbān declared him trustworthy, but there is some weakness in him.'

For the chain to which this statement applies is only the chain of the first narration, which does not contain this addition. So, pay attention to this.

22. 'Beware of taking the backs of your animals as pulpits. For indeed, Allāh Almighty has only subjected them to you so that they may convey you to a land you would not have reached except with great difficulty. And He has made the earth for you, so fulfill your needs upon it.'

Narrated by Abū Dāwūd (no. 2567), and through him Al-Bayhaqī (5/255), and Abū Al-Qāsim As-Samarqandī in Majlis 128 of Al-Amālī, and through him Ibn 'Asākir (19/85/1), through two chains from Yaĥyā ibn Abī 'Amr As-Saybānī, from Abū Maryam, from Abū Hurayrah, attributed directly to the Prophet (peace be upon him) (marfū'an).

I say: This chain of narration is authentic (ŝaĥīĥ). Yaĥyā ibn Abī 'Amr As-Saybānī—with a fatĥah on the sīn, a sukūn on the yā', followed by a bā'—is trustworthy (thiqah). In the biographical entry for Abū Maryam in At-Tahdhīb, it appears as 'Ash-Shaybānī' with a shīn, which is a scribal error (taŝĥīf).

Regarding Abū Maryam, Al-'Ijlī said in Ath-Thiqāt (p. 94 of As-Subkī's arrangement):

'Abū Maryam, the freedman (mawlā) of Abū Hurayrah, a Shāmī (from Greater Syria), a Successor (Tābi'ī), trustworthy (thiqah).'

Al-Ĥāfiż [Ibn Ĥajar] relied on this, saying in At-Taqrīb: 'Trustworthy (thiqah).'

From this, you learn that the statement of Ibn Al-Qaṭ'ťān, mentioned in Fayḍ Al-Qadīr:

'A ĥadīth like this cannot be authentic because it contains Abū Maryam, the freedman of Abū Hurayrah, and his status is unknown. Then it was said: he is one man, and it was said: two men. Whichever the case, his status or their status is unknown (majhūl), so the like of it cannot be authentic.'

—This statement is refuted by Al-'Ijlī's declaration of his trustworthiness, and a group of narrators have reported from him, as mentioned in At-Tahdhīb, and by Aĥmad's statement: 'I saw the people of Ĥimŝ speaking well of him.' And in another narration from him [Aĥmad]: 'He is sound/righteous (ŝāliĥ), known to us.' He was asked: 'Is this the one who narrates from Abū Hurayrah?' He said: 'Yes.' Mentioned by Ibn 'Asākir.

Note

In the copy of Sunan Abī Dāwūd verified by Shaykh Muĥammad Muĥyī Ad-Dīn 'Abd Al-Ĥamīd, it appears as (Ibn Abī Maryam), but the correct form is (Abī Maryam), as we have mentioned.

23. 'Fear Allāh concerning these mute (al-mu'jamah) animals! Ride them when they are fit and eat them [only] when they are fit.'

Narrated by Abū Dāwūd (no. 2448) through the chain of Muḥammad ibn Muhājir, from Rabī'ah ibn Zayd, from Abū Kabshah As-Salūlī, from Sahl ibn Al-Ḥanżaliyyah, who said:

'The Messenger of Allāh (peace be upon him) passed by a camel whose back had stuck to its belly [due to emaciation], so he said:' and mentioned the ḥadīth.

I say: Its chain of narration is authentic (ṣaḥīḥ), as An-Nawawī stated in Riyāḍ' [Aṣ-Ṣāliḥīn], and Al-Munāwī confirmed it.

'Abd Ar-Raḥmān ibn Yazīd ibn Jābir corroborated this narration, saying: Rabī'ah ibn Yazīd narrated to me, with a more complete version, the wording of which is:

'The Messenger of Allāh (peace be upon him) went out for some need and passed by a camel kneeling at the door of the mosque from the first part of the day. Then he passed by it later in the day, and it was still in the same state. He asked: 'Where is the owner of this camel?!' He was sought but not found. The Messenger of Allāh (peace be upon him) then said: 'Fear Allāh concerning these animals, then ride them when they are healthy, and ride them when they are fat,' as if displeased at that moment.'

Narrated by Ibn Ḥibbān (844) and Aḥmad (4/180-181). Its chain of narration is authentic according to the condition of Al-Bukhārī.

Note:

Regarding his statement (kulūhā—eat them), they have vocalized it with a ḍammah on the kāf, meaning from eating (al-akl), and Al-Munāwī proceeded accordingly in explaining this word. If the narration is authentically transmitted like that, then there is no argument. Otherwise, what seems more likely to me is that it is (kilūhā) with a kasrah on the kāf, from wakala yakilu kil, meaning 'leave them' or 'let them rest'. This is what comes to mind from the context of the ḥadīth. This is supported by the preceding ḥadīth (no. 21) with the wording: 'Ride these animals while they are in good condition, and leave them sound...', meaning leave them in a sound state. And Allāh knows best.

(Al-Mu'jamah): Meaning those [animals] that are unable to speak and thus cannot complain about what afflicts them, such as hunger or thirst. The origin of a'jam is one who does not speak Arabic fluently and is not proficient in speaking it, whether they are non-Arab ('ajamī) or Arab. They are called this due to the impediment ('ujmah) of their tongue and the lack of clarity in their speech.

24. 'Shouldn't it have been before this! Do you intend to make it die two deaths?!'

Narrated by Aṭ-Ṭabarānī in Al-Kabīr (3/140/1) and Al-Awsaṭ (1/31/1 of its additions), and Al-Bayhaqī (9/280) from Yūsuf ibn 'Adī, who said: 'Abd Ar-Raḥīm ibn Sulaymān Ar-Rāzī narrated to us, from 'Āṣim Al-Aḥwal, from 'Ikrimah, from Ibn 'Abbās, who said:

'The Messenger of Allāh (peace be upon him) passed by a man who had placed his foot on the side of a sheep while he was sharpening his blade, and the sheep was looking at him with its eyes. So he [the Prophet (peace be upon him)] said:'

and mentioned the ḥadīth.

Aṭ-Ṭabarānī said:

'Only 'Abd Ar-Raḥīm ibn Sulaymān connected it with this chain of narration; Yūsuf was unique in narrating it [from him in this way].'

I say: Both [Yūsuf and 'Abd Ar-Raḥīm] are trustworthy narrators included by Al-Bukhārī, as are the rest of the narrators, so the ḥadīth has an authentic chain of narration (ṣaḥīḥ al-isnād). Al-Haythamī said (5/33):

'Narrated by Aṭ-Ṭabarānī in Al-Kabīr and Al-Awsaṭ, and its narrators are narrators of the Ṣaḥīḥ [collection].'

There is clear reason to question Aṭ-Ṭabarānī's aforementioned negation [of other chains], for Al-Ḥākim narrated it (4/231 and 233) through the chain of 'Abd Ar-Raḥmān ibn Al-Mubārak, who said: Ḥammād ibn Zayd narrated to us, from 'Āṣim, with this chain, and the wording:

'(Do you intend to make it die multiple deaths?! Why didn't you sharpen your blade before you laid it down?)'

Al-Ḥākim said: 'Authentic according to the condition of Al-Bukhārī,' and Adh-Dhahabī agreed. In the other place, he said, 'According to the conditions of the two Shaykhs [Al-Bukhārī and Muslim].'

25. 'Who has distressed this one by [taking] its young?! Return its young to it.'

Narrated by Al-Bukhārī in Al-Adab Al-Mufrad (no. 382), Abū Dāwūd (no. 2675), and Al-Ḥākim (4/239) from 'Abd Ar-Raḥmān ibn 'Abdullāh, from his father ['Abdullāh ibn Mas'ūd], who said:

'We were with the Messenger of Allāh (peace be upon him) on a journey. He went away to relieve himself, and we saw a ḥummarah (a small, red bird) with its two chicks. We took its two chicks, so the ḥummarah came and began to flutter (tafrush). Then the Prophet (peace be upon him) came and said:' and mentioned the ḥadīth.

The wording is that of Abū Dāwūd, who added: 'And he saw an ant colony that we had burned, and asked: 'Who burned this?' We said: 'We did.' He said: 'Indeed, it is not fitting that anyone should punish with fire except the Lord of the Fire.'

Its chain of narration is authentic (ṣaḥīḥ). Al-Ḥākim said: 'Authentic chain of narration,' and Adh-Dhahabī agreed. It will be mentioned later with additions in the sourcing (takhrīj), and there is supporting evidence for part of it (481-482).

(Al-Ḥummarah): With a ḍammah on the ḥā' and a fatḥah on the doubled mīm: a small bird like a sparrow, red in color.

(Tafrush): With one of the two tā's omitted, like (tadhakkaru); meaning it flutters its wings and comes close to the ground.

26. 'And the sheep—if you show mercy to it, Allāh will show mercy to you.'

Narrated by Al-Bukhārī in Al-Adab Al-Mufrad (no. 373), Aṭ-Ṭabarānī in Al-Mu'jam Aṣ-Ṣaghīr (p. 60) and in Al-Awsaṭ (vol. 1/121/1 of its additions), as well as Aḥmad (3/436, 5/34), Al-Ḥākim (3/586), Ibn 'Adī in Al-Kāmil (folio 259/2), Abū Nu'aym in Al-Ḥilyah (2/302 and 6/343), and Ibn 'Asākir (6/257/1) through

various chains from Mu'āwiyah ibn Qurrah, from his father, who said:

'A man said: 'O Messenger of Allāh, indeed, when I slaughter the sheep, I feel mercy for it.' He [the Prophet (peace be upon him)] said...' and mentioned the ḥadīth. Al-Bukhārī added 'twice.'

Its chain of narration is authentic (ṣaḥīḥ). Al-Haythamī said in Al-Majma' (4/33):

'Narrated by Aḥmad, Al-Bazzār, and Aṭ-Ṭabarānī in Al-Kabīr and Aṣ-Ṣaghīr. It has many wordings, and its narrators are trustworthy (thiqāt).'

27. 'Whoever shows mercy, even [when slaughtering] a sparrow, Allāh will show mercy to him on the Day of Resurrection.'

Narrated by Al-Bukhārī in Al-Adab Al-Mufrad (no. 371) and Tammām in Al-Fawā'id (folio 194/1) from Al-Qāsim ibn 'Abd Ar-Raḥmān, from Abū Umāmah, attributed directly to the Prophet (peace be upon him) (marfū'an).

I say: Its chain of narration is good (ḥasan). Al-Haythamī said (4/33): 'Narrated by Aṭ-Ṭabarānī in Al-Kabīr, and its narrators are trustworthy (thiqāt).'

Aḍ-Ḍiyā' Al-Maqdisī also narrated it in Al-Mukhtārah, as mentioned in Al-Jāmi' Aṣ-Ṣaghīr by As-Suyūṭī.

28. 'A woman was punished on account of a cat which she imprisoned until it died. She entered the Fire because of it: she neither fed it nor gave it drink when she confined it, nor did she let it loose to eat from the creatures of the earth (khashāsh al-arḍ).'

Narrated by Al-Bukhārī in his Ṣaḥīḥ (2/78, European edition) and in Al-Adab Al-Mufrad (no. 379), and Muslim (7/43) from the ḥadīth of Nāfi', from 'Abdullāh ibn 'Umar, attributed directly to the Prophet (peace be upon him) (marfū'an).

Muslim and Aḥmad (2/507) narrated it through various chains from Abū Hurayrah, attributed directly to the Prophet (peace be upon him), with similar wording.

(Khashāsh al-arḍ): These are the insects and small creatures/vermin of the earth.

29. 'While a man was walking along a road, he became intensely thirsty. He found a well, descended into it, drank, and came out. Suddenly, [he saw] a dog panting, eating the moist earth from thirst. The man said, 'This dog has reached a level of thirst like the one I reached.' So he descended into the well, filled his leather sock, then held it in his mouth until he climbed up, and gave the dog water. Allāh appreciated his deed, so He forgave him.' They [the Companions] asked, 'O Messenger of Allāh, is there indeed a reward for us in [being kind to] animals?' He said, 'In every living being with a moist liver, there is a reward.'

Narrated by Mālik in Al-Muwaṭṭa' (pp. 929-930), and through him Al-Bukhārī in his Ṣaḥīḥ (2/77-78, 103, 4/117, European edition) and in Al-Adab Al-Mufrad (no. 378), Muslim (7/44), Abū Dāwūd (no. 2550), and Aḥmad (2/375, 517), all of them from Mālik, from Sumayy the freedman (mawlā) of Abū Bakr, from Abū Ṣāliḥ As-Sammān, from Abū Hurayrah, attributed directly to the Prophet (peace be upon him) (marfū'an).

Aḥmad also narrated it (2/521) through another chain from Abū Ṣāliḥ in an

abridged form.

30. 'While a dog was circling a well (rukiyyah), almost dying of thirst, a prostitute from the prostitutes of Banī Isrā'īl saw it. She took off her leather sock, drew water for it with it, and gave it to drink. So she was forgiven because of that.'

Narrated by Al-Bukhārī (2/376, European edition), Muslim (7/45), and Aĥmad (2/507) from the Ĥadīth of Muĥammad ibn Sīrīn, from Abū Hurayrah, attributed directly to the Prophet (peace be upon him) (marfū'an).

Anas ibn Sīrīn corroborated this, narrating from Abū Hurayrah with similar wording.

Aĥmad narrated it (2/510), and its chain of narration is also authentic (ŝaĥīĥ).

(Ar-Rukiyyah): A well that has not been lined [with stones], or one that has been lined.

And from the Reports (Āthār) Concerning Kindness to Animals

a) From Al-Musayyab ibn Dār [corrected to Dārim]:

I saw 'Umar ibn Al-Khaťťāb strike a camel driver, saying: 'Why do you load onto your camel what it cannot bear?!'

Narrated by Ibn Sa'd in Ať-Ťabaqāt (7/127). Its chain is authentic up to Al-Musayyab ibn Dār, but I did not recognize this Al-Musayyab.

Then it became clear to me that the correct form of his father's name is (Dārim). This is how it appears in the chain of this report according to Abū Al-Ĥasan Al-Akhmīmī in his Ĥadīth (folio 62/2), and this is how Ibn Abī Ĥātim listed him in Al-Jarĥ wa At-Ta'dīl (4/1/294), stating: 'He died in the year eighty-six,' without mentioning any criticism (jarĥ) or praise (ta'dīl) regarding him. As for Ibn Ĥibbān, he mentioned him in Ath-Thiqāt (1/227) and gave him the kunyah Abū Ŝāliĥ.

b) From 'Āŝim ibn 'Ubaydullāh ibn 'Āŝim ibn 'Umar ibn Al-Khaťťāb:

A man sharpened his blade and took hold of a sheep to slaughter it. 'Umar struck him with the whip and said: 'Are you tormenting the soul?! Why didn't you do this before taking hold of it?!' Narrated by Al-Bayhaqī (9/280-281).

c) From Muĥammad ibn Sīrīn:

'Umar (may Allāh be pleased with him) saw a man dragging a sheep [by its leg] to slaughter it. He struck him with the whip and said: 'Lead it—may you be motherless (lā umma lak—an expression of rebuke)—to its death with a gentle leading.'

Narrated by Al-Bayhaqī also.

d) From Wahb ibn Kaysān:

Ibn 'Umar saw a shepherd with his flock in an unsuitable place. Ibn 'Umar had seen a better place than it, so Ibn 'Umar said: 'Woe to you, O shepherd! Move them, for indeed I heard the Prophet (peace be upon him) say: 'Every shepherd is responsible for his flock.'

Narrated by Aĥmad (no. 5869). Its chain of narration is good (ĥasan).

e) From Mu'āwiyah ibn Qurrah:

Abū Ad-Dardā' had a camel called (Damūn). When people borrowed it from him, he would say: 'Do not load upon it except such-and-such [amount], for it cannot bear more than that.' When death approached him, he said: 'O Damūn, do not dispute with me tomorrow before my Lord, for I never used to load upon you except what you could bear.'

Narrated by Abū Al-Ĥasan Al-Akhmīmī in his Ĥadīth (63/1).

f) From Abū 'Uthmān Ath-Thaqafī:

'Umar ibn 'Abd Al-'Azīz (may Allāh be pleased with him) had a servant who worked using a mule belonging to him, bringing him one dirham each day. One day, he came with a dirham and a half. ['Umar] asked: 'Has something changed for you?' He replied: 'The market picked up.' ['Umar] said: 'No, rather, you exhausted the mule! Let it rest for three days.'

Narrated by Aĥmad in Az-Zuhd (19/59/1) with an authentic chain up to Abū 'Uthmān, but as for this [Abū 'Uthmān], I have not found a biography for him.

These are some of the reports that I have come across so far, and they indicate the extent to which the early Muslims were influenced by the directives of the Prophet (peace be upon him) regarding kindness to animals. They are, in reality, just a fraction of the whole, a drop in the ocean. In this is a clear demonstration that it was Islam that established the principle of (Kindness to Animals) for people, contrary to what some who are ignorant of Islam assume—that it was established by the European disbelievers. Rather, this is from the etiquette they received from the early Muslims. Then they expanded upon it, organized it meticulously, and their states adopted it until kindness to animals became one of their distinguishing features today, to the point that the ignorant assume it is exclusive to them! They are deceived in this because this system is hardly seen implemented in any of the Muslim countries, even though they are more entitled to it and its rightful adherents!

Indeed, kindness to animals in some European countries has reached a level not free from exaggeration. Among the examples of this is what I read in Majallat Al-Hilāl (Volume 27, Part 9, p. 126) under the title: 'The Animal and the Human':

'Bats had been roosting in the Copenhagen railway station for about half a century. When it was decided to demolish and rebuild it, the municipality constructed a tower costing tens of thousands of pounds to prevent the bats from becoming homeless.'

And three years ago, a small dog fell into a narrow crevice between two rocks in an English village. The authorities deployed one hundred firefighters to cut the rocks and rescue the dog! Public opinion in some countries recently became agitated when animals were used to study natural phenomena, when Russia sent a dog in its rocket, and America sent a monkey.

31. 'Straighten your rows and stand close together, for indeed I see you from behind my back.'

Narrated by Al-Bukhārī (2/176 with Sharĥ 'Al-Fatĥ', Būlāq edition) and Aĥmad (3/182, 263) and Al-Mukhalliś in 'Al-Fawā'id' (vol. 1/10/2) through routes from Ĥumayd Aṭ-Ṭawīl, [who said:] Anas ibn Mālik narrated to us, saying:

'The prayer was established (iqāmah was called), so the Messenger of Allāh (peace be upon him) turned his face towards us and said:'

He then mentioned the [above] Ĥadīth.

Al-Bukhārī added in one narration: 'before he said the takbīr (Allāhu Akbar to start prayer).' He also added at its end: 'And one of us would press his shoulder against the shoulder of his companion, and his foot against his foot.'

And it is reported by Al-Mukhalliŝ with the wording:

Anas said: 'I indeed saw one of us pressing his shoulder against the shoulder of his companion, and his foot against his foot. But if you were to do this today, one of you would shy away like a stubborn mule.'

Its chain of narration (isnād) is also authentic (ŝaĤīĤ) according to the conditions of the two Shaykhs (Al-Bukhārī and Muslim). Al-Ĥāfiż attributed it to Sa'īd ibn Manŝūr and Al-Ismā'īlī.

Al-Bukhārī titled the chapter for this Ĥadīth:

'Chapter: Pressing Shoulder to Shoulder and Foot to Foot in the Row.'

As for the Ĥadīth of An-Nu'mān, it is:

'Straighten your rows' [said three times], 'By Allāh, you must certainly straighten your rows, or Allāh will cause discord between your hearts.'

32. 'Straighten your rows' [said three times], 'By Allāh, you must certainly straighten your rows, or Allāh will cause discord between your hearts.'

Reported by Abū Dāwūd (no. 662), Ibn Ĥibbān (396), AĤmad (4/276), and Ad-Dūlābī in 'Al-Kunā' (2/86) from Abū Al-Qāsim Al-Jadalī Ĥusayn ibn Al-Ĥārith, who said: I heard An-Nu'mān ibn Bashīr say:

'The Messenger of Allāh (peace be upon him) turned his face towards the people and said: ...' He then mentioned the [above] Ĥadīth.

He [An-Nu'mān] said: 'So I saw a man pressing his shoulder against the shoulder of his companion, his knee against his knee, and his ankle against his ankle.'

I say: Its chain of narration (isnād) is authentic (ŝaĤīĤ). Al-Bukhārī mentioned it without its chain but affirming it, and Ibn Khuzaymah also included it with its connected chain in his 'ŜaĤīĤ,' as mentioned in 'At-Targhīb' (1/176) and 'Al-FatĤ' (2/176).

Then Ad-Dūlābī narrated it through the route of Baqiyyah ibn Al-Walīd, [who said:] Ĥarīz narrated to us, saying: I heard Ghaylān Al-Muqri' narrating from Abū Qutaylah Marthad ibn Wadā'ah, [(who said: I heard)] An-Nu'mān ibn Bashīr say: [then he mentioned the Ĥadīth].

This chain is acceptable (lā ba'sa bihī) for supporting narrations (mutāba'āt). Its narrators are reliable (thiqāt) except for Ghaylān Al-Muqri'. Perhaps he is Ghaylān ibn Anas Al-Kalbī, their mawlā (freedman), from Damascus. If it is him, then his status is unknown (majhūl al-Ĥāl). A group narrated from him, and Al-Ĥāfiż said he is 'acceptable' (maqbūl).

Understanding the Ĥadith

In these two Ĥadīths are important benefits:

First: The obligation of straightening the rows, aligning them, and standing close together in them, due to the command for it. The default principle regarding a command is obligation unless there is evidence indicating otherwise, as established in Uŝūl (Principles of Jurisprudence). Here, the evidence confirms the obligation, which is his (peace be upon him) statement: 'or Allāh will cause discord between your hearts.' Such a threat is not stated for something that is not obligatory as is evident.

Second: The aforementioned straightening is achieved only by pressing the shoulder against the shoulder and the edge of the foot against the foot. This is because this is what the Companions did when they were commanded to straighten the rows. Therefore, Al-Ĥāfiż said in 'Al-Fatĥ,' after citing the addition I mentioned in the first ĥadīth from Anas's statement:

'This explicit statement informs [us] that the mentioned action occurred during the time of the Prophet (peace be upon him). With this, the argument is complete in clarifying the intended meaning of straightening the row and aligning it.'

Regrettably, this Sunnah of alignment has been neglected by Muslims; indeed, they have abandoned it, except for a few. I have not seen it practiced among any group except the Ahl al-Ĥadīth (People of Ĥadith). I saw them in Makkah in the year 1368 AH keen on adhering to it, like other Sunnahs of Al-Muŝťafā (the Chosen One, peace be upon him), unlike others among the followers of the four madhhabs (schools of thought)—I do not exclude even the Ĥanbalīs. This Sunnah has become forgotten among them. In fact, they have successively abandoned it and turned away from it. This is because most of their madhhabs stipulate that the Sunnah in standing [for prayer] is to leave a gap between the feet the width of four fingers; if more, it is disliked, as detailed in 'Al-Fiqh 'alā al-Madhāhib al-Arba'ah' (1/207). The mentioned measure has no basis in the Sunnah; it is merely an opinion (ra'y). Even if it were valid, it would have to be restricted to the Imām and the one praying alone, so as not to contradict this authentic Sunnah, as required by the principles of Uŝūl.

In conclusion: I urge the Muslims—especially the Imāms of the mosques—who are keen on following him (peace be upon him) and gaining the virtue of reviving his Sunnah (peace be upon him), to practice this Sunnah, be diligent about it, and call people to it, so that they may all unite upon it. By doing so, they will be saved from the threat: 'or Allāh will cause discord between your hearts.'

Third: In the first ĥadīth is a clear miracle of the Prophet (peace be upon him), which is his seeing (peace be upon him) from behind him. However, it should be known that this was specific to the state of him (peace be upon him) being in prayer, as nothing in the Sunnah indicates that he could see like that outside of prayer as well. And Allāh knows best.

Fourth: In the two ĥadīths is clear evidence for a matter unknown to many people, although it has become recognized in psychology: that outward corruption affects inward corruption, and vice versa. There are many ĥadīths regarding this meaning, perhaps we will address collecting and verifying them (takhrīj) on another occasion, if Allāh Almighty wills.

Fifth: The Imām starting the opening takbīr (takbīrat al-iĥrām) when the Mu'adhdhin says 'Qad qāmat aŝ-ŝalāh' (The prayer has commenced) is an

innovation, because it contradicts the authentic Sunnah, as indicated by these two ĥadīths, especially the first one. They show that after the iqāmah (call to commence prayer), the Imām has a duty he must perform, which is commanding the people to straighten the rows, reminding them of it. For he is responsible for them: {'Each of you is a shepherd, and each of you is responsible for his flock...'} [Agreed upon].

33. 'One of you sees the speck in his brother's eye, yet forgets the beam—or log—obstructing his own eye.'

Narrated by Ibn Ŝā'id in 'Zawā'id Az-Zuhd' of Ibn Al-Mubārak (folio 165/1 from 'Al-Kawākib' 575), Ibn Ĥibbān in his 'Ŝaĥīĥ' (1848), Abū Nu'aym in 'Al-Ĥilyah' (4/99), and Al-Quḍā'ī in 'Musnad Ash-Shihāb' (folio 51/1) through routes from Muĥammad ibn Ĥumayr, who said: Ja'far ibn Burqān narrated to us from Yazīd ibn Al-Aŝamm from Abū Hurayrah as a marfū' narration (attributed directly to the Prophet).

Abū Nu'aym said: 'Gharīb (uncommon/strange) as a narration from Yazīd; Muĥammad ibn Ĥumayr is alone (tafarrada) in narrating it from Ja'far.'

I say: Its narrators are all reliable (thiqāt), men of the Ŝaĥīĥ [collections of Al-Bukhārī and Muslim]. There is no defect ('illah) in it, so it is an authentic (ŝaĥīĥ) ĥadīth. His statement 'gharīb' does not contradict this, because gharābah (strangeness/uncommonness) can coexist with authenticity (ŝiĥĥah), as established in Muŝťalaĥ al-Ĥadīth (Ĥadith Terminology).

As-Suyūťī attributed the ĥadīth in 'Al-Jāmi' Aŝ-Ŝaghīr' only to Abū Nu'aym! Al-Munāwī said: 'Al-'Āmirī said: Ĥasan (good).'

Al-Bukhārī narrated it in 'Al-Adab Al-Mufrad' (592) through the route of Miskīn ibn Bukayr Al-Ĥadhdhā' Al-Ĥarrānī from Ja'far ibn Burqān with the chain stopping at Abū Hurayrah (mawqūf 'alā Abī Hurayrah).

This Miskīn is truthful but makes mistakes (ŝadūq yukhťi'). Therefore, the marfū' narration of Ibn Ĥumayr is stronger (arjaĥ), because he was not described as making mistakes, and both are narrators found in Al-Bukhārī.

34. 'When my Companions are mentioned, hold back (refrain from negative talk); when the stars are mentioned, hold back; and when the Divine Decree (Qadar) is mentioned, hold back.'

It is narrated from the ĥadīth of Ibn Mas'ūd, Thawbān, Ibn 'Umar, and Ťāwūs as mursal (with a Companion missing from the chain), but all their chains are weak (ḍa'īfah al-asānīd). However, some strengthen others.

As for the ĥadīth of Ibn Mas'ūd, Ať-Ťabarānī reported it in 'Al-Kabīr' (2/78/2) and Abū Nu'aym in 'Al-Ĥilyah' (4/108) through the route of Al-Ĥasan ibn 'Alī Al-Fasawī, [who said:] Sa'īd ibn Sulaymān informed us, [saying:] Mushir ibn 'Abd al-Malik ibn Sal' Al-Hamdānī informed us from Al-A'mash from Abū Wā'il from 'Abdullāh [ibn Mas'ūd] as a marfū' narration.

Abū Nu'aym said: 'Gharīb as a narration from Al-A'mash; Mushir is alone (tafarrada) in narrating it from him.'

I say: He [Mushir] is weak (ḍa'īf). Al-Bukhārī said: 'There is some question about him (fīhi ba'ḍu nażar),' as reported from him by Ibn 'Adī (1/343), and likewise it

is in 'At-Tahdhīb' and 'Al-Mīzān': 'Al-Bukhārī said: There is question about him (fīhi nażar),' omitting the word 'some (ba'ḍ),' perhaps an error by Adh-Dhahabī or the copyist. An-Nasā'ī said: 'He is not strong (laysa bil-qawī).' As for Ibn Ĥibbān, he mentioned him in 'Ath-Thiqāt'! Al-Ĥāfiż said in 'At-Taqrīb': 'Lenient in ĥadīth (layyin al-ĥadīth).'

The remaining narrators in the chain are reliable (thiqāt), men of the two Shaykhs, except for this Al-Fasawī. Al-Khaṫīb provided his biography (7/372) and reported from Ad-Dāraquṫnī that he said: 'There is no harm in him (lā ba'sa bihī).' Sa'īd ibn Sulaymān is Aḍ-Ḍabbī Al-Wāsiṫī, reliable and a memorizer (thiqah ĥāfiż), one of the men of the two Shaykhs.

From this explanation, you learn the error in Al-Haythamī's statement (7/202): 'Aṫ-Ṫabarānī narrated it, and in it is Mushir ibn 'Abd al-Malik, whom Ibn Ĥibbān and others declared reliable (waththaqahu), though there is disagreement about him. The rest of its narrators are men of the Ŝaĥīĥ.' For this Al-Fasawī is not among the men of the Ŝaĥīĥ, nor even among the men of the other six [major ĥadīth books]!

Al-Ĥāfiż Al-'Irāqī said in 'Takhrīj Al-Iĥyā' (1/50, Al-Thaqāfah Al-Islāmiyyah edition): 'Aṫ-Ṫabarānī narrated it from the ĥadīth of Ibn Mas'ūd with a good chain (isnād ĥasan).'

It has another route from Ibn Mas'ūd, narrated by Al-Lālakā'ī in 'Sharĥ Uŝūl As-Sunnah' (1/239 from 'Al-Kawākib' 576) and Ibn 'Asākir (14/155/2) from An-Naḍr Abū Qaĥdham from Abū Qilābah from Ibn Mas'ūd as a marfū' narration.

This chain is weak (sanad ḍa'īf) and has two defects ('illatān):

First: The break (inqiṫā') between Abū Qilābah—whose name is 'Abdullāh ibn Zayd Al-Jarmī—and Ibn Mas'ūd. There are about 75 years between their deaths. It is mentioned that he did not hear from a group of Companions, including 'Alī ibn Abī Ṫālib, who died eight years after Ibn Mas'ūd.

Second: An-Naḍr Abū Qaĥdham, who is Ibn Ma'bad, is very weak (ḍa'īf jiddan). Ibn Ma'īn said: 'He is nothing (laysa bi-shay').' Abū Ĥātim said: 'His ĥadīth is written down (yuktabu ĥadīthuh).' An-Nasā'ī said: 'He is not reliable (laysa bi-thiqah).'

As for the ĥadīth of Thawbān, Abū Ṫāhir Az-Ziyādī reported it in 'Thalāthat Majālis min Al-Amālī' (2/191), [and] Aṫ-Ṫabarānī in 'Al-Kabīr' (1/71/2) from Yazīd ibn Rabī'ah, who said: I heard Abū Al-Ash'ath Aŝ-Ŝan'ānī narrating from Thawbān, attributed to the Prophet (marfū'an bihī).

I say: This chain is very weak (sanad ḍa'īf jiddan). Yazīd ibn Rabī'ah is Ar-Ruĥbī Ad-Dimashqī, and he is abandoned (matrūk), as stated by An-Nasā'ī, Al-'Uqaylī, and Ad-Dāraquṫnī. Abū Ĥātim said: 'He was upright at the beginning of his career, then became confused (ikhtalaṫa) before his death.' He was asked: 'So what do you say about him?' He replied: 'He is nothing (laysa bi-shay'), and he rejected his ĥadīths from Abū Al-Ash'ath.' Al-Jawzajānī said: 'I fear his ĥadīths may be fabricated (mawḍū'ah).' As for Ibn 'Adī, he said: 'I hope there is no harm in him (lā ba'sa bihī)'!

As for the ĥadīth of Ibn 'Umar, Ibn 'Adī reported it (1/295) and from him As-Sahmī in 'Tārīkh Jurjān' (315) through the route of Muĥammad ibn Faḍl from Kurz ibn Wabarah from 'Aṫā' from him [Ibn 'Umar] as a marfū' narration,

without mentioning the stars.

Ibn 'Adī said: 'Muĥammad ibn Faḍl: most of his ĥadīths are such that reliable narrators do not corroborate him on them.'

I say: He is Ibn 'Aṫiyyah. Al-Fallās said: 'A liar (kadhdhāb).' Al-Bukhārī severely weakened him, saying: 'They were silent about him (sakatū 'anh).' Kurz ibn Wabarah: As-Sahmī provided a lengthy biography for him (295-316) and cited many ĥadīths narrated by him from 'Abdullāh ibn 'Umar, Ar-Rabī' ibn Khaytham, Ťāwūs, Nu'aym ibn Abī Hind, 'Aṫā' ibn Abī Rabāĥ, Mujāhid, and Abū Ayyūb. He said: 'He was known for asceticism and worship.' He did not mention any criticism (jarĥ) or praise (ta'dīl) regarding him.

Second route from Ibn 'Umar: As-Sahmī reported it (254-255) through the route of Muĥammad ibn 'Umar Ar-Rūmī, [who said:] Al-Furāt ibn As-Sā'ib narrated to us, [saying:] Maymūn ibn Mihrān narrated to us from him [Ibn 'Umar] as a marfū' narration in its entirety.

This chain is very weak (sanad ḍa'īf jiddan). Regarding this Al-Furāt, Ad-Dāraquṫnī and others said: 'Abandoned (matrūk).' Al-Bukhārī said: 'His ĥadīth is rejected (munkar al-ĥadīth).' Aĥmad said: 'He is similar to Muĥammad ibn Ziyād Aṫ-Ťaĥĥān regarding [narrations from] Maymūn; he is accused of the same things that one is accused of.' Ibn 'Adī said (2/314): 'Most of his ĥadīths, especially from Maymūn ibn Mihrān, are rejected (manākīr).' Muĥammad ibn 'Umar Ar-Rūmī is lenient in ĥadīth (layyin al-ĥadīth), as mentioned in 'At-Taqrīb'.

As-Suyūṫī included the ĥadīth in 'Al-Jāmi' Aṣ-Ṣaghīr' from the narration of Aṫ-Ťabarānī from Ibn Mas'ūd, and Ibn 'Adī from him and from Thawbān, and Ibn 'Adī from 'Umar. Al-Munāwī said in his commentary: 'Al-Ĥāfiż Al-'Irāqī said: Its chain is weak (sanaduhu ḍa'īf). Al-Haythamī said: In it is Yazīd ibn Rabī'ah, who is weak (ḍa'īf). Ibn Rajab said: It is narrated through routes, all of whose chains contain issues (maqāl). From this, one knows what is [problematic] in the author's symbol indicating it is ĥasan, following Ibn Ṣarṣarī. Perhaps it gained strength (i'taḍada).'

I say: You have learned that all its routes, except the first, are very weak (ḍa'īfah jiddan), so the ĥadīth does not gain strength through them, as established in the science of Uṣūl al-Ĥadīth (Principles of Ĥadith). And Allāh knows best.

Furthermore, As-Suyūṫī attributed it to Ibn 'Adī from 'Umar. I did not find it with him [Ibn 'Adī] from 'Umar, but rather from his son, 'Abdullāh ibn 'Umar. Perhaps the word 'ibn' (son) was dropped from As-Suyūṫī's pen or by some copyist. And Allāh knows best.

Then I found a mursal witness (shāhid mursal) for the ĥadīth, reported by 'Abd Ar-Razzāq in 'Al-Amālī' (1/39/2), [who said:] Ma'mar narrated to us from Ibn Ťāwūs from his father [Ťāwūs] as a marfū' narration.

I say: This chain is authentic (sanad ṣaĥīĥ) except for its being mursal (irsaluhu). However, despite that, it is a strong witness (shāhid qawī) for the preceding witnesses and routes, especially the first route. Thus, the ĥadīth gains strength through it. And Allāh knows best.

35. 'Indeed, Allāh faced me towards Ash-Shām (Greater Syria) and turned my back towards Yemen. Then He said to me: O Muĥammad, I have indeed

made what is in front of you as spoils and provision, and what is behind your back as support. Allāh will continue to increase—or he said, exalt—Islam and its people, and diminish polytheism and its people, until a rider travels between such-and-such—meaning the two seas—fearing nothing but injustice. And this matter [Islam] will surely reach wherever the night reaches.'

Narrated by Abū Nu'aym (6/107-108) and Ibn 'Asākir in 'Tārīkh Dimashq' (1/377-378 ed.) from Ďamrah from As-Saybānī from 'Amr ibn 'Abdullāh Al-Ĥaďramī from Abū Umāmah as a marfū' narration. He [Abū Nu'aym] said:

'Gharīb as a narration from As-Saybānī; Ďamrah ibn Rabī'ah is alone (tafarrada) in narrating it.'

I say: He [Ďamrah] is reliable (thiqah), and likewise As-Saybānī—which is with a fatĥah on the undotted [letter Sīn] (muhmalah); it appears in 'Al-Ĥilyah' and 'At-Tārīkh' in several places as 'Ash-Shaybānī' with a dotted [letter Shīn] (mu'jamah), which is a scribal error (taŝĤīf). His name is YaĤyā ibn Abī 'Amr. As for this Al-Ĥaďramī, Al-'Ijlī and Ibn Ĥibbān declared him reliable (waththaqahu), but Adh-Dhahabī said: 'I do not know anyone who narrated from him besides YaĤyā.'

I say: Its second part has supporting narrations (shawāhid), one of which was mentioned previously in the first article (no. 3). 'Abdullāh ibn Hāni' corroborated him [Ďamrah] according to Ibn 'Asākir, but I do not know him ['Abdullāh ibn Hāni'].

As-Suyūťī attributed the ĥadīth in 'Al-Jāmi' Al-Kabīr' (1/141/1) to Ať-Ťabarānī in 'Al-Kabīr' as well, and to Ibn 'Asākir.

36. 'The two ears are part of the head.'

An authentic (ŝaĤīĤ) ĥadīth with many routes (ťuruq kathīrah) from a group of Companions, including Abū Umāmah, Abū Hurayrah, Ibn 'Amr, Ibn 'Abbās, 'Ā'ishah, Abū Mūsā, Anas, Samurah ibn Jundub, and 'Abdullāh ibn Zayd.

a) As for the ĥadīth of Abū Umāmah, it has three routes from him:

First: From Sinān ibn Rabī'ah from Shahr ibn Ĥawshab from Abū Umāmah as a marfū' narration.

Reported by Abū Dāwūd, At-Tirmidhī, Ibn Mājah, Ad-Dāraquťnī, Al-Bayhaqī, and likewise AĤmad (5/285/268) and Ať-ŤaĤāwī, all of them from Ĥammād ibn Zayd from Sinān.

This chain is good (ĥasan), acceptable (lā ba'sa bihī) for supporting evidence (shawāhid). There is known weakness (ďa'f ma'rūf) in Sinān and Shahr, but they are not accused [of lying] (ghayr muttahamān). The ĥadīth is reported with them from a group [narrating] from Ĥammād. Sulaymān ibn Ĥarb opposed them, narrating it from him [Ĥammād] as mawqūf (stopping at the Companion). The narration of the group is preferable (awlā), as I clarified in 'ŜaĤīĤ Sunan Abī Dāwūd' (no. 123). I mentioned there those Imāms and scholars who strengthened it, like At-Tirmidhī, who declared it ĥasan in some copies of his book, and like Al-Mundhirī, Ibn Daqīq Al-'Īd, Ibn At-Turkumānī, and Az-Zayla'ī. Imām AĤmad indicated its strength; Al-Athram said in his 'Sunan' (folio 213/1) after citing the ĥadīth: 'I heard Abā 'Abdillāh [AĤmad] being asked: Are

the two ears part of the head? He said: Yes.'

Second: From Ja'far ibn Az-Zubayr from Al-Qāsim from Abū Umāmah.

Reported by Ad-Dāraquṭnī (pp. 38-39), who said: 'Ja'far ibn Az-Zubayr is abandoned (matrūk).'

I say: Abū Mu'ādh Al-Alhānī corroborated him. Reported by Tammām Ar-Rāzī in 'Al-Fawā'id' (1/246) through the route of 'Uthmān ibn Fā'id, [who said:] Abū Mu'ādh narrated to us. I have not found anyone who mentioned this Al-Alhānī, and 'Uthmān ibn Fā'id is weak (ḍa'īf).

Third: From Abū Bakr ibn Abī Maryam, who said: I heard Rāshid ibn Sa'd from Abū Umāmah.

Reported by Ad-Dāraquṭnī, who said: 'Abū Bakr ibn Abī Maryam is weak (ḍa'īf).'

b) As for the ĥadīth of Abū Hurayrah, it has four routes from him:

First: Reported by Ad-Dāraquṭnī (37) and Abū Ya'lā in his 'Musnad' (1/298) from Ismā'īl ibn Muslim from 'Aṭā' from him [Abū Hurayrah] as a marfū' narration. He [Ad-Dāraquṭnī] said: 'It is not authentic (lā yaṣiĥĥ).'

I say: Its defect ('illah) is this Ismā'īl, who is Al-Makkī, [and he is] weak (ḍa'īf). There is disagreement (ikhtilāf) regarding his chain, as will come in the ĥadīth of Ibn 'Abbās.

Second: From 'Amr ibn Al-Ĥuṣayn, [who said:] Muĥammad ibn 'Abdillāh ibn 'Ulāthah narrated to us from 'Abd al-Karīm Al-Jazarī from Sa'īd ibn Al-Musayyib from him.

Reported by Ibn Mājah (no. 445) and Ad-Dāraquṭnī (p. 38), who said: 'Amr ibn Al-Ĥuṣayn and Ibn 'Ulāthah are weak (ḍa'īfān).'

I say: The first is weaker (ashaddu ḍa'fan).

Third: From Al-Bukhturī ibn 'Ubayd from his father from him.

Reported by Ad-Dāraquṭnī, who said: 'Al-Bukhturī ibn 'Ubayd is weak (ḍa'īf), and his father is unknown (majhūl).'

Fourth: From 'Alī ibn 'Āṣim from Ibn Jurayj from Sulaymān ibn Mūsā from Abū Hurayrah.

Reported by Ad-Dāraquṭnī (37) and from him Ibn Al-Jawzī in 'At-Taĥqīq' (1/29/1). Ad-Dāraquṭnī said: 'Alī ibn 'Āṣim erred (wahima) in his statement: 'from Abū Hurayrah from the Prophet (peace be upon him).' The preceding one is more authentic (aṣaĥĥ) from Ibn Jurayj.' I say: Meaning, from Sulaymān ibn Mūsā as mursal, which will be mentioned on p. 51. Ibn Al-Jawzī responded, in summary: 'The addition of a reliable narrator (ziyādat ath-thiqah) is acceptable (maqbūlah).' Meaning that 'Alī ibn 'Āṣim added Abū Hurayrah to the chain, so it is an acceptable addition. However, this does not hold here, for this Ibn 'Āṣim is truthful but errs and persists [in error] (ṣadūq yukhṭi' wa yuṣirr).

c) As for Ibn 'Umar, it has routes from him as well:

First: Al-Mukhalliṣ said in 'Al-Fawā'id Al-Muntaqāh' in 'The Second of the Sixth Part thereof' (folio 190/1): Yaĥyā (meaning Ibn Ṣā'id) narrated to us, saying: Al-Jarrāĥ ibn Makhlad narrated to us, saying: Yaĥyā ibn Al-'Aryān Al-Harawī narrated to us, saying: Ĥātim ibn Ismā'īl narrated to us from Usāmah ibn Zayd from Nāfi' from him [Ibn 'Umar].

With this chain (isnād), Ad-Dāraquṭnī (36) narrated it, and from him Ibn Al-Jawzī. Al-Khaṭīb narrated it in 'Al-Mūḍiḥ' (1/111) from Ibn Ŝā'id, and in 'At-Tārīkh' (14/161) through two other routes from Al-Jarrâḥ ibn Makhlad.

This chain is good (ĥasan) in my view. Its narrators are all reliable (thiqāt) and known, except for this Al-Harawī. Al-Khaṭīb provided his biography but mentioned no criticism (jarĥ) or praise (ta'dīl) regarding him, other than describing him as a ĥadīth narrator (muĥaddith). As for Ad-Dāraquṭnī, he declared it defective ('a'Allāhu) saying: 'He said thus, and it is an error (wahm). The correct [narration] (aŝ-ŝawāb) is from Usāmah ibn Zayd, from Hilāl ibn Usāmah Al-Fihrī, from Ibn 'Umar as mawqūf (stopping at Ibn 'Umar).'

Ibn Al-Jawzī refuted him, saying: 'We say: The one who narrates it as marfū' (raised to the Prophet) mentions an addition (ziyādah), and the addition from a reliable narrator (ath-thiqah) is acceptable (maqbūlah). A Companion might narrate something as marfū', and might [also] state it as a legal opinion (fatwā).'

I say: This statement is correct if all the narrators of the chain are reliable (thiqāt), but you know what is in it [regarding Al-Harawī]. Furthermore, Usāmah ibn Zayd has slight weakness (ḍa'f yasīr), and there is disagreement (ukhtulifa) regarding him. Ĥātim ibn Ismā'īl narrated it from him as marfū', as you saw. Wakī' opposed him, narrating it from him [Usāmah] as mawqūf from Ibn 'Umar. Al-Khaṭīb reported this in 'Al-Mūḍiḥ' and said: 'And this is correct (aŝ-ŝawāb).'

'Ubaydullāh corroborated him [Ĥātim] in narrating it as marfū', from Nāfi'. Reported by Ad-Dāraquṭnī and Tammām in 'Al-Fawā'id' (1/104) through the route of Muĥammad ibn Abī As-Sarī, [who said:] 'Abd Ar-Razzāq narrated to us from 'Ubaydullāh. Ad-Dāraquṭnī said: 'Narrating it as marfū' is an error (wahm).' I say: Its defect ('illah) is Ibn Abī As-Sarī, who is accused [of lying] (muttaham).

Yaĥyā ibn Sa'īd corroborated him [in the marfū' version] from Nāfi'. Reported by Ad-Dāraquṭnī and Ibn 'Adī in 'Al-Kāmil' (1/11) from Ismā'īl ibn 'Ayyāsh from Yaĥyā. Ibn 'Adī said: 'No one narrates this from Yaĥyā other than Ibn 'Ayyāsh.' I say: Ibn 'Ayyāsh is weak (ḍa'īf) in [narrations from] the Ĥijāzīs, and this is one of them.

Second Route: From Muĥammad ibn Al-Faḍl, from Zayd, from Mujāhid, from Ibn 'Umar as a marfū' narration.

Reported by Ad-Dāraquṭnī, who said: 'Muĥammad ibn Al-Faḍl is Ibn 'Aṭiyyah, abandoned in ĥadīth (matrūk al-ĥadīth).'

Then he [Ad-Dāraquṭnī] and Ad-Dūlābī in 'Al-Kunā' (2/137) narrated it through routes from Ibn 'Umar as mawqūf.

d) As for the ĥadīth of Ibn 'Abbās, it has routes from him as well:

First: From Abū Kāmil Al-Jaĥdarī, [who said:] Ghundar Muĥammad ibn Ja'far informed us from Ibn Jurayj from 'Aṭā' from him [Ibn 'Abbās] as a marfū' narration.

Reported by Ibn 'Adī (1/218-2), Abū 'Abdillāh Al-Falākī in 'Al-Fawā'id' (1/91), and Ad-Dāraquṭnī (36), who said: 'Abū Kāmil is alone (tafarrada) in narrating it from Ghundar, and it is an error (wahm). Ar-Rabī' ibn Badr, who is abandoned (matrūk), corroborated him from Ibn Jurayj. The correct [narration] (aŝ-ŝawāb) is: from Ibn Jurayj, from Sulaymān ibn Mūsā, from the Prophet (peace be upon him) as mursal.'

Ibn Al-Jawzī responded to him in 'At-Taḥqīq' (1/29/1), saying: 'We say: We do not know anyone who criticized (ťa'ana fīhi) Abū Kāmil. The marfū' narration is an addition (ziyādah), and the addition from a reliable narrator (ath-thiqah) is acceptable (maqbūlah). How [can it be rejected] when others corroborated him? Even if the corroborator's narration is not relied upon, it can be considered [for support]. It is the habit of ḥadīth scholars (muḥaddithīn) that when they see someone narrating a ḥadīth as mawqūf and someone else narrating it as marfū', they side with the mawqūf narration out of caution (iḤtiyāťan). This is not the methodology (madhhab) of the jurists (fuqahā'). It is possible that Ibn Jurayj heard it from 'Aťā' as marfū', [and] Sulaymān narrated it to him from the Messenger of Allāh (peace be upon him) without a connected chain (ghayr musnad).'

I say: The truth is that this chain (isnād) is authentic (ŝaḤīḤ), because Abū Kāmil is reliable, a memorizer (thiqah, ḤāfiŻ), relied upon by Muslim [in his ŜaḤīḤ]. So his addition is acceptable (maqbūlah). However, Ibn Jurayj is a mudallis (one who practices tadlīs—concealing the name of his direct source) and he used 'an'anah (narrating using 'an'—'from'). If he heard it [directly] from 'Aťā', then there is no escaping the conclusion that it is authentic (ŝiḤḤatihī). He did explicitly state hearing (taŝrīḤ bit-taḤdīth) in one narration of his via the mursal route according to Ad-Dāraquťnī, but in the chain to him is Al-'Abbās ibn Yazīd Al-BaḤrānī, who is reliable (thiqah), though some weakened him and described him as making mistakes (yukhťi'). So the heart is not fully content with his addition, especially since all the routes from Ibn Jurayj use 'an'anah. Then I saw Az-Zayla'ī transmission in 'Naŝb Ar-Rāyah' (1/19) from Ibn Al-Qaťťān that he said: 'Its chain is authentic (isnāduhu ŝaḤīḤ) due to its connection (ittiŝālihī) and the reliability (thiqah) of its narrators.' Then he refuted Ad-Dāraquťnī similarly to what Ibn Al-Jawzī did, and 'Abd al-Ĥaqq followed him in that, as in 'TanqīḤ At-TaḤqīq' by Ibn 'Abd al-Hādī (1/241).

Then I saw in the biography of Ibn Jurayj in 'At-Tahdhīb' that he said: 'If I say: 'Aťā' said (qāla 'Aťā'), then I heard it from him, even if I do not say: I heard (sam'tu).' This is an important benefit. However, Ibn Jurayj did not say here 'qāla 'Aťā',' but rather 'an 'Aťā' (from 'Aťā'). Is their ruling the same, or different? What seems apparent to me is the former. And Allāh knows best.

It has another route from 'Aťā', narrated by Al-Qāsim ibn Ghuŝn from Ismā'īl ibn Muslim from him.

Reported by Al-Khaťīb in 'At-Tārīkh' (6/384) and Ad-Dāraquťnī, who said: 'Ismā'īl ibn Muslim is weak (ďa'īf), and Al-Qāsim ibn Ghuŝn is like him. 'Alī ibn Hāshim opposed him, narrating it from Ismā'īl ibn Muslim Al-Makkī, from 'Aťā', from Abū Hurayrah, and it is also not authentic (lā yaŝiḤḤ ayďan).'

Jābir Al-Ju'fī corroborated him [in narrating from 'Aťā'] from 'Aťā' from Ibn 'Abbās.

Reported by Al-Mukhalliŝ in 'The Second of the Sixth Part of Al-Fawā'id Al-Muntaqāh' (1/190) and Ad-Dāraquťnī, who said: 'Jābir is weak (ďa'īf) and there is disagreement about him. Al-Ĥakam ibn 'Abdillāh Abū Muťī' narrated it as mursal from Ibrāhīm ibn Ťahmān, from Jābir from 'Aťā', and this is more likely correct (ashbahu biŝ-ŝawāb).'

Second: From MuḤammad ibn Ziyād Al-Yashkurī, [who said:] Maymūn ibn

Mihrān narrated to us from him [Ibn ʻAbbās].

Reported by Al-ʼUqaylī in ʻAḍ-Ḍuʻafāʼ (p. 379) and Ad-Dāraquṭnī, who said: ʻMuḥammad ibn Ziyād is abandoned in ḥadīth (matrūk al-ḥadīth).ʼ Yūsuf ibn Mihrān narrated it from Ibn ʻAbbās as mawqūf.

Then he [Ad-Dāraquṭnī] cited it through the route of ʻAlī ibn Zayd from him. Ibn Zayd has weakness (ḍaʻf) in him.

Third: From Qāriż ibn Shaybah, from Abū Ghaṭafān from him [Ibn ʻAbbās].

Reported by Aṭ-Ṭabarānī in ʻAl-Muʻjam Al-Kabīrʼ (3/98/1): ʻAbdullāh ibn Aḥmad ibn Ḥanbal narrated to us, [saying:] my father [Aḥmad] narrated to me, [saying:] Wakīʻ informed us from Ibn Abī Dhiʼb from Qāriż ibn Shaybah.

I say: This chain is authentic (sanad ṣaḥīḥ), and its narrators are all reliable (thiqāt). I do not know of any defect (ʻillah) in it. Among the strange things is that this route, despite its authenticity (ṣiḥḥatihā), has been overlooked by all later scholars who documented the ḥadīth (kharraja al-ḥadīth), such as Az-Zaylaʻī, Ibn Ḥajar, and others who are not specialists in documentation (takhrīj). Indeed, even Al-Ḥāfiż Al-Haythamī overlooked it, not including it in ʻMajmaʻ Az-Zawāʼidʼ even though it meets his criteria! All this confirms the saying: ʻHow much the earlier [scholars] left for the later ones.ʼ It is clear evidence of the importance of returning to the primary sources (ummahāt) when intending to verify (taḥqīq) a specific ḥadīth, for one will find in them what makes one's research as close as possible to maturity and correctness. And Allāh Almighty is the Granter of success.

Knowing this, do not be deceived by the statement of Al-Ḥāfiż Ibn Ḥajar in ʻAd-Dirāyahʼ (p. 7) regarding this ḥadīth of Ibn ʻAbbās: ʻAd-Dāraquṭnī reported it, and there is disagreement about its connection (waṣlihī) and its being mursal (irsālihī), and the stronger view (ar-rājiḥ) is its being mursal.ʼ He means the first route, but you have learned that the correct view is its connection (waṣluhu), and that it is authentic (ṣaḥīḥ) were it not for the ʻanʼanah of Ibn Jurayj, although you have learned the response to that.

e) As for the ḥadīth of ʻĀʼishah, Ad-Dāraquṭnī reported it (p. 37) from Muḥammad ibn Al-Azhar Al-Jawzajānī, [who said:] Al-Faḍl ibn Mūsā As-Sīnānī informed us, from Ibn Jurayj, from Sulaymān ibn Mūsā, from Az-Zuhrī from ʻUrwah from her [ʻĀʼishah]. He [Ad-Dāraquṭnī] said: ʻHe said thus, but the mursal [version] is more authentic (aṣaḥḥ).ʼ

Meaning Ibn Jurayj from Sulaymān as mursal, as mentioned previously in the first route from Ibn ʻAbbās. Muḥammad ibn Al-Azhar: Al-Ḥāfiż said in ʻAt-Talkhīṣʼ (33): ʻAḥmad declared him a liar (kadhdhabahu).ʼ

f) As for the ḥadīth of Abū Mūsā, Aṭ-Ṭabarānī reported it in ʻAl-Awsaṭʼ (1/4/1 of its Zawāʼid), Ibn ʻAdī (1/23), and Ad-Dāraquṭnī (38) through routes from Ash'ath from Al-Ḥasan from him [Abū Mūsā]. Aṭ-Ṭabarānī said: ʻIt is not narrated from Abū Mūsā except with this chain (isnād).ʼ

Likewise, Al-ʼUqaylī narrated it in ʻAḍ-Ḍuʻafāʼ (p. 9) from Ash'ath and said: ʻHe is not corroborated on it (lā yutāba'u ʻalayhi). The chains in this chapter are weak (layyinah).ʼ

Ad-Dāraquṭnī said: ʻThe correct [version] is mawqūf, and Al-Ḥasan did not hear from Abū Mūsā.ʼ

g) As for the ḥadīth of Anas, Ibn ʻAdī (1/24) and Abū Al-Ḥasan Al-Ḥammāmī in ʻAl-Fawāʼid Al-Muntaqāhʼ (2/1/9), and Ad-Dāraquṭnī (39) reported it through routes from ʻAbd al-Ḥakam from him [Anas].

Ad-Dāraquṭnī said: ʻAbd al-Ḥakam is not relied upon (lā yuḥtajju bihī).ʼ

h) As for the ḥadīth of Samurah ibn Jundub, Tammām Ar-Rāzī narrated it in ʻMusnad Al-Muqillīn min Al-Umarāʼ wa As-Salāṭīnʼ (no. 3—my copy), and from him Ibn ʻAsākir in his ʻTārīkhʼ (14/387/1): Abū ʻAlī Muḥammad ibn Hārūn ibn Shuʻayb narrated to me, [saying:] Muḥammad ibn ʻUthmān ibn Abī Suwayd Al-Baṣrī narrated to us, [saying:] Hudbah ibn Khālid narrated to us, [saying:] Hammām narrated to us from Saʻīd ibn Abī ʻArūbah, who said: I was near the minbar (pulpit) of Al-Ḥajjāj ibn Yūsuf and heard him say: Samurah ibn Jundub narrated to me that the Messenger of Allāh (peace be upon him) said: [then he mentioned it].

This Abū ʻAlī is Al-Anṣārī, and he is very weak (ḍaʻīf jiddan), but he is not alone in narrating it. Tammām reported it (no. 4) through another route from Aḥmad ibn Saʻīd Aṭ-Ṭabarī, [who said:] Hudbah ibn Khālid narrated to us. Hudbah and those above him are reliable (thiqāt), except for Al-Ḥajjāj, who is the famous governor known for oppression (ẓulm).

i) As for the ḥadīth of ʻAbdullāh ibn Zayd, Ibn Mājah reported it (no. 443): Suwayd ibn Saʻīd narrated to us, [saying:] Yaḥyā ibn Zakariyyā ibn Abī Zāʼidah narrated to us, from Shuʻbah from Ḥabīb ibn Zayd, from ʻAbbād ibn Tamīm, from ʻAbdullāh ibn Zayd as a marfūʻ narration.

Az-Zaylaʻī said (1/19): ʻThis is the best chain (amthal isnād) in the chapter due to its connection (ittiṣālihī) and the reliability (thiqah) of its narrators. Ibn Abī Zāʼidah, Shuʻbah, and ʻAbbād were relied upon by the two Shaykhs. Ḥabīb was mentioned by Ibn Ḥibbān in ʻAth-Thiqātʼ among the Successors of the Successors (Atbāʻ At-Tābiʻīn). Suwayd ibn Saʻīd was relied upon by Muslim.ʼ

Al-Ḥāfiẓ responded in ʻAd-Dirāyahʼ (p. 7) that this Suwayd became confused (ikhtalaṭa). He said in ʻAt-Taqrībʼ: ʻTruthful in himself (ṣadūq fī nafsihī), except that he became blind and began to accept prompting (yatalaqqanu) for what was not from his ḥadīth. Ibn Maʻīn spoke harshly about him.ʼ

Therefore, Al-Būṣīrī said in ʻAz-Zawāʼidʼ (folio 33/2): ʻThis chain is good (isnād ḥasan) if Suwayd ibn Saʻīd preserved it.ʼ

I say: But that does not prevent it from being good due to external support (ḥasan li-ghayrihī), as long as all the narrators are reliable (thiqāt) with none accused [of lying] (muttaham) among them. When this is added to the authentic (ṣaḥīḥ) route of Ibn ʻAbbās and his other route which Ibn Al-Qaṭṭān, Ibn Al-Jawzī, Az-Zaylaʻī, and others declared authentic (ṣaḥḥaḥahu), then there is no doubt about the establishment (thubūt) and authenticity (ṣiḥḥah) of the ḥadīth. If the other routes from the other Companions are added to that, it increases in strength. Indeed, it rises to the level of mutawātir (narrated by numerous people at each stage) according to some scholars.

Understanding the Ḥadith

Since the ḥadīth has been established as authentic (ṣaḥḥa), it indicates two matters of jurisprudence (fiqh) regarding which the views of scholars have

differed.

As for the first matter: Is wiping the ears obligatory or Sunnah? The Ĥanbalīs adopted the first view. Their proof is this ĥadīth, as it is explicit in attaching them to the head, and that is only to clarify that their ruling regarding wiping is the same as the ruling for the head. The majority adopted the view that wiping them is only Sunnah, as in 'Al-Fiqh 'alā al-Madhāhib al-Arba'ah' (1/56). We did not find any proof for them that can be relied upon to oppose this ĥadīth, except for An-Nawawī's statement in 'Al-Majmū' (1/415) that it is weak (ḍa'īf) through all its routes! When you know that this is not the case, and that some of its routes are authentic (ŝaĥīĥ)—which An-Nawawī was unaware of—and others are authentic due to external support (ŝaĥīĥ li-ghayrihī), you can recognize the weakness of this proof and the obligation of adhering to what the ĥadīth indicates regarding the obligation of wiping the ears and that they are like the head in this regard. It is sufficient for you as a model in this madhhab (school of thought) the Imām of the Sunnah, Abū 'Abdillāh Aĥmad ibn Ĥanbal, and his predecessors (salaf) in this were a group of Companions, some of whose names were mentioned during the documentation (takhrīj) of the ĥadīth. An-Nawawī (1/413) attributed this view to the majority of the Salaf.

As for the other matter: Is the water [remaining] from [wiping] the head sufficient for wiping the ears, or must new water be taken for that? The three Imāms [Abū Ĥanīfah, Mālik, Aĥmad] adopted the first view, as in 'Fayḍ Al-Qadīr' by Al-Munāwī. He said in explaining the ĥadīth:

'(The two ears are part of the head) not part of the face, nor independent. Meaning, there is no need to take new, separate water for them other than the water for the head in ablution (wuḍū'). Rather, wiping them with the wetness of the head's water suffices. Otherwise, it would merely be a description of creation, and Al-Muŝṭafā (peace be upon him) was not sent for that. The three Imāms held this view.'

The Shāfi'īs differed, holding that it is Sunnah (recommended) to take new water for the ears and wipe them separately, but it is not obligatory. An-Nawawī argued for them with the ĥadīth of 'Abdullāh ibn Zayd that the Messenger of Allāh (peace be upon him) took water for his ears different from that which he took for his head.

An-Nawawī said in 'Al-Majmū' (1/412): 'A good (ĥasan) ĥadīth, narrated by Al-Bayhaqī, who said: Its chain is authentic (isnāduhu ŝaĥīĥ).'

He said elsewhere (1/414): 'And it is an authentic (ŝaĥīĥ) ĥadīth as previously explained nearby. This is explicit that they [the ears] are not part of the head, because if they were part of it, he would not have taken new water for them, like the rest of the parts of the head. And it is explicit in taking new water.'

I say: There is no proof in it for what they said, as the most it indicates is the permissibility of taking water for them. This does not negate the permissibility of sufficing with the water of the head, as indicated by this [main] ĥadīth. Thus, they agree and do not conflict. What supports what I mentioned is that it is authentically reported from him (peace be upon him):

'that he wiped his head with the excess water that was in his hand.'

Narrated by Abū Dāwūd in his 'Sunan' with a good chain (sanad ĥasan) as I clarified in 'Ŝaĥīĥ Sunanihī' (no. 121). It has a witness (shāhid) from the ĥadīth of

Ibn ‘Abbās in ‘Al-Mustadrak’ (1/147) with a good chain (sanad Ĥasan) as well, and others narrated it. See ‘Talkhīŝ Al-Ĥabīr’ (p. 33).

All this is said assuming the authenticity (ŝiĤĤah) of the Ĥadīth of ‘Abdullāh ibn Zayd, but it is not established (ghayr thābit); rather, it is anomalous (shādhdh), as I mentioned in ‘ŜaĤīĤ Sunan Abī Dāwūd’ (no. 111) and clarified in ‘Silsilat Al-AĤādīth Aḑ-Ďa’īfah’ under no. (997).

In summary, the most fortunate among the four Imāms regarding this Ĥadīth is AĤmad ibn Ĥanbal (may Allāh be pleased with them all). He adopted what the Ĥadīth indicated in both matters, and did not adopt it in one without the other, as others did.

37. ‘Cover the vessel and tie up the waterskin, for indeed there is a night in the year when a pestilence descends. It does not pass by any vessel that has no cover over it, or any waterskin that is not tied up, except that some of that pestilence descends into it.’

Narrated by Muslim (6/105) and AĤmad (3/355) through the route of Al-Qa’qā’ ibn Ĥakīm from Jābir ibn ‘Abdillāh as a marfū’ narration.

(Awkū) means: tie their openings with the wikā’, which is the cord used to tie a waterskin (qirbah) and the like.

In another narration by Muslim and others:

‘(Cover the vessel, tie up the waterskin, close the door, and extinguish the lamp, for indeed Shayťān (Satan) does not untie a waterskin, nor open a door, nor uncover a vessel. If one of you finds nothing but a stick to place across his vessel and mentions the name of Allāh, let him do so. For the little pest (meaning the mouse) sets the house ablaze upon its inhabitants).’

The Ĥadīth has other routes and wordings, which I have cited in ‘Irwā’ al-Ghalīl fī Takhrīj AĤādīth Manār as-Sabīl’ (no. 38), which will be published soon, if Allāh Almighty wills.

38. ‘If a fly falls into the drink of one of you, let him dip it (all) in, then remove it. For indeed, in one of its wings is a disease and in the other is a cure.’

It is reported from the Ĥadīth of Abū Hurayrah, Abū Sa’īd Al-Khudrī, and Anas ibn Mālik.

a) As for the Ĥadīth of Abū Hurayrah, it has routes from him:

First: From ‘Ubayd ibn Ĥunayn, who said: I heard Abū Hurayrah say, [then he mentioned it].

Reported by Al-Bukhārī (2/329 and 4/71-72), Ad-Dārimī (2/99), Ibn Mājah (3505), and AĤmad (2/398). What is between the square brackets [i.e., ‘all’] is an addition by him [AĤmad], and it is [also] in a narration of Al-Bukhārī.

Second: From Sa’īd ibn Abī Sa’īd from him.

Reported by Abū Dāwūd (3844) through the route of AĤmad, and this is in the ‘Musnad’ (3/229, 246), and Al-Ĥasan ibn ‘Arafah in his ‘Juz’ (folio 91/1) through the route of MuĤammad ibn ‘Ajlān from him. He added: ‘And indeed it protects itself with the wing that has the disease, so dip it all in.’ Its chain is good (isnāduhu Ĥasan).

Ibrāhīm ibn Al-Fadl corroborated him from Sa'īd. Reported by Aḥmad (2/443). This Ibrāhīm is Al-Makhzūmī Al-Madanī, and he is weak (ḍa'īf).

Third: From Thumāmah ibn 'Abdillāh ibn Anas from him.

Reported by Ad-Dārimī and Aḥmad (2/263, 355, 388). Its chain is authentic according to the condition of Muslim (sanaduhu ṣaḥīḥ 'alā shartı Muslim).

Fourth: From Muḥammad ibn Sīrīn from him.

Reported by Aḥmad (2/355, 388). Its chain is also authentic (sanaduhu ṣaḥīḥ ayḍan).

Fifth: From Abū Ṣāliḥ from him.

Reported by Aḥmad (2/340) and Al-Fākihī in his 'Ḥadīth' (2/50/2), with a good chain (bi-sanadin ḥasan).

b) As for the ḥadīth of Abū Sa'īd Al-Khudrī, its wording is:

39. 'Indeed, one of the fly's wings is poison and the other is a cure. So if it falls into food, immerse it, for it puts the poison forward and holds back the cure.'

Narrated by Aḥmad (3/67): Yazīd narrated to us, saying: Ibn Abī Dhi'b narrated to us from Sa'īd ibn Khālid, who said: I entered upon Abū Salamah, and he brought us butter and a lump [of some food]. A fly fell into the food, and Abū Salamah began to immerse it with his finger. I said: O maternal uncle! What are you doing? He replied:

Indeed, Abū Sa'īd Al-Khudrī narrated to me from the Messenger of Allāh (peace be upon him) saying: [then he mentioned the ḥadīth].

Ibn Mājah narrated it (3504):

Abū Bakr ibn Abī Shaybah narrated to us, [saying:] Yazīd ibn Hārūn narrated to us [the ḥadīth] as marfū', without the story.

Aṭ-Ṭayālisī narrated it in his 'Musnad' (2188):

Ibn Abī Dhi'b narrated to us. And from him [Ibn Abī Dhi'b via Aṭ-Ṭayālisī], An-Nasā'ī (2/193), Abū Ya'lā in his 'Musnad' (folio 65/2), and Ibn Ḥibbān in 'Ath-Thiqāt' (2/102) narrated it.

I say: This chain is authentic (sanad ṣaḥīḥ). Its narrators are reliable (thiqāt), men of the two Shaykhs, except for Sa'īd ibn Khālid, who is Al-Qāriẓī. He is truthful (ṣadūq), as Adh-Dhahabī and Al-'Asqalānī said.

c) As for the ḥadīth of Anas:

Al-Bazzār narrated it, and its narrators are men of the Ṣaḥīḥ.

Aṭ-Ṭabarānī narrated it in 'Al-Awsaṭ,' as mentioned in 'Majma' Az-Zawā'id' (5/38), and Ibn Abī Khaythamah in his 'Tārīkh Al-Kabīr.'

Al-Ḥāfiẓ said: Its chain is authentic (isnāduhu ṣaḥīḥ), as in 'Nayl Al-Awṭār' (1/55).

Now then, the ḥadīth has been established with these authentic chains (asānīd ṣaḥīḥah) from these three Companions: Abū Hurayrah, Abū Sa'īd, and Anas—established in a way that leaves no room for rejection or doubt. The truthfulness (ṣidq) of Abū Hurayrah (may Allāh be pleased with him) in narrating it from the Messenger of Allāh (peace be upon him) is also established, contrary to some extremist Shī'ah contemporaries and those misguided individuals who followed

them. They cast aspersions on him (may Allāh be pleased with him) for narrating it and accused him of lying about the Messenger of Allāh (peace be upon him) in this regard—far be it from him! This scholarly verification proves he is innocent of all that, and that the one casting aspersions is the one deserving of aspersion, because they falsely accused a Companion and rejected the Ĥadīth of the Messenger of Allāh (peace be upon him) merely because it did not conform to their diseased minds!

A group of Companions narrated it from him, as you have learned. I wonder, did these people know that Abū Hurayrah was not alone in narrating the Ĥadīth—although he is a proof even if he were alone—or were they ignorant of that? If the former, why do they fixate on Abū Hurayrah's narration and give people the impression that none of the noble Companions corroborated him?! If the latter, why did they not ask the people of specialization and knowledge in the noble Ĥadīth? How well it has been said:

If you do not know, then that is a calamity
And if you do know, the calamity is greater

Furthermore, many people imagine that this Ĥadīth contradicts what doctors state, which is that flies carry germs on their limbs, and if they fall into food or drink, those germs attach to it. In reality, the Ĥadīth does not contradict the doctors in this; rather, it supports them by informing that in one of its wings is a disease. But it adds to their knowledge by saying: 'and in the other is a cure.' This is something their knowledge has not encompassed, so it is obligatory upon them to believe in it if they are Muslims, or else to reserve judgment if they are non-Muslims, provided they are rational scholars! This is because sound knowledge testifies that lack of knowledge of something does not necessitate knowledge of its non-existence.

We say this assuming that modern medicine has not testified to the authenticity of this Ĥadīth. The opinions of doctors regarding it have differed. I have read many articles in various magazines, each supporting their view, whether in affirmation or rejection. As believers in the authenticity of the Ĥadīth and that the Prophet (peace be upon him) {does not speak from [his own] inclination. It is not but a revelation revealed} [An-Najm: 3-4], the confirmation of the Ĥadīth from the perspective of medicine is not of great concern to us, because the Ĥadīth is proof standing on its own, not needing external support. Nevertheless, faith increases when one sees an authentic Ĥadīth agreeing with sound science. Therefore, it is not without benefit to convey to the readers the summary of a lecture delivered by a doctor at the Islamic Guidance Society (Jam'iyyat al-Hidāyah al-Islāmiyyah) in Egypt regarding this Ĥadīth. He said:

'Flies land on filthy materials filled with germs from which various diseases arise. They transfer some with their limbs and eat some. From that, a toxic substance forms in their bodies, which medical scientists call 'bacteria repellent'. It kills many disease germs, and those germs cannot remain alive or have an effect on the human body in the presence of the bacteria repellent. There is a property in one of the fly's wings that it directs the bacteria towards it. Accordingly, if a fly falls into a drink or food and deposits the germs clinging to its limbs into that drink, the closest antidote to those germs and the first protection from them is the bacteria repellent that the fly carries in its belly near one of its wings. So, if there is a disease, its cure is near it. Dipping the entire fly and discarding it is

sufficient to kill the germs that were clinging [to it] and sufficient to nullify their effect.'

I previously read in this magazine a comprehensive study on this topic by the doctor Professor Sa'īd As-Suyūṭī (first year's volume). I also read a note in last year's volume (p. 503) by the two doctors Maḥmūd Kamāl and Muḥammad 'Abd al-Mun'im Ḥusayn, cited from the Azhar Magazine.

Then I came across issue (82) of the Kuwaiti magazine 'Al-'Arabī,' p. 144, under the heading: 'You Ask, We Answer,' penned by the one called 'Abd al-Wārith Kabīr, in response to a question about the authenticity or weakness of this ḥadīth? He said:

'As for the ḥadīth of the fly, and what is in its wings of disease and cure, it is a weak ḥadīth (ḥadīth ḍa'īf). Indeed, rationally, it is a fabricated ḥadīth (ḥadīth muftarā). It is established that flies carry germs and filth... No one has ever said that in one wing of the fly is a disease and in the other a cure, except the one who fabricated (waḍa'a) this ḥadīth or invented it (iftarāhu). If it were true, modern science, which confirms the harms of flies and urges combating them, would have discovered it.'

Despite its brevity, this statement contains deception and ignorance that must be exposed in defense of the ḥadīth of the Messenger of Allāh (peace be upon him) and to protect it from being disbelieved by those who might be deceived by embellished speech!

So I say:

First: He claimed the ḥadīth is weak, meaning from the perspective of ḥadīth science, evidenced by his statement: 'Indeed, rationally, it is a fabricated ḥadīth.' This claim is clearly baseless, as you know from the preceding documentation (takhrīj) of the ḥadīth through three routes from the Messenger of Allāh (peace be upon him), all of which are authentic (ṣaḥīḥah). Sufficient proof for you is that not a single person of knowledge has declared the ḥadīth weak as this audacious writer has done!

Second: He claimed it is a rationally fabricated ḥadīth. The baselessness of this claim is no less clear than the previous one, because it is merely an assertion for which he provided no supporting evidence other than ignorance of knowledge that cannot be fully encompassed. Don't you see him saying: 'No one has ever said..., If it were true, modern science... would have discovered it.' Has modern science—O poor soul—encompassed everything in knowledge? Or do its people—those who have not been afflicted with arrogance, unlike those among us who imitate them—say: 'Whenever we increase in knowledge of the universe and its secrets, we increase in awareness of our ignorance!' And the matter is truly as Allāh, Blessed and Exalted, said: {And you were not given of knowledge except a little} [Al-Isrā': 85].

As for his statement: 'Science confirms the harms of flies and urges combating them'! This is an exposed fallacy, because we say: The ḥadīth did not say the opposite of this. Rather, it spoke about another issue whose treatment science did not know. So when the ḥadīth says: 'If a fly falls...' no one understands, neither Arab nor non-Arab—except perhaps those non-Arabs in their intellects and understandings—that the Sharī'ah blesses flies and does not combat them?

Third: We have previously conveyed to you what medicine has affirmed today:

that the fly carries in its belly what they called the 'bacteria repellent', which kills germs. Although this does not correspond exactly in detail to what is in the Ĥadīth, it generally agrees with what the aforementioned writer and his ilk found objectionable: the combination of disease and cure in the fly. It is not far-fetched that a day will come when the miracle of the Messenger (peace be upon him) regarding the mentioned details will become scientifically evident. {And you will surely know its truth after a time} [Ŝād: 88].

Among the strange aspects of this writer and his contradiction is that at the same time he ventured to weaken this Ĥadīth, he ventured to authenticate the Ĥadīth: 'The purification of the vessel from which a dog has lapped is that it be washed seven times: one of them with soil.' He said: 'An authentic Ĥadīth, agreed upon (Ĥadīth ŝaĤīĤ muttafaqun 'alayhi).' If its authenticity came from the agreement of the scholars or the two Shaykhs [Al-Bukhārī and Muslim] on its authenticity, then the first Ĥadīth [about the fly] is also authentic according to the scholars without disagreement among them. So how was it permissible for him to weaken this one and authenticate that one?! Then he interpreted it [the dog Ĥadīth] with a baseless interpretation which implies that the Ĥadīth is not authentic in its meaning according to him, because he mentioned that the purpose of the number [seven] is merely abundance, and the purpose of the soil is to use a substance with water that would remove that trace! This is a baseless interpretation, clearly baseless, even though he attributed it to Shaykh MaĤmūd Shaltūt (may Allāh forgive him). I do not know which of his two errors is greater: his weakening of the first Ĥadīth while it is authentic, or his interpretation of the other Ĥadīth, which is a baseless interpretation!

On this occasion, I advise the esteemed readers not to trust everything written today in some popular magazines or widespread books concerning Islamic research, especially concerning the science of Ĥadīth, unless it is penned by someone trusted firstly for his religion, and secondly for his knowledge and specialization therein. Arrogance has overcome many writers of the modern era, especially those holding the title 'Doctor'! They write about matters outside their specialization and about which they have no knowledge. I know one of these individuals who published a book for people, most of which concerns Ĥadīth and Sīrah, claiming therein that he relied on authentic Ĥadīths and reports from the books of Sunnah and Sīrah! Yet he included in it narrations and Ĥadīths uniquely reported by weak (ďu'afā'), abandoned (matrūkūn), and accused-of-lying (muttahamūn bil-kadhib) narrators like Al-Wāqidī and others. He even included the Ĥadīth: 'We judge by the apparent, and Allāh takes care of the secrets,' and asserted its attribution to the Prophet (peace be upon him), even though it has no basis (lā aŝla lahū) from him with this wording, as Ĥadīth memorizers (ĤuffāŻ) like As-Sakhāwī and others have pointed out. So beware, O readers, of such people.

And Allāh is the One whose help is sought.

40. 'When the darkness of night approaches (junĤ al-layl), keep your children indoors, for the devils spread out at that time. Then when an hour of the night has passed, let them go.'

Reported by Al-Bukhārī (2/322, 4/36-37), Muslim (6/106), and Abū Dāwūd (3733) through the route of 'Aťā' ibn Abī RabāĤ from Jābir ibn 'Abdillāh as a

marfū' narration.

Aĥmad narrated it (3/388) similarly and added: 'For indeed the jinn have a time of spreading out and snatching.' Its chain is authentic (ŝaĥīĥ).

(Junĥ al-layl) means: when its darkness approaches. Aṫ-Ṫībī said: 'Junĥ al-layl': a portion of it. What is meant here is the first portion of it, at the extension of the deep darkness of 'Ishā'.

41. 'Your Lord admires a shepherd at the top of a mountain crag (ash-shażiyah): who calls the adhān for the prayer and then prays. Allāh, the Mighty and Majestic, says: 'Look at this servant of Mine; he calls the adhān and establishes the prayer out of fear of Me. I have forgiven My servant and admitted him to Paradise.'

Narrated by Abū Dāwūd in 'The Prayer of the Traveler' (no. 1203), An-Nasā'ī in 'Al-Adhān' (1/108), and Ibn Ĥibbān (260) via the route of Ibn Wahb from 'Amr ibn Al-Ĥārith, that Abū 'Ashānah narrated to him from 'Uqbah ibn 'Āmir who said: I heard the Messenger of Allāh (peace be upon him) say it, and he mentioned the Ĥadith.

I say: This is an authentic Egyptian chain of narration (isnād Miŝrī ŝaĥīĥ); all its narrators are trustworthy (thiqah). Abū 'Ashānah's name is Ĥayy ibn Yu'min, and he is trustworthy (thiqah).

(Ash-Shażiyah): A distinct, elevated piece of a mountaintop.

Among the points of jurisprudence in this Ĥadith is the recommendation of calling the adhān for one who prays alone. An-Nasā'ī titled a chapter based on this. Indeed, the command for both the adhān and the iqāmah has come in some versions of the Ĥadith concerning the one who prayed improperly. Therefore, one should not be lax concerning them.

42. 'Whoever calls the adhān for twelve years, Paradise is guaranteed for him. Recorded for him for his adhān each day are sixty good deeds, and for his iqāmah, thirty good deeds.'

Narrated by Ibn Mājah (no. 728), Al-Ĥākim (1/205)—and from him Al-Bayhaqī (1/433)—Ibn 'Adī (220/1), Al-Baghawī in Sharĥ As-Sunnah (1/58/1-2), and Aḍ-Ďiyā' in Al-Muntaqā min Masmū'ātih bi-Marw (32/1). All of them narrated from 'Abdullāh ibn Ŝāliĥ: Yaĥyā ibn Ayyūb narrated to us from Ibn Jurayj from Nāfi' from Ibn 'Umar, attributed to the Prophet (marfū').

Al-Ĥākim said: 'Authentic (ŝaĥīĥ) according to the condition of Al-Bukhārī,' and Adh-Dhahabī agreed!

Al-Mundhirī (1/111) said: 'It is as he said, for 'Abdullāh ibn Ŝāliĥ, the scribe of Al-Layth, although there is some criticism (kalām) about him, Al-Bukhārī did narrate from him in Aŝ-Ŝaĥīĥ.' This statement from Al-Mundhirī is more appropriate than Adh-Dhahabī's unqualified agreement on the Ĥadith's authenticity, especially since Adh-Dhahabī himself included it in the biography of this 'Abdullāh ibn Ŝāliĥ among the narrations deemed objectionable (munkar) from him.

Ibn 'Adī commented after the Ĥadith: 'I do not know anyone who narrated with this chain (isnād) from Ibn Wahb (perhaps Ibn Ayyūb) other than Abū Ŝāliĥ

['Abdullāh ibn Ŝāliĥ]. In my view, his Ĥadith is generally sound (mustaqīm al-ĥadīth), except that errors occur in the chains (asānīd) and texts (mutūn) of his narrations, but he does not intentionally lie (lā yata'ammad al-kadhib).'

Al-Baghawī said: 'Abdullāh ibn Ŝāliĥ, the scribe of Al-Layth, is truthful (ŝadūq), except that objectionable narrations (manākīr) occurred in his Ĥadith.'

Therefore, Al-Būŝīrī said in Az-Zawā'id (folio 48/2): 'Its chain (isnād) is weak (ḍa'īf) due to the weakness of 'Abdullāh ibn Ŝāliĥ.'

The Ĥadith has another weakness ('illah), which is the 'an'anah (using 'from'—'an—without explicitly stating hearing) of Ibn Jurayj.

Al-Bayhaqī commented after it: 'Yaĥyā ibn Al-Mutawakkil narrated it from Ibn Jurayj from someone who narrated to him from Nāfi'. Al-Bukhārī said: 'And this is more likely (ashbah).'

I say: Thus, it becomes clear that this chain (isnād) cannot be relied upon as proof (lā taqūmu bihi ĥujjah).

However, Al-Ĥākim mentioned supporting evidence (shāhid) for it via the route of Ibn Wahb: Ibn Lahī'ah informed me, from 'Abdullāh ibn Abī Ja'far, from Nāfi', with the same Ĥadith.

This chain (sanad) is authentic (ŝaĥiĥ); all its narrators are trustworthy (thiqah). Although there is criticism (kalām) regarding Ibn Lahī'ah concerning his memory (ĥifż), that specifically applies when it is not narrated from him by the 'Abādilah. Ibn Wahb is one of them.

'Abd Al-Ghanī ibn Sa'īd Al-Azdī, As-Sājī, and others said: 'If the 'Abādilah narrate from Ibn Lahī'ah, it is authentic (ŝaĥiĥ): Ibn Al-Mubārak, Ibn Wahb, and Al-Muqri'.'

Thereby, the Ĥadith becomes authentic (ŝaĥiĥ). And praise be to Allāh for His enabling grace.

In this Ĥadith, there is evident virtue for the caller to prayer (mu'adhdhin) who perseveres in his adhān for the duration mentioned therein. It is not hidden that this is conditional upon the one who calls the adhān doing so purely for the sake of Allāh Almighty, not seeking livelihood, showing off, or reputation from it, based on the numerous established proofs in the Book and the Sunnah which state that Allāh Almighty only accepts deeds that are done purely for Him. (Refer to the chapter on Riyā' (showing-off) at the beginning of At-Targhīb wat-Tarhīb by Al-Mundhirī).

It is authentically reported that a man came to Ibn 'Umar and said: 'Indeed, I love you for the sake of Allāh.' He [Ibn 'Umar] replied: 'Then bear witness against me that I detest you for the sake of Allāh!' The man asked: 'Why?' He said: 'Because you make linguistic errors in your adhān and take payment for it!'

Truly, it is regrettable that this great act of worship and Islamic symbol has been abandoned by most Muslim scholars in our lands. You hardly see any of them calling the adhān in any mosque, except as Allāh wills. Perhaps they even feel ashamed to perform it, while you see them eagerly pursuing the position of leading the prayer, even quarreling over it! So, to Allāh is the complaint regarding the strangeness of this era.

43. 'O 'Ā'ishah, were it not that your people are recently out of polytheism,

and I do not have the funds to strengthen its construction, I would have spent the treasure of the Ka'bah in the way of Allāh, demolished the Ka'bah, leveled it with the ground, then rebuilt it on the foundations of Ibrāhīm, made two doors for it—an eastern door for people to enter and a western door for them to exit—leveled it with the ground, and added about six cubits from the Ĥijr into it.' (In another narration: 'and I would have included the Ĥijr within it'). 'For Quraysh shortened it when they built the Ka'bah. If it occurs to your people after me to build it, come, let me show you what they left out.' He then showed her close to seven cubits. In a narration from her ['Ā'ishah], she said: 'I asked the Messenger of Allāh (peace be upon him) about the wall (Al-Jidr, meaning Al-Ĥijr)—is it part of the House? He said: 'Yes.' I asked: 'Then why did they not include it in the House?' He said: 'Your people lacked sufficient funds.' I asked: 'What is the matter with its door being raised high?' He said: 'Your people did that so they could admit whom they wished and prevent whom they wished.' (In another narration: 'out of pride, so that only those they wanted could enter. When a man wanted to enter, they would tell him to climb, and just as he was about to enter, they would push him, and he would fall.') 'Were it not that your people are recently out of the era of ignorance, and I fear their hearts would reject it, I would have considered including the wall (Al-Jidr) in the House and lowering its door to the ground.' When Ibn Az-Zubayr gained authority, he demolished it and made two doors for it. (In another narration: That is what prompted Ibn Az-Zubayr to demolish it. Yazīd ibn Rūmān said: I witnessed Ibn Az-Zubayr when he demolished it, rebuilt it, and included the Ĥijr within it. I saw the foundations of Ibrāhīm (peace be upon him)—stones interlocking like camels' humps, joined tightly together.)

(From 'Ā'ishah):

Narrated by Al-Bukhārī (1/44, 491, 3/197, 4/412), Muslim (4/99-100), Abū Nu'aym in Al-Mustakhraj (folio 174/2), An-Nasā'ī (2/34-35), At-Tirmidhī (1/166) who graded it authentic (ŝaĥiĥ), Ad-Dārimī (1/53-54), Ibn Mājah (2955), Mālik (1/363), Al-Azraqī in Akhbār Makkah (pp. 114-115, 218-219), and Aĥmad (6/57, 67, 92, 102, 113, 136, 176, 179, 239, 247, 253, 262) through various routes from her.

Understanding the Ĥadith:

This Ĥadith indicates two matters:

First: Undertaking reform when it results in a greater harm necessitates its postponement. From this, the jurists derived their famous maxim: 'Repelling harm takes precedence over bringing benefit'.

Second: The Noble Ka'bah is currently in need of the reforms mentioned in the Ĥadith, as the reason for which the Messenger of Allāh (peace be upon him) left them undone has ceased to exist—namely, that the hearts of those who were recently converted from polytheism in his time (peace be upon him) might be alienated. Ibn Baṭṭāl transmitted from some scholars that 'the alienation which he (peace be upon him) feared was that they might accuse him of seeking glory exclusively for himself, apart from them.'

These reforms can be summarized as follows:

a) Expanding the Ka'bah and building it upon the foundations of Ibrāhīm (peace be upon him), by incorporating approximately six cubits from the Ĥijr.

b) Leveling its floor with the ground of the Sacred Precinct (Ĥaram).

c) Opening another door for it on the western side.

d) Making both doors low, level with the ground, to organize and facilitate entry into and exit from it for everyone who wishes.

Indeed, 'Abdullāh ibn Az-Zubayr (may Allāh be pleased with them both) had implemented this reform completely during his rule in Makkah. However, oppressive politics later returned the Ka'bah to its previous state! Here are the details of that, as narrated by Muslim and Abū Nu'aym with their authentic chains (sanad) from 'Aṫā', who said:

'When the House [Ka'bah] burned during the time of Yazīd ibn Mu'āwiyah, when the people of Syria besieged it [Makkah], and its affair was as it was, Ibn Az-Zubayr left it [untouched] until the people came for the Hajj season, intending to embolden them or incite them against the people of Syria. When the people departed, he said: 'O people, advise me regarding the Ka'bah: should I demolish it and then rebuild it, or should I repair the damage it sustained?' Ibn 'Abbās said: 'Indeed, an opinion has formed for me regarding it: I think you should repair the damage it sustained, and leave a House upon which the people embraced Islam, and stones upon which the people embraced Islam, and upon which the Prophet (peace be upon him) was sent.' Ibn Az-Zubayr replied: 'If one of your houses were to burn down, you would not be satisfied until you rebuild it anew. So how about the House of your Lord?! I shall seek guidance from my Lord for three days, then I shall resolve upon my course of action.' When the three days passed, he resolved to demolish it. The people were hesitant to approach it, fearing that divine punishment would descend upon the first person to climb it! This continued until a man climbed it and threw down some stones. When the people saw that nothing afflicted him, they followed suit and demolished it until they reached its foundations on the ground. Ibn Az-Zubayr then erected pillars and covered them with curtains until its structure rose high.

Ibn Az-Zubayr said: 'I heard 'Ā'ishah say: The Prophet (peace be upon him) said: (He mentioned the Ĥadith with the first addition, then said): Today, I have the means to spend, and I do not fear the people.' So he added about five cubits from the Ĥijr into it, until he exposed a foundation that the people looked upon, and he built the structure upon it. The height of the Ka'bah had been eighteen cubits; when he added to its width, he found it too short, so he increased its height by ten cubits. He made two doors for it, one for entering and the other for exiting. When Ibn Az-Zubayr was killed, Al-Ĥajjāj wrote to 'Abd Al-Malik ibn Marwān informing him of this, and telling him that Ibn Az-Zubayr had placed the structure upon a foundation witnessed by reliable men from the people of Makkah. 'Abd Al-Malik wrote back to him: 'We have nothing to do with Ibn Az-Zubayr's meddling. As for the height he added, approve it. But as for what he added from the Ĥijr, return it to its [previous] structure, and block the door he opened.' So he [Al-Ĥajjāj] demolished it and returned it to its [previous] structure.'

That is what the oppressor Al-Ĥajjāj did upon the order of the mistaken 'Abd

Al-Malik. And I do not think his subsequent regret excuses his error.

Muslim and Abū Nu'aym also narrated via 'Abdullāh ibn 'Ubayd who said:

'Al-Ĥārith ibn 'Abdullāh came as a delegate to 'Abd Al-Malik ibn Marwān during his caliphate. 'Abd Al-Malik said: 'I do not think Abū Ĥubayb (meaning Ibn Az-Zubayr) heard from 'Ā'ishah what he claimed to have heard from her.' Al-Ĥārith said: 'Indeed, I heard it from her.' He ['Abd Al-Malik] asked: 'What did you hear her say?' He replied: 'She said: The Messenger of Allāh (peace be upon him) said: (I say: He mentioned the Ĥadith).' 'Abd Al-Malik asked Al-Ĥārith: 'You heard her say this?' He said: 'Yes.' He ['Abd Al-Malik] then tapped [the ground] with his staff for a moment and said: 'I wish I had left it and what he undertook (mā taĥammal).'

In another narration by both [Muslim and Abū Nu'aym] from Abū Qaza'ah:

'While 'Abd Al-Malik ibn Marwān was circumambulating the House, he said: 'May Allāh fight Ibn Az-Zubayr for lying against the Mother of the Believers, saying: I heard her say: (He mentioned the Ĥadith).' Al-Ĥārith ibn 'Abdullāh ibn Rabī'ah said: 'Do not say this, O Commander of the Faithful (Amīr al-Mu'minīn), for I [also] heard the Mother of the Believers narrate this.' He ['Abd Al-Malik] said: 'Had I heard it before I demolished it, I would have left it as Ibn Az-Zubayr built it.'

I say: He should have verified before demolishing, by asking the people of knowledge about it, if he thought it permissible to impugn 'Abdullāh ibn Az-Zubayr and accuse him of lying against the Messenger of Allāh (peace be upon him).

The truthfulness of Ibn Az-Zubayr (may Allāh be pleased with him) became clear to 'Abd Al-Malik through Al-Ĥārith's corroboration, just as many others corroborated him from 'Ā'ishah (may Allāh be pleased with her). I have gathered their narrations together in [the citation of] this Ĥadith. The Ĥadith is widely transmitted (mustafīḍ) from 'Ā'ishah. Therefore, I fear that 'Abd Al-Malik may have had prior knowledge of the Ĥadith before he demolished the House, but he feigned having heard it only through Ibn Az-Zubayr. When Al-Ĥārith ibn 'Abdullāh confronted him, stating that he too had heard it from 'Ā'ishah, he displayed regret for what he had done, but it was too late for regret.

Furthermore, it has reached us that there is an idea or project to expand the circumambulation area around the Ka'bah and move the Station of Ibrāhīm (Maqām Ibrāhīm, peace be upon him) to another location. On this occasion, I suggest to the responsible authorities that they should, before anything else, take the initiative to expand the Ka'bah itself and rebuild it upon the foundations of Ibrāhīm (peace be upon him), thereby fulfilling the noble Prophetic desire manifested in this Ĥadith, rescuing people from the problems of crowding at the Ka'bah's door witnessed every year, and from the control of the guard at the door who prevents entry for whomever he wishes and permits whomever he wishes, for the sake of a few counted coins!

44. 'The best among you are those who feed others.'

Narrated by Luwayn in his Aĥādīth (25/2): 'Ubaydullāh ibn 'Umar narrated to us from 'Abdullāh ibn Muĥammad ibn 'Aqīl from Ĥamzah ibn Ŝuhayb from his father [Ŝuhayb] who said:

'Umar said to Ŝuhayb: 'What a man you are, were it not for three traits in you!' He asked: 'What are they?' He ['Umar] said: 'You use a kunyah (teknonym) though you have no child; you claim affiliation with the Arabs though you are from the Byzantines; and you are extravagant with food.' He [Ŝuhayb] replied: 'As for your saying: 'You use a kunyah though no child has been born to you,' indeed the Messenger of Allāh (peace be upon him) gave me the kunyah Abū Yaĥyā. As for your saying: 'You claim affiliation with the Arabs though you are not one of them, and you are a man from the Byzantines,' indeed I am a man from [the tribe of] An-Namir ibn Qāsiṭ; the Byzantines captured me from Mosul after I was a boy who knew my lineage. And as for your saying: 'You are extravagant with food,' indeed I heard the Messenger of Allāh (peace be upon him) say: [He mentioned the Ĥadith].'

Thus it was transmitted by Ibn 'Asākir (8/194-195), Aḍ-Ďiyā' Al-Maqdisī in Al-Aĥādīth Al-Mukhtārah (16/1), and Al-Ĥāfiż Ibn Ĥajar in Al-Aĥādīth Al-'Āliyāt (no. 25), who said: 'A sound Ĥadith (ĥadīth ĥasan), narrated by Ibn Mājah, Abū Ya'lā, and Aṭ-Ťabarānī.'

I say: It has supporting evidence (shawāhid) from the Ĥadith of Jābir and others, found with Ibn 'Asākir, by which the Ĥadith rises to the level of authentic (ŝaĥīĥ). As for Ibn Mājah (3737), he narrated only the story of the kunyah.

Al-Būŝīrī said in Az-Zawā'id: 'Its chain (isnād) is sound (ĥasan).'

Aĥmad narrated it (6/16) in its entirety and added: 'and return the greeting).' Its chain (isnād) is sound (ĥasan). Although it contains Zuhayr, who is Ibn Muĥammad At-Tamīmī Al-Khurāsānī, it is from the narration of non-Syrians (ghayr ash-Shāmiyyīn) from him, which is reliable (mustaqīmah).

Then Aĥmad narrated it (6/333) via the route of Zayd ibn Aslam that 'Umar ibn Al-Khaṭťāb said to Ŝuhayb... and he mentioned something similar. Its narrators are trustworthy (thiqāt), but it is broken (munqaṭi') between Zayd and 'Umar.

It has supporting evidence (shāhid) with Luwayn from the Ĥadith of Abū Hurayrah, attributed to the Prophet (marfū'). Its narrators are trustworthy (thiqāt) except for Abū 'Ubayd, the freedman of 'Abd Ar-Raĥmān, who narrated it from Abū Hurayrah; I could not find a biography for him.

From the Benefits of the Ĥadith:

This Ĥadith contains benefits:

First: The legitimacy of using a kunyah (teknonym) for someone who has no children. Indeed, it is authentically reported in Al-Bukhārī and elsewhere that the Prophet (peace be upon him) gave a kunyah to a young girl when he dressed her in a beautiful garment, saying to her: 'This is lovely (sanā), O Umm Khālid! This is lovely (sanā), O Umm Khālid!' Muslims, especially non-Arabs (A'ājim) among them, have abandoned this Arab-Islamic Sunnah. You rarely find one among them who uses a kunyah, even if they have a group of children, let alone one who has no child! In place of this Sunnah, they have established innovated titles, such as: Afandī, Beyk, Bāshā, then As-Sayyid, or Al-Ustādh, and similar titles, some or all of which fall under the category of self-praise which is forbidden in many Ĥadiths. So let attention be paid to this.

Second: The virtue of feeding others. This is one of the beautiful customs by

which the Arabs were distinguished from other nations. Then Islam came and strongly emphasized it, as in this noble Ĥadith. Meanwhile, Europe does not know this [custom], nor does it appreciate it, except for those among them who have embraced Islam, like the Albanians and similar groups. It is truly regrettable that our people have begun to be influenced by Europe in its way of life—both what conforms to Islam and what opposes it. They have started to pay no attention to hospitality nor give it any importance, except for what occurs on official occasions. This is not what we want. Rather, if any Muslim friend comes to us, it is obligatory upon us to open our homes to him and offer him our hospitality. That is his right upon us for three days, as mentioned in the authentic Ĥadiths. Among the strange things a Muslim hears in this era is pride in Arabism from those who do not give it its proper value. For we do not find among many of its verbal proponents those who embody Arab ethics, such as generosity, protective jealousy, honor, and other noble character traits which are among the foundations of nations. May Allāh have mercy on the one who said:

'Nations are but their ethics as long as they remain; If their ethics depart, they too depart.'

And better than it is the saying of the Messenger of Allāh (peace be upon him):

45. 'I was only sent to perfect noble (and in a narration: sound/righteous) character traits.'

Narrated by Al-Bukhārī in Al-Adab Al-Mufrad (no. 273), Ibn Sa'd in Aṭ-Ṭabaqāt (1/192), Al-Ĥākim (2/613), Aĥmad (2/318), and Ibn 'Asākir in Tārīkh Dimashq (6/267/1) via the route of Ibn 'Ajlān from Al-Qa'qā' ibn Ĥakīm from Abū Ŝāliĥ from Abū Hurayrah, attributed to the Prophet (marfū').

This chain (isnād) is sound (ĥasan). Al-Ĥākim said: 'Authentic (ŝaĥīĥ) according to the condition of Muslim,' and Adh-Dhahabī agreed! However, Muslim only transmitted from Ibn 'Ajlān paired with others (maqrūnan bi-ghayrih).

It has supporting evidence (shāhid), transmitted by Ibn Wahb in Al-Jāmi' (p. 75): Hishām ibn Sa'd informed me from Zayd ibn Aslam, attributed to the Prophet (marfū') with it [the same meaning]. This is a mursal narration (the Companion link is missing) with a sound chain (ĥasan al-isnād). Thus, the Ĥadith is authentic (ŝaĥīĥ). Mālik narrated it in Al-Muwaṭṭa' (2/904/8) as a balāgh (a report reaching him without a full chain).

Ibn 'Abd Al-Barr said: 'It is an authentic, connected (muttaŝil) Ĥadith through sound routes (wujūh ŝiĥāĥ) from Abū Hurayrah and others.'

46. 'These are for this (Paradise), and these are for that (Hellfire).'

Narrated by Al-Mukhalliŝ in Al-Fawā'id Al-Muntaqāh (vol. 1/34/2) and Aṭ-Ṭabarānī in Al-Mu'jam Aŝ-Ŝaghīr (p. 73) from the Ĥadith of Ibn 'Umar, attributed to the Prophet (marfū'), with the addition: 'The people then dispersed, having no disagreement regarding the divine decree (al-qadar).'

Its chain (isnād) is authentic (ŝaĥīĥ).

47. 'Indeed, Allāh, the Mighty and Majestic, seized a handful and said: 'Into Paradise, by My mercy.' Then He seized another handful and said: 'Into the

Fire, and I do not mind.'

Narrated by Abū Ya'lā in his Musnad (171/2), Al-'Uqaylī in Aḍ-Ḍu'afā' (p. 93), Ibn 'Adī in Al-Kāmil (66/2), and Ad-Dūlābī in Al-Asmā' wal-Kunā (2/48) from the Ḥadith of Al-Ḥakam ibn Sinān, from Thābit, from Anas, attributed to the Prophet (marfū').

Ibn 'Adī said: 'Al-Ḥakam ibn Sinān—some of what he narrates is not corroborated (lā yutāba'u 'alayh).' Al-'Uqaylī said something similar.

I say: He has indeed been corroborated (tūbi'a 'alayh), so the Ḥadith is authentic (ṣaḥīḥ). Al-'Uqaylī alluded to this by saying: 'Regarding the two handfuls (al-qabḍatayn), Ḥadiths have been narrated with sound chains (asānīd ṣāliḥah).'

I say: And here we shall present them, if Allāh Almighty wills.

48. 'Indeed, Allāh, the Mighty and Majestic, created Ādam, then He took the creation (al-khalq, i.e., progeny) from his back and said: 'These are for Paradise, and I do not mind, and these are for the Fire, and I do not mind.' A questioner asked: 'O Messenger of Allāh, then upon what basis should we act?' He replied: 'Upon what is destined by the divine decree.'

Narrated by Aḥmad (4/186), Ibn Sa'd in Aṭ-Ṭabaqāt (1/30, 7/417), Ibn Ḥibbān in his Ṣaḥīḥ (1806), Al-Ḥākim (1/31), and Al-Ḥāfiẓ 'Abd Al-Ghanī Al-Maqdisī in (the Ninety-Third of his Takhrīj, 41/2) via the route of Aḥmad from 'Abd Ar-Raḥmān ibn Qatādah As-Sulamī, who was one of the Companions of the Prophet (peace be upon him), attributed to the Prophet (marfū').

Al-Ḥākim said: 'Authentic (ṣaḥīḥ).' Adh-Dhahabī agreed, and it is as they both said.

49. 'When Allāh created Ādam, He struck his right shoulder and brought forth white offspring like tiny ants. Then He struck his left shoulder and brought forth black offspring like charcoal. He said regarding those on His right: 'To Paradise, and I do not mind,' and regarding those on his left shoulder: 'To the Fire, and I do not mind.'

Narrated by Aḥmad and his son in the additions (zawā'id) to Al-Musnad (6/441) and Ibn 'Asākir in Tārīkh Dimashq (vol. 15/136/1).

I say: Its chain (isnād) is authentic (ṣaḥīḥ).

50. 'Indeed, Allāh, the Blessed and Exalted, seized a handful with His right hand and said: 'These are for this (Paradise), and I do not mind.' Then He seized another handful—meaning with His other hand—and said: 'These are for that (Hellfire), and I do not mind.'

Narrated by Aḥmad (55/68) from Abū Naḍrah who said:

'A man from the Companions of the Messenger of Allāh (peace be upon him) fell ill. His companions entered upon him to visit him, and he wept. It was said to him: 'What makes you weep, O servant of Allāh! Did not the Messenger of Allāh (peace be upon him) say to you: 'Trim your mustache then leave it until you meet me'?' He replied: 'Yes, but I heard the Messenger of Allāh (peace be upon him) say: (He mentioned the Ḥadith, and said at its end:) 'So I do not know in which of the two handfuls I am.'

Its chain (isnād) is authentic (ŝaĥīĥ).

There are other narrations in this chapter from Abū Mūsā, Abū Sa'īd, and others; whoever wishes may refer to them in Majma' Az-Zawā'id (6/186-187). The Ĥadith of Abū Mūsā is in Ĥadīth Luwayn (26/1), and it contains Rawĥ ibn Al-Musayyab, who is somewhat sound (ŝuwayliĥ), as stated by Ibn Ma'īn.

Know that the motivation for documenting (takhrīj) this Ĥadith and mentioning its routes (ťuruq) are two matters:

First: One of the people of knowledge, Shaykh Muĥammad Ťāhir Al-Fattanī Al-Hindī, included it in his book Tadhkirat Al-Mawďū'āt (Encyclopedia of Fabricated Ĥadiths) (p. 12) and said about it: 'Its chain (isnād) is confused/unstable (muďťarib)!' I do not know the basis for that, as the Ĥadith is authentic (ŝaĥīĥ) through multiple routes (ťuruq), as you have seen, and there is no confusion (iďťirāb) in it, unless he confused it with another Ĥadith that is muďťarib, or he meant another specific route among its routes, and then did not trace these authentic routes for it. And Allāh knows best.

Second: Many people imagine that these Ĥadiths—and similar ones are numerous—imply that a person is compelled in their voluntary actions, as long as it has been decreed for them since eternity and before they were created whether they are destined for Paradise or the Fire. Others may imagine that the matter is chaotic or based on luck, such that whoever falls into the right handful belongs to the people of happiness, and whoever is in the other handful belongs to the people of wretchedness. All these people must know that Allāh {There is nothing like unto Him} [Ash-Shūrā: 11], neither in His Essence nor in His Attributes. So when He seizes a handful, it is based on His knowledge, justice, and wisdom. He, the Exalted, seized with the right hand those whom He knew would obey Him when commanded with His obedience, and He seized with the other hand those whom His knowledge, the Exalted, preceded would disobey Him when commanded with His obedience. It is impossible according to the justice of Allāh, the Exalted, that He would seize with the right hand one who deserves to be among the people of the other handful, and vice versa. How could it be otherwise, when Allāh, the Mighty and Majestic, says: {Shall We then treat the Muslims like the criminals? What is [the matter] with you? How do you judge?} [Al-Qalam: 35-36].

Furthermore, neither of the two handfuls involves compulsion for their members to be among the people of Paradise or the people of the Fire. Rather, it is a judgment from Allāh, the Blessed and Exalted, upon them based on what will issue from them of faith which necessitates Paradise, or disbelief which warrants the Fire—and we seek refuge in Allāh Almighty from it. Both faith and disbelief are matters of choice; Allāh, the Blessed and Exalted, does not compel any of His creation towards either of them. {So whoever wills—let him believe; and whoever wills—let him disbelieve} [Al-Kahf: 29]. This is witnessed and known by necessity. Were it not so, reward and punishment would be futile, and Allāh is far removed from that.

It is truly unfortunate that we hear from many people, even from some Shaykhs, the assertion that man is compelled and has no free will! By this, they commit themselves to the position that Allāh may possibly oppress people! This is despite His, the Exalted, explicit statement that He does not wrong them even the weight of an atom, and His declaration that He is capable of oppression but

has removed it from Himself, as in the famous Ĥadith Qudsī: 'O My servants, I have forbidden oppression for Myself...' When they are confronted with this reality, they rush to argue using His, the Exalted's, saying: {He is not questioned about what He does} [Al-Anbiyā': 23], insisting thereby that Allāh, the Exalted, might oppress, but He is not questioned about it!

