

IRSHAD AL ASEDI



SUNAN
IBN MAJAH

VOL - I

Introduction (Book of Sunnah)

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SUNAN IBN MAJAH

(سنن ابن ماجه)

VOLUME I

INTRODUCTION (BOOK OF SUNNAH)

المقدمة (كتاب السنه)

Translated and Explained

By

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Utmost care has been taken in the presentation of Ahadith, their translations and explanations. However, if any typographical error or otherwise is noticed in both English and Arabic, please contact us at 'contact@sahihiman.com'. Thanks.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على
سيدنا محمد وعلى آله وصحبه أجمعين

SUNAN INB MAJAH (سنن ابن ماجه)

Sunan Ibn Majah (سنن ابن ماجه) was compiled by Imam Abu Abdullah Muḥammad Ibn Yazīd Ibn Mājah ar-Rab‘ī al-Qazwīnī (ابو عبد الله محمد بن يزيد بن ماجه الربعي القزويني), 824–887/209-273 AH (رضي الله تعالى عنه).

BIOGRAPHY OF IMAM IBN MAJA (رضي الله تعالى عنه)

Imam Ibn Maja (رضي الله تعالى عنه) is one the great Hadith scholars. He was a respectable critic in the field of Ḥadīth. He also wrote a comprehensive exegesis of the holy Quran. In addition, he was a great historian whose rank has been acknowledged by scholars all through the history of Islam. His Hadith book Sunan Ibn Maja is among the six major books of Ahadith in Islamic literature.

Imam Ibn Majah was born in Qazwin, Khurasan, during the reign of Caliph al-Ma'mun. His date of birth is not known. It is believed that he was born in 209 AH (829 AD). The name 'Ibn Maja' is believed to be the 'alias' (assumed name) of his father.

EDUCATION

Little is known about the early life of the Imam, except that he was from Persian descent. Qazwin was an important place of learning during his time. Thus, the Imam had an opportunity to learn Islamic sciences. He memorized Quran early and studied religious sciences like Fiqh, Hadith, Tafsir, etc, by the time he was about 19 years old.

Since he had a special attachment towards prophetic ﷺ traditions, he started attending circles of Ahadith learning in Qazwin under Hadith scholars.

In 230 AH (845 AD) when he was 21 years old, the Imam started traveling to other places of learning in the Islamic caliphate. He visited Basra, Kufa, Baghdad, Damascus, Makkah, Madinah, Egypt, Khurasan, etc. Wherever he went, he learned in the company of famous scholars living there. His teachers include, (i) Ibrahim ibn Al-Mundhir Al-Hizami, (ii) Muhammad ibn Abdullah ibn Numayr, (iii) Harmalah ibn Yahya, (iv) Al-Hafizh Al-Hilwani Al-Khallal, (v) Ismail ibn Musa Al-Fazari, (vi) Jabarah ibn Al-Mughallas, (vii) Abdullah ibn Muawiyah, (viii) Hisham ibn Ammar, (ix) Muhammad ibn Rumh, (x) Dawud ibn Rashid, (xi) Musab ibn Az-Zubairi, (xii) Abu Bakr ibn Abu Shaybah, (xiii) Abu Musab Az-Zuhri, (xiv) Hafizh Ali ibn Muhammad at-Tanafisi, (xv) Hafizh Amr ibn Rafi Al-Bajali, (xvi) Ismail ibn Tawbah, (xvii) Ahmad bin Abi Bakr al-Awfi, (xviii) Muhammad bin Abu Khalid al-Qazwini, (xix) Nasr bin Ali Nishapuri etc. He also learned under many students of Imam Malik.

After arduous journeys that took more than fifteen years, Ibn Majah returned to Qazwin and devoted his time in writing books and compilation of Ahadith. He also taught Ahadith to a large number of students who used to come from far off places to learn and narrate Ahadith from him. His students include (i) Muhammad As-Saffar, (ii) Ishaq ibn Muhammad, (iii) Sulaiman Al-Qazwini, (iv) Ibn Sibawayh, (v) Ali ibn Ibrahim Al-Qattan, (vi) Ali ibn Said Al-Ghaddani, (vii) Ibrahim ibn Dinar Al-Jarshi, (viii) Ali ibn Ibrahim ibn Salamah, (ix) Jafar ibn Idris, (x) Ali bin Abdullāh al-Falani, (xi) Abu Ya'la al-Khalili, (xii) Abu Amr Ahmad bin Muhammad bin Hakim al-Madani al-Ishfahani, (xiii) Muhammad Ibn Isa Abhari, (xiv) Abu Tayyib al-Baghdadi, (xv) Abu Amr Ahmad Ibn Hakim (xvii) Ishaq Ibn Muhammad al-Qazwini (xviii) Suleman Ibn Yazeed Fami (xix) Ahmad Ibn Ibrahim, (xx) Ahmad Ibn Rooh al-Baghdadi, (xxi) Ali Ibn Sa'id al-Askari, etc.

WORKS

Imam Ibn Majah wrote many books, three of them are known. He wrote Tafsir of Quran in which he described Ahadith and comments of Sahabah and their successors. His book 'at-Tariq' is regarded as manifestation of his great scholarship and learning. Ibn Kathir called it a complete history while Ibn Khalkan, the famous historian, called it Tarikh Milh (very good history book). All books written by the Imam have been lost except his famous Sunan Ibn Maja.

Sunan Ibn Maja is one of 6 major books of Ahadith in Islamic literature. The sunan received praise from many scholars. It contains 37 books, 1560 chapters and 4341 Ahadith. It contains Ahadith that are not found in other 5 major books of Ahadith.

Many books have been written to explain Sunan Ibn Maja, like 'Misbaah az-Zajajah Ala Sunan Ibn Maja' by Imam Suyuti.

DEATH

Imam Ibn Maja died on Wednesday, 22nd Ramadhan, 273 AH (February 19, 887 AD) in Qazwin. His brother Abu Bakr led his funeral prayer. It is reported that brother Abu Abdullah and his son Abdullah Ibn Mohammad Ibn Yazid placed his body in the grave. He was buried in Qazwin. The famous poet of Qazwin, Muḥammad bin Aswad al-Qazvīnī eulogized saying, 'the loss of Ibn Māja weakened the column of the throne of knowledge and has shook up its pillars'.

SCHOLARS' VIEWS

Many scholars have praised the services of Imam Ibn Maja, as follows.

(i) Abu Ya`la Al-Khalili said, 'Scholars agree that Ibn Majah is a trustworthy scholar whose views are valid for argument. He has full awareness about Ahadith. He had expertise in other areas as well, like Tafseer al-Quran and Islamic History.

(ii) Ad-Dahabi wrote - 'Muhammad ibn Yazid is a great Hafiz of Ahadith and a great interpreter of Quran. He was an honest critic in Hadith literature and his knowledge was vast. He was a peerless scholar of Qazwin, Iran.'

(iii) Ibn Hajar said, 'Ibn Maja was one of the leading scholars, and a Hafiz of Hadith. He wrote in subjects like Hadith, Tafsir and Islamic History.

SUNAN IBN MAJAH (سنن ابن ماجه) contains 4341 Ahadith that include 1339 Aḥādīth, known as Zawā'id of Sunan Ibn Mājah that are not available in other major Ahadith books. The Sunan is arranged in line with fiqh issues, but also includes other topics like Aqīdah, explication of dreams, tribulations, etc. The chapters are arranged well, avoiding repetition of Ahadith. It contains about 3000 Ahadīth that are available in other 5 major books of Ahadith but are narrated by different chains of narrators. The multiplicity of the chain of narrators strengthen these Ahadīth. This distinguishing factor is unique with Sunan Ibn Māja.

Imam Ibn Maja wrote the following about his Sunan.

'After completing my Sunan I presented it to Imam Abu Zurah ar-Razi. After reviewing it he said, 'I think if this reached the hands of the people, all the books of Ahadith before and the ones of this time will be in vain.'

BOOKS IN SUNAN IBN MAJAH

Sunan Ibn Majah consists of the following 37 books. Its translation and explanation consist of 5 Volumes.

Sunnah (كتاب السنّه)

- (1) Purification and its Sunnah (كتاب الطهارة وسننها)
- (2) Prayer (كتاب الصلاة)
- (3) Azan and its Sunnah (كتاب الأذان والسنة فيها)
- (4) Mosques and Congregations (كتاب المساجد والجماعات)
- (5) Establishing Prayer and its Sunnah (كتاب إقامة الصلاة والسنة فيها)
- (6) Funerals (كتاب الجنائز)
- (7) Fasting (كتاب الصيام)
- (8) Zakat (كتاب الزكاة)
- (9) Marriage (كتاب النكاح)
- (10) Divorce (كتاب الطلاق)
- (11) Expiation (كتاب الكفارات)
- (12) Business Transactions (كتاب التجارات)
- (13) Rulings (كتاب الأحكام)
- (14) Gifts (كتاب الهبات)
- (15) Charity (كتاب الصدقات)
- (16) Mortgage (كتاب الرهون)

- (17) Preemption (كتاب الشفعة)
- (18) Lost Things (كتاب اللفظة)
- 19) Manumission of slaves (كتاب العتق)
- (20) Limitations in punishments (كتاب الحدود)
- (21) Blood Money (كتاب الديات)
- (22) Wills (كتاب الوصايا)
- (23) Inheritance (كتاب الفرائض)
- (24) Jihad (كتاب الجهاد)
- (25) Hajj (كتاب المناسك)
- (26) Sacrifices (كتاب الأضاحي)
- (27) Slaughtering of Animals (كتاب الذبائح)
- (28) Hunting (كتاب الصيد)
- (29) Foods (كتاب الأطعمة)
- (30) Drink (كتاب الأشربة)
- (31) Medicine (كتاب الطب)
- (32) Dress (كتاب اللباس)
- (33) Etiquette and good mannerism (كتاب الأدب)
- (34) Supplication (كتاب الدعاء)
- (35) Explication of dreams (كتاب تعبير الرؤيا)
- (36) Tribulations (كتاب الفتن)
- (37) Abstinence (كتاب الزهد)

INTRODUCTION

المقدمة

BOOK OF SUNNAH

كتاب السنه

The translation of Ahadith and their explanations, in the light of Quran and Sunnah, are provided below. First, the content of the Hadith is provided in Arabic, followed by its translation in English and then, wherever necessary, explanation has been provided to help readers understand Hadith in the proper perspective.

CHAPTER (1)

بَابُ اتِّبَاعِ سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Following the Sunnah of the Apostle of Allah (صلى الله عليه و آله وسلم)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 001

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ عَنِ أَبِي صَالِحٍ عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أَمَرْتُكُمْ بِهِ فَخُذُوهُ وَمَا نَهَيْتُكُمْ عَنْهُ فَانْتَهُوا»

Abu Hurairah (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه و آله وسلم) said : 'Whatever I have commanded you, do it, and whatever I have forbidden, refrain from it.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 002

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَ أَنْبَأَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " ذُرُونِي مَا تَرَكَتُكُمْ فَإِنَّمَا هَلَكٌ مَن كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَخُذُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَانْتَهُوا

Abu Hurairah (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه و آله وسلم) said : 'Leave me as I have left you (Don't ask me the things that I have avoided to tell you). For those who came before you were doomed because of their questions and differences with their Prophets. If I commanded you to do something, then do as much of it as you can, and if I forbid you from doing something, then refrain from it.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 003

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ "

Abu Hurairah (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه و آله وسلم) said : "Whoever obeys me, obeys Allah; and whoever disobeys me, disobeys Allah.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 004

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ سُوْقَةَ، عَنْ أَبِي جَعْفَرٍ، قَالَ كَانَ ابْنُ عُمَرَ إِذَا سَمِعَ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَدِيثًا لَمْ يَعْذُهُ وَلَمْ يُقْصِرْ ذُونَهُ

Abu Ja'far said, whenever Ibn Umar (رضي الله تعالى عنه) heard a Hadith from the Apostle of Allah (صلى الله عليه و آله وسلم), he would not do more than, it said and he would not do less.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 005

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدِّمْشَقِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ سَمِيعٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُلَيْمَانَ الْأَقْطَسِيُّ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجُرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَنَحْنُ نَذْكُرُ الْفَقْرَ وَنَتَخَوَّفُهُ فَقَالَ " الْفَقْرُ تَخَافُونَ وَالَّذِي نَفْسِي بِيَدِهِ لَنْصَبَنَّ عَلَيْكُمُ الدُّنْيَا صَبًّا حَتَّى لَا يُرِيغَ قَلْبَ أَحَدٍ مِنْكُمْ إِزَاعَةً إِلَّا هِيَهِ وَإِنَّمَا اللَّهُ لَقَدْ تَرَكَتُكُمْ عَلَى مِثْلِ اللَّيْضَاءِ لَيْلِهَا وَنَهَارُهَا سَوَاءٌ " . قَالَ أَبُو الدَّرْدَاءِ صَدَقَ وَاللَّهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - تَرَكَنَا وَاللَّهُ عَلَى مِثْلِ اللَّيْضَاءِ لَيْلِهَا وَنَهَارُهَا سَوَاءٌ .

Abu Darda (رضي الله تعالى عنه) said, the Apostle of Allah (صلى الله عليه و آله وسلم) came to us when we were speaking of poverty and how we feared it. He said : 'Is it poverty that you fear? By the One in Whose Hand is my soul, (luxuries of) this world will come to you in plenty, and nothing will cause the heart of anyone of you to deviate. By Allah, I am leaving you upon (the clear path, that is) something like Bayda (brightness) the night and day of which are the same.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 006

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ "

Mu'awiyah bin Qurrah (رضى الله تعالى عنه) narrated that his father said : The Apostle of Allah (صلى الله عليه و آله وسلم) said : 'A group of my Ummah will continue to prevail and they will never be harmed by those who forsake them, until the Hour begins.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 007

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، قَالَ حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ، قَالَ حَدَّثَنَا أَبُو عَلْقَمَةَ، نَصْرُ بْنُ عَلْقَمَةَ عَنْ عُمَيْرِ بْنِ الْأَسْوَدِ، وَكَثِيرِ بْنِ مَرَّةَ الْحَضْرَمِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَوَّامَةٌ عَلَى أَمْرِ اللَّهِ لَا يَضُرُّهَا مَنْ خَالَفَهَا " .

Abu Hurairah (رضى الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه و آله وسلم) said : 'A group of my Ummah will continue to adhere steadfastly to the command of Allah and those who oppose them will not be able to harm them.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 008

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا الْجَرَّاحُ بْنُ مَلِيحٍ، حَدَّثَنَا بَكْرُ بْنُ زُرْعَةَ، قَالَ سَمِعْتُ أَبَا عَنبَةَ الْخَوْلَانِيَّ، وَكَانَ، قَدْ صَلَّى الْفَيْلَتَيْنِ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " لَا يَزَالُ اللَّهُ يَغْرِسُ فِي هَذَا الدِّينِ غَرْسًا يَسْتَعْمِلُهُمْ فِي طَاعَتِهِ "

Abu Inabah Al-Khawlani (رضى الله تعالى عنه) said that the Apostle of Allah (صلى الله عليه و آله وسلم) said : Allah will continue to plant new people in this religion and use them in His obedience.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 009

حَدَّثَنَا يَعْقُوبُ بْنُ حَمِيدِ بْنِ كَاسِبٍ، حَدَّثَنَا الْقَاسِمُ بْنُ نَافِعٍ، حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، قَالَ قَامَ مُعَاوِيَةُ خَطِيبًا فَقَالَ أَيْنَ عُلَمَاؤُكُمْ أَيْنَ عُلَمَاؤُكُمْ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " لَا تَقُومُ السَّاعَةُ إِلَّا وَطَائِفَةٌ مِنْ أُمَّتِي ظَاهِرُونَ عَلَى النَّاسِ لَا يُبَالُونَ مَنْ خَذَلَهُمْ وَلَا مَنْ نَصَرَهُمْ "

Amr bin Shu'aib (رضى الله تعالى عنه) narrated that his father said : Mu'awiyah (رضى الله تعالى عنه) stood up to deliver a sermon and said : 'Where are your scholars? Where are your scholars? For I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say : The Hour will not begin until a group of my Ummah will prevail over the people, and they will not care who lets them down and who supports them.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 010

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، حَدَّثَنَا سَعِيدُ بْنُ بِشِيرٍ، عَنْ قَتَادَةَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ ثَوْبَانَ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " لَا يَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورِينَ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ عَزَّ وَجَلَّ " .

It was narrated from Thawban (رضى الله تعالى عنه) that the Apostle of Allah (صلى الله عليه و آله) said : 'A group among my Ummah will continue to follow the truth and prevail, and those who oppose them will not be able to harm them, until the command of Allah (the last hour) comes.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 011

حَدَّثَنَا أَبُو سَعِيدٍ عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، قَالَ سَمِعْتُ مُجَالِدًا، يُذَكِّرُ عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا عِنْدَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَحَطَّ حَطًّا وَحَطَّ حَطَّيْنِ عَنْ يَمِينِهِ وَحَطَّ حَطَّيْنِ عَنْ يَسَارِهِ ثُمَّ وَصَعَ يَدَهُ فِي الْحَطِّ الْأَوْسَطِ . فَقَالَ " هَذَا سَبِيلُ اللَّهِ " . ثُمَّ تَلَا هَذِهِ الْآيَةَ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ .

Jabir bin Abdullah (رضى الله تعالى عنه) said, we were with the Prophet (صلى الله عليه و آله وسلم), and he drew a line (in the sand), then he drew two lines to its right and two to its left. Then he put his hand on the middle line and said : 'This is the path of Allah. Then he recited the Verse - [And verily, this is My straight path, so follow it and follow not (other) paths, for they will separate you from His path.] (Al-Anaam - 153).

Explanation

It is in Hadith - Prophet Mohammad (صلى الله عليه و آله وسلم) said: "Jews got divided into seventyone groups and Christians got divided into seventytwo groups and my nation **will get divided** into seventythree groups. All the groups will be in Hell except one. They asked: "Allah's Messenger (صلى الله عليه و آله وسلم) which one is it? He replied: "Those who will remain on the path on which I and my companions are today." (**Abu Dawood, Ibn Majah, Tirmidhi, Ahmad**).

It is in Quran - وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ - (And whoever opposes the Apostle of Allah - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - after the path of guidance has become clear to him, and follows the path other than that of the (true) believers, We shall keep him in the same (state of disorientation) he has (himself) turned to, and shall (eventually) cast him into Hell and that is an evil dwelling. (**An-Nisa - 115**))

It is in Hadith - Prophet Mohammad (صلى الله عليه و آله وسلم) said : Among Muslims, there will be some people (scholars and their followers) who will lead people according to principles other than Prophet's (صلى الله عليه و آله وسلم) Sunnah. There will be some others who will invite people to the doors of Hell and whoever accepts their invitation, he will be thrown in Hell. These misguided people will be **from within the Muslim community**. Muslims should stick to their chief (who is on the right path of Islam). If they do not find a Chief or the righteous group, they should "Keep away from all those different sects (Ammanis, Salafis, Deobandis, Shias, etc.), even if they had to bite (eat) the root of a tree, till they meet Allah (عَزَّ وَجَلَّ). Part of Hadith. **(Bukhari Book # 56, Hadith # 803 and Muslim Book # 20, Hadith # 4553).**

In this context, following points are important

(1) A person who recites Kalima Tayyiba and claims himself to be Muslim but considers belief in Prophet Mohammad (صلى الله عليه و آله وسلم) is optional, not compulsory, for salvation in Hereafter, is 'Infidel' (Kafir).

(2) A person who recites Kalima Tayyiba and claims himself to be Muslim but denies the essential beliefs of Iman in his heart, is known as 'Hypocrite' (Munafiq). There are many types of 'Hypocrite Apostates' (Murtad Munafiq), as follow.

(i) A person who recites Kalima Tayyiba, claims himself to be Muslim, but at the same time disrespects, and does blasphemy of Prophet Mohammad (صلى الله عليه و آله وسلم), Sahabah, Imams and Awliya Allah is known as Hypocrite Apostate (Murtad Munafiq).

(ii) A person who recites Kalima Tayyiba and claims himself to be Muslim but believes his God to have human-like physical body, two eyes, two hands, two legs, who is sitting over the skies, is known as 'Hypocrite Apostate (Murtad Munafiq).

(iii) A person who recites Kalima Tayyiba, claims himself to be Muslim, but at the same time visits Hindu temples, Sikh Gurduwaras, Jew Synagogues, Christian Churches and participates in their functions and worship in the name of 'Interfaith Harmony', is known as 'Hypocrite Apostate' (Murtad Munafiq).

It is in Quran - لَا تَعْتَذِرُوا فَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ [Make no excuse; you have done Kufr after your Iman.] **(At-Tauba - 66).**

It is needless to emphasize that the right path of Islam is what is followed by the people of Sahih Iman among Ahle Sunnah wa al-Jama'a.

CHAPTER (2)

بَابُ تَعْظِيمِ حَدِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَالتَّغْلِيظِ عَلَى مَنْ عَارَضَهُ

Venerating the Hadith of the Apostle of Allah (صلى الله عليه وآله وسلم) and dealing harshly with those who go against it.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 012

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، حَدَّثَنِي الْحَسَنُ بْنُ جَابِرٍ، عَنِ الْمُقْدَامِ بْنِ مَعْدِيكَرِبِ الْكِنْدِيِّ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " يُوْشِكُ الرَّجُلُ مُتَكِنًا عَلَى أَرِيكَتِهِ يُحَدِّثُ بِحَدِيثٍ مِنْ حَدِيثِي فَيَقُولُ بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ عَزَّ وَجَلَّ فَمَا وَجَدْنَا فِيهِ مِنْ حَلَالٍ اسْتَحْلَلْنَاهُ وَمَا وَجَدْنَا فِيهِ مِنْ حَرَامٍ حَرَّمْنَاهُ . أَلَا وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْهُ مَا حَرَّمَ اللَّهُ ."

Miqdam bin Ma'dikarib Al-Kindi (رضى الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said : 'Soon there will come a time that a man will be reclining on his pillow, and when one of my Ahadith is narrated, he will say : 'The Book of Allah is (sufficient) between us and you. Whatever it states is permissible, we will take as permissible, and whatever it states is forbidden, we will take as forbidden.' Verily, whatever the Apostle of Allah (صلى الله عليه وآله وسلم) has forbidden is like that which Allah has forbidden.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 013

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، فِي بَيْتِهِ أَنَا سَأَلْتُهُ، عَنْ سَالِمِ أَبِي النَّضْرِ، ثُمَّ مَرَّ فِي الْحَدِيثِ قَالَ أَوْ زَيْدُ بْنُ أَسْلَمَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " لَا أَلْفِينُ أَحَدَكُمْ مُتَكِنًا عَلَى أَرِيكَتِهِ يَأْتِيهِ " . "الْأَمْرُ مِمَّا أَمَرْتُ بِهِ أَوْ تَهَيَّئْتُ عَنْهُ فَيَقُولُ لَا أَدْرِي مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ ."

It was narrated from Ubaidullah bin Abu Rafi (رضى الله تعالى عنه) from his father, that the Apostle of Allah (صلى الله عليه وآله وسلم) said : 'I do not want to find anyone of you reclining on his pillow, and when news comes to him of something that I have commanded or forbidden, he says, 'I do not know, whatever we find in the Book of Allah, we will follow.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 014

حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُمَانَ الْعُثْمَانِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ . "

Ummul Momineen Aishah (رضى الله تعالى عنها) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said : 'Whoever innovates something in this matter of ours (Islam) that is not part of it, will have it rejected.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 015

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحَ بْنِ الْمُهَاجِرِ الْمَصْرِيُّ، أَنبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الرَّبِيعِ، أَنَّ عَبْدَ اللَّهِ بْنَ الرَّبِيعِ، حَدَّثَهُ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصِمَ الرَّبِيعِ عِنْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْفُونَ بِهَا النَّخْلَ فَقَالَ الْأَنْصَارِيُّ سَرَحَ الْمَاءَ يَمْرُ . فَأَبَى عَلَيْهِ فَأَخْتَصَمَا عِنْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " اسْقِ يَا رَبِيعُ ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ " . فَعَضِبَ الْأَنْصَارِيُّ فَقَالَ يَا رَسُولَ اللَّهِ أَنْ كَانَ ابْنُ عَمَّتِكَ فَتَلَوْنَ وَجْهَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ قَالَ " يَا رَبِيعُ اسْقِ ثُمَّ أَحْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ " . قَالَ فَقَالَ الرَّبِيعُ وَاللَّهِ إِنِّي لِأَحْسِبُ هَذِهِ الْآيَةَ نَزَلَتْ فِي ذَلِكَ {فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا} .

It was narrated from Urwah bin Zubair (رضى الله تعالى عنه) that Abdullah bin Zubair (رضى الله تعالى عنه) told him that a man from the Ansar had a dispute with Zubair (رضى الله تعالى عنه) in the presence of the Apostle of Allah (صلى الله عليه وآله وسلم) concerning a stream in the Harrah which they used to irrigate the date-palm trees. The Ansari said: 'Let the water flow' but Zubair (رضى الله تعالى عنه) refused. So they referred that dispute to the Apostle of Allah (صلى الله عليه وآله وسلم) who said: Irrigate (your land), O' Zubair., and then let the water flow to your neighbor.' The Ansari became angry and said O' Apostle of Allah (صلى الله عليه وآله وسلم), is it because he is your cousin?' The face of the Apostle of Allah (صلى الله عليه وآله وسلم) changed color (in anger) and he said: "O Zubair, irrigate (your land) then block the water until it flows back to the walls around the date-palm trees.' Zubair (رضى الله تعالى عنه) said : 'By Allah, I think that this verse was revealed concerning this matter. فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا [But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.] (An-Nisa - 65)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 016

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَنبَأَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " لَا تَمْنَعُوا إِمَاءَ اللَّهِ أَنْ يُصَلِّيْنَ فِي الْمَسْجِدِ " . فَقَالَ ابْنُ لَهُ إِنَّا لَنَمْنَعُهُنَّ . فَقَالَ فَعَضِبَ غَضَبًا شَدِيدًا وَقَالَ إِنِّي أَحَدَيْتُكَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَإِنَّكَ تَقُولُ إِنَّا لَنَمْنَعُهُنَّ .

It was narrated from Ibn Umar (رضى الله تعالى عنه) that the Apostle of Allah (صلى الله عليه وآله وسلم) said : 'Do not prevent the female slaves of Allah from praying in the mosque.' A son of his said : We will indeed prevent them!' He got very angry and said: "I tell you a Hadith from the Apostle of Allah (صلى الله عليه وآله وسلم) and you say, we will indeed prevent them?!"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 017

حَدَّثَنَا أَحْمَدُ بْنُ ثَابِتِ الْجَحْدَرِيُّ، وَأَبُو عَمَرَ حَفْصُ بْنُ عَمْرٍو قَالَا حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، حَدَّثَنَا أَيُّوبُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ، أَنَّهُ كَانَ جَالِسًا إِلَى جَنْبِهِ ابْنُ أَخٍ لَهُ فَخَذَفَ فَنَهَاهُ وَقَالَ إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَهَى عَنْهَا وَقَالَ " إِنَّهَا لَا تَصِيدُ صَيْدًا وَلَا تَنْجِي عَدُوًّا وَإِنَّهَا تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ " . قَالَ فَعَادَ ابْنُ أَخِيهِ يَخْذِفُ فَقَالَ أَحَدُكَ أَنْ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَهَى عَنْهَا ثُمَّ عُدْتَ تَخْذِفُ لَا أَكَلِمَكَ أَبَدًا .

It was narrated from Sa'eed bin Jubair (رضى الله تعالى عنه) that Abdullah bin Mughaffal (رضى الله تعالى عنه) was sitting beside a nephew of his, the nephew hurled a pebble and he told him not to do that, and said the Apostle of Allah (صلى الله عليه وآله وسلم) had forbidden that. He (the Prophet ﷺ) said: 'It cannot be used for hunting and it cannot harm an enemy, but it may break a tooth or put an eye out.' He said his nephew hurled another pebble and he (Abdullah bin Mughaffal) said: 'I tell you that the Apostle of Allah (صلى الله عليه وآله وسلم) forbade that (and you go hurl another pebble)? I will never speak to you again.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 018

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ، حَدَّثَنِي بُرْدُ بْنُ سِنَانٍ، عَنْ إِسْحَاقَ بْنِ قَبِيصَةَ، عَنْ أَبِيهِ، أَنَّ عُبَادَةَ بْنَ الصَّامِتِ الْأَنْصَارِيَّ النَّقِيبَ، صَاحِبَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - غَزَا مَعَ مُعَاوِيَةَ أَرْضَ الرُّومِ فَنظَرَ إِلَى النَّاسِ وَهُمْ يَتَبَايَعُونَ كِسْرَ الذَّهَبِ بِالذَّنَانِيرِ وَكِسْرَ الْفِضَّةِ بِالذَّرَاهِمِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَأْكُلُونَ الرِّبَا سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " لَا تَبْتَاعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ لَا زِيَادَةَ بَيْنَهُمَا وَلَا نِظْرَةَ " . فَقَالَ لَهُ مُعَاوِيَةُ يَا أَبَا الْوَلِيدِ لَا أَرَى الرِّبَا فِي هَذَا إِلَّا مَا كَانَ مِنْ نِظْرَةٍ . فَقَالَ عُبَادَةُ أَحَدُكَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَتَحَدَّثَنِي عَنْ رَأْيِكَ لَئِنْ أَخْرَجَنِي اللَّهُ لَا أَسَاكِنُكَ بِأَرْضٍ لَكَ عَلَيَّ فِيهَا إِمْرَةٌ . فَلَمَّا قَفَلَ لَحِقَ بِالْمَدِينَةِ فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ مَا أَقْدَمَكَ يَا أَبَا الْوَلِيدِ فَقَصَّ عَلَيْهِ الْقِصَّةَ وَمَا قَالَ مِنْ مُسَاكِنَتِهِ فَقَالَ ارْجِعْ يَا أَبَا الْوَلِيدِ إِلَى أَرْضِكَ فَفَتَحَ اللَّهُ أَرْضًا لَسْتُ فِيهَا وَأَمثَالُكَ . وَكَتَبَ إِلَى مُعَاوِيَةَ لَا إِمْرَةَ لَكَ عَلَيْهِ وَاحْمِلْ النَّاسَ عَلَى مَا قَالَ فَإِنَّهُ هُوَ الْأَمْرُ .

It was narrated from Ishaq bin Qabisah (رضى الله تعالى عنه) from his father that Ubadah bin Samit Al-Ansari (رضى الله تعالى عنه), the head of the army unit of the Companions of the Apostle of Allah (صلى الله عليه وآله وسلم), went on a military campaign with Mu'awiyah (رضى الله تعالى عنه) in the land of the Byzantines. He saw people trading pieces of gold for Dinar and pieces of silver for Dirham. He said: 'O people, you are consuming Riba (usury)! For I heard the Apostle of Allah (صلى الله عليه وآله وسلم) say: 'Do not sell gold for gold unless it is like for like; there should be no increase and no delay (between the two transactions).' Mu'awiyah (رضى الله تعالى عنه) said to him: 'O Abu Walid (رضى الله تعالى عنه), I do not think there is any Riba involved in this, except in cases where there is a delay.' Ubadah (رضى الله تعالى عنه) said to him: 'I tell you a Hadith from the Apostle of Allah (صلى الله عليه وآله وسلم) and you tell me your opinion! If Allah brings me back safely I will never live in a land in which you have authority over me.' When he returned, he stayed in Madinah, and Umar bin Khattab (رضى الله تعالى عنه) said to him: 'What brought you here, O Abu Walid (رضى الله تعالى عنه)?' So he told him the story, and what he had

said about not living in the same land as Mu'awiyah (رضي الله تعالى عنه). 'Umar (رضي الله تعالى عنه) said: "Go back to your land, O'Abu Walid (رضي الله تعالى عنه), for what a bad land is the land from where you, and people like you, are absent.' Then he wrote to Mu'awiyah (رضي الله تعالى عنه) and said: "You have no authority over him; make the people follow what he says, for he is right.'

Explanation

There are many instances where Sahabah have reported that Muawiya (رضي الله تعالى عنه) has broken Islamic laws publicly. We have described some of these below.

(i) ZIYAD BIN ABIH (زياد بن أبيه)

During Hadhrat Ali's (رضي الله تعالى عنه) Caliphate, Ziyad bin Abih was sent to suppress a Persian rebellion in 659 in Estakhr, Iran. Ziyad succeeded in this mission and stayed in Estakhr, as its Governor. In 661, Hadhrat Ali (رضي الله تعالى عنه) was assassinated and Hadhrat Hassan (رضي الله تعالى عنه) became the Caliph. Hadhrat Hassan (رضي الله تعالى عنه) was deposed by Muawiya (رضي الله تعالى عنه) under a peace treaty in 661. In 662, Muawiya (رضي الله تعالى عنه) sent Mughira, his governor at Kufa, to Istakhr to recall Ziyad to Damascus. Ziyad obeyed the orders. It is reported that Muawiya (رضي الله تعالى عنه) and Ziyad knew that Abih was **not** the father of Ziyad. They both knew that Abu Sufyan (رضي الله تعالى عنه) was the biological father of Ziyad. This fact was also known to some people in Makka. In 664, Muawiya (رضي الله تعالى عنه) officially declared Ziyad to be the son of Abu Sufyan (رضي الله تعالى عنه). His name was changed in official records from **Ziyad bin Abih, to Ziyad bin Abu Sufyan**. He was also made beneficiary of Abu Sufyan's inheritance as his son. After declaring Ziyad as his brother, Muawiya (رضي الله تعالى عنه) rewarded Ziyad lavishly and made him Governor of Basra Province.

Ubaidullah Ibn Ziyad was the son of Ziyad bin Abih (later declared as Ziyad bin Abu Sufyan). Ubaidullah Ibn Ziyad was made Governor of Kufa by Yazid bin Muawiya in 680. Ubaidullah Ibn Ziyad brutally massacred Hadhrat Imam Hussain (رضي الله تعالى عنه) and his family members in Karbala in 680 AD.

Scholars say that Muawiya (رضي الله تعالى عنه) did not care much about Islamic Sharia. Legitimate and illegitimate Children were treated on par with each other. The Head of State, by a decree made it a law and became himself the first example. The law of Pagans was reintroduced by the King in his State. This law opened the floodgates of adultery for the rulers and the rich which were closed by Prophet Mohammad (صلى الله عليه وآله وسلم).

(a) Imam Suyuti wrote : When Ziyad was attributed, as Mu'awiyah attributed him to his father Abu Sufyan while he (Ziyad) was known as Ziyad bin Abih because his mother had given birth to him on Ubaid's bed,

and this was the first Sharia law that was changed in Islamic State by Muawiya. **(Al-Debaj ala Muslim, Volume 1 page 84)**

(b) Abi Al-'Aliyah narrated: Abu Zarr (رضى الله تعالى عنه) said to Yazid bin Abu Sufyan (رضى الله تعالى عنه): 'I heard the Apostle of Allah (صلى الله عليه وآله وسلم) say : "The first one to change my Sunnah will be a man from Banu Umayyah." **(Al-Awa'il by Ibn Abi Aasim. Salafi scholar al-Bani declared it Hassan in his Silsila Saheeha # 1749).**

(c) Imam Ahmad bin Hanbal wrote : 'The first law of the Prophet (صلى الله عليه وآله وسلم) that was rejected is the case of Ziyad' **(Masa'el Ahmed bin Hanbal, Page 89).**

(d) Hasan Farhan al-Maliki, a well known Saudi Salafi Cleric wrote : "During the reign of Mu'awiya, a group testified that Abu Sufyan confessed Ziyad to be his son, so according to that Mu'awiya attributed him (to Abu Sufyan) and contradicted the Sahih Hadith which is, 'the boy belongs to the bed (where he was born), and for the adulterer is the stone'. What Muawiya did was for worldly benefits. Those who condemn Muawiya's deed had declared it. And the scholars agreed on the illegality of his attribution to Abu Sufyan". **(Naho Inqad al-Tarikh' page 31)**

(ii) During his rule as Head of State, Muawiya (رضى الله تعالى عنه) issued a decree banning Gold and Silver from distribution among people from the War booty. It was treated as personal wealth of the Khalifa. **(Dhahabi, Hakim, Abi Shaibah and others).**

(iii) It is in Hadith - Muhammad bin Ka'ab al-Qurdhi said : 'Abdur Rahman bin Sahl al-Ansari participated in a war during Uthman's (رضى الله تعالى عنه) reign and Mu'awiya (رضى الله تعالى عنه) was the ruler (Governor) of Syria, then a barrel of alcohol passed before him (Abdulrahman), so he went there while holding his spear and penetrated into every barrel, the slaves resisted him, till Mu'awiya (رضى الله تعالى عنه) was informed about that. (Mu'awiya) said: "Leave him, he is an old man and has lost his mind'. (Abdulrahman) said: 'By Allah, he has lied, I didn't lose my mind, but Apostle of Allah (صلى الله عليه وآله وسلم) forbade us to drink it, I swear by Allah that if I live till I see what I heard from the Apostle of Allah (صلى الله عليه وآله وسلم) about Mu'awiya, either I will split and open Muawiya's stomach or I will die'.

[Ibn Asakir recorded this Hadith in Tarik Damishq, Vol 34, page 240. **Muttaqi al-Hindi** recorded it in Kanzul Ummal, Volume 5, page 713, # 13716. **Mohammad al-Manawi** recorded it in "Faydh al-Qadir, Vol. 5, Page 462. **Ibn Hajr al-Asqalani** recorded it in 'Al-Isaba', Vol. 4, Page 313. **Asad al-Ghaba** recorded it under topic 'Abdur Rahman bin Sahl bin Zayd', Vol 1, page 699]

(iv) **It is in Hadith** - Abdullah bin Buraida (رضى الله تعالى عنه) said : 'I entered on Muawiya (رضى الله تعالى عنه) with my father, then he (Mu'awiya) made us sit on a mattress then he brought food to us and we ate, then he brought drink to us, Muawiya drank and then he offered that to my father, thus (my father) said : 'I never drank it since the Apostle of Allah (صلى الله عليه و آله وسلم) made it Haram'...." (Musnad Ahmad, Vol 5, Page 347, Hadith # 22991)

Abi Bakar al-Hathami recorded this Hadith **Majma al Zawaid, Vol 5, page 554, Hadith # 8022** and stated صحيح رجاله رجال الصحيح (Ahmad narrated it and the narrators are Sahih). A Salafi scholar Shaikh Muqbil al-Wadi'e also decalred it 'Hasan' (Musnad al-Sahih, page 185).

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 019

حَدَّثَنَا أَبُو بَكْرِ بْنُ الْخَلَّادِ الْبَاهِلِيُّ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ ابْنِ عَجَلَانَ، أَنَّ ابْنَ عَبَّادٍ عَوَّنُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَظَنُّوا بِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الَّذِي هُوَ أَهْنَاهُ وَأَهْدَاهُ وَأَتَقَاهُ .

Abdullah bin Mas'ud (رضى الله تعالى عنه) said when I tell you of a Hadith from the Apostle of Allah (صلى الله عليه و آله وسلم), then think of the Apostle of Allah (صلى الله عليه و آله وسلم) as being the best, the utmost rightly guided and the one with the utmost Taqwa (righteousness).'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 020

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مَرْة، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِحَدِيثٍ فَظَنُّوا بِهِ الَّذِي هُوَ أَهْنَاهُ وَأَهْدَاهُ وَأَتَقَاهُ .

It was narrated that Hadhrat Ali bin Abu Talib (رضى الله تعالى عنه) said, when I narrate a Hadith from the Apostle of Allah (صلى الله عليه و آله وسلم), to you, then think of him as being the best, the most rightly guided and the one with the utmost Taqwa (righteousness)."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 021

حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ، حَدَّثَنَا الْمُقْبِرِيُّ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ " لَا أَعْرِفُ مَا يُحَدَّثُ أَحَدُكُمْ عَنِّي الْحَدِيثَ وَهُوَ مُتَكَيُّ عَلَى أَرِيكَتِهِ فَيَقُولُ أَفْرَأُ فَرَأْنَا . مَا قِيلَ مِنْ قَوْلِ حَسَنِ فَأَنَا فُلْتُهُ . "

It was narrated from Abu Hurairah (رضى الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said : 'I do not want to hear of anyone of you who, upon hearing a Hadith narrated from me, says while reclining on his pillow : 'Recite Qur'an'. Any excellent word that is said, it is I who have said it.' (No one can ignore or reject what I have said).

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 022

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادِ بْنِ آدَمَ، حَدَّثَنَا أَبِي، عَنِ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، ح وَحَدَّثَنَا هُنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ لِرَجُلٍ يَا ابْنَ أَخِي إِذَا حَدَّثْتَكَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَدِيثًا فَلَا تَضْرِبْ لَهُ الْأَمْثَالَ . قَالَ أَبُو الْحَسَنِ حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ الْكَرَابِيسِيُّ، حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، عَنْ شُعْبَةَ، عَنْ عَمْرٍو بْنِ مُرَّةَ، مِثْلَ حَدِيثِ عَلِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ .

It was narrated from Abu Salamah (رضى الله تعالى عنه) that Abu Hurairah (رضى الله تعالى عنه) said to a man "O son of my brother, when I narrate a Hadith of the Apostle of Allah (صلى الله عليه و آله وسلم), to you, then do not try to make any examples for it."

CHAPTER (3)

بَابُ التَّوَقُّي فِي الْحَدِيثِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Caution in narrating Ahadith from the Apostle of Allah (صلى الله عليه و آله وسلم)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 023

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنٍ، حَدَّثَنَا مُسْلِمُ الْبَطِينُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ، قَالَ مَا أَخْطَأَنِي ابْنُ مَسْعُودٍ عَشِيَّةَ خَمِيسٍ إِلَّا أَتَيْتُهُ فِيهِ قَالَ فَمَا سَمِعْتُهُ يَقُولُ لَشَيْءٍ قَطُّ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَلَمَّا كَانَ ذَلِكَ عَشِيَّةَ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . قَالَ فَتَنَظَّرْتُ إِلَيْهِ فَهُوَ قَائِمٌ مُحَلَّلَةٌ أُرَارُ قَمِيصِهِ قَدْ اغْرُورَقَتْ عَيْنَاهُ وَانْتَفَحَتْ أُوْدَاجُهُ قَالَ أَوْ دُونَ ذَلِكَ أَوْ فَوْقَ ذَلِكَ أَوْ قَرِيبًا مِنْ ذَلِكَ أَوْ شَبِيهَا بِذَلِكَ .

Amr bin Maimun (رضى الله تعالى عنه) said : 'I used to visit Ibn Mas'ud (رضى الله تعالى عنه) every Thursday afternoon but he never uttered the words : 'The Apostle of Allah (صلى الله عليه و آله وسلم) said.' Then one evening, he said: 'The Apostle of Allah (صلى الله عليه و آله وسلم) said,' then he let his head hang down.' He said: 'I looked at him and saw his shirt was unfastened; his eyes were filled with tears, and his veins were bulging out (remembering the Prophet ﷺ). He said 'Or more than that, or less than that, or close to that or something similar.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 024

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سَبْرِينَ، قَالَ كَانَ أَنَسُ بْنُ مَالِكٍ إِذَا حَدَّثَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَدِيثًا فَفَرَّغَ مِنْهُ قَالَ أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

(رضى الله تعالى عنه) Muhammad bin Sirin said whenever Anas bin Malik (رضى الله تعالى عنه) finished narrating a Hadith from the Apostle of Allah (صلى الله عليه و آله وسلم), he would say, 'Or as the Apostle of Allah (صلى الله عليه و آله وسلم) said.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 025

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مَرْثَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ قُلْنَا لِرَبِّدِ بْنِ أَرْقَمٍ حَدِّثْنَا عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . قَالَ كَبُرْنَا وَنَسِينَا وَالْحَدِيثُ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - شَدِيدٌ .

It was narrated that Abdur Rahman bin Abu Laila (رضى الله تعالى عنه) said, we said to Zaid bin Arqam (رضى الله تعالى عنه) : 'Tell us a Hadith from the Apostle of Allah (صلى الله عليه و آله وسلم) . (و آله وسلم) He said : 'We have grown old and have forgotten, and (narrating) Ahadith from the Apostle of Allah (صلى الله عليه و آله وسلم) is difficult (not a simple matter).'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 026

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبُو النَّضْرِ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، قَالَ سَمِعْتُ الشَّعْبِيَّ، يَقُولُ جَالِسْتُ ابْنَ عُمَرَ سَنَةً فَمَا سَمِعْتُهُ يُحَدِّثُ، عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - شَيْئًا .

It was narrated that Abdullah bin Abu Safar said : "I heard Ash-Sha'bi saying : 'I sat with Ibn 'Umar (رضى الله تعالى عنه) for a year and I did not hear him narrate anything from the Apostle of Allah (صلى الله عليه و آله وسلم) ."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 027

حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَنبَأَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ إِنَّمَا كُنَّا نَحْفَظُ الْحَدِيثَ وَالْحَدِيثُ يُحْفَظُ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَمَّا إِذَا رَكِبْتُمُ الصَّعْبَ وَالذَّلُولَ فَهَيِّهَاتُ .

It was narrated from Ibn Tawus that his father said : "I heard Ibn 'Abbas (رضى الله تعالى عنه) saying: 'We used to memorize Ahadith, and Ahadith were memorized from the Apostle of Allah (صلى الله عليه و آله وسلم). But if you go to extremes of either exaggeration or negligence (in narrating Ahadith), there is no way we can trust your Ahadith.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 028

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ قَرظَةَ بْنِ كَعْبٍ، قَالَ بَعَثْنَا عُمَرَ بْنَ الْخَطَّابِ إِلَى الْكُوفَةِ وَشَيْعَنَا فَمَشَى مَعَنَا إِلَى مَوْضِعٍ يُقَالُ لَهُ صِرَارٌ . فَقَالَ أَتَدْرُونَ لِمَ مَثَبْتُ مَعَكُمْ قَالَ قُلْنَا لِحَقِّ صُحْبَةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلِحَقِّ الْأَنْصَارِ . قَالَ لَكَيْتِي مَثَبْتُ مَعَكُمْ لِحَدِيثِ أَرَدْتُ أَنْ أَحَدِّثَكُمْ بِهِ فَأَرَدْتُ أَنْ تَحْفَظُوهُ لِمَشَايِ مَعَكُمْ إِنَّكُمْ تَقْدُمُونَ عَلَى قَوْمٍ لِلْقُرْآنِ فِي صُدُورِهِمْ هَزِيرٌ كَهَزِيرِ الْمِرْجَلِ فَإِذَا رَأَوْكُمْ مَدُّوا إِلَيْكُمْ أَعْنَاقَهُمْ وَقَالُوا أَصْحَابُ مُحَمَّدٍ . فَأَقْلُوا الرِّوَايَةَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ أَنَا شَرِيكُكُمْ .

It was narrated that Qarazah bin Ka'b (رضى الله تعالى عنه) said : "Umar bin Al-Khattab (رضى الله تعالى عنه) sent us to Kufah, and he accompanied us as far as a place called Sirar. He said : 'Do you know why I walked with you?' We said : 'Because of the rights of the Apostle of Allah (صلى الله عليه و آله وسلم) and because of the rights of the Ansar.' He said : 'No, rather it is because of words that I wanted to say to you. I wanted you to memorize it due to my walking with you. You are going to people in whose hearts the Qur'an bubbles like water in a copper cauldron. When they see you, they will look up at you, saying: "The Companions of Muhammad (صلى الله عليه و آله وسلم)!" But do not recite many reports from the Apostle of Allah (صلى الله عليه و آله وسلم), then I will be your partner."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 029

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ صَحِبْتُ سَعْدَ بْنَ مَالِكٍ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَمَا سَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِحَدِيثٍ وَاحِدٍ .

It was narrated that Sa'ib bin Yazid said : "I accompanied Sa'd bin Malik (رضى الله تعالى عنه) from Al-Madinah to Makkah and I did not hear him narrate a single Hadith from the Prophet (صلى الله عليه و آله وسلم)."

CHAPTER (4)

بَابُ التَّغْلِيظِ فِي تَعَمُّدِ الْكُذْبِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Severe condemnation of deliberately telling lies against the
Apostle of Allah (صلى الله عليه و آله وسلم)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 030

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَسُوَيْدُ بْنُ سَعِيدٍ، وَعَبْدُ اللَّهِ بْنُ غَامِرٍ بْنُ زُرَّارَةَ، وَإِسْمَاعِيلُ بْنُ مُوسَى، قَالُوا حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ .

It was narrated from Abdur Rahman bin Abdullah bin Mas'ud (رضى الله تعالى عنه) that his father said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said : 'Whoever tells lies about me deliberately, let him take his place in Hell.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 031

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَّارَةَ، وَإِسْمَاعِيلُ بْنُ مُوسَى، قَالَا حَدَّثَنَا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ عَلِيٍّ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لَا تَكْذِبُوا عَلَيَّ فَإِنَّ الْكَذِبَ عَلَيَّ يُوَلِّجُ النَّارَ " .

It was narrated from Hadhrat Ali (رضي الله تعالى عنه) that he said the Apostle of Allah (صلى الله عليه وآله وسلم) said : 'Do not tell lies about me, for telling lies about me leads to Hell (Fire).'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 032

حَدَّثَنَا مُحَمَّدُ بْنُ رُمِحِ الْمِصْرِيُّ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ كَذَبَ عَلَيَّ - حَسِيئَةً قَالَ مُتَعَمِّدًا - فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ " .

It was narrated that Anas bin Malik (رضي الله تعالى عنه) said that the Apostle of Allah (صلى الله عليه وآله وسلم) said : 'Whoever tells lies about me' I (the narrator) think that he also said 'deliberately', let him take his place in Hell.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 033

حَدَّثَنَا أَبُو حَنِيمَةَ، زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ " .

It was narrated from Jabir (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه وآله وسلم) said : 'Whoever tells lies about me deliberately, let him take his place in Hell.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 034

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ تَقَوْلَ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ " .

It was narrated that Abu Hurairah (رضي الله تعالى عنه) said, the Apostle of Allah (صلى الله عليه وآله وسلم) said : 'Whoever attributes to me something that I have not said, let him take his place in Hell.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 035

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ يَعْلَى التَّمِيمِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَعْبِدِ بْنِ كَعْبٍ، عَنْ أَبِي قَتَادَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ عَلَى هَذَا الْمُنْبَرِ " إِيَّاكُمْ وَكَثْرَةَ الْحَدِيثِ عَلَيَّ فَمَنْ قَالَ عَلَيَّ فَلْيَقُلْ حَقًّا أَوْ صِدْقًا وَمَنْ تَقَوْلَ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ " .

It was narrated that Abu Qatadah (رضى الله تعالى عنه) said : "While he was on the pulpit, I heard the Apostle of Allah (صلى الله عليه و آله وسلم) saying : 'Beware of narrating too many Ahadith from me. Whoever attributes something to me, let him speak the truth faithfully. Whoever attributes to say something that I did not say, let him take his place in Hell."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 036

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَا حَدَّثَنَا غُنْدَرٌ، مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادِ أَبِي صَخْرَةَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ قُلْتُ لِلزُّبَيْرِ بْنِ الْعَوَّامِ مَا لِي لَا أَسْمَعُكَ تُحَدِّثُ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَمَا أَسْمَعُ ابْنَ مَسْعُودٍ وَفُلَانًا وَفُلَانًا قَالَ أَمَا إِنِّي لَمْ أَفَارِقْهُ مُنْذُ أَسْلَمْتُ وَلَكِنِّي سَمِعْتُ مِنْهُ كَلِمَةً يَقُولُ " مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِرْهُ مَقْعَدُهُ مِنَ النَّارِ "

It was narrated from 'Amir bin 'Abdullah bin Zubair (رضى الله تعالى عنه) that his father said : "I said to Zubair bin Awwam (رضى الله تعالى عنه) : 'Why do I not hear you narrating Ahadith from the Apostle of Allah (صلى الله عليه و آله وسلم) as I hear Ibn Mas'ud (رضى الله تعالى عنه) and so-and-so and so-and-so?' He said : 'I never left him from the time I became Muslim, but I heard him say a word : 'Whoever tells a lie about me deliberately, let him take his place in Hell."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 037

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُطَرِّفٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِرْهُ مَقْعَدُهُ مِنَ النَّارِ " .

It was narrated that Abu Sa'eed (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said: 'Whoever tells lies about me deliberately, let him take his place in Hell."

CHAPTER (5)

بَابُ مَنْ حَدَّثَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ

He who narrated (a Hadith) from the Apostle of Allah (صلى الله عليه و آله وسلم) thinking it to be false

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 038

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " مَنْ حَدَّثَ عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ " .

It was narrated from Hadhrat Ali (رضى الله تعالى عنه) that the Prophet (صلى الله عليه وآله وسلم) said : 'Whoever narrates a Hadith from me knowing it to be false, then he is one of the two liars.' (Either the one who invented a lie or the one who repeats the invented lie)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 039

حَدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " مَنْ حَدَّثَ عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ " .

It was narrated from Samurah bin Jundub (رضى الله تعالى عنه) that the Prophet (صلى الله عليه وآله وسلم) said : "Whoever narrated a Hadith from me thinking it to be false, then he is one of the two liars." (Either the one who invented a lie or the one who repeats the invented lie)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 040

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ عَلِيِّ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " مَنْ رَوَى عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ " . حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، أَنْبَأَنَا الْحَسَنُ بْنُ مُوسَى الْأَشْجَبِيِّ، عَنْ شُعْبَةَ، مِثْلَ حَدِيثِ سَمُرَةَ بْنِ جُنْدُبٍ .

It was narrated from Hadhrat Ali (رضى الله تعالى عنه) that the Prophet (صلى الله عليه وآله وسلم) said : "Whoever narrates a Hadith from me knowing it to be false, then he is one of the two liars." (Either the one who invented a lie or the one who repeats the invented lie)

This is similar Hadith (like Hadith # 39 above) from another chain.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 041

حَدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي تَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَيْبَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ " .

It was narrated that Mughirah bin Shu'bah (رضى الله تعالى عنه) said the Apostle of Allah (صلى الله عليه وآله وسلم) said : "'Whoever narrates a Hadith from me knowing it to be false, then he is one of the two liars.'"(Either the one who invented a lie or the one who repeats the invented lie)

CHAPTER (6)

بَابُ اتِّبَاعِ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ

Follow the path of the rightly guided Caliphs

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 042

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرٍ بْنُ دَكْوَانَ الدِّمَشْقِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ، - يَعْنِي ابْنَ زَبْرِ - حَدَّثَنِي يَحْيَى بْنُ أَبِي الْمُطَاعِ، قَالَ سَمِعْتُ الْعَرَبِيَّ بْنَ سَارِيَةَ، يَقُولُ قَامَ فِيْنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَاتَ يَوْمٍ فَوَعظَنَا مَوْعِظَةً بَلِيغَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ وَدَرَفَتْ مِنْهَا الْعُيُونُ فَقِيلَ يَا رَسُولَ اللَّهِ وَعَظْتَنَا مَوْعِظَةً مَوْدِعَ قَاعِهِدُ إِلَيْنَا بَعْدَ إِذْ قَالَ " عَلَيْكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا وَسَتْرُونَ مِنْ بَعْدِي اخْتِلَافًا شَدِيدًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ ". عَضُوا عَلَيْهَا بِالنَّوَاجِدِ وَإِيَّاكُمْ وَالْأُمُورَ الْمُخْدَعَاتِ فَإِنَّ كُلَّ بَدْعَةٍ ضَالَّةٌ

(رضى الله تعالى عنه) said I heard 'Irbad bin Sariyah (رضى الله تعالى عنه) say : 'One day, the Apostle of Allah (صلى الله عليه و آله وسلم) stood up among us and delivered a deeply moving speech to us that melted our hearts and caused our eyes to overflow with tears. It was said to him : 'O Apostle of Allah (صلى الله عليه و آله وسلم), you have delivered a speech of farewell, so enjoin something upon us.' He said: 'I urge you to fear Allah (عَزَّ وَجَلَّ), and to listen and obey, even if (your leader) is an Abyssinian slave. After I am gone, you will see great conflict. I urge you to adhere to my Sunnah and the path of the Rightly Guided Caliphs, and cling stubbornly to it. And beware of newly invented matters, for every (wrongful) innovation is a going astray."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 043

حَدَّثَنَا إِسْمَاعِيلُ بْنُ بَشْرِ بْنِ مَنْصُورٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ السَّوَّاقِ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو السَّلْمِيِّ، أَنَّهُ سَمِعَ الْعَرَبِيَّ بْنَ سَارِيَةَ، يَقُولُ وَعَظَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَوْعِظَةً دَرَفَتْ مِنْهَا الْعُيُونُ وَوَجَلَّتْ مِنْهَا الْقُلُوبُ فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّ هَذِهِ لَمَوْعِظَةٌ مَوْدِعَ قَاعِهِدُ إِلَيْنَا قَالَ " قَدْ تَرَكْتُمْ عَلَى النَّبِيَّاتِ كُنْهَارَهَا لَا يَزِيغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِمَا عَرَفْتُمْ مِنْ سُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُوا عَلَيْهَا بِالنَّوَاجِدِ وَعَلَيْكُمْ بِالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا فَإِنَّمَا الْمُؤْمِنُ كَالْجَمَلِ الْأَنْفِ حَيْثُمَا قِيدَ انْقَادَ " .

It was narrated from Abdur Rahman bin Amr As-Sulami (رضى الله تعالى عنه) that : He heard Al-Irbad bin Sariyah (رضى الله تعالى عنه) say : "The Apostle of Allah (صلى الله عليه و آله وسلم) delivered a moving speech to us which made our eyes flow with tears and made our hearts melt. We said : 'O Apostle of Allah (صلى الله عليه و آله وسلم), this is a speech of farewell. What did you enjoin upon us?' He said : 'I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed. Whoever among you lives will see great conflict. I urge you to adhere to what you know of my Sunnah and the path of the Rightly Guided Caliphs, and cling stubbornly to it. And you must obey, even if (your leader is) an Abyssinian

leader. For the true believer is like a camel with a ring in its nose; wherever it is driven, it complies."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 044

حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ الْمِسْمَعِيُّ، حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو، عَنْ الْعُرْبَاضِ بْنِ سَارِيَةَ، قَالَ صَلَّى بِنَا رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَاةَ الصُّبْحِ ثُمَّ أَقْبَلَ عَلَيْنَا بَوَّجْهِهِ فَوَعظَنَا مَوْعِظَةً بَلِيغَةً . فَذَكَرَ نَحْوَهُ .

It was narrated from 'Irbad bin Sariyah (رضى الله تعالى عنه) that the Apostle of Allah (صلى الله عليه و آله وسلم) led us in Fajr prayer, then he turned to us and delivered an eloquent speech". And he mentioned something similar (to what is described in Hadith # 43 above)

CHAPTER (7)

بَابُ اجْتِنَابِ الْبِدْعِ وَالْجَدَلِ

Avoiding bidah and dispute

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 045

حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ ثَابِتِ الْجَدْرِيُّ، قَالَا حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا حَظَبَ أَحْمَرَّتْ عَيْنَاهُ وَعَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ " صَبَّحَكُمْ مَسْأَلُكُمْ " . وَيَقُولُ " بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ " . وَيَقْرُنُ بَيْنَ إِصْبَعَيْهِ السَّبَابَةِ وَالْوَسْطَى ثُمَّ يَقُولُ " أَمَا بَعْدُ فَإِنَّ خَيْرَ الْأُمُورِ كِتَابُ اللَّهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ " . وَكَانَ يَقُولُ " مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَعَلَىَّ وَإِلَىَّ " .

It was narrated that Jabir bin Abdullah (رضى الله تعالى عنه) said : "When the Apostle of Allah (صلى الله عليه و آله وسلم) delivered a sermon, his eyes would turn red, he would raise his voice and he would speak with intensity, as if he were warning of an (enemy) army, saying, 'They will surely attack you in the morning, or they will surely attack you in the evening!' He would say : 'I and the Hour have been sent like these two,' and he would hold his index and middle finger. Then he would say : 'The best of guidance is the guidance of Muhammad (صلى الله عليه و آله وسلم). The most evil matters are those that are newly-invented, and every (evil) innovation (Bid'ah) is a going astray.' And he used to say: 'Whoever dies and leaves behind some wealth, it is for his family, and whoever leaves behind a debt or dependent children, then they are both my responsibility.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 046

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ بْنِ مَيْمُونِ الْمَدَنِيِّ أَبُو عُبَيْدٍ، حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ أَبِي كَثِيرٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " إِنَّمَا هُمَا اثْنَتَانِ الْكَلَامُ وَالْهُدَى فَأَحْسَنُ الْكَلَامِ كَلَامُ اللَّهِ وَأَحْسَنُ الْهُدَى هُدَى مُحَمَّدٍ أَلَا وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ شَرَّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ أَلَا لَا يَطُولَنَّ عَلَيْكُمْ الْأَمَدُ فَتَنْفَسُوا فُلُوبَكُمْ أَلَا إِنَّ مَا هُوَ آتٍ قَرِيبٌ وَإِنَّمَا الْبَعِيدُ مَا لَيْسَ بِآتٍ أَلَا إِنَّ الشَّقِيَّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ وَالسَّعِيدَ مَنْ وَعِظَ بَعِيرَهُ أَلَا إِنَّ قِتَالَ الْمُؤْمِنِ كُفْرٌ وَسِبَابُهُ فُسُوقٌ وَلَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجَرَ أَخَاهُ فَوْقَ ثَلَاثٍ أَلَا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ لَا يَصْلُحُ بِالْجِدِّ وَلَا بِالْهَزْلِ وَلَا يَعِدُ الرَّجُلُ صَبِيَّهُ ثُمَّ لَا يَفِي لَهُ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّهُ يُقَالُ لِلصَّادِقِ صَدَقَ وَبَرَ . وَيُقَالُ لِلْكَاذِبِ كَذَبَ وَفَجَرَ . أَلَا وَإِنَّ الْعَبْدَ يَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا "

It was narrated from Abdullah bin Mas'ud (رضى الله تعالى عنه) that : the Apostle of Allah (صلى الله عليه و آله وسلم) said : "Verily there are two things - words and guidance. The best words are the words of Allah (عَزَّ وَجَلَّ), and the best guidance is the guidance of Muhammad (صلى الله عليه و آله وسلم). Beware of newly invented (evil) matters, for every newly invented matter (against the Sharia) is an innovation (Bid'ah) and every innovation is a going astray. Do not let the desire for a long life causes your hearts to grow hard. That which is bound to happen is close to you, and the only thing that is far away is that which is not going to happen. The one who is doomed to Hell is doomed from his mother's womb, and the one who is destined for Paradise is the one who learns from the lessons of others. Killing a believer constitutes disbelief (Kufr) and verbally abusing him is immorality (Fusuq). It is not permissible for a Muslim to forsake his brother for more than three days. Beware of lying, for lying is never good, whether it is done seriously or in jest. A man should not make a promise to a child that he will not keep. Lying leads to immorality and immorality leads to Hell. Truthfulness leads to righteousness and righteousness leads to Paradise. It will be said of the truthful person : 'He spoke the truth and was righteous', and it will be said of the liar, 'He told lies and was immoral.' 'For a person continues to tell lies until he is recorded with Allah (عَزَّ وَجَلَّ) as a liar."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 047

حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خَدَّاشٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ، حَدَّثَنَا أَيُّوبُ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ ثَابِتِ الْجَحْدَرِيِّ، وَيَحْيَى بْنُ حَكِيمٍ، قَالَا حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، قَالَتْ تَلَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - هَذِهِ الْآيَةَ {هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ} إِلَى قَوْلِهِ {وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ} . فَقَالَ " يَا عَائِشَةُ إِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِمْ الَّذِينَ عَنْهُمْ اللَّهُ فَاحْذَرُوهُمْ "

It was narrated that Ummul Momineen Aishah (رضى الله تعالى عنها) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) recited this Verse - الْكِتَابِ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ هُمَا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَأُخَرُ مُتَشَابِهَاتٌ [He is who sent down to you (O'Prophet ﷺ) the book (Quran). Some verses of it are definite in meaning (آيَاتٌ

(مُحْكَمَاتٍ). These form the mother of the book (the basic there in) and the rest are figurative (metaphorical - آيَاتٌ مُتَشَابِهَاتٌ). But they, in whose minds there is a tendency to deviate from truth, take the metaphorical (verses in their literal/textual sense) craving discord, and craving to give them their own interpretation, although none knows the reality about them except Allah. And those who make it right approach to knowledge could only say 'we believe therein all that is from our Lord.' None can catch their significance except those gifted with insight.] (Aal-e-Imran - 7). Then he said : 'O 'Aishah (رضى الله تعالى عنها), if you see those who dispute concerning it (the Qur'an), they are those whom Allah (عَزَّ وَجَلَّ) has referred to here, so beware of them.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 048

حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، ح وَحَدَّثَنَا حَوْزَرَةُ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، قَالَ حَدَّثَنَا حَجَّاجُ بْنُ دِينَارٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أَمَامَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ إِلَّا أَوْتُوا الْجَدَلَ . ثُمَّ تَلَا هَذِهِ الْآيَةَ {بَلْ هُمْ قَوْمٌ خَصِمُونَ} . "

It was narrated that Abu Umamah (رضى الله تعالى عنه) said the Apostle of Allah (صلى الله عليه و سلم) said : 'No people go astray after having followed right guidance, but those who indulge in disputes. ' Then he recited this Verse - [Nay! But they are a quarrelsome people.] (Az-Zukhruf - 58)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 049

حَدَّثَنَا دَاوُدُ بْنُ سُلَيْمَانَ الْعَسْكَرِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ أَبُو هَاشِمٍ بْنُ أَبِي خِدَاشٍ الْمُؤَصِّلِيُّ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ مِحْصَنٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي عُبَيْلَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الدِّيْلَمِيِّ، عَنْ حَدِيقَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لَا يَقْبَلُ اللَّهُ لِصَاحِبِ بَدْعَةٍ صَوْمًا وَلَا صَلَاةً وَلَا حَجًّا وَلَا عُمْرَةً وَلَا جِهَادًا وَلَا صَرْفًا وَلَا عَدْلًا يَخْرُجُ مِنَ الْإِسْلَامِ كَمَا تَخْرُجُ الشَّعْرَةُ مِنَ الْعَجِينِ " .

It was narrated that Hudhaifah (رضى الله تعالى عنه) said, the Apostle of Allah (صلى الله عليه و سلم) said : 'Allah will not accept any fasting, prayer, charity, Hajj, 'Umrah, Jihad, or any other obligatory or voluntary action from a person who follows (evil) innovation (and insist upon it as Islamic). He comes out of Islam like a hair pulled out of dough.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 050

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ الْحَيَّاطِيُّ، عَنْ أَبِي زَيْدٍ، عَنْ أَبِي الْمَغِيرَةِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " أَبِي اللَّهِ أَنْ يَقْبَلَ عَمَلٌ صَاحِبِ بَدْعَةٍ حَتَّى يَدَعَ بَدْعَتَهُ " .

It was narrated that Abdullah bin Abbas (رضى الله تعالى عنه) said, the Apostle of Allah (صلى الله عليه و سلم) said : 'Allah refuses to accept the good deeds of the one who follows (evil) innovation until he gives up that innovation.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 051

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشْقِيُّ، وَهَارُونَ بْنُ إِسْحَاقَ، قَالَا حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ سَلَمَةَ بْنِ وَرْدَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ تَرَكَ الْكُذْبَ وَهُوَ بَاطِلٌ بُيِّئَ لَهُ قَصْرٌ فِي رِبْضِ الْجَنَّةِ وَمَنْ تَرَكَ الْمِرَاءَ وَهُوَ مُجَقُّ بُيِّئَ لَهُ فِي وَسْطِهَا وَمَنْ حَسَنَ خُلُقَهُ بُيِّئَ لَهُ فِي أَعْلَاهَا " .

It was narrated that Anas bin Malik (رضي الله تعالى عنه) said the Apostle of Allah (صلى الله عليه وسلم) said : 'Whoever gives up telling lies in support of a false claim, a palace will be built for him in the outskirts of Paradise. Whoever gives up argument when he is in the right, a palace will be built from him in the middle (of Paradise). And whoever had good behavior, a palace will be built for him in the highest reaches (of Paradise).'

CHAPTER (8)

بَابُ اجْتِنَابِ الرَّأْيِ وَالْقِيَاسِ

Avoiding individual opinion and analogy

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 052

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَعَبْدَةُ، وَأَبُو مُعَاوِيَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَمُحَمَّدُ بْنُ بَشْرٍ ح وَحَدَّثَنَا سُؤْدَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَمَالِكُ بْنُ أَنَسٍ، وَحَفْصُ بْنُ مَيْسَرَةَ، وَشُعَيْبُ بْنُ إِسْحَاقَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " إِنْ اللَّهُ لَا يَفْضِلُ الْعِلْمَ أَنْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَفْضِلُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ فَإِذَا لَمْ يَبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا " .

It was narrated from Abdullah bin Amr bin al-Aas (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه وسلم) said : "Allah (عَزَّ وَجَلَّ) will not take away knowledge by removing it from people (from their hearts). Rather He will take away knowledge by taking away the scholars, then when there are no scholars left, the people will take the ignorant as their leaders. They will be asked questions and they will issue verdicts without knowledge thus they will go astray and lead others astray."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 053

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرِيدٍ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، حَدَّثَنِي أَبُو هَانِيءٍ، حَمِيدُ بْنُ هَانِيءِ الْحَوْلَانِيُّ عَنْ أَبِي عُمَانَ، مُسْلِمِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ أَقْبَنِيَ بِفُتْيَا غَيْرِ تَبْتٍ فَإِنَّمَا إِنَّمَهُ عَلَى مَنْ أَقْبَنَاهُ " .

It was narrated that Abu Hurairah (رضى الله تعالى عنه) said, the Apostle of Allah (صلى الله عليه) said : 'Whoever is given a Fatwa (verdict) that has no basis, then his sin will be upon the one who issued that Fatwa.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 054

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ، حَدَّثَنِي رَشِيدُ بْنُ سَعْدٍ، وَجَعْفَرُ بْنُ عَوْنٍ، عَنِ ابْنِ أُنْعَمٍ، - هُوَ الْإِفْرِيْقِيُّ - عَنِ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ، عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " الْعِلْمُ ثَلَاثَةٌ فَمَا وَرَاءَ ذَلِكَ فَهُوَ فَضْلٌ آيَةٌ مُحْكَمَةٌ أَوْ سُنَّةٌ قَائِمَةٌ أَوْ فَرِيضَةٌ عَادِلَةٌ " .

It was narrated that Abdullah bin Amr (رضى الله تعالى عنه) said the Apostle of Allah (صلى الله عليه) said : 'Knowledge is based on three things, and anything beyond that is superfluous : a clear Verse, an established Sunnah, or the rulings by which the inheritance is divided fairly.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 055

حَدَّثَنَا الْحَسَنُ بْنُ حَمَادٍ، سَجَّادُهُ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَمْوِيُّ، عَنِ مُحَمَّدِ بْنِ سَعِيدِ بْنِ حَسَّانٍ، عَنِ عَبَادَةَ بْنِ نُسَيْبٍ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ، حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ، قَالَ لَمَّا بَعَثَنِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَى الْيَمَنِ قَالَ " لَا تَقْضِيَنَّ وَلَا تَفْصِلَنَّ إِلَّا بِمَا تَعْلَمُ فَإِنْ أَشْكَلَ عَلَيْكَ أَمْرٌ فَفِمْ حَتَّى تُبَيِّنَهُ أَوْ تَكْتُبَ إِلَيَّ فِيهِ " .

Mu'adh bin Jabal (رضى الله تعالى عنه) said : "When the Apostle of Allah (صلى الله عليه و آله وسلم) sent me to Yemen, he said : 'Do not pass any judgment or make any decision except on the basis of what you know (from Quran and Sunnah). If you are uncertain about a matter, wait until you understand it fully, or write to me concerning it.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 056

حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ أَبِي الرَّجَالِ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو الْأَوْزَاعِيِّ، عَنِ عَبْدِ اللَّهِ بْنِ أَبِي لُبَابَةَ، عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " لَمْ يَزَلْ أَمْرُ بَنِي إِسْرَائِيلَ مُعْتَدِلًا حَتَّى نَشَأَ فِيهِمُ الْمُؤَلَّدُونَ أَبْنَاءَ سَبَايَا الْأُمَمِ فَقَالُوا بِالرَّأْيِ فَضَلُّوا وَأَضَلُّوا " .

It was narrated that Abdullah bin Amr bin al-Aas (رضى الله تعالى عنه) said : "I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say : 'The affairs of the Children of Israel remained fair until Muwalladun (the children of female slaves from other nations) emerged among them. They spoke of their own opinions (in religious matters) and so they went astray and led others go astray.'

CHAPTER (9)

بَابُ فِي الْإِيمَانِ

Regarding Iman

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 057

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِيسِيُّ، حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " الْإِيمَانُ بِضْعٌ وَسِتُّونَ أَوْ سَبْعُونَ بَابًا أَدْنَاهَا إِطَاةُ الْأَدَى عَنِ الطَّرِيقِ وَأَرْفَعُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ "

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ عَجَلَانَ، ح وَحَدَّثَنَا عَمْرُو بْنُ رَافِعٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلِ، جَمِيعًا عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَحْوَهُ .

It was narrated that Abu Hurairah (رضي الله تعالى عنه) said, the Apostle of Allah (صلى الله عليه) said : 'Iman has sixty or seventy parts, the least of which is to remove a harmful thing from the road and the greatest of which is to say لا إِلَهَ إِلَّا اللَّهُ [There is no go but Allah]. And modesty (الْحَيَاءُ) is a branch of Iman.'

There is another chain of the above Hadith from Abu Hurairah (رضي الله تعالى عنه) from the Prophet (صلى الله عليه و آله وسلم) with similar wording.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 058

حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ، قَالَا حَدَّثَنَا سُفْيَانُ، عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ سَمِعَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَجُلًا يَعْظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ " إِنَّ الْحَيَاءَ شُعْبَةٌ مِنَ الْإِيمَانِ " .

It was narrated from Saalim (رضي الله تعالى عنه) that his father said, the Apostle of Allah (صلى الله عليه و آله وسلم) heard a man urging his brother to be modest. He (the Prophet ﷺ) said : 'Indeed modesty is a branch of Iman.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 059

حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْأَعْمَشِ، ح وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونِ الرَّقِّيُّ، حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِنْقَالٌ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ خَرْدَلٍ وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِنْقَالٌ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ " .

It was narrated that Abdullah (رضي الله تعالى عنه) said, the Apostle of Allah (صلى الله عليه و آله وسلم) said : 'No one will enter Paradise who has even a mustard seed's weight of

arrogance in his heart, and no one will enter Hell who has even a mustard seed's weight of Iman in his heart.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 060

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَنْبَأَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِذَا خَلَصَ اللَّهُ الْمُؤْمِنِينَ مِنَ النَّارِ وَأَمِنُوا فَمَا مُجَادَلَةٌ أَحَدِكُمْ لِصَاحِبِهِ فِي الْحَقِّ يَكُونُ لَهُ فِي الدُّنْيَا أَشَدَّ مُجَادَلَةً مِنَ الْمُؤْمِنِينَ لِرَبِّهِمْ فِي إِخْوَانِهِمُ الَّذِينَ أُدْخِلُوا النَّارَ . قَالَ يَقُولُونَ رَبَّنَا إِخْوَانُنَا كَانُوا يُصَلُّونَ مَعَنَا وَيَصُومُونَ مَعَنَا وَيَحُجُّونَ مَعَنَا فَأَدْخَلْتَهُمُ النَّارَ . فَيَقُولُ أَذْهَبُوا فَأَخْرَجُوا مَنْ عَرَفْتُمْ مِنْهُمْ فَيَأْتُونَهُمْ فَيَعْرِفُونَهُمْ بِصُورِهِمْ لَا تَأْكُلُ النَّارُ صُورَهُمْ فَمِنْهُمْ مَنْ أَخَذَتْهُ النَّارُ إِلَى أَنْصَافِ سَاقِيهِ وَمِنْهُمْ مَنْ أَخَذَتْهُ إِلَى كَعْبِيهِ فَيُخْرِجُونَهُمْ فَيَقُولُونَ رَبَّنَا أَخْرَجْنَا مَنْ قَدْ أَمَرْتَنَا . ثُمَّ يَقُولُ أَخْرَجُوا مَنْ كَانَ فِي قَلْبِهِ وَرَنٌ دِينَارٍ مِنَ الْإِيمَانِ ثُمَّ مَنْ كَانَ فِي قَلْبِهِ وَرَنٌ نِصْفِ دِينَارٍ ثُمَّ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ " . قَالَ أَبُو سَعِيدٍ فَمَنْ لَمْ يُصَدِّقْ هَذَا فَلْيَفِرْ } إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا .

It was narrated that Abu Sa'eed Khudri (رضي الله تعالى عنه) said, the Apostle of Allah (صلى الله عليه وآله وسلم) said : 'When Allah (عَزَّ وَجَلَّ) has saved the believers from Hell and they are safe, none of you will dispute with his companion more vehemently for some right of his in this world than the believers will dispute with their Lord on behalf of their brothers in faith who have entered Hell. They will say : 'Our Lord! They are our brothers, they used to pray with us, fast with us and perform Hajj with us, and you have admitted them to Hell.' He will say : 'Go and bring forth those whom you recognize among them.' So they will come to them, and they will recognize them by their faces. The Fire will not consume their faces, although there will be some whom the Fire will seize halfway up their shins, and others whom it will seize up to their ankles. They will bring them forth and will say. 'Our Lord, we have brought forth those whom You commanded us to bring forth.' Then He will say : 'Bring forth those who have a Dinar's weight of faith in their hearts, then those who have half a Dinar's weight in their hearts, then those who have a mustard-seed's weight.' Abu Sa'eed (رضي الله تعالى عنه) said : 'He who does not believe this, let him recite (this Quranic verse) وَإِنْ كُنَّ مِنْكُمْ آيَةٌ فَذُرَّهَا حَقًّا إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ [Surely, Allah wrongs not even of the weight of an atom, but is there is any good (done), He doubles it, and gives from Him a great reward.] (An-Nisa - 40)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 061

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا حَمَادُ بْنُ نَجِيحٍ، - وَكَانَ ثِقَةً - عَنْ أَبِي عَمْرَانَ الْجَوْنِيِّ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَنَحْنُ فِتْيَانٌ حَزَاوِرَةٌ فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ ثُمَّ تَعَلَّمْنَا الْقُرْآنَ فَازْدَدْنَا بِهِ إِيْمَانًا .

It was narrated that Jundub bin Abdullah (رضي الله تعالى عنه) said, 'we were with the Prophet (صلى الله عليه وآله وسلم), and we were strong youths, so we learned Iman before we learned Qur'an. Then we learned Qur'an and our Iman increased thereby.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 062

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، حَدَّثَنَا عَلِيُّ بْنُ نِزَارٍ، عَنْ أَبِيهِ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " صِنْفَانِ مِنْ هَذِهِ الْأُمَّةِ لَيْسَ لَهُمَا فِي الْإِسْلَامِ نَصِيبٌ الْمُرْجَنَةُ وَالْقَدْرِيَّةُ " .

It was narrated that Ibn Abbas (رضي الله تعالى عنه) said, the Apostle of Allah (صلى الله عليه وآله) said : 'There are two types of people among this Ummah who have no share of Islam : The Murji'ah and the Qadariyyah.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 063

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَجَاءَ رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سُوَادِ شَعْرِ الرَّأْسِ لَا يَرَى عَلَيْهِ أَتْرَ السَّفَرِ وَلَا يَعْرِفُهُ مَنَّا أَحَدٌ . قَالَ فَجَلَسَ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَسْنَدَ رُكْبَتَهُ إِلَى رُكْبَتِهِ وَوَضَعَ يَدَيْهِ عَلَى فَخْذَيْهِ . ثُمَّ قَالَ يَا مُحَمَّدُ مَا الْإِسْلَامُ قَالَ " شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَصَوْمُ رَمَضَانَ وَحَجُّ الْبَيْتِ " . قَالَ صَدَقْتَ . فَعَجَبْنَا مِنْهُ بِسَأَلِهِ وَيُصَدِّقُهُ . ثُمَّ قَالَ يَا مُحَمَّدُ مَا الْإِيمَانُ قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَكُتُبِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ " . قَالَ صَدَقْتَ . فَعَجَبْنَا مِنْهُ بِسَأَلِهِ وَيُصَدِّقُهُ . ثُمَّ قَالَ يَا مُحَمَّدُ مَا الْإِحْسَانُ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ " . قَالَ فَمَتَى السَّاعَةُ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ " . قَالَ فَمَا أَمَارَتُهَا قَالَ " أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا " . قَالَ وَكَيْعٌ يَعْنِي تَلِدُ الْعَجَمُ الْعَرَبَ " وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبِنَاءِ " . قَالَ ثُمَّ قَالَ فَلَقِينِي النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَعْدَ ثَلَاثِ قَعَالٍ " أَتَدْرِي مِنَ الرَّجُلِ " . قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " ذَلِكَ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ مَعَالِمَ دِينِكُمْ " .

It was narrated that Hadhrat Umar (رضي الله تعالى عنه) said, 'we were sitting with the Prophet (صلى الله عليه وآله وسلم) when a man came to him whose clothes were intensely white and whose hair was intensely black; no signs of travel could be seen upon him, and none of us recognized him. He sat down facing the Prophet (صلى الله عليه وآله وسلم), with his knees touching his, and he put his hands on his thighs, and said : 'O Muhammad (صلى الله عليه وآله وسلم), what is Islam?' He (the Prophet ﷺ) said : 'To testify that there is no god but Allah, and that I am the Apostle of Allah, to establish Salah, to pay Zakat, to fast in Ramadan, and to perform Hajj to the House (Ka'bah).' He said : 'You have spoken the truth. 'We were amazed by him : He asked a question, then told him that he had spoken the truth. Then he said : 'O Muhammad (صلى الله عليه وآله وسلم), what is Iman? He (the Prophet ﷺ) said : 'To believe in Allah, His angels, His Apostles, His books, the Last day, and the Divine Decree (Qadar), both the good of it and the bad of it.' He said 'You have spoken the truth.' We were amazed by him. He asked a question, then told him that he had spoken the truth. Then he said: 'O Muhammad (صلى الله عليه وآله وسلم), what is Ihsan? He (the Prophet ﷺ) said : 'To worship Allah as if you see Him, for even though you do not see Him, He sees you.' He asked : "When will the Hour be?' He (the Prophet ﷺ) said : 'The one who is being asked about it does not know more than the one who is asking. ' He asked : 'Then what are its signs?' He (the Prophet ﷺ) said : 'When the slave woman gives birth to her mistress' (Waki' said : this means when non-Arabs will give birth to Arabs) 'and when you see barefoot, naked, destitute

shepherds competing in constructing tall buildings.' The Prophet (صلى الله عليه و آله وسلم) met me three days later and asked me : 'Do you know who that man was? I said 'Allah (عَزَّ وَجَلَّ) and his Apostle (صلى الله عليه و آله وسلم) know best.' He said : 'That was Jibril (عليه السلام), who came to teach you your religion.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 064

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ، 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 " . قَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَلَكِنْ سَأَحَدِّثُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الْأُمَّةُ رَبَّتَهَا فَذَلِكَ مِنْ أَشْرَاطِهَا وَإِذَا تَطَاوَلَ رِجَاءُ الْعَنَمِ فِي الْبُنْيَانِ فَذَلِكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ " . فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - {إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَادًا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ} .

It was narrated that Abu Hurairah (رضي الله تعالى عنه) said one day the Prophet (صلى الله عليه و آله وسلم) appeared among the people. A man came to him and said : 'O Apostle of Allah (صلى الله عليه و آله وسلم), what is Iman?' He (the Prophet ﷺ) said : 'To believe in Allah, His angels, His books, His Apostles and the meeting with Him, and to believe in the Final Resurrection.' He said : 'O Apostle of Allah (صلى الله عليه و آله وسلم), what is Islam?' He (the Prophet ﷺ) said : 'To worship Allah (alone) and not to associate anything with Him; to establish Salah, to pay Zakat, and to fast in Ramadan.' He said : 'O Apostle of Allah (صلى الله عليه و آله وسلم), what is Ihsan? He (the Prophet ﷺ) said : 'To worship Allah as if you see Him, for even though you do not see Him, He sees you.' He said : "O Apostle of Allah (صلى الله عليه و آله وسلم), when will the Hour be?' He (the Prophet ﷺ) said : 'The one who is being asked about it does not know more than the one who is asking. But I will tell you about its signs. When the slave woman gives birth to her mistress that is one of its signs. When the shepherds compete in constructing tall buildings that is one of its signs. And there are five things which no one knows except Allah.' Then he (the Apostle of Allah ﷺ) recited (this Quranic verse) : وَمَا تَدْرِي نَفْسٌ مَادًا كَسِبَتْ غَدًا [Verily Allah! with Him alone is the knowledge of the Hour and He is Who sends (down the rain) and knows that which is in the wombs and no person knows whatsoever he shall earn tomorrow, and a person knows not in whatsoever land he shall die. Verily Allah is Knowing and aware.] (Luqman - 34).

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 065

حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَا حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ صَالِحٍ أَبُو الصَّلْتِ الْهَرَوِيُّ، حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرِّضَا، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ -

صلى الله عليه وسلم - " الإِيمَانُ مَعْرِفَةٌ بِالْقَلْبِ وَقَوْلٌ بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ " . قَالَ أَبُو الصَّلْتِ لَوْ قُرِئَ هَذَا الْإِسْنَادُ عَلَى مَجْنُونٍ لَبَرَأَ .

It was narrated that Hadhrat Ali bin Abi Talib (رضى الله تعالى عنه) said, the Apostle of Allah (صلى الله عليه وآله وسلم) said : 'Iman is knowledge in the heart, words on the tongue and action with physical faculties.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 066

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ - أَوْ قَالَ لِجَارِهِ - مَا يُحِبُّ لِنَفْسِهِ " .

It was narrated from Anas bin Malik (رضى الله تعالى عنه) that the Apostle of Allah (صلى الله عليه وآله وسلم) said : 'None of you truly believes until he loves for his brother' or he said "for his neighbor, what he loves for himself."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 067

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَدَيْهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ " .

It was narrated that Anas bin Malik (رضى الله تعالى عنه) said the Apostle of Allah (صلى الله عليه وآله وسلم) said : 'None of you truly believes until I am more beloved to him than his child, his father and all the people.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 068

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَوْ لَا أَدْرَأُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمْوه تَحَابَبْتُمْ أَفْسُوا السَّلَامَ بَيْنَكُمْ " .

It was narrated that Abu Hurairah (رضى الله تعالى عنه) said, the Apostle of Allah (صلى الله عليه وآله وسلم) said : 'By the One in whose Hand is my soul! You will not enter Paradise until you believe, and you will not (truly) believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread the greetings of Salam among yourselves.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 069

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ " .

It was narrated that Abdullah (رضى الله تعالى عنه) said, the Apostle of Allah (صلى الله عليه و آله) said : 'Verbally abusing a Muslim is immorality and fighting him is Kufr (disbelief).''

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 070

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا أَبُو أَحْمَدَ، حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنِ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ فَارَقَ الدُّنْيَا عَلَى الْإِحْلَاصِ لِلَّهِ وَحَدَهُ وَعِبَادَتِهِ لَا شَرِيكَ لَهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ مَاتَ وَاللَّهُ عَنْهُ رَاضٍ " . قَالَ أَنَسٌ وَهُوَ دِينُ اللَّهِ الَّذِي جَاءَتْ بِهِ الرُّسُلُ وَبَلَّغُوهُ عَنِ رَبِّهِمْ قَبْلَ هَرَجِ الْأَحَادِيثِ وَاخْتِلَافِ الْأَهْوَاءِ وَتَصْدِيقِ ذَلِكَ فِي كِتَابِ اللَّهِ فِي آخِرِ مَا نَزَلَ يَقُولُ اللَّهُ {فَإِنْ تَابُوا} قَالَ خَلَعُوا الْأَوْثَانَ وَعِبَادَتَهَا {وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ} وَقَالَ فِي آيَةٍ أُخْرَى {فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ} حَدَّثَنَا أَبُو حَاتِمٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى الْعُبَيْدِيُّ، حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، مِثْلُهُ

It was narrated that Anas bin Malik (رضى الله تعالى عنه) said the Apostle of Allah (صلى الله عليه و آله و سلم) said : 'Whoever departs this world with sincerity towards Allah (عَزَّ وَجَلَّ), worshiping Him alone with no partner, establishing Salah and paying Zakat, he dies while Allah (عَزَّ وَجَلَّ) is pleased with him.' Anas (رضى الله تعالى عنه) said : "This is the religion of Allah (عَزَّ وَجَلَّ) which was brought by the Apostles (صلى الله عليه و آله و سلم), and which they conveyed from their Lord before there arose the confusion of people's chattering and conflicting desires. This is confirmed in the Book of Allah, in one of the Last Verses to be revealed, where Allah says [فَإِنْ تَابُوا] But if they repent] renounce their idols and (stop) worshipping them. [وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ] [And establish Salah and give Zakat]. And Allah (عَزَّ وَجَلَّ) says in another verse [فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ] [But if they repent, perform Salah and give Zakat, then they are your brethren in religion.] (At-Tauba - 11)

There is another chain of narrators with similar wording for this Hadith.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 071

حَدَّثَنَا أَحْمَدُ بْنُ الْأَزْهَرِ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا أَبُو جَعْفَرٍ، عَنِ يُونُسَ، عَنِ الْحَسَنِ، عَنِ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ " .

It was narrated that Abu Hurairah (رضى الله تعالى عنه) said the Apostle of Allah (صلى الله عليه و آله و سلم) said : 'I have been commanded to fight the people until they testify to لا إله إلا الله [There is no god but Allah] and that I am the Apostle of Allah, and establish regular prayers and pay Zakat.'

Explanation

It is in Quran - فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ ۖ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ لَا إِكْرَاهَ فِي الدِّينِ - [There shall be no compulsion in (acceptance of) the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.] **(Al-Baqara - 256).**

It is in Hadith - The Prophet (صلى الله عليه و آله وسلم) said, 'Jibreel (عليه السلام) was so adamant in reminding me to be charitable with my neighbor that I thought my neighbor would be made my heir. **(Bukhari)**

It is in Hadith - The Apostle of Allah (صلى الله عليه و آله وسلم) said : He is not a believer who eats his fill whilst his neighbor beside him goes hungry' **(Bukhari).**

In both the above Ahadith, there is no mention that the neighbor should be a Muslim. His faith, ethnicity and color, does not matter.

Thus, Hadith # 18 above is meant for those non-believers who fight and kill Muslims and expel them from their homes. These non-believers are identified in the following Quranic verses.

It is in Quran - لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ - إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ ۗ وَمَن تَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ [Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - (forbids) that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers. **(Al-Mumtahana - 8-9).**

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 072

حَدَّثَنَا أَحْمَدُ بْنُ الْأَزْهَرِ، حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ " .

It was narrated that Mu'adh bin Jabal (رضى الله تعالى عنه) said, the Apostle of Allah (صلى الله عليه و آله وسلم) said : 'I have been commanded to fight the people until they testify to لا إِلَهَ إِلَّا اللَّهُ

إلا الله [None has the right to be worshiped but Allah) and that I am the Apostle of Allah, and establish regular prayers and pay Zakat."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 073

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الرَّازِيُّ، أَنبَأَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ اللَّيْثِيُّ، حَدَّثَنَا زِيَادُ بْنُ حَيَّانَ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " صِنْفَانِ مِنْ أُمَّتِي لَيْسَ لَهُمَا فِي الْإِسْلَامِ نَصِيبٌ أَهْلُ الْإِرْجَاءِ وَأَهْلُ الْقَدْرِ " .

It was narrated that Ibn Abbas (رضى الله تعالى عنه) and Jabir bin Abdullah (رضى الله تعالى عنه) said, the Apostle of Allah (صلى الله عليه و آله وسلم) said : 'There are two types among my Ummah who have no share of Islam : the people of Irja' and the people of Qadar.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 074

حَدَّثَنَا أَبُو عُمَانَ الْبُخَارِيُّ، سَعِيدُ بْنُ سَعْدٍ قَالَ حَدَّثَنَا الْهَيْثَمُ بْنُ خَارِجَةَ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عِيَّاشٍ - عَنْ عَبْدِ الْوَهَّابِ بْنِ مُجَاهِدٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ، وَابْنِ عَبَّاسٍ قَالَ الْإِيمَانُ يَزِيدُ وَيَنْقُصُ .

It was narrated that Abu Hurairah (رضى الله تعالى عنه) and Ibn Abbas (رضى الله تعالى عنه) said : "Iman increases and decreases."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 075

حَدَّثَنَا أَبُو عُمَانَ الْبُخَارِيُّ، حَدَّثَنَا الْهَيْثَمُ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ جَرِيرِ بْنِ عُثْمَانَ، عَنْ الْحَارِثِ، - أَظُنُّهُ - عَنْ مُجَاهِدٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ الْإِيمَانُ يَزِيدُ وَيَنْقُصُ .

It was narrated that Abu Darda (رضى الله تعالى عنه) said : Iman increases and decreases.

CHAPTER (10)

بَابُ فِي الْقَدْرِ

Regarding Divine Decree (Qadr)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 076

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، وَمُحَمَّدُ بْنُ فَضَيْلٍ، وَأَبُو مُعَاوِيَةَ ح وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونِ الرَّقِّيُّ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَمُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ حَدَّثَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ الصَّادِقُ

الْمَصْدُوقُ قَالَ " يُجْمَعُ خَلْقُ أَحَدِكُمْ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ الْمَلَكَ فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ فَيَقُولُ اكْتُبْ عَمَلَهُ وَأَجَلَهُ وَرِزْقَهُ وَشَقِيٌّ أَمْ سَعِيدٌ . فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا " .

It is narrated on the authority of Abdullah bin Mas'ud (رضى الله تعالى عنه) that he said, Apostle of Allah (صلى الله عليه و آله وسلم), the true and truly inspired one, told us that 'the creation of one of you is put together in his mother's womb for forty days, then it becomes a clot for a similar length of time, then it becomes a chewed lump of flesh for a similar length of time. Then Allah (عَزَّ وَجَلَّ) sends the angel to him and commands him to write down four things. He says : "Write down his deeds, his life span, his provision, and whether he is doomed (destined for Hell) or blessed (destined for Paradise)." By the One in Whose Hand is my soul! One of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people of Paradise until he enters therein."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 077

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، قَالَ سَمِعْتُ أَبَا سِنَانَ، عَنْ وَهْبِ بْنِ خَالِدِ الْجَمْصِيِّ، عَنِ ابْنِ الدَّيْلَمِيِّ، قَالَ وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ هَذَا الْقَدْرِ فَخَشِيتُ أَنْ يُفْسِدَ عَلَيَّ دِينِي وَأَمْرِي فَأَتَيْتُ أَبِي بْنَ كَعْبٍ فَقُلْتُ يَا الْمُنْذِرُ إِنَّهُ قَدْ وَقَعَ فِي قَلْبِي شَيْءٌ مِنْ هَذَا الْقَدْرِ فَخَشِيتُ عَلَيَّ دِينِي وَأَمْرِي فَحَدَّثْتَنِي مِنْ ذَلِكَ بِشَيْءٍ لَعَلَّ اللَّهَ أَنْ يَنْفَعَنِي بِهِ . فَقَالَ لَوْ أَنَّ اللَّهَ عَذَبَ أَهْلَ سَمَوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ وَلَوْ رَجِمَهُمْ لَكَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ . وَلَوْ كَانَ لَكَ مِثْلُ جَبَلٍ أَحَدٍ ذَهَبًا أَوْ مِثْلُ جَبَلٍ أَحَدٍ تُنْفِقُهُ فِي سَبِيلِ اللَّهِ مَا قَبِلَ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدْرِ . فَتَعَلَّمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُحْطِطِكَ وَأَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ . وَأَنَّكَ إِنْ مِتَّ عَلَى غَيْرِ هَذَا دَخَلْتَ النَّارَ وَلَا عَلَيْكَ أَنْ تَأْتِيَ أَحَدٌ عَبْدَ اللَّهِ بْنِ مَسْعُودٍ فَتَسْأَلُهُ . فَأَتَيْتُ عَبْدَ اللَّهِ فَسَأَلْتُهُ فَذَكَرَ مِثْلَ مَا قَالَ أَبِي وَقَالَ لِي وَلَا عَلَيْكَ أَنْ تَأْتِيَ حُدَيْفَةَ . فَأَتَيْتُ حُدَيْفَةَ فَسَأَلْتُهُ فَقَالَ مِثْلَ مَا قَالَا وَقَالَ أَنْتَ زَيْدُ بْنُ ثَابِتٍ فَسَأَلْتُهُ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " لَوْ أَنَّ اللَّهَ عَذَبَ أَهْلَ سَمَوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ وَلَوْ رَجِمَهُمْ لَكَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ وَلَوْ كَانَ لَكَ مِثْلُ أَحَدٍ ذَهَبًا أَوْ مِثْلُ جَبَلٍ أَحَدٍ ذَهَبًا تُنْفِقُهُ فِي سَبِيلِ اللَّهِ مَا قَبِلَهُ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدْرِ كُلِّهِ فَتَعَلَّمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُحْطِطِكَ وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ وَأَنَّكَ إِنْ مِتَّ عَلَى غَيْرِ هَذَا دَخَلْتَ النَّارَ " .

It was narrated that Ibn Dailami (رضى الله تعالى عنه) said : "I was confused about this Divine Decree (Qadar), and I was afraid lest that adversely affect my religion and my affairs. So I went to Ubayy bin Ka'b (رضى الله تعالى عنه) and said: 'O Abu Mundhir (رضى الله) I am confused about the Divine Decree, and I fear for my religion and my affairs, so tell me something about that through which Allah (عَزَّ وَجَلَّ) may benefit me.' He said : 'If Allah (عَزَّ وَجَلَّ) were to punish the inhabitants of His heavens and of his earth, He would do so and He would not be unjust towards them. And if He were to have mercy on them, His mercy would be better for them than their own deeds. If you had the (the gold) equivalent of Mount Uhud which you spent in the cause of Allah (عَزَّ وَجَلَّ), that would not be accepted from you until you believed in the Divine Decree and you know that whatever has befallen you, could not have passed you by; and whatever

has passed you by, could not have befallen you; and that if you were to die believing anything other than this, you would enter Hell. And it will not harm you to go to my brother, 'Abdullah bin Mas'ud (رضى الله تعالى عنه), and ask him (about this).' So I went to 'Abdullah (رضى الله تعالى عنه) and asked him , and he said something similar to what Ubayy (رضى الله تعالى عنه) had said, and he told me : 'It will not harm you to go to Hudhaifah (رضى الله تعالى عنه).' So I went to Hudhaifah (رضى الله تعالى عنه) and asked him, and he said something similar to what they had said. And he told me : 'Go to Zaid bin Thabit (رضى الله تعالى عنه) and ask him.' So I went to Zaid bin Thabit (رضى الله تعالى عنه) and asked him, and he said: 'I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say: "If Allah (عَزَّ وَجَلَّ) were to punish the inhabitants of His heavens and of His earth, he would do so and He would not be unjust towards them. And if He were to have mercy on them, His mercy would be better for them than their own deeds. If you had (gold) equivalent of Mount Uhud which you spent in the cause of Allah (عَزَّ وَجَلَّ), that would not be accepted from you until you believed in the Divine Decree and you know that whatever has befallen you, could not have passed you by; and whatever has passed you by, could not have befallen you; and that if you were to die believing anything other than this, you would enter Hell"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 078

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ، قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَبِيَدِهِ عُودٌ فَتَكَتَ فِي الْأَرْضِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ " مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَفْعَدُهُ مِنَ الْجَنَّةِ وَمَفْعَدُهُ مِنَ النَّارِ " . قِيلَ يَا رَسُولَ اللَّهِ أَفَلَا تَتَكَلَّمُ قَالَ " لَا أَعْمَلُوا وَلَا تَتَكَلَّمُوا فَكُلُّ مُيسِرٍ لِمَا خُلِقَ لَهُ " . ثُمَّ قَرَأَ {فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْيُسْرَى * وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى * وَكَذَّبَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْعُسْرَى}.

It was narrated that Hadhrat Ali (رضى الله تعالى عنه) said : "We were sitting with the Prophet (صلى الله عليه و آله وسلم) and he had a stick in his hand. He scratched in the ground with it, then raised his head and said : 'There is no one among you but his place in Paradise or Hell has already been decreed.' He was asked : 'O Apostle of Allah (صلى الله عليه و آله وسلم), should we not then rely upon that?' He said : 'No, strive and do not rely upon that, for it will be made easy for each person to do that for which he was created.' Then he recited (these Quranic verses) - فَأَمَّا مَنْ أَعْطَى وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى - فَسَنُيَسِّرُهُ لِلْيُسْرَى - وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى - وَكَذَّبَ بِالْحُسْنَى [As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in the best reward. We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient. And denies the best reward. We will make smooth for him the path of evil.] (Al-Lail - 5-10)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 079

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِيسِيُّ، قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ آخِرُ مَنْ أَحْرَصَ عَلَى مَا يَنْفَعُكَ وَاسْتَعِينُ بِاللَّهِ وَلَا تَعْجِزْ فَإِنَّ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا . وَلَكِنْ قُلْ قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ فَإِنَّ " لَوْ " تَفْتَحُ عَمَلَ الشَّيْطَانِ " .

It was narrated that Abu Hurairah (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله) (عزَّ وَجَلَّ) said: 'The strong believer is better and more beloved to Allah (عليه و آله وسلم) than the weak believer, although both are good. Strive for that which will benefit you, seek the help of Allah (عزَّ وَجَلَّ) and do not feel helpless. If anything befalls you, do not say, "if only I had done such and such" rather say [Allah has decreed and whatever he wills, He does]." For (saying) 'If', opens (the door) to the deeds of Satan."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 080

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَيَعْقُوبُ بْنُ حُمَيْدٍ بْنِ كَاسِبٍ، قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، سَمِعَ طَاوُسًا، يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ، يُخْبِرُ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " اِحْتَجَّ آدَمُ وَمُوسَى فَقَالَ لَهُ مُوسَى يَا آدَمُ أَنْتَ أَبُوْنَا خَيْبِنَا وَأَخْرَجْنَا مِنَ الْجَنَّةِ بِذَنْبِكَ . فَقَالَ لَهُ آدَمُ يَا مُوسَى اصْطَفَاكَ اللَّهُ بِكَلَامِهِ وَخَطَّ لَكَ التَّوْرَةَ بِيَدِهِ أَتَلُومُنِي عَلَى أَمْرِ قَدَرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً فَحَجَّ آدَمُ مُوسَى فَحَجَّ آدَمُ مُوسَى فَحَجَّ آدَمُ مُوسَى " . ثَلَاثًا .

It was narrated that Amr bin Dinar (رضى الله تعالى عنه) heard Tawus (رضى الله تعالى عنه) say : "I heard Abu Hurairah (رضى الله تعالى عنه) narrating that the Prophet (صلى الله عليه و آله وسلم) said : Adam (عليه السلام) and Musa (عليه السلام) debated, and Musa (عليه السلام) said to him : "O Adam (عليه السلام), you are our father but have deprived us and caused us to be expelled from Paradise because of your sin." Adam (عليه السلام) said to him : "O Musa (عليه السلام), Allah chose you to speak with, and he wrote the Tawrah for you with His own Hand. Are you blaming me for something which Allah () decreed for me forty years before He created me?" Thus Adam (عليه السلام) won the argument with Musa (عليه السلام) (said it three times), thus Adam (عليه السلام) won the argument with Musa (عليه السلام), (said it three times)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 081

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَّارَةَ، حَدَّثَنَا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ عَلِيٍّ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ بِاللَّهِ وَحَدَهُ لَا شَرِيكَ لَهُ وَأَنِّي رَسُولُ اللَّهِ وَبِالْبَعْثِ بَعْدَ الْمَوْتِ وَالْقَدَرِ " .

It was narrated that Hadhrat Ali (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه) (و آله وسلم) said: 'No servant truly believes until he believes in four things: in Allah alone with no partner; that I am the Apostle of Allah; in the resurrection after death; and in the Divine Decree (Qadar).'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 082

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى بْنِ طَلْحَةَ بْنِ عَبْدِ اللَّهِ، عَنْ عَمَّتِهِ، عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، قَالَتْ دُعِيَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَى جِنَازَةِ غُلَامٍ مِنَ الْأَنْصَارِ فَقُلْتُ يَا رَسُولَ اللَّهِ طُوبَى لِهَذَا عُصْفُورٍ مِنْ عَصَافِيرِ الْجَنَّةِ لَمْ يَعْمَلِ السُّوءَ وَلَمْ يُدْرِكْهُ . قَالَ " أَوْ غَيْرُ ذَلِكَ يَا عَائِشَةُ إِنَّ اللَّهَ خَلَقَ لِلْجَنَّةِ أَهْلًا . خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلَابِ آبَائِهِمْ وَخَلَقَ لِلنَّارِ أَهْلًا خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلَابِ آبَائِهِمْ .

It was narrated on the authority of Ummul Momineen Aishah (رضى الله تعالى عنها) that she said ; the Apostle of Allah (صلى الله عليه و آله وسلم) was called to the funeral of a child from among the Ansar. I said : 'O Apostle of Allah (صلى الله عليه و آله وسلم), glad tidings for him! He is one of the little birds of Paradise, who never did evil or reached the age of doing evil.' He said: 'It may not be so, O 'Aishah (رضى الله تعالى عنها)! For Allah (عَزَّ وَجَلَّ) created people for Paradise, He created them for it when they were still in their father's loins, And He has created people for Hell, He created them for it when they were still in their fathers' loins.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 083

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ الْمَخْزُومِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ بْنِ جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ مُشْرِكُو قُرَيْشٍ يُخَاصِمُونَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الْقَدْرِ فَتَرَأَتْ هَذِهِ الْآيَةَ {يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ دُوفُوا مَسَّ سَقَرَ * إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ} .

It was narrated that Abu Hurairah (رضى الله تعالى عنه) said that the idolators and Quraish came and disputed with the Prophet (صلى الله عليه و آله وسلم) concerning the Divine Decree. Then the following verse was revealed يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ دُوفُوا مَسَّ سَقَرَ - إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ [The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell! Verily We have created all things with Qadar. (Divine Decree)] (Al-Qamar - 48-49)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 084

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ، مَوْلَى أَبِي بَكْرٍ حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ أَبِيهِ، أَنَّهُ دَخَلَ عَلَى عَائِشَةَ فَذَكَرَ لَهَا شَيْئًا مِنَ الْقَدْرِ فَقَالَتْ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " مَنْ تَكَلَّمَ فِي شَيْءٍ مِنَ الْقَدْرِ سِئَلٌ عَنْهُ يَوْمَ الْقِيَامَةِ وَمَنْ لَمْ يَتَكَلَّمْ فِيهِ لَمْ يُسْأَلْ عَنْهُ " . قَالَ أَبُو الْحَسَنِ الْقَطَّانُ حَدَّثَنَا خَازِمُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شَيْبَانَ، حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ، فَذَكَرَ نَحْوَهُ .

Abdullah bin Abi Mulaikah (رضى الله تعالى عنه) narrated that his father went to Ummul Momineen Aishah (رضى الله تعالى عنها) and said something to her about the Divine Decree. She said : 'I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say : 'Whoever says anything about the Divine decree, will be questioned about that on the Day of Resurrection, and whoever does not say anything about it will not be questioned about it.' There is another chain of narration for this Hadith with similar wording.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 085

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ خَرَجَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى أَصْحَابِهِ وَهُمْ يَخْتَصِمُونَ فِي الْقَدْرِ فَكَانَتْ يَفْقَأُ فِي وَجْهِهِ حَبُّ الرُّمَّانِ مِنَ الْعُضْبِ فَقَالَ " بِهَذَا أَمَرْتُمْ أَوْ لِهَذَا خُلِقْتُمْ تَضْرِبُونَ الْقُرْآنَ بَعْضُهُ بِبَعْضٍ . بِهَذَا هَلَكْتَ الْأُمَّمُ قَبْلَكُمْ " . قَالَ فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو مَا عَبَطْتُ نَفْسِي بِمَجْلِسٍ تَخَلَّفْتُ فِيهِ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَا عَبَطْتُ نَفْسِي بِذَلِكَ الْمَجْلِسِ وَتَخَلَّفِي عَنْهُ .

Amr bin Shu'aib (رضى الله تعالى عنه) narrated from his father that his grandfather said: "The Apostle of Allah (صلى الله عليه و آله وسلم) came to his Companions when they were disputing about the Divine Decree, and it was as if pomegranate seeds had burst on his face (meaning his face turned red) because of anger. He said : 'Have you been commanded to do this, or were you created for this purpose? You are using one part of the Qur'an against another part, and this is what led to the doom of the nations who came before you.'" Abdullah bin Amr (رضى الله تعالى عنه) said : "I was never happy to have missed a gathering with the Apostle of Allah (صلى الله عليه و آله وسلم) as I was to have missed that gathering."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 086

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا يَحْيَى بْنُ أَبِي حَيَّةَ أَبُو جَنَابِ الْكَلْبِيِّ، عَنْ أَبِيهِ، عَنْ ابْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لَا عَدْوَى وَلَا طَيْرَةَ وَلَا هَامَةَ " . فَقَامَ إِلَيْهِ رَجُلٌ أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ الْبَعِيرَ يَكُونُ بِهِ الْجَرْبُ فَيُجْرَبُ الْإِبِلَ كُلَّهَا قَالَ " ذَلِكَ الْقَدْرُ فَمَنْ أَجْرَبَ الْأَوَّلَ " .

It is narrated on the authority of Ibn 'Umar (رضى الله تعالى عنه) that Apostle of Allah (صلى الله عليه و آله وسلم) said : "There is no contagious disease (to catch others without Allah's permission); nor is there evil omen; nor is there Hamah (a of bird by which they used to have bad omen of one's death if it came on his house's roof). A Bedouin stood up and said : 'O Apostle of Allah (صلى الله عليه و آله وسلم), what about a camel that suffers from mange and then all other camels get mange?' He said : 'That is because of the Divine Decree. How else did the first one get mange?'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 087

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ عِيْسَى الْجَزَارِيُّ، عَنْ عَبْدِ الْأَعْلَى بْنِ أَبِي الْمُسَاوِرِ، عَنْ الشَّعْبِيِّ، قَالَ لَمَّا قَدِمَ عَدِيُّ بْنُ حَاتِمٍ الْكُوفَةَ أَتَيْتَاهُ فِي نَفَرٍ مِنْ فُقَهَاءِ أَهْلِ الْكُوفَةِ . فَقُلْنَا لَهُ حَدِّثْنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . فَقَالَ أَتَيْتُ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ " يَا عَدِيُّ بْنُ حَاتِمٍ أَسْلِمْتَ تَسْلَمٌ " . قُلْتُ وَمَا الْإِسْلَامُ فَقَالَ " تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ وَتُؤْمِنُ بِالْأَقْدَارِ كُلِّهَا خَيْرَهَا وَشَرَّهَا حُلُوهَا وَمَرُّهَا " .

Sha'bi said when Adi bin Hatim (رضى الله تعالى عنه) came to Kufah, we came to him with a delegation of the Fuqaha of Kufah and said to him : "Tell us of something that you heard from the Apostle of Allah (صلى الله عليه و آله وسلم)." He said : "I came to the Prophet (صلى الله عليه و آله وسلم) and he said : "O 'Adi bin Hatim enter Islam and you will be safe." I said, "What is Islam?" He said : "To testify to La ilaha illallah (there is no god except Allah)

and that I am the Apostle of Allah, and to believe in all the Divine Decrees, the good of them and the bad of them, the sweet of them and the bitter of them."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 088

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَسْبَابُ بْنُ مُحَمَّدٍ، حَدَّثَنَا الْأَعْمَشُ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ غُنَيْمِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَثَلُ الْقَلْبِ مَثَلُ الرَّيشَةِ تُقَلِّبُهَا الرِّيحُ بِقَلَاةٍ " .

It was narrated that Abu Musa Al-Ash'ari (رضي الله تعالى عنه) said: "The Apostle of Allah (صلى الله عليه و آله وسلم) said: 'The similitude of the heart (of anyone of you in its quick turning from one state to another, from one desire to another) is like a (single) feather, which the (heavy stormy) wind moves in a desert.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 089

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا خَالِي، يَغْلَى عَنْ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ، قَالَ جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي جَارِيَةً أَعَزَلْتُ عَنْهَا قَالَ " سَبَّأْتِيهَا مَا فُذِرَ لَهَا " . فَأَتَاهُ بَعْدَ ذَلِكَ فَقَالَ قَدْ حَمَلَتْ الْجَارِيَةَ . فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَا فُذِرَ لِنَفْسٍ شَيْءٌ إِلَّا هِيَ كَانَتْهُ " .

It is narrated on the authority of Jabir (رضي الله تعالى عنه) 'A man from the Ansar came to the Apostle of Allah (صلى الله عليه و آله وسلم) and said, O'Apostle of Allah (صلى الله عليه و آله وسلم), I have a slave-girl (with whom I have sexual relations) : (Is it permissible for me that) I should practice Coitus interruptus with her? On that the Apostle of Allah (صلى الله عليه و آله وسلم) said (It is of no effect since) she will receive (no more than) what has been decreed for her. Later, he came to the Apostle of Allah (صلى الله عليه و آله وسلم) again and said, 'the slave girl has become pregnant'. The Apostle of Allah (صلى الله عليه و آله وسلم) said, 'Noting has been decreed for a nafs but that it will receive it.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 090

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، عَنْ سَفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَيْسَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ وَلَا يَزِيدُ الْقَدْرَ إِلَّا الدُّعَاءُ وَإِنَّ الرَّجُلَ لِيُحْرَمَ الرِّزْقَ لِلْخَطِيئَةِ يَعْملُهَا " .

It was narrated that Thawban (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said: 'Nothing extends one's life span but righteousness, nothing averts the Divine Decree but supplication, and nothing deprives a man of provision but the sin that he commits.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 091

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا عَطَاءُ بْنُ مُسْلِمٍ الْخَقَافُ، حَدَّثَنَا الْأَعْمَشُ، عَنْ مُجَاهِدٍ، عَنْ سُرَّاقَةَ بْنِ جُعْشَمٍ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ الْعَمَلُ فِيمَا جَفَّ بِهِ الْقَلَمُ وَجَرَتْ بِهِ الْمَقَادِيرُ أَوْ فِي أَمْرٍ مُسْتَقْبَلٍ قَالَ " بَلْ فِيمَا جَفَّ بِهِ الْقَلَمُ وَجَرَتْ بِهِ الْمَقَادِيرُ وَكُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ " .

It was narrated on the authority of Suraqah Ibn Ju'shum (رضى الله تعالى عنه) ; I said ; O Apostle of Allah (صلى الله عليه و آله وسلم), is the deed (we do) related to that with which the pen became dry (after it had finished from writing it), and has been decreed, or it is related to what will happen (which has not yet been decided)?' The Apostle of Allah (صلى الله عليه و آله وسلم) said, Nay, it is related to that with which the pen became dry (after it had finished from writing it), and has been decreed; and everyone is made to find it easy to do that for which he has been created'.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 092

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْجَمِصِيُّ، حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنِ الْأَوْزَاعِيِّ، عَنِ ابْنِ جُرَيْجٍ، عَنِ أَبِي الرَّبِيعِ، عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ مَجُوسَ هَذِهِ الْأُمَّةِ الْمُكْذِبُونَ بِأَفْذَارِ اللَّهِ إِنْ مَرَضُوا فَلَا تَعُودُوهُمْ وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ وَإِنْ لَقِيتُمُوهُمْ فَلَا تَسَلِّمُوا عَلَيْهِمْ " .

It was narrated that Jabir bin Abdullah (رضى الله تعالى عنه) said: "The Apostle of Allah (صلى الله عليه و آله وسلم) said: 'The Magicians of this Ummah are those who deny the decrees of Allah. If they fall sick, do not visit them; if they die, do not attend their funerals; and if you meet them, do not greet them with Salam.'"

CHAPTER (11)

بَابُ فِي فَضَائِلِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Virtues of the companions of the Apostle of Allah (صلى الله عليه و آله وسلم)

A Sahabi (companion) is a person who saw the Prophet (صلى الله عليه و آله وسلم) during his lifetime as a believer and died as a believer.

CHAPTER (11.1)

فَضْلُ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ

Virtues of Hadhrat Abu Bakr Siddique (رضى الله تعالى عنه)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 093

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " أَلَا إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خَلْتِهِ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ " . قَالَ وَكَيْعٌ يَعْنِي نَفْسَهُ .

It was narrated that 'Abdullah (رضى الله تعالى عنه) said: "The Apostle of Allah (صلى الله عليه و) said : 'I have no need of the friendship of any Khalil (close friend) but if I were to have taken anyone as a close friend, I would have taken Abu Bakr (رضى الله تعالى عنه) as a close friend, but your companion is the close friend of Allah,'" (One of the narrators) Waki' said : (by the phrase 'your companion'), the Prophet (صلى الله عليه و آله وسلم) was referring to himself.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 094

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَا نَفَعَنِي مَالٌ قَطُّ مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ " . قَالَ فَبَكَى أَبُو بَكْرٍ وَقَالَ هَلْ أَنَا وَمَالِي إِلَّا لَكَ يَا رَسُولَ اللَّهِ

It was narrated that Abu Hurairah (رضى الله تعالى عنه) said: "The Apostle of Allah (صلى الله عليه و) said: 'The wealth of none of you has benefited me as much as the wealth of Abu Bakr (رضى الله تعالى عنه).'" Abu Bakr (رضى الله تعالى عنه) wept and said : 'O Apostle of Allah (صلى الله عليه و آله وسلم), I and my wealth are only for you only.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 095

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الْحَسَنِ بْنِ عُمَارَةَ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كَهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ لَا تُخْبِرُهُمَا يَا عَلِيُّ مَا دَامَا حَيِّينَ " .

It was narrated that Hadhrat Ali (رضى الله تعالى عنه) said: "The Apostle of Allah (صلى الله عليه و) said: 'Abu Bakr and 'Umar (رضى الله تعالى عنهما) are the leaders of the mature people of Paradise, including the first and the last generations, except for the Prophets and Apostles, but do not tell them about that, O'Ali (رضى الله تعالى عنه), as long as they are still alive.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 096

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالَا حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا الْأَعْمَشُ، عَنْ عَطِيَّةِ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى يَرَاهُمْ مَنْ أَسْفَلَ مِنْهُمْ كَمَا يَرَى الْكَوْكَبُ الطَّالِعُ فِي الْأَفْقِ مِنْ أَفَاقِ السَّمَاءِ وَإِنَّ أَبَا بَكْرٍ وَعُمَرُ مِنْهُمْ وَأَنْعَمًا " .

It is narrated on the authority of Abu Sa'eed Al-Khudri (رضى الله تعالى عنه) that the Apostle of Allah (صلى الله عليه و آله وسلم) said: 'The people of the highest degrees of Paradise will be seen by those beneath them as a rising star is seen on the horizon. Abu Bakr and 'Umar (رضى الله تعالى عنهما) will be among them, and how blessed they are!'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 097

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُؤَمَّلٌ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مَوْلَى، لِرُبَيْعِيِّ بْنِ جَرَّاشٍ، عَنْ رُبَيْعِيِّ بْنِ جَرَّاشٍ، عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنِّي لَا أُدْرِي قَدْرَ بَقَائِي فِيكُمْ فَاقْتَدُوا بِاللَّذِينَ مِنْ بَعْدِي " . وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ .

It was narrated that Hudhaifah bin Yaman (رضى الله تعالى عنه) said: "The Apostle of Allah (صلى الله عليه و آله وسلم) said: 'I do not know how long I will stay among you, so follow the example of these two after I am gone,' and he pointed to Abu Bakr and `Umar (رضى الله تعالى عنهما)." .

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 098

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ لَمَّا وَضِعَ عُمَرُ عَلَى سَرِيرِهِ اِكْتَنَفَهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ - أَوْ قَالَ يُنْتُونَ وَيُصَلُّونَ - عَلَيْهِ قَبْلَ أَنْ يُرْفَعَ وَأَنَا فِيهِمْ فَلَمْ يَرُغْنِي إِلَّا رَجُلٌ قَدْ رَحِمَنِي وَأَخَذَ بِمَنْكَبِي فَالْتَفَتُ فَإِذَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَتَرَحَّمَ عَلَيَّ عُمَرَ ثُمَّ قَالَ مَا خَلَفْتُ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ بِمِثْلِ عَمَلِهِ مِنْكَ وَإِيمِ اللَّهِ إِنْ كُنْتُ لَأُظُنُّ لَيَجْعَلَنَّكَ اللَّهُ عَزَّ وَجَلَّ مَعَ صَاحِبَيْكَ وَذَلِكَ أَنِّي كُنْتُ أَكْثَرُ أَنْ أَسْمَعَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " دَهَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ " . فَكُنْتُ أَظُنُّ لَيَجْعَلَنَّكَ اللَّهُ مَعَ صَاحِبَيْكَ .

It is narrated on the authority of Ibn Abbas (رضى الله تعالى عنه) : When Umar (رضى الله تعالى عنه) (died and his body) was placed on the deathbed, surrounded by the people who were invoking and offering funeral prayer (or praising and offering prayer) for him, and I was among them, before he was carried (to be buried). I was surprised by a man pushing me, and he caught hold of my shoulder. I turned behind, and behold! It was Ali bin Abi Talib (رضى الله تعالى عنه). He prayed for Allah's mercy on him and then said, 'You have not left behind a person, the like of whose deeds I wish to meet Allah (عزَّ وَجَلَّ) with more than yours. By Allah (عزَّ وَجَلَّ), I always hoped that Allah (عزَّ وَجَلَّ) will keep you with your two companions, for I often heard the Apostle of Allah (صلى الله عليه و آله وسلم) saying ; "I , Abu Bakr and Umar (رضى الله تعالى عنهما) were (somewhere). I, Abu Bakr and Umar (رضى الله تعالى عنهما) did (something). I, Abu Bakr and Umar (رضى الله تعالى عنهما) set out. " So I hoped that Allah (عزَّ وَجَلَّ) will keep you with both of them.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 099

حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونِ الرَّقِّيُّ، حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَمِيَّةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ خَرَجَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَيْنَ أَبِي بَكْرٍ وَعُمَرَ فَقَالَ " هَكَذَا نُبْعَثُ " .

It was narrated that Ibn 'Umar (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و) set out walking in between Abu Bakr and Umar (رضي الله تعالى عنهما). Then he said, 'In such (a state of companionship) we will be raised (on the day of Judgement).

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 100

حَدَّثَنَا أَبُو شُعَيْبٍ، صَالِحُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ بَكْرِ بْنِ خُنَيْسٍ، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنْ عَوْنِ بْنِ أَبِي جَحْفَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كَهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأُولَى وَالْآخِرِينَ إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ " .

It was narrated from 'Awn bin Abi Juhaifah (رضي الله تعالى عنه) that his father said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said : 'Abu Bakr and 'Umar (رضي الله تعالى عنهما) are the leaders of the mature people of Paradise, the first and the last generation, except for the Prophets and the Apostles.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 101

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ، وَالْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ، قَالَ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ، قَالَ قِيلَ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ قَالَ " عَائِشَةُ " . قِيلَ مِنَ الرِّجَالِ قَالَ " أَبُوهَا " .

It was narrated on the authority of Anas (رضي الله تعالى عنه) : "It was said : 'O Apostle of Allah (صلى الله عليه و آله وسلم), which of the people is most beloved to you?' He said : 'Ummul Momineen Aishah (رضي الله تعالى عنها).' It was asked, 'And among men?' He said: 'Her father.'"

CHAPTER (11.2)

فَضْلُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ

(رضي الله تعالى عنه) Virtues of Hadhrat Umar

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #102

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، أَخْبَرَنِي الْجَرِيرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ قُلْتُ لِعَائِشَةَ أَيُّ أَصْحَابِهِ كَانَ أَحَبَّ إِلَيْهِ قَالَتْ أَبُو بَكْرٍ . قُلْتُ ثُمَّ أَيُّهُمْ قَالَتْ عُمَرُ . قُلْتُ ثُمَّ أَيُّهُمْ قَالَتْ أَبُو عُبَيْدَةَ .

It was narrated that 'Abdullah bin Shaqiq (رضى الله تعالى عنه) said : "I said to Ummul Momineen Aishah (رضى الله تعالى عنها) which of the (Prophet's ﷺ) Companions was most beloved to him?' She said : 'Abu Bakr (رضى الله تعالى عنه).' I said : 'Then which of them?' She said : "Umar (رضى الله تعالى عنه).' I said: 'Then which of them?' She said: 'Abu 'Ubaidah (رضى الله تعالى عنه).'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #103

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَرَّاشٍ الْحَوْشِيُّ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا أَسْلَمَ عُمَرُ نَزَلَ جِبْرِيْلُ فَقَالَ يَا مُحَمَّدُ لَقَدْ اسْتَبَشَرَ أَهْلُ السَّمَاءِ بِإِسْلَامِ عُمَرَ .

It was narrated that Ibn 'Abbas (رضى الله تعالى عنه) said : "When Umar (رضى الله تعالى عنه) became Muslim, Jibril (عليه السلام) came down and said : 'O Muhammed (صلى الله عليه و آله) no doubt, the inhabitants of the heaven rejoiced at 'Umar's (رضى الله تعالى عنه) Islam.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #104

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ، أَنْبَأَنَا دَاوُدُ بْنُ عَطَاءٍ الْمَدِينِيُّ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي بِنِ كَعْبٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - " أَوْلُ مَنْ يُصَافِحُهُ الْحَقُّ عُمَرُ وَأَوْلُ مَنْ يُسَلِّمُ عَلَيْهِ وَأَوْلُ مَنْ يَأْخُذُ بِيَدِهِ فَيُدْخِلُهُ الْجَنَّةَ ."

It was narrated that Ubayy bin Ka'b (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه وسلم) said : Umar is the first with whom the truth shakes hand (meaning, he is the first companion to whom the truth is inspired and is manifest on his tongue); and he is the first whom it greets; and he is the first of whose hand it will take hold in order to admit him into the garden (because of his being helped reach such a truth).

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #105

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ أَبِي عُبَيْدٍ الْمَدِينِيُّ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الْمَاجِشُونَ، حَدَّثَنِي الرَّزَّاجِيُّ بْنُ خَالِدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - " اللَّهُمَّ أَعِزِّ الْإِسْلَامَ بِعُمَرَ بْنِ الْخَطَّابِ خَاصَّةً " .

It was narrated that Ummul Momineen Aishah (رضى الله تعالى عنها) said : "The Apostle of Allah (صلى الله عليه وسلم) said : 'O Allah! Strengthen Islam with the help of 'Umar bin Khattab (رضى الله تعالى عنه), in particular.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #106

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، قَالَ سَمِعْتُ عَلِيًّا، يَقُولُ خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ - صلى الله عليه وسلم - أَبُو بَكْرٍ وَخَيْرُ النَّاسِ بَعْدَ أَبِي بَكْرٍ عُمَرُ

It was narrated that 'Abdullah bin Salimah (رضى الله تعالى عنه) said : "I heard Hadhrat Ali (صلى الله عليه و آله وسلم) say : 'The best of people after the Apostle of Allah (صلى الله تعالى عنه) is Abu Bakr (رضى الله تعالى عنه), and the best of people after Abu Bakr is, 'Umar (رضى الله تعالى عنه)."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #107

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ الْمِصْرِيُّ، أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ فَإِذَا أَنَا بِامْرَأَةٍ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرِ فَقُلْتُ لِمَنْ هَذَا الْقَصْرُ فَقَالَتْ لِعُمَرَ . فَذَكَرْتُ عَيْرَتَهُ فَوَلَّيْتُ مُدْبِرًا " . قَالَ أَبُو هُرَيْرَةَ فَبَكَى عُمَرُ فَقَالَ أَعَلَيْكَ بِأَبِي وَأُمِّي يَا رَسُولَ اللَّهِ أَغَارُ

Abu Hurairah (رضى الله تعالى عنه) said : "We were sitting with the Prophet (صلى الله عليه و آله وسلم) and he said : 'While I was sleeping I saw myself in Paradise, and I saw a woman performing ablution beside a palace. I asked : "Whose palace is this?" She said: "'Umar's (رضى الله تعالى عنه)." I remembered his protective jealousy (that no one should be around him except the Prophet ﷺ), so I turned away and left." Abu Hurairah (رضى الله تعالى عنه) said : "Umar (رضى الله تعالى عنه) wept and said : 'May my father and mother be sacrificed for you, O'Apostle of Allah (صلى الله عليه و آله وسلم)! Would I feel any protective jealousy for you?"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #108

حَدَّثَنَا أَبُو سَلَمَةَ، يَحْيَى بْنُ خَلْفٍ حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنِ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ مَكْحُولٍ، عَنْ غُضَيْفِ بْنِ الْحَارِثِ، عَنْ أَبِي ذَرٍّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " إِنَّ اللَّهَ وَضَعَ الْحَقَّ عَلَى لِسَانِ عُمَرَ يَقُولُ بِهِ " .

It was narrated that Abu Dharr (رضى الله تعالى عنه) said : "I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say: 'Allah has placed the truth on the tongue of 'Umar (رضى الله تعالى عنه), and he speaks with that (truth)."

CHAPTER (11.3)

فَضْلُ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ

Virtues of Hadhrat Uthman (رضى الله تعالى عنه)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #109

حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ حَدَّثَنَا أَبِي عُثْمَانُ بْنُ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الزَّنَادِ، عَنْ أَبِيهِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " لِكُلِّ نَبِيٍّ رَفِيقٌ فِي الْجَنَّةِ وَرَفِيقِي فِيهَا عُثْمَانُ بْنُ عَفَّانَ " .

It was narrated from Abu Hurairah (رضى الله تعالى عنه) that : The Apostle of Allah (صلى الله عليه و آله وسلم) said: "Every Prophet will have a friend in Paradise, and my friend there will be 'Uthman bin 'Affan (رضى الله تعالى عنه)."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #110

حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ حَدَّثَنَا أَبِي عُثْمَانُ بْنُ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الرَّزَادِ، عَنْ أَبِي الرَّزَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَقِيَ عُثْمَانَ عِنْدَ بَابِ الْمَسْجِدِ فَقَالَ " يَا عُثْمَانُ هَذَا جِبْرِيلُ أَخْبَرَنِي أَنَّ اللَّهَ قَدْ زَوَّجَكَ أُمَّ كُنُوثٍ بِمِثْلِ صَدَاقِ رُقَيْيَةَ عَلَى مِثْلِ صُحْبَتِهَا ."

It was narrated from Abu Hurairah (رضى الله تعالى عنه) that : The Prophet (صلى الله عليه و آله وسلم) met 'Uthman (رضى الله تعالى عنه) at the door of the mosque and said : "O 'Uthman (رضى الله تعالى عنه)! Jibril (عليه السلام) has told me that Allah married you to Umm Kulthum (رضى الله تعالى عنها) for a dowry like that of Ruqayyah (رضى الله تعالى عنها), provided that you treat her as you treated Ruqayyah (رضى الله تعالى عنها)."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #111

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ كَعْبِ بْنِ عُجْرَةَ، قَالَ ذَكَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِئْتَهُ فَقَرَّبَهَا فَمَرَّ رَجُلٌ مُقَنَّعٌ رَأْسُهُ فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " هَذَا يَوْمِيذٍ عَلَى الْهُدَى " . فَوَتَّبْتُ فَأَخَذْتُ بِصَبْعِي عُثْمَانَ ثُمَّ اسْتَقْبَلْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقُلْتُ هَذَا قَالَ " هَذَا " .

It is narrated on the authority of Ka'b Ibn Ujrah (رضى الله تعالى عنه) that (one day) the Apostle of Allah (صلى الله عليه و آله وسلم) made a mention of a would be affliction (فِئْتَةٌ) , (telling that its coming is) close in time. Then, a man whose head was covered (by his garment) passed by, thereupon the Apostle of Allah (صلى الله عليه و آله وسلم) said : 'This (passer-by) will be on the right guidance on that day (when the affliction will happen). I jumped up and caught hold of both arms of Uthman (رضى الله تعالى عنه) (who was going, his face in his garment), and then I turned my face to the Apostle of Allah (صلى الله عليه و آله وسلم) and asked : Is it this (whom you mean)?. He answered in the affirmative.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #112

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْفَرَجُ بْنُ فَصَّالَةَ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ الدِّمَشْقِيِّ، عَنِ النُّعْمَانَ بْنِ بَشِيرٍ، عَنِ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " يَا عُثْمَانُ إِنَّ وَلَآئِكَ اللَّهُ هَذَا الْأَمْرُ يَوْمًا فَأَرَادَكَ الْمُنَافِقُونَ أَنْ تَخْلَعَ فَمِصَكَ الَّذِي فَمَصَكَ اللَّهُ فَلَا تَخْلَعْهُ " . يَقُولُ ذَلِكَ ثَلَاثَ مَرَّاتٍ . قَالَ النُّعْمَانُ فَقُلْتُ لِعَائِشَةَ مَا مَنَعَكَ أَنْ تُعَلِّمِي النَّاسَ بِهَذَا قَالَتْ أَنَسِيئُهُ وَاللَّهِ .

It was narrated that Ummul Momineen Aishah (رضى الله تعالى عنها) said : The Apostle of Allah (صلى الله عليه و آله وسلم) said : "O 'Uthman (رضى الله تعالى عنه), if Allah (عَزَّ وَجَلَّ) places

you in authority over this matter (as caliph) some day and the hypocrites want to rid you of the garment with which Allah (عَزَّ وَجَلَّ) has clothed you (the position of Caliph), do not take it off.' He said that three times. (One of the narrators) Nu'man said : "I said to Ummul Momineen Aishah (رضي الله تعالى عنها) : 'What kept you from telling the people about it?' She said : 'I was made to forget it.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #113

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي مَرَضِهِ " وَبَدْتُ أَنْ عِنْدِي بَعْضُ أَصْحَابِي " . قُلْنَا يَا رَسُولَ اللَّهِ أَلَا نَدْعُو لَكَ أَبَا بَكْرٍ فَسَكَتَ قُلْنَا أَلَا نَدْعُو لَكَ عُمَرَ فَسَكَتَ قُلْنَا أَلَا نَدْعُو لَكَ عُثْمَانَ قَالَ " نَعَمْ " . فَجَاءَ عُثْمَانُ فَخَلَا بِهِ فَجَعَلَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُكَلِّمُهُ وَوَجْهَهُ عُثْمَانَ يَتَغَيَّرُ . قَالَ قَيْسٌ فَحَدَّثَنِي أَبُو سَهْلَةَ مَوْلَى عُثْمَانَ أَنَّ عُثْمَانَ بْنَ عَفَّانَ قَالَ يَوْمَ الدَّارِ إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَهَدَ إِلَيَّ عَهْدًا وَأَنَا صَابِرٌ إِلَيْهِ . وَقَالَ عَلِيُّ فِي حَدِيثِهِ وَأَنَا صَابِرٌ عَلَيْهِ . قَالَ قَيْسٌ فَكَانُوا يُرَوْنَهُ ذَلِكَ الْيَوْمَ .

It was narrated that Ummul Momineen Aishah (رضي الله تعالى عنها) said : "When he was ill, the Apostle of Allah (صلى الله عليه و آله وسلم) said : 'I would like to have one of my companions with me.' We said : 'O Apostle of Allah (صلى الله عليه و آله وسلم)! Shall we call Abu Bakr (رضي الله تعالى عنه) for you?' He remained silent. We said : 'Shall we call 'Umar (رضي الله تعالى عنه) for you?' He remained silent. We said : 'Shall we call 'Uthman (رضي الله تعالى عنه) for you?' He said : 'Yes.' So 'Uthman (رضي الله تعالى عنه) came and he spoke to him in private. The Prophet (صلى الله عليه و آله وسلم) started to speak to him and 'Uthman's (رضي الله تعالى عنه) expression changed." Qais said : "Abu Sahlah, the freed slave of 'Uthman (رضي الله تعالى عنه), narrated to me that on the Day when he was besieged in his House, 'Uthman bin 'Affan (رضي الله تعالى عنه) said: 'The Apostle of Allah (صلى الله عليه و آله وسلم) told me what would come to pass and now I am coming to that day.' In his narration of the Hadith, Ali (one of the narrators) said (that Uthman said) : "And I am going to bear it with patience." Qais said : "They used to think that, that was the Day (in which he was assassinated.)"

CHAPTER (11.4)

فَضْلُ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ

Virtues of Hadhrat Ali bin Abi Talib (رضي الله تعالى عنه)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #114

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، وَأَبُو مُعَاوِيَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زَرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيٍّ، قَالَ عَهَدَ إِلَيَّ النَّبِيُّ الْأَمِّيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ لَا يُجْبِنُنِي إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُنِي إِلَّا مُنَافِقٌ .

It was narrated that Ali (رضى الله تعالى عنه) said : "The Unlettered Prophet (صلى الله عليه و آله) informed me that none but a believer would love me and none but a hypocrite would hate me."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #115

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ، يُحَدِّثُ عَنْ أَبِيهِ، عَنِ النَّبِيِّ - صلى الله عليه وسلم - أَنَّهُ قَالَ لِعَلِيِّ " أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى . "

Sa'd bin Abu Waqqas (رضى الله تعالى عنه) narrated from his father that : The Prophet (صلى الله عليه و آله) said to Ali (رضى الله تعالى عنه) : "Would it not please you that to me, you are like Harun (عليه السلام) was to Musa (عليه السلام)?"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #116

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو الْحُسَيْنِ، أَخْبَرَنِي حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبُرَاءِ بْنِ عَازِبٍ، قَالَ أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ - صلى الله عليه وسلم - فِي حَجَّتِهِ الَّتِي حَجَّ فَنَزَلَ فِي الطَّرِيقِ فَأَمَرَ الصَّلَاةَ جَامِعَةً فَأَخَذَ بِيَدِ عَلِيٍّ فَقَالَ " أَلَسْتُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ " . قَالُوا بَلَى . قَالَ " فَهَذَا وَلِيُّ مَنْ أَنَا مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ اللَّهُمَّ عَادِ مَنْ عَادَاهُ " .

It was narrated that Bara bin Azib (رضى الله تعالى عنه) said : "We returned with the Apostle of Allah (صلى الله عليه و آله وسلم) from the Hajj that he had performed, and we stopped at some point on the road. He commanded that prayer should be performed in congregation, then he took the hand of Ali (رضى الله تعالى عنه) and said: 'Am I not dearer to the believers than their own selves?' They said : 'Yes indeed.' He said : 'Am I not dearer to every believer than his own self?' They said : 'Yes indeed.' He said : 'This man is the friend of those whose master I am.' O' Allah, take as friends those who take him as friend, and take as enemies those who take him as an enemy."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #117

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا ابْنُ أَبِي لَيْلَى، حَدَّثَنَا الْحَكَمُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ كَانَ أَبُو لَيْلَى يَسْمُرُ مَعَ عَلِيٍّ فَكَانَ يَلْبَسُ ثِيَابَ الصَّيْفِ فِي الشِّتَاءِ وَثِيَابَ الشِّتَاءِ فِي الصَّيْفِ فَقُلْنَا لَوْ سَأَلْتَهُ فَقَالَ إِنَّ رَسُولَ اللَّهِ - صلى الله عليه وسلم - بَعَثَ إِلَيَّ وَأَنَا أَرْمُدُ الْعَيْنِ يَوْمَ حَنْبَرٍ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَرْمُدُ الْعَيْنِ . فَتَقَلَ فِي عَيْنِي ثُمَّ قَالَ " اللَّهُمَّ أَذْهَبْ عَنْهُ الْحَرَّ وَالْبَرْدَ " . قَالَ فَمَا وَجَدْتُ حَرًّا وَلَا بَرْدًا بَعْدَ يَوْمَيْهِ . وَقَالَ " لِأَبْعَثَنَّ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولَهُ لَيْسَ بِفَرَارٍ " . فَتَشَرَّفَ لَهَا النَّاسُ فَبَعَثَ إِلَيَّ عَلِيٌّ فَأَعْطَاهَا إِيَّاهُ .

It was narrated that 'Abdur-Rahman bin Abu laila (رضى الله تعالى عنه) said : "Abu Laila (رضى الله تعالى عنه) used to travel with Ali (رضى الله تعالى عنه), and he used to wear summer clothes in winter and winter clothes in summer. We said : 'Why don't you ask him (about that)?' He said : "The Apostle of Allah (صلى الله عليه و آله وسلم) sent for me and my

eyes were sore on the Day of Khaibar. I said : 'O Apostle of Allah (صلى الله عليه و آله وسلم), my eyes are sore.' He put some spittle into my eyes, then he said: 'O Allah (عَزَّ وَجَلَّ), take heat and cold away from him.' I never felt hot or cold again after that day. He (the Prophet ﷺ) said : 'I will send a man who loves Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم), and whom Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم) love, and he is not one who flees from the battlefield.' The people craned their necks to see, and he sent for Ali (رضى الله تعالى عنه) and gave it (the banner) to him."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #118

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْوَاسِطِيُّ، حَدَّثَنَا الْمُعَلَّى بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا ابْنُ أَبِي ذُنُبٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - " الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَأَبُوهُمَا خَيْرٌ مِنْهُمَا " .

It was narrated that Ibn 'Umar (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said : 'Hasan and Husain (رضى الله تعالى عنهما) will be the leaders of the youth of Paradise, and their father is better than them."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #119

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَسُوَيْدُ بْنُ سَعِيدٍ، وَإِسْمَاعِيلُ بْنُ مُوسَى، قَالُوا حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ حُبْشِيِّ بْنِ جُنَادَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صلى الله عليه وسلم - يَقُولُ " عَلِيٌّ مِنِّي وَأَنَا مِنْهُ وَلَا يُؤَدِّي عَنِّي إِلَّا عَلِيٌّ " .

It was narrated that Hubshi bin Junadah (رضى الله تعالى عنه) said : "I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say: 'Ali (رضى الله تعالى عنه) is part of me and I am part of him, and no one will represent me except 'Ali (رضى الله تعالى عنه)!'."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #120

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الرَّازِيُّ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَنْبَأَنَا الْعَلَاءُ بْنُ صَالِحٍ، عَنِ الْمُنْهَالِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ عَلِيٌّ أَنَا عَبْدُ اللَّهِ، وَأَخُو، رَسُولِهِ - صلى الله عليه وسلم - وَأَنَا الصِّدِّيقُ الْأَكْبَرُ، لَا يَقُولُهَا بَعْدِي إِلَّا كَذَّابٌ صَلَّيْتُ قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ .

It was narrated that Abbad bin Abdullah (رضى الله تعالى عنه) said : 'Ali (رضى الله تعالى عنه) said : 'I am the (sincere) servant of Allah (عَزَّ وَجَلَّ) and the brother of His Apostle (صلى الله عليه و آله وسلم). I am further the one who hastened to trust (the truth, whose embracing Islam was) older (than anyone of men); and none but a liar has the same claim after me. I offered the prayer (behind the Apostle ﷺ) seven years earlier than the people.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #121

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا مُوسَى بْنُ مُسْلِمٍ، عَنِ ابْنِ سَابِطٍ، - وَهُوَ عَبْدُ الرَّحْمَنِ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ قَدِمَ مُعَاوِيَةُ فِي بَعْضِ حَجَّاتِهِ فَدَخَلَ عَلَيْهِ سَعْدٌ فَذَكَرُوا عَلِيًّا فَقَالَ مِنْهُ فَغَضِبَ سَعْدٌ وَقَالَ نَقُولُ هَذَا لِرَجُلٍ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ " . وَسَمِعْتُهُ يَقُولُ " أَنْتَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي " . وَسَمِعْتُهُ يَقُولُ " لِأَعْطِيَنَّ الرَّايَةَ الْيَوْمَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ " .

It was narrated that Sa'd bin Waqqas (رضي الله تعالى عنه) said : "Muawiya (رضي الله تعالى عنه) came on one of his pilgrimages and met with Sa'd. They mentioned Ali (رضي الله تعالى عنه), and Mu'awiya (رضي الله تعالى عنه) criticized him. Sa'd became angry and said : 'Are you saying this of a man of whom I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say : "If I am a person's close friend, Ali (رضي الله تعالى عنه) is also his close friend." And I heard him say : "You are to me like Harun (عليه السلام) was to Musa (عليه السلام), except that there will be no Prophet after me." And I heard him say : "I will give the banner today to a man who loves Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم)."

CHAPTER (11.5)

فَضْلُ الرَّبِيبِ رَضِيَ اللَّهُ عَنْهُ

Virtues of Zubair (رضي الله تعالى عنه)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #122

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمَ قَرَيْظَةَ " مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ " . فَقَالَ الرَّبِيبُ أَنَا . فَقَالَ " مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ " . قَالَ الرَّبِيبُ أَنَا . ثَلَاثًا فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لِكُلِّ نَبِيٍّ حَوَارِيٌّ وَإِنَّ حَوَارِيَّ الرَّبِيبِ " .

It was narrated that Jabir (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله) said on the Day of Quraizah : 'Who will bring us news of the people?' Zubair (رضي الله تعالى عنه) said: 'I will.' The Prophet (صلى الله عليه و آله وسلم) said: 'Who will bring us news of the people?' Zubair (رضي الله تعالى عنه) said: 'I will,' three times. The Prophet (صلى الله عليه و آله وسلم) said, every Prophet has a Hawari (sincere supporter/disciple) and my Hawari is Zubair (رضي الله تعالى عنه)."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #123

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الرَّبِيبِ، عَنِ الرَّبِيبِ، قَالَ لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَبُويَه يَوْمَ أُحُدٍ .

It was narrated that Zubair (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله) named his parents together for me (He invoked, let my parents be sacrificed for you) on the Day of Uhad."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #124

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَهَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ، قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ قَالَتْ لِي عَائِشَةُ يَا عُرْوَةُ كَانَ أَبَوَاكَ مِنَ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ أَبُو بَكْرٍ وَالرُّبَيْزُ .

It was narrated from Hisham bin 'Urwah (رضى الله تعالى عنه) that his father said : "Ummul Momineen Aishah (رضى الله تعالى عنها) said to me : 'O 'Urwah (رضى الله تعالى عنه), your fathers : Az-Zubair (رضى الله تعالى عنه) and Abu Bakr (رضى الله تعالى عنه) (his father in law) were those who answered (the call of) Allah (عَزَّ وَجَلَّ) and the Apostle of Allah (صلى) (الله عليه و آله وسلم) even after being wounded.

CHAPTER (11.6)

فَضْلُ الْأَطْلَحَةِ رَضِيَ اللَّهُ عَنْهُ

(رضى الله تعالى عنه) Virtues of Talha

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #125

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ الْأَوْدِيُّ، قَالَا حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا الصَّلْتُ الْأَزْدِيُّ، حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ جَابِرٍ، أَنَّ طَلْحَةَ، مَرَّ عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ " شَهِيدٌ يَمْشِي عَلَى وَجْهِ الْأَرْضِ " .

It was narrated from Jabir (رضى الله تعالى عنه) that Talhah (رضى الله تعالى عنه) passed by the Prophet (صلى الله عليه و آله وسلم) and he said : "A martyr walking upon the face of the earth."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #126

حَدَّثَنَا أَحْمَدُ بْنُ الْأَزْهَرِ، حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ، حَدَّثَنِي إِسْحَاقُ بْنُ يَحْيَى بْنِ طَلْحَةَ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، قَالَ نَظَرَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَى طَلْحَةَ فَقَالَ " هَذَا مِمَّنْ قَضَى نَحْبَهُ " .

It was narrated that Mu'awiyah bin Abu Sufyan (رضى الله تعالى عنه) said : "The Prophet (صلى الله عليه و آله وسلم) looked at Talhah (رضى الله تعالى عنه) and said : "This is one of those who fulfilled their covenant."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #127

حَدَّثَنَا أَحْمَدُ بْنُ سِنَانَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنبَأَنَا إِسْحَاقُ، عَنْ مُوسَى بْنِ طَلْحَةَ، قَالَ كُنَّا عِنْدَ مُعَاوِيَةَ فَقَالَ أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " طَلْحَةُ مِمَّنْ قَضَى نَحْبَهُ " .

It was narrated that Musa bin Talhah (رضي الله تعالى عنه) said : We were with Mu'awiyah (رضي الله تعالى عنه) and he said : "I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say : 'Talhah (رضي الله تعالى عنه) is one of those who fulfilled their covenant.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #128

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ رَأَيْتُ يَدَ طَلْحَةَ شَلَّاءَ وَقَى بِهَا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمَ أُحُدٍ .

It was narrated that Qais (رضي الله تعالى عنه) said : "I saw the paralyzed hand of Talhah (صلى الله عليه و آله وسلم), with which he had defended the Apostle of Allah (صلى الله تعالى عنه) on the Day of Uhud."

CHAPTER (11.7)

فَضْلُ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ

Virtues of Sa'd bin Abu Waqas (رضي الله تعالى عنه)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #129

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ، قَالَ مَا رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جَمَعَ أَبَوَيْهِ لِأَحَدٍ غَيْرِ سَعْدِ بْنِ مَالِكٍ فَإِنَّهُ قَالَ لَهُ يَوْمَ أُحُدٍ " ارْمِ سَعْدُ فِدَاكَ أَبِي وَأُمِّي " .

It was narrated that Ali (رضي الله تعالى عنه) said : "I never saw the Apostle of Allah (صلى الله عليه و آله وسلم) mention his parents together for anyone except Sa'd bin Malik (رضي الله تعالى عنه). He said to him on the Day of Uhud : 'Shoot, Sa'd (رضي الله تعالى عنه)! May my father and mother be sacrificed for you!'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #130

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَنبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، وَإِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ، يَقُولُ لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمَ أُحُدٍ أَبَوَيْهِ فَقَالَ " ارْمِ سَعْدُ فِدَاكَ أَبِي وَأُمِّي " .

It was narrated that Sa'eed bin Musayyab (رضي الله تعالى عنه) said : "I heard Sa'd bin Abu Waqqas (رضي الله تعالى عنه) say : 'The Apostle of Allah (صلى الله عليه و آله وسلم) mentioned his parents together for me on the Day of Uhud. He said : 'Shoot, Sa'd (رضي الله تعالى عنه)! May my father and mother be sacrificed for you!'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #131

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَخَالِي، يَعْلَى وَوَكَيْعٌ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَاصٍ، يَقُولُ إِنِّي لِأَوَّلِ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ .

It was narrated that Qais (رضي الله تعالى عنه) said : "I heard Sa'd bin Abu Waqqas (رضي الله تعالى عنه) say: 'I am the first of the Arabs to shoot an arrow in the cause of Allah.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #132

حَدَّثَنَا مَسْرُوقُ بْنُ الْمَرْزُبَانِ، حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ، عَنْ هَاشِمِ بْنِ هَاشِمٍ، قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ قَالَ سَعْدُ بْنُ أَبِي وَقَاصٍ مَا أَسْلَمَ أَحَدٌ فِي الْيَوْمِ الَّذِي أَسْلَمْتُ فِيهِ وَلَقَدْ مَكَّنْتُ سَبْعَةَ أَيَّامٍ وَإِنِّي لَأَكْثُ الْإِسْلَامِ .

It was narrated that Hashim bin Hashim (رضي الله تعالى عنه) said : "I heard Sa'eed bin Musayyab (رضي الله تعالى عنه) say : 'Sa'd bin Abu Waqqas (رضي الله تعالى عنه) said : Nobody embraced Islam on the very day I embraced Islam; and I spent seven days, during which I constituted one-third of the Muslims [from among the free men, who did not hide their Iman - the other two being the Prophet (صلى الله عليه و آله وسلم) and Abu Bakr (رضي الله تعالى عنه)]. It is reported that that Sa'd (رضي الله تعالى عنه) was the seventh of seven Muslims, including men and women.]

CHAPTER (11.8)

فَضَائِلُ الْعَشْرَةِ رَضِيَ اللَّهُ عَنْهُمْ

(رضي الله تعالى عنهم) Virtues of the ten Sahabah

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #133

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، حَدَّثَنَا صَدَقَةُ بْنُ الْمُثَنَّى أَبُو الْمُثَنَّى النَّخَعِيُّ، عَنْ جَدِّهِ، رِيَّاحِ بْنِ الْحَارِثِ سَمِعَ جَدَّهُ، سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ يَقُولُ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَاشِرَ عَشْرَةِ فَقَالَ " أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَالزُّبَيْرُ فِي الْجَنَّةِ وَسَعْدُ فِي الْجَنَّةِ وَعَبْدُ الرَّحْمَنِ فِي الْجَنَّةِ . " . فَقَبِلَ لَهُ مِنَ النَّاسِغِ قَالَ أَنَا .

It was narrated that Sa'eed bin Zaid bin 'Amr bin Nufail (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) was one of the Ten (given glad tidings of Paradise). He (the Prophet ﷺ) said : (i) Abu Bakr (رضى الله تعالى عنه) will be in Paradise; (ii) Umar (رضى الله تعالى عنه) will be in Paradise; (iii) Uthman (رضى الله تعالى عنه) will be in Paradise; (iv) Ali (رضى الله تعالى عنه) will be in Paradise; (v) Talhah (رضى الله تعالى عنه) will be in Paradise; (vi) Zubair (رضى الله تعالى عنه) will be in Paradise; (vii) Sa'd (رضى الله تعالى عنه) will be in Paradise; (viii)Abdur-Rahman (رضى الله تعالى عنه) will be in Paradise." He (the Prophet ﷺ) was asked : 'Who will be the ninth?' He said: 'I will.'"

It is in Hadith - It is narrated on the authority of Abdur Rahman ibn Awf (رضى الله تعالى عنه) that the Apostle of Allah (صلى الله عليه و آله وسلم) said, (i) Abu Bakr (رضى الله تعالى عنه) is in Paradise; (ii) Umar (رضى الله تعالى عنه) is in Paradise; (iii) Uthman (رضى الله تعالى عنه) is in Paradise; (iv) Ali (رضى الله تعالى عنه) is in Paradise; (v) Talhah (رضى الله تعالى عنه) is in Paradise; (vi) Zubair (رضى الله تعالى عنه) is in Paradise; (vii) Sa'd (رضى الله تعالى عنه) is in Paradise; (viii) Abdur-Rahman Ibn Awf (رضى الله تعالى عنه) is in Paradise, (ix) Sa'eed (رضى الله تعالى عنه) is in Paradise and (x) Abu Ubaidah (رضى الله تعالى عنه) is in Paradise. **(Tirmidhi, Ahmad)**

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #134

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ، عَنْ سَعِيدِ بْنِ أَنْتَبِثٍ جِرَاءَ فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ "رَيْدٍ، قَالَ أَشْهَدُ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنِّي سَمِعْتُهُ يَقُولُ وَعَدَّهُمْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدُ وَابْنُ عَوْفٍ وَسَعِيدُ بْنُ زَيْدٍ .

It was narrated that Sa'eed bin Zaid (رضى الله تعالى عنه) said : 'I bear witness that I heard the Apostle (صلى الله عليه و آله وسلم) of Allah say : 'Stand firm, O (mountain of) Hira', for there is no one upon you but a Prophet, a Siddique, or a martyr .' " Then he counted them as follows : "The Apostle of Allah (صلى الله عليه و آله وسلم), Abu Bakr (رضى الله تعالى عنه), 'Umar (رضى الله تعالى عنه), 'Uthman (رضى الله تعالى عنه), Ali (رضى الله تعالى عنه), Talhah (رضى الله تعالى عنه), Zubair (رضى الله تعالى عنه), Sa'd (رضى الله تعالى عنه), Ibn 'Awf (رضى الله تعالى عنه) and Sa'eed bin Zaid (رضى الله تعالى عنه)."

CHAPTER (11.9)

فَضْلُ أَبِي عُيَيْدَةَ بْنِ الْجَرَّاحِ رَضِيَ اللَّهُ عَنْهُ

Virtues of Abu Ubaidah bin al-Jarrah (رضى الله تعالى عنه)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #135

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، جَمِيعًا عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ خُدَيْفَةَ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لِأَهْلِ نَجْرَانَ " سَأُبْعَثُ مَعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ " . قَالَ فَتَشَوَّفَ لَهَا النَّاسُ فَبِعَثَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ .

It was narrated from Hudhaifah (رضى الله تعالى عنه) that the Apostle of Allah (صلى الله عليه و) said to the people of Najran : "I will send a trustworthy man with you, who is indeed trustworthy." The people craned their necks to see, and he sent Abu 'Ubaidah bin Jarrah (رضى الله تعالى عنه).

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #136

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لِأَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ " هَذَا أَمِينٌ هَذِهِ الْأُمَّةُ " .

It was narrated from 'Abdullah (رضى الله تعالى عنه) that the Apostle of Allah (صلى الله عليه و آله) said to Abu 'Ubaidah bin Jarrah (رضى الله تعالى عنه) : "This is the trustworthy man of this Ummah."

CHAPTER (11.10)

فَضْلُ عَبْدِ اللَّهِ بْنِ الْمَسْعُودِ رَضِيَ اللَّهُ عَنْهُ

Virtues of Abdullah bin Masood (رضى الله تعالى عنه)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #137

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لَوْ كُنْتُ مُسْتَخْلَفًا أَحَدًا عَنْ غَيْرِ مَشُورَةٍ لَأَسْتَخْلِفْتُ ابْنَ أُمِّ عَبْدِ " .

It was narrated that Ali (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said : 'If I were to appoint anyone as my successor without consulting anyone, I would have appointed Ibn Umm Abd, the nick name of Abdullah bin Masud (رضى الله تعالى عنه).'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #138

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيِّ الْحَلَّالِ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبَّاسٍ، عَنْ عَاصِمