

Kitāb Al-Īmān



Written by
Abu Bakr Ibn Abī Shaybah (d. 235h)
rahimahullāhu ta'ālā



AL-AQEEDAH

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ISBN: 9798424223600

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Published by:

Al-Aqeedah in association with Dar Al-Hady Al-Auwal

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Contents

| | |
|--|----|
| Translator’s note | 4 |
| Introduction..... | 6 |
| A biography of the author..... | 8 |
| The comparison between the independent book “Al-Īmān” by Ibn Abī Shaybah, and his book “Al-Īmān” which he included in his book “Al-Musannaf” | 10 |
| The translation of the text of the book | 11 |
| What was mentioned regarding <i>īmān</i> | 14 |
| The appendices – the <i>ahādīth</i> and narrations which are in the book of <i>īmān</i> from “Al-Musannaf” | 91 |

Translator's note

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Most Merciful the Most Beneficent. And may the abundant peace and blessings of Allāh be upon the final messenger Muhammad ibn 'Abdillāh, his family, his companions and whoever follows them in goodness until the Day of Resurrection. **Thereafter:**

In front of you is a translation of the book:

كتاب الإيمان لابن أبي شيبة

Kitāb Al-Īmān by Ibn Abī Shaybah (d. 235h)

rahimahullāhu ta'ālā

The *tahqīq* is that of Shaykh 'Ādil Ālu Hamdān which he included in his major compilation with the name: "Al-Jāmi' fi Kutub Al-Īmān war-Radd 'alā Al-Murjiah". Due to this he sometimes refers to narrations, footnotes, *takhārij* and explanations from some of the other books included in this major work.

In the book "Kitāb Al-Īmān" Ibn Abī Shaybah – *rahimahullāh* – narrates *ahādīth* and narrations regarding the issues of *īmān*. For maximum benefit I recommend that this book is read along with the chapter regarding *īmān* and refutation of the Murjiah in "Kitāb As-Sunnah" by 'Abdullāh¹, and what was also mentioned regarding these issues in "Kitāb As-Sunnah" from the "Masāil" of Harb ibn Ismā'īl Al-Karmānī.²

¹ This is the 12th chapter in the English translation of the book "As-Sunnah" by 'Abdullāh.

² See the chapters: (Chapter: The word regarding the *madhhab*), (Chapter regarding *īmān*), (Chapter: The *istithnā* in *īmān*), (Chapter: Regarding the one who says: I am a true believer) and in the appendices: (Chapter: Regarding the *istithnā* in *īmān*).

As for the footnotes, then they are from the *tahqīq* of the *muhaqqiq*. If I – very few times – have added something, then this is marked with “Translator”. And if the *muhaqqiq* in his footnotes have referred to the *takhrīj* of a *hadīth* or narration in another book without mentioning the degree of the *hadīth* or narration in the footnote itself, then wherever I have been able to find a degree in the books referred to, I have added the degree [in square brackets].

I ask Allāh to benefit the author, the *muhaqqiq*, the translator, the reader and the one who aids in spreading the *Sunnah*. And may Allāh make our deeds sincerely for His Face alone. *Āmīn*.

Abū Hājar (1443h / 2022)

Introduction³

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allāh. We praise Him, ask Him for help and ask Him for forgiveness. And we seek refuge with Allāh from the evil in ourselves, and from our bad deeds. Whoever Allāh guides then no-one can misguide him, and whoever Allāh misguides then no-one can guide him. And I bear witness that no-one is worthy of worship besides Allāh alone who has no partner, and I bear witness that Muhammad is His slave and messenger. May the peace and blessings of Allāh be upon him, his family and companions.

Thereafter:

This is the second book from “Al-Jāmi’ fī Kutub Al-Īmān”⁴, and it is “Kitab Al-Īmān” by Abū Bakr ‘Abdullāh ibn Muhammad ibn Abī Shaybah Al-Kūfī, who died in year 235 after *hijrah*. He is the author of the large book which is known as “Al-Musannaf”.

And his book “Al-Īmān” is considered among the first which was written of the books regarding *īmān* and the refutation of the Murjiah.

In it he – *rahimahullāh* – verily gathered *ahādīth* from the Prophet (*sallAllāhu ‘alayhi wa sallam*) and the narrations which were narrated from the *Salaf* of the *Ummah* and the leaders of the *Sunnah* in the issues of *īmān*.

In this book he took the path of gathering (the narrations) without arranging them, without dividing them in chapters and without commentary. (This,) while in his book “Al-Īmān” – which is included in his book “Al-Musannaf” – we find that he divided it in

³ Translator: Everything from here until the beginning of the book itself is written by the *muhaqqiq* Shaykh ‘Ādil Ālu Hamdān.

⁴ Translator: “Al-Jāmi’ fī Kutub Al-Īmān war-Radd ‘alā Al-Murjiah” is from the *tahqiqāt* of the Shaykh ‘Ādil Ālu Hamdān. In it he clarified the issues regarding *īmān* and he gathered ten books in the clarification of the *manhaj* of *Ahlus-Sunnah* regarding the issue of *īmān* and the refutation of the Murjiah.

chapters and arranged it, just as he did in the rest of the chapters in “Al-Musannaf”. This will be shown in the clarification of the difference between the two books.

And verily did Ibn Abī Shaybah – *rahimahullāh* – end his book with his words regarding īmān: “*It is verily in speech and deeds, and it increases and decreases.*”

I verily added the *ahādīth* and narrations which are in addition to his book “Al-Īmān” from his book “Al-Musannaf” and (also) some of his words which the people of knowledge mentioned regarding him in their books in the chapters of *īmān*.

I ask Allāh to make my work sincere for His Face and in accordance with the *Sunnah* of His Prophet, and to make us and you firm upon His religion and the *Sunnah* of His Messenger (*sallAllāhu ‘alayhi wa sallam*).

A biography of the author

The name: 'Abdullāh ibn Muhammad ibn Ibrāhīm – Abī Shaybah – ibn 'Uthmān ibn Khawāsātī Al-Kūfī.

The kunyah (nickname): Abū Bakr.

The common name: Ibn Abī Shaybah.

Year of birth: 159 after *hijrah*.

His status in knowledge:

He memorized the knowledge in a young age. Muhammad ibn 'Umar ibn Al-Jurjānī said: I heard Abū Bakr Ibn Abī Shaybah while I was with him at the cemetery of Kindah. So I said to him: *“O Abū Bakr, how old were you when you heard from Sharīk?”* He said: *“I heard from Sharīk when I was fourteen years old. And at that time I memorized more hadīth than I do today.”*

Abū 'Ubayd Al-Qāsim ibn Sallām said: *“The knowledge ended up with four (persons): So Abū Bakr is the most detailed of them in it, Ahmad has the most understanding of them in it, Yahyā gathered the most of it among them and 'Alī has the most knowledge of them regarding it.”*

Abū Zur'ah Ar-Rāzī said: *“I did not see anyone who memorized more (or better) than Ibn Abī Shaybah.”* So it was said to him: *“O Abū Zur'ah, what about our companions from Baghdād?”* So he said: *“Leave your companions. They are verily the companions of lies.”*

And Ibn Hibbān said: *“He was an expert, a memorizer, righteous, among those who wrote, gathered, authored and reminded, and he memorized most among the people of his time regarding the maqātī' (pl maqtū', i.e. narrations ascribed to a tābī'ī).”*

His shuyūkh:

Ismā'īl ibn 'Ulayyah, Ibn 'Uyaynah, Ibn Al-Mubāarak, 'Abdur-Rahmān ibn Mahdī, 'Abdur-Razzāq As-San'ānī, 'Alī ibn Al-Ja'd, Al-Fudayl ibn 'Iyyād, Qutaybah ibn Sa'īd, Ghundar, Mu'tamar ibn Sulaymān, Wakī' ibn Al-Jarrāh, Yahyā Al-Qattān, Yazīd ibn Hārūn, Abū Bakr ibn 'Ayyāsh and many others besides them.

His students:

It is not possible to count them due to their large numbers, because perhaps around thirty thousand people attended his gathering (of knowledge). And from the most prominent of those are: Al-Bukhārī, Muslim, Abū Dāwūd, Ibn Mājah, Ibrāhīm Al-Harbī, Abū Ya'lā Al-Mūsīlī, Ibn Abī 'Āsim, Ahmad ibn Hanbal and his son 'Abdullāh, Baqī ibn Makhlad, Abū Zur'ah and Abū Hātim.

His traces of knowledge:

"Al-Musannaf", "Al-Musnad", "At-Tafsīr", "At-Tārīkh", "Al-Īmān", "Al-Awāil", "Thawāb Al-Qurān", "Al-Maghāzī", "Ar-Radd 'alā Abī Hanīfah", "Al-Fitan", "Al-Jamal", "As-Siffīn", "Al-Fatūh", "Al-Adab", "Az-Zuhd" and "Al-Ashribah".

His death:

Year 235 after *hijrah*. May Allāh have mercy upon him.

Sources of the biography:

"Al-Jarh wat-Ta'dīl" (5/160), "Tārīkh Baghdād" (10/66), "As-Siyar" (11/122), "Al-'Ibar" by Adh-Dhahabī (1/331), "Ath-Thuqāt" by Ibn Hibbān (8/358) and "Al-Bidāyah wan-Nihāyah" (10/328).

The comparison between the independent book “Al-Īmān” by Ibn Abī Shaybah, and his book “Al-Īmān” which he included in his book “Al-Musannaf”

The number of *ahādīth* and narrations which are in the individual book “Al-Īmān” = 139.

The number of *ahādīth* and narrations which are in the book “Al-Īmān” from the book “Al-Musannaf” = 143, and they are the narrations from 30945 – 31088.

And the book “Al-Īmān” which is in “Al-Musannaf” is verily distinguished by being divided in chapters and arranged for all *ahādīth* and narrations.

While in the individual book “Al-Īmān” he gathered the *ahādīth* and narrations without any arrangement.

The chapters in the book “Al-Īmān” in “Al-Musannaf”:

1. “What was narrated regarding *īmān* and Islām.” And it includes 10 *ahādīth* and narrations.
2. “What they said: regarding the description of *īmān*.” And it includes 13 *ahādīth* and narrations.
3. “The one who says: I am a believer.” And it includes 4 *ahādīth* and narrations.
4. “What they said: regarding what the believer is created upon of characteristics.” And it includes 9 *ahādīth* and narrations.
5. “Chapter”. And this included the rest of the *ahādīth* and narrations.

The translation of the text of the book

“Kitāb Al-Īmān”

لِلْإِمَامِ أَبِي بَكْرٍ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ أَبِي شَيْبَةَ الْكُوفِيِّ
رَوَاهُ أَبِي الْعَلَاءِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ جَعْفَرِ الْوَكَيْعِيِّ الْكُوفِيِّ عَنْهُ
رَوَاهُ أَبِي مُحَمَّدٍ الْحَسَنُ بْنُ رَشِيقِ الْعَسْكَرِيِّ عَنْهُ
رَوَاهُ أَبِي الْقَاسِمِ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عَلِيِّ بْنِ أَحْمَدَ بْنِ عَيْسَى الْفَارِسِيِّ عَنْهُ
رَوَاهُ أَبِي صَادِقٍ مُرْشَدِ بْنِ يَحْيَى بْنِ قَاسِمِ بْنِ عَلِيِّ الْبَزَّازِ الْمَدِينِيِّ عَنْهُ
رَوَاهُ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ الرَّحْبِيِّ عَنْهُ
أَبُو عَلِيٍّ حَسَنُ بْنُ أَحْمَدَ بْنِ يُوسُفَ الْأَوْقِيِّ الصُّوفِيِّ عَنْهُ

Written by Abū Bakr ‘Abdullāh ibn Muhammad ibn Abī Shaybah Al-Kūfī *rahimahullāh*.

The narration of Abū Al-‘Alā Muhammad ibn Ahmad ibn Ja’far Al-Wakīfī Al-Kūfī from him (i.e. the author).

The narration of Abū Muhammad Al-Hasan ibn Rashīq Al-‘Askarī from him.

The narration of Abū Al-Qāsim ‘Alī ibn Muhammad ibn ‘Alī ibn Ahmad ibn ‘Īsā Al-Fārisī from him.

The narration of Abū Sādiq Marshad ibn Qāsim Al-Madanī from him.

The narration of ‘Ubayd-Allāh Muhammad ibn ‘Alī ibn Muhammad Ar-Rahbī from him.

The narration of Az-Zāhid Abū ‘Alī Hasan ibn Ahmad ibn Yūsuf Al-Awqī from him.

The narration of Al-Imām Kamāl Ad-Dīn Abū Al-‘Abbās Ahmad ibn Abī Al-Fadāil from him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ.

**In the Name of Allāh the most Merciful, the most Beneficent.
And may the peace and blessing of Allāh be upon Muhammad
and his family.**

أَخْبَرَنَا الْإِمَامُ الرَّاهِدُ وَالْوَرُغِيُّ أَبُو عَلِيٍّ حَسَنُ بْنُ أَحْمَدَ بْنِ يُوسُفَ الْأَوْقِيِّ الصُّوفِيَّ قِرَاءَةً عَلَيْهِ وَأَنَا
أَسْمَعُ فِي يَوْمِ الْأَرْبَعَاءِ سَادِسَ عَشَرَ رَبِيعِ الْأَوَّلِ سَنَةَ ثَلَاثٍ وَعِشْرِينَ وَسِتِّمِائَةٍ ، قِيلَ لَهُ : أَخْبَرَكُمُ
الْإِمَامُ الصَّالِحُ أَبُو عُبَيْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدِ الرَّحِي قِرَاءَةً عَلَيْهِ وَأَنْتَ تَسْمَعُ ، وَذَلِكَ فِي
الثَّامِنِ مِنْ رَجَبِ سَنَةِ حَمْسٍ وَسَبْعِينَ وَحَمْسِمِائَةٍ بِفَسْطَاطٍ مِصْرَ فَأَقْرَأَ بِهِ ، وَقَالَ : نَعَمْ ، قِيلَ لَهُ
: أَخْبَرَكُمُ الشَّيْخُ أَبُو صَادِقٍ مُرْشِدُ بْنُ يُحْيَى بْنِ قَاسِمِ بْنِ عَلِيٍّ الْبَرَزِيُّ الْمَدِينِيُّ بِفَسْطَاطٍ فِي شَهْرِ
رَبِيعِ الْآخِرِ سَنَةَ حَمْسَةَ عَشْرَةَ وَحَمْسِمِائَةٍ فَأَقْرَأَ بِهِ ، وَقَالَ : نَعَمْ : أَنَا أَبُو الْقَاسِمِ عَلِيُّ بْنُ مُحَمَّدِ
بْنِ عَلِيٍّ بْنِ أَحْمَدَ بْنِ عَيْسَى الْفَارِسِيِّ الْقُسُوفِيِّ قِرَاءَةً عَلَيْهِ يَوْمَ الْجُمُعَةِ فِي التَّاسِعِ عَشَرَ مِنْ شَوَّالٍ
مِنْ سَنَةِ إِحْدَى وَأَرْبَعِينَ وَأَرْبَعِمِائَةٍ : أَنَا أَبُو مُحَمَّدِ الْحَسَنِ بْنِ رَشِيْقِ الْعَسْكَرِيِّ قِرَاءَةً عَلَيْهِ : نَا
أَبُو الْعَلَاءِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ جَعْفَرِ الْوَكَيْعِيِّ الْكُوفِيِّ قِرَاءَةً عَلَيْهِ ، وَذَلِكَ فِي يَوْمِ السَّبْتِ لِسَعِ
لَيَالٍ بَقِيْنَ مِنْ صَفَرِ سَنَةِ سَبْعِ وَتِسْعِينَ وَمِائَتَيْنِ : نَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ
الْكُوفِيُّ قَالَ :

The *Imām*, the ascetic, the God-fearing Abū ‘Alī Hasan ibn Ahmad ibn Yūsuf Al-Awqī As-Sūfī informed us – what was read for him while I was listening – on the day of Al-Arbī’ā the 16th of Rabī’ Al-Awwal, in the year six-hundred and twenty-three (after *hijrah*). It was said to him: The righteous Imām Abū ‘Ubayd-Allāh Muhammad ibn ‘Alī ibn Muhammad Ar-Rahbī informed you what was read for him while you were listening, and this was the 8th of the month of Rajab, in the year five-hundred and seventy-five in (the city of) Fustāt in Egypt. So he acknowledged this and said: “Yes.” It was said to him: The *shaykh* Abū Sādiq Marshad ibn Yahyā ibn Al-Qāsim ibn ‘Alī Al-Bazzār Al-Madanī informed you in Fustāt in Egypt, in the month of Rabī’ Al-Ākhir, in the year five-hundred and fifteen. So he acknowledged it and said: “Yes.” Abū Al-Qāsim

'Alī ibn Muhammad ibn 'Alī ibn Ahmad ibn 'Īsā Al-Fārisī Al-Fasawī narrated to us – what was read for him – on the day of Jumu'ah on the 19th of Shawwāl, in the year four-hundred and fourteen (and said): Abū Muhammad ibn Al-Hasan ibn Rashīq Al-'Askarī narrated to us what was read for him (and said): Abū Al-'Alā Muhammad ibn Ahmad ibn Ja'far Al-Wakī'ī Al-Kūfī narrated to us – what was read for him – and this was on the day of As-Sabt when there was seven days left of Safar, in the year of two-hundred and ninety-seven (and said): Abū Bakr 'Abdullāh ibn Muhammad ibn Abī Shaybah Al-Kūfī narrated to us and said:

مَا ذُكِرَ فِي الْإِيمَانِ

What was mentioned regarding īmān

1 - حَدَّثَنَا عُندَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، قَالَ: سَمِعْتُ عَزْوَةَ بِنَ النَّزَالِ يُحَدِّثُ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عَزْوَةَ تَبُوكَ، فَلَمَّا رَأَيْتُهُ خَالِيًا قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، قَالَ: (بَخْ، لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَهُوَ يَسِيرٌ عَلَى مَنْ يَسْرَهُ اللَّهُ، تُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤْتِي الرِّكَاعَةَ الْمَفْرُوضَةَ، وَتُتْلَى اللَّهُ لَا تُشْرِكُ بِهِ شَيْئًا، أَوْ لَا أَذْكَ عَلَى رَأْسِ الْأَمْرِ وَعَمُودِهِ وَذُرُوءِهِ سِنَامِهِ؟ وَأَمَّا رَأْسُ الْأَمْرِ فَالْإِسْلَامُ مَنْ أَسْلَمَ سَلِمَ، وَأَمَّا عَمُودُهُ فَالصَّلَاةُ، وَأَمَّا ذُرُوءُهُ سِنَامِهِ فَالْجِهَادُ فِي سَبِيلِ اللَّهِ)

1. Ghundar narrated to us, from Shu'bah, from Al-Hakam who said: I heard 'Urwah ibn An-Nazzāl narrate from Mu'ādh ibn Jabal (*radiAllāhu 'anhu*) who said: We came back from the battle of Tabūk along with the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). Then when I saw him being alone I said: "O Messenger of Allāh, inform me of a deed which will make me enter Paradise." He said: "**Bakh (bravo, excellent, great!). You have verily asked about something major, while it is easy for the one whom Allāh makes it easy for: You perform the obligatory prayers, you pay the obligatory alms and you meet Allāh – 'azza wa jalla – without associating anything with Him in worship. Should I not point out to you the head of the affair, its pillar and its highest point? As for the head of the affair, then it is Al-Islām. Whoever submits to Islām, he becomes safe. And as for its pillar, then it is the prayer⁵.**

⁵ Ibn Al-Qayyim said in "As-Salāh" (p. 72): "And the aspect of argumentations in this is, that he informed that the prayer with regard to Islām is as the pillar upon which a tent is built. So just as the tent falls when its pillar falls, then likewise Islām disappears by the disappearance of the prayer. And Ahmad used exactly this as evidence."

And Ibn Rajab said in "Jāmi' Al-'Ulūm wal-Hikam" (p. 146): "So he made the prayer to be just like the pillar of a tent which cannot be erected or remain firm except by it. And if the pillar falls, then the tent verily falls and it cannot remain erected without it."

And as for its highest point, then it is the jihād in the path of Allāh.”⁶

2 - حَدَّثَنَا عَيْبَةُ بْنُ حُمَيْدٍ، عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنِ مَيْمُونِ بْنِ أَبِي شَيْبٍ، عَنِ مُعَاذٍ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ تَبُوكَ، ثُمَّ ذَكَرَ نَحْوَهُ

2. ‘Abīdah ibn Humayd narrated to us, from Al-A’ mash, from Al-Hakam, from Maymūn ibn Abī Shabīb, from Mu’adh (*radiAllāhu ‘anhu*) who said: “We went out with the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) to the battle of Tabūk...” And then he mentioned a similar narration.⁷

3 - حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنِ مَنصُورٍ، عَنِ رَبِيعٍ، عَنِ رَجُلٍ، مِنْ بَنِي أَسَدٍ، عَنِ عَلِيٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَرْبَعٌ لَنْ يَجِدَ رَجُلٌ طَعْمَ الْإِيمَانِ حَتَّى يُؤْمِنَ بِهِنَّ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، وَأَنَّ رَسُولَ اللَّهِ بَعَثَنِي بِالْحَقِّ، وَبِأَنَّهُ مَيِّتٌ ثُمَّ مَبْعُوثٌ مِنْ بَعْدِ الْمَوْتِ، وَتُؤْمِنُ بِالْقَدْرِ كُلِّهِ"

3. Abū Al-Ahwas narrated to us, from Mansūr, from Rib’ī, from a man from Banū Asad, from ‘Alī (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “A man will never find the taste of *īmān* before he believes in four things: That there is no-one worthy of worship besides Allāh alone, that I am the Messenger of Allāh whom He sent with the truth, that he will die and then be resurrected after death, and that he believes in all of the Qadar.”⁸

⁶ The author narrated it in his “Musannaf” (Kitāb Al-Īmān) (30950), Ahmad (22016, 22047, 22068), An-Nasāi in “Al-Kubrā” (11394), Ibn Mājah (3973), At-Tirmidhī (2616) and he said: “This is a *hasan sahih hadith*.” And the *hadith* is narrated from many ways, and their chains of narrations are not free from some talk. See “Al-‘Ilal” by Ad-Dāraqutnī (988) and “Jāmi’ Al-‘Ulūm wal-Hikam” *hadith* (29).

⁷ Narrated by the author in his “Musannaf” (30950).

⁸ Narrated by the author in his “Musannaf” (Kitāb Al-Īmān) (30952), Ahmad (11112), Abū Ya’lā (376), Al-Firyābī in “Al-Qadar” (194) and Al-Ājurri in “Ash-Sharī’ah” (374).

Translator: Its narrators are all trustworthy except the unnamed man from Banū Asad. But At-Tirmidhī narrated a *sahih hadith* with a similar wording that testifies to the correctness of this narration: =

4 - حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: السَّلَامُ عَلَيْكَ يَا عَلَامَ بْنِي عَبْدِ الْمُطَّلِبِ فَقَالَ: (وَعَلَيْكَ) قَالَ: إِنِّي رَجُلٌ مِنْ أَحْوَالِكَ مِنْ بَنِي سَعْدِ بْنِ بَكْرٍ، وَأَنَا رَسُولٌ قَوْمِي إِلَيْكَ وَوَأَفِدُهُمْ، وَأَنَا سَائِلُكَ فَمُشِيدٌ مَسْأَلَتِي إِيَّاكَ، وَمُنَاشِدُكَ فَمُشِيدٌ مُنَاشِدَتِي إِيَّاكَ، قَالَ: (خُذْ عَلَيْكَ يَا أَخَا بَنِي سَعْدِ) قَالَ: مَنْ خَلَقَكَ، وَمَنْ هُوَ خَالِقُ مَنْ قَبْلَكَ، وَمَنْ هُوَ خَالِقُ مَنْ بَعْدَكَ؟ قَالَ: (اللَّهُ) ، قَالَ: فَتَشَدُّتُكَ بِاللَّهِ أَهْوَى أُرْسَلُكَ؟ قَالَ: (نَعَمْ) قَالَ: مَنْ خَلَقَ السَّمَوَاتِ السَّبْعَ وَالْأَرْضِينَ السَّبْعَ، وَأَجْرَى بَيْنَهُمَا الرِّزْقَ؟ قَالَ: (اللَّهُ) قَالَ: فَأَنْتَشَدُّتُكَ بِاللَّهِ أَهْوَى أُرْسَلُكَ؟ قَالَ: (نَعَمْ) قَالَ: فَإِنَّا وَجَدْنَا فِي كِتَابِكَ، وَأَمَرْتَنَا مُسْأَلُكَ، أَنْ نُصَلِّيَ فِي الْيَوْمِ وَاللَّيْلَةِ حَمْسَ صَلَوَاتٍ لِمَوَاقِيئِهَا، فَتَشَدُّتُكَ بِاللَّهِ أَهْوَى أَمْرُكَ؟ قَالَ: (نَعَمْ) قَالَ: فَإِنَّا وَجَدْنَا فِي كِتَابِكَ، وَأَمَرْتَنَا مُسْأَلُكَ، أَنْ نَأْخُذَ مِنْ حَوَاشِي أَمْوَالِنَا فَتَرُدَّهُ عَلَيَّ فُقْرَانًا، فَتَشَدُّتُكَ بِاللَّهِ أَهْوَى أَمْرُكَ؟ قَالَ: (نَعَمْ) ، قَالَ: ثُمَّ قَالَ: أَمَا الْحَامِسَةُ فَلَسْتُ بِسَائِلِكَ عَنْهَا وَلَا إِزْبَ لِي فِيهَا، قَالَ: ثُمَّ قَالَ: أَمَا وَالَّذِي بَعَثَكَ بِالْحَقِّ، لَأَعْمَلَنَّ بِهَا، وَمَنْ أَطَاعَنِي مِنْ قَوْمِي، ثُمَّ رَجَعَ، فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ نَوَاجِذُهُ وَقَالَ: (وَالَّذِي نَفْسِي بِيَدِهِ، لَئِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ)

4. Ibn Fudayl narrated to us, from 'Atā ibn As-Sāib, from Sālim ibn Abī Al-Ja'd, from Ibn 'Abbās (*radiAllāhu 'anhu*) who said: A Bedouin came to the Prophet (*sallAllāhu 'alayhi wa sallam*) and said: "May peace be upon you, O boy from Banū 'Abdil-Muttalib."

So he said: "And upon you."

He said: "I am verily a man from your maternal uncles from Banū Sa'd ibn Bakr, and I am the messenger of my people to you and their delegation. And I will ask you and be fierce in my questions to you, and I will request from you and be fierce in my requests from you."

He said: "Do (or ask) as you want, O brother of Banū Sa'd."

لا يؤمن عبدٌ حتى يؤمن بأربع: يشهد أن لا إله إلا الله، وأني محمدٌ رسولُ الله بعني بالحق، ويؤمن بالموت، وبالبعث بعد الموت، ويؤمن بالقدر

"A slave does not believe until he believes in four (things): He testifies to no-one being worthy of worship besides Allāh and that I am Muhammad the Messenger of Allāh and He sent me with the truth, he believes in death and the resurrection after death, and he believes in the Qadar."

He said: *“Who has created you? And who was the creator before you? And who is the creator after you?”*

He said: ***“Allāh.”***

He said: *“Then I ask you in the Name of Allāh; has He sent you (as a prophet and messenger)?”*

He said: ***“Yes.”***

He said: *“Who has created the seven heavens and the seven earths, and caused the provision to flow among them?”*

He said: ***“Allāh.”***

He said: *“So I ask you in the Name of Allāh; has He sent you?”*

He said: ***“Yes.”***

He said: *“We have verily found in your book (i.e. the Qurān), and your messengers have ordered us to pray five times in the day and night in their specific times. So I ask you in the Name of Allāh; has He commanded you this?”*

He said: ***“Yes.”***

He said: *“We have verily found in your book (i.e. the Qurān), and your messengers have ordered us to take from the margins of our wealth and give it to the poor among us. So I ask you in the Name of Allāh; has He commanded you this?”*

He said: ***“Yes.”***

He said: Then he said: *“As for the fifth then I will not ask you about it, and I have no need for it.”*

Then he said: *“By the One who has sent you with the truth, I will verily perform this and (so will) whoever follows me from my people.”*

Then he returned and the Messenger of Allāh laughed until his molar teeth became visible.

And he said: *“By the One in whose Hand my soul is in, if he is truthful then he will verily enter Paradise.”*⁹

5 - حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، نَا سُلَيْمَانَ بْنَ الْمُغِيرَةِ، عَن ثَابِتٍ، عَن أَنَسٍ، قَالَ: "كُنَّا قَدْ تُهِينَا أَنَّ نَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَن شَيْءٍ وَكَانَ يُعْجِبُنَا أَنْ يَجِيءَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ الْعَاقِلِ فَيَسْأَلُهُ وَنَحْنُ نَسْمَعُ، فَجَاءَهُ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ فَقَالَ: يَا مُحَمَّدُ، أَتَى رَسُولُكَ فَرَعَمَ أَنَّكَ تَزْعُمُ أَنَّ اللَّهَ أَرْسَلَكَ، فَقَالَ: (صَدَقَ) قَالَ: فَمَنْ خَلَقَ السَّمَاءَ؟ قَالَ: (اللَّهُ) قَالَ: فَمَنْ خَلَقَ الْأَرْضَ؟ قَالَ: (اللَّهُ) قَالَ: فَمَنْ نَصَبَ هَذِهِ الْجِبَالَ؟ قَالَ: (اللَّهُ) قَالَ: فَيَالَّذِي خَلَقَ السَّمَاءَ، وَخَلَقَ الْأَرْضَ، وَنَصَبَ الْجِبَالَ، اللَّهُ أَرْسَلَكَ؟ قَالَ: (نَعَمْ) قَالَ: زَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا حَمْسَ صَلَوَاتٍ فِي يَوْمِنَا، قَالَ: (صَدَقَ) . قَالَ: فَيَالَّذِي خَلَقَ السَّمَوَاتِ، وَخَلَقَ الْأَرْضَ، وَنَصَبَ الْجِبَالَ اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ: (نَعَمْ) . قَالَ: زَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا صَوْمَ شَهْرٍ فِي سَنَتِنَا، قَالَ: (صَدَقَ) . قَالَ: فَيَالَّذِي خَلَقَ السَّمَاءَ، وَخَلَقَ الْأَرْضَ، وَنَصَبَ الْجِبَالَ اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ: (نَعَمْ) . قَالَ: زَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا الْحَجَّ مِنَ اسْتِطَاعٍ إِلَيْهِ سَبِيلًا، قَالَ: (صَدَقَ) . قَالَ: فَيَالَّذِي خَلَقَ السَّمَاءَ، وَخَلَقَ الْأَرْضَ، وَنَصَبَ الْجِبَالَ اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ: (نَعَمْ) . فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَزِيدُ عَلَيْهِ شَيْئًا، وَلَا أُنْقِصُ مِنْهُ شَيْئًا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِنْ صَدَقَ دَخَلَ الْجَنَّةَ)

5. Shabbābah ibn Sawwār narrated to us (and said): Sulaymān ibn Al-Mughīrah narrated to us, from Thābit, from Anas (*radiAllāhu ‘anhu*) who said: We had verily been prohibited from asking the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) about something, so it would please us when an intelligent man from the people of the desert would come and ask him while we were listening. So a man came to him from the people of the desert and said: *“O Muhammad, your messenger came and claimed that you claim that Allāh has sent you.”*

So he said: *“He has spoken the truth.”*

He said: *“Then who has created the heaven?”*

He said: *“Allāh.”*

⁹ Narrated by Ibn Abī Shaybah in his “Musannaf” (30953) and Ahmad (2254). And see what comes after it.

He said: *"Then who has created the earth."*

He said: **"Allāh."**

He said: *"Then who has erected these mountains?"*

He said: **"Allāh."**

He said: *"By the One who has created the heaven, created the earth and erected the mountains; has Allāh sent you?"*

He said: **"Yes."**

He said: *"Your messenger claimed that we are obligated to prayer five prayers in our day [and our night]?"*

He said: **"He has spoken the truth."**

He said: *"By the One who has created the heaven, created the earth and erected the mountains; has Allāh commanded you this?"*

He said: **"Yes."**¹⁰

He said: *"And your messenger claimed that we are obligated to fast one month every year?"*

He said: **"He has spoken the truth."**

He said: *"By the One who has created the heaven, created the earth and erected the mountains; has Allāh commanded you this?"*

He said: **"Yes."**

He said: *"Your messenger claimed that we are obligated to perform Hajj for the one who is capable of doing so."*

He said: **"He has spoken the truth."**

¹⁰ And in "Al-Musannaf" after this: He said: *"And your messenger claimed that we are obligated (to pay) the alms on our wealth?"* He said: **"He has spoken the truth."** He said: *"By the One who has sent you; have Allāh commanded you this?"* He said: **"Yes."**

He said: “By the One who has created the heaven, created the earth and erected the mountains; has Allāh commanded you this?”

He said: “Yes.”

He said: Then he said¹¹: “By the One who has sent you with the truth, I will not add anything to this, nor will I subtract anything from it.”

Then the Messenger of Allāh said: “If he is truthful he will enter Paradise.”¹²

6 - حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ عَلِيِّ بْنِ مَسْعَدَةَ، نَا فَتَادَةَ، نَا أَنَسُ بْنُ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (الْإِسْلَامُ عَلَانِيَةٌ، وَالْإِيمَانُ فِي الْقَلْبِ) ثُمَّ يُشِيرُ بِيَدِهِ إِلَى صَدْرِهِ: (التَّقْوَى هَاهُنَا، التَّقْوَى هَاهُنَا)

6. Zayd ibn Al-Hubāb narrated to us, from ‘Alī ibn Mas’adah (who said): Qatādah narrated to us (and said): Anas ibn Mālik (*radiAllāhu ‘anhu*) narrated to us and said: The Messenger of Allāh said: “*Islām is openly apparent, and imān is in the heart.*” Then he pointed towards his chest: “*The taqwā (fear of Allāh) lies here, the taqwā lies here.*”¹³

7 - حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ، نَا أَبُو هَلَالٍ، عَنْ فَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ)

¹¹ In “Al-Musannaf”: Then he turned away and said: “By the One...”

¹² Narrated by the author in his “Musannaf” (30954), Al-Bukhārī (63) and Muslim (12).

¹³ Narrated by the author in his “Musannaf” (30955) (Chapter: What they said about the description of *imān*), Ahmad (12381), Abū Ya’lā in his “Musnad” (2923), Al-‘Uqaylī in “Ad-Du’afā” (4/270) and Ibn ‘Adī in “Al-Kāmil” (5/207). In its *isnād* is: ‘Alī ibn Mas’adah, and they verily disagreed regarding him. Ibn ‘Adī said: “His *ahādīth* are not established.” Ibn Hibbān said: “That which is not in accordance with the trustworthy is not used as evidence.” (Tahdhīb Al-Kamāl 21/130) Al-‘Uqaylī said: “The last words was narrated with another *isnād* that this, from his words: *The taqwā is here.*”

I said: It was narrated by Muslim (2564) from the *hadīth* of Abū Hurayrah (*radiAllāhu ‘anhu*) and its wording is: “*The taqwā is here.*” And he pointed to his chest three times.

7. Mus'ab ibn Miqdām narrated to us (and said): Abū Hilāl narrated to us, from Qatādah, from Anas (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: *“There is no īmān for the one who has no trust (i.e. who is not trustworthy).”*¹⁴

8 - حَدَّثَنَا أَبُو أُسَامَةَ، نا عَوْفٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ هِنْدِ الْجَمَلِيِّ، قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ (الإِيمَانُ يَبْدَأُ لَمْظَةً بَيْضَاءَ فِي الْقَلْبِ، كُلَّمَا ازدَادَ الإِيمَانُ ازدَادَتْ بَيَاضًا حَتَّى يَبْيَضَ الْقَلْبُ كُلُّهُ، وَإِنَّ التَّفَاقُ يَبْدَأُ لَمْظَةً سَوْدَاءَ فِي الْقَلْبِ فَكُلَّمَا ازدَادَ التَّفَاقُ ازدَادَتْ حَتَّى يَسْوَدَ الْقَلْبُ كُلُّهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ شَقَقْتُمْ عَنْ قَلْبِ مُؤْمِنٍ وَجَدْتُمُوهُ أَبْيَضَ الْقَلْبِ، وَلَوْ شَقَقْتُمْ عَنْ قَلْبِ مُنَافِقٍ وَجَدْتُمُوهُ أَسْوَدَ الْقَلْبِ)

8. Abū Usāmah narrated to us (and said): ‘Awf narrated to us, from ‘Abdullāh ibn ‘Amr ibn Hind Al-Jamalī who said: ‘Alī (*radiAllāhu 'anhu*) said: *“Īmān begins as a white spot in the heart, and every time īmān increases it increases in whiteness until the whole heart becomes white. And verily nifāq (hypocrisy) starts as black spot on the heart, and every time the nifāq increases it increases (in blackness) until the whole heart becomes black. By the One in whose Hand my soul is in, if you split open to the heart of a believer you would find his heart to be white, and if you split open to the heart of the munāfiq (hypocrite) you would find his heart to be black.”*¹⁵

¹⁴ Narrated by the author in his “Musannaḥ” (30956) (Chapter: What they said regarding the description of *īmān*), Ahmad in “Al-Īmān” (61) and “Al-Musnad” (12382) and his son in “As-Sunnah” (782).

Al-Baghawī said in “Sharh As-Sunnah”: “A *hasan hadīth*.”

And Ad-Dāraquṭnī described in “Al-Ilal” (2372) and (2533) that the correct is that the narration is from the *marāsīl* (pl. *mursal*) of Al-Hasan Al-Basrī *rahimahullāh*.

And a similar narration will come here (in this book) (13) from the saying of ‘Urwah *rahimahullāh*. And it has verily gone forth in “Al-Īmān” by Abū ‘Ubayd (78) from the saying of ‘Umar (*radiAllāhu 'anhu*).

And Ahmad narrated this saying in “Al-Īmān” as the saying of several people from the *Salaf*. See (60, 330, 399, 400, 410 460).

¹⁵ Narrated by the author in his “Musannaḥ” (30957) (Chapter: What they said regarding the description of *īmān*), Ahmad in “Al-Īmān” (440), Wakī in “Az-Zuhd” (1440) and Al-Lālakāī (1701). And its *isnād* is *munqati’* (cut off). And Abū ‘Ubayd – *rahimahullāh* – narrated it in “Al-Īmān” (38).

9 - حَدَّثَنَا وَكَيْعٌ، نا الْأَعْمَشُ، عَنْ سُلَيْمَانَ بْنِ مَسِيرَةَ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: (إِنَّ الرَّجُلَ لِيُذْنِبَ الذَّنْبَ فَيُذْنِبَ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ، ثُمَّ يُذْنِبُ الذَّنْبَ فَتُتَنَكُّثُ أُخْرَى حَتَّى يَصِيرَ لَوْنُ قَلْبِهِ لَوْنُ الشَّاةِ الرَّبْدَاءِ)

9. Wakī' narrated to us (and said): Al-A'mash narrated to us, from Sulaymān ibn Maysarah, from Tariq ibn Shihāb who said: 'Abdullāh (*radiAllāhu 'anhu*) said: "Verily, when a man commits a sin a black spot appears on his heart. Then he commits another sin and another (black spot) will appear. Until the color of his heart becomes like the spotted sheep."¹⁶

¹⁶ Narrated by the author in his "Musannaḥ" (30958), Ahmad in "Al-Īmān" (438), Ibn Battah in "Al-Ibānah Al-Kubrā" (1206) and it is *sahih*.

And "the spotted sheep": Ibn Fāris said in "Miqyās Al-Lughah" (2/294): "The spotted sheep; and it is the black (sheep) with red and white spots."

And in the "Tafsīr" of At-Tabarī (30/99) and "Al-Ibānah Al-Kubrā" (1207) from Mujāhid who said: "The heart is just like the hand. When a man commits a sin then some of it folds – and he folded a finger – and when he commits (another) sin, some of it folds – and he folded another finger until he folded all of his fingers – then it becomes sealed. And they used to consider this to be the cover."

Then he recited:

﴿ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴾

"No. Rather what they have earned (of wrongdoing) has covered their hearts."
(Al-Mutaffifin 83:14)

10 - حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، قَالَ: قَالَ هِشَامٌ، عَنْ أَبِيهِ، قَالَ: (مَا نَقَصَتْ أَمَانَةُ عَبْدٍ قَطُّ إِلَّا نَقَصَ إِيمَانُهُ)

10. Wakī' narrated to us, from Sufyān who said: Hishām said, from his father who said: *"The trust of a slave never decreases, except that his imān decreases (along with it)."*¹⁷

11 - حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَبْدِ بْنِ عُمَيْرٍ، قَالَ: (الْإِيمَانُ هَيْبُوتٌ)

11. (Sufyān) ibn 'Uyaynah narrated to us, from 'Amr, from 'Ubayd ibn 'Umayr who said: *"The imān is fearful."*¹⁸

¹⁷ Narrated by the author in his "Musannaf" (30959), 'Abdullāh in "As-Sunnah" (772) and see the rest of its *takhrīj* over there. [From "As-Sunnah" by 'Abdullāh: It is *sahīh*.] And in "As-Sunnah" by Al-Khallāl (1017) from Al-Fadl who said: I heard Abū 'Abdillāh when he was asked about the decrease of *imān*? So he said: *"Wakī' narrated to us, from Sufyān, from Hishām ibn 'Urwah, from his father who said: ..."* And he mentioned the narration according to my *tahqīq*.

¹⁸ Narrated by the author in his "Musannaf" (30960) and Ibn Battah in "Al-Ibānah Al-Kubrā" (923) with my *tahqīq*. Al-Azharī said in "Tahdhīb Al-Lughah" (6/244): *"And it was narrated from 'Ubayd ibn 'Umayr that he said: 'The imān is fearful.' And it has two aspects. One of them is: The believer fears the sin so he avoids it. And the other is: The believer is fearful meaning: respected. Because he fears Allāh and so the people fear him, meaning: they hold him at high status and respect him."*

Abū 'Ubayd – *rahimahullāh* – said in "Gharīb Al-Hadīth" (4/354): *"In the hadīth of 'Ubayd ibn 'Umayr Al-Laythī: 'The imān is fearful'. Then some people interpret it as it is feared, but this is nothing (i.e. not correct). And if it had been as such then it would have been said: mahīb (feared). And even with this it is a weak meaning that has no argument since it is not in the hadīth, except that the believer is feared by the people, but in this there is no knowledge which can be taken advantage of. Verily the interpretation of his words: 'The imān is fearful' is that the believer is fearful and he fears the sins. Because if it had not been for the imān, then he would not have feared the sins, nor would he be scared of them. So it is as if the deed is for the imān, and if it is for the imān, then it is for the believer. Have you not heard His Words:*

﴿ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ تَقِيًّا ﴾

"I verily seek refuge with Ar-Rahmān from you, if you are God-fearing."
(Maryam 19:18)

Maryam verily frightened him with the taqwā (fear of Allāh). And regarding this it is narrated from Abū Wāil that he said: 'Maryam verily knew that the God-fearing has intellect (or self-control).' And from this are the words of 'Umar ibn 'Abdil-'Azīz: 'The taqī (God-fearing) is restrained.' So this is verily from the aspect of taqwā and imān."

12 - حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ نَافِعِ بْنِ جُبَيْرٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بِشْرَ بْنَ سَحْبٍمِ الْغِفَارِيِّ يَوْمَ النَّحْرِ يُنَادِي فِي النَّاسِ بِمِئِي: " أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُؤْمِنَةٌ "

12. Ibn 'Uyaynah narrated to us, from 'Amr, from Nāfi' ibn Jubayr, that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) sent Bishr ibn Suhaym Al-Ghifārī – on the day of slaughtering – to call out among the people in Minā: **“Verily, only a believing soul will enter Paradise.”**¹⁹

13 - حَدَّثَنَا وَكَيْعٌ، نا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: (لَا يُعْرَنُكُمْ صَلَاةُ امْرِئٍ وَلَا صِيَامُهُ، مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ صَلَّى، لَا دِينَ لِمَنْ لَا أَمَانَةَ لَهُ)

13. Wakī' narrated to us (and said): Hishām ibn 'Urwah narrated to us, from his father who said: **“Do not let the prayer of a person deceive you, nor his fast. Whoever wants to, he fasts, and whoever wants to, he prays. Verily, there is no religion for the one who has no trust.”**²⁰

14 - حَدَّثَنَا عَفَّانٌ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي جَعْفَرِ الْخَطْمِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَيْرِ بْنِ حَبِيبِ بْنِ حُمَاشَةَ أَنَّهُ قَالَ: "الْإِيمَانُ يَزِيدُ وَيَنْقُصُ، فَمَا زِيَادَتُهُ؟ وَمَا نَقْصَانُهُ؟ قَالَ: إِذَا ذَكَرْنَا رَبَّنَا وَحَشِينَاهُ فَذَلِكَ زِيَادَتُهُ، وَإِذَا عَقَلْنَا وَتَسَبَّأْنَا وَضَبَعْنَا فَذَلِكَ نَقْصَانُهُ"

14. 'Affān narrated to us (and said): Hammād ibn Salamah narrated to us, from Abū Ja'far Al-Khatmī, from his father, from his

¹⁹ Narrated by the author in his “Musannaf” (30959).

And Ahmad (15429) narrated it by way of Nāfi' ibn Jubayr ibn Mut'im, from a man from the companions of the Prophet (*sallAllāhu 'alayhi wa sallam*), from the Prophet (*sallAllāhu 'alayhi wa sallam*): That he sent Bishr ibn Suhaym and he commanded him to call out... And this is a *ṣahīh hadīth*.

And with Muslim (2649) from the son of Ka'b ibn Mālik, from his father that he narrated to him that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) sent him and Aws ibn Al-Hadathān on the days of *tashrīq*, so he called: **“That only a believer will enter Paradise...”**

²⁰ Narrated by the author in his “Musannaf” (30962). And Ahmad narrated it in “Al-Īmān” (330) from Wakī', from Hishām ibn 'Urwah, from his father, from 'Umar (*radiAllāhu 'anhu*).

And it has verily gone forth as ascribed to the Prophet (*sallAllāhu 'alayhi wa sallam*) in number (7); his words: **“There is no īmān for the one who has no trust.”**

grandfather ‘Umayr ibn Habīb ibn Khumāshah (*radiAllāhu ‘anhu*) that he said: “The *īmān* increases and decreases.” So it was said to him: “Then what is its increase, and what is its decrease?” He said: “When we mention our Lord and fear Him, then that is its increase. And when we are inattentive, we forget and we are neglectful, then that is its decrease.”²¹

15 - حَدَّثَنَا ابْنُ مُنَيَّرٍ، عَنْ سُفْيَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ: (اللَّهُمَّ لَا تَنْزِعْ مِنِّي الْإِيمَانَ كَمَا أَعْطَيْتَنِيهِ)

15. Ibn Numayr narrated to us, from Sufyān, from ‘Ubayd-Allāh, from Nāfi’, from Ibn ‘Umar (*radiAllāhu ‘anhu*) that he used to say: “O Allāh, do not take the *īmān* away from me, just as You have given it to me.”²²

²¹ Narrated by the author in his “Musannaḥ” (30963), Ahmad in “Al-Īmān” (421) and ‘Abdullāh in “As-Sunnah” (657), and see the rest its *takhrīj* over there. And ‘Umayr ibn Khumāshah is counted among the *Sahābah* (*radiAllāhu ‘anhum*) and the narration is *sahīh* from him.

Ibn Rajab said in “Al-Fath” (1/14) while commenting on this narration: “And the increase of the *īmān* by *dhikr* (mentioning Allāh) is from two aspects: **The first of them is:** That it renews the *īmān* and the belief in the heart which had disappeared due to negligence. Just as Ibn Mas‘ūd (*radiAllāhu ‘anhu*) said: ‘*Dhikr* raises the *īmān* in the heart just as water raises the vegetation.’ And in “Al-Musnad” from Abū Hurayrah (*radiAllāhu ‘anhu*) that the Prophet (sallAllāhu ‘alayhi wa sallam) said: ‘**Renew your *īmān*.**’ They said: ‘How do we renew our *īmān*?’ He said: ‘**Say: *Lā ilāha illa Allāh.***’ **And the second is:** That *dhikr* itself is from the characteristics of *īmān*. So *īmān* increases by the increase in *dhikr*.”

²² Narrated by the author in his “Musannaḥ” (30964) and its *isnād* is *sahīh*.

16 - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْعَوَّامِ ، عَنِ عَلِيِّ بْنِ مُدْرِكٍ، عَنِ أَبِي زُرْعَةَ، عَنِ أَبِي هُرَيْرَةَ، قَالَ: (الْإِيمَانُ نِزَةٌ، فَمَنْ زَنَا فَارَقَهُ الْإِيمَانُ، فَمَنْ لَامَ نَفْسَهُ وَرَاجَعَ رَاجَعَهُ الْإِيمَانُ)

16. Yazīd ibn Hārūn narrated to us, from Al-‘Awwām, from ‘Alī ibn Mudrik, from Abū Zur‘ah, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: “The *īmān* is chaste (i.e. clean and far from sins), so whoever fornicates, then the *īmān* leaves him. Then the *īmān* returns to the one who blames himself and returns (to obedience).”²³

17 - حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ مُحَمَّدِ بْنِ عَمْرٍو، عَنِ أَبِي سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا)

17. Hafs ibn Ghiyāth narrated to us, from Muhammad ibn ‘Amr, from Abū Salamah, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “The believers with the most complete *īmān*, are those of them with the best manners.”²⁴

18 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، نا مُحَمَّدُ بْنُ عَمْرٍو، عَنِ أَبِي سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا)

18. Muhammad ibn Bishr narrated to us (and said): Muhammad ibn ‘Amr narrated to us, from Abū Salamah, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “The believers with the most complete *īmān*, are those of them with the best manners.”²⁵

²³ Narrated by the author in his “Musannaf” (31005) (Chapter), Ahmad in “Al-Īmān” (97) and ‘Abdullāh in “As-Sunnah”. And its *isnād* is *sahih*. See the rest of its *takhrīj* over there.

²⁴ Narrated by the author in his “Musannaf” (31007) (Chapter), Ahmad in “Al-Īmān” (51) and “Al-Musnad” (7402, 10106, 10817), At-Tirmidhī (1162) and he said: “And (there are narrations) regarding this issue, from ‘Āishah and Ibn ‘Abbās (*radiAllāhu ‘anhum*).” And he said: “This *hadīth* of Abū Hurayrah is *hasan sahih*.”

²⁵ Narrated by the author in his “Musannaf” (31006) (Chapter).

19 - حَدَّثَنَا حَفْصٌ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا)

19. Hafs narrated to us, from Khālid, from Abū Qilābah, from ‘Āishah (*radiAllāhu ‘anhā*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: **“The believers with the most complete īmān, are those of them with the best manners.”**²⁶

20 - حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِي، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ ابْنِ عَجَلَانَ، عَنِ الْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا)

20. ‘Abdur-Rahmān ibn Al-Muqri narrated to us, from Sa’id ibn Abī Ayyūb, from Ibn ‘Ajlān, from Al-Qa’Qā’, from Abū Sālih, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: **“The believers with the most complete īmān, are those of them with the best manners.”**²⁷

21 - حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ جَرِيرِ بْنِ حَارِثٍ، عَنْ يَعْلَى بْنِ حَكِيمٍ، قَالَ: أَكْبَرُ ظَنِّي أَنَّهُ قَالَ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قَالَ ابْنُ عُمَرَ: (إِنَّ الْحَيَاءَ وَالْإِيمَانَ قُرْنَا جَمِيعًا، فَإِذَا رُفِعَ أَحَدُهُمَا رُفِعَ الْآخَرُ)

21. Abū Usāmah narrated to us, from Jarīr ibn Hāzim, from Ya’lā ibn Hakīm who said: I strongly believe that he said: from Sa’id ibn Jubayr who said: Ibn ‘Umar (*radiAllāhu ‘anhu*) said: **“Verily hayā (shyness) and īmān are connected together. So if one of them is lifted (i.e. removed), then the other is lifted (as well).”**²⁸

²⁶ Narrated by the author in his “Musannaf” (31008), Ahmad (24204, 24677) and At-Tirmidhī (2612) who said: “This hadīth is sahih. And we do not know that Abū Qilābah heard from ‘Āishah. Verily did Abū Qilābah narrate other than this hadīth from ‘Abdullāh ibn Yazīd the foster brother of ‘Āishah, from ‘Āishah (*radiAllāhu ‘anhā*). And Abū Qilābah is: ‘Abdullāh ibn Zayd Al-Juramī.”

²⁷ Narrated by the author in his “Musannaf” (31009) (Chapter), Abū Dāwūd (4682) and At-Tirmidhī (2611) who said: “A hasan sahih hadīth.”

²⁸ Narrated by the author in his “Musannaf” (31010) (Chapter), Al-Bukhārī in “Al-Adab Al-Mufrad” (1313) and Muhammad ibn Nasr in “Ta’dhīm Qadr As-Salāh” (884).

22 - حَدَّثَنَا عُندَرٌ، عَنْ شُعْبَةَ، عَنْ سَلَمَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: قَالَ رَجُلٌ عِنْدَ عَبْدِ اللَّهِ: يَا مُؤْمِنٌ، قَالَ: "قُلْ: إِنِّي فِي الْجَنَّةِ وَلَكِنَّا نُؤْمِنُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ"

22. Ghundar narrated to us, from Shu'bah, from Salamah, from Ibrāhīm, from 'Alqamah who said: A man said in front of 'Abdullāh (*radiAllāhu 'anhu*): "I am verily a mumin (believer)."

He said: "Say: 'I am verily in Paradise!!' Rather we (say that we) believe in Allāh, His angels, His Books, and His messengers."²⁹

23 - حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ فَقَالَ: إِنِّي لَقَيْتُ رَجُلًا فَعُلْتُ: مَنْ أَنْتُمْ؟ قَالُوا: "نَحْنُ الْمُؤْمِنُونَ" قَالَ: فَقَالَ: أَلَا قَالُوا نَحْنُ مِنْ أَهْلِ الْجَنَّةِ"

23. Wakī' narrated to us, from Al-A'mash, from Abū Wāil who said: A man came to 'Abdullāh (*radiAllāhu 'anhu*) and said: "I verily met a caravan, so I said: 'Who are you? They said: 'We are the believers.'"

He said: So he said: "Why did they not say: We are from the people of Paradise?!"³⁰

24 - حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: "قِيلَ لَهُ: أَمُؤْمِنٌ أَنْتَ؟ قَالَ: أَرْجُو"

24. Jarīr narrated to us, from Mansūr, from Ibrāhīm, from 'Alqamah who said (that) it was said to him: "Are you a mumin (believer)?"

He said: "I hope."³¹

And Al-Hākim narrated it in "Al-Mustadrak" (1/22) from Ibn 'Umar (*radiAllāhu 'anhu*) ascribed to the Prophet (*sallAllāhu 'alayhi wa sallam*).

²⁹ Narrated by the author in his "Musannaḥ" (31010) (Chapter). And it has verily gone forth in "Al-Īmān" by Abū 'Ubayd (Chapter: The *istithnā* in *īmān*), and its *isnād* is *sahih*.

³⁰ Narrated by the author in his "Musannaḥ" (31017) (Chapter).

And its *takhrīj* has already gone forth in "Al-Īmān" by Abū 'Ubayd (43) (Chapter: The *istithnā* in *īmān*). [From "Al-Īmān" by Abū 'Ubayd: Its *isnād* is *sahih*.]

³¹ Narrated by the author in his "Musannaḥ" (31012) (Chapter). And it has verily gone forth in "Al-Īmān" by Abū 'Ubayd (48).

25 - حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ سَمَّاكِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عِصْمَةَ، أَنَّ عَائِشَةَ قَالَتْ:
(أَنْتُمْ الْمُؤْمِنُونَ إِنْ شَاءَ اللَّهُ)

25. Jarīr narrated to us, from Mughīrah, from Sammāk ibn Salamah, from ‘Abdur-Rahmān ibn ‘Ismah, that ‘Āishah (*radiAllāhu ‘anhā*) said: “You are the believers, in *shā Allāh*.”³²

26 - حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مِسْعَرٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: (إِذَا سُئِلَ أَحَدُكُمْ أَمْؤُومٌ أَنْتَ؟ فَلَا يَشْكُرَنَّ)

26. Abū Usāmah narrated to us, from Mis‘ar, from ‘Atā ibn As-Sāib, from Abū ‘Abdir-Rahmān who said: “If one of you is asked: ‘Are you a believer?’ Then he should verily not doubt.”³³

³² Narrated by the author in his “Musannaf” (31013) (Chapter). And he also narrated it (20704) and (31213) with the wording: He said: “I was with ‘Āishah (*radiAllāhu ‘anhā*) when the messenger of Mu‘āwiyah (*radiAllāhu ‘anhu*) came to us with a gift. He said: ‘Amīr Al-Muminīn has sent this.’ So she accepted the gift. Then when the messenger exited, we said: ‘O mother of the believers, are we not the believers and he is our amīr (leader)?’ She said: ‘You are – in *shā Allāh* – the believers, and he is your amīr.’”

And it was narrated by Ahmad in “Al-Īmān” (6) and ‘Abdullāh in “As-Sunnah” (725), and it is a *sahīh* narration.

³³ Narrated by the author in his “Musannaf” (31014) (Chapter) and At-Tabarī in “Tahdhīb Al-Āthār” (989). And Abū ‘Abdir-Rahmān is As-Sulamī *rahimahullāh*. Its *isnād* is weak due to the mixing of ‘Atā ibn As-Sāib, and Mis‘ar used to believe in the opinion of the Murjiah with regard to leaving the *istithnā* in *īmān*, so his narration here is in accordance with his *madhhab*.

And in “Tahdhīb Al-Āthār” (988) by way of Muhammad ibn Bishr who said: Mis‘ar narrated to us, from ‘Atā ibn As-Sāib from Abū ‘Abdir-Rahmān As-Sulamī, that he saw a man with a disorder on his tongue (i.e. his way of speaking), so he said: “Are you a Muslim?” So he said: “In *shā Allāh*.” So he said: “Do not say in *shā Allāh*.”

And the meaning of this narration is correct, because the *istithnā* is not applied with regard to Islām, if what is intended with it is the *Kalimah* (i.e. the *shahādah*). Rather it is applied with regard to *īmān* upon the deeds, and it is not from the aspect of doubting, just as the leaders of the *Sunnah* established this.

And in “Al-Ibānah Al-Kubrā” (1285) Ahmad said: “It is not meant as doubting as they say, rather the *istithnā* is made for the deeds.” =

27 - حَدَّثَنَا وَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ زِيَادِ بْنِ عَلَاقَةَ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، قَالَ: (إِذَا سُئِلَ أَحَدُكُمْ أُمُّؤْمِنٌ أَنْتَ؟ فَلَا يَشْكُ فِي إِيْمَانِهِ)

27. Wakī' narrated to us, from Mis'ar, from Ziyād ibn 'Ilaqah, from 'Abdullāh ibn Yazīd who said: "If one of you is asked: 'Are you a believer?' Then he should not doubt in his īmān."³⁴

28 - حَدَّثَنَا وَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ مُوسَى بْنِ أَبِي كَثِيرٍ، عَنْ رَجُلٍ، لَمْ يُسَمِّهِ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ: (أَنَا مُؤْمِنٌ)

28. Wakī' narrated to us, from Mis'ar, from Mūsā ibn Abī Kathīr, from a man he did not name, from his father who said: I heard Ibn Mas'ūd (*radiAllāhu 'anhu*) say: "I am a believer."³⁵

And in "Ash-Sharī'ah" (279) Al-Fadl ibn Ziyād said: I heard Abū 'Abdillāh say: "If a person says: 'I am a believer, in shā Allāh', then he is not doubting (in his īmān)." It was said to him: "In shā Allāh, is this not doubting?" He said: "Refuge is sought with Allāh! Did Allāh – the Exalted – not say:

﴿لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ﴾

"You will verily enter Al-Masjid Al-Harām, in shā Allāh." (Al-Fath 48:27)

While it was in His Knowledge that they would enter it? And the inhabitant of the grave, when it is said to him: 'And upon it you will be resurrected, in shā Allāh.' So which doubt is this?! And the Prophet (sallAllāhu 'alayhi wa sallam) said: 'And we will verily – in shā Allāh – follow you.'"

³⁴ Narrated by the author in his "Musannaḥ" (31015) (Chapter). And the *istithnā* in the īmān is not from doubting, just as this has gone forth in the previous comment.

³⁵ Narrated by the author in his "Musannaḥ" (31016), and its *isnād* is weak, due to the narrator that has not been named.

And At-Tabarī narrated it in "Tahdhīb Al-Āthār" (985): Ahmad ibn Budayl Al-Iyāmī narrated to me and said: Abū Mu'āwiyah narrated to us and said: Mis'ar narrated to us, from Hammād, from Ibrāhīm (who said): 'Abdullāh (*radiAllāhu 'anhu*) said: "I am a believer."

And its *isnād* is weak. And Mis'ar and Hammād were from the Murjah. They did not believe in the *istithnā*, and it (i.e. the narration) is opposing what has been established from Ibn Mas'ūd (*radiAllāhu 'anhu*) of prohibition of saying: "I am a believer", without making *istithnā*, just as this has gone forth in narration number (23).

29 - حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، وَعَنْ مُحَمَّدِ بْنِ أَبِي إِسْرَاهِيمَ، أَكْثَمًا كَانَا إِذَا سُئِلَا قَالَا: (أَمَنَّا بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ)

29. Ibn Mahdī narrated to us, from Sufyān, from Ma'mar, from Ibn Tāwūs, from his father. And from Muhil, from Ibrāhīm: That they both (i.e. Tāwūs and Ibrāhīm) used to say when they were asked ("Are you a believer?"): "We have believed in Allāh, His angels, His Books and His messengers."³⁶

30 - حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الشَّيْبَانِيِّ، قَالَ: لَقِيتُ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ قَالَ: فَقُلْتُ إِنَّ أَنَا سَاءَ مِنْ أَهْلِ الصَّلَاحِ يَعْيبُونَ عَلَيَّ أَنْ أَقُولَ: أَنَا مُؤْمِنٌ قَالَ: فَقَالَ عَبْدُ اللَّهِ بْنُ مَعْقِلٍ: (لَقَدْ خِبتَ وَخَسِرْتَ إِنَّ لَمْ تَكُنْ مُؤْمِنًا)

30. Abū Mu'āwiyah narrated to us, from Ash-Shaybānī who said: I met 'Abdullāh ibn Ma'qil. He said: So I said to him: "Verily some people from the people of righteousness are criticizing me for saying: 'I am a believer.'" He said: So 'Abdullāh ibn Ma'qil said: "You had verily failed and lost if you were not a believer."³⁷

31 - حَدَّثَنَا وَكَيْعٌ، عَنْ عُمَرَ بْنِ مُنَبِّهٍ، عَنْ سَوَّارِ بْنِ شَيْبٍ، قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمرٍ فَقَالَ: إِنَّ هَاهُنَا قَوْمًا يَشْهَدُونَ عَلَيَّ بِالْكَفْرِ قَالَ: فَقَالَ: أَلَا تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ فَتُكَدِّبُهُمْ "

31. Wakī' narrated to us, from 'Umar ibn Munabbih, from Sawwār ibn Shabīb who said: A man came to Ibn 'Umar and said: "There are some people who are testifying that I am upon kufr."

He said: So he said: "Why do you not say: *Lā ilāha illa Allāh*, and (by that) call them liars."³⁸

³⁶ Narrated by Abū 'Ubayd in "Al-Īmān" (45), Ahmad in "Al-Īmān" (171, 186) and 'Abdullāh ibn Ahmad in "As-Sunnah" (627, 628). See the rest of its *takhrīj* over there.

³⁷ Narrated by the author in his "Musannaf" (31019) and Ibn Jarīr in "Tahdhīb Al-Āthār" (982). And it will come in number (73).

³⁸ Narrated by the author in his "Musannaf" (31020) and Ibn Muqri in his "Mu'jam" (726). =

32 – حَدَّثَنَا أَبُو مُعَاوِيَةَ ، عَنِ الشَّيْبَانِيِّ ، عَنِ ابْنِ عِلَاقَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْأَنْصَارِيِّ ، قَالَ :
(تَسَمَّوْا بِاسْمِكُمْ الَّذِي سَمَّاكُمْ اللَّهُ بِالْحَنِيفِيَّةِ ، وَالْإِسْلَامِ ، وَالْإِيمَانِ))

32. Abū Mu‘āwiyah narrated to us, from Ash-Shaybānī, from Ibn ‘Ilāqah, from ‘Abdullāh ibn Yazīd Al-Ansarī who said: “Use the name which Allāh has named you with: The Hanafiyyah, Al-Islām and Al-Īmān.”³⁹

33 – حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ ، عَنِ الْأَعْمَشِ ، عَنْ شَقِيقِ ، عَنْ سَلَمَةَ بْنِ سَبْرَةَ ، قَالَ : حَطَبْنَا مَعَادُ
بُنْ جَبَلٍ فَقَالَ : (أَنْتُمْ الْمُؤْمِنُونَ وَأَنْتُمْ أَهْلُ الْجَنَّةِ)

33. ‘Abdullāh ibn Idrīs narrated to us, from Al-A‘mash, from Shaqīq, from Salamah ibn Sabrah who said: Mu‘ādh ibn Jabal held a sermon for us and said: “You are the believers and you are the people of Paradise.”⁴⁰

And in “Al-Ibānah Al-Kubrā” (940) from Yazīd who said: I said to Anas ibn Mālik: “Verily, the people testify that we are upon shirk.” So he said: “Those are the worst of the creation. I heard the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) say: ‘Between the slave and shirk or kufr is leaving the prayer. Or whoever leaves the prayer has committed kufr.’”

³⁹ Narrated by the author in his “Musannaf” (31021).

⁴⁰ Narrated by the author in his “Musannaf” (31022), At-Tabarī in “At-Tafsīr” (25/29) and “Tahdhīb Al-Āthār” (Musnad Ibn ‘Abbās (radiAllāhu ‘anhu)) (987, 988) and Al-Hākim (2/444), and its wording is: Mu‘ādh ibn Jabal (radiAllāhu ‘anhu) held a sermon for us and said: “You are the believers and you are the people of Paradise. By Allāh, I verily desire that most of those whom you take captive in Persia and Rome will be in Paradise. Because one of them does some good and then he (i.e. the beneficiary) says: ‘You have done good, may Allāh bless you. You have done good, may Allah have mercy upon you.’ And Allāh says:

﴿ وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ﴾

“And Allāh answers those who believe and do good deeds, and He increases them from His bounty.” (As-Shūrā 42:26)”

And its isnād is weak due to inqitā’ (abruption). Al-Bukhārī said in “At-Tārīkh Al-Kabīr” (2014): “Salamah ibn Saburah, from Mu‘adh (radiAllāhu ‘anhu). Abū Wāil narrated from him. (These narrations are munqati’.”

34 - حَدَّثَنَا عُمَرُ بْنُ أُبَيٍّ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: أَمَا بَعْدُ فَإِنَّ عُرَى الدِّينِ، وَقَوَائِمَ الْإِسْلَامِ: الْإِيمَانُ بِاللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، فَصَلُّوا الصَّلَاةَ لَوْفَيْهَا "

34. 'Umar ibn Ayyūb narrated to us, from Ja'far ibn Burqān who said: 'Umar ibn 'Abdil-'Azīz wrote to us: "Thereafter: Verily the knot of the religion and the basis of Islām is: The īmān in Allāh, the performance of the prayer and paying the zakāh. So pray the prayers in their prescribed times."⁴¹

35 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، نَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْحَبِّرِ مَا يَزِنُ شَعِيرَةً" ثُمَّ قَالَ: "يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْحَبِّرِ مَا يَزِنُ بُرَّةً" ثُمَّ قَالَ: "يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْحَبِّرِ مَا يَزِنُ ذَرَّةً"

35. Muhammad ibn Bishr narrated to us (and said): Sa'īd narrated to us, from Qatādah, from Anas (*radiAllāhu 'anhu*), that the Prophet of Allāh (*sallAllāhu 'alayhi wa sallam*) said: "The one who says: *Lā ilāha illa Allāh*, and there in his hearts is goodness at the weight of a small hair, will exit from Hellfire."

Then he said: "The one who says: *Lā ilāha illa Allāh*, and there in his hearts is goodness at the weight of a seed, will exit from Hellfire."

Then he said: "The one who says: *Lā ilāha illa Allāh*, and there in his hearts is goodness at the weight of an atom, will exit from Hellfire."⁴²

⁴¹ Narrated by the author in his "Musannaf" (31023).

⁴² Narrated by the author in his "Musannaf" (31024) (Chapter). And it was narrated by Al-Bukhārī (44) and Muslim (397).

Ibn Rajab said in "Al-Fath" (1/93): "This ḥadīth is an evidence for that the (amount of) īmān in the hearts differs."

36 - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَا ابْنُ أَبِي ذَيْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ نَقْرًا
 أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلُوهُ، فَأَعْطَاهُمْ إِلَّا رَجُلًا مِنْهُمْ، فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ
 أَعْطَيْتَهُمْ وَتَرَكْتَ فُلَانًا وَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَوْ مُسْلِمًا) فَقَالَ
 سَعْدٌ: وَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَوْ مُسْلِمًا) فَقَالَ ذَلِكَ ثَلَاثًا،
 وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ ثَلَاثًا "

36. Yazīd ibn Hārūn narrated to us (and said): Ibn Abī Dhib narrated to us, from Az-Zuhrī, from ‘Āmir ibn Sa’d, from his father: That a group of people came to the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) and asked him (for some wealth), so he gave them all except one man. So Sa’d said: “O Messenger of Allāh, you gave to them but you left out fulān.”

And he said: “By Allāh, I verily consider him to be a believer.”

So the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “Or a Muslim.”

So Sa’d said: “By Allāh, I verily consider him to be a believer.”

So the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “Or a Muslim.”

So he (i.e. Sa’d) said this three times, and the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) responded that three times.⁴³

⁴³ Narrated by the author in his “Musannaf” (31025), Al-Bukhārī (27, 1478) and Muslim (296).

And in “As-Sunnah” by Al-Khallāl (1059) Sālih said: My father was asked about Islām and imān? He said: “Ibn Abī Dhib said: ‘Islām is the speech and imān is the deeds.’” It was said to him: “What do you say?” He said: “Islām is something other than imān.” And he mentioned the hadīth of ‘Āmir ibn Sa’d, from his father who said: “O Messenger of Allāh, he is verily a believer.” So the Prophet (*sallAllāhu ‘alayhi wa sallam*) said: “Or a Muslim.”

37 - حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ، قَالَ: يُقَالُ لَهُ: سَلِّ تَعْطُهُ بِعَنِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاشْفَعْ تُشْفَعُ، وَادْعُ تُجَبُّ، قَالَ: فَيَرْفَعُ رَأْسَهُ فَيَقُولُ: (رَبِّ أُمَّتِي) مَرَّتَيْنِ أَوْ ثَلَاثًا " قَالَ سَلْمَانُ: فَيَشْفَعُ فِي كُلِّ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ حِنْطَةٍ مِنْ إِيْمَانٍ، أَوْ قَالَ: مِثْقَالُ شَعِيرَةٍ مِنْ الإِيْمَانِ، أَوْ قَالَ: مِثْقَالُ حَبَّةِ خَزْدَلٍ مِنْ إِيْمَانٍ. فَقَالَ سَلْمَانُ: فَذَلِكُمْ الْمَقَامُ الْمَحْمُودُ"

37. Abū Mu'āwiyah narrated to us, from 'Āsim, from Abū 'Uthmān, from Salmān (*radiAllāhu 'anhu*) who said: "It will be said to him: 'Ask and you will be given – meaning the Prophet (*sallAllāhu 'alayhi wa sallam*) – intercede and your intercession will be accepted, and invoke and you will be answered."

He said: "Then he will lift his head and say: '**My Lord, my Ummah, my Ummah.**'" Two or three times.

Salmān said: "So he will intercede for everyone who in his heart had the weight of a seed of wheat of *īmān*." Or he said: "The weight of a small hair of *īmān*." Or he said: "The weight of a mustard seed of *īmān*."

Then Salmān said: "And that is the *Maqām Al-Mahmūd* (the praised position)."⁴⁴

38 - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا يَزِينُ الرَّائِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهَبُ هَبَّةً يَرْفَعُ النَّاسُ فِيهَا أَبْصَارَهُمْ وَهُوَ مُؤْمِنٌ)

38. Yazid ibn Hārūn narrated to us (and said): Muhammad ibn 'Amr narrated to us, from Abū Salamah, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: "The fornicator is not a believer when he

⁴⁴ Narrated by the author in his "Musannaf" (31026). And this is the long *hadīth* regarding the intercession, which verily was narrated by Al-Bukhārī (3340, 3361, 4712) and Muslim (394).

And in "As-Sunnah" by Al-Khallāl (1025) Abū Bakr Al-Athram said: It was said to Abū 'Abdillāh: "The opinion that *īmān* increases and decreases?" So he said: "The *hadīth* of the Prophet (*sallAllāhu 'alayhi wa sallam*) proves this. His words: '**Bring out whoever had this in his heart.**' '**Bring out the one who had that in his heart.**' This proves that."

fornicates, nor is the one who drinks alcohol a believer when he drinks it. And a person does not take some wealth by force while the people are raising their sights (to look at it going on) while he is a believer.”⁴⁵

39 - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (لَا يَزْنِي الرَّائِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ يَعْغِي الخُمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، فَإِيَّاكُمْ إِيَّاكُمْ)

39. Yazīd ibn Hārūn narrated to us (and said): Muhammad ibn Ishāq narrated to us, from Yahyā ibn ‘Abbād ibn ‘Abdillāh ibn Az-Zubayr, from his father, from ‘Āishah (*radiAllāhu ‘anhā*) who said: I heard the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) who said: **“The fornicator is not a believer when he fornicates, nor is the thief a believer when he steals. And the one who drinks – meaning: alcohol – is not a believer when he drinks it. So beware, beware.”⁴⁶**

40 - حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ اللَّيْثِ، عَنِ مُدْرِكِ، عَنِ ابْنِ أَبِي أَوْفَى، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا يَزْنِي الرَّائِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الخُمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهَبُ ثَبَّةً ذَاتَ شَرْفٍ يَرْفَعُ المُسْلِمُونَ إِلَيْهَا رُءُوسَهُمْ وَهُوَ مُؤْمِنٌ)

40. Ibn ‘Ulayyah narrated to us, from Al-Layth, from Mudrik, from Ibn Abī Awfā (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: **“The fornicator is not a believer when he fornicates, the one who steals does not steal while he is a believer, and the one who drinks alcohol is not a believer when he**

⁴⁵ Narrated by the author in his “Musannaf” (31027), Al-Bukhārī (2475, 5578), Muslim (112-121) and At-Tirmidhī (2625) who said: “In this issue (there are narrations) from Ibn ‘Abbās, ‘Āishah and ‘Abdullāh ibn Abī Awfā (*radiAllāhu ‘anhum*).”

And in “Ta’dhīm Qadr As-Salāh” (581) Ibn Abī Shaybah said: **“He does not fornicate while he is a believer.”** (Meaning:) He does not have complete *īmān*, (rather) he has a deficient *īmān*.”

⁴⁶ Narrated by the author in his “Musannaf” (31028) and Ahmad (250889). And the *hadīth* before it testifies to it.

drinks it. And a person does not take something valuable by force while the Muslims are raising their heads (to look at it going on) while he is a believer."⁴⁷

41 - حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، نَا شُعْبَةُ، عَنْ فِرَاسٍ، عَنْ مُدْرِكٍ، عَنْ ابْنِ أَبِي أَوْفَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

41. Al-Hasan ibn Mūsā narrated to us (and said): Shu'bah narrated to us, from Firās, from Mudrik, from Ibn Abī Awfā (*radiAllāhu 'anhu*), from the Prophet (*sallAllāhu 'alayhi wa sallam*) a similar *hadīth*.⁴⁸

42 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، نَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (الْحَيَاءُ مِنَ الْإِيمَانِ، وَالْإِيمَانُ فِي الْجَنَّةِ، وَالْبَدَأُ مِنَ الْجَفَاءِ، وَالْجَفَاءُ فِي النَّارِ)

42. Muhammad ibn Bishr narrated to us (and said): Muhammad ibn 'Amr narrated to us, from Abū Salamah, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: "*Hayā (shyness) is from īmān, and the īmān is in Paradise. And indecency is from harshness, and harshness is in Hellfire.*"⁴⁹

⁴⁷ Narrated by the author in his "Musannaḥ" (31029) and Ahmad in "Al-Īmān" (105).

⁴⁸ Narrated by the author in his "Musannaḥ" (31030).

⁴⁹ Narrated by the author in his "Musannaḥ" (31031), Ahmad (10512) and At-Tirmidhī (2009) who said: "And in this issue (there are narrations) from Ibn 'Umar, Abū Bakrah, Abū Umāmah and 'Imrān ibn Husayn (*radiAllāhu 'anhum*)." And he said: "This is a *hasan saḥīh hadīth*." And At-Tirmidhī – *rahimahullāh* – said: "Al-Badhā (*indecency*): is immorality in the speech."

43 - حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ أَيُّ الْإِيمَانِ أَفْضَلُ؟ قَالَ: (الصَّبْرُ وَالسَّمَاحَةُ) قِيلَ: فَأَيُّ الْمُؤْمِنِينَ أَكْمَلُ إِيمَانًا؟ قَالَ: (أَحْسَنُهُمْ خُلُقًا)

43. Husayn ibn ‘Alī narrated to us, from Zāidah, from Hishām, from Al-Hasan, from Jābir ibn ‘Abdillāh (*radiAllāhu ‘anhu*) that he said: It was said: “O Messenger of Allāh, which *īmān* is the best?” He said: “**Patience and tolerance (or forgiveness).**”

It was said: “Then who among the believers have the most complete *īmān*?” He said: “**The one with the best manners.**”⁵⁰

44 - حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (بَيْنَ الْعَبْدِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ)

44. Wakī’ narrated to us, from Sufyān, from Abū Az-Zubayr, from Jābir (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “**Between the slave and kufr is leaving the prayer.**”⁵¹

⁵⁰ Narrated by the author in his “Musannaḥ” (31032) and Al-Marwazī in “Ta’dhīm Qadr As-Salāh” (647). And he mentioned it in “Al-Matālib Al-Āliyah” (3122) from the author, and he said: “Its *isnād* is *hasan*.”

I said: Rather its *isnād* is *munqati’*, because Al-Hasan did not hear from Jābir (*radiAllāhu ‘anhu*), just as several of the memorizers have said. See “Al-Marāsīl” by Ar-Rāzī (p. 36).

And with Al-Lālakāī (1578) and in “Al-Hilyah” (2/156) from ‘Imrān ibn Khālid that a man asked Al-Hasan and said: “O Abū Sa’īd, what is the *īmān*?” He said: “Patience and tolerance (or forgiveness).” So the man said: “Then what is patience and tolerance?” He said: “The patience (in abstaining) from disobeying Allāh, and the tolerance in performing the deed obligated by Allāh ‘azza wa jalla.”

⁵¹ Narrated by the author in his “Musannaḥ” (31033), Ahmad in “Al-Īmān” (212) and Muslim (82).

The talk about declaring *takfir* upon the one leaving the prayer and that he leaves Islām without differentiating between the one who leaves due to rejecting it and the one who leaves it due to negligence, has already gone forth in the introduction (to the book “Al-Jāmi’ fī Kutub Al-Īmān”) and the *ijmā* (consensus) in this was conveyed.

45 - حَدَّثَنَا عَبْدُهُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحُجْوِهِ

45. 'Abīdah narrated to us, from Al-A'mash, from Abū Sufyān, from Jābir ibn 'Abdillāh (*radiAllāhu 'anhu*), from the Prophet (*sallAllāhu 'alayhi wa sallam*) with a similar *hadīth*.⁵²

46 - حَدَّثَنَا يَحْيَى بْنُ وَاصِحٍ، عَنْ حُسَيْنِ بْنِ وَاقِدٍ، قَالَ: سَمِعْتُ ابْنَ بُرَيْدَةَ، يَقُولُ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمْ تَرْكُ الصَّلَاةِ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ)

46. Yahyā ibn Wādih narrated to us, from Husayn ibn Wāqid who said: I heard Ibn Buraydah say: I heard my father say: I heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) say: *"The covenant which is between us and them is the prayer, so whoever leaves it has verily committed kufr."*⁵³

47 - حَدَّثَنَا شَرِيكٌ، عَنْ عَاصِمٍ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ، قَالَ: (مَنْ لَمْ يُصَلِّ فَلَا دِينَ لَهُ)

47. Sharīk narrated to us, from 'Āsim, from Zirr, from 'Abdullāh (*radiAllāhu 'anhu*) who said: *"The one who does not prayer has no religion."*⁵⁴

48 - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ بُرَيْدَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (مَنْ تَرَكَ الْعَصْرَ فَقَدْ حَبِطَ عَمَلُهُ)

48. Yazīd ibn Hārūn narrated to us, from Hishām Ad-Dastuwāī, from Yahyā, from Abū Qilābah, from Abū Al-Malīh, from

⁵² Narrated by the author in his "Musannaf" (31034) (Chapter). And its wording is: *"The covenant which is between us and them is the prayer..."*

⁵³ Narrated by the author in his "Musannaf" (31035). And Ahmad narrated it in "Al-Īmān" and 'Abdullāh in "As-Sunnah" (746), and see the rest of its *takhrīj* over there. Al-Lālakāī (1520) – *rahimahullāh* – said: *"Sahīh according to the conditions of Muslim."*

⁵⁴ Narrated by the author in his "Musannaf" (31036), Ahmad in "Al-Īmān" (225) and his son 'Abdullāh in "As-Sunnah" (749), and its *isnād* is *hasan*. And see the rest of its *takhrīj* over there.

Buraydah (*radiAllāhu ‘anhu*), from the Prophet (*sallAllāhu ‘alayhi wa sallam*) who said: **“Whoever leaves the afternoon (prayer by not performing it), his deeds have become in vain.”**⁵⁵

49 - حَدَّثَنَا عَيْسَى، وَوَكَيْعٌ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي الْمُهَاجِرِ، عَنْ بُرَيْدَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ حَدِيثِ يَزِيدَ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ

49. ‘Īsā and Wakī narrated to us, from Al-Awzā’ī, from Yahyā ibn Abī Kathīr, from Abū Qilābah, from Abū Al-Muhājir, from Buraydah (*radiAllāhu ‘anhu*), from the Prophet (*sallAllāhu ‘alayhi wa sallam*) the same as the *hadīth* of Yazīd, from Hishām Ad-Dastuwāī.⁵⁶

50 - حَدَّثَنَا هُشَيْمٌ، أَنَا عَبَّادُ بْنُ مَيْسَرَةَ الْمِنْقَرِيُّ، عَنْ أَبِي قَلَابَةَ، وَالْحَسَنِ، أَهْمَا كَانَا جَالِسَيْنِ فَقَالَ أَبُو قَلَابَةَ: قَالَ أَبُو الدَّرْدَاءِ: (مَنْ تَرَكَ الْعَصْرَ حَتَّى تَفُوتَهُ مِنْ غَيْرِ عُدْرٍ فَقَدْ حَبَطَ عَمَلُهُ) وَقَالَ الْحَسَنُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَنْ تَرَكَ صَلَاةً مَكْتُوبَةً حَتَّى تَفُوتَهُ مِنْ غَيْرِ عُدْرٍ فَقَدْ حَبَطَ عَمَلُهُ)

50. Hushaym narrated to us (and said): ‘Abbād ibn Maysarah Al-Minqarī narrated to us, from Abū Qilābah and Al-Hasan that they were sitting. Then Abū Qilābah said: Abū Ad-Dardā (*radiAllāhu ‘anhu*) said: **“Whoever leaves the afternoon (prayer) until he misses it without any excuse, then his deeds has verily become in vain.”**

He said: And Al-Hasan said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: **“Whoever leaves one obligatory prayer until**

⁵⁵ Narrated by the author in his “Musannaf” (31037) and Al-Bukhārī in his “Sahīh” (553).

⁵⁶ Narrated by the author in his “Musannaf” (31038).

Al-Bukhārī – *rahimahullāh* – said in “At-Tārīkh Al-Kabīr” (6/449): “Muslim said: Hishām narrated to us, from Yahyā ibn Abī Kathīr, from Abū Qilābah, from Abū Al-Malīh (who said): ‘We were with Buraydah in a battle.’ And Al-Awzā’ī said: From Yahyā, from Abū Qilābah, from Abū Al-Muhājir. And the first is more correct. And Al-Awzā’ī also narrated *ahādīth* from Yahyā, from Abū Qilābah, from Abū Al-Muhājir. And nothing (narrated by) Abū Qilābah, from Abū Al-Muhājir is correct.”

he misses it without any excuse, then his deeds have verily become in vain."⁵⁷

51 - حَدَّثَنَا هُوْدَةُ بْنُ خَلِيفَةَ، نَاعُوْفٌ، عَنِ قَسَامَةَ بْنِ زُهَيْرٍ، قَالَ: (لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ)

51. Hūdḥah ibn Khalīfah narrated to us (and said): ‘Awf narrated to us, from Qasāmah ibn Zuhayr who said: “There is no *īmān* for the one who has no trust, and there is no religion for the one who has no promise.”⁵⁸

52 - حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ مُجَاهِدٍ، قَالَ: (إِنَّ أَفْضَلَ الْعِبَادَةِ الرَّأْيَ الْحَسَنُ)

52. Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Mujāhid who said: “Verily the best of worship is the good opinion.”⁵⁹

53 - حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ يُوْسُفَ بْنِ مَيْمُونٍ، قَالَ: قُلْتُ لِعَطَاءٍ: إِنَّ قَبَلَنَا قَوْمًا نَعُدُّهُمْ مِنْ أَهْلِ الصَّلَاحِ إِنْ قُلْنَا: نَحْنُ مُؤْمِنُونَ عَابُوا ذَلِكَ عَلَيْنَا، قَالَ: فَقَالَ عَطَاءٌ: (نَحْنُ الْمُسْلِمُونَ الْمُؤْمِنُونَ، وَكَذَلِكَ أَدْرَكْنَا أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُونَ)

53. Abū Mu‘āwiyah narrated to us, from Yūsuf ibn Maymūn who said: I said to ‘Atā: “There are some people with us whom we consider to

⁵⁷ Narrated by the author in his “Musannaf” (31039). And Ahmad (27492) narrated it and said: Surayj ibn Nu‘mān narrated to us and said: Hushaym narrated to us and said: ‘Abbād ibn Rāshid Al-Minqarī informed us, from Al-Hasan and Abū Qilābah who were sitting. Then Abū Qilābah said: Abū Ad-Dardā (*radiAllāhu ‘anhu*) said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “Whoever leaves the afternoon prayer on purpose until he misses it, then his deeds have verily become in vain.” And there is weakness in its *isnād*, but the one before it testifies to it.

⁵⁸ Narrated by the author in his “Musannaf” (31040) and Ahmad in “Al-Īmān” (399, 400). And a similar narration has verily gone forth in number (8) ascribed to the Prophet (*sallAllāhu ‘alayhi wa sallam*) from the *hadīth* of Anas (*radiAllāhu ‘anhu*).

And Ahmad narrated it in “Al-Īmān” (400) from Qasāmah ibn Zuhayr, from Al-Ash‘arī (*radiAllāhu ‘anhu*).

⁵⁹ Narrated by the author in his “Musannaf” (31041), and I verily mentioned its *takhrij* in “Al-Ibānah As-Sughrā” by Ibn Battah (84), and in it he added: “Meaning: the Sunnah.”

be among the righteous people. But if we say: 'We are believers', then they criticize us for that." He said: Then 'Atā said: "We are the Muslims (and) the believers. We have met the companions of the Messenger of Allāh saying as such."⁶⁰

54 - حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَحْتَرِيِّ، عَنْ حُدَيْقَةَ، قَالَ: "الْقُلُوبُ أَرْبَعَةٌ: قَلْبٌ مُصَفَّحٌ فَذَلِكَ قَلْبُ الْمُنَافِقِ، وَقَلْبٌ أَعْلَقُ فَذَلِكَ قَلْبُ الْكَافِرِ، وَقَلْبٌ أَجْرُدُ كَأَنَّ فِيهِ سِرَاجٌ يَزْهُرُ فَذَلِكَ قَلْبُ الْمُؤْمِنِ، وَقَلْبٌ فِيهِ نِفَاقٌ وَإِيمَانٌ فَمِثْلُهُ مِثْلُ فَرْحَةٍ يَمُدُّهَا فَيْحٌ وَدَمٌ، وَمِثْلُهُ مِثْلُ شَجَرَةٍ يَسْقِيهَا مَاءٌ حَبِيبٌ وَطَيِّبٌ، فَأَيُّمَا غَلَبَ عَلَيْهَا غَلَبَ"

54. Abu Mu'āwiyah narrated to us, from Al-A'mash, from 'Amr ibn Murrah, from Abu Al-Bakhtarī, from Hudhayfah (*radiAllāhu 'anhu*) who said: "The hearts are four (types): A laminated heart. This is the heart of the hypocrite. And a covered heart. This is the heart of the disbeliever. And a pure heart, as if there is a lamp shining in it. This is the heart of the believer. And a heart in which there is hypocrisy and *īmān*. So the example of it is like the disease supplied by pus and blood. And the example of it is like a tree which it watered with good and bad water. So whichever of them overpower the other will overcome (i.e. overtake the heart)."⁶¹

⁶⁰ Narrated by the author in his "Musannaf" (31042) and At-Tabarī in "Tahdhīb Al-Āthār" (986). And its *isnād* is weak. In its *isnād* is Yūsuf ibn Maymūn. Ahmad ibn Hanbal said: "Weak, he is nothing." And Al-Bukhārī said: "He is very rejected in hadith." (Tahdhīb Al-Kamāl 32/470).

⁶¹ Narrated by the author in his "Musannaf" (31043) and 'Abdullāh in "As-Sunnah" (795), and in its *isnād* is *inqitā'*. See the rest of its *takhrij* over there. And in "Tahdhīb Al-Lughah" (4/150): "The laminated heart: the meaning of this is the heart that has two sides, meaning: two faces. He meets the people of *kufr* with one face, and he meets the believers with another face. And the lamination of everything is its surface and its (out-) side. And it is the meaning of the other hadith: 'From the worst of men is the one with two faces; the one who comes to these with one face and to those with another face.' And he is the hypocrite." And: "And the covered heart: is the heart that does not contain anything." (Tahdhīb Al-Lughah 8/132).

Benefit: The people of *Sunnah* used this *hadith* in their refutation of the Murjiah regarding the falsification of their claim that *īmān* and *kufr* does not co-exist in the human, or that some of *īmān* and some of *kufr* cannot be in him (at the same time).

55 - حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَنَسِ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَقُولَ: (يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ) قَالُوا: يَا رَسُولَ اللَّهِ، آمَنَّا بِكَ وَبِمَا جِئْتَ بِهِ، فَهَلْ نَخَافُ عَلَيْنَا؟ قَالَ: (نَعَمْ، إِنَّ الْقُلُوبَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ اللَّهِ يُقَلِّبُهَا)

55. Abu Mu'āwiyah narrated to us, from Al-A'mash, from Abū Sufyān, from Anas (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) used to say a lot: **“O Turner of the hearts, make my heart firm upon Your religion.”**

They said: *“O Messenger of Allāh. We have believed in you and what you have come with, so do you (still) fear for us?!”*

He said: **“Yes. Verily, the hearts are between two Fingers from the Fingers of Allāh. He turns them (however He wants).”**⁶²

56 - حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، نَا أَبُو كَعْبٍ، صَاحِبُ الْحَرِيرِ، نَا شَهْرُ بْنُ حَوْشَبٍ، قَالَ: قُلْتُ لِأُمِّ سَلَمَةَ: يَا أُمَّ الْمُؤْمِنِينَ مَا كَانَ دُعَاءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ عِنْدَكَ؟ فَقَالَتْ: كَانَ أَكْثَرَ دُعَائِهِ: (يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ) . قُلْتُ: يَا رَسُولَ اللَّهِ، مَا أَكْثَرَ دُعَاكَ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ؟ قَالَ: (يَا أُمَّ سَلَمَةَ لَيْسَ مِنْ آدَمِي إِلَّا وَقَلْبُهُ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ اللَّهِ، مَا شَاءَ أَقَامَ، وَمَا شَاءَ أَرَاغَ)

56. Mu'ādh ibn Mu'ādh narrated to us (and said): Abū Ka'b – the owner of the silk – narrated to us (and said): Shahr ibn Hawshab narrated to us and said: I said to Umm Salamah (*radiAllāhu 'anhā*):

⁶² Narrated by the author in his “Musannaf” (31044), Ahmad (12107) and At-Tirmidhī (2140) who said: *“And in the issue there are (narrations) from: An-Nawwās ibn Sam'ān, Umm Salamah, 'Abdullāh ibn 'Amr and 'Āishah (radiAllāhu 'anhum). And this hadīth is hasan. And as such did several people narrate from Al-A'mash, from Abū Sufyān, from Anas (radiAllāhu 'anhu). And some of them narrated it from Al-A'mash, from Abū Sufyān, from Jābir (radiAllāhu 'anhu), from the Prophet (sallAllāhu 'alayhi wa sallam). And the hadīth of Abū Sufyān, from Anas (radiAllāhu 'anhu) is more correct.”* And with Muslim (6844) from 'Abdullāh ibn 'Amr ibn Al-'Ās (*radiAllāhu 'anhu*) who said that he heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) say: **“Verily, all of the hearts of the sons of Ādam are between two Fingers from the Fingers of Ar-Rahmān, as if they were one heart. He changes them to wherever He wants.”** Then the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: **“O Allāh the Changer of the hearts, change our hearts to the obedience of You.”**

“O Mother of the believers, which invocation would the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) say the most when he was with you?”

So she said: *“The invocation he would say the most was: ‘O Turner of the hearts, make my heart firm upon Your religion.’*

I said: *‘O Messenger of Allāh, so much you make the invocation: O Turner of the hearts, make my heart firm upon Your religion.’*

He said: ‘O Umm Salamah, there is verily no son of Ādam, except that his heart is between two Fingers from the Fingers of Allāh. If He wants to, He establishes it (upon imān), and if He wants to, He makes it deviate.’”⁶³

57 - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أُمِّ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (يَا مُقَلِّبَ الْقُلُوبِ تَبِّتْ قَلْبِي عَلَى دِينِكَ) قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ لَتَدْعُو بِهَذَا الدُّعَاءِ؟ قَالَ: (يَا عَائِشَةُ، أَوْ مَا عَلِمْتِ أَنَّ قَلْبَ ابْنِ آدَمَ بَيْنَ إصْبَعِي اللَّهِ إِذَا شَاءَ أَنْ يَغْلِبَهُ إِلَى هُدَى قَلْبِهِ، وَإِنْ شَاءَ أَنْ يَغْلِبَهُ إِلَى ضَلَالَةٍ قَلْبَهُ)

57. Yazīd ibn Hārūn narrated to us (and said): Hammām ibn Yahyā narrated to us, from ‘Alī ibn Zayd, from Umm Muhammad, from ‘Āishah (radiAllāhu ‘anhā) who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) used to say: *“O Turner of the hearts, make my heart firm upon Your religion.”*

I said: *“O Messenger of Allāh, you verily invoke with this invocation (often)?”*

He said: *“O ‘Āishah, do you not know that the heart of the son of Ādam is between the two Fingers of Allāh; if He wants to turn it to guidance, then He turns it (towards it). And if He wants to turn it to misguidance, He turns it (towards it).”⁶⁴*

⁶³ Narrated by the author in his “Musannaf” (31045), Ahmad (26679) and At-Tirmidhī (3522) who said: “A hasan hadīth.”

⁶⁴ Narrated by the author in his “Musannaf” (31046) and Ahmad (26133), and what comes before it testifies to it.

58 - حَدَّثَنَا عُندَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى، يُحَدِّثُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يُدْعُو بِحَدِّ الدُّعَاءِ: يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

58. Ghundar narrated to us, from Shu'bah, from Al-Hakam ibn 'Utaybah who said: I heard Ibn Abī Laylā narrate, from the Prophet (sallAllāhu 'alayhi wa sallam) that he used to invoke (Allāh) with this invocation: *“O Turner of the hearts, make my heart firm upon your religion.”*⁶⁵

59 - حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ دَرٍّ، عَنْ وَائِلِ بْنِ مَهَانَ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَا رَأَيْتُ مِنْ نَاقِصِ الدِّينِ وَالرَّأْيِ أَغْلَبَ لِلرِّجَالِ ذَوِي الْأَمْرِ عَلَى أَمْرِهِمْ مِنَ النِّسَاءِ. قَالُوا: يَا أَبَا عَبْدِ الرَّحْمَنِ وَمَا نُفْصَانُ دِينِهَا؟ قَالَ: تَرَكَّهَا الصَّلَاةَ أَيَّامَ حُبُصِهَا. قَالُوا: فَمَا نُفْصَانُ عَقْلِهَا؟ قَالَ: لَا يَجُوزُ شَهَادَةُ امْرَأَتَيْنِ إِلَّا بِشَهَادَةِ رَجُلٍ وَاحِدٍ

59. Abū Mu'awiyah narrated to us, from Al-A'mash, from Dharr, from Wāil ibn Mahānah who said: 'Abdullāh (radiAllāhu 'anhu) said: *“I have never seen anyone who is deficient in the religion and the opinion who overcomes men in authority – in their authority – more than women!”*

They said: *“O Abū 'Abdir-Rahmān, what is the deficiency in her religion?”*

He said: *“When she leaves the prayer during her period.”*

They said: *“Then what is her deficiency in her intellect?”*

He said: *“The testimony of two women are not valid, except along with the testimony of one man.”*⁶⁶

⁶⁵ Narrated by the author in his “Musannaf” (31047).

⁶⁶ Narrated by the author in his “Musannaf” (31048), Ahmad in “Al-Īmān” (10), Al-Khallāl in “As-Sunnah” (1153) and Ibn Battah in “Al-Ibānah Al-Kubrā” (1224). And similar to it was narrated ascribed to the Prophet (sallAllāhu 'alayhi wa sallam) from the *hadīth* of Abū Sa'īd Al-Khudrī (radiAllāhu 'anhu), which was narrated by Al-Bukhārī (304) and Muslim (153). And it was also narrated from others than him from the *Sahābah* (radiAllāhu 'anhum).

60 - حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْحَسَنِ بْنِ عَيَّاشٍ، عَنِ مُغِيرَةَ، قَالَ: "سُئِلَ إِبْرَاهِيمُ عَنِ الرَّجُلِ يَقُولُ
لِلرَّجُلِ أَمْؤَمْنٌ أَنْتَ؟ قَالَ: الْجَوَابُ فِيهِ بَدْعَةٌ، وَمَا يَسُرُّنِي إِلَيَّ شَكَّكَ"

60. Abū Usāmah narrated to us, from Al-Hasan ibn ‘Ayyāsh, from Mughīrah who said: Ibrāhīm was asked about a man who says to (another) man: “Are you a believer?”

He said: “Answering in this is an innovation. And it would not make me happy if I doubted.”⁶⁷

61 - حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ حَبِيبِ بْنِ الشَّهِيدِ، عَنِ عَطَاءٍ، عَنِ أَبِي هُرَيْرَةَ، قَالَ: (لَا يَزْنِي الرَّائِي
حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ وَهُوَ مُؤْمِنٌ)

61. Abū Usamah narrated to us, from Habīb ibn Ash-Shahīd, from ‘Atā, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: “The fornicator does not fornicate while he is a believer, the thief does not steal while he is a believer, and a person does not drink alcohol while he is a believer.”⁶⁸

62 - حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنِ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ أَبِي عَمَّارٍ، عَنِ خَدِيفَةَ، قَالَ:
وَاللَّهِ إِنَّ الرَّجُلَ لَيُصْبِحُ بَصِيرًا، ثُمَّ يَمْسِي مَا يَنْظُرُ بِشُفْرِ

62. Abū Khālid Al-Ahmar narrated to us, from Al-A’mash, from ‘Umārah ibn ‘Umayr, from Abū ‘Ammar, from Hudhayfah (*radiAllāhu ‘anhu*) who said: “By Allāh, a man verily wakes up while being able to see, and then he goes into the evening not being able to see from (even) an edge (of the eye).”⁶⁹

⁶⁷ Narrated by the author in his “Musannaf” (31049) and ‘Abdullāh in “As-Sunnah” (631, 691).

⁶⁸ Narrated by the author in his “Musannaf” (31050) and ‘Abdullāh in “As-Sunnah” (731), and it has verily gone forth as a *hadīth* ascribed to the Prophet (*sallAllāhu ‘alayhi wa sallam*).

⁶⁹ Narrated by the author in his “Musannaf” (31051), Ahmad in “Al-Īmān” (449) and Ibn Battah in “Al-Ibānah Al-Kubrā” (1252). And the meaning of the narration is as the *hadīth* of Abū Hurayrah (*radiAllāhu ‘anhu*) which will come in number (64).

63 - حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، قَالَ: بَلَغَ عُمَرُ أَنَّ رَجُلًا بِالشَّامِ يَزْعُمُ أَنَّهُ مُؤْمِنٌ قَالَ: فَكَتَبَ عُمَرُ أَنْ اجْلِبُوهُ عَلَيَّ فَقَدِمَ عَلَيَّ عُمَرُ فَقَالَ: أَنْتَ الَّذِي تَزْعُمُ أَنَّكَ مُؤْمِنٌ؟ فَقَالَ: هَلْ كَانَ النَّاسُ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا عَلَى ثَلَاثَةِ مَنَازِلٍ: مُؤْمِنٌ، وَكَافِرٌ، وَمُنَافِقٌ، وَمَا أَنَا بِكَافِرٍ، وَلَا مُنَافِقٍ قَالَ: فَقَالَ عُمَرُ: ابْسُطْ يَدَكَ " قَالَ ابْنُ إِدْرِيسَ: رَضِيَ بِمَا قَالَ

63. Ibn Idrīs narrated to us, from Muhammad ibn Ishāq, from Sa'īd ibn Yasār who said: It reached 'Umar (*radiAllāhu 'anhu*) that a man in Shām claimed to be a believer. He said: So 'Umar wrote (a letter stating): "Send him to me."

So he came to 'Umar, who then said: "Are you the one who claims that you are a believer?"

So he said: "Were the⁷⁰ people in the time of the Prophet (*sallAllāhu 'alayhi wa sallam*) not only in three categories: Believer, disbeliever and hypocrite. And I am not a disbeliever, nor am I a hypocrite."

He said: So 'Umar said: "Stretch out your hand."

Ibn Idrīs said: (He said this) due to being satisfied with what he said.⁷¹

64 - حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، نَا لَيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (تَكُونُ بَيْنَ يَدَيِ السَّاعَةِ فِتْنٌ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا، وَيُمْسِي كَافِرًا، وَيُصْبِحُ كَافِرًا، وَيُمْسِي مُؤْمِنًا)

64. Shabābah ibn Sawwār narrated to us (and said): Layth ibn Sa'd narrated to us, from Yazīd, from Sa'd ibn Sinān, from Anas (*radiAllāhu 'anhu*), from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: "Before the Hour there will be fitan (affliction) which will be like pieces of the dark night. During it a man will wake up

⁷⁰ In "Al-Musannaf": He said: "Yes. Were the..."

⁷¹ Narrated by the author in his "Musannaf" (31052) and it is weak due to its *inqitā'*. And Ibn Ishāq is trustworthy and *mudallis* (one who makes *tadlīs* when narrating).

as a believer and go into the evening as a disbeliever. And he will wake up as a disbeliever and go into the evening as a believer."⁷²

65 - حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّبَّابِيِّ، قَالَ: قَالَ خُذْبَعَةُ: "إِنِّي لَأَعْلَمُ أَهْلَ دِينَيْنِ، أَهْلُ دِينِكَ الدِّينَيْنِ فِي النَّارِ: أَهْلُ دِينٍ يُقُولُونَ الْإِيمَانَ كَلَامًا وَلَا عَمَلًا وَإِنْ قَتَلُوا وَإِنْ زَنَّا، وَأَهْلُ دِينٍ يُقُولُونَ: كَانَ أَوْلُونَا - أَرَاهُ ذَكَرَ كَلِمَةً سَقَطَتْ عَنِّي - لَتَأْمُرْنَا بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنَّمَا هُمَا صَلَاتَانِ صَلَاةُ الْعِشَاءِ، وَصَلَاةُ الْفَجْرِ"

65. 'Īsā ibn Yūnus narrated to us, from Al-Awzā'ī, from Yahyā ibn Abī 'Amr Ash-Shaybānī who said: Hudhayfah (*radiAllāhu 'anhu*) said: "I verily know the people of two religions; these two religions⁷³ are in Hellfire. The people of one religion says: 'The īmān is in speech and not in deeds, even if a person kills or fornicates.' And the people of the other religion says: 'They would explain to us – and I think he said a word (which I forgot) – when they commanded us to (perform) five prayers every day. And they are verily (only) two prayers; the evening prayer and the morning prayer.'"⁷⁴

66 - حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ عَجَلَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (الْإِيمَانُ سِتُونَ أَوْ سَبْعُونَ أَوْ أَحَدُ الْعَدَدَيْنِ، أَعْلَاهَا شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ)

66. Abū Khālid Al-Ahmar narrated to us, from Ibn 'Ajlān, from 'Abdullāh ibn Dīnār, from Abū Sālih, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said:

⁷² Narrated by the author in his "Musannaf" (31053) and Muslim (228) narrated a similar *hadith* from Abū Hurayrah (*radiAllāhu 'anhu*).

⁷³ In "Al-Musannaf": "The people of these two religion..."

⁷⁴ Narrated by the author in his "Musannaf" (31054) and it has verily gone forth in the book "Al-Īmān" by Abū 'Ubayd (48).

*“Īmān is sixty – or seventy, or (sixty) odd, or one of the two numbers – The highest of it is the testimony of Lā ilāha illa Allāh, and the lowest of it is removing the harm from the road. And haya (shyness) is a part of īmān.”*⁷⁵

67 - حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
(الْحَيَاءُ مِنَ الْإِيمَانِ)

67. Ibn ‘Uyaynah narrated to us, from Az-Zuhri, from Sālim, from his father who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: *“Haya is from īmān.”*⁷⁶

68 - حَدَّثَنَا وَكَيْعٌ، نَا الْأَعْمَشُ، عَنْ سَلْمَةَ بِنِ كَهَيْلٍ، عَنْ حَبَّةِ الْعُرَيْنِ، قَالَ: كُنَّا مَعَ سَلْمَانَ وَقَدْ صَافَقْنَا الْعَدُوَّ فَقَالَ: "هُؤُلَاءِ الْمُؤْمِنُونَ، وَهُؤُلَاءِ الْمُنَافِقُونَ، وَهُؤُلَاءِ الْمُشْرِكُونَ، فَيَنْصُرُ اللَّهُ الْمُنَافِقِينَ بِدَعْوَةِ الْمُؤْمِنِينَ، وَيُؤَيِّدُ اللَّهُ الْمُؤْمِنِينَ بِعُقُودِ الْمُنَافِقِينَ "

68. Wakī’ narrated to us (and said): Al-A’ mash narrated to us, from Salamah ibn Kuhayl, from Habbah Al-‘Uranī who said: We were with Salmān while we were fighting the enemies in rows. Then he said: *“Those are the believers, those are the hypocrites and those are the mushrikūn. Then Allāh gives support to the hypocrites by the invocation*

⁷⁵ Narrated by the author in his “Musannaf” (31055) and it has verily gone forth in the book “Al-Īmān” by Abū ‘Ubayd (19). [From “Al-Īmān” by Abū ‘Ubayd: Narrated by Al-Bukhārī (35) and Muslim (9).]

And in “Ad-Du’afā” by Al-‘Uqaylī (2096) Yahyā ibn Sālim said: Sa’īd ibn Sālim Al-Qaddāh said to Ibn ‘Ajlān: *“Do you believe that if I do not remove the harm from the road that I am deficient in īmān?”* So Ibn ‘Ajlān said: *“Who knows him? He is a murjī.”* Yahyā said: So when we got up and left from Ibn ‘Ajlān, I criticized him (i.e. Sa’īd ibn Sālim) for this, and he answered me back. So I said to him: *“Should you and I stand at the people performing the tawāf, and then you will say: ‘O people of tawāf, verily your tawāf is not from īmān.’ And I will say: ‘Your tawāf is from īmān.’ And then you will see what they will do?”* He said: *“Do you want to expose me?”* So I said: *“What do you want with an opinion, that if you openly declare it then it will expose you?!”*

⁷⁶ Narrated by the author in his “Musannaf” (31057), Al-Bukhārī (9) and Muslim (61).

of the believers, and Allāh gives aid to the believers by the force of the hypocrites.”⁷⁷

69 - حَدَّثَنَا عَبْدُ بَنِي سُلَيْمَانَ، عَنِ الْأَعْمَشِ، عَنِ أَبِي إِسْحَاقَ، عَنِ أَبِي قُرَّةَ، قَالَ: قَالَ سَلْمَانُ لِرَجُلٍ: (لَوْ قُطِعَتْ أَعْضَاءُ مَا بَلَغْتَ الْإِيمَانَ. أَوْ كَمَا قَالَ)

69. ‘Abdah ibn Sulaymān narrated to us, from Al-A’mash, from Abū Ishāq, from Abū Qurrah who said: Salmān (*radi Allāhu ‘anhu*) said to a man: “If your limbs were cut off (for the sake of Allāh), you would (still) not have reached the (complete) *īmān*.” Or as he said.⁷⁸

70 - حَدَّثَنَا حَمَّادُ بْنُ مَعْقِلٍ، عَنِ غَالِبٍ، عَنِ بَكْرِ قَالَ: لَوْ سُئِلْتُ عَنْ أَفْضَلِ أَهْلِ الْمَسْجِدِ فَقَالُوا: تَشْهَدُ أَنَّهُ مُؤْمِنٌ مُسْتَكْمِلُ الْإِيمَانِ بَرِيءٌ مِنَ النِّفَاقِ؟ لَمْ أَشْهَدْ، وَلَوْ شَهِدْتُ لَشَهِدْتُ أَنَّهُ فِي الْجَنَّةِ، وَلَوْ سُئِلْتُ عَنْ شَرِّ - أَوْ أَحَبِّ، الشُّكِّ مِنْ أَبِي الْعَلَاءِ - رَجُلٍ فَقَالُوا: تَشْهَدُ أَنَّهُ مُنَافِقٌ مُسْتَكْمِلُ النِّفَاقِ بَرِيءٌ مِنَ الْإِيمَانِ؟ لَمْ أَشْهَدْ، وَلَوْ شَهِدْتُ لَشَهِدْتُ أَنَّهُ فِي النَّارِ

70. Hammād ibn Ma’qil narrated to me, from Ghālib, from Bakr who said: “If I was asked about the best of the people of this masjid, and they said: ‘Do you testify that he has completed *īmān* and is free from hypocrisy?’ Then I would not testify (to this). And if I had testified, then I would verily testify that he will be in Paradise.

And if I was asked about the worst or dirtiest – the doubt is from Abū Al-’Alā⁷⁹ – man, and they said: ‘Do you testify that he is a hypocrite with

⁷⁷ Narrated by the author in his “Musannaf” (31057) and in its *isnād* is Habbah Al-Uranī. Yahyā ibn Ma’in said: “Habbah Al-Uranī is nothing.” (Al-Jarh wat-Ta’dil 3/253).

⁷⁸ Narrated by the author in his “Musannaf”, Ahmad in “Al-Īmān” (386), Al-Marwazī in “Ta’dhīm Qadr As-Salāh” (801) and Ibn Battah in “Al-Ibānah Al-Kubrā” (1242).

Muhammad in Nasr – *rahimahullāh* – said in “Ta’dhīm Qadr As-Salāh” (2/788): “And he spoke the truth. Because for those who know, goodness does not have a final point, which then becomes the final point by them knowing of it.”

⁷⁹ In “Al-Musannaf”: “The doubt is from Abū Bakr.” And this is correct, because among the men of the *isnād* there is no-one with the *kunyā* Abū Al-’Alā.

complete hypocrisy, and free from *īmān*?' Then I would not testify (to this), and if I testified I would verily testify that he will be in Hellfire."⁸⁰

71 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُمَيَّرٍ، نَا فَضِيلُ بْنُ عَزْوَانَ، نَا عُثْمَانُ بْنُ أَبِي صَفِيَّةٍ الْأَنْصَارِيُّ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ لِعِلْمَانِهِ يَدْعُو عَلَامًا عَلَامًا يَقُولُ: (أَلَا أُزَوِّجُكَ؟ مَا مِنْ عَبْدٍ يَزْنِي إِلَّا نَزَعَ اللَّهُ مِنْهُ نُورَ الْإِيمَانِ)

71. 'Abdullāh ibn Numayr narrated to us (and said): Fudayl ibn Ghazwān narrated to us (and said): 'Uthmān ibn Abī Safiyyah Al-Ansārī narrated to us and said: 'Abdullāh ibn 'Abbās (*radiAllāhu 'anhu*) said to his servant boys, calling one boy after the other saying: "Should I not marry you (to someone)?! There is no slave who fornicates, except that Allāh takes the light of *īmān* away from him."⁸¹

72 - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لَا يَزْنِي الرَّابِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ)

72. Sulaymān ibn Harb narrated to us, from Hammād ibn Salamah, from Hishām, from his father, from 'Āishah (*radiAllāhu 'anhā*), from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: "The fornicator does not fornicate while he is a believer, nor does the thief steal while he is a believer."⁸²

⁸⁰ Narrated by the author in his "Musannaḥ" (30965), Ahmad in "Al-Īmān" (383) and At-Tabarī in "Tahdhīb Al-Āthār" (1004, 1005). They both narrated it by way of: Ghālib Al-Qattān, from Bakr ibn 'Abdillāh who said: ... And they mentioned it with more complete words than this.

And Harb Al-Karmānī narrated it in "As-Sunnah" (285) with a more complete wording than this one.

⁸¹ Narrated by the author in his "Musannaḥ" (30966) (Chapter: What they said regarding the description of *īmān*).

And it was narrated by 'Abdur-Razzāq (13687), Ahmad in "Al-Īmān" (98) and 'Abdullāh in "As-Sunnah" (732). See the rest of its *takhrīj* over there. And it will come here with another chain of narration in number (94). [From "Al-Īmān" by Ahmad: It is *sahīh* from him.]

Abū Hātim Ar-Rāzī - *rahimahullāh* - said: "What 'Uthmān ibn Abī Safiyyah narrated from Ibn 'Abbās (*radiAllāhu 'anhu*) is *mursal*." (Al-Marāsīl 499).

⁸² Its *takhrīj* has gone forth in number (38).

73 - حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الشَّيْبَانِيِّ، عَنِ ثَعْلَبَةَ، عَنِ أَبِي قِلَابَةَ، حَدَّثَنِي الرَّسُولُ الَّذِي سَأَلَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فَقَالَ: "أُنشِدُكَ بِاللَّهِ أَنْتَ عَلِمْتَ أَنَّ النَّاسَ كَانُوا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ثَلَاثَةِ أَصْنَافٍ: مُؤْمِنُ السَّرِيَّةِ مُؤْمِنُ الْعَلَانِيَةِ، وَكَافِرُ السَّرِيَّةِ كَافِرُ الْعَلَانِيَةِ، مُؤْمِنُ الْعَلَانِيَةِ كَافِرُ السَّرِيَّةِ؟ قَالَ: فَقَالَ عَبْدُ اللَّهِ: اللَّهُمَّ نَعَمْ. قَالَ: فَأُنشِدُكَ بِاللَّهِ مِنْ أَيِّهِمْ كُنْتَ؟ قَالَ: فَقَالَ: (اللَّهُمَّ كُنْتُ مُؤْمِنُ السَّرِيَّةِ، مُؤْمِنُ الْعَلَانِيَةِ، أَنَا مُؤْمِنٌ) قَالَ أَبُو إِسْحَاقَ: فَلَقِيتُ عَبْدَ اللَّهِ بْنَ مَعْقَلٍ فَقُلْتُ: إِنَّ أُنَاسًا مِنْ أَهْلِ الصَّلَاحِ يَعْيشُونَ عَلَيَّ أَنْ أَقُولَ أَنَا مُؤْمِنٌ. قَالَ: فَقَالَ عَبْدُ اللَّهِ بْنُ مَعْقَلٍ: لَقَدْ خِبتُ وَحَسِرْتُ إِنَّ لَمْ تَكُنْ مُؤْمِنًا

73. Abū Mu'āwiyah narrated to us, from Ash-Shaybānī, from Tha'labah, from Abū Qilābah (who said): It was narrated to me by the messenger who asked 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) and said: "I ask you in the Name of Allāh, do you know that the people, in the time of the Messenger of Allāh, were in three categories: A believer inwardly (while also) a believer publicly. And a disbeliever inwardly (while also) a disbeliever publicly. And a believer publicly (while being) a disbeliever inwardly?"

He said: So 'Abdullāh said: "O Allāh, yes."

He said: "Then I ask you in the Name of Allāh, which one of them were you?"

He said: So he said: "O Allāh, I was a believer inwardly and a believer publicly. I am a believer."

Abū Ishāq said: Then I met 'Abdullāh ibn Ma'qil and I said to him: "Verily some people – from the people of righteousness – criticize me for saying: I am a believer."

He said: So 'Abdullāh ibn Ma'qil said: "You had verily failed and lost if you were not a believer."⁸³

⁸³ Narrated by the author in his "Musannaf" (30968) (Chapter: The one who says: I am a believer). And At-Tabarī narrated it in "Tahdhīb Al-Āthār" (982).

And this is a weak narration. In it is Abū Mu'āwiyah and he is a *murjī*, and the messenger who asked Ibn Mas'ūd (*radiAllāhu 'anhu*) is unknown. And it is in opposition with what firmly has been established from him of criticizing the =

74 - حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ مُوسَى بْنِ مُسْلِمِ الشَّيْبَانِيِّ، عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ، قَالَ: وَمَا عَلَى أَحَدِهِمْ أَنْ يَقُولَ أَنَا مُؤْمِنٌ؟ فَوَاللَّهِ إِنْ كَانَ صَادِقًا لَا يُعَذِّبُهُ اللَّهُ عَلَى صِدْقِهِ، وَلَكِنْ كَانَ كَاذِبًا لَمَا دَخَلَ عَلَيْهِ مِنَ الْكُفْرِ أَشَدُّ مِنْ الْكَذِبِ

74. Abū Mu'āwiyah narrated to us, from Mūsā ibn Muslim Ash-Shaybānī, from Ibrāhīm At-Taymī who said: "And what would be the problem for one of them to say: I am a believer. For by Allāh, if he is truthful then Allāh will not punish him for his truthfulness. And if he is lying, then what has entered upon him of kufr is worse for him than lying."⁸⁴

75 - حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، قَالَ: قِيلَ لَهُ: أَمُؤْمِنٌ أَنْتَ؟ قَالَ: أَرْجُو

75. Abū Mu'āwiyah narrated to us, from Al-A'mash, from Ibrāhīm, from 'Alqamah who said that it was said to him: "Are you a believer?" He said: "I hope."⁸⁵

one who leaves the *istithnā*. And Ahmad – *rahimahullāh* – verily rejected what was narrated about Ibn Mas'ūd (*radiAllāhu 'anhu*) of him retracting (the opinion) of *istithnā* in imān, and he connected this with the fact that his companions believe in the *istithnā*, just as this has gone forth in the book "Al-Īmān" by Abū 'Ubayd (51).

⁸⁴ Narrated by the author in his "Musannaf" (30969).

And in the "Masāil" of Harb Al-Karmānī (p 460) Ahmad ibn Sa'īd Ad-Dārimī said: "Ibrāhīm At-Taymī used to believe in *irjā* in Kūfah."

And in "As-Sunnah" by 'Abdullāh (650) from Al-Mughīrah who said: "Ibrāhīm At-Taymī passed by Ibrāhīm An-Nakha'ī. So he (i.e. At-Taymī) greeted him but he did not reply."

⁸⁵ Narrated by the author in his "Musannaf" (30970), and its *takhrīj* has already gone forth in number (24).

76 - حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنِ الْحَارِثِ بْنِ عَمِيرَةَ الرَّبِيعِيِّ، قَالَ: وَقَعَ الطَّاعُونُ بِالشَّامِ، فَقَامَ مُعَاذٌ بِمِصْرَ فَحَطَبَهُمْ فَقَالَ: إِنَّ هَذَا الطَّاعُونُ رَحْمَةُ رَبِّكُمْ، وَدَعْوَةُ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَوْتُ الصَّالِحِينَ قَبْلَكُمْ، اللَّهُمَّ افْسِمِ لِي لِمَا مُعَاذٌ نَصَبَهُمُ الْأَوْقَى مِنْهُ. فَلَمَّا نَزَلَ عَنِ الْمُنْبَرِ أَتَاهُ آتٍ فَقَالَ: إِنَّ عَبْدَ الرَّحْمَنِ بْنَ مُعَاذٍ قَدْ أُصِيبَ، فَقَالَ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، ثُمَّ انْطَلَقَ نَحْوَهُ فَلَمَّا رَأَاهُ عَبْدُ الرَّحْمَنِ مُقْبِلًا قَالَ: يَا أَبَتِ { الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ } [البقرة: 147]، قَالَ: يَا بُنَيَّ { سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ } [الصفافات: 102]، قَالَ: فَمَاتَ آلُ مُعَاذٍ إِنْسانًا إِنْسانًا، حَتَّى كَانَ مُعَاذٌ آخِرَهُمْ، فَأُصِيبَ، فَأَتَاهُ الْحَارِثُ بْنُ عَمِيرَةَ الرَّبِيعِيِّ يَعُودُهُ، قَالَ: وَعُشِّي عَلَى مُعَاذٍ عَشِيَّةً، فَأَفَاقَ مُعَاذٌ وَالْحَارِثُ يَبْكِي، فَقَالَ مُعَاذٌ: مَا يَبْكِيكَ؟ فَقَالَ: أَنْبَكِي عَلَى الْعِلْمِ الَّذِي يُدْفَنُ مَعَكَ، فَقَالَ: إِنْ كُنْتُ طَالِبَ الْعِلْمِ لَا تَحَالَةَ فَاطْلُبْهُ مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَمَنْ عُوْمِرُ أَبِي الدَّرْدَاءِ، وَمَنْ سَلْمَانَ الْفَارِسِيِّ، وَإِيَّاكَ وَزَلَّةُ الْعَالِمِ، فَقُلْتُ: وَكَيْفَ لِي أَصْلَحَكَ اللَّهُ أَنْ أُعْرِفَهَا؟ قَالَ: لِلْحَقِّ نُورٌ يُعْرِفُ بِهِ. قَالَ: فَمَاتَ مُعَاذٌ رَحْمَةً اللَّهُ عَلَيْهِ، وَخَرَجَ الْحَارِثُ يُرِيدُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ بِالْكُوفَةِ، فَأَنْتَهَى إِلَى بَابِهِ، فَإِذَا عَلَى الْبَابِ نَفَرٌ مِنْ أَصْحَابِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يَتَحَدَّثُونَ، فَجَرَى بَيْنَهُمُ الْحَدِيثَ حَتَّى قَالُوا: يَا شَامِي، أَمْؤُومٌ أَنْتَ؟ فَقَالَ: نَعَمْ، قَالَ: فَقَالُوا: مِنْ أَهْلِ الْجَنَّةِ؟ قَالَ: إِنَّ لِي ذُنُوبًا وَمَا أُدْرِي مَا يَصْنَعُ اللَّهُ فِيهَا، وَلَوْ أَعْلَمُ أَهْمَا غُفِرَتْ لِي لِأَنْبَأْتُكُمْ أَيُّ مِنْ أَهْلِ الْجَنَّةِ، قَالَ: فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ خَرَجَ عَلَيْهِمْ عَبْدُ اللَّهِ، فَقَالُوا: أَلَا تَعْجَبُ مِنْ أَخِينَا هَذَا الشَّامِي؟ يَزْعُمُ أَنَّهُ مُؤْمِنٌ، وَلَا يَزْعُمُ أَنَّهُ مِنْ أَهْلِ الْجَنَّةِ، فَقَالَ عَبْدُ اللَّهِ: لَوْ قُلْتُ إِحْدَاهُمَا لِأَنْبَأْتُهَا الْأُخْرَى، فَقَالَ الْحَارِثُ: إِنَّا لِلَّهِ وَإِنَّا - [34] - إِلَيْهِ رَاجِعُونَ، صَلَّى اللَّهُ عَلَى مُعَاذٍ، قَالَ: وَيْحَكَ، وَمَنْ مُعَاذٌ؟ قَالَ: مُعَاذُ بْنُ جَبَلٍ، قَالَ: وَمَا ذَاكَ؟ قَالَ: قَالَ: إِيَّاكَ وَزَلَّةُ الْعَالِمِ، فَأَخْلِفُ بِاللَّهِ أَهْمَا مِنْكَ لَزَلَةٌ يَا ابْنَ مَسْعُودٍ، وَمَا الْإِيمَانُ إِلَّا أَنَا نُؤْمِنُ بِاللَّهِ، وَمَلَائِكِيهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَالْجَنَّةِ وَالنَّارِ، وَالْبَعْثِ، وَالْمِيزَانَ، وَلَنَا ذُنُوبٌ مَا نَدْرِي مَا يَصْنَعُ اللَّهُ فِيهَا، فَلَوْ أَنَا نَعْلَمُ أَهْمَا غُفِرَتْ لِقُلْنَا: إِنَّا مِنْ أَهْلِ الْجَنَّةِ. قَالَ: فَقَالَ عَبْدُ اللَّهِ: صَدَقْتَ، وَاللَّهِ إِنْ كَانَتْ مِنِّي لَزَلَةٌ، صَدَقْتَ وَاللَّهِ إِنْ كَانَتْ مِنِّي لَزَلَةٌ "

76. Abū Mu'āwiyah narrated to us, from Dāwūd ibn Abī Hind, from Shahr ibn Hawshab, from Al-Hārith ibn 'Amīrah Az-Zubayrī who said: The plague occurred in Shām. So Mu'ādh (*radiAllāhu 'anhu*) stood in Homs and delivered a sermon, in which he said: "Verily, this plague is the Mercy of your Lord, the invocation of your Prophet and the death of the righteous before you. O Allāh, allocate to the family of Mu'ādh their most complete share of it."

He said: Then when he descended from the pulpit a man came to him and said: *“Verily ‘Abdur-Rahmān ibn Mu’ādh has been infected.”*

So he said: *“Verily, we belong to Allāh, and to Him we shall return.”*

And then he took off to see him. Then when ‘Abdur-Rahmān saw him coming he said: *“O my father,*

﴿ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴾

“The truth is from your Lord, so do not be among those who doubt.” (Al-Baqarah 2:147)”

He said: *“O my son,*

﴿ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴾

“You will verily find me to be, if Allāh wills, among those who are patient.” (As-Sāffāt 37:102)”

He said: Then the family of Mu’ādh died, person after person, until Mu’ādh was the last of them. He said: Then he became infected, and Al-Hārith ibn ‘Amīrah Az-Zubayrī came to visit him. He said: And Mu’ādh passed out for some time. Then Mu’ādh woke up and Al-Hārith was crying.

So Mu’ādh said: *“What makes you cry?”*

So he said: *“I cry due to the knowledge which will be buried along with you.”*

So he said: *“If you must be a seeker of knowledge, then seek it from ‘Abdullāh ibn Mas’ūd, ‘Uwaymir Abū Ad-Dardā and Salmān Al-Fārisī. And be aware of the mistake of a scholar.”*

So I said: *“And how will I – may Allāh make your affairs good – recognize it?”*

He said: *“The truth has a light by which it is recognized.”*

He said: Then Mu’ādh died – may the mercy of Allāh be upon him – and Al-Hārith went out to reach ‘Abdullāh ibn Mas’ūd in Kūfah.

Then he arrived at his door. And at the door a group of the companions of ‘Abdullāh ibn Mas’ūd was speaking. And the conversation was running among them until they said: *“O you from Shām, are you a believer?”*

So he said: *“Yes.”*

He said: So they said: *“From the people of Paradise?”*

He said: *“I verily have sins, and I do not know what Allāh will do with them. And if I knew that I had been forgiven, then I would verily inform you that I will be from the people of Paradise.”*

He said: And as they were as such ‘Abdullāh came out to them. So they said (to him): *“Are you not surprised with this brother of ours from Shām. He claims that he is a believer, but he does not claim that he will be from the people of Paradise!”*

So ‘Abdullāh said: *“If you say one of them, then the other follows it.”*

So Al-Hārith said: *“Verily, to Allāh we belong and to Him we shall return. May the peace of Allāh be upon Mu’ādh.”* He said: *“Woe to you, and who is Mu’ādh?”* He said: *“Mu’ādh ibn Jabal.”* He said: *“And why is that?”*

He said: *“He said (to me): ‘Be aware of the mistake of the scholar.’ And I swear by Allāh, that it is a mistake from you, O Ibn Mas’ūd. And īmān nothing other than us believing in Allāh, His angels, His Books, His messengers, the Last Day, the Paradise and Hellfire, the resurrection and the scale. And we have sins which we do not know what Allāh will do with. So if we had known that they were forgiven for us, then we would have said: We will verily be in Paradise.”*

He said: So ‘Abdullāh said: *“You have spoken the truth. By Allāh, it was verily a mistake from me. You have spoken the truth. By Allāh, it was verily a mistake from me.”*⁸⁶

⁸⁶ Narrated by the author in his “Musannaf” (30971) (Chapter: The one who says: I am a believer). And it was narrated by Al-Bazzār (6271) and At-Tabarī in =

77 - حَدَّثَنَا مُصْعَبُ بْنُ الْمُقْدَامِ، نَاعِزُ بْنُ عَمَّارٍ، نَابُؤُ زُمَيْلٍ، عَنْ مَالِكِ بْنِ مَرْثَدِ بْنِ الرَّثَابِيِّ، عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو ذَرٍّ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاذَا يُنَجِّي الْعَبْدَ مِنَ النَّارِ؟ قَالَ: (الْإِيمَانُ بِاللَّهِ) قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، إِنَّ مَعَ الْإِيمَانِ عَمَلًا قَالَ: (تَرَضَّحَ بِمَا رَزَقَكَ اللَّهُ، أَوْ يَرَضَّحَ بِمَا رَزَقَهُ اللَّهُ)

77. Mus'ab ibn Miqdām narrated to us (and said): 'Ikrimah ibn 'Ammār narrated to us (and said): Abū Zumayl narrated to us, from Malik ibn Marthad Az-Zammānī, from his father who said: Abū Dharr said: I asked the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*): "What will save the slave from Hellfire?"

He said: "*The īmān (belief) in Allāh.*"

He said: I said: "O Prophet of Allāh. Verily, along with īmān there are deeds."⁸⁷

He said: "*You give out from what Allāh has provided you with – or – he gives out from what Allāh has provided him with.*"⁸⁸

"Tahdhīb Al-Āthār" (Musnad Ibn 'Abbās) (981), and it is a weak narration due to its *inqitā'*. And in its *isnād* is Shahr ibn Hawshab about whom there is some talk. And Abū Mu'āwiyah was a *murji* who would narrate what strengthened his opinion of leaving the *istithnā*. And the story of Ibn Mas'ūd (*radiAllāhu 'anhu*) retracting (the opinion of) *istithnā* in *īmān* was rejected by Imām Ahmad – *rahimahullāh* – just as this was clarified under the narration number (73). As for the story about the plague, then it has many narrations that testifies to it by which it is established. See the book "Badhl Al-Mā'ūn fī Fadl At-Tā'ūn" (p. 257-268).

⁸⁷ And in "Al-Musanna": "And are there along with īmān deeds (to be performed)?"

⁸⁸ Narrated by the author in his "Musanna" (30972) shortened like this in (Chapter: What they said regarding what the believer is created upon of characteristics). And some of them narrated it in its full length.

And a similar *hadīth* was narrated by Al-Bukhārī (2518) in its full length from the *hadīth* of Abū Dharr (*radiAllāhu 'anhu*) who said: I asked the Prophet (*sallAllāhu 'alayhi wa sallam*): "Which deeds are the best?" He said: "*The belief in Allāh and jihād in His path.*" I said: "Then which neck (i.e. slave) is best (to free)?" He said: "*The one with the highest price and most precious to its family.*" I said: "And if I do not (or cannot) do this?" He said: "*You help a poor person or you do well for an unable person.*" I said: "And if I do not (or cannot) do this?" He said: "*You leave harming people, for it is verily a charity which you give on your behalf.*"

78 – حَدَّثَنَا عَفَّانُ، نا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أُمِّ مُحَمَّدٍ أَنَّ رَجُلًا قَالَ لِعَائِشَةَ: مَا الْإِيمَانُ؟
فَقَالَتْ: (أَفْسِرُ أَوْ أُجْمِلُ؟) قَالَ: أَجْمِلِي، فَقَالَتْ: (مَنْ سَرَّتْهُ حَسَنَتُهُ، وَسَاءَتْهُ سَيِّئَتُهُ فَهُوَ مُؤْمِنٌ)

78. 'Affān narrated to us (and said): Hammād ibn Zayd narrated to us, from 'Alī ibn Zayd, from Umm Muhammad that a man said to 'Āishah (*radiAllāhu 'anhā*): “What is *īmān*?”

So she said: “Should I summarize or explain in detail?”

He said: “No, rather summarize.”

So she said: “Whoever becomes happy due to his good deeds and is saddened (or harmed) by his evil deeds, then he is a believer.”⁸⁹

⁸⁹ Narrated by the author in his “Musannaf” (30973) (Chapter: What they said regarding what the believer is created upon of characteristics) and ‘Abdullāh in “As-Sunnah” (659). And see the rest of its *takhrij* over there. And it has verily been correctly narrated from the words of the Prophet (*sallAllāhu 'alayhi wa sallam*): “Whoever is saddened by his evil deeds and becomes happy due to his good deeds, then he is a believer.” Just as this was narrated by ‘Abdullāh in “As-Sunnah” (660).

And in “As-Sunnah” by Al-Khallāl (963) from Al-Hasan ibn ‘Alī ibn Al-Husayn Al-Iskāfī, that he asked Abū ‘Abdillāh Ahmad ibn Hanbal about the *hadīth*: “Whoever becomes happy due to his good deeds and is saddened (or harmed) by his evil deeds, then he is a believer.” Abu ‘Abdillāh said: “The one who becomes happy due to his evil deeds, what is he?! Ask them.”

Ibn Battah – *rahimahullāh* – said in “Al-Ibānah Al-Kubrā” (909): “So if someone asks about the meaning of this *hadīth*? Then the meaning of his words: *mumin* means: one who believes, and Allāh knows best. Because *īmān* is belief. So whoever rejoices over the good deeds, then this is from it (i.e. his belief) and because he knows that Allāh gave him success to performing it and helped him in it. So his rejoicing is the belief in its reward. And the one whose heart is pressed due to the evil deeds, then this is due to it (i.e. his *īmān*). So he fears that Allāh possibly have forsaken him to it, in order to punish him for it, and he knows that he shall return to Allāh and that He will ask him about it and recompense him for it. So had it not been with the argument of belief and the disappearance of the doubt, then his good deed had not made him happy, nor would his evil deed sadden him. Because the hypocrite does not become happy due to the good of his deeds, nor does he become saddened due to the ugly part of it, because he does not believe in a reward he hopes for, nor in a punishment he fears.”

79 - حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، نَا إِسْرَائِيلُ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عُلْقَمَةَ، عَنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ، وَلَا بِاللَّعَّانِ، وَلَا بِالْفَاحِشِ، وَلَا بِالْبُذِيءِ)

79. Muhammad ibn Sābiq narrated to us (and said): Isrāīl narrated to us, from Al-A'mash, from Ibrāhīm, from 'Alqamah, from 'Abdillāh who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: *"The believer is not a person who slanders a lot and curses a lot, he is not immoral nor is he shameless."*⁹⁰

80 - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ سُفْيَانَ، عَنِ مَنْصُورٍ، عَنِ مَالِكِ بْنِ الْحَارِثِ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ، عَنِ عَبْدِ اللَّهِ، قَالَ: (الْمُؤْمِنُ يُطْبَعُ عَلَى الْخِيَالِ كُلِّهَا إِلَّا الْخِيَانَةَ وَالْكَذِبَ)

80. Yahyā ibn Sa'īd narrated to us, from Sufyān, from Mansūr, from Malik ibn Al-Hārith, from 'Abdur-Rahmān ibn Yazīd, from 'Abdullāh (*radiAllāhu 'anhu*) who said: *"The believer is instilled with all characteristics, except deception and lying."*⁹¹

⁹⁰ Narrated by the author in his "Musannaf" (30974), Ahmad (3839), Al-Bukhārī in "Al-Adad Al-Mufrad" (332) and At-Tirmidhī (1988) who said: *"This hadīth is hasan gharīb, and it was verily narrated from 'Abdullāh (radiAllāhu 'anhu) from other than this way."*

⁹¹ Narrated by the author in his "Musannaf" (Chapter: what they said regarding what the believer is created upon of characteristics), Ahmad in "Al-Īmān" (365) and Ibn Abī Ad-Dunyā in "As-Samt" (490).

81 - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدٍ، قَالَ: (الْمُؤْمِنُ يُطْبَعُ عَلَى الْخِلَالِ كُلِّهَا إِلَّا الْحَيَانَةَ وَالْكَذِبَ)

81. Yahyā ibn Saʿīd narrated to us, from Sufyān, from Salamah ibn Kuhayl, from Musʿab ibn Saʿd who said: “The believer is instilled with all characteristics, except deception and lying.”⁹²

82 - حَدَّثَنَا وَكَيْعٌ، نا الْأَعْمَشُ، قَالَ: حَدَّثْتُ عَنْ أَبِي أُمَامَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (يُطْوَى الْمُؤْمِنُ عَلَى كُلِّ شَيْءٍ إِلَّا الْحَيَانَةَ وَالْكَذِبَ)

82. Wakīʿ narrated to us (and said): Al-Aʿmash narrated to us and said: It was narrated to me from Abū Umāmah (radiAllāhu ʿanhu) who said: The Messenger of Allāh (sallAllāhu ʿalayhi wa sallam) said: “The believer is created upon all things, except deception and lying.”⁹³

83 - حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (يَكُونُ فِي آخِرِ الزَّمَانِ فِتْنٌ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا)

83. Husayn ibn ʿAlī narrated to us, from Zāidah, from Hishām, from Al-Hasan, from Abū Mūsā (radiAllāhu ʿanhu), from the Prophet (sallAllāhu ʿalayhi wa sallam) who said: “In the end times there will be fitan (affliction) which will be like pieces of the dark night. A man will wake up as a believer and go into the evening as a

⁹² Narrated by the author in his “Musannaf” (30975) (Chapter: What they said regarding what the believer is created upon of characteristics), Ahmad in “Al-Īmān” (363, 364), Ibn Abī Ad-Dunyā in “As-Samī” (490), Ad-Diyā in “Al-Mukhtārah” (1062) and Abū ʿUbayd mentioned it in “Al-Īmān” without any isnād. Ad-Diyā Al-Maqdisī said: “This (narration) is mawqūf and it is sahih. And it was verily also narrated as ascribed to the Prophet (sallAllāhu ʿalayhi wa sallam).” And Ad-Dāraqtunī declared it as sahih in “Al-ʿIlal” (602) and ascribed it to Saʿd (radiAllāhu ʿanhu).

⁹³ Narrated by the author in his “Musannaf” (30977) (Chapter: What they said regarding what the believer is created upon of characteristics). And it was narrated by Ahmad (22170) and Ibn Abī ʿĀsim in “As-Sunnah” (118), and its isnād is munqatīʿ. And see the one before it.

disbeliever. And he will go into the evening as a believer and wake up (the next morning) as a disbeliever."⁹⁴

84 - حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنِ الْحَجَّاجِ بْنِ أَبِي عُثْمَانَ، عَنِ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنِ هِلَالِ بْنِ أَبِي مُيْمُونَةَ، عَنِ عَطَاءٍ، عَنِ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ، قَالَ: كَانَتْ لِي جَارِيَةٌ تَرْعَى عَنَّمَا لِي قَبْلَ أُحُدٍ وَالْجَوَانِيَّةِ، فَأَطْلَعْتُهَا ذَاتَ يَوْمٍ وَإِذَا ذُبُّبٌ قَدْ ذَهَبَ بِشَاةٍ مِنْ عَنَمِهَا قَالَ: وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ آسَفٌ كَمَا يَأْسِفُونَ لِكَيْتِي صَكَكْتُهَا صَكَّةً، فَأَتَيْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَظَمَ ذَلِكَ عَلَيَّ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَلَا أُعْتِقُهَا؟ قَالَ: (ائْتِنِي بِهَا) فَقَالَ لَهَا: (أَيْنَ اللَّهُ؟) فَأَلْت: فِي السَّمَاءِ. قَالَ: (مَنْ أَنَا؟) فَأَلْت: أَنْتَ رَسُولُ اللَّهِ. قَالَ: (فَأَعْتِقِهَا فَإِنَّهَا مُؤْمِنَةٌ)

84. Ibn 'Ulayyah narrated to us, from Al-Hajjāj ibn Abī 'Uthmān, from Yahyā ibn Abī Kathīr, from Hilāl ibn Abī Maymūnah, from 'Atā, from Mu'āwiyah ibn Al-Hakam As-Sulamī (*radiAllāhu 'anhu*) who said: I used to have a slave girl who would guard over some sheep for me towards Uhud and Al-Jawwāniyah. Then I saw her one day, and the wolf had taken one of her sheep. He said: And I am a man from the sons of Ādam who becomes angry like they become angry. So I struck her one time. Then I went to the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) and he considered what I did a major thing, so I said: "O Messenger of Allāh, should I not free her?"

He said: "**Bring her to me.**"

Then he said to her: "**Where is Allāh?**"

She said: "**In the heaven.**"

He said: "**Who am I?**"

She said: "**You are the Messenger of Allāh.**"

⁹⁴ Narrated by the author in his "Musannaf" (30978) (Chapter: What they said regarding what the believer is created upon of characteristics). And a similar *hadīth* has gone forth in number (64).

He said: *“Then release her, for she is verily a believer.”*⁹⁵

85 - حَدَّثَنَا عَلِيُّ بْنُ هِشَامٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْمِنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، وَعَنِ الْحَكَمِ، يَرْفَعُهُ: أَنَّ رَجُلًا، أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ عَلَى أُمِّي رَقَبَةً مُؤْمِنَةً، وَعِنْدِي رَقَبَةٌ سَوْدَاءُ أُعْجِمِيَّةٌ قَالَ: (ائْتِ بِهَا) قَالَ: (أَتَشْهَدِينَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ رَسُولَ اللَّهِ؟) قَالَتْ: نَعَمْ. قَالَ: (فَأَعْتِقْهَا)

85. ‘Alī ibn Hishām narrated to us, from Ibn Abī Laylā, from Al-Minhāl, from Sa’īd ibn Jubayr, from Ibn ‘Abbās and from Al-Hakam who ascribed it to the Prophet (*sallAllāhu ‘alayhi wa sallam*): that a man come to the Prophet (*sallAllāhu ‘alayhi wa sallam*) and said: *“Verily my mother owes to free a believing slave, and I own a black foreign slave woman.”*

He said: *“Bring her.”*

⁹⁵ Narrated by the author in his “Musannaḥ” (30979) (Chapter: What they said regarding what the believer is created upon of characteristics).

And At-Tabarānī narrated it in “Al-Kabīr” (12369) from Ibn Abī Laylā, from Al-Minhāl ibn ‘Amr and Al-Hakam, from Sa’īd ibn Jubayr, from Ibn ‘Abbās (*radiAllāhu ‘anhu*), that a man came to the Prophet (*sallAllāhu ‘alayhi wa sallam*)... until the end of the *hadīth*.

And Muslim (1136) narrated a similar *hadīth* from the *hadīth* of Al-Hakam ibn Mu’āwiyah As-Sulamī (*radiAllāhu ‘anhu*).

Benefit: Al-Karajī Al-Qassāb said in “Nukat Al-Qurān” (2/68): *“His Words:*

﴿يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

“They fear their Lord from above them, and they do what they are commanded.” (An-Nahl 16:50)

are an evidence for, that Allāh in His Being, is in the heaven upon the Throne. And it is verily from the major catastrophes that the ignorance of the Mu’tazilah and Jahmiyyah, and the foolishness of their intellects, force us to establish this for them, while this is something which is not hidden for a black Nubian women.” Then he mentioned the *hadīth* and said: *“These ignorant enemies of Allāh claim that He Himself is on earth just as He is in the heaven, and that He is in every place on land, in the sea and in the air. And they reject that He is upon the Throne. Glorified and Exalted is He far above what they say. And how can it be as they say – may Allāh curse them – when He says:*

﴿يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ﴾

“They fear their Lord from above them.” (An-Nahl 16:50)

Until the end of the verse.”

He said: ***“Do you testify that no-one is worthy of worship besides Allāh and that I am the Messenger of Allāh?”***

She said: *“Yes.”*

He said: ***“Then free her.”***⁹⁶

86 - حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَثَلُ الْمُؤْمِنِ مَثَلُ الرَّزَعِ، لَا تَزَالُ الرِّيحُ تُمِيلُهُ، وَلَا يَزَالُ الْمُؤْمِنُ يُصِيبُهُ بَلَاءٌ، وَمَثَلُ الْكَافِرِ مَثَلُ شَجَرَةِ الْأُزْرِ لَا هَتَّتْ حَتَّى تُسْتَحْصَدَ)

86. ‘Abdul-A’lā narrated to us, from Ma’mar, from Az-Zuhri, from Sa’id ibn Al-Musayyib, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“The example of the believer is like example of the plant which the wind continues to cause to bend. And the believer continues to be afflicted with hardships. And the example of the disbeliever is like the example of a Cedar tree⁹⁷; it does not shake until it is uprooted.”***⁹⁸

87 - حَدَّثَنَا ابْنُ تَمِيمٍ، نَا زَكَرِيَّا، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، حَدَّثَنِي ابْنُ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ كَعْبِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَثَلُ الْمُؤْمِنِ كَمَثَلِ الحَامَةِ مِنَ الرِّزْقِ تُفِيئُهَا الرِّيحُ تَصْرَعُهَا مَرَّةً وَتَعْدِيهَا أُخْرَى حَتَّى تَهِيحَ، وَمَثَلُ الْكَافِرِ كَمَثَلِ الْأُزْرِ الْمُجْدَبَةِ عَلَى أَصْلِهَا، لَا يُفِيئُهَا شَيْءٌ حَتَّى يَكُونَ الْجَعْفُهَا مَرَّةً وَاحِدَةً)

87. Ibn Numayr narrated to us (and said): Zakariyyā narrated to us, from Sa’d ibn Ibrāhīm (who said): Ibn Ka’b ibn Mālik narrated to me, from his father Ka’b (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“The example of the believer is like the example of the fresh plant which is shaken by the wind; one time it knocks it to the ground and another time***

⁹⁶ Narrated by the author in his “Musannaḥ” (30980) (Chapter: What they said regarding what the believer is created upon of characteristics).

⁹⁷ Translator: Here there is a referred to a tree that stands firm in the ground and has an upright trunk that does not sway or move with the wind.

⁹⁸ Narrated by the author in his “Musannaḥ” (30981) and Muslim (2809).

it makes it stand upright, until it dries. And the example of the disbeliever is like the example of the Cedar tree which remains standing firm upon its roots (and does not bend). Nothing makes it shake, until it is uprooted in one go."⁹⁹

88 - حَدَّثَنَا وَكَيْعٌ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بَشِيرِ بْنِ نَهْيِكَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: "مَثَلُ الْمُؤْمِنِ الضَّعِيفِ كَمَثَلِ الْحَامَةِ مِنَ الزَّرْعِ، تُبْلِغُهَا الرِّيحُ وَتُقِيمُهَا مَرَّةً أُخْرَى، قَالَ: قُلْتُ: يَا أَبَا الشَّعْتَاءِ فَالْمُؤْمِنُ الْقَوِيُّ؟ قَالَ: مِثْلُ النَّحْلَةِ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ فِي ظِلِّهَا ذَلِكَ، وَلَا تُفْلِبُهَا الرِّيحُ"

88. Wakī' narrated to us, from 'Imrān ibn Judayr, from Yahyā ibn Sa'īd, from Bashīr ibn Nahīk, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: "The example of the weak believer is like the example of the fresh plant which the winds causes to bend one time and another time it makes it stand upright."

He said: I said: "O Abū Ash-Sha'thā¹⁰⁰, then what about the strong believer?"

He said: "He is like the palm tree which gives it produce at all times, which is in its shadow. And the wind does not make it turn (or bend)."¹⁰¹

⁹⁹ Narrated by the author in his "Musannaf" (30982) and Muslim (2810).

Abū 'Ubayd said in "Gharīb Al-Hadīth" (3/120): "And the meaning according to our belief is, that he compared the believer with the fresh plant which is bent by the wind. Because he is afflicted (with hardship and tests) in himself, his family, his wealth and his children. And as for the disbeliever, then he is like the Cedar tree which is not bent by the wind. And the disbeliever is not afflicted with anything until he dies, and if he is afflicted then he is not rewarded for it. So he compared his death with this uprooting, until he meets Allāh with all his sins."

¹⁰⁰ Abū Ash-Sha'thā is the kunyā of Bashīr ibn Nahīk.

¹⁰¹ Narrated by the author in his "Musannaf" (30983) (Chapter). And it was also narrated by Ar-Rāmuhurmuzī (36), Ad-Daylamī (6409) and Al-Qadā'ī in "Musnad Ash-Shihāb" (1357).

And this is in term of the effect of the affliction which befalls him. So the weak believer is changed by the affliction and it has an effect upon him, while the strong believers is not harmed by the affliction as long as the heavens and earth remain.

89 - حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَعْلَى، عَنْ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: (مَثَلُ الْمُؤْمِنِ مَثَلُ النَّخْلَةِ، تَأْكُلُ طَيِّبًا وَتَضَعُ طَيِّبًا)

89. Ghundar narrated to us, from Shu'bah, from 'Atā, from his father, from 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) who said: "The example of the believer is like the example of a palm tree: It eats what is good (and lawful) and produces what is good."¹⁰²

90 - أَحْبَرَنَا ابْنُ إِدْرِيسَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا)

90. Ibn Idrīs informed us, from Burayd ibn 'Abdillāh ibn Abī Burdah, from his father, from Abū Mūsā (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: "The believer to another believer is like a building; one part of it strengthens another part."¹⁰³

91 - حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي عَمَّارٍ، عَنْ عَمْرٍو بْنِ شَرْحِبِيلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِنَّ عَمَّارًا مَلِيَءٌ إِيْمَانًا إِلَى مُشَاشِهِ)

91. Wakī' narrated to us, from Sufyān, from Al-A'mash, from Abū 'Ammār, from 'Amr ibn Shurahbīl who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: "Verily, 'Ammār was filled with *īmān* up until the top of his bones (such as the elbows, the knees and the shoulders)."¹⁰⁴

¹⁰² Narrated by the author in his "Musannaḥ" (30984) (Chapter).

And narrated by An-Nasāi in "Al-Kubrā" (11278), Ibn Hibbān in his "Sahīh" (247) and At-Tabarānī in "Al-Awsat" (2637).

¹⁰³ Narrated by the author in his "Musannaḥ" (30985) (Chapter), Al-Bukhārī (481) and Muslim (6677).

¹⁰⁴ Narrated by the author in his "Musannaḥ" (30986) (Chapter). And An-Nasāi narrated it in "Al-Kubrā" (8273) from 'Amr ibn Shurahbīl from a man from the companions of the Prophet (*sallAllāhu 'alayhi wa sallam*). He said in "Al-Fath" (7/92): "An-Nasāi narrated it with a *sahīh isnād*."

92 - أَخْبَرَنَا عَمَّارُ بْنُ عَلِيٍّ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيِ بْنِ هَانِيٍّ، قَالَ: كُنَّا جُلُوسًا عِنْدَ عَلِيٍّ عَلَيْهِ السَّلَامُ فَدَخَلَ عَمَّارٌ فَقَالَ: مَرَّحَبًا بِالطَّيِّبِ الْمُطَيِّبِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (إِنَّ عَمَّارًا مَلِيءٌ إِيْمَانًا إِلَى مُشَاشِهِ)

92. 'Aththām ibn 'Alī narrated to us, from Al-A'mash, from Abū Ishāq, from Hāni ibn Hāni who said: We were sitting with 'Alī (*'alayhi as-salām*) when 'Ammār entered, so he said: "Welcome to the good man who has been made (or described as) good. I heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) say: 'Verily, 'Ammār was filled with *īmān* up until the top of his bones."¹⁰⁵

93 - حَدَّثَنَا عَمَّارٌ، نا جَعْفَرُ بْنُ سُلَيْمَانَ، نا زَكَرِيَّا، قَالَ: سَمِعْتُ الْحَسَنَ، يَقُولُ: (إِنَّ الْإِيْمَانَ لَيْسَ بِالتَّحَلِّيِّ وَلَا بِالتَّمَتِّيِّ، إِيْمَانُ الْإِيْمَانُ مَا وَقَرَ فِي الْقَلْبِ وَصَدَّقَهُ الْعَمَلُ)

93. 'Affān narrated to us (and said): Ja'far ibn Sulaymān narrated to us (and said): Zakariyyā narrated to us and said: I heard Al-Hasan say: "Verily, *īmān* is not in appearance nor is it in hopes. Rather *īmān* is what is established in the heart and then affirmed by the deeds."¹⁰⁶

¹⁰⁵ Narrated by the author in his "Musannaf" (30987) (Chapter), Ibn Mājah (147), Al-Hākim (3/392) who declared it as *sahīh*, Ibn Hibbān in his "Sahīh" (775) and Ad-Diyā in "Al-Mukhtārah" (776).

And Ahmad (1160) and At-Tirmidhī (3798) narrated from 'Alī, that 'Ammār asked permission to enter upon the Prophet (*sallAllāhu 'alayhi wa sallam*), so he said: "The good man who has been made (or described as) good. Allow him (to enter)." At-Tirmidhī said: "This hadīth is *hasan sahīh*."

And see "Al-'Ilal" by Ad-Dāraqutnī (479) and the "Musnad" of Al-Bazzār (741).

¹⁰⁶ Narrated by the author in his "Musannaf" (30988) (Chapter).

And it was narrated by Ibn Al-Mubārak in "Az-Zuhd" (1565), 'Abdullāh in his additions to "Az-Zuhd" (1/263), Ibn Battah in "Al-Ibānah Al-Kubrā" (1106), and Ibn Al-Qayyim declared it *sahīh* in his footnotes to "As-Sunan" (12/294) and he said: "And there is a similar narration from *Sufyān Ath-Thawrī*."

And in "Zawā'id Az-Zuhd" by 'Abdullāh ibn Ahmad (1517) from Khālid ibn Shawhab (who said): I saw Farqad As-Sinjī while he was wearing an outer garment made of wool. Then Al-Hasan took hold of his garment and said: "O Ibn Farqad – two or three times – verily, *taqwā* is not in this clothing, rather *taqwā* is what is established in the heart and then affirmed by the deeds and actions."

And in "Al-Īmān" by Ahmad (50) there is a similar narration from 'Ubayd ibn 'Umayr Al-Laythī *rahimahullāh*.

94 - أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ لِعِلْمَانِهِ: (مَنْ أَرَادَ مِنْكُمْ الْبَاءَةَ زَوَّجْنَاهُ، لَا يَزْنِي مِنْكُمْ زَانٍ إِلَّا نَزَعَ اللَّهُ مِنْهُ نُورَ الْإِيمَانِ، فَإِنْ شَاءَ رَدَّهٗ، وَإِنْ شَاءَ أَنْ يَمْنَعَهُ مَنَعَهُ)

94. Ibn Mushir informed us, from Sufyān, from Ibrāhīm ibn Al-Muhājir, from Mujāhid, from Ibn ‘Abbās (radiAllāhu ‘anhu) that he said to his young slave boys: “Whoever among you have the expenses of marriage, him we will marry off. No-one among you fornicates, except that Allāh takes away the light of īmān from him. Then if He wants to return it, He returns it. And if He wants to withhold it, He withholds it (from coming back).”¹⁰⁷

95 - أَخْبَرَنَا قَبِيصَةُ، عَنْ سُفْيَانَ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، قَالَ: عَجَبًا لِإِخْوَانِنَا مِنْ أَهْلِ الْعِرَاقِ يُسَمُّونَ الْحَجَّاجَ مُؤْمِنًا

95. Qabīсах informed us, from Sufyān, from Ma‘mar, from Ibn Tāwūs, from his father who said: “Strange is it from our brothers from the people of ‘Irāq; (that) they call Al-Hajjāj a believer.”¹⁰⁸

96 - حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،: أَنَّهُ كَانَ إِذَا ذُكِرَ الْحَجَّاجُ قَالَ: { أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ } [هود: 18]

96. Wakī’ narrated to us, from Sufyān, from Mansūr, from Ibrāhīm: that when he used to mentioned Al-Hajjāj he would say:

﴿ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴾

“Verily, the curse of Allāh is upon the unjust (or the oppressors).”
(Hūd 11:18)¹⁰⁹

¹⁰⁷ Narrated by the author in his “Musannaf” (30989) (Chapter). And a similar narrations has gone forth in number (71).

¹⁰⁸ Narrated by the author in his “Musannaf” (30990) (Chapter), Ahmad in “Al-Īmān” (3) and ‘Abdullāh in “As-Sunnah” (649). And see the rest of its *takhrīj* over there.

¹⁰⁹ Narrated by the author in his “Musannaf” (30994) (Chapter), Ahmad in “Al-Īmān” (3) and ‘Abdullāh in “As-Sunnah” (649).

97 - حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبَّاشٍ، عَنِ الْأَجْلَحِ، عَنِ الشَّعْبِيِّ، قَالَ: (أَشْهَدُ أَنَّهُ مُؤْمِنٌ بِالطَّاغُوتِ كَاذِبٌ بِاللَّهِ، يَعْنِي الْحُجَّاجَ)

97. Abū Bakr ibn ‘Ayyāsh narrated to us, from Al-Ajlah, from Ash-Sha’bī who said: *“I testify that he is a believer in tāghūt, and a disbeliever in Allāh.”* Meaning: Al-Hajjāj.¹¹⁰

¹¹⁰ Narrated by the author in his “Musannaf” (30991) (Chapter).

And it was (also) narrated in “Al-Musannaf” from Al-Ajlah who said: I said to ‘Āmir Ash-Sha’bī: *“Verily the people claim that Al-Hajjāj is a believer?”* So he said: ... and he mentioned the narration.

And in “Tārīkh Halab” (5/2049) from Qatādah who said: It was said to Sa’id ibn Jubayr: *“Did you rebel against Al-Hajjāj?”* He said: *“Yes, by Allāh. I did not rebel against him until he committed kufr.”*

And in “Al-Musannaf” (31260) from ‘Atā ibn As-Sāib who said: I was sitting with Abū Al-Bakhtarī At-Tāī while Al-Hajjāj was delivering a sermon in which he said: *“The example of ‘Uthmān with Allāh is like the example of ‘Īsā ibn Maryam.”* He said: Then he raised his head and sighed (or moaned). Then he said:

﴿ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِ مَرْيَمَ ﴾

“When Allāh said: ‘O ‘Īsā, I will verily take you.”

Until His Words:

﴿ وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ﴾

“And I will let those who followed you to be above those who disbelieved on the Day of Resurrection.” (Ālu ‘Imrān 3:55)

He said: So Abū Al-Bakhtarī said: *“He has committed kufr, by the Lord of the Ka’bah.”*

And in “Juz Abī Al-Fadl Az-Zuhrī” (274) from Al-A’ mash who said: They disagreed regarding Al-Hajjāj. So they said: *“Who are you pleased with (in asking his opinion)?”* So some of them said: *“With Mujāhid.”* So they went to him and asked him. So he said: *“Are you asking me about the old kāfir man?”*

And in “As-Sunnah” by Al-Khallāl (842) from As-Salt ibn Dīnār who said: I heard Al-Hajjāj while he was upon the pulpit in Wāsīt saying: *“‘Abdullāh ibn Mas’ūd is the leader of the hypocrites. If I met him, I would let the earth drink from his blood.”*

And in the same book (843) from As-Salt ibn Dīnār who said: I heard Al-Hajjāj ibn Yūsuf upon the pulpit of Wāsīt, when he recited this verse:

﴿ وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي ﴾

“And bestow a kingdom upon me, that no-one will have after me.” (Sād 38:35)

He (i.e. Al-Hajjāj) said: *“By Allāh, Sulaymān was verily an envious man.”*

And in “Tārīkh Dimashq” (21/201) from Ash’ab Al-Haddānī who said: I saw Al-Hajjāj in my dream in a bad state. I said: *“O Abū Muhammad, what did your Lord =*

98 - حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: (كَفَى بِمَنْ يَشْكُ فِي أَمْرِ الْحَجَّاجِ لِحَاةِ اللَّهِ)

98. Wakī' narrated to us, from Sufyān, from Mansūr, from Ibrāhīm who said: "Enough (evil) is it with the one who doubts in the state of Al-Hajjāj. May Allāh make him ugly and curse him."¹¹¹

99 - أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، قَالَ: فُلْنَا لِطَلْقِ بْنِ حَبِيبٍ: صِفْ لَنَا التَّقْوَى فَقَالَ: (التَّقْوَى عَمَلٌ بِطَاعَةِ اللَّهِ رَجَاءَ رَحْمَةِ اللَّهِ عَلَى نُورٍ مِنَ اللَّهِ، وَالتَّقْوَى تَرْكُ مَعْصِيَةِ اللَّهِ مَخَافَةَ اللَّهِ عَلَى نُورٍ مِنَ اللَّهِ)

99. Yahyā ibn Ādam informed us, from Sufyān, from 'Āsim who said: We said to Talq ibn Habīb: "Describe taqwā for us."

So he said: "Taqwā is: acts of obedience to Allāh and hoping for the Mercy of Allāh, upon light from Allāh. And Taqwā is: Leaving acts of disobedience to Allāh and fearing Allāh, upon light from Allāh."¹¹²

do with you?" He said: "I never killed any man in a specific way, except that He killed me in that way (as well)." I said: "And then what?" He said: "Then he ordered for me to be put in Hellfire." I said: "And then what?" He said: "I hope for what the people of Lā ilāha illa Allāh hope for." He (i.e. the narrator) said: And Ibn Sīrīn used to say: "I verily hope (for good) for him." He said: Then this reached Al-Hasan. He said: So Al-Hasan said: "By Allāh, Allāh – azza wa jalla – will verily leave his hope regarding him." Meaning Ibn Sīrīn.

Ibn Hajar said in "At-Tahdhib" (2/211): "And a group of them declared takfir upon him: Sa'īd ibn Jubayr, An-Nakha'ī, Mujāhid, 'Āsim ibn Abī An-Najūd, Ash-Sha'bi and others."

¹¹¹ Narrated by the author in his "Musannaf" (30995), Ahmad in "Al-Īmān" (3) and 'Abdullāh in "As-Sunnah" (649).

¹¹² Narrated by the author in his "Musannaf" (30993) (Chapter). And it was narrated by Ibn Al-Mubārak in "Az-Zuhd" (1343), Ibn Abī Hātim in his "Tafsīr" (453, 2364).

And Talq ibn Habīb is a murjī. Sa'īd ibn Jubayr – rahimahullāh – used to warn against him. Abū Hātim Ar-Rāzī said: "He is truthful in hadīth, and he used to believe in irjā." (Tahdhib Al-Kamāl 13/452).

100 - أَحْبَبْنَا وَكَيْعَ، [عَنْ سُفْيَانَ]، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَشِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَوَّارٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَا هُوَ بِمُؤْمِنٍ مَنْ بَاتَ شَبَعَانَ، وَجَارُهُ طَاوٍ إِلَى جَانِبِهِ)

100. Wakī informed us, [from Sufyān,] from ‘Abdul-Malik ibn Abī Bashīr, from ‘Abdullāh ibn Sawwār, from Ibn ‘Abbās (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: *“He is not a believer the one who goes to sleep full, while his neighbor is lying hungry on his side.”*¹¹³

101 - أَحْبَبْنَا فَضَيْلُ بْنُ عِيَاضٍ، عَنِ الْأَعْمَشِ، عَنْ حَيْثِمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: (يَا بَنِي عَالِي النَّاسِ زَمَانٌ يَجْتَمِعُونَ وَيُصَلُّونَ فِي الْمَسَاجِدِ وَلَيْسَ فِيهِمْ مُؤْمِنٌ)

101. Fudayl ibn ‘Iyād informed us, from Al-A’mash, from Khaythamah, from ‘Abdullāh ibn ‘Amr (*radiAllāhu ‘anhu*) who said: *“There will come a time upon the people where they will gather and pray in the masjid, while there will be no believer among them.”*¹¹⁴

102 - حَدَّثَنَا يَحْيَى بْنُ الْعَلَاءِ التَّمِيمِيُّ، عَنْ مَنْصُورٍ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: "فَلَا رُتَّ مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الْإِيمَانِ وَخَلَاوَتَهُ: أَنَّ يَكُونَ اللَّهُ تَبَارَكَ وَتَعَالَى وَرَسُولُهُ أَحَبَّ إِلَيْهِ بِمَا سِوَاهُمَا، وَأَنْ يُحِبَّ فِي اللَّهِ، وَأَنْ يُبْعِضَ فِي اللَّهِ" وَذَكَرَ الْمُشْرِكِ

102. Yahyā ibn Al-‘Alā At-Taymī narrated to us, from Mansūr, from Talq ibn Habīb, from Anas ibn Malik (*radiAllāhu ‘anhu*) who said: *“Three (traits), whoever possesses them will find the taste of īmān and its sweetness: That Allāh – Blessed and Exalted – and His Messenger is more*

¹¹³ Narrated by the author in his “Musannaḥ” (30996) (Chapter), Al-Bukhārī in “Al-Adab Al-Mufrad” (112). And the *hadīth* has a witness in the *hadīth* of ‘Umar, Anas and ‘Āishah (*radiAllāhu ‘anhum*). See “A-Rawd Al-Bassām bi-Tartīb wa Takhrij Fawāid Tamām” (1270).

¹¹⁴ Narrated by the author in his “Musannaḥ” (30992) (Chapter), Al-Firyābī in “Sifah An-Nifāq” (108-110), Al-Ājurrī in “Ash-Sharī‘ah” (236, 237), Al-Hākīm (4/442), and its *isnād* is *sahīh*. And it is explained by what is narrated in “Al-Īmān” by Ahmad (130) from Hudhayfah (*radiAllāhu ‘anhu*) who said: *“The first of what you will lose from your religion is khusū’ (humility).”* Until the end of the narration.

beloved to him than everyone besides them, that He loves for the sake of Allāh and that he hates for the sake of Allāh.” And he mentioned the *mushrik*.¹¹⁵

103 - حَدَّثَنَا ابْنُ مُنَيَّرٍ ، نا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، وَابْنِ عَبَّاسٍ: أَكْثَمَا دَخَلَا عَلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ حِينَ طُعِنَ فَقَالَ: الصَّلَاةُ. فَقَالَ: (إِنَّهُ لَا حَظَّ لِأَحَدٍ فِي الْإِسْلَامِ أَضَاعَ الصَّلَاةَ، فَصَلَّى وَجُرْحُهُ يُتَعَبُ دَمًا رَضِيَ اللَّهُ عَنْهُ)

103. Ibn Numayr narrated to us (and said): Hishām ibn ‘Urwah narrated to us, from his father, from Al-Miswar ibn Makhramah and Ibn ‘Abbās (*radiAllāhu ‘anhu*) that they both entered upon ‘Umar when he was stabbed, and said: “The prayer.”

So he said: “No-one who loses the prayer has any share in Islām.”

Then he prayed while his wound was pouring blood, *radiAllāhu ‘anhu*.¹¹⁶

¹¹⁵ Narrated by the author in his “Musannaf” (30997) (Chapter).

And An-Nasāi narrated it in “Al-Mujtabā” (8/94) by way of Talq ibn Habīb, from Anas (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “Three (traits), whoever possesses them will find the sweetness of *īmān* and its taste through them; That Allāh – ‘azza wa jalla – and His Messenger is more beloved for him than anyone besides them, that he loves for the sake of Allāh and hates for the sake of Allāh, and that a great fire is kindled and him falling into it is more beloved to him than ascribing Allāh partners in worship.”

And Al-Bukhārī (16) and Muslim (74) narrated a similar *hadīth* by way of Ayyūb, from Abū Qilābah, from Anas (*radiAllāhu ‘anhu*), from the Prophet (*sallAllāhu ‘alayhi wa sallam*). And its wording will come with Ahmad in “Al-Īmān” (124).

¹¹⁶ Narrated by the author in his “Musannaf” (30998), ‘Abdur-Razzāq ibn “Al-Musannaf” (579, 580, 581), Mālik in “Al-Muwatta” (81), Ahmad in “Al-Īmān” (209, 219, 226), Ibn Sa’d in “At-Tabaqāt Al-Kubrā”, and it is *sahīh* from him. And in “Ta’dhīm Qadr As-Salah” (930) by way of Sharīk, from ‘Abdul-Malik ibn ‘Umayr, from Abū Al-Malīh who said: I heard ‘Umar (*radiAllāhu ‘anhu*) say: “There is no Islām for the one who does not pray.” It was said to Sharīk: “(Did he say this) upon the pulpit?” He said: “Yes.”

104 - حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ أَبِيهِ، عَنْ شِبَاكِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، أَنَّهُ كَانَ يَقُولُ لِأَصْحَابِهِ:
(امشُوا بِنَا نَزِدَاؤُا إِيمَانًا)

104. Ibn Fudayl narrated to us, from his father, from Shibāk, from Ibrāhīm, from ‘Alqamah that he used to say to his companions:
“Walk with us, and let us increase in īmān.”¹¹⁷

105 - حَدَّثَنَا وَكَيْعٌ، نَا الْأَعْمَشُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنِ الْأَسْوَدِ بْنِ هِلَالِ الْمُحَارَبِيِّ، قَالَ: قَالَ مُعَاذٌ: (اجلسوا بنا نُؤْمِنُ سَاعَةً يَغْنِي نَذْرَكَ اللَّهُ تَعَالَى)

105. Wakī’ narrated to us (and said): Al-A’mash narrated to us, from Jāmi’ ibn Shaddād, from Al-Aswad ibn Hilāl Al-Muhārabī who said: Mu’ādh (*radiAllāhu ‘anhu*) said: “Sit with us and let us believe for some time.” Meaning: (Let us) mention Allāh the Exalted.¹¹⁸

106 - أَحْبَرَنَا أَبُو أُسَامَةَ، عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ، عَنْ عِمْرَانَ الْقَصِيرِ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، قَالَ: كَانَ أَبُو الدَّرْدَاءِ يَقُولُ: "اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا دَائِمًا، وَعِلْمًا نَافِعًا، وَهَدْيًا قَيِّمًا. قَالَ مُعَاوِيَةُ: فَتَرَى أَنَّ مِنَ الْإِيمَانِ إِيمَانًا لَيْسَ بِدَائِمٍ، وَمِنَ الْعِلْمِ عِلْمًا لَا يَنْفَعُ، وَمِنَ الْهُدَى هَدْيًا لَيْسَ بِقَيِّمٍ"

106. Abū Usāmah informed us, from Mahdī ibn Maymūn, from ‘Imrān Al-Qasīr, from Mu’āwiyah ibn Qurrah who said: Abū Ad-Dardā (*radiAllāhu ‘anhu*) used to say: “O Allāh, I verily ask you for constant īmān, beneficial knowledge and upright guidance.”

Mu’āwiyah said: “So we believe that from īmān there is some īmān which is not constant, from knowledge there is some knowledge which does not benefit and from guidance there is some guidance which is not upright.”¹¹⁹

¹¹⁷ Narrated by the author in his “Musannaf” (30999) (Chapter), Ahmad in “Al-Īmān” (384), Ath-Tha’alabi in “At-Tafsīr” (3/212) and Abū Nu’aym in “Al-Hilyah” (2/99).

¹¹⁸ Narrated by the author (31000), Abū ‘Ubayd in “Al-Īmān” (57) and Ahmad in “Al-Īmān” (387).

¹¹⁹ Narrated by the author in his “Musannaf” (31001) (Chapter) and Ibn Battah in “Al-Ibānah Al-Kubrā” (1041).

107 - حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، قَالَ: كَانَ مُعَاذٌ يَقُولُ لِلرَّجُلِ مِنْ إِخْوَانِهِ: (اجْلِسْ بِنَا فَلْنُؤْمَرْ سَاعَةً، فَيَجْلِسَانِ فَيَذْكُرَانِ اللَّهَ وَيُحَمِّدَانِهِ)

107. Abū Usāmah narrated to us, from Al-A'mash, from Jāmi' ibn Shaddād, from Al-Aswad ibn Hilāl who said: Mu'adh (*radiAllāhu 'anhu*) used to say to a man from his brothers: "Sit with us, and let us believe for some time."

So they would both sit and remember Allāh and praise Him.¹²⁰

108 - أَخْبَرَنَا أَبُو أُسَامَةَ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنْ دَرِّ، فَقَالَ: كَانَ عُمَرُ زَيْمًا يَأْخُذُ بِيَدِ الرَّجُلِ وَالرَّجُلَيْنِ مِنْ أَصْحَابِهِ فَيَقُولُ: قُمْ بِنَا نَزِدَا إِيمَانًا "

108. Abū Usāmah informed us, from Muhammad ibn Talhah, from Zubayd, from Dharr who said: 'Umar (*radiAllāhu 'anhu*) would perhaps grab the hand of a man or two men from his companions, and say: "Get up with us and let us increase in imān."¹²¹

109 - حَدَّثَنَا وَكَيْعٌ، نَا الْأَعْمَشُ، عَنْ سُلَيْمَانَ بْنِ مَيْسَرَةَ، وَالْمَغْبِرَةَ بْنِ شَيْبَلٍ، عَنْ طَارِقِ بْنِ شَهَابِ الْأَحْمَسِيِّ، عَنْ سَلْمَانَ، قَالَ: " إِنَّ مَثَلَ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ سَهَامِ الْعَيْنِيَّةِ، فَمَنْ يَضْرِبُ بِأَرْبَعِ خَيْرٌ مِمَّنْ يَضْرِبُ فِيهَا بِثَلَاثَةٍ، وَمَنْ يَضْرِبُ فِيهَا بِثَلَاثَةٍ خَيْرٌ مِمَّنْ يَضْرِبُ فِيهَا بِسَهْمَيْنِ، وَمَنْ يَضْرِبُ فِيهَا بِسَهْمَيْنِ خَيْرٌ مِمَّنْ يَضْرِبُ فِيهَا بِوَاحِدٍ، وَمَا يَجْعَلُ اللَّهُ مَنْ لَهُ سَهْمٌ فِي الْإِسْلَامِ كَمَنْ لَا سَهْمَ لَهُ "

109. Wakī' narrated to us, from Al-A'mash, from Sulaymān ibn Maysarah and Al-Mughīrah ibn Shibl, from Tāriq ibn Shihāb Al-Ahmasī, from Salmān (*radiAllāhu 'anhu*) who said: "Verily, the example of the five prayers is like the example of the shares of the booty. So the one who gets four (shares), is better than the one who gets three. And whoever gets three (shares) of it, is better than the one who gets two shares. And whoever gets two shares of it, is better than the one who gets one. And

¹²⁰ Narrated by the author in his "Musannaf" (31002) (Chapter). And a similar narration has gone forth in number (105).

¹²¹ Narrated by the author in his "Musannaf" (31003) (Chapter), Ahmad in "Al-Īmān" (433), Al-Khallāl (1103) and Al-Ājurri in "Ash-Sharī'ah" (241). And see "Al-Īmān" by Ahmad, for there is some addition in it.

Allāh has not made the one who has a share in Islām equal to the one who has no share in it.”¹²²

110 - أَحْبَبْنَا ابْنَ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ الْبَرَاءِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَوْثَقُ عُزَى الْإِسْلَامِ الْحُبُّ فِي اللَّهِ، وَالْبُغْضُ فِي اللَّهِ)

110. Ibn Fudayl informed us, from Layth, from ‘Amr ibn Murrah, from Al-Barā (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “*The most trustworthy knot of Islām is loving for the sake of Allāh and hating for the sake of Allāh.*”¹²³

111 - حَدَّثَنَا ابْنُ مُنْزِرٍ، عَنْ مَالِكِ بْنِ مَعْوَلٍ، عَنْ زُبَيْدٍ، عَنْ مُجَاهِدٍ، قَالَ: (أَوْثَقُ عُزَى الْإِيمَانِ الْحُبُّ فِي اللَّهِ، وَالْبُغْضُ فِي اللَّهِ)

111. Ibn Numayr narrated to us, from Mālik ibn Mighwal, from Zubayd, from Mujāhid who said: “*The most trustworthy knot of imān is loving for the sake of Allāh and hating for the sake of Allāh.*”¹²⁴

¹²² Narrated by the author in his “Musannaf” (31004) (Chapter).

¹²³ Narrated by the author in his “Musannaf” (31059), Ahmad (18547), At-Tiyālisī (783), Muhammad ibn Nasr in “Ta’dhīm Qadr As-Salāh.” (393). And it will come in number (134) and they all narrate it with the addition (in the *isnād*): Mu’āwiyah ibn Suwayd ibn Muqrin between ‘Amr ibn Murrah and Al-Barā ibn ‘Āzib (*radiAllāhu ‘anhu*). And it has a witness in the *hadīth* of Abū Dharr (*radiAllāhu ‘anhu*) narrated by Ahmad (21303). And it will come as ascribed to the Prophet (*sallAllāhu ‘alayhi wa sallam*) and *mursal* in number (134). And see my commentary upon “Al-Ibānah As-Sughrā” (183).

¹²⁴ Narrated by the author in his “Musannaf” (31056) and Al-Marwazī in “Ta’dhīm Qadr As-Salāh.” (393).

112 - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، نَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنِ زُرَّارَةَ بْنِ أَوْفَى، عَنِ تَمِيمِ الدَّارِيِّ، قَالَ: "أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ الصَّلَاةُ الْمَكْتُوبَةُ، فَإِنْ أَتَمَّهَا وَإِلَّا قِيلَ: انظُرُوا هَلْ لَهُ مِنْ تَطَوُّعٍ؟ فَأُكْمِلَتْ الْفَرِيضَةُ مِنْ تَطَوُّعِهِ، فَإِنْ لَمْ تَكْمُلِ الْفَرِيضَةُ وَلَمْ يَكُنْ لَهُ تَطَوُّعٌ أُخِذَ بِطَرَفَيْهِ فَمُذِفٌ بِهِ فِي النَّارِ"

112. Yazīd ibn Hārūn narrated to us (and said): Dāwūd ibn Abī Hind narrated to us, from Zurārah ibn Awfā, from Tamīm Ad-Dārī (*radiAllāhu ‘anhu*) who said: *"The first thing the slave will be held accountable for on the Day of Resurrection is the obligatory prayer. Then either he has performed it completely, or else it is said: 'Look to if he has some voluntary (prayers)?' And the obligatory is made complete (by the voluntary). But if the obligatory is not complete and he does not have any voluntary (prayers), then he is taken by his two sides and thrown into Hellfire."*¹²⁵

113 - أَخْبَرَنَا هُشَيْمٌ، أَنَا دَاوُدُ، عَنِ زُرَّارَةَ، عَنِ تَمِيمٍ، بِمِثْلِ حَدِيثِ يَزِيدَ إِلَّا أَنَّهُ لَمْ يَذْكُرْ: (يُؤْخَذُ بِطَرَفَيْهِ فَيُذِفُ بِهِ فِي النَّارِ)

113. Hushaym informed us (and said): Dāwūd narrated to us, from Zurārah, from Tamīm the same as the *hadīth* of Yazīd, except that he did not mention: *"He is taken by his two sides and thrown into Hellfire."*

¹²⁵ Narrated by the author in his "Musannaf" (31061).

Ahmad – *rahimahullāh* – said: *"Zurārah ibn Awfā did not hear from Tamīm Ad-Dārī. Tamīm was in Shām and Zurārah is basrī (i.e. from Basrah)." (Sharh Al-'Ilal 1/200).* And it was narrated by Ahmad (16954), Abū Dāwūd (866) and Ad-Dārimī (1395) by way of Hammād ibn Salamah, from Humayd, from Dāwūd, from Zurārah, from Tamīm Ad-Dārī (*radiAllāhu ‘anhu*), from the Prophet (*sallAllāhu ‘alayhi wa sallam*) who said: *"The first thing the slave will be held accountable for on the Day of Resurrection is the prayer. Then if he have performed it completely, it is written for him as complete. And if he has not performed it completely, then He says to the angels: 'Look if you can find any voluntary (prayers) of My slave?' And they complete what was lost of the obligatory with that. Then the zakāh. Then (the rest of) the deeds are considered similarly to this."*

And this *hadīth* has many witnesses in "Al-Musnad" (9494, 16614, 16949, 16954, 19955, 20692, 23203).

And see the "Musannaf" of Ibn Abī Shaybah (Chapter: Those who said: The first thing the slaves will be held accountable for is the prayer).

114 - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَا أَبُو مَعْشَرٍ، عَنْ مُحَمَّدِ بْنِ صَالِحِ الْأَنْصَارِيِّ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَ عَوْفَ بْنَ مَالِكٍ فَقَالَ: (كَيْفَ أَصْبَحْتَ يَا عَوْفَ بْنَ مَالِكِ؟) قَالَ: أَصْبَحْتُ مُؤْمِنًا حَقًّا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِنَّ لِكُلِّ قَوْلٍ حَقِيقَةً، فَمَا حَقِيقَةُ ذَلِكَ؟) قَالَ: يَا رَسُولَ اللَّهِ، أَطْلَعْتُ نَفْسِي عَنِ الدُّنْيَا، فَأَسْهَرْتُ لَيْلِي، وَأَطْمَأَنْتُ هَوَاجِرِي، وَكَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي، وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَزَاوَرُونَ فِيهَا، وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ النَّارِ يَتَضَاعُونَ فِيهَا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (عَرَفْتَ) أَوْ (لَقِنتَ فَالزَّم)

114. Yazid ibn Hārūn narrated to us (and said): Abū Ma’shar narrated to us, from Muhammad ibn Sālih Al-Ansārī, that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) met ‘Awf ibn Mālik. Then he said: **“How did you enter the morning (or wake up), O ‘Awf ibn Mālik?”**

He said: *“I entered the morning as a true believer.”*

So the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: **“Verily to every statement there is a reality, so what is the reality of that?”**

He said: *“O Messenger of Allāh. I have distanced myself from dunyā. So I stayed awake in the night and I remained thirsty on the hot days. And it is as if I am looking at the Throne of my Lord, and as if I am looking at the people of Paradise who are visiting each other therein, and as if I am looking at the people of Hellfire hating and blaming each other therein.”*

So the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: **“You have learned”** or **“You have been made to understand”¹²⁶, so adhere to it.”¹²⁷**

¹²⁶ In “Al-Musannaf”: **“Or you have believed, so adhere to it.”**

¹²⁷ Narrated by the author in his “Musannaf” (31062) and it is a *mu’dal hadīth* (i.e. a *hadīth* where two or more narrators are missing in the *isnād*). And it was narrated by ‘Abdur-Razzāq (20114), Al-‘Uqaylī in “Ad-Du’afā” (6808), Muhammad ibn Nasr in “Ta’dhīm Qadr As-Salāh” (362) and At-Tabarānī in “Al-Kabīr” (3367). Al-‘Uqaylī said: *“This hadīth does not have any established isnād.”*

115 - حَدَّثَنَا ابْنُ مُنِيرٍ، نا مَالِكُ بْنُ مِعْوَلٍ، عَنْ زُبَيْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (كَيْفَ أَصْبَحْتَ يَا حَارِثَ بْنَ مَالِكٍ؟) قَالَ: أَصْبَحْتُ مُؤْمِنًا. قَالَ: (إِنَّ لِكُلِّ حَقٍّ حَقِيمَةً) قَالَ: أَصْبَحْتُ قَدْ عَرَفْتُ نَفْسِي عَنِ الدُّنْيَا، فَأَسْهَرْتُ لَيْلِي، وَأَطْمَأَنْتُ نَهَارِي، وَلَكَأَنَّمَا أَنْظُرُ إِلَى عَرْشِ رَبِّي قَدْ أُبْرِرَ لِلْحِسَابِ، وَلَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَزَاوَرُونَ فِي الْجَنَّةِ، وَلَكَأَنِّي أَسْمَعُ عَوَاءَ أَهْلِ النَّارِ. قَالَ: فَقَالَ لَهُ: (عَبْدُ نَوَّرَ اللَّهُ الْإِيمَانَ فِي قَلْبِهِ) أَوْ (عَرَفْتُ فَالزَّمْ)

115. Ibn Numayr narrated to us (and said): Mālik ibn Mighwal narrated to us, from Zubayd who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: **“How did you enter the morning (or wake up), O Hārith ibn Mālik?”**

He said: *“I entered to morning as a believer.”*¹²⁸

He said: **“Verily, every truth has a reality.”**¹²⁹

He said: *“I entered the morning having turned my soul away from dunyā, so I stayed awake in the night and remained thirsty in the day. And it verily is as if I am looking at the Throne of my Lord while I have been presented for account. And it verily is as if I am looking at the people of Paradise while they visit each other, and as if I hear the howling of the people of Hellfire.”*

He said: So he said to him: **“A slave for whom Allāh made the īmān light up in his heart.”** Or¹³⁰ **“You have learned, so adhere to it.”**¹³¹

116 - حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُوسَى بْنِ مُسْلِمٍ، نا ابْنُ سَابِطٍ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ يَأْخُذُ بِبَيْدِ النَّفْرِ مِنْ أَصْحَابِهِ فَيَقُولُ: (تَعَالَوْا فَلْنُؤْمِنُ سَاعَةً، تَعَالَوْا فَلْنَدْكُرُ اللَّهَ وَلِنَتَزَادُوا إِيمَانًا، تَعَالَوْا نَدْكُرُ اللَّهَ بِطَاعَتِهِ، لَعَلَّهُ يُدْكَرُنَا بِمَغْفِرَتِهِ)

116. Abū Usāmah narrated to us, from Mūsā ibn Muslim (who said): Ibn Sābit narrated to us and said: ‘Abdullāh ibn Rawāhah

¹²⁸ In “Al-Musannaf” is the addition: *“A true believer.”*

¹²⁹ In “Al-Musannaf” is the addition: **“Every statement has a reality, so what is the reality of your īmān?”**

¹³⁰ In “Al-Musannaf”: **“Since you have learned, then adhere to it.”**

¹³¹ Narrated by the author in his “Musannaf” (31064) (Chapter), and its *isnād* is *mu’dal* just like the previous *hadīth*.

(*radiAllāhu 'anhu*) used to grab the hands of a group of his companions and say: "Come and let us believe for some time. Come and let us mention Allāh and you will increase [in *īmān*]¹³². Come we remember Allāh by obeying Him, and perhaps He will remember us with His forgiveness."¹³³

117 - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، نا الْعَوَّامُ بْنُ حَوْشَبٍ، عَنْ أَبِي صَادِقٍ، عَنْ عَلِيِّ بْنِ رَضِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: "إِنَّ الْإِيمَانَ ثَلَاثٌ أَثَابِي: الْإِيمَانُ، وَالصَّلَاةُ، وَالْجَمَاعَةُ، فَلَا تُقْبَلُ صَلَاةٌ إِلَّا فِي الْإِيمَانِ، فَمَنْ آمَنَ صَلَّى، وَمَنْ صَلَّى جَامِعٌ، وَمَنْ فَارَقَ الْجَمَاعَةَ قَبِدَ شِبْرٌ خَلَعَ رِبْقَةَ الْإِسْلَامِ عَنْ عُنُقِهِ"

117. Yazīd ibn Hārūn narrated to us (and said): Al-'Awwām ibn Hawshab narrated to us, from Abū Sādiq, from 'Alī (*radiAllāhu 'anhu*) who said: "Verily, Islām has three founding rocks: *Īmān*, the prayer and the *Jamā'ah*. (Based upon this) the prayer is not accepted, except along with *īmān*. So whoever believes, he prays. And whoever prays, he gathers (with the *Jamā'ah*). And whoever leaves the *Jamā'ah* with the length of a hand, he takes of the noose of Islām of his neck."¹³⁴

¹³² In "Al-Musannaf": "And we will increase in *īmān*."

¹³³ Narrated by the author in his "Musannaf" (31065) (Chapter) and its *isnād* is *munqati'*. Ibn Sābit did not hear from 'Abdullāh ibn Rawāhah (*radiAllāhu 'anhu*). And in "Shu'ab Al-Īmān" (49) by way of Ahmad ibn Yūnus (who said): A *shaykh* from the people of Madīnah narrated to us, from Safwān ibn Sālim, from 'Atā ibn Yasār that 'Abdullāh ibn Rawāhah (*radiAllāhu 'anhu*) said to one of his companions: "Come and let us believe for some time." He said: "But are we not believers?" He said: "Yes, verily. But we mention Allāh and then we increase in *īmān*." And in "Al-Ibānah Al-Kubrā" (1220) from Bilāl ibn Sa'd that Abū Ad-Dardā (*radiAllāhu 'anhu*) said: Ibn Rawāhah used to take my hand and say: "Come and let us believe for some time. Verily the heart is faster in turning than the Qadar." And a similar narration has gone forth from some of the *Sahābah* (*radiAllāhu 'anhum*) in number (104, 105, 107).

¹³⁴ Narrated by the author in his "Musannaf" (31066) (Chapter) and Al-Lālakāī (1531), and in its *isnād* there is *inqitā'* between Abū Sādiq and 'Alī (*radiAllāhu 'anhu*).

118 - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، نَا مُحَمَّدُ بْنُ مُطَرِّفٍ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ أَبِي أُمَامَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (الْحَيَاءُ وَالْعِيُّ شُعْبَتَانِ مِنَ الْإِيمَانِ)

118. Yazīd ibn Hārūn narrated to us (and said): Muhammad ibn Mutarrif narrated to us, from Hassan ibn ‘Atiyyah, from Abū Umāmah (*radiAllāhu ‘anhu*) who said: **“Hayā (shyness) and ‘Iyy (abstaining from all speech in which there is sin) are two branches of īmān.”**¹³⁵

119 - حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَارِبٍ، عَنِ ابْنِ بُرَيْدَةَ، قَالَ: وَرَدْنَا الْمَدِينَةَ فَأَتَيْنَا عَبْدَ اللَّهِ بْنَ عُمَرَ فُغْلْنَا: يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّا نَمُعِنَ فِي الْأَرْضِ، فَنَلْقَى قَوْمًا يَزْعُمُونَ أَنَّ لَا قَدَرَ، فَقَالَ: مِنَ الْمُسْلِمِينَ مِمَّنْ يُصَلِّي لِلْقَبَلَةِ؟ فَقَالَ: نَعَمْ، مِمَّنْ يُصَلِّي لِلْقَبَلَةِ. قَالَ: فَعَضِبَ، حَتَّى وَدِدْتُ أَبِي لَمْ أَكُنْ سَأَلْتُهُ، ثُمَّ قَالَ: إِذَا لَقَيْتَ أَوْلِيكَ فَأَحْبِرْهُمْ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ مِنْهُمْ بَرِيءٌ، وَأَنَّكُمْ مِنْهُ بَرَاءٌ، ثُمَّ قَالَ: إِنَّ شَيْئًا حَدَّثْتُكَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: أَجَلٌ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَى رَجُلٌ جَيْدَ النَّيَابِ، طَيَّبَ الرِّيحَ، حَسَنُ الْوَجْهِ فَقَالَ: يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (تَقِيمُ الصَّلَاةِ، وَتُؤْتِي الرِّزْقَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ النَّبِيَّ، وَتَعْتَسِلُ مِنَ الْجَنَابَةِ) قَالَ: صَدَقْتَ ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ((تَوْمِنُ بِاللَّهِ، وَالْيَوْمِ الْآخِرِ، وَالْمَلَائِكَةِ، وَالْكِتَابِ، وَالنَّبِيِّينَ، وَيَأْتِيهِ خَيْرُهُ وَسَرَّهُ، وَخُلُوهُ وَمَوَدَّتُهُ)) . قَالَ: صَدَقْتَ. ثُمَّ انْصَرَفَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (عَلِيٌّ بِالرَّجُلِ) قَالَ: فَفَمَنَّا

¹³⁵ Narrated by the author in his “Musannaḥ” (31067) (Chapter).

And it was narrated by Ahmad (22312), At-Tirmidhī (2027) and Muhammad ibn Nasr in “Ta’dhīm Qadr As-Salāh” (446) by way of Muhammad ibn Mutarrif, from Hassan ibn ‘Atiyyah, from Abū Umāmah (*radiAllāhu ‘anhu*). And their wording is: **“Hayā and ‘Iyy are two branches of īmān. And badhā and bayān are two branches of hypocrisy.”** And its *isnād* is *munqatī’*. Hassan ibn ‘Atiyyah did not hear from Abū Umāmah (*radiAllāhu ‘anhu*), but what has gone forth in number (42) testifies to it. And see “Tahdhīb Al-Kamāl” (13/159).

At-Tirmidhī said: *“This hadīth is hasan gharīb. We know it from the hadīth of Abū Ghassān Muhammad ibn Mutarrif. He said: And ‘al-‘iyy’ is speaking a little, ‘al-badhā’ is immorality in the speech, and ‘al-bayān’ is speaking much, just like these speakers who hold sermons in which they expand in the speech and they go in depth in them with the praise of people regarding that which Allāh is not pleased with.”*

بِأَجْمَعِنَا فَطَلَبْنَا، فَلَمْ نَقْدِرْ عَلَيْهِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (هَذَا جَبْرِيْلُ عَلَيْهِ السَّلَامُ، جَاءَكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ)

119. Ibn Fudayl narrated to us, from 'Atā ibn As-Sāib, from Muhārib, from Ibn Buraydah who said: We reached Madīnah and went to 'Abdullāh ibn 'Umar (*radiAllāhu 'anhu*). Then we said: "O Abū 'Abdir-Rahmān, we verily go far about in the land, so we met a people who claim: that there is no Qadar." So he said: "From the Muslims? From those who pray towards the Qiblah?" So he said: "Yes, from those who pray towards the Qiblah." He said: So he got angry, until I wished that I had not asked him. Then he said: "If you meet those people, then inform them that 'Abdullāh ibn 'Umar is free from them, and they are free from him." Then he said: "If you want to, I will narrate to you from the Messenger of Allāh." So he said: "Yes."

He said: "We were with the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) when a man well-dressed, well-smelling and with a beautiful face came. Then he said: 'O Messenger of Allāh, what is Islām?'

The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: **'You perform the prayer, pay the zakāh, fast in Ramadān, perform the pilgrimage to the House and wash yourself from ritual impurity.'**

He said: 'You have spoken the truth.' Then he said: 'O Messenger of Allāh, what is imān?' So the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: **'You believe in Allāh, the Last Day, the angels, the Book, the prophets and in the Qadar; the good of it, the bad of it, the sweet of it and the bitter of it.'** He said: 'You have spoken the truth.' Then he left, so the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: **'Bring the man to me.'**

He said: "So a group of us got up and searched for him, but we could not find him. So the Prophet (*sallAllāhu 'alayhi wa sallam*) said: **'That was**

Jibrīl ('alayhi as-salām) who came to you to teach you the affair of your religion."¹³⁶

120 - حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ ابْنِ أَبِي لَيْلَى الْكِنْدِيِّ، عَنْ حُجْرِ بْنِ عَدِيٍّ، قَالَ: نَا عَلِيٌّ،: (إِنَّ الطُّهُورَ شَطْرُ الْإِيمَانِ)

120. Ibn Mahdī narrated to us, from Sufyān, from Abū Ishāq, from Ibn Abī Laylā Al-Kindī, from Hujr ibn 'Adī who said: 'Alī (radiAllāhu 'anhu) narrated to us: "Purity is a branch of īmān."¹³⁷

121 - حَدَّثَنَا عَفَّانُ، نَا أَبَانُ الْعَطَّارُ، نَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ زَيْدٍ، عَنْ أَبِي سَلَامٍ، عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: (الطُّهُورُ نِصْفُ الْإِيمَانِ)

121. 'Affān narrated to us (and said): Abān Al-'Attār narrated to us (and said): Yahyā ibn Abī Kathīr narrated, from Zayd, from Abū Sallām, from Abū Mālik Al-Ash'arī (radiAllāhu 'anhu) that the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) used to say: "**Purity is half of īmān.**"¹³⁸

¹³⁶ Narrated by the author in his "Musannaf" (31068) (Chapter). And 'Atā ibn As-Sāib verily used to mix (in the *isnād*), while Muhammad ibn Fudayl was among those who heard from him after he starting mixing, and what Muslim narrated in his "Sahīh" (1) serve instead of it. And Al-Bukhārī (50) and Muslim (9) narrated a similar *hadīth* from Abū Hurayrah (radiAllāhu 'anhu).

¹³⁷ Narrated by the author in his "Musannaf" (31070), Ahmad ibn "Al-Īmān" (433) and 'Abdullāh in "As-Sunnah" (779).

¹³⁸ Narrated by the author in his "Musannaf" (31069) (Chapter), Muslim (223) and it will come with Ahmad (349). Muhammad ibn Nasr said in "Ta'dhīm Qadr As-Salāh" (438): Ishāq (i.e. ibn Rāhūyah) said: Yahyā ibn Ādam said: It was mentioned to Abū Hanīfah that the Prophet (sallAllāhu 'alayhi wa sallam) said in this *hadīth*: "**Ablution is half of īmān.**" He said: "Then let him perform ablution two times in order to complete īmān."

Ishāq said: And Yahyā ibn Ādam said: "**Ablution is half of īmān.**" "This means: half of the prayer. Because Allāh called the prayer īmān, when He said:

﴿ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ﴾

"And Allāh would never let your īmān be lost." (Al-Baqarah 2:143)

Meaning: The prayer. And the Prophet (sallAllāhu 'alayhi wa sallam) said: "**The prayer is not accepted, except along with purity.**" So purity is half of īmān according to this meaning, since the prayer cannot be completed except by it."

122 - حَدَّثَنَا وَكَيْعٌ، نا الْأَوْزَاعِيُّ، عَنْ حَسَّانَ بن عَطِيَّةَ، قَالَ: (الْوُضُوءُ شَطْرُ الْإِيمَانِ)

122. Wakī narrated to us (and said): Al-Awzā'ī narrated to us, from Hassan ibn 'Atiyyah who said: "Ablution is a part of imān."¹³⁹

123 - أَخْبَرَنَا وَكَيْعٌ، نا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ ابنِ أَبِي لَيْلَى الكِنْدِيِّ، عَنْ غُلَامٍ، حُجِرَ أَنْ حُجِرًا، رَأَى ابْنًا لَهُ خَرَجَ مِنَ الْعَائِطِ فَقَالَ: يَا غُلَامُ، نَاوِلْنِي الصَّحِيفَةَ مِنَ الْكُؤَةِ سَمِعْتُ عَلِيًّا يَقُولُ: (الطُّهُورُ نِصْفُ الْإِيمَانِ)

123. Wakī informed us (and said): Sufyān narrated to us, from Abū Ishāq, from Ibn Abī Laylā Al-Kindī, from a slaveboy of Hujr, that Hujr saw a son of his exit (the place of passing) the stool (and did not perform ablution), so he said: "O boy, give me the scroll from the kuwvah (narrow vertical split in the wall). I heard 'Alī (radiAllāhu 'anhu) say: 'Purity is half of imān.'"¹⁴⁰

124 - حَدَّثَنَا مُحَمَّدُ بنُ بَشِيرٍ، نا زَكَرِيَّا، نا الْحَوَارِيُّ، أَنَّ عَبْدَ اللَّهِ بنَ عُمَرَ قَالَ: (إِنَّ عَزَى الدِّينِ وَقَوَائِمَهُ الصَّلَاةُ وَالزَّكَاةُ لَا يُفَرِّقُ بَيْنَهُمَا وَحَجُّ الْبَيْتِ وَصَوْمُ رَمَضَانَ. وَإِنَّ مِنْ أَصْلَحِ الْأَعْمَالِ الصَّدَقَةَ وَالْجِهَادَ) ثُمَّ قَامَ فَأَنْطَلَقَ

124. Muhammad ibn Bishr narrated to us (and said): Zakariyyā narrated to us (and said): Al-Hawārī narrated to us that 'Abdullāh ibn 'Umar (radiAllāhu 'anhu) said: "Verily the knot of the religion and its pillars are the prayer and the zakāh – no differentiation is made between them – and the pilgrimage to the House and the fasting in Ramadān. And verily the best of deeds is: sadaqah and jihād."

Then he got up and left.¹⁴¹

¹³⁹ Narrated by the author in his "Musannaf" (31071) (Chapter).

¹⁴⁰ Narrated by the author in his "Musannaf" (31072) (Chapter), Ahmad ibn "Al-Īmān" (433) and 'Abdullāh in "As-Sunnah" (778).

¹⁴¹ Narrated by the author in his "Musannaf" (31073) (Chapter).

125 - أَحَبَرَنَا ابْنُ عُثَيْبَةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا)

125. Ibn ‘Ulayyah narrated to us, from Yūnus, from Al-Hasan who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: **“Verily, the believers with the most complete īmān, are those with the best manners.”**¹⁴²

126 - حَدَّثَنَا ابْنُ مُنِيرٍ، نا مُحَمَّدُ بْنُ أَبِي إِسْمَاعِيلَ، عَنْ مَعْقِلِ الْحَنْعَلِيِّ، قَالَ: أَتَى عَلِيًّا رَجُلًا وَهُوَ فِي الرَّحْبَةِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ مَا تَرَى فِي الْمَرْأَةِ لَا تُصَلِّي؟ فَقَالَ: (مَنْ لَمْ يُصَلِّ فَهُوَ كَافِرٌ)

126. Ibn Numayr narrated to us (and said): Muhammad ibn Abī Ismā‘īl narrated to us, from Ma’qil Al-Khath’amī who said: A man came to ‘Alī (*radiAllāhu ‘anhu*) while he was in the courtyard, and said: **“O Amīr Al-Muminīn, what do you believe regarding a women who does not pray?”**

So he said: **“The one who does not pray, he is a kāfir (disbeliever).”**¹⁴³

¹⁴² Narrated by the author in his “Musannaḥ” (31074) (Chapter) and it is *mursal* (i.e. narrated by a *tābi’ī* from the Prophet (*sallAllāhu ‘alayhi wa sallam*) and not a *sahābī*) *sahīh*. And it has verily gone forth as *maṣṣūl* (connected) in number (17).

¹⁴³ Narrated by the author in his “Musannaḥ” (31075) (Chapter), Ahmad in “Al-Īmān (230), Al-‘Adanī in “Al-Īmān” (63), Al-Marwazī in “Ta’dhīm Qadr As-Salāh” (277), Ibn Battah in “Al-Ibānah Al-Kubrā” (901), and its *isnād* is weak. Al-Ājurī – *rahimahullāh* – said after this narration: **“These sunan and āthār regarding leaving the prayer and neglecting it, along with what we have not mentioned, is from what the book would be long due to. Such as the hadīth of Hudhayfah (*radiAllāhu ‘anhu*) and his words about a man who did not complete the prayer: ‘If this man died, then he would verily die upon something other than the fitrah of Muhammad (*sallAllāhu ‘alayhi wa sallam*).’ And likewise (there are narrations) from Bilāl (*radiAllāhu ‘anhu*) and others than him, that proves that the prayer is from īmān and that whoever does not pray, he has no īmān nor Islām.”**

127 - أَحْبَبْنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ ضَمَيْرَةَ، عَنْ كَعْبٍ قَالَ: (مَنْ أَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ فَقَدْ تَوَسَّطَ الْإِيمَانَ)

127. Abū Mu'āwiyah informed us, from Al-A'mash, from Abū Sālih, from 'Abdullāh ibn Dumayrah, from Ka'b who said: "Whoever performs the prayer and pays the zakāh, then he is verily in the middle of īmān."¹⁴⁴

128 - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ ضَمَيْرَةَ، عَنْ كَعْبٍ، قَالَ: (مَنْ أَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ، وَأَطَاعَ مُحَمَّدًا، فَقَدْ تَوَسَّطَ الْإِيمَانَ، وَمَنْ أَحَبَّ لِلَّهِ، وَأَبْغَضَ لِلَّهِ، وَمَنَعَ لِلَّهِ، فَقَدْ اسْتَكْمَلَ الْإِيمَانَ)

128. Muhammad ibn 'Ubayd narrated to us, from Al-A'mash, from Abū Sālih, from 'Abdullāh ibn Damrah, from Ka'b who said: "Whoever performs the prayer, pays the zakāh and is obedient, then he is verily in the middle of īmān. And whoever loves for the sake of Allāh, hates for the sake of Allāh, gives for the sake of Allāh and withholds for the sake of Allāh, then he has verily completed īmān."¹⁴⁵

129 - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْكَلَابِيِّ قَالَ: أَحَدَ يَدَيِ مَكْحُولٍ فَقَالَ: يَا أَبَا وَهَبٍ، كَيْفَ تَقُولُ فِي رَجُلٍ تَرَكَ صَلَاةً مَكْتُوبَةً مُتَعَمِّدًا؟ فَقُلْتُ: مُؤْمِنٌ عَاصٍ، فَشَدَّ بِقَبْضَتِهِ عَلَى يَدَيْ، ثُمَّ قَالَ: يَا أَبَا وَهَبٍ لِيُعْظَمَ شَأْنُ الْإِيمَانِ فِي نَفْسِكَ مَنْ تَرَكَ صَلَاةً مَكْتُوبَةً مُتَعَمِّدًا فَقَدْ بَرَّتَ مِنْهُ ذِمَّةُ اللَّهِ، وَمَنْ بَرَّتَ مِنْهُ ذِمَّةُ اللَّهِ فَقَدْ كَفَرَ "

129. Ismā'il ibn 'Ayyāsh narrated to us, from 'Ubayd-Allāh ibn 'Abdillāh Al-Kalā'ī who said: Makhūl took hold of my hand and

¹⁴⁴ Narrated by the author in his "Musannaf" (31076) (Chapter), and see what comes after it.

¹⁴⁵ Narrated by the author in his "Musannaf" (31077) (Chapter), Ahmad in "Al-Īmān" (385), Al-'Adanī in "Al-Īmān" (3), Ibn As-Sirrī in "Az-Zuhd" (480), Ibn Battah in "Al-Ībanah Al-Kubrā" (905) and Al-Lālakāi (1724-1726). And see what has gone forth in number (110). And Ka'b is well known as Ka'b Al-Ahbār rahimahullāh. And in "Ta'dhīm Qadr As-Salāh" (1/407) by way of Al-Walīd ibn Abī Thawr, from 'Āsim, from Abū Sālih, from Abū Hurayrah (radiAllāhu 'anhu) a similar narration.

said: “O Abū Wahb, what do you say about a man who leaves an obligatory prayer on purpose?”

So I said: “(He is) a sinning believer.”

So he strengthened his grab of my hand.

Then he said: “O Abū Wahb, let the affair of *īmān* be something important in yourself. Whoever leaves an obligatory prayer on purpose, then the protection of Allāh leaves him. And the one who is left by the protection of Allāh, he has verily committed *kufr*.”¹⁴⁶

130 - حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عَمْرٍو بْنِ قَيْسٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ: قَالَ عَلِيُّ رَحْمَةُ اللَّهِ عَلَيْهِ: (الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ، فَإِذَا ذَهَبَ الصَّبْرُ ذَهَبَ الْإِيمَانُ)

130. Abū Khālid Al-Ahmar narrated to us, from ‘Amr ibn Qays, from Abū Ishāq who said: ‘Alī (rahmatullāhi ‘alayhi) said: “Patience is for *īmān* equally to what the head is for the body. So if the patience disappears, then the *īmān* disappears.”¹⁴⁷

¹⁴⁶ Narrated by the author in his “Musannaf” (31078) (Chapter) and ‘Abdur-Razzaq (5008). And his words: “‘O Abū Wahb, what do you say about a man who leaves an obligatory prayer on purpose?’ So I said: ‘(He is) a sinning believer.’ So he strengthened his grab of my hand. Then he said: ‘O Abū.’” These words are not in “Al-Musannaf”. And in “Ta’dhīm Qadr As-Salāh” (977) from Ma’qil ibn ‘Ubayd-Allāh Al-Jarazī (who said): I said to Nāfi’: “A man acknowledges what Allāh – the Exalted – has revealed and what the Prophet of Allāh (sallAllāhu ‘alayhi wa sallam) has clarified, and then he says: ‘I leave the prayer while I know it is truth from Allāh the Exalted.’” He said: “He is a *kāfir*.” Then he removed his hand from my hand while he was angry and turning away.

¹⁴⁷ Narrated by the author in his “Musannaf” (31079) (Chapter), Ibn Abī Ad-Dunyā in “As-Sabr” (8), Abū Nu’aym in “Al-Hilyah” (1/75), Al-Lālakāi (1569), and its *isnād* is *munqati’*, but it has witnesses. And Al-‘Adanī narrated it in “Al-Īmān” (19) from another way with a *matn* (text) which is longer than it. And see its *takhrīj* and *tashūh* over there. [From “Al-Īmān” by Al-‘Adanī: Narrated by Ibn ‘Abdil-Barr in “Al-Jami’” (548) by way of Sufyān, from As-Sirī. And Ma’mar narrated it in his “Jami’” (21031/Musannaf ‘Abdir-Razzāq) by way of Al-Hakam ibn Abān, from ‘Ikrimah, from ‘Alī (radiAllāhu ‘anhu). And its *isnād* is *sahih*.]

131 - حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ، عَنْ عَمَّارٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: "ثَلَاثٌ مَنْ جَمَعَهُنَّ جَمَعَ الْإِيمَانَ: الْإِنصَافُ مِنْ نَفْسِكَ، وَالْإِنْفَاقُ مِنَ الْإِقْتَارِ، وَبَدْلُ السَّلَامِ لِلْعَالَمِ"

131. Wakī' narrated to us, from Sufyān, from Abū Ishāq, from Silah, from 'Ammār (*radiAllāhu 'anhu*) who said: "Three (traits), whoever gathers them has gathered īmān: fairness (or justice) from yourself, spending during constriction (in provision) and spreading salām to the people."¹⁴⁸

132 - حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ، عَنْ عَمَّارٍ فِي قَوْلِهِ: { إِنَّهُمْ لَا أَيْمَانَ لَهُمْ } [التوبة: 12] فَقَالَ: (لَا عَهْدَ لَهُمْ)

132. Wakī' narrated to us, from Sufyān, from Abū Ishāq, from Silah, from 'Ammar (*radiAllāhu 'anhu*) regarding His Words:

﴿ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ ﴾

"There are no oaths (sacred) for them." (At-Tawbah 9:12)

So he said: "They have no promise."¹⁴⁹

¹⁴⁸ Narrated by the author in his "Musannaḥ" (31080) (Chapter), 'Abdur-Razzāq (19439), Ahmad in "Al-Īmān" (454), Al-Bukhārī included it in his "Sahīh" (Chapter: Spreading *salām* is from Islām) and Abū 'Ubayd mentioned it in "Al-Īmān" (31). And it was narrated as ascribed to the Prophet (*sallAllāhu 'alayhi wa sallam*) but it is not correct, just as Abū Hātim an Abū Zur'ah - *rahimahumā Allāh* - said in "Al-'Ilal" (1931). And see "Fath Al-Bārī" by Ibn Rajab (1/134). And his words: "Fairness (or justice) from yourself." Ibn Rajab said in "Al-Fath" (1/135): "And this is from the most honorable traits. And its meaning is: that a person knows the rights which are upon himself (to fulfill), and that he fulfills them without anyone demanding it."

¹⁴⁹ Narrated by the author in his "Musannaḥ" (31081) (Chapter), At-Tabarī in "At-Tafsīr" (10/89) and Ibn Abī Hātim in "At-Tafsīr" (10026).

133 - حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يَقُولُ: (لَا يَدْخُلُ النَّارَ إِنْسَانٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ حُرْدَلٍ مِنْ إِيْمَانٍ)

133. Jarīr narrated to us, from Mansūr, from Ibrāhīm who said: He used to say¹⁵⁰: “No person who has the size of a mustard seed of *īmān* in his heart will enter Hellfire.”¹⁵¹

134 - حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ الصَّعْقِيِّ بْنِ حَزْنِ الْبَكْرِيِّ، قَالَ: قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوْثَقُ عُزَى الْإِيْمَانِ: الْحُبُّ فِي اللَّهِ، وَالْبُغْضُ فِي اللَّهِ "

134. Zayd ibn Al-Hubāb narrated to us, from Ad-Da’q ibn Hazn Al-Bakrī¹⁵² who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: “The most trustworthy knot of *īmān* is: Loving for the sake of Allāh and hating for the sake of Allāh.”¹⁵³

¹⁵⁰ In “Al-Musannaf”: “It used to be said.”

¹⁵¹ Narrated by the author in his “Musannaf” (31082) (Chapter).
And a similar narration will come in “Al-Īmān” by Ahmad (425) from Ibn Mas’ūd (*radiAllāhu ‘anhu*).

¹⁵² In “Al-Musannaf”: Zayd ibn Al-Hubāb narrated to me, from Ad-Da’q ibn Hazn who said: ‘Aqīl Al-Ja’dī narrated to me, from Abū Ishāq, from Suwayd ibn Ghafalah, from Ibn Mas’ūd (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said:... and then he mentioned it.

¹⁵³ Narrated by the author in his “Musannaf” (31083) (Chapter).
And it was narrated by At-Tiyālīsī (376) by way of Ad-Da’q ibn Hazn, from ‘Aqīl Al-Ja’dī, from Abū Ishāq, from Suwayd ibn Ghafalah, from ‘Abdullāh ibn Mas’ūd (*radiAllāhu ‘anhu*), from the Prophet (*sallAllāhu ‘alayhi wa sallam*).
And in its *isnād* is ‘Aqīl Al-Ja’dī who is rejected in *hadīth*, just as Al-Bukhārī said.
And Abū Hātim judged this *hadīth* as being rejected. See “Al-Ilal” (1988).

135 - حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ جَرِيرِ بْنِ حَازِمٍ، حَدَّثَنِي عَيْسَى بْنُ عَاصِمٍ، حَدَّثَنِي عَدِيُّ بْنُ عَدِيٍّ، قَالَ: كَتَبَ إِلَيَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: أَمَّا بَعْدُ، فَإِنَّ الْإِيمَانَ فَرَائِضٌ، وَشَرَائِعٌ، وَخُدُودٌ، وَسُنَنٌ، فَمَنْ اسْتَكْمَلَهَا اسْتَكْمَلَ الْإِيمَانَ، وَمَنْ لَمْ يَسْتَكْمِلْهَا لَمْ يَسْتَكْمِلِ الْإِيمَانَ، فَإِنْ أَعِشَ فَسَأَلْتَنِيهَا لَكُمْ حَتَّى تَعْمَلُوا بِهَا، وَإِنْ أَنَا مِتُّ قَبْلَ ذَلِكَ فَمَا أَنَا عَلَى صُحْبَتِكُمْ بِحَرِيصٍ "

135. Abū Usāmah narrated to us, from Jarīr ibn Hāzim (who said): ‘Īsā ibn ‘Āsim narrated to me (and said): ‘Adī ibn ‘Adī narrated to me and said: ‘Umar ibn ‘Abdil-‘Azīz wrote to me (saying): “Thereafter. Verily, the īmān is obligatory acts of worship, laws, punishments and sunan. So whoever completes all of these have completed īmān. And whoever has not completed them, he has not completed īmān. So if I live, I will clarify it for you in order for you to know of it, but if I die before that, then I am not desiring your companionship.”¹⁵⁴

136 - حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، نَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، قَالَ: " لَا بُدَّ لِأَهْلِ هَذَا الدِّينِ مِنْ أَرْبَعٍ: دُخُولٌ فِي دَعْوَةِ الْإِسْلَامِ وَلَا بُدَّ مِنَ الْإِيمَانِ، وَتَصَدِيقُ بِاللَّهِ وَالْمُرْسَلِينَ أَوْهُمْ وَأَخْرُجُهُمْ، وَبِالْحَيَاةِ وَالنَّارِ، وَالْبَعْثُ بَعْدَ الْمَوْتِ، وَلَا بُدَّ مِنْ أَنْ تَعْمَلَ عَمَلًا تُصَدِّقُ بِهِ إِيْمَانَكَ، وَلَا بُدَّ مِنْ أَنْ تَعْلَمَ عِلْمًا تُحْسِنُ بِهِ عَمَلَكَ، ثُمَّ قَرَأَ: { وَإِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى } [طه: 82]

136. Al-Fadl ibn Dukayn narrated to us (and said): Hishām ibn Sa’d narrated to us, from Zayd ibn Aslam who said: “The people of this religion must do four things: Entering (or answering) the invitation of Islām, and they must have īmān, and believing in Allāh and the messengers – the first of them and the last of the – and in Paradise and Hellfire and the resurrection after death. And you must make some deeds which affirm your īmān. And you must learn some knowledge with which you improve (or beautify) your deeds.”

Then he recited:

¹⁵⁴ Narrated by the author in his “Musannaf” (31084) (Chapter), Ahmad in “Al-Īmān” (392), Al-Khallāl (1143), Al-Lālakāī (1572) and Al-Bukhārī mentioned it in his commentary upon his “Sahīh” (Chapter Al-Īmān).

“And I am verily Oft Forgiving of the one who repents and believes and makes good deeds and then becomes rightly guided.” (Tā-Hā 20:82)¹⁵⁵

137 - حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: "مَا كَانُوا يَفُوتُونَ لِعَمَلٍ تَرَكُوهُ رَجُلٌ كُفْرًا غَيْرَ الصَّلَاةِ، فَقَدْ كَانُوا يَفُوتُونَ: تَرَكُهَا كُفْرًا"

137. ‘Abdul-A’lā narrated to us, from Al-Jurayrī, from ‘Abdullāh ibn Shaqīq who said: *“They did not use to say about any deed that a man leaves: ‘This is kufr’, except the prayer. And they verily used to say: leaving it (i.e. the prayer) is kufr.”*¹⁵⁶

¹⁵⁵ Narrated by the author in his “Musannaf” (31085) (Chapter) and Al-Lālakāī (1582). Al-Ājurri – rahimahullāh – said in “Ash-Sharī’ah” (2/614): *“So the deeds – may Allāh have mercy upon you – with the limbs are an affirmation of the imān in the heart and upon the tongue. So whoever does not affirm imān with the deeds of his limbs, such as: the purification, the prayer, the zakāh, the fasting, the hajj and what is similar to this, and he is pleased for himself with (only) knowing and saying (the truth without acting upon it), then he is not a believer and the knowledge and speech do not benefit him. And him leaving the deeds is a falsification of his imān, while performing the deed which we have mentioned would be an affirmation from him of his imān. And all success is from Allāh.”*

¹⁵⁶ Narrated by the author in his “Musannaf” (31086) (Chapter), Ahmad in “Al-Īmān” (216), At-Tirmidhī (2622), Al-Marwazī in “Ta’dhīm Qadr As-Salāh” (947) and their (i.e. At-Tirmidhī and Al-Marwazī) wording is: *“The companions of Muhammad (sallAllāhu ‘alayhi wa sallam) do not consider leaving any of the deeds as kufr, except the prayer.”*

And this narration is *sahīh*, and in it ‘Abdullāh – rahimahullāh – conveys the *ijmā’* (consensus) of the *Sahābah* (*radiAllāhu ‘anhum*) regarding declaring *takfir* upon the one who leaves the prayer. And this is a correct *ijmā’* which is taken into consideration and which the scholars received with accept. And several from the people of knowledge also conveyed their (i.e. the *Sahābah*) *ijmā’*, and I clarified this in the introduction. And no one disapproves of this *ijmā’*, except the Murjiah; those who want to invalidate that the deeds are from *imān*.

138 - حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُغْيِرَةَ، قَالَ: سَمِعْتُ شَقِيقًا، وَسَأَلَهُ رَجُلٌ: "سَمِعْتَ ابْنَ مَسْعُودٍ يَقُولُ: مَنْ شَهِدَ أَنَّهُ مُؤْمِنٌ فَلْيَشْهَدْ أَنَّهُ فِي الْجَنَّةِ؟" قَالَ: (نَعَمْ)

138. Abū Bakr ibn ‘Ayyāsh narrated to us, from Mughīrah who said: I heard Shaqīq when a man asked him: *“Did you hear Ibn Mas‘ūd (radiAllāhu ‘anhu) say: ‘Whoever testifies that he is a believer, then let him testify that he is in Paradise?’”*

He said: *“Yes.”*¹⁵⁷

139 - حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، قَالَ: قِيلَ لِأَبِي وَائِلٍ: "إِنَّ نَاسًا يَزْعُمُونَ أَنَّ الْمُؤْمِنِينَ لَا يَدْخُلُونَ النَّارَ" قَالَ: لَعَنَهُمُ اللَّهُ إِنَّ حَشْوَهَا غَيْرُ الْمُؤْمِنِينَ "

139. Abū Bakr ibn ‘Ayyāsh narrated to us, from ‘Āsim who said: It was said to Abū Wāil: *“Verily some people claim that the believers will not enter Hellfire.”*

He said: *“Verily, by Allāh, its hashw¹⁵⁸ is for other than the believers.”*¹⁵⁹

140 - قَالَ أَبُو بَكْرٍ: "الإِيمَانُ عِنْدَنَا قَوْلٌ وَعَمَلٌ، وَيَزِيدُ وَيُنْقُصُ"

140. Abū Bakr (i.e. Ibn Abī Shaybah) said: *“The īmān for us is in speech and deeds, and it increases and decreases.”*

The end of the book.

And all praise is due to Allāh, Lord of all the worlds.

And may the peace and blessings of Allāh be upon Muhammad and his family.

¹⁵⁷ Narrated by the author in his “Musannaf” (31088) (Chapter), ‘Abdullāh in “As-Sunnah” (689), Al-Khallāl (1012), and its *isnād* is *sahih*.

¹⁵⁸ Translator: This means the eternal Hellfire.

¹⁵⁹ Narrated by the author in his “Musannaf” (31087) (Chapter).

The appendices – the *ahādīth* and narrations which are in the book of *īmān* from “Al-Musannaf”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allāh for His Goodness, and Gratitude belongs to Him for His (bestowing of) success and blessing. And I testify that no-one is worthy of worship besides Allāh alone who has no partner, and I testify that Muhammad is His slave and messenger. May the peace and abundant blessing of Allāh be upon him, his family and his companions.

Thereafter: I verily considered it a completion of the benefit, to attach the *ahādīth* and narrations which the author mentioned in his book “Al-Īmān” from his great book “Al-Musannaf”, in his independent book “Al-Īmān”.

In it he verily added three *ahādīth* and two narrations which he did not mention in his independent book, while he did not single out any narrations in his independent book (while excluding them) from his book “Al-Musannaf”, except his statement which he concluded his independent book with regarding *īmān*. And that (statement) is, that *īmān* is in speech and deeds, and it increases and decreases.

Then I followed that up with some of the statements of Ibn Abī Shaybah regarding the issue of *īmān*, from that which is scattered in the books of the people of knowledge. And Allāh is the one who bestows success.

And may the peace and blessings of Allāh be upon Muhammad, his family and his companions.

141 - حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُثَيْبٍ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمًا بَارِزًا لِلنَّاسِ . فَأَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَلِقَائِهِ وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ " . قَالَ يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ قَالَ " أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا وَتُقِيمَ الصَّلَاةَ الْمَكْتُوبَةَ وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ " . قَالَ يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ "

1 / 141. Ismā'il ibn 'Ulayyah narrated to us, from Abū Hayyān, from Abū Zur'ah, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) was one day standing among (or in front of) the people when a man came to him and said: "O Messenger of Allāh, what is *īmān*?"

So he said: "*īmān is that you believe in Allāh, His angels, His Books, the meeting with Him, His messengers, and that you believe in the Last Resurrection.*"

He said: "O Messenger of Allāh, what is *Islām*?"

He said: "*That you worship Allāh and do not associate anything as a partner with Him in worship, you perform the obligatory prayer, pay the obligatory zakāh and fast in Ramadān.*"

He said: "O Messenger of Allāh, what is *ihsān*?"

He said: "*That you worship Allāh as if you can see Him. And verily, even though you cannot see Him, then He verily sees you.*"¹⁶⁰

142 - حَدَّثَنَا عُذْرٌ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ وَفَدَ عَبْدَ الْقَيْسِ أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " مَنْ الْوَفْدُ . أَوْ مِنَ الْفَوْمِ " . قَالُوا رَيْبَعُهُ . فَقَالَ " مَرْحَبًا بِالْفَوْمِ . أَوْ بِالْوَفْدِ . غَيْرَ حَزَايَا وَلَا نَدَامَى " . قَالُوا إِنَّا نَأْتِيكَ مِنْ شَفَةِ بَعِيدَةٍ، وَبَيْنَنَا وَبَيْنَكَ هَذَا

¹⁶⁰ Narrated by the author in his "Musannaf" (30945).

And it was narrated by Al-Bukhārī (50) and Muslim (9). And its *takhrīj* has gone forth in number (119).

الْحَيُّ مِنْ كُفَّارِ مُضَرَ، وَلَا نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلَّا فِي شَهْرِ حَرَامٍ فَمُرْنَا بِأَمْرِ تُخِيرُ بِهِ مَنْ وَرَاءَنَا، نَدْخُلُ بِهِ الْجَنَّةَ. فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاَهُمْ عَنْ أَرْبَعٍ أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ عَزَّ وَجَلَّ وَحْدَهُ. قَالَ " هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ ". قَالُوا اللَّهُ وَرَسُولُهُ أَغْلَمُ. قَالَ " شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَتُعْطُوا الْخُمْسَ مِنَ الْمَعْنَمِ " قَالَ " أَخْفَظُوهُ وَأَحْبِرُوهُ مَنْ وَرَاءَكُمْ " .

2 / 142. Ghundar narrated to us, from Shu'bah, from Abū Jamrah, from Ibn 'Abbās (*radiAllāhu 'anhu*): that the delegation of 'Abd Al-Qays came to the Prophet (*sallAllāhu 'alayhi wa sallam*). Then the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Who is the delegation or who are the people?"***

They said: *"(The tribe of) Rabī'ah."*

He said: ***"Welcome to the people – or the delegation – without any disgrace or regret (for you)."***

So they said: *"O Messenger of Allāh. We verily come to you from a place far away, and verily between us and you is this area of the kuffār of Mudar. And we are not able to come to you, except in the holy month. So command us to a righteous affair which we can inform those behind us about, and by which we will enter Paradise."*

He said: So he commanded them to four things and prohibited them from four things. He commanded them to believing in Allāh alone. And he said: ***"Do you know what the belief in Allāh is?"***

They said: *"Allāh and His Messenger know best."*

He said: ***"The testimony of Lā ilāha illa Allāh Muhammadu Rasūl-Allāh, performing the prayer, paying the zakāh, fasting in Ramadān, and that you give a fifth of the booty."*** Then he said: ***"Remember this, and inform it to those who are behind you."***¹⁶¹

¹⁶¹ Narrated by the author in his "Musannaf" (30946), Al-Bukhārī (53) and Muslim (17).

143 - حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ عَطِيَّةَ مَوْلَى بَنِي غَامِرٍ عَنْ بَرِيدِ بْنِ بَشِيرِ السَّكْسَكِيِّ قَالَ : قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍ ، فَأَتَانَهُ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ فَقَالَ : يَا عَبْدَ اللَّهِ ، مَا لَكَ تَحُجُّ وَتَعْتَمِرُ وَتَرْتِكُ الْعَزْوَ فِي سَبِيلِ اللَّهِ ، فَقَالَ : وَبِئْسَ الْإِيمَانُ بَيْنِي عَلَى حَمْسٍ : تَعْبُدُ اللَّهَ وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَحُجُّ الْبَيْتَ وَتَصُومُ رَمَضَانَ ، قَالَ : فَرَدَّهَا عَلَيْهِ فَقَالَ : يَا عَبْدَ اللَّهِ ، تَعْبُدُ اللَّهَ وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَحُجُّ الْبَيْتَ وَتَصُومُ رَمَضَانَ قَالَ : فَرَدَّهَا عَلَيْهِ فَقَالَ : يَا عَبْدَ اللَّهِ ، تَعْبُدُ اللَّهَ وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَحُجُّ الْبَيْتَ وَتَصُومُ رَمَضَانَ ، كَذَلِكَ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

3 / 143. Jarīr narrated to us, from Mansūr, from Sālim ibn Abī Al-Ja'd, from 'Atiyyah the *mawla* of Banū 'Āmir, from Yazīd ibn Bishr As-Saksakī who said: I came to Madīnah and entered upon 'Abdullāh ibn 'Umar. Then a man from the people of 'Irāq came to him and said: "O 'Abdullāh. How come you are performing hajj and 'umrah, but you have left the battles for the sake of Allāh?" So he said: "Woe to you! Verily, īmān is built upon five things: You worship Allāh (alone), perform the prayer, pay the zakāh, perform the pilgrimage to the House and fast in Ramadān." He said: So he repeated it back to him and said: "O 'Abdullāh, you worship Allāh (alone), perform the prayer, pay the zakāh, perform the pilgrimage to the House and fast in Ramadān." He said: So he (also) repeated it back to him and said: "O slave of Allah, you worship Allāh (alone), perform the prayer, pay the zakāh, perform the pilgrimage to the House and fast in Ramadān. This is how the Messenger of Allāh said to us."¹⁶²

¹⁶² Narrated by the author in his "Musannaḥ" (30947) and its *takhrīj* will come in the book "Al-Īmān" by Ahmad (22). [From "Al-Īmān" by Ahmad: Abū Bakr narrated to us and said: Abū 'Abdillāh narrated to us and said: Abū Nūh narrated to us and said: 'Āsim ibn Muhammad narrated to us. And Abū An-Nadr said: 'Āsim ibn Muhammad narrated to us, from his father, from Ibn 'Umar (*radi Allāhu 'anhu*), from the Prophet (*sall Allāhu 'alayhi wa sallam*) that he said: "Islām is built upon five (pillars): The testimony of Lā ilāha illa Allāh Muhammadu Rasūl-Allāh, performing the prayer, paying the zakāh, making pilgrimage to the House and fasting in the month of Ramadān." Narrated by Ahmad (6015), Al-Bukhārī (4513) and Muslim (16).]

144 - حَدَّثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ عَنْ عُمَارَةَ عَنْ أَبِي زُرْعَةَ قَالَ قَالَ عُمَرُ: عُزِيَ الْإِيمَانُ أَرْبَعًا: الصَّلَاةُ وَالزَّكَاةُ وَالْجِهَادُ وَالْأَمَانَةُ.

4 / 144. Muhammad ibn Fudayl narrated to us, from 'Umārah, from Abū Zur'ah (who said): 'Umar (*radiAllāhu 'anhu*) said: "The knots of *īmān* are four: the prayer, the *zakāh*, the *jihād* and the trust."¹⁶³

145 - حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ عَنْ صِلَةَ قَالَ: قَالَ حَدِيثُهُ: الْإِسْلَامُ ثَمَانِيَةٌ أَسْهُمٌ: الصَّلَاةُ سَهْمٌ وَالزَّكَاةُ سَهْمٌ وَالْجِهَادُ سَهْمٌ وَصَوْمُ رَمَضَانَ سَهْمٌ وَالْأَمْرُ بِالْمَعْرُوفِ سَهْمٌ وَالنَّهْيُ عَنِ الْمُنْكَرِ سَهْمٌ وَالْإِسْلَامُ سَهْمٌ، وَقَدْ حَاطَ مَنْ لَا سَهْمَ لَهُ.

5 / 145. Wakī' narrated to us, from Sufyān, from Abū Ishāq, from Silah who said: Hudhayfah (*radiAllāhu 'anhu*) said: "Islām has eight shares: the prayer is a share, the *zakāh* is a share, the *jihād* is a share, the fast in *Ramadān* is a share, commanding good is a share, forbidding evil is a share and Islām is a share. And the one who has no share has verily failed."¹⁶⁴

146 - قال ابن أبي شيبة لا يزني حين يزني وهو مؤمن لا يكون مستكمل الإيمان يكون ناقصا من إيمانه

6 / 146. Ibn Abī Shaybah said (about the *hadīth*): "The fornicator does not fornicate while he is a believer." "He has not completed *īmān*, (rather) he is deficient in his *īmān*."¹⁶⁵

147 - قال ابن أبي شيبة لا يكون الإسلام إلا بإيمان ولا إيمان إلا بإسلام وإذا كان على المخاطبة فقال قد قبلت الإيمان فهو داخل في الإسلام وإذا قال قد قبلت الإسلام فهو داخل في الإيمان

7 / 147. Ibn Abī Shaybah said: "There is no Islām, except along with *īmān*. And there is no *īmān*, except along with Islām. And if a man is addressed and he says: 'I have verily accept *īmān*.' Then he has entered

¹⁶³ Narrated by the author in his "Musannaf" (30948).

¹⁶⁴ Narrated by the author in his "Musannaf" (30949) and he did not mention the *hajj* here. And it is a *sahīh* narration.

¹⁶⁵ "Ta'dhīm Qadr As-Salāh" (581).

into Islām. And if he says: 'I have verily accepted Islām.' Then he has entered into īmān."¹⁶⁶

148 - قال ابن أبي شيبة: الاستثناء جائز قال أنا مؤمن ولم يقل عند الله ولم يستثن فذلك عندي

جائز وليس بمرجىء

8 / 148. Ibn Abī Shaybah said: "Al-Istithnā (the exception in īmān) is allowed. [If] he says: 'I am a believer', and he does not say: 'with (i.e. in the Eyes of) Allāh', and he does not make an exception (by saying in shā Allāh or I hope), then for me this is allowed and he is not a murjī."¹⁶⁷

149 - قال ابن أبي شيبة: قال النبي صلى الله عليه و سلم من ترك الصلاة فقد كفر فيقال له

ارجع عن الكفر فإن فعل وإلا قتل بعد أن يؤجله الولى ثلاث أيام

9 / 149. Ibn Abī Shaybah said: The Prophet (sallAllāhu 'alayhi wa sallam) said: "Whoever leaves the prayer, he has verily committed kufr."

So it is said (to the one who leaves the prayer): "Retract from kufr." Then either he does so, or else he is killed after the governor has postponed it for three days.¹⁶⁸

10/ 150. Abū Mahraz said in "Ma'rifah Ar-Rijāl" (2/215):

سمعت أبا بكر بن أبي شيبة وقيل له: ما تقول في الإيمان؟ قال: الإيمان يزيد وينقص وهو قول وعمل. قيل له ما نقصانه؟ قال: على حديث أبي جعفر الخظمي.

I heard Abū Bakr ibn Abī Shaybah when it was said to him: "What do you say about īmān?" He said: "Īmān increases and decreases, and it is in speech and deeds." It was said to him: "What is its decrease?" He said: "According to the hadīth of Abū Ja'far Al-Khatmī."¹⁶⁹

¹⁶⁶ "Ta'dhīm Qadr As-Salāh" (583).

¹⁶⁷ "Ta'dhīm Qadr As-Salāh" (587).

¹⁶⁸ "Ta'dhīm Qadr As-Salāh" (988).

¹⁶⁹ Translator: The narration referred to is narrated in number (14).