Exalted is Allāh far above what the oppressors say! They have missed that the verse is actually evidence against them, because its intended meaning—as established by the erudite scholar Ibn Al-Qayyim and others—is that due to Allāh the Exalted's wisdom and justice in His judgment, no one has grounds to question Him about what He does, because all of His judgments, the Exalted, are clear justice, so there is no need for questioning.

Shaykh Yūsuf Ad-Dijwī has a beneficial treatise on the interpretation of this verse; perhaps he derived its substance from Ibn Al-Qayyim, so it should be consulted.

This is a quick word regarding the preceding Ĥadiths, in which we have attempted to remove the misconception some people have about them. If I have succeeded in that, then excellent. Otherwise, I refer the reader to the more extensive works on this critical topic, such as the aforementioned book by Ibn Al-Qayyim, and the comprehensive books of his Shaykh, Ibn Taymiyyah, which cover important subjects, this being one of them.

51. 'Whichever household among the Arabs or non-Arabs Allāh wills good for, He causes Islam to enter upon them; then tribulations will occur like overwhelming shadows (aż-żilal).'

[Reported by Aĥmad (3/477), Al-Ĥākim (1/34), Al-Bayhaqī also in Al-Asmā' (p. 117), and Ibn Al-A'rābī in Ĥadīth Sa'dān ibn Naŝr (1/4/1).]

Al-Ĥākim said: 'It is authentic (ŝaĥīĥ) and has no defect ('illah).' Adh-Dhahabī agreed, and it is as they both stated.

Al-Ĥākim (1/61-62) also reported via the route of Ibn Shihāb, who said:

'Umar ibn Al-Khaťťāb went out to Ash-Shām (Syria), and Abū 'Ubaydah ibn Al-Jarrāĥ was with us. They came upon a shallow crossing, and 'Umar was on his she-camel. He dismounted from her, took off his leather socks, placed them on his shoulder, took the reins of his she-camel, and waded through the crossing with her. Abū 'Ubaydah said: 'O Commander of the Faithful, are you doing this?! You take off your leather socks, place them on your shoulder, take the reins of your she-camel, and wade through the crossing with her?! It would not please me if the people of the town saw you [in this state]!' 'Umar replied: 'Oh! If someone other than you had said this, Abū 'Ubaydah, I would have made him an example for the Ummah of Muĥammad (peace be upon him)! Indeed, we were the most humiliated people, but Allāh granted us honor through Islam. So whenever we seek honor through means other than that by which Allāh honored us, Allāh will humiliate us.'

Al-Ĥākim said:

'Authentic according to the conditions of the two Shaykhs (Al-Bukhārī and Muslim).' Adh-Dhahabī agreed, and it is as they both stated.

In another narration by him [Al-Ĥākim]:

'O Commander of the Faithful, the soldiers and patricians of Ash-Shām will meet you while you are in this state?' 'Umar replied: 'We are a people whom Allāh has honored with Islam, so we will never seek honor through anything else.'

(Aż-Żilal): Plural of żillah, meaning anything that casts a shadow or provides cover; the intent here is [tribulations like] mountains or clouds [in their overwhelming nature].

52. 'Indeed, Allāh (Mighty and Majestic) does not accept any deed unless it is done purely and sincerely for Him, seeking His Countenance thereby.'

Its occasion of revelation, as reported by Abū Umāmah (may Allāh be pleased with him), is that he said:

'A man came to the Messenger of Allāh (peace be upon him) and asked: 'What is your view concerning a man who fights [in jihād] seeking reward and fame—what is [in it] for him?' The Messenger of Allāh (peace be upon him) replied: 'He gets nothing.' The man repeated the question three times, and the Messenger of Allāh (peace be upon him) told him: 'He gets nothing.' Then he (peace be upon him) said...' the aforementioned Ĥadīth.

[Reported by An-Nasā'ī in Al-Jihād (2/59). Its chain of narration (isnād) is good (Ĥasan) as stated by Al-Ĥāfiż Al-'Irāqī in Takhrīj Al-Iĥyā' (4/328).]

There are many aĤādīth with similar meanings, which you can find at the beginning of the book At-Targhīb by Al-Ĥāfiż Al-Mundhirī.

This Ĥadīth and others indicate that a believer's righteous deed is not accepted from him if he does not intend the Countenance of Allāh by it. Regarding this, Allāh the Exalted says: {So whoever hopes for the meeting with his Lord, let him do righteous work and not associate anyone in the worship of his Lord} [Al-Kahf: 110]. If this is the case for the believer, then what will be the state of the one who disbelieves in his Lord if he is not sincere to Him in his deeds? The answer is in the statement of Allāh (Blessed and Exalted): {And We will proceed to what they have done of deeds, so We shall render them as scattered dust} [Al-Furqān: 23].

And assuming that some disbelievers intend the Countenance of Allāh with their righteous deeds despite their disbelief, Allāh the Exalted does not let that be lost for them; rather, He rewards them for it in this world. This is supported by the authentic and explicit text from the Messenger of Allāh (peace be upon him), which is:

'Indeed, Allāh does not wrong a believer regarding his good deed; he is given for it (and in another narration: he is rewarded with provision for it in this world) and is recompensed for it in the Hereafter. As for the disbeliever, he is fed (i.e., rewarded) in this world for the good deeds he did for the sake of Allāh, until, when he reaches the Hereafter, he will have no good deed for which he may be recompensed.'

53. 'Indeed, Allāh does not wrong a believer regarding his good deed; he is given for it (and in another narration: he is rewarded with provision for it in this world) and is recompensed for it in the Hereafter. As for the disbeliever, he is fed (i.e., rewarded) in this world for the good deeds he did for the sake of Allāh, until, when he reaches the Hereafter, he will have no good deed for

which he may be recompensed.'

[Reported by Muslim (8/135), Aĥmad (3/125), and Li-Tammām in Al-Fawā'id (879)—the first part.]

This is the principle regarding this issue: that the disbeliever is recompensed for his deeds that are righteous according to Sharī'ah in this world, so his good deeds do not benefit him in the Hereafter, nor is the punishment lightened for him because of them, let alone him being saved from it.

Some people might think that there is something in the Sunnah that contradicts the aforementioned principle, such as the following ĥadīth:

From Abū Sa'īd Al-Khudrī: that the Messenger of Allāh (peace be upon him), when his uncle Abū Ŧālib was mentioned in his presence, said:

54. 'Perhaps my intercession will benefit him on the Day of Resurrection, so he will be placed in a shallow part of the Fire, reaching his ankles, from which his brain will boil.'

[Reported by Muslim (1/135), Aĥmad (3/50-55), Ibn 'Asākir (19/51/1), and Abū Ya'lā in his Musnad (folio 86/2).]

Our response to that is twofold as well:

First: We do not find anything in the ĥadīth that contradicts the aforementioned principle, as it does not state that Abū Ŧālib's actions were the reason for the lightening of his punishment. Rather, the reason is the intercession of the Prophet (peace be upon him); it is that which benefits him. This is supported by the following ĥadīth:

From Al-'Abbās ibn 'Abd Al-Muťťalib, that he said: 'O Messenger of Allāh, have you benefited Abū Ŧālib in any way? For indeed, he used to protect you and get angry for your sake?' He (peace be upon him) replied:

55. 'Yes, he is in a shallow part of the Fire. Were it not for me (meaning, his intercession), he would have been in the lowest depth of the Fire.'

[(From Al-'Abbās ibn 'Abd Al-Muťťalib): Reported by Muslim (1/134-135), Aĥmad (1/206, 207, 210), Abū Ya'lā (213/2 and 313/2), and Ibn 'Asākir (19/51/1), who compiled its chains and wordings.]

This ĥadīth is explicit that the reason for the mitigation [of punishment] is indeed the Prophet (peace be upon him), meaning his intercession—as in the preceding ĥadīth—and not the actions of Abū Ŧālib. Therefore, there is no contradiction between this ĥadīth and the previously mentioned principle. Ultimately, the matter of the ĥadīth comes down to it being a specific distinction for the Messenger (peace be upon him), and an honor with which Allāh favored him by accepting his intercession for his uncle, even though he died upon polytheism (shirk), despite the principle concerning the polytheists being as Allāh stated: {So the intercession of the intercessors will not benefit them} [Al-Muddaththir: 48]. However, Allāh singles out whomever He wills with His favor, and who is more deserving of that than the Messenger of Allāh (peace be upon him), the master of the Prophets? May the blessings of Allāh be upon them all.

The second response: If we were to concede hypothetically that the reason for

the mitigation of punishment for Abū Ťālib was his support for the Prophet (peace be upon him) despite his disbelief in him, then that would be an exception to the principle, and it is not permissible to strike down the principle with this ĥadīth, as is established in the science of the principles of jurisprudence (Uŝūl Al-Fiqh). However, the response we rely upon is the first one due to its clarity. And Allāh knows best.

56. 'He (peace be upon him) used to eat snake cucumbers with fresh ripe dates.'

[Reported by Al-Bukhārī (2/506), Muslim (6/122), Abū Dāwūd (no. 3835), At-Tirmidhī (1/339), Ad-Dārimī (2/103), Ibn Mājah (3325), AĤmad (1/203), and Abū Al-Ĥasan AĤmad ibn MuĤammad, known as Ibn Al-Jundī, in Al-Fawā'id Al-Ĥisān (folio 2/1), from the ĥadīth of 'Abdullāh ibn Ja'far as marfū' (attributed to the Prophet). The wording is that of Abū Dāwūd and At-Tirmidhī. The others used 'I saw' instead of 'He used to'.]

At-Tirmidhī said: 'A good and authentic (ĥasan ŝaĤiĤ) ĥadīth.'

In a narration by AĤmad (1/204) with the wording:

'Indeed, the last time I saw the Messenger of Allāh (peace be upon him), he had some fresh ripe dates in one hand and a snake cucumber in the other, and he was eating some from this and some from that.'

Its chain (isnād) includes Naŝr ibn Bāb, who is weak (wāhin). Al-Haythamī attributed it in Majma' Az-Zawā'id (5/38) to Ať-Ťabarānī in Al-Awsat within a longer ĥadīth, and said: 'It contains Aŝram ibn Ĥawshab, who is abandoned (matrūk).' Likewise, Al-Ĥāfiż [Ibn Ĥajar] attributed it only to him [Ať-Ťabarānī] in Al-FatĤ (9/496) and said: 'There is weakness (ďa'f) in its chain.' They both missed that it is also in the Musnad [of AĤmad], as we mentioned. Al-Ĥāfiż's statement downplays the weakness of its chain, although it is severe, as indicated by Al-Haythamī's comment on one narrator: 'He is abandoned (matrūk).' Therefore, I say: The ĥadīth with this addition is weak (ďa'īf), and one chain does not strengthen the other due to the severity of their weakness. Yes, it has a supporting witness (shāhid) from the ĥadīth of Anas ibn Mālik with the wording: 'He used to take fresh ripe dates in his right hand and watermelon in his left, and he would eat the dates with the watermelon. It was the most beloved fruit to him.'

However, it is also weak, severely weak. Al-Haythamī said: 'Ať-Ťabarānī reported it in Al-Awsat, and it contains Yūsuf ibn 'Aťiyyah Aŝ-Ŝaffār, who is abandoned (matrūk).' Al-Ĥākim reported it via his route (4/121) and mentioned that this Yūsuf was alone in narrating it. Adh-Dhahabī said: 'He is weak (wāhin).' Al-Ĥāfiż's statement about it, 'Its chain is weak,' contains what we mentioned earlier regarding his previous comment on the ĥadīth of Ibn Ja'far.

Despite the mentioned weakness, it mentions 'watermelon' instead of 'snake cucumber'. However, this [eating watermelon with dates] has a basis from a group of the Companions of the Prophet (peace be upon him), among them Anas (may Allāh be pleased with him), which will come after this.

Abū Dāwūd (3903) and Ibn Mājah (3324) reported from 'Ā'ishah that she said: 'My mother was trying to fatten me up, wanting to present me to the Messenger of Allāh (peace be upon him) [for marriage], but nothing worked for her until I

ate snake cucumbers with fresh ripe dates. Then I became plump in the best way.'

Its chain is authentic (ŝaĤīĤ). Al-Ĥāfiż attributed it to Ibn Mājah and An-Nasā'ī, likely meaning in As-Sunan Al-Kubrā. He said: 'And Abū Nu'aym has in Ať-Ťibb (Medicine) from another route from 'Ā'ishah that the Prophet (peace be upon him) ordered her parents to do that.' I say: Its chain needs investigation.

57. 'He (peace be upon him) used to eat watermelon with fresh ripe dates, saying: 'We break the heat of this with the coolness of this, and the coolness of this with the heat of this.'

[Reported by Al-Ĥumaydī in his Musnad (42/1), Abū Dāwūd (3835), At-Tirmidhī (1/338), Abū Bakr Muĥammad ibn 'Abdullāh Al-Abharī in Al-Fawā'id (folio 144/1), Abū Nu'aym in Akhbār Aŝbahān (1/103), as well as Abū Ja'far Al-Buĥturī in Al-Fawā'id (4/77/2), and Abū Bakr ibn Abī Dāwūd in Musnad 'Ā'ishah (54/2), from the ĥadīth of 'Ā'ishah (may Allāh be pleased with her).]

At-Tirmidhī said: 'A good, solitary (ĥasan gharīb) ĥadīth.'

I say: Al-Ĥumaydī's chain is authentic (ŝaĤīĤ) according to the conditions of the two Shaykhs [Al-Bukhārī and Muslim]. Abū Dāwūd's chain is good (ĥasan), and the addition [the saying] is from him. Al-Ĥāfiż (9/496) attributed it to An-Nasā'ī without the addition and said: 'Its chain is authentic (ŝaĤīĤ).'

It has a supporting witness (shāhid) from the ĥadīth of Anas, similar to An-Nasā'ī's narration, reported by Ibn Aď-Ďuraysī in AĤādīth Muslim ibn Ibrāhīm Al-Azdī (5/1) with a chain whose narrators are reliable (thiqāt).

Ibn Mājah (3326) reported it from the ĥadīth of Sahl ibn Sa'd, but its chain is very weak (wāhin jiddan); it contains Ya'qūb ibn Al-Walīd, whom AĤmad and others declared a liar (kadhdhabahu). Thus, the ĥadīth of 'Ā'ishah is sufficient.

Ibn Al-Qayyim said in Zād Al-Ma'ād (3/175) after mentioning it with the addition: 'Regarding watermelon, there are several aĤādīth, none of which are authentic except this single ĥadīth. What is meant is the green [watermelon], which is cool and moist. It has cleansing properties and descends from the stomach faster than snake cucumbers and cucumbers. It quickly transforms according to whatever humour it encounters in the stomach. If the one eating it has excessive heat, he benefits greatly from it. If he has excessive cold, its harm can be counteracted with a little ginger or the like. It should be eaten before a meal, followed by the meal; otherwise, it may cause nausea and vomiting. Some physicians have said: 'Before food, it washes the stomach thoroughly and removes disease from its root.'

This statement attributed to some physicians has also been narrated as marfū' (attributed) to the Messenger of Allāh (peace be upon him), but it is not authentic. Discussion on it has preceded in Al-AĤādīth Aď-Ďa'īfah (no. 144), so whoever wishes may refer back to it.

His [Ibn Al-Qayyim's] statement, 'What is meant is the green [watermelon],' is the apparent meaning of the ĥadīth. However, Al-Ĥāfiż [Ibn Ĥajar] refuted this in Al-FatĤ, mentioning that what is meant is the yellow [melon, cantaloupe], and he used the following ĥadīth as evidence. The response to this will come under that ĥadīth, which is:

58. 'He (peace be upon him) used to eat fresh ripe dates with kharbiz (meaning melon).'

[Reported by Aḥmad (3/142, 143), Abū Bakr Ash-Shāfi'ī in Al-Fawā'id (105/2), and Aḍ-Ḍiyā' in Al-Mukhtārah (86/2) from Jarīr ibn Ḥāzim, from Ḥumayd, from Anas, as marfū'.]

Then Aḍ-Ḍiyā' reported it via the route of Aḥmad: Wahb ibn Jarīr narrated to us, my father [Jarīr ibn Ḥāzim] narrated to me, with a similar wording. Then he [Aḍ-Ḍiyā'] said: 'It is narrated from Muhannā, the companion of Aḥmad ibn Ḥanbal, from him [Aḥmad], that he said: It is not authentic (ṣaḥīḥ); it is not known from the ḥadīth of Ḥumayd nor from any other ḥadīth [route from Anas], and it is only known via 'Abdullāh ibn Ja'far.'

I say—and Allāh knows best—Aḥmad's reporting of it in the Musnad weakens this statement [of Muhanna/Ahmad], or (perhaps supports) his retraction from it, given his reporting it and including it in his book. And the ḥadīth of 'Abdullāh ibn Ja'far is in the Ṣaḥīḥayn [Al-Bukhārī and Muslim]. He said: 'I saw the Prophet (peace be upon him) eating snake cucumbers with fresh ripe dates.'

I say: Its chain is authentic (ṣaḥīḥ), with no detrimental defect ('illah qādiḥah). Although Jarīr ibn Ḥāzim experienced memory issues (ikhtalaṭa), he did not narrate during his period of confusion, as Al-Ḥāfiż stated in At-Taqrīb. Therefore, Al-Ḥāfiż authenticated its chain in Al-Fatḥ (9/496) after attributing it to An-Nasā'ī, meaning in Al-Kubrā. Then he [Al-Ḥāfiż] said: '(Al-Kharbiz)—with a kasrah on the dotted khā', sukūn on the rā', kasrah on the bā', followed by a zāy—is a type of yellow melon. Snake cucumbers can grow large and turn yellow from intense heat, becoming like kharbiz, as I have observed in the Ḥijāz. In this is a rebuttal to those who claimed that the watermelon mentioned in the [previous] ḥadīth is the green one, arguing that the yellow one possesses heat, similar to fresh dates, whereas the explanation given was that one extinguishes the heat of the other. The response to that is that the yellow [melon], relative to fresh dates, possesses coolness, even if its sweetness gives it a touch of heat. And Allāh knows best.'

I say: In my view, this rebuttal is questionable. This is because the two aḥādīth have different origins (makhraj); the first is from the ḥadīth of 'Ā'ishah, and this one is from the ḥadīth of Anas. Therefore, it is not necessary to interpret one based on the other, due to the possibility of multiplicity and difference, especially since the first one contains the addition, 'We break the heat of this with the coolness of this...' This meaning is not fully apparent concerning the kharbiz (yellow melon), given that it resembles fresh dates in heat. And Allāh knows best.

Benefits of the Ḥadith

Al-Khaṭīb said in Al-Faqīh wal-Mutafaqqih (79/1-2) after tracing its chain to 'Abdullāh ibn Ja'far: 'Among the benefits of this ḥadīth is that some people who followed the path of righteousness and asceticism said: It is not permissible to eat for pleasure, nor out of craving and delight, and one should only eat what is necessary to sustain life. When this ḥadīth came, the view of this group was invalidated, and it became acceptable to eat out of craving, enjoyment, and pleasure. Another group among them said: No one is allowed to combine two

types of food, nor two types of condiments on one table. This ĥadīth also refutes the proponent of this view and permits a person to combine two types [of food] and two or more condiments.'

I say: These groups are not without some aĥādīth they use as evidence for their views, but they are flimsy (wāhiyah) aĥādīth. I have mentioned a number of them in Silsilat Al-Aĥādīth Aḍ-Ḍa'īfah; see (nos. 241, 257).

59. 'O 'Alī, have some of this, for it is more beneficial for you.'

[Reported by Abū Dāwūd (3856), At-Tirmidhī (2/2, 3), Ibn Mājah (2442), Aĥmad (6/364), and Al-Khaṭīb in Al-Faqīh wal-Mutafaqqih (225/2) via Fulayĥ ibn Sulaymān from Ayyūb ibn 'Abd Ar-Raĥmān ibn Ŝa'ŝa'ah Al-Anŝārī from Ya'qūb ibn Abī Ya'qūb from Umm Al-Mundhir bint Qays Al-Anŝāriyyah, who said:]

'The Messenger of Allāh (peace be upon him) entered upon me, and 'Alī (peace be upon him) was with him. 'Alī was convalescing, and we had hanging clusters of dates. The Messenger of Allāh (peace be upon him) stood up and began eating from them. 'Alī also stood up to eat, but the Messenger of Allāh (peace be upon him) started telling 'Alī: 'Stop! You are convalescing,' until 'Alī refrained. She said: Then I prepared barley and chard, and brought it. The Messenger of Allāh (peace be upon him) then said...' the aforementioned [ĥadīth: 'O 'Alī, have some of this...'].

At-Tirmidhī said: 'A good, solitary (ĥasan gharīb) ĥadīth; we do not know it except through the ĥadīth of Fulayĥ.'

I say: There is disagreement concerning him [Fulayĥ]. A group declared him weak (ḍa'afahu jamā'ah), while others accepted him (mashshāhu ba'ḍuhum), and the two Shaykhs [Al-Bukhārī and Muslim] used him as evidence in their Ŝaĥīĥs. The preponderant view (ar-rājiĥ) in our opinion is that he is truthful in himself (ŝadūq fī nafsihi) but sometimes makes mistakes. Therefore, the like of him is ĥasan al-ĥadīth (his ĥadīth is good), Allāh willing (in shā' Allāh), as long as his error is not apparent. Al-Ĥākim reported this ĥadīth of his in Al-Mustadrak (4/407) and said: 'Authentic chain (ŝaĥīĥ al-isnād).' Adh-Dhahabī agreed. However, it is only good (ĥasan), as At-Tirmidhī said. And Allāh knows best.

Ibn Al-Qayyim (may Allāh have mercy on him) said in Zād Al-Ma'ād (3/97) after citing the ĥadīth: 'Know that the Prophet's (peace be upon him) preventing 'Alī from eating the hanging dates while he was convalescing represents the best management [of health]. Dawālī are clusters of fresh ripe dates hung in the house for eating, similar to bunches of grapes. Fruit harms the convalescent because it transforms quickly, and the body's nature is weak in expelling it, as its strength has not yet fully returned and it is occupied with repelling the effects of the illness and removing them from the body. Fresh dates in particular have a type of heaviness for the stomach, so it becomes preoccupied with processing and correcting them instead of focusing on removing the remnants of the illness and its effects. Consequently, either those remnants persist, or they increase. So when the chard and barley were placed before him, he (peace be upon him) ordered him to have some of it, for it is among the most beneficial foods for the convalescent, especially if cooked with the roots of the chard. This is one of the most suitable foods for someone whose stomach is weak, and it does not generate humours from which harm is feared.'

60. 'He forbade solitude (al-waĥdah): that a man should spend the night alone or travel alone.'

[Reported by AĤmad (2/91) from 'Āŝim ibn MuĤammad, from his father, from Ibn 'Umar, as marfū'.]

I say: This chain is authentic (ŝaĤīĤ) and meets the condition of Al-Bukhārī. All its narrators are men found in [the collections of] the two Shaykhs [Al-Bukhārī and Muslim], except for Abū 'Ubaydah Al-Ĥaddād, whose name is 'Abd Al-Wāĥid ibn Wāŝil, who is from the narrators of Al-Bukhārī alone, and he is reliable (thiqah). 'Āŝim ibn MuĤammad is the son of Zayd ibn 'Abdullāh ibn 'Umar ibn Al-Khaťťāb Al-'Umarī, and he narrated from the four 'Abdullāhs, including his grandfather 'Abdullāh ibn 'Umar.

Al-Haythamī included the Ĥadīth in Al-Majma' (8/104) and said: 'AĤmad reported it, and its narrators are those of the ŜaĤīĤ.'

A group narrated it from 'Āŝim with another wording, which is:

'If people knew what I know about [the dangers of] solitude (al-waĥdah), no rider would ever travel alone at night.'

61. 'If people knew what I know about [the disadvantages of] being alone, no rider would ever travel alone at night.'

Narrated by Al-Bukhārī (2/247), At-Tirmidhī (1/314), Ad-Dārimī (2/289), Ibn Mājah (3768), Ibn Ĥibbān in his ŜaĤīĤ (1970—Mawārid), Al-Ĥākim (2/101), AĤmad (2/23, 24, 86, 120), Al-Bayhaqī (5/257), and Ibn 'Asākir (18/89/2) through various chains from 'Āŝim ibn MuĤammad ibn Zayd ibn 'Abdullāh ibn 'Umar, from his father, from Ibn 'Umar, attributed to the Prophet (peace be upon him) (marfū').

Al-Ĥākim said:

'Sound chain of narration (ŝaĤīĤ al-isnād).' Adh-Dhahabī agreed with him.

At-Tirmidhī said: 'A good sound Ĥadith (Ĥadīth Ĥasan ŝaĤīĤ); we do not know it except through the narration of 'Āŝim.'

I say: His brother 'Umar ibn MuĤammad followed him [in narrating it], as AĤmad (2/111-112) said: Mu'ammal narrated to us, 'Umar ibn MuĤammad narrated to us, with the same chain. And Mu'ammal narrated to us another time and did not say: 'from Ibn 'Umar.'

The Ĥadith has supporting evidence (shāhid) from the Ĥadith of Jābir with the addition:

'nor would a man sleep alone in a house.'

Al-Haythamī said in Al-Majma' (8/104):

'Narrated by Ať-Ťabarānī in Al-Awsať, and it contains MuĤammad ibn Al-Qāsim Al-Asadī, whom Ibn Ma'īn deemed reliable (waththaqahu), while AĤmad and others weakened him (ďa'afahu). The rest of its narrators are reliable (thiqāt).'

I say: Regarding this Al-Asadī, Al-Ĥāfiż said in At-Taqrīb: 'They declared him a liar (kadhdhabūhu).' Therefore, it cannot be used as supporting evidence (lā yustashhadu bihi). This addition is found in some chains of the Ĥadith of Ibn

'Umar, which is the ĥadith before this one; therefore, reliance is placed upon it therein.

62. 'One rider is a shayťān (devil), two riders are two shayťāns, and three are a traveling party (rakb).'

Mālik (2/978/35), and from him Abū Dāwūd (2607), and similarly At-Tirmidhī (1/314), Al-Ĥākim (2/102), Al-Bayhaqī (5/267), and AĤmad (2/186, 214) through the chain of 'Amr ibn Shu'ayb, from his father, from his grandfather, attributed to the Prophet (peace be upon him) (marfū').

Its reason, as mentioned in Al-Mustadrak and by Al-Bayhaqī, is:

'A man arrived from a journey, so the Messenger of Allāh (peace be upon him) asked: 'Whom did you accompany?' He replied: 'I did not accompany anyone.' The Messenger of Allāh (peace be upon him) then said:' and mentioned the ĥadith.

Al-Ĥākim said: 'Sound chain of narration (ŝaĤīĤ al-isnād).'

Adh-Dhahabī agreed with him.

At-Tirmidhī said: 'A good ĥadith (ĥadīth ĥasan).'

I say: Its chain of narration (isnād) is ĥasan (good), due to the difference of opinion regarding [narrations from] 'Amr ibn Shu'ayb from his father from his grandfather. The established view concerning it is that it is ĥasan, as I have detailed in ŜaĤīĤ Abī Dāwūd (no. 124).

These ĥadiths indicate the prohibition of a Muslim traveling alone, and likewise if he is accompanied by only one other person, due to the explicit prohibition in the ĥadith preceding this one, and due to his (peace be upon him) statement in it: 'shayťān,' meaning disobedient, similar to Allāh the Exalted's saying { devils among mankind and jinn} [Al-An'ām: 112], the meaning of which is: the disobedient among them, as Al-Mundhirī stated.

Ať-Ťabarī said: 'This is a disciplinary warning and guidance concerning what is feared for a solitary person due to loneliness; it is not forbidden. The one traveling alone in a desert, or spending the night alone in a house, is not safe from feeling desolate, especially if he is prone to negative thoughts or has a weak heart. The truth is that people vary in this regard. The warning was given to block the means, so solitude is disliked as a way of closing the door. The dislike concerning two people is less severe than that concerning one.'

Al-Munāwī mentioned this in Al-Fayď.

I say: Perhaps the ĥadith intended travel in deserts and wildernesses where a traveler rarely sees other people. Thus, it would not include travel today on paved roads with abundant transportation. And Allāh knows best.

Furthermore, it contains an explicit refutation of the practice of some Sufis who go out alone into the wilderness for spiritual journeys and self-discipline, or so they claim! Often, during this, they expose themselves to death by thirst and hunger, or to begging from people, as mentioned in stories about them. And the best guidance is the guidance of MuĤammad (peace be upon him and his family).

63. 'Will you pledge allegiance to me upon hearing and obeying, in times of

energy and laziness; upon spending, in hardship and ease; upon enjoining good and forbidding evil; upon speaking for [the sake of] Allāh, not fearing the blame of any blamer in [matters concerning] Allāh; and upon supporting me and protecting me when I come to you just as you would protect yourselves, your wives, and your children? And for you [in return] is Paradise.'

Narrated by Aḥmad (3/322, 323-339) through various chains from 'Abdullāh ibn 'Uthmān ibn Khuthaym, from Abū Az-Zubayr Muḥammad ibn Muslim, that he narrated to him from Jābir, who said:

'The Messenger of Allāh (peace be upon him) stayed in Makkah for ten years, following people in their dwelling places at 'Ukāż and Majannah, and during the seasons at Minā, saying: 'Who will shelter me? Who will support me so that I may convey the message of my Lord, and for him shall be Paradise?' It reached a point where a man would come from Yemen or from Muḍar—as he [the narrator] said—and his people would come to him saying: 'Beware of the lad of Quraysh, lest he tempt you.' He would walk among their encampments while they pointed fingers at him. This continued until Allāh sent us to him from Yathrib, so we sheltered him and believed in him. A man from among us would go out, believe in him, and he [the Prophet (peace be upon him)] would teach him the Qur'ān. He would then return to his family, and they would embrace Islam through his Islam, until there remained no house among the dwellings of the Anṣār except that it contained a group of Muslims openly practicing Islam. Then they consulted together, and we said: 'For how long shall we leave the Messenger of Allāh (peace be upon him) to be driven about in the mountains of Makkah and live in fear?' So, seventy men from among us traveled to him until they reached him during the [pilgrimage] season. We arranged to meet him at the mountain pass of Al-'Aqabah. We gathered there, coming one or two at a time, until we were all present. We said: 'O Messenger of Allāh, shall we pledge allegiance to you?' He said: (Then he mentioned the ḥadith [the terms of the pledge quoted above]). [Jābir] said: So we stood up to him and pledged allegiance to him. As'ad ibn Zurārah, who was one of the youngest among them, took his hand and said: 'Wait a moment, O people of Yathrib! We have not undertaken this arduous journey except that we know he is the Messenger of Allāh (peace be upon him), and that bringing him out today means parting ways with all the Arabs, the killing of your best men, and that swords will bite you. So, either you are a people who can be patient through that, and your reward is with Allāh, or you are a people who fear weakness within yourselves, then make it clear, for that would be an excuse for you before Allāh.' They said: 'Move aside from us, O Sa'd! By Allāh, we will never abandon this pledge, nor ever retract it.' [Jābir] said: So we stood up to him and pledged allegiance to him. He took the pledge from us and set conditions, and he would grant us Paradise in return for that.'

I say: This is a sound chain of narration (isnād ṣaḥīḥ) according to the criteria of Muslim. Abū Az-Zubayr explicitly stated hearing the ḥadith (ṣarraḥa... bit-taḥdīth) in some of the chains from him. Al-Ḥāfiż Ibn Kathīr said in his history Al-Bidāyah wan-Nihāyah (3/159-160):

'Narrated by Aḥmad and Al-Bayhaqī. This is a good (jayyid) isnād according to the criteria of Muslim, although they [Al-Bukhārī and Muslim] did not include

it [in their Ŝaĥīĥs].'

Then I found it in Al-Mustadrak (2/624-625) through the mentioned route. He [Al-Ĥākim] said: 'Sound chain of narration (ŝaĥīĥ al-isnād), comprehensive regarding the Pledge of 'Aqabah.' Adh-Dhahabī agreed with him. Then he [Al-Ĥākim] narrated a small portion from its end through another chain from Jābir and said: 'Sound according to the criteria of Muslim (ŝaĥīĥ 'alā sharť Muslim).' Adh-Dhahabī affirmed it.

64. 'Whoever says: Subĥān Allāh Al-'Ażīm wa bi-ĥamdih [Glory is to Allāh, the Magnificent, and praise is to Him], a palm tree is planted for him in Paradise (Al-Jannah).'

Narrated by Ibn Abī Shaybah in Al-Muŝannaf (12/125/2), At-Tirmidhī (2/258/259), Ibn Ĥibbān (2335), and Al-Ĥākim (1/501-502) through the chain of Abū Az-Zubayr from Jābir, attributed to the Prophet (peace be upon him) (marfū').

At-Tirmidhī said: 'A good sound ĥadith (ĥadīth ĥasan ŝaĥīĥ).'

Al-Ĥākim said: 'Sound according to the criteria of Muslim (ŝaĥīĥ 'alā sharť Muslim).' Adh-Dhahabī agreed with him.

However, in the printed edition of At-Talkhīŝ, it states that he said: 'according to the criteria of (Kh)' [i.e., Al-Bukhārī]. This is a distortion (taĥrīf), for Abū Az-Zubayr was only relied upon by Muslim. But he is a mudallis (one who practices tadlīs, i.e., concealing the mode of transmission) and he narrated using 'an'anah (using the preposition 'an—'from'). If he heard it [directly] from Jābir, then the ĥadith is sound (ŝaĥīĥ).

Then I found evidence that supports it (mā yashhadu lah). It is what Ibn Abī Shaybah narrated (12/127/1), from 'Amr ibn Shu'ayb from 'Abdullāh ibn 'Amr, who said:

'Whoever says: Subĥān Allāh Al-'Ażīm wa bi-ĥamdih [Glory is to Allāh, the Magnificent, and praise is to Him], a palm tree is planted for him by it in Paradise.'

Its narrators are reliable (thiqāt), except that it is broken (munqaťi') between 'Amr and his grandfather Ibn 'Amr. Although it is stopped (mawqūf—attributed to a Companion), it has the ruling of being attributed to the Prophet (marfū'), since such a statement is not made based on mere opinion.

It has attributed (marfū') supporting evidence (shāhid) from the ĥadith of Mu'ādh ibn Sahl with the wording:

'{Whoever says: Subĥān Allāh Al-'Ażīm [Glory is to Allāh, the Magnificent], a plant (ghars) is grown for him in Paradise.}'

Narrated by Aĥmad (3/440). Its chain of narration (isnād) is weak (ďa'īf), but it can be used as supporting evidence (yustashhadu bihi) because its weakness is not severe.

65. 'For a man to commit unlawful sexual intercourse with ten women is a lesser [sin] for him than that he commits unlawful sexual intercourse with his neighbor's wife. And for a man to steal from ten houses is a lesser [sin] for him than that he steals from his neighbor's [house].'

Narrated by Aḥmad (6/8), Al-Bukhārī in Al-Adab Al-Mufrad (no. 103), and Aṭ-Ṭabarānī in Al-Kabīr (Majmū' 6/80/2) from Muḥammad ibn Sa'd Al-Anṣārī who said: I heard Abū Żabyah Al-Kilā'ī say: I heard Al-Miqdād ibn Al-Aswad say:

The Messenger of Allāh (peace be upon him) said to his companions:

'What do you say about unlawful sexual intercourse?' They said: 'Allāh and His Messenger have forbidden it, so it is forbidden until the Day of Resurrection.' He said: Then the Messenger of Allāh (peace be upon him) said:'—and he mentioned the first part of the ḥadith. Then he asked them about theft, and they answered similarly to how they answered about unlawful sexual intercourse. Then he (peace be upon him) mentioned the second part of it.

I say: This is a good chain of narration (isnād jayyid), and all its narrators are reliable (thiqāt). Al-Ḥāfiẓ's statement regarding this Al-Kilā'ī, '[He is] maqbūl (acceptable),' meaning only when supported by others, is not accepted (laysa bi-maqbūl). Indeed, Ibn Ma'īn declared him reliable (waththaqahu). Ad-Dāraquṭnī said: 'Laysa bihi ba's (There is no harm in him).' Ibn Ḥibbān mentioned him in Ath-Thiqāt (1/270). Therefore, he is a proof (ḥujjah).

Al-Mundhirī (3/195) and Al-Haythamī (8/168) said:

'Narrated by Aḥmad and Aṭ-Ṭabarānī in Al-Kabīr and Al-Awsaṭ, and its narrators are reliable (thiqāt).'

66. 'If one of you catches the (first) prostration of the 'Aṣr prayer before the sun sets, let him complete his prayer. And if he catches the (first) prostration of the Ṣubḥ (Fajr) prayer before the sun rises, let him complete his prayer.'

Narrated by Al-Bukhārī in his Ṣaḥīḥ (1/148): Abū Nu'aym narrated to us, saying: Shaybān narrated to us, from Yaḥyā, from Abū Salamah, from Abū Hurayrah, attributed to the Prophet (peace be upon him) (marfū'), without the two additions [i.e., '(first)']. These two additions are found with An-Nasā'ī, Al-Bayhaqī, and others. An-Nasā'ī (1/90) said: 'Amr ibn Manṣūr informed us, saying: Al-Faḍl ibn Dukayn narrated to us, with the same chain [including the additions].

This chain is sound (ṣaḥīḥ), for this 'Amr [ibn Manṣūr] is reliable and firm (thiqah thabt) as mentioned in At-Taqrīb, and the remaining narrators are well-known. Al-Faḍl ibn Dukayn is Abū Nu'aym, Al-Bukhārī's teacher (shaykh) in this narration. Both he and the narrator from him ['Amr ibn Manṣūr] have been corroborated regarding the two additions.

As for 'Amr, Muḥammad ibn Al-Ḥusayn ibn Abī Al-Ḥunayn followed him, as narrated by Al-Bayhaqī (1/368), who then said: 'Al-Bukhārī narrated it in the Ṣaḥīḥ from Abū Nu'aym Al-Faḍl ibn Dukayn.' He means the original ḥadith, as is his custom, otherwise the two additions are not found in Al-Bukhārī, as you know.

As for Abū Nu'aym, Ḥusayn ibn Muḥammad Abū Aḥmad Al-Marwadhī followed him: Shaybān narrated to us, with the same chain [including the additions].

Narrated by As-Sarrāj in his Musnad (folio 95/1). This Ḥusayn is Ibn Bahrām At-Tamīmī, and he is reliable (thiqah), relied upon in the two Ṣaḥīḥs [Al-Bukhārī and Muslim].

The ĥadith from Abū Hurayrah has six chains, which I have documented in my book: Irwā' al-Ghalīl fī Takhrīj Aĥādīth Manār as-Sabīl, which I am currently compiling—may Allāh facilitate its completion and then its printing. See (no. 250 thereof).

I chose to discuss this particular chain due to the presence of the two mentioned additions in it, as they precisely define the intended meaning of the word 'rak'ah' (unit of prayer) mentioned in other chains of the ĥadith, which is catching the bowing and the first prostration together. Whoever does not catch the prostration has not caught the rak'ah, and whoever does not catch the rak'ah has not caught the prayer.

Benefits of the Ĥadith

From this, it becomes clear that the ĥadith provides us with important benefits:

First: It invalidates the view of some schools of thought (madhāhib) that if the sun rises upon someone while they are in the second rak'ah of the Fajr prayer, their prayer is nullified! Likewise, they said the same about someone upon whom the sun sets while they are in the last rak'ah of the 'Aŝr prayer! This is a view whose invalidity is manifest due to its contradiction with the text of the ĥadith, as explicitly stated by Imām An-Nawawī and others. It is not permissible to oppose the ĥadith with the ĥadiths prohibiting prayer during sunrise and sunset, because those are general while this is specific, and the specific takes precedence over the general, as is established in the science of Uŝūl al-Fiqh (Principles of Jurisprudence).

One of the strange manifestations of blind adherence (ta'aŝŝub) to a school of thought against the ĥadith is that some use this ĥadith as evidence for their school on one issue, yet contradict it on this issue we are discussing! And that another finds fault with it because of this issue!

So, to Allāh is the complaint regarding the violations of the authentic Sunnah that blind adherence has led its proponents into!

Az-Zayla'ī said in Naŝb ar-Rāyah (1/229) after citing this ĥadith of Abū Hurayrah and others with similar meaning:

'These ĥadiths are also problematic according to our school's view regarding the invalidation of the Ŝubĥ prayer if the sun rises upon it. Yet the author [of Al-Hidāyah] used it as evidence that the end time for 'Aŝr is as long as the sun has not set.'!

So, O blind adherents! Is the problem that the authentic ĥadith contradicts your school, or is the opposite the correct view?!

Second Benefit: It refutes those who say that catching the prayer is achieved merely by catching any part of the prayer, even if only the opening takbīr (takbīrat al-iĥrām). This clearly contradicts the ĥadith. It has been related in Manār as-Sabīl as a saying of Ash-Shāfi'ī, although it is only one view within his school, as mentioned in Al-Majmū' by An-Nawawī (3/63). It is also the view of the Hanbalīs, even though they transmitted from Imām Aĥmad that he said: 'The prayer is not caught except by [catching] a rak'ah.' Thus, he is the most fortunate of people [in aligning] with the ĥadith. And Allāh knows best.

'Abdullāh ibn Aĥmad said in his Masā'il (p. 46):

'I asked my father about a man praying the morning prayer, and after praying one rak'ah, he stood for the second and the sun rose. He said: 'He should complete the prayer; it is valid.' I said to my father: 'What about those who claim that this is not sufficient for him?' He replied: 'The Prophet (peace be upon him) said: 'Whoever catches one rak'ah of the morning prayer before the sun rises has caught [the prayer].'

Then I saw that Ibn Najīḥ Al-Bazzāz narrated in his Ḥadīth (folio 111/1) with a sound chain from Sa'īd ibn Al-Musayyib that he said: 'When he raises his head from the last prostration, his prayer is complete.' Perhaps he meant the last prostration of the first rak'ah, which would constitute another view on the matter. And Allāh knows best.

Third Benefit: Know that the ḥadith pertains only to one who intentionally delays the prayer until this restricted time. Such a person is sinful (āthim) for the delay, even if he catches the prayer, due to the saying of the Prophet (peace be upon him):

'That is the prayer of the hypocrite. He sits watching the sun, until when it is between the two horns of Shayṭān, he stands and pecks out four [rak'ahs], remembering Allāh only little therein.' Narrated by Muslim (2/110) and others from the ḥadith of Anas (may Allāh be pleased with him).

As for the one who did not delay intentionally—and this is none other than the sleeper and the forgetful one—he has a different ruling, which is that he prays it whenever he remembers it, even if it is at sunrise or sunset, due to the saying of the Prophet (peace be upon him): '{Whoever forgets a prayer (or sleeps through it), let him pray it when he remembers it. There is no expiation for it except that. For indeed, Allāh the Exalted says: {Establish prayer for My remembrance} [Ṭā-Hā: 14].}'

Narrated by Muslim also (2/142) from him [Anas], and likewise by Al-Bukhārī.

Therefore, there are two matters here: catching the prayer and sinfulness:

The first (catching the prayer) is what the ḥadith was presented to clarify. Let no one imagine from its silence regarding the second matter (sinfulness) that there is no sin upon him for the delay. No, rather he is sinful in any case, whether he caught the prayer or did not catch it. The most that can be said is that he is considered to have caught the prayer by catching the rak'ah, and not to have caught it if he did not catch the rak'ah. So, in the first scenario, his prayer is valid despite the sin, and in the other scenario, his prayer is invalid along with the sin as well—indeed, he is more deserving and worthy of it [the sin], as is not hidden from people of understanding.

Fourth Benefit: The meaning of his (peace be upon him) saying: '{let him complete his prayer}', is: because he caught it within its time, and prayed it validly, and thereby his obligation is fulfilled. And that if he did not catch the rak'ah, he should not complete it, because it is not valid, due to its time having expired, so it does not fulfill the obligation. It is not hidden that similar to him, and even more so, is the one who did not catch any part of his prayer before the time expired—that he has no prayer [accepted], nor does it fulfill his obligation. Meaning, if the one who did not catch the rak'ah is not commanded to complete the prayer, then the one who did not catch it at all is even more deserving of not being commanded [to pray it after its time], and this is only as

a means of rebuke and deterrence for him against neglecting the prayer. The Wise Lawgiver did not prescribe an expiation for such a person, lest he return to neglecting it again, using the excuse that he can make it up after its time. No, there is no making up for the one who intentionally misses [the prayer], as indicated by this noble ĥadith and the preceding ĥadith of Anas: '{There is no expiation for it except that.}'

From this, it becomes clear to everyone who has been given some knowledge and understanding (fiqh) in the religion that the statement of some later scholars, 'If the sleeper and the forgetful one regarding prayer—both of whom are excused—make it up after its time has expired, then the one who intentionally abandons it is more obligated [to make it up],' is a flawed analogy (qiyās khāṭi'). Indeed, it might be the most corrupt analogy (afsad qiyās) on the face of the earth, because it falls under the category of comparing an opposite to its opposite (qiyās an-naqīḍ 'alā naqīḍih), which is self-evidently invalid. For how can it be correct to compare the unexcused to the excused, and the intentional to the forgetful?

And [how can one compare] one for whom Allāh has not appointed an expiation, to one for whom Allāh has appointed an expiation?! What is the cause of this except negligence regarding the intended meaning of this noble ĥadith? And Allāh, the Exalted, has granted us success in clarifying it, so praise be to Allāh, the Exalted, for His guidance.

The eminent scholar Ibn Al-Qayyim (may Allāh the Exalted have mercy on him) has an important, detailed discussion on this issue, which I believe is unparalleled in its benefit and verification. I deem it part of the completion of this discussion to quote two sections from him: one refuting this analogy, and the other refuting those who use this ĥadith as evidence for the opposite of what we have clarified.

He (may Allāh the Exalted have mercy on him) said after mentioning the aforementioned view:

'The response to it is from several angles:

First: Countering it with what is more sound than it or equal to it, which is to say: The validity of making up [the prayer] after the time by the excused person—who is obedient to Allāh and His Messenger, from whom there was no negligence in doing what he was commanded, and its acceptance from him—does not necessitate its validity and acceptance from one who transgresses Allāh's limits, neglects His command, and abandons His right intentionally and aggressively. So, comparing this one to that one regarding the validity of the act of worship, its acceptance from him, and the fulfillment of the obligation thereby, is among the most corrupt of analogies.'

'Second Angle: The excused person due to sleep or forgetfulness did not pray the prayer outside its time, but rather within the very time that Allāh appointed for him. For the time for such a person is when he wakes up and remembers, as the Prophet (peace be upon him) said: '{Whoever forgets a prayer, its time is when he remembers it.}' Narrated by Al-Bayhaqī and Ad-Dāraquṭnī.

So, there are two types of time: the time of choice, and the time of excuse. The time for the one excused by sleep or forgetfulness is the time he remembers or wakes up. This person only prayed the prayer within its time. How then can he

be compared to one who prayed it outside its time intentionally and aggressively?!'

'Third: The Sharia has differentiated in its sources and applications between the intentional and the forgetful, and between the excused and the unexcused. This is something undeniable. Therefore, equating one type with the other is impermissible.'

'Fourth: We did not waive it [the prayer] from the intentional, negligent person and command the excused person [to pray it], such that what you mentioned would be an argument against us. Rather, we obligated it upon the negligent transgressor in a way that provides him no means to rectify it [after its time], as a severity upon him, while we permitted it for the excused, non-negligent person.'

Section

As for your use of the Prophet's (peace be upon him) saying: 'Whoever catches one rak'ah of the 'Aŝr prayer before the sun sets has caught [the prayer]' as evidence—how sound the Ĥadith is! But I do not see it aligning with the implication of your view! For you say: he has caught the 'Aŝr prayer, even if he did not catch any part of its time whatsoever.

Meaning that he has caught the performance of it validly, fulfilling his obligation. If it were valid [to pray] after its time expired and accepted from him, then catching it would not be tied to [catching] a rak'ah. It is known that the Prophet (peace be upon him) did not intend that whoever catches a rak'ah of 'Aŝr, his prayer is valid without sin; rather, he is sinful for intentionally doing that, by consensus. For he was commanded to perform all of it within its time. Thus, it is known that this catching does not remove the sin; rather, he is one who has caught [the prayer] while being sinful. If it were valid [to pray] after sunset, there would be no difference between catching a rak'ah within the time or not catching any part of it.

If you say: If he delays it until after sunset, his sin is greater.

It would be said to you: The Prophet (peace be upon him) did not differentiate between catching the rak'ah and not catching it in terms of the magnitude or lightness of the sin. He only differentiated between them in terms of catching versus not catching. There is no doubt that missing all of it within the time is greater [in sin] than missing most of it, and missing most of it therein is greater than missing one rak'ah of it.

So we ask you and say: What is this 'catching' that is achieved by [catching] a rak'ah? Is this a catching that removes sin? No one says this! Or is it a catching that necessitates validity? Then there is no difference [according to your view allowing qaďā'] whether he misses it entirely or misses all but one rak'ah of it.'

67. 'Stand up to your master and help him dismount.' 'Umar said: 'Our Master is Allāh, the Mighty and Majestic.' He (the Prophet (peace be upon him)) said: 'Help him dismount.' So they helped him dismount.'

Narrated by Imām Aĥmad (6/141-142) from Muĥammad ibn 'Amr, from his father, from 'Alqamah ibn Waqqāŝ, who said: 'Ā'ishah informed me, saying:

‘I went out on the Day of the Trench (Yawm al-Khandaq) following the tracks of the people. She said: Then I heard the thudding sound (wa’īd) of the earth behind me—meaning the sound of footsteps on the ground. She said: I turned around, and there was Sa’d ibn Mu’ādh, accompanied by his nephew Al-Ĥārith ibn Aws, carrying his shield. She said: I sat down on the ground. Sa’d passed by, wearing an iron coat of mail from which his limbs protruded. I was afraid for Sa’d’s limbs. She said: He passed by reciting verses saying:

Wait a little, let the camel reach the battle
How excellent is death when its time arrives!

She said: So I stood up and quickly entered a garden, and behold, within it was a group of Muslims. Among them was ‘Umar ibn Al-Khaťťāb, and among them was a man wearing a covering—meaning a helmet. ‘Umar said: ‘What brought you here? By my life, indeed you are bold! What makes you feel safe from affliction or the need to retreat?’ She said: He continued blaming me until I wished the earth had split open for me at that moment and I had entered into it! She said: Then the man lifted the covering from his face, and it was Ťalĥah ibn ‘Ubaydillāh. He said: ‘O ‘Umar, you have certainly said too much today! And where is there retreat or flight except to Allāh, the Mighty and Majestic?’ She said: Then a man from the polytheists of Quraysh, called Ibn Al-’Ariqah, shot Sa’d with an arrow, saying to him: ‘Take this! I am Ibn Al-’Ariqah.’ It struck his medial arm vein and severed it. Sa’d supplicated to Allāh, the Mighty and Majestic, saying: ‘O Allāh, do not let me die until my eyes are cooled [i.e., satisfied] concerning [the fate of] Qurayżah.’ She said: They were his allies and associates in the pre-Islamic era (Jāhiliyyah). She said: His wound began to heal. And Allāh, the Mighty and Majestic, sent the wind against the polytheists, so Allāh spared the believers the fighting, and Allāh is Ever Strong, Almighty [cf. Al-Aĥzāb: 25]. Abū Sufyān and those with him retreated to Tihāmah, and ‘Uyaynah ibn Badr and those with him retreated to Najd. The Banū Qurayżah returned and fortified themselves in their strongholds. The Messenger of Allāh (peace be upon him) returned to Madīnah. He put down his weapons and ordered a tent made of leather to be pitched for Sa’d in the mosque. She said: Then Jibrīl (peace be upon him) came, and indeed there was dust from travel on his front teeth. He said: ‘Have you put down your weapons? By Allāh, the angels have not put down their weapons yet. Go out to Banū Qurayżah and fight them.’ She said: So the Messenger of Allāh (peace be upon him) put on his armor and announced among the people the departure, that they should go out. The Messenger of Allāh (peace be upon him) set out and passed by the Banū Ghanm, who were neighbors of the mosque around it. He asked: ‘Who passed by you?’ They said: ‘Diĥyah Al-Kalbī passed by us.’ And Diĥyah Al-Kalbī resembled Jibrīl (peace be upon him) in his beard, age, and face. She said: The Messenger of Allāh (peace be upon him) came to them [Banū Qurayżah] and besieged them for twenty-five nights. When the siege became severe for them, and the hardship intensified, it was said to them: ‘Surrender to the judgment of the Messenger of Allāh (peace be upon him).’ They consulted Abū Lubābah ibn ‘Abd al-Mundhir, and he signaled to them that it meant slaughter. They said: ‘We will surrender to the judgment of Sa’d ibn Mu’ādh.’ The Messenger of Allāh (peace be upon him) said: ‘{Surrender to the judgment of Sa’d ibn Mu’ādh.}’ So they surrendered. The Messenger of Allāh (peace be upon him) sent for Sa’d ibn Mu’ādh. He was brought on a donkey upon which was a saddle made of palm

fibers, having been lifted onto it, and his people surrounded him, saying: 'O Abū 'Amr, [consider] your allies, your associates, people of might, and those whom you know well.' He did not respond to them at all, nor did he turn towards them. When he drew near their dwellings, he turned to his people and said: 'The time has come for me not to care, for the sake of Allāh, about the blame of any blamer.' ['Ā'ishah] said: Abū Sa'īd said: When the Messenger of Allāh (peace be upon him) saw him coming, he said: '{Stand up to your master...}' the Ĥadith. The Messenger of Allāh (peace be upon him) said [to Sa'd]: '{Judge concerning them.}' Sa'd said: 'Then I judge that their fighters be killed, their women and children be taken captive, and their wealth be divided.' The Messenger of Allāh (peace be upon him) said: '{You have certainly judged according to the judgment of Allāh, the Mighty and Majestic, and the judgment of His Messenger.}' She said: Then Sa'd supplicated, saying: 'O Allāh, if You have kept remaining for Your Prophet (peace be upon him) any war with Quraysh, then keep me alive for it. And if You have ended the war between him and them, then take me to You.' She said: His wound burst open. It had previously healed such that nothing was visible from it except something like a small bead. He returned to his tent which the Messenger of Allāh (peace be upon him) had pitched for him. 'Ā'ishah said: The Messenger of Allāh (peace be upon him), Abū Bakr, and 'Umar attended to him. She said: By the One in Whose Hand is the soul of Muĥammad, I could indeed distinguish the weeping of 'Umar from the weeping of Abū Bakr while I was in my chamber. They were as Allāh, the Mighty and Majestic, said: {merciful among themselves} [Al-Fatĥ: 29]. 'Alqamah said: I asked: 'O Mother, how did the Messenger of Allāh (peace be upon him) react [to grief]?' She said: 'His eyes would not shed tears for anyone, but if he was distressed, he would only take hold of his beard.'

I say: This chain of narration (isnād) is ĥasan (good). Al-Haythamī said in Majma' az-Zawā'id (6/128):

'Narrated by Aĥmad, and it contains Muĥammad ibn 'Amr ibn 'Alqamah, and his ĥadith is ĥasan, and the rest of its narrators are reliable (thiqāt).'

Al-Ĥāfiż said in Al-Fatĥ (11/43): 'Its chain is ĥasan.'

I say: Al-Bukhārī (4/175), Abū Dāwūd (5215), Aĥmad (2/22, 71), and Abū Ya'lā in his Musnad (folio 77/2) narrated it from the ĥadith of Abū Sa'īd Al-Khudrī:

'That the people of Qurayżah surrendered to the judgment of Sa'd. The Prophet (peace be upon him) sent for him, and he came. He [the Prophet (peace be upon him)] said: 'Stand up to your master', or he said: 'your best.' He [Sa'd] sat near the Prophet (peace be upon him). He [the Prophet (peace be upon him)] said: '{These people have surrendered to your judgment.}' He [Sa'd] said: 'Then I judge that their fighters be killed, and their women and children be taken captive.' He [the Prophet (peace be upon him)] said: 'You have certainly judged according to the judgment of the King.'

Two Benefits

The narration of this ĥadith has become famous with the wording: 'li-sayyidikum' (for your master). However, the narration in both ĥadiths, as you have seen, is: 'ilā sayyidikum' (to/towards your master). I do not know of any basis for the first wording. It has resulted in a jurisprudential error (khaťa' fiqhī),

which is using it as evidence for the recommendation of standing up for an arriving person, as done by Ibn Baṭṭāl and others. Al-Ĥāfiż Muĥammad ibn Nāŝir Abul-Faḍl said in At-Tanbīh 'alā al-Alfāż... (folio 17/2):

'Among that is what he mentioned in this chapter regarding the mention of sayyid (master), saying: Like his statement to Sa'd when he said: 'Stand up li-sayyidikum (for your master).' He meant the best man among you.

I say: What is well-known is that he said: '{Stand up ilā sayyidikum (to your master)}.' He (peace be upon him) said this to a group of the Anŝār when Sa'd ibn Mu'ādh came being carried on a donkey while he was wounded... meaning, help him dismount and carry him, not stand up for him, out of [respectful] standing for him. For he intended by sayyid: the chief and leader over them, even if someone else was more virtuous than him.'

Using this ĥadith as evidence for the permissibility of standing up for someone entering has become widespread. However, if you contemplate the context of the story, it becomes clear to you that this is flawed evidence (istidlāl sāqiṭ) from many angles, the strongest of which is his (peace be upon him) statement 'fa-anzilūh' (and help him dismount). This is a decisive text proving that the command to stand up to Sa'd was only for the purpose of helping him dismount due to his being ill. That is why Al-Ĥāfiż said: 'This addition detracts from using the story of Sa'd as evidence for the permissibility of the disputed practice of standing up [for arrivals]. An-Nawawī used it as evidence in the [chapter titled] Kitāb al-Qiyām (The Book of Standing Up)...'.

68. 'Indeed, verses were revealed to me tonight; woe to him who recites them and does not ponder them: {Indeed, in the creation of the heavens and the earth...} the verse [Āl 'Imrān: 190].'

Narrated by Abū Ash-Shaykh Ibn Ĥibbān in Kitāb Akhlāq an-Nabī (peace be upon him) wa Ādābih (pp. 200-201) and Ibn Ĥibbān in his Ŝaĥīĥ (523—Al-Mawārid) from Yaĥyā ibn Zakariyyā ibn Ibrāhīm ibn Suwayd An-Nakha'ī, who informed us: 'Abd al-Malik ibn Abī Sulaymān informed us, from 'Aṭā', who said:

'Ubayd ibn 'Umayr and I entered upon 'Ā'ishah (may Allāh be pleased with her). 'Abdullāh [a mistake in the text, should be 'Ubayd] ibn 'Umayr said: 'Narrate to us the most amazing thing you saw from the Messenger of Allāh (peace be upon him).'

She wept, then said:

'He stood up one night among the nights and said: 'O 'Ā'ishah, leave me to worship my Lord.' She said: I said: By Allāh, indeed I love your closeness, and I love what pleases you. She said: So he stood up, purified himself, then stood praying. He kept weeping until he wet his lap, then he wept. He kept weeping until he wet the ground. Bilāl came to announce the prayer. When he saw him weeping, he said: O Messenger of Allāh, you weep, yet Allāh has forgiven you your past and future sins? He said: Should I not be a thankful servant? [Indeed, he mentioned the ĥadith text above].'

I say: This is a good chain of narration (isnād jayyid). Its narrators are all reliable (thiqāt) except for Yaĥyā ibn Zakariyyā. Ibn Abī Ĥātim (4/2/145) said: 'I asked my father about him? He said: 'Laysa bihi ba's, huwa ŝāliĥ al-ĥadīth' (There is no harm in him; his ĥadith is acceptable/good).' Al-Mundhirī attributed the ĥadith

in At-Targhīb (2/220) to Ibn Ĥibbān in his Ŝaĥīĥ.

It has another chain from 'Aṫā'.

Narrated by Abū Ash-Shaykh also (190-191). Its narrators are also reliable (thiqāt), except for Abū Janāb Al-Kalbī, whose name is Yaĥyā ibn Abī Ĥayyah. Al-Ĥāfiż said in At-Taqrīb:

'They weakened him (ḋa'afūhu) due to excessive tadlīs (concealment of narration source).'

I say: However, here he explicitly stated hearing the Ĥadith (ŝarraĥa... bit-taĥdīth), so the suspicion of his tadlīs is negated.

Understanding the Ĥadith

It contains [evidence of] the virtue of the Prophet (peace be upon him), the abundance of his awe and fear of his Lord, and his profuse engagement in worship, despite the fact that Allāh the Exalted had forgiven his past and future sins. He is the pinnacle of human perfection. There is no doubt about that, for he is the master of mankind (peace be upon him).

However, there is nothing in it to indicate that he (peace be upon him) stood [in prayer] for the entire night, because there is no clarification in it that the Prophet (peace be upon him) began the night prayer immediately after 'Ishā' or close to that time. Rather, his statement: 'He stood up one night among the nights and said...'—the apparent meaning is 'He stood up from his sleep...' i.e., he slept the first part [of the night] then stood up [to pray]. Based on this, it aligns with the meaning of her other Ĥadith: 'He used to sleep the first part of the night and stay awake its last part...'

Narrated by Muslim (2/167).

Since this is clear, it is therefore incorrect to use the Ĥadith as evidence for the permissibility of staying awake the entire night [in worship], as Shaykh 'Abd al-Ĥayy Al-Laknawī did in Iqāmat al-Ĥujjah 'alā annal-Ikthār minat-Ta'abbud Laysa bi-Bid'ah (Establishing the Proof that Abundant Worship is Not an Innovation). He said (p. 13): 'This indicates that 'Ā'ishah's negation of [him] standing the entire night is to be understood as applying to the majority of his (peace be upon him) occasions.'

I say: He refers with 'Ā'ishah's negation' to her other Ĥadith:

'The Messenger of Allāh (peace be upon him) never stood [praying] through the entire night until morning, nor did he ever recite the entire Qur'ān in one night.'

Narrated by Muslim (2/169-170) and Abū Dāwūd (1342), the wording is his.

I say: This is an explicit text regarding the mentioned negation that does not accept interpretation. Interpreting it as applying to the majority of occasions would only be correct if the Ĥadith under discussion explicitly indicated that he (peace be upon him) stood [in prayer] for that entire night. However, since it is not so, as we have explained, the aforementioned interpretation is rejected. The mentioned negation remains free from restriction. Consequently, its indication of the non-permissibility of standing [in prayer] for the entire night remains established, contrary to the view adopted by Shaykh 'Abd al-Ĥayy in his aforementioned book. It contains many points requiring critique, which there is

no room to mention now. I will only say: Its hallmark is leniency (tasāhul) in citing narrations supporting his viewpoint, including attributed ĥadiths (aĥādīth marfū'ah) and stopped reports (āthār mawqūfah). Suffice it as an example that he declared the ĥadith 'My companions are like the stars; whichever of them you follow, you will be guided' to be ĥasan (good), merely imitating (taqlīdan) some later scholars, without examining their claim to see if it matches reality and conforms to scholarly principles, despite the fact that this declaration of ĥasan contradicts the explicit statements of the early Imāms, as I have clarified in Al-Aĥādīth aḍ-Ďa'īfah (52). Refer to it to gain further insight into what we have mentioned.

69. 'The parable of the one who stands firm on the limits set by Allāh, the one who falls into [violating] them (or in a narration: indulges in them), and the one who compromises concerning them is like that of a people who drew lots for places on a ship in the sea. Some of them got the upper part, and some got the lower part. Those who were in the lower part, when they sought water, had to pass by those above them, and thus they inconvenienced them. In a narration: Those who were in the lower part would ascend to draw water and spill it on those in the upper part. So those in the upper part said: 'We will not let you ascend and inconvenience us.' So, they [in the lower part] said: 'If we were to pierce a hole in our section, we could draw water from it and not inconvenience those above us.' (In a narration: ...and not pass by our companions and inconvenience them). [One] took an axe and began to pierce the bottom of the ship. They [others] came to him and said: 'What is wrong with you?' He said: 'You were inconvenienced by me, and I must have water.' If they leave them to what they intend, they will all perish. And if they take them by their hands (wa in akhadhū 'alā aydīhim—i.e., restrain them), they will be saved, and they will all be saved.'

Narrated by Al-Bukhārī (2/111, 164), At-Tirmidhī (2/26), Al-Bayhaqī (10/288), and Aĥmad (4/268, 270, 273) through the chains of Zakariyyā ibn Abī Zā'idah and Al-A'mash, from Ash-Sha'bī, from An-Nu'mān ibn Bashīr, from the Prophet (peace be upon him), who said: Then he mentioned it.

At-Tirmidhī said: 'A good sound ĥadith (ĥadīth ĥasan ŝaĥīĥ).'

Mujālid ibn Sa'īd followed them [in narrating it], as recorded by Aĥmad (4/273), but he is weak (ḍa'īf). His narration contains the addition: '...like the parable of three who boarded a ship, and one of them got the lowest and roughest part...'

Someone else also followed them. Ibn Al-Mubārak said in Az-Zuhd (folio 219/2): Al-Ajlaĥ informed us, from Ash-Sha'bī, with the same chain, and its wording is:

'Indeed, a group of people boarded a ship and divided it amongst themselves. Each man got a place. One man among them took an axe and pierced his place. They said: 'What are you doing?' He replied: 'It is my place; I shall do with it as I wish!' If they take him by his hands, they will be saved, and he will be saved. And if they leave him, he will drown, and they will drown. So, take your foolish ones by the hands before you perish.'

Narrated by Ibn Al-Mubārak in his Ĥadīth also (vol. 2/107/2), and through his chain by Ibn Abid-Dunyā in Al-Amr bil-Ma'rūf (folio 27/2).

However, this Al-Ajlaĥ—who is Ibn 'Abdullāh Abū Ĥujayyah Al-Kindī—has

weakness (ḍa'f) in him, especially [in narrations] from Ash-Sha'bī. Al-'Uqaylī said: 'He narrated problematic Ĥadiths (aĤādīth muḍṭaribah) from Ash-Sha'bī for which he is not corroborated (lā yutāba'u 'alayhā).'

I say: This latter wording is the one that has become widespread in this era among some writers and authors. I wished to point out its weakness and to guide [readers] to the fact that the first wording is the correct, reliable one (aṣ-ṢaĤīĤ al-mu'tamad). I have appended to it the authentic additions I came across. And Allāh is the Granter of success.

70. 'The Messenger of Allāh (peace be upon him) would indeed stick out his tongue for Al-Ĥasan ibn 'Alī, and the child would see the redness of his tongue and rush (fa-yabhashu) towards it.'

Narrated by Abū Ash-Shaykh Ibn Ĥibbān in Kitāb Akhlāq an-Nabī (peace be upon him) wa Ādābih (p. 90) through the chain of MuĤammad ibn 'Amr, from Abū Salamah, from Abū Hurayrah, with this wording.

I say: This chain of narration (isnād) is Ĥasan (good).

(His statement) fa-yabhashu: i.e., he rushes. In An-Nihāyah [by Ibn al-Athīr]:

'It is said of a person when he looks at something, is pleased by it, desires it, and rushes towards it: qad bahasha ilayh (he has rushed towards it).'

71. 'When food was brought near to him, he would say: Bismillāh (In the name of Allāh). When he finished, he would say: Allāhumma aṭ'amta wa asqayta wa aqnayta wa hadayta wa aĤyayta, falillāhil-Ĥamdu 'alā mā a'ṭayta [O Allāh, You have fed and given drink, and enriched and guided and given life. So, to Allāh belongs all praise for what You have given].'

Narrated by AĤmad (4/62, 5/375) and Abū Ash-Shaykh in 'Akhlāq An-Nabī (peace be upon him)' (p. 238) from Bakr ibn 'Amr from 'Abdullāh ibn Hubayrah As-Sabā'ī from 'Abd Ar-RaĤmān ibn Jubayr, that a man who served the Messenger of Allāh (peace be upon him) for eight years told him that he used to hear the Messenger of Allāh (peace be upon him) when [food] was brought near...' the Ĥadith.

I say: This chain of narration (isnād) is authentic (ṢaĤīĤ); all its narrators are reliable (thiqāt), men [found in the chains of narration] of [ṢaĤīĤ] Muslim.

(Aqnayta) means: You granted possession of wealth and other things.

In this Ĥadith, [it is shown] that the tasmiyah (saying Bismillāh) at the beginning of eating is with the wording 'Bismillāh' with no addition to it. All the authentic Ĥadith that have been reported in this chapter are like this Ĥadith; they do not contain the addition [of Ar-RaĤmān Ar-RaĤīm], nor do I know it to be reported in any Ĥadith. Therefore, it is an innovation (bid'ah) according to the jurists (fuqahā') in the technical meaning of bid'ah. As for the blind followers (muqallidūn), their response is well-known: 'What's wrong with it?!'

We say: Everything is wrong with it, which is adding to [what was prescribed by] the Wise Lawgiver, who left nothing that brings us closer to Allāh except that He commanded us with it and legislated it for us. If that [addition] were legislated and there was nothing wrong with it, he (peace be upon him) would have done it, even if only once. Is this addition anything but like the addition of

sending prayers upon the Prophet (peace be upon him) by one who sneezes after saying Al-Ĥamdulillāh (Praise be to Allāh)?

'Abdullāh ibn 'Umar (may Allāh be pleased with him) indeed disapproved of it, as reported in 'Mustadrak Al-Ĥākim'. As-Suyūṭī firmly asserted in 'Al-Ĥāwī lil-Fatāwī' (1/338) that it is a blameworthy innovation. Can the blind followers answer the reason that led As-Suyūṭī to assert this so firmly?! Some of the heedless among them might rush to accuse him—as is their habit—of being a 'Wahhābī'! This is despite the fact that his death occurred about three hundred years before the death of Muĥammad ibn 'Abd Al-Wahhāb! This reminds me of an amusing story in some schools in Damascus. One of the well-known Christian teachers was speaking about the movement of Muĥammad ibn 'Abd Al-Wahhāb in the Arabian Peninsula and its fight against polytheism (shirk), innovations (bida'), and superstitions (khurāfāt), and it seems he praised it excessively. So, one of his students said: 'It appears the teacher is a Wahhābī!!'

Others might rush to declare As-Suyūṭī mistaken, but where is the proof?! The proof is with him, which is his (the Prophet's) (peace be upon him) saying:

'Whoever introduces into this matter of ours that which is not from it, it is rejected.' [Agreed upon].

There are other proofs in this chapter which we will gather in our specific book on innovation (bid'ah). We ask Allāh Almighty to make its completion easy for us through His grace and favor.

72. 'Love for people what you love for yourself.'

Narrated by Al-Bukhārī in 'At-Tārīkh Al-Kabīr' (Vol. 2, Part 4, p. 317, no. 3155), 'Abd ibn Ĥumayd in 'Al-Muntakhab min Al-Musnad' (53/2), Ibn Sa'd (7/428), and Al-Qaṭī'ī in 'Al-Juz' Al-Ma'rūf bil-Alf Dīnār' (29/2) from Sayyār from Khālid ibn 'Abdullāh Al-Qasrī from his father:

'That the Prophet (peace be upon him) said to his grandfather Yazīd ibn Asad...' and he mentioned it.

It was [also] narrated from Rūĥ ibn 'Aṭā' ibn Abī Maymūnah, who said: Sayyār narrated to us through the same chain, except that he said: My father narrated to me from my grandfather, who said: 'The Messenger of Allāh (peace be upon him) said to me: 'Do you love Paradise?' He said [yes], so he said: 'Then love...' the Ĥadith.

Narrated by Ibn 'Asākir (5/242) from Al-Qaṭī'ī via the second route, and Al-Ĥākim (4/168) who said: 'Authentic chain of narration (Isnād),' and Adh-Dhahabī agreed.

I say: Khālid ibn 'Abdullāh Al-Qasrī is the Damascene governor. Adh-Dhahabī said in 'Al-Mīzān': 'Truthful (ŝadūq), but he was a Nāsibī (one who hates 'Alī), detestable, oppressive. Ibn Ma'īn said: 'An evil man, he speaks ill of 'Alī (may Allāh be pleased with him).' Ibn Ĥibbān mentioned him in 'Ath-Thiqāt' (2/72).

His father, 'Abdullāh ibn Yazīd, was mentioned by Ibn Abī Ĥātim (Vol. 2, Part 2, p. 197) without mentioning any criticism (jarĥ) or praise (ta'dīl) regarding him. Ibn Ĥibbān mentioned him in 'Ath-Thiqāt' (1/123).

Regarding the Ĥadith, Al-Haythamī said in 'Majma' Az-Zawā'id' (8/186)!:

'Narrated by 'Abdullāh [ibn Aĥmad] and Aṭ-Ṭabarānī in 'Al-Kabīr' and 'Al-

Awsaṭ" with similar wording, and its narrators are reliable (thiqāt).'

The Ĥadith has supporting evidence (shāhid) from the Ĥadith of Abū Hurayrah with the wording:

'...and love for people what you love for yourself, you will be a believer (mu'min).' The Ĥadith.

Reported by At-Tirmidhī (2/50) and Aĥmad (2/310).

At-Tirmidhī said: 'A strange (gharīb) Ĥadith, and Al-Ĥasan [Al-Baṣrī] did not hear from Abū Hurayrah.'

I say: And the narrator reporting it from Al-Ĥasan—who is Al-Baṣrī—is Abū Ťāriq, and he is unknown (majhūl), as stated in 'At-Taqrīb'.

Also providing support for it is:

73. 'None of you truly believes until he loves for his brother what he loves for himself (of good).'

Reported by Al-Bukhārī (1/11), Muslim (1/49), Abū 'Awānah in his 'Ṣaĥīĥ' (1/33), An-Nasā'ī (2/271, 274), At-Tirmidhī (2/84), Ad-Dārimī (2/307), Ibn Mājah (no. 66), Aṭ-Ťayālisī (no. 2004), and Aĥmad (3/177, 207, 275, 278) from the Ĥadith of Anas ibn Mālik, traced back to the Prophet (marfū').

At-Tirmidhī said: 'An authentic (ṣaĥīĥ) Ĥadith.'

The addition '(of good)' is reported by Abū 'Awānah, An-Nasā'ī, and Aĥmad in one of their narrations, and its chain of narration is authentic.

The Ĥadith has supporting evidence (shāhid) from a Ĥadith traced back (marfū') to 'Alī with the wording:

'A Muslim owes six rights to another Muslim... and he should love for him what he loves for himself, and advise him sincerely in his absence.'

Reported by Ad-Dārimī (2/275-276), Ibn Mājah (1433), and Aĥmad (1/89) with a weak chain (sanad ḍa'īf).

Know that this addition 'of good' is an important addition that precisely defines the intended meaning of the Ĥadith. This is because the word 'good' is a comprehensive term that includes acts of obedience and permissible matters related to this world and the Hereafter, and it excludes prohibited things, because the term 'good' does not encompass them, as is clear. Thus, it is part of the perfection of a Muslim's character that he loves for his Muslim brother the same good that he loves for himself. Likewise, that he dislikes for his brother the evil that he dislikes for himself. Although this latter point is not mentioned in the Ĥadith, it is implied by its content, because loving something necessitates disliking its opposite. Therefore, mentioning it explicitly was omitted for the sake of brevity, as stated by Al-Kirmānī, quoted by Al-Ĥāfiż [Ibn Ĥajar] in 'Fatĥ Al-Bārī' (1/54), and approved by him.

74. 'No people sit in a gathering in which they do not remember Allāh therein nor send blessings upon their Prophet, except that it will be a source of remorse for them. If He wills, He will punish them, and if He wills, He will forgive them.'

Reported by At-Tirmidhī (2/242), Al-Ĥākim (1/496), Ismā'īl Al-Qāḍī in 'Faḍl Aṣ-

Ŝalāh 'alā An-Nabī (peace be upon him)' (no. 54, Maktab Al-Islāmī edition), Ibn As-Sunnī in 'Amal Al-Yawm wal-Laylah' (no. 443), Aĥmad (2/446, 453, 481, 484, 495), and Abū Nu'aym in 'Al-Ĥilyah' (8/130) from Sufyān Ath-Thawrī from Ŝāliĥ Mawlā At-Taw'amah from Abū Hurayrah, traced back to the Prophet (marfū').

At-Tirmidhī said:

'A good and authentic (ĥasan ŝaĥīĥ) Ĥadith. It has been narrated through routes other than this one from Abū Hurayrah, traced back to the Prophet (marfū').'

Then he narrated it via the route of Abū Isĥāq from Al-Agharr Abū Muslim from Abū Hurayrah and Abū Sa'īd together, traced back to the Prophet (marfū'), saying: '[It is] like it,' without providing its wording.

Thus he said: 'like it.' However, I have reservations about the Ĥadith of Al-Agharr being 'like it,' as it has been reported by Muslim (8/72) and Ibn Mājah (2/418) with the wording:

'No people sit in a gathering remembering Allāh therein, except that the angels surround them, mercy covers them, tranquility descends upon them, and Allāh mentions them to those who are with Him.'

75. 'No people sit in a gathering remembering Allāh therein, except that the angels surround them, mercy covers them, tranquility descends upon them, and Allāh mentions them to those who are with Him.'

The wording cited is that of Ibn Mājah. At-Tirmidhī narrated it two Ĥadith before the Ĥadith in the chapter [i.e., #74] and said:

'Good and authentic (ĥasan ŝaĥīĥ).' His statement 'mithlahu (like it)'—Allāh knows best.

Indeed, I am doubtful about the authenticity of this [statement 'mithlahu'] being from At-Tirmidhī, even though it appears in some copies of his book.

As-Suyūṭī included this Ĥadith [i.e., #74] in 'Al-Jāmi' Aŝ-Ŝaghīr' as narrated by At-Tirmidhī and Ibn Mājah from Abū Hurayrah and Abū Sa'īd together.

However, attributing it to Ibn Mājah is also questionable, as I did not find it with him except with the second wording [i.e., #75], which Muslim narrated. And knowledge is with Allāh Almighty.

The version of 'As-Sunan' upon which the commentary 'Tuĥfat Al-Aĥwadhī' is based does not include this second chain of narration [of Al-Agharr] following the Ĥadith of the chapter [i.e., #74].

This wording [i.e., #75] has another route reported by him [At-Tirmidhī] from Abū Hurayrah, traced back to the Prophet (marfū'), with the wording:

'...And no people gather in one of the houses of Allāh, reciting the Book of Allāh and studying it among themselves, except that tranquility descends upon them...' and the rest is similar.

Ŝāliĥ Mawlā At-Taw'amah, who is in the first wording [of #74], is weak (ḍa'īf) due to his confusion (ikhtilāṭ) [in later life]. However, he did not narrate it alone; rather, a group followed him [in narrating it], among them: Abū Ŝāliĥ As-Sammān Dhakwān, with the wording:

76. 'No people sit in a gathering wherein they do not remember Allāh, the

Mighty and Majestic, therein, and send blessings upon the Prophet (peace be upon him), except that it will be a source of regret for them on the Day of Resurrection, even if they enter Paradise as a reward [for their faith].'

Narrated by Aḥmad (2/463), Ibn Ḥibbān in his 'Ṣaḥīḥ' (2322—Mawārid [Az-Zam'ān]), Al-Ḥākim (1/492), and Al-Khaṭīb in 'Al-Faqīh wal-Mutafaqqih' (The Jurist and the Student of Jurisprudence) (237/1), via the route of Al-A'mash from Abū Ṣāliḥ from Abū Hurayrah, traced back to the Prophet (marfū').

Its chain of narration (isnād) is authentic (ṣaḥīḥ). Al-Haythamī said (10/79):

'Narrated by Aḥmad, and its narrators are the narrators of the Ṣaḥīḥ [Al-Bukhārī and/or Muslim].'

Ibn Al-Jawzī reported it in 'Minhāj Al-Qāṣidīn' (1/72/2), but it appears with him as being from Abū Sa'īd Al-Khudrī instead of 'Abū Hurayrah,' so perhaps it is an error from one of its narrators.

I say: Suhayl ibn Abī Ṣāliḥ narrated it from his father with the wording:

77. 'No people rise from a gathering in which they did not remember Allāh therein, except that they rise from something like the carcass of a donkey, and it will be a source of regret for them on the Day of Resurrection.'

Narrated by Abū Dāwūd (4855), Aṭ-Ṭaḥāwī (2/367), Abū Ash-Shaykh in 'Ṭabaqāt Al-Aṣbahāniyyīn' (The Generations of the People of Isfahan) (229), Ibn Bishrān in 'Al-Amālī' (Dictations) (30/6/1, year 3927), Ibn As-Sunnī (439), Al-Ḥākim (1/492), Abū Nu'aym (7/207), and Aḥmad (2/389, 515, 527).

Al-Ḥākim said: 'Authentic according to the condition of Muslim.' Adh-Dhahabī agreed, and it is as they both said.

Among them [who narrated similar Ḥadith from Abū Hurayrah] is Sa'īd ibn Abī Sa'īd Al-Maqburī, and his wording is:

78. 'Whoever sits in a gathering wherein he does not remember Allāh, it will be a source of remorse from Allāh upon him. And whoever lies down in a place to rest wherein he does not remember Allāh, it will be a source of remorse from Allāh upon him.'

Narrated by Abū Dāwūd (4856, 5059), Al-Ḥumaydī in his 'Musnad' (1158) [narrated] the first part, and Ibn As-Sunnī (743) [narrated] only the second part, via the route of Muḥammad ibn 'Ajlān from him [Sa'īd Al-Maqburī].

I say: This chain of narration (isnād) is good (ḥasan).

Al-Mundhirī attributed it in 'At-Targhīb' (Encouragement and Discouragement) (2/235) to Abū Dāwūd with this wording and with the addition:

'And no one walks any path wherein he does not remember Allāh, except that it will be a source of remorse from Allāh upon him.'

Then he said: 'Narrated by Aḥmad, Ibn Abī Ad-Dunyā, An-Nasā'ī, and Ibn Ḥibbān in his 'Ṣaḥīḥ,' all of them similar to Abū Dāwūd.'

I have two observations regarding this:

First: The mentioned addition [about walking] is not found in Abū Dāwūd in the

two places indicated in his book. Rather, it is found with Ibn Ḥibbān (2321), and with him, instead of the issue of lying down, it says:

'And no one goes to his bed and does not remember Allāh therein, except that it will be a source of remorse (tirah) for him.'

(Tirah) means loss/shortcoming/defect. The hā' in it is a substitute for the elided wāw.

Second: Aḥmad did not narrate it via this route with the mentioned wording. Rather, he narrated it via another route with the following wording [i.e., #79]:

Among them [who narrated similar Ḥadith from Abū Hurayrah] is Abū Isḥāq Mawlā Al-Ḥārith, and his wording is:

'No people sit in a gathering wherein they do not remember Allāh, except that it will be a source of remorse for them. And no man walks a path wherein he does not remember Allāh, the Mighty and Majestic, except that it will be a source of remorse for him. And no man goes to his bed wherein he does not remember Allāh, except that it will be a source of remorse for him.'

79. 'No people sit in a gathering wherein they do not remember Allāh, except that it will be a source of remorse for them. And no man walks a path wherein he does not remember Allāh, the Mighty and Majestic, except that it will be a source of remorse for him. And no man goes to his bed wherein he does not remember Allāh, except that it will be a source of remorse for him.'

Narrated by Aḥmad (2/432), Ibn As-Sunnī (375), and Al-Ḥākim (1/550) from Sa'īd ibn Abī Sa'īd from Abū Isḥāq.

Aḥmad said: 'from Isḥāq.' Al-Ḥākim said: 'from Isḥāq ibn 'Abdullāh ibn Al-Ḥārith.' And he [Al-Ḥākim] said:

'Authentic according to the condition of Al-Bukhārī.' Adh-Dhahabī said: 'According to the condition of Muslim.'

I say: There is reservation (nażar) concerning all of that. For if this Isḥāq is Ibn 'Abdullāh ibn Al-Ḥārith, as stated by Al-Ḥākim, then he is not among the narrators of Al-Bukhārī or Muslim, but he is reliable (thiqah), and a group narrated from him. And if he is Abū Isḥāq Mawlā Al-Ḥārith, then he is unknown (lā yu'raf), as Adh-Dhahabī said. And if he is Isḥāq without attribution, then I do not know him.

In 'Al-Majma' (10/80): 'Narrated by Aḥmad. Abū Isḥāq Mawlā 'Abdullāh ibn Al-Ḥārith ibn Nawfal—no one declared him reliable, nor did anyone criticize him. The remaining narrators of one of Aḥmad's two chains are narrators of the Ṣaḥīḥ.'

It has supporting evidence (shāhid) from the Ḥadith of Ibn 'Amr with the wording:

80. 'No people sit in a gathering wherein they do not remember Allāh, except that they will see it as a source of regret (ḥasrah) on the Day of Resurrection.'

Reported by Aḥmad (2/124) with a good (ḥasan) chain of narration.

Al-Haythamī said: 'Narrated by Aḥmad, and its narrators are the narrators of the Ṣaḥīḥ.'

Second supporting evidence (shāhid): Reported by Aṫ-Ṫayālisī (1756) from Jābir with a chain according to the condition of Muslim.

It has another supporting evidence (shāhid) from 'Abdullāh ibn Mughaffal, similar to it.

Reported by Ibn Aḋ-Ḋurays in 'AĤādīth Muslim ibn Ibrāhīm Al-Farāhīdī' (8/1-2) with a chain that is acceptable (lā ba'sa bihi) for support and corroboration. Narrated by Aṫ-Ṫabarānī in 'Al-Kabīr' and 'Al-Awsaṫ,' and their narrators are narrators of the ŜaĤīĤ, and [narrated by] Al-Bayhaqī as mentioned in 'At-Targhīb' (2/236).

Understanding the Ĥadith

This noble Ĥadith and others with similar meaning have indicated the obligation of remembering Allāh, Glorified is He, and likewise sending prayers upon the Prophet (peace be upon him) in every gathering. The Ĥadith indicates this in several ways:

First—His statement: 'If He wills, He will punish them, and if He wills, He will forgive them.' This is only said regarding something whose performance is obligatory and whose omission is a sin.

Second—His statement: '...even if they enter Paradise as a reward [for their faith].' This clearly indicates that the one who omits the remembrance [of Allāh] and prayers upon him (peace be upon him) deserves to enter the Fire, even if his final destination is Paradise as a reward for his faith.

Third—His statement: '...except that they rise from something like the carcass of a donkey.' This comparison necessitates deeming their action utterly reprehensible, and this—Allāh willing—only applies to that which is forbidden with clear prohibition. And Allāh knows best.

Therefore, every Muslim must pay attention to this and not be heedless of remembering Allāh, the Mighty and Majestic, and sending prayers upon His Prophet (peace be upon him), in every gathering he sits in, otherwise it will be a source of remorse and regret for him on the Day of Resurrection.

Al-Munāwī said in 'Fayḋ Al-Qadīr':

'Thus, remembering Allāh and sending prayers upon His Messenger are strongly emphasized when intending to leave a gathering. The Sunnah of remembrance and sending prayers is fulfilled with any wording, but the most complete form of remembrance is: SubĤānaka Allāhumma wa biĤamdika, ash-hadu an lā ilāha illā Anta, astaghfiruka wa atūbu ilayk [Glory be to You, O Allāh, and praise You; I bear witness that there is no god but You; I seek Your forgiveness and turn to You in repentance]. And [the most complete form] of sending prayers upon the Prophet (peace be upon him) is what is [recited] at the end of the Tashahhud.'

I say: The remembrance referred to is that which is known as Kaffārat Al-Majlis (Expiation of the Gathering). Several Ĥadith have been reported concerning it, and I will mention one of them which is the most complete: which is the Expiation of the Gathering:

81. 'Whoever says: SubĤān Allāhi wa biĤamdih, SubĤānaka Allāhumma wa biĤamdik, ashhadu an lā ilāha illā Ant, astaghfiruka wa atūbu ilayk [Glory is

to Allāh and with His praise. Glory is to You, O Allāh, and with Your praise. I bear witness that there is no god but You. I seek Your forgiveness and turn to You in repentance], if he says it in a gathering of remembrance (dhikr), it will be like a seal stamped upon it. And whoever says it in a gathering of idle talk, it will be an expiation for him.'

Reported by Aṭ-Ṭabarānī (1/79/2) and Al-Ḥākim (1/537) via Nāfi' ibn Jubayr ibn Muṭ'im from his father, traced back to the Prophet (peace be upon him) (marfū').

Al-Ḥākim said: 'Authentic (ṣaḥīḥ) according to the criteria of Muslim.' Adh-Dhahabī agreed, and it is as they both said.

Al-Mundhirī (2/236) attributed it to An-Nasā'ī and Aṭ-Ṭabarānī, saying:

'And the narrators of both are the narrators of the Sahih.'

Al-Haythamī (10/142 & 423) said: 'Reported by Aṭ-Ṭabarānī, and its narrators are the narrators of the Sahih.'

I say: In one narration by Aṭ-Ṭabarānī, there is an addition: 'He says it three times.' Al-Haythamī remained silent about it, which is not sound, because its chain includes Khālid ibn Yazīd Al-'Umarī, whom Abū Ḥātim and Yaḥyā declared a liar. Ibn Ḥibbān said: 'He narrates fabricated reports (mawḍū'āt) from reliable narrators (athbāt).'

Therefore, this addition is extremely weak (wāhiyah) and should not be given consideration.

82. 'May Allāh not fill his belly.' (Referring to Mu'āwiyah).

Reported by Abū Dāwūd Aṭ-Ṭayālisī in his Musnad (2746): Hishām and Abū 'Awānah narrated to us from Abū Ḥamzah Al-Qaṣṣāb from Ibn 'Abbās:

'That the Messenger of Allāh (peace be upon him) sent for Mu'āwiyah to write for him. He [the messenger] said: 'He is eating.' Then he sent for him again, and he [the messenger] said: 'He is eating.' So the Messenger of Allāh (peace be upon him) said:'—and he mentioned the statement above.

I say: And this chain of narration (isnād) is authentic (ṣaḥīḥ); all its narrators are reliable (thiqāt), narrators found in Sahih Muslim. Regarding Abū Ḥamzah Al-Qaṣṣāb—whose name is 'Imrān ibn Abī 'Aṭā'—there is some criticism from certain individuals which does not harm him, for a group of Imāms authenticated him, including Aḥmad, Ibn Ma'īn, and others. Those who weakened him did not specify the reason, so it is vague criticism (jarḥ mubham) which is unacceptable. It seems for this reason Muslim used him as proof and reported this ḥadith through him in his Ṣaḥīḥ (8/27) via Shu'bah from Abū Ḥamzah Al-Qaṣṣāb with the same chain.

Aḥmad also reported it (1/240, 291, 335, 338) from Shu'bah and Abū 'Awānah from him with the same chain, without the phrase: 'May Allāh not fill his belly.' This might be an omission by Aḥmad or one of his teachers. In one narration, he added: 'And he was his scribe,' and its chain is authentic.

Some sects might exploit this ḥadith to find fault with Mu'āwiyah (may Allāh be pleased with him), but there is nothing in it to support them in that. How could there be, when it mentions that he was the scribe of the Prophet (peace be upon

him)?! That is why Al-Ḥāfiẓ Ibn ʻAsākir (16/349/2) said: 'It is the most authentic report that has come down regarding the virtue of Muʻāwiyah.' So, the apparent meaning is that this supplication from him (peace be upon him) was not intended; rather, it was something that flowed according to the custom of the Arabs in connecting their speech without intention, like his (peace be upon him) saying regarding one of his wives, 'aqrā ḥalqā' [Barren one, may you be shaved!] and 'taribat yamīnuk' [May your right hand be rubbed with dust]. It is also possible that this occurred from him (peace be upon him) due to the human nature which he himself, peace be upon him, disclosed in many authentic, mass-transmitted (mutawātir) ḥadiths.

Among them is the ḥadith of ʻĀ'ishah (may Allāh be pleased with her), who said:

'Two men entered upon the Messenger of Allāh (peace be upon him) and spoke to him about something, I do not know what it was, and they angered him. So he cursed them and reviled them. When they left, I said: 'O Messenger of Allāh, whoever attains any good, these two have not attained it?' He asked: 'And why is that?' She said: 'I said: You cursed them and reviled them.' He said:

83. 'Do you not know what I stipulated with my Lord? I said: O Allāh, I am only human; so whichever Muslim I curse or revile, make it a source of purification and reward for him.'

Reported by Muslim along with the preceding ḥadith in a single chapter titled: 'Chapter: Whoever the Prophet (peace be upon him) cursed, reviled, or supplicated against, while he was not deserving of that, it will be a source of purification, reward, and mercy for him.'

Then he narrated therein the ḥadith from Anas ibn Mālik, who said:

'There was an orphan girl with Umm Sulaym—she being the mother of Anas. The Messenger of Allāh (peace be upon him) saw the orphan girl and said: 'Is that you? You have grown big! May your age not grow!' The orphan girl returned to Umm Sulaym crying. Umm Sulaym asked: 'What is wrong, my dear daughter?' The girl replied: 'The Prophet of Allāh (peace be upon him) supplicated against me that my age should never grow,' or she said: 'my generation.' So Umm Sulaym went out hastily, adjusting her headscarf, until she met the Messenger of Allāh (peace be upon him). The Messenger of Allāh (peace be upon him) said to her: 'What is the matter, O Umm Sulaym?' She said: 'O Prophet of Allāh, did you supplicate against my orphan girl?' He asked: 'And what is that, O Umm Sulaym?' She said: 'She claims that you supplicated that her age should not grow, nor her generation grow.' He said: The Messenger of Allāh (peace be upon him) laughed, then said:

84. 'O Umm Sulaym! Do you not know my stipulation with my Lord? I stipulated with my Lord, saying: I am only human; I get pleased just as humans get pleased, and I get angry just as humans get angry. So, for anyone from my Ummah against whom I supplicate when they do not deserve it, [I asked Allāh] to make it a source of purification, spiritual cleansing, and a means of nearness by which He brings them closer to Him on the Day of Resurrection.'

Then Imam Muslim followed this ḥadith with the ḥadith about Muʻāwiyah, concluding the chapter with it, indicating—may Allāh have mercy on him—

that they belong to the same category and carry the same meaning. Just as his (peace be upon him) supplication against the orphan girl did not harm her, but rather was a source of purification and nearness for her, likewise was his (peace be upon him) supplication against Mu'āwiyah.

Imam An-Nawawī said in his Sharĥ (Commentary) on Muslim (2/325, Indian edition):

'As for his (peace be upon him) supplication against Mu'āwiyah, there are two responses to it:

First: That it flowed from the tongue without intention.

Second: That it was a punishment for his delay. Muslim (may Allāh have mercy on him) understood from this ĥadith that Mu'āwiyah was not deserving of the supplication against him, which is why he included it in this chapter. Others considered it among the virtues of Mu'āwiyah because, in reality, it becomes a supplication for him.'

Adh-Dhahabī alluded to this second meaning, saying in Siyar A'lām An-Nubalā' (9/171/2):

'I say: Perhaps it can be said: This is a virtue for Mu'āwiyah due to the saying of the Prophet (peace be upon him): 'O Allāh, whoever I curse or revile, make that a source of purification and mercy for him.'

Know that his (peace be upon him) saying in these ĥadiths: 'I am only human; I get pleased just as humans get pleased...' is merely a detailed explanation of the statement of Allāh, the Blessed and Exalted: {Say, 'I am only a man like you, [but] it has been revealed to me...'} [Al-Kahf: 110].

Some people of desires or reckless emotions might rush to deny such a ĥadith under the pretext of venerating the Prophet (peace be upon him) and declaring him free from uttering such words! But there is no room for such denial, for the ĥadith is authentic (ŝaĥiĥ); indeed, in our view, it is mass-transmitted (mutawātir). Muslim narrated it from 'Ā'ishah and Umm Salamah, as we mentioned, and from Abū Hurayrah and Jābir (may Allāh be pleased with them). It is also reported from Salmān, Anas, Samurah, Abū Aṭ-Ṭufayl, Abū Sa'īd, and others.

See Kanz Al-'Ummāl (2/124).

Venerating the Prophet (peace be upon him) in a legislated manner only occurs through believing in everything authentically established that came from him (peace be upon him). Thereby, belief in him (peace be upon him) as a servant and messenger is combined, without excess or negligence. He (peace be upon him) is human, by the testimony of the Book and the Sunnah, but he is the master of humans and absolutely the best of them, according to the texts of authentic ĥadiths. This is also indicated by the history of his life (peace be upon him), his biography (sīrah), and the noble morals and praiseworthy characteristics with which Allāh, the Exalted, endowed him, which were not perfected in any human as they were perfected in him (peace be upon him). True indeed is the statement of Allāh, the Great, when He addressed him with His noble words: {And indeed, you are of a great moral character} [Al-Qalam: 4].

85. 'Load up the camels for your two companions and work for your two

companions! Come closer and eat.'

Reported by Abū Bakr ibn Abī Shaybah in Al-Muŝannaf (Vol. 2/149/2), and Al-Firyābī in Aŝ-Ŝiyām (4/64/1) from him and his brother 'Uthmān ibn Abī Shaybah, they said: 'Umar ibn Sa'd Abū Dāwūd narrated to us from Sufyān from Al-Awzā'ī from Yaĥyā ibn Abī Kathīr from Abū Salamah from Abū Hurayrah, who said:

'Food was brought to the Prophet (peace be upon him) while he was at Marr Aż-Żahrān. He said to Abū Bakr and 'Umar: 'Come closer and eat.' They both said: 'We are fasting.' He said: 'Load up the camels for your two companions...' the Ĥadith.

Likewise, An-Nasā'ī (1/315) and Ibn Duĥaym in Al-Amālī (2/1) reported it through other paths from 'Umar ibn Sa'd with the same chain.

Then An-Nasā'ī reported it via Muĥammad ibn Shu'ayb: Al-Awzā'ī informed me, with the same chain but as mursal (incomplete chain, stopping before the Companion), not mentioning Abū Hurayrah. Similarly, he reported it via 'Alī—that is Ibn Al-Mubārak—from Yaĥyā with the same chain.

Perhaps the connected (mawŝūl) version is stronger (arjaĥ), because the one who connected it, namely Sufyān from Al-Awzā'ī, is reliable (thiqah), and the addition of a reliable narrator (ziyādat ath-thiqah) is acceptable as long as it does not contradict someone more reliable than him.

I say: And its chain (isnād) is authentic (ŝaĥīĥ) according to the criteria of Muslim. Ibn Khuzaymah narrated it in his Ŝaĥīĥ and said: 'In it is evidence that a fasting person during travel is permitted to break the fast after part of the day has passed.' As mentioned in Fatĥ Al-Bārī (4/158).

Al-Ĥākim reported it (1/433) and said:

'Authentic (ŝaĥīĥ) according to the criteria of the two Shaykhs [Bukhārī and Muslim].' Adh-Dhahabī agreed! However, it is only according to the criteria of Muslim alone, as Al-Bukhārī did not report anything from 'Umar ibn Sa'd.

The purpose of his (peace be upon him and his family) saying: 'Load up the camels for your two companions...' is rebuke and clarification that it is better for them to break their fast and not compel people to serve them. This is clarified by what Al-Firyābī (67/1) narrated from Ibn 'Umar (may Allāh be pleased with them both), who said: 'Do not fast while traveling, for when they [non-fasters] eat food, they say: 'Set aside [food] for the fasting person!' And when they do work, they say: 'Take care of the work for the fasting person!' Thus, they take away your reward.' Its narrators are reliable (thiqāt).

I say: So, in the Ĥadith, there is noble guidance towards an upright character, which is self-reliance and avoiding dependency on others, or burdening them with serving oneself, even for a legitimate reason like fasting. Does the Ĥadith not, then, contain a clear refutation of those who exploit their work [or position], causing people to rush to serve them, even to the extent of carrying their sandals?!

If some were to say: The Companions (may Allāh be pleased with them) used to serve the Messenger of Allāh (peace be upon him) in the best manner, to the extent that among them was one who would carry his sandals (peace be upon him), namely 'Abdullāh ibn Mas'ūd.

Our answer is: Yes, but is their using this as evidence for themselves anything but self-praise on their part, and an admission that they view themselves as his (peace be upon him) inheritors in knowledge, such that this analogy is valid for them?! By Allāh, even if they had a text stating they were the inheritors, this analogy would not be permissible for them.

Here are his Companions (peace be upon him), testified to for their goodness, especially the ten promised Paradise among them—they were servants of themselves, and not one of them was served by others even one-tenth of the service those intended [in the criticism] receive from their students and followers! How then [can they make this claim] when they have no text supporting it? Therefore, I say: This analogy is fundamentally invalid in its premise. May Allāh, the Exalted, guide us all to the path of humility and right guidance.

86. 'Whoever grants respite to a debtor in difficulty, he will have [the reward of] charity for each day before the debt is due. Then, when the debt becomes due and he grants him further respite, he will have [the reward of] twice that amount in charity for each day.'

Reported by Aĥmad (5/360) from Sulaymān ibn Buraydah from his father [Buraydah], who said: I heard the Messenger of Allāh (peace be upon him) say:

'Whoever grants respite to a debtor in difficulty, he will have [the reward of] charity like it for each day.' He said: Then I heard him say: 'Whoever grants respite to a debtor in difficulty, he will have [the reward of] twice its like in charity for each day.' I said: 'O Messenger of Allāh, I heard you say: 'Whoever grants respite to a debtor in difficulty, he will have the reward of charity like it for each day,' then I heard you say: 'Whoever grants respite to a debtor in difficulty, he will have the reward of twice its like in charity for each day.' He said: 'He has [the reward of] charity for each day before the debt is due. Then, when the debt becomes due and he grants him further respite, he will have [the reward of] twice that amount in charity for each day.'

I say: And its chain (isnād) is authentic (ŝaĥīĥ); its narrators are reliable (thiqāt), used as proof in Ŝaĥīĥ Muslim.

Then I saw it in Al-Mustadrak (2/29), and he [Al-Ĥākim] said: 'Authentic (ŝaĥīĥ) according to the criteria of the two Shaykhs [Bukhārī and Muslim].' Adh-Dhahabī agreed, but he erred, because Al-Bukhārī did not report from this Sulaymān; rather, the one from whom the two Shaykhs reported is his brother, 'Abdullāh ibn Buraydah.

87. 'Islam will wear away (yadrus) just as the pattern (washy) of a garment wears away, until it is not known what fasting, prayer, ritual sacrifice, or charity are. The Book of Allāh will be taken away in a single night, so not a single verse of it will remain on earth. And groups of people will remain—the very old man and the old woman—saying: 'We found our forefathers upon this statement: Lā ilāha illā Allāh [There is no god but Allāh], so we say it.'

Reported by Ibn Mājah (4049) and Al-Ĥākim (4/473) via Abū Mu'āwiyah from Abū Mālik Al-Ashja'ī from Rib'ī ibn Ĥirāsh from Ĥudhayfah ibn Al-Yamān, traced back to the Prophet (peace be upon him) (marfū'), with this wording. He added:

‘Ŝilah ibn Zufar said to Ĥudhayfah: ‘What good will Lā ilāha illā Allāh do them when they do not know what prayer, fasting, ritual sacrifice, or charity are?’ Ĥudhayfah turned away from him. Then he repeated it to him three times, and each time Ĥudhayfah turned away from him. Then he turned towards him on the third time and said: ‘O Ŝilah! It will save them from the Fire.’ (He said it) three times.’

Al-Ĥākim said: ‘Authentic (ŝaĥīĥ) according to the criteria of Muslim.’ Adh-Dhahabī agreed.

I say: And it is as they both said.

Al-Būŝīrī said in Az-Zawā’id (folio 247/1): ‘Its chain (isnād) is authentic (ŝaĥīĥ), its narrators are reliable (thiqāt).’

(yadrus) from darasa ar-rasm durūsan: when its trace is effaced and perishes.

(washy ath-thawb) its pattern/embroidery.

Benefits of the Ĥadith

In this ĥadith is grave news: a time will come upon Islam when its traces will be erased, and upon the Qur’ān when it will be lifted such that not a single verse remains. This will certainly only happen after Islam has dominated the entire globe, and its word is supreme therein, as is the explicit text of Allāh, the Blessed and Exalted: {It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion} [At-Tawbah: 33 / Al-Fatĥ: 28 / As-Saff: 9], and as the Messenger of Allāh (peace be upon him) explained in many ĥadiths, some of which were mentioned previously in the first article of this series (Al-Aĥādīth Aŝ-Ŝaĥīĥah).

The lifting of the Noble Qur’ān in the end times is only a prelude to the establishment of the Hour upon the worst of creation, who will know nothing of Islam whatsoever, not even its monotheism (Tawĥīd)!

The ĥadith contains an indication of the greatness of the Qur’ān, and that its presence among Muslims is the reason for the survival of their religion and the firmness of its foundation. This is only achieved through its study (tadārus), contemplation (tadabbur), and understanding (tafahhum). That is why Allāh, the Blessed and Exalted, undertook to preserve it, until Allāh permits its lifting. How far astray are some blind followers (muqallidah) who maintain that the religion is preserved by the four schools of thought (madhāhib), and that Muslims would suffer no harm from the loss of their Qur’ān, were such a thing hypothetically to occur!! This is what one of the senior Muftis from non-Arab lands explicitly stated to me—while speaking fluent classical Arabic—when a discussion took place between me and him regarding independent reasoning (ijtihād) and blind following (taqlīd).

He said—what many people repeat—: ‘The door of ijtihād has been closed since the fourth century!’

So I said to him: ‘What do we do about these numerous new incidents that require knowing Allāh’s ruling concerning them today?’

He said: ‘These incidents, no matter how numerous, you will find the answer for them in the books of our scholars, either concerning the exact issue or its like.’

I said: 'Then you have admitted that the door of ijtihād remains open, necessarily!'

He said: 'How so?'

I said: 'Because you admitted that the answer might be concerning its like, not the exact issue. Since that is the case, one must necessarily consider whether the incident in this era is like the one they gave a ruling on. In that situation, there is no escaping the use of reasoning and analogy, which is the fourth source of evidence in Sharia. This means ijtihād itself, for one who is qualified for it! So how can you claim its door is closed?!' This reminds me of another conversation I had with a Mufti in northern Syria. I asked him: 'Is prayer valid on an airplane?' He said: 'Yes.' I said: 'Do you say that based on taqlīd or ijtihād?' He said: 'What do you mean?' I said: 'It is no secret that one of your principles in issuing fatwas is that it is not permissible to issue a fatwa based on ijtihād, but rather relying on a text from an Imam. So, is there a text confirming the validity of prayer on an airplane?' He said: 'No.' I said: 'Then how did you contradict this principle of yours and issue a fatwa without a text?' He said: 'By analogy.'

I said: 'What is the basis for the analogy?' He said: 'Prayer on a ship.'

I said: 'This is good, but by doing so, you have contradicted both a principle and a specific ruling. As for the principle, it is what was mentioned earlier. As for the specific ruling, Ar-Rāfi'ī mentioned in his commentary that if a praying person were to pray on a swing not attached to the ceiling nor supported from the ground, his prayer would be invalid.' He said: 'I have no knowledge of this.'

I said: 'Then review Ar-Rāfi'ī to learn that {And above every possessor of knowledge is one more knowing} [Yūsuf: 76]. If you were to admit that you are qualified for qiyās and ijtihād, and that it is permissible for you, even if only within the limits of the madhhab, the result would be that prayer on an airplane is invalid, because it is precisely what fits the hypothetical scenario Ar-Rāfi'ī mentioned back then. As for us, we hold that prayer on an airplane is undoubtedly valid. If the reason for the validity of prayer on a ship is that it is supported by water between it and the earth, then the airplane is also supported by air between it and the earth. This is what seemed correct to you initially when you researched independently, but when you learned of that specific madhhab ruling, did it deter you from stating what your research led you to!?'

I return to completing the conversation with the non-Arab Mufti. I said to him: 'If the matter is as you claim: that Muslims are not in need of mujtahids because the Mufti finds the answer for the exact issue or its like, then would any harm result if we were to suppose the Qur'ān disappeared?' He said: 'This will not happen.' I said: 'I am only saying: hypothetically.' He said: 'No harm whatsoever would result if that were hypothetically to occur!'

I said: 'Then what is the value of Allāh's favor upon His servants by preserving the Qur'ān when He said: {Indeed, it is We who sent down the Dhikr [the Qur'ān], and indeed, We will be its guardian} [Al-Ḥijr: 9], if this preservation is unnecessary after the Imams?!'

The reality is that this answer we obtained from the Mufti through dialogue is the answer of every blind follower (muqallid) on the face of the earth. The only difference is that some do not dare to state it explicitly, even if their hearts have embraced it. We seek refuge in Allāh from abandonment).

Reflect, O perceptive reader, on the extent of the harm of what we complain about! They have rendered the Qur'ān effectively lifted, while it is still amongst us, praise be to Allāh. What then will their state be when it is taken away in a single night, such that not a single verse remains on earth?! O Allāh, Your guidance!

Ruling on Abandoning Prayer

Furthermore, the Ĥadith contains an important point of jurisprudence (fiqh): namely, that bearing witness that Lā ilāha illā Allāh saves its declarer from eternity in the Fire on the Day of Resurrection, even if he does not perform any of the other five pillars of Islam, such as prayer and others. It is well-known that the scholars differed regarding the ruling specifically on one who abandons prayer while believing in its legislation. The majority hold that he does not become a disbeliever by doing so, but rather becomes defiantly disobedient. Aĥmad held that he does become a disbeliever and is killed for apostasy, not as a prescribed punishment. It has been authentically reported from the Companions that they did not consider the abandonment of any deed to be disbelief except for prayer. (Reported by At-Tirmidhī and Al-Ĥākim).

I hold that the correct view is that of the majority, and that what is reported from the Companions is not an explicit text indicating that they intended by 'kufr' here the disbelief that condemns its perpetrator to eternity in the Fire and allows no possibility of Allāh forgiving him. How could that be, when here is Ĥudhayfah ibn Al-Yamān—one of the senior Companions—refuting Ŝilah ibn Zufar, who almost understood the matter in the way Aĥmad understood it, saying: 'What good will Lā ilāha illā Allāh do them when they do not know what prayer...'? Ĥudhayfah replies to him, after turning away from him:

'O Ŝilah, it will save them from the Fire. (three times).'

This is an explicit text from Ĥudhayfah (may Allāh be pleased with him) that the one who abandons prayer, and similarly the rest of the pillars, is not a disbeliever, but rather a Muslim saved from eternity in the Fire on the Day of Resurrection. Preserve this, for you may not find it elsewhere.

There is evidence for this in the marfū' Ĥadith (traced back to the Prophet), and perhaps we will mention it later, if Allāh wills.

Then I came across Al-Fatāwā Al-Ĥadīthiyyah (84/2) by Al-Ĥāfiż As-Sakhāwī, and I saw him say, after citing some well-known Ĥadiths regarding declaring the abandoner of prayer a disbeliever:

'However, all of this is only taken at face value regarding one who abandons it while denying its obligation, despite having grown up among Muslims, because he would then be a disbeliever and apostate by the consensus of Muslims. If he returns to Islam, it is accepted from him; otherwise, he is killed. As for one who abandons it without excuse, rather out of laziness while believing in its obligation, the correct, explicitly stated view upon which the majority have decisively agreed is that he does not become a disbeliever. And—also according to the correct view—after delaying a single prayer beyond its necessary time—such as abandoning Żuhr, for example, until the sun sets, or Maghrib until Fajr rises—he is asked to repent just as an apostate is asked to repent. Then he is killed if he does not repent. He is washed, prayed over, and buried in the

cemeteries of the Muslims, with all other rulings pertaining to Muslims applied to him. The application of the term 'kufr' to him is interpreted as being because he shares one aspect of the rulings of the disbeliever, which is the obligation to act [i.e., pray], reconciling between these texts and what is also authentically reported from him (peace be upon him) that he said: 'Five prayers Allāh has prescribed...'—mentioning the ĥadith, which includes: 'If He wills, He punishes him, and if He wills, He forgives him.' And he also said: 'Whoever dies knowing that Lā ilāha illā Allāh, enters Paradise.' And other similar texts. This is why Muslims have continuously inherited from the abandoner of prayer and allowed him to inherit; if he were a disbeliever, he would not be forgiven, nor would he inherit or be inherited from.'

Shaykh Sulaymān ibn Shaykh 'Abdullāh mentioned something similar in his Ĥāshiyah 'alā Al-Muqni' (1/95-96), concluding the discussion by saying:

'And because that is the consensus of the Muslims, for we do not know in any era of anyone who abandoned prayer being denied washing and prayer upon him, nor being prevented from inheriting from his relative, despite the large number of people abandoning prayer. If he were a disbeliever, these rulings would have been established. As for the preceding ĥadiths [declaring him kāfir], they are by way of stern warning and comparison to disbelievers, not in the literal sense, like his (peace be upon him) saying: 'Reviling a Muslim is defiant disobedience, and fighting him is disbelief,' and his saying, 'Whoever swears by other than Allāh has committed polytheism,' and others. Al-Muwaffaq said: 'And this is the sounder of the two opinions.'

I say: I have quoted this text from the aforementioned Ĥāshiyah so that some Hanbali extremists (muta'aŝŝibah) may know that the view I have adopted is not an opinion unique to us among the scholars, but rather it is the view of their majority, and the verifying scholars (muĥaqqiqīn) among the Hanbali scholars themselves, like this Al-Muwaffaq, who is Ibn Qudāmah Al-Maqdisī, and others. In this is sufficient proof against those extremists, which will hopefully lead them, Allāh willing, to abandon their extremism and adopt moderation in their judgment.

However, there is a subtle point here, which I have rarely seen anyone pay attention to or point out, so it must be uncovered and explained.

I say: The ruling that one who abandons prayer out of laziness is a Muslim is only valid as long as there is nothing to reveal what is hidden in his heart, or indicate it, and he dies in that state before being asked to repent, as is the reality in this age. However, if he were given the choice between execution and repentance by returning to observe the prayer, and he chose execution over it, and was killed, then in this case he dies a disbeliever. He is not buried in the cemeteries of the Muslims, nor do their rulings apply to him, contrary to what was previously mentioned from As-Sakhāwī. This is because it is inconceivable—if he were not denying its obligation in his heart—that he would choose execution over it. This is impossible, known necessarily from human nature, requiring no proof.

Shaykh al-Islām Ibn Taymiyyah (may Allāh have mercy on him) said in Majmū' Al-Fatāwā (2/48):

'Whenever a man refuses to pray until he is killed, he could not have inwardly affirmed its obligation nor committed himself to performing it. This person is a

disbeliever by the consensus of the Muslims, just as reports from the Companions regarding the disbelief of such a person are widespread, and authentic texts indicate it... So whoever persists in abandoning it until he dies, never prostrating to Allāh even once, this person can never be a Muslim affirming its obligation. For belief in the obligation and belief that abandoning it warrants execution—this is a complete motivator to perform it. And the motivator, along with the ability, necessitates the existence of the motivated action. So if he was able and never performed it, it is known that the motivator, in his case, did not exist.'

88. 'These characteristics do not combine in a man in a single day except that he enters Paradise.'

Reported by Muslim in his Ŝaĥīĥ (7/100), Al-Bukhārī in Al-Adab Al-Mufrad (no. 515), and Ibn 'Asākir in his Tārīkh (Vol. 9/288/1) via Marwān ibn Mu'āwiyah, who said: Yazīd ibn Kaysān narrated to us from Abū Ĥāzim from Abū Hurayrah, who said: The Messenger of Allāh (peace be upon him) said:

'Who among you started this day fasting?' Abū Bakr said: 'I did.' He asked: 'Who among you visited a sick person today?' Abū Bakr said: 'I did.' He asked: 'Who among you attended a funeral today?' Abū Bakr said: 'I did.' He asked: 'Who among you fed a poor person today?' Abū Bakr said: 'I did.' Marwān said: It reached me that the Prophet (peace be upon him) said:—and he mentioned the statement above.

The wording is Al-Bukhārī's. Muslim and Ibn 'Asākir do not have 'Marwān said: It reached me'; rather, with them, this report is connected (muttaŝil) to the origin of the ĥadith through two paths from Marwān. And this is more correct (aŝaĥĥ), Allāh willing.

Al-Mundhirī in At-Targhīb (4/162) attributed the ĥadith only to Ibn Khuzaymah in his Ŝaĥīĥ!

It has another path reported by Ibn 'Asākir from 'Aťā' ibn Yasār from Abū Hurayrah, similar to it.

Part of it has a supporting narration (shāhid) from the ĥadith of 'Abd Ar-Raĥmān ibn Abī Bakr with the wording:

'Is there anyone among you who fed a poor person today?' Abū Bakr (may Allāh be pleased with him) said: 'I entered the mosque and found a beggar asking. I found a piece of bread in 'Abd Ar-Raĥmān's hand, so I took it from him and gave it to him.'

Reported by Abū Dāwūd and others, but its chain is weak (ďa'īf), as I clarified in Al-Aĥādīth Aď-Ďa'īfah (1400).

In it is the virtue of Abū Bakr Aŝ-Ŝiddīq (may Allāh be pleased with him) and the glad tidings of Paradise for him. The ĥadiths concerning that are numerous and excellent.

And in it is the virtue of combining these characteristics in a single day, and that their combination in a person is a glad tiding of Paradise for him. May Allāh make us among its people.

89. 'Indeed, the first thing by which Islam will be overturned—meaning

Islam—just as a vessel is overturned—meaning [due to] wine (khamr)—'. It was asked: 'How, O Messenger of Allāh, when Allāh has clarified concerning it what He has clarified?' The Messenger of Allāh (peace be upon him) said: 'They will call it by other than its name.'

Reported by Ad-Dārimī (2/114): Zayd ibn Yaḥyā narrated to us, Muḥammad ibn Rāshid narrated to us from Abū Wahb Al-Kalā'ī from Al-Qāsim ibn Muḥammad from 'Ā'ishah, who said: I heard the Messenger of Allāh (peace be upon him) say:

—and she mentioned the statement above.

I say: And this chain (sanad) is good (ḥasan). Al-Qāsim ibn Muḥammad is the son of Abū Bakr Aṣ-Ṣiddīq—reliable (thiqah), one of the jurists in Madinah, relied upon by the major collectors (al-jamā'ah).

Abū Wahb Al-Kalā'ī, his name is 'Ubaydullāh ibn 'Ubayd; Duḥaym authenticated him (waththaqahu).

Ibn Ma'īn said: 'There is no harm in him (lā ba'sa bih).'

Muḥammad ibn Rāshid is Al-Makḥūlī Al-Khuzā'ī Ad-Dimashqī. A group of senior Imāms authenticated him, like Aḥmad, Ibn Ma'īn, and others, while others weakened him.

Abū Ḥātim took a middle position regarding him, saying: 'He was truthful (ṣadūq), his ḥadith are good (ḥasan al-ḥadīth).'

I say: And this is what we hold to be the stronger view (ar-rājiḥ). Al-Ḥāfiẓ said in At-Taqrīb: 'Truthful (ṣadūq), makes mistakes (yahim).'

Zayd ibn Yaḥyā is either Zayd ibn Yaḥyā ibn 'Ubayd Al-Khuzā'ī Abū 'Abdillāh Ad-Dimashqī, or Zayd ibn Abī Az-Zarqā' Yazīd Al-Mawṣilī Abū Muḥammad, who settled in Ramlah. It is not clear to me at present which of them is intended here, as both narrated from Muḥammad ibn Rāshid, but whichever one it is, he is reliable (thiqah).

I found another path (ṭarīq ukhrā) for the ḥadith, reported by Abū Ya'lā in his Musnad (225/1) and Ibn 'Adī (folio 264/2) from Al-Furāt ibn Salmān from Al-Qāsim with the same chain, and its wording is:

'The first thing by which Islam will be overturned, just as a vessel is overturned, is concerning a drink called aṭ-ṭilā'.'

Then Ibn 'Adī narrated it from Al-Furāt, who said: Companions of ours narrated to us from Al-Qāsim with the same chain.

He [Ibn 'Adī] said: 'This Al-Furāt, I have not seen the early scholars explicitly state his weakness, and I hope there is no harm in him, because I have not seen any denounced (munkar) ḥadith in his narrations.'

I say: Ibn Abī Ḥātim (3/2/80) said:

'I asked my father about him? He said: 'There is no harm in him (lā ba'sa bih), his station is truthfulness (maḥalluhu aṣ-ṣidq), his ḥadith are sound (ṣāliḥ al-ḥadīth).'

Aḥmad said: 'Reliable (thiqah).' As mentioned in Al-Mīzān and Al-Lisān.

I say: Therefore, the chain (isnād) is authentic (ṣaḥīḥ), and the anonymity (jahālah) of Al-Furāt's companions does not harm it, because they are a group

whose number compensates for their anonymity. Perhaps Abū Wahb Al-Kalā'ī was among them, for he narrated it from Al-Qāsim, as in the first path. So the Ĥadith is authentic (ŝaĤīĤ). Adh-Dhahabī's statement in the biography of Al-Furāt: 'A denounced (munkar) Ĥadith' is itself a denounced statement, and perhaps he did not come across the first path; rather, this seems apparent.

And Allāh knows best.

This Ĥadith is one that As-Suyūťī missed; he did not include it in Al-Jāmi' Al-Kabīr, neither in the chapter of 'Inna' nor 'Awwal.' He only included therein what might serve as a witness (shāhid) for this, saying (1/274/2):

'The first thing my Ummah will overturn Islam for, just as a vessel is overturned, is wine. Ibn 'Asākir from Ibn 'Amr.'

Then I saw it in his Tārīkh (18/76/1) from Zayd ibn YaĤyā ibn 'Ubayd: Ibn Thābit ibn Thawbān narrated to me from Ismā'īl ibn 'Abdillāh, who said: I heard Ibn MuĤayrīz say: I heard 'Abdullāh ibn 'Amr say—and he mentioned it, adding at the end: 'He said: And I said (perhaps: and he frowned) the Messenger of Allāh (peace be upon him).'

This chain is acceptable (lā ba'sa bih) for supporting evidence (fī ash-shawāhid).

(Ať-Ťilā') He said in An-Nihāyah:

'With a kasrah and madd: The cooked drink made from grape juice, which is syrup.'

Then he mentioned the Ĥadith, then said:

'This is similar to the other Ĥadith: 'People from my Ummah will drink wine (khamr), calling it by other than its name.' Meaning: they will drink intoxicating cooked drinks, and call it ťilā', out of reluctance to call it khamr.'

The Ĥadith has an authentic (ŝaĤīĤ) witness with the wording:

90. 'A group from my Ummah will surely deem wine lawful, calling it by a name they invent for it. (And in another narration): calling it by other than its name.'

Reported by Ibn Mājah (3385), AĤmad (5/318), and Ibn Abī Ad-Dunyā in Dhamm Al-Muskir (folio 4/2) from Sa'īd ibn Aws Al-Kātib from Bilāl ibn YaĤyā Al-'Absī from Abū Bakr ibn Ĥafŝ from Ibn MuĤayrīz from Thābit ibn As-Simť from 'Ubādah ibn Aŝ-Ŝāmit, who said: The Messenger of Allāh (peace be upon him) said.

I say: And this chain (isnād) is good (jayyid); all its narrators are reliable (thiqāt). Ibn MuĤayrīz's name is 'Abdullāh, and he is reliable (thiqah), one of the narrators of the two Shaykhs [Bukhārī and Muslim].

Abū Bakr ibn Ĥafŝ is 'Abdullāh ibn Ĥafŝ ibn 'Umar ibn Sa'd ibn Abī Waqqāŝ, and he is reliable (thiqah), relied upon in the two ŜaĤīĤs as well.

Bilāl ibn YaĤyā Al-'Absī, Ibn Ma'īn said:

'There is no harm in him (laysa bihī ba's).' Ibn Ĥibbān authenticated him (waththaqahu).

Shu'bah followed him [in narrating this], but he omitted 'Thābit ibn As-Simť' from the chain and said:

'From a man from the Companions of the Prophet (peace be upon him)' with the second wording.

Reported by An-Nasā'ī (2/330) and Aĥmad (4/237). Its chain is authentic (isnāduhu ŝaĥīĥ), and it is more authentic (aŝaĥĥ) than the first one.

It was narrated from Abū Bakr ibn Ĥafŝ through another route, via Muĥammad ibn 'Abd Al-Wahhāb Abū Shihāb from Abū Isĥāq Ash-Shaybānī from Abū Bakr ibn Ĥafŝ from Ibn 'Umar, who said:

The Messenger of Allāh (peace be upon him) said:—and he mentioned it.

Reported by Al-Khaťīb in Tārīkh Baghdād (6/205).

I say: Its narrators are reliable (thiqāt) except for this Abū Shihāb, whom I do not recognize.

The Ĥadith has a witness (shāhid) narrated by Sa'īd ibn Abī Hilāl from Muĥammad ibn 'Abdillāh ibn Muslim that Abū Muslim Al-Khawlānī performed Hajj and visited 'Ā'ishah, the wife of the Prophet (peace be upon him). She began asking him about Shām (Syria) and its cold weather, and he began informing her. She asked: 'How do you endure its cold?' He replied: 'O Mother of the Believers, they drink a drink they have, called ať-ťilā'.' She said: 'Allāh spoke the truth, and my beloved conveyed it. I heard my beloved, the Messenger of Allāh (peace be upon him), say:

'Indeed, people from my Ummah will drink wine (khamr), calling it by other than its name.'

Reported by Al-Ĥākim (2/147) and Al-Bayhaqī (7/294-295).

Al-Ĥākim said: 'Authentic (ŝaĥīĥ) according to the criteria of the two Shaykhs.'

Adh-Dhahabī commented on this, saying:

'I say: He said 'Muĥammad' like that.' Muĥammad is unknown (majhūl), and if he is the nephew of Az-Zuhrī (Ibn Akhī Az-Zuhrī), then the chain is broken (munqaťi').'

I say: And Sa'īd ibn Abī Hilāl became confused (ikhtalaťa). The Ĥadith from 'Ā'ishah with another wording has already preceded this Ĥadith [Ĥadith 89].

It has a second witness, from the Ĥadith of Abū Umāmah Al-Bāhilī, who said: The Messenger of Allāh (peace be upon him) said:

'Nights and days will not pass until a group from my Ummah drinks wine (khamr), calling it by other than its name.'

Reported by Ibn Mājah (3384) and Abū Nu'aym in Al-Ĥilyah (6/97) from 'Abd As-Salām ibn 'Abd Al-Quddūs: Thawr ibn Yazīd narrated to us from Khālid ibn Ma'dān from him.

Abū Nu'aym said:

'Thus he narrated it to us from Abū Umāmah. It was also narrated from Thawr from Khālid from Abū Hurayrah (may Allāh be pleased with him), similar to it.'

I say: Its narrators are reliable (thiqāt) except for this 'Abd As-Salām, and he is weak (ďa'īf), as mentioned in At-Taqrīb.

It has a third witness narrated by Abū 'Āmir Al-Khazzāz from Ibn Abī Mulaykah from Ibn 'Abbās that the Messenger of Allāh (peace be upon him) said:

'Indeed, my Ummah will drink wine (khamr) in the end times, calling it by other than its name.'

Reported by Aṭ-Ṭabarānī in Al-Kabīr (3/114/3). Abū 'Āmir's name is ŜāliḤ ibn Rustum Al-Muzanī, and he is truthful but makes many mistakes (ŝadūq kathīr al-khaṭa'), as in At-Taqrīb. Someone like him can be used for supporting evidence (yustashhadu bih).

And Allāh knows best.

It has a fourth witness narrated by Ĥātim ibn Ĥurayth from Mālik ibn Abī Maryam, who said:

'Abd Ar-RaḤmān ibn Ghanam entered upon us, and we discussed aṭ-ṭ'ilā'. He said: Abū Mālik Al-Ash'arī narrated to me that he heard the Messenger of Allāh (peace be upon him) say:

'People from my Ummah will surely drink wine (khamr), calling it by other than its name.'

Reported by Abū Dāwūd (3688), Al-Bukhārī in At-Tārīkh Al-Kabīr (1/1/305 & 4/1/222), Ibn Mājah (4020), Ibn Ĥibbān (1384), Al-Bayhaqī (8/295 & 10/231), AĤmad (5/342), Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr (1/167/2), and Ibn 'Asākir (16/115/2), all of them from Mu'āwiyah ibn ŜāliḤ from Ĥātim with this chain.

I say: Its narrators are reliable (thiqāt) except for Mālik ibn Abī Maryam. Adh-Dhahabī said:

'Unknown (lā yu'raf).' Ibn Ĥibbān authenticated him based on his usual practice!

This is the defect ('illah) of this chain. As for Al-Mundhirī, he declared it defective in his Mukhtaŝar (5/271) by saying: 'In its chain is Ĥātim ibn Ĥurayth Aṭ-Ṭā'ī Al-Ĥimŝī. Abū Ĥātim Ar-Rāzī was asked about him, and he said: 'A shaykh.' Ibn Ma'īn said: 'I do not know him.'

I say: Others knew him. 'Uthmān ibn Sa'īd Ad-Dārimī said: 'Reliable (thiqah).' Ibn Ĥibbān mentioned him in Ath-Thiqāt. Ibn 'Adī said:

'Due to the scarcity of his Ĥadith, Ibn Ma'īn did not know him, and I hope there is no harm in him.'

I say: So declaring it defective due to his teacher Mālik ibn Abī Maryam—as we did—is more appropriate, because only Ibn Ĥibbān authenticated him, as we mentioned.

Furthermore, the Ĥadith has an addition reported by Ibn Mājah, Al-Bayhaqī, and Ibn 'Asākir with the wording:

'Musical instruments (ma'āzif) and singing girls (mughanniyāt) will be played over their heads. Allāh will cause the earth to swallow them (yakhsifu Allāhu bihim al-arḍ), and He will turn some of them into apes (qiradah) and swine (khanāzīr).'

The Ĥadith is authentic (ŝaḤīḤ) in its entirety. As for its core meaning, witnesses for it have already been presented.

As for the addition, it has come through another path from 'Abd Ar-RaḤmān ibn Ghanam, similar to it, and its wording will come next. Al-Bayhaqī commented after it:

'This has witnesses (shawāhid) from the Ĥadith of 'Alī, 'Imrān ibn Ĥuŝayn,

‘Abdullāh ibn Busr, Sahl ibn Sa’d, Anas ibn Mālik, and ‘Ā’ishah (may Allāh be pleased with them) from the Prophet (peace be upon him).’

91. There will surely be among my Ummah people who will deem lawful fornication (al-Ĥir), silk (al-Ĥarīr), intoxicants (al-khamr), and musical instruments (al-ma’āzif). And there will surely be people who will settle beside a high mountain (‘alam); their grazing livestock (sāriĤah) returning to them in the evening. Someone will come to them with a need, and they will say: ‘Return to us tomorrow.’ Allāh will destroy them overnight (yubayyituhum), bringing the mountain down upon them (wa yaḍa’u al-’alam), and He will transform others into apes and pigs until the Day of Judgment.

Narrated by Al-Bukhārī in his ŜaĤīĤ as a suspended narration (ta’līqan), saying (4/30):

‘Chapter: What has been narrated regarding one who deems intoxicants lawful and calls it by other than its name. Hishām ibn ‘Ammār said: Ŝadaqah ibn Khālid narrated to us, ‘Abd Ar-RaĤmān ibn Yazīd ibn Jābir narrated to us, ‘Aṫiyyah ibn Qays Al-Kilābī narrated to us, ‘Abd Ar-RaĤmān ibn Ghanam Al-Ash’arī narrated to me, he said: Abū ‘Āmir or Abū Mālik Al-Ash’arī narrated to me—by Allāh, he did not lie to me—he heard the Prophet (peace be upon him) say...’ then he mentioned it [the Ĥadith above].

Aṫ-Ťabarānī (1/167/1), Al-Bayhaqī (10/221), Ibn ‘Asākir (19/79/2), and others have connected this chain (waŝalahu) through various routes from Hishām ibn ‘Ammār.

It also has another route from ‘Abd Ar-RaĤmān ibn Yazīd, as Abū Dāwūd (4039) said:

‘Abd Al-Wahhāb ibn Najdah narrated to us, Bishr ibn Bakr narrated to us from ‘Abd Ar-RaĤmān ibn Yazīd ibn Jābir, with the same chain.

Ibn ‘Asākir narrated it through another route from Bishr as well.

I say: This is an authentic chain (isnād ŝaĤīĤ) and a strong supporting narration (mutāba’ah qawiyyah) for Hishām ibn ‘Ammār and Ŝadaqah ibn Khālid. Ibn Ĥazm was unaware of this in Al-MuĤallā, nor in his treatise on the permissibility of musical instruments (risālatih fī ibāĤat al-malāhī). Thus, he declared Al-Bukhārī’s chain defective due to the disconnection (inqiṫā’) between him [Al-Bukhārī] and Hishām, and due to other flimsy defects (‘ilal wāhiyah). Scholars after him clarified these issues and refuted his weakening (taḍ’īf) of the Ĥadith for these reasons, such as the meticulous scholar (al-muĤaqqiq) Ibn Al-Qayyim in Tahdhīb As-Sunan (5/270-272) and Al-ĤāfiẔ Ibn Ĥajar in FatĤ Al-Bārī, among others. I have detailed the discussion on this in a treatise I have refuting Ibn Ĥazm’s aforementioned treatise; may Allāh facilitate its finalization and publication.

Ibn Ĥazm (may Allāh have mercy on him), despite his knowledge, virtue, and intellect, was not deeply versed in the study of Ĥadith, its chains, and its narrators. Among the proofs for this is his weakening of this Ĥadith, and his statement about Imam At-Tirmidhī, the author of the Sunan, that he is ‘unknown’ (majhūl). This led the erudite scholar MuĤammad ibn ‘Abd Al-Hādī—the student of Ibn Taymiyyah—to say in his biography [of At-Tirmidhī]

in Mukhtaŝar Ťabaqāt 'Ulamā' Al-Ĥadīth (p. 401):

'He [Ibn Ĥazm] makes frequent errors (kathīr al-wahm) in his statements regarding the authentication (taŝĥīĥ) and weakening (taďʿīf) of Ĥadith, and regarding the conditions of narrators.'

I say: Therefore, his statements on Ĥadith should not be accepted except after verifying their correctness and ensuring they are not anomalous (shudhūdh). This applies to him just as it applies to the jurisprudence (fiqh) in which he holds unique opinions (yatafarradu bih), and the scholastic theology ('ilm al-kalām) in which he opposes the Salaf (pious predecessors). Ibn 'Abd Al-Hādī, after describing him as having 'sharp intelligence and vast knowledge,' said:

'However, it became clear to me that he is a staunch Jahmī, who does not affirm the meanings of Allāh's Most Beautiful Names except for a few, like Al-Khāliq (The Creator) and Al-Ĥaqq (The Truth). As for the rest of the names, according to him, they do not indicate any meaning at all, such as Ar-Raĥīm (The Most Merciful), Al-'Alīm (The All-Knowing), Al-Qadīr (The All-Powerful), and similar names. Rather, knowledge, according to him, is power, and power is knowledge, and both are the essence itself. Knowledge indicates absolutely nothing beyond the bare essence. This is sheer sophistry and obstinacy. Ibn Ĥazm had delved into logic (al-manťiq) and philosophy (al-falsafah), and immersed himself in them, and due to this, baseless notions became established in his mind.'

Uncommon Terms in the Ĥadith

(Al-Ĥir): The private parts; the intended meaning is fornication (zinā).

(Al-Ma'āzif): Plural of mi'zafah, which are instruments of diversion (musical instruments), as mentioned in Fatĥ Al-Bārī.

('Alam): A high mountain (al-jabal al-'ālī).

(Yarūĥu 'alayhim): Returns to them in the evening; the subject (the shepherd) is omitted but understood from the context, as grazing livestock (sāriĥah) require a caretaker.

(Bi-sāriĥah): Grazing livestock that go out in the morning to pasture and return (tarūĥu) in the evening to their resting place.

(Ya'tīhim li-ĥājah): Someone comes to them needing something; clarified in Al-Ismā'īlī's narration in his Mustakhraj 'alā Aŝ-Ŝaĥīĥ: 'A seeker of need comes to them.'

(Fayubayyituhum Allāh): Allāh destroys them by night (yuhlikuhum laylan).

(Wa yaďa'u al-'alam): And He drops the mountain upon them (yūqi'uhu 'alayhim).

Understanding the Ĥadith

Important benefits can be derived from the preceding Ĥadith; we will mention some of them:

First: The prohibition of intoxicants (khamr). This is a matter of consensus among Muslims, praise be to Allāh. However, a faction among them—including some followed figures—restricted the prohibition specifically to that which comes from grape juice! As for other intoxicating drinks, such as sakar (date

wine fermented without cooking), ji'ah (barley beer), and sukrukah (Abyssinian sorghum wine), all of these are considered lawful by them, except for the amount that causes intoxication. A small amount, however, is lawful! This is unlike grape wine, where a small amount is like a large amount in terms of prohibition.

This differentiation, besides contradicting the decisive texts prohibiting every intoxicant—such as the statement of 'Umar (may Allāh be pleased with him): 'The prohibition of khamr was revealed when it was revealed, and it was derived from five things: grapes, dates, honey, wheat, and barley. And khamr is what clouds the mind,' and the saying of the Prophet (peace be upon him): 'Every intoxicant is khamr, and every khamr is forbidden', and his saying: 'Whatever intoxicates in large amounts, a small amount of it is forbidden'—I say: this differentiation, besides contradicting these texts and others, also opposes sound analogy and sound reasoning. What difference is there between prohibiting the small, non-intoxicating amount of grape wine and permitting the small, non-intoxicating amount of sorghum wine?! Was the small amount forbidden except because it is a means to the large, intoxicating amount? How then can this [small amount of sorghum wine] be permitted while that [small amount of grape wine] is forbidden, when the underlying reason is one and the same?! By Allāh, this is among the strange things that one can hardly believe are attributed to any person of knowledge, were it not for the authentic reports attributing it to them. Even more astonishing is that the one who adopted this view is among those famous for being proponents of analogy and opinion! Ibn Al-Qayyim said in Tahdhīb As-Sunan (5/263) after citing some of the aforementioned texts:

'These authentic, explicit texts demonstrating that these drinks made from things other than grapes fall under the name khamr in the language in which the Qur'ān was revealed and the Companions were addressed, render superfluous the contrived effort to prove they are called khamr by analogy, despite the extensive dispute regarding it. Since it is established by text that they are called khamr, the application of the wording of the texts to them is exactly the same as its application to grape wine—a single application. This is a textually established, easy method that relieves one from [needing] the concept of analogy in the name and analogy in the ruling. Furthermore, pure, clear analogy necessitates treating them equally. This is because the prohibition of a small amount of grape wine is agreed upon by consensus, even if it does not intoxicate. This is because souls do not limit themselves to the amount that does not intoxicate, and a little invites to much. This exact meaning applies to all other intoxicating drinks. Therefore, differentiating between them in this regard is differentiating between like things, which is invalid. Even if there were nothing in the matter but analogy, it would be sufficient for prohibition. How much more so when we have the texts we mentioned, whose chains are unassailable and whose meanings are unambiguous; rather, they are authentic. And with Allāh is success.'

Furthermore, permitting the small amount that does not intoxicate from a larger amount that does intoxicate is impractical. This is because it is impossible to determine [that small amount precisely], as it varies depending on the percentage of the intoxicating substance in the drink. A small drink might have a high alcohol content and be intoxicating, while a larger quantity of another drink with less alcohol might not intoxicate. It also varies according to the

constitution and health of the drinkers, as is plainly evident. The wisdom of the Sharia contradicts the view permitting such a drink, as it states: 'Leave what causes you doubt for what does not cause you doubt', and 'Whoever grazes around the sanctuary is likely to fall into it.'

Know that the existence of such opinions—which contradict both the Sunnah and sound analogy—within some schools of thought (madhāhib) necessitates that the Muslim who has insight into his religion and is merciful to himself should not surrender the leadership of his intellect, thought, and creed to anyone who is not infallible, regardless of their status in knowledge, piety, and righteousness. Rather, he must take from where they took—from the Book and the Sunnah—if he is qualified to do so. Otherwise, he should ask those qualified for that. Allāh Almighty says: {So ask the people of the message if you do not know} [An-Naĥl: 43].

In addition to this, we believe that whichever of the aforementioned scholars held this view is rewarded for his mistake, based on the well-known Ĥadith [about the reward for ijtihād], because they intended the truth but erred in reaching it. However, whoever among their followers becomes aware of these Ĥadith we have mentioned, then insists on imitating them (taqlīd) in their error and turns away from following the mentioned Ĥadith, he is—undoubtedly—in manifest error. He is included in the warning of these Ĥadith which we have cited, and it will not benefit him at all to call what he drinks by another name, such as ťilā' (thickened grape juice), nabīdh (date/raisin infusion), or 'whiskey' or 'cognac,' or other such names that the Messenger of Allāh (peace be upon him) alluded to in these noble Ĥadith.

And Allāh the Exalted spoke the truth when He said: {They are not but names you have named them—you and your forefathers—for which Allāh has sent down no authority} [An-Najm: 23].

Second: The prohibition of instruments of musical entertainment (ālāt al-'azf wať-ťarab). The Ĥadith indicates this in several ways:

a) His statement: 'they will deem lawful'. This is explicit that the things mentioned, including musical instruments, are forbidden in the Sharia, yet those people will deem them lawful.

b) The pairing of musical instruments with things whose prohibition is definitive: fornication and intoxicants. If they were not forbidden, He would not have paired them together, Allāh Almighty willing.

Many Ĥadith have been reported, some of them authentic (ŝaĥīĥ), prohibiting types of musical instruments known at that time, such as the drum (ťabl) and the qinnīn (which is the lute—'ūd), and others. Nothing has been reported that contradicts this or specifies exceptions, except, by Allāh, for the duff (frame drum) during weddings and Eid, which is permissible according to details mentioned in jurisprudence, which I have mentioned in my refutation of Ibn Ĥazm. Therefore, the four schools of thought (madhāhib) agreed on the prohibition of all musical instruments. Some scholars made exceptions—in addition to what we mentioned—for the drum in war. Some contemporaries have attached military music to this, but there is absolutely no basis for this, for several reasons:

First: It is a specification of the Ĥadith of prohibition without a valid specifier,

based merely on opinion and personal preference, which is invalid.

Second: What is expected of Muslims in a state of war is that they turn their hearts towards their Lord, seeking His victory over their enemy. This is more conducive to the tranquility of their souls and the strengthening of their hearts. Using music corrupts this for them and diverts them from remembering their Lord. Allāh Almighty says: {O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allāh much that you may be successful} [Al-Anfāl: 45].

Third: Using it [music] is characteristic of the disbelievers {who do not believe in Allāh or the Last Day and do not prohibit what Allāh and His Messenger have prohibited and do not adopt the religion of truth} [At-Tawbah: 29]. Therefore, it is not permissible for us to imitate them, especially in matters that Allāh, Blessed and Exalted be He, has forbidden for us with a general prohibition, like music.

Do not be deceived, O noble reader, by what you might hear from some well-known contemporary figures posing as jurists who claim the permissibility of musical instruments. For—by Allāh—they issue fatwas based on imitation (taqlīd), and they support the desires of people today. And whom do they imitate? They only imitate Ibn Ĥazm, who erred and permitted musical instruments and diversions because the Ĥadith of Abū Mālik Al-Ash'arī was not authentic according to him. You have already learned that it is definitively authentic, and that Ibn Ĥazm's error stemmed from his limited scope in the science of Ĥadith, as previously explained. I wish I knew what led them to imitate him here instead of the Four Imams, even though they [the Imams] are more knowledgeable in jurisprudence than him, more learned, greater in number, and have stronger proof?! If their motivation were purely scholarly investigation, then no one could fault them. Scholarly investigation, as is well known, means tracing all the Ĥadith related to the topic, studying their chains and narrators, then judging them according to their merit of authenticity or weakness. Then, if something authentic is found, they study it from the perspective of its indication, jurisprudence, general application, and specific application, all according to the requirements of the principles of Ĥadith methodology and principles of jurisprudence. If they did that, no one could criticize them, and they would be rewarded. But—by Allāh—they do none of that. Instead, when an issue arises, they look at the opinions of the scholars on it, then take what is easiest or closest to achieving the perceived benefit, they claim, without considering its agreement with the evidence from the Book and the Sunnah. How many matters have they legislated for people—through this method—in the name of Islamic Sharia, from which Islam is free! To Allāh is the complaint.

So be keen, O Muslim, to know your Islam from the Book of your Lord and the Sunnah of your Prophet. Do not say: 'So-and-so said,' for the truth is not known by men; rather, know the truth, and you will know the men. May Allāh have mercy on the one who said:

Knowledge is: Allāh said, His Messenger said, the Companions said; it is not obfuscation.

Knowledge is not your foolish setting up of conflict between the Messenger and the opinion of a jurist.

Nor is it denying the Attributes and negating them, fearing resemblance and comparison.

Third: Allāh, Mighty and Majestic, may punish some transgressors with a worldly, physical punishment, transforming them, changing their forms and consequently their minds into those of beasts.

Al-Ĥāfiż [Ibn Ĥajar] said in [Fatĥ Al-Bārī] (10/49) while discussing the transformation (masakh) mentioned in the Ĥadith:

'Ibn Al-'Arabī said: It could be literal, as occurred with past nations, or it could be a metaphor for the changing of their character. I [Ibn Ĥajar] say: The first [literal interpretation] is more fitting with the context.'

I say: There is no objection to combining both interpretations, as we mentioned; rather, it is what comes readily to mind from the two Ĥadith. And Allāh knows best.

Some contemporary commentators have adopted the view that the transformation of some Jews into apes and pigs was not a real, physical transformation, but rather a moral transformation! This contradicts the apparent meaning of the verses and Ĥadith reported about them. So pay no attention to their view, for they have no proof for it except rational dismissal, which indicates weakness of faith in the unseen. We ask Allāh for safety.

Fourth: Then Al-Ĥāfiż said:

'In this Ĥadith is a severe warning against one who employs tricks to make lawful what is forbidden by changing its name. The ruling revolves around the underlying reason. The reason for the prohibition of intoxicants is intoxication. Therefore, wherever intoxication is found, the prohibition is found, even if the name does not persist. Ibn Al-'Arabī said: This is a fundamental principle that rulings are connected to the meanings of names, not their labels, refuting those who restrict it to the literal word!'

92. 'I am no more able to leave this matter for you than you are able to bring me a burning torch from it—meaning the sun.'

Narrated by Abū Ja'far Al-Bakhtarī in Ĥadīth Abī Al-Faḍl Aĥmad ibn Mulā'ib (47/1-2) and Ibn 'Asākir (11/363/1, 19/44/201) through the route of Abū Ya'lā and others, both from Yūnus ibn Bukayr, who said: Ťalĥah ibn Yaĥyā informed us, from Mūsā ibn Ťalĥah, [who said] 'Aqīl ibn Abī Ťālib narrated to me, he said:

'The Quraysh came to Abū Ťālib and said: 'Have you seen Aĥmad? He harms us in our gatherings and in our mosque. Forbid him from harming us.' He said: 'O 'Aqīl, bring Muĥammad to me.' So I went and brought him. He [Abū Ťālib] said: 'O son of my brother, your cousins claim that you harm them in their gatherings and in their mosque, so refrain from that.' He said: Then the Messenger of Allāh (peace be upon him) glanced up with his sight (and in another narration: the Messenger of Allāh (peace be upon him) raised his sight) towards the sky and said:' [the words mentioned above].

He ['Aqīl] said: 'Then Abū Ťālib said: 'My nephew has not lied. So return [go back].'

I say: This is a good chain (isnād ĥasan). All its narrators are men of [found in] Muslim's Ŝaĥīĥ. There is some minor criticism regarding Yūnus ibn Bukayr and

Ťalĥah ibn Yaĥyā that does not harm [the overall grading].

As for the Ĥadith: 'O uncle, by Allāh, if they were to place the sun in my right hand and the moon in my left on condition that I leave this matter, until Allāh manifests it or I perish therein, I would not leave it.'

It does not have an established chain (laysa lahu isnād thābit), and for that reason, I included it in Al-Aĥādīth Aḍ-Ďa'īfah (No. 913).

93. 'There will be camels belonging to the devils and houses belonging to the devils. As for the camels of the devils, I have seen them: one of you goes out with some young camels with him which he has fattened, yet he does not mount any of them, and he passes by his brother who is stranded but does not give him a ride. As for the houses of the devils, I have not seen them.'

Narrated by Abū Dāwūd in [the Book of] Jihād, No. (2568), through the route of Ibn Abī Fudayk:

'Abdullāh ibn Abī Yaĥyā narrated to me from Sa'īd ibn Abī Hind, who said: Abū Hurayrah said... then he mentioned it as a (marfū') narration [attributed directly to the Prophet (peace be upon him)], and added:

'And Sa'īd used to say: 'I do not think they are anything other than these litters which people cover with silk brocade.'

I say: This is a good chain (isnād ĥasan). All its narrators are reliable (thiqāt), men found in the two Ŝaĥīĥs [Al-Bukhārī and Muslim], except for 'Abdullāh ibn Abī Yaĥyā, who is 'Abdullāh ibn Muĥammad ibn Abī Yaĥyā Al-Aslamī, nicknamed 'Saĥbal,' and he is reliable (thiqah). Ibn Abī Fudayk is Muĥammad ibn Ismā'īl, and there is slight criticism (kalām yasīr) regarding him.

It appears that he (peace be upon him) meant by 'houses of the devils' these luxurious cars that some people ride in for boasting and showing off. When they pass by some people in need of a ride, they do not give them a ride, seeing that giving them a ride conflicts with their pride and arrogance?

So the Ĥadith is among the signs of his Prophethood (peace be upon him))).

94. 'Whoever swears by the Amānah (trust), he is not one of us.'

Narrated by Abū Dāwūd (3253): Aĥmad ibn Yūnus narrated to us, Zuhayr narrated to us, Al-Walīd ibn Tha'labah Aṫ-Ťā'ī narrated to us, from Ibn Buraydah, from his father [Buraydah], who said: The Messenger of Allāh (peace be upon him) said: [the Ĥadith above].

I say: This is an authentic chain (isnād ŝaĥīĥ). All its narrators are reliable (thiqāt). Ibn Buraydah refers to two individuals: 'Abdullāh and Sulaymān; the first is more reliable (awthaq), and the two Shaykhs [Al-Bukhārī and Muslim] relied on him for evidence (iĥtajja bih).

Zuhayr is Ibn Mu'āwiyah Abū Khaythamah Al-Kūfī, and he is reliable (thiqah), relied upon by the two Shaykhs as well.

Likewise is Aĥmad ibn Yūnus, whose father's name was 'Abdullāh ibn Yūnus.

Al-Walīd ibn Tha'labah was declared reliable (waththaqahu) by Ibn Ma'īn and Ibn Ĥibbān, who included this Ĥadith of his in his Ŝaĥīĥ (1318).

Al-Khaťťābī said in Ma'ālim As-Sunan (4/358), commenting on the Ĥadith:

'It seems likely that the disapproval regarding it [swearing by Amānah] stems from the fact that one is commanded to swear only by Allāh and His attributes. The Amānah (trust) is not one of His attributes; rather, it is one of His commands and obligations. So they were forbidden from it due to the equalization it implies between it [Amānah] and the names of Allāh, Mighty and Majestic, and His attributes.'

95. 'Look at her, for there is something in the eyes of the Anŝār—meaning smallness.'

Reported by Muslim in his Ŝaĥīĥ (4/142), Sa'īd ibn Manŝūr in his Sunan (523), as well as An-Nasā'ī (2/73), Aŧ-Ťaĥāwī in Sharĥ Al-Ma'ānī (2/8), Ad-Dāraquŧnī (396), and Al-Bayhaqī (7/84) from Abū Ĥāzim from Abū Hurayrah:

'That a man intended to marry a woman from the women of the Anŝār, so the Messenger of Allāh (peace be upon him) said:'

I say: Then he mentioned it [the Ĥadith above]. The wording is Aŧ-Ťaĥāwī's. The wording of Muslim and Al-Bayhaqī is:

'I was with the Prophet (peace be upon him) when a man came to him and informed him that he had married a woman from the Anŝār. The Messenger of Allāh (peace be upon him) asked him: 'Have you looked at her?' He said: 'No.' He said: 'Then go and look...' the Ĥadith.

The reason for this command has come in an authentic Ĥadith, which is:

96. 'Look at her, for it is more likely to foster affection between you.'

Reported by Sa'īd ibn Manŝūr in his Sunan (515-518), as well as An-Nasā'ī (2/73), At-Tirmidhī (1/202), Ad-Dārimī (2/134), Ibn Mājah (1866), Aŧ-Ťaĥāwī (2/8), Ibn Al-Jārūd in Al-Muntaqā (p. 313), Ad-Dāraquŧnī (p. 395), Al-Bayhaqī (7/84), Aĥmad (4/144-245/246), and Ibn 'Asākir (17/44/2) from Bakr ibn 'Abdillāh Al-Muzanī from Al-Mughīrah ibn Shu'bah:

That he proposed to a woman, so the Prophet (peace be upon him) said: [the Ĥadith above].

Aĥmad and Al-Bayhaqī added: 'So I went to her, and her parents were with her, and she was in her private chamber. He said: I said: 'The Messenger of Allāh (peace be upon him) commanded me to look at her.' He said: They remained silent. He said: Then the young woman lifted the side of the curtain and said: 'I adjure you, if the Messenger of Allāh (peace be upon him) commanded you to look, then look. But if the Messenger of Allāh (peace be upon him) did not command you to look, then do not look.' He said: So I looked at her, then I married her. No woman ever held such a position with me as she did, and indeed I married seventy, or seventy-odd women.'

At-Tirmidhī said: 'A good Ĥadith (ĥadīth ĥasan).'

I say: Its narrators are all reliable (thiqāt), except that Yaĥyā ibn Ma'īn said: 'Bakr did not hear from Al-Mughīrah.'

I say: However, Al-Ĥāfiż [Ibn Ĥajar] said in At-Talkhīŝ (p. 291), after attributing it to Ibn Ĥibbān and some of those we mentioned: 'Ad-Dāraquŧnī mentioned it in Al-'Ilal and mentioned the difference of opinion regarding it, and affirmed the hearing of Bakr ibn 'Abdillāh Al-Muzanī from Al-Mughīrah.'

I say: Perhaps for this reason, Al-Būŝīrī said in Az-Zawā'id (p. 118):

'An authentic chain (isnād ŝaĤīĤ), its narrators are reliable (thiqāt).'

I say: And assuming he did not hear from him, perhaps the intermediary between them was Anas ibn Mālik (may Allāh be pleased with him), for Bakr Al-Muzanī heard from him and narrated much from him, and he [Anas] narrated it from Al-Mughīrah (may Allāh be pleased with them both).

Reported by 'Abd Ar-Razzāq in Al-Amālī (2/46/1-2), Ibn Mājah (1865), Abū Ya'lā in his Musnad (Q 170/1), Ibn Ĥibbān (1236), Ibn Al-Jārūd, Ad-Dāraquťnī, Al-Ĥākim (2/165), Aď-Ďiyā' in Al-Mukhtārah (Q 88/2), and Al-Bayhaqī, all of them through the route of 'Abd Ar-Razzāq, [who said] Ma'mar informed us, from Thābit, from Anas, who said:

'Al-Mughīrah wanted to get married, so he mentioned that to the Prophet (peace be upon him), who said...' then he mentioned it [the Ĥadith]. He added: 'He [Anas] said: So he [Al-Mughīrah] did that, and married her, and he mentioned her compatibility [with him].'

Al-Ĥākim said:

'Authentic (ŝaĤīĤ) according to the conditions of the two Shaykhs [Al-Bukhārī and Muslim].' Adh-Dhahabī agreed with him. Al-Būŝīrī said in Az-Zawā'id (118/1):

'This is an authentic chain (isnād ŝaĤīĤ), and its narrators are reliable (thiqāt). Ibn Ĥibbān narrated it in his ŜaĤīĤ, and 'Abd ibn Ĥumayd in his Musnad from 'Abd Ar-Razzāq with this chain.'

I say: However, Ad-Dāraquťnī declared it defective (a'Allāhu) saying: 'What is correct (aŝ-ŝawāb) is: from Thābit from Bakr Al-Muzanī.'

Then he narrated through the route of Ibn Makhlad Al-Jurjānī: 'Abd Ar-Razzāq informed us, Ma'mar informed us, from Thābit, from Bakr Al-Muzanī, that Al-Mughīrah ibn Shu'bah said: 'I came to the Prophet (peace be upon him)...' similar to it.

I say: Likewise, Ibn Mājah narrated it: Al-Ĥasan ibn Abī Ar-Rabī' narrated to us, 'Abd Ar-Razzāq informed us, with this chain [via Bakr].

However, the narrators who reported it from 'Abd Ar-Razzāq with his chain from Thābit from Anas are more numerous, so that [version] is stronger (arjaĤ), unless the mistake is from 'Abd Ar-Razzāq or his teacher Ma'mar. And Allāh knows best.

(Yu'dama): Meaning affection will last.

I say: It is permissible to look at her even if she does not know or is unaware of it, due to his saying (peace be upon him):

97. 'If one of you proposes to a woman, there is no blame on him for looking at her, provided he is only looking at her for his proposal, even if she does not know.'

Reported by Ať-Ťaĥāwī and AĤmad (5/424) from Zuhayr ibn Mu'āwiyah, who said: 'Abdullāh ibn 'Īsā narrated to us, from Mūsā ibn 'Abdillāh ibn Yazīd, from Abū Ĥumayd—who had seen the Prophet (peace be upon him)—who said: The Messenger of Allāh (peace be upon him) said: [the Ĥadith above].

I say: This is an authentic chain (isnād ṣaḥīḥ). Its narrators are all reliable (thiqāt), men found in Muslim's Ṣaḥīḥ.

Aṭ-Ṭabarānī also narrated it in Al-Awsaṭ and Al-Kabīr, as mentioned in Al-Majma' (4/276), and he [Al-Haythamī] said: 'The narrators of Aḥmad are the narrators of the Ṣaḥīḥ.'

Al-Ḥāfiẓ [Ibn Ḥajar] remained silent about it in At-Talkhīṣ.

Some of the Companions acted upon this Ḥadith, namely Muḥammad ibn Maslamah Al-Anṣārī. Sahl ibn Abī Ḥathmah said:

'I saw Muḥammad ibn Maslamah intently pursuing Buthaynah bint Aḍ-Ḍaḥḥāk with his gaze over a wall of hers. I said: 'Do you do this, while you are one of the Companions of the Messenger of Allāh (peace be upon him)?!' He replied: 'I heard the Messenger of Allāh (peace be upon him) say:

98. 'If proposing to a woman is cast into a man's heart, there is no harm in him looking at her.'

Narrated by Sa'īd ibn Manṣūr in his Sunan (519), as well as Ibn Mājah (1864), Aṭ-Ṭaḥāwī (2/8), Al-Bayhaqī, Aṭ-Ṭayālisī (1186), and Aḥmad (4/225) from Ḥajjāj ibn Arṭāh, from Muḥammad ibn Sulaymān ibn Abī Ḥathmah, from his uncle Sulaymān ibn Abī Ḥathmah.

I say: This is a weak chain (isnād ḍa'īf) because of Ḥajjāj, for he was a mudallis (one who practices tadlīs—concealing defects in the chain) and he narrated using 'an'anah (using 'an—'from', without explicitly stating hearing).

Al-Bayhaqī said:

'Its chain is disputed (mukhtalif), and its pivot (madār) is Ḥajjāj ibn Arṭāh. What has preceded is sufficient.'

Al-Ḥāfiẓ Al-Būṣīrī commented on this, saying in Az-Zawā'id (117/2):

'I say: Ḥajjāj ibn Arṭāh is not the sole narrator. Ibn Ḥibbān narrated it in his Ṣaḥīḥ from Abū Ya'lā from Abū Khaythamah from Abū Ḥāzim, from Sahl ibn Abī Ḥathmah from his uncle Sulaymān ibn Abī Ḥathmah, who said: 'I saw Muḥammad ibn Salamah...' then he mentioned it.

I say: This is how I found it in my handwriting, copied from Az-Zawā'id. Perhaps something fell from its chain either from my copy or the original scribe's—which I find unlikely—for there is a break (inqiṭā') between Abū Khaythamah and Abū Ḥāzim. Abū Khaythamah, whose name is Zuhayr ibn Ḥarb, died in the year (274 AH). As for Abū Ḥāzim, he is either Salmān Al-Ashja'ī or Salamah ibn Dīnār Al-A'raj, the latter being more likely, and both are Tābi'ūn (Successors). The second died later, in the year (140 AH).

Then I saw the Ḥadith in Zawā'id Ibn Ḥibbān (1225) just as I copied it from Al-Būṣīrī, except that it has 'Abū Khāzim'—with a dotted Khā'—from 'Sahl ibn Muḥammad ibn Abī Ḥathmah' instead of 'Sahl ibn Abī Ḥathmah.' I could not find a biography for Sahl ibn Muḥammad ibn Abī Ḥathmah; perhaps he is in Ibn Ḥibbān's Thiqāt, which should be checked.

However, the Ḥadith has two other routes:

The first: From Ibrāhīm ibn Ṣurmah from Yaḥyā ibn Sa'īd Al-Anṣārī from Muḥammad ibn Sulaymān ibn Abī Ḥathmah, with the same chain.

Reported by Al-Ĥākim (3/434), who said:

'A strange Ĥadith (Ĥadīth gharīb). Ibrāhīm ibn Ŝurmah is not among the conditions of this book [i.e., not reliable enough for his Mustadrak].'

Adh-Dhahabī said in his summary (Talkhīŝ):

'I say: Ad-Dāraquťnī declared him weak (ďa'afahu), and Abū Ĥātim said: 'A shaykh [of average reliability].'

The second: From a man from the people of Baŝrah from Muĥammad ibn Salamah, as a marfū' narration [attributed to the Prophet (peace be upon him)].

Reported by Aĥmad (4/226): Wakī' narrated to us from Thawr from him.

I say: Its narrators are reliable (thiqāt) except for the man who was not named.

In summary, the Ĥadith is strong (qawī) due to these various routes (bi-hādhihi ať-ťuruq). And Allāh knows best.

It has been reported from Jābir similar to what we mentioned from Ibn Maslamah, as will follow.

The view for which we titled the Ĥadith [i.e., permissibility of looking] is held by the majority of scholars (jumhūr al-'ulamā'). In Fatĥ Al-Bārī (9/157):

'The majority said: It is permissible for him to look at her if he intends that [marriage], without her permission. There is a narration from Mālik stipulating her permission. Ať-Ťaĥāwī reported from some people that it is not permissible to look at the proposed woman at all before the contract, because she is then a non-maĥram woman. He refuted them with the aforementioned Ĥadith.'

Benefit

'Abd Ar-Razzāq narrated in Al-Amālī (2/46/1) with an authentic chain (sanad ŝaĥīĥ) from Ibn Ťāwūs, who said:

'I wanted to marry a woman, so my father told me: 'Go and look at her.' I went, washed my head, combed my hair, and wore some of my good clothes. When he saw me in that state, he said: 'Don't go!'

I say: It is permissible for him to look at more of her than the face and hands, due to the unrestricted nature of the preceding Ĥadith and due to his saying (peace be upon him):

99. 'If one of you proposes to the woman, if he is able to look at what would encourage him to marry her, let him do so.'

Reported by Abū Dāwūd (2082), Ať-Ťaĥāwī, Al-Ĥākim, Al-Bayhaqī, and Aĥmad (3/334, 360), from Muĥammad ibn Isĥāq from Dāwūd ibn Ĥuŝayn from Wāqid ibn 'Abd Ar-Raĥmān ibn Sa'd ibn Mu'ādh from Jābir ibn 'Abdillāh, who said: The Messenger of Allāh (peace be upon him) said: [the Ĥadith above].

He [Jābir] said:

'So I proposed to a young woman, and I used to hide myself for her until I saw from her what encouraged me to marry her and [indeed] marry her.'

The wording is Abū Dāwūd's.

Al-Ĥākim said:

'This Ĥadith is authentic (ŝaĥīĥ) according to the condition of Muslim.' Adh-Dhahabī agreed with him.

I say: Muslim only included Ibn Isĥāq as a supporting narrator (mutāba'ah). Furthermore, he was a mudallis (practiced tadlīs) and narrated using 'an'anah. However, he explicitly stated hearing (ŝarraĥa bit-taĥdīth) in one of Aĥmad's two narrations, so its chain is good (isnāduhu ĥasan). Likewise, Al-Ĥāfiż [Ibn Ĥajar] said this in Fatĥ Al-Bārī (9/156), and said in At-Talkhīŝ:

'Ibn Al-Qaťťān declared it defective (a'Allāhu) due to Wāqid ibn 'Abd Ar-Raĥmān, saying: 'What is known is Wāqid ibn 'Amr.'

I say: Al-Ĥākim's narration has 'from Wāqid ibn 'Amr,' and likewise it is found with Ash-Shāfi'ī and 'Abd Ar-Razzāq.

I say: And likewise it is with all those we mentioned except Abū Dāwūd and Aĥmad in his other narration, who said: 'Wāqid ibn 'Abd Ar-Raĥmān.' 'Abd Al-Wāĥid ibn Ziyād uniquely narrated it this way, differing from those who said: 'Wāqid ibn 'Amr,' who are more numerous, and their narration is preferable (awlā). Wāqid ibn 'Amr is reliable (thiqah), one of the narrators included by Muslim. As for Wāqid ibn 'Abd Ar-Raĥmān, he is unknown (majhūl). And Allāh knows best.

Understanding the Ĥadith

The Ĥadith clearly indicates what we titled it with [i.e., permissibility of looking at more than face/hands], and it is supported by the action of its narrator, the noble Companion Jābir ibn 'Abdillāh (may Allāh be pleased with him). Muĥammad ibn Maslamah did likewise, as we mentioned in the preceding Ĥadith. Their actions suffice as proof. After this, the view of those who restricted the Ĥadith to looking only at the face and hands does not harm us, because it is a restriction of the Ĥadith without a restricting text, and a nullification of the Companions' understanding without proof. This is especially so since it is supported by the action of the Rightly Guided Caliph 'Umar ibn Al-Khaťťāb (may Allāh be pleased with him). Al-Ĥāfiż said in At-Talkhīŝ (pp. 291-292):

Benefit

'Abd Ar-Razzāq and Sa'īd ibn Manŝūr in his Sunan (520-521), and Ibn Abī 'Umar and Sufyān narrated from 'Amr ibn Dīnār from Muĥammad ibn 'Alī ibn Al-Ĥanafiyyah:

That 'Umar proposed to 'Alī for his daughter Umm Kulthūm. He ['Alī] mentioned her young age. (It was said to him ['Umar]: 'If he refuses you, approach him again.') Then 'Alī said to him: 'I will send her to you, and if you are pleased, she is your wife.' So he sent her to him, and he ['Umar] uncovered her shins. She said: 'Were you not the Commander of the Faithful, I would have struck your eye!' This poses a problem for those who say that one may not look at anything other than the face and hands.'

This view, which Al-Ĥāfiż indicated poses a problem, is the position (madhhab) of the Ĥanafīs and Shāfi'īs.

Ibn Al-Qayyim said in Tahdhīb As-Sunan (3/25-26):

'Dāwūd said: He may look at her entire body. From Aĥmad, there are three

narrations:

First: He looks at her face and hands.

Second: He looks at what usually appears, like the neck, shins, and similar parts.

Third: He looks at all of her, concealed parts ('awrah) and otherwise, for he [Aḥmad] explicitly stated that it is permissible to look at her unconcealed!'

I say: The second narration [of Aḥmad] is the closest to the apparent meaning of the Ḥadith and the Companions' application of it. And Allāh knows best.

Ibn Qudāmah said in Al-Mughnī (7/454):

'The justification for the permissibility of looking at what usually appears is that when the Prophet (peace be upon him) permitted looking at her without her knowledge, it is known that he permitted looking at everything that usually appears, since it is impossible to single out the face for viewing when other parts share in being visible. Also, because it [what usually appears] is generally visible, looking at it was permitted, like the face. And because she is a woman whom he is permitted to look at by the command of the Lawgiver, so looking at that [part] of her was permitted, like looking at female maḥrams.'

Then I came across the book Rudūd 'alā Abāṭīl (Refutations of Falsehoods) by the honorable Shaykh Muḥammad Al-Ḥāmid, and in it he says (p. 43):

'So the view permitting looking at other than the face and hands of the proposed woman is baseless and unacceptable.'

This is extreme audacity from someone like him, which I did not expect to issue from him, since the matter involves a difference of opinion among scholars, as previously explained. It is not permissible to definitively declare the opposing view baseless without answering its proofs and evidence, such as these Ḥadith. He did none of that; rather, he did not even allude to the Ḥadith in the slightest, giving readers the impression that there is no evidence for this view at all. The reality is the opposite, as you can see. For these Ḥadith, in their unrestricted sense, indicate the opposite of what his eminence said. How could it be otherwise, when it contradicts the specific wording of his saying (peace be upon him) in Ḥadith (99): 'what would encourage him to marry her'? Every person of understanding knows that this is not intended to mean only the face and hands. Similar in indication is his saying (peace be upon him) in Ḥadith (97): 'even if she does not know'.

This is supported by the actions of the Companions (may Allāh be pleased with them), their actions alongside his Sunnah (peace be upon him). Among them were Muḥammad ibn Maslamah and Jābir ibn 'Abdillāh; both of them hid to see their prospective bride in order to see what would encourage them to marry her. Does any rational person think they hid just to look at the face and hands?! And consider 'Umar ibn Al-Khaṭṭāb, who uncovered the shins of Umm Kulthūm bint 'Alī (may Allāh be pleased with them). These are three senior Companions, one of them the Rightly Guided Caliph, who permitted looking at more than the face and hands, and I know of no Companion who opposed them. So I do not know how he [Shaykh Al-Ḥāmid] permitted himself to oppose them despite these authentic Ḥadith?! My experience with the likes of the Shaykh is that they raise a commotion against anyone who opposes even one Companion while following the authentic Sunnah, even if the report from that Companion

is not established, as they did regarding the number of rak'ahs for Tarāwīĥ! And one of the wonders of cold piety is that the Shaykh, may Allāh forgive us and him, said at the end of the discussion: 'Allāh Almighty said: {And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is best and most excellent in interpretation} [An-Nisā': 59].'! So we call upon ourselves and him to implement this verse and refer this matter back to the Sunnah now that it has become clear. Allāh is the One sought for help, and there is no power nor strength except with Allāh.

Despite the authenticity of the Ĥadith on this matter and the fact that the majority of scholars hold this view—contrary to the previous [narrower view]—many Muslims in later eras have turned away from acting upon it. They do not permit the suitor to look at their young woman—even within the limits of the narrow view—out of piety, they claim. And among the wonders of cold piety is that some of them permit their daughters to go out in the street unveiled without proper Islamic hijab! Then they refuse to let the suitor see her in her home, among her family, wearing her street clothes!

In contrast to these are some neglectful fathers who lack protective jealousy over their daughters, imitating their European masters. They allow photographers to take pictures of them while they are improperly unveiled. The photographer is a non-maĥram man to them, and might even be a disbeliever. Then they present their pictures to some young men, claiming they want to propose to them. Then the matter ends without a proposal, and the pictures of their daughters remain with them [the young men], for them to flirt with, and to extinguish the heat of youth by looking at them!

Woe then to the fathers who lack protective jealousy! Indeed, we belong to Allāh, and indeed to Him we are returning.

100. 'O Abū Dharr, shall I not teach you words by which you will catch up to those who preceded you, and none who come after you will reach you, except one who does similar to your action? Glorify Allāh (say Allāhu Akbar) after every prayer thirty-three times, and praise Him (say AlĤamdulillāh) thirty-three times, and exalt Him (say SubĤānAllāh) thirty-three times, and conclude it with: Lā ilāha illAllāh waĥdahu lā sharīka lah, lahul-mulku wa lahul-Ĥamdu wa huwa 'alā kulli shay'in qadīr (There is no god but Allāh alone, He has no partner, His is the dominion and His is the praise, and He is over all things competent).'

Narrated by Abū Dāwūd (1504): 'Abd Ar-Raĥmān ibn Ibrāhīm narrated to us, Al-Walīd ibn Muslim narrated to us, Al-Awzā'ī narrated to us, Ĥassān ibn 'Aťiyyah narrated to me, he said: Muĥammad ibn Abī 'Ā'ishah narrated to me, he said: Abū Hurayrah narrated to me, he said:

'Abū Dharr said: 'O Messenger of Allāh, the people of abundance have taken all the rewards. They pray as we pray, and they fast as we fast, but they have surplus wealth with which they give charity, while we have no wealth to give charity with.' So the Messenger of Allāh (peace be upon him) said:' [the words mentioned above]. He [Abū Dāwūd] added at its end:

'His sins would be forgiven even if they were like the foam of the sea.'

I say: This is an authentic chain (isnād ŝaĥīĥ). All its narrators are reliable (thiqāt),

men found in the Ṣaḥīḥ. However, I am in doubt (fī shakk) about the authenticity (ṣiḥḥah) of this addition ['sins forgiven...'] in the Ḥadith with this specific chain. Aḥmad (2/238) reported it with this chain: Al-Walīd narrated to us..., without it [the addition]. Likewise, Ad-Dārimī reported it through another route, saying (1/312):

'Al-Ḥakam ibn Mūsā informed us, Hiql informed us from Al-Awzā'ī...,' without it.

It is apparent that it [the addition] is inconsistent (ghayr munsajimah) with the context (siyāq) of the Ḥadith. This addition has come in another Ḥadith of Abū Hurayrah, so I fear that one of the narrators may have confused (ikhtalaṭa) one of the two Ḥadith with the other and merged them (damajahumā) into a single context! The wording of the Ḥadith referred to will come at the beginning of the next part, Allāh willing.

Subḥānak Allāhumma wa bi-ḥamdik, ashhadu an lā ilāha illā Ant, astaghfiruka wa atūbu ilayk. (Glory be to You, O Allāh, and praise. I bear witness that there is no god but You. I seek Your forgiveness and turn to You in repentance.)

101. 'Whoever glorifies Allāh (says Subḥān Allāh) thirty-three times after every prayer, praises Allāh (says Al-ḥamdulillāh) thirty-three times, and magnifies Allāh (says Allāhu Akbar) thirty-three times—that makes ninety-nine—then completes the hundred by saying: Lā ilāha illallāh waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamdu wa huwa 'alá kulli shay'in qadīr (There is no god but Allāh alone, He has no partner, His is the dominion and His is the praise, and He is over all things competent)—his sins will be forgiven, even if they are like the foam of the sea.'

Narrated by Muslim (2/98), Abū 'Awānah (2/247), Al-Bayhaqī (2/187), and Aḥmad (2/373, 383) via the route of Suhayl ibn Abī Ṣāliḥ from Abū 'Ubayd Al-Madhḥijī from 'Aṭā' ibn Yazīd Al-Laythī from Abū Hurayrah, attributed to the Prophet (peace be upon him) (marfū'an).

This count has also come in another Ḥadith, but it replaces the Tahlīl (saying Lā ilāha illallāh) with another Takbīr (saying Allāhu Akbar) along with the thirty-three. It will follow this, Allāh Almighty willing.

Benefit

An-Nasā'ī (1/198) and Al-Ḥākim (1/253) narrated from Zayd ibn Thābit who said:

'They were commanded to glorify Allāh thirty-three times after every prayer, praise Him thirty-three times, and magnify Him thirty-four times. Then a man from the Anṣār saw in his dream someone asking him: Did the Messenger of Allāh (peace be upon him) command you to glorify Allāh thirty-three times after every prayer, praise Him thirty-three times, and magnify Him thirty-four times? He said: Yes. The person in the dream said: Make them twenty-five [each], and include the Tahlīl among them (meaning, twenty-five times). When he woke up, he went to the Prophet (peace be upon him) and mentioned this to him. He (peace be upon him) said: Make it so.'

Al-Ḥākim said: 'Authentic chain (Ṣaḥīḥ al-isnād)', and Adh-Dhahabī agreed. It is as they both said.

It has supporting evidence (shāhid) from the Ĥadith of Ibn 'Umar with similar meaning. Narrated by An-Nasā'ī with an authentic chain (bi-sanad ŝaĥīĥ).

102. 'Mu'aqqibāt (words spoken consecutively) whose sayer—or doer—will not be disappointed, [recited] after every prescribed prayer (ŝalāh maktūbah): thirty-three glorifications (tasbīĥah), thirty-three praises (taĥmīdah), and thirty-four magnifications (takbīrah).'

Narrated by Muslim (2/98), Abū 'Awānah (2/247, 248), An-Nasā'ī (1/198), At-Tirmidhī (2/249), Al-Bayhaqī (2/187), and Ať-Ťayālisī (1060) through various routes from Al-Ĥakam ibn 'Utaybah from 'Abd Ar-Raĥmān ibn Abī Laylā from Ka'b ibn 'Ujrah, attributed to the Prophet (peace be upon him) (marfū'an).

(Mu'aqqibāt) i.e., words said immediately following the prayer. A mu'aqqib is that which comes immediately after what preceded it.

I say: The Ĥadith is explicit that this remembrance is only to be said immediately following the obligatory prayer, and similarly for the preceding litanies and others, regardless of whether the obligatory prayer has a subsequent Sunnah prayer or not. Whoever among the schools of thought (madhāhib) holds the view of placing this after the Sunnah prayer, besides having no textual proof for it, also contradicts this Ĥadith and similar ones which are explicit on the matter.

And Allāh is the Granter of success.

103. 'The best of companions in the sight of Allāh is the best of them to his companion, and the best of neighbors in the sight of Allāh is the best of them to his neighbor.'

Narrated by At-Tirmidhī (1/353), Ad-Dārimī (2/215), Al-Ĥākim (4/164), Aĥmad (2/168), and Ibn Bishrān in Al-Amālī (143/1) from Ĥaywah and Ibn Lahī'ah, who both said: Sharĥabīl ibn Sharīk narrated to us that he heard Abū 'Abd Ar-Raĥmān Al-Ĥubulī narrating from 'Abdullāh ibn 'Amr, attributed to the Prophet (peace be upon him) (marfū'an).

This is how they all narrated it from both of them, except that At-Tirmidhī did not mention Ibn Lahī'ah, and likewise Al-Ĥākim, except that he differed in its chain (isnād), saying: '...Ĥaywah ibn Shurayĥ narrated to me, Sharĥabīl ibn Muslim narrated to me from 'Abdullāh ibn 'Amr.' So he put Sharĥabīl ibn Muslim instead of Sharĥabīl ibn Sharīk, and omitted Abū 'Abd Ar-Raĥmān Al-Ĥubulī from the chain, which is among his errors (awhām), may Allāh have mercy on him. Then he made another error, saying: 'A sound Ĥadith according to the conditions of the two Shaykhs (Al-Bukhārī and Muslim) (Ĥadīth ŝaĥīĥ 'alá shart ash-Shaykhayn)'. And Adh-Dhahabī agreed with him!

I say: The two Shaykhs did not narrate from Ibn Muslim, whereas Ibn Sharīk was relied upon by Muslim alone. Both are trustworthy (thiqah). Ibn Bishrān said after the Ĥadith: 'A sound Ĥadith (Ĥadīth ŝaĥīĥ), and its chain consists entirely of trustworthy narrators (isnāduhu kulluhum thiqāt).' And it is as he said. At-Tirmidhī said: 'A good, strange Ĥadith (Ĥadīth Ĥasan gharīb).'

104. 'Indeed, Shayťān said: By Your Might, O Lord! I will not cease misleading Your servants as long as their souls are in their bodies. The Lord, Blessed and Exalted, said: By My Might and Majesty: I will not cease forgiving them as long

as they seek My forgiveness.'

Narrated by Al-Ĥākim (4/261) and Al-Bayhaqī in Al-Asmā' (p. 134) via the route of 'Amr ibn Al-Ĥārith from Darrāj from Abū Al-Haytham from Abū Sa'īd (may Allāh be pleased with him) that the Messenger of Allāh (peace be upon him) said: [and he mentioned it]. He (Al-Ĥākim) said: 'Authentic chain (Ŝaĥīĥ al-isnād)', and Adh-Dhahabī agreed. This is among their errors (awhām), for Darrāj is weak (wāhin) according to Adh-Dhahabī, as will follow.

Ibn Lahī'ah narrated it from Darrāj with the addition: 'and the loftiness of My place (wa-rtifā' makānī)'. Narrated by Al-Baghawī in Sharĥ as-Sunnah (1/146), and Aĥmad (3/29) without it. Adh-Dhahabī cited it in Al-'Uluww (p. 116) from this route without attributing it to anyone and said: 'Darrāj is weak (wāhin).'

I say: The defect ('illah) of this addition, in my view, is from Ibn Lahī'ah and is part of his confusion (takhalīť), not from Darrāj, for 'Amr ibn Al-Ĥārith narrated it from him without it, as you have seen.

The Ĥadith has supporting narration (tubū'ī'a 'alal-ĥadīth). Imam Aĥmad narrated it (3/29/41) via the route of Layth from Yazīd ibn Al-Hād from 'Amr from Abū Sa'īd Al-Khudrī, attributed to the Prophet (peace be upon him) (marfū'an), with the wording: 'Indeed, Iblīs said to his Lord: By Your Might and Majesty, I will not cease misleading the children of Ādam as long as the souls are in them. Allāh said: Then by My Might and Majesty, I will not cease forgiving them as long as they seek My forgiveness.'

I say: This is a chain whose narrators are all trustworthy (thiqāt), narrators found in the collections of the two Shaykhs (Al-Bukhārī and Muslim), but it is disconnected (munqaťi') between 'Amr—who is Ibn Abī 'Amr Mawlá Al-Muťťalib—and Abū Sa'īd Al-Khudrī. For they did not mention 'Amr narrating from any of the Companions other than Anas ibn Mālik, who died much later than Abū Sa'īd. The latter's death was in the year 75 AH according to the latest date mentioned, while Anas died in 92 AH or 93 AH.

Al-Haythamī cited the Ĥadith in Al-Majma' (10/207) with Aĥmad's wording and said: 'Narrated by Aĥmad and Abū Ya'lá with his chain, saying: 'I will not cease misleading Your servants,' and Ať-Ťabarānī in Al-Awsať. One of Aĥmad's chains has narrators who are narrators of the Ŝaĥīĥ, and likewise one of Abū Ya'lá's chains.' It seems the disconnection (inqiťā') I mentioned was hidden from him. I say this while knowing that a Ĥadith scholar's statement about a Ĥadith, 'Its narrators are narrators of the Ŝaĥīĥ' or 'Its narrators are trustworthy (thiqāt)' and the like, does not necessitate the authentication of its chain (taŝĥīĥ isnādih), contrary to what some assume. Al-Ĥāfiż Ibn Ĥajar affirmed what we mentioned, saying in At-Talkhīŝ (p. 239) after citing another Ĥadith: 'It does not necessarily follow from its narrators being trustworthy that it is authentic (ŝaĥīĥ), because Al-A'mash was a mudallis (one who conceals defects in the chain) and did not mention hearing [directly].'

105. 'I met Ibrāhīm on the night I was taken on the Night Journey. He said: O Muĥammad, convey my Salām (greetings of peace) to your Ummah (nation) and inform them that Paradise has good soil, sweet water, and that it is plains (qī'ān). Its seedlings are: Subĥān Allāh, wal-ĥamdulillāh, wa lā ilāha illallāh, wallāhu akbar (Glory is to Allāh, praise is to Allāh, there is no god but Allāh, and Allāh is the greatest).'

Narrated by At-Tirmidhī (2/258—Būlāq ed.) from ʻAbd Ar-Raḥmān ibn Isḥāq from Al-Qāsim ibn ʻAbd Ar-Raḥmān from Ibn Masʻūd, attributed to the Prophet (peace be upon him) (marfūʻan). He (At-Tirmidhī) said: 'This Ḥadith is good, strange from this route (ḥasan gharīb min hādha al-wajh) from the Ḥadith of Ibn Masʻūd.'

I say: This ʻAbd Ar-Raḥmān ibn Isḥāq is weak (ḍaʻīf) by consensus (ittifāqan). However, it is strengthened (yuqawwīhi) by the fact that it has two supporting narrations (shāhidayn): one from the Ḥadith of Abū Ayyūb Al-Anṣārī, and one from the Ḥadith of ʻAbdullāh ibn ʻUmar.

As for the Ḥadith of Abū Ayyūb, it is via the route of ʻAbdullāh ibn ʻAbd Ar-Raḥmān ibn ʻAbdullāh ibn ʻUmar from Sālim ibn ʻAbdillāh: Abū Ayyūb Al-Anṣārī informed me: 'That the Messenger of Allāh (peace be upon him), on the night he was taken on the Night Journey, passed by Ibrāhīm. [Ibrāhīm] said: Who is with you, O Jibrīl? He said: This is Muḥammad. Ibrāhīm said to him: Command your Ummah to increase the seedlings of Paradise, for its soil is pure and its land is vast. He asked: And what are the seedlings of Paradise? He said: Lā ḥawla wa lā quwwata illā billāh (There is no might nor power except with Allāh).'

Narrated by Aḥmad (5/418), Abū Bakr Ash-Shāfiʻī in Al-Fawāʼid (6/65/1), and Aṭ-Ṭabarānī as mentioned in Al-Majmaʻ (10/97). [Al-Haythamī] said: 'Aḥmad's narrators are narrators of the Ṣaḥīḥ except for ʻAbdullāh ibn ʻAbd Ar-Raḥmān ibn ʻAbdillāh ibn ʻUmar ibn Al-Khaṭṭāb, who is trustworthy (thiqah); no one has criticized him, and Ibn Ḥibbān declared him trustworthy (waththaqahu).'

I say: Based on Ibn Ḥibbān declaring him trustworthy (tawthīq), he included this Ḥadith of his in his Ṣaḥīḥ, as mentioned in At-Targhīb (2/265). [Al-Mundhirī in At-Targhīb] also attributed it to Ibn Abī Ad-Dunyā along with Aḥmad and said: 'Its chain is good (isnāduhu ḥasan).'

I say: In that, there is consideration in my view (wa fi dhālika nażarun ʻindī), based on what we have established repeatedly: that Ibn Ḥibbān's authentication (tawthīq) contains leniency (fīhi līn). However, the Ḥadith is acceptable (lā baʼsa bihi) due to the preceding one.

As for the Ḥadith of Ibn ʻUmar, Ibn Abī Ad-Dunyā narrated it in Adh-Dhikr and Aṭ-Ṭabarānī with the wording: 'Increase the seedlings of Paradise, for its water is sweet and its soil is good. So increase its seedlings.' They asked: O Messenger of Allāh, what are its seedlings? He said: Mā shāʼ Allāh, Lā ḥawla wa lā quwwata illā billāh.

This is how [Al-Mundhirī] cited it in At-Targhīb and remained silent about it (sakatu ʻalayh). Al-Haythamī cited it from the narration of Aṭ-Ṭabarānī alone, without the phrase 'Mā shāʼ Allāh', and said (10/98): 'And in it is ʻUqbah ibn ʻAlī, and he is weak (ḍaʻīf).'

(Qīʻān) Plural of qāʼ, which is a level, wide place in a depression of the earth where rainwater gathers and is held, and its vegetation grows evenly. (An-Nihāyah).

106. 'O assembly of Muhājirīn! Five [matters], if you are afflicted with them—and I seek refuge with Allāh that you should reach them: Immorality never appears among a people to the extent that they commit it openly, except that plagues and diseases that were not known among their

predecessors who passed away spread among them. They do not cheat in measure and weight except that they are seized by years [of drought] (sinīn), severity of provisions, and the tyranny of the ruler over them. They do not withhold the Zakāh of their wealth except that they are deprived of rain from the sky; and were it not for the animals, they would not receive rain. They do not break the covenant of Allāh and the covenant of His Messenger except that Allāh gives authority over them to an enemy from other than them, who takes some of what is in their hands. And their leaders do not rule according to the Book of Allāh and seek goodness (yatakhayyarū) in what Allāh has revealed except that Allāh causes their conflict to be among themselves.'

Narrated by Ibn Mājah (4019) and Abū Nu'aym in Al-Ĥilyah (8/333-334) from Ibn Abī Mālik from his father from 'Aṫā' ibn Abī Rabâĥ from 'Abdullāh ibn 'Umar who said: The Messenger of Allāh (peace be upon him) came forward and said: [and he mentioned it].

I say: This is a weak chain (sanad ḑa'īf) because of Ibn Abī Mālik, whose name is Khālid ibn Yazīd ibn 'Abd Ar-Raĥmān ibn Abī Mālik. He is weak (ḑa'īf) despite being a jurist (faqīh), and Ibn Ma'īn accused him (ittahamahu), as mentioned in At-Taqrīb. Al-Būŝīrī said in Az-Zawā'id: 'This Ĥadith is suitable to be acted upon (ŝāliĥ lil-'amal bih). They differed regarding Ibn Abī Mālik and his father.'

I say: The father is acceptable (lā ba'sa bih); the defect ('illah) is only from his son. That is why Al-Ĥāfiż Ibn Ĥajar alluded to the weakness of the Ĥadith in Badhl al-Mā'ūn (folio 55/2) by saying: 'If the report is established (in thabata al-khabar).'

I say: It is definitely established, for it has come through other routes (ṫuruq) from 'Aṫā' and others. Ibn Abī Ad-Dunyā narrated it in Al-'Uqūbāt (folio 62/2) via the route of Nāfi' ibn 'Abdillāh from Farwah ibn Qays Al-Makkī from 'Aṫā' ibn Abī Rabâĥ.

I say: This is a weak chain (sanad ḑa'īf); Nāfi' and Farwah are unknown (lā yu'rafān), as mentioned in Al-Mīzān.

Al-Ĥākim (4/540) narrated it via the route of Abū Ma'bad Ĥafŝ ibn Ghaylān from 'Aṫā' ibn Abī Rabâĥ. He said: 'Authentic chain (Ŝaĥīĥ al-isnād)', and Adh-Dhahabī agreed.

I say: Rather, it has a good chain (Ĥasan al-isnād), for this Ibn Ghaylān was weakened by some, but the majority declared him trustworthy (waththaqahu). Al-Ĥāfiż said in At-Taqrīb: 'Truthful jurist (Ŝadūq faqīh), accused of [believing in] Qadar (rumiya bil-qadar).'

Ar-Rūyānī narrated it in his Musnad (folio 247/1) from 'Uthmān ibn 'Aṫā' from his father from 'Abdullāh ibn 'Umar, attributed to the Prophet (peace be upon him) (marfū'an). This is a weak chain (sanad ḑa'īf). This 'Aṫā' is Ibn Abī Muslim Al-Khurāsānī; he is truthful (ŝadūq) but practiced tadlīs (concealing defects in the chain) and narrated using 'an'anah (using 'an—from). His son 'Uthmān is weak (ḑa'īf), as mentioned in At-Taqrīb.

So all these routes are weak except for Al-Ĥākim's route, which is the main support ('umdah). If they do not add strength to it, they do not weaken it.

(As-Sinīn) Plural of sanah, meaning drought and famine.

(Yatakhayyarū) i.e., they seek goodness. Meaning: And they do not seek goodness and happiness in what Allāh has revealed.

Part of the Ĥadith has supporting evidence (shāhid) from the Ĥadith of Buraydah ibn Al-Ĥuŝayb, attributed to the Prophet (peace be upon him) (marfū'an), with the wording: 'Never do a people break the covenant but that killing occurs among them. Immorality never appears among a people but that Allāh, Mighty and Majestic, gives death authority over them. And a people never withhold Zakāh but that Allāh withholds rain from them.'

107. 'Never do a people break the covenant but that killing occurs among them. Immorality never appears among a people but that Allāh, Mighty and Majestic, gives death authority over them. And a people never withhold Zakāh but that Allāh withholds rain from them.'

Narrated by Al-Ĥākim (2/126) and Al-Bayhaqī (3/346) via the route of Bashīr ibn Muhājir from 'Abdullāh ibn Buraydah from his father [Buraydah]. Al-Ĥākim said: 'Authentic according to the condition of Muslim (Ŝaĥiĥ 'alá shart Muslim)', and Adh-Dhahabī agreed.

I say: It is as they both said, except that this Bashīr has been criticized regarding his memory (min qibali ĥifżihi). At-Taqrīb states that he is 'Truthful, lenient/soft in Ĥadith (Ŝadūq layyin al-ĥadīth)'. His chain has been differed upon (khūlifa fī isnādih). Al-Bayhaqī said after it: 'Thus Bashīr ibn Al-Muhājir narrated it.'

Then he narrated with his chain via the route of Al-Ĥusayn ibn Wāqid from 'Abdullāh ibn Buraydah from Ibn 'Abbās who said: 'Never do a people break the covenant except that Allāh gives their enemy authority over them. Immorality never spreads among a people except that Allāh seizes them with death. A people never cheat the measure except that Allāh seizes them with years [of drought]. A people never withhold Zakāh except that Allāh withholds rain from the sky from them. And a people never rule unjustly except that conflict occurs among them—I think he said—and killing.'

I say: Its chain is authentic (isnāduhu ŝaĥīĥ), and it is mawqūf (stopped at the Companion) but has the ruling of being marfū' (attributed to the Prophet) (fī ĥukm al-marfū'), because such matters cannot be said based on personal opinion (lā yuqālu min qibali ar-ra'y). Ať-Ťabarānī narrated it in Al-Mu'jam al-Kabīr as marfū' via another route: from Isĥāq ibn 'Abdillāh ibn Kaysān Al-Marwazī: my father narrated to us from Aď-Ďaĥĥāk ibn Muzāĥim from Mujāhid and Ťāwūs from Ibn 'Abbās.

I say: This is a weak chain (isnād ď a'īf) that can be used as supporting evidence (yustashhadu bih). Al-Mundhirī said in At-Targhīb (1/271): 'Its chain is close to good (qarīb min al-ĥasan), and it has supporting evidences (shawāhid).'

I say: It appears to me that the Ĥadith has an origin (aŝl) from Buraydah, for I found another route for part of it narrated by Ať-Ťabarānī in Al-Awsať (1/85/1 of the combined edition with Aŝ-Ŝaghīr) and Tammām in Al-Fawā'id (folio 148-149) from Marwān ibn Muĥammad Ať-Ťāťarī: Sulaymān ibn Mūsā Abū Dāwūd Al-Kūfī narrated to us from Fuďayl ibn Marzūq (in Al-Fawā'id: Fuďayl ibn Ghazwān) from 'Abdullāh ibn Buraydah from his father, attributed to the Prophet (peace be upon him) (marfū'an), with the wording: 'Never do a people withhold Zakāh but that Allāh afflicts them with years [of drought] (sinīn).'

Ať-Ťabarānī said: 'Only Sulaymān narrated it; Marwān was unique in narrating it from him (tafarrada bihi Marwān).'

I say: Marwān is trustworthy (thiqah). Sulaymān ibn Mūsā Abū Dāwūd Al-Kūfī is moderately acceptable (ŝuwaylIĥ), as Adh-Dhahabī said. Fuḍayl: if he is Ibn Marzūq, there is weakness (ḍa'f) in him; if he is Ibn Ghazwān, he is trustworthy (thiqah), relied upon by the two Shaykhs. If he is the narrator of the Ĥadith, then it is good (ĥasan), Allāh willing. Al-Mundhirī said (1/270) after attributing it to Aṫ-Ťabarānī: 'Its narrators are trustworthy (ruwātuhu thiqāt).'

In summary, the Ĥadith via these routes and supporting evidences is authentic (ŝaĥIĥ) without doubt. Al-Ĥāfiż Ibn Ĥajar's hesitation regarding its establishment pertains only to the first route. And Allāh knows best.

108. 'Indeed, Allāh has added a prayer for you, which is Witr, so pray it between the 'Ishā' prayer and the Fajr prayer.'

Narrated by Imam AĤmad (6/7) and Aṫ-Ťabarānī in Al-Mu'jam al-Kabīr (1/100/1) via two routes from Ibn Al-Mubārak: Sa'īd ibn Yazīd informed us: Ibn Hubayrah narrated to me from Abū Tamīm Al-Jayshānī that 'Amr ibn Al-'Āŝ addressed the people on Friday and said: Abū Baŝrah narrated to me that the Prophet (peace be upon him) said: [and he mentioned it].

Abū Tamīm said: Then Abū Dharr took my hand and walked through the mosque to Abū Baŝrah and said to him: Did you hear the Messenger of Allāh (peace be upon him) say what 'Amr said? Abū Baŝrah replied: I heard it from the Messenger of Allāh (peace be upon him).

I say: This is an authentic chain (isnād ŝaĤIĤ); all its narrators are trustworthy (thiqāt), narrators found in the collection of Muslim. Sa'īd ibn Yazīd is Abū Shujā' Al-Iskandarānī.

'Abdullāh ibn Lahī'ah followed him (tāba'ahu): 'Abdullāh ibn Hubayrah informed us... Narrated by AĤmad (6/379), Aṫ-ŤaĤāwī in SharĤ al-Ma'ānī (1/250), Aṫ-Ťabarānī in Al-Kabīr (1/104/2), and Ad-Dūlābī in Al-Kunā (1/13) via three routes from Ibn Lahī'ah. Its chain with Aṫ-ŤaĤāwī is authentic (ŝaĤIĤ), as I explained in Irwā' al-Ghalīl (no. 416).

It has other routes from the Prophet (peace be upon him), some of which I referenced there. This route is the main support, which is why I limited myself to it here. Shaykh Al-Kattānī and his colleague Professor Az-ZuĤaylī, in their referencing of TuĤfat al-Fuqahā' (1/1/355), mentioned a large number of them from ten Companions, including one weak route from 'Amr ibn Al-'Āŝ, but they missed this authentic route!

Understanding the Ĥadith

The apparent command in his (peace be upon him) statement 'so pray it' indicates the obligation of the Witr prayer. This is the view held by the Ĥanafīs, in contrast to the majority of scholars. Were it not for the definitive proofs limiting the obligatory prayers in each day and night to five prayers, the Ĥanafī position would be closer to the truth. Therefore, it is necessary to say that the command here is not for obligation, but rather for emphasized recommendation. How many noble commands have been diverted from obligation by proofs less definitive than those? The Ĥanafīs have circumvented this by saying that they do not consider Witr obligatory like the five obligatory prayers; rather, it is an intermediate category between them and the Sunnah

prayers—weaker than the former in terms of proof, and stronger than the latter in terms of emphasis!

It should be known that this Ĥanafī position is based on their specific, later-developed terminology, unknown to the Companions (Ŝaĥābah) or the righteous predecessors (Salaf aŝ-Ŝāliĥ), which differentiates between Farḍ (absolute obligation) and Wājib (practical obligation) in terms of proof and consequence, as detailed in their books. Their view implies that abandoning Witr incurs punishment on the Day of Judgment, albeit a lesser punishment than abandoning a Farḍ, according to their juristic reasoning (ijtihād). At this point, it can be said to them: How can this be correct alongside the Prophet's (peace be upon him) statement about the man who resolved to pray nothing other than the five obligatory prayers: 'The man has succeeded'?! And how can success coexist with punishment?! There is no doubt that this statement of his (peace be upon him) alone is sufficient to clarify that the Witr prayer is not obligatory. For this reason, the majority of scholars agreed upon its recommended status and lack of obligation, and this is the truth. We say this while reminding and advising to give importance to Witr and not be negligent concerning it, due to this Ĥadith and others. And Allāh knows best.

109. 'The seven heavens compared to the Kursī (Footstool) are but like a ring thrown in a vast desert, and the excellence of the 'Arsh (Throne) over the Kursī is like the excellence of that desert over that ring.'

Narrated by Muĥammad ibn Abī Shaybah in Kitāb al-'Arsh (114/1): Al-Ĥasan ibn Abī Laylā narrated to us: Aĥmad ibn 'Alī Al-Asadī informed us from Al-Mukhtār ibn Ghassān Al-'Abdī from Ismā'īl ibn Salm from Abū Idrīs Al-Khawlānī from Abū Dharr Al-Ghifārī who said: 'I entered the Masjid Al-Ĥarām and saw the Messenger of Allāh (peace be upon him) alone, so I sat with him. I said: O Messenger of Allāh, which āyah (verse) revealed to you is most excellent? He said: Āyat al-Kursī: The seven heavens...' [continuing the Ĥadith].

I say: This is a weak chain (sanad ḍa'īf). I do not know Ismā'īl ibn Salm (lam a'rifhu), and the strong probability is that he is Ismā'īl ibn Muslim, as they mentioned him among the shaykhs of Al-Mukhtār ibn 'Ubayd [sic, likely meant Ghassān], and he is the Makkī Baŝrī who is weak (ḍa'īf). Al-Mukhtār was narrated from by three [narrators], but no one declared him trustworthy (lam yuwaththiquhu aĥad); At-Taqrīb states that he is maqbūl (acceptable when supported).

I say: Ismā'īl ibn Muslim was not alone in narrating it (lam yanfarid bih); rather, Yaĥyá ibn Yaĥyá Al-Ghassānī followed him (tāba'ahu), narrated by his grandson Ibrāhīm ibn Hishām ibn Yaĥyá ibn Yaĥyá Al-Ghassānī who said: my father narrated to us from my grandfather from Abū Idrīs Al-Khawlānī. Narrated by Al-Bayhaqī in Al-Asmā' waŝ-Ŝifāt (p. 290).

I say: This is a very flimsy chain (sanad wāhin jiddan). This Ibrāhīm is abandoned (matrūk), as Adh-Dhahabī said, and Abū Ĥātim declared him a liar (kadhdhabahu).

Al-Qāsim ibn Muĥammad Ath-Thaqafī also followed him, but he is unknown (majhūl), as mentioned in At-Taqrīb. Narrated by Ibn Mardawayh, as cited in the Tafsīr of Ibn Kathīr (2/13—Manār ed.), via the route of Muĥammad ibn Abī As-Sarī Al-'Asqalānī: Muĥammad ibn 'Abdillāh At-Tamīmī informed us from Al-

Qāsim. Both Al-'Asqalānī and At-Tamīmī are weak (ḍa'īf).

The Ĥadith has two other routes from Abū Dharr:

The first: Via Yaĥyá ibn Sa'īd As-Sa'dī Al-Baṣrī who said: 'Abd al-Malik ibn Jurayj narrated to us from 'Aṭā' from 'Ubayd ibn 'Umayr Al-Laythī from him [Abū Dharr]. Narrated by Al-Bayhaqī, who said: 'Yaĥyá ibn Sa'īd As-Sa'dī was unique in narrating it (tafarrada bih). It has a supporting witness (shāhid) with a sounder chain.'

I say: He then cited the aforementioned route of Al-Ghassānī, but I do not see it as sounder than this one; rather, it is flimsier (awhá), because Ibrāhīm is accused (muttaham), as mentioned before. As for this route, it contains no one explicitly accused; its narrators are trustworthy (thiqāt) except for this As-Sa'dī. Al-'Uqaylī said: 'He is not followed in his Ĥadith (lā yutāba'u 'alá Ĥadīthih)'—meaning this one. Ibn Ĥibbān said: 'He narrates overturned reports (maqlūbāt) and fabricated additions (mulzaqāt); it is not permissible to rely on him (lā yajūzu al-iĥtijāj bih) when he narrates alone.'

The second: Via Ibn Zayd who said: my father narrated to me, who said: Abū Dharr said... [mentioning it]. Narrated by Ibn Jarīr in his Tafsīr (5/399): Yunus narrated to me: Ibn Wahb informed us: Ibn Zayd said...

I say: This is a chain whose narrators are all trustworthy (thiqāt). However, I suspect (ażunnu) that it is disconnected (munqaṭi'). Ibn Zayd is 'Umar ibn Muĥammad ibn Zayd ibn 'Abdillāh ibn 'Umar ibn Al-Khaṭṭāb, who is trustworthy (thiqah), one of the narrators relied upon by the two Shaykhs, narrated from by Ibn Wahb and others. His father, Muĥammad ibn Zayd, is likewise trustworthy (thiqah mithluh); he narrated from the four 'Abdullāhs—his grandfather 'Abdullāh [ibn 'Umar], Ibn 'Amr, Ibn 'Abbās, and Ibn Az-Zubayr—and Sa'īd ibn Zayd ibn 'Amr. These [Companions] died after the year 50 AH, whereas Abū Dharr died in the year 32 AH, so I do not think he heard from him.

In summary: The Ĥadith via these routes is authentic (ṣaĥīĥ), and the best of them is the last route. And Allāh knows best.

The Ĥadith serves as an explanation (tafsīr) for His (the Exalted) statement: {His Kursī extends over the heavens and the earth} [Al-Baqarah: 255]. It is explicit that the Kursī is a magnificent creation after the 'Arsh, and that it is a physical entity existing in itself, not something metaphorical. Thus, it contains a refutation of those who interpret it as meaning dominion or vastness of authority, as found in some commentaries. As for what is narrated from Ibn 'Abbās that it means knowledge, its chain back to him is not authentic, because it is via the narration of Ja'far ibn Abī Al-Mughīrah from Sa'īd ibn Jubayr from him. Narrated by Ibn Jarīr. Ibn Mandah said: Ibn Abī Al-Mughīrah is not strong (laysa bil-qawī) regarding [narrations from] Ibn Jubayr.

Know that nothing authentic describes the Kursī other than this Ĥadith. As for reports that it is the place of the Feet, that it has a creaking sound like the creaking of a new saddle, that it is carried by four angels, each angel having four faces, and their feet are in the rock beneath the seventh earth... etc.—all of this is not authentically reported from the Prophet (peace be upon him) (lā yaṣiĥĥu marfū'an), and some parts are weaker than others. I have referenced some of them in our commentary on the book Mā Dalla 'Alayhi al-Qur'ān mimmā

Yu'aḍḍidu al-Hay'ah al-Jadīdah al-Qawīmah al-Burhān, appended at its end (published by Al-Maktab Al-Islāmī).

110. 'Sayḥān, Jayḥān, Al-Furāt (the Euphrates), and An-Nīl (the Nile) are all rivers of Paradise.'

Narrated by Muslim (8/149), Aḥmad (2/289 & 440), Abū Bakr Al-Abharī in Al-Fawā'id al-Muntaqāh (143/1), and Al-Khaṭīb (1/54-55) via the route of Ḥafṣ ibn 'Āṣim from Abū Hurayrah, attributed to the Prophet (peace be upon him) (marfū'an).

It has another route with the wording: 'Four rivers burst forth from Paradise: Al-Furāt, An-Nīl, Sayḥān, and Jayḥān.'

111. 'Four rivers burst forth from Paradise: the Euphrates, the Nile, the Sayḥān, and the Jayḥān.'

Narrated by Aḥmad (2/261), Abū Ya'lā in his Musnad (4/1416, Maktab Al-Islāmī edition), and Al-Khaṭīb in his Tārīkh (1/44, 8/185) from Muḥammad ibn 'Amr from Abū Salamah from him (Abū Hurayrah) traced back to the Prophet (marfū'an). This chain of narration (isnād) is ḥasan (good).

It has a third path, reported by Al-Khaṭīb (1/54) via Idrīs Al-Awdī from his father, marfū'an, abbreviated with the wording:

(Two rivers from Paradise: the Nile and the Euphrates).

And this Idrīs is majhūl (unknown), as mentioned in At-Taqrīb.

It has a witnessing narration (shāhid) from the Ḥadith of Anas ibn Mālik, marfū'an, with the wording:

112. 'The Sidrah Al-Muntahā (Lote Tree of the Utmost Boundary) was raised up for me in the seventh heaven; its fruits were like the jars of Hajar, and its leaves were like the ears of elephants. Two apparent rivers and two hidden rivers emerge from its base. I asked: 'O Jibrīl, what are these?' He said: 'As for the hidden ones, they are in Paradise, and as for the apparent ones, they are the Nile and the Euphrates.'

Narrated by Aḥmad (3/164): 'Abd Ar-Razzāq narrated to us, Ma'mar narrated to us from Qatādah from Anas ibn Mālik, marfū'an.

I say: This chain is ṣaḥīḥ (authentic) according to the conditions of the two Shaykhs (Al-Bukhārī and Muslim). Al-Bukhārī (334) reported it mu'allaqan (with a suspended chain), saying: And Ibrāhīm ibn Ṭahmān said: from Shu'bah from Qatādah with it [the same chain].

He (Al-Bukhārī) himself connected it (3/30-33), as did Muslim (1/103-105), Abū 'Awānah (1/120-124), An-Nasā'ī (1/76-77), and Aḥmad also (4/207-208 & 208-210) through various paths from Qatādah from Anas from Mālik ibn Ṣa'ṣa'ah, marfū'an, within the lengthy Ḥadith of the Isrā' (Night Journey), which contains this [part]. So they considered it from the musnad (collection of narrations) of Mālik ibn Ṣa'ṣa'ah, which is the correct view.

Then I found that Al-Ḥākim reported it (1/81) via Aḥmad and said:

'Authentic according to the conditions of the two Shaykhs,' and Adh-Dhahabī agreed.

Then he narrated it via Ḥafṣ ibn ʻAbdullāh: Ibrāhīm ibn Ťahmān narrated to me with it [the same chain].

Perhaps the intended meaning of these rivers being from Paradise is that their origin is from there, just as the origin of humankind is from Paradise. This does not contradict what is known and observed—that these rivers spring from their known sources on earth. If this is not the meaning, or something similar, then the Ḥadith pertains to matters of the unseen which must be believed in, and one must submit to the one who informed about them.

{But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.} [An-Nisā': 65].

113. 'Whoever says: Lā ilāha illallāh waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamd, wa huwa ʻalā kulli shay'in qadīr [There is no god but Allāh alone, He has no partner, His is the dominion and His is the praise, and He is over all things competent] ten times after praying the dawn prayer, Allāh, the Mighty and Majestic, will write for him ten good deeds, erase from him ten bad deeds, raise him ten degrees, and they will be equivalent for him to freeing two slaves from the descendants of Ismā'īl. If he says it when evening comes, he will have the like of that, and they will be a protection for him from Shayťān until morning.'

Narrated by Al-Ḥasan ibn 'Arafah in his Juz' (5/1): Qurān ibn Tammām Al-Asadī narrated to us from Suhayl ibn Abī Ṣāliḥ from his father from Abū Hurayrah, marfū'an.

And via Ibn 'Arafah, Al-Khaťīb narrated it in his Tārīkh (12/389, 472).

I say: This is a ṣaḥīḥ (authentic) isnād; its narrators are trustworthy (thiqāt), men [narrators relied upon by] Muslim, except for this Qurān, and he is trustworthy (thiqah).

It has a witnessing narration (shāhid) from the Ḥadith of Abū Ayyūb Al-Anṣārī with the wording:

'Whoever says when he prays the morning prayer (Aṣ-Ṣubḥ)...' then he mentioned it completely, except that he said:

'four slaves' and said: 'And if he says it after the Maghrib prayer, the same applies.'

Narrated by Aḥmad (5/415) via Muḥammad ibn Isḥāq from Yazīd ibn Yazīd ibn Jābir from Al-Qāsim ibn Mukhaymirah from 'Abdullāh ibn Ya'īsh from him (Abū Ayyūb).

I say: Its narrators are trustworthy (thiqāt) except for this Ibn Ya'īsh; only Ibn Ḥibbān declared him trustworthy, and only Al-Qāsim narrated from him. Therefore, Al-Ḥusaynī said: 'Majhūl (unknown).'

However, Al-Mundhirī in At-Targhīb (1/167) attributed the Ḥadith to Aḥmad, An-Nasā'ī, and Ibn Ḥibbān in his Ṣaḥīḥ. This implies that An-Nasā'ī has it via a path other than Ibn Ya'īsh, because he is not among the narrators of An-Nasā'ī.

Abū Ruhm As-Sam'ī followed him (narrated similarly) from Abū Ayyūb with the wording:

114. 'Whoever says when he enters the morning: Lā ilāha illallāh waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamd, yuḥyī wa yumīt, wa huwa 'alā kulli shay'in qadīr [There is no god but Allāh alone, He has no partner, His is the dominion and His is the praise, He gives life and causes death, and He is over all things competent] ten times, Allāh will write for him for each one he said ten good deeds, Allāh will remove from him ten bad deeds, Allāh will raise him by it ten degrees, they will be like ten slaves for him, and they will be an armed guard for him from the beginning of the day until its end, and no deed he does that day will overcome them [in reward]. If he says it when evening comes, then the same applies.'

Reported by Aḥmad (5/420): Abū Al-Yamān narrated to us, Ismā'īl ibn 'Ayyāsh narrated to us from Ṣafwān ibn 'Amr from Khālid ibn Ma'dān from Abū Ruhm with it [the same chain].

I say: This is a ṣaḥīḥ (authentic) isnād. All its narrators are trustworthy (thiqāt). Ibn 'Ayyāsh is only considered weak in his narration from non-Shāmīs (Syrians); as for his narration from them, his Ḥadith is authentic, as stated by Al-Bukhārī and others, and this [narration] is one of them, for Ṣafwān is among their trustworthy narrators.

In this narration is a precious benefit, which is the addition yuḥyī wa yumīt (He gives life and causes death), for it is rarely established in other Ḥadith. It has been narrated from the Ḥadith of Abū Dharr and 'Umārah ibn Shabīb, and At-Tirmidhī graded them as ḥasan (good), but their isnāds are weak (ḍa'īf), as I have clarified in At-Ta'līq Ar-Raghīb 'alā At-Targhīb wa At-Tarhīb. In the Ḥadith of the first of them (Abū Dharr) is: 'Whoever says at the end of the Fajr prayer while still sitting with his legs folded before speaking: Lā ilāha illallāh...' This condition: 'while still sitting...' is not authentic (lā yaṣiḥḥ) in the Ḥadith because Shahr ibn Ḥawshab is alone in narrating it, and he was very confused (iḍṭaraba) in the isnād of the Ḥadith and in its text (matn), as I have explained in the aforementioned source.

115. 'Aim straight [for the right course], try to do your best [approach perfection], act, choose [what is best], and know that the best of your deeds is the prayer, and none maintains ablution (wuḍū') except a believer.'

Narrated by Imām Aḥmad (5/282): 'Al-Walīd ibn Muslim narrated to us, Ibn Thawbān narrated to us, Ḥassān ibn 'Aṭiyyah narrated to me that Abū Kabshah As-Salūlī narrated to him that he heard Thawbān say:

The Messenger of Allāh (peace be upon him) said...'

Likewise narrated by Ad-Dārimī (1/168), Ibn Ḥibbān (164), and Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr (1/72/2) from Al-Walīd with it [the same chain].

I say: This is a ḥasan (good) isnād. All its narrators are trustworthy (thiqāt), men [narrators relied upon by] Al-Bukhārī, except for Ibn Thawbān, whose name is 'Abd Ar-Raḥmān ibn Thābit, and there is differing opinion about him. The established view is that his Ḥadith is ḥasan provided he does not contradict [other reliable narrators].

The Ḥadith has other paths and witnessing narrations (shawāhid) which I have documented in Irwā' Al-Ghalīl (405).

116. 'Indeed, Shayṫān comes to one of you and says: 'Who created you?' He replies: 'Allāh.' Shayṫān then says: 'Then who created Allāh?!' If any of you experiences that, let him recite: Āmantu billāhi wa rusulih [I believe in Allāh and His Messengers], for that will make it go away from him.'

Narrated by Aḥmad (6/258): Muḥammad ibn Ismā'īl narrated to us, he said: Aḏ-Ḍaḥḥāk narrated to us from Hishām ibn 'Urwah from his father from 'Ā'ishah that the Messenger of Allāh (peace be upon him) said: then he mentioned it.

I say: This is a ḥasan (good) isnād, and it meets the conditions of Muslim. All its narrators are among his narrators whom he relied upon in his Ṣaḥīḥ. However, Aḏ-Ḍaḥḥāk, who is Ibn 'Uthmān Al-Asadī Al-Ḥizāmī, was criticized by some Imāms regarding his memory, but that does not lower his Ḥadith from the rank of ḥasan, if Allāh Almighty wills. Sufyān Ath-Thawrī and Layth ibn Sālim followed him (narrated similarly) according to Ibn As-Sunnī (201), so the Ḥadith is ṣaḥīḥ (authentic).

Al-Mundhirī said in At-Targhīb (2/266):

'Narrated by Aḥmad with a jayyid (good) isnād, and by Abū Ya'lā and Al-Bazzār. Aṫ-Ṫabarānī narrated it in Al-Kabīr and Al-Awsaṫ from the Ḥadith of 'Abdullāh ibn 'Amr. Aḥmad also narrated it from the Ḥadith of Khuzaymah ibn Thābit (may Allāh be pleased with him).'

These are witnessing narrations (shawāhid) by which the Ḥadith is elevated to the level of very authentic (ṣaḥīḥ jiddan).

The Ḥadith of Ibn Khuzaymah is with Aḥmad (5/214); its narrators are trustworthy (thiqāt) except that Ibn Lahī'ah is among them, and he has a poor memory.

Regarding the Ḥadith of Ibn 'Amr, Al-Haythamī (341) said:

'Its narrators are men of the Ṣaḥīḥ except for Aḥmad ibn Nāfi' Aṫ-Ṫaḥḥān, the Shaykh of Aṫ-Ṫabarānī.'

Thus he said, without mentioning anything about his status, as if he did not find a biography for him. Likewise, I do not know him; he is Egyptian as mentioned in Mu'jam Aṫ-Ṫabarānī Aṣ-Ṣaghīr (p. 10).

Furthermore, Hishām ibn 'Urwah narrated the Ḥadith from his father from Abū Hurayrah also, marfū'an, similarly.

Reported by Muslim (1/84) and Aḥmad (2/331) through paths via Hishām, without the phrase: 'for that will make it go away from him.'

Abū Dāwūd (4121) reported it up to the words: 'Āmantu billāh', which is a narration found in Muslim.

117. 'Shayṫān comes to one of you and says: 'Who created such-and-such? Who created such-and-such? Who created such-and-such?' until he says: 'Who created your Lord?!' When it reaches that point, let him seek refuge in Allāh and stop [thinking about it].'

Reported by Al-Bukhārī (2/321), Muslim, and Ibn As-Sunnī.

The Ḥadith has another path from Abū Hurayrah with the wording:

'People will soon question one another until one of them says: 'This is Allāh, He

created creation, so who created Allāh, the Mighty and Majestic?' When they say that, then say: {Allāh is One, Allāh is the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent.} [Sūrah Al-Ikhlāṣ: 1-4] Then let one of you spit drily to his left three times and seek refuge from Shayṭān.'

118. 'People will soon question one another until one of them says: 'This is Allāh, He created creation, so who created Allāh, the Mighty and Majestic?' When they say that, then say: {Allāhu Aḥad, Allāhuṣ-Ṣamad, lam yalid, wa lam yūlad, wa lam yakun lahū kufuwan aḥad} {Allāh is One, Allāh is the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent.} [Sūrah Al-Ikhlāṣ: 1-4] Then let one of you spit drily to his left three times and seek refuge from Shayṭān.'

Reported by Abū Dāwūd (4732) and Ibn As-Sunnī (621) from Muḥammad ibn Isḥāq who said: 'Utbah ibn Muslim, the freed slave of Banī Tamīm, narrated to me from Abū Salamah ibn 'Abd Ar-Raḥmān from him (Abū Hurayrah) who said: I heard the Messenger of Allāh (peace be upon him) say: then he mentioned it.

I say: This is a ḥasan (good) isnād; its narrators are trustworthy (thiqāt). Ibn Isḥāq explicitly stated hearing (ṣarraḥa bit-taḥdīth), so we are safe from his tadlīs (concealing the mode of transmission).

'Umar ibn Abī Salamah narrated it from his father from him up to the words: '...so who created Allāh, the Mighty and Majestic?' He said: Abū Hurayrah then said: 'By Allāh, I was sitting one day when a man from the people of Iraq said to me: 'This is Allāh, our Creator, so who created Allāh, the Mighty and Majestic?' Abū Hurayrah said: 'So I put my fingers in my ears, then I shouted and said: 'Allāh and His Messenger spoke the truth! {Allāh, the One, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent.}' [Sūrah Al-Ikhlāṣ: 1-4]

Reported by Aḥmad (2/387). Its narrators are trustworthy (thiqāt) except for this 'Umar, for he is weak (ḍa'īf).

It has another path with him (Aḥmad) (2/539) via Ja'far: Yazīd ibn Al-Aṣam narrated to us from Abū Hurayrah with it [the same chain], marfū'an, similar to the one before it. Yazīd said: Najmah ibn Ṣubaygh As-Sulamī told me that he saw a group of riders come to Abū Hurayrah and ask him about that. He said: 'Allāh is the Greatest! My dear friend (the Prophet (peace be upon him)) did not tell me anything except that I have seen it [come true] and I was awaiting it.' Ja'far said: It reached me that the Prophet (peace be upon him) said:

'If people ask you about this, say: Allāh was before everything, Allāh created everything, and Allāh will exist after everything.'

The isnād of the marfū' (traced back to the Prophet) part is ṣaḥīḥ (authentic). As for the report (balāgh) from Ja'far (who is Ibn Burqān), it is mu'ḍal (a link is missing high up in the chain).

What is between them is mawqūf (stopped at the Companion). However, this Najmah, I do not know him. It appears in the Musnad as 'Najmah' with a mīm, and in Al-Jarḥ wa At-Ta'dīl (4/1/509): 'Najabah' with a bā'. It says: 'He narrated from Abū Hurayrah, Yazīd ibn Al-Aṣam narrated from him. I heard my father say that,' and he added nothing more! Al-Ḥāfiż (Ibn Ḥajar) did not include him in At-Ta'jīl, although he meets his criteria!

Understanding the Ĥadith

These authentic Ĥadith indicate that whoever is troubled by Shayťān's whisper, saying: 'Who created Allāh?', must turn away from arguing with it and respond as mentioned in the aforementioned Ĥadith. The summary is to say:

'Āmantu billāhi wa rusulih. Allāhu Aĥad, Allāhuŝ-Ŝamad, lam yalid wa lam yūlad, wa lam yakun lahū kufuwan aĥad.' [I believe in Allāh and His Messengers. Allāh is One, Allāh is the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent.] Then spit drily to his left three times, seek refuge in Allāh from Shayťān, and then stop pursuing the whisper.

I believe that whoever does this in obedience to Allāh and His Messenger (peace be upon him), sincerely in doing so, the whisper will inevitably leave him, and his Shayťān will be defeated, due to the statement of the Prophet (peace be upon him): 'for that will make it go away from him.'

This noble Prophetic teaching is more beneficial and decisive in cutting off the whisper than intellectual debate regarding this issue, for debate rarely benefits in such matters. It is regrettable that most people are heedless of this noble Prophetic teaching. So pay attention, O Muslims, learn the Sunnah of your Prophet, and act upon it, for in it lies your cure and your honor.

119. 'Do not relate a dream except to a knowledgeable person or a sincere advisor.'

Reported by At-Tirmidhī (2/45) and Ad-Dārimī (2/126) from Yazīd ibn Zuray': Sa'īd narrated to us from Qatādah from Ibn Sīrīn from Abū Hurayrah from the Prophet (peace be upon him), that he used to say: then he mentioned it.

At-Tirmidhī said: 'A ĥasan ŝaĥīĥ (good authentic) Ĥadith.'

I say: Its isnād is ŝaĥīĥ (authentic) according to the conditions of the two Shaykhs.

Hishām ibn Ĥassān followed him (narrated similarly) from Ibn Sīrīn with it [the same chain].

Reported by Ať-Ťabarānī in Aŝ-Ŝaghīr (p. 187) and Abū Ash-Shaykh in Ať-Ťabaqāt (281) from Ismā'īl ibn 'Amr Al-Bajalī: Mubārak ibn Faďālah narrated to us from Hishām ibn Ĥassān.

I say: This isnād is lā ba'sa bih (unobjectionable) for support, for Hishām is trustworthy (thiqah), relied upon in the two ŜaĥīĥS, while those below him [in the chain] have some weakness.

The Ĥadith has come through another path from the Prophet (peace be upon him) with an addition that clarifies the reason for this prohibition, which is:

120. 'Indeed, a dream occurs according to how it is interpreted. Its likeness is that of a man who has lifted his foot and is waiting for when to put it down. So, if one of you sees a dream, let him not relate it except to a sincere advisor or a knowledgeable person.'

Reported by Al-Ĥākim (4/391) via 'Abd Ar-Razzāq: Ma'mar informed us from Ayyūb from Abū Qilābah from Anas who said: The Messenger of Allāh (peace be upon him) said: then he mentioned it.

He (Al-Ĥākim) said: 'Authentic isnād.'

Adh-Dhahabī agreed. They should have added to that 'according to the conditions of Al-Bukhārī,' for all its narrators are men [narrators relied upon by] the two Shaykhs except the one narrating it from 'Abd Ar-Razzāq, who is Yaĥyā ibn Ja'far Al-Bukhārī, and he is one of the Shaykhs of Al-Bukhārī alone. However, there is some reservation (waqfah) in declaring it authentic, because Abū Qilābah has been described with tadlīs (concealing the mode of transmission) and he used 'an'anah (narrated using 'an'—'from'). If he heard it [directly] from Anas, then its isnād is authentic; otherwise, it is not.

Yes, the Ĥadith is authentic (ŝaĥiĥ). A witnessing narration (shāhid) for its latter part has already been mentioned [in Ĥadith 119]. As for its first part, it has a shāhid with the wording:

'A dream is upon the leg of a bird as long as it is not interpreted; when it is interpreted, it falls. (The narrator said: And I think he said:) And one should not relate it except to a beloved one or one of sound judgment.'

Reported by Al-Bukhārī in At-Tārīkh (4/2/178), Abū Dāwūd (5020), At-Tirmidhī (2/45), Ad-Dārimī (2/126), Ibn Mājah (3914), Al-Ĥākim (4/390), Aṫ-Ṫayālisī (1088), Aĥmad (4/10-13), Ibn Abī Shaybah (12/189/1), Aṫ-Ṫaĥāwī in Mushkil Al-Āthār (1/295), and Ibn 'Asākir (11/219/2) from Ya'lā ibn 'Aṫā': I heard Wakī' ibn 'Udus narrating from his paternal uncle Abū Razīn Al-'Uqaylī who said: The Messenger of Allāh (peace be upon him) said: then he mentioned it.

At-Tirmidhī said: 'A ĥasan ŝaĥiĥ (good authentic) Ĥadith.'

Al-Ĥākim said: 'Authentic isnād,' and Adh-Dhahabī agreed.

Al-Manāwī quoted in Al-Fayḋ from the author of Al-Iqtirāĥ that he said:

'Its isnād is according to the conditions of Muslim'! All of this is mistaken (wahm), especially the last statement, for Muslim did not report anything from Wakī' ibn 'Udus. Furthermore, no one declared him trustworthy (thiqah) except Ibn Ĥibbān, and only Ya'lā ibn 'Aṫā' narrated from him. Therefore, Ibn Al-Qaṫṫān said: Majhūl al-ĥāl (status unknown).

Adh-Dhahabī said: Not known. Despite this, his Ĥadith as a shāhid is lā ba'sa bih (unobjectionable), and Al-Ĥāfiż (Ibn Ĥajar) graded its isnād as ĥasan (12/377).

Ibn Abī Shaybah (12/193/1) and Al-Wāĥidī in Al-Wasīṫ (2/96/2) narrated from Yazīd Ar-Raqāshī from Anas, marfū'an, with the wording: 'A dream is for the first interpreter.'

I say: Yazīd is weak (ḋa'īf).

('alā rijl ṫā'ir—upon the leg of a bird) meaning it is not settled as long as it is not interpreted, as stated by Aṫ-Ṫaĥāwī, Al-Khaṫṫābī, and others.

The Ĥadith is explicit that a dream occurs according to how it is interpreted. Therefore, the Messenger of Allāh (peace be upon him) guided us not to relate it except to a sincere advisor or a knowledgeable person, because it is assumed that they will choose the best meanings in its interpretation, so it falls according to that. However, there is no doubt that this is restricted to cases where the interpretation is something the dream can bear, even if only in some aspect, and is not purely mistaken. Otherwise, it has no effect then, and Allāh knows best.

Imām Al-Bukhārī alluded to this meaning in the 'Book of Dream Interpretation'

in his Ŝaĥîĥ (4/362) by saying:

'Chapter: One Who Does Not Consider the Dream [to Fall According] to the First Interpreter if He Is Incorrect.'

Then he cited the Ĥadith of the man who saw in a dream a canopy and Abū Bakr Aŝ-Ŝiddīq interpreted it, then said:

'Inform me, O Messenger of Allāh—may my father be sacrificed for you—was I correct or mistaken?' The Prophet (peace be upon him) said:

121. 'You were right in some of it and wrong in some of it.'

This is from the Ĥadīth of Ibn 'Abbās, and its wording is:

'A man came to the Messenger of Allāh (peace be upon him) and said: 'Last night, I saw in a dream a cloud (żullah) dripping (tanťuf) butter and honey, and I saw people collecting it with their hands (yatakaffafūn), some taking much and some taking little. And behold, there was a rope (sabab) extending from the earth to the sky. I saw you take hold of it and ascend. Then another man took hold of it and ascended with it. Then another man took hold of it and ascended with it. Then another man took hold of it, and it broke, then it was reconnected.' Abū Bakr said: 'O Messenger of Allāh, may my father be ransomed for you! By Allāh, let me interpret it.' The Prophet (peace be upon him) said to him: 'Interpret it.' He said: 'As for the cloud (żullah), it is Islam. As for the butter and honey dripping from it, it is the Qur'ān—its sweetness drips; some take much from the Qur'ān, and some take little. As for the rope extending from the sky to the earth, it is the truth upon which you stand; you take hold of it, and Allāh elevates you. Then a man after you takes hold of it and ascends with it. Then another man takes hold of it and ascends with it. Then another man takes hold of it, and it breaks for him, then it is reconnected for him, and he ascends with it. So tell me, O Messenger of Allāh—may my father be ransomed for you—was I right or was I wrong?' The Prophet (peace be upon him) said: 'You were right in some of it and wrong in some of it.' He said, 'By Allāh, you must tell me what I was wrong about!' He (peace be upon him) said: 'Do not swear.'

Also narrated by Muslim (7/55-56), Abū Dāwūd (3268, 4632), At-Tirmidhī (2/47), Ad-Dārimī (2/128), Ibn Mājah (3918), Ibn Abī Shaybah in Al-Muŝannaf (12/190/2), and Aĥmad (1/236), all from Ibn 'Abbās, although some transmitted it as his narration from Abū Hurayrah. Imām Al-Bukhārī favored the first view, that it is from Ibn 'Abbās, with no mention of Abū Hurayrah in it. Al-Ĥāfiż Ibn Ĥajar followed him in this in Al-Fatĥ. And Allāh knows best.

Uncommon Words

(Żullah) i.e., a cloud that casts a shadow; anything that provides shade, like a canopy or similar structure, is called a żullah.

(Tanťuf) i.e., it drips; an-naťf is dripping.

(Yatakaffafūn) i.e., they take with their palms (akuff).

(Sabab) i.e., a rope.

122. 'By Him in Whose Hand my soul is, the Hour will not be established until predators speak to humans, and until a man is spoken to by the tip of his

whip and the strap of his sandal, and his thigh informs him of what his family did after he left.'

Narrated by Imām Aĥmad (3/83-84): Yazīd narrated to us: Al-Qāsim ibn Al-Faḍl Al-Ĥuddānī informed us from Abū Naḍrah from Abū Sa'īd Al-Khudrī, who said:

'A wolf attacked a sheep and seized it. The shepherd pursued it and snatched the sheep back from it. The wolf then sat back on its haunches and said: 'Do you not fear Allāh? You snatch away provision that Allāh drove to me!' The shepherd said: 'How astonishing! A wolf sitting on its haunches, speaking to me with human speech!' The wolf said: 'Shall I not tell you of something even more astonishing? Muĥammad (peace be upon him) in Yathrib (Madīnah), informing people of news of what has already passed!' The shepherd then drove his flock until he entered Madīnah. He confined them to one of its corners, then went to the Messenger of Allāh (peace be upon him) and informed him. The Messenger of Allāh (peace be upon him) commanded that the call be made: 'As-Ŝalātu Jāmi'ah' (Prayer is congregating). Then he came out and said to the shepherd: 'Inform them.' So he informed them. The Messenger of Allāh (peace be upon him) then said: 'He spoke the truth. By Him in Whose Hand my soul is...' [Then he mentioned the ĥadīth above].

I say: This is a sound chain (sanad ŝaĥīĥ); its narrators are trustworthy men found in Muslim's collection, except for this Al-Qāsim [ibn Al-Faḍl], who is trustworthy by consensus (thiqah ittifāqan), and Muslim included narrations from him in the introduction [to his Ŝaĥīĥ].

The ĥadīth was also narrated by Ibn Ĥibbān (2109) and Al-Ĥākim separately (4/467, 467-468), who said: 'Sound according to Muslim's criteria (ŝaĥīĥ 'alā shar† Muslim)!'

Adh-Dhahabī agreed with him!

At-Tirmidhī narrated the part: 'By Him in Whose Hand my soul is...' and said:

'A good ĥadīth (ĥadīth ĥasan). We do not know it except through the narration of Al-Qāsim ibn Al-Faḍl, and he is trustworthy and reliable (thiqah ma'mūn).'

123. 'You are not even one hundred-thousandth part of those from my Ummah who will come to me at the Ĥawḍ (Basin).'

Narrated by Abū Dāwūd (5746), Al-Ĥākim (1/76) who graded it sound (ŝaĥĥaĥahu), and Aĥmad (4/367, 369, 371, 372) through Shu'bah from 'Amr ibn Murrah who said: I heard Abū Ĥamzah narrating that he heard Zayd ibn Arqam say:

'We were with the Messenger of Allāh (peace be upon him) on a journey, and we stopped at a place where I heard him say: (mentioning the above). He [the narrator] asked: 'How many were you that day?' He [Zayd] said: 'Seven hundred or eight hundred.'

I say: This is a sound chain (sanad ŝaĥīĥ); its narrators are men found in the collections of the Two Shaykhs [Al-Bukhārī and Muslim], except for Abū Ĥamzah, whose name is Ť alĥah ibn Yazīd Al-Anŝārī, who is from the narrators of Al-Bukhārī. Ibn Ĥibbān and An-Nasā'ī deemed him trustworthy (waththaqahu).

124. 'The sun and the moon are two bulls, rolled up, in the Fire on the Day of Resurrection.'

Narrated by Imām Aṭ-Ṭaḥāwī in Mushkil Al-Āthār (1/66-67): Muḥammad ibn Khuzaymah narrated to us: Mu'allā ibn Asad Al-'Ammī narrated to us: 'Abd Al-'Azīz ibn Al-Mukhtār narrated to us from 'Abdullāh Ad-Dānāj who said:

'I witnessed Abū Salamah ibn 'Abd Ar-Raḥmān sitting in a mosque during the time of Khālid ibn 'Abdillāh ibn Khālid ibn Asīd. He said: Then Al-Ḥasan [Al-Baṣrī] came and sat with him, and we conversed. Abū Salamah said: Abū Hurayrah narrated to us from the Prophet (peace be upon him) that he said: (mentioning the above).

Al-Ḥasan then asked: 'What is their sin?!' He [Abū Salamah] replied: 'I am only narrating to you from the Messenger of Allāh (peace be upon him).' So Al-Ḥasan remained silent.'

Al-Bayhaqī narrated it in the book Al-Ba'th wa An-Nushūr, as did Al-Bazzār, Al-Ismā'īlī, and Al-Khaṭṭābī, all through Yūnus ibn Muḥammad: 'Abd Al-'Azīz ibn Al-Mukhtār narrated to us with the same chain.

I say: This is a sound chain according to Al-Bukhārī's criteria (isnād ṣaḥīḥ 'alā sharṭ Al-Bukhārī). He narrated it in his Ṣaḥīḥ in abbreviated form (2/304-305): Musaddad narrated to us: 'Abd Al-'Azīz ibn Al-Mukhtār narrated to us with the same chain, with the wording:

'The sun and the moon will be rolled up on the Day of Resurrection.'

He does not include the story of Abū Salamah with Al-Ḥasan, but it [the story] is authentic. Al-Khaṭīb At-Tabrīzī made an error regarding the chain of this ḥadīth and the story, attributing the ḥadīth as narrated by Al-Ḥasan from Abū Hurayrah, and the discussion being between them. I have pointed this out in my commentary on his book Mishkāt Al-Maṣābīḥ, number (5692).

The ḥadīth has a supporting witness (shāhid). Aṭ-Ṭayālisī said in his Musnad (2103): Durust narrated to us from Yazīd ibn Abān Ar-Raqāshī from Anas, tracing it back to the Prophet (peace be upon him) with the wording:

'Indeed, the sun and the moon are two hamstrung bulls in the Fire.'

This is a weak chain (isnād ḍa'īf) because of Ar-Raqāshī, for he is weak, and likewise Durust, but he [Durust] has been corroborated.

Through this route, it was narrated by Aṭ-Ṭaḥāwī, Abū Ya'lā (3/17/10), Ibn 'Adī (129/2), Abū Ash-Shaykh in Al-'Aẓamah as mentioned in Al-La'āli' Al-Maṣnū'ah (1/82), and Ibn Mardawayh as mentioned in Al-Jāmi' Aṣ-Ṣaghīr, adding:

'And if He wills, He can take them out, and if He wills, He can leave them.'

As for the corroboration mentioned, Abū Ash-Shaykh said:

Abū Ma'shar Ad-Dārimī narrated to us: Hudbah narrated to us: Ḥammād ibn Salamah narrated to us from Yazīd Ar-Raqāshī with the same chain.

As-Suyūṭī said: 'This is a significant follow-up (mutāba'ah jalīlah).' And it is as he said. The chain's narrators [up to Ar-Raqāshī] are trustworthy (thiqāt) as Ibn 'Irāq stated in Tanzīh Ash-Sharī'ah (1/190, 1st ed.), meaning besides Ar-Raqāshī, for he is weak as you know, but not severely weak, so he is suitable for supporting evidence (li'l-istishhād). Therefore, Ibn Al-Jawzī erred by including his ḥadīth in

Al-Mawḍū'āt (Fabricated Ĥadiths)! Moreover, he contradicted himself, as he also included it in Al-Wāhiyāt (Feeble Ĥadiths), meaning weak but not fabricated Ĥadiths. All of this was an oversight on his part regarding this authentic Ĥadīth of Abū Hurayrah. And Allāh is the Granter of success.

Meaning of the Ĥadith

The meaning of the Ĥadīth is not what first occurred to Al-Ĥasan Al-Baṣrī—that the sun and moon are in the Fire being punished as a penalty for them. Not at all, for Allāh, Mighty and Majestic, does not punish those of His creation who obey Him, including the sun and the moon, as indicated by the saying of Allāh, Blessed and Exalted: {Do you not see that to Allāh prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the moving creatures, and many of the people? But upon many the punishment has been justified} [Al-Ĥajj: 18].

So, He, the Exalted, informs that His punishment is only justified upon those who did not prostrate to Him, the Exalted, in the world, as Aṭ-Ṭaĥāwī said. Based on this, their being cast into the Fire allows for two possibilities:

First: They are part of the fuel of the Fire.

Al-Ismā'īlī said:

'Placing them in the Fire does not necessitate their being punished, for Allāh has in the Fire angels, stones, and other things to be a punishment for the people of the Fire and instruments of torment, and whatever else Allāh wills of that. So they [these instruments] are not themselves being punished.'

Second: They are cast into it as a rebuke to their worshippers.

Al-Khaṭṭābī said:

'The meaning of their being in the Fire is not their punishment thereby, but rather it is a rebuke to those who used to worship them in the world, so that they may know that their worship of them was futile.'

I say: This [second interpretation] is closer to the wording of the Ĥadīth and is supported by the narration of Anas recorded by Abū Ya'lā—as mentioned in Al-Fatĥ (6/214):

'So that those who worshipped them may see them.' I have not seen this wording in his Musnad. And Allāh, the Exalted, knows best.

125. 'Whoever would be pleased to look at a man walking on the earth who has fulfilled his vow, let him look at Ṭalĥah.'

Narrated by Ibn Sa'd in Aṭ-Ṭabaqāt (3/1/155): Sa'īd ibn Manṣūr informed us: Ŝāliĥ ibn Mūsā informed us from Mu'āwiyah ibn Isĥāq from 'Ā'ishah bint Ṭalĥah from 'Ā'ishah [Umm Al-Mu'minīn], who said:

'I was in my house, and the Messenger of Allāh (peace be upon him) and his companions were in the courtyard, with a curtain between me and them. Ṭalĥah ibn 'Ubaydillāh approached, and the Messenger of Allāh (peace be upon him) said:' (mentioning the above).

Likewise, it was narrated by Abū Ya'lā in his Musnad (folio 232/1) and Abū Nu'aym in Al-Ĥilyah (1/88) through another route from Ŝāliĥ ibn Mūsā with the

same chain. It was also narrated by Aṭ-Ṭabarānī in Al-Awsaṭ as mentioned in Al-Majma' (9/148), where he [Al-Haythamī] said:

'It contains Ṣāliḥ ibn Mūsā, and he is abandoned (matrūk).'

I say: He [Ṣāliḥ ibn Mūsā] was not alone in narrating it. Isḥāq ibn Yaḥyā ibn Ṭalḥah narrated it from his uncle Mūsā ibn Ṭalḥah, who said: 'While 'Ā'ishah bint Ṭalḥah was saying to her mother Umm Kulthūm bint Abī Bakr: 'My father is better than your father,' 'Ā'ishah Umm Al-Mu'minīn said: 'Shall I not judge between you? Abū Bakr entered upon the Prophet (peace be upon him), who said: 'O Abū Bakr, you are Allāh's freed one ('atīq) from the Fire.' She said: 'From that day he was called 'Atīq.' Then Ṭalḥah entered upon the Prophet (peace be upon him), who said:

'You, O Ṭalḥah, are among those who have fulfilled their vow.'

Narrated by Al-Ḥākim (2/415-416), who said: 'Sound chain (ṣaḥīḥ al-isnād).'

Adh-Dhahabī commented on this, saying: 'I say: Rather, Isḥāq is abandoned (matrūk); Aḥmad said this.'

I say: Despite his severe weakness, he [Isḥāq ibn Yaḥyā] was inconsistent (iḍṭaraba) in its chain. He narrated it once like this, and another time he said: From Mūsā ibn Ṭalḥah who said: 'I entered upon Mu'āwiyah, and he said: 'Shall I not give you glad tidings?' I said: 'Yes.' He said: 'I heard the Messenger of Allāh (peace be upon him) say: 'Ṭalḥah is among those who have fulfilled their vow.'

Narrated by Ibn Sa'd (3/1/155-156) and At-Tirmidhī (2/219, 302), who said:

'A strange ḥadīth (ḥadīth gharīb). We do not know it except through this route. It is only narrated from Mūsā ibn Ṭalḥah from his father.'

I say: Then he [At-Tirmidhī], Abū Ya'lā (folio 45/1), and Aḍ-Ḍiyā' in Al-Mukhtārah (1/278) narrated it through Ṭalḥah ibn Yaḥyā from Mūsā and 'Īsā, the two sons of Ṭalḥah, from their father Ṭalḥah: that the companions of the Messenger of Allāh (peace be upon him) said to an ignorant Bedouin: 'Ask him about who 'fulfilled his vow' refers to.' They did not dare to question him, revering and holding him in awe. So the Bedouin asked him, but he (peace be upon him) turned away from him. Then he asked again, and he turned away again. Then I [Ṭalḥah] appeared from the door of the mosque wearing green garments. When the Messenger of Allāh (peace be upon him) saw me, he said: 'Where is the questioner asking about the one who fulfilled his vow?' He [the Bedouin] said: 'I am here, O Messenger of Allāh.' He (peace be upon him) said: 'This is one who has fulfilled his vow.'

He [At-Tirmidhī] said: 'This is a good but strange ḥadīth (ḥasan gharīb).'

I say: Its chain is good (isnāduhu ḥasan). Its narrators are trustworthy men found in Muslim's collection, except for Ṭalḥah ibn Yaḥyā, about whom some scholars spoke regarding his memory, but despite that, his ḥadīth does not fall below the rank of ḥasan (good).

He was not alone in narrating the ḥadīth. Aṭ-Ṭabarānī narrated it in Al-Mu'jam Al-Kabīr (1/13/2) from Sulaymān ibn Ayyūb: my father narrated to me from my grandfather from Mūsā ibn Ṭalḥah from his father [Ṭalḥah] who said: When the Prophet (peace be upon him) saw me, he would say:

'Whoever loves to look at a martyr walking on the face of the earth, let him look

at Ťalĥah ibn 'Ubaydillāh.'

I say: This is a weak chain (sanad ḍa'īf). This Sulaymān is a narrator of rejected ĥadiths (ŝāĥib manākīr). Ibn Mahdī said: 'Most of his ĥadiths are not corroborated (lā yutāba'u 'alayhā).'

Al-Haythamī said in Al-Majma' (9/149):

'Aṫ-Ťabarānī narrated it. It contains Sulaymān ibn Ayyūb Aṫ-Ťalĥī, who has been deemed trustworthy [by some], but weakened by a group, and it contains others whom I do not know.'

The ĥadīth has a good supporting witness (shāhid jayyid) which is mursal (missing the Companion link) with the wording:

'Whoever wishes to look at a man who has fulfilled his vow, let him look at Ťalĥah ibn 'Ubaydillāh.'

Narrated by Ibn Sa'd (3/1/156): Hishām Abū Al-Walīd Aṫ-Ťayālisī informed us: Abū 'Awānah narrated to us from Ĥuŝayn from 'Ubaydullāh ibn 'Abdillāh ibn 'Utbah who said:

The Messenger of Allāh (peace be upon him) said: (mentioning the above).

I say: This mursal narration has a sound chain (ŝaĥīĥ al-isnād); all its narrators are trustworthy men found in the collections of the Two Shaykhs.

Furthermore, Ŝāliĥ ibn Mūsā, mentioned in the first route, narrated it with another chain and another wording, which is:

'Whoever would be pleased to look at a martyr walking on the face of the earth, let him look at Ťalĥah ibn 'Ubaydillāh.'

126. 'Whoever would be pleased to look at a martyr walking on the face of the earth, let him look at Ťalĥah ibn 'Ubaydillāh.'

Narrated by At-Tirmidhī (2/302—Būlāq ed.) from Ŝāliĥ ibn Mūsā Aṫ-Ťalĥī—from the descendants of Ťalĥah ibn 'Ubaydillāh—from Aŝ-Ŝalt ibn Dīnār from Abū Naḑrah who said: Jābir ibn 'Abdillāh said: I heard the Messenger of Allāh (peace be upon him) say: (mentioning the above). He [At-Tirmidhī] said:

'A strange ĥadīth (ĥadīth gharīb). We do not know it except through the narration of Aŝ-Ŝalt. Some scholars have criticized Aŝ-Ŝalt ibn Dīnār and Ŝāliĥ ibn Mūsā regarding their memory.'

I say: After investigation, they are both very weak (ḍa'īfān jiddan). However, Ŝāliĥ ibn Mūsā was not alone in narrating it, which is hinted at by At-Tirmidhī's own words. Aṫ-Ťayālisī said in his Musnad (1793): Aŝ-Ŝalt ibn Dīnār narrated to us: Abū Naḑrah narrated to us [from Jābir] with the same chain, with the wording:

'Ťalĥah passed by the Prophet (peace be upon him), who said: 'A martyr walking on the face of the earth.'

Similarly, Ibn Mājah (125) narrated it from Wakī': Aŝ-Ŝalt Al-Azdī narrated to us with the same chain.

Al-Wāĥidī narrated it in Al-Wasīṫ (3/7/121) from Aŝ-Ŝalt with the same chain as At-Tirmidhī's narration. Al-Baghawī narrated it in his Tafsīr (7/528) through this route with the wording:

'The Messenger of Allāh (peace be upon him) looked at Ťalĥah ibn 'Abdillāh and

said: 'Whoever loves to look at a man walking on the face of the earth who has fulfilled his vow (qad qaḍā naḥbahu), let him look at this one.'

The author of Mishkāt Al-Maṣābīḥ attributed this wording to At-Tirmidhī in one of his narrations, which is an error on his part (may Allāh have mercy on him).

In summary, with these routes and supporting witnesses (shawāhid), the ḥadīth rises to the level of soundness (ṣaḥīḥ). Although the wordings differ, the meaning is one, as is apparent. Al-Ḥāfiż [Ibn Ḥajar] confirmed its authenticity in Al-Fatḥ (8/398—Būlāq ed.). And Allāh knows best.

The ḥadīth contains an allusion to the saying of Allāh, Blessed and Exalted: {Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their obligations, and some of them are still waiting, but they have never changed [i.e., altered their determination] in the least} [Al-Aḥzāb: 23].

It contains a great virtue for Ťalḥah ibn 'Ubaydillāh (may Allāh be pleased with him), as the Prophet (peace be upon him) informed that he was among those who had fulfilled their vow, even though he was still alive, waiting to fulfill the covenant he made with Allāh. Ibn Al-Athīr said in An-Nihāyah:

'An-Naḥb means a vow, as if he obligated himself to be true [in fighting] against Allāh's enemies in war, and he fulfilled it. It is also said: An-Naḥb means death, as if he obligated himself to fight until he died.'

And he (may Allāh be pleased with him) was killed on the Day of the Camel (Yawm Al-Jamal). So woe to whoever killed him.

127. 'Allāh the Exalted said: O son of Ādam, as long as you call upon Me and hope in Me, I shall forgive you for what you have done, and I do not mind. O son of Ādam, were your sins to reach the clouds of the sky, then you sought forgiveness from Me, I would forgive you, and I do not mind. O son of Ādam, were you to come to Me with sins nearly as great as the earth, and then you met Me, not associating anything with Me, I would bring you forgiveness nearly as great as it.'

Narrated by At-Tirmidhī (2/270) through Kathīr ibn Fā'id: Sa'īd ibn 'Ubayd narrated to us: I heard Bakr ibn 'Abdillāh Al-Muzanī say: Anas ibn Mālik narrated to us:

I heard the Messenger of Allāh (peace be upon him) say: (mentioning the above). He [At-Tirmidhī] said:

'A good but strange ḥadīth (ḥadīth ḥasan gharīb). We do not know it except through this route.'

I say: Its narrators are deemed trustworthy (muwaththaqūn) except for Kathīr ibn Fā'id; only Ibn Ḥibbān deemed him trustworthy, and in At-Taqrīb he is described as 'acceptable' (maqbūl).

I say: However, the ḥadīth is ḥasan (good) as At-Tirmidhī said, for it has a supporting witness (shāhid) from the ḥadīth of Abū Dharr, narrated by Shahr ibn Ḥawshab from 'Umar ibn Ma'dīkarib from him [Abū Dharr], traced back to the Prophet (peace be upon him), with some reordering [of the phrases].

Narrated by Ad-Dārimī (2/322) and Aḥmad (5/172) through Ghaylān ibn Jarīr

from Shahr with this chain.

'Abd Al-Ĥamīd—who is Ibn Bahrām—opposed this, saying: Shahr narrated to us: Ibn Ghanm narrated to me that Abū Dharr narrated it to him.

Narrated by AĤmad (5/154). Shahr has weakness (ḍa'f) regarding his memory. If this discrepancy concerning him is not due to his inconsistency and poor memory, then the first route [via Ghaylān] is sounder because Ghaylān is more trustworthy (awthaq) than Ibn Bahrām.

It has another witness recorded by Aṭ-Ṭabarānī in his Ma'ājim from Ibn 'Abbās, which is referenced in Ar-Rawḍ An-Naḍīr (432).

There is another route from Abū Dharr in abbreviated form with the wording:

'Allāh, Blessed and Exalted, said: A good deed is [rewarded] ten times like it or more, and a bad deed is one or I forgive it. Were you to meet Me with sins nearly as great as the earth, so long as you did not associate anything with Me, I would meet you with forgiveness nearly as great as it.'

128. 'Allāh, Blessed and Exalted, said: A good deed is [rewarded] ten times like it or more, and a bad deed is one or I forgive it. Were you to meet Me with sins nearly as great as the earth, so long as you did not associate anything with Me, I would meet you with forgiveness nearly as great as it.'

Narrated by Al-Ĥākim (4/241) and AĤmad (5/108) from 'Āŝim [ibn Bahdalah] from Al-Ma'rūr ibn Suwayd that Abū Dharr (may Allāh be pleased with him) said:

'The Truthful, the Confirmed (Aŝ-Ŝādiq Al-Maŝdūq) (peace be upon him) narrated to us, relating from his Lord, Blessed and Exalted, that He said: 'A good deed...'

He [Al-Ĥākim] said: 'Sound chain (ŝaĤīĤ al-isnād),' and Adh-Dhahabī agreed.

I say: 'Āŝim is Ibn Bahdalah, and his Ĥadīth is Ĥasan (good). The remaining narrators are trustworthy men found in the collections of the Two Shaykhs. Thus, the chain is Ĥasan.

129. 'Successful indeed is the one who accepts Islam, is provided with sustenance that is just sufficient (kafāfan), and Allāh makes him content (qanna'ahu) with what He has given him.'

Narrated by Muslim (3/102), At-Tirmidhī (2/56), AĤmad (2/168), and Al-Bayhaqī (4/196) through 'Abdullāh ibn Yazīd Al-Muqri': Sa'īd ibn Abī Ayyūb narrated to us: ShuraĤbīl ibn Sharīk narrated to me from Abū 'Abd Ar-RaĤmān Al-Ĥubulī from 'Abdullāh ibn 'Amr ibn Al-'Āŝ, traced back to the Prophet (peace be upon him).

At-Tirmidhī said: 'A good and sound Ĥadīth (Ĥadīth Ĥasan ŝaĤīĤ).'

Ibn Mājah (4138) narrated it from Ibn Lahī'ah from 'Ubaydullāh ibn Abī Ja'far and Ĥumayd ibn Hāni' Al-Khawlānī, that they both heard Abū 'Abd Ar-RaĤmān Al-Ĥubulī reporting from 'Abdullāh ibn 'Amr similarly.

Ibn Lahī'ah had a poor memory (sayyi' al-Ĥifẓ), but he is acceptable in supporting narrations (al-mutāba'āt).

Note

As-Suyūṭī attributed it in Al-Jāmi' Aṣ-Ṣaghīr and Al-Kabīr (2/95/1) to Muslim and those we mentioned with him except Al-Bayhaqī. Al-Munāwī commented on this, saying: 'In attributing it as mentioned, he followed 'Abd Al-Ḥaqq. He said in Al-Manār: 'Muslim did not mention this; it is only found with At-Tirmidhī...'

I say: This is an error (wahm) from the author of Al-Manār and subsequently Al-Munāwī. The ḥadīth is in the location we indicated in Muslim: in the 'Book of Zakāh' (Kitāb Az-Zakāh).

The ḥadīth highlights the virtue of sufficiency and contentment with it. Similar is the upcoming ḥadīth:

130. 'O Allāh, make the provision of the family of Muḥammad sustenance that is just enough (qūtan).'

Narrated by Al-Bukhārī (4/222), Muslim (3/103, 8/217), and Aḥmad (2/232) through various routes from Muḥammad ibn Fuḍayl from his father from 'Umārah ibn Al-Qa'qā' from Abū Zur'ah from Abū Hurayrah, who said: The Messenger of Allāh (peace be upon him) said: (mentioning the above).

The wording is Muslim's, and similarly Aḥmad's, except he said: 'my household' (baytī) instead of 'Muḥammad.'

Al-Bukhārī's wording is: 'O Allāh, provide (urzuq) the family of Muḥammad with sustenance that is just enough (qūtan).'

The first wording ['make... qūtan'] is supported by Al-A'mash's narration from 'Umārah ibn Al-Qa'qā' with the same chain.

Narrated by Muslim, At-Tirmidhī (2/57—Būlāq ed.), Ibn Mājah (4139), and Al-Bayhaqī (7/46) through routes from Wakī': Al-A'mash narrated to us with the same chain.

At-Tirmidhī said: 'A good and sound ḥadīth (ḥadīth ḥasan ṣaḥīḥ).'

Muslim narrated it through Abū Usāmah who said: I heard Al-A'mash with the same chain, except he said: 'sufficiency' (kafāfan) instead of 'sustenance that is just enough' (qūtan).

Likewise, Al-Qāsim As-Saraqusṭī narrated it in Gharīb Al-Ḥadīth (vol. 2/5/2) from Ḥammād ibn Usāmah who said: Al-A'mash narrated to us with the same chain, except he said:

'my provision and the provision of the family of Muḥammad sufficiency.'

So, there is variation in its text (matn) from Al-A'mash. The first narration reported by Muslim ['qūtan'] is preferable in my view due to its agreement with the narration of other narrators from Al-A'mash. And Allāh knows best.

Note

As-Suyūṭī included the ḥadīth in Al-Jāmi' Aṣ-Ṣaghīr with Muslim's wording but with the addition:

'in this world' (fī ad-dunyā), attributing it to Muslim, At-Tirmidhī, and Ibn Mājah. Likewise, he included it in Al-Jāmi' Al-Kabīr (1/309) as narrated by these three, as well as Aḥmad, Abū Ya'lā, and Al-Bayhaqī. This addition has no basis (lā

aṣla lahā) in any of their narrations, unless it is found with Abū Ya'lā, which I consider unlikely. If it were established from him, it would undoubtedly be an anomalous addition (ziyādah shādhdhah) contradicting the narrations of reliable, precise narrators (ath-thiqāt al-ḥuffāẓ). And Allāh knows best.

Benefit of the Ḥadith

In this ḥadīth and the preceding one, there is evidence for the virtue of sufficiency, taking only what is needed from the world, and asceticism regarding anything beyond that, out of desire for the abundance of blessings in the Hereafter and preferring what lasts over what perishes. The Ummah should strive to emulate him (peace be upon him) in this.

Al-Qurṭubī said:

The meaning of the ḥadīth is that he sought sufficiency, for qūt is what sustains the body and prevents neediness. In this state, there is safety from the tribulations of wealth and poverty alike. (From Fatḥ Al-Bārī, 11/251-252).

I say: There is no doubt that sufficiency varies according to individuals, times, and circumstances. The intelligent person should be keen to achieve the moderate state suitable for him, such that he is not burdened by destitution, nor does he pursue excess which leads him to extravagance and luxury. For in the latter state, one seldom remains safe from the consequences of accumulating wealth, especially in this era where its temptations are numerous and the means [to acquire luxury] are readily available to the wealthy.

May Allāh the Exalted protect us from that and grant us sufficiency in our livelihood.

131. 'This [win] is for that previous race.'

Reported by Al-Ḥumaydī in his Musnad (Q 42/2), Abū Dāwūd (2578), An-Nasā'ī in 'Ishrat An-Nisā' (Q 74/1)—and the wording is his—Ibn Mājah (1979) concisely, and Aḥmad (6/39, 264) concisely and at length, from a group via Hishām ibn 'Urwah, from his father, from 'Ā'ishah (may Allāh be pleased with her):

'That she was with the Messenger of Allāh (peace be upon him) on a journey, while she was a young girl (She said: I had not [yet] gained weight nor become heavy). He said to his companions: 'Go on ahead.' (So they went ahead). Then he said [to me]: 'Come, let me race you.' So I raced him, and I outran him on foot. Then, later on (and in one narration: He remained silent about it with me until I had gained weight, become heavy, and forgotten about it), I went out with him on a journey. He said to his companions: 'Go on ahead.' (So they went ahead). Then he said: 'Come, let me race you.'

I had forgotten what had happened before, and I had gained weight. So I said: 'How can I race you, O Messenger of Allāh, when I am in this state?' He said: 'You shall certainly do so.' So I raced him, and he outran me. He then (began to laugh, and) said:'

'He mentioned the phrase above [i.e., 'This is for that previous race'].'

I say: This is an authentic chain (isnād) according to the conditions of the two Shaykhs [Al-Bukhārī and Muslim], and Al-'Irāqī declared it authentic in Takhrīj

Al-Iḥyā' (2/40).

Ḥammād ibn Salamah opposed the group, saying:

' from Hishām ibn 'Urwah, from Abū Salamah, from her ['Ā'ishah], concisely with the wording:

'She said: I raced the Prophet (peace be upon him) and I outran him.'

Reported by Aḥmad (6/261). Ḥammād is thiqah ḥāfiż (reliable and a strong memorizer), so it is possible that he preserved what the group did not, and that Hishām narrated it from his father and from Abū Salamah. This is supported by the fact that Ḥammād also narrated it via 'Alī ibn Zayd from Abū Salamah with the same meaning.

Reported by Aḥmad (6/129, 182, 280).

132. 'Take your kunyah (teknonym/patronymic) from your son 'Abdullāh—meaning Ibn Az-Zubayr—you are Umm 'Abdullāh.'

Reported by Imām Aḥmad (6/151): 'Abd Ar-Razzāq narrated to us, Ma'mar narrated to us from Hishām from his father that 'Ā'ishah said to the Prophet (peace be upon him): 'O Messenger of Allāh, all your wives have a kunyah except me.' So the Messenger of Allāh (peace be upon him) said to her: (He mentioned the ḥadith without the addition [i.e., 'meaning Ibn Az-Zubayr']).

He [the narrator, 'Urwah] said: So she was called Umm 'Abdullāh until she died, though she never gave birth.

I say: This is an authentic isnād (chain), even if its apparent form is mursal (interrupted at the Companion level), for 'Urwah is Ibn Az-Zubayr and he is the son of 'Ā'ishah's sister Asmā', so 'Ā'ishah is his maternal aunt. Thus, it is considered connected (muttaṣil). Indeed, it has come thus: Aḥmad (6/186)—and via him Ad-Dūlābī in Al-Kunā wal-Asmā' (1/152)—reported:

'Umar ibn Ḥafṣ Abū Ḥafṣ Al-Mu'aytī narrated to us, he said: Hishām ibn 'Urwah narrated to us from his father from 'Ā'ishah similarly, and it contains the addition ['meaning Ibn Az-Zubayr'].

This isnād is also authentic, for Abū Ḥātim said about this 'Umar: 'There is no harm in him,' and Ibn Ḥibbān mentioned him in Ath-Thiqāt (The Trustworthy Narrators).

Ḥammād ibn Zayd corroborated him, saying: Hishām ibn 'Urwah narrated to us via the same chain.

Reported by Abū Dāwūd (4970) [Note: Original text has 490, likely a typo, 4970 is the correct number for this ḥadith], Aḥmad (6/107, 260), and Abū Ya'lā (Q 214/2).

Wakī' narrated it, saying: from Hishām from a man from the offspring of Az-Zubayr, from her.

Reported by Aḥmad (6/186, 213).

This man is 'Urwah ibn Az-Zubayr, as in the narration of Ḥammād ibn Zayd, 'Umar ibn Ḥafṣ, and Ma'mar, as mentioned previously. Likewise, Qurān ibn Tammām narrated it thus, as Abū Dāwūd stated.

Abū Usāmah, Ḥammād ibn Salamah, and Maslamah ibn Qa'nab narrated it

from Hishām and named the man: 'Abbād ibn Ĥamzah', who is Ibn 'Abdullāh ibn Az-Zubayr. He is thiqah (trustworthy), so he is from the offspring of Az-Zubayr. It is possible that he is the one Hishām meant in Wakī's narration. Whether it was this one or that one, the Ĥadith is authentic because it is either via 'Urwah or via 'Abbād, and both are thiqah. The closer [possibility] is that it is from both of them together, as necessitated by the authenticity of the two narrations from each of them.

The Ĥadith contains [evidence for] the permissibility of adopting a kunyah even if one has no children. This is an Islamic etiquette that has no parallel among other nations, as far as I know. Therefore, Muslims—men and women—should adhere to it and abandon the customs of non-Arabs (al-a'ājim) that have infiltrated them, such as 'Beyk,' 'Afandī,' 'Bāshā,' and the like, such as 'Monsieur,' or 'As-Sayyid' (Mr.), 'As-Sayyidah' (Mrs.), and 'Al-Ānisah' (Miss), as all of these are foreign intrusions into Islam. The Ĥanafī jurists have explicitly stated the disapproval of 'Afandī' because it involves tazkiyah (self-praise or praising someone unduly), as mentioned in the commentary (Ĥāshiyah) of Ibn 'Ābidīn. 'As-Sayyid' is only applied to one who has some form of authority and leadership; the Ĥadith 'Stand up for your sayyid (master/leader)' came in this context, which was mentioned previously under number (66). It is not applied to everyone, because it is also a form of tazkiyah.

133. 'Indeed, the first thing Allāh the Exalted created was the Pen (Al-Qalam), and He commanded it to write everything that would be.'

Reported by Abū Ya'lā (126/1) and Al-Bayhaqī in Al-Asmā' waṣ-Ṣifāt (p. 271) via Aĥmad: 'Abdullāh ibn Al-Mubārak narrated to us, he said: Rabāĥ ibn Zayd narrated to us from 'Umar ibn Ĥabīb from Al-Qāsim ibn Abī Bazzah from Sa'īd ibn Jubayr from Ibn 'Abbās, attributed to the Prophet (marfū').

From the Benefits of the Ĥadith

The Ĥadith contains an allusion [refuting] what is circulated among people, to the extent that it has become a firmly rooted belief in many of their hearts, which is that the Muhammadan Light (An-Nūr Al-Muĥammadī) was the first thing Allāh, Blessed and Exalted is He, created. This has no basis in authenticity, and the Ĥadith of 'Abd Ar-Razzāq [often cited for this] has an unknown isnād. Perhaps we will single it out for discussion in Al-Aĥādīth Aḍ-Ḍa'īfah (The Weak Ĥadiths), if Allāh the Exalted wills.

It contains a refutation of those who say that the Throne (Al-'Arsh) is the first created thing. There is no text regarding this from the Messenger of Allāh (peace be upon him). Rather, those who hold this view, like Ibn Taymiyyah and others, say it based on deduction and scholarly reasoning. Therefore, adopting this Ĥadith—and there are other Ĥadiths with similar meaning—is preferable because it is a text on the matter, and there is no room for ijtihād where there is a text, as is well-known.

Interpreting it to mean that the Pen was created after the Throne is baseless, because such an interpretation would only be valid if there were a decisive text stating that the Throne was the first of all created things, including the Pen. However, since such a text is missing, this interpretation is not permissible.

It also contains a refutation of those who believe in events with no beginning, meaning that there is no created thing except that it was preceded by a created thing before it, and so on, infinitely backward, such that it is impossible to say: 'This is the first created thing.' The ĥadith invalidates this view and specifies that the Pen is the first created thing, so there was definitively no created thing before it. Ibn Taymiyyah (may Allāh have mercy on him) elaborated at length in refuting the philosophers, attempting to affirm events with no beginning, and in the process, he brought forth things that baffle the minds and which most hearts cannot accept, to the point that his opponents accused him of saying that created things are eternal with no beginning, even though he states and clarifies that there is no created thing except that it was preceded by non-existence. Nevertheless, he affirms the chain of events extending infinitely backward, just as he and others affirm the chain of events extending infinitely forward. That view of his is unacceptable; rather, it is rejected by this ĥadith. How we wished that Ibn Taymiyyah (may Allāh have mercy on him) had not entered this difficult terrain, because discussing it resembles philosophy and scholastic theology ('ilm al-kalām), from which we have learned to warn against and discourage engagement. But Imām Mālik (may Allāh have mercy on him) spoke the truth when he said: 'There is none among us except that he refutes and is refuted, except the occupant of this grave (peace be upon him).'

134. 'Indeed, when death approached the Prophet of Allāh, Nūĥ (peace be upon him), he said to his son: 'I am relating the final counsel (waŝiyyah) to you. I command you two things and forbid you two things. I command you [to adhere to] Lā ilāha illallāh (There is no god but Allāh), for indeed if the seven heavens and the seven earths were placed on one scale-pan and Lā ilāha illallāh were placed on the other scale-pan, Lā ilāha illallāh would outweigh them. And if the seven heavens and the seven earths were an obscure ring (ĥalqah mubhamah), Lā ilāha illallāh would break them (qaŝamathunna). And [I command you to adhere to] Subĥānallāhi wa biĥamdih (Glory is to Allāh and praise is His), for indeed it is the prayer of all things, and by it, the creation receives sustenance (yurzaq al-khalq). And I forbid you from Shirk (polytheism) and Kibr (arrogance/pride).' He [the narrator, 'Abdullāh ibn 'Amr] said: I asked—or it was asked—'O Messenger of Allāh, this Shirk, we know it, but what is Kibr? Is it that one of us has fine sandals with fine straps?' He said: 'No.' He asked: 'Is it that one of us has companions who sit with him?' He said: 'No.' It was asked: 'O Messenger of Allāh, then what is Kibr?' He said: 'Disdaining the truth (safah al-ĥaqq) and looking down on people (ghamaŝ an-nās).'

Reported by Al-Bukhārī in Al-Adab Al-Mufrad (548), Aĥmad (2/169-170, 225), and Al-Bayhaqī in Al-Asmā' (79, Hindiyyah ed.) via Aŝ-Ŝaq'ab ibn Zuhayr from Zayd ibn Aslam, who said: Ĥammād—I think—from 'Aťā' ibn Yasār from 'Abdullāh ibn 'Amr, who said:

We were with the Messenger of Allāh (peace be upon him) when a man from the desert people came, wearing a jubbah (outer garment) of sījān (a type of striped cloth) fastened with dībāj (silk brocade). He said: 'Lo! This companion of yours [meaning the Prophet] has put down every knight, son of a knight!' He said: 'He means he wants to put down every knight, son of a knight, and elevate every shepherd, son of a shepherd.' He ['Abdullāh ibn 'Amr] said: So the

Messenger of Allāh (peace be upon him) grabbed the collar of his jubbah and said: 'Do I not see upon you the clothing of one who lacks sense?!' Then he said:

He mentioned the ḥadith [of Nūḥ].

And I say: This isnād is authentic.

Al-Haythamī said (4/220):

'Aḥmad and Aṭ-Ṭabarānī reported it similarly, and he added in one narration: 'And I counsel you with tasbīḥ (glorification), for it is the worship of creation, and with takbīr (magnification).' Al-Bazzār reported it from the ḥadith of Ibn 'Umar. The men of Aḥmad are thiqāt (trustworthy).'

Explanation of Unusual Terms

(Mubhamah) Meaning forbidden, closed, as the context indicates. Neither Ibn Al-Athīr in An-Nihāyah nor Shaykh Muḥammad Ṭāhir Al-Hindī in Majma' Biḥār Al-Anwār included this word from the ḥadith, although it meets their criteria.

(Qaṡamathunna) . In another narration (Faṡamathunna) with a fā'. Ibn Al-Athīr said:

'Al-Qaṡm: Breaking something and separating its parts. With fā' (Al-Faṡm): Breaking it without separation.'

I say: So with fā' it is more fitting to the meaning. And Allāh knows best.

(Safah al-ḥaqq) Meaning to be ignorant of it, belittle it, and not see it for what it is in terms of preponderance and soundness. In a ḥadith in Muslim: 'baṭar al-ḥaqq' (rejecting the truth). The meaning is the same.

(Ghamaṡ an-nās) Meaning to scorn them, slander them, and treat them with contempt.

In another ḥadith: 'ghamṭ an-nās'. The meaning is also the same.

Benefits of the Ḥadith

I say: It contains many benefits; I will suffice by indicating some of them:

a) The legality of making a final counsel (waṡiyyah) at the time of death.

b) The virtue of tahlīl (Lā ilāha illallāh) and tasbīḥ (Subḥānallāh), and that they are a cause for the sustenance of creation.

c) That the Balance (Mīzān) on the Day of Resurrection is a confirmed reality and has two scale-pans. This is from the beliefs of Ahlus-Sunnah, contrary to the Mu'tazilah and their followers in the present age who do not believe what is established regarding beliefs in authentic ḥadiths, under the pretext that they are āḥād reports (narrated by single chains) which do not yield certainty (yaqīn). I have explained the invalidity of this claim in my book Ma'a al-Ustādh Aṭ-Ṭanṭāwī (With Professor At-Tantawi)—may Allāh facilitate its completion.

d) That the earths are seven, like the heavens. There are many ḥadiths about this in the two Ṣaḥīḥs and elsewhere, and perhaps we will devote time to track them down and reference them. This is supported by the statement of Allāh, Blessed and Exalted is He: {Allāh

is the One Who created seven heavens and of the earth, the like of them} [Aṭ-Ṭalāq: 12]—meaning, in creation and number. So pay no attention to those who interpret it in a way that leads to negating the similarity in number as well, being deceived by the level of advancement European knowledge has reached and that they do not know of seven earths! Even though they do not know of seven heavens either! Should we then deny the word of Allāh and the word of His Messenger (peace be upon him) due to the ignorance of the Europeans and others, despite their admission that the more their knowledge of the universe increases, the more their knowledge of their ignorance about it increases? And Allāh the Almighty spoke the truth when He said: {And you have not been given of knowledge except a little} [Al-Isrā': 85].

e) That adorning oneself with fine clothing is not kibr (arrogance) in any way. Rather, it is a permissible matter, because Allāh is Beautiful and loves beauty, as he (peace be upon him) said on a similar occasion, according to what Muslim narrated in his Ṣaḥīḥ.

f) That the kibr which is paired with Shirk, and regarding which [it is said that] one who has an atom's weight of it in his heart will not enter Paradise, is only arrogance towards the truth, rejecting it after it becomes clear, and slandering innocent people without right.

So let the Muslim beware of being characterized by any aspect of such kibr, just as he beware of being characterized by any aspect of Shirk, which condemns its perpetrator to eternity in the Fire.

135. 'Indeed, Allāh will single out a man from my Ummah before all of creation on the Day of Resurrection. He will spread out ninety-nine scrolls for him; each scroll will be as far as the eye can see. Then He will say: 'Do you deny anything of this? Did My preserving scribes wrong you?' He will say: 'No, O Lord.' He will say: 'Do you have any excuse?' He will say: 'No, O Lord.' He will say: 'Nay, indeed you have one good deed (ḥasanah) with Us, for truly there is no injustice upon you today.' Then a card (biṭāqah) will be brought out containing: Ashhadu an lā ilāha illallāh wa ashhadu anna Muḥammadan 'abduhu wa rasūluh (I bear witness that there is no god but Allāh, and I bear witness that Muḥammad is His slave and His Messenger). He will say: 'Come forward for your weighing.' The man will say: 'What is this card compared to these scrolls?!' He [Allāh] will say: 'Indeed, you shall not be wronged.' He [the Prophet (peace be upon him)] said: Then the scrolls will be placed on one scale-pan and the card on the other scale-pan. The scrolls will fly up and the card will be heavy. For nothing outweighs the name of Allāh.'

Reported by At-Tirmidhī (2/106-107), who graded it ḥasan (good), Ibn Mājah (4300), Al-Ḥākim (1/6 and 529), and Aḥmad (2/213) via Al-Layth ibn Sa'd from 'Āmir ibn Yaḥyā from Abū 'Abd Ar-Raḥmān Al-Ḥubulī, who said: I heard 'Abdullāh ibn 'Amr say:

I heard the Messenger of Allāh (peace be upon him) say: (He mentioned the ḥadith).

Al-Ḥākim said: 'Authentic isnād according to the condition of Muslim.' Adh-Dhahabī agreed.

I say: It is as they both said. Abū 'Abd Ar-Raḥmān Al-Ḥubulī—with a ḍammah on the ḥā' and the bā'—his name is 'Abdullāh ibn Yazīd.

Then Aḥmad reported it (2/221-222) via Ibn Lahī'ah from 'Amr ibn Yaḥyā from Abū 'Abd Ar-Raḥmān Al-Ḥubulī with the same meaning.

I say: Ibn Lahī'ah had a poor memory (sayyi' al-ḥifẓ), so I fear that his saying 'Amr ibn Yaḥyā' is a mistake (wahm) on his part; he intended to say 'Āmir' but said 'Amr'. It is also possible that the error is from one of the scribes or the printer. And Allāh knows best.

The ḥadith contains evidence that the Balance (Mīzān) of deeds has two visible scale-pans and that deeds, although they are non-physical attributes (a'rāḍ), will be weighed. And Allāh is capable of all things. This is from the beliefs of Ahlus-Sunnah, and the ḥadiths regarding this are numerous (mutaḍāfirah), if not mass-transmitted (mutawātirah). See Sharḥ Al-'Aqīdah Aṭ-Ṭaḥāwiyyah (pp. 351-352, Maktab Al-Islāmī edition).

136. 'Say: 'What Allāh wills, then what you will,' and say: 'By the Lord of the Ka'bah.'

Reported by Aṭ-Ṭaḥāwī in Al-Mushkil (1/357), Al-Ḥākim (4/297), Al-Bayhaqī (3/216), and Aḥmad (6/371-372) via Al-Mas'ūdī from Sa'īd ibn Khālid from 'Abdullāh ibn Yasār from Qutaylah bint Ṣayfī, a woman from [the tribe of] Juhaynah, who said:

'A Jewish scholar (ḥibr) came to the Prophet (peace be upon him) and said: 'You people commit shirk (polytheism)! You say: 'What Allāh wills and what you will,' and you say: 'By the Ka'bah.' So the Messenger of Allāh (peace be upon him) said:'

He mentioned the ḥadith text above.

Al-Ḥākim said: 'Authentic isnād.' Adh-Dhahabī agreed.

I say: Al-Mas'ūdī suffered from memory deterioration (ikhtalaṭa), but Mis'ar corroborated him from Ma'bad ibn Khālid via the same chain.

Reported by An-Nasā'ī (2/140) [Sunan An-Nasa'i 3773 in modern numbering] with an authentic isnād.

'Abdullāh ibn Yasār has another ḥadith similar to this, which is:

137. 'Do not say: 'What Allāh wills and so-and-so wills,' but say: 'What Allāh wills, then what so-and-so wills.'

Reported by Abū Dāwūd (4980), Aṭ-Ṭaḥāwī in Mushkil Al-Āthār (1/90), Al-Bayhaqī (3/216), and Aḥmad (5/384, 394, 398) through various routes from Shu'bah from Manṣūr ibn Al-Mu'tamir, [who said:] I heard 'Abdullāh ibn Yasār from Ḥudhayfah with this meaning.

I say: This is an authentic isnād. All its narrators are reliable (thiqāt), men [found in the chains] of the two Shaykhs [Al-Bukhārī and Muslim], except for 'Abdullāh ibn Yasār, who is Al-Juhanī Al-Kūfī, and he is thiqah (trustworthy). An-Nasā'ī and Ibn Ḥibbān declared him trustworthy, and Adh-Dhahabī said in Mukhtaṣar Al-Bayhaqī (1/140/2): 'Its isnād is sound (ṣāliḥ).'

Rib'ī ibn Ḥirāsh corroborated him from Ḥudhayfah ibn Al-Yamān, who said:

‘A man came to the Prophet (peace be upon him) and said: ‘I saw in a dream that I met one of the People of the Book, and he said: ‘What excellent people you are, were it not that you say: What Allāh wills and Muĥammad wills.’ The Prophet (peace be upon him) said: ‘I used to dislike this [phrase] from you, so say: What Allāh wills, then what Muĥammad wills.’

Reported by Ibn Mājah (2118) and Aĥmad (5/393)—the wording is his—via Sufyān ibn ‘Uyaynah from ‘Abd Al-Malik ibn ‘Umayr from him [Rib’ī].

This isnād is apparently authentic, as all its narrators are thiqāt. However, there is disagreement (ikhtilāf) regarding it upon Ibn ‘Umayr. Sufyān narrated it from him like this.

Ma’mar said: from him, from Jābir ibn Samurah, who said:

‘A man from the companions of the Prophet (peace be upon him) saw in a dream...’ the ĥadith similarly.

Reported by Aṫ-Ṫaĥāwī.

Shu’bah said: from him, from Rib’ī, from Aṫ-Ṫufayl, the brother of ‘Ā’ishah, who said:

‘A man from the polytheists said to a man from the Muslims: ‘What excellent people....’ the ĥadith.

Reported by Ad-Dārimī (2/295). Abū ‘Awānah corroborated him [Shu’bah] from ‘Abd Al-Malik via the same chain.

Reported by Ibn Mājah (2118/2).

Ĥammād ibn Salamah corroborated him [Shu’bah] via the same chain from him [‘Abd Al-Malik] from Aṫ-Ṫufayl ibn Sakhbarah, ‘Ā’ishah’s maternal brother:

‘That he saw in a dream as if he passed by a group of Jews. He asked: ‘Who are you?’ They said: ‘We are the Jews.’ He said: ‘You are indeed an excellent people, were it not that you claim ‘Uzayr is the son of Allāh.’ The Jews said: ‘And you are an excellent people, were it not that you say: What Allāh wills and Muĥammad wills!’ Then he passed by a group of Christians and asked: ‘Who are you?’ They said: ‘We are the Christians.’ He said: ‘You are indeed an excellent people, were it not that you say the Messiah is the son of Allāh.’ They said: ‘And you are an excellent people, were it not that you say: What Allāh wills and Muĥammad wills!’ When he woke up, he told whomever he told, then he came to the Prophet (peace be upon him) and informed him. He asked: ‘Have you told anyone about it?’ He said: ‘Yes.’ When they prayed, he [the Prophet] addressed them, praised Allāh and lauded Him, then said,’ he mentioned the ĥadith with the wording:

138. ‘Indeed, Ṫufayl saw a dream and informed whomever among you he informed. You used to say a word which modesty prevented me from forbidding you from. He said: Do not say: ‘What Allāh wills, and what Muĥammad wills.’

Reported by Aĥmad (5/72). This is the correct version from Rib’ī, from Aṫ-Ṫufayl, not from Ĥudhayfah, due to the agreement of these three—Ĥammād ibn Salamah, Abū ‘Awānah, and Shu’bah—upon it.

Thus, it is an authentic shāhid (supporting witness) for the ĥadith of Ĥudhayfah.

Al-Bukhārī reported in Al-Adab Al-Mufrad (782) from Ibn 'Umar:

'He heard a freed slave (mawlā) of his saying: 'Allāh and so-and-so.' He said: 'Do not say that; do not place anyone alongside Allāh. But say: So-and-so after Allāh.'

Its narrators are thiqāt except for Mughīth, the mawlā of Ibn 'Amr, who is majhūl (unknown).

Al-Ĥāfiż [Ibn Ĥajar] said: 'I do not rule out the possibility that he is Ibn Sumayy.'

I say: If he is, then he is thiqah.

The ĥadith has another shāhid from the ĥadith of Ibn 'Abbās, who said:

'A man came to the Prophet (peace be upon him) and was discussing something with him, and he said: 'What Allāh wills and you will!' The Messenger of Allāh (peace be upon him) said:

139. 'Have you made me an equal (and in another wording: a rival?!) to Allāh? No! Rather, [say:] What Allāh alone wills.'

Reported by Al-Bukhārī in Al-Adab Al-Mufrad (783) [Note: Original text has 787, but 783 is the correct number for this ĥadith], Ibn Mājah (2117), Aṫ-Ṫaĥāwī in Al-Mushkil (1/90), Al-Bayhaqī (3/217), Aĥmad (1/214, 224, 283, 347), Aṫ-Ṫabarānī in Al-Kabīr (3/186/1), Abū Nu'aym in Al-Ĥilyah (4/99), Al-Khaṫīb in At-Tārīkh (8/105), and Ibn 'Asākir (12/7/2) through various routes from Al-Ajlaĥ from Yazīd ibn Al-Aṡamm from Ibn 'Abbās. However, Ibn 'Asākir said: 'Al-A'mash' instead of 'Al-Ajlaĥ.'

I say: This Al-Ajlaĥ is Ibn 'Abdullāh Abū Ĥujayyah Al-Kindī, and he is ŝadūq shī'ī (truthful, [but with] Shi'i inclinations), as stated in At-Taqrīb. The remaining narrators are thiqāt, men [found in the chains] of the two Shaykhs. Thus, the isnād is ĥasan (good).

Understanding the Ĥadith

I say: In these ĥadiths is [evidence] that a person saying to another 'What Allāh wills and you will' is considered shirk (polytheism) in the view of the Legislator. It is from the shirk of wording (shirk al-alfāż), because it gives the impression that the will of the servant is at the same level as the will of the Lord, Glorified and Exalted is He. The reason [for the prohibition] is the conjunction between the two wills using 'and'. Similar to this is the statement of some common folk and their likes among those who claim knowledge: 'I have none besides Allāh and you,' and 'We rely on Allāh and you.' Likewise is the statement of some speakers: 'In the name of Allāh and the homeland,' or 'In the name of Allāh and the people,' and similar polytheistic phrases, which must be abandoned and repented from, out of proper etiquette with Allāh, Blessed and Exalted is He.

Many common people, and not a few among the elite, have become heedless of this noble etiquette. [The latter] justify uttering such polytheistic expressions, like their calling upon other than Allāh in times of hardship, seeking aid (istinjād) from the righteous dead, swearing by them besides Allāh the Exalted, and taking oaths by them upon Allāh, Mighty and Majestic is He. If a scholar knowledgeable of the Book and the Sunnah condemns this to them, instead of supporting him in condemning the reprehensible, they turn back to condemn him, saying: 'The intention of those calling upon other than Allāh is good! And actions are but by

intentions, as mentioned in the Ĥadith!'

They are ignorant, or feign ignorance—to please the common folk—that a good intention, even if present among those mentioned, does not make an evil action righteous. The meaning of the aforementioned Ĥadith is only that righteous deeds [are accepted based] on sincere intentions, not that actions contradicting the Sharī'ah are transformed into righteous, legislated actions due to being coupled with a good intention. Only an ignorant person or one with ulterior motives would say such a thing! Do you not see that if a man were to pray facing a grave, that would be a reprehensible act due to its violation of the Ĥadiths and reports forbidding facing the grave in prayer? Would any rational person say that one who returns to facing [the grave] after knowing the prohibition from the Lawgiver has a good intention and his action is legislated? Never! Likewise, those who seek help from other than Allāh the Exalted, forgetting Him, the Exalted, in a state where they are most in need of His help and support—it is inconceivable that their intentions are good, let alone that their actions are righteous, while they persist in this reprehensible act knowingly.

140. 'Allāhumma akthir mālahu wa waladahu wa bārik lahu fīmā razaqtahu (O Allāh, increase his wealth and his children, and bless him in what You have provided him).'

Reported by Aṭ-Ṭayālisī in his Musnad (1987): Shu'bah narrated to us from Qatādah, who said, I heard Anas say:

'Umm Sulaym said: 'O Messenger of Allāh! Supplicate to Allāh for him,' meaning Anas. So he said...'

He mentioned the supplication above.

I say: This is an authentic isnād according to the conditions of the two Shaykhs. Al-Bukhārī (4/195, 202) [Sahih al-Bukhari 6334, 6344, 6378-81] and At-Tirmidhī (2/314) [Jami` at-Tirmidhi 3829] reported it through various routes from Shu'bah via the same chain.

At-Tirmidhī said: 'A Ĥasan ŝaĤīĥ Ĥadith (good and authentic).'

Qatādah's explicit statement of hearing from Anas did not occur in his [At-Tirmidhī's] version, nor in Al-Bukhārī's, which is why I referenced this [Aṭ-Ṭayālisī's] version.

Another path (Ṭarīq Ukhrā):

AĤmad (3/248) said: 'Affān narrated to us, Ĥammād narrated to us, Thābit informed us from Anas ibn Mālik:

'The Messenger of Allāh (peace be upon him) came to Umm Ĥarām. We brought him dates and clarified butter (samn). He said: 'Return this to its container, and this to its waterskin (siqā'), for I am fasting.'

From Anas ibn Mālik:

That the Messenger of Allāh (peace be upon him) came to Umm Ĥarām, and we brought him dates and clarified butter. He said:

141. 'Return this to its container and this to its waterskin, for I am fasting.'

(From Anas ibn Mālik): He said: Then he stood and led us in two rak'ahs of

voluntary prayer. He positioned Umm Ḥarām and Umm Sulaym behind us, and positioned me to his right—according to what Thābit reckons—he said: So he led us in voluntary prayer on a mat. When he finished his prayer, Umm Sulaym said: 'I have a special request concerning my young servant Anas; pray to Allāh for him.' So, he did not leave any good of this world or the Hereafter that day except that he prayed for it for me. Then he said: 'Allāhumma akthir mālahu wa waladahu wa bārik lahu fīh' [O Allāh, increase his wealth and his offspring, and bless him in it]. Anas said: My daughter informed me that I had been blessed from my own loins with ninety-odd [descendants], and there was no man among the Anṣār who woke up with more wealth than me. Then Anas said: O Thābit, I own neither gold nor silver except my ring!

I say: This chain of narration (isnād) is authentic (ṣaḥīḥ) according to the condition of Muslim. Abū Dāwūd (608) transmitted it: Mūsā ibn Ismā'īl narrated to us: Ḥammād narrated to us with this chain, without the words 'When he finished his prayer....' Then Aḥmad (3/193-194), Muslim (2/128), Abū 'Awānah (2/77), and Aṭ-Ṭayālisī (2027) transmitted it via Sulaymān ibn Al-Mughīrah from Thābit with the same chain, without the words 'My daughter informed me...' and adding: 'He said: He said: Stand up so I may lead you in prayer at a time other than a prescribed prayer time.'

A third chain: Aḥmad (3/108) said: Ibn Abī 'Adī narrated to us from Ḥumayd from Anas with the complete narration, except he did not mention positioning [me] to his right, and he added: 'Then he prayed for Umm Sulaym and her family.' And he said: He said: 'And he mentioned that his eldest daughter, Amīnah, informed him that he had buried from his own loins, up until the arrival of Al-Ḥajjāj, over one hundred and twenty [descendants].'

I say: This is a three-narrator chain (isnād thulāthī) that is authentic (ṣaḥīḥ) according to the condition of the two Shaykhs [Al-Bukhārī and Muslim]. As-Saffārīnī explained it in Nafathāt Ṣadr Al-Mukammad (2/34, Maktab Al-Islāmī edition). Al-Bukhārī (1/494) transmitted it through two other chains from Ḥumayd with the same narration, explicitly stating in one of them that Ḥumayd heard directly from Anas.

Benefits and Understanding the Ḥadith

This ḥadith contains numerous benefits, some of which I will mention briefly, except where elaboration is necessary for clarification:

a) Praying for abundance of wealth and offspring is permissible. Al-Bukhārī titled the chapter for this ḥadith: 'Chapter: Praying for Abundance of Wealth and Offspring with Blessing.'

b) Wealth and offspring are a blessing and good when Allāh, the Blessed and Exalted, is obeyed concerning them.

c) The fulfillment of Allāh's response to His Prophet's (peace be upon him) prayer for Anas, such that he became the wealthiest and had the most offspring among the Anṣār.

d) A person observing a voluntary fast, if they visit people who offer them food, may choose not to break their fast but should instead pray for their hosts' well-being. One of Al-Bukhārī's chapter titles related to the ḥadith is: 'Chapter: One Who Visits People and Does Not Break

His Fast with Them.'

e) When one man follows another man [as the Imām] in prayer, he stands to the right of the Imām. The apparent meaning (ẓāhir) is that he stands level with him, neither ahead nor behind, because if any such difference had occurred, the narrator would have reported it, especially since instances of individual Companions praying behind the Prophet (peace be upon him) were repeated. In this regard, there are narrations from Ibn 'Abbās in the two Saḥīḥs [Al-Bukhārī and Muslim] and from Jābir in Muslim; I have documented their ḥadiths in Irwā' Al-Ghalīl (533). Al-Bukhārī titled the chapter for the ḥadith of Ibn 'Abbās: 'Chapter: Standing to the Right of the Imām, Exactly Level with Him, if There Are Two People.'

Al-Ḥāfiẓ [Ibn Ḥajar] said in Al-Fatḥ (2/160):

'His statement: 'exactly level (sawā'an)' means neither ahead nor behind. It seems the author [Al-Bukhārī] was referring by this to what occurred in some chains of the narration from Ibn 'Abbās, with the wording: 'So I stood beside him,' the apparent meaning of which is equality [in position]. 'Abd Ar-Razzāq narrated from Ibn Jurayj who said: I asked 'Aṭā': A man praying with another man, where should he stand relative to him? He said: To his right side. I asked: Should he be level with him, standing in line together such that neither surpasses the other? He said: Yes. I asked: Do you prefer that he be exactly level so there is no gap between them? He said: Yes.'

In Al-Muwaṭṭa', from 'Abdullāh ibn 'Utbah ibn Mas'ūd, who said: 'I entered upon 'Umar ibn Al-Khaṭṭāb during the midday heat and found him praying supererogatory prayers (yusabbiḥu). I stood behind him, but he drew me near until he placed me level with him on his right side.'

I say: This report (athar) is in Al-Muwaṭṭa' (1/154/32) with an authentic chain (isnād ṣaḥīḥ) from 'Umar (may Allāh be pleased with him). Along with the aforementioned ḥadiths, it constitutes strong evidence for the mentioned equality [in position]. Therefore, the view recommending that the follower (ma'mūm) stand slightly behind the Imām—as found in some schools of thought (madhāhib), with variations in detail among them—besides having no evidence for it in the Sunnah, contradicts the apparent meanings of these ḥadiths, this report from 'Umar, and the statement of 'Aṭā' mentioned earlier, who is the esteemed Tābi'ī Imām, Ibn Abī Rabāḥ. When opinions are like this, it is more fitting for the believer to leave them to their proponents, believing that they [the proponents] are rewarded for them because they exercised independent reasoning (ijtihād) seeking the truth. However, the believer himself must follow what is established in the Sunnah, for indeed, the best guidance is the guidance of Muḥammad (peace be upon him).

142. 'Upon the believers, for the charity (ṣadaqah) on fruits—or agricultural property—is one-tenth ('ushr) of what is irrigated by springs or by the sky (rain), and upon what is irrigated by the large bucket (gharb) is half of one-tenth (niṣf al-'ushr).'

Transmitted by Ibn Abī Shaybah (4/22), Ad-Dāraquṭnī (215), and Al-Bayhaqī (4/130) through the chain of Ibn Jurayj: Nāfi' informed me from Ibn 'Umar, who said: 'The Prophet (peace be upon him) wrote to the people of Yemen, to Al-

Ĥārith ibn ‘Abd Kulāl and those with him from Ma’āfir and Hamdān...’ and he mentioned it [the ĥadith].

I say: This chain of narration (isnād) is authentic (ŝaĥīĥ) according to the condition of the two Shaykhs [Al-Bukhārī and Muslim]. Al-Bukhārī, the authors of the four Sunan, and others have transmitted it through the chain of Sālim from Ibn ‘Umar as a (marfū’) narration [attributed directly to the Prophet (peace be upon him)] with similar wording.

It has also been reported in ĥadiths from other groups of Companions such as Jābir, Abū Hurayrah, Mu’ādh ibn Jabal, ‘Abdullāh ibn ‘Amr, and ‘Amr ibn Ĥazm. I have documented their ĥadiths in Irwā’ Al-Ghalīl (790).

(Gharb): With a sukūn on the rā’, a large bucket made from the hide of a bull.

Understanding the Ĥadith

I have included this particular narration specifically because of the phrase at its beginning: ‘Upon the believers.’ It contains an important benefit not found in other narrations.

Al-Bayhaqī said:

‘And in it is like an indication that it [Zakāh] is not taken from the People of the Covenant (Ahl Adh-Dhimmah).’

I say: And how could it be taken from them while they persist in their polytheism and misguidance? Zakāh does not purify them; rather, it purifies the believing giver of Zakāh from the impurity of polytheism, as Allāh the Exalted said: {Take, [O, Muĥammad], from their wealth a charity (ŝadaqah) by which you purify them and cause them increase, and invoke blessings upon them. Indeed, your invocations are reassurance for them} [At-Tawbah: 103].

This verse clearly indicates that Zakāh is only taken from the believers, but the ĥadith is even more explicit in its indication of this...

Indeed, anyone who studies the Prophetic biography (Sīrah Nabawiyyah), the history of the Rightly Guided Caliphs (Al-Khulafā’ Ar-Rāshidūn), and other Muslim caliphs and kings knows with certainty that they did not take Zakāh from non-Muslim citizens. Rather, they took the poll tax (Jizyah) from them, as stipulated in the Book [Qur’ān] and the Sunnah.

Thus, it is regrettable that some contemporary jurists deviate from the Way of the Believers (Sabīl Al-Mu’minīn), sometimes in the name of reform and sometimes social justice. They deny what is established in the Book and the Sunnah and upon which was the practice of the Muslims, using methods of interpretation that most closely resemble the interpretations of the esotericists (Bāŧiniyyah) on one hand. On the other hand, they affirm things that were unknown [previously], indeed, things negated by the texts. Examples of this are numerous. For now, this issue indicated by the ĥadith and the noble verse suffices us. We have read and heard that some Shaykhs today permit the state to take Zakāh from the wealthy among all citizens, regardless of their different religions—believer and disbeliever alike—and then distribute it to their poor without any distinction. Weeks ago, I heard the essence of this from one of the senior Shaykhs of Al-Azhar in a televised symposium where he spoke about social security in Islam. Among what he mentioned was that the National Union

in Cairo would collect Zakāh from all wealthy citizens and distribute it to their poor! One of the attendees in front of him at the symposium asked him about the basis for permitting this. He replied: When we held sessions for the social study circles, we adopted a resolution in some sessions permitting this, relying on one of the Islamic schools of thought (madhhab), namely the Shi'ī school. I suspect he meant the Zaydī school.

Here lies the lesson. This Shaykh and those who accompanied him in that session turned away from the indication of the Book and the Sunnah and the consensus of the Salaf [pious predecessors] that Zakāh is specific to believers, and instead relied, in opposition to them, on the Zaydī school! Does the esteemed reader know the reason for this? It is nothing but conforming to some rulers regarding their social and economic policies. If only these policies were based on an Islamic methodology, then the matter might be somewhat less severe concerning this specific error. However, it is a non-Islamic methodology, rather, it is based on imitating some Europeans who have no religion! It involves turning away from benefiting from the Law of Allāh the Exalted, which He revealed upon the heart of Muĥammad (peace be upon him) to be a light and guidance for people in every time and place. So, to Allāh is the complaint regarding the evil scholars and nominal scholars who support oppressive rulers with their fatwās that deviate from the path of Islam and the Way of the Muslims. And Allāh, the Mighty and Majestic, says: {And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers—We will give him what he has taken and drive him into Hell, and evil it is as a destination} [An-Nisā': 115].

Furthermore, the ĥadith contains a well-known jurisprudential principle: the Zakāh on crops varies according to the expense and cost involved in irrigating them. If irrigated by rainwater, springs, or rivers, its Zakāh is one-tenth. If irrigated by buckets, water-drawing animals (or artesian wells), and the like, its Zakāh is half of one-tenth.

This Zakāh is not obligatory on everything the earth produces, even if it is little. Rather, it is restricted by a minimum threshold (nišāb) known in the Sunnah, and there are well-known ĥadiths regarding this.

143. 'The people most severely tested are the Prophets, then the next best, then the next best. A man is tested according to his religion; if his religion is firm, his test is intensified, and if there is weakness in his religion, he is tested according to his religion. The test does not cease to afflict the servant until it leaves him walking upon the earth without any sin upon him.'

Narrated by At-Tirmidhī (2/64), Ibn Mājah (4023), Ad-Dārimī (2/320), Aṭ-Ṭaĥāwī (3/61), Ibn Ĥibbān (699), Al-Ĥākim (1/40, 41), Aĥmad (1/172, 174, 180, 185), and Aḍ-Ḍiyā' in Al-Mukhtārah (1/349) through the chain of 'Āŝim ibn Bahdalah: Muŝ'ab ibn Sa'd narrated to me from his father [Sa'd ibn Abī Waqqāŝ], who said:

'I asked the Messenger of Allāh (peace be upon him): Which people are most severely tested? He said: The Prophets, then...?' [mentioning the rest of the] ĥadith.

At-Tirmidhī said: 'A good and authentic (ĥasan ŝaĥīĥ) ĥadith.'

I say: This is a good (jayyid) chain; its narrators are all men of the two Shaykhs [Al-Bukhārī and Muslim], except that they only transmitted from ʻĀṣim when corroborated by others (maqrūnan bi-ghayrih). However, he is not alone in narrating it, for Ibn Ḥibbān (698), Al-Maḥāmilī (3/92/2), and Al-Ḥākim also transmitted it through the chain of Al-ʼAlāʼ ibn Al-Musayyab from his father from Saʻd with the same narration, using the second wording [ʻaccording to the measure (qadr) of his religionʼ].

Al-ʼAlāʼ ibn Al-Musayyab and his father are trustworthy (thiqatān) narrators found in Al-Bukhārī. Thus, the ḥadith is authentic (ṣaḥīḥ). And praise be to Allāh.

It has a supporting narration (shāhid) with the wording:

144. ʻThe people most severely tested are the Prophets, then the righteous. Indeed, one of them would be tested with poverty until he could find nothing but a cloak to wrap himself in. And indeed, one of them would rejoice at the test just as one of you rejoices at ease.ʼ

Transmitted by Ibn Mājah (4024), Ibn Saʻd (2/208), and Al-Ḥākim (4/307) through the chain of Hishām ibn Saʻd from Zayd ibn Aslam from ʻAṭāʼ ibn Yasār from Abū Saʻīd Al-Khudrī, who said:

ʻI entered upon the Prophet (peace be upon him) while he was suffering from fever. I placed my hand on him and felt his heat through the blanket. I said: O Messenger of Allāh! How severe it is upon you! He said: ʻIndeed, it is like this for us; the test is multiplied for us, and the reward is multiplied for us.ʼ I asked: O Messenger of Allāh! Which people are most severely tested? He said: ʻThe Prophets.ʼ I asked: O Messenger of Allāh! Then who? He said: ʻThen the righteous. Indeed, one of them...ʼ [mentioning the rest of the] ḥadith.

Al-Ḥākim said: ʻAuthentic (ṣaḥīḥ) according to the condition of Muslim.ʼ Adh-Dhahabī agreed, and it is as they said.

It has another brief supporting narration (shāhid):

145. ʻIndeed, among the people most severely tested are the Prophets, then those who follow them, then those who follow them, then those who follow them.ʼ

Narrated by Aḥmad (6/369) and Al-Maḥāmilī in Al-Amālī (3/44/2) from Abū ʻUbaydah ibn Ḥudhayfah from his paternal aunt Fāṭimah, who said:

ʻWe came to the Messenger of Allāh (peace be upon him) to visit him while he was ill, among his wives. There was a waterskin hanging near him, its water dripping onto him due to the severity of the fever's heat he was experiencing. We said: O Messenger of Allāh, if only you prayed to Allāh, He would cure you. The Messenger of Allāh (peace be upon him) said...ʼ [mentioning the ḥadith].

Its chain of narration (isnād) is good (ḥasan). All its narrators are trustworthy (thiqāt) except this Abū ʻUbaydah; only Ibn Ḥibbān declared him trustworthy (1/275), but a group of trustworthy narrators reported from him.

These ḥadiths contain an explicit indication that the stronger a believer's faith, the more he is tested and tried, and vice versa. In them is a refutation of those weak in intellect and understanding who assume that if a believer is afflicted with a trial such as imprisonment, expulsion, dismissal from a job, or the like, it

is evidence that the believer is not pleasing to Allāh the Exalted! This is a baseless assumption. Here is the Messenger of Allāh (peace be upon him), the best of mankind, who was the most severely tested of all people, even the Prophets. Thus, trials are often evidence of good, not an omen of evil, as is also indicated by the following ĥadith:

146. 'Indeed, great reward comes with great trials. And indeed, when Allāh loves a people, He tests them. So whoever is content, for him is [Allāh's] pleasure, and whoever is discontent, for him is [Allāh's] displeasure.'

Transmitted by At-Tirmidhī (2/64), Ibn Mājah (4031), and Abū Bakr Al-Bazzāz ibn Najiĥ in The Second Part of His Ĥadith (227/2) from Sa'd ibn Sinān from Anas from the Prophet (peace be upon him).

At-Tirmidhī said: 'A good, solitary (ĥasan gharīb) ĥadith.'

I say: Its chain is good (ĥasan). All its narrators are trustworthy men found in the two Shaykhs [Al-Bukhārī and Muslim] except this Ibn Sinān, who is reliable but has some unique narrations (ŝadūq lahū afrād), as mentioned in At-Taqrīb.

This ĥadith indicates something additional to what preceded: that a trial is only considered good, and its bearer beloved to Allāh the Exalted, if he is patient with Allāh's trial and content with the decree of Allāh, the Mighty and Majestic. The following ĥadith bears witness to this:

147. 'I am amazed at the affair of the believer! Indeed, all of his affair is good. If something he loves happens to him, he praises Allāh, and it is good for him. And if something he dislikes happens to him, he is patient, and it is good for him. Not everyone's entire affair is good except the believer.'

Transmitted by Ad-Dārimī (2/318) and Aĥmad (6/16) from Ĥammād ibn Salamah: Thābit narrated to us from 'Abd Ar-Raĥmān ibn Abī Laylā from Ŝuhayb, who said:

'While the Messenger of Allāh (peace be upon him) was sitting with his companions, he laughed. He said: 'Will you not ask me why I laughed?' They said: O Messenger of Allāh! Why did you laugh? He said:' [mentioning the ĥadith].

I say: This chain is authentic (ŝaĥiĥ) according to the condition of Muslim. He transmitted in his Saĥiĥ (8/227) through the chain of Sulaymān ibn Al-Mughīrah: Thābit narrated to us with the same chain, only the marfū' part [the Prophet's words] with similar wording. This is also a narration found in Aĥmad (4/332, 333, 6/15).

It has a supporting narration (shāhid) from the ĥadith of Sa'd ibn Abī Waqqāŝ, attributed to the Prophet (marfū'), with similar wording. Transmitted by Ať-Ťayālisī (211) with an authentic chain (isnād ŝaĥiĥ). It has another brief supporting narration with the wording:

148. 'Amazing is the believer! Allāh does not decree anything for him except that it is good for him.'

Narrated by 'Abdullāh ibn Aĥmad in the Musnad of his father (5/24), Abū Al-Faďl At-Tamīmī in Nuskhat Abī Mushir... (61/1), and Abū Ya'lā (200/2) from Anas ibn Mālik, who said: The Messenger of Allāh (peace be upon him) said... [mentioning the ĥadith].

I say: Its chain is authentic (ŝaĥīĥ). All its narrators are trustworthy (thiqāt) except this Tha'labah; Ibn Ĥibbān mentioned him in Ath-Thiqāt (1/8), giving him the kunyah Abū Baĥr, the freed slave of Anas ibn Mālik. Ibn Abī Ĥātim (1/1/464) reported from his father [Abū Ĥātim Ar-Rāzī] about him: 'His ĥadith is acceptable (ŝāliĥ al-ĥadīth).'

It has another chain reported by Abū Ya'lā (205/2) and Aď-Ďiyā' in Al-Mukhtārah (1/518).

149. 'He is not a believer who eats his fill while his neighbor next to him is hungry.'

Narrated by Al-Bukhārī in Al-Adab Al-Mufrad (112), Ať-Ťabarānī in Al-Kabīr (3/175/1), Al-Ĥākim (4/167), as well as Ibn Abī Shaybah in Kitāb Al-Īmān (189/2), Al-Khaťīb in Tārīkh Baghdād (10/392), Ibn 'Asākir (9/136/2), and Aď-Ďiyā' in Al-Mukhtārah (62/292/1) from 'Abd Al-Malik ibn Abī Bashīr from 'Abdullāh ibn Musāwir, who said: I heard Ibn 'Abbās mention Ibn Az-Zubayr and criticized him for stinginess, then he said: I heard the Messenger of Allāh (peace be upon him) say... [mentioning the ĥadith].

I say: Its narrators are trustworthy (thiqāt) except Ibn Al-Musāwir, who is unknown (majhūl) as Adh-Dhahabī stated in Al-Mīzān. Only this 'Abd Al-Malik narrated from him, as stated by Ibn Al-Madīnī. However, Ibn Ĥibbān mentioned him in Ath-Thiqāt (1/110), and perhaps he is the basis for Al-Mundhirī in At-Targhīb (3/237) and then Al-Haythamī in Al-Majma' (8/167) stating:

'Narrated by Ať-Ťabarānī and Abū Ya'lā, and its narrators are trustworthy (rijāluhu thiqāt).'

Al-Ĥākim said: 'The chain is authentic (ŝaĥīĥ al-isnād),' and Adh-Dhahabī agreed.

Thus they stated! Yes, it is authentic (ŝaĥīĥ) due to its supporting narrations (shawāhid), as it has been narrated from Anas, Ibn 'Abbās [through another chain], and 'Ā'ishah.

As for the ĥadith of Anas, Muĥammad ibn Sa'īd Al-Athram narrates it: Hammām narrated to us: Thābit narrated to us from him [Anas], attributed to the Prophet (marfū'), with the wording:

'He has not believed in me who spends the night full while his neighbor beside him is hungry, and he knows about it.'

Transmitted by Ať-Ťabarānī in Al-Mu'jam Al-Kabīr (1/66/1). Adh-Dhahabī said in his book Ĥuqūq Al-Jār (folio 17/1):

'Al-Athram was weakened by Abū Zur'ah, and this ĥadith is denounced (munkar).'

I say: Abū Ĥātim also weakened him. However, Al-Haythamī said:

'Narrated by Ať-Ťabarānī and Al-Bazzār, and the chain of Al-Bazzār is good (ĥasan).'

Similarly in At-Targhīb (3/236), except it says: 'And its chain is good (ĥasan).' This could imply the pronoun refers to the ĥadith itself, or it could refer to Al-Bazzār's chain. Perhaps Al-Mundhirī intended the latter, based on Al-Haythamī's explicit statement.

I say: This suggests that Al-Athram was not the only one who narrated it. And Allāh knows best.

As for the Ĥadith of Ibn ʻAbbās [through another chain], Ĥakīm ibn Jubayr narrates it from him, attributed to the Prophet (marfūʻ), with the same meaning.

Transmitted by Ibn ʻAdī (folio 89/1).

Ĥakīm ibn Jubayr is weak (ḍaʻīf), as stated in At-Taqrīb.

As for the Ĥadith of ʻĀʼishah, Al-Mundhirī (3/237) attributed it to Al-Ĥākim with wording similar to the Ĥadith of Ibn ʻAbbās, but I did not find it in Al-Ĥākim's Mustadrak now after checking its likely places.

I say: The Ĥadith contains clear evidence that it is forbidden for a wealthy neighbor to leave his neighbors hungry. It is obligatory upon him to provide them with what they need to ward off hunger, as well as clothing if they are naked, and similar necessities.

The Ĥadith indicates that there is a right upon wealth other than Zakāh. The wealthy should not assume they have fulfilled their obligation merely by paying the Zakāh on their wealth annually. Rather, there are other rights upon them due to specific circumstances and emergent situations, which they are obligated to fulfill. Otherwise, they fall under the warning in Allāh the Exalted's statement:

{And those who hoard gold and silver and spend it not in the way of Allāh—give them tidings of a painful punishment. The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], 'This is what you hoarded for yourselves, so taste what you used to hoard!'} [At-Tawbah: 34-35].

150. 'Indeed, Allāh has permitted me to narrate about a rooster whose feet have penetrated the earth, and its neck is bent beneath the Throne, and it says: 'Subĥānaka mā aʻżamaka Rabbanā' [Glory be to You, how great You are, our Lord!]. Then a response comes to it: 'He does not know that, who swears falsely by Me.'

Narrated by Aṭ-Ṭabarānī in Al-Awsaṭ (1/156/1): Muĥammad ibn Al-ʼAbbās ibn Al-Akhram narrated to us: Al-Faḍl ibn Sahl Al-Aʻraj narrated to us: Isĥāq ibn Manṣūr narrated to us: Isrāʼīl narrated to us from Muʻāwiyah ibn Isĥāq from Saʻīd ibn Abī Saʻīd from Abū Hurayrah, attributed to the Prophet (marfūʻ). He [Aṭ-Ṭabarānī] said:

'Only Isĥāq narrated it from Isrāʼīl from Muʻāwiyah; Isĥāq was unique (tafarrada bih) in reporting it.'

I say: He [Isĥāq ibn Manṣūr] is trustworthy (thiqah) from the men of the two Shaykhs [Al-Bukhārī and Muslim], and likewise the rest of the narrators are also trustworthy (thiqāt) from the men of Al-Bukhārī, except Ibn Al-Akhram, who is among the precise, expert jurist-memorizers (al-fuqahāʼ al-ĥuffāż al-mutqinīn), as stated in Lisān Al-Mīzān. Therefore, the Ĥadith has an authentic chain of narration (ṣaĥīĥ al-isnād). Al-Haythamī said in Al-Majmaʻ (4/180-181):

'Narrated by Aṭ-Ṭabarānī in Al-Awsaṭ, and its narrators are the men of the Saĥīĥ.'

There is some lack of precision in this general statement, as is evident, especially since he said elsewhere (8/134):

'Narrated by Aṭ-Ṭabarānī in Al-Awsaṭ, and its narrators are the men of the Saḥīḥ, except that I do not know Aṭ-Ṭabarānī's shaykh, Muḥammad ibn Al-'Abbās, [narrating] from Al-Faḍl ibn Sahl Al-A'raj.'

I say: We have identified him, praise be to Allāh, and he is trustworthy and precise (thiqah mutqin). Thus, the Ḥadith is authentic (ṣaḥīḥ), and success is from Allāh the Exalted. Furthermore, Isḥāq was not unique in narrating it, for Abū Ya'lā (309/1) transmitted it through another chain from Mu'āwiyah ibn Isḥāq with similar wording, ending with:

'...and the Throne is upon its shoulders, and it says: 'Subḥānaka ayna kunta, wa ayna takūn' [Glory be to You, where were You, and where will You be].'

Moreover, Aṭ-Ṭabarānī's statement, 'Isḥāq was unique in reporting it,' is questionable, as 'Ubaydullāh ibn Mūsā also reported it, saying Isrā'īl informed us with this chain. Transmitted by Al-Ḥākim (4/297), who said:

'Authentic chain of narration (ṣaḥīḥ al-isnād).' Adh-Dhahabī agreed.

The name appears in Al-Mustadrak as 'Abdullāh' (with 'ayn, bā', dāl, alif, lām, lām, hā'), which is a printing error.

Regarding the Ḥadith, Al-Mundhirī (3/47) said:

'Narrated by Aṭ-Ṭabarānī with an authentic chain (isnād ṣaḥīḥ), and Al-Ḥākim, who said: Authentic chain of narration (ṣaḥīḥ al-isnād).'

151. 'I have been permitted [by Allāh] to speak about an angel from among the angels of Allāh the Exalted, from the bearers of the Throne ('Arsh): the distance between his earlobe and his shoulder is a journey of seven hundred years.'

Narrated by Abū Dāwūd (4727), Aṭ-Ṭabarānī in Al-Awsaṭ as mentioned in Al-Muntaqá Minhu by Adh-Dhahabī (6/2) and in his Ḥadīthuhu 'an An-Nasā'ī (2/317), Ibn Shāhīn in Al-Fawā'id (2/113), and Ibn 'Asākir in the Majlis (139) of Al-Amālī (1/50) and in At-Tārīkh (12/1/232) from Ibrāhīm ibn Ṭahmān, from Mūsā ibn 'Uqbah, from Muḥammad ibn Al-Munkadir, from Jābir, marfū'an (traced back directly to the Prophet (peace be upon him)).

It is [also found] in Mashyakhat Ibn Ṭahmān (2/238).

Aṭ-Ṭabarānī said:

'Only Ibrāhīm ibn Ṭahmān narrated it from Mūsā ibn 'Uqbah.'

I say: He [Ibrāhīm ibn Ṭahmān] is thiqah (reliable), as mentioned in At-Taqrīb. For this reason, Adh-Dhahabī said in Al-'Uluww (p. 58, Anṣār edition):

'Its isnād (chain of narration) is ṣaḥīḥ (authentic).' Then he cited a supporting witness (shāhid) for it from the Ḥadīth of Muḥammad ibn Isḥāq from Al-Faḍl ibn 'Īsā from Yazīd Ar-Raqāshī from Anas, marfū'an. And he [Adh-Dhahabī] said:

'Its isnād is wāhin (very weak).'

Al-Haythamī said regarding the first chain (1/80):

'Aṭ-Ṭabarānī narrated it in Al-Awsaṭ, and its narrators are men found in the authentic collections).'

Ṣadaqah ibn 'Abdullāh Al-Qurashī followed him [Ibrāhīm ibn Ṭahmān] with the wording:

'Indeed, Allāh has angels, and they are Al-Akrūbiyyūn; from the earlobe of one of them to his collarbone is a journey of seven hundred years for a swift bird in its descent.'

I have already cited its isnād and discussed it in Al-Aĥādīth Aḍ-Ḍa'īfah (927).

It has a witness (shāhid) from the ĥadīth of Jābir and Ibn 'Abbās, marfū'an, similar to it.

Narrated by Abū Nu'aym in Al-Ĥilyah (3/158), but it contains narrators whom I do not know.

152. 'The child does not inherit until he makes a sound upon birth, and his making a sound is that he cries out, or sneezes, or weeps.'

Narrated by Ibn Mājah (2751) and Aṭ-Ṭabarānī in Al-Awsaṭ (1/153/2) from Al-'Abbās ibn Al-Walīd Al-Khallāl Ad-Dimashqī: Marwān ibn Muĥammad Aṭ-Ṭāṭarī narrated to us: Sulaymān ibn Bilāl narrated to us from Yaĥyā ibn Sa'īd from Sa'īd ibn Al-Musayyib from Jābir ibn 'Abdullāh and Al-Miswar ibn Makhramah, marfū'an (traced back directly to the Prophet (peace be upon him)).

Aṭ-Ṭabarānī said:

'Only Sulaymān narrated it from Yaĥyā; Marwān was unique (tafarrada bihi) in narrating it [from Sulaymān].'

I say: He [Marwān] is thiqah (reliable), as are the rest of the narrators, so the ĥadīth is ŝaĥīĥ (authentic).

As for the statement of Al-Haythamī (4/225):

'Aṭ-Ṭabarānī narrated it in Al-Awsaṭ and Al-Kabīr. It contains Al-'Abbās ibn Al-Walīd Al-Khallāl; Abū Mushir and Marwān ibn Muĥammad deemed him thiqah (reliable). Abū Dāwūd said, 'I do not narrate from him.' The rest of its narrators are men found in the authentic collections).'

This statement is questionable from two aspects:

First: Marwān is not from the men found in the authentic collections.

Second: The statement attributed to Abū Dāwūd about him [Al-'Abbās] was not mentioned from him by Al-Ĥāfiż [Ibn Ĥajar] in Tahdhīb At-Tahdhīb. Rather, he transmitted from him [Abū Dāwūd], via the narration of Al-Ājurrī, that he said: 'I wrote from him, and he was knowledgeable about narrators and reports.' That is why he [Al-Ĥāfiż] said about him in Taqrīb At-Tahdhīb: 'Ŝadūq' (truthful). So I do not know if that was an error (wahm) on the part of Al-Haythamī or an omission (quŝūr) by Al-Ĥāfiż in not mentioning it.

Furthermore, Al-Haythamī's inclusion of this ĥadīth in his book [Majma' Az-Zawā'id] contradicts his condition [for the book], due to Ibn Mājah having narrated it. Perhaps he did not recall that when he included it.

The ĥadīth has a witness (shāhid) with the wording:

153. 'When the newborn makes a sound (istahalla), he inherits.'

Narrated by Abū Dāwūd (2920) from Muĥammad ibn Isĥāq from Yazīd ibn 'Abdullāh ibn Qusayṭ from Abū Hurayrah, marfū'an (traced back directly to the Prophet (peace be upon him)).

From Abū Dāwūd, Al-Bayhaqī narrated it (6/257) and mentioned that Ibn Khuzaymah narrated it via this chain.

I say: Its narrators are thiqāt (reliable), except that Ibn Isĥāq is a mudallis (one who practices tadlīs, i.e., conceals his sources) and he narrated it using 'an'anah (using the term 'an—'from', without explicitly stating direct hearing).

However, it has a witness (shāhid) from the ĥadīth of Jābir, marfū'an.

Narrated by Ibn Mājah (2750) from Ar-Rabī' ibn Badr: Abū Az-Zubayr narrated to us from him [Jābir].

I say: Ar-Rabī' ibn Badr is matrūk (abandoned in ĥadīth). But Al-Mughīrah ibn Muslim and Sufyān followed him (tāba'ahu), narrating from Abū Az-Zubayr from him [Jābir].

Narrated by Al-Ĥākim (4/348, 349), who said:

'Ŝaĥīĥ according to the conditions of the two Shaykhs [Al-Bukhārī and Muslim].' Adh-Dhahabī agreed with him.

I say: Rather, it is only according to the condition of Muslim. Furthermore, Abū Az-Zubayr is a mudallis and narrated using 'an'anah.

It has a witness (shāhid) from the ĥadīth of Ibn 'Abbās, marfū'an.

Narrated by Ibn 'Adī (Qāf 193/1) via Sharīk from Abū Isĥāq from 'Aťā' from him [Ibn 'Abbās].

I say: This is a chain that is lā ba'sa bihi fi ash-shawāhid (not bad for supporting evidence). Sharīk is Ibn 'Abdullāh Al-Qāďī, who is thiqah (reliable) except that he had a poor memory (sayyi' al-ĥifż). Likewise, Abū Isĥāq, who is As-Sabī'ī, became confused (ikhtalaťa) [in his later years].

Benefit

In the preceding ĥadīth of Jābir and Al-Miswar, the interpretation of the child's making a sound (istihlāl) is given by the words: 'that he cries out, or sneezes, or weeps.' And that is an authentic (ŝaĥīĥ) ĥadīth, as mentioned before. So, do not be deceived by the statement of Aŝ-Ŝan'ānī in Subul As-Salām (3/133):

'And regarding istihlāl, a weak (ďa'īf) marfū' ĥadīth has been narrated explaining it: 'Istihlāl is sneezing.' Narrated by Al-Bazzār.'

For the one narrated by Al-Bazzār is only from the ĥadīth of Ibn 'Umar with the wording Aŝ-Ŝan'ānī mentioned, and it contains Muĥammad ibn 'Abd Ar-Raĥmān ibn Al-Baylamānī, who is ďa'īf (weak), as stated in Al-Majma'. Thus, this is different from the ĥadīth of Jābir and Al-Miswar, so pay attention.

154. 'Nothing repels the divine decree (Al-Qaďā') except supplication (Ad-Du'ā'), and nothing increases lifespan except righteousness (Al-Birr).'

Narrated by At-Tirmidhī (2/20), Ať-Ťaĥāwī in Al-Mushkil (4/169), Ibn Ĥayyuwayh in his Ĥadīth (3/4/2), and 'Abd Al-Ghanī Al-Maqdisī in Ad-Du'ā' (142-143), all via Abū Mawdūd from Sulaymān At-Taymī from Abū 'Uthmān An-Nahdī from Salmān from him [the Prophet (peace be upon him)].

At-Tirmidhī said:

'A ĥasan gharīb (good, solitary) ĥadīth from the narration of Salmān. And Abū

Mawdūd refers to two individuals: one is called Fiďďah, who is the one who narrated this ĥadīth, a Baŝran; the other is 'Abd Al-'Azīz ibn Abī Sulaymān, also a Baŝran, and they were both in the same era (Miŝr wāĤid).'

I say: He [Fiďďah/Abū Mawdūd] is ďa'īf (weak), as Ibn Abī Ĥātim reported from his father (3/2/93). Perhaps At-Tirmidhī's grading of his ĥadīth as ĥasan is based on the consideration that it has a witness (shāhid) from the ĥadīth of Thawbān, marfū'an, with the addition:

'And indeed, a man is deprived of provision (rizq) due to a sin he commits.'

Narrated by Ibn Mājah (4022), AĤmad (5/277, 280, 282), Ibn Abī Shaybah in Al-Muŝannaf (12/157/2), MuĤammad ibn Yūsuf Al-Firyābī in Mā Asnada Sufyān (1/43/2), Ať-Ťaĥāwī in Al-Mushkil (4/169), Ať-Ťabarānī in Al-Mu'jam Al-Kabīr (1/147/2), Abū MuĤammad Al-'Adl Al-Mukhalladī in Al-Fawā'id (2/223/2, 2/246/2, 2/268/2), Ar-Rūyānī in his Musnad (25/133/1), Al-Ĥākim (1/493), Abū Nu'aym in Akhbār Aŝbahān (2/60), Al-Baghawī in SharĤ As-Sunnah (4/81/2), Al-Quďā'ī (71/1), and 'Abd Al-Ghanī Al-Maqdisī in Ad-Du'ā' (142-143), through various routes from Sufyān Ath-Thawrī from 'Abdullāh ibn 'Īsā from Ibn Abī Al-Ja'd from Thawbān, marfū'an, with this wording.

Some of those who transmitted it said 'Ibn Abī Al-Ja'd' without naming him. Some named him Sālim ibn Abī Al-Ja'd, and some named him 'Abdullāh ibn Abī Al-Ja'd. If it is the first [Sālim], then the chain is munqaťi' (broken), because Sālim did not hear from Thawbān. If it is the latter ['Abdullāh], then he is majhūl (unknown), as Ibn Al-Qaťťān stated, even though Ibn Ĥibbān deemed him thiqah (reliable). Adh-Dhahabī alluded to this in Al-Mīzān, saying:

'And this 'Abdullāh, even if he has been deemed reliable, there is some unknown status (jahālah) concerning him.'

Then Ar-Rūyānī narrated it (162/1) via 'Umar ibn Shabīb: 'Abdullāh ibn 'Īsā narrated to us from Ĥafŝ and 'Ubaydullāh ibn Akhī Sālim (the nephew of Sālim) from Sālim from Thawbān, with this wording. And he added:

'Indeed, it is written in the Torah: O son of Ādam, fear your Lord, be righteous to your parents, and maintain kinship ties; I will extend your lifespan for you, make your ease easy for you, and turn away your hardship from you.'

I say: This might lend weight to the view that the ĥadīth is from the narration of Sālim ibn Abī Al-Ja'd, but 'Umar ibn Shabīb is ďa'īf (weak), as Al-Ĥāfiż stated in At-Taqrīb. As for Ĥafŝ and 'Ubaydullāh ibn Akhī Sālim, I do not know them.

If this preference [for Sālim's narration] is established, then it [the chain] is munqaťi' (broken). Otherwise, it is muttaŝil (connected), but it contains an unknown narrator (jahālah) as mentioned before. Therefore, Al-Ĥākim's statement following it, 'Its isnād is ŝaĤīĤ (authentic),' is rejected, even if Adh-Dhahabī agreed with him, due to the unknown status of the mentioned narrator. Adh-Dhahabī himself explicitly mentioned this unknown status, as noted earlier, and this is one of his many contradictions!

The ĥadīth has another chain from Thawbān. Abū 'Alī Ad-Dārisī narrates it: ŤalĤah ibn Zayd narrated to us from Thawr from Rāshid ibn Sa'd from Thawbān.

Narrated by Ibn 'Adī (Qāf 34/1), who said:

'Abū 'Alī Ad-Dārisī, Bishr ibn 'Ubayd, is munkar al-ĥadīth (rejected in ĥadīth narration), very weak indeed.'

I say: Al-Azdī declared him a liar. Adh-Dhahabī cited ĥadīths from him in Al-Mīzān and said:

'These are unauthentic ĥadīths, so Allāh is the One whose help is sought.'

Then he cited another one from him and said about it: 'And this is mawḍū' (fabricated).'

The summary (Al-Khulāŝah) is: The ĥadīth is ĥasan (good), as At-Tirmidhī said, due to the witness from the ĥadīth of Thawbān, but without the addition in it ['And indeed, a man is deprived...']. For I have not found a witness for this addition. In fact, something that contradicts it has been narrated with the wording:

'Indeed, provision is not decreased by disobedience, nor increased by a good deed...'

I say: However, it is mawḍū' (fabricated), as I have verified in Al-Aĥādīth Aḍ-Ďa'īfah (no. 179). Therefore, it is not suitable to oppose the aforementioned addition.

His statement (Al-Qaḍā'), he meant here the matter that was decreed [to happen] were it not for his supplication.

And his statement (and nothing increases lifespan), means the lifespan that would have been shorter were it not for his righteousness.

155. 'The people submitted (aslama), and 'Amr ibn Al-'Āŝ believed (āmana).'

Narrated by Ar-Rūyānī in his Musnad (9/50/1-2) via Ibn Abī Maryam and 'Abdullāh ibn Wahb: Ibn Lahī'ah informed us from Mishraĥ ibn Hā'ān from 'Uqbah, marfū'an (traced back directly to the Prophet (peace be upon him)).

Narrated by Aĥmad (4/155): Abū 'Abd Ar-Raĥmān narrated to us: Ibn Lahī'ah narrated to us: Mishraĥ ibn Hā'ān narrated to me, he said, I heard 'Uqbah ibn 'Āmir say: I heard the Messenger of Allāh (peace be upon him) say: then he mentioned it.

Narrated by At-Tirmidhī (2/316): Qutaybah narrated to us: Ibn Lahī'ah narrated to us from him [Mishraĥ]. And he [At-Tirmidhī] said:

'A gharīb (solitary) ĥadīth; we do not know it except from the narration of Ibn Lahī'ah from Mishraĥ ibn Hā'ān, and its isnād (chain of narration) is not strong (laysa bil-qawī).'

I say: Mishraĥ ibn Hā'ān was deemed thiqah (reliable) by Ibn Ma'īn and others, while some weakened him. He is ĥasan al-ĥadīth (his ĥadīth is good) in my view. And Ibn Lahī'ah, although he is ďa'īf (weak) due to his poor memory, the narrations of the 'Abādilah [pl. of 'Abdullāh] from him authenticate his ĥadīth, as mentioned in his biography. This narration comes through two of them, namely: Abū 'Abd Ar-Raĥmān, whose name is 'Abdullāh ibn Yazīd Al-Muqri', and 'Abdullāh ibn Wahb.

In the ĥadīth is a great virtue for 'Amr ibn Al-'Āŝ (may Allāh be pleased with him), as the Prophet (peace be upon him) testified that he was a believer (mu'min). This necessitates testifying that he is destined for Paradise (Jannah), based on the Prophet's (peace be upon him) statement in the well-known authentic (ŝaĥīĥ) ĥadīth: 'None shall enter Paradise except a believing soul (nafs

mu'minah)' [Agreed upon—Muttafaqun 'alayhi]. And Allāh the Exalted said: {Allāh has promised those who believe and do righteous deeds Gardens beneath which rivers flow} [Al-Mā'idah: 9].

Based on this, it is not permissible to disparage 'Amr (may Allāh be pleased with him), as some contemporary writers and other opponents do, because of the dispute, indeed the fighting, that occurred between him and 'Alī (may Allāh be pleased with him). Because that does not negate faith, for faith does not necessitate infallibility, as is evident, especially if it is said that this occurred from him due to a type of ijtihād, and not out of following desires.

The Ĥadīth also contains an indication that the designation 'Islām' (submission) is different from 'Īmān' (faith). The scholars have differed greatly on this matter. The truth is what the majority of the Salaf (early Muslims) held, differentiating between the two, due to the evidence from the Book and the Sunnah indicating that. Allāh the Exalted said: {The bedouins say, 'We have believed (āmannā).' Say, 'You have not [yet] believed; but say [instead], 'We have submitted (aslamnā),' for faith (īmān) has not yet entered your hearts.'} [Al-Ĥujurāt: 14]. And the Ĥadīth of Jibrīl regarding the distinction between Islām and Īmān is well-known and famous. Shaykh al-Islām Ibn Taymiyyah (may Allāh the Exalted have mercy on him) said in the book Al-Īmān (p. 305, Maktab Al-Islāmī edition):

'Referring back to Allāh and His Messenger regarding the issue of Islām and Īmān necessitates that although the designation of each name refers to something obligatory, and no one deserves Paradise except by being both a believer (mu'min) and a submitter (muslim), the truth in this matter is what the Prophet (peace be upon him) clarified in the Ĥadīth of Jibrīl. He made the religion (Dīn) and its people three levels: the first is Islām, the middle is Īmān, and the highest is Iĥsān (excellence). Whoever reaches the highest level has reached the one below it. Thus, the muĥsin (one who has Iĥsān) is a mu'min, and the mu'min is a muslim. As for the muslim, it is not necessary that he be a mu'min.'

Whoever desires a detailed discussion on this issue with precise verification should refer to the aforementioned book, for it is the best that has been authored on this topic.

What follows provides witness to this Ĥadīth:

156. 'The two sons of Al-'Āŝ are believers (mu'minān): Hishām and 'Amr.'

Narrated by 'Affān ibn Muslim in his Ĥadīth (Qāf 238/2): Ĥammād ibn Salamah narrated to us: Muĥammad ibn 'Amr narrated to us from Abū Salamah from Abū Hurayrah, raising it [to the Prophet (peace be upon him)] (raf'ahu).

Narrated by Aĥmad (2/354) and Ibn Sa'd (4/191) via 'Affān with this chain. Likewise, Al-Ĥākim narrated it (3/452). Then Aĥmad narrated it (2/304, 327, 353), as did Ibn Sa'd, Abū 'Alī Aŝ-Ŝawwāf in his Ĥadīth (3/2/2), and Ibn 'Asākir (13/52/1) through other routes from Ĥammād with this chain.

I say: This is a Ĥasan (good) isnād (chain of narration). Al-Ĥākim and Adh-Dhahabī remained silent about it, and it is their custom to authenticate such an isnād based on the condition of Muslim.

It has a witness (shāhid), which Ibn 'Asākir narrated via Ibn Sa'd: 'Umar ibn Ĥakam ibn Abī Al-Waďďâĥ narrated to us: Shu'bah narrated to us from 'Amr ibn Dīnār from Abū Bakr ibn Muĥammad ibn 'Amr ibn Ĥazm from 'Umar,

marfūʻan (traced back directly to the Prophet (peace be upon him)).

I say: Its narrators are thiqāt (reliable) except for this Ibn Ĥakam, whom I did not recognize. Then I reconsidered (istadraktu) and said: He is ʻAmr (with a wāw), which was omitted by my pen or by the scribe of Ibn ʻAsākir. And ʻAmr ibn Ĥakam is known for narrating from Shuʻbah, and he is ďaʻīf (weak). However, despite his weakness, his ĥadīth may be written down (yuktabu ĥadīthuhu), as Ibn ʻAdī said. Thus, he is suitable for supporting evidence (li-l-istishhād).

157. 'By the One in Whose Hand my soul is, no man from this Ummah (nation), nor Jew, nor Christian, hears of me then does not believe in me, except that he will be among the inhabitants of the Fire.'

Narrated by Ibn Mandah in At-Tawĥīd (44/1) via ʻAbd Ar-Razzāq from Maʻmar from Hammām ibn Munabbih, who said: This is what Abū Hurayrah narrated to us, then he mentioned it, marfūʻan (traced back directly to the Prophet (peace be upon him)).

Then he narrated it via Abū Yūnus from Abū Hurayrah with this wording.

I say: These are two authentic (ŝaĥīĥ) isnāds (chains of narration). The first is according to the conditions of the two Shaykhs [Al-Bukhārī and Muslim], and the other is according to the condition of Muslim. Muslim has narrated something similar in his Ŝaĥīĥ (1/93).

The ĥadīth is explicit that whoever hears of the Prophet (peace be upon him) and what he was sent with, and it reaches him in the manner that Allāh revealed it, then does not believe in him (peace be upon him), his destination is the Fire. There is no difference in this regard whether one is a Jew, a Christian, a Magian, or irreligious.

My belief is that many non-Muslims, if they were given the opportunity to learn about the principles, beliefs, and acts of worship that Islam brought, would hasten to enter it in multitudes, just as occurred in the beginning. If only some Islamic states would send callers to the lands of the West to invite to Islam—callers who possess knowledge of it in its true reality and are aware of the superstitions, innovations, and fabrications attached to it, so they can present it well to those being invited. This requires that the caller has knowledge of the Book and the authentic Sunnah, and familiarity with some prevalent foreign languages. This is something precious that is almost non-existent. The matter requires significant preparations. Perhaps they will do so.

158. 'Were it not that you would cease burying one another, I would have supplicated to Allāh, the Mighty and Majestic, to make you hear (from) the torment of the grave (what He makes me hear).'

Imām Aĥmad (3/201) said: Yazīd narrated to us: Ĥumayd informed us from Anas: 'That the Prophet (peace be upon him) passed by date palms belonging to Banū An-Najjār, and he heard a sound. He asked: 'What is this?' They said: 'The grave of a man buried in the Jāhiliyyah (pre-Islamic era of ignorance).' So the Messenger of Allāh (peace be upon him) said:' then he mentioned the above text.

I say: This is a thulāthī (three-narrator chain) isnād (chain of narration), authentic (ŝaĥīĥ) according to the conditions of the two Shaykhs [Al-Bukhārī

and Muslim]. Aḥmad also narrated it (3/103) from Ibn Abī ʻAdī, and (3/114) from Yaḥyā ibn Saʻīd, and Ibn Ḥibbān (786) from Ismāʻīl, all three of them from Ḥumayd with this chain.

These are also authentic (ṣaḥīḥ) thulāthī isnāds. Ibn Abī ʻAdī added after their statement 'in the Jāhiliyyah': 'and this pleased him.' This [addition] is found in An-Nasāʻī (1/290) via ʻAbdullāh—who is Ibn Al-Mubārak—from Ḥumayd with the wording: 'and he was pleased by that.'

Yaḥyā ibn Saʻīd explicitly stated that Ḥumayd heard it directly (taḥdīth) from Anas.

Thābit followed him [Ḥumayd], also narrated by Aḥmad (3/153, 175, 284) via Ḥammād, who said: Thābit and Ḥumayd informed us from Anas with this chain, and he added:

'And he [the Prophet (peace be upon him)] was on a greyish-white mule, when he came upon a grave whose occupant was being tormented (in another narration: he heard the voices of people being tormented in their graves). The mule shied. The Prophet (peace be upon him) then said: 'Were it not....' the rest of the ḥadīth.

Its isnād is authentic (ṣaḥīḥ) according to the condition of Muslim.

Qāsim ibn Mirthad Ar-Raḥḥāl also followed him. Aḥmad (3/111) said: Sufyān narrated to us, he said: Qāsim Ar-Raḥḥāl heard Anas say:

'The Prophet (peace be upon him) entered some ruins belonging to Banū An-Najjār, where he used to relieve himself. He came out to us alarmed or frightened and said: 'Were it not....' the rest of the ḥadīth, containing the two additions [mule shying and hearing voices implied].

This is also a thulāthī isnād, authentic (ṣaḥīḥ). Sufyān is Ibn ʻUyaynah, one of the narrators found in the Six Books. Qāsim was deemed thiqah (reliable) by Ibn Maʻīn and others.

Qatādah also followed him [Ḥumayd] from Anas, narrating only the marfūʻ part [the Prophet's (peace be upon him) direct words] without the story. Narrated by Muslim (8/161) and Aḥmad (3/176 & 273).

It has a witness (shāhid) from the ḥadīth of Jābir, who said:

'One day, the Prophet (peace be upon him) entered a date palm grove belonging to Banū An-Najjār and heard the voices of men from Banū An-Najjār who had died in the Jāhiliyyah being tormented in their graves. The Messenger of Allāh (peace be upon him) came out frightened and ordered his companions to seek refuge from the torment of the grave.'

Narrated by Aḥmad (3/295-296) with an authentic (ṣaḥīḥ), connected (muttaṣil) isnād according to the condition of Muslim.

It has another witness (shāhid) from the ḥadīth of Zayd ibn Thābit, marfūʻan, which is:

159. 'Indeed, this Ummah (nation) is tested (tubtalá) in its graves. Were it not that you would cease burying one another (lā tadāfanū), I would have supplicated to Allāh to make you hear from the torment of the grave ('adhāb al-qabr) that which I hear from it.' Zayd said: Then he turned his face towards

us and said: 'Seek refuge with Allāh from the torment of the Fire (An-Nār).' They said: 'We seek refuge with Allāh from the torment of the Fire (Na'ūdhu billāhi min 'adhāb An-Nār).' He said: 'Seek refuge with Allāh from the torment of the grave.' They said: 'We seek refuge with Allāh from the torment of the grave (Na'ūdhu billāhi min 'adhāb al-qabr).' He said: 'Seek refuge with Allāh from the trials (fitan), the apparent of them and the hidden.' They said: 'We seek refuge with Allāh from the trials, the apparent of them and the hidden (Na'ūdhu billāhi min al-fitan mā żahara minhā wa mā baṭan).' He said: 'Seek refuge with Allāh from the trial (fitnah) of the Dajjāl (Antichrist).' They said: 'We seek refuge with Allāh from the trial of the Dajjāl (Na'ūdhu billāhi min fitnat Ad-Dajjāl).'

Narrated by Muslim (8/160-161) via Ibn 'Ulayyah who said: And Sa'īd Al-Jurayrī informed us from Abū Naḍrah from Abū Sa'īd Al-Khudrī from Zayd ibn Thābit. Abū Sa'īd said: I did not witness this from the Prophet (peace be upon him) myself, but Zayd ibn Thābit narrated it to me. He said:

'While the Prophet (peace be upon him) was in a garden (Ḥā'iṭ) belonging to Banū An-Najjār on a mule of his, and we were with him, it suddenly shied (Ḥādat) with him and almost threw him off. And there were six, or five, or four graves—Al-Jurayrī was unsure—He asked: 'Who knows the occupants of these graves?' A man said: 'I do.' He asked: 'So when did these people die?' He replied: 'They died in polytheism (Al-Ishrāk).' He [the Prophet (peace be upon him)] then said...' and mentioned the Ḥadīth above.

Narrated by Aḥmad (5/190): Yazīd ibn Hārūn narrated to us: Abū Mas'ūd Al-Jurayrī informed us, with the same chain, except that he said: 'Seek refuge from the trial of life and death (fitnat al-maḥyā wal-mamāt),' instead of 'Seek refuge from the trials, the apparent of them and the hidden.'

Narrated by Ibn Ḥibbān (785) similar to Muslim's narration, but he did not mention Zayd ibn Thābit in it.

Uncommon Terms in the Ḥadith

(Tadāfanū) Its origin is tatadāfanū, with one tā' omitted. Meaning: Lest your hearing [the torment] leads you to stop the practice of burying one another.

(Shahbā'): Whitish [referring to the mule].

(Ḥāŝat) Meaning it shied or veered off, as in another narration by Aḥmad: Ḥāmat, meaning it became agitated or disturbed.

(Khariban) Plural of kharibah (ruin), like the pattern niqmah (vengeance) and its plural niqam.

(Tubtalá) Meaning tested or trialed. It refers to the trial by the two angels for the deceased when they ask him: 'Who is your Lord?'; 'Who is your Prophet?'.

Benefits Derived from the Ḥadith

These Ḥadīths contain many benefits, some or the most important of which I will mention:

a) Affirmation of the Torment of the Grave: The Ḥadīths concerning this are mutawātir (mass-transmitted), so there is no room for doubt

about it under the pretext that they are āĥād (solitary narrations)! Even if we concede they are āĥād, it is obligatory to accept them because the Qur'ān bears witness to them. Allāh the Exalted said: {And the worst of punishment enveloped the people of Pharaoh. The Fire, they are exposed to it morning and evening. And the Day the Hour appears [it will be said], 'Make the people of Pharaoh enter the severest punishment.'} [Ghāfir: 45-46].

Even if we were to concede that there is nothing in the Qur'ān bearing witness to them, they alone are sufficient to establish this belief. The claim that belief is not established by what is authentic from āĥād ĥadīths is a baseless claim, foreign to Islam, which none of the renowned Imāms, like the Four and others, ever held. Rather, it is something introduced by some theologians (ahl al-kalām), without any proof from Allāh or authority. We have written a specific chapter on this critical topic in a book of ours, which I hope to be granted success in finalizing and publishing for the people.

b) The Prophet (peace be upon him) Hears What People Do Not Hear: This is one of his specific characteristics, peace and blessings be upon him. Just as he used to see Jibrīl and speak to him while people neither saw him nor heard his speech. It is established in Al-Bukhārī and elsewhere that he peace be upon him once said to 'Ā'ishah may Allāh be pleased with her: 'This is Jibrīl conveying salām to you.' She replied: 'And upon him be peace, O Messenger of Allāh. You see what we do not see.' However, his specific characteristics peace be upon him are only established through authentic texts. They cannot be established by weak texts, nor by analogy or personal whims. People regarding this matter are at two opposite extremes. Some deny many of his established characteristics proven by authentic chains, either because they are not mutawātir in their view, or because they seem irrational to them! Others affirm for him (peace be upon him) things that are not established, such as their claims that he was the first of creation, that he had no shadow on the earth, and that when he walked on sand his feet left no trace, whereas if he stepped on rock it left a mark, and other such falsehoods.

The balanced view in this regard is to say: The Prophet (peace be upon him and his family) is a human being according to the explicit text of the Qur'ān, the Sunnah, and the consensus of the Ummah. Therefore, it is not permissible to attribute to him any characteristics or specific traits except those for which there is authentic textual proof in the Book and the Sunnah. If such proof is established, it is obligatory to submit to it, and it is not permissible to reject it based on some specific scientific or rational philosophy, as they claim. It is regrettable that in the present age, the rejection of authentic ĥadīths for the slightest doubt raised by some people has spread alarmingly, to the point that one almost feels they treat his ĥadīths (peace be upon him) like the narrations of other humans who are not infallible. They take from them what they wish and leave what they wish. Among those are a group who claim affiliation with knowledge, and some of them even hold high religious positions! Indeed, to Allāh we belong and to Him we shall return. We ask Allāh the Exalted to protect us from the evil of both groups: the invalidators and the exaggerators.

c) The Questioning of the Two Angels in the Grave is a Confirmed Truth: It must also be believed. The ĥadīths concerning it are also mutawātir.

d) The Trial (Fitnah) of the Dajjāl is a Great Trial: That is why seeking refuge from its evil is commanded in this ĥadīth and in other ĥadīths, even being commanded within the prayer before the final salām, as established in Al-Bukhārī and elsewhere. The ĥadīths about the Dajjāl are extremely numerous, indeed they are mutawātir according to the scholars of the Sunnah. That is why books of creed state the obligation of believing in his emergence at the end of time, just as they state the obligation of believing in the torment of the grave and the questioning of the two angels.

e) The People of the Jāhiliyyah Who Died Before His (peace be upon him) Mission are Punished for Their Polytheism and Disbelief: This indicates that they are not among the Ahl Al-Fatrah (people of the interval between prophets) who did not receive the call of a prophet, contrary to what some later scholars assume. If they were such, they would not have deserved punishment, due to Allāh the Exalted's statement: {And never would We punish until We sent a messenger.} [Al-Isrā': 15]. An-Nawawī said in his commentary on the ĥadīth in Muslim: 'That a man said, 'O Messenger of Allāh, where is my father?' He said: 'In the Fire...' the ĥadīth. An-Nawawī said (1/114, India edition):

'In it [is evidence] that whoever died upon disbelief is in the Fire, and the kinship of those close [to Allāh] does not benefit him. And in it [is evidence] that whoever died during the Fatrah (interval) upon the state the Arabs were in, worshipping idols, is among the inhabitants of the Fire. This is not being held accountable before the message reached [them], for the call of Ibrāhīm and other prophets (peace and blessings of Allāh be upon them) had indeed reached these people.'

160. 'No, but shake hands (tuŝāfiĥū).' Meaning, one should not bow (yanĥanī) to his friend, nor embrace him (yaltazimuhu), nor kiss him (yuqabbiluhu) when he meets him.

Narrated by At-Tirmidhī (2/121), Ibn Mājah (3702), Al-Bayhaqī (7/100), and Aĥmad (3/198) through various routes from Ĥanżalah ibn 'Abdullāh As-Sadūsī, who said: Anas ibn Mālik narrated to us, saying: 'A man said: 'O Messenger of Allāh, when one of us meets his friend, should he bow to him?' The Messenger of Allāh (peace be upon him) said: 'No.' He asked: 'Should he embrace him and kiss him?' He said: 'No.' He asked: 'Should he shake his hand (yuŝāfiĥuhu)?' He said: 'Yes, if he wishes.'

The wording is that of Aĥmad, and similarly At-Tirmidhī, but he does not have 'if he wishes.' The wording of Ibn Mājah is similar and contains: 'No, but shake hands (tuŝāfiĥū).'

The ĥadīth was also narrated by Muĥammad ibn Yūsuf Al-Firyābī in Mā Asnada Ath-Thawrī (1/46/2), Abū Bakr Ash-Shāfi'ī in Al-Fawā'id (97/1) and in Ar-Rubā'iyyāt (1/93/2), Al-Bāghandī in Ĥadīth Shaybān wa Ghayrihi (191/1), Abū Muĥammad Al-Mukhalladī in Al-Fawā'id (236/2), and Aḑ-Ḑiyā' Al-Maqdisī in Al-Muŝāfaĥah (32/2) and in Al-Muntaqá min Masmū'ātihi bi-Marw (28/2), all

of them from Ĥanżalah with this chain.

At-Tirmidhī said: 'A ĥasan (good) ĥadīth.'

I say: It is as he said, or higher. For all its narrators are thiqāt (reliable) except for this Ĥanżalah, whom they weakened (ḍa'afūhu), but they did not accuse him [of lying] (lam yuttaham). Yaĥyā Al-Qaťťān and others mentioned that he became confused (ikhtalaťa) [in his memory later in life]. Someone like him can be used for supporting evidence (yustashhadu bihi), and his ĥadīth is strengthened when supported by follow-up narrations (mutāba'ah). I have found three followers for him:

First: Shu'ayb ibn Al-Ĥabĥāb.

Narrated by Aď-Ďiyā' in Al-Muntaqá (87/2) via Abū Bilāl Al-Ash'arī: Qays ibn Ar-Rabī' narrated to us from Hishām ibn Ĥassān from Shu'ayb, with the same chain, except that he mentioned prostration (sujūd) instead of embracing.

This is a ĥasan (good) isnād for follow-up support (fī al-mutāba'āt). Qays ibn Ar-Rabī' is ŝadūq (truthful), but he changed [his memory deteriorated] when he grew old. Abū Bilāl Al-Ash'arī, whose name is Mirdās, was weakened by Ad-Dāraquťnī, while Ibn Ĥibbān mentioned him in Ath-Thiqāt. Those above them [Hishām and Shu'ayb] are thiqāt (reliable), among the narrators of the two Shaykhs [Al-Bukhārī and Muslim].

This follow-up narration was also narrated by Abū Al-Ĥasan Al-Muzakkī, as stated by Ibn Al-Muĥibb in his commentary on Kitāb Al-Muŝāfaĥah, from whose manuscript I copied.

Second: Kathīr ibn 'Abdullāh, who said: I heard Anas ibn Mālik narrate it, without mentioning bowing and embracing.

Narrated by Ibn Shāhīn in his Rubā'iyyāt (172/2): Muĥammad ibn Zuhayr narrated to us: Makhlad ibn Muĥammad narrated to us: Kathīr ibn 'Abdullāh narrated to us.

This Kathīr is ḍa'īf (weak), as Ad-Dāraquťnī said. Adh-Dhahabī said: 'I do not consider his narrations extremely rejected (munkarah jiddan).' Ibn 'Adī narrated ten ĥadīths from him, then said: 'And in some of his narrations are things that are not preserved (laysa bi-maĥfūż).'

I say: Someone like him can also be used for supporting evidence (yustashhadu bihi), Allāh willing. However, I have not found biographies for those below him [Muĥammad ibn Zuhayr and Makhlad ibn Muĥammad].

Third: Al-Muhallab ibn Abī Ŝufrah from Anas, marfū'an, with the wording:

'(A man should not bow to a man, nor should a man kiss a man. They asked: Should a man shake hands with a man? He said: Yes).'

Narrated by Aď-Ďiyā' in Al-Muntaqá (23/1) via 'Abd Al-'Azīz ibn Abān: Ibrāhīm ibn Ťahmān narrated to us from Al-Muhallab with this chain.

I say: Al-Muhallab is among the reliable commanders (min thiqāt al-umarā'), as stated in At-Taqrīb. However, the chain to him is wāhin (very weak), because this 'Abd Al-'Azīz ibn Abān is matrūk (abandoned) and was declared a liar by Ibn Ma'īn and others, as Al-Ĥāfiż [Ibn Ĥajar] stated. Therefore, this follow-up narration cannot be used for support.

However, the preceding follow-up narrations are sufficient to strengthen the

ĥadīth. It seems that for this reason, Al-Ĥāfiż [Ibn Ĥajar] affirmed At-Tirmidhī's grading of ĥasan in At-Talkhīŝ (367).

From this, you learn that Al-Bayhaqī's statement: 'Ĥanżalah was unique (tafarrada bihi) in narrating it,' is not correct. And Allāh knows best.

Having understood this, it contains a refutation against some contemporaries involved in ĥadīth studies. One of them authored a small booklet titled I'lām An-Nabīl bi-Jawāz At-Taqbīl (Informing the Noble of the Permissibility of Kissing), in which he gathered everything he could find regarding ĥadīths on kissing, both authentic and unauthentic. Then he cited this ĥadīth and weakened it due to Ĥanżalah—perhaps he was unaware of these supporting narrations that witness for it. Then he misinterpreted it (ta'awwalahu) by restricting it to cases where the motive for kissing is a worldly benefit, such as wealth, status, or leadership! This is a false interpretation, because the Companions who asked the Prophet (peace be upon him) about kissing certainly did not mean the alleged [worldly] kissing, but rather a kiss of greeting, just as they asked him about bowing, embracing, and shaking hands. All of these were meant as forms of greeting, yet he did not permit them any of these except shaking hands. So, is shaking hands for a worldly benefit?! By Allāh, no.

The truth is that the ĥadīth is an explicit text indicating the non-legislated nature of kissing upon meeting. This does not include kissing one's children and wives, as is obvious. As for the ĥadīths stating that the Prophet (peace be upon him) kissed some Companions on various occasions, such as his kissing and embracing Zayd ibn Ĥārithah upon his arrival in Madinah, and his kissing and embracing Abū Al-Haytham ibn At-Tayyihān and others, the response to them is from several aspects:

First: They are flawed (ma'lūlah) ĥadīths that cannot be used as proof. Perhaps we will find time to discuss them and clarify their defects (ilal), Allāh willing.

Second: Even if some of them were authentic, it would not be permissible to oppose this authentic ĥadīth with them. Because they describe an action of the Prophet (peace be upon him) which might be specific to him, or subject to other interpretations that weaken their use as evidence against this ĥadīth. This is because this ĥadīth is a verbal statement and a general address directed to the Ummah, thus it is binding evidence upon them. This is based on the established principle in Uŝūl al-Fiqh (principles of jurisprudence) that a verbal statement takes precedence over an action in case of conflict, and a prohibition takes precedence over a permission. This ĥadīth is both a verbal statement and a prohibition, so it takes precedence over the aforementioned ĥadīths, even if they were authentic.

Likewise, we say regarding embracing (iltizām) and hugging (mu'ānaqah), that they are not legislated [upon meeting] due to the prohibition in this ĥadīth. However, Anas (may Allāh be pleased with him) said:

'The Companions of the Prophet (peace be upon him) used to shake hands when they met, and when they returned from a journey, they would hug each other.'

Narrated by Ať-Ťabarānī in Al-Awsať. Its narrators are men found in the authentic collections, as Al-Mundhirī (3/270) and Al-Haythamī (8/36) stated. Al-Bayhaqī (7/100) narrated with an authentic (ŝaĥīĥ) chain from Ash-Sha'bī

who said:

'The Companions of Muĥammad (peace be upon him) used to shake hands when they met. When they returned from a journey, they would hug one another.'

Al-Bukhārī narrated in Al-Adab Al-Mufrad (970) and Aĥmad (3/495) from Jābir ibn 'Abdullāh who said:

'A ĥadīth reached me from a man who heard it from the Messenger of Allāh (peace be upon him). So I bought a camel, then fastened my saddle onto it, and traveled to him for a month until I reached him in Ash-Shām (Syria). It turned out to be 'Abdullāh ibn Unays. I said to the doorkeeper: 'Tell him: Jābir is at the door.' He asked: 'Ibn 'Abdullāh?' I said: 'Yes.' He came out, dragging his garment, hugged me, and I hugged him...' the rest of the ĥadīth.

Its isnād is ĥasan (good), as Al-Ĥāfiż stated (1/195), and Al-Bukhārī cited it in suspended form (mu'allaqan).

Therefore, it can be said: Hugging upon returning from a journey is excluded from the prohibition, based on the Companions' practice of it. Some of the previously mentioned ĥadīths [about the Prophet (peace be upon him) hugging] might be interpreted in this context, if they are authentic. And Allāh knows best.

As for kissing the hand, there are many ĥadīths and reports (āthār) on the subject. Their collective import indicates that this practice has a basis from the Messenger of Allāh (peace be upon him). Thus, we consider it permissible to kiss the hand of a scholar provided the following conditions are met:

That it is not taken as a regular habit such that the scholar becomes accustomed to extending his hand to his students, and the students become accustomed to seeking blessing (tabarruk) through it. For although the Prophet's (peace be upon him) hand was kissed, this occurred rarely. And that which occurred rarely is not permitted to be made into a continuous practice (sunnah mustamirrah), as is known from the principles of jurisprudence (Al-Qawā'id Al-Fiqhiyyah).

That it does not lead the scholar to become arrogant (takabbur) towards others or to see himself [as superior], as is the reality with some Shaykhs today.

That it does not lead to the abandonment of a known Sunnah, such as the Sunnah of shaking hands (muśāfaĥah). For handshaking is legislated by the Prophet's (peace be upon him) action and word, and it is a cause for the sins of the two who shake hands to fall away, as narrated in more than one ĥadīth. Therefore, it is not permissible to cancel it for the sake of an action whose best status is that it is merely permissible.

161. 'Go and bury your father' (The address is to 'Alī ibn Abī Ťālib). He ('Alī) said, '(I will not bury him), (he died a polytheist).' (He [the Prophet (peace be upon him)] said: Go and bury him), then do not do anything further until you come to me. So I went and buried him, and came to him (and I had traces of soil and dust on me). He commanded me, so I performed ghusl (ritual bath), and he supplicated for me (with supplications such that it would not please me to have in their place whatever is upon the earth).'

Narrated by Abū Dāwūd (3124), An-Nasā'ī (1/282-283), Ibn Sa'd in Aṫ-Ťabaqāt

(1/123), Ibn Abī Shaybah in Al-Muṣannaf (4/95 & 142—India print), Ibn Al-Jārūd in Al-Muntaqā (p. 269), Aṭ-Ṭayālisī (120), Al-Bayhaqī (3/398), Aḥmad (1/97 & 131), and Abū Muḥammad Al-Khuldī in a section of his Fawā'id (folio 47/1) through various routes from Abū Isḥāq from Nājiyah ibn Ka'b from 'Alī, who said:

'I said to the Prophet (peace be upon him): Indeed, your uncle, the old, misguided man, has died. Who will bury him?' He said:' then he mentioned the narration above.

I say: This is a ṣaḥīḥ (authentic) chain of narration; its narrators are all trustworthy (thiqāt), narrators found in the collections of the two Shaykhs (Al-Bukhārī and Muslim), except for Nājiyah ibn Ka'b, who is trustworthy (thiqah) as mentioned in At-Taqrīb. Ar-Rāfi'ī strengthened him, and Al-Ḥāfiẓ followed him in At-Talkhīṣ, as I have clarified in Irwā' al-Ghalīl (707).

It has another chain in Musnad Aḥmad (1/103) and the Zawā'id of his son upon it (1/129-130), from Al-Ḥasan ibn Yazīd Al-Aṣamm who said: I heard As-Suddī Ismā'īl mentioning it from Abū 'Abd Ar-Raḥmān As-Sulamī from 'Alī, with the same meaning, adding at the end:

'He said: And 'Alī (may Allāh be pleased with him), when he washed a deceased person, would perform ghusl.'

I say: This is a ḥasan (good) chain; its narrators are narrators found in the collection of Muslim, except for this Al-Ḥasan, who is truthful but makes mistakes (ṣadūq yahim), as mentioned in At-Taqrīb.

Benefits of the Ḥadith

It is legislated for a Muslim to undertake the burial of his polytheist relative, and that does not contradict hating him for his polytheism. Do you not see that 'Alī (may Allāh be pleased with him) initially refused to bury his father, justifying it by saying: 'He died a polytheist,' thinking that burying him in this state might fall under the prohibited form of alliance mentioned in verses like Allāh Almighty's saying: {Do not take as allies a people upon whom is the wrath of Allāh} [Al-Mumtaḥanah: 13]? When the Prophet (peace be upon him) repeated the command to bury him, he hastened to comply, leaving aside the opinion that had initially occurred to him. This is how obedience should be: that a person leaves his own opinion for the command of his Prophet (peace be upon him). It appears to me that a child burying his polytheist father or mother is the last act of good companionship the child can offer the polytheist parent in this world. As for after the burial, he is not permitted to supplicate for him or seek forgiveness for him, due to the explicit statement of Allāh Almighty: {It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives} [At-Tawbah: 113]. If this is the case, then what is the state of those who publish prayers for mercy and forgiveness in newspaper and magazine obituaries for some disbelievers, for the sake of a few counted dirhams! So let him fear Allāh, whoever is concerned about the matter of his Hereafter.

It is not legislated for him [the Muslim relative] to wash the disbeliever, nor shroud him, nor perform the funeral prayer over him, even if he was a relative. This is because the Prophet (peace be upon him) did not command 'Alī to do

that. Had it been permissible, the Prophet (peace be upon him) would have clarified it, based on the established principle that delaying clarification beyond the time of need is not permissible. This is the view of the Hanbalīs and others.

It is not legislated for the relatives of the polytheist to follow his funeral procession, because the Prophet (peace be upon him) did not do that for his uncle, even though he was the most dutiful of people towards him and the most compassionate towards him, to the extent that he supplicated to Allāh for him until his punishment was made the lightest punishment in the Fire, as previously explained in Ĥadith #53. In all of this, there is a lesson for those who are deceived by their lineage and do not work [good deeds] for their Hereafter with their Lord. And Allāh the Almighty spoke the truth when He said: {So no ties of kinship will exist between them that Day, nor will they ask about one another} [Al-Mu'minūn: 101].

162. 'No, O daughter of Aŝ-Ŝiddīq ['Ā'ishah], rather they are those who fast, pray, and give charity, yet they fear that it may not be accepted from them. Those are the ones who hasten to good deeds.'

Narrated by At-Tirmidhī (2/201), Ibn Jarīr (18/26), Al-Ĥākim (2/393-394), Al-Baghawī in his Tafsīr (6/25), and Aĥmad (6/159 & 205) via Mālik ibn Mighwal from 'Abd Ar-Raĥmān ibn Sa'īd ibn Wahb Al-Hamdānī from 'Ā'ishah, the wife of the Prophet (peace be upon him), who said:

'I asked the Messenger of Allāh (peace be upon him) about this verse: {And those who give what they give while their hearts are fearful} [Al-Mu'minūn: 60].' 'Ā'ishah said: 'Are they those who drink wine and are extravagant?' He said:' then he mentioned the narration above.

At-Tirmidhī said:

'This Ĥadith has also been narrated from 'Abd Ar-Raĥmān ibn Sa'īd from Abū Ĥāzim from Abū Hurayrah from the Prophet (peace be upon him) with a similar meaning.'

I say: The chain of narration for the Ĥadith of 'Ā'ishah has narrators who are all trustworthy (thiqāt). Therefore, Al-Ĥākim said: 'Its chain is authentic (ŝaĥīĥ al-isnād),' and Adh-Dhahabī agreed with him.

I say: However, it has a defect ('illah), which is the interruption (inqiťā') between 'Abd Ar-Raĥmān and 'Ā'ishah, for he did not meet her, as mentioned in At-Tahdhīb. But it is strengthened by the Ĥadith of Abū Hurayrah which At-Tirmidhī alluded to, for it is connected (mawsūl). Ibn Jarīr narrated it connectedly: Ibn Ĥumayd narrated to us, saying: Al-Ĥakam ibn Bashīr narrated to us, saying: 'Umar ibn Qays narrated to us from 'Abd Ar-Raĥmān ibn Sa'īd ibn Wahb Al-Hamdānī from Abū Ĥāzim from Abū Hurayrah, who said: 'Ā'ishah said: the Ĥadith similarly.

This chain has trustworthy narrators except for Ibn Ĥumayd, who is Muĥammad ibn Ĥumayd ibn Ĥayyān Ar-Rāzī, and he is weak (ďa'īf) despite his memory. However, perhaps he has supporting narrations (tūbi'a), for the Ĥadith was narrated by Ibn Abī Ad-Dunyā, Ibn Al-Anbārī in Al-Maŝāĥif, and Ibn Mardawayh, as mentioned in Ad-Durr Al-Manthūr (5/11). Ibn Abī Ad-Dunyā is from the generation of Ibn Jarīr's teachers, so it is unlikely that he narrated it from this teacher of his [Ibn Ĥumayd]. And Allāh knows best.

I say: The secret behind the believers' fear that their worship might not be accepted is not their apprehension that Allāh will not grant them their full rewards, for this contradicts Allāh's promise to them in verses like His Almighty saying: {As for those who believed and did righteous deeds, He will give them in full their rewards} [Āl 'Imrān: 57]. Rather, He increases it for them, as He said: {that He may give them in full their rewards and increase for them of His bounty} [Fāṭir: 30]. And Allāh Almighty {does not fail in His promise} [Ar-Ra'd: 31], as He stated in His Book. Instead, the secret is that acceptance is tied to performing the worship as Allāh, the Mighty and Majestic, commanded. They cannot be certain that they performed it according to Allāh's intent; rather, they suspect they fell short in that. Therefore, they fear that it may not be accepted from them. So let the believer contemplate this, perhaps he may increase in diligence to perfect the worship and perform it as Allāh commanded, and that is through sincerity in it for Him, and following His Prophet (peace be upon him) in his guidance therein. This is the meaning of Allāh Almighty's saying: {So whoever would hope for the meeting with his Lord—let him do righteous work and not associate in the worship of his Lord anyone} [Al-Kahf: 110].

163. 'The Messenger of Allāh (peace be upon him), when he traveled a distance of three miles, or three farsakhs (Shu'bah was uncertain), would shorten the prayer. (In another narration): He prayed two rak'ahs.'

Narrated by Imām Aĥmad (3/129), Al-Bayhaqī (3/146)—and the wording is his—from Muĥammad ibn Ja'far, who said: Shu'bah narrated to us from Yaĥyā ibn Yazīd Al-Hinā'ī, who said:

'I asked Anas ibn Mālik about shortening the prayer, as I used to travel to Kūfah and would pray two rak'ahs until I returned? So Anas said...' then he mentioned the narration above.

I say: This is a good (jayyid) chain of narration; its narrators are all trustworthy (thiqāt), narrators found in the collections of the two Shaykhs (Al-Bukhārī and Muslim), except for Al-Hinā'ī, who is from the narrators of Muslim only. A group of trustworthy narrators narrated from him. Ibn Abī Ĥātim (4/2/198) reported from his father: 'He is a shaykh.' Ibn Ĥibbān mentioned him in Ath-Thiqāt (1/257), mentioning his grandfather's name once, and said: 'Whoever said: Yazīd ibn Yaĥyā or Ibn Abī Yaĥyā has erred.'

The ĥadith was narrated by Muslim (2/145), Abū Dāwūd (1201), Ibn Abī Shaybah (2/108/1/2)—and from him Abū Ya'lā in his Musnad (folio 99/2)—through various routes from Muĥammad ibn Ja'far with the same meaning, but without Al-Hinā'ī's statement: 'as I used to travel to Kūfah... until I returned.' This is an authentic addition (ziyādah ŝaĥīĥah), and it is for its sake that I included the ĥadith. Likewise, Abū 'Awānah (2/346) narrated it via Abū Dāwūd (who is Aṭ-Ṭayālisī), saying: Shu'bah narrated to us with the same meaning. Aṭ-Ṭayālisī did not narrate it in his Musnad.

(A farsakh is three miles. A mīl [mile] of land is the limit of how far the eye can see, because sight diminishes over the earth's surface until its perception ends; Al-Jawharī affirmed this. It is also said: its limit is when one looks at a person on flat land and cannot tell if it is a man or a woman, or whether they are coming or going, as mentioned in Al-Fatĥ (2/467). According to the estimation of some contemporary scholars, it equals approximately 1680 meters.)

Understanding the Ĥadith

This Ĥadith indicates that if a traveler journeys a distance of three farsakhs (and a farsakh is about eight kilometers), it is permissible for him to shorten [the prayer]. Al-Khaťťābī said in Ma'ālim As-Sunan (2/49):

'If the Ĥadith is established as authentic, then three farsakhs would be the limit for shortening the prayer, except that I do not know any jurist who holds this view.'

This statement is questionable from several aspects:

First: The Ĥadith is authentic, as mentioned earlier. It is sufficient that Muslim narrated it and no one else weakened it.

Second: The lack of knowledge of jurists who held this view does not harm the Ĥadith nor prevent acting upon it, because the absence of finding does not prove the absence of existence.

Third: Its narrator, Anas ibn Mālik (may Allāh be pleased with him), did hold this view and gave fatwa based on it to Yaĥyā ibn Yazīd Al-Hinā'ī, its narrator from him, as mentioned earlier. In fact, it is authentically established from some Companions that they shortened the prayer for less than this distance. Ibn Abī Shaybah (2/108/1) narrated from Muĥammad ibn Zayd ibn Khalīdah from Ibn 'Umar, who said:

'The prayer is shortened for a journey of three miles.'

Its chain is authentic, as I clarified in Irwā' al-Ghalīl (no. 561).

Then he narrated through another route from him that he said:

'Indeed, I travel for an hour of the day and I shorten [the prayer].'

Its chain is authentic, and Al-Ĥāfiż graded it as authentic in Al-Fatĥ (2/467).

Then he narrated from him (2/111/1) from him:

'He used to reside in Makkah, and when he went out to Minā, he would shorten [the prayer].'

Its chain is also authentic. This is supported by the fact that the people of Makkah, when they went out with the Prophet (peace be upon him) to Minā during the Farewell Hajj, also shortened [the prayer], as is well-known and famous in the books of Ĥadith and Sīrah. And between Makkah and Minā is one farsakh, as mentioned in Mu'jam Al-Buldān.

Jabalah ibn Suĥaym said: I heard Ibn 'Umar say:

'If I traveled out one mile, I would shorten the prayer.'

Al-Ĥāfiż mentioned it and graded it as authentic.

This is not contradicted by what is found in the Muwaťťa' and elsewhere with authentic chains from Ibn 'Umar that he used to shorten [the prayer] for distances greater than what has been mentioned, because that was an action on his part, which does not negate shortening for a lesser distance if he were to travel it. These texts we have mentioned are explicit in the permissibility of shortening for less than that distance, so it is not permissible to reject them, especially given that the Ĥadith indicates the lesser distance [as well, due to the doubt]. Al-Ĥāfiż said in Al-Fatĥ (2/467-468):

'And it is the most authentic and explicit Ĥadith reported regarding the clarification of that [distance]. Those who opposed it interpreted it to mean the distance from which shortening begins, not the destination of the journey! The remoteness of this interpretation is not hidden, especially since Al-Bayhaqī mentioned in his narration through this route that Yaĥyā ibn Yazīd said: I asked Anas about shortening the prayer, and I used to travel to Kūfah—meaning from Baŝrah—praying two rak'ahs, two rak'ahs until I returned. Anas said: then he mentioned the Ĥadith. So it became clear that he asked him about the permissibility of shortening during the journey, not about the place from which shortening begins. Furthermore, the correct view regarding that is that it is not restricted by distance but rather by passing beyond the town from which one departs. Al-Qurťubī rejected it on the grounds that it contains doubt [three miles or three farsakhs], so it cannot be used as proof. If what is meant is that it cannot be used as proof for specifying three miles, that is acceptable. However, it is not precluded from being used as proof for specifying three farsakhs, for the three miles are included within them, so the greater amount is taken as a precaution. Ibn Abī Shaybah narrated from Ĥātim ibn Ismā'īl from 'Abd Ar-Raĥmān ibn Ĥarmalah who said: I said to Sa'īd ibn Al-Musayyib: Should I shorten the prayer and break the fast [traveling] a barīd (postal stage, approx. 4 farsakhs or 12 miles) from Madīnah? He said: Yes. And Allāh knows best.'

I say: The chain of this report (athar) with Ibn Abī Shaybah (2/15/1) is authentic.

It was narrated from Al-Lajlāj who said:

'We used to travel with 'Umar (may Allāh be pleased with him) for three miles, and we would shorten the prayer and break the fast.'

Its chain is potentially Ĥasan (good); its narrators are all trustworthy except for Abū Al-Ward ibn Thumāmah; three narrated from him, and Ibn Sa'd said: 'He was known, had few Ĥadith.'

These reports indicate the permissibility of shortening [the prayer] for less than the distance indicated by the Ĥadith, and that stems from the understanding of the Companions (may Allāh be pleased with them). For travel (safar) is mentioned absolutely in the Book and the Sunnah, not restricted by a specific distance, like the saying of Allāh Almighty: {And when you travel throughout the land, there is no blame upon you for shortening the prayer} [An-Nisā': 101].

Therefore, there is no contradiction between the Ĥadith and these reports, because it [the Ĥadith] did not negate the permissibility of shortening for less than the distance mentioned in it. That is why the erudite scholar Ibn Al-Qayyim said in Zād Al-Ma'ād fī Hadyi Khayr Al-'Ibād (1/189):

'He (peace be upon him) did not define for his Ummah a specific limited distance for shortening [the prayer] and breaking the fast. Rather, He permitted that for them in absolute travel and journeying in the land, just as He permitted tayammum for them in every journey. As for what is narrated from him regarding specification by a day, or two days, or three, nothing of that has been authentically reported from him at all. And Allāh knows best.'

Shaykh al-Islām Ibn Taymiyyah said:

'Every term that has no definition in the language nor in the Sharī'ah, the reference point for it is custom ('urf). So whatever is considered travel in the custom of the people, that is the travel to which the Lawgiver attached the

ruling.'

The scholars have differed greatly regarding the distance at which the prayer is shortened, with about twenty different opinions. What we have mentioned from Ibn Taymiyyah and Ibn Al-Qayyim is the closest to the correct view and the most befitting the ease of Islam. For obliging people to shorten [only] in a journey limited to a day, or three days, or other such specifications, necessitates obliging them to know the distances of the roads they might take, and this is something most people cannot do, especially if it involves routes not previously traveled!

There is another benefit in the Ĥadith, which is that shortening [the prayer] begins after departing from the town. This is the view (madhhab) of the majority of scholars, as mentioned in Nayl Al-Awťār (3/83). He said:

'Some Kūfans held the view that if one intends to travel, he prays two rak'ahs even if he is in his home. And some among them said: When he mounts [his transport], he shortens if he wishes. Ibn Al-Mundhir preferred the first view [the majority view] because they agreed that he shortens when he leaves the houses, and they differed regarding what comes before that, so he must perform the complete prayer based on the original state he was in, until it is established that he is permitted to shorten. He said: And I do not know that the Prophet (peace be upon him) shortened [the prayer] in any of his journeys except after his departure from Madīnah.'

I say: The Ĥadith supporting this meaning are numerous, and I have documented a number of them in Al-Irwā' from the Ĥadith of Anas, Abū Hurayrah, Ibn 'Abbās, and others, so refer to no. (562).

164. 'During the expedition of Tabūk, if he (peace be upon him) set out before the sun passed its zenith, he would delay the Zuhr prayer until he combined it with the 'Aŝr prayer, praying them together. If he set out after the sun passed its zenith, he would bring the 'Aŝr prayer forward to the Zuhr prayer, and pray Zuhr and 'Aŝr together, then proceed. And if he set out before Maghrib, he would delay the Maghrib prayer until he prayed it with the 'Ishā' prayer. If he set out after Maghrib, he would bring the 'Ishā' prayer forward and pray it with the Maghrib prayer.'

Narrated by Abū Dāwūd (1220), At-Tirmidhī (2/438), Ad-Dāraquťnī (151), Al-Bayhaqī (3/163), and Aĥmad (5/241-242), all of them via Qutaybah ibn Sa'īd, who said: Al-Layth ibn Sa'd narrated to us from Yazīd ibn Abī Ĥabīb from Abū Ať-Ťufayl 'Āmir ibn Wāthilah from Mu'ādh ibn Jabal, raised to the Prophet (peace be upon him) (marfū'an). Abū Dāwūd said:

'No one narrated this Ĥadith except Qutaybah alone.'

I say: He [Qutaybah] is trustworthy and reliable (thiqah thabt), so his narrating it alone (tafarrud) is not detrimental, if it is authentic. That is why At-Tirmidhī said:

'A Ĥasan gharīb (good, strange/unique) Ĥadith; only Qutaybah narrated it uniquely. We do not know anyone who narrated it from Al-Layth other than him.'

And in another place, he said: 'A Ĥasan ŝaĥīĥ (good, authentic) Ĥadith.'

I say: This is the correct assessment. For its narrators are all trustworthy (thiqāt), narrators found in the collections of the two Shaykhs (Al-Bukhārī and Muslim). Ibn Al-Qayyim and others graded it as authentic (ŝaĥīĥ). Al-Ĥākim and others weakened it with reasons that are not valid criticisms (lā yaqdaĥ), as I have explained in Irwā' al-Ghalīl (571), where I mentioned a supporting narrator (mutābi') for Qutaybah and witness ĥadiths (shawāhid) for his narration, which would convince anyone who examines them of its authenticity.

Mālik (1/143/2) narrated it through another route from Abū Aṫ-Ṫufayl with the wording:

'They went out with the Messenger of Allāh (peace be upon him) in the year of Tabūk. The Messenger of Allāh (peace be upon him) used to combine Zuhr and 'Aŝr, and Maghrib and 'Ishā'. He said: One day he delayed the prayer, then came out and prayed Zuhr and 'Aŝr together. Then he entered, then came out and prayed Maghrib and 'Ishā' together.'

And via Mālik, it was narrated by Muslim (7/60), Abū Dāwūd (1206), An-Nasā'ī (1/98), Ad-Dārimī (1/356), Aṫ-Ṫaĥāwī (1/95), Al-Bayhaqī (3/162), and Aĥmad (5/237). In a narration by Muslim (2/152) and others through another route:

'I asked: What led him to do that? He said: He intended not to cause hardship (yuĥrija) for his Ummah.'

Understanding the Ĥadith

It contains several issues:

The permissibility of combining two prayers during travel, even outside of 'Arafah and Muzdalifah. This is the view (madhhab) of the majority of scholars, contrary to the Hanafīs. They interpreted it as an apparent combination (jam' ŝūrī), meaning delaying Zuhr until close to the time of 'Aŝr, and similarly Maghrib with 'Ishā'. The majority refuted them on several grounds:

First: It contradicts the apparent meaning of combination (jam').

Second: The purpose of its legislation is ease and lifting hardship, as explicitly stated in the narration of Muslim. Observing the apparent combination involves hardship, as is evident.

Third: Some ĥadith about combination invalidate their claim, such as the ĥadith of Anas ibn Mālik with the wording: 'He delayed Zuhr until the beginning of the time for 'Aŝr entered, then he combined them.' Narrated by Muslim (2/151) and others.

Fourth: It is also invalidated by combining by advancing (jam' at-taqdīm), which is explicitly mentioned in this ĥadith of Mu'ādh: 'If he set out after the sun passed its zenith, he would bring the 'Aŝr prayer forward to the Zuhr prayer.' The ĥadith with this meaning are numerous, as alluded to earlier.

Combination is permissible by delaying just as it is permissible by advancing. This was stated by Imām Ash-Shāfi'ī in Al-Umm (1/67), as well as Aĥmad and Isĥāq, as mentioned by At-Tirmidhī (2/441).

It is permissible to combine while stopped just as it is permissible when the journey is pressing. Imām Ash-Shāfi'ī said in Al-Umm, after narrating the ĥadith via Mālik:

'And this is while he was stopped (nāzil), not traveling, because his statement 'he entered, then came out' only occurs when one is stopped. So the traveler may combine whether stopped or traveling.'

I say: After this text, one should pay no attention to the statement of Ibn Al-Qayyim (may Allāh have mercy on him) in Az-Zād (1/189):

'And it was not from his (peace be upon him) guidance to combine while riding during his journey, as many people do, nor to combine while stopped either.'

Some of our Salafī brothers in certain regions have been misled by this statement of his, therefore it was necessary to point this out.

It is strange that such a text should be hidden from Ibn Al-Qayyim (may Allāh have mercy on him), despite its presence in the Muwaṭṭa', Ṣaḥīḥ Muslim, and other source books we mentioned. But perhaps the strangeness dissipates when we remember that he authored this book, Az-Zād, while he was away from his books, traveling. This is the reason for the presence of many other errors in it, and I have clarified those that became apparent to me in At-Ta'līqāt al-Jiyād 'alā Zād al-Ma'ād.

What also invites surprise is that his teacher, Shaykh al-Islām Ibn Taymiyyah (may Allāh have mercy on him), explicitly stated in some of his books the opposite of what Ibn Al-Qayyim (may Allāh have mercy on him) said. How could that have been hidden from him, when he was the most knowledgeable of people about him and his views? Shaykh al-Islām said in Majmū'at ar-Rasā'il wa-l-Masā'il (2/26-27), after citing the ḥadith:

'Combining is of three levels. As for when one is traveling at the time of the first prayer, and only stops at the time of the second, this is the combination established in the two Ṣaḥīḥs from the ḥadith of Anas and Ibn 'Umar, and it is analogous to the combination at Muzdalifah. As for when one is traveling or riding at the time of the second prayer, and combines at the time of the first, this is analogous to the combination at 'Arafah, and that has been narrated in the Sunan (meaning this ḥadith of Mu'ādh). As for when one is stopped during both of their times continuously, I know of no narration that can be used as evidence for it except this ḥadith of Mu'ādh. For its apparent meaning is that he was stopped in his tent during the journey, and that he delayed Zuhr, then came out and prayed Zuhr and 'Aṣr together, then entered his dwelling, then came out and prayed Maghrib and 'Ishā' together. For entering and exiting only occurs when one is stationary. As for one who is traveling, it is not said: he entered and exited, but rather: he dismounted and mounted.

And Tabūk was the last of the Prophet's (peace be upon him) expeditions. He did not travel after it except for the Farewell Hajj, and it was not transmitted that he combined during it except at 'Arafah and Muzdalifah. As for at Minā, no one transmitted that he combined there; rather, they transmitted that he used to shorten the prayer there. This is evidence that he used to combine sometimes during travel, and sometimes did not combine, and the latter was more common in his journeys. This shows that combining is not one of the Sunnahs of travel like shortening, but rather is done out of need, whether during travel or in residence, for indeed he also combined while in residence so as not to cause hardship for his Ummah.

So the traveler, if he needs to combine, combines, whether that is due to his

traveling at the time of the second or the first [prayer] and stopping being difficult for him, or while he is stopped due to another need, such as needing sleep and rest at the time of Zuhr and 'Ishā'. He stops at Zuhr time, being tired, sleepless, hungry, needing rest, food, and sleep, so he delays Zuhr until 'Aṣr time. Then he needs to advance 'Ishā' with Maghrib and sleep after that to wake up in the middle of the night for his journey. For this and similar situations, combining is permissible for him. As for one who is stopped for days in a village or city, and is in that city, then although he shortens [the prayer] because he is a traveler, he does not combine, just as he does not pray on his riding beast, nor pray with tayammum [without valid reason], nor eat carrion [without necessity]. These matters were permitted due to need, and he has no need for that [combining while stationary for an extended period], unlike shortening, which is the Sunnah prayer of travel.'

165. 'The weight is the weight of the people of Makkah, and the measure [by volume] is the measure of the people of Madīnah.'

Narrated by Ibn Al-A'rābī in his Mu'jam (167/2), Abū Dāwūd (2340), An-Nasā'ī (7/281—Egyptian print), Ibn Ḥibbān (1105), Aṭ-Ṭabarānī (3/202/1), Aṭ-Ṭaḥāwī in Mushkil al-Āthār (2/99), Abū Nu'aym in Al-Ḥilyah (4/20), and Al-Bayhaqī (6/31) through two routes from Sufyān from Ḥanżalah from Ṭāwūs from Ibn 'Umar, raised to the Prophet (peace be upon him) (marfū'an).

I say: This is an authentic (ṣaḥīḥ) chain of narration, as stated by Ibn Al-Mulaqqin in Al-Khulāṣah (64-65). It was graded as authentic by Ibn Ḥibbān, Ad-Dāraquṭnī, An-Nawawī, Ibn Daqīq Al-'Īd, and Al-'Alā'ī, as mentioned in Fayḍ al-Qadīr. Some narrated it from Sufyān with the same chain but said 'from Ibn 'Abbās' instead of 'Ibn 'Umar,' which is an error (khaṭa'), as I have explained in the documentation of ḥadith related to sales in the Fiqh Encyclopedia, and then in Al-Irwā' (1331).

Imām Abū Ja'far Aṭ-Ṭaḥāwī (may Allāh have mercy on him) said:

'We contemplated this ḥadith and found that Makkah had no fruit or crops at that time, and such was its state before that time. Do you not see the statement of Ibrāhīm (peace be upon him): {Our Lord, I have settled some of my descendants in an uncultivated valley} [Ibrāhīm: 37]? Rather, it was a city of trade; pilgrims would arrive there with merchandise and sell it there. Madīnah, however, was the opposite, because it was the land of date palms, and their livelihood came from its fruits. Charities would enter it, and the obligation therein from charity would be taken by measure. So the Prophet (peace be upon him) made all other cities followers of these two cities. People needed weight for the prices of what they bought, and for other things they dealt with, such as goods, payment of Zakāh, and other things they used, including what they paid in advance for other items they measured by volume. The Sunnah had prohibited paying in advance with a weighed item for a weighed item, and paying in advance with a measured item for a measured item. It permitted paying in advance with a measured item for a weighed item, and a weighed item for a measured item. It prohibited the sale of a weighed item for a weighed item, except like for like, and the sale of a measured item for a measured item, except like for like. The basis for weight in that was what was practiced in Makkah, and the measure [by volume] was the measure of the people of Madīnah. This

should not be changed from that, even if people change it from what it was to its opposite. Through this, they refer back to knowing the measured items which have the ruling of measure according to what the people of measures practiced therein at that time, and the weighed items according to what the people of weights practiced at that time. And their rulings do not change from that nor turn into their opposites.'

I say: From this, it becomes clear to us that the Prophet (peace be upon him) was the first to establish the principle of standardizing weights and measures, and he directed the Muslims to refer in that regard to the people of these two favored cities: Makkah the Honored and Madīnah the Illuminated. Let the intelligent person reflect on this and consider the state of Muslims today and their differences in their measures and weights, of various types, due to their abandonment of this noble Prophetic guidance. When some officials in certain Arab Muslim countries felt the negative impact of this divergence, some suggested to them unifying these and other things, like standards of measurement, by referring to the custom of the disbelievers therein! Alas, what a pity! We used to be masters and leaders for others through our knowledge and adherence to our Sharī'ah, and now today we are followers and imitators! And of whom! Of those who, in the recent past, used to imitate us and take knowledge from us! But this night must surely give way to dawn, and the sun must surely rise once again. And behold, the harbingers of morning have appeared, and the Islamic nations have begun to rely on themselves in all affairs of their lives, after having been dependent on others therein. Perhaps they will proceed in that according to the guidance of the Book of their Lord and the Sunnah of their Prophet.

And Allāh has His ways in His creation.

166. 'She is yours on the condition that you treat her with good companionship.'

Narrated by Aṭ-Ṭabarānī (1/176/1): Aḥmad ibn 'Amr Al-Bazzār narrated to us: Zayd ibn Akhzam informed us: 'Abdullāh ibn Dāwūd informed us from Mūsā ibn Qays from Ḥajar ibn Qays—who had lived during the Jāhiliyyah (pre-Islamic era)—who said: 'Alī (may Allāh be pleased with him) proposed to the Messenger of Allāh (peace be upon him) for Fāṭimah (may Allāh be pleased with her), and he said: then he mentioned the narration above.

I say: This is an authentic (ṣaḥīḥ) chain of narration; its narrators are all trustworthy (thiqāt). 'Abdullāh ibn Dāwūd is Abū 'Abd Ar-Raḥmān Al-Khuraybī, and Al-Bazzār is the Ḥāfiẓ, author of the well-known Musnad attributed to him.

167. 'By Him in Whose Hand is my soul, Allāh does not place His mercy except upon a merciful person.' They said: 'All of us are merciful.' He said: 'It is not the mercy of one of you towards his companion; [it means] he is merciful to people universally.'

Narrated by Al-Ḥāfiẓ Al-'Irāqī in the 86th session of Al-Amālī (77/2) via Muḥammad ibn Isḥāq from Yazīd ibn Abī Ḥabīb from Sinān ibn Sa'd from Anas ibn Mālik, raised to the Prophet (peace be upon him) (marfū'an). He [Al-'Irāqī] said:

'This is a ĥasan gharīb (good, strange/unique) ĥadith. Regarding Sinān ibn Sa'd, it is said: Sa'd ibn Sinān, and it is said Sa'īd ibn Sinān. Ibn Ma'īn and Ibn Ĥibbān deemed him trustworthy (thiqah). [Ibn Ĥibbān] said: The Egyptians narrated from him, and they differ regarding him. I hope that the correct [name] is Sinān ibn Sa'd.

He [Ibn Ĥibbān] said: I examined his ĥadith and found that what was narrated from Sinān ibn Sa'd resembles the ĥadith of trustworthy narrators, while what was narrated from Sa'd ibn Sinān and Sa'īd ibn Sinān contains objectionable reports (manākīr), as if they are two different individuals. No one wrote down his ĥadith due to their confusion regarding his name. An-Nasā'ī said: His ĥadith are rejected (munkar al-ĥadīth). I [Al-'Irāqī] say: Sinān was not alone in narrating it; rather, Akhshan As-Sadūsī supported him, narrating from Anas. We narrated it in Kitāb al-Adab by Al-Bayhaqī with the wording: 'None of you will enter Paradise except one who is merciful (raĥīm).' They said: 'O Messenger of Allāh, all of us are merciful.' He said: 'It is not the mercy of one of you towards himself and his family, until he is merciful to the people.' This Akhshan was mentioned by Ibn Ĥibbān in Ath-Thiqāt. Ar-Rāfi'ī mentioned in his Amālī a ĥadith from Thawbān, raised [to the Prophet (peace be upon him)]: 'Indeed, the highest among you in rank in Paradise is the most merciful towards the general populace.' However, I did not deem it appropriate to include it in the dictation (imlā') because it contains five men in succession ('alā al-walā') ranging between weak, liar, and unknown. For it is from the narration of Khālid ibn Al-Hayyāj ibn Bisťām from his father from Al-Ĥasan ibn Dīnār from Al-Khaŝīb ibn Jaĥdar from An-Naďr—who is Ibn Shufayy—from Abū Asmā' from Thawbān.

Al-Ĥasan ibn Dīnār and Al-Khaŝīb are accused of lying (muttahamān bil-kadhib). So I mentioned the preceding ĥadith of Anas instead.'

I say: I found a good mursal (with a missing Companion link) witness (shāhid) for it, narrated by Ibn Al-Mubārak in Az-Zuhd (203/1): Ismā'īl ibn Ibrāhīm informed us: Yūnus narrated to us from Al-Ĥasan [Al-Baŝrī], raised [to the Prophet (peace be upon him)] with the same meaning.

168. 'Let not fear of people prevent a man from speaking the truth if he knows it (or witnesses it or hears it).'

Narrated by At-Tirmidhī (2/30), Ibn Mājah (4007), Al-Ĥākim (4/506), Ať-Ťayālisī (2156), Aĥmad (3/19, 50, 61), Abū Ya'lā (folio 72/1), and Al-Quďā'ī in Musnad Ash-Shihāb (folio 79/2) via 'Alī ibn Zayd ibn Jud'ān Al-Qurashī from Abū Naďrah from Abū Sa'īd Al-Khudrī, raised to the Prophet (peace be upon him) (marfū'an) with this wording.

At-Tirmidhī said: 'A ĥasan ŝaĥīĥ (good, authentic) ĥadith.'

Al-Ĥākim said: 'The two Shaykhs [Al-Bukhārī and Muslim] did not use 'Alī ibn Zayd as proof (lam yaĥtajja bihi).'

Adh-Dhahabī said: 'I say: He is suitable in ĥadith (ŝāliĥ al-ĥadīth).'

And I say: The correct view regarding him is that the scholars differed, and the stronger opinion is that he is weak (ďa'īf), and Al-Ĥāfiż affirmed this in At-Taqrīb. However, his weakness is due to poor memory, not due to any accusation (tuhmah) against him personally. Therefore, the ĥadith of someone like him is considered ĥasan (good) or ŝaĥīĥ (authentic) if he is supported by other

narrators (tubi'a). And this ĥadith was not narrated solely by him from Abū Naḏrah; rather, a group supported him in it:

First: Abū Salamah, that he heard Abū Naḏrah narrate it with the same meaning.

Narrated by Aĥmad (3/44) and Ibn 'Asākir (7/91/2). Ibn 'Asākir named Abū Salamah as Sa'īd ibn Zayd, but I do not recognize him. It appears that this naming is an error (wahm) by one of its narrators, for I did not find anyone with the kunyah Abū Salamah having this name, nor in Al-Kunā by Ad-Dūlābī. The closest possibility is that he is 'Abbād ibn Manŝūr An-Nājī Al-Baŝrī Al-Qāḏī, for he is from this generation, and among those who narrated from him is Shu'bah ibn Al-Ĥajjāj, who is the one who narrated this ĥadith from him [Abū Salamah]. If this is correct, then the chain is ĥasan (good) due to the preceding one, for this 'Abbād also has weakness due to his memory.

Second: Al-Mustamirr ibn Ar-Rayyān Al-Iyādī narrated to us: Abū Naḏrah narrated it with the same meaning.

Narrated by Aṭ-Ṭayālisī (2158), Aĥmad (3/46-47), and Abū Ya'lā in his Musnad (78/2, 83/1).

This Al-Mustamirr is trustworthy (thiqah), one of the narrators of Muslim, and likewise the rest of the narrators. Thus, it is an authentic (ŝaĥīĥ) chain according to the condition of Muslim.

Third: At-Taymī narrated to us: Abū Naḏrah narrated it with the same meaning, except that he said:

'if he sees it, or witnesses it, or hears it.' Then Abū Sa'īd said: 'I wish I had not heard it.' And Abū Naḏrah said: 'I wish I had not heard it.'

Narrated by Aĥmad (3/53): Yaĥyā narrated to us from At-Taymī with this chain.

I say: This is also an authentic (ŝaĥīĥ) chain according to the condition of Muslim. At-Taymī is Sulaymān ibn Ṭarkhān, who is trustworthy (thiqah), relied upon by the two Shaykhs.

Fourth: Qatādah: I heard Abū Naḏrah narrate it with the same meaning. He added:

'So Abū Sa'īd Al-Khudrī said: Affliction did not cease upon us until we fell short, and indeed we reach [extremes] in evil.'

Narrated by Aṭ-Ṭayālisī (2151): Shu'bah narrated to us from Qatādah with this chain. Also narrated by Aĥmad (3/92) and Al-Bayhaqī (10/90) through two other routes from Shu'bah. In a narration with him [Aĥmad] (3/84):

Yazīd ibn Hārūn narrated to us: Shu'bah informed us from 'Amr ibn Murrah from Abū Al-Bakhtarī from a man from Abū Sa'īd Al-Khudrī, raised to the Prophet (peace be upon him) with this wording. Shu'bah said: I narrated this ĥadith to Qatādah, and he said: 'What is this? 'Amr ibn Murrah from Abū Al-Bakhtarī from a man from Abū Sa'īd! Abū Naḏrah narrated to me...' with the same meaning, except that he said: 'if he witnesses it or knows it.' Abū Sa'īd said: 'What led me to that [statement] was that I rode to Mu'āwiyah and filled his ears [with complaints/truth], then returned.' Shu'bah said: 'Four people narrated this ĥadith to me from Abū Naḏrah: Qatādah, Abū Salamah, Al-Jarīrī, and another man.'

I say: This is also an authentic (ŝaĥīĥ) chain.

The ĥadith has another route narrated by Al-Mu'allā ibn Ziyād Al-Qurdūsī from Al-Ĥasan from Abū Sa'īd with the same meaning, with the wording:

'if he sees it or witnesses [it], for indeed it [speaking truth] does not bring death nearer, nor distance provision, or [prevents him] from speaking truth, or reminding of something great.'

Narrated by AĤmad (3/50, 87) and Abū Ya'lā (88/1-2). Al-Ĥasan explicitly stated hearing (śarraĥa bit-taĤdīth) in Abū Ya'lā's narration, so its chain is authentic (śaĤīĤ al-isnād).

Then AĤmad (3/71) narrated it via 'Alī ibn Zayd from Al-Ĥasan from him [Abū Sa'īd] with the same meaning, without the addition.

The narrators of this route are trustworthy (thiqāt), except that Al-Ĥasan was a mudallis (one who practices tadlīs, concealing the name of his direct source) and he narrated using 'an'anah ('from'). Nevertheless, it is acceptable (lā ba'sa bihā) as supporting evidence (shawāhid).

As-Suyūṭī included the ĥadith in Al-Jāmi' al-Kabīr from the narrations of AĤmad, 'Abd ibn Ĥumayd, Abū Ya'lā, Aṭ-Ṭabarānī in Al-Kabīr, Ibn Ĥibbān, and Al-Bayhaqī from Abū Sa'īd, and Ibn An-Najjār from Ibn 'Abbās. He included it (1/293/1) from Abū Ya'lā from Abū Sa'īd with the addition:

'for indeed it does not bring death nearer, nor distance provision.'

So he missed that it is in Musnad AĤmad as we mentioned, just as he missed the ĥadith being in At-Tirmidhī, Ibn Mājah, and Al-Mustadrak!

In the ĥadith: There is an emphasized prohibition against concealing the truth out of fear of people, or out of desire for livelihood. So everyone who conceals it fearing harm from them in any way, such as beating, insult, cutting off sustenance, or fearing loss of their respect, and the like, is included in the prohibition and is opposing the Prophet (peace be upon him). If this is the state of one who conceals the truth while knowing it, then what is the state of one who is not content with just that, but rather bears false witness against innocent Muslims and accuses them regarding their religion and creed, conforming with the rabble, or fearing that they might accuse him too of falsehood if he does not go along with their misguidance and accusations?! O Allāh, make us firm upon the truth, and if You intend tribulation (fitnah) for Your servants, take us to You without having succumbed to tribulation.

169. 'Every sermon that does not contain Tashahhud is like a severed hand.'

Narrated by Abū Dāwūd (4841), Ibn Ĥibbān (1994), Al-Bayhaqī (3/209), AĤmad (2/302, 343), and Al-Ĥarbī in Gharīb al-Ĥadīth (5/82/1) through routes from 'Abd Al-WāĤid ibn Ziyād, who said: 'Āśim ibn Kulayb narrated to us from his father from Abū Hurayrah, raised to the Prophet (peace be upon him) (marfū'an).

Then Al-Bayhaqī narrated from Abū Al-Faḍl AĤmad ibn Salamah: I heard Muslim ibn Al-Ĥajjāj say:

'No one narrated this ĥadith from 'Āśim ibn Kulayb except 'Abd Al-WāĤid ibn Ziyād.' So I said to him: 'Abū Hishām Ar-Rifā'ī narrated to us: Ibn Fuḍayl narrated to us from 'Āśim with the same chain.' Muslim replied: 'Indeed, YaĤyā ibn Ma'īn only criticized Abū Hishām because of this which he narrated from Ibn Fuḍayl.'

Al-Bayhaqī said:

'Abd Al-Wāĥid ibn Ziyād is one of the trustworthy narrators (thiqāt) from whom unique narrations (tafarrud) are accepted.'

I say: He is trustworthy (thiqah); in his narration from Al-A'mash alone there is some criticism (maqāl). The two Shaykhs [Al-Bukhārī and Muslim] relied on him. Since this is not from his narration from Al-A'mash, it is proof (Ĥujjah). The remaining narrators of the chain are trustworthy (thiqāt), so the chain is authentic (ŝaĥīĥ).

Moreover, the supporting narration of Abū Hishām Ar-Rifā'ī—whose name is Muĥammad ibn Yazīd ibn Muĥammad Al-Kūfī—is acceptable (lā ba'sa bihā). For although some Imāms weakened Abū Hishām, it was not due to any accusation (tuhmah) against him. At-Tirmidhī (1/206) narrated from him and said:

'A Ĥasan ŝaĥīĥ gharīb (good, authentic, strange/unique) Ĥadith.'

Benefit

Al-Munāwī said in Fayḑ al-Qadīr:

'And he intended by Tashahhud here the two testimonies (Shahādatayn), by using the part to refer to the whole, as in the Taĥiyyāt. Al-Qāḑī said: The origin of Tashahhud is uttering the word of testimony (Shahādah), and the Tashahhud [in prayer] was named so because it contains them both. Then its usage expanded, so it was used for praising Allāh Almighty and thanking Him.'

I say: I believe that the intended meaning of Tashahhud in this Ĥadith is actually the Khuṫbat al-Ĥājah (Sermon of Need) which the Messenger of Allāh (peace be upon him) used to teach his companions: 'Innal-Ĥamda Lillāh, naĥmaduhu wa nasta'īnuhu wa nastaghfiruh, wa na'ūdhu billāhi min shurūri anfusinā wa min sayyi'āti a'mālinā, man yahdihillāhu falā muḑilla lah, wa man yuḑlil falā hādiya lah, wa ash-hadu an lā ilāha illallāh waĥdahu lā sharīka lah, wa ash-hadu anna Muĥammadan 'abduhu wa rasūluh' [Indeed, all praise is due to Allāh, we praise Him and seek His help and forgiveness. We seek refuge in Allāh from the evils of our souls and the bad consequences of our deeds. Whomever Allāh guides, none can misguide, and whomever He lets go astray, none can guide. I bear witness that there is no god but Allāh alone, with no partner, and I bear witness that Muĥammad is His servant and Messenger].

My evidence for this is the Ĥadith of Jābir with the wording:

'The Messenger of Allāh (peace be upon him) used to stand and deliver a sermon, praising Allāh and extolling Him as He deserves, and saying: 'Whomever Allāh guides, none can misguide him, and whomever He lets go astray, none can guide him. Indeed, the best speech is the Book of Allāh...' the Ĥadith.

And in another narration from him [Jābir] with the wording:

'He used to say in his sermon after the Tashahhud: 'Indeed, the best speech is the Book of Allāh...' the Ĥadith, narrated by Aĥmad and others.

In this wording, he indicated that what precedes 'Indeed, the best speech...' in the first wording is the Tashahhud. Although it was not explicitly mentioned therein, he alluded to it by saying in it: 'praising Allāh and extolling Him.' It has

become clear in other ḥadith regarding the Khuṭbat al-Ḥājah that the praise of Allāh Almighty included the two testimonies (Shahādatayn). Therefore, we said: The Tashahhud in this ḥadith is an allusion to the Tashahhud mentioned in the Khuṭbat al-Ḥājah, thus it agrees with the second wording in the ḥadith of Jābir in alluding to that. I have discussed it in Khuṭbat al-Ḥājah (p. 32, Maktab Al-Islāmī print), so whoever wishes may refer to it.

His statement: 'kal-yad al-jadhmā' means like the severed hand. Jadhm means swift cutting. Meaning that every sermon in which praise and extolling of Allāh is not offered is like a severed hand which has no benefit. (Munāwī)

I say: Perhaps this is the reason, or at least one of the reasons, for the lack of benefit obtained from many lessons and lectures delivered to students—that they are not opened with the aforementioned Tashahhud, despite the Prophet's (peace be upon him) immense keenness on teaching it to his companions, as I explained in the aforementioned treatise. Perhaps this ḥadith will remind the speakers to rectify what they have missed by neglecting this Sunnah, which we have repeatedly alerted to in the introduction of this series and elsewhere.

Note

As-Suyūṭī in Al-Jāmi' aṣ-Ṣaghīr attributed the ḥadith only to Abū Dāwūd. In Al-Kabīr, he added Al-'Askarī, Al-Ḥilyah, and Al-Bayhaqī in As-Sunan. Thus, he missed At-Tirmidhī, Aḥmad, and Al-Ḥarbī! I did not see it in Al-Ghumārī's index for Al-Ḥilyah. And Allāh knows best.

170. 'If you say to the people, 'Be quiet,' while they are speaking, you have engaged in idle talk yourself.'

Narrated by Imām Aḥmad (2/318): 'Abd Ar-Razzāq ibn Hammām narrated to us: Ma'mar narrated to us from Hammām from Abū Hurayrah, who said: The Messenger of Allāh (peace be upon him) said... I say: He then mentioned many ḥadith, this being one of them.

This is an authentic (ṣaḥīḥ) chain according to the condition of the two Shaykhs [Al-Bukhārī and Muslim].

They both narrated it in the two Ṣaḥīḥs via Sa'īd ibn Al-Musayyib from Abū Hurayrah, raised to the Prophet (peace be upon him) (marfū'an), with the wording:

'If you say to your companion, 'Be quiet,' on Friday while the Imām is delivering the sermon, you have engaged in idle talk.'

Likewise, Muslim and others narrated it through other routes from Abū Hurayrah, as I have clarified in Irwā' al-Ghalīl (no. 612).

It appears that this is another ḥadith narrated by Hammām—who is Ibn Munabbih, the brother of Wahb—from Abū Hurayrah, different from the one narrated by Sa'īd and those we alluded to from Abū Hurayrah. And Allāh knows best.

This ḥadith is among those missed by As-Suyūṭī in Al-Jāmi' al-Kabīr, so take it as a precious benefit you might not find elsewhere. And Allāh is the Granter of success.

(Alghayta) means you spoke laghw, which is idle talk and improper speech. Ar-Rāghib Al-Aṣbahānī said in Al-Mufradāt:

'Laghw in speech is that which is not taken into account, which is uttered without deliberation or thought, thus running in the course of laghā, which is the sound of sparrows and similar birds. Abū 'Ubaydah said: laghw and laghā are analogous to 'ayb (fault) and 'āb (he found fault). He cited their poetry: '...from idle talk (laghā) and obscene speech.' It is said: laghayta talghā, analogous to laqīta talqā. Sometimes all ugly speech is called laghw.'

I say: In the Ḥadith is a warning against violating a refined etiquette of conversation and gatherings, which is not to interrupt people's speech. Rather, one should listen quietly until their speech ends, even if one is the senior person in the group. Then one may speak in turn if desired. This is more conducive to obtaining benefit from the exchanged speech between the two parties, especially if it is in a scholarly, Sharī'ah-related discussion. Regrettably, most debaters have violated this etiquette. So we draw their attention to it. May Allāh Almighty adorn us all with the etiquette of His Prophet (peace be upon him).

171. 'He (peace be upon him) used to go out on the Day of Fiṭr making takbīr until he reached the muṣallā (prayer place), and until he finished the prayer. When he finished the prayer, he stopped the takbīr.'

Narrated by Ibn Abī Shaybah in Al-Muṣannaf (2/1/2): Yazīd ibn Hārūn narrated to us from Ibn Abī Dhi'b from Az-Zuhrī:

'Indeed, the Messenger of Allāh (peace be upon him) used to...' the Ḥadith.

And via this chain, Al-Maḥāmilī narrated it in Kitāb Ṣalāt Al-'Īdayn (2/142/2).

I say: This isnād (chain of narration) is ṣaḥīḥ (authentic) except that it is mursal (incomplete, lacking the Companion link), but it has a mawṣūl (connected) supporting narration (shāhid) by which it is strengthened, narrated by Al-Bayhaqī (3/279) via the route of 'Abdullāh ibn 'Umar from Nāfi' from 'Abdullāh ibn 'Umar:

'Indeed, the Messenger of Allāh (peace be upon him) used to go out on the two Eids with Al-Faḍl ibn 'Abbās, 'Abdullāh and Al-'Abbās, 'Alī, Ja'far, Al-Ḥasan, Al-Ḥusayn, Usāmah ibn Zayd, Zayd ibn Ḥārithah, and Ayman ibn Umm Ayman (may Allāh be pleased with them), raising his voice with tahlīl (saying Lā ilāha illallāh) and takbīr (saying Allāhu Akbar). He would take the path of the shoe-sellers until he reached the muṣallā. When he finished, he would return via the [path of the] shoe-sellers until he reached his home.'

I say: Its narrators are all trustworthy (thiqāt), men of [Imām] Muslim, except for 'Abdullāh ibn 'Umar, who is Al-'Umarī Al-Mukabbar. Adh-Dhahabī said: 'Ṣadūq (truthful), has some issues with his memory.'

I say: Someone like him is suitable for supporting evidence (istishhād), because his weakness does not stem from being accused [of lying] himself, but rather from his memory, so his weakness is slight. Thus, it is strong support for Az-Zuhrī's mursal narration. Thereby, the Ḥadith becomes ṣaḥīḥ (authentic) as required by the principles of this noble science.

The Ḥadith has another chain from Ibn 'Umar, narrated via the route of Az-Zuhrī: Sālim ibn 'Abdullāh informed me that 'Abdullāh ibn 'Umar informed him

of it, similar to the mursal narration.

However, its isnād up to Az-Zuhrī is very weak (wāhin jiddan), as I have explained in Irwā' Al-Ghalīl (643). Such [a chain] cannot be used for supporting evidence, which is why I refrained from citing it here.

It has been authentically narrated from Nāfi' from Ibn 'Umar as a mawqūf (stopped at the Companion) narration with similar meaning. There is no contradiction between it and the marfū' (raised to the Prophet) narration due to the difference in the source (makhraj), as is apparent. Thus, the Ĥadith is authentic (ŝaĥīĥ) in my view, both marfū' and mawqūf.

The wording of the mawqūf narration is:

'He used to recite the takbīr aloud on the Day of Fiťr when he went out early to the muŝallā until the Imām came out, then he would make takbīr with his takbīr.'

Narrated by Al-Firyābī in Kitāb AĤkām Al-'Īdayn (folio 129/1) with an authentic chain (sanad ŝaĥīĥ). Ad-Dāraquťnī (180) and others narrated it with the addition: 'and the Day of AđĤā.' Its chain is good (jayyid).

In the Ĥadith is evidence for the legitimacy of what the Muslims' practice has been: making takbīr aloud on the way to the muŝallā, even though many of them have begun to be lax with this Sunnah until it has almost become a thing of the past. This is due to the weakness of religious motivation among them, and their embarrassment to proclaim the Sunnah and declare it openly. Sadly, among them are those who undertake the guidance and teaching of people, yet it is as if guidance, in their view, is confined to teaching people what they [already] know! As for what they are in most need of knowing, that is something they pay no attention to; rather, they consider researching it and reminding [people] of it, in word and deed, to be among the trivial matters that are not worthy of attention, neither in practice nor in teaching. Indeed, to Allāh we belong and indeed, to Him we shall return.

Among the things worth reminding about on this occasion is that reciting the takbīr aloud here does not prescribe doing it collectively in unison, as some do. Similarly, every dhikr (remembrance) where raising the voice is prescribed, or not prescribed, the aforementioned collective [recitation] is not prescribed for it. An example is the Adhān performed by a group, known in Damascus as 'Adhān Al-Jawq' (group Adhān). Often, this collective [recitation] becomes a reason for cutting off a word or sentence at a place where pausing is not permissible, such as 'Lā ilāha' in the tahlīl of the Fajr and Maghrib obligatory prayers, as we have heard many times.

So let us be cautious of that and always remember his (peace be upon him) saying:

'And the best guidance is the guidance of MuĤammad (peace be upon him).'

172. 'Allāh will say to the person with the lightest punishment among the people of the Fire on the Day of Resurrection: 'O son of Adam! How did you find your resting place?' He will say: 'The worst resting place.' It will be said to him: 'If you had the world and all that is in it, would you ransom yourself with it?' He will say: 'Yes.' He [Allāh] will say: 'You have lied. I desired from you something easier than this while you were in the loins'—and in a

narration: 'back'—'of Adam: that you not associate anything with Me, and I would not admit you to the Fire. But you insisted on nothing but shirk (associating partners with Allāh).' Then the order will be given for him to be taken to the Fire.'

Narrated by Al-Bukhārī (2/333 and 4/239, 242), Muslim (8/134, 135), and Aĥmad (3/127, 129), as well as Abū 'Awānah and Ibn Ĥibbān in their Saĥīĥs as mentioned in Al-Jāmi' Al-Kabīr (3/95/1), via the route of Abū 'Imrān Al-Jawnī—and the wording is his according to Muslim—and Qatādah, both of them from Anas from the Prophet (peace be upon him).

It has a third route: from Thābit from Anas, similar to it.

Al-Ĥāfiż [Ibn Ĥajar] in Al-Fatĥ (6/349) attributed it to Muslim and An-Nasā'ī. I did not find it in Muslim [via Thābit], and as for An-Nasā'ī, it seems he meant his As-Sunan Al-Kubrā. And Allāh knows best.

His statement: (fayaqūlu: kadhdhabta) (He will say: You have lied)

An-Nawawī said:

'Its meaning is: If We were to return you to the world, you would not ransom yourself, because you were asked for something easier than that, yet you refused. This aligns with the meaning of the Almighty's saying: {But if they were returned [to the world], they would surely return to that which they were forbidden. And indeed, they are liars.} [Al-An'ām: 28].

With this, the meaning of this ĥadith is reconciled with the Almighty's saying: {Indeed, those who disbelieve—if they should have all that is in the earth and the like of it with it by which to ransom themselves...} [Al-Mā'idah: 36].'

His statement: (qad aradtu minka) (I desired from you)

Meaning: I loved/preferred from you. The term irādah (will/desire) in the Sharī'ah is used broadly to encompass good and evil, guidance and misguidance, as in the Almighty's saying: {So whoever Allāh wills to guide—He expands his breast to [contain] Islam; and whoever He wills to misguide—He makes his breast tight and constricted as though he were climbing into the sky.} [Al-An'ām: 125]. This type of irādah is never thwarted.

It is also sometimes used synonymously with love and approval, as in the Almighty's saying: {Allāh intends for you ease and does not intend for you hardship} [Al-Baqarah: 185]. This meaning is what is intended by His statement in this ĥadith (aradtu minka), meaning 'I loved/approved'. The irādah with this meaning can be thwarted, because Allāh, the Blessed and Exalted, does not compel anyone to obey Him, even though He created them for that purpose ({So whoever wills—let him believe; and whoever wills—let him disbelieve}) [Al-Kahf: 29]. Accordingly, Allāh, the Blessed and Exalted, may will (universally) for His servant what He does not love from him, and He may love from him what He does not (universally) will. This [universal] irādah is called by Ibn Al-Qayyim (may Allāh have mercy on him) the Irādah Kawniyyah (Cosmic/Universal Will), derived from the Almighty's saying: {His command is only when He intends a thing that He says to it, 'Be,' and it is} [Yā-Sīn: 82]. He calls the other irādah, synonymous with approval, the Irādah Shar'iyyah (Legislative Will). Whoever understands this division will find many complexities of the issue of Divine Decree and Predestination (Al-Qaďā' wa Al-Qadar) resolved, and will be saved

from the tribulation of affirming compulsion (Jabr) or [the Mu'tazilite view of absolute free] will (I'tizāl). Further detail on this is in the magnificent book Shifā' Al-'Alīl fī Masā'il Al-Qaḍā' wa Al-Qadar wa Al-Ĥikmah wa At-Ta'līl by Ibn Al-Qayyim (may Allāh have mercy on him).

His statement: (wa anta fī ṣulbi Ādam) (while you were in the loins of Adam).

Al-Qāḍī 'Iyāḍ' said:

'This refers to the Almighty's saying: {And [mention] when your Lord took from the children of Adam—from their loins—their descendants...} [Al-A'rāf: 172], the verse. This is the covenant that was taken from them in the loins of Adam. Whoever fulfilled it after coming into existence in the world is a believer, and whoever did not fulfill it is a disbeliever. So the meaning of the ĥadith is: I desired this from you when I took the covenant, but when I brought you out into the world, you insisted on nothing but shirk.' Mentioned in Al-Fatĥ.

173. 'No woman harms her husband in this world except that his wife among the Ĥūr Al-'Īn says: 'Do not harm him, may Allāh fight you (qātalaki-llāh)! For he is only a temporary guest (dakhīl) with you; soon (yūshiku) he will part from you [and come] to us.'

Narrated by At-Tirmidhī (2/208 with Sharĥ At-Tuĥfah), Ibn Mājah (6/641), Aĥmad (5/242), Abū 'Abdullāh Al-Qaṭ'ṭān in his Ĥadīth 'an Al-Ĥasan ibn 'Arafah (folio 145/1), Al-Haytham ibn Kulayb in his Musnad (167/1), Abū Al-'Abbās Al-Aṣamm in Majlisayn min Al-Amālī (folio 3/1), and Abū Nu'aym in Ṣifat Al-Jannah (14/2), through various routes from Ismā'īl ibn 'Ayyāsh from Baĥīr ibn Sa'd from Khālid ibn Ma'dān from Kathīr ibn Murrah Al-Ĥaḍramī from Mu'ādh ibn Jabal from the Prophet (peace be upon him).

At-Tirmidhī said:

'Ĥadith gharīb (strange); we do not know it except via this route. Ismā'īl ibn 'Ayyāsh's narration from the Shāmiyyīn (Syrians) is better; he has manākīr (denounced reports) from the people of Ĥijāz and Iraq.'

I say: Aĥmad, Ibn Ma'īn, Al-Bukhārī, and others declared him trustworthy (waththaqahu) in his narration from the Shāmiyyīn, and this is one of them, for Baĥīr ibn Sa'd is a trustworthy (thiqah) Shāmī, as are the rest of the narrators. Thus, the isnād is ṣaĥīĥ (authentic). I do not know why At-Tirmidhī limited himself to calling it gharīb and did not at least declare it ĥasan (good).

Then I saw Al-Mundhirī in At-Targhīb (3/78) quoting from At-Tirmidhī that he said about it: 'Ĥadith ĥasan (good).'

I say: Likewise is stated in the Būlāq edition of At-Tirmidhī (1/220). This is the least that can be said about it.

(Dakhīl) means a guest and temporary resident. Meaning, he is like a guest with you, and you are not truly his rightful spouse; rather, we are his rightful spouses, so he will soon part from you and join us.

(Yūshiku) means it is near, imminent, he is about to.

The ĥadith contains, as you see, a warning to harmful wives.

174. 'There is no harm in wealth for one who has taqwā (piety/fear of Allāh). And health for one who has taqwā is better than wealth. And

contentment/peace of mind is part of bliss.'

Narrated by Ibn Mājah (2141), Al-Ĥākim (2/3), and Aĥmad (5/272 & 381) via the route of 'Abdullāh ibn Sulaymān ibn Abī Salamah, that he heard Mu'ādh ibn 'Abdullāh ibn Khubayb from his father from his paternal uncle, who said:

'We were in a gathering, and the Prophet (peace be upon him) came, with traces of water on his head. One of us said to him: 'We see you are in good spirits today.' He said: 'Yes, and all praise is due to Allāh.' Then the people began discussing wealth, and he said:' [the ĥadith above].

Al-Ĥākim said:

'Authentic isnād (ŝaĥīĥ al-isnād), and the Companion who was not named is Yasār ibn 'Abdullāh Al-Juhanī.'

Adh-Dhahabī agreed with him.

I say: It is as they both said, for its narrators are all trustworthy (thiqāt). Al-Būŝīrī said in Az-Zawā'id: 'Its isnād is authentic (ŝaĥīĥ), and its narrators are trustworthy (thiqāt).'

175. 'Let none of you drink while standing.'

Narrated by Muslim (6/110-111) from 'Umar ibn Ĥamzah: Abū Ghaťafān Al-Murrī informed me that he heard Abū Hurayrah say: The Messenger of Allāh (peace be upon him) said: [the ĥadith above]. And he added:

'So whoever forgets, let him vomit.'

I say: Although Muslim used 'Umar [ibn Ĥamzah] as evidence, Aĥmad, Ibn Ma'īn, An-Nasā'ī, and others declared him weak (ďa'īf). Therefore, Al-Ĥāfiż [Ibn Ĥajar] said in At-Taqrīb: 'Weak (ďa'īf)'. So, the ĥadith with this addition is weak (ďa'īf). But it is authentic with another wording, which is why I reported it here without [the addition]. Abū Ziyād Ať-Ťaĥĥān narrated: I heard Abū Hurayrah say, from the Prophet (peace be upon him): that he saw a man drinking while standing and said to him: 'Qih!' (Stop/Vomit!). He asked, 'Why?' He [the Prophet] asked, 'Would it please you if a cat (hirr) drank with you?' He said: 'No.' He said: 'Indeed, one who is worse than it has drunk with you! Shayťān!!'

Narrated by Aĥmad (7990), Ad-Dārimī (2/121), and Ať-Ťaĥāwī in Mushkil Al-Āthār (3/19) from Shu'bah from Abū Ziyād, with this chain.

This is an authentic isnād (sanad ŝaĥīĥ); its narrators are trustworthy (thiqāt), men of the two Shaykhs (Al-Bukhārī and Muslim), except for this Abū Ziyād. Ibn Ma'īn said: 'Trustworthy (thiqah).' Abū Ĥātim said: 'A shaykh, ŝāliĥ al-ĥadīth (righteous, his ĥadith is acceptable),' as in Al-Jarĥ wa At-Ta'dīl (4/2/373). So, Adh-Dhahabī's statement about him, 'la yu'raf' (unknown), is not to be relied upon after the authentication (tawthīq) by these two Imāms.

The ĥadith has been reported with another wording, which is:

176. 'If the one who drinks while standing knew what is in his stomach, he would vomit.'

Narrated by Aĥmad (7795 & 7796) from Az-Zuhrī from a man, and from Al-A'mash from Abū Ŝāliĥ, both of them from Abū Hurayrah, who said: The Messenger of Allāh (peace be upon him) said: [the ĥadith above].

Aṫ-Ṫaḥāwī narrated it in Mushkil Al-Āthār (3/18) from Al-A'mash with this chain and added:

'This reached 'Alī ibn Abī Ṫālib, so he stood up and drank while standing.'

I say: The second isnād is authentic (ṣaḥīḥ), its narrators are [those of] the two Shaykhs. In the first isnād is the man who was not named. If he is other than Al-A'mash, it strengthens the ḥadith. If he is [Al-A'mash] himself, it does not weaken it, as is apparent. In Majma' Az-Zawā'id (5/79):

'Aḥmad narrated it with two isnāds, and Al-Bazzār [narrated it]. One of Aḥmad's two isnāds has narrators who are narrators of the Saḥīḥ.'

The ḥadith contains a subtle allusion to the prohibition of drinking while standing. An explicit statement of this has come in the ḥadith of Anas (may Allāh be pleased with him), which is:

177. 'He prohibited (nahā)'—and in another wording: 'He forbade/rebuked (zajara)'—'drinking while standing.'

Narrated by Muslim (6/110), Abū Dāwūd (no. 3717), At-Tirmidhī (3/111), Ad-Dārimī (2/120-121), Ibn Mājah (2/338), Aṫ-Ṫaḥāwī in Sharḥ Al-Ma'ānī (2/357) and Al-Mushkil (3/18), Aṫ-Ṫayālisī (2/332), Aḥmad (3/118, 131, 147, 199, 214, 250, 277, 291), Abū Ya'lā (156/2, 158/2, 159/2), and Aḍ-Ḍiyā' in Al-Mukhtārah (205/2), via the route of Qatādah from Anas, raised to the Prophet (marfū'). The latter two added: 'and eating while standing.'

In their isnād is Maṫar Al-Warrāq, who is weak (ḍa'īf), and he has been contradicted. In the narration of Muslim and others:

'Qatādah said: We asked, 'What about eating?' He replied: 'That is worse and more vile.'

I say: Therefore, their narration [including eating] is an interpolation (mudrajah).

Qatādah has two other isnāds for this:

He narrated it from Abū 'Īsā Al-Aswārī from Abū Sa'īd Al-Khudrī, with the second wording (zajara).

Narrated by Muslim and Aṫ-Ṫaḥāwī.

Then he narrated it from Abū Muslim Al-Jadhamī from Al-Jārūd ibn Al-'Alā' (may Allāh be pleased with him).

Narrated by Aṫ-Ṫaḥāwī and At-Tirmidhī, who said: 'Ḥadith ḥasan gharīb (good, strange).'

It has a supporting narration (shāhid) from the ḥadith of Abū Hurayrah, similar to it.

Narrated by Aḥmad (2/327) and Aṫ-Ṫaḥāwī, and its isnād is authentic (ṣaḥīḥ).

It has another supporting narration from the ḥadith of Jābir, similar to it.

Narrated by Abū 'Arūbah Al-Ḥarrānī in Ḥadīth Al-Jazariyyīn (51/1) with an authentic isnād (sanad ṣaḥīḥ).

The apparent meaning of the prohibition in these ḥadiths indicates the impermissibility of drinking while standing without an excuse. Many ḥadiths have come stating that the Prophet peace be upon him drank while standing.

The scholars differed in reconciling them. The majority hold that the prohibition is for disapproval/discouragement, and the command to vomit is for recommendation.

Ibn Ĥazm opposed them and held the view of impermissibility. Perhaps this is closer to what is correct. For the view of tanzīh is not supported by the word 'zajara' nor by the command to vomit, because vomiting involves severe difficulty for a person, and I do not know of any such burden in the Sharī'ah as a penalty for being lax about a recommended matter! Likewise, his statement 'Shayṭān has drunk with you' contains a strong aversion to drinking while standing, and I cannot imagine that being said about abandoning something recommended.

The ĥadiths about drinking while standing can possibly be interpreted as being due to an excuse, such as a tight space, or the waterskin being hung up—and some ĥadiths contain indications of this. And Allāh knows best.

178. 'Perform ruqyah for her, and teach it [the ruqyah] to Ĥafṣah, just as you taught her writing (al-kitāb)'—and in a narration: 'al-kitābah (writing).'

Narrated by Al-Ĥākim (4/56-57) via the route of Ibrāhīm ibn Sa'd from Ṣāliĥ ibn Kaysān: Ismā'īl ibn Muĥammad ibn Sa'd narrated to us that Abū Bakr ibn Sulaymān ibn Abī Ĥathmah Al-Qurashī narrated to him that a man from the Anṣār developed namlah (ant bites/sores). He was told that Ash-Shifā' bint 'Abdullāh performed ruqyah (incantation) for namlah. He went to her and asked her to perform ruqyah for him. She said: 'By Allāh, I have not performed ruqyah since I embraced Islam.' The Anṣārī man went to the Messenger of Allāh (peace be upon him) and informed him of what Ash-Shifā' had said. The Messenger of Allāh (peace be upon him) called Ash-Shifā' and said, 'Present it [the ruqyah] to me.' She presented it to him, and he said: [the ĥadith above].

He [Al-Ĥākim] said: 'Authentic according to the conditions of the two Shaykhs (ṣaĥīĥ 'alā sharṭ ash-shaykhayn).' Adh-Dhahabī agreed.

I say: Ibrāhīm ibn Sa'd was followed up by 'Abd Al-'Azīz ibn 'Umar ibn 'Abd Al-'Azīz, but he differed from him in the isnād and the matn (text).

As for the isnād, he said: from Ṣāliĥ ibn Kaysān from Abū Bakr ibn 'Abd Ar-Raĥmān ibn Sulaymān ibn Abī Ĥathmah from Ash-Shifā' bint 'Abdullāh. Thus, he omitted Ismā'īl ibn Muĥammad ibn Sa'd from it.

As for the matn, he narrated it with the wording:

'The Prophet (peace be upon him) entered upon us while I [Ash-Shifā'] was with Ĥafṣah, and he said to me: 'Will you not teach this one [Ĥafṣah] the ruqyah for namlah, just as you taught her writing?'

In this version, he did not mention her presenting the ruqyah to him (peace be upon him) nor his command for her to perform the ruqyah. You will soon learn the importance of this for understanding the ĥadith correctly, if Allāh Almighty wills.

Narrated by Aĥmad (6/372), Abū Dāwūd (2/154), Aṭ-Ṭaĥāwī in Sharĥ Ma'ānī Al-Āthār (2/388), and An-Nasā'ī as well, as mentioned in Al-Fatāwī Al-Ĥadīthiyyah by As-Sakhāwī (81/2) and Nayl Al-Awṭār by Ash-Shawkānī (8/176).

The first narration [Al-Ĥākim's] is more authentic for two reasons:

First: Ibrāhīm ibn Sa'd has a stronger memory than his counterpart 'Abd Al-'Azīz ibn 'Umar. Although the two Shaykhs used both of them as evidence, Al-Ĥāfiż [Ibn Ĥajar] said about the former in At-Taqrīb: 'Thiqqah ĥujjah (trustworthy, an authority); criticized without valid reason.' About the latter, he said: 'Ŝadūq yukhťi' (truthful, makes mistakes).' For this reason, Adh-Dhahabī included the latter in Al-Mīzān and Aď-Ďu'afā', but did not include the former.

Second: Ibrāhīm has an addition (ziyādah) in the isnād and the matn, and the addition of a trustworthy narrator is accepted (maqbūlah), as is well-known.

Muĥammad ibn Al-Munkadir followed him up in essence, narrating from Abū Bakr ibn Sulaymān briefly, but he differed in its isnād, saying:

'From Ĥafŝah, that the Prophet (peace be upon him) entered upon her, and with her was a woman called Shifā' who performed ruqyah for namlah. The Prophet (peace be upon him) said: 'Teach it [the ruqyah] to Ĥafŝah.'

So he made the ĥadith part of the Musnad of Ĥafŝah, not Ash-Shifā'.

Narrated by Aĥmad (6/286), Ať-Ťaĥāwī, Al-Ĥākim (4/414), and Abū Nu'aym in Ať-Ťibb (2/28/2) from Sufyān from Ibn Al-Munkadir.

Al-Ĥākim said: 'Authentic isnād (ŝaĥiĥ al-isnād).' Adh-Dhahabī agreed.

I say: It is as they both said. The mentioned difference [in whose musnad it is] does not harm, if Allāh Almighty wills, because it is possible that Ĥafŝah narrated it just as Ash-Shifā' did, since the incident occurred in the presence of both. Then Abū Bakr ibn Sulaymān narrated it sometimes from this one, and sometimes from that one. However, As-Sakhāwī mentioned that there was disagreement regarding Sufyān [narrating it] as connected (mawŝūl) or mursal (sent incomplete).

I say: This also does not harm, for a group of trustworthy narrators reported it from him as connected, as we have cited from Al-Ĥākim, and others reported it elsewhere, so the disagreement of those who differed from them is of no consequence.

Kurayb ibn Sulaymān Al-Kindī also followed him up, saying:

'Alī ibn Al-Ĥusayn ibn 'Alī (may Allāh be pleased with them) took me by the hand until he brought me to a man from Quraysh, one of the Banū Zuhrah, called Ibn Abī Ĥathmah, while he was praying nearby. When Ibn Abī Ĥathmah finished his prayer, he turned his face towards us. 'Alī ibn Al-Ĥusayn said to him: 'The ĥadith you mentioned from your mother regarding the matter of ruqyah?' He said: 'Yes, my mother told me that she used to perform ruqyah with an incantation in the Jāhiliyyah (pre-Islamic era). When Islam came, she said: 'I will not perform ruqyah until I seek permission from the Messenger of Allāh (peace be upon him).' The Prophet said: 'Perform ruqyah as long as there is no shirk (polytheism) in it with Allāh, the Mighty and Majestic.'

Narrated by Ibn Ĥibbān (1414) and Al-Ĥākim (4/57) via the route of Al-Jarrāĥ ibn Aď-Ďaĥĥāk Al-Kindī from Kurayb. Ibn Mandah cited it suspended (mu'allaqan) via this route.

This Kurayb was mentioned by Ibn Abī Ĥātim in Al-Jarĥ wa At-Ta'dīl (3/2/169), but he named his father Sulaym, and mentioned no praise (ta'dīl) or criticism (jarĥ) regarding him.

Then Al-Ĥākim and Ibn Mandah in Al-Ma'rifah (2/332/1) narrated it via the route of 'Uthmān ibn 'Umar ibn 'Uthmān ibn Sulaymān ibn Abī Ĥathmah Al-Qurashī Al-'Adawī: my father narrated to me from my grandfather 'Uthmān ibn Sulaymān from his father from his mother Ash-Shifā' bint 'Abdullāh, that she used to perform ruqyah with incantations from the Jāhiliyyah. When she emigrated to the Prophet (peace be upon him), she came to him and said: 'O Messenger of Allāh, I used to perform ruqyah with incantations in the Jāhiliyyah, and I thought I should present them to you.' He said: 'Present them.' She presented them to him, and among them was the ruqyah for namlah. He said: 'Perform ruqyah with it and teach it to Ĥafŝah: Bismillāh, ŝulūb, Ĥīna ya'ūdu min afwāhihā, wa lā taďurru aĥadan, Allāhumma-kshif al-ba's, Rabb an-nās (In the name of Allāh, ŝulūb, when it returns from their mouths, and harms no one. O Allāh, remove the harm, Lord of mankind).' He said: 'Recite it over a turmeric ('ūd kurkum) stick seven times, place it in a clean place, then rub it on a stone, and apply it to the namlah.'

Al-Ĥākim remained silent about it. Adh-Dhahabī said: 'Ibn Ma'īn was asked about 'Uthmān [ibn 'Umar] and did not know him.' Meaning 'Uthmān ibn 'Umar. Ibn 'Adī said: 'Majhūl (unknown).'

I say: This chain, despite its weakness, like the one before it, is acceptable for support (mutāba'āt).

Gharīb Al-Ĥadith (Uncommon Terms)

(Namlah): Here it means sores or ulcers that appear on the side.

(Ruqyah An-Namlah): Ash-Shawkānī said in its interpretation:

'It is speech that Arab women used to employ, which anyone who heard it knew was speech that neither harms nor benefits. The ruqyah for namlah known among them was to say: 'The bride prepares, puts on khuďb (henna), and kuĤl (kohl), and everything is fabricated, except that she should not disobey the husband.'

Thus he said, and I do not know his basis for that, especially since he built upon it his following statement commenting on the Prophet's (peace be upon him) words: 'Will you not teach this one...':

'The Prophet (peace be upon him) intended by this statement to rebuke (ta'nīb) Ĥafŝah and discipline her implicitly, because he had entrusted a secret to her which she divulged, as testified by the revelation in the Almighty's saying {And [remember] when the Prophet confided to one of his wives a statement...} [At-Taĥrīm: 3], the verse.'

I wish I knew what relation the Ĥadith has to rebuking for divulging a secret, when he says: 'just as you taught her writing'? Does it make sense to compare teaching a useless ruqyah to teaching writing?! Also, the Ĥadith is explicit in the Prophet's (peace be upon him) command to Ash-Shifā' to perform ruqyah for the Anŝārī man from the namlah and his command to her to teach it to Ĥafŝah. Is it conceivable that the Prophet (peace be upon him) would command this ruqyah if it were with the wording Shawkānī mentioned without any basis—which is undoubtedly, as he said, 'speech that neither harms nor benefits'? The Prophet (peace be upon him) is far above commanding such a ruqyah. While the wording of Abū Dāwūd's narration might allow the interpretation of the

Ĥadith as the alleged rebuke, the wording of Al-Ĥākim with which we began this discussion absolutely does not permit it. Rather, it is explicit evidence refuting that interpretation clearly, as is apparent and undeniable. It seems that is why Ibn Al-Athīr in An-Nihāyah prefaced Shawkānī's mentioned interpretation of (ruqyah an-namlah)—from whom Shawkānī quoted it—with the word 'qīla' (it was said), indicating thereby the weakness of that interpretation and what he built upon it regarding the interpretation of his saying 'Will you not teach...'!

(Kurkum): It is turmeric; also said to be safflower; also said to be a tree like wars. It is Persian, Arabized.

(Ŝulūb): Thus [written], I do not know its meaning. Perhaps—if free from corruption—it is a Hebrew word. And Allāh knows best.

Benefits of the Ĥadith

The Ĥadith contains many benefits, the most important of which are two:

First: The legitimacy of a person performing ruqyah for others with incantations that do not contain shirk (polytheism), unlike seeking ruqyah from others, which is disliked (makrūh) due to the Ĥadith 'Ukāshah has preceded you with it,' which is well-known and famous.

The other: The legitimacy of teaching women writing. One of Al-Bukhārī's chapters in Al-Adab Al-Mufrad (no. 1118) is: 'Chapter: Writing to Women and Their Replying.'

Then he narrated with his authentic chain from Mūsā ibn 'Abdullāh, who said:

'Ā'ishah bint Ťalĥah narrated to us, saying: I said to 'Ā'ishah—while I was under her care, and people used to come to her from every city, so the elders would visit me frequently due to my position with her, and the young men would take me as a sister, sending gifts to me and writing to me from the cities—I would say to 'Ā'ishah: 'O Aunt, this is the letter of so-and-so and his gift.' 'Ā'ishah would say to me: 'O my dear daughter! Reply to him and give him a gift in return. If you do not have a gift, I will give you [one].' She said: So she would give me [something].'

I say: This Mūsā is Ibn 'Abdullāh ibn Isĥāq ibn Ťalĥah Al-Qurashī. He narrated from a group of Tābi'īn, and two trustworthy narrators narrated from him. Ibn Abī Ĥātim mentioned him in Al-Jarĥ wa At-Ta'dīl (4/1/150) and before him Al-Bukhārī in At-Tārīkh Al-Kabīr (4/287); neither mentioned any praise (ta'dīl) or criticism (jarĥ) regarding him. Ibn Ĥibbān mentioned him in Ath-Thiqāt. Al-Ĥāfiż [Ibn Ĥajar] said in At-Taqrīb: 'Maqbūl (accepted)'—meaning when supported by others, otherwise he is layyin al-ĥadīth (lenient/weak in Ĥadith).

Majd Ad-Dīn Ibn Taymiyyah said in Muntaqā Al-Akhbār following the Ĥadith:

'It is evidence for the permissibility of women learning writing.'

He was followed in this by Shaykh 'Abd Ar-Raĥmān ibn Maĥmūd Al-Ba'labakkī Al-Ĥanbalī in Al-Muťalli' (folio 107/1), then Ash-Shawkānī in his commentary (Nayl Al-Awťār) (8/177), who said:

'As for the Ĥadith 'Do not teach them [women] writing, do not house them in upper chambers, and teach them Sūrah An-Nūr,' the prohibition on teaching writing in this Ĥadith is interpreted regarding one from whom corruption (fasād) is feared due to her learning.'

I say: This statement is rejected for two reasons:

First: The reconciliation he mentioned implies that the ḥadith containing the prohibition is authentic, otherwise he would not have troubled himself to reconcile it with this authentic ḥadith. This is not the case; the ḥadith containing the prohibition is fabricated (mawḍū') as Adh-Dhahabī said. All its chains are extremely weak (wāhiyah jiddan). The explanation of this is in Silsilat Al-Aḥādīth Aḍ-Ḍa'īfah (no. 2017). If this is the case, then there is no need for the mentioned reconciliation. Similar to this approach of Ash-Shawkānī is the statement of As-Sakhāwī regarding this authentic ḥadith: 'It is more authentic than the ḥadith of prohibition'! This gives the impression that the ḥadith of prohibition is also authentic.

The other [reason]: If the intended meaning of the ḥadith of prohibition was [only] concerning those upon whom corruption is feared from learning, there would be no benefit in specifying women in the prohibition, because this fear is not exclusive to them. How many men has writing been detrimental to in their religion and character? Should men also be forbidden from being taught writing?! And even from learning reading, because it is like writing in terms of potential danger!

The truth is that writing and reading are blessings from the blessings of Allāh, the Blessed and Exalted, upon humanity, as indicated by His saying, Mighty and Majestic: {Read! In the Name of your Lord Who created—Created man from a clinging substance. Read! And your Lord is the Most Generous—Who taught by the pen} [Al-'Alaq: 1-4]. They are like other blessings that Allāh has bestowed upon them and desired them to use in His obedience. If some among them use these blessings in ways displeasing to Him, that does not negate them from being among His blessings, like the blessing of sight, hearing, speech, and others. Likewise are writing and reading. Therefore, fathers should not deprive their daughters of learning them, provided they take care to raise them upon Islamic morals, just as is obligatory upon them regarding their male children as well. There is no difference in this between males and females.

The basic principle in this is that whatever is obligatory for males is obligatory for females, and whatever is permissible for them is permissible for them, with no difference, as indicated by his (peace be upon him) saying: 'Indeed, women are but the twin halves of men.' Narrated by Ad-Dārimī and others. Therefore, differentiation is not permissible except with a text indicating it, which is missing in the matter at hand. Rather, the text [this authentic ḥadith] is contrary to it [differentiation] and in accordance with the original principle. So cling to it and do not accept any alternative, and do not listen to the one who said:

'What do women have to do with writing, work, and public speaking? / This is for us, and for them from us... is that they spend the night in janābah (state of major ritual impurity)!'

For in this, there is infringement upon the rights of women and belittlement of them, while they are, as you know, the twin halves of men.

We ask Allāh Almighty to grant us fairness (inṣāf) and moderation (i'tidāl) in all matters.

179. 'There is no obedience to anyone in disobedience to Allāh, the Blessed and Exalted.'

Narrated by Aḥmad (5/66) from ʻAbdullāh ibn Aṣ-Ṣāmit, who said:

ʻZiyād wanted to send ʻImrān ibn Ḥuṣayn [as governor] over Khurāsān, but he refused them. His companions said to him: ʻHave you forsaken [the governorship of] Khurāsān?' He said: 'By Allāh, it would not please me that I pray in its heat while you pray in its coolness. And I fear that if I were at the forefront facing the enemy, a letter might come to me from Ziyād; if I were to proceed [obeying it against what is right], I would perish, and if I were to return [disobeying], my neck would be struck.' He said: Then he [Ziyād] wanted Al-Ḥakam ibn ʻAmr Al-Ghifārī for it. He said: He submitted to his command. He said: Then ʻImrān said: 'Will someone call Al-Ḥakam for me?' He said: The messenger went. He said: Al-Ḥakam came to him. He said: He entered upon him. He said: Then ʻImrān said to Al-Ḥakam: 'Did you hear the Messenger of Allāh (peace be upon him) say: [the ḥadith above]?' He said: 'Yes.' ʻImrān said: 'To Allāh belongs the praise (Lillāhil-ḥamd)' or 'Allāh is the Greatest (Allāhu Akbar).'

I say: Its isnād is authentic (ṣaḥīḥ) according to the conditions of Muslim. Al-Ḥāfiẓ [Ibn Ḥajar] strengthened it in Al-Fatḥ (13/109).

Aṭ-Ṭabarānī narrated in Al-Kabīr (1/154/2) only the marfūʻ (raised to the Prophet) part of it with this wording.

It has another route reported by Aṭ-Ṭayālisī (856), Aḥmad (4/432, 5/66), and Aṭ-Ṭabarānī (155/1) through various chains from Muḥammad [ibn Sīrīn], who said:

'A man came to ʻImrān ibn Ḥuṣayn while we were with him and said: 'Al-Ḥakam ibn ʻAmr Al-Ghifārī has been appointed over Khurāsān.' ʻImrān wished for it [perhaps meaning he wished Al-Ḥakam well, or initially desired the post himself] until a man among the people said to him, 'Shall we not call him for you?' He said to him: 'No.' Then ʻImrān stood up and met him among the people. ʻImrān said: 'You have been entrusted with a great matter concerning the affairs of the Muslims.' Then he commanded him, forbade him [from wrongdoing], and admonished him. Then he said: 'Do you remember the day the Messenger of Allāh (peace be upon him) said: 'There is no obedience to a creature in disobedience to Allāh, the Blessed and Exalted'?' Al-Ḥakam said: 'Yes.' ʻImrān said: 'Allāhu Akbar.'

In a narration by Aḥmad from Muḥammad:

'I was informed that ʻImrān ibn Ḥuṣayn said to Al-Ḥakam Al-Ghifārī—both of whom were Companions of the Messenger of Allāh (peace be upon him): 'Are you aware of the day the Messenger of Allāh (peace be upon him) said: 'There is no obedience in disobedience to Allāh, the Blessed and Exalted'?' He said: 'Yes.' He said: 'Allāhu Akbar, Allāhu Akbar.'

Its narrators are trustworthy (thiqāt), men of the two Shaykhs, but it is broken/disconnected (munqaṭiʻ) between Muḥammad, who is Ibn Sīrīn, and ʻImrān, as the second narration explicitly states.

Then Aḥmad, Aṭ-Ṭabarānī, and Al-Ḥākim (3/443) narrated it via two routes from Al-Ḥasan [Al-Baṣrī]:

'That Ziyād appointed Al-Ḥakam Al-Ghifārī over an army. ʻImrān ibn Ḥuṣayn came to him and met him among the people. He said: 'Do you know why I came to you?' He said to him, 'Why?' He said: 'Do you remember the saying of the Messenger of Allāh (peace be upon him) concerning the man whose

commander told [his soldiers], 'Fall into the fire!'? The man stood up to fall into it, but was caught and held back. The Prophet (peace be upon him) was informed of this and said: 'Had he fallen into it, they both would have entered the Fire. There is no obedience in disobedience to Allāh, the Blessed and Exalted'?' He [Al-Ĥakam] said: ['Yes']. ['Imrān] said: 'I only wanted to remind you of this ĥadith.'

Al-Ĥākim said: 'Authentic isnād (ṣaĥīĥ al-isnād).' Adh-Dhahabī agreed.

I say: It is as they both said, if Al-Ĥasan—who is Al-Baṣrī—heard it from 'Imrān, for he practiced tadlīs (concealing the immediate source from whom he heard). Al-Haythamī said in Al-Majma' (5/226) after citing it via the route of 'Abdullāh ibn Aṣ-Ṣāmit and this route of Al-Ĥasan:

'Aĥmad narrated it with various wordings, and Aṭ-Ṭabarānī [narrated it] concisely. In some of its routes [the wording is]: 'There is no obedience to a creature in disobedience to the Creator (Khāliq).' The narrators of Aĥmad are narrators of the Saĥīĥ.'

The marfū' part of it has another route, concisely, with the wording:

180. 'There is no obedience in disobedience to Allāh, the Blessed and Exalted.'

Narrated by Aĥmad (4/426, 427, 436), and likewise Aṭ-Ṭayālisī (850), from Qatādah who said: I heard Abū Marāyah Al-'Ijilī say: I heard 'Imrān ibn Ĥuṣayn narrate from the Prophet (peace be upon him) that he said: [the ĥadith above].

I say: Its narrators are trustworthy (thiqāt), men of the two Shaykhs, except for this Abū Marāyah; Ibn Ĥibbān mentioned him in Ath-Thiqāt.

Al-Haythamī (5/226) cited it with this wording from the ĥadith of 'Imrān and Al-Ĥakam ibn 'Amr together and said:

'Narrated by Al-Bazzār and Aṭ-Ṭabarānī in Al-Kabīr and Al-Awsaṭ. The narrators of Al-Bazzār are narrators of the Saĥīĥ.'

As-Suyūṭī cited it in Al-Jāmi' Al-Kabīr (3/13/1) with the wording of Aṭ-Ṭabarānī, attributing it to Aĥmad, Ibn Jarīr, Ibn Khuzaymah, Aṭ-Ṭabarānī in Al-Kabīr, and Ibn Qāni' from 'Imrān ibn Ĥuṣayn and Al-Ĥakam ibn 'Amr Al-Ghifārī together; Abū Nu'aym in his Mu'jam and Al-Khaṭīb from Anas; Ash-Shīrāzī in Al-Alqāb from Jābir; Aṭ-Ṭabarānī in Al-Kabīr from An-Nawwās ibn Sam'ān.

I say: In this sourcing (takhrīj), there is undeniable laxity (tasāhul). For you have learned that the wording is not found in Aĥmad and Al-Ĥākim; rather, it is only in Aṭ-Ṭabarānī, as Al-Haythamī stated. I do not know if it is found in the rest of those he attributed it to with this wording or something similar.

Even more lax is what he did in Al-Jāmi' Aṣ-Ṣaghīr, where he reported it with the mentioned wording attributed only to Aĥmad and Al-Ĥākim! This is a clear error (khaṭa' wāḍiĥ). It seems its origin is that when he found the ĥadith in Al-Jāmi' Al-Kabīr with this wording attributed to the group previously mentioned, he forgot that he had been lax in attributing it to all of them and that the wording actually belonged to one of them, namely Aṭ-Ṭabarānī. So when he abbreviated the sourcing in Al-Jāmi' Aṣ-Ṣaghīr, he limited the attribution to Aĥmad and Al-Ĥākim, resulting in this error. Infallibility belongs to Allāh alone.

The ĥadith has a supporting narration (shāhid) from the ĥadith of 'Alī, which

details the story of the commander who ordered his soldiers to enter the fire, and it contains:

181. 'There is no obedience' to any human 'in disobedience to Allāh; obedience is only in what is right (ma'rūf).'

Reported by Al-Bukhārī (13/203—Fatĥ), Muslim (6/15), Abū Dāwūd (2625), An-Nasā'ī (2/187), Aṫ-Ťayālisī (109), and Aĥmad (1/94) from 'Alī.

'That the Messenger of Allāh (peace be upon him) sent an army and appointed a man in command over them. He lit a fire and said: 'Enter it.' Some people wanted to enter it, while the others said: 'Indeed, we only fled from it [i.e., the Fire of Hell, by accepting Islam].' This was mentioned to the Messenger of Allāh (peace be upon him), and he said to those who wanted to enter it: 'Had you entered it, you would have remained in it until the Day of Resurrection.' And he spoke kindly [or: said good words] to the others. And he said'—then he mentioned the initial statement ['There is no obedience...']. The addition is from Aṫ-Ťayālisī, and the main wording is from Muslim.

In another narration from him ['Alī], he said:

'The Messenger of Allāh (peace be upon him) sent a detachment (sariyyah) and appointed a man from the Anŝār over them, ordering them to listen to him and obey him. They angered him over something, so he said: 'Gather firewood for me.' They gathered it for him. Then he said: 'Light a fire.' They lit it. Then he said: 'Did not the Messenger of Allāh (peace be upon him) command you to listen to me and obey me?' They said: 'Yes, indeed.' He said: 'Then enter it!'

He [the narrator] said: They looked at one another and said (and in another narration: a young man said to them): 'We only fled to the Messenger of Allāh (peace be upon him) from the Fire [of Hell]! (So do not rush until you meet the Prophet (peace be upon him); if he orders you to enter it, then enter it).' So they remained thus, and his anger subsided, and the fire was extinguished. When they returned, they mentioned this to the Prophet (peace be upon him), and he said: 'Had they entered it, they would not have come out of it. Obedience is only in what is right.'

Reported by Al-Bukhārī (8/47, 13/109), Muslim (6/16), and Aĥmad (1/82, 134). The other narration with the addition is his [Aĥmad's] in one version.

And in the Ĥadith are many benefits, the most important of which is that it is not permissible to obey anyone in disobedience to Allāh, the Blessed and Exalted, whether they be rulers, scholars, or shaykhs. From this, the misguidance of certain groups among the people becomes known:

The First: Some Sufis who obey their shaykhs even if they command them to commit an apparent sin, under the pretext that, in reality, it is not a sin, and that the shaykh sees what the disciple does not see. I know a shaykh among these who set himself up as a spiritual guide (murshid) and related to his followers in one of his lessons in the mosque a story, the summary of which is that one of the Sufi shaykhs ordered one of his disciples one night to go to his father and kill him on his bed next to his wife. When he had killed him, he returned to his shaykh, happy to have carried out the shaykh's command! The shaykh looked at him and said: 'Do you think you actually killed your father? That was your mother's lover! As for your father, he is away!'

Then, based on this story, he established a legal ruling, according to his claim, telling them: If the shaykh commands his disciple with a ruling that outwardly contradicts the Sharī'ah, the disciple must obey him in that. He said: Do you not see that this shaykh outwardly ordered the son to kill his father, but in reality, he only ordered him to kill the adulterer with the son's mother, and he deserved to be killed according to the Sharī'ah! The invalidity of this story according to the Sharī'ah is evident from many aspects.

Firstly: Implementing the prescribed punishment is not the right of the shaykh, whatever his status may be; rather, it belongs to the ruler or governor.

Secondly: Even if he had that right, why was the punishment carried out on the man but not the woman, when they are equal in this regard?

Thirdly: The ruling for a married adulterer according to the Sharī'ah is death by stoning, not killing without stoning.

From this, it becomes clear that this shaykh violated the Sharī'ah in several ways. Likewise is the case of that spiritual guide who based upon the story what he based regarding the obligation to obey the shaykh even if he outwardly contradicts the Sharī'ah, to the extent that he even told them: If you see the shaykh with a cross around his neck, it is not permissible for you to object to him!

Despite the clear invalidity of such talk and its contradiction to both the Sharī'ah and reason, we find people upon whom his words are persuasive, including some educated youth. I once had a discussion with one of them about that story, which he had heard from that guide and the ruling derived from it. However, the discussion yielded nothing, and he remained a believer in the story because it falls under the category of miracles, in his claim. He said: 'And you people deny miracles!' When I asked him: 'If your shaykh ordered you to kill your father, would you do it?' He replied: 'I have not yet reached this station!' Woe to guidance that leads to the suspension of intellects and submission to misguiders to this degree! Is there any blame, after this, upon those who describe the religion of these people as the opiate of the masses?

The Second Group: They are the blind followers who prefer following the statements of their school of thought (madhhab) over the words of the Prophet (peace be upon him), even when the meaning [of the Prophet's words] is clear. For example, if one of them is told: 'Do not pray the Sunnah of Fajr after the prayer has been established (iqāmah) because the Prophet (peace be upon him) explicitly forbade that,' he does not obey and says: 'The madhhab permits it.' And if he is told: 'The marriage of taĥlīl [marrying a thrice-divorced woman solely to make her lawful for her previous husband] is invalid because the Prophet (peace be upon him) cursed the one who does it,' he answers you by saying: 'No, rather it is permissible in such-and-such madhhab!' And so on for hundreds of issues. For this reason, many verifying scholars (muĥaqqiqīn) have concluded that such blind followers fall under the description of Allāh the Blessed and Exalted's statement concerning the Christians: {They took their rabbis and their monks as lords besides Allāh} [At-Tawbah: 31], as explained by Fakhr Ad-Dīn Ar-Rāzī in his Tafsīr.

The Third Group: They are those who obey rulers in the systems and decisions they legislate for the people that contradict the Sharī'ah, such as Communism

and the like. And the worst among them are those who try to present such [systems] as being in accordance with the Sharī'ah and not contradicting it. This is a calamity that has encompassed many who claim knowledge and reform in this era, to the extent that many common people have been deceived by it. Thus, the preceding verse applies aptly to them and those they follow: {They took their rabbis and their monks as lords besides Allāh} [At-Tawbah: 31]. We ask Allāh for protection and safety.

182. 'When one of you visits his brother and sits with him, he should not get up until he seeks his permission.'

Narrated by Abū Ash-Shaykh in Tārīkh Aṡbahān (113): Isḥāq ibn Muḥammad ibn Ḥakīm narrated to us, saying: Yaḥyā ibn Wāqid narrated to us, saying: Ibn Abī Ghaniyyah narrated to us, saying: My father narrated to us, saying: Jabalah ibn Suḥaym narrated to us from Ibn 'Umar, who said: The Prophet (peace be upon him) said:

Then he mentioned it [the Ḥadith above].

I say: This is a sound chain (sanad ṣaḥīḥ); all its narrators are reliable (thiqāt) and known.

As for Jabalah ibn Suḥaym, he is reliable (thiqah); Al-Bukhārī narrated from him in Al-Adab Al-Mufrad.

And Ibn Abī Ghaniyyah is Yaḥyā ibn 'Abd Al-Malik ibn Ḥumayd ibn Abī Ghaniyyah; he is reliable (thiqah), one of the narrators relied upon by the two Shaykhs [Al-Bukhārī and Muslim], as was his father 'Abd Al-Malik.

As for Yaḥyā ibn Wāqid, Abū Ash-Shaykh wrote his biography, saying:

'He was a leading figure in grammar (naḥw) and Arabic language, narrating many Ḥadith. Ibrāhīm ibn Arūmah said: Yaḥyā is among the reliable (thiqāt). He mentioned that his birth was in the year sixty-five [AH], during the caliphate of Al-Mahdī. Among his fine Ḥadith...'

I say: Then he [Abū Ash-Shaykh] cited three Ḥadith for him, this being the first.

As for Isḥāq ibn Muḥammad ibn Ḥakīm, he is Isḥāq ibn Muḥammad ibn Ibrāhīm ibn Ḥakīm. Abū Ash-Shaykh said (267):

'A truthful shaykh (shaykh ṣadūq), among the people of literature (adab) and knowledge of Ḥadith. He possessed the books of Abū 'Ubaydah and 'Abd Ar-Razzāq... narrated many Ḥadith. He was truthful (ṣadūq), reliable (thiqah), and would only narrate from his book. He passed away in the year three hundred and twelve [AH].'

I say: It is strange that this Ḥadith is one that As-Suyūṭī missed in Al-Jāmi' Al-Kabīr, as he did not include it there, whereas he mentioned it in Al-Jāmi' Aṣ-Ṣaghīr from the narration of Ad-Daylamī from Ibn 'Umar. It seems he added it there later, but he missed this high source, which is Tārīkh Aṡbahān, just as its commentator Al-Munāwī also missed it. Al-Munāwī commented on Ad-Daylamī's chain:

'It contains narrators who are not known.'

I say: So either Ad-Daylamī's chain is different from Abū Ash-Shaykh's chain, or it is the same one, but some of its narrators were unknown to him because their

biographies are not found except in this Tārīkh [of Aṣbahān], which is what I deem more likely. And Allāh knows best.

In summary, this Ĥadith is one of the precious benefits that you do not see in a book with this chain (isnād) and verification (taĥqīq). So praise be to Allāh, and He is the Granter of success.

The Ĥadith draws attention to a refined etiquette, which is that the visitor should not leave until after seeking permission from the host. Many people in some Arab countries have neglected this noble Prophetic guidance. You find them leaving a gathering without seeking permission, and not only that, but also without giving salām! This is another violation of a different Islamic etiquette, indicated by the following Ĥadith:

183. 'When one of you arrives at a gathering, he should give salām. When he wants to leave, he should give salām. The first is not more incumbent than the last.'

Narrated by Al-Bukhārī in Al-Adab Al-Mufrad (1007 & 1008), Abū Dāwūd (5208), At-Tirmidhī (2/118), Aṫ-Ṫaĥāwī in Al-Mushkil (2/139), Aĥmad (2/230, 287, 429), Al-Ĥumaydī (1162), Abū Ya'lā in his Musnad (vol. 306/1), and Al-Fākihī in his Ĥadith from Abū Yaĥyā ibn Abī Maysarah (1/5/2), from Ibn 'Ajlān from Sa'īd Al-Maqburī from Abū Hurayrah, attributed to the Prophet (marfū'). At-Tirmidhī said: 'A good Ĥadith (ĥadīth ĥasan).'

I say: Its chain (isnād) is good (jayyid); all its narrators are reliable (thiqāt). Regarding Ibn 'Ajlān, whose name is Muĥammad, there is slight criticism that does not prevent his Ĥadith from being used as proof (iĥtijāj), especially since Ya'qūb ibn Zayd At-Taymī corroborated him, narrating it from Al-Maqburī as well. This At-Taymī is reliable (thiqah). Thus, the Ĥadith is sound (ṣaĥĥa-l-ĥadīth), and praise be to Allāh. It also has supporting narrations (shawāhid) that strengthen it, as will follow.

As-Suyūṫī attributed the Ĥadith in Al-Jāmi' Aṣ-Ṣaghīr and Al-Kabīr (1/45/1) to Ibn Ĥibbān and Al-Ĥākim in Al-Mustadrak as well. Then, elsewhere in Al-Kabīr (1/21/1), he attributed it to Ibn As-Sunnī in 'Amal Al-Yawm wa-l-Laylah and Aṫ-Ṫabarānī in Al-Kabīr. I did not find it in Al-Mustadrak after checking it in the sections on Righteousness (Al-Birr), Ties of Kinship (Aṣ-Ṣilah), and Etiquette (Al-Adab). And Allāh knows best.

Among the supporting evidence (shawāhid) for the Ĥadith is what Aĥmad narrated (3/438) via Ibn Lahī'ah: Zubān narrated to us from Sahl ibn Mu'ādh from his father that the Messenger of Allāh (peace be upon him) said:

'It is a duty upon one who comes upon a gathering to give salām to them, and a duty upon one who leaves a gathering to give salām.'

A man stood up while the Messenger of Allāh (peace be upon him) was speaking and did not give salām. The Messenger of Allāh (peace be upon him) said: 'How quickly he forgot?!'

I say: This chain is weak (ḍa'īf), but it is acceptable as supporting evidence. It is strengthened by the fact that Al-Bukhārī narrated in Al-Adab Al-Mufrad (1009) through another route from Bisṫām, who said: I heard Mu'āwiyah ibn Qurrah say: My father said to me:

'O my son, if you are in a gathering where you hope for good, and a need causes you to leave quickly, then say: Salāmun 'alaykum (Peace be upon you), for you will share with them in whatever good they attain in that gathering. And there are no people who sit in a gathering and then disperse from it without having remembered Allāh, except that it is as if they dispersed from the carcass of a donkey.'

Its chain is sound (ŝaĥiĥ); all its narrators are reliable (thiqāt). Although it is a statement of a Companion (mawquf), it has the ruling of being attributed to the Prophet (marfū') because such things are not said based on personal opinion, especially since most of it has been authentically reported as marfū'. Its first part is mentioned in this Ĥadith of Abū Hurayrah, and the latter part is also reported in a Ĥadith from him, which was previously mentioned under number (77); see also what precedes and follows it.

Giving salām upon leaving a gathering is an etiquette abandoned in some countries. The most deserving people to revive it are the people of knowledge and its students. They should, for example, give salām when they enter upon students in a classroom, and likewise when they leave, for the first [salām upon entering] is not more incumbent than the last [salām upon leaving]. This is part of spreading the salām commanded in the following Ĥadith:

184. 'Indeed, As-Salām [Peace] is one of the names of Allāh the Exalted, which He placed upon the earth. So, spread salām (ifshū-s-salām) amongst yourselves.'

Narrated by Al-Bukhārī in Al-Adab Al-Mufrad (989): Shihāb narrated to us, saying: Ĥammād ibn Salamah narrated to us from Ĥumayd from Anas, who said: The Messenger of Allāh (peace be upon him) said: Then he mentioned it [the Ĥadith above].

I say: This chain (isnād) is sound (ŝaĥiĥ); its narrators are all reliable (thiqāt), men relied upon by the two Shaykhs [Al-Bukhārī and Muslim], except for Ĥammād ibn Salamah, who is among the men narrated from by Muslim alone.

It has supporting evidence (shāhid) from the Ĥadith of 'Abdullāh ibn Mas'ūd, attributed to the Prophet (marfū').

Reported by Abū Ash-Shaykh in Ať-Ťabaqāt (147, 295) via 'Abdullāh ibn 'Umar, who said: Yaĥyā ibn Sa'īd narrated to us from Al-A'mash from Zayd ibn Wahb from 'Abdullāh [ibn Mas'ūd]. He [Abū Ash-Shaykh] said:

'Abdullāh ibn 'Umar was unique (tafarrada) in narrating it.'

I say: He is 'Abdullāh ibn 'Umar ibn Yazīd Az-Zuhrī. Abū Ash-Shaykh said:

'His kunyah was Abū Muĥammad. He held the position of judge (qādť) in Al-Karkh and moved there. He died in the year two hundred and fifty-two [AH]. He was a narrator from Yaĥyā [ibn Sa'īd], 'Abd Ar-Raĥmān [ibn Mahdī], Rawĥ [ibn 'Ubādah], Ĥammād ibn Mas'adah, Muĥammad ibn Bakr, Abū Qutaybah, and others. He authored many works. He narrated several Ĥadith in which he was the sole narrator (yatafarradu bihi).'

Then he [Abū Ash-Shaykh] cited Ĥadith narrated by him, this being the first.

Ibn Abī Ĥātim mentioned him (2/2/111) without citing any criticism (jarĥ).

I say: So the man can be used for supporting evidence (yustashhadu bihi) if not

relied upon independently (yuḥtajju bihi), for among the Ḥadith Abū Ash-Shaykh cited from him, there is nothing objectionable (yunkaru 'alayhi). And Allāh knows best.

Al-Mundhirī cited the Ḥadith in At-Targhīb (3/267-268) with the addition:

'For indeed, if a Muslim man passes by a group of people and gives them salām, and they reply to him, he has a degree of merit over them for having reminded them of the salām. If they do not reply to him, one who is better than them [i.e., angels] replies to him.'

He [Al-Mundhirī] said:

'Narrated by Al-Bazzār and Aṭ-Ṭabarānī. One of Al-Bazzār's two chains is good and strong (jayyid qawī).'

There is also a narration in this chapter from Abū Hurayrah similar to the Ḥadith of Anas.

Reported by Al-'Uqaylī, as mentioned in Al-Jāmi' Al-Kabīr (1/159/1).

In summary, the Ḥadith is sound (ṣaḥīḥ), there is no doubt about it. The Ḥadith commanding the spreading of salām are numerous and authentic, some of them in the Sahih collections. I chose this particular Ḥadith to discuss because it is not in the Sahihayn [Al-Bukhārī and Muslim] even though its chain is sound, and it has these supporting narrations, so I wished to clarify that.

Having understood this, you should know that the commanded spreading of salām has a very wide scope, which some people have narrowed out of ignorance of the Sunnah or negligence in practicing it. Among these [situations] is giving salām to one who is praying. Many people assume it is not prescribed; indeed, An-Nawawī stated in Al-Adhkār that it is disliked, even though he stated in his Sharḥ Muslim: 'It is recommended to return the salām with a gesture.' This [replying with a gesture] is the Sunnah. Many Ḥadith have come regarding the Companions giving salām to the Prophet (peace be upon him) while he was praying, and he approved of that from them and returned the salām to them. I will mention here just one of these Ḥadith, which is the Ḥadith of Ibn 'Umar, who said:

185. 'The Messenger of Allāh (peace be upon him) went out to Qubā' to pray there. The Anṣār came and gave him salām while he was praying. He [Ibn 'Umar] said: I asked Bilāl: How did you see the Messenger of Allāh (peace be upon him) reply to them when they used to give him salām while he was praying? He said: He would do like this—and he spread his palm. Ja'far ibn 'Awn [a narrator] spread his palm, making its inside face downwards and its back upwards.'

Reported by Abū Dāwūd (927) with a good chain (sanad jayyid), and by the rest of the compilers of the Sunan.

At-Tirmidhī (2/204) said: 'A good, sound Ḥadith (ḥadīth ḥasan ṣaḥīḥ).'

It has another route in the Musnad (2/30) and elsewhere from Ibn 'Umar.

Its chain is sound (ṣaḥīḥ) according to the conditions of the two Shaykhs [Al-Bukhārī and Muslim].

The two Imams, Aḥmad ibn Ḥanbal and Isḥāq ibn Rāhawayh, adopted [the

ruling of] this Ĥadith. Al-Marwazī said in Al-Masā'il (p. 22):

'I asked (meaning Aĥmad): Should one give salām to people while they are praying? He said: Yes. Then he mentioned the story of Bilāl when Ibn 'Umar asked him how he [the Prophet (peace be upon him)] used to reply. He said: He used to gesture. Isĥāq said: Just as he said.'

Some verifying scholars of the Mālikī school chose this view. Qāďī Abū Bakr ibn Al-'Arabī said in Al-'Āriďah (2/162):

'Gesturing in prayer may be to return a salām due to something occurring during the prayer, or it may be for a need that arises for the one praying. If it is to return a salām, there are authentic reports concerning it, like the action of the Prophet (peace be upon him) in Qubā' and elsewhere. I was once in the gathering of Ať-Ťurťūshī, and we discussed the issue, mentioned the Ĥadith, and used it as evidence. A common person at the end of the circle stood up and said: 'Perhaps he was replying to them prohibitively so they wouldn't distract him!' We were amazed at his understanding (fiqh)! Then I later realized that the narrator's understanding that it was for returning the salām is decisive in this matter, according to what we have explained in the principles of jurisprudence (uŝūl al-fiqh).'

It is strange that An-Nawawī, after stating in Al-Adhkār the dislike of giving salām to one praying, said the following:

'And it is recommended that he reply to him during the prayer with a gesture, and not utter anything.'

I say: The reason for astonishment is that the recommendation of replying implies the recommendation of initiating the salām, and vice versa, because the evidence for both matters is the same, namely this Ĥadith and others similar to it. If it indicates the recommendation of replying, it simultaneously indicates the recommendation of initiating. If initiating were disliked, the Messenger of Allāh (peace be upon him) would have clarified it, even by not gesturing in reply, based on the established principle that delaying clarification beyond the time of need is not permissible. This is clear and evident, praise be to Allāh.

Also included in this [spreading of salām] is giving salām to the mu'adhdhin (caller to prayer) and the reciter of the Qur'ān, for it is prescribed. The proof is what has preceded; if the recommendation of giving salām to one praying is established, then giving salām to the mu'adhdhin and the reciter is even more fitting and appropriate. I recall reading in the Musnad a Ĥadith involving the Prophet (peace be upon him) giving salām to a group reciting the Qur'ān, and I wished to mention it on this occasion and discuss its chain, but it is not readily available to me now.

Should they [the mu'adhdhin and reciter] return the salām verbally or with a gesture? The apparent answer is the former (verbally). An-Nawawī said: 'As for the mu'adhdhin, it is not disliked for him to return the greeting with his usual words, because that is brief and does not invalidate the adhān nor disrupt it.'

Also included is repeating the salām after separation occurs, even after a short period, due to his (peace be upon him) saying:

186. 'When one of you meets his brother, he should give him salām. Then if a tree, wall, or stone comes between them, and he meets him again, he should

give him salām again.'

Narrated by Abū Dāwūd (5200) via Ibn Wahb, who said: Mu'āwiyah ibn Ŝāliĥ informed me from Abū Mūsā from Abū Maryam from Abū Hurayrah, who said: When one meets... Mu'āwiyah said: And 'Abd Al-Wahhāb ibn Bakht narrated to me from Abū Az-Zinād from Al-A'raj from Abū Hurayrah from the Messenger of Allāh (peace be upon him), the same wording exactly.

I say: The chain of the marfū' narration [attributed to the Prophet] is sound (ŝaĥīĥ); all its narrators are reliable (thiqāt). As for the chain of the mawqūf narration [stopped at the Companion], it contains this Abū Mūsā, who is unknown (majhūl). Some have omitted him from the chain; 'Abdullāh ibn Ŝāliĥ narrated it saying: Mu'āwiyah narrated to me from Abū Maryam from Abū Hurayrah, as a mawqūf statement.

Reported by Al-Bukhārī in Al-Adab Al-Mufrad (1010). 'Abdullāh ibn Ŝāliĥ has weakness (ďa'f), so he is not relied upon, especially when he contradicts others. However, Abū Ya'lā (297/1) narrated it from him like this, and also from him from Mu'āwiyah ibn Ŝāliĥ from 'Abd Al-Wahhāb ibn Bakht, similar to Ibn Wahb's marfū' narration. So this [the marfū' version] is sounder (aŝaĥĥ).

It is established that the Companions used to act according to this sound Ĥadith.

Al-Bukhārī narrated in Al-Adab (1011) from Aď-Ďaĥĥāk ibn Nibrās Abū Al-Ĥasan from Thābit from Anas ibn Mālik:

'The Companions of the Prophet (peace be upon him) would be walking, and a tree would come between them. One group would go to its right and another group to its left. When they met again, they would give salām to one another.'

I say: This Aď-Ďaĥĥāk is lenient in Ĥadith (layyin al-ĥadīth). However, Al-Mundhirī (3/268) and Al-Haythamī (8/34) attributed it to Ať-Ťabarānī in Al-Awsať and said: 'Its chain is good (ĥasan).'

So I do not know if it is through another route or this same route. Then I saw it in 'Amal Al-Yawm wa-l-Laylah by Ibn As-Sunnī, number (241), through another route from Ĥammād ibn Salamah: Thābit and Ĥumayd narrated to us from Anas, with the same meaning.

This chain is sound (ŝaĥīĥ).

It is supported by the famous Ĥadith of the man who prayed incorrectly (al-musī' ŝalātahu) from Abū Hurayrah:

'The Messenger of Allāh (peace be upon him) entered the mosque, and a man entered and prayed. Then he came and gave salām to the Messenger of Allāh (peace be upon him). The Messenger of Allāh (peace be upon him) returned the salām and said: 'Go back and pray, for you have not prayed.' The man went back and prayed as he had prayed before, then came to the Prophet (peace be upon him) and gave him salām. (He did this three times).'

Reported by the two Shaykhs [Al-Bukhārī and Muslim] and others. Ŝiddīq Ĥasan Khān used this as evidence in Nuzul Al-Abrār (pp. 350-351) that:

'If a person gives salām to him, then meets him again shortly after, it is Sunnah for him to give salām to him a second and third time.'

It also contains evidence for the prescription of giving salām to those in the

mosque. The Ĥadith about the Anŝār giving salām to the Prophet (peace be upon him) in the mosque of Qubā', as mentioned earlier, also indicates this. Despite all this, we find some partisans (muta'aŝŝibīn) who pay no heed to this Sunnah; one of them enters the mosque and does not give salām to those inside, claiming it is disliked. Perhaps what we have written will serve as a reminder for them and others, and {the reminder benefits the believers}' [Adh-Dhāriyāt: 55].

187. 187—'Learn the writing (kitāb) of the Jews, for indeed I do not trust them with our writing/Book (kitābinā).'

Narrated by Abū Dāwūd (3645), At-Tirmidhī (2/119), Al-Ĥākim (1/75) who graded it sound (ŝaĥīĥ), Aĥmad (5/186), and Al-Fākihī in his Ĥadith (1/14/2)—the wording is his—all via 'Abd Ar-Raĥmān ibn Abī Az-Zinād from his father from Khārijah ibn Zayd from his father [Zayd ibn Thābit], who said:

'When the Prophet (peace be upon him) arrived in Madinah, I was brought to him, and I recited to him. He said to me...' then he mentioned the above statement. He [Zayd] said: 'Not fifteen [nights] passed before I had learned it. I used to write for the Prophet (peace be upon him) and read their writings to him.'

At-Tirmidhī said: 'A good, sound Ĥadith (ĥadīth ĥasan ŝaĥīĥ).'

I say: Its chain (isnād) is good (ĥasan). At-Tirmidhī graded it sound (ŝaĥīĥ) only because it has another route. At-Tirmidhī said after that:

'It has also been narrated through another route from Zayd ibn Thābit. Al-A'mash narrated it from Thābit ibn 'Ubayd Al-Anŝārī from Zayd ibn Thābit, who said:

(The Messenger of Allāh (peace be upon him) ordered me to learn Syriac).'

I say: Aĥmad (5/182) and Al-Ĥākim (3/422) narrated it with a connected chain (waŝalahu) from Jarīr from Al-A'mash with this chain, with the wording:

The Messenger of Allāh (peace be upon him) said to me:

'Do you know Syriac well? I said: No. He said: Then learn it, for letters come to us. So I learned it in seventeen days.'

Al-Ĥākim added:

'Al-A'mash said: Letters used to come to him which he did not wish anyone to read except one he trusted.'

He [Al-Ĥākim] said:

'Sound (ŝaĥīĥ) if Thābit ibn 'Ubayd heard it from Zayd ibn Thābit.'

I say: I do not know what led Al-Ĥākim to hesitate about Thābit hearing it from Zayd, given that he was his freedman (mawlā) and was not accused of concealing sources (tadlīs)! Ibn Ĥibbān said in Ath-Thiqāt (1/6):

'Thābit ibn 'Ubayd Al-Anŝārī, a Kufan. He narrates from 'Umar and Zayd ibn Thābit. Ibn Sīrīn and Al-A'mash narrated from him. He is the freedman (mawlā) of Zayd ibn Thābit.'

It has been said that Thābit ibn 'Ubayd Al-Anŝārī is different from Thābit ibn 'Ubayd, the freedman of Zayd. Abū Ĥātim differentiated between them in Al-Jarĥ wa-t-Ta'dīl (1/1/454). Al-Ĥāfiż [Ibn Ĥajar] in At-Tahdhīb attributed this

differentiation to Ibn Ḥibbān as well, but this is an error (wahm). Rather, what I quoted from Ibn Ḥibbān just now indicates no differentiation, and this is what Al-Ḥāfiẓ relied upon in At-Taqrīb. Whether it is this one or that one, both are reliable (thiqah), so the chain is sound (ṣaḥīḥ).

Al-Bukhārī cited the Ḥadith in suspended form (mu'allaq) in his Sahih, saying: 'And Khārijah ibn Zayd ibn Thābit said from Zayd ibn Thābit that the Prophet (peace be upon him) ordered him to learn the writing of the Jews.'

Al-Ḥāfiẓ Ibn Ḥajar said in his commentary [Fatḥ Al-Bārī] (13/161):

'He [Al-Bukhārī] narrated it with a full chain (waṣalahu) at length in Kitāb At-Tārīkh.'

Then Ibn Ḥajar mentioned the other route which At-Tirmidhī cited in suspended form, then said:

'This route reached me through a shorter chain (bi 'uluww) in the Fawā'id of Hilāl Al-Ḥaffār. Aḥmad and Isḥāq narrated it in their Musnads, Abū Bakr ibn Abī Dāwūd in Kitāb Al-Maṣāḥif, and Abū Ya'lā, whose version has: 'Indeed, I write to a people and fear they might add or subtract from my [letters], so learn Syriac.' Then he mentioned it.

It has another route reported by Ibn Sa'd. All of this refutes the claim that 'Abd Ar-Raḥmān ibn Abī Az-Zinād was the sole narrator (tafarrada bihi). Yes, only 'Abd Ar-Raḥmān narrated it from his father from Khārijah. So it is a relative uniqueness (tafarrud nisbī). The story involving Thābit could potentially be combined with the story involving Khārijah, as learning the writing of the Jews necessitates learning their language, and their language is Syriac. However, it is commonly known that their language is Hebrew ('Ibrāniyyah). It is possible that Zayd learned both languages due to needing to do so.'

I say: This Ḥadith carries the meaning of the saying commonly circulated: 'Whoever learns the language of a people is safe from their plotting.' However, I do not know of any basis for it with this wording, nor has it been mentioned by anyone who compiled works on commonly known Ḥadith (al-aḥādīth al-mushtahirah 'alā al-alsinah). It seems it only became popular in later times.

188. 'Undo your hair and perform ghusl (ritual bath). Meaning, for menstruation.'

Narrated by Ibn Abī Shaybah in Al-Muṣannaf (1/26/1): Wakī' informed us from Hishām from his father ['Urwah] from 'Ā'ishah that the Prophet (peace be upon him) said this to her regarding menstruation.

Also reported by Ibn Mājah (641) via Ibn Abī Shaybah and 'Alī ibn Muḥammad, both saying: Wakī' narrated to us with the same chain.

I say: This is a sound chain (sanad ṣaḥīḥ) according to the conditions of the two Shaykhs [Al-Bukhārī and Muslim]. It is found with them within the longer Ḥadith of 'Ā'ishah concerning her menstruation during the Farewell Pilgrimage, where the Prophet (peace be upon him) said to her:

'Undo your hair, comb it, and refrain from your 'Umrah...' [the rest of the Ḥadith]. It does not contain the words 'wa-ghtasilī' (and perform ghusl). This is a sound addition (ziyādah ṣaḥīḥah) with this sound chain. The context (siyāq) in the Shaykhayn implies it implicitly, even if not stated explicitly in the wording.

Perhaps this is the reason for As-Sindī's correction of Al-Būṣīrī's statement in Az-Zawā'id: 'This chain has reliable narrators (thiqāt).'

As-Sindī commented: 'I say: The Ĥadith is not from the Zawā'id [additions to the six books], rather it is in the Sahihayn and elsewhere.'

I [the author, Al-Albānī] say: Each has a point. As-Sindī considered the meaning implied by the context, as I indicated. Al-Būṣīrī considered the exact wording, and undoubtedly, with this addition 'wa-ghtasilī,' it is indeed among the additions (zawā'id) to the Shaykhayn. That is why Al-Būṣīrī included it, discussed its chain, and authenticated its narrators. He should have explicitly stated its soundness (ṣiĤĤah) as Majd Ad-Dīn Ibn Taymiyyah did in Al-Muntaqā. And Allāh is the Granter of success.

There is no contradiction between this Ĥadith and what Abū Az-Zubayr narrated from 'Ubayd ibn 'Umayr, who said:

'News reached 'Ā'ishah that 'Abdullāh ibn 'Amr was ordering women, when performing ghusl, to undo their hair. She said: 'How strange is this Ibn 'Amr! He orders women, when performing ghusl, to undo their hair! Why doesn't he just order them to shave their heads?! I used to perform ghusl with the Messenger of Allāh (peace be upon him) from a single vessel, and I did no more than pour three scoops of water over my head.'

Reported by Muslim (1/179), Ibn Abī Shaybah (1/24/1-2), Al-Bayhaqī (1/181), and AĤmad (6/43).

I say: There is no contradiction between it [Ĥadith 188] and this [narration from 'Ā'ishah] for two reasons:

First: It [Ĥadith 188] is sounder (aṣaĤĤ) than this one. For although Muslim reported this one, Abū Az-Zubayr was a mudallis (one who practices tadlīs—concealing the mode of narration) and he narrated it using 'an'anah [saying 'an—'from', without specifying hearing directly].

Second: It [Ĥadith 188] pertains to menstruation, while this one ['Ā'ishah's narration] pertains to janābah (ritual impurity following intercourse or emission), as is apparent. They are reconciled by this: it is said that undoing the hair is obligatory for [ghusl from] menstruation but not for [ghusl from] janābah. This was the view of Imam AĤmad and others among the Salaf.

This reconciliation is preferable. Evidence supporting this Ĥadith [188, regarding menstruation] has come from Umm Salamah, who said:

'I said: O Messenger of Allāh, I am a woman who braids my hair tightly. Should I undo it for the ghusl from janābah? He said: 'No, it is enough for you to pour three handfuls [of water] over your head, then pour water over yourself, and you will become pure.'

189. 'No, it is enough for you to pour three handfuls [of water] over your head, then pour water over yourself, and you will become pure.'

Narrated by Muslim (no. 178), the compilers of the four Sunan, Abū 'Alī Al-Ĥusayn ibn MuĤammad Al-LuĤayānī in his Ĥadith (vol. 123/1), Ibn Abī Shaybah, Al-Bayhaqī (1/181), and AĤmad (6/289 & 314-315) via Sufyān Ath-Thawrī, Ibn 'Uyaynah (the wording is his), RawĤ ibn Al-Qāsim, and Ayyūb (who is As-Sakhtiyānī) from Ayyūb ibn Mūsā from Sa'īd ibn Abī Sa'īd Al-Maqburī from

'Abdullāh ibn Rāfi', the freedman (mawlā) of Umm Salamah, from Umm Salamah, who said: [Then the Ĥadith is mentioned, where she asked about undoing hair for ghusl from janābah].

Two reliable narrators narrated it from Ath-Thawrī: Yazīd ibn Hārūn and 'Abd Ar-Razzāq ibn Hammām, and they differed. The first [Yazīd] narrated it like Ibn 'Uyaynah's narration [mentioning only janābah]. The latter ['Abd Ar-Razzāq] said in his narration [of Umm Salamah's question]:

'Should I undo it for menstruation and janābah?'

He added 'and janābah' [to the question about menstruation, or rather, added menstruation to the question about janābah]. I consider this addition to be anomalous (shādhdhah) due to 'Abd Ar-Razzāq being alone in narrating it this way from Sufyān Ath-Thawrī, differing from Yazīd ibn Hārūn. The narration of Yazīd is more likely correct (arjaĥ) due to its agreement with the wording of Ibn 'Uyaynah, Rawĥ ibn Al-Qāsim, and As-Sakhtiyānī. And Allāh knows best.

Ibn Al-Qayyim discussed at length in Tahdhīb [As-Sunan] the anomalous nature of this addition. Whoever wishes to verify this should refer to it (1/167).

190. 'There is no good in her; she is from the people of the Fire. Meaning, a woman who harms her neighbors with her tongue.'

Narrated by Al-Bukhārī in Al-Adab Al-Mufrad (no. 119), Ibn Ĥibbān (2054), Al-Ĥākim (4/166), Aĥmad (2/440), and Abū Bakr Muĥammad ibn Aĥmad Al-Mu'addal in Al-Amālī (6/1-2) via Al-A'mash, who said:

Abū Yaĥyā, the freedman (mawlā) of Ja'dah ibn Hubayrah, narrated to us, saying: I heard Abū Hurayrah say:

'It was said to the Prophet (peace be upon him): 'O Messenger of Allāh, such-and-such woman prays during the night, fasts during the day, does [good deeds], and gives charity, but she harms her neighbors with her tongue.' The Messenger of Allāh (peace be upon him) said: 'There is no good in her; she is from the people of the Fire.' He [Abū Hurayrah] said: '[And] such-and-such woman prays the prescribed prayers and gives charity in small pieces [of dried yoghurt/curds], and does not harm anyone.' The Messenger of Allāh (peace be upon him) said: 'She is from the people of Paradise.'

I say: Its chain (isnād) is sound (ŝaĥīĥ); its narrators are all reliable (thiqāt) and known, except for this Abū Yaĥyā. Al-Ĥāfiż [Ibn Ĥajar] left his entry blank in At-Tahdhīb, not mentioning any authentication (tawthīq) for him from anyone. Based on this, he said in At-Taqrīb: 'Maqbūl' (Acceptable, i.e., lenient in Ĥadith). This is strange coming from him, as Ibn Abī Ĥātim (4/2/457) narrated from Ibn Ma'īn that he said about him: 'Thiqah' (Reliable). Adh-Dhahabī relied on this in Al-Mīzān, also saying: 'Thiqah' (Reliable). This is strengthened by the fact that Muslim reported one Ĥadith from him, as mentioned in Tahdhīb Al-Kamāl.

Al-Bazzār and Ibn Abī Shaybah also reported the Ĥadith, as mentioned in At-Targhīb (4/235), and its chain was graded sound (ŝaĥīĥ).

(Atwār) plural of (tawr), with a tā'. [Originally defined as a brass vessel, but here contextually means:] small pieces/amounts (of dried yoghurt/curds—aqť).

191. 'He (peace be upon him) used to fast during travel and [also] break his

fast, and he would pray two rak'ahs, never omitting them, saying: 'He does not add to these two'—meaning the obligatory prayer.'

Narrated by Aṭ-Ṭaḥāwī (1/333) and Aḥmad (1/402, 407) via the route of Ḥammād from Ibrāhīm from 'Alqamah from Ibn Mas'ūd, raised to the Prophet (peace be upon him) (marfū'an).

I say: This is a good chain (sanad jayyid), meeting the criteria of Muslim. Ḥammād is Ibn Abī Sulaymān, the jurist (faqīh), and there is some criticism regarding him which is not detrimental. The ḥadith is definitively authentic (sahīh qaṭ'an) in both its parts. As for shortening the prayer (qasr as-salāh), there are numerous well-known ḥadiths about it from a group of Companions, so we will not prolong the discussion by mentioning them. As for fasting during travel, a statement emanated from As-San'ānī in Subul As-Salām in which he denied that the Prophet (peace be upon him) fasted an obligatory fast during travel. He said (2/34):

'It is established from him (peace be upon him) that he never prayed a four-rak'ah prayer in full during travel, nor did he fast an obligatory fast therein!'

For this reason, the focus turned towards mentioning some ḥadiths that indicate the error of the aforementioned denial. So I say:

His (peace be upon him) fasting during travel has been reported from a group of Companions, among them 'Abdullāh ibn Mas'ūd, 'Abdullāh ibn 'Abbās, Anas ibn Mālik, and Abū Ad-Dardā'.

As for the ḥadith of Ibn Mas'ūd, it is this one [mentioned above].

As for the ḥadith of Ibn 'Abbās, Abū Dāwūd Aṭ-Ṭayālisī said (1/190):

Sulaymān (who is Ibn Mu'ādh Aḍ-Ḍabbī) narrated to us from Simāk from 'Ikrimah from Ibn 'Abbās, raised to the Prophet (peace be upon him) (marfū'an) with its first part.

This chain is hasan (good); its narrators are those of [Sahih] Muslim. Muslim narrated it in his Sahih (3/141), as did Aḥmad (1/232) via the route of Ṭāwūs from Ibn 'Abbās, who said:

'There is no blame on the one who fasts, nor on the one who breaks the fast. The Messenger of Allāh (peace be upon him) fasted during travel and [also] broke his fast.'

Al-Bukhārī (3/146), Muslim, and others narrated it via the route of 'Ubaydullāh ibn 'Utbah from Ibn 'Abbās:

'The Messenger of Allāh (peace be upon him) set out for Makkah in Ramaḍān and fasted until he reached Al-Kadīd, then he broke his fast, and the people [also] broke their fast.'

(Al-Kadīd) with a fatḥah on the kāf: a known place between 'Usfān and Qudayd. Between Al-Kadīd and Makkah are two stages [of travel], and between it and Madīnah are several days, as mentioned in Al-Fatḥ (3/147).

In a narration by Al-Bukhārī (3/151) and Muslim (3/141) via the route of Mujāhid from Ṭāwūs from Ibn 'Abbās, he said:

'The Messenger of Allāh (peace be upon him) departed from Madīnah towards Makkah, fasting until he reached 'Usfān. Then he called for water, raised it to his

hand so the people could see him, and broke his fast until he arrived in Makkah. This was during Ramaḍān. So Ibn ʻAbbās used to say: 'The Messenger of Allāh (peace be upon him) fasted and [also] broke his fast, so whoever wishes may fast, and whoever wishes may break the fast.'

Ibn Jarīr narrated in his Tafsīr (3/468 / 2883) from Al-'Awwām ibn Ĥawshab, who said:

'I asked Mujāhid: 'Fasting during travel?' He said: 'The Messenger of Allāh (peace be upon him) used to fast during it and [also] break his fast.' I asked: 'Which of the two is more beloved to you?' He said: 'It is merely a concession (rukhsah), and that you fast Ramaḍān [at its proper time] is more beloved to me.'

Its chain is mursal (missing the Companion link) but authentic (sanaduhu mursal sahīh).

As for the Ĥadith of Anas, Ziyād An-Numayrī narrated from him: Anas ibn Mālik narrated to me, saying:

'Ramaḍān coincided with the Messenger of Allāh (peace be upon him) being on a journey, so he fasted. And [another time] Ramaḍān coincided with him being on a journey, so he broke his fast.'

Narrated by Al-Bayhaqī (4/244). This Ziyād is Ibn ʻAbdullāh An-Numayrī Al-Baŝrī; he is weak (ḍa'īf), [but] his Ĥadith is written down for supporting evidence (yuktabu hadīthuhu li-sh-shawāhid).

As for the Ĥadith of Abū Ad-Dardā', Al-Walīd ibn Muslim narrates it from Sa'īd ibn ʻAbd Al-'Azīz from Ismā'īl ibn ʻUbaydillāh from Umm Ad-Dardā' from Abū Ad-Dardā' (may Allāh be pleased with him), who said:

'We went out with the Messenger of Allāh (peace be upon him) during the month of Ramaḍān, in intense heat, such that one of us would place his hand on his head due to the severity of the heat. And none among us was fasting except the Messenger of Allāh (peace be upon him) and ʻAbdullāh ibn Rawāĥah.'

Narrated by Muslim (3/145): Dāwūd ibn Rushayd narrated to us: Al-Walīd ibn Muslim narrated to us, [with this chain].

Although Al-Walīd ibn Muslim is trustworthy (thiqah), he practiced tadlis at-taswiyah (concealing a weak narrator between two reliable ones), and he used 'an'anah (narrating using 'an—'from') throughout the entire chain. However, Abū Dāwūd narrated it in his Sunan (1/378):

Mu'ammal ibn Al-Faḍl narrated to us: Al-Walīd narrated to us: Sa'īd ibn ʻAbd Al-'Azīz narrated to us... and he related it with continuous specification of direct hearing (tahdīth) from all narrators except for Umm Ad-Dardā', where he said: from Abū Ad-Dardā', with the same meaning. Except that he said:

'during one of his campaigns' and did not say 'during the month of Ramaḍān'.

This, in my view, is the correct version: that the Ĥadith of Abū Ad-Dardā' does not contain the phrase 'during the month of Ramaḍān,' for several reasons:

First: Although Sa'īd ibn ʻAbd Al-'Azīz was trustworthy, his memory became confused (ikhtalaṭa) before his death, as Abū Mushir stated. There is disagreement regarding his transmission of the phrase 'in the month of Ramaḍān.' Al-Walīd ibn Muslim affirmed it from him in the narration of Dāwūd ibn Rushayd, but did not affirm it from him in the narration of Mu'ammal ibn

Al-Faḍl, who is trustworthy (thiqah). This latter narration from Al-Walīd is preferred due to corroboration by other trustworthy narrators supporting it, including ʻAmr ibn Abī Salamah from Saʼīd ibn ʻAbd Al-ʼAzīz with the wording:

ʻWe were with the Messenger of Allāh (peace be upon him) during a journey...ʼ

Narrated by Ash-Shāfiʻī in As-Sunan (1/269).

And among them is Abū Al-Mughīrah, whose name is ʻAbd Al-Quddūs ibn Al-Ḥajjāj Al-Ḥimṣī.

Narrated by Aḥmad (5/194) from him.

So, these three trustworthy narrators did not mention that phrase ʻmonth of Ramaḍān.ʼ Therefore, their narration takes precedence over Al-Walīdʼs other narration, as is clearly apparent. This is supported by the following point:

Second: ʻAbd Ar-Raḥmān ibn Yazīd ibn Jābir corroborated Saʼīd in narrating the ḥadith from Ismāʻīl ibn ʻUbaydillāh in its entirety, but he differed regarding this phrase, saying:

ʻWe went out with the Messenger of Allāh during one of our journeys...ʼ (fī baʼḍ asfārinā)

Narrated by Al-Bukhārī (3/147). This ʻAbd Ar-Raḥmān is more reliable (athbat) than Saʼīd, so his narration is more likely correct (arjaḥ) in case of disagreement, especially since Saʼīd himself agreed with him in most narrations reported from him, as mentioned earlier.

Third: Hishām ibn Saʼd also corroborated him, but he did not mention the phrase in question.

Narrated by Aḥmad (6/444) from Ḥammād ibn Khālid who said: Hishām ibn Saʼd narrated to us from ʻUthmān ibn Ḥayyān and Ismāʻīl ibn ʻUbaydillāh from Umm Ad-Dardāʼ from Abū Ad-Dardāʼ, with the same meaning.

Hishām ibn Saʼd is trustworthy, his ḥadith is good (thiqah hasan al-hadīth), and Muslim relied on him as will be mentioned.

Fourth: The ḥadith comes through another route from Umm Ad-Dardāʼ which does not contain the mentioned phrase.

Narrated by Muslim (3/145), Ibn Mājah (1/510), Al-Bayhaqī (4/245), and Aḥmad (5/194) through various routes from Hishām ibn Saʼd from ʻUthmān ibn Ḥayyān Ad-Dimashqī from Umm Ad-Dardāʼ, with the wording:

ʻI indeed saw us with the Messenger of Allāh (peace be upon him) during one of his journeys...ʼ

In one narration, Aḥmad linked Ismāʻīl ibn ʻUbaydillāh with ʻUthmān ibn Ḥayyān, as mentioned before. So Hishām ibn Saʼd narrated the ḥadith through both routes from Umm Ad-Dardāʼ.

I say: These four points make it highly probable that the phrase in Muslimʼs narration, ʻin the month of Ramaḍān,ʼ is anomalous (shādhdh) and not established in the ḥadith. Al-Ḥāfiẓ ʻAbd Al-Ghanī Al-Maqdisī created a misconception in ʻUmdat Al-Aḥkām when he cited the ḥadith (no. 183) with Muslimʼs wording containing this addition, implying it was agreed upon by the two Shaykhs (Al-Bukhārī and Muslim). He failed to, at the very least, state ʻthe wording is Muslimʼs,ʼ as is required in such cases. I have not found anyone who

pointed out the anomalous nature of this addition, not even Al-Ĥāfiż Ibn Ĥajar. In fact, he mentioned it from Muslim's narration and then based upon it his statement:

'With this addition, the intended point of evidence (i.e., the permissibility for a traveler to break the fast in Ramaḍān) is complete, and the refutation of Ibn Ĥazm's claim that this ĥadith of Abū Ad-Dardā' holds no proof, due to the possibility that the fast mentioned was voluntary, becomes valid.'

So I say: The mentioned refutation is not valid after we have established the anomalous nature of Muslim's narration, an anomaly that leaves no room for doubt. Had Al-Ĥāfiż (may Allāh have mercy on him) been able to trace the routes and wordings of this ĥadith, he would not have said what he did.

As-San'ānī also erred regarding the ĥadith in Al-'Uddah with another mistake, saying (3/368):

'This ĥadith is in Muslim attributed to Abū Ad-Dardā', and in Al-Bukhārī attributed to Umm Ad-Dardā'.'

The correct position is that the ĥadith in Al-Bukhārī, just as in Muslim, is from the Musnad of Abū Ad-Dardā', but both narrated it through the route of Umm Ad-Dardā' from him.

That being said, the refutation of Ibn Ĥazm is indeed valid based on the other ĥadiths we have cited from the group of Companions, and also based on the upcoming ĥadith:

'It is a concession...' meaning breaking the fast during travel '...from Allāh. Whoever takes it, that is good. And whoever prefers to fast, then there is no blame upon him.'

192. 'It is a concession—meaning breaking the fast during travel—from Allāh. Whoever takes it, that is good. And whoever prefers to fast, then there is no blame (junāĥ) upon him.'

Narrated by Muslim (3/145), An-Nasā'ī (1/317), and Al-Bayhaqī (4/243) via the route of Abū Marāwiĥ from Ĥamzah ibn 'Amr Al-Aslamī (may Allāh be pleased with him), that he said:

'O Messenger of Allāh! I find strength in myself to fast during travel, so is there any blame upon me?' The Messenger of Allāh (peace be upon him) said...' and mentioned the ĥadith.

Majd Ad-Dīn Ibn Taymiyyah said in Al-Muntaqá:

'It strongly indicates the virtue of breaking the fast.'

I say: The indication comes from his saying about the faster, 'then there is no blame upon him' (falā junāĥa 'alayh), meaning no sin upon him. This suggests that fasting is less preferred, as is apparent, especially when contrasted with his saying about breaking the fast, 'that is good'. However, this apparent meaning is not intended, in my view, and Allāh knows best. This is because the lifting of blame (raf' al-junāĥ) in a text regarding a certain matter only indicates that it is permissible to do it and there is no hardship for the one who does it. As for whether this action is one for which the doer is rewarded or not, that is another matter that cannot be derived from the text itself but from other external texts. This is well-known to those who have studied the matters from which blame

has been lifted for the doer, and they fall into two categories:

a) A category where only the lifting of hardship is intended, with the action and its omission being equal. This is the predominant type. Examples include his (peace be upon him) saying:

193. 'There is no blame upon the Muḥrim (one in a state of iḥrām) for killing five types of creatures: the crow, the kite, the mouse, the scorpion, and the ravenous dog.'

Narrated by the two Shaykhs (Al-Bukhārī and Muslim), Mālik, the compilers of the four Sunan except At-Tirmidhī, Ad-Dārimī (2/36), Al-Bayhaqī, and Aḥmad (2/8, 32, 37, 48, 52, 54, 65, 82, 138) through various routes from Ibn 'Umar, raised to the Prophet (peace be upon him) (marfū'an).

It is clear that the meaning of lifting the blame in this ḥadith is the permissibility of killing; it is not understood from it that killing is recommended, obligatory, or that leaving it is better.

b) A category where the lifting of hardship from the action is intended, while the action itself is legislated and possesses virtue, and may even be obligatory. The text mentions the lifting of hardship in this category to dispel the notion or claim of someone who might assume hardship in performing it. An example of this is what Az-Zuhrī narrated from 'Urwah, who said:

'I asked 'Ā'ishah (may Allāh be pleased with her)? I said to her: 'What is your view on the statement of Allāh Almighty {Indeed, As-Safā and Al-Marwah are among the symbols of Allāh. So whoever performs Ḥajj to the House or performs 'Umrah—there is no blame upon him for walking between them} [Al-Baqarah: 158]? By Allāh, there is no blame on anyone for not walking between As-Safā and Al-Marwah!' She said: 'What a bad thing you have said, O son of my sister! If this [verse] were as you interpreted it, it would have been 'there is no blame upon him for not walking between them'! Rather, it was revealed concerning the Anṣār. Before they embraced Islam, they used to enter iḥrām for Manāt, the false deity which they worshipped near Al-Mushallal. So, whoever entered iḥrām [for Manāt] felt hesitant to walk between As-Safā and Al-Marwah. When they embraced Islam, they asked the Messenger of Allāh (peace be upon him) about that, saying: 'O Messenger of Allāh, we used to feel hesitant to walk between As-Safā and Al-Marwah.' So Allāh revealed: {Indeed, As-Safā and Al-Marwah are among the symbols of Allāh. So whoever performs Ḥajj to the House or performs 'Umrah—there is no blame upon him for walking between them}.' 'Ā'ishah (may Allāh be pleased with her) added: 'And the Messenger of Allāh (peace be upon him) established the Sunnah of walking between them, so it is not for anyone to abandon walking between them.'

Narrated by Al-Bukhārī (1/414) and Aḥmad (6/144, 227).

Now that this is clear, his (peace be upon him) statement in the ḥadith, 'And whoever prefers to fast, then there is no blame upon him,' only indicates the lifting of sin from the faster. It contains nothing to indicate that breaking the fast is preferable to fasting.

However, since it is known that fasting Ramaḍān during travel is an act of worship, evidenced by the Prophet's (peace be upon him) fasting therein, it is then self-evident that it is a legislated and good matter. If that is the case, then

describing breaking the fast in the ĥadith as good does not indicate that it is better than fasting, because fasting is also good, as you have learned. Consequently, the ĥadith does not indicate the claimed preference for breaking the fast; rather, it indicates that it and fasting are equivalent.

This is confirmed by the ĥadith of Ĥamzah ibn 'Amr narrated by 'Ā'ishah (may Allāh be pleased with her): that Ĥamzah ibn 'Amr Al-Aslamī asked the Messenger of Allāh (peace be upon him), saying: 'O Messenger of Allāh, I am a man who fasts consecutively; should I fast during travel?' He said:

194. 'Fast if you wish, and break your fast if you wish.'

Narrated by the two Shaykhs (Al-Bukhārī and Muslim) and others among the compilers of the Six Books, Ibn Abī Shaybah (2/150/1), and from him Abū Ĥafŝ Al-Kinānī in Al-Amālī (17/1).

I say: His (peace be upon him) giving him the choice between the two options, without preferring one over the other for him, while the incident is the same, indicates that the [original] ĥadith does not contain the mentioned preference.

Opposing this claim is the statement of Shaykh 'Alī Al-Qārī in Al-Mirqāh that the ĥadith is evidence for the preference of fasting. He then went to lengths to justify this.

The truth is that the ĥadith indicates choice, not preference, based on the detailed explanation we have provided.

Yes, it is possible to argue for the preference of breaking the fast over fasting using the ĥadiths that state:

'Indeed, Allāh loves that His concessions be taken, just as He dislikes that His disobedience be committed.' (And in another narration): 'just as He loves that His firm commands be acted upon.'

There is no escaping affirming this. However, it can be restricted to one who does not find difficulty in making up the fast later, and faces no hardship in performing it [during travel]. Otherwise, the concession might work against its intended purpose for him. Reflect upon this.

As for the ĥadith: 'Whoever breaks the fast (meaning during travel) it is a concession, and whoever fasts, then fasting is better.'

It is an anomalous ĥadith (hadīth shādhdh) that is not authentic (lā yaŝiĥĥ). The correct version is that it is stopped (mawqūf) at Anas, as I have clarified in Al-Aĥādīth Aḍ-Ḍa'īfah (no. 936). If it were authentic, it would be a decisive text (naŝŝan) regarding the point of dispute, admitting no disagreement. But far from it! Therefore, scholarly reasoning and deduction are necessary, and this leads to a conclusion contrary to the absolute statement of this mawqūf ĥadith, which is the detailed explanation I have mentioned. And Allāh is the Granter of success.

195. 'Indeed, Allāh detests every ja'żarī (arrogant and coarse), jawwāż (greedy and miserly), sakhkhāb (loud shouter) in the marketplaces, a corpse (jīfah) by night, a donkey (ĥimār) by day, knowledgeable in worldly matters, [but] ignorant of the matters of the Hereafter.'

Narrated by Ibn Ĥibbān in his Sahīh (1957—Mawārid): Aĥmad ibn Muĥammad

ibn Al-Ĥasan informed us: Aĥmad ibn Yūsuf As-Sulamī narrated to us: 'Abd Ar-Razzāq informed us: 'Abdullāh ibn Sa'īd ibn Abī Hind informed us from his father from Abū Hurayrah, who said: The Messenger of Allāh (peace be upon him) said, and mentioned it.

I say: This chain is authentic (sanad sahīh). All its narrators are trustworthy (thiqāt), well-known men from [the narrators cited by] Muslim, except for Ibn Ĥibbān's shaykh, Aĥmad ibn Al-Ĥasan, who is Abū Ĥāmid An-Naysābūrī, known as Ibn Ash-Sharqī. Al-Khaťīb said (4/426-427):

'He was trustworthy (thiqah), reliable (thabt), precise (mutqin), a memorizer (Ĥāfiż).'

Abū Bakr Al-Qaťťān corroborated him: Aĥmad ibn Yūsuf As-Sulamī narrated to us, [with the same chain].

Narrated by Al-Bayhaqī (10/194).

(Al-Ja'żarī) The coarse, harsh, arrogant one.

(Al-Jawwāż) The accumulator who withholds [from others].

(As-Sakhkhāb) Like As-Ŝakhkhāb: one who makes much noise and quarrels. In a narration mentioned by Ibn Al-Athīr: 'pieces of wood by night, noisy shouters by day. Meaning, when night falls upon them, they drop asleep as if they were pieces of wood, and when morning comes, they shout noisily at each other over worldly matters out of greed and avarice.'

(Jīfah) Meaning like a corpse, because he works like a donkey all day long for his worldly life, and sleeps all night long like a corpse that does not move.

I say: How perfectly this Ĥadith applies to those disbelievers who pay no attention to their Hereafter, despite their knowledge of worldly matters, just as Allāh Almighty said about them: {They know what is apparent of the worldly life, but of the Hereafter they are unaware} [Ar-Rūm: 7]. And some Muslims have a large share of this description—those who spend their days wandering in the marketplaces and shouting therein, causing themselves to miss obligatory duties and prayers. {So woe to those who pray, [but] who are heedless of their prayer—Those who make show [of their deeds] And withhold simple assistance} [Al-Mā'ūn: 4-7].

196. 'He (peace be upon him) used to say at the end of every prescribed prayer,' when he gave the salām (taslīm): 'Lā ilāha illallāh waĤdahu lā sharīka lah, lahu al-mulku wa lahu al-Ĥamd' (There is no god but Allāh alone, He has no partner, His is the dominion and His is the praise) 'yuĤyī wa yumīt, wa huwa Ĥayyun lā yamūt, biyadihi al-khayr' (He gives life and causes death, and He is Ever-Living and does not die, in His hand is [all] good), 'wa huwa 'alá kulli shay'in qadīr' (and He is over all things competent)—three times—'Allāhumma lā māni'a limā a'ťayta, wa lā mu'ťiya limā mana'ta, wa lā yanfa'u dhā al-jaddi minka al-jadd' (O Allāh, none can withhold what You have given, and none can give what You have withheld, and the wealth/might of the wealthy/mighty does not avail him against You).'

Narrated by Al-Bukhārī (2/264-265), Muslim (2/95), Abū Dāwūd (1/236), An-Nasā'ī (1/197), Ibn As-Sunnī in 'Amal Al-Yawm wa Al-Laylah (no. 112), and Aĥmad (4/245, 247, 250, 251, 254, 255) via the route of Warrād, the scribe of Al-

Mughīrah ibn Shu'bah, who said:

'Al-Mughīrah ibn Shu'bah dictated to me in a letter to Mu'āwiyah that the Prophet (peace be upon him)...' and mentioned it.

This chain is authentic (isnād sahīh), and the ĥadith is known for its authenticity. I only mentioned it because of these additions, as they are not well-known among most people. The first addition ['yuĥyī wa yumīt'] is from AĤmad and Abū Dāwūd. The second ['wa huwa ĥayyun lā yamūt'] is from Aṭ-Ṭabarānī via another route from Al-Mughīrah, and its narrators are declared trustworthy (muwaththaqūn) as Al-Ĥāfiż stated. From Ibn As-Sunnī, via the first route, is the phrase 'biyadihi al-khayr' (in His hand is [all] good), and its chain is authentic. The third addition ['three times'] is from An-Nasā'ī and AĤmad in one narration, and its chain is authentic.

Ibn Khuzaymah also narrated it, as mentioned in Al-FatĤ.

The ĥadith establishes the legitimacy of this remembrance after the salām of the obligatory prayer. Deprived of its virtue are those who hold the view that it is not legitimate to add anything beyond saying 'Allāhumma anta as-salām...' etc., immediately after the obligatory prayer, and that any other litanies should only be said after the subsequent sunnah prayer! This ĥadith is an explicit refutation against them that cannot be rebutted, similar to the preceding ĥadith number (102).

197. 'If you see me in such a state, do not greet me with salām, for if you do that, I will not reply to you.'

Narrated by Ibn Mājah (1/145-146) and Ibn Abī Ĥātim in Al-'Ilal (1/34) from 'Īsā ibn Yūnus from Hāshim ibn Al-Barīd from 'Abdullāh ibn MuĤammad ibn 'Aqīl from Jābir ibn 'Abdullāh, 'that a man passed by the Prophet (peace be upon him) while he was urinating and greeted him with salām. The Messenger of Allāh (peace be upon him) said...' the ĥadith.

Ibn Abī Ĥātim reported from his father:

'I do not know anyone who narrated this ĥadith other than Hāshim ibn Al-Barīd.'

I say: He is trustworthy (thiqah), and it does not harm him that he was accused of Shi'ism (Tashayyu'). For this reason, Al-Būŝīrī said in Az-Zawā'id (f. 27/2):

'This chain is hasan (good).'

I say: The apparent meaning of the ĥadith is that he (peace be upon him) said this while he was urinating. Thus, it contains evidence for the permissibility of speaking while relieving oneself. The ĥadith reported stating that Allāh detests that, besides not being authentic in terms of its chain, is also not explicit regarding it, as its wording is:

'Two people should not converse while relieving themselves, each looking at the other's private parts ('awrah), for indeed Allāh detests that.'

This text only indicates the prohibition of this specific situation, which is conversing while looking at the private parts. It does not contain [evidence] that conversing alone—even if unseemly in itself—is something Allāh, Blessed and Exalted, detests. Rather, this [latter claim] requires evidence necessitating its prohibition, which is something we have not found, unlike the prohibition of

looking at the private parts, the prohibition of which is established in more than one ḥadith.

Then I found a supporting witness (shāhid) for the ḥadith from the ḥadith of Ibn 'Umar with similar wording.

Narrated by Ibn Al-Jārūd in Al-Muntaqá (27-28), and its chain is also hasan (good).

Then I found it in Fawā'id 'Abd Al-Bāqī ibn Qāni' (160/1-2). He narrated it via two routes from Nāfi' from Ibn 'Umar. Their narrators are trustworthy and well-known (thiqāt ma'rūfūn), except that his shaykh in the first route is Muḥammad ibn 'Uthmān ibn Abī Shaybah, about whom there is some criticism (fīhi kalām), and his shaykh in the other route is Muḥammad ibn 'Anbasah ibn Luqayṭ Aḍ-Ḍabbī. Al-Khaṭīb mentioned him (3/139) and cited this ḥadith through Ibn Qāni's route from him, without mentioning any criticism or praise (jarḥan wa lā ta'dīlan) regarding him. However, he is corroborated in Ibn Al-Jārūd's narration, so the ḥadith is authentic (sahīh).

198. 'Whoever forgets to mention Allāh at the beginning of his meal, let him say when he remembers: 'Bismillāh fī awwalihi wa ākhirih' (In the name of Allāh at its beginning and at its end). For indeed, he starts the meal anew, and prevents the wicked one (al-khabīth—i.e., Shayṭān) from [getting] what he was partaking of.'

Narrated by Ibn Ḥibbān in his Sahīh (1340—Mawārid), Ibn As-Sunnī in 'Amal Al-Yawm wa Al-Laylah (453), and Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr (3/74/1) from Khalīfah ibn Khayyāṭ: 'Umar ibn 'Alī Al-Muqaddamī narrated to us, saying: I heard Mūsá Al-Juhanī saying: Al-Qāsim ibn 'Abd Ar-Raḥmān ibn 'Abdullāh ibn Mas'ūd informed me from his father from his grandfather, who said: The Messenger of Allāh (peace be upon him) said: and mentioned it.

I say: This chain is authentic (sanad sahīh), all its narrators are trustworthy (thiqāt). Mūsá Al-Juhanī is Ibn 'Abdullāh, also known as Ibn 'Abd Ar-Raḥmān, Abū Salamah, also known as Abū 'Abdullāh Al-Kūfī.

Regarding the ḥadith, Al-Haythamī said (5/235):

'Narrated by Aṭ-Ṭabarānī in Al-Awsat and Al-Kabīr, and its men are trustworthy.'

I say: This Abū Salamah Al-Juhanī has another ḥadith with this same chain, except that he was mentioned therein by his kunyah without being named, so his identity was obscure to the Imams of Ḥadith and they declared him unknown (jahalūhu). Al-Ḥāfiż Adh-Dhahabī and others stated this explicitly. I was misled by this for a period of time, so I hesitated in authenticating the ḥadith referred to, until I came across this ḥadith about food and [realized] that it was narrated by Mūsá Al-Juhanī. This opened the way for me to identify Abū Salamah and realize he is the same person. Thus, I retracted the aforementioned hesitation and proceeded to authenticate the ḥadith, and praise be to Allāh, the Granter of success. That ḥadith is:

199. 'No one is ever afflicted with worry or grief and says: 'Allāhumma innī 'abduk, wa-bnu 'abdik, wa-bnu amatik, nāṣiyatī biyadik, māḍin fiyya ḥukmuk, 'adlun fiyya qaḍā'uk. As'aluka bikulli ismin huwa lak, sammayta

bihi nafsak, aw 'allamtahu aĥadan min khalqik, aw anzaltahu fī kitābik, aw ista'tharta bihi fī 'ilm il-ghaybi 'indak, an taj'al al-Qur'āna rabī'a qalbī, wa nūra ŝadrī, wa jalā'a ĥuznī, wa dhahāba hammī' (O Allāh, I am Your slave, son of Your slave, son of Your female slave. My forelock is in Your hand. Your command concerning me prevails. Your decree concerning me is just. I ask You by every name that belongs to You, which You named Yourself with, or taught to any of Your creation, or revealed in Your Book, or kept hidden in the knowledge of the unseen with You, that You make the Qur'ān the spring of my heart, the light of my chest, the remover of my grief, and the reliever of my worry), except that Allāh will remove his worry and grief, and replace it with relief.' He [the narrator] said: It was said: 'O Messenger of Allāh, should we not learn it?' He said: 'Yes indeed, whoever hears it ought to learn it.'

Narrated by Aĥmad (3712), Al-Ĥārith ibn Abī Usāmah in his Musnad (p. 251 of its additions), Abū Ya'lá (f. 156/1), Aṫ-Ťabarānī in Al-Kabīr (3/74/1), Ibn Ĥibbān in his Sahīh (2372), and Al-Ĥākim (1/509) via the route of Fuḍayl ibn Marzūq: Abū Salamah Al-Juhanī narrated to us from Al-Qāsim ibn 'Abd Ar-Raĥmān from his father from 'Abdullāh (Ibn Mas'ūd), who said: The Messenger of Allāh (peace be upon him) said: and mentioned it.

Al-Ĥākim said: 'An authentic Ĥadith according to the criteria of Muslim, provided it is safe from the irsāl (missing link) of 'Abd Ar-Raĥmān ibn 'Abdullāh from his father, as there is disagreement about his hearing from his father.'

Adh-Dhahabī commented on this, saying: 'I say: And Abū Salamah, it is not known who he is, nor does he have any narration in the Six Books.'

I say: Abū Salamah Al-Juhanī was mentioned by Al-Ĥāfiż in At-Ta'jīl, who said: 'Majhūl (unknown). Al-Ĥusaynī said this. He also said once: It is not known who he is. This is Adh-Dhahabī's statement in Al-Mīzān. Ibn Ĥibbān included him in Ath-Thiqāt and narrated his Ĥadith in his Sahīh. I read in the handwriting of Al-Ĥāfiż Ibn 'Abd Al-Hādī: It is possible that he is Khālid ibn Salamah.

I say: This is unlikely because Khālid is Makhzūmī and this one is Juhanī.' I say: What Al-Ĥāfiż deemed unlikely is correct, for reasons that will follow. Shaykh Aĥmad Shākir (may Allāh have mercy on him) agreed with this in his commentary on the Musnad (5/267) and added to it his statement: 'More likely, in my view, is that he is 'Mūsá ibn 'Abdullāh or Ibn 'Abd Al-Juhanī, whose kunyah is Abū Salamah,' for he is from this generation (ťabaqah).'

I say: What the Shaykh settled upon is what I assert with certainty, based on the evidence he mentioned, combined with another point, which is that Mūsá Al-Juhanī narrated another Ĥadith from Al-Qāsim ibn 'Abd Ar-Raĥmān with the same chain, namely the preceding Ĥadith [198].

When one narration is combined with the other, it yields the result that the narrator from Al-Qāsim is Mūsá Abū Salamah Al-Juhanī. Among the narrators, there is no one named Mūsá Al-Juhanī except Mūsá ibn 'Abdullāh Al-Juhanī, who is the one with the kunyah Abū Salamah. He is trustworthy (thiqah) from the men [narrators cited by] Muslim.

It seems Al-Ĥākim (may Allāh have mercy on him) alluded to this reality when he said about the Ĥadith, 'authentic according to the criteria of Muslim...' for this means that its narrators are men of Muslim, including Abū Salamah Al-Juhanī, and this cannot be the case unless he is Mūsá ibn 'Abdullāh Al-Juhanī. So seize

this verification, for you will not find it elsewhere. And praise be to Allāh for His guidance.

What remains is the discussion about the disconnection (inqiṭā') that Al-Ḥākim alluded to, and Adh-Dhahabī agreed with him on, which is his statement: 'provided it is safe from the irsāl of 'Abd Ar-Raḥmān ibn 'Abdullāh from his father...' I say: It is safe from it. His hearing (samā') from him [his father] has been established by the testimony of a group of Imams, including Sufyān Ath-Thawrī, Sharīk Al-Qādī, Ibn Ma'īn, Al-Bukhārī, and Abū Ḥātim. Al-Bukhārī narrated in At-Tārīkh As-Saghīr with a chain that is not problematic (lā ba'sa bih) from Al-Qāsim ibn 'Abd Ar-Raḥmān ibn 'Abdullāh ibn Mas'ūd from his father, who said:

'When death approached 'Abdullāh [ibn Mas'ūd], his son 'Abd Ar-Raḥmān said to him: 'O father, advise me.' He said: 'Weep over your sins.' Therefore, there is no consideration after this for the statement of those who denied his hearing from him, because they have no proof for that except lack of knowledge of the hearing, and one who knows is a proof over one who does not know.

Regarding the ḥadith, Al-Haythamī said in Al-Majma' (10/136): 'Narrated by Aḥmad, Abū Ya'lá, Al-Bazzār, and Aṭ-Ṭabarānī. Aḥmad's men are men of the Sahīh except for Abū Salamah Al-Juhanī, whom Ibn Ḥibbān declared trustworthy (waththaqahu)!' I say: You have learned from the preceding verification that he is trustworthy (thiqah) from the men of Muslim and that his name is Mūsá ibn 'Abdullāh. He was not alone in narrating this ḥadith; rather, 'Abd Ar-Raḥmān ibn Isḥāq corroborated him from Al-Qāsim ibn 'Abdullāh ibn Mas'ūd, [with the same chain], without mentioning 'from his father.' Narrated by Muḥammad ibn Al-Faḍl ibn Ghazwān Aḍ-Ḍabbī in Kitāb Ad-Du'ā' (f. 2/1-2) and Ibn As-Sunnī in 'Amal Al-Yawm wa Al-Laylah (335).

'Abd Ar-Raḥmān ibn Isḥāq, who is Abū Shaybah Al-Wāsiṭī, is agreed upon as weak (muttafaq 'alá taḍ'īfih).

Then I saw that the ḥadith was narrated by Muḥammad ibn 'Abd Al-Bāqī Al-Anṣārī in Sittatu Majālis (f. 8/1) via the route of Imām Aḥmad. Its transmitter, Al-Ḥāfiż Muḥammad ibn Nāṣir Abū Al-Faḍl Al-Baghdādī, said: 'This ḥadith is hasan (good) with a high chain ('ālī al-isnād), and its narrators are trustworthy (thiqāt).'

The ḥadith has a supporting witness (shāhid) from the ḥadith of Fayyāḍ from 'Abdullāh ibn Zubayd from Abū Mūsá (may Allāh be pleased with him), who said: The Messenger of Allāh (peace be upon him) said: and mentioned something similar.

Narrated by Ibn As-Sunnī (343) with an authentic chain up to Fayyāḍ, who is Ibn Ghazwān Aḍ-Ḍabbī Al-Kūfī. Aḥmad said: Trustworthy (thiqah). His shaykh, 'Abdullāh ibn Zubayd, is Ibn Al-Ḥārith Al-Yāmī Al-Kūfī. Ibn Abī Ḥātim said (2/2/62) concerning his father: 'The Kūfans narrated from him.' He did not mention any criticism or praise regarding him.

I say: He is therefore of unknown status (mastūr), and the ḥadith of someone like him can be used as supporting evidence (yustashhadu bi-hadīthih), Allāh willing. Regarding the ḥadith, Al-Haythamī said: 'Narrated by Aṭ-Ṭabarānī, and it contains someone I do not know.'

I say: It seems he means 'Abdullāh ibn Zubayd. If so, it appears he did not come across his entry in Al-Jarḥ wa At-Ta'dīl, even though it mentions no praise or

criticism. The custom is not to say about someone like him 'I do not know him,' as is known among those engaged in this noble science.

Note

A gross error (khaṫa' fâĥish) occurred in the margin of Al-Majma' commenting on the ĥadith, where it says: 'I say (the speaker is Ibn Ĥajar): This ĥadith was narrated by Abū Dāwūd, At-Tirmidhī, and An-Nasā'ī from the narration of 'Abd Al-Jalīl with this chain, so there is no reason to include it [as something Al-Haythamī missed].'

The error is that this comment does not belong to this ĥadith; rather, it belongs to the ĥadith that follows this one in Al-Majma'. This ĥadith was not narrated by any of the mentioned compilers of Sunan, nor does its chain contain 'Abd Al-Jalīl. He is in the chain of the other ĥadith, which is from Abū Bakrah (may Allāh be pleased with him). So the scribe or printer made a mistake and linked the comment to the first ĥadith, while it belongs to the latter. This was missed by Shaykh Aĥmad Shākir (may Allāh have mercy on him), for after referring to this ĥadith and quoting Al-Haythamī's previous statement on its sources, he said:

'Al-Ĥāfiż Ibn Ĥajar commented on it in his own handwriting in the margin of his source...'

Then he mentioned Al-Ĥāfiż's preceding words!

In summary, the ĥadith is authentic (sahīh) based on the narration of Ibn Mas'ūd alone, so how much more so when the ĥadith of Abū Mūsá (may Allāh be pleased with them both) is added to it. Shaykh al-Islām Ibn Taymiyyah and his student Ibn Al-Qayyim authenticated it. The latter stated this explicitly in more than one of his books, including Shifā' Al-'Alīl (p. 274). As for Ibn Taymiyyah, I do not recall now in which book or treatise he mentioned that.

200. 'He forbade prayer after 'Aśr, unless the sun is [still] high.'

Narrated by Abū Dāwūd (1/200), An-Nasā'ī (1/97)—and from him Ibn Ĥazm in Al-Muĥallá (3/31)—Abū Ya'lá in his Musnad (1/119), Ibn Ĥibbān in his Sahīh (621, 622), Ibn Al-Jārūd in Al-Muntaqá (281), Al-Bayhaqī (2/458), Aṫ-Ťayālisī (1/75—of his arrangement), Aĥmad (1/129, 141), Al-Maĥāmilī in Al-Amālī (3/95/1), and Aḋ-Ďiyā' in Al-Aĥādīth Al-Mukhtārah (1/258, 259) from Hilāl ibn Yasāf from Wahb ibn Al-Ajda' from 'Alī (may Allāh be pleased with him), raised to the Prophet (peace be upon him) (marfū'an).

Ibn Ĥazm said:

'Wahb ibn Al-Ajda' is a trustworthy (thiqah), well-known Tābi'ī (Successor). The rest of the narrators are too famous to be asked about. This is an addition from a reliable narrator (ziyādat 'adl) that is not permissible to abandon.'

Ibn Ĥazm stated explicitly elsewhere (2/271) the authenticity of this from 'Alī (may Allāh be pleased with him), and there is no doubt about that. This is why Al-Ĥāfiż Al-'Irāqī in Ťarĥ At-Tathrīb (2/187), followed by Al-Ĥāfiż Ibn Ĥajar in Al-Fatĥ (2/50), said: 'Its chain is authentic (isnāduhu sahīh).'

As for Al-Bayhaqī, he deviated from the correct path when he said:

'And Wahb ibn Al-Ajda' is not according to their [Al-Bukhārī and Muslim's] criteria.'

I say: Is being according to the criteria of the two Shaykhs a condition for the authenticity of a ĥadith? Or have they not authenticated many ĥadiths outside their two books that are not according to their criteria?! Then he said:

'This is a single ĥadith, whereas what has passed regarding the prohibition [of prayer after 'Aŝr] extending until sunset is [based on] numerous ĥadiths (hadīth 'adad), so it is more likely (awlá) to be the preserved (maĥfūż) version.'

I say: Both are preserved (maĥfūż), even if what is narrated by numerous narrators is stronger. However, it is not among the principles of the scholars (uŝūl ahl al-'ilm) to reject a strong ĥadith merely due to an apparent contradiction with what is stronger than it, when reconciliation between them is possible! And that is the case here, for this ĥadith qualifies the ĥadiths Al-Bayhaqī alluded to, such as his (peace be upon him) saying:

'And no prayer after 'Aŝr until the sun sets'—agreed upon.

This is general, qualified by the ĥadith of 'Alī (may Allāh be pleased with him). Ibn Ĥazm (may Allāh have mercy on him) alluded to this with his preceding statement:

'This is an addition from a reliable narrator that is not permissible to abandon.'

Then Al-Bayhaqī said:

'And it has been narrated from 'Alī (may Allāh be pleased with him) what contradicts this. And [also] what agrees with it.'

Then he and Aḑ-Ďiyā' in Al-Mukhtārah (1/185) narrated via the route of Sufyān who said: Abū Isĥāq informed me from 'Āŝim ibn Ďamrah from 'Alī (may Allāh be pleased with him), who said:

'The Messenger of Allāh (peace be upon him) used to pray two rak'ahs after every prescribed prayer, except Fajr and 'Aŝr.'

I say: This does not contradict the first ĥadith at all, because it only denies that the Prophet (peace be upon him) prayed two rak'ahs after the 'Aŝr prayer. The first ĥadith does not affirm that, such that it would be contradicted by this. The most it indicates is the permissibility of prayer after 'Aŝr until before the sun yellows, and it is not necessary that the Prophet (peace be upon him) did everything whose permissibility he established through legislative proof, as is apparent.

Yes, it has been established from Umm Salamah and 'Ā'ishah (may Allāh be pleased with them both) that the Prophet (peace be upon him) prayed the two subsequent sunnah rak'ahs of Żuhr after the 'Aŝr prayer. 'Ā'ishah said that he (peace be upon him) continued doing so thereafter. This contradicts 'Alī's second ĥadith. Reconciling between them is easy: each narrated what they knew, and one who knows is a proof over one who does not know. It appears that 'Alī (may Allāh be pleased with him) learned later from some Companions what he denied in this ĥadith. Indeed, it is established that he himself prayed after 'Aŝr, which is Al-Bayhaqī's statement:

'As for that which agrees with it, it is in what he informed us...' Then he narrated via the route of Shu'bah from Abū Isĥāq from 'Āŝim ibn Ďamrah who said:

'We were with 'Alī (may Allāh be pleased with him) on a journey. He led us in the 'Aŝr prayer with two rak'ahs, then entered his tent (fusťāť), and I was

watching, and he prayed two rak'ahs.'

So this shows that 'Alī (may Allāh be pleased with him) acted upon what his first Ĥadith indicated regarding permissibility.

Ibn Ĥazm (3/4) narrated from Bilāl, the mu'adhdhin of the Messenger of Allāh (peace be upon him), who said:

'He did not forbid prayer except at sunset.'

I say: Its chain is authentic (isnāduhu sahīh), and it is strong support (shāhid qawiyy) for the Ĥadith of 'Alī (may Allāh be pleased with them).

As for the two rak'ahs after 'Aŝr, Ibn Ĥazm narrated the view of their legitimacy from a group of Companions, so whoever wishes may refer to him.

What the Ĥadith indicates regarding the permissibility of prayer, even voluntary, after the 'Aŝr prayer and before the sun yellows is what should be relied upon in this matter concerning which opinions have multiplied. This is the view adopted by Ibn Ĥazm, following Ibn 'Umar (may Allāh be pleased with him), as mentioned by Al-Ĥāfiż Al-'Irāqī and others. So do not be among those deceived by the majority, if it opposes the Sunnah.

Then I found another route for the Ĥadith from 'Alī (may Allāh be pleased with him) with the wording:

'(Do not pray after 'Aŝr, unless you pray while the sun is [still] high).'

Narrated by Imām Aĥmad (1/130): Isĥāq ibn Yūsuf narrated to us: Sufyān informed us from Abū Isĥāq from 'Āŝim from 'Alī (may Allāh be pleased with him) from the Prophet (peace be upon him) that he said: and mentioned it.

I say: This chain is good (sanad jayyid). All its narrators are trustworthy men of the two Shaykhs except for 'Āŝim, who is Ibn Ďamrah As-Salūlī, and he is truthful (ŝadūq), as stated in At-Taqrīb.

I say: This route gives the Ĥadith added strength, especially since it comes via 'Āŝim, who also narrated from 'Alī that the Prophet (peace be upon him) did not pray after 'Aŝr—the narration based on which Al-Bayhaqī claimed the [first] Ĥadith was flawed (i'lāl). We responded to that earlier, and then we became more certain of the correctness of the response when we found the Ĥadith via the route of 'Āŝim as well. So praise be to Allāh for His guidance.

Then I found a good supporting witness (shāhid hasan) for it from the Ĥadith of Anas, which will come under number (308).

201. 'Whoever tells you that the Prophet (peace be upon him) used to urinate standing, do not believe him; he would not urinate except while sitting.'

Reported by An-Nasā'ī (1/11), At-Tirmidhī (1/17), Ibn Mājah (1/130), and Ať-Ťayālisī (1/45 of his Tartīb), all of them from Sharīk from Al-Miqdām from Shurayĥ from his father from 'Ā'ishah, who said... and mentioned it.

At-Tirmidhī said:

'The Ĥadīth of 'Ā'ishah is the best and most authentic thing [narrated] in this chapter.'

I say: ...This does not mean declaring the Ĥadīth Ĥasan (fair), let alone ŝaĥīĥ

(authentic), as is known in the science of ĥadīth terminology (‘ilm al-muŝťalaĥ). It seems this [assessment] was due to the weakness of Sharīk the judge (Al-Qāďī). However, he was not alone in narrating it. Rather, Sufyān Ath-Thawrī followed him (tāba’ahu), narrating from Al-Miqdām ibn ShurayĤ through the same chain.

Reported by Abū ‘Awānah in his ŜaĤīĤ (1/198), Al-Ĥākim (1/181), Al-Bayhaqī (1/101), and AĤmad (1/136, 192, 213) through various routes from Sufyān with this chain.

Al-Ĥākim said:

‘Authentic according to the criteria of the two Shaykhs [Al-Bukhārī and Muslim],’ and Adh-Dhahabī agreed with him. However, there is an issue with this, as Al-Bukhārī did not rely on Al-Miqdām ibn ShurayĤ or his father as primary evidence (lam yaĤtajja bihimā). Therefore, it is authentic according to the criteria of Muslim alone.

Adh-Dhahabī said in Al-Muhadhdhab (1/22/2): ‘Its chain of narration (sanad) is authentic (ŝaĥīĥ).’

Thus, it becomes clear from the preceding discussion that the ĥadīth is authentic (ŝaĥīĥ) due to this supporting narration (mutāba’ah). This [supporting chain] was apparently unknown to At-Tirmidhī, so he did not declare the ĥadīth authentic. This is not surprising. What is surprising, however, is that it remained unknown to more than one of the later ĥadīth masters (ĥuffāż), such as Al-’Irāqī, As-Suyūťī, and others. They declared the ĥadīth weak due to Sharīk and refuted Al-Ĥākim’s authentication of it, mistakenly assuming that Al-Ĥākim considered it authentic only through Sharīk’s route, which is not the case, as you now know.

I myself was misled by their statements when I wrote the commentary on Mishkāt Al-Maŝābīĥ. It was a quick commentary necessitated by special circumstances that did not allow us to thoroughly investigate all the routes of the ĥadīth as is our usual practice. So, in the commentary on this ĥadīth in the Mishkāt (365), I said:

‘Its chain of narration (isnād) is weak (ďa’īf); it contains Sharīk, who is Ibn ‘Abdullāh Al-Qāďī, and he had a poor memory (sayyi’ al-ĥifż).’

Now, however, I am certain of the ĥadīth’s authenticity due to the aforementioned supporting narration. We ask Allāh Almighty not to hold us accountable for our shortcomings.

I mentioned earlier: we were misled by the words of Al-’Irāqī and As-Suyūťī. The latter said in his marginal notes (Ĥāshiyah) on An-Nasā’ī (1/12):

‘Shaykh Walī Ad-Dīn (who is Al-’Irāqī) said: There is some weakness (līn) in this ĥadīth because it contains Sharīk Al-Qāďī, who has been criticized for poor memory. What At-Tirmidhī said, ‘It is the most authentic thing in this chapter,’ does not prove its authenticity. That is why Ibn Al-Qaťťān said: It cannot be called ‘authentic’ (ŝaĥīĥ). Al-Ĥākim’s leniency (tasāhul) in authentication is well-known. And how could it be according to the criteria of the two Shaykhs when Al-Bukhārī did not narrate from Sharīk at all, and Muslim only narrated from him as supporting evidence (istishhādan), not as primary proof (iĥtijājan)?’

As-Suyūťī quoted this and endorsed it! Then, scholars successively imitated

them both, like As-Sindī in his marginal notes on An-Nasā'ī, then Shaykh 'Abdullāh Ar-Raḥmānī Al-Mubārakfūrī in Mirqāt Al-Mafātīḥ Sharḥ Mishkāt Al-Maṣābīḥ (1/253), and others. Until now, I have not found anyone who pointed out the errors of these scholars or mentioned this supporting narration, except that Al-Ḥāfiż [Ibn Ḥajar] (may Allāh have mercy on him) seemed to allude to it in Al-Fatḥ (1/382) when he mentioned the ḥadīth and said:

'Narrated by Abū 'Awānah in his Ṣaḥīḥ and Al-Ḥākim.'

He limited the citation to these two because Sharīk is not in their chains, unlike the compilers of the Sunan. That is why he did not attribute it to them. All praise is due to Allāh Who guided us to this; we would never have been guided had Allāh not guided us.

Know that 'Ā'ishah's statement was based on her knowledge. Otherwise, it has been established in the Ṣaḥīḥayn [Al-Bukhārī and Muslim] and elsewhere from the ḥadīth of Ḥudhayfah (may Allāh be pleased with him) who said:

'The Prophet (peace be upon him) came to the rubbish dump of some people and urinated while standing.'

Therefore, the correct view is that urinating while sitting and standing are both permissible. The important thing is to be safe from splashing (rashāsh). Whichever posture achieves this is required.

As for the prohibition of urinating while standing, no authentic ḥadīth has been reported concerning it, such as the ḥadīth 'Do not urinate standing.' I have discussed this in Al-Aḥādīth Aḍ-Ḍa'īfah, number (938).

202. 'The sun was not held back for any human except for Yūsha' during the nights he marched towards Bayt Al-Maqdis (Jerusalem).' In another narration: 'A prophet from among the prophets went out for battle (ghazā). He said to his people: 'No man should follow me who has married a woman (malaka buḍ'a imra'ah) and intends to consummate the marriage with her but has not yet done so (wa lammā yabni bihā), nor another who has built a house but has not yet raised its roof, nor another who has bought sheep or pregnant camels (khalifāt) and is awaiting their offspring.' He said: So he went out for battle and approached the village around the time of the 'Aṣr prayer, or close to it.' In another narration: 'He met the enemy around sunset.' 'He said to the sun: 'You are commanded [by Allāh], and I am commanded [by Allāh]. O Allāh, hold it back for me for a while (iḥbis-hā 'alayya shay'an).' So it was held back for him until Allāh granted him victory.' 'They gathered the spoils (ghanā'im).' 'He said: They gathered what they had taken as spoils, and the fire came forward to consume it, but it refused to touch it.' (Previously, when they took spoils, Allāh Almighty would send fire upon them, and it would consume them.) 'He said: 'There is stolen property (ghulūl) among you. Let one man from each tribe pledge allegiance (yubāyi'nī) to me.' So they pledged allegiance to him, and the hand of one man stuck to his hand. He said: 'The stolen property is among you [specifically, your tribe]. Let your tribe pledge allegiance to me.' So his tribe pledged allegiance to him. He said: The hands of two or three men stuck to his hand.' 'He said: 'The stolen property is among you; you are the ones who stole.' They said: 'Yes, we stole the image of a cow's head made of gold.' He said: They brought it out to him, like a cow's head made of gold. He said: They

placed it with the [rest of the] wealth while it was on the plain ground (aṣ-ṣa'īd). Then the fire came forward and consumed it. Spoils were not lawful for anyone before us. That is because Allāh, Blessed and Exalted, saw our weakness and incapacity, so He made them lawful (ṭayyabahā) for us.' In another narration: 'The Messenger of Allāh (peace be upon him) said at that point: 'Allāh has permitted spoils for us as a mercy and relief for us, knowing our weakness.'

This is an authentic and significant ḥadīth, among those preserved for us by Abū Hurayrah (may Allāh be pleased with him). It has four routes (ṭuruq) from him:

First: Imām Aḥmad (2/325) said: Aswad ibn 'Āmir narrated to us, Abū Bakr narrated to us from Hishām from Ibn Sīrīn from Abū Hurayrah, who said: The Messenger of Allāh (peace be upon him) said... and he mentioned the first narration.

Similarly, Aṭ-Ṭaḥāwī reported it in Mushkil Al-Āthār (2/10) through two other routes from Aswad ibn 'Āmir with this chain.

I say: This is a good chain of narration (isnād jayyid). All its narrators are reliable (thiqāt) men found in the collections of the two Shaykhs [Al-Bukhārī and Muslim], except for Abū Bakr, who is Ibn 'Ayyāsh. He is found only in Al-Bukhārī's collection, and there is some discussion about him, but it does not lower his ḥadīth from the rank of ḥasan (fair). The best I have read concerning him is the statement of Ibn Ḥibbān in his biography in Ath-Thiqāt (2/324):

'Abū Bakr was among the precise memorizers (ḥuffāż mutqinīn). Yaḥyā Al-Qaṭṭān and Ibn Al-Madīnī held a poor opinion of him. This was because when he grew old, his memory deteriorated, and he would make mistakes (yahim) when narrating. Error (khaṭa') and mistakes (wahm) are two things inseparable from human beings. If errors became so frequent as to overwhelm his correct narrations, then avoiding his narrations would be warranted. However, merely making occasional mistakes or errors does not warrant abandoning his ḥadīth after his integrity ('adālah) and the soundness of his hearing [from his teachers] have been established.' Then he said:

'The correct approach regarding him is to avoid what is known to be an error on his part and to accept what he narrates as evidence (iḥtijāj), whether it agrees with reliable narrators or not, because he falls within the category of people of integrity. One whose integrity is established does not deserve criticism (qadḥ) or disparagement (jarḥ) unless that integrity is removed by one of the causes of disparagement. This is the ruling for every reliable narrator (muḥaddith thiqah) whose integrity is established and whose error is ascertained.'

I say: For this reason, Al-Ḥāfiż Ibn Ḥajar explicitly stated the authenticity of this chain in Al-Fatḥ, then said (6/154):

'Indeed, the men of its chain are relied upon for evidence (muḥtajj bihim) in the Ṣaḥīḥ.'

Al-Ḥāfiż Ibn Kathīr preceded him in saying something similar, as will follow, as did Adh-Dhahabī, as mentioned in Tanzīh Ash-Sharī'ah (1/379).

Second Route: Imām Aḥmad also said (2/318):

'Abd Ar-Razzāq ibn Hammām narrated to us, Ma'mar narrated to us from Hammām from Abū Hurayrah, who said: The Messenger of Allāh (peace be

upon him) said...' He mentioned many ḥadīth, over a hundred, with this chain; this ḥadīth is one of them. They are all in the Ṣaḥīfah Hammām ibn Munabbih (, which Abū Al-Ḥasan Aḥmad ibn Yūsuf As-Sulamī narrated from 'Abd Ar-Razzāq with this chain. This ḥadīth is number (123) therein.

Muslim reported it in his Ṣaḥīḥ (5/145) through the route of Muḥammad ibn Rāfi': 'Abd Ar-Razzāq narrated to us with this chain, with the second wording [as presented above], and the wording is Muslim's.

Then both he [Muslim] and Al-Bukhārī reported it in their Ṣaḥīḥ collections (6/154-156, 9/193 with the commentary Al-Fatḥ) from 'Abdullāh ibn Al-Mubārak from Ma'mar with this chain.

Third Route: Aṭ-Ṭaḥāwī said (2/10-11):

'Muḥammad ibn Ismā'īl ibn Sālim Aṣ-Ṣā'igh narrated to us, 'Ubaydullāh ibn 'Umar ibn Maysarah, meaning Al-Qawārīrī, narrated to us, Mu'ādh ibn Hishām narrated to us from his father from Qatādah from Sa'īd ibn Al-Musayyib from Abū Hurayrah with this chain, similar to the second narration, containing most of the additions we placed between parentheses ().

This is an authentic chain (sanad ṣaḥīḥ). All its narrators are reliable (thiqāt) men found in the collections of the two Shaykhs, except for this Muḥammad ibn Ismā'īl. Ibn Abī Ḥātim (3/2/190) said:

'I heard from him in Makkah, and he is truthful (ṣadūq).'

Al-Ḥāfiż (6/155) attributed this route to An-Nasā'ī, Abū 'Awānah, and Ibn Ḥibbān.

Fourth Route: Al-Ḥākim reported it (2/129) from Mubārak ibn Faḍālah from 'Ubaydullāh ibn 'Umar from Sa'īd Al-Maqburī from Abū Hurayrah, similar to the second narration, adding at the end:

'Ka'b said: Allāh and His Messenger have spoken the truth. This, by Allāh, is in the Book of Allāh, meaning the Torah. Then he said: O Abū Hurayrah, did the Prophet (peace be upon him) tell you which prophet it was? He said: No. Ka'b said: It was Yūsha' ibn Nūn. He asked: Did he tell you which village it was? He said: No. He said: It is the city of Arīḥā (Jericho).'

Al-Ḥākim said:

'A unique, authentic ḥadīth (gharīb ṣaḥīḥ).' And Adh-Dhahabī agreed!

So they claimed. However, Mubārak ibn Faḍālah was a mudallis (one who practices tadlīs, i.e., conceals the identity of his immediate source) and he narrated using the 'an ('from') form, without explicitly stating he heard it directly. Therefore, its chain is not authentic (ṣaḥīḥ), nor even fair (ḥasan). Al-Bazzār also narrated it through this route, as mentioned in Al-Bidāyah wan-Nihāyah by Ibn Kathīr (1/324).

Furthermore, there is clear repugnance (nakārah) in this route, specifically in this addition. It contains the naming of the prophet as Yūsha', attributed to Ka'b as a statement (mawqūf), whereas in the first narration, it is attributed directly to the Prophet (peace be upon him) (marfū'). It also names the city as Arīḥā (Jericho), while the first narration identifies it as Bayt Al-Maqdis (Jerusalem), and this is the correct identification. It is strange that Al-Ḥāfiż Ibn Ḥajar overlooked this. When explaining the word 'village' (al-qaryah) mentioned in the narration

of the Ṣaḥīḥayn, he said:

'It is Arīḥā, with a fatḥah on the hamzah, kasrah on the rā', followed by a silent yā' and a final hā', with qaṣr [short vowel]. Al-Ḥākim named it in his narration from Ka'b.'

He overlooked what we mentioned about it being named 'Bayt Al-Maqdis' in the marfū' ḥadīth, even though he had mentioned and authenticated that narration shortly before in his book, as I quoted from him earlier.

Al-Ḥāfiẓ Ibn Kathīr, however, noticed this. After quoting the People of the Book saying that the holding back of the sun for Yūsha' occurred during the conquest of Arīḥā (Jericho), he said (1/323):

'There is an issue with this. What seems more likely—and Allāh knows best—is that this occurred during the conquest of Bayt Al-Maqdis, which was the primary objective, and the conquest of Arīḥā was merely a means to that end.'

He then used the first narration of the ḥadīth as evidence for this. After citing it through the route of Aḥmad alone, he said:

'Aḥmad is unique in reporting it through this route, and it meets the criteria of Al-Bukhārī. It contains evidence that the one who conquered Bayt Al-Maqdis was Yūsha' ibn Nūn (peace be upon him), not Mūsā, and that the holding back of the sun occurred during the conquest of Bayt Al-Maqdis, not Arīḥā, for the reason we mentioned.'

Explanation of Unusual Terms

(Buḍ' imra'ah): Al-Ḥāfiẓ said: 'With a ḍammah on the bā' and sukūn on the ḍād. Al-Buḍ' can refer to the private parts, marriage, or intercourse, and all three meanings are suitable here. It can also refer to the dowry or divorce.'

(Wa lammā yabni bihā): Meaning, he had not yet consummated the marriage with her, but the expression lammā indicates that it was expected to happen soon.

(Khalifāt): With a fatḥah on the khā', kasrah on the lām, followed by a light fā'. Plural of khalifah, which is a pregnant she-camel. It may sometimes be used for animals other than camels.

(Iḥbis-hā 'alayya shay'an): This [shay'an] is an accusative noun functioning as a verbal noun (maf'ūl muṭlaq), meaning, [hold it back for] an amount of time sufficient for our need to conquer the city. Qāḍī 'Iyāḍ said: There is disagreement regarding the holding back of the sun here. Some said: It was reversed in its course. Some said: It stopped. Some said: Its movement was slowed down. All are possible. The third option is considered more likely by Ibn Baṭṭāl and others.

I say: Whichever is more likely, the immediate understanding of 'holding back' (al-ḥabs) might suggest the purpose was to enable the Prophet Yūsha' and his people to pray the 'Aṣr prayer before sunset. However, this is not the intended meaning. Rather, the purpose was to enable him to achieve victory before nightfall, because the conquest occurred on a Friday. If night fell, the Sabbath (Saturday) would begin, a day on which Allāh had forbidden them to work. This is based on the assumption that what Ibn Kathīr mentioned from the People of the Book is correct:

'They mentioned that he finished besieging it on Friday after 'Aŝr. When the sun set or was about to set, and the Sabbath, which was ordained and legislated for them at that time, was about to begin...' And Allāh knows best.

Benefits of the Ĥadith

Al-Muhallab said: It shows that the trials (fitan) of this world call the soul to panic and love of remaining [in this life]. Because whoever marries a woman (malaka buḑ'a imra'ah) but has not consummated the marriage, or has consummated it but is still newly married, his heart is attached to returning to her, and Satan finds a way to occupy his heart from what he is engaged in. The same applies to things other than women among the affairs of this world.

Ibn Al-Munīr said: It can be inferred from this a refutation of the common practice of prioritizing Hajj over marriage, based on their assumption that seeking chastity ('iffah) is only emphasized after Hajj. Rather, it is preferable to seek chastity first, then perform Hajj.

I say: Regarding the issue of Hajj before or after marriage, two Ĥadīth have been narrated, both attributed to Abū Hurayrah as marfū' (raised to the Prophet), but both are fabricated (mawḑū'), as I have explained in Silsilat Al-AĤādīth Aḑ-Ḑa'īfah (Series of Weak Ĥadith), numbers 221-222.

It indicates that the sun was not held back for anyone except Yūsha' (peace be upon him). This implies the weakness of narrations claiming it happened for others. For completeness of benefit, I will list what we have come across regarding this:

What Ibn IsĤāq mentioned in Al-Mubtada' from the route of YaĤyā ibn 'Urwah ibn Az-Zubayr from his father, that the sun was held back for Mūsā (peace be upon him) when he carried the coffin (tābūt) of Yūsuf (peace be upon him).

I say: This is mawqūf (a statement attributed to a Companion or Successor, here 'Urwah), and it appears to be from the Isrā'īliyyāt (narrations from Jewish/Christian sources). The story of Mūsā moving the bones of Yūsuf (peace be upon them) from his grave in Egypt is found in Al-Mustadrak (2/571-572) with an authentic chain from the Prophet (peace be upon him), and it does not mention the sun being held back.

That it was held back for Dāwūd (peace be upon him).

Reported by Al-Khaṫīb in his Dhamm An-Nujūm from the route of Abū Ĥudhayfah, and by Ibn IsĤāq in Al-Mubtada' with a chain attributed to 'Alī as a lengthy mawqūf statement.

Al-Ĥāfiż said: 'Its chain is very weak (ḑa'īf jiddan). The aforementioned Ĥadīth of Abū Hurayrah reported by AĤmad is preferable, as the men of its chain are relied upon for evidence in the ŜaĤīĤ. Therefore, the reliable view is that it was held back only for Yūsha'.'

That it was held back for Sulaymān ibn Dāwūd (peace be upon them), in the story of his reviewing the horses and his statement which Allāh relates in the Qur'ān: {'Return them to me'} [Sād: 33].

Narrated by Ath-Tha'labī, then Al-Baghawī from Ibn 'Abbās. Al-Ĥāfiż said: 'This is not established from Ibn 'Abbās or anyone else. What is established from the majority of scholars of tafsīr among the Companions and those after them is

that the feminine pronoun in His statement: {'Return them (ruddūhā) to me'} refers to the horses. And Allāh knows best.'

What Qāḍī 'Iyāḍ related, that the sun was returned for the Prophet (peace be upon him) on the Day of the Trench (Yawm Al-Khandaq) when they were preoccupied from the 'Aṣr prayer until the sun had set, so Allāh returned it for him until he prayed 'Aṣr.

Al-Ḥāfiẓ said: 'So he claimed! And he attributed it to Aṭ-Ṭaḥāwī. What I saw in Aṭ-Ṭaḥāwī's Mushkil Al-Āthār is what I mentioned earlier from the ḥadīth of Asmā'.'

I say: The ḥadīth of Asmā' will come shortly, Allāh willing. The story of his (peace be upon him) being preoccupied from the 'Aṣr prayer is in the Ṣaḥīḥayn and elsewhere, and it does not mention the sun being returned for him (peace be upon him). See Naṣb Ar-Rāyah (2/164).

Related to this is what Yūnus ibn Bukayr mentioned in his additions to the Maghāzī of Ibn Isḥāq, that when the Prophet (peace be upon him) informed the Quraysh on the morning after the Isrā' (Night Journey) that he had seen their caravan and that it would arrive at sunrise, he prayed to Allāh, and the sun was held back until the caravan entered.

I say: This is mu'ḍal (a narration missing two or more consecutive narrators in the chain). As for Al-Ḥāfiẓ, he said: 'This is disconnected (munqaṭi'). However, it occurs in Al-Awsaṭ by Aṭ-Ṭabarānī from the ḥadīth of Jābir that the Prophet (peace be upon him) commanded the sun, and it delayed for an hour of the day. Its chain is ḥasan (fair).'

203. 'The Jews split into seventy-one or seventy-two sects, the Christians split into seventy-one or seventy-two sects, and my Ummah (nation) will split into seventy-three sects.'

Reported by Abū Dāwūd (2/503—Ḥalabī edition), At-Tirmidhī (3/367), Ibn Mājah (2/479), Ibn Ḥibbān in his Ṣaḥīḥ (1834), Al-Ājurrī in Ash-Sharī'ah (p. 25), Al-Ḥākim (1/128), Aḥmad (2/332), and Abū Ya'lā in his Musnad (folio 280/2) through various routes from Muḥammad ibn 'Amr from Abū Salamah from Abū Hurayrah, attributed to the Prophet (peace be upon him) (marfū'an).

At-Tirmidhī said: 'A fair and authentic ḥadīth (ḥadīth ḥasan ṣaḥīḥ).'

Al-Ḥākim said: 'Authentic according to the criteria of Muslim (ṣaḥīḥ 'alá shart Muslim).' And Adh-Dhahabī agreed.

I say: There is an issue with this, as there is some discussion regarding Muḥammad ibn 'Amr. For this reason, Muslim did not rely on him as primary evidence (lam yaḥtajja bih), but only narrated from him in a supporting capacity (mutāba'ah). He is considered ḥasan al-ḥadīth (his ḥadīth are fair). As for Al-Kawtharī's statement in the introduction to At-Tabṣīr fid-Dīn (p. 5) that he is not used as evidence if he is not supported by others, this is one of his well-known fallacies or contradictions. The established opinion among meticulous ḥadīth scholars who studied the statements of the early Imāms about him is that his ḥadīth are fair (ḥasan) and can be used as evidence. Among these are An-Nawawī, Adh-Dhahabī, Al-'Asqalānī, and others. Moreover, Al-Kawtharī only attempted to discredit this ḥadīth because he thought it contained the well-known addition: 'kulluhā fin-nār illā wāḥidah' (All of them are in the Fire

except one). This is a baseless assumption, as this addition does not appear in any of the sources I have consulted for the Ĥadīth of Abū Hurayrah (may Allāh be pleased with him) through this particular route from him.

As-Suyūṭī mentioned it in Al-Jāmi' Aṣ-Ṣaghīr as I have cited it, without the addition, but he attributed it to the compilers of the four Sunan. This is another error, as An-Nasā'ī is one of them and he did not report it. Al-Ĥāfiż explicitly stated all of this in Takhrīj Al-Kashshāf (4/63), saying:

'Reported by the compilers of the Sunan except An-Nasā'ī, from the narration of Abū Hurayrah, without the phrase: '(All of them...)'.'

Al-Kawtharī was merely misled in this by As-Sakhāwī's discussion of the Ĥadīth in Al-Maqāṣid Al-Ĥasanah (p. 158), as he mentioned it from his [Abū Hurayrah's] narration with this addition and attributed it to the three [Abū Dāwūd, At-Tirmidhī, Ibn Mājah], Ibn Ĥibbān, and Al-Ĥākim! As for Al-'Ajlūnī in Al-Kashf, he followed his source, Al-Maqāṣid, in this, but limited the attribution to Ibn Mājah, Ibn Ĥibbān, and Al-Ĥākim. All of this is an error resulting from blind imitation (taqlīd) and failure to consult the original sources. Among those who fell into this imitation, despite frequently condemning it, is the scholar Ash-Shawkānī. He included it in Al-Fawā'id Al-Majmū'ah with this addition and said (502):

'He said in Al-Maqāṣid: 'Fair and authentic (Ĥasan ṣaĤīĥ).' It is narrated from Abū Hurayrah, Sa'd, Ibn 'Umar, Anas, Jābir, and others.'

This is his summary of the words in Al-Maqāṣid; otherwise, this is not its exact wording, nor did it say 'fair and authentic'. Rather, that is the statement of At-Tirmidhī, as mentioned earlier. As-Sakhāwī quoted it from him and approved it, which is why Ash-Shawkānī felt comfortable attributing it to him [As-Sakhāwī], and this is permissible without objection. If that is the case, then Ash-Shawkānī also imitated Al-Ĥāfiż As-Sakhāwī in his discussion of this Ĥadīth, despite the error it contains. Infallibility belongs to Allāh alone.

Furthermore, Ash-Shawkānī made another error in this context, more egregious than this one. It is his weakening of this addition in his Tafsīr, also imitating others in doing so, even though it is an authentic addition, reported from more than one Companion with good chains (asānīd jayyidah), as some Imāms have stated. Al-Kawtharī ignored all of this, following his own desires; otherwise, something like this would not be hidden from someone like him. Allāh is the One whose help is sought.

The aforementioned addition has been reported in the Ĥadīth of Mu'āwiyah (may Allāh be pleased with him), and this is its wording:

204. 'Indeed, those before you from the People of the Book split into seventy-two denominations (millah), and this nation (millah) will split into seventy-three; seventy-two are in the Fire, and one is in Paradise, and it is the Jamā'ah (the main body/community).'

Reported by Abū Dāwūd (2/503-504), Ad-Dārimī (2/241), Aĥmad (4/102), as well as Al-Ĥākim (1/128), Al-Ājurrī in Ash-Sharī'ah (18), Ibn Baṭṭah in Al-Ibānah (2/108/2, 119/1), and Al-Lālakā'ī in Sharĥ Uṣūl I'tiqād Ahl As-Sunnah wal-Jamā'ah (1/23/1) through the route of Ṣafwān, who said: Azhar ibn 'Abdullāh Al-Hawzanī narrated to me from Abū 'Āmir 'Abdullāh ibn Luĥayy from Mu'āwiyah

ibn Abī Sufyān, that he stood among us and said: Indeed, the Messenger of Allāh (peace be upon him) stood among us and said... and he mentioned it.

Al-Ĥākim, having cited it after the preceding Ĥadīth of Abū Hurayrah, said:

'These are chains of narration (asānīd) by which the proof for the authenticity of this Ĥadīth can be established.' And Adh-Dhahabī agreed.

Al-Ĥāfiż [Ibn Ĥajar] said in Takhrīj Al-Kashshāf (p. 63): 'Its chain is fair (wa isnāduhu Ĥasan).'

I say: He did not declare it fully authentic (ŝaĤīĤ) only because this Azhar ibn 'Abdullāh was not declared reliable (yuwaththaq) by anyone other than Al-'Ijlī and Ibn Ĥibbān. When Al-Ĥāfiż mentioned in At-Tahdhīb the statement of Al-Azdī: 'They criticize him (yatakallamūna fīh),' he commented on it, saying:

'They only criticized his doctrinal inclination (madhhab).' For this reason, he said in At-Taqrīb:

'Truthful (ŝadūq), criticized for Naŝb (anti-'Alid sentiment).'

Al-Ĥāfiż Ibn Kathīr included the Ĥadīth in his Tafsīr (1/390) from the narration of AĤmad and did not comment on its chain at all, but he indicated its strength by saying:

'This Ĥadīth has been reported through many routes (ťuruq).'

Therefore, Shaykh al-Islām Ibn Taymiyyah said in Al-Masā'il (83/2):

'It is an authentic and well-known Ĥadīth (Ĥadīth ŝaĤīĤ mashhūr).' Ash-Shāťibī also authenticated it in Al-I'tiŝām (3/38).

Among the routes of the Ĥadīth that Ibn Kathīr alluded to, which contain the addition, is what Al-Ĥāfiż Al-'Irāqī mentioned in Takhrīj Al-IĤyā' (3/199). He said:

'Reported by At-Tirmidhī from the Ĥadīth of 'Abdullāh ibn 'Amr, and he graded it Ĥasan (fair); Abū Dāwūd from the Ĥadīth of Mu'āwiyah; Ibn Mājah from the Ĥadīth of Anas and 'Awf ibn Mālik. Their chains are good (asānīduhā jiyād).'

I say: The Ĥadīth of Anas has very many routes; I have gathered seven of them. All of them contain the aforementioned addition, along with another addition which will be noted later. These are:

First Route: From Qatādah from him [Anas].

Reported by Ibn Mājah (2/480). Al-Būŝīrī said in Az-Zawā'id:

'Its chain is authentic (isnāduhu ŝaĤīĤ), its narrators are reliable (thiqāt).'

I say: I have reservations about declaring it authentic, which need not be detailed now, as it is acceptable as supporting evidence (shawāhid).

Second: From Al-'Umayrī from him.

Reported by AĤmad (3/120). I do not recognize this Al-'Umayrī. It is highly likely a scribal error for An-Numayrī, whose name is Ziyād ibn 'Abdullāh, as he narrated from Anas, and Ŝadaqah ibn Yasār narrated from him, and it is he [Ŝadaqah] who narrated this Ĥadīth from him [Ziyād]. An-Numayrī is weak (ďa'īf), but the remaining narrators are reliable (thiqāt).

Third: From Ibn Lahī'ah: Khālid ibn Yazīd narrated to us from Sa'īd ibn Abī Hilāl from him. It adds:

'They said: O Messenger of Allāh, who is that sect? He said: The Jamā'ah, the Jamā'ah (the main body/community).'

Reported by Aĥmad also (3/145). Its chain is fair (ĥasan) as supporting evidence.

Fourth: From Salmān or Sulaymān ibn Ťarīf from him.

Reported by Al-Ājurrī in Ash-Sharī'ah (17) and Ibn Baťťah in Al-Ibānah (2/118/2). I have not found a biography for this Ibn Ťarīf.

Fifth: From Suwayd ibn Sa'īd who said: Mubārak ibn Suĥaym narrated to us from 'Abd Al-'Azīz ibn Ŝuhayb from Anas.

Reported by Al-Ājurrī. Suwayd is weak (ďa'īf). Ibn Baťťah also reported it, but I do not know if it is through this route or another route from 'Abd Al-'Azīz, as his book is far from me now.

Sixth: From Abū Ma'shar from Ya'qūb ibn Zayd ibn Ťalĥah from Zayd ibn Aslam from Anas with this chain. It contains the addition.

Reported by Al-Ājurrī (16). Abū Ma'shar, whose name is Najīĥ ibn 'Abd Ar-Raĥmān As-Sindī, is weak (ďa'īf).

Ibn Mardawayh narrated it through his route, as mentioned in Tafsīr Ibn Kathīr (2/76-77).

Seventh: From 'Abdullāh ibn Sufyān Al-Madanī from Yaĥyā ibn Sa'īd Al-Anŝārī from him. It contains the addition with the wording: 'He said: What I and my Companions are upon (mā anā 'alayhi wa aŝĥābī).'

Reported by Al-'Uqaylī in Aď-Ďu'afā' (pp. 207-208) and Ať-Ťabarānī in Aŝ-Ŝaghīr (150), who said:

'Only 'Abdullāh ibn Sufyān narrated it from Yaĥyā.'

Al-'Uqaylī said: 'His ĥadīth is not supported (lā yutāba'u 'alá ĥadīthih).'

I say: In any case, he is better than Al-Abrad ibn Ashras, who also narrated this ĥadīth from Yaĥyā ibn Sa'īd with this chain, but he inverted its meaning (qalaba matnahu), rendering it with the wording:

'My Ummah will split into seventy or seventy-one sects, all of them in Paradise except one sect. They asked: O Messenger of Allāh, who are they? He said: The Zanādiqah (heretics), and they are the Qadariyyah (deniers of predestination).'

Al-'Uqaylī also reported this and said:

'It has no basis (aŝl) from the ĥadīth of Yaĥyā ibn Sa'īd.' Adh-Dhahabī said in Al-Mīzān:

'Abrad ibn Ashras: Ibn Khuzaymah said: A liar (kadhdhāb), a fabricator (waďďā').'

I say: Some contemporary individuals driven by desires have attempted to promote this ĥadīth with this false wording and to weaken this authentic ĥadīth. I have demonstrated the fabrication of that one in Silsilat Al-Aĥādīth Aď-Ďa'īfah, number (1035). The purpose now is to complete the discussion on this authentic wording. It has become clearly evident that the ĥadīth is established without doubt. That is why scholars, generation after generation, have continuously used it as evidence, to the extent that Al-Ĥākim said at the beginning of his book Al-Mustadrak: 'It is a major ĥadīth concerning

foundational principles (uŝūl).' I do not know of anyone who has criticized it, except some whose isolated and anomalous opinions are disregarded, such as Al-Kawtharī, to whose pedantry and prejudice against the first route of this Ĥadīth (which lacks the addition 'all of them are in the Fire') we have already alluded. He did so while being ignorant, or rather feigning ignorance, of the Ĥadīth of Mu'āwiyah and Anas, despite the numerous routes from Anas, as you have seen. If only he had stopped there, we would not have paid much attention to him. However, he supported his opinion by quoting from some esteemed scholars, namely the scholar Ibn Al-Wazīr Al-Yamānī, mentioning that he said in his book Al-'Awāŝim wal-Qawāŝim the following:

'Beware of being deceived by the addition 'all of them are in the Fire except one,' for it is a corrupt addition, and it is not unlikely that it is an interpolation by heretics. Ibn Ĥazm has said: This Ĥadīth is not authentic (lā yaŝiĥĥ).'

I came across this weakening years ago. Then, some students at the Islamic University informed me of Ash-Shawkānī's statement in his tafsīr FatĤ Al-Qadīr (2/56):

'Ibn Kathīr said in his tafsīr: The Ĥadīth about the splitting of nations into seventy-odd sects is narrated through numerous routes, which we have mentioned elsewhere. End quote. I say: As for the addition 'being in the Fire except one,' a group of Ĥadīth scholars (!) have weakened it. In fact, Ibn Ĥazm said: It is fabricated (mawḍū'ah).'

I do not know who he was referring to by 'a group...' as I am unaware of any early Ĥadīth scholar who weakened this addition. On the contrary, the majority authenticated it, and their names have been mentioned earlier. As for Ibn Ĥazm, I do not know where he stated that. The first place that comes to mind is his book Al-Faŝl fil-Milal wal-NiĤal. I consulted it and searched likely sections but did not find it. Furthermore, the quote attributed to him differs: Ibn Al-Wazīr quoted him as saying 'it is not authentic (lā yaŝiĤĥ),' while Ash-Shawkānī quoted him as saying 'it is fabricated (mawḍū'ah).' There is a vast difference between the two quotes, as is obvious. If this is correctly attributed to Ibn Ĥazm, it is rejected for two reasons:

First: Scholarly Ĥadīth criticism has indicated the authenticity of this addition, so the statement of one who weakens it carries no weight.

Second: Those who authenticated it are more numerous and more knowledgeable in Ĥadīth than Ibn Ĥazm, especially since he is known among scholars for his strictness (tashaddud) in criticism. His view should not be relied upon when he holds a unique opinion even when there is no opposition, let alone when he contradicts [the majority]?!

As for Ibn Al-Wazīr, his words quoted by Al-Kawtharī suggest that he did not challenge the addition based on its chain (isnād), but rather based on its meaning (ma'ná). When this is the case, one should not definitively assert the corruption of the meaning, because it is possible to interpret it in a sound way that negates the alleged corruption. How can one definitively assert the corruption of the meaning of a Ĥadīth that major Imāms and scholars from various generations have accepted and explicitly declared authentic? This is almost impossible!

Supporting what I have mentioned are two points:

First: Ibn Al-Wazīr, in another book of his, authenticated this Ĥadīth of Mu'āwiyah. That book is his valuable work Ar-Rawḍ Al-Bāsim fidh-Dhabb 'an Sunnat Abī Al-Qāsim. In it, he dedicated a special chapter to the Companions whom the Shī'ah criticized and whose Ĥadīth they rejected. Among them was Mu'āwiyah (may Allāh be pleased with him). He listed his Ĥadīth found in the books of Sunnah along with supporting evidence (shawāhid) from the routes of other groups of Companions whom the Shī'ah did not criticize. This Ĥadīth was among them!

Second: One of the verifying scholars from Yemen, whom we are certain had access to Ibn Al-Wazīr's books, namely Shaykh Ŝāliĥ Al-Maqbalī, discussed this Ĥadīth with excellent points regarding its authenticity and meaning. He mentioned therein that some people weakened this Ĥadīth, seemingly alluding to Ibn Al-Wazīr. When you contemplate his words, you find him indicating that the weakening was not due to the chain, but rather due to finding its meaning problematic. I find it beneficial to convey the summary of his aforementioned discussion. He (may Allāh have mercy on him) said in Al-'Ilm Ash-Shāmikh fī Ithār Al-Ĥaqq 'alal-Ābā' wal-Mashāyikh (p. 414):

'The Ĥadīth about the splitting of the Ummah into seventy-three sects has numerous narrations that strengthen each other, leaving no doubt about its overall meaning. (He then mentioned this Ĥadīth of Mu'āwiyah and the Ĥadīth of Ibn 'Amr ibn Al-'Āŝ which Al-Ĥāfiż Al-'Irāqī alluded to and At-Tirmidhī graded Ĥasan, then said:)

The problem lies in the phrase: 'All of them are in the Fire except one denomination (millah).' It is well-known that they [this Ummah] are the best of nations, and it is hoped that they will constitute half the inhabitants of Paradise, even though compared to other nations, they are like a white hair on a black bull, as explicitly stated in the Ĥadīth. How can this be reconciled? Some people have spoken about the weakness of this phrase, saying: It is an addition that is not established. Others have interpreted the statement. He said: It is known that the intended meaning of the 'saved sect' (al-firqah an-nājiyah) is not that no difference whatsoever occurs within it, for such [differences] occurred even among the most virtuous Companions. The discussion pertains to opposition that makes its proponent an independent sect that he innovated. When you realize this, these innovations occurring in crucial matters, and those resulting in great corruption, are almost innumerable. However, they are not specific to any one of these sects that have formed parties, allied themselves with certain groups, and opposed others based on numerous issues.

Then he answered the problem, the summary of which is:

'People consist of the common folk and the elite. The common folk, their later generations are like their earlier ones—such as women, slaves, farmers, merchants, and the like, who have no involvement in the affairs of the elite. There is no doubt that their later generations are free from innovation, just like their earlier ones.

As for the elite, among them is the innovator who invented the innovation, made it his focus, exerted every effort to promote it, and made it a foundation to which explicit texts of the Book and Sunnah are referred back. Then, groups of people similar to him in understanding and fanaticism followed him. Perhaps they renewed his innovation, derived secondary issues from it, and attributed

things to him that he did not bear, yet he is their foremost leader. These are the true innovators, and it is a grave matter [almost the heavens might be rent therefrom, and the earth split asunder, and the mountains fall down in ruins]—like denying the wisdom of Allāh Almighty, denying His enabling the legally responsible person, asserting that He assigns burdens beyond capacity, that He commits all sorts of reprehensible acts which are not considered reprehensible when done by Him, and similar notions! Some innovations are less severe than these. Their true realities are all with Allāh Almighty, and we do not know which of them makes its proponent one of the seventy-three sects.

Among people are those who followed these, supported them, and strengthened their numbers through teaching and writing. However, within themselves, they refer back to the truth. They may have subtly inserted refutations of those in places within those discussions, but in a hidden manner. Perhaps they imagined some lowly worldly benefit, or found it difficult to humble themselves and endure the harm inflicted upon their honor, and perhaps the harm even reached their persons. In summary, the man knew the truth from falsehood but was confused in his actions. His reckoning is with Allāh, Glorified is He. Either He will gather him with those whom he loved based on his outward state, or He will accept his excuse. You will hardly find any of these speculative theologians except that they have done this. But their evil, by Allāh, is immense. Perhaps their true state remains unknown, because only the intelligent who are well-versed in the discussion notice those subtle hints they inserted, and Allāh has enriched them through their own knowledge, making them independent of those hints. It is not of great benefit for them to know that the man knew the truth and concealed it. Allāh is the One whose help is sought.

Among people are those who are not people of verification nor equipped to tackle the core truths. They have become trained in people's discourse, know the beginnings of discussions, and have memorized much of the froth they collected, but there is a barrier between them and the essence of the discussions. This might be due to lack of aspiration, contentment, and satisfaction with their predecessors due to their standing in people's eyes. These are the most numerous in quantity and the lowest in quality. They neither attained the distinction of the elite nor achieved the safety of the common folk. The first category of the elite are definitely innovators. The second, their outward appearance is innovation. The third has the ruling of innovation.

Among the elite is a fourth category—a group from the early generations, and a few from the later generations—who turned to the Book and the Sunnah, followed their guidance, remained silent about what they were silent about, acted or refrained based on them, avoided burdening themselves with what did not concern them. Their concern was safety. The life of the Sunnah was dearer to them than their own lives. The delight of one of them was reciting the Book of Allāh Almighty, understanding its meanings according to the natural Arabic disposition and the transmitted interpretations, and knowing the established authenticity of a prophetic Ĥadīth in wording and ruling. These are the true Sunnīs, they are the saved sect. To them belong the common folk entirely, and whoever your Lord wills from the three aforementioned categories of the elite, according to His knowledge of the extent of their innovation and their intentions.

If you realize all that we have mentioned to you, you will not be forced into the problematic conclusion, which is the damnation of the majority of the Ummah. This is because the most numerous are the common folk, in early and later times, as well as the elite in the preceding eras. Perhaps the middle two categories, as well as those from the first category whose innovation was minor, will be saved by the mercy of your Lord from being included in the thread of innovation in terms of otherworldly recompense. The mercy of your Lord is vast for every Muslim. However, we spoke according to the requirement and verification of the ĥadīth, and that the individuals belonging to the innovative sects, even if the sects are many, perhaps their total number does not constitute even one-thousandth part of the rest of the Muslims. So reflect on this, and you will be safe from believing that the ĥadīth contradicts the ĥadīth about the virtues of the Ummah upon whom mercy is shown.'

I say: This is the end of the words of Shaykh Al-Maqbalī (may Allāh have mercy on him). It is a solid discourse that indicates the man's knowledge, virtue, and precision of insight. From it, you learn the soundness of the ĥadīth from the problem which I believe was the main basis for Ibn Al-Wazīr's (may Allāh have mercy on him) weakening of it. Praise be to Allāh for enabling us to clarify the authenticity of this ĥadīth in terms of its chain and to remove the ambiguity surrounding its text. He is the Granter of success; there is no god but Him.

Then I came across the words of a contemporary writer who, in his book Adab Al-Jāĥiż (p. 90), denies the authenticity of this ĥadīth in defense of his Shaykh, Al-Jāĥiż! He says: 'If this ĥadīth were authentic, it would be a major catastrophe for the majority of the Islamic Ummah, as it would record eternal damnation in Hellfire for its majority. If this ĥadīth were authentic, Abū Bakr would not have stood against those who withheld Zakāh, considering them to be in a state of apostasy...', his words, the mere reporting of which suffices to dispense with the effort of refuting them, due to their clear invalidity, especially after reading the preceding words of Shaykh Al-Maqbalī.

Moreover, his statement 'eternal damnation in Hellfire' has no basis in the ĥadīth. The writer merely inserted it himself to use it as a pretext for attacking the ĥadīth. It is free from all of that, as we have explained, and praise be to Allāh for His guidance.

205. 'When you see that people's covenants have become corrupt, their trusts have diminished, and they have become like this—' and he interlaced his fingers. The narrator ('Abdullāh ibn 'Amr) said: 'I stood up and went to him and said: What should I do then, may Allāh make me ransom for you?' He said: 'Stay in your house, control your tongue, take what you recognize [as good], leave what you reject [as evil], concern yourself with your own private affairs, and leave the affairs of the common people.'

Reported by Abū Dāwūd (2/438), Al-Ĥākim (4/525), and Aĥmad (2/212), the wording is his, from Hilāl ibn Khabbāb Abū Al-'Alā', who said: 'Abdullāh ibn 'Amr narrated to me, he said:

'While we were around the Messenger of Allāh (peace be upon him), they mentioned the tribulation (fitnah), or it was mentioned in his presence. He said...' and mentioned the ĥadīth.

Al-Ĥākim said: 'Authentic chain of narration (ŝaĥīĥ al-isnād).' And Adh-

Dhahabī agreed.

Al-Mundhirī and Al-'Irāqī said:

'Its chain is fair (sanaduhu ĥasan).'

Al-Munāwī quoted this in Al-Fayḍ and approved it. It is as they said, for there is slight criticism regarding this Hilāl, which does not lower his ĥadīth from the rank of ĥasan unless he is contradicted. However, he has been supported regarding the core of the ĥadīth, as will follow.

As-Suyūṭī attributed this ĥadīth with this wording only to Al-Ĥākim. This involves two issues:

First: It implies that none of the compilers of the Sunan, nor anyone of a higher rank than Al-Ĥākim, reported it, which is not the case, as is clear.

Second: It also implies that the wording belongs to Al-Ĥākim, whereas it belongs to Aĥmad.

This ĥadīth from Ibn 'Amr has three other routes:

First: From Abū Ĥāzim from 'Umārah ibn 'Amr ibn Ĥazm from 'Abdullāh ibn 'Amr, with the wording:

'How will you be at a time, or a time is about to come, when people will be sifted thoroughly (yugharbalun), leaving behind the dregs (ĥuthālah) of people whose covenants and trusts have become corrupt (marajat), who have differed, and become like this—' and he interlaced his fingers... The rest of the ĥadīth is similar, without the phrase 'Stay in your house, control your tongue.'

Reported by Abū Dāwūd (2/437-438), Ibn Mājah (2/467-468), Al-Ĥākim (4/435), and Aĥmad (2/221).

Al-Ĥākim said: 'Authentic chain of narration (ŝaĥīĥ al-isnād).' And Adh-Dhahabī agreed. It is as they said, for its narrators are reliable (thiqāt) and well-known, except for this 'Umārah, whom Al-'Ijlī and Ibn Ĥibbān declared reliable, and a group of reliable narrators narrated from him.

Second Route: From Abū Ĥāzim also, from 'Amr ibn Shu'ayb from his father from his grandfather, attributed to the Prophet (marfū'an):

'A time will come upon people when they will be sifted thoroughly, leaving behind dregs among them whose covenants have become corrupt...' The rest of the ĥadīth is like the previous one.

Reported by Aĥmad (2/220). Its chain is fair (sanaduhu ĥasan).

Third Route: From Al-Ĥasan from 'Abdullāh ibn 'Amr, who said: The Messenger of Allāh (peace be upon him) said to me:

'How will you be when you remain among the dregs of people?' He said: I said: O Messenger of Allāh, how will that be? He said: 'When their covenants and trusts become corrupt...' The rest of the ĥadīth is similar.

Reported by Aĥmad (2/162). Its narrators are reliable (thiqāt), men found in the collections of the two Shaykhs, except that there is disagreement about whether Al-Ĥasan Al-Baŝrī heard directly from Ibn 'Amr. Whichever is the case, he was a mudallis (practiced tadlīs) and narrated using the 'an ('from') form.

It is noticeable that these three routes lack the addition found in the route

preceding them: 'Stay in your house, control your tongue.' Therefore, the heart inclines towards considering it an anomalous addition (ziyādah shādhdhah), because the one who uniquely narrated it, Hilāl ibn Khabbāb, has some criticism directed at him, as mentioned earlier. Thus, his narration is not accepted as evidence when he contradicts reliable narrators (thiqāt).

Yes, this addition has appeared in a Ĥadīth of Abū Tha'labah Al-Khushanī similar to this, but its chain is not authentic, as I explained in the hundred [Ĥadīth] after the thousandth in Al-AĤādīth Aḍ-Ḍa'īfah.

What further supports its anomaly (shudhdhūdh) is that I found a supporting narration (shāhid) for this Ĥadīth of Ibn 'Amr from the Ĥadīth of Abū Hurayrah, similar to it, which does not contain the addition. Its wording is:

206. 'What will be your state, O 'Abdullāh ibn 'Amr, if you remain among the dregs of people whose covenants and trusts have become corrupt, who have differed, and become like this—' and he interlaced his fingers. He said: 'I said: O Messenger of Allāh, what do you command me?' He said: 'Stick to your own circle, and leave their common folk.'

Reported by Ad-Dūlābī in Al-Kunā (2/35), Ibn Ĥibbān in his ŜaĤīĤ (1849), Abū 'Amr Ad-Dānī in As-Sunan Al-Wāridah fil-Fitan (folio 16/2), and Ibn As-Sammāk in Al-Awwal min Ar-Rābi' min Ĥadīthih (108) through two routes from Al-'Alā' ibn 'Abd Ar-RaĤmān from his father from Abū Hurayrah, who said: The Messenger of Allāh (peace be upon him) said: and mentioned it.

I say: This is an authentic chain according to the criteria of Muslim (sanad ŝaĤīĤ 'alá shart Muslim).

Al-Bukhārī cited it in suspended form (mu'allaq) in his ŜaĤīĤ (1/548) through the route of 'Āŝim ibn MuĤammad from his brother Wāqid, who is Ibn MuĤammad ibn Zayd ibn 'Abdullāh ibn 'Umar ibn Al-Khaťťāb, from his father, who said:

I heard my father saying: And 'Abdullāh [ibn 'Umar] said: The Messenger of Allāh (peace be upon him) said:

'O 'Abdullāh ibn 'Amr, how will you be if you remain among the dregs of people?'

Ibrāhīm Al-Ĥarbī connected it (waŝalahu) in Gharīb Al-Ĥadīth, Ĥanbal ibn IsĤāq in Kitāb Al-Fitan, and Abū Ya'lā (folio 267/2) through this route from Ibn 'Umar with this chain, exactly like the Ĥadīth of Abū Hurayrah, as mentioned in Al-FatĤ (13/32). Thus, it is strong supporting evidence (shāhid qawiyy) for the Ĥadīth of Abū Hurayrah.

It has another supporting narration (shāhid) from the Ĥadīth of Sahl ibn Sa'd As-Sā'idī, who said: The Messenger of Allāh (peace be upon him) said one day to 'Abdullāh ibn 'Amr ibn Al-'Āŝ: and mentioned it.

Reported by Ibn Abī Ad-Dunyā in Al-Amr bil-Ma'rūf (folio 55/1), Ibn Shāhīn in Juz' min Ĥadīthih (folio 210/1—MaĤmūdiyyah), Ibn 'Adī (36/1), and likewise Aṫ-Ťabarānī, as mentioned in Al-FatĤ, from Abū Ĥāzim from him [Sahl].

One of the two chains from Abū Ĥāzim reported by Ibn Shāhīn is fair (ĥasan).

207. 'He used to change an unpleasant name to a pleasant name.'

Reported by At-Tirmidhī (2/137) and Ibn ʻAdī (245/2) from Abū Bakr ibn Nāfiʻ Al-Baṣrī: ʻUmar ibn ʻAlī Al-Muqaddamī narrated to us from Hishām ibn ʻUrwah from his father, who once said: from ʻĀ'ishah—then he narrated it as mawqūf (a statement of ʻUrwah)—that the Messenger of Allāh (peace be upon him)... the ḥadīth.

At-Tirmidhī remained silent about it. Ibn ʻAdī said:

ʻThere is disagreement regarding [the chain from] Hishām ibn ʻUrwah. Some narrated it as mawqūf [from ʻUrwah], some narrated it as mursal [from ʻUrwah without mentioning ʻĀ'ishah], some said ʻfrom ʻĀ'ishah,' and some said ʻfrom Abū Hurayrah.' This ʻUmar ibn ʻAlī has fair ḥadīth (aḥādīth ḥisān), and I hope there is no harm in him (lā ba'sa bih).'

I say: He himself is reliable (thiqah), but he practiced severe tadlīs (tadlis sayyi' jiddan) to the extent that it seems his ḥadīth should not be relied upon even if he explicitly states hearing (ṣarraḥa bit-taḥdīth), as mentioned in his biography in At-Tahdhīb. However, he was not alone in narrating it, as will follow. The remaining narrators in the chain are reliable (thiqāt), men found in the collections of the two Shaykhs, except for Abū Bakr ibn Nāfiʻ, whose name is Muḥammad ibn Aḥmad; he is unique to Muslim's collection.

Among those who followed Al-Muqaddamī is Muḥammad ibn ʻAbd Ar-Raḥmān Aṭ-Ṭufāwī, from Hishām ibn ʻUrwah with this chain.

Reported by Ibn ʻAdī (300/2), who said:

ʻThis ḥadīth is weak (ḍa'īf).'

I say: Rather, it is authentic (ṣaḥīḥ) due to its supporting narrations (mutāba'āt) and witness (shāhid), as will follow. This Aṭ-Ṭufāwī was relied upon by Al-Bukhārī, although there is slight weakness in his memory, so his ḥadīth is fair (ḥasan), Allāh willing.

Sharīk ibn ʻAbdullāh Al-Qāḍī also followed him, with the wording:

ʻWhen he heard an unpleasant name, he would change it. He passed by a village called ʻAfrah (Dusty/Gray), so he named it Khaḍīrah (Green/Verdant).'

208. ʻWhen he heard an unpleasant name, he would change it. He passed by a village called ʻAfrah (Dusty/Gray), so he named it Khaḍīrah (Green/Verdant).'

Reported by Aṭ-Ṭabarānī in Al-Mu'jam Aṣ-Ṣaghīr (p. 70) through the route of Isḥāq ibn Yūsuf Al-Azraq: Sharīk narrated to us with this chain. He [Aṭ-Ṭabarānī] said:

ʻOnly Isḥāq narrated it from Sharīk.'

I say: He [Isḥāq] is reliable (thiqah). Likewise are the rest of the narrators, except that there is weakness in Sharīk's memory. However, he has been supported in part of it. Aṭ-Ṭaḥāwī reported it in Sharḥ Ma'ānī Al-Āthār (2/344) through the route of ʻAbdah ibn Sulaymān from Hishām ibn ʻUrwah with this chain, with the wording:

ʻThe Prophet (peace be upon him) passed by a land called ʻAzrah, so he named it Khaḍīrah.'

I say: This is an authentic chain (sanad ṣaḥīḥ). It indicates that whoever narrated

it as mursal (from 'Urwah) without mentioning 'Ā'ishah was deficient [in their narration].

Al-Haythamī (8/51) attributed it to Abū Ya'lā and Aṫ-Ťabarānī in Al-Awsaṫ and said:

'The narrators of Abū Ya'lā are narrators of the Ŝaĥīĥ.' Regarding the route in Al-Mu'jam Aŝ-Ŝaghīr, he said:

'Its narrators are narrators of the Ŝaĥīĥ.'

So he claimed, but Muslim only reported from Sharīk alongside others (maqrūnan bi-ghayrih).

Note

'Azrah: Thus it appears in Aṫ-Ťaĥāwī, with a zāy. In Al-Majma' [by Al-Haythamī]:

'Adhrah: with a dhāl. Perhaps this is correct.

The ĥadīth has an authentic supporting witness (shāhid ŝaĥīĥ) with the wording:

'When a man came to him who had a name he disliked, he would change it.'

209. 'When a man came to him who had a name he disliked, he would change it.'

Reported by Al-Khallāl in Aŝĥāb Ibn Mandah (folio 153/2), who said: Sa'īd ibn Yazīd Al-Ĥimŝī informed us: Muĥammad ibn 'Awf ibn Sufyān narrated to us: Abū Al-Yamān narrated to us: Ismā'īl ibn 'Ayyāsh narrated to us from Ďamďam ibn Zur'ah from Shurayĥ ibn 'Ubayd, who said: 'Utbah ibn 'Abd As-Sulamī said: and mentioned it, attributed to the Prophet (marfū'an).

I say: This is an authentic chain (sanad ŝaĥīĥ). All its narrators are reliable (thiqāt) and known, except for Sa'īd ibn Yazīd Al-Ĥimŝī. It appears he is Ibn Ma'yūf Al-Ĥajawī, who is reliable (thiqah) as mentioned in Mukhtaŝar Tārīkh Ibn 'Asākir (6/179). Ismā'īl ibn 'Ayyāsh's narration from the Syrians (Shāmiyyīn) is authentic, as stated by Al-Bukhārī and others, and this narration is from them.

Al-Haythamī said about the ĥadīth (8/52):

'Reported by Aṫ-Ťabarānī. Its narrators are reliable (thiqāt), though there is disagreement regarding some of them.'

I say: He seems to be referring to Ibn 'Ayyāsh, and you know the answer [that his narration from Syrians is accepted].

These are some of the names that the Messenger of Allāh (peace be upon him) changed, as mentioned in authentic ĥadīth: Barrah, 'Āŝiyah, Ĥazn, Shihāb, Juthāmah.

Here are some ĥadīth regarding that:

210. 'Do not declare yourselves pure; indeed, Allāh knows best who among you is truly righteous (al-barrah) and who is wicked (al-fājirah). Name her Zaynab.'

Reported by Al-Bukhārī in Al-Adab Al-Mufrad (821) and Abū Dāwūd (4953) from Muĥammad ibn Isĥāq, who said: Muĥammad ibn 'Amr ibn 'Aṫā' narrated

to me that he visited Zaynab bint Abī Salamah, and she asked him about the name of a sister of his who was with him? He said: I said: Her name is Barrah. She said: Change her name. For the Prophet (peace be upon him) married Zaynab bint Jaḥsh, whose name was Barrah, and he changed her name to Zaynab. And he visited Umm Salamah when he married her, and my name was Barrah. He heard her calling me Barrah, so he said: [the words mentioned above]. She [Umm Salamah] said: So she is Zaynab. I [Zaynab bint Abī Salamah] said to her [the visitor's sister]: My name? She [Zaynab bint Abī Salamah] said: Change it to what the Messenger of Allāh (peace be upon him) changed it to. Name her Zaynab.

I say: This chain is fair (sanad ḥasan). There is some discussion regarding Ibn Isḥāq which is not detrimental here, and he explicitly stated hearing (ṣarraḥa bit-taḥdīth).

Al-Walīd ibn Kathīr followed him, narrating from Muḥammad ibn 'Amr with this chain in brief, and Yazīd ibn Abī Ḥabīb [also followed him] from Muḥammad ibn 'Amr with this chain, containing 'Do not declare yourselves pure...' Reported by Muslim (6/173-174).

The ḥadīth has an authentic supporting witness (shāhid ṣaḥīḥ) with the wording:

211. 'Zaynab's name was Barrah (and it was said: She is praising herself), so the Prophet (peace be upon him) named her Zaynab.'

Reported by Al-Bukhārī (4/157), Muslim (6/173), Ad-Dārimī (2/295), Ibn Mājah (3732), and Aḥmad (2/430, 459) through various routes from Shu'bah from 'Aṭā' ibn Abī Maymūnah from Abū Rāfi' from Abū Hurayrah, who said: and mentioned it.

The wording is Aḥmad's, and the addition [in parentheses] is his, and also found in a narration of Muslim and Ibn Mājah.

Al-Bukhārī reported it in Al-Adab Al-Mufrad (832): 'Amr ibn Marzūq narrated to us: Shu'bah narrated to us with this chain, with the wording:

'Maymūnah's name was Barrah, so the Prophet (peace be upon him) named her Maymūnah.'

I say: With this wording, it is anomalous (shādhdh), as Ibn Marzūq contradicted the narration of the majority, especially since he was prone to errors (dhū awhām), as mentioned in At-Taqrīb. Abū Dāwūd Aṭ-Ṭayālisī followed him but expressed doubt, saying (2445): Shu'bah narrated to us with this chain, with the wording: 'Maymūnah or Zaynab.'

Al-Ḥāfiż [Ibn Ḥajar] indicated the anomalous nature of this narration of Ibn Marzūq in Al-Fatḥ (10/475).

Al-Bukhārī titled the chapter for the ḥadīth: 'Chapter: Changing a Name to a Better Name.'

In this chapter, there is a narration from Ibn 'Abbās who said:

212. 'Juwayriyah's name was Barrah, so the Messenger of Allāh (peace be upon him) changed her name to Juwayriyah. He disliked it being said: 'He left Barrah (righteousness).'

Reported by Muslim (6/173), Al-Bukhārī in Al-Adab [Al-Mufrad] (831), Aĥmad (1/258, 326, 353), and Ibn Sa'd in Aṭ-Ṭabaqāt (8/84, 85).

213. 'You are Jamīlah (Beautiful).'

Narrated by Muslim (6/173), Al-Bukhārī in Al-Adab Al-Mufrad (820), Abū Dāwūd (4952), At-Tirmidhī (2/137), and Aĥmad (2/18) from Yaĥyā ibn Sa'īd from 'Ubaydullāh: Nāfi' informed me from Ibn 'Umar that the Messenger of Allāh (peace be upon him) changed the name of 'Āŝiyah (Disobedient) and said: [the words mentioned above].

At-Tirmidhī said: 'This is a fair, unique ĥadīth (ĥadīth ĥasan gharīb). Only Yaĥyā ibn Sa'īd Al-Qaṭṭān narrated it with a full chain (asnada-hu).'

I say: Rather, it is authentic (ŝaĥīĥ), for Al-Qaṭṭān was reliable, precise, a master memorizer, an Imām, and an exemplar (thiqah mutqin ĥāfiż imām qudwah), as stated in At-Taqrīb by Al-Ĥāfiż. Ĥammād ibn Salamah followed him, narrating from 'Ubaydullāh with this chain, adding that she was a daughter of 'Umar (may Allāh be pleased with him).

Muslim reported it, as did Ad-Dārimī (2/295), but he did not mention this addition.

Ibn Mājah (3733) affirmed it.

214. 'You are Sahl (Easy/Smooth).'

Narrated by Al-Bukhārī (10/474—Fatĥ) and in Al-Adab Al-Mufrad (841), Abū Dāwūd (no. 4956), and Aĥmad (5/433) from Az-Zuhrī from Sa'īd ibn Al-Musayyib from his father from his grandfather [Ĥazn] 'that the Prophet (peace be upon him) asked him: What is your name? He replied: Ĥazn (Rough/Sad). He said: [the words mentioned above]. He [Ĥazn] said: No, Sahl (Easy/Smooth) is trampled upon and treated with disdain. Sa'īd said: So I thought that hardship (ĥuzūnah) would afflict us after that.' This is the wording of Abū Dāwūd. Al-Bukhārī's wording is similar, except he said: 'He said: I will not change a name my father gave me.'

Ibn Al-Musayyib said: 'Hardship (al-ĥuzūnah) never ceased among us afterwards.'

'Alī ibn Zayd narrated it from Sa'īd ibn Al-Musayyib similarly, except he made it from the musnad (narration) of Al-Musayyib ibn Ĥazn, not from the narration of Ĥazn himself. This is Aĥmad's narration from Az-Zuhrī and one narration of Al-Bukhārī. The first version [Ĥazn narrating directly] is stronger (arjaĥ), as determined by Al-Ĥāfiż. In 'Alī's narration:

'He said: O Messenger of Allāh, it is a name my parents gave me, by which I am known among people. He said: So the Prophet (peace be upon him) remained silent about him.'

I say: It is known that his (peace be upon him) silence constitutes approval. However, 'Alī ibn Zayd, who is Ibn Jud'ān, is weak (ḍa'īf), especially since he added [details] compared to the Imām Az-Zuhrī, so his addition is not accepted.

215. 'Rather, you are Hishām (generous).'

Reported by Al-Bukhārī in Al-Adab Al-Mufrad (825) from 'Imrān Al-Qaṭṭān

from Qatādah from Zurārah ibn Abī Awfá from Sa'd ibn Hishām from 'Ā'ishah (may Allāh be pleased with her):

'A man called Shihāb (Flame/Meteor) was mentioned in the presence of the Messenger of Allāh (peace be upon him), so the Messenger of Allāh (peace be upon him) said...' and mentioned it.

I say: This chain is fair (isnād Ĥasan). Its narrators are reliable (thiqāt), men found in Al-Bukhārī's collection, except for 'Imrān, who is Ibn Dāwar. He is truthful but makes mistakes (ŝadūq yahim), as stated in At-Taqrīb.

This Ĥadīth is among those cited by Abū Dāwūd in suspended form (mu'allaq) in this chapter.

216. 'Rather, you are Ĥassānah Al-Muzaniyyah (The Beautiful/Good Muzanī Woman).'

Reported by Ibn Al-A'rābī in his Mu'jam (folio 75/2), and from him by Al-Quḍā'ī in Musnad Ash-Shihāb (folio 82/1), and Al-Ĥākim in Al-Mustadrak (1/15-16) through the route of Ŝāliĥ ibn Rustum from Ibn Abī Mulaykah from 'Ā'ishah, who said:

'An old woman came to the Prophet (peace be upon him) while he was with me. The Messenger of Allāh (peace be upon him) asked her: Who are you? She said: I am Juthāmah Al-Muzaniyyah (The Lazy/Nightmarish Muzanī Woman). He said: 'Rather, you are Ĥassānah Al-Muzaniyyah. How are you? How is your condition? How have you been since we last saw you?' She said: Well, may my father and mother be ransomed for you, O Messenger of Allāh. When she left, I said: O Messenger of Allāh, you receive this old woman with such great attention? He said: 'She used to visit us during the time of Khadījah, and indeed, maintaining good ties is part of faith.'

Al-Ĥākim said:

'A Ĥadīth authentic according to the criteria of the two Shaykhs [Al-Bukhārī and Muslim], for they both agreed on using its narrators as evidence in many Ĥadīth, and it has no defect ('illah).'

So he claimed! And Adh-Dhahabī agreed! However, Ŝāliĥ ibn Rustum, who is Abū 'Āmir Al-Khazzāz Al-Baŝrī, was not reported from by Al-Bukhārī in his Ŝaĥīĥ except in suspended form (ta'līqan). He also reported from him in Al-Adab Al-Mufrad. Furthermore, there is disagreement about him. Adh-Dhahabī himself said in Aḍ-Ḍu'afā':

'Abū Dāwūd declared him reliable (waththaqahu). Ibn Ma'īn said: Weak in Ĥadīth (ḍa'īf al-Ĥadīth). AĤmad said: Acceptable in Ĥadīth (ŝāliĥ al-Ĥadīth).'

This [AĤmad's view] is what he relied upon in Al-Mīzān, saying:

'Abū 'Āmir Al-Khazzāz, his Ĥadīth perhaps reach fifty in number, and he is, as AĤmad said: Acceptable in Ĥadīth (ŝāliĥ al-Ĥadīth).'

I say: So his Ĥadīth is fair (Ĥasan), Allāh willing. Ibn 'Adī said:

'In my view, there is no harm in him (lā ba'sa bih), and I have not seen any extremely objectionable (munkar jiddan) Ĥadīth from him.'

As for Al-Ĥāfiż [Ibn Ĥajar], he said in At-Taqrīb:

'Truthful, makes many mistakes (ŝadūq kathīr al-khaťa').'

This indicates his inclination towards weakening him. And Allāh knows best.

However, in any case, the Ĥadīth is authentic (ŝaĥīĥ), because he [Ŝāliĥ ibn Rustum] was not alone in narrating it, as indicated by Al-Ĥāfiż's words in Al-Fatĥ (10/365). After mentioning it through this route from the narration of Al-Ĥākim and Al-Bayhaqī in Ash-Shu'ab, he said:

'Al-Bayhaqī also reported it through the route of Muslim ibn Junādah from Ĥafŝ ibn Ghiyāth from Hishām ibn 'Urwah from his father from 'Ā'ishah, similar in the meaning of the story, and he [Al-Bayhaqī] said: 'Unique (gharīb).'

And through the route of Abū Salamah from 'Ā'ishah, similar to it, but its chain is weak (isnāduhu ďa'īf).'

I say: The route of Abū Salamah was reported by Abū 'Abd Ar-Raĥmān As-Sulamī in Ādāb Aŝ-Ŝuĥbah (24) from Muĥammad ibn Thimāl Aŝ-Ŝan'ānī: 'Abd Al-Mu'min ibn Yaĥyā ibn Abī Kathīr narrated to us from Abū Salamah with this chain.

I have not found biographies for Muĥammad ibn Thimāl and his Shaykh 'Abd Al-Mu'min.

I found another, abbreviated route for it, reported by Al-Qāsim As-Saraqustī in Gharīb Al-Ĥadīth (2/20/1) from Al-Ĥumaydī who said: Sufyān narrated to us: 'Abd Al-Wāĥid ibn Ayman and others narrated to us from Ibn Abī Najiĥ from 'Ā'ishah:

'A woman came to the Prophet (peace be upon him). Meat was brought near him, and he began handing pieces to her. 'Ā'ishah said: I said: O Messenger of Allāh, don't soil your hand! The Prophet (peace be upon him) said: 'O 'Ā'ishah, this woman used to visit us during the days of Khadījah, and indeed, maintaining good ties is part of faith.' When he mentioned Khadījah, I said: Allāh has replaced for you an old woman with a young one! He pinched me and said: 'What is it to me'—or something similar—'if Allāh blessed her with children from me and did not bless you with them?' I said: By the One Who sent you with the truth, I will never mention her except with goodness.'

Al-Ĥumaydī said: Then Sufyān said: 'Abd Al-Wāĥid and others, one adds to the other in the Ĥadīth.

I say: This chain has narrators who are all reliable (thiqāt), men found in the collections of the two Shaykhs, but it is disconnected (munqaţi') between Ibn Abī Najiĥ—whose name is 'Abdullāh—and 'Ā'ishah, as he did not hear from her, according to Abū Ĥātim, contrary to Ibn Al-Madīnī. His hearing from her was explicitly stated in Ŝaĥīĥ Al-Bukhārī, so Allāh knows best.

The story of 'Ā'ishah's jealousy regarding Khadījah (may Allāh be pleased with them both) is established in Ŝaĥīĥ Al-Bukhārī, Muslim, At-Tirmidhī (2/363), and Aĥmad (6/118, 150, 154) through various routes from her.

This being said, the motivation for verifying the ruling on this particular Ĥadīth was that Allāh, Blessed and Exalted, blessed me after noon on Tuesday, the twentieth of Rabī' Al-Ākhar, year 1385 AH, with a beautiful baby girl. When I decided to choose a name for her from the names of the noble female Companions, my eyes fell upon this name, 'Ĥassānah.' My heart inclined towards it, in order to truly follow the example of him (peace be upon him) in his naming of 'Juthāmah' with it. However, I did not rush into it until I studied

the chain of the Ĥadīth as detailed above and verified its authenticity. Praise be to Allāh for His guidance. I ask Him Almighty to make her among the righteous believing women, the devout knowledgeable women, happy in this world and the Hereafter.

Understanding the Ĥadith

Aṫ-Ťabarī said:

'One should not name with a name that has an ugly meaning, nor with a name that implies self-praise for the person, nor with a name whose meaning is an insult. Even if names are merely identifiers for individuals and the actual quality is not intended, the reason for the dislike is that a listener might hear the name and think it is a description of the named person. That is why he (peace be upon him) used to change the name to one which, when its bearer was called by it, would be truthful. He said: The Messenger of Allāh (peace be upon him) changed several names.'

Mentioned in Al-Fatĥ (10/476).

I say: Based on this, it is not permissible to name with titles like 'Izz Ad-Dīn (Glory of the Religion), Muĥyī Ad-Dīn (Reviver of the Religion), Nāŝir Ad-Dīn (Helper of the Religion), and similar names.

Among the ugliest names that have become common in this era, and which must be promptly changed due to their unpleasant meanings, are these names that fathers have started giving their daughters, such as Wiŝāl (Union/Meeting, often with romantic connotations), Sihām (Arrows), Nihād, Ghādah (Delicate Young Woman), Fitnah (Trial/Temptation/Seduction), and the like. Allāh is the One whose help is sought.

217. 'Madīnah is but like the blacksmith's bellows; it expels its impurity, and its goodness becomes bright.'

Reported by Al-Bukhārī (4/77, 13/174, 258), Muslim (9/155), Mālik (3/84), An-Nasā'ī (2/184), At-Tirmidhī (4/373), Aṫ-Ťayālisī in his Musnad (2/204), and Aĥmad (3/292, 306, 307, 365, 385, 392, 393) from Jābir ibn 'Abdullāh.

'A Bedouin pledged allegiance to the Messenger of Allāh (peace be upon him) upon Islam. Then the Bedouin was afflicted with a fever in Madīnah. He came to the Messenger of Allāh (peace be upon him) and said: O Messenger of Allāh, release me from my pledge. The Messenger of Allāh (peace be upon him) refused. Then he came to him again and said: Release me from my pledge. He refused. Then he came to him again and said: Release me from my pledge. He refused. The Bedouin then left. The Messenger of Allāh (peace be upon him) said...' and mentioned the Ĥadīth.

At-Tirmidhī said: 'A fair Ĥadīth (Ĥadīth Ĥasan).'

It has a supporting witness (shāhid) from the Ĥadīth of Zayd ibn Thābit (may Allāh be pleased with him), who said regarding this verse: {What is [the matter] with you [that you are] two groups concerning the hypocrites} [An-Nisā': 88]. He said:

'Some people from the Companions of the Prophet turned back on the day of Uĥud (in another narration: from Uĥud). The people were divided into two

groups concerning them. One group said: Kill them. Another group said: No. So this verse was revealed: {What is [the matter] with you [that you are] two groups concerning the hypocrites}. He [the Prophet (peace be upon him)] said:

218. 'Indeed, it [Madīnah] is Ťaybah (Good/Pure). Indeed, it expels impurity, just as fire expels the impurity of iron.'

Reported by Al-Bukhārī (4/77-78, 8/206), Muslim (9/155-156), At-Tirmidhī (4/89-90), and Aĥmad (6/184, 187, 188) through the route of 'Abdullāh ibn Yazīd, who is Al-Khaťmī, from Zayd ibn Thābit.

At-Tirmidhī said: 'A fair and authentic ĥadīth (ĥadīth ĥasan ŝaĥīĥ).'

Scholars said: The impurity of iron is its dross and filth that the fire removes from it.

Qādī ['Iyāď] said: The apparent meaning is that this was specific to the time of the Prophet (peace be upon him), because only those whose faith was firm could endure emigrating (hijrah) and staying with him. As for the hypocrites and ignorant Bedouins, they could not endure the hardship of Madīnah nor seek reward for it, just like that Bedouin who was afflicted with fever said: 'Release me from my pledge.' This is the statement of the Qādī. However, what he claimed to be the apparent meaning is not the most apparent, due to the preceding ĥadīth of Abū Hurayrah with the wording: 'The Hour will not be established until Madīnah expels its evil ones...' This, and Allāh knows best, refers to the time of the Dajjāl, as mentioned in the authentic ĥadīth cited by Muslim towards the end of the book in the 'Ĥadith of the Dajjāl': that he will head towards Madīnah, and Madīnah will tremble three times, by which Allāh will expel from it every disbeliever and hypocrite. So it is possible that it is specific to the time of the Dajjāl, or it could occur at different times. Thus stated in Sharĥ Muslim by An-Nawawī (9/154).

I say: Rather, the most apparent meaning is that this was specific to his time (peace be upon him), due to the preceding ĥadīth of the Bedouin, and [occurred only] at certain times, not constantly, due to the statement of Allāh Almighty: {And among the people of Madīnah are those who persisted in hypocrisy} [At-Tawbah: 101]. The hypocrite is undoubtedly impure, as stated by Al-Ĥāfiż [Ibn Ĥajar]. In fact, this is explicitly intended in the ĥadīth of Zayd ibn Thābit. Based on this, his statement in these ĥadīth 'it expels' does not indicate continuity (istimrār), but rather repetition (takrār). It occurred during his time (peace be upon him) as much as Allāh willed, and it will also occur again at the time of the Dajjāl, as in the aforementioned ĥadīth of Anas. Al-Ĥāfiż inclined towards this in Al-Fatĥ (4/70) and concluded his discussion by saying:

'As for the time in between, then no.'

This is the stronger correct view, and reality bears witness to it. And Allāh knows best.

219. 'He used to kiss me while he was fasting and I was fasting. Meaning 'Ā'ishah.'

Reported by Abū Dāwūd (1/374) and Aĥmad (6/179) through two routes from Sufyān from Sa'd ibn Ibrāhīm from Ťalĥah ibn 'Abdullāh, meaning Ibn 'Uthmān Al-Qurashī, from 'Ā'ishah (may Allāh be pleased with her), attributed to the

Prophet (marfū'an).

I say: This is an authentic chain according to the criteria of Al-Bukhārī (sanad ŝaĤīĤ 'alá shart al-Bukhārī).

Then AĤmad reported it (6/134, 175-176, 269-270, 270), as did An-Nasā'ī in Al-Kubrá (folio 83/2), Aṭ-Ṭayālisī (1/187), Ash-Shāfi'ī in his Sunan (1/260), Aṭ-ṬaĤāwī in SharĤ Ma'ānī Al-Āthār (1/346), Al-Bayhaqī (4/223), and Abū Ya'lā in his Musnad (215/2) through other routes from Sa'd ibn Ibrāhīm with this chain, with the wording:

'The Messenger of Allāh (peace be upon him) wanted to kiss me, so I said: I am fasting! He said: And I am fasting! Then he kissed me.'

This Ĥadīth refutes the Ĥadīth narrated by MuĤammad ibn Al-Ash'ath from 'Ā'ishah, who said:

'He would not touch any part of my face while I was fasting.'

Its chain is weak (ḍa'īf), as I explained in Al-AĤādīth Aḍ-Ḍa'īfah (The Weak Ĥadith Series), number (962).

Al-ĤāfiŻ attributed the Ĥadīth in Al-FatĤ (4/123) with the second wording to An-Nasā'ī.

The second part of it ['And I am fasting'] has another route from 'Ā'ishah (may Allāh be pleased with her). Isrā'īl narrates it from Ziyād from 'Amr ibn Maymūn from her, she said:

'The Messenger of Allāh (peace be upon him) used to kiss me while I was fasting.'

Reported by Aṭ-ṬaĤāwī with an authentic chain (bi-sanad ŝaĤīĤ). Isrā'īl is Ibn Yūnus ibn Abī IsĤāq As-Sabī'ī. As for Ziyād, he is Ibn 'Ilāqah.

AĤmad reported it (6/258) through the route of Shaybān from Ziyād ibn 'Ilāqah from 'Amr ibn Maymūn, who said:

I asked 'Ā'ishah about a man kissing [his wife] while fasting? She said:

'The Messenger of Allāh (peace be upon him) used to kiss while fasting.'

I say: Its chain is authentic (sanaduhu ŝaĤīĤ). Shaybān is Ibn 'Abd Ar-RaĤmān At-Tamīmī Al-Baŝrī, and he meets the criteria of Muslim. Muslim reported it in his ŜaĤīĤ (3/136) through other routes from Ziyād without the question, adding 'in Ramaḍān,' which is also a narration of AĤmad (6/130).

In another narration of his [AĤmad's] (6/292) through the route of 'Ikrimah from her:

'The Prophet (peace be upon him) used to kiss while fasting, and indeed you have in the Messenger of Allāh an excellent example (uswah Ĥasanah).'

Its chain is authentic (sanaduhu ŝaĤīĤ). 'Ikrimah is Al-Barbarī, the freed slave of Ibn 'Abbās, and he heard from 'Ā'ishah.

AĤmad reported (6/291) from Umm Salamah something similar to the first Ĥadīth of 'Ā'ishah. Its chain is fair as supporting evidence (sanaduhu Ĥasan fish-shawāhid).

The Ĥadīth is evidence for the permissibility of a fasting person kissing his wife in Ramaḍān. The scholars have differed on this, with more than four opinions. The strongest is permissibility, provided that the condition of the kisser is taken

into account, such that if he is a young man who fears falling into intercourse, which would invalidate his fast, he should refrain from that. Lady ʻĀ'ishah (may Allāh be pleased with her) alluded to this in the upcoming narration from her '...And which of you can control his desire (irb)?' In fact, this has been narrated explicitly from her. Aṭ-Ṭaĥāwī reported (1/346) through the route of Ĥurayth ibn ʻAmr from Ash-Sha'bī from Masrūq from her, she said: Perhaps the Messenger of Allāh (peace be upon him) would kiss me and touch me intimately (yubāshirunī) while fasting! As for you [people], there is no harm in it for the old, weak man. This Ĥurayth was mentioned by Ibn Abī Ĥātim (2/2/263) without mentioning any criticism (jarĥ) or praise (ta'dīl). Rather, this [distinction] has been narrated attributed to the Prophet (marfū'an) through routes that strengthen each other, some from ʻĀ'ishah herself. It is supported by his (peace be upon him) saying:

'Leave what causes you doubt for what does not cause you doubt.' However, it should be known that mentioning the old man (shaykh) is not by way of specification but rather as an example of what is common among old men, namely weakened desire. Otherwise, the determining factor in this is the strength or weakness of desire, or the weakness or strength of willpower. Based on this distinction, we interpret the differing narrations from ʻĀ'ishah (may Allāh be pleased with her). Some of them are explicit from her regarding absolute permissibility, like this ĥadīth of hers, especially since it came as an answer to ʻAmr ibn Maymūn's question to her in some narrations. And she said: (And indeed you have in the Messenger of Allāh an excellent example). Some indicate permissibility even for a young man, due to her saying 'and I was fasting.' The Messenger of Allāh (peace be upon him) passed away when she was 18 years old. Similar to this is what ʻĀ'ishah bint Ṭalĥah narrated, that she was with ʻĀ'ishah, the wife of the Prophet (peace be upon him), when her husband ʻAbdullāh ibn ʻAbd Ar-Raĥmān ibn Abī Bakr Aŝ-Ŝiddīq entered upon her while he was fasting. ʻĀ'ishah said to him: What prevents you from drawing near to your wife, kissing her, and playing with her? He said: Kiss her while I am fasting?! She said: Yes.

Reported by Mālik (1/274) and from him Aṭ-Ṭaĥāwī (1/327) with an authentic chain.

Ibn Ĥazm said (6/211):

'Ā'ishah bint Ṭalĥah was the most beautiful woman of her time. During ʻĀ'ishah's [the Prophet's wife] days, she and her husband were youths in the prime of adolescence.'

This and similar narrations are interpreted as her being confident about their self-control. That is why Al-Ĥāfiż said in Al-Fatĥ (4/123) after mentioning this ĥadīth from the route of An-Nasā'ī: '...He said: And I am fasting! Then he kissed me':

'This supports what we mentioned earlier, that the consideration in this matter is for the one who is not affected by intimate touching (mubāsharah) and kissing, not a distinction between the young and the old, because ʻĀ'ishah was young. Yes, since the young man is more likely to have his desire aroused, those who made a distinction did so.'

220. 'He used to kiss while fasting and engage in intimate touching

(yubāshiru) while fasting, but he was the most capable among you of controlling his desire (amlakukum li-irbih).'

Reported by Al-Bukhārī (4/120-121 Fatĥ), Muslim (3/135), Ash-Shāfi'ī in his Sunan (1/261), Abū Dāwūd (2/284—'Awn), At-Tirmidhī (2/48—Tuĥfah), Ibn Mājah (1/516 & 517), Aŧ-Ťaĥāwī (1/345), Al-Bayhaqī (4/230), and Aĥmad (6/42, 126) through various routes from 'Ā'ishah with this chain.

At-Tirmidhī said: 'A fair and authentic ĥadīth (ĥadīth ĥasan ŝaĥīĥ).'

This ĥadīth contains an additional benefit compared to the previous one, which is the permissibility of intimate touching (mubāsharah) by a fasting person. This is something beyond kissing. They have differed regarding its intended meaning here. Al-Qārī said:

'It is said: It is the husband touching the wife in areas other than the private parts. It is also said: It is kissing and touching with the hand.'

I say: There is no doubt that kissing is not intended by mubāsharah here because the conjunction 'and' (wāw) indicates a difference [between the two actions]. Thus, the only remaining possibilities are that the intended meaning is either the first statement [touching below the navel] or touching with the hand. The first is stronger for two reasons:

First: The other ĥadīth of 'Ā'ishah, she said: 'When one of us was menstruating, and the Messenger of Allāh (peace be upon him) wanted to engage in intimate touching (yubāshirahā) with her, he would order her to wear an izār (waist wrapper) during the peak of her menstruation, then he would engage in intimate touching (yubāshiruhā). She said: And which of you can control his desire (irb)?'

Reported by Al-Bukhārī (1/320), Muslim (1/166, 167), and others.

The mubāsharah here is the same mubāsharah in the ĥadīth about fasting, for the wording is the same, the indication is the same, and the narration is also the same. Just as there is nothing here to indicate restricting mubāsharah to a meaning other than the first one, the same applies to the ĥadīth about fasting. In fact, there is something that supports the mentioned meaning, which is the second reason: 'Ā'ishah (may Allāh be pleased with her) explained mubāsharah in a way that indicates this meaning, which is her statement in one narration from her:

221. He (peace be upon him) would engage in intimate touching (mubāsharah) while fasting, then place a garment between himself and her, meaning [between himself and] the private part.

Reported by Imām Aĥmad (6/59): Ibn Numayr narrated to us from Ťalĥah ibn Yaĥyā, he said: 'Ā'ishah bint Ťalĥah narrated to me from 'Ā'ishah that the Messenger of Allāh (peace be upon him) used to... And reported by Ibn Khuzaymah in his ŝaĥīĥ (1/201/2).

I say: This is a good chain (sanad); all its narrators are trustworthy (thiqāt), narrators found in [the collection of] Muslim. Were it not that this Ťalĥah [ibn Yaĥyā] has some slight criticism regarding his memory, I would have said its chain is authentic (ŝaĥīĥ al-isnād). However, some have criticized him, and Al-Ĥāfiż said in At-Taqrīb: 'Truthful (ŝadūq), makes mistakes.'

I say: In this Ĥadīth, there is an important benefit, which is the explanation of mubāsharah as a man touching a woman in areas other than the private part. This supports the interpretation previously cited from ['Alī] Al-Qārī, even though he related it using a ŝīghat at-tamrīḍ (a phrasing indicating uncertainty, e.g., 'it was said'). This Ĥadīth indicates that it is a reliable position, and there is nothing in the evidences of the Sharī'ah that contradicts it. Indeed, we have found statements from the Salaf that further strengthen it. Among them is the narrator of the Ĥadīth herself, 'Ā'ishah (may Allāh be pleased with her). Aṫ-Ṫaĥāwī reported (1/347) with an authentic chain (sanad ŝaĥīĥ) from Ĥakīm ibn 'Uqāl that he said: I asked 'Ā'ishah: 'What is forbidden for me from my wife while I am fasting?' She said: 'Her private part.' This Ĥakīm was declared trustworthy (waththaqahu) by Ibn Ĥibbān, and Al-'Ijlī said: 'A Baŝran Tābi'ī (Successor), trustworthy (thiqah).'

Al-Bukhārī related it as a suspended narration (mu'allaq) (4/120) using a ŝīghat al-jazm (a phrasing indicating certainty): 'Chapter: Intimate Touching (mubāsharah) for the Fasting Person. And 'Ā'ishah (may Allāh be pleased with her) said: Her private part is forbidden for him.'

Al-Ĥāfiż said:

'Aṫ-Ṫaĥāwī connected it through the route of Abū Murrah, the freed slave of 'Aqīl, from Ĥakīm ibn 'Uqāl.... Its chain to Ĥakīm is authentic (ŝaĥīĥ). What also conveys its meaning is what 'Abd Ar-Razzāq reported with an authentic chain (isnād ŝaĥīĥ) from Masrūq: I asked 'Ā'ishah: 'What is permissible for a man from his wife while fasting?' She said: 'Everything except intercourse.'

I say: Ibn Ĥazm mentioned it (6/211), arguing with it against those who disliked intimate touching for the fasting person. Then, I was able to consult the copy of Ath-Thiqāt [by Ibn Ĥibbān] in the Żāhiriyyah Library, and I saw him say about him [Ĥakīm ibn 'Uqāl] (1/25):

'He narrates from Ibn 'Umar; Qatādah narrated from him. Ĥakīm had heard from 'Uthmān ibn 'Affān.'

I found that one of the Ĥadīth scholars had written in its margin:

'Al-'Ijlī: He is a Baŝran Tābi'ī, trustworthy (thiqah).'

Then Ibn Ĥazm mentioned from Sa'īd ibn Jubayr that a man said to Ibn 'Abbās: 'I married a beautiful cousin of mine, and consummated the marriage in Ramaḍān. Is there any way for me—may my father and mother be sacrificed for you—to kiss her?' Ibn 'Abbās said to him: 'Can you control yourself?' He said: 'Yes.' He said: 'Kiss [her].' He asked: 'May my father and mother be sacrificed for you, is there any way for me to have intimate touching (mubāsharah) with her?!' He asked: 'Can you control yourself?' He said: 'Yes.' He said: 'Have intimate touching with her.' He asked: 'Is there any way for me to place my hand on her private part?' He asked: 'Can you control yourself?' He said: 'Yes.' He said: 'Place [your hand].'

Ibn Ĥazm said: 'This is the most authentic route (aŝaĥĥ ṫarīq) from Ibn 'Abbās.'

He [Ibn Ĥazm] said: 'And through authentic routes (ṫuruq ŝiĥāĥ) from Sa'd ibn Abī Waqqāŝ, he was asked: 'Do you kiss while you are fasting?' He said: 'Yes, and I grasp her belongings [i.e., body].' And from 'Amr ibn Shuraĥbīl that Ibn Mas'ūd used to engage in intimate touching (yubāshir) with his wife in the middle of the

day while he was fasting. And this is the most authentic route (aṣaḥḥ ṭarīq) from Ibn Mas'ūd.'

I say: This narration (athar) of Ibn Mas'ūd was reported by Ibn Abī Shaybah (2/167/2) with an authentic chain (sanad ṣaḥīḥ) according to the conditions of both [Al-Bukhārī and Muslim]. The narration of Sa'd is with him [Ibn Abī Shaybah] with the wording: 'He said: Yes, and I take hold of her apparatus (jihāzihā—euphemism for body).' Its chain is authentic (ṣaḥīḥ) according to the condition of Muslim. The narration of Ibn 'Abbās is also with him, but it is abbreviated with the wording:

'He permitted him kissing, intimate touching (mubāsharah), and placing the hand as long as it does not lead him to other than that [i.e., intercourse].'

Its chain is authentic (ṣaḥīḥ) according to the condition of Al-Bukhārī.

Ibn Abī Shaybah reported (2/170/1) from 'Amr ibn Harm, he said:

Jābir ibn Zayd was asked about a man who looked at his wife in Ramaḍān and ejaculated due to his desire; does he break his fast? He said: 'No, and he completes his fast.'

Ibn Khuzaymah provided a chapter heading for the ḥadīth, saying:

'Chapter: The Concession for Intimate Touching (mubāsharah) Which is Less Than Intercourse for the Fasting Person, and the Evidence That a Single Term May Apply to Two Actions, One of Which is Permissible and the Other Forbidden.'

222. 'Whoever spits towards the Qiblah will come on the Day of Resurrection with his spittle between his eyes.'

Reported by Abū Dāwūd (3/425—'Awn [Al-Ma'būd]) and Ibn Ḥibbān in his Ṣaḥīḥ (332) through the route of Ibn Khuzaymah from Jarīr from Abū Isḥāq Ash-Shaybānī from 'Adī ibn Thābit from Zirr ibn Ḥubaysh from Ḥudhayfah ibn Al-Yamān, attributed to the Prophet (marfū').

I say: This is an authentic chain (sanad ṣaḥīḥ); all its narrators are trustworthy (thiqāt), narrators found in [the collections of] the two Shaykhs [Al-Bukhārī and Muslim], except for Zirr, who is from the narrators of Muslim only. Jarīr is Ibn 'Abd Al-Ḥamīd Aḍ-Ḍabbī Al-Kūfī, and Abū Isḥāq is Sulaymān ibn Abī Sulaymān Al-Kūfī.

The ḥadīth has a supporting narration (shāhid) with the wording:

223. 'The one who produced phlegm towards the Qiblah will come on the Day of Resurrection with it on his face.'

Reported by Ibn Ḥibbān in his Ṣaḥīḥ (333): 'Abd Ar-Raḥmān ibn Ziyād Al-Kinānī informed us—in Al-Ubullāh—Al-Ḥasan ibn Muḥammad ibn Aṣ-Ṣabbāḥ narrated to us: Shabābah narrated to us: 'Āṣim ibn Muḥammad narrated to us from Muḥammad ibn Sūqah from Nāfi' from Ibn 'Umar, attributed to the Prophet (marfū').

I say: This is a chain (isnād) whose narrators are all trustworthy (thiqāt), well-known, from the narrators of Al-Bukhārī, except for this Al-Kinānī, for whom I have not found a biography at present. However, he is not alone in reporting it, for Al-Mundhirī attributed it in At-Targhīb (1/122) to Al-Bazzār, Ibn

Khuzaymah, and Ibn Ĥibbān in their Ŝaĥīĥs. Ibn Khuzaymah is from the same generation as the mentioned Al-Kinānī, so it is likely he narrated it through a different route than his, either directly from Ibn Aŝ-Ŝabbāĥ or from someone else. As for Al-Bazzār, his route is definitely different from Al-Kinānī's route, for in its chain is 'Āŝim ibn 'Umar, as Al-Haythamī mentioned (2/19), and he said: 'Al-Bukhārī and a group [of scholars] declared him weak (ďa'afahu), while Ibn Ĥibbān mentioned him in Ath-Thiqāt.'

I say: And in At-Taqrīb [he is described as]: Weak (ďa'īf).

I say: However, even if he ['Āŝim ibn 'Umar] does not benefit in strengthening the ĥadīth as a supporting narration (shāhid) or parallel route (mutābi'), he at least does not harm it, and the ĥadīth is authentic (ŝaĥīĥ) in any case.

The ĥadīth contains evidence for the absolute prohibition of spitting towards the Qiblah, whether that be in the mosque or outside it, and whether one is praying or not, as Aŝ-Ŝan'ānī said in Subul As-Salām (1/230). He said:

'An-Nawawī has definitively stated the prohibition in every situation, inside prayer and outside it, and in the mosque or elsewhere.'

I say: And this is correct. The ĥadīths reported concerning the prohibition of spitting towards the Qiblah during prayer are numerous and well-known in the two Ŝaĥīĥs [Al-Bukhārī and Muslim] and elsewhere. I only preferred this one over others due to its rarity and the fewness of those whose knowledge encompasses it, and because it contains a refined etiquette regarding the honored Ka'bah, which many of the elite, let alone the common folk, have long been heedless of. How many times have I seen mosque Imāms spitting towards the Qiblah from the mosque window!

The ĥadīth also contains an important benefit, which is the indication that the prohibition of facing the Qiblah while urinating or defecating is absolute, encompassing both open land and built-up areas. This is because if the ĥadīth establishes that spitting towards the Qiblah is absolutely impermissible, then urinating and defecating while facing it is impermissible a fortiori. It is astonishing that An-Nawawī states the prohibition is absolute for spitting, yet specifies it [as applying only in open land] for urinating and defecating!

{Indeed, in that is a reminder for whoever has a heart or who listens while he is present [in mind]} [Qāf: 37].

224. 'The fast is the day you [all] fast, the breaking of the fast is the day you [all] break the fast, and the sacrifice (Aďĥā) is the day you [all] sacrifice.'

Reported by At-Tirmidhī (2/37—Tuĥfah) from Isĥāq ibn Ja'far ibn Muĥammad, he said: 'Abdullāh ibn Ja'far narrated to me from 'Uthmān ibn Muĥammad from Abū Hurayrah that the Prophet (peace be upon him) said: then he mentioned it.

At-Tirmidhī said: 'This is a gharīb (uncommon), ĥasan (good) ĥadīth.'

I say: Its chain (isnād) is good (jayyid); all its narrators are trustworthy (thiqāt). Regarding 'Uthmān ibn Muĥammad, who is Ibn Al-Mughīrah ibn Al-Akhnas, there is some slight criticism.

Al-Ĥāfiż said in At-Taqrīb: 'Truthful (ŝadūq), has mistakes (awhām).'

'Abdullāh ibn Ja'far is Ibn 'Abd Ar-Raĥmān ibn Al-Miswar Al-Makhramī Al-

Madanī, and he is trustworthy (thiqah); Muslim narrated from him.

Isĥāq ibn Ja'far ibn Muĥammad is Al-Hāshimī Al-Ja'farī, and he is truthful (ŝadūq) as stated in At-Taqrīb.

Abū Sa'īd, the freed slave of Banū Hāshim, who is trustworthy (thiqah) from the narrators of Al-Bukhārī, corroborated (tāba'ahu) him, saying: 'Abdullāh ibn Ja'far Al-Makhramī narrated to us from him [Abū Hurayrah], without the middle phrase: 'and the breaking of the fast is the day you [all] break the fast.'

Reported by Al-Bayhaqī in his Sunan (4/252).

The ĥadīth has another route from Abū Hurayrah. Ibn Mājah said (1/509):

'Muĥammad ibn 'Umar Al-Muqri' narrated to us: Isĥāq ibn 'Īsā narrated to us: Ĥammād ibn Zayd narrated to us from Ayyūb from Muĥammad ibn Sīrīn from Abū Hurayrah,' with it [the ĥadīth], without the first phrase.

This chain has narrators who are all trustworthy (thiqāt) except for Muĥammad ibn 'Umar Al-Muqri', who is unknown (lā yu'raf) as stated in At-Taqrīb. I believe he erred in saying 'Muĥammad ibn Sīrīn,' and it is actually 'Muĥammad ibn Al-Munkadir.' This is how Al-'Abbās ibn Muĥammad ibn Hārūn and 'Alī ibn Sahl narrated it, saying: Isĥāq ibn 'Īsā Ať-Ťabbā' informed us from Ĥammād ibn Zayd from Ayyūb from Muĥammad ibn Al-Munkadir from Abū Hurayrah, with it [the ĥadīth].

Reported by Ad-Dāraquťnī in his Sunan (257-258).

This is also how Muĥammad ibn 'Ubayd—who is Ibn Ĥisāb, trustworthy (thiqah) from the narrators of Muslim—narrated it from Ĥammād ibn Zayd, with it.

Reported by Abū Dāwūd (1/366): Muĥammad ibn 'Ubayd narrated to us, with it.

This is also how Rawĥ ibn Al-Qāsim, 'Abd Al-Wārith, and Ma'mar narrated it from Muĥammad ibn Al-Munkadir, with it.

Reported by Ad-Dāraquťnī and Abū 'Alī Al-Harawī in Al-Awwal min Ath-Thānī min Al-Fawā'id (folio 20/1) from Rawĥ.

Reported by Al-Bayhaqī from 'Abd Al-Wārith.

Reported by Al-Harawī from Ma'mar, pairing him with Rawĥ; Yazīd ibn Zuray' narrated it from both of them. Yaĥyā ibn Al-Yamān opposed him in his narration from Ma'mar, saying: from Ma'mar from Muĥammad ibn Al-Munkadir from 'Ā'ishah, she said: The Messenger of Allāh (peace be upon him) said: then he mentioned it, also without the first phrase.

Reported by At-Tirmidhī (2/71) and Ad-Dāraquťnī (258).

At-Tirmidhī said:

'I asked Muĥammad—meaning Al-Bukhārī—I said to him: Did Muĥammad ibn Al-Munkadir hear from 'Ā'ishah? He said: Yes, he says in his ĥadīth, 'I heard 'Ā'ishah.' At-Tirmidhī said: This is a ĥasan gharīb (good, uncommon) ĥadīth from this route.'

I say: At-Tirmidhī said this, but in my view, it is weak (ďa'īf) from this route, because Yaĥyā ibn Al-Yamān is weak due to his memory. In At-Taqrīb [it says]: 'Truthful (ŝadūq), devout worshipper ('ābid), makes many mistakes, and his

memory changed.'

I say: Despite that, Yazīd ibn Zuray', who is trustworthy and reliable (thiqah thabt), opposed him, saying: from Ma'mar from Muĥammad ibn Al-Munkadir from Abū Hurayrah. This is undoubtedly the correct version, that it is from the Musnad of Abū Hurayrah, not from the Musnad of 'Ā'ishah. If that is the case, then it is broken (munqaṭi') because Ibn Al-Munkadir did not hear from Abū Hurayrah, as stated by Al-Bazzār and others. If that is so, then he did not hear from 'Ā'ishah either, because she died before Abū Hurayrah, and Al-Ĥāfiż asserted this in At-Tahdhīb. Thus, it is broken (munqaṭi') in any case. The Ĥadīth of 'Ā'ishah has been narrated as mawqūf (a statement stopped at her). Al-Bayhaqī reported it through the route of Abū Ĥanīfah, he said: 'Alī ibn Al-Aqmar narrated to me from Masrūq, he said:

'I entered upon 'Ā'ishah on the Day of 'Arafah, and she said: 'Give Masrūq sawīq (a type of barley drink) to drink, and make it very sweet.' He [Masrūq] said: I said: 'The only thing that prevented me from fasting today was that I feared it might be the Day of Sacrifice.' 'Ā'ishah said: 'The Sacrifice (An-Naĥr) is the day the people sacrifice, and the Breaking of the Fast (Al-Fiṭr) is the day the people break the fast.'

I say: This chain (sanad) is good (jayyid) in light of what precedes it.

Understanding the Ĥadīth

At-Tirmidhī said after the Ĥadīth:

'Some people of knowledge interpreted this Ĥadīth, saying: Its meaning is only that the fast and the breaking of the fast are with the main group and the majority of the people.' Aŝ-Ŝan'ānī said in Subul As-Salām (2/72):

'In it is evidence that conformity with the people is considered for establishing the Eid, and that the individual who knows the day of Eid through sighting [the moon] alone must conform to others, and their ruling regarding the prayer, breaking the fast, and sacrifice is binding upon him.'

Ibn Al-Qayyim (may Allāh have mercy on him) mentioned this meaning in Tahdhīb As-Sunan (3/214), and said:

'It is said: In it is a refutation of those who say that whoever knows the rising of the moon through calculation of the lunar mansions is permitted to fast and break the fast, unlike those who do not know. And it is said: If a single witness sees the crescent and the judge does not rule based on his testimony, this does not constitute a day of fasting for him, just as it did not for the people.'

Abū Al-Ĥasan As-Sindī said in his commentary (Ĥāshiyah) on Ibn Mājah, after mentioning the Ĥadīth of Abū Hurayrah reported by At-Tirmidhī:

'The apparent meaning is that individuals have no say in these matters, nor can they act individually in them. Rather, the authority in these matters rests with the leader and the main body, and individuals must follow them, [meaning] the Imām and the main body. Based on this, if someone sees the crescent, and the Imām rejects his testimony, none of these matters should be established in his case, and he must follow the main body in that.'

I say: This meaning is what comes readily to mind from the Ĥadīth, and it is supported by 'Ā'ishah's use of it as evidence against Masrūq when he refrained

from fasting on the Day of 'Arafah for fear that it might be the Day of Sacrifice. She clarified to him that his opinion was of no consequence and that he must follow the main body, saying:

'The Sacrifice (An-Naĥr) is the day the people sacrifice, and the Breaking of the Fast (Al-Fiṭr) is the day the people break the fast.'

I say: This is what befits the tolerant Sharī'ah, one of whose objectives is to unite the people, unify their ranks, and distance them from everything that divides their unity, such as individual opinions. The Sharī'ah does not give weight to an individual's opinion—even if it is correct from his perspective—in communal acts of worship like fasting, celebrating Eid, and congregational prayer. Do you not see that the Companions (may Allāh be pleased with them) used to pray behind one another, while among them were those who held that touching a woman or a limb, and the exiting of blood, nullify the ablution (wuḍū'), and among them were those who did not hold that view? And among them were those who prayed the full prayer while traveling, and those who shortened it? This disagreement of theirs, and others, did not prevent them from gathering in prayer behind a single Imām and considering it valid. This was due to their knowledge that division in religion is worse than disagreement in some opinions. Indeed, the matter reached such a point with some of them, regarding not giving weight to an opinion differing from the opinion of the supreme leader in the largest gathering, like in Minā, that they completely abandoned acting upon their own opinion in that gathering, fleeing from the potential evil that might result from acting upon their opinion. Abū Dāwūd reported (1/307) that 'Uthmān (may Allāh be pleased with him) prayed four [rak'ahs] in Minā. 'Abdullāh ibn Mas'ūd said, disapprovingly: 'I prayed two rak'ahs with the Prophet (peace be upon him), two rak'ahs with Abū Bakr, two rak'ahs with 'Umar, and two rak'ahs with 'Uthmān in the beginning of his emirate, then he completed it [prayed four]. Then your ways diverged. I wish that out of four rak'ahs, I had two accepted rak'ahs.' Then Ibn Mas'ūd prayed four [rak'ahs]! It was said to him: 'You criticized 'Uthmān, then you prayed four?!' He said: 'Disagreement is evil.' Its chain (sanad) is authentic (ṣaĥīĥ). Aĥmad reported (5/155) something similar from Abū Dharr (may Allāh be pleased with them all).

Let those who continue to be divided in their prayers, and do not follow some mosque Imāms—especially in the Witr prayer in Ramaḍān—under the pretext that they follow a different madhhab (school of thought), reflect upon this ĥadīth and the aforementioned narration (athar)! And [let] some of those who claim knowledge of astronomy, who fast and break their fast alone, ahead of or behind the main body of Muslims, relying on their own opinion and knowledge, heedless of separating themselves from them—let all of these reflect on the knowledge we have mentioned. Perhaps they will find a cure for the ignorance and arrogance in their souls, and become one rank with their Muslim brothers, for indeed the Hand of Allāh is with the main body.

225. 'When a man enters his house, let him say: Allāhumma innī as'aluka khayr al-mawlij, wa khayr al-makhraj, Bismillāhi walajnā, wa Bismillāhi kharajnā, wa 'alā Allāhi rabbinā tawakkalnā [O Allāh, I ask You for the best entrance and the best exit. In the name of Allāh we enter, and in the name of Allāh we exit, and upon Allāh, our Lord, we place our trust]. Then let him greet (yusallim) his family.'

Reported by Abū Dāwūd in his Sunan (no. 5096) from Ismā'īl: Ďamďam narrated to me from Shurayḥ from Abū Mālik Al-Ash'arī, he said: The Messenger of Allāh (peace be upon him) said:

I say: This is an authentic chain (isnād ŝaḥīḥ); all its narrators are trustworthy (thiqāt). Ismā'īl is Ibn 'Ayyāsh, and his ḥadīth from the Syrians (Shāmiyyīn) is authentic (ŝaḥīḥ), and this is one of them, for Ďamďam, who is Ibn Zur'ah ibn Thawb, is Syrian (Shāmī), from Homs (Ḥimŝī). And Shurayḥ, who is Ibn 'Ubayd Al-Ḥaďramī Al-Ḥimŝī, is trustworthy (thiqah). So the entire chain is Syrian, from Homs.

Note

The ḥadīth, as you see, is from the supplications for entering the house, and Abū Dāwūd provided a chapter heading accordingly, including it in the 'Chapter: What One Says Upon Entering a House.' An-Nawawī, Ŝiddīq Khān, and others included it similarly. Shaykh al-Islām Ibn Taymiyyah (may Allāh have mercy on him) erred when he made the ḥadīth one of the supplications for entering the mosque. For he said in Ar-Radd 'alā Al-Akhnā'ī (p. 95):

'And from Muḥammad ibn Sīrīn: The people used to say when they entered the mosque: Ŝallā Allāhu wa malā'ikatuhu 'alā Muḥammad, As-salāmu 'alayka ayyuhā an-nabiyyu wa raḥmatullāhi wa barakātuh, Bismillāhi dakhalnā, wa Bismillāhi kharajnā, wa 'alā Allāhi tawakkalnā [May Allāh and His angels send blessings upon Muḥammad. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. In the name of Allāh we entered, and in the name of Allāh we exited, and upon Allāh we place our trust]. And they used to say the like of that when they exited.'

I say: Ibn Taymiyyah said after mentioning this:

'I say: Regarding this, there is a marfū' (raised to the Prophet) ḥadīth in Sunan Abī Dāwūd and elsewhere that one says upon entering the mosque: Allāhumma innī as'aluka khayr al-mawlij...'

Its checker, the honorable Shaykh Al-Yamānī, attributed it to Sunan Abī Dāwūd and did not notice this point which we have noted.

226. 'For one of you to be stabbed in the head with an iron needle (Al-Mikhyaṭ) is better for him than that he should touch a woman who is not lawful for him.'

Reported by Ar-Rūyānī in his Musnad (227/2): Naŝr ibn 'Alī informed us: My father informed us: Shaddād ibn Sa'īd informed us from Abū Al-'Alā', he said: Ma'qil ibn Yasār narrated to me, attributed to the Prophet (marfū').

I say: This is a good chain (sanad jayyid); all its narrators are trustworthy (thiqāt) from the narrators of the two Shaykhs [Al-Bukhārī and Muslim], except for Shaddād ibn Sa'īd, who is from the narrators of Muslim only. There is some slight criticism regarding him that does not lower his ḥadīth from the rank of ḥasan (good). That is why Muslim only reported from him in supporting narrations (shawāhid). Adh-Dhahabī said in Al-Mīzān: 'Ŝāliḥ al-ḥadīth (his ḥadīth is acceptable).' Al-Ḥāfiż said in At-Taqrīb: 'Truthful (ŝadūq), makes mistakes.'

Abū Al-'Alā' is Yazīd ibn 'Abdullāh ibn Ash-Shikhkhīr.

Al-Mundhirī said about the Ĥadīth in At-Targhīb (3/66):

'Reported by Aṭ-Ṭabarānī and Al-Bayhaqī. The narrators of Aṭ-Ṭabarānī are trustworthy (thiqāt), narrators of the Ŝaĥīĥ.'

It has been narrated as mursal (with the Companion omitted) from the Ĥadīth of 'Abdullāh ibn Abī Zakariyyā Al-Khuzā'ī. He said: The Messenger of Allāh (peace be upon him) said:

'For a man to be struck a blow that reaches the bone of his head is better for him than for a woman whose hand is not lawful for him to place it on his head. And for a man to be afflicted with leprosy until the leprosy reaches the bone of his forearm is better for him than for a woman whose hand is not lawful for him to place it on his forearm.'

Reported by Abū Nu'aym in Aṭ-Ṭibb (2/33-34) from Hishām from Dāwūd ibn 'Amr: 'Abdullāh ibn Abī Zakariyyā Al-Khuzā'ī informed [us].

I say: This, in addition to being mursal or perhaps mu'ḍal (with two or more consecutive narrators missing), Hishām practiced tadlīs (concealing defects in the chain) and narrated it using 'an'anah (saying 'from').

(Al-Mikhyaṭ): with a kasrah on the mīm and a fatĥah on the yā': It is what is used for sewing, like a needle, awl, and similar items.

The Ĥadīth contains a severe warning for one who touches a woman who is not lawful for him. Thus, it contains evidence for the prohibition of shaking hands with women, because that is undoubtedly included in touching. Many Muslims have been afflicted with this in this era, including some people of knowledge. If only they had rejected it in their hearts, the matter would have been somewhat easier, but they deem it permissible through various means and interpretations. It has reached us that a very prominent figure in Al-Azhar was seen by some shaking hands with women. So to Allāh is the complaint regarding the strangeness of Islam.

Indeed, some Islamic parties have even adopted the view that the aforementioned handshake is permissible, and have required every party member to adopt it, arguing for it with invalid points, turning away from considering this Ĥadīth and the other explicit Ĥadīths on the non-permissibility of shaking hands, which will be mentioned later, Allāh willing, under numbers (526 and 527).

227. 'What prevents you from listening to what I am advising you (with)? (That) you say when you wake up in the morning and when you reach the evening: Yā Ĥayyu yā Qayyūm, bi-raĥmatika astaghīth, wa aŝliĥ lī sha'nī kullah, wa lā takilnī ilā nafsī ṭarfata 'ayn abadan [O Ever-Living, O Self-Sustaining, by Your mercy I seek relief; rectify all my affairs for me, and do not entrust me to myself even for the blink of an eye, ever].'

Reported by Ibn As-Sunnī in 'Amal Al-Yawm wa Al-Laylah (no. 46) and Al-Bayhaqī in Al-Asmā' [wa Aŝ-Ŝifāt] (112) through the route of Zayd ibn Al-Ĥubāb: 'Uthmān ibn Muwhib (in the original: Wahb, which is a scribal error—taŝĥīf) the freed slave of Banū Hāshim narrated to us, he said: I heard Anas ibn Mālik (may Allāh be pleased with him) say: The Messenger of Allāh (peace be upon him) said to Fāṭimah (may Allāh be pleased with her): then he mentioned it.

I say: This is a good chain (sanad Ĥasan); all its narrators are trustworthy (thiqāt) except for 'Uthmān ibn Muwhib, who is different from 'Uthmān ibn 'Abdillāh ibn Muwhib. Ibn Abī Ĥātim said (3/169) concerning his father [Abū Ĥātim Ar-Rāzī's view]: 'Ŝāliĥ al-Ĥadīth (his Ĥadīth is acceptable).' Al-Ĥāfiż said in At-Taqrīb: 'Maqbūl (accepted when supported).'

The Ĥadīth was also reported by An-Nasā'ī in his Al-Kubrā and by Al-Bazzār, as mentioned in At-Targhīb (1/232), where he [Al-Mundhirī] said: 'With an authentic chain (bi-isnād ŝaĥīĥ).'

Al-Ĥākim also reported it and authenticated it (ŝaĥĥaĥahu) according to the conditions of the two Shaykhs [Al-Bukhārī and Muslim], and Adh-Dhahabī agreed with him due to a mistake (wahm) that occurred to them, which I clarified in At-Ta'līq Ar-Raghīb.

Al-Haythamī said (10/117):

'Reported by Al-Bazzār, and its narrators are narrators of the Ŝaĥīĥ except for 'Uthmān ibn Muwhib, and he is trustworthy (thiqah).'

228. 'A man should not stand up for [another] man from his seat, but make space, [and] Allāh will make space for you.'

Reported by Imām Aĥmad in his Musnad (2/483): Surayj narrated to us: Fulayĥ narrated to us from Ayyūb ibn 'Abd Ar-Raĥmān ibn Ŝa'ŝa'ah Al-Anŝārī from Ya'qūb ibn Abī Ya'qūb from Abū Hurayrah, attributed to the Prophet (marfū').

I say: This is a good chain (sanad Ĥasan); its narrators are declared reliable (muwaththaqūn).

As for Ya'qūb ibn Abī Ya'qūb, it says in At-Tahdhīb:

'Abū Ĥātim said: Truthful (ŝadūq). Ibn Ĥibbān mentioned him in Ath-Thiqāt.'

I say: Ibn Abī Ĥātim included him in Al-Jarĥ wa At-Ta'dīl, but did not mention his father's statement 'Truthful (ŝadūq).'

As for Ibn Ŝa'ŝa'ah, Ibn Ĥibbān mentioned him in Ath-Thiqāt, and a group narrated from him. Al-Khazrajī in Al-Khulāŝah and Al-Ĥāfiż in At-Taqrīb said: 'Truthful (ŝadūq).'

As for the remaining narrators, they are from the narrators of the two Shaykhs [Al-Bukhārī and Muslim].

The Ĥadīth has two supporting narrations (shāhidān) mentioned by Al-Ĥāfiż in Al-Fatĥ (11/53), though he missed this Ĥadīth which they support! Commenting on Al-Bukhārī's statement:

'And Ibn 'Umar disliked that a man should stand up from his seat, and then he [Ibn 'Umar] sit in his place,' he [Al-Ĥāfiż] said:

'Al-Bukhārī reported it in Al-Adab Al-Mufrad with the wording: 'And Ibn 'Umar, if a man stood up for him from his seat, would not sit in it.' Muslim also reported it similarly. This has also been reported from Ibn 'Umar as marfū' (raised to the Prophet). Abū Dāwūd reported it through the route of Abū Al-Khaŝīb—whose name is Ziyād ibn 'Abd Ar-Raĥmān—from Ibn 'Umar: A man came to the Messenger of Allāh (peace be upon him), and a man stood up for him from his seat. He [the newcomer] went to sit, but the Messenger of Allāh (peace be upon him) forbade him. He [Abū Dāwūd] also has it through the route of Sa'īd ibn Abī

Al-Ĥasan: Abū Bakrah came to us, and a man stood up for him from his seat, but he refused to sit in it and said: 'Indeed, the Prophet (peace be upon him) forbade this.' Al-Ĥākim reported it and authenticated it (ŝaĥĥaĥahu) from this route.'

I say: What he attributed to Al-Adab Al-Mufrad is with him (no. 1153) with an authentic chain (sanad ŝaĥīĥ) according to the conditions of the two Shaykhs, and it follows his marfū' ĥadīth with the wording:

(The Prophet (peace be upon him) forbade that a man be made to stand up from the gathering, then he [the one who made him stand] sit in it).

It is also with Muslim.

What he attributed to Abū Dāwūd from the ĥadīth of Ibn 'Umar is with him (4/406) with a chain whose narrators are all trustworthy (thiqāt) except for Abū Al-Khaŝīb. Abū Dāwūd said after it, as Al-Ĥāfiż mentioned:

'His name is Ziyād ibn 'Abd Ar-Raĥmān.'

I say: Ibn Abī Ĥātim included him (1/2/538) but mentioned neither criticism (jarĥ) nor validation (ta'dīl). Ibn Ĥibbān mentioned him in Ath-Thiqāt, and in At-Taqrīb [he is]: 'Maqbūl (accepted when supported).'

Al-Mundhirī remained silent about the ĥadīth in Mukhtaŝar As-Sunan (7/184), so it is acceptable (lā ba'sa bih) as a supporting narration (shawāhid), Allāh willing. Aĥmad Shākir authenticated it (ŝaĥĥaĥahu) in his commentary on the Musnad!

As for the ĥadīth of Abū Bakrah, its narrators are also trustworthy (thiqāt) from the narrators of the two Shaykhs, except for Abū 'Abdillāh, the freed slave of the family of Abū Burdah, whose status is like that of Abū Al-Khaŝīb. Ibn Abī Ĥātim also included him (4/2/401) and mentioned no criticism about him, and Al-Ĥāfiż said: 'Maqbūl (accepted when supported).' In Al-Fatĥ (11/53) [it says]: 'A Baŝran, unknown (lā yu'raf).'

From this route, Al-Ĥākim reported it (4/272), but its wording is like the wording of Ibn 'Umar in the Ŝaĥīĥ: 'A man should not make [another] man stand up from his seat, then sit in it.'

He said: 'Authentic chain (ŝaĥīĥ al-isnād).' And Adh-Dhahabī agreed.

I say: Its pivot is Shu'bah from 'Abd Rabbihi ibn Sa'īd from Abū 'Abdillāh, the freed slave of the family of Abū Burdah, from Sa'īd ibn Abī Al-Ĥasan.

Muslim ibn Ibrāhīm (reporting from Shu'bah) according to Abū Dāwūd, and 'Amr ibn Marzūq according to Al-Ĥākim, differed upon him [Shu'bah]. The first [Muslim ibn Ibrāhīm] reported it with wording similar to the wording of Ibn 'Umar according to Abū Dāwūd, as mentioned previously. 'Amr ibn Marzūq reported it with wording like that of Ibn 'Umar in the Ŝaĥīĥ. When this one ['Amr] differs with Muslim ibn Ibrāhīm, Muslim's narration is stronger than 'Amr's, because Muslim is trustworthy and reliable (thiqah ma'mūn), whereas 'Amr is trustworthy but has mistakes (thiqah lahū awhām), as stated in At-Taqrīb. Thus, his ['Amr's] narration is outweighed. And Allāh knows best.

In summary: The ĥadīth of Abū Hurayrah is authentic (ŝaĥīĥ) due to its two mentioned supporting narrations (shāhid).

It clearly indicates that it is not part of Islamic etiquette for a man to stand up from his seat for another to sit there, doing so out of respect for him. Rather, he

should make space for him in the gathering and shift aside for him if sitting on the ground. This is unlike the situation if sitting on a chair, where that is not possible. Standing up in this situation contradicts this noble Prophetic guidance. That is why Ibn 'Umar disliked standing up from his seat and then sitting in it himself, as mentioned previously from Al-Bukhārī. Dislikedness is the minimum indicated by his statement 'A man should not stand up for [another] man...' as it is a negation implying a prohibition, and the default for prohibition is impermissibility, not dislikedness. And Allāh knows best.

Furthermore, there is no contradiction between this Ĥadīth and the preceding Ĥadīth of Ibn 'Umar in the Ŝaĥīĥ, because this one contains an additional ruling beyond it. The principle is that one accepts the additional ruling. The Ĥadīth of Ibn 'Umar only contains the prohibition against making someone stand up; it does not contain a prohibition for the man [already seated] to stand up. In contrast, this Ĥadīth contains this [latter] prohibition, and does not contain the first prohibition except implicitly, for if one is forbidden from standing up [voluntarily], then being forbidden from making someone stand up is even more applicable. This is clear and not hidden, Allāh willing. The Ĥadīth [practice] of Ibn 'Umar indicates this, for although he narrated the prohibition of making someone stand up, he disliked sitting in the seat of someone who stood up for him, even if he did not make him stand up. Perhaps this was to block the means (saddan lidh-dharī'ah) and out of fear that it might suggest to the seated person to stand up, even if he did not directly make him stand. And Allāh knows best.

229. 'When one of you enters the mosque and the people are bowing (rukū'), let him bow when he enters, then let him shuffle forward while bowing until he enters the row, for indeed that is the Sunnah.'

Reported by Aṭ-Ṭabarānī in Al-Awsaṭ (1/33/1 from Zawā'id Al-Mu'jamayn: Al-Awsaṭ wa Aŝ-Ŝaghīr):

Muĥammad ibn Naŝr narrated to us: Ĥarmalah ibn Yaĥyā narrated to us: Ibn Wahb narrated to us: Ibn Jurayj informed me from 'Aṭā' that he heard Ibn Az-Zubayr on the pulpit saying: then he mentioned it as a statement of Ibn Az-Zubayr (mawqūf).

'Aṭā' said: And I saw him doing that. Ibn Jurayj said: And I saw 'Aṭā' doing that.

Aṭ-Ṭabarānī said:

'It is not narrated from Ibn Az-Zubayr except through this chain (isnād); Ĥarmalah is unique (tafarrada) in reporting it.'

I say: He [Ĥarmalah] is trustworthy (thiqah) from the narrators of Muslim, and those above him are trustworthy (thiqāt) from the narrators of the two Shaykhs [Al-Bukhārī and Muslim]. Muĥammad ibn Naŝr is Ibn Ĥumayd Al-Wāzi' Al-Bazzār; others besides Aṭ-Ṭabarānī named him Aĥmad, as Al-Khaṭīb mentioned (vol. 3, biography 1411, and vol. 5, biography 2625) and said: He was trustworthy (thiqah).

Al-Haythamī said about the Ĥadīth (2/96):

'Reported by Aṭ-Ṭabarānī in Al-Awsaṭ, and its narrators are narrators of the Ŝaĥīĥ.'

I say: So the chain (sanad) is authentic (ŝaĥīĥ), provided Ibn Jurayj heard it from

‘Aṫā’, for he practiced tadlīs and narrated it using ‘an’anah (‘from’). However, his statement at the end of the ĥadīth, ‘And I saw ‘Aṫā’ doing that,’ suggests that he received it directly from him, because it is highly improbable that he would have heard it from him through an intermediary, then seen him acting upon what he narrated from him, and then not asked him about the ĥadīth nor sought a higher chain. This is highly improbable. So the correct view is that the chain is authentic (ŝaĥīĥ).

The ĥadīth was reported by Al-Ĥākim (1/214) and from him Al-Bayhaqī (3/106) through the route of Sa’īd ibn Al-Ĥakam ibn Abī Maryam: ‘Abdullāh ibn Wahb informed me, with it [the same chain].

Al-Ĥākim said:

‘Authentic (ŝaĥīĥ) according to the conditions of the two Shaykhs.’ And Adh-Dhahabī agreed, and it is as they said.

What testifies to its authenticity is the practice of the Companions with it after the Prophet (peace be upon him), among them Abū Bakr Aŝ-Ŝiddīq, Zayd ibn Thābit, and ‘Abdullāh ibn Mas’ūd.

1—Al-Bayhaqī reported (2/90) from Abū Bakr ibn ‘Abd Ar-Raĥmān ibn Al-Ĥārith ibn Hishām that Abū Bakr Aŝ-Ŝiddīq and Zayd ibn Thābit entered the mosque while the Imām was bowing. They bowed, then shuffled forward while they were bowing until they joined the row.

I say: Its narrators are trustworthy (thiqāt). Were it not that Makĥūl narrated it using ‘an’anah from Abū Bakr ibn Al-Ĥārith, I would have graded it ĥasan (good). However, it is authentic (ŝaĥīĥ) from Zayd ibn Thābit, as will follow.

2—From Abū Umāmah ibn Sahl ibn Ĥunayf, that he saw Zayd ibn Thābit enter the mosque while the Imām was bowing. He walked until he was able to reach the row while bowing. He said takbīr, bowed, then shuffled forward while bowing until he reached the row.

Reported by Al-Bayhaqī (2/90, 3/106), and its chain (sanad) is authentic (ŝaĥīĥ).

3—From Zayd ibn Wahb, he said:

‘I went out with ‘Abdullāh—meaning Ibn Mas’ūd—from his house to the mosque. When we were in the middle of the mosque, the Imām bowed. ‘Abdullāh said takbīr and bowed, and I bowed with him. Then we walked while bowing until we reached the row just as the people raised their heads. When the Imām finished the prayer, I stood up, thinking I had not caught [the rak’ah]. ‘Abdullāh took my hand and sat me down, then said: ‘You have indeed caught [it].’

Reported by Ibn Abī Shaybah in Al-Muŝannaf (1/99/1-2), Aṫ-Ŧaĥāwī in Sharĥ Ma’ānī [Al-Āthār] (1/231-232), Aṫ-Ŧabarānī in Al-Mu’jam Al-Kabīr (3/32/1), and Al-Bayhaqī in his Sunan (2/90-91) with an authentic chain (sanad ŝaĥīĥ). It has other routes with Aṫ-Ŧabarānī.

These narrations (āthār) indicate something else besides what the ĥadīth indicated, which is that whoever catches the bowing (rukū’) with the Imām has caught the prayer unit (rak’ah). This has been established from the statements of Ibn Mas’ūd and Ibn ‘Umar with two authentic chains (isnādayn ŝaĥīĥayn) from them, which I have referenced in Irwā’ Al-Ghalīl (no. 119). There is also a ĥasan (good) marfū’ (raised to the Prophet) ĥadīth from Abū Hurayrah which I

referenced there.

As for what Al-Bukhārī reported in Juz' Al-Qirā'ah (p. 24) from Ma'qil ibn Mālik, he said: Abū 'Awānah narrated to us from Muḥammad ibn Isḥāq from 'Abd Ar-Raḥmān Al-A'raj from Abū Hurayrah, he said:

'If you catch the people bowing (rukū'), do not count that rak'ah.'

This, besides contradicting those narrations (āthār), has a weak chain (isnād ḍa'īf) because of this Ma'qil, for only Ibn Ḥibbān declared him trustworthy (waththaqahu), while Al-Azdī said: Matrūk (abandoned). Furthermore, it contains the 'an'anah of Ibn Isḥāq, who practiced tadlīs. Thus, Al-Ḥāfiẓ remaining silent about it in At-Talkhīṣ (127) is not good.

Yes, Al-Bukhārī reported it through another route from Ibn Isḥāq, who said: Al-A'raj narrated to me, with it, but with the wording:

'It does not suffice unless you catch the Imām standing.'

This chain is ḥasan (good). This does not contradict the preceding narrations (āthār); rather, it apparently agrees with them, except that it stipulates catching the Imām standing. This is from Abū Hurayrah [himself], and we see no basis for it. Those who differed with him were more knowledgeable in jurisprudence (afqah) than him and more numerous. May Allāh be pleased with them all.

If it is said: There is another authentic (ṣaḥīḥ) ḥadīth whose apparent meaning contradicts this ḥadīth, which is:

230. 'May Allāh increase your eagerness, but do not repeat it (lā ta'ud).'

Reported by Abū Dāwūd, Aṭ-Ṭaḥāwī, Aḥmad, Al-Bayhaqī, and Ibn Ḥazm from the ḥadīth of Abū Bakrah, that he came while the Messenger of Allāh (peace be upon him) was bowing. He bowed before [reaching] the row, then walked to the row. When the Prophet (peace be upon him) finished his prayer, he said: 'Which of you was the one who bowed before the row, then walked to the row?' Abū Bakrah said: 'I was.' The Prophet (peace be upon him) said: then he mentioned it [the phrase above].

I say: Its chain (isnād) is authentic (ṣaḥīḥ) according to the condition of Muslim. Its origin is in Ṣaḥīḥ Al-Bukhārī, and I have referenced it in Irwā' Al-Ghalīl (no. 684, 685).

The purpose of mentioning it here is that its apparent meaning indicates that it is not permissible to bow before the row and then walk to it, contrary to what the preceding ḥadīth indicated. So how can they be reconciled? I say:

This ḥadīth does not indicate what was mentioned except through deduction, not explicit text. For his statement (peace be upon him), 'lā ta'ud' (do not repeat it), could possibly mean he forbade him from everything that is established he did in this incident. It has become clear to us after investigation that it involves three matters:

First: His counting the rak'ah of which he only caught the bowing (rukū').

Second: His haste in walking, as in a narration by Aḥmad (5/42) through another route from Abū Bakrah, that he came while the Prophet (peace be upon him) was bowing. The Prophet (peace be upon him) heard the sound of Abū Bakrah's sandals as he was rushing (yaḥḍur—i.e., running) wanting to catch the rak'ah.

When the Prophet (peace be upon him) finished [the prayer], he said: 'Who was the one running?' Abū Bakrah said: 'I was.' He said: then he mentioned it [the phrase]. Its chain is Ĥasan (good) in follow-up narrations (mutāba'āt). Ibn As-Sakan reported something similar in his Ŝaĥīĥ, and it contains his [Abū Bakrah's] statement: 'I set off running...' and that the Prophet (peace be upon him) said: 'Who was the one running...' This narration is supported by Aṫ-Ṫaĥāwī's narration through the first route with the wording:

'I came while the Messenger of Allāh (peace be upon him) was bowing, and I was out of breath, so I bowed before the row...' the Ĥadīth.

Its chain is authentic (ŝaĥīĥ). For his statement 'Ĥafazanī an-nafas' means it [his breath] became intense, from Ĥafz, which means urging and hastening, and that is a metaphor for running.

Third: His bowing before the row and then walking to it.

Now that the preceding has become clear to us, does his statement (peace be upon him), 'lā ta'ud,' constitute a prohibition against all three of these matters together, or against some of them? That is what I want to research and investigate. So I say:

As for the first matter, it appears that it is not included in the prohibition, because if he had forbidden him from it, he would have ordered him to repeat the prayer, as it would have been deficient, missing a rak'ah. Since he did not order him to do that, it indicates its validity, and that the prohibition does not include counting the rak'ah by catching its bowing. Aŝ-Ŝan'ānī's statement in Subul As-Salām (2/23):

'Perhaps he (peace be upon him) did not order him because he was ignorant of the ruling, and ignorance is an excuse.'

This is very far-fetched, since it is established in the two Ŝaĥīĥs from the Ĥadīth of Abū Hurayrah that he (peace be upon him) ordered the one who prayed badly to repeat it three times, even though he was also ignorant. So how could he order him to repeat when he did not miss a rak'ah from his prayer, but only tranquility in it, yet not order Abū Bakrah to repeat the prayer when he had missed a rak'ah, if it were not caught by [catching] the bowing? Furthermore, how can it be conceived that this [catching the rak'ah by bowing] is forbidden when senior Companions did it, as mentioned in the preceding Ĥadīth?! Therefore, we are certain that this first matter is not included in his statement (peace be upon him) 'lā ta'ud.'

As for the second matter, we have no doubt that it is included in the prohibition, due to the narrations mentioned earlier, and because there is nothing contradicting it. Rather, there is evidence supporting it, which is the marfū' Ĥadīth of Abū Hurayrah:

'When you come to the prayer, do not come running, but come walking with tranquility and composure.' The Ĥadīth is agreed upon [by Al-Bukhārī and Muslim].

As for the third matter, it is a subject of consideration and reflection. This is because the apparent meaning of this narration of Abū Dāwūd: 'Which of you was the one who bowed before the row, then walked to the row?' along with his statement to him: 'lā ta'ud,' indicates in its generality that it might include this

matter, although it is not an explicit text regarding it, due to the possibility that he meant something else that he [Abū Bakrah] did, and did not mean to forbid everything he did, evidenced by the fact that he did not mean the first matter, as previously established. Likewise, it is possible he did not mean this third matter either. Although this contradicts the apparent meaning, scholars often find it necessary to abandon what the apparent meaning of a text indicates due to its conflict with another text whose indication is explicit and decisive, such as preferring the explicit meaning of one text over the implied meaning of another, or preferring the specific over the general, and so forth. I believe that our current issue is of this type. The apparent meaning of this Ĥadīth, in terms of its inclusion of bowing before the row, contradicts the specific meaning indicated by the Ĥadīth of 'Abdullāh ibn Az-Zubayr with explicit and decisive indication. If this is the case, then it is necessary to give preference to one of the two evidences over the other. No scholar doubts that an explicit text is stronger in case of conflict than the apparent meaning of some text, because the latter's indication is probabilistic, unlike the former. They have mentioned among the criteria for preferring one Ĥadīth over another that the ruling contained in one Ĥadīth is explicitly stated, while what the other Ĥadīth contains is probable. There is also no doubt that the indication of this Ĥadīth [of Abū Bakrah] regarding this issue is not decisive but probable, unlike the indication of the preceding Ĥadīth of Ibn Az-Zubayr, whose indication regarding it is decisive. This is one of the reasons for preferring it over this Ĥadīth.

There are other reasons that confirm the aforementioned preference:

First: Ibn Az-Zubayr delivering his Ĥadīth in a sermon on the pulpit in the largest gathering addressed in the Sacred Mosque, and his declaration therein that this is from the Sunnah, without anyone opposing him.

Second: The practice of senior Companions with it, such as Abū Bakr, Ibn Mas'ūd, and Zayd ibn Thābit, as mentioned previously, and others. This is one of the known preference criteria in the science of Uŝūl [al-Fiqh]. In contrast, regarding this Ĥadīth [of Abū Bakrah], we do not know of any Companion who held the view indicated by its apparent meaning on this issue. All of this serves as strong evidence that its indication regarding this [issue] is outweighed, and that the Ĥadīth of Ibn Az-Zubayr is the stronger one in its indication regarding it. And Allāh knows best.

Aŝ-Ŝan'ānī said after Ibn Jurayj's statement following this Ĥadīth [of Ibn Az-Zubayr]:

'And I saw 'Aťā' doing that.' Aŝ-Ŝan'ānī said (2/24):

'I say: It seems based on the premise that the word 'wa lā tu'id' is read with a ďammah on the second letter (al-muthannāh al-fawqiyyah—i.e., the tā'), from al-i'ādah (repetition), meaning: May Allāh increase your eagerness for seeking good, and do not repeat (lā tu'id) your prayer, for it is valid. It is [also] narrated with a sukūn on the 'ayn al-muhmalah [i.e., lā ta'ud], from al-'adw (running). This is supported by Ibn As-Sakan's narration from the Ĥadīth of Abū Bakrah (then he cited it, and something similar from Aĥmad's narration has preceded, with reference to this narration of Ibn As-Sakan, then he said) The closest interpretation is that the narration (lā ta'ud) is from al-'awd (returning), meaning: do not return (lā ta'ud) to running (sā'iyan) to enter [prayer] before reaching the row. For there is nothing in the speech indicating the invalidity of

his prayer such that he (peace be upon him) would advise him not to repeat it (lā yu'īdahā). Rather, his statement 'May Allāh increase your eagerness' suggests its validity. Or, 'lā ta'ud' is from (al-'adw—running).'

I say: If this wording [lā ta'ud from al-'adw] were authentic, the Ĥadīth's indication would then be specific to the prohibition of rushing (isrā'), and bowing outside the row would not be included in it, and consequently, there would be no conflict whatsoever between it and the Ĥadīth of Ibn Az-Zubayr. However, it appears this wording is not established. It occurs in Ŝaĥīĥ Al-Bukhārī and elsewhere with the well-known wording: 'lā ta'ud.' Al-Ĥāfiż said in Al-Fatĥ (2/214):

'We have recorded it in all narrations with a fatĥah on the first letter and a ďammah on the 'ayn [i.e., ta'ud], from al-'awd (returning/repeating).'

Then he mentioned this [other] wording [lā tu'id], but he preferred what is in Al-Bukhārī, so refer to it if you wish.

What can be summarized from the preceding is that this prohibition does not include counting the rak'ah nor bowing before the row. Rather, it is specific to rushing, as it contradicts tranquility and composure, as explicitly stated previously in the Ĥadīth of Abū Hurayrah. Imām Ash-Shāfi'ī (may Allāh have mercy on him) interpreted it this way:

'His statement: lā ta'ud. Resembles his statement: Do not come to prayer running.'

Al-Bayhaqī mentioned it in his Sunan (2/90).

If it is said: There is evidence supporting the inclusion of rushing in the Ĥadīth and explicitly contradicting the Ĥadīth of Ibn Az-Zubayr, which is the marfū' Ĥadīth of Abū Hurayrah:

'When one of you comes to the prayer, let him not bow before the row until he takes his place in the row.'

We say: But it is a Ĥadīth afflicted with a hidden defect (ma'lūl bi-'illah khafiyyah), and this is not the place to explain it. Refer to Silsilah Al-AĤādīth Aď-Ďa'īfah (Series of Weak Ĥadiths) (no. 981).

231. 'One prescribed punishment implemented in the land is better for the people of the land than that they should receive rain for forty mornings.'

Reported by Ibn Mājah (2/111): 'Amr ibn Rāfi' narrated to us: 'Abdullāh ibn Al-Mubārak narrated to us: 'Īsā ibn Yazīd informed us—I think from Jarīr ibn Yazīd—from Abū Zur'ah ibn 'Amr ibn Jarīr from Abū Hurayrah, he said: The Messenger of Allāh (peace be upon him) said: then he mentioned it.

Reported by An-Nasā'ī (2/257) and AĤmad (2/402), as well as Ibn Al-Jārūd in Al-Muntaqā (801) and Abū Ya'lā in his Musnad (287/1) through routes from Ibn Al-Mubārak, with it [the same chain]. Except they said: 'thirty' instead of 'forty.' Imām AĤmad combined them with doubt (shakk) (2/362) in a narration through the route of Zakariyyā ibn 'Adī: Ibn Al-Mubārak informed us, with it, saying: 'thirty or forty mornings.'

It appears the doubt is from Ibn Al-Mubārak and that the correct version is the narration of 'Amr ibn Rāfi' from him with the wording 'forty' without doubt, because it comes likewise through another route, as will follow.

This chain (isnād) has trustworthy (thiqāt) narrators except for Jarīr ibn Yazīd, who is Al-Bajalī, and he is weak (ḍa'īf) as stated in At-Taqrīb. However, he is not alone in reporting it. Ibn Ḥibbān reported it in his Ṣaḥīḥ (1507) through the route of Yūnus ibn 'Ubayd from 'Amr ibn Sa'īd from Abū Zur'ah, with it, and its wording is:

'Establishing one prescribed punishment in a land is better for its people than the rain of forty mornings.'

Its chain is authentic (ṣaḥīḥ); all its narrators are trustworthy (thiqāt).

Then I reconsidered and said: It is defective (ma'lūl). For its chain with Ibn Ḥibbān is as follows:

Ibn Qutaybah informed us: Muḥammad ibn Qudāmah narrated to us: Ibn 'Ulayyah narrated to us from Yūnus ibn 'Ubayd, with it.

Abū Isḥāq Al-Muzakkī also narrated it in Al-Fawā'id Al-Muntakhabah (1/114/1) through another route from Ibn Qudāmah, with it, and said: 'Muḥammad ibn Qudāmah was unique (tafarrada) in reporting it.'

Although this chain is apparently authentic (żāhir aṣ-ṣiḥḥah), and all its narrators are trustworthy (thiqāt), including Muḥammad ibn Qudāmah, who is Ibn Ayman Al-Miṣṣīṣī—An-Nasā'ī said: 'No harm in him (lā ba'sa bih),' and said on another occasion: 'Ṣāliḥ (acceptable).' Ad-Dāraquṭnī said: Trustworthy (thiqah). Maslamah ibn Qāsim said: Trustworthy, truthful (thiqah ṣadūq).

I say: Although he is trustworthy (thiqah) as you have seen, someone more trustworthy (awthaq) and with a better memory (aḥfaż) than him opposed him in its chain. An-Nasā'ī said after his previous narration:

'Amr ibn Zurārah informed us, he said: Ismā'īl informed us, he said: Yūnus ibn 'Ubayd narrated to us from Jarīr ibn Yazīd from Abū Zur'ah, he said: Abū Hurayrah said: Establishing one prescribed punishment...'

This 'Amr ibn Zurārah is Ibn Wāqid An-Naysābūrī Al-Muqri' Al-Ḥāfiż. They agreed on describing him as trustworthy (thiqah). Indeed, Muḥammad ibn 'Abd Al-Wahhāb (who is Ibn Ḥabīb An-Naysābūrī, the trustworthy, knowledgeable one) said about him: Trustworthy, trustworthy (thiqah thiqah). So he is undoubtedly more trustworthy (awthaq) than Ibn Qudāmah, about whom it was said: 'No harm in him,' 'Truthful (ṣadūq).' That is why the two Shaykhs [Al-Bukhārī and Muslim] relied on him ['Amr ibn Zurārah] for evidence, unlike the aforementioned [Ibn Qudāmah]. He ['Amr ibn Zurārah] differed from him [Ibn Qudāmah] in two places:

First: He reported it as mawqūf (stopped) at Abū Hurayrah, whereas the other reported it as marfū' (raised to the Prophet).

Second: He named the Shaykh of Yūnus ibn 'Ubayd as Jarīr ibn Yazīd, whereas the other named him 'Amr ibn Sa'īd. This ['Amr ibn Sa'īd] is trustworthy (thiqah), while the former [Jarīr ibn Yazīd] is weak (ḍa'īf) as mentioned previously. When they differ in naming him, the narration of Ibn Zurārah is stronger because he is more trustworthy (awthaq) than the one who opposed him. If this is the case, then this narration reverts to being from the first route, which is weak (ḍa'īf) as you know.

Then I saw that Ibn Zurārah has a corroborator (mutābi'), namely Al-Ḥasan ibn Muḥammad Az-Za'farānī; Al-Maḥāmilī narrated it from him in Al-Amālī

(1/72/1).

Yes, the Ĥadīth is Ĥasan lighayrih (good due to external support), for it has a supporting narration (shāhid) from the Ĥadīth of Ibn 'Abbās, attributed to the Prophet (marfū'), with the wording:

'One prescribed punishment (Ĥadd) established in the land is purer (azkā) for it than the rain of forty days.'

Reported by Samawayh in Al-Fawā'id and Aṫ-Ťabarānī in Al-Kabīr and Al-Awsaṫ with a chain.

Al-Mundhirī and Al-'Irāqī said:

'Ĥasan (good).' There is some issue with this [grading], which I explained in Al-Aĥādīth Aḋ-Ďa'īfah.

However, it is acceptable (lā ba'sa bih) in supporting narrations (shawāhid).

It has another supporting narration (shāhid) from the Ĥadīth of Ibn 'Umar, reported by Ibn Mājah and Aḋ-Ďiyā' in Al-Mukhtārah (folio 90/1), but its chain is very weak (isnād ḋa'īf jiddan); it contains Sa'īd ibn Sinān, who is Al-Ĥimśī. It says in At-Taqrīb: 'Matrūk (abandoned); Ad-Dāraquṫnī and others accused him of fabrication (waḋ').'

Someone like him cannot be used as supporting evidence (lā yustashhad bih).

232. 'There is no obligatory prayer except that before it are two rak'ahs.'

Reported by 'Abbās At-Tarqufī in his Ĥadīth (folio 41/1), Ibn Naŝr in Qiyām Al-Layl (p. 26), Ar-Rūyānī in his Musnad (folio 238/1), Ibn Ĥibbān in his Ŝaĥīĥ (no. 615), Aṫ-Ťabarānī in Al-Mu'jam Al-Kabīr (vol. 69/210/2), Ibn 'Adī in Al-Kāmil (folio 46/2), and Ad-Dāraquṫnī in his Sunan (p. 99) through two routes from Thābit ibn 'Ajlān from Sulaym ibn 'Āmir from 'Abdullāh ibn Az-Zubayr, attributed to the Prophet (marfū').

Ibn 'Adī said: 'Thābit ibn 'Ajlān's Ĥadīth is not numerous.'

I say: He is trustworthy (thiqah) as stated by Imām Aĥmad and Ibn Ma'īn. Duĥaym and An-Nasā'ī said: 'No harm in him (laysa bihī ba's).' That is why Adh-Dhahabī indicated in his biography that his Ĥadīth is authentic (ŝaĥīĥ).

Al-Ĥāfiż said in At-Taqrīb:

'Truthful (ŝadūq).' And he indicated in At-Tahdhīb that he is trustworthy (thiqah).

He said: 'Someone like this is only harmed by contradicting trustworthy narrators (thiqāt), nothing else; his Ĥadīth would then be anomalous (shādhdh).'

I say: So this Ĥadīth of his is authentic (ŝaĥīĥ), because he did not contradict trustworthy narrators in it. Rather, it agrees with the Ĥadīth of 'Abdullāh ibn Mughaffal, attributed to the Prophet (marfū'), with the wording:

(Between every two calls [Adhān and Iqāmah] there is a prayer. He said the third time: For whoever wishes).

Reported by the Six [major collectors] and Ibn Naŝr.

Some later scholars used the Ĥadīth as evidence for the legitimacy of the Sunnah prayer before Jumu'ah. This is a baseless deduction, because it is established in

Al-Bukhārī and elsewhere that during the time of the Prophet (peace be upon him) on Friday, there was only the first Adhān and the Iqāmah, and between them was the sermon, as I detailed in my treatise Al-Ajwibah An-Nāfi'ah (The Beneficial Answers). That is why Al-Būŝīrī said in Az-Zawā'id, having mentioned this Ĥadīth of 'Abdullāh [ibn Az-Zubayr] (folio 72/1) and stating it is the best evidence used for the alleged Sunnah of Jumu'ah! He said:

'This is impossible in his (peace be upon him) prayer, because between the Adhān and the Iqāmah was the sermon, so there was no prayer between them then.'

All the Ĥadīths reported about his (peace be upon him) praying a Sunnah before Jumu'ah—none of them are authentic at all, and some are weaker than others, as explained by Az-Zayla'ī in Naŝb Ar-Rāyah (2/206-207), Ibn Ĥajar in Al-Fatĥ (2/341), and others. I discussed some of them in the aforementioned treatise (pp. 23-26) and in Silsilah Al-AĤādīth Aḍ-Ḍa'īfah (Series of Weak Ĥadiths).

The truth is that the Ĥadīth only indicates the legitimacy of prayer before every obligatory prayer for which it is established that the Prophet (peace be upon him) used to do that, or commanded it, or approved it, such as the Maghrib prayer. Authentic evidence exists for that regarding the action, command, and approval.

As for the action and command, an explicit Ĥadīth is established regarding it from the narration of 'Abdullāh Al-Muzanī:

'That the Messenger of Allāh (peace be upon him) prayed two rak'ahs before Maghrib, then said: 'Pray two rak'ahs before Maghrib.' Then he said the third time: 'For whoever wishes,' fearing that people might consider it a Sunnah [i.e., obligatory practice].'

233. 'Pray two rak'ahs before Maghrib.' Then he said the third time: 'For whoever wishes,' fearing that people might consider it a Sunnah [i.e., obligatory practice].

Reported by Ibn Naŝr in Qiyām Al-Layl (28):

'Abd Al-Wārith ibn 'Abd Aŝ-Ŝamad ibn 'Abd Al-Wārith ibn Sa'īd narrated to me: My father narrated to me: Ĥusayn narrated to us from Ibn Buraydah that 'Abdullāh Al-Muzanī (may Allāh be pleased with him) narrated it to him, and he [Ibn Naŝr] mentioned its abridged version. The erudite scholar Al-Maqrīzī AĤmad ibn 'Alī said:

'This is an authentic chain (isnād ŝaĤīĤ) according to the condition of Muslim, for Muslim relied on 'Abd Al-Wārith ibn 'Abd Aŝ-Ŝamad for evidence, and the rest [of the narrators] were relied upon by the group [of major collectors]. Another Ĥadīth has been authenticated in Ibn Ĥibbān that the Prophet (peace be upon him) prayed two rak'ahs before Maghrib.'

I say: It is authentic (ŝaĤīĤ) as he said, except his considering what is in Ibn Ĥibbān as another Ĥadīth is questionable. This is clearly because it is with him [Ibn Ĥibbān] from this same route with this exact text. So how can it be another Ĥadīth? Even stranger is that Al-Maqrīzī cited it from the route of Ibn Ĥibbān thus:

'Ibn Ĥibbān said: MuĤammad ibn Khuzaymah informed me: 'Abd Al-Wārith ibn

'Abd Aṣ-Ṣamad ibn 'Abd Al-Wārith narrated to us: My father narrated to me: Ḥusayn Al-Mu'allim narrated to us from 'Abdullāh ibn Buraydah that 'Abdullāh Al-Muzanī (may Allāh be pleased with him) narrated to him that the Messenger of Allāh (peace be upon him) prayed two rak'ahs before Maghrib'!

The ḥadīth is in Mawārid Aż-Żam'ān ilā Zawā'id Ibn Ḥibbān under number (617), and he said after it:

'I say: Then he mentioned the ḥadīth.'

This indicates that the ḥadīth with Ibn Ḥibbān is not limited to the portion Al-Maqrīzī quoted, but has a continuation. It is apparent that this [continuation] is his statement 'Then he said: 'Pray...' Based on this, it can be said in referencing the ḥadīth:

'Reported by Ibn Naṣr and Ibn Ḥibbān in his Ṣaḥīḥ.'

It is with Al-Bukhārī and others among the Six [major collectors] through other routes from 'Abd Al-Wārith ibn Sa'īd—the grandfather of 'Abd Al-Wārith ibn 'Abd Aṣ-Ṣamad ibn 'Abd Al-Wārith ibn Sa'īd—from Ḥusayn Al-Mu'allim, with it [the chain], but without his statement at the beginning: 'He prayed two rak'ahs before Maghrib.'

Benefit

The ḥadīth contains evidence that the command of the Prophet (peace be upon him) implies obligation unless there is evidence of permissibility, and likewise his prohibition implies impermissibility unless its permissibility is known. This is stated in Sharḥ As-Sunnah (1/706-707) by Al-Baghawī.

As for his (peace be upon him) approval (taqrīr) of these two rak'ahs, it is in the upcoming ḥadīth:

234. 'The caller to prayer (mu'adhdhin) would give the call during the time of the Messenger of Allāh (peace be upon him) for the Maghrib prayer. The Companions of the Messenger of Allāh (peace be upon him) would rush towards the pillars, praying the two rak'ahs before Maghrib, until the Messenger of Allāh (peace be upon him) came out while they were praying. A stranger would come and assume that the [main] prayer had already been prayed due to the multitude of those praying them. And the time between the Adhān and the Iqāmah was short.'

Reported by Al-Bukhārī (2/85), Ibn Naṣr (p. 26), and Aḥmad (3/280) through routes from Shu'bah from 'Amr ibn 'Āmir, he said: I heard Anas ibn Mālik say: then he mentioned it.

The wording (siyāq) is from Ibn Naṣr. The second addition ['A stranger would come...'] is from Al-Bukhārī and Aḥmad, and a narration of Ibn Naṣr. The wording ['And the time between...'] is his [Ibn Naṣr's].

Reported by Muslim (2/212), Abū 'Awānah in his Ṣaḥīḥ (2/265), and Al-Bayhaqī (2/475) through the route of 'Abd Al-'Azīz ibn Ṣuhayb from Anas, with it, similarly. It contains the first addition ['until the Messenger... came out']. It has other routes with Ibn Naṣr and in the Musnad (3/129, 199, 282) from Anas, similarly.

This ḥadīth contains an explicit text on the legitimacy of the two rak'ahs before

the Maghrib prayer, due to the senior Companions racing to perform them, and the Prophet's (peace be upon him) approval (iqrār) of them doing so. It is supported by the general meaning of the two preceding ĥadīths. Imām Aĥmad, Isĥāq, and the People of Ĥadīth (Aśĥāb al-Ĥadīth) held the view that they are recommended.

Those who opposed them, like the Ĥanafīs and others, have no valid argument worth considering, except for what Shu'bah narrated from Abū Shu'ayb from Ťāwūs, he said:

'Ibn 'Umar was asked about the two rak'ahs before Maghrib. He said: 'I did not see anyone during the time of the Messenger of Allāh (peace be upon him) praying them.'

Reported by Abū Dāwūd (1/202) and from him Al-Bayhaqī (2/476-477) and Ad-Dūlābī in Al-Kunā (2/5). Abū Dāwūd said:

'I heard Yaĥyā ibn Ma'īn say: He is Shu'ayb. Meaning, Shu'bah erred (wahima) in his name.'

I say: I do not know what his [Ibn Ma'īn's] proof is for the aforementioned claim of error, unless it is Shu'bah's differing from Yaĥyā ibn 'Abd Al-Malik ibn Abī Ghaniyyah, for he [Ibn Abī Ghaniyyah] named him Shu'ayb, as can be gathered from At-Tahdhīb. If this is the case, I do not think it holds, for Shu'bah had a better memory (aĥfaż) than Ibn Abī Ghaniyyah, as becomes clear to one who examines their biographies. So Shu'bah's statement takes precedence when they differ. Ibn Abī Ĥātim reported (4/389/2) from Ibn Ma'īn that he said:

'Abū Shu'ayb, who narrated from Ťāwūs from Ibn 'Umar, is well-known (mashhūr), a Baśran.'

He did not mention from him [Ibn Ma'īn] what Abū Dāwūd mentioned from him, which suggests that Ibn Ma'īn was not certain about that. This is supported by the fact that none of the Imāms transmitted from him what Abū Dāwūd mentioned. Rather, Ad-Dūlābī said:

'I heard 'Abdullāh ibn Aĥmad ibn Ĥanbal say: I heard my father say: Abū Shu'ayb heard [from] Ťāwūs; Shu'bah narrates from him.'

I say: In my view, he [Abū Shu'ayb] is of unknown reliability (mastūr), even if Al-Ĥāfiż said in At-Taqrīb: 'No harm in him (lā ba's bih).' For this was only said by Abū Zur'ah regarding 'Shu'ayb As-Sammān,' as Al-Ĥāfiż himself mentioned in At-Tahdhīb, and he considered him different from the subject of the biography [Abū Shu'ayb]. The handling by Ibn Abī Ĥātim suggests this, as he separated them. I have not seen anyone reliable who validated him ('addalahu). And Allāh knows best.

In summary: The heart is not reassured about the authenticity of this narration (athar) from Ibn 'Umar. Al-Ĥāfiż indicated its weakness (taḑ'īf) in Al-Fatĥ (2/86). If it were authentic, Anas's affirming narration takes precedence over his [Ibn 'Umar's] negation, as stated by Al-Bayhaqī, then Al-Ĥāfiż, and others.

This is supported by Ibn Naśr reporting (27) that a man asked Ibn 'Umar, saying: 'Where are you from?' He said: 'From the people of Kūfah.' He [Ibn 'Umar] asked: 'From those who regularly perform the two rak'ahs of Ďuĥā?!' He [the man] said: 'And do you regularly perform the two rak'ahs before Maghrib?' Ibn 'Umar said: 'We used to be told that the gates of heaven are opened at every Adhān.'

I say: This is an explicit statement from Ibn 'Umar on the legitimacy of the two rak'ahs, contrary to what that weak Ĥadīth from him indicated. However, Al-Maqrīzī omitted the chain (isnād) of this text, as is his usual practice in the book Qiyām Al-Layl, so I was unable to judge its authenticity (ŝiĤĤah) or weakness (ďa'f).

Among the strange things is that some blind followers (muqallidīn) reject these explicit proofs for the legitimacy of the two rak'ahs before Maghrib, and do not hold that view. Then they adopt the view that the pre-Jumu'ah Sunnah prayer is recommended and use the Ĥadīth of Ibn Az-Zubayr and 'Abdullāh ibn Mughaffal as evidence for it, relying on their general applicability. Yet this same evidence also points to what they denied regarding the legitimacy of the two [pre-Maghrib] rak'ahs, despite the significant difference between the two issues. The first [pre-Maghrib prayer] is supported by the fact that it was practiced during his (peace be upon him) time and approved by him, and by his specific command for it. In contrast, the other [pre-Jumu'ah prayer] is not supported by any of that; rather, it is established that there was no place for it back then. Is there anyone who will take heed?!

235. 'So-and-so [woman] passed by me, and the desire for women occurred in my heart. So I went to one of my wives and fulfilled my need with her. So do likewise, for indeed, among the best of your deeds is approaching [your wives] in a lawful manner.'

Reported by AĤmad (4/231), Ať-Ťabarānī in Al-Awsať (1/168/1-2), and Abū Bakr MuĤammad ibn AĤmad Al-Mu'addal in Al-Amālī (8/1) from Azhar ibn Sa'īd Al-Ĥarāzī, he said: I heard Abū Kabshah Al-Anmārī say:

'The Messenger of Allāh (peace be upon him) was sitting with his Companions. He entered [his house], then came out having performed a ritual bath. We said, 'O Messenger of Allāh! Did something happen?' He said: 'Yes, so-and-so [woman] passed by me...'

I say: This is a good chain (sanad Ĥasan), Allāh willing. All its narrators are trustworthy (thiqāt), narrators of Muslim, except for Al-Ĥarāzī, who is also called 'Abdullāh ibn Sa'īd Al-Ĥarāzī.

Al-Ĥāfiż said in At-Tahdhīb:

'They only criticized his creed (meaning Naŝb—anti-'Alī sentiment). Al-'Ijlī and Ibn Ĥibbān declared him trustworthy (waththaqahu).'

He said in At-Taqrīb: 'Truthful (ŝadūq).'

Al-Haythamī mentioned the Ĥadīth in Majma' Az-Zawā'id (6/292) and said:

'Reported by AĤmad and Ať-Ťabarānī. The narrators of AĤmad are trustworthy (thiqāt).'

I say: The Ĥadīth has a supporting narration (shāhid) from the Ĥadīth of Abū Az-Zubayr from Jābir:

'That the Messenger of Allāh (peace be upon him) saw a woman and was attracted to her. He went to Zaynab while she was tanning a hide and fulfilled his need. He said: 'Indeed, a woman approaches in the form of a devil and departs in the form of a devil. So if one of you sees a woman and is attracted to her, let him go to his wife, for that will repel what is in his soul.'

Reported by Muslim (6/129-130), Abū Dāwūd (2151), Al-Bayhaqī (7/90), and Aḥmad (3/330, 341, 348, 395). The wording is his [Aḥmad's] from routes via Abū Az-Zubayr, with it.

I say: Abū Az-Zubayr practiced tadlīs and narrated it using 'an'anah. However, his ḥadīth is acceptable (lā ba'sa bih) in supporting narrations (shawāhid), especially since he explicitly stated hearing (taḥdīth) in the narration of Ibn Lahī'ah from him. As for Muslim, he relied on him for evidence (iḥtajja bih)!

It has another supporting narration (shāhid) from 'Abdullāh ibn Mas'ūd, he said:

'The Messenger of Allāh (peace be upon him) saw a woman and was attracted to her. He went to Sawdah while she was preparing perfume and some women were with her. They gave him privacy. He fulfilled his need, then said: 'Whichever man sees a woman who attracts him, let him go to his wife, for indeed with her is the like of what is with her [the other woman].'

Reported by Ad-Dārimī (2/146) and As-Sarī ibn Yaḥyā in Ḥadīth Ath-Thawrī (folio 205/1) from Abū Isḥāq from Ibn Mas'ūd.

236. 'Cleanse your courtyards (afniyah), for indeed the Jews do not cleanse their courtyards.'

Reported by Aṭ-Ṭabarānī in Al-Awsaṭ (11/2 from Al-Jam' bayna Zawā'id Al-Mu'jamayn):

'Alī ibn Sa'īd narrated to us: Zayd ibn Akhzam narrated to us: Abū Dāwūd Aṭ-Ṭayālisī narrated to us: Ibrāhīm ibn Sa'd narrated to us from Az-Zuhrī from 'Āmir ibn Sa'd from his father, attributed to the Prophet (marfū'). He [Aṭ-Ṭabarānī] said:

'Only Ibrāhīm narrated it from Az-Zuhrī, and only Aṭ-Ṭayālisī [narrated it] from him. Zayd was unique (tafarrada) in reporting it.'

I say: He [Zayd ibn Akhzam] is trustworthy, a memorizer (thiqah ḥāfiẓ), and the rest of its narrators are trustworthy (thiqāt), narrators of Muslim, except for 'Alī ibn Sa'īd, who is Ar-Rāzī. Adh-Dhahabī said: 'A memorizer (ḥāfiẓ), traveled extensively (raḥḥāl jawwāl).'

Ad-Dāraquṭnī said: Not that strong (laysa bi-dhāk); he reported unique things (tafarrada bi-ashyā'). Ibn Yūnus said: He used to understand and memorize (kāna yafham wa yaḥfaẓ). Al-Ḥāfiẓ added in Al-Lisān:

'Maslamah ibn Qāsim said: He was trustworthy (thiqah), knowledgeable in ḥadīth ('āliman bil-ḥadīth).'

Al-Munāwī said: 'Al-Haythamī said: Its narrators are narrators of the Ṣaḥīḥ except for the Shaykh of Aṭ-Ṭabarānī.'

I say: It seems Al-Haythamī hesitated about him ['Alī ibn Sa'īd] and remained silent. There is differing opinion about him. Someone like him, his ḥadīth is ḥasan (good) if he does not contradict [others], especially if he is not unique in what he narrated, and this ḥadīth is like that.

For At-Tirmidhī reported it (2/131) through the route of Khālid ibn Ilyās—also called Ibn Iyās—from Ṣāliḥ ibn Abī Ḥassān, he said: I heard Sa'īd ibn Al-Musayyib say: Indeed Allāh is good and loves goodness, clean and loves cleanliness, noble and loves nobility, generous and loves generosity. So clean—I think he said—

your courtyards (afniyah), and do not resemble the Jews. He [Ŝāliĥ] said: I mentioned that to Muhājir ibn Mismār, and he said: 'Āmir ibn Sa'd narrated it to me from his father from the Prophet (peace be upon him), similarly, except that he said: 'Clean your courtyards (afniyah).'

At-Tirmidhī said: 'This is a gharīb (uncommon) ĥadīth. Khālid ibn Ilyās is declared weak (yuḍa'af).'

I say: And in At-Taqrīb [he is]: 'Matrūk al-ĥadīth (his ĥadīth is abandoned).'

Ibn Al-Qayyim mentioned the ĥadīth in Zād Al-Ma'ād (3/208) and said:

'And in the Musnad of Al-Bazzār from the Prophet (peace be upon him) that he said: 'Indeed Allāh is good...' the ĥadīth... 'So clean your courtyards (afnā') and open spaces (sāĥāt), and do not resemble the Jews, who gather filth in their homes.'

So I do not know if it is with Al-Bazzār through the route of this Khālid or through another route.

I found another route for it, but it is not one to rejoice over. Ad-Dūlābī reported it in Al-Kunā (2/16) from Abū Aṭ-Ťayyib Hārūn ibn Muĥammad, he said: Bukayr ibn Mismār narrated to us from 'Āmir ibn Sa'd, with it [the chain]. All its narrators are trustworthy (thiqāt) except for this Abū Aṭ-Ťayyib, who is not good (laysa bi-ťayyib)! Ibn Ma'īn said: He was a liar (kadhdhāb).

I found a supporting narration (shāhid) for the ĥadīth with the wording: 'Clean your courtyards (afniyah), for indeed the Jews are the filthiest of people.'

Reported by Wakī' in Az-Zuhd (2/65/1): Ibrāhīm Al-Makkī narrated to us from 'Amr ibn Dīnār from Abū Ja'far, attributed to the Prophet (marfū').

This is a weak chain (sanad ḍa'īf). Ibrāhīm Al-Makkī is Ibn Yazīd Al-Khūzī, matrūk al-ĥadīth (his ĥadīth is abandoned) as in At-Taqrīb. I do not recognize Abū Ja'far. It appears he is a Tābi'ī (Successor), so it is mursal (missing the Companion link).

In conclusion, the routes of this ĥadīth are flimsy (wāhiyah), except for the first one, which is ĥasan (good). So reliance is upon it. The route of Al-Bazzār is excluded from this [assessment] due to what preceded. And Allāh knows best.

(Al-Afniyah): Plural of (finā'), which is the open area/courtyard in front of a house.

237. 'When he (peace be upon him) prayed Fajr, he would wait. Then when the sun was from here—meaning from the direction of the East—at the same height as it is for the 'Aŝr prayer from here—from the direction of the West—he would stand and pray two rak'ahs. Then he would wait. Then when the sun was from here—meaning from the direction of the East—at the same height as it is for the Żuhr prayer from here—meaning from the direction of the West—he would stand and pray four [rak'ahs]. And [he prayed] four [rak'ahs] before Żuhr when the sun passed its zenith, and two rak'ahs after it. And four [rak'ahs] before 'Aŝr, separating between every two rak'ahs with the taslīm upon the close angels, the Prophets, and those who follow them among the Muslims. 'He makes the taslīm (final greeting) at its end.'

Reported by Aĥmad (no. 650/1375) and his son ['Abdullāh] (1202), At-Tirmidhī (2/294, 493-494), An-Nasā'ī (1/139-140), Ibn Mājah (1/354), Aṭ-Ťayālisī (1/113-

114) and from him Al-Bayhaqī (2/273), and At-Tirmidhī also in Ash-Shamā'il (2/103-104) through routes from Abū Isĥāq from 'Āŝim ibn Ďamrah, he said:

'We asked 'Alī about the voluntary prayer of the Prophet (peace be upon him) during the day. He said: 'Indeed, you cannot bear it.' He ['Āŝim] said: We said: 'Inform us about it, we will take from it what we can bear.' He said:' then he mentioned it.

At-Tirmidhī said:

'Ĥasan (good) ĥadīth. Isĥāq ibn Ibrāhīm said: The best thing narrated about the voluntary prayer of the Prophet (peace be upon him) during the day is this. It is narrated from 'Abdullāh ibn Al-Mubārak that he used to weaken (yuďa'if) this ĥadīth.

It was only weakened in our view—and Allāh knows best—because the like of this is not narrated from the Prophet (peace be upon him) except through this route from 'Āŝim ibn Ďamrah from 'Alī, and he ['Āŝim] is trustworthy (thiqah) according to some people of knowledge.'

I say: He is truthful (ŝadūq) as Al-Ĥāfiż said in At-Taqrīb. Ibn Al-Madīnī and others declared him trustworthy (waththaqahu). An-Nasā'ī said: 'No harm in him (laysa bihī ba's).' So his ĥadīth is ĥasan (good).

The addition at its end ['He makes the taslīm...'] is from An-Nasā'ī.

Abū Dāwūd reported part of it (1/200), and from him Aď-Ďiyā' in Al-Mukhtārah (1/187), through the route of Shu'bah from Abū Isĥāq, with it [the chain], regarding the prayer before 'Aŝr only, but he said: 'two rak'ahs.' With this wording, it is anomalous (shādhdh) in my view, because it is in the Musnad and elsewhere from this route with the preceding wording 'four [rak'ahs].' Likewise in the other routes from Abū Isĥāq, as mentioned previously.

Similar in anomaly (shudhūdh) is that one of the narrators from Abū Isĥāq said: 'before Jumu'ah' instead of 'before Żuhr,' as reported by Al-Khala'ī in his Fawā'id with a good chain (isnād jayyid), as stated by Al-'Irāqī and Al-Būŝīrī in his Zawā'id (72/1). They did not notice its anomaly, as I pointed out in Silsilah Al-Aĥādīth Aď-Ďa'īfah. And Allāh knows best.

Understanding the Ĥadīth

His statement 'He makes the taslīm (final greeting) at its end' indicates that the Sunnah for four-rak'ah daytime supererogatory prayers is to pray them with a single final taslīm, and not to make taslīm between the [first] two rak'ahs. Some understood his statement 'separating between every two rak'ahs with the taslīm (greeting) upon the close angels... and those who follow them among the believers' to mean the taslīm of exiting the prayer. Shaykh 'Alī Al-Qārī refuted this in Sharĥ Ash-Shamā'il by saying:

'It is not hidden that the salām of exiting the prayer is specific only to the angels and believers present with the praying person. The wording of the ĥadīth is more general than that, as it mentions the close angels, the Prophets, and those who follow them among the believers and Muslims until the Day of Judgment.'

Therefore, Al-Munāwī asserted in his commentary on Ash-Shamā'il that what is meant is the Tashahhud, saying:

'Because it includes the taslīm upon everyone in our saying: 'As-salāmu 'alaynā wa 'alā 'ibādillāh aṣ-ṣāliĥīn' [Peace be upon us and upon the righteous servants of Allāh].'

I say: This is supported by the agreed-upon ĥadīth of Ibn Mas'ūd, he said:

'When we prayed with the Prophet (peace be upon him), we used to say: Peace be upon Allāh before His servants, peace be upon Jibrīl, peace be upon Mīkā'īl, peace be upon so-and-so. When the Prophet (peace be upon him) finished, he turned his face towards us and said: 'Indeed, Allāh Himself is As-Salām (The Peace). So when one of you sits in prayer, let him say: At-taĥiyyātu lillāh... As-salāmu 'alaynā wa 'alā 'ibādillāh aṣ-ṣāliĥīn [All compliments are for Allāh... Peace be upon us and upon the righteous servants of Allāh]. For indeed, when he says that, it reaches every righteous servant in the heaven and the earth...'

I say: This addition at the end of the ĥadīth ['He makes the taslīm at its end'] settles the matter decisively, leaving no room for disagreement thereafter. It is explicit in indicating what we mentioned: that four-rak'ah daytime Sunnah prayers are not concluded with taslīm in the first Tashahhud. Based on this, the ĥadīth contradicts the apparent meaning of his (peace be upon him) statement:

'Prayer at night and day is two by two.'

This is an authentic (ṣaĥīĥ) ĥadīth, as I explained in Al-Ĥawd' Al-Mawrūd fī Zawā'id Muntaqā Ibn Al-Jārūd (no. 123)—may Allāh make its completion easy for us. Perhaps the reconciliation between them is to interpret the ĥadīth of the chapter [i.e., 'Alī's ĥadīth] as indicating permissibility [of praying four with one taslīm], and the ĥadīth of Ibn 'Umar [two by two] as indicating preference [of praying in sets of two], just as is the case for four-rak'ah nighttime prayers as well. And Allāh knows best.

238. He ruled that the owners of walled gardens are responsible for guarding them during the day, and that whatever damage livestock cause at night is guaranteed by their owners.

Reported by Mālik in Al-Muwaťťa' (3/220) from Ibn Shihāb from Ĥarām ibn Sa'd ibn Muĥayyiṣah that a she-camel belonging to Al-Barā' ibn 'Āzib entered the walled garden of a man and caused damage in it. The Messenger of Allāh (peace be upon him) ruled... then he mentioned it.

I say: This is an authentic mursal chain (sanad mursal ṣaĥīĥ—Tābi'ī narrates from Prophet). Ať-Ťaĥāwī (2/116), Al-Bayhaqī (8/341), and Aĥmad (5/435) reported it through the route of Mālik, with it.

Al-Layth ibn Sa'd corroborated (tāba'ahu) him [Mālik] from Ibn Shihāb, with it, as mursal.

Reported by Ibn Mājah (2/54-55).

Sufyān ibn 'Uyaynah corroborated them both [Mālik and Al-Layth] from Az-Zuhrī from Sa'īd ibn Al-Musayyib and Ĥarām ibn Sa'd ibn Muĥayyiṣah that a she-camel belonging to Al-Barā'...

Reported by Aĥmad (5/436) and Al-Bayhaqī (8/342).

Al-Awzā'ī corroborated them, but they differed upon him regarding its chain. Abū Al-Mughīrah said:

Al-Awzā'ī narrated to us from Az-Zuhrī from Ĥarām ibn Muĥayyiŝah Al-Anŝārī, with it, as mursal.

Reported by Al-Bayhaqī (8/341).

Al-Firyābī said from Al-Awzā'ī, with it, except that he said: 'from Al-Barā' ibn 'Āzib,' thus connecting it (waŝalahu).

Reported by Abū Dāwūd (2/267) and from him Al-Bayhaqī and Al-Ĥākim (2/48).

Likewise, Muĥammad ibn Muŝ'ab said: Al-Awzā'ī narrated to us, with it, connected (mawŝūl).

Reported by Aĥmad (4/295) and Al-Bayhaqī.

Likewise, Ayyūb ibn Suwayd said: Al-Awzā'ī narrated to us, with it.

Reported by Aṫ-Ṫaĥāwī (2/116) and Al-Bayhaqī. Thus, these three—Al-Firyābī, Muĥammad ibn Muŝ'ab, and Ayyūb ibn Suwayd—agreed on connecting it from Al-Awzā'ī. This [connected version] is preferable to the narration of Abū Al-Mughīrah from him as mursal, because they are a group, and he is an individual.

Ma'mar corroborated them, but they also differed upon him. 'Abd Ar-Razzāq said: Ma'mar narrated to us from Az-Zuhrī from Ĥarām ibn Muĥayyiŝah from his father that a she-camel belonging to Al-Barā'... the ĥadīth. So he added 'from his father' to the chain.

Reported by Abū Dāwūd, Ibn Ĥibbān (1168), Aĥmad (5/436), and Al-Bayhaqī, who said:

'Wuhayb and Abū Mas'ūd Az-Zajjāj opposed him ['Abd Ar-Razzāq] regarding [the narration from] Ma'mar, and did not say: 'from his father.'

Ibn At-Turkumānī said:

'Ibn 'Abd Al-Barr mentioned with his chain from Abū Dāwūd, he said: No one corroborated 'Abd Ar-Razzāq in his statement: 'from his father.' Abū 'Umar [Ibn 'Abd Al-Barr] said: They rejected his statement in it: 'from his father.' Ibn Ĥazm said it is mursal.'

I say: However, Al-Awzā'ī connected it by mentioning Al-Barā' in it, according to the stronger of the two narrations from him. 'Abdullāh ibn 'Īsā corroborated him from Az-Zuhrī from Ĥarām ibn Muĥayyiŝah from Al-Barā', with it.

Reported by Ibn Mājah and Al-Bayhaqī (8/341-342).

'Abdullāh ibn 'Īsā is Ibn 'Abd Ar-Raĥmān ibn Abī Laylā, and he is trustworthy (thiqah), relied upon for evidence in the two Ŝaĥīĥs. So this is a strong corroboration (mutāba'ah qawiyyah) for Al-Awzā'ī in connecting it. Thus, the ĥadīth is authenticated (ŝaĥĥa), and the irsāl (omission of the Companion) by those who reported it as mursal does not harm it, because the addition by a trustworthy narrator (ziyādat ath-thiqah) is accepted (maqbūlah), so how about when there are two trustworthy narrators? Al-Ĥākim said after Al-Awzā'ī's narration:

'Authentic chain (ŝaĥīĥ al-isnād), despite the difference therein between Ma'mar and Al-Awzā'ī.' And Adh-Dhahabī agreed.

They said this, but Ma'mar's difference is not worthy of attention due to his contradicting the narrations of all the trustworthy narrators in his statement

'from his father,' besides the fact that they did not agree upon him in that, as mentioned previously. If they had pointed to the difference with Mālik, Al-Layth, and Ibn 'Uyaynah regarding its connection (waṣl), it would have been closer to correctness, although even this does not render the ḥadīth defective (lā yu'all bih), due to its establishment as connected (mawṣūl) through the route of the two trustworthy narrators, as mentioned previously.

239. 'When you have thrown the Jamrah [pebbles], then everything has become lawful for you except women.'

Reported by Aḥmad (1/234): Wakī' narrated to us: Sufyān narrated to us from Salamah from Al-Ḥasan Al-'Urnī from Ibn 'Abbās, he said: The Messenger of Allāh (peace be upon him) said: then he mentioned it. Then he said (1/344): Wakī' and 'Abd Ar-Raḥmān narrated to us, they said: Sufyān narrated to us, with it [the chain]. Except he did not say: 'The Messenger of Allāh (peace be upon him) said.'

He added at the end in both places:

'A man said: 'And perfume (O Abū Al-'Abbās)?' Ibn 'Abbās said: 'As for me, I saw the Messenger of Allāh (peace be upon him) anointing his head with musk. Was that perfume or not?'

Then he reported it (1/369): Yazīd narrated to us: Sufyān informed us, with it [the chain], also as mawqūf (stopped at Ibn 'Abbās). He said:

'Ibn 'Abbās was asked about a man, when he throws the Jamrah, may he apply perfume? He said: 'As for me...' the ḥadīth.

Reported by An-Nasā'ī (2/52) and Ibn Mājah (2/245) through the route of Yaḥyā ibn Sa'īd; and Ibn Mājah also from Wakī'; and he [Ibn Mājah] and Abū Ya'lā in his Musnad (folio 143/1) from 'Abd Ar-Raḥmān; and Al-Bayhaqī (5/133) from Ibn Wahb and (5/204) from Abū Dāwūd Al-Ḥafarī; all of them from Sufyān, with it [the chain], like the mawqūf narration of 'Abd Ar-Raḥmān according to Aḥmad, with the addition. Aṭ-Ṭaḥāwī reported it (1/419) through the route of Abū 'Āṣim from Sufyān, with it.

I say: This is a chain (isnād) whose narrators are all trustworthy (thiqāt), narrators of the two Shaykhs [Al-Bukhārī and Muslim]. However, it is broken (munqaṭi') between Al-Ḥasan Al-'Urnī—who is Ibn 'Abdillāh—and Ibn 'Abbās, for he did not hear from him, as Aḥmad said. Indeed, Abū Ḥātim said: He did not reach his time (lam yudrik'hu). Furthermore, most narrators from Sufyān reported it as mawqūf (stopped) at Ibn 'Abbās, and only Wakī' reported it as marfū' (raised to the Prophet) in the first narration. As for his narration paired with 'Abd Ar-Raḥmān, it is also mawqūf. Likewise, it is [mawqūf] with Ibn Mājah. So the correct view is that the ḥadīth, besides being broken (inqiṭā'), is mawqūf.

However, it has a supporting narration (shāhid) from the ḥadīth of 'Ā'ishah (may Allāh be pleased with her), she said:

'I perfumed the Messenger of Allāh (peace be upon him) with my own hands with dharīrah (a type of perfume) for the Farewell Pilgrimage, for exiting the state of iḥrām and for entering iḥrām: when he entered iḥrām, and when he threw the Jamrah of 'Aqabah on the Day of Sacrifice, before he performed Ṭawāf around the House.'

Reported by Aĥmad (6/244) from 'Umar ibn 'Abdillāh ibn 'Urwah that he heard 'Urwah and Al-Qāsim reporting from 'Ā'ishah, with it.

I say: This is an authentic chain (sanad ŝaĥīĥ) according to the conditions of the two Shaykhs [Al-Bukhārī and Muslim], and its origin (aŝl) is with them.

Az-Zuhrī corroborated him ['Umar ibn 'Abdillāh] from 'Urwah alone, with it, similarly.

Reported by An-Nasā'ī (2/10-11) from Sufyān from him. Its chain is also authentic (ŝaĥīĥ), and its narrators are narrators of the two Shaykhs except for Sa'īd ibn 'Abd Ar-Raĥmān Abū 'Ubayd Al-Makhzūmī, the Shaykh of An-Nasā'ī, who is trustworthy (thiqah), especially in [narrating from] Sufyān ibn 'Uyaynah, and this is from his narration from him.

Ĥajjāj ibn Arťāh opposed him [Sufyān] regarding [the narration from] Az-Zuhrī, saying: from Az-Zuhrī from 'Amrah bint 'Abd Ar-Raĥmān from 'Ā'ishah, attributed to the Prophet (marfū'), with the wording:

'When one of you throws the Jamrah of 'Aqabah, then everything has become lawful (ĥalla) for him except women.'

Ĥajjāj practiced tadlīs and narrated it using 'an'anah in all narrations from him, and they differed upon him regarding its text (matn), as I explained in Al-Aĥādīth Aď-Ďa'īfah under number (1013).

The ĥadīth has been narrated through the route of 'Amrah from 'Ā'ishah, attributed to the Prophet (marfū'), like this ĥadīth of Ibn 'Abbās, but with the addition 'and you have sacrificed (dhabaĥtum) and shaved (ĥalaqtum).' This is a denounced addition (ziyādah munkarah) that is not established. That is why I included it in Al-Aĥādīth Aď-Ďa'īfah and explained its defect ('illah) there, so it should be consulted. After it, I mentioned another supporting narration (shāhid) from the ĥadīth of Umm Salamah which contains another denounced addition (ziyādah munkarah) as well.

Then I found another route for the supporting ĥadīth of 'Ā'ishah with Al-Bayhaqī (5/135) from 'Abd Ar-Razzāq: Ma'mar informed us from Az-Zuhrī from Sālim from Ibn 'Umar, he said: I heard 'Umar (may Allāh be pleased with him) say:

'When you have thrown the Jamrah with seven pebbles, and sacrificed, and shaved, then everything has become lawful (ĥalla) except women and perfume (ať-ťīb).' Sālim said: And 'Ā'ishah (may Allāh be pleased with her) said: 'Everything has become lawful (ĥalla) for him except women.' He [Sālim] said: And 'Ā'ishah (may Allāh be pleased with her) said: 'I perfumed (ťayyabtu) the Messenger of Allāh (peace be upon him), meaning for his exiting iĥrām (li-ĥillih).'

I say: This is an authentic chain (sanad ŝaĥīĥ) according to their [Al-Bukhārī and Muslim's] conditions. Then Al-Bayhaqī reported through the route of 'Amr ibn Dīnār from Sālim, he said: 'Ā'ishah (may Allāh be pleased with her) said:

'I perfumed (ťayyabtu) the Messenger of Allāh (peace be upon him) for his exiting iĥrām (li-ĥillih) and his entering iĥrām (li-iĥrāmih).' Sālim said: 'And the Sunnah of the Messenger of Allāh (peace be upon him) is more worthy (aĥaqq) of being followed.'

I say: Its chain is also authentic (ŝaĥīĥ). Ať-Ťaĥāwī also reported it (1/421), as did

Sa'īd ibn Manṣūr, as mentioned in Al-Muḥallā (7/139).

The ḥadīth contains clear evidence (dalālah żāhirah) that upon throwing the Jamrah of 'Aqabah, every prohibition (maḥżūr) among the prohibitions of iḥrām becomes lawful (yaḥill) for the pilgrim (ḥājj), except intercourse (waṭ') with women, for that does not become lawful thereby, by consensus (ijmā'). Ash-Shawkānī (5/60) attributed what the ḥadīth indicates to the Ḥanafīs, Shāfi'īs, and the 'Itrah (Ahl al-Bayt). What is well-known from the Ḥanafīs is that this [lawfulness] does not occur except after throwing and shaving (ḥalq). Aṭ-Ṭaḥāwī argued for them using the aforementioned ḥadīth of 'Amrah from 'Ā'ishah, and you have learned of its weakness. Thus, there is no proof (ḥujjah) in it, especially given its contradiction with her authentic ḥadīth with which she argued against the statement of 'Umar, which aligns with their [Ḥanafī] madhhab. Yes, Ibn 'Ābidīn mentioned in his Ḥāshiyah on Al-Baḥr Ar-Rā'iq (2/373) from Abū Yūsuf what agrees with what Ash-Shawkānī related from the Ḥanafīs. So it appears there is a difference (khilāf) within their madhhab, and the view of Abū Yūsuf is the correct one (ṣawāb) due to its agreement with the ḥadīth. Among the strange things (gharā'ib) is Aṣ-Ṣan'ānī's statement in commentary on the weak ḥadīth of 'Ā'ishah:

'The apparent [conclusion] is that there is consensus on the lawfulness of perfume and other things except intercourse after throwing [the pebbles], even if one has not shaved.'

Although this is the correct view, 'Umar and others among the Salaf differed with it, and more than one scholar has related the difference of opinion (khilāf) on it, including Ibn Rushd in Al-Bidāyah (1/295). So where is the consensus (ijmā')?! However, the correct view is what the ḥadīth indicates, and it is the madhhab of Ibn Ḥazm in Al-Muḥallā (7/139). He said:

'And it is the view of 'Ā'ishah, Ibn Az-Zubayr, Ṭāwūs, 'Alqamah, and Khārijah ibn Zayd ibn Thābit.'

240. 'Whichever man unjustly takes a handspan of land, Allāh will task him with digging it until he reaches the end of seven earths, then He will collar him with it until the Day of Resurrection, until judgment is passed between the people.'

Reported by Ibn Ḥibbān in his Ṣaḥīḥ (1167) and Aḥmad (4/173), as well as his son ['Abdullāh] from Zā'idah from Ar-Rabī' ibn 'Abdillāh from Ayman ibn Nābil—Ibn Ḥibbān said: Ibn Thābit—from Ya'lā ibn Murrah, he said: I heard the Prophet (peace be upon him) say: then he mentioned it.

I say: This is a good chain (sanad jayyid); its narrators are trustworthy (thiqāt), well-known, except for Ayman. If he is Ibn Nābil, as in the Musnad, then he is well-known (mashhūr); a group declared him trustworthy (waththaqahu), and Al-Bukhārī reported from him in a follow-up narration (mutāba'ah). If he is Ibn Thābit, as in Ibn Ḥibbān, then Abū Dāwūd said: 'No harm in him (lā ba'sa bih),' and Ibn Ḥibbān mentioned him in Ath-Thiqāt. Two things make this [latter identification] more likely in my view:

First: Ibn Abī Ḥātim said in his biography (1/1/319):

'He narrated from Ibn 'Abbās and Ya'lā ibn Murrah. Abū Ya'fūr 'Abd Ar-Raḥmān ibn 'Ubayd ibn Nisṭās and Ar-Rabī' ibn 'Abdillāh narrated from him.'

Then he provided the biography of Ayman ibn Nābil and mentioned that he narrated from Qudāmah ibn 'Abdillāh Al-Kilābī, Ťāwūs, and other Tābi'ūn. Neither he nor anyone else mentioned that he narrated from Ya'lā ibn Murrah, nor did they mention Ar-Rabī' ibn 'Abdillāh among those who narrated from him.

Second: The narration of Abū Ya'fūr from him is in the Musnad (4/172/173), but it appears there as 'Abū Ya'qūb,' which is a scribal error (taŝĥīf). It is also misspelled (taŝaĥĥafa) in two manuscripts of Al-Jarĥ wa At-Ta'dīl, as noted by its editor, the erudite scholar 'Abd Ar-Raĥmān Al-Mu'allimī, in the biography of this Ibn Thābit.

This preference might be challenged by the fact that Ať-Ťabarānī reported it in Al-Mu'jam Aŝ-Ŝaghīr (p. 219) through another route from Ismā'īl ibn Abī Khālid from Ash-Sha'bī from Ayman ibn Nābil from Ya'lā ibn Murrah, with it, similarly. This would support that he is Ibn Nābil. However, I suspect this is also a corruption (muĥarraf) of 'Ibn Thābit,' for they only mentioned Ash-Sha'bī among the narrators from this one [Ibn Thābit], not from Ibn Nābil. And Allāh knows best.

Al-Haythamī said about the ĥadīth in Al-Majma' (4/175):

'Reported by Aĥmad and Ať-Ťabarānī in Al-Kabīr and Aŝ-Ŝaghīr, similarly, with [various] chains (asānīd). The narrators of some of them are narrators of the Ŝaĥīĥ.'

241. 'Indeed, there was no Prophet before me except that it was a duty upon him to guide his nation (ummah) to the best of what he knew for them, and to warn them of the worst of what he knew for them. And indeed, this nation (ummah) of yours, its well-being has been placed in its beginning, and its end will be afflicted by trials and matters you will disapprove of. And tribulation (fitnah) will come, one making the other seem insignificant (yuraqqiqu ba'ďuhā ba'ďan). And the tribulation will come, and the believer will say: 'This is my destruction!' Then it will pass. And [another] tribulation will come, and the believer will say: 'This is it! This is it!' So whoever loves to be removed from the Fire and admitted into Paradise, let his death come to him while he believes in Allāh and the Last Day, and let him treat people in the way he loves to be treated. And whoever pledges allegiance to a leader (imām), giving him the strike of his hand (ŝafqata yadihi) [as a pledge] and the fruit of his heart (thamrata qalbihi) [sincerity], let him obey him as much as he is able. Then if another comes contending with him, strike the neck of the other (faďribū 'unuqa al-ākhar).'

Narrated by Muslim (6/18)—and the wording is his—, An-Nasā'ī (2/185), Ibn Mājah (2/466-467), and Aĥmad (2/191) through various routes from Al-A'mash from Zayd ibn Wahb from 'Abd Ar-Raĥmān ibn 'Abd Rabb Al-Ka'bah, who said:

I entered the Masjid, and there was 'Abdullāh ibn 'Amr ibn Al-'Āŝ sitting in the shade of the Ka'bah, with people gathered around him. I came to them and sat with him. He said:

'We were with the Messenger of Allāh (peace be upon him) on a journey, and we stopped at a place. Some of us were mending their tents, some were practicing archery, and some were with their grazing livestock, when the caller

of the Messenger of Allāh (peace be upon him) announced: 'The prayer is being gathered (Aṣ-Ṣalātu jāmi'ah)!' So we gathered around the Messenger of Allāh (peace be upon him), and he said:' then he mentioned the narration above. He added at its end: 'So I drew near to him and said to him: 'I adjure you by Allāh, did you yourself hear this from the Messenger of Allāh (peace be upon him)?' He pointed with his hands towards his ears and his heart and said: 'My two ears heard it, and my heart retained it.' I said to him: 'This cousin of yours, Mu'āwiyah, commands us to consume our wealth among ourselves unjustly and to kill ourselves, while Allāh says: {O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allāh is to you ever Merciful} [An-Nisā': 29].' He said: He remained silent for a moment, then said: 'Obey him in obedience to Allāh, and disobey him in disobedience to Allāh.'

The part 'I said to him: This cousin of yours...', is not found in narrations other than Muslim's.

Then Aḥmad narrated it via Ash-Sha'bī from 'Abd Ar-Raḥmān ibn 'Abd Rabb Al-Ka'bah with the same meaning. Likewise, Muslim narrated it in one version, but neither of them provided the wording of the ḥadith, rather they referred back to the ḥadith of Al-A'mash.

Explanation of Unfamiliar Terms

(fa-yuraqqiqu ba'ḍuhā ba'ḍan): Meaning, one makes the other seem insignificant (raqīqan), i.e., light, due to the severity of what comes after it. So the second makes the first seem insignificant.

(ṣafqata yadihi): Meaning, his pact with him and commitment to his obedience. It is the single instance of striking/clapping the hands, which occurs during the pledge of allegiance (bay'ah) for the Caliphate.

(thamrata qalbihi): Meaning, the sincerity of his pledge or his love with his heart.

(faḍribū 'unuqa al-ākhar): An-Nawawī said: 'Its meaning is: Repel the second one, for he is rebelling against the Imām. If he cannot be repelled except by war and fighting, then fight him. If the fighting necessitates killing him, his killing is permissible, and there is no liability for it, because he is an oppressor and transgressor in his fighting.'

There are many benefits in the ḥadith, among the most important being that it is obligatory upon the Prophet to call his nation (ummah) to good, guide them to it, and warn them of the evil he knows for them. In this is a clear refutation of what is mentioned in some books of theology (kalām) that a Prophet is one to whom revelation is given, but he is not commanded to convey it!

242. 'Whoever takes land without right will be tasked on the Day of Gathering (Maḥshar) to carry its soil.'

Narrated by Aḥmad (4/173): 'Affān narrated to us: 'Abd Al-Wāḥid ibn Ziyād narrated to us: Abū Ya'qūb 'Abdullāh, my grandfather, narrated to us: Abū Thābit narrated to us, saying: I heard Ya'lā ibn Murrah Ath-Thaqafī say: I heard the Messenger of Allāh (peace be upon him) say: then he mentioned the narration. Then Aḥmad (4/172) said: Ismā'īl ibn Muḥammad—who is Abū Ibrāhīm Al-Mu'aqqib—narrated to us: Marwān Al-Fazārī narrated to us: Abū

Ya'qūb narrated to us from Abū Thābit with the same meaning.

I say: This is a chain whose narrators are trustworthy (thiqāt) and known, except for this Abū Ya'qūb. 'Abd Al-Wāĥid ibn Ziyād named him 'Abdullāh' and mentioned that he was his grandfather, as you see. I could not identify him; they overlooked him and did not mention him, neither in the books of Kunyahs nor Names. It seems possible to me that he could be 'Abdullāh ibn 'Abdullāh ibn Al-Aŝamm, for they mentioned among those who narrated from him 'Abd Al-Wāĥid ibn Ziyād and Marwān Al-Fazārī, who are the two who narrated this ĥadith from him, as you see. However, what poses a problem is that they did not mention that his kunyah was Abū Ya'qūb; rather, they mentioned two other kunyahs for him: 'Abū Sulaymān' and 'Abū Al-'Anbas.'

It is also possible that this kunyah, 'Abū Ya'qūb,' is a corruption of Abū Ya'fūr, whose name is 'Abd Ar-Raĥmān ibn 'Ubayd ibn Nisťās Al-Kūfī. He narrated from this Abū Thābit (Ayman ibn Thābit), and Marwān Al-Fazārī narrated from him, as mentioned in At-Tahdhīb. If it is him, then he is trustworthy (thiqah) from the narrators of the two Shaykhs [Al-Bukhārī and Muslim], so the chain would be authentic (ŝaĥīĥ). However, contradicting this is that 'Abd Al-Wāĥid ibn Ziyād named him 'Abdullāh, his grandfather, unless one says that this addition in 'Abd Al-Wāĥid's narration is an interpolation (muqĥamah) by some copyists of the Musnad.

In summary, this chain of narration is problematic for me. Perhaps later we will come across something that reveals the correct situation regarding it. And Allāh is the One whose help is sought.

Perhaps it is because of what we mentioned that Al-Mundhirī remained silent about this chain in At-Targhīb (3/54), and Al-Haythamī followed him (4/175), attributing it also to Ať-Ťabarānī.

The ĥadith has been established through another route from Abū Thābit with the same meaning but different wording, so refer to 'Any man who unjustly takes a handspan of land...'

243. 'Allāh has spoken the truth, and your brother's stomach has lied.'

Narrated by Muslim (7/26) from Abū Sa'īd Al-Khudrī, who said:

'A man came to the Prophet (peace be upon him) and said: 'My brother has looseness of the bowels.' The Messenger of Allāh (peace be upon him) said: 'Give him honey to drink.' So he gave him honey. Then he came [again] and said: 'I gave him honey to drink, but it only increased the looseness.' He said this to him three times. Then he came the fourth time and said: 'Give him honey to drink.' He said: 'I have given it to him, but it only increased the looseness.' The Messenger of Allāh (peace be upon him) said:' (then he mentioned the statement above). 'So he gave him [honey] to drink, and he was cured.'

Al-Bukhārī narrated it (10/115/137-138) with some abbreviation. Al-Ĥākim (4/402) considered it a mustadrak (missed by) upon the two Shaykhs, and Adh-Dhahabī agreed!!

Ibn Al-Qayyim said in Az-Zād (3/97-98), after mentioning many benefits of honey:

'This person for whom the Prophet (peace be upon him) prescribed honey had

looseness of the bowels due to indigestion caused by overfilling [the stomach]. So he commanded him to drink honey to expel the excess substances gathered in the regions of the stomach and intestines. For honey possesses cleansing properties and expels excess substances. The stomach had been affected by viscous humors that prevented the settling of food within it due to their viscosity. The stomach has villi like the pile of a towel, and when viscous humors cling to them, they corrupt it and corrupt the food. So its remedy is with something that cleanses it of those humors, and honey is one of the best treatments for this ailment, especially if mixed with hot water. In the repetition of giving him honey to drink, there is a subtle medical point, which is that the medicine must have a quantity and amount according to the state of the disease. If it falls short, it will not remove it completely, and if it exceeds it, it will weaken the faculties and cause other harm. So when he commanded him to give him honey, he gave him an amount that was insufficient to counteract the disease and did not achieve the purpose. When he informed him [the Prophet (peace be upon him)], he knew that what he had given him did not reach the required amount. When his repeated returns to the Prophet (peace be upon him) occurred, he emphasized to him to repeat the dose to reach the amount that counteracts the disease. When the drinks were repeated according to the substance of the disease, he was cured by Allāh's permission. Considering the quantities of medicines, their properties, and the extent of the strength of the illness and the patient is one of the greatest principles of medicine. And the statement of the Prophet (peace be upon him): 'Allāh has spoken the truth, and your brother's stomach has lied' is an indication of the confirmed benefit of this medicine, and that the persistence of the disease was not due to a deficiency in the medicine itself, but due to the 'lying' of the stomach and the abundance of corrupt matter within it. So he commanded him to repeat the medicine due to the abundance of the matter.

And his (peace be upon him) medicine is not like the medicine of physicians. For the medicine of the Prophet (peace be upon him) is certain, definitive, divine, emanating from revelation, the niche of Prophethood, and perfection of intellect, while the medicine of others is mostly conjecture, supposition, and experimentation. The lack of benefit for many patients from Prophetic medicine should not be denied, for benefit is only derived from it by one who receives it with acceptance, belief in its cure, and complete reception with faith and submission. This Qur'ān, which is a cure for what is in the breasts, if not received in this manner, will not achieve the cure of the breasts from their diseases; rather, it only increases the hypocrites in filth upon their filth and disease upon their disease. And where does the medicine of bodies compare to it? So, Prophetic medicine is only suitable for sound bodies, just as the cure of the Qur'ān is only suitable for pure souls and living hearts. People turning away from Prophetic medicine is like their turning away from seeking cure through the Qur'ān, which is the beneficial cure. This is not due to a deficiency in the remedy, but due to the corruption of the nature, the unsoundness of the recipient, and the lack of acceptance. And with Allāh is success.'

244. 'Whoever seeks treatment with cauterization or seeks ruqyah, has indeed absolved himself of reliance upon Allāh.'

Narrated by At-Tirmidhī (3/164), Ibn Ĥibbān in his Ŝaĥīĥ (no. 1408), Ibn Mājah

(2/1154/3489), Al-Ĥākim (4/415), and Aĥmad (4/249, 253) via 'Aqqār ibn Al-Mughīrah ibn Shu'bah from his father, raised to the Prophet (peace be upon him) (marfū'an).

At-Tirmidhī said: 'A ĥasan ŝaĥīĥ (good, authentic) ĥadith.'

Al-Ĥākim said: 'Authentic chain of narration (ŝaĥīĥ al-isnād),' and Adh-Dhahabī agreed. It is as they said.

I say: In it is the disapproval of cauterization and seeking ruqyah. As for the first, it is because it involves torment with fire. As for the latter, it is because it involves needing others for something whose benefit is speculative and not preponderant. That is why among the characteristics of those who will enter Paradise without reckoning is that they do not seek ruqyah, do not cauterize, do not practice augury, and upon their Lord they rely. This is as in the ĥadith of Ibn 'Abbās reported by the two Shaykhs [Al-Bukhārī and Muslim]. Muslim added in his narration: 'They do not perform ruqyah (lā yarqūn) nor seek ruqyah (lā yastaqrūn).' This addition is anomalous (shādhdhah), as I have explained in my commentary on my book Mukhtaŝar Ŝaĥīĥ Muslim (no. 254).

245. 'If there is any good in your medicines, then it is in a slash of the cupper's knife, or a drink of honey, or cauterization with fire. But I do not like to be cauterized.'

Narrated by Al-Bukhārī (10/114-115 & 125, 126), Muslim (7/21-22), and Aĥmad (3/343) from Jābir ibn 'Abdullāh, raised to the Prophet (peace be upon him) (marfū'an).

It is from the narration of 'Āŝim ibn 'Umar ibn Qatādah from him.

In a narration by Muslim from 'Āŝim, Jābir ibn 'Abdullāh visited Al-Muqanna' and then said:

'I will not leave until you undergo cupping, for indeed I heard the Messenger of Allāh (peace be upon him) say: 'Indeed, there is healing in it.'

This is also a narration by Aĥmad (3/335), and likewise Al-Bukhārī (10/124). Al-Ĥākim (4/409) considered it a mustadrak upon the two Shaykhs, and Adh-Dhahabī agreed!!

The ĥadith has a witness (shāhid) from the ĥadith of Ibn 'Umar, raised [to the Prophet (peace be upon him)], with the first wording.

Narrated by Al-Ĥākim (4/209), who said: 'Authentic according to the condition of the two Shaykhs (ŝaĥīĥ 'alā sharť ash-shaykhayn).' Adh-Dhahabī refuted him, saying: 'Usayd ibn Zayd Al-Ĥammāl is abandoned (matrūk).'

246. 'Count for me everyone who has professed Islam.'

Narrated by Muslim (1/91), Abū 'Awānah (1/102), Ibn Mājah (2/492), Aĥmad (5/384), and Al-Maĥāmilī in Al-Amālī (1/71/2) through many routes from Abū Mu'āwiyah from Al-A'mash from Shaqīq from Ĥudhayfah, who said:

The Messenger of Allāh (peace be upon him) said: then he mentioned the narration. He added:

'He [Ĥudhayfah] said: We said: 'O Messenger of Allāh, do you fear for us? And we are between six hundred and seven hundred.' The Messenger of Allāh (peace

be upon him) said: 'Indeed, you do not know; perhaps you will be tested.' He [Ĥudhayfah] said: So we were tested, until a man among us would not pray except in secret.'

The wording is Ibn Mājah's. Sufyān supported him [Al-A'mash]. Abū Bakr Ash-Shāfi'ī said in Al-Fawā'id (8/91/2): Isĥāq (meaning Al-Ĥarbī) narrated to me: Abū Ĥudhayfah informed us: Sufyān informed us from Al-A'mash with the same chain. Except that he said: 'And we are one thousand five hundred?'

This is an error (wahm) by Abū Ĥudhayfah, whose name is Mūsā ibn Mas'ūd An-Nahdī. He is truthful but has poor memory (ŝadūq sayyi' al-ĥifż). The rest of its narrators are trustworthy (thiqāt).

247. 'When a servant embraces Islam, and his Islam is good, Allāh writes for him every good deed he had previously put forth, and every evil deed he had previously put forth is erased from him. Then after that comes the recompense: the good deed is [rewarded] ten times like it, up to seven hundredfold, and the evil deed is [recorded] like it, unless Allāh, the Mighty and Majestic, overlooks it.'

Narrated by An-Nasā'ī (2/267-268) via Ŝafwān ibn Ŝāliĥ, who said: Al-Walīd narrated to us, saying: Mālik narrated to us from Zayd ibn Aslam from 'Aťā' ibn Yasār from Abū Sa'īd Al-Khudrī, who said: The Messenger of Allāh (peace be upon him) said: then he mentioned the narration.

I say: This is an authentic (ŝaĥīĥ) chain of narration. Al-Bukhārī suspended it ('allaqahu) in his Ŝaĥīĥ, saying: Mālik said: Zayd ibn Aslam informed me with the same meaning, without [mentioning] the writing of good deeds. Al-Ĥasan ibn Sufyān, Al-Bazzār, Al-Ismā'īlī, Ad-Dāraquťnī in Gharā'ib Mālik, and Al-Bayhaqī in Ash-Shu'ab narrated it connectedly (waŝalahu) through other routes from Mālik with the same chain.

Al-Ĥāfiż [Ibn Ĥajar] said in Al-Fatĥ (1/82):

'It has been established in all narrations what was omitted from Al-Bukhārī's narration, which is the writing of the good deeds preceding Islam. His statement 'Allāh writes' means He commands that it be written. Ad-Dāraquťnī has [a narration] via Zayd ibn Shu'ayb from Mālik with the wording 'Allāh says to His angels: Write...' It was said: The author [Al-Bukhārī] intentionally omitted what others narrated because it is problematic according to the [established theological] principles.

Al-Māzarī said: The disbeliever is not like that; he is not rewarded for the righteous deed emanating from him during his polytheism, because a condition for the one drawing near [to Allāh] is that he knows the One to Whom he is drawing near, and the disbeliever is not like that.

Qāďī 'Iyāď followed him in affirming this problem. An-Nawawī considered that weak and said:

'The correct view, upon which the verifying scholars (muĥaqqiqūn) are, indeed some have transmitted consensus on it, is that if a disbeliever performs beautiful deeds like charity and maintaining ties of kinship, then embraces Islam, then dies upon Islam, the reward for that is written for him. As for the claim that it contradicts the principles, it is not accepted, because some actions of disbelievers may be considered valid in this world, like the expiation for żihār (a

pre-Islamic form of divorce), for he is not obligated to repeat it if he embraces Islam, and it suffices him.' End quote.

Then Al-Ḥāfiż said:

The truth is that the writing of reward for the Muslim during his state of Islam, as a favor and kindness from Allāh, does not necessitate that this is because his deed emanating from him in disbelief was accepted. The ḥadith only mentions the writing of the reward and does not address acceptance. It is possible that acceptance becomes suspended upon his embracing Islam; it is accepted and rewarded if he embraces Islam, otherwise not. This is strong. Ibrāhīm Al-Ḥarbī, Ibn Baṭṭāl, and other early scholars, and Al-Qurṭubī and Ibn Al-Munīr among the later ones, affirmed what An-Nawawī affirmed.

Ibn Al-Munīr said: What contradicts the principles is the claim that it is written for him during his state of disbelief. As for Allāh adding to his good deeds in Islam the reward of what had emanated from him which he thought was good, there is no impediment to that, just as if He bestowed favor upon him initially without any deed, and just as He bestows favor upon the incapable with the reward of what he used to do when he was capable. So if it is permissible to write for him the reward of what he did not do at all, it is permissible to write the reward of what he did without fulfilling the conditions. Others used as evidence that whoever believes from the People of the Book is given his reward twice, as indicated by the Qur'ān and the authentic ḥadith. If he had died upon his first faith, none of his righteous deeds would have benefited him; rather, they would be scattered dust. This indicates that the reward of his first deed is written for him added to his second deed. And by his (peace be upon him) statement when 'Ā'ishah asked him about Ibn Jud'ān and the good he used to do: 'Will it benefit him?' He said: 'Indeed, he never once said: O Lord, forgive me my sin on the Day of Judgment.' This indicates that if he had said it after embracing Islam, what he did in disbelief would have benefited him.'

I say: This is the correct view, and it is not permissible to hold a contrary opinion due to the convergence of ḥadith on this matter. That is why As-Sindī said in his commentary on An-Nasā'ī:

'This ḥadith indicates that the good deeds of the disbeliever are suspended; if he embraces Islam, they are accepted, otherwise they are rejected. Based on this, verses like Allāh Almighty's saying: {And as for those who disbelieved, their deeds are like a mirage} [An-Nūr: 39] are interpreted as applying to one who dies upon disbelief. Apparently, there is no evidence contradicting this, and Allāh's favor is wider and greater than this, so there is no reason to find it improbable. And the ḥadith 'Islam wipes out what came before it' pertains to sins and evil deeds, not good deeds.'

I say: Similar to the verse mentioned by As-Sindī (may Allāh have mercy on him) are all other verses regarding the nullification of deeds by polytheism, such as the saying of Allāh Almighty: {And it was already revealed to you and to those before you that if you should associate [anything] with Allāh, your work would surely become worthless, and you would surely be among the losers} [Az-Zumar: 65]. All of these are interpreted as applying to one who dies as a polytheist. Evidence for this is the saying of the Mighty and Majestic: {And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever—for those, their deeds have become worthless in this world and the

Hereafter, and those are the companions of the Fire; they will abide therein eternally} [Al-Baqarah: 217].

Based on this, a fiqh issue arises: if a Muslim performs Hajj, then apostatizes, then returns to Islam, his Hajj is not nullified, and he is not obligated to repeat it. This is the view of Imām Ash-Shāfi'ī and one of the two opinions of Al-Layth ibn Sa'd. Ibn Ĥazm chose it and supported it with excellent, strong arguments, which I believe must be mentioned. He (may Allāh have mercy on him) said (7/277):

'Issue—Whoever performs Hajj and 'Umrah, then apostatizes, then Allāh Almighty guides him and rescues him from the Fire, so he embraces Islam, he is not required to repeat the Hajj or the 'Umrah. This is the view of Ash-Shāfi'ī and one of the two opinions of Al-Layth. Abū Ĥanīfah, Mālik, and Abū Sulaymān said: He repeats the Hajj and 'Umrah. They used as evidence the saying of Allāh Almighty: {If you should associate [anything] with Allāh, your work would surely become worthless, and you would surely be among the losers} [Az-Zumar: 65]. We know of no other proof for them, and there is no proof for them in it. Because Allāh Almighty did not say therein: 'If you should associate [anything] with Allāh, your work which you did before you associated would surely become worthless.' This is an addition upon [what] Allāh [said] which is not permissible. Rather, Allāh Almighty informed that He nullifies his work after the polytheism if he also dies upon his polytheism, not if he embraces Islam. And this is undoubtedly true. If a polytheist performed Hajj or 'Umrah or prayed or fasted or gave Zakāh, none of that would suffice him for the obligatory duty. Also, His Almighty saying therein: {and you would surely be among the losers} is a clarification that the apostate, if he returns to Islam, what he did before his Islam is not nullified at all; rather, it is written for him and he is rewarded for it with Paradise. Because there is no disagreement among anyone in the Ummah that the apostate, if he returns to Islam, is not among the losers, but among the gainers, the successful, the victorious. So it is established that the one whose work is nullified is the one who dies upon his disbelief, whether an apostate or otherwise. And this one is among the losers, undoubtedly, not one who embraces Islam after his disbelief or returns to Islam after his apostasy. And Allāh Almighty said: {And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever—for those, their deeds have become worthless} [Al-Baqarah: 217]. So the text supports our view: that his work is not nullified if he apostatizes unless he dies while he is a disbeliever. And we find Allāh Almighty saying: {Indeed, I do not allow to be lost the work of [any] worker among you, whether male or female} [Āl 'Imrān: 195]. And Allāh Almighty said: {So whoever does an atom's weight of good will see it} [Az-Zalzalah: 7]. This is general and cannot be specified [without evidence]. So it is established that his Hajj and 'Umrah, if he returns to Islam, he will see them, and they will not be lost for him.

And we have narrated through routes as clear as the sun from Az-Zuhrī and from Hishām ibn 'Urwah—the meaning from both—from 'Urwah ibn Az-Zubayr that Ĥakīm ibn Ĥizām informed him that he said to the Messenger of Allāh (peace be upon him): 'O Messenger of Allāh, what is your view regarding matters I used to practice devotionally in the Jāhiliyyah (pre-Islamic era), such as charity, freeing slaves, or maintaining ties of kinship? Is there any reward in them?' The Messenger of Allāh (peace be upon him) said:

248. 'You embraced Islam upon the good you had previously done.'

Narrated by the two Shaykhs [Bukhārī and Muslim] and others from Hakīm bin Hizām. Ibn Ĥazm said: So it is established that the apostate, when he embraces Islam, and the disbeliever who had never embraced Islam before, when they embrace Islam, they have embraced Islam upon the good they had previously done. The apostate, when he performed Hajj while he was a Muslim, had fulfilled what he was commanded and tasked with, just as he was commanded. So he has now embraced Islam upon it, thus it belongs to him as it was. As for the disbeliever who performs Hajj, like the Sabians who consider Hajj to Makkah part of their religion, if he embraces Islam after that, it does not suffice him because he did not perform it as Allāh Almighty commanded. Because part of the obligation of Hajj and all other legislations is that they are not performed except as commanded by the Messenger of Allāh, Muĥammad ibn 'Abdullāh (peace be upon him), in the religion he brought, besides which Allāh Almighty accepts no other religion. And he (peace be upon him) said: 'Whoever does an action upon which is not our command, it is rejected.' The Sabian only performed Hajj as commanded by Yūrāsaf or Hermes, so it does not suffice him. And with Allāh Almighty is success. It would necessitate for those who nullify his Hajj due to his apostasy that they also nullify his state of being married, his triple divorce, his sales and purchases, and his gifts that occurred during Islam. And they do not say this. So the corruption of their view becomes apparent. And by Allāh Almighty we are supported.'

Once this is clarified, there is no contradiction between it and the preceding ĥadith number (52) 'that the disbeliever is rewarded for his good deeds that he did for Allāh's sake in this world,' because what is meant by that is the disbeliever whom Allāh knew beforehand would die as a disbeliever, evidenced by the statement at its end: 'until when he reaches the Hereafter, he will have no good deed for which he will be rewarded.' As for the disbeliever whom Allāh knew beforehand would embrace Islam and die as a believer, he is rewarded for his good deeds done during his state of disbelief in the Hereafter, as indicated by the preceding ĥadith, including the ĥadith of Ĥakīm ibn Ĥizām which Ibn Ĥazm cited in his preceding discussion. He graded it authentic but did not attribute it to any specific compiler. It has been narrated by Al-Bukhārī in his Ŝaĥīĥ (4/327, 5/127, 10/348), Muslim (1/79), Abū 'Awānah in his Ŝaĥīĥ also (1/72-73), and Aĥmad (3/402).

Among them also is the ĥadith of 'Ā'ishah regarding Ibn Jud'ān, which Al-Ĥāfiż mentioned without attributing it to anyone. I will now present it and document its source, which is:

249. 'No, O 'Ā'ishah. Indeed, he never once said: 'O Lord, forgive me my sin on the Day of Judgment.'

Narrated by Muslim (1/136), Abū 'Awānah (1/100), Aĥmad in the Musnad and his son 'Abdullāh in its Zawā'id (6/93), Abū Bakr Al-'Adl in Ithnā 'Ashara Majlisan (folio 6/1), and Al-Wāĥidī in Al-Wasīť (3/167/1) through routes from Dāwūd from Ash-Sha'bī from Masrūq (the latter two did not mention Masrūq) from 'Ā'ishah, who said:

'I said: 'O Messenger of Allāh, Ibn Jud'ān used to maintain ties of kinship and feed the poor during the Jāhiliyyah. Will that benefit him?' He said:' then he mentioned the narration above.

It has another route from her. 'Abd Al-Wāĥid ibn Ziyād said: Al-A'mash narrated to us from Abū Sufyān from 'Ubayd ibn 'Umayr from her, that she said:

'I said to the Prophet (peace be upon him): 'Indeed, 'Abdullāh ibn Jud'ān used to host the guest, maintain ties of kinship, free the captive, and treat neighbors well during the Jāhiliyyah'—so I praised him—'Did that benefit him?' He said:' then he mentioned the narration above.

Narrated by Abū 'Awānah and Abū Al-Qāsim Ismā'īl Al-Ĥalabī in his Ĥadīth (folios 114-115) through routes from 'Abd Al-Wāĥid with this chain.

I found a third route for it, narrated by Yazīd ibn Zuray': 'Umārah ibn Abī Ĥafŝah narrated to us from 'Ikrimah from her, with a similar meaning.

Narrated by Yaĥyā ibn Ŝā'id in his Ĥadīth (4/288/1-2) through two routes from Yazīd with this chain.

I say: This is an authentic (ŝaĥīĥ) chain according to the condition of Al-Bukhārī, despite the differing opinions of Abū Ĥātim regarding the hearing (samā') of 'Ikrimah—who is the freed slave of Ibn 'Abbās—from 'Ā'ishah. He affirmed it in one instance and negated it in another. However, the affirmation takes precedence over the negation, as is established in the principles of jurisprudence ('ilm al-uŝūl).

In the ĥadith is clear evidence that if a disbeliever embraces Islam, his righteous deeds from the Jāhiliyyah benefit him, contrary to if he dies upon his disbelief, in which case they do not benefit him but are nullified by his disbelief. The discussion on this has already been elaborated upon in the preceding ĥadith.

It also contains evidence that the people of Jāhiliyyah who died before the Muhammadan mission are not considered people of the interval (ahl al-fatrah) whom the call (da'wah) of a messenger did not reach. If they were, Ibn Jud'ān would not have deserved punishment, and his righteous deeds would not have been nullified. There are many other ĥadith regarding this, some of which we have mentioned previously.

250. 'There should be neither harming nor reciprocating harm.'

This is an authentic (ŝaĥīĥ) ĥadith reported as mursal (with a missing Companion link), and narrated as mawŝūl (connected) from Abū Sa'īd Al-Khudrī, 'Abdullāh ibn 'Abbās, 'Ubādah ibn Aŝ-Ŝāmit, 'Ā'ishah, Abū Hurayrah, Jābir ibn 'Abdullāh, and Tha'labah ibn Mālik (may Allāh be pleased with them all).

As for the mursal narration, Mālik said in Al-Muwaťťa' (2/218): from 'Amr ibn Yaĥyā Al-Māzinī from his father that the Messenger of Allāh (peace be upon him) said: then he mentioned it.

I say: This is an authentic mursal chain. It has been narrated as mawŝūl from Abū Sa'īd Al-Khudrī. 'Uthmān ibn Muĥammad ibn 'Uthmān ibn Rabī'ah ibn Abī 'Abd Ar-Raĥmān narrated it: 'Abd Al-'Azīz ibn Muĥammad Ad-Darāwardī narrated to us from 'Amr ibn Yaĥyā Al-Māzinī from his father from Abū Sa'īd Al-Khudrī that the Messenger of Allāh (peace be upon him) said: then he mentioned it and added:

'Whoever harms (others), Allāh will harm him, and whoever causes hardship (to others), Allāh will cause hardship for him.'

Narrated by Al-Ĥākim (2/57-58) and Al-Bayhaqī (6/69-70), who said: 'Uthmān ibn Muĥammad narrated it uniquely (tafarrada bihi) from Ad-Darāwardī.'

I say: Ibn At-Turkumānī commented on this, saying: 'I say: He did not narrate it uniquely; rather, 'Abd Al-Malik ibn Mu'ādh An-Naśībī supported him (tāba'ahu), narrating it likewise from Ad-Darāwardī. Thus Abū 'Umar narrated it in his two books (At-Tamhīd and Al-Istidhkār).'

I say: Perhaps it was due to this supporting narration that Al-Ĥākim said after it: 'Authentic according to the condition of Muslim (śaĥīĥ 'alā sharť Muslim),' and Adh-Dhahabī agreed. Otherwise, without this support, the ĥadith would not be according to Muslim's condition, because 'Uthmān ibn Muĥammad is not one of his narrators, and furthermore, he has been criticized (mutakallam fīh). Ad-Dāraquťnī said: Weak (ďa'īf). 'Abd Al-Ĥaqq said: Error (wahm) predominates in his ĥadith. However, his ĥadith may be strengthened by the support of this An-Naśībī, even though his status is unknown (lā yu'rafu ĥāluhu), as Ibn Al-Qaťťān said and Adh-Dhahabī followed him. Consequently, he is also not one of Muslim's narrators, so it is not according to his condition either. But they [ĥadith scholars] are sometimes lenient regarding a supporting narration (riwāyah mutāba'ah) in a way they are not lenient with a strange narration (riwāyah fardah). So they say about the former that it is according to Muslim's condition considering those above the supporting narrators, as is the case here, which is well-known. Therefore, we see that Al-Ĥāfiż Ibn Rajab in Sharĥ al-Arba'īn an-Nawawiyyah (219) did not weaken the ĥadith due to this 'Uthmān nor his supporter An-Naśībī, but rather weakened it due to their shaykh [Ad-Darāwardī]. He said after quoting Al-Bayhaqī's preceding statement:

'Ibn 'Abd Al-Barr said: There is no disagreement regarding Mālik's narration of this ĥadith as mursal. He said: Nor with a connected chain (sanad) through any authentic route. Then he narrated it from the narration of 'Abd Al-Malik ibn Mu'ādh An-Naśībī from Ad-Darāwardī as mawśūl. Imām Aĥmad used to weaken what Ad-Darāwardī narrated from memory and paid no attention to it. There is no doubt in giving precedence to Mālik's statement over his.'

I say: Meaning that the correct form of the ĥadith from 'Amr ibn Yaĥyā from his father is mursal, as Mālik narrated it. We have no doubt about that, for although Ad-Darāwardī is trustworthy (thiqah) from the narrators of Muslim, there is slight criticism regarding him concerning his memory. So his contradiction of a trustworthy narrator is not accepted, especially if it is someone like Mālik (may Allāh Almighty have mercy on him).

Ad-Dāraquťnī also narrated the ĥadith (p. 522) as mawśūl through the aforementioned route but without the addition: 'Whoever harms...' Then I saw that he had narrated it in another place (p. 321) through the mentioned route with the addition.

As for the ĥadith of Ibn 'Abbās, 'Ikrimah narrates it from him, and it has three routes from him:

First: From Jābir Al-Ju'fī from him with the same meaning.

Narrated by Ibn Mājah (2/57) and Aĥmad (1/313), both from 'Abd Ar-Razzāq: Ma'mar informed us from Jābir Al-Ju'fī with this chain.

Ibn Rajab said: 'Jābir Al-Ju'fī was weakened by the majority.'

Second: From Ibrāhīm ibn Ismā'īl from Dāwūd ibn Al-Ĥuŝayn from 'Ikrimah with the same meaning.

Narrated by Ad-Dāraquťnī (522).

Ibn Rajab said: 'Ibrāhīm was weakened by a group, and the narrations of Dāwūd from 'Ikrimah are objectionable (manākīr).'

I say: However, Sa'īd ibn Abī Ayyūb supported him according to Ať-Ťabarānī in Al-Kabīr (3/127/1), who said: Aĥmad ibn Rishdīn Al-Miŝrī narrated to us: Rawĥ ibn Ŝalāĥ informed us: Sa'īd ibn Abī Ayyūb informed us from Dāwūd ibn Al-Ĥuŝayn with this chain, except that he reported it as stopped (awqafahu) at Ibn 'Abbās. But the chain is flimsy (wāhin), for Rawĥ ibn Ŝalāĥ is weak (ďa'īf), and Ibn Rishdīn was accused of lying (kadhdhabūhu), so the support is not established.

Third: Ibn Abī Shaybah said, as in Naŝb ar-Rāyah (4/384): Mu'āwiyah ibn 'Amr narrated to us: Zā'idah narrated to us from Simāk from 'Ikrimah with the same meaning.

I say: This is a chain whose narrators are all trustworthy (thiqāt), narrators of the ŝaĥīĥ, except that Simāk's narration specifically from 'Ikrimah is confused (muďťaribah), and he changed in his later life, so he might be prompted (yulaqqan), as mentioned in At-Taqrīb.

As for the ĥadith of 'Ubādah ibn Aŝ-Ŝāmit, Al-Fuďayl ibn Sulaymān narrates it: Mūsā ibn 'Uqbah narrated to us from Isĥāq ibn Yaĥyā ibn Al-Walīd ibn 'Ubādah ibn Aŝ-Ŝāmit from 'Ubādah, raised [to the Prophet (peace be upon him)] with the same meaning.

Narrated by Ibn Mājah and 'Abdullāh ibn Aĥmad in Zawā'id al-Musnad (5/326).

I say: This is a weak (ďa'īf) chain, interrupted (munqaťi') between 'Ubādah and his grandson Isĥāq.

Al-Ĥāfiż said: 'He narrated mursal from 'Ubādah, and his status is unknown (majhūl al-ĥāl).'

As for the ĥadith of 'Ā'ishah, it has two routes from her:

First: Al-Wāqidī narrates it: Khārijah ibn 'Abdullāh ibn Sulaymān ibn Zayd ibn Thābit informed us from Abū Ar-Rijāl from 'Amrah from her.

Narrated by Ad-Dāraquťnī (522). Ibn Rajab said: 'Al-Wāqidī is abandoned (matrūk), and there is disagreement regarding the weakening of his shaykh.'

Second: From Rawĥ ibn Ŝalāĥ: Sa'īd ibn Abī Ayyūb narrated to us from Abū Suhayl from Al-Qāsim ibn Muĥammad from her. And from Abū Bakr ibn Abī Sabrah from Nāfi' ibn Mālik Abī Suhayl from Al-Qāsim with the same meaning.

Narrated by Ať-Ťabarānī in Al-Mu'jam al-Awsať, who said: 'Only Nāfi' ibn Mālik narrated it from Al-Qāsim.'

I say: He is trustworthy (thiqah), relied upon in the two ŝaĥīĥs, but the two routes to him are weak, as Ibn Rajab said. In the first is Rawĥ ibn Ŝalāĥ, who is weak (ďa'īf). In the other is Abū Bakr ibn Abī Sabrah, who is even weaker. It is said in At-Taqrīb: 'They accused him of fabrication (ramawhu bil-waď).'

As for the ĥadith of Abū Hurayrah, Abū Bakr ibn 'Ayyāsh narrates it, saying: from Ibn 'Aťā' from his father from Abū Hurayrah, raised [to the Prophet (peace be upon him)].

Narrated by Ad-Dāraquṭnī. Az-Zayla'ī weakened it due to this Abū Bakr, saying: 'There is disagreement about him.' Ibn Rajab weakened it due to Ibn 'Aṭā', saying: 'He is Ya'qūb, and he is weak (ḍa'īf).'

As for the ḥadith of Jābir, Ḥayyān ibn Bishr Al-Qāḍī narrates it, saying: Ḥammād ibn Salamah narrated to us from Muḥammad ibn Isḥāq from Muḥammad ibn Yaḥyā ibn Ḥibbān from his paternal uncle Wāsi' ibn Ḥibbān from him.

Narrated by Aṭ-Ṭabarānī in Al-Awsaṭ. Az-Zayla'ī remained silent about it.

Ibn Rajab said: 'This is a reasonable (muqārib) chain, but it is strange (gharīb). Abū Dāwūd narrated it in Al-Marāsīl from the narration of 'Abd Ar-Raḥmān ibn Maghrā' from Ibn Isḥāq from Muḥammad ibn Yaḥyā ibn Ḥibbān from his uncle Wāsi' as mursal. This is more authentic.'

I say: Its pivot is Ibn Isḥāq, who was a mudallis and narrated using 'an'anah. Ḥayyān ibn Bishr in the connected route, Ibn Ma'īn said: No harm in him (lā ba'sa bihi). He has a biography in Tārīkh Baghdād (8/285). It has been narrated from Wāsi' ibn Ḥibbān from Abū Lubābah from the Prophet (peace be upon him).

Abū Dāwūd narrated it in Al-Marāsīl, as Az-Zayla'ī transmitted, but he did not provide its chain for us to examine.

As for the ḥadith of Tha'labah, it is from the narration of Isḥāq ibn Ibrāhīm, the freed slave of Muzaynah, from Ṣafwān ibn Sulaym from him.

Narrated by Aṭ-Ṭabarānī in his Mu'jam, as in Az-Zayla'ī (4/385), who remained silent about it. I do not recognize this Isḥāq ibn Ibrāhīm. Al-Ḥāfiẓ Al-Haythamī missed this ḥadith and did not include it in Al-Majma' (4/110), only including the ḥadith of Jābir and 'Ā'ishah therein.

In summary, these are numerous routes to which An-Nawawī alluded in his Arba'īn, then said: 'They strengthen one another.' Similar is the statement of Ibn Aṣ-Ṣalāḥ: 'Their sum total strengthens the ḥadith and makes it ḥasan (good). The majority of scholars have accepted it and used it as proof. Abū Dāwūd's statement that it is one of the ḥadith around which fiqh revolves indicates that it is not weak.'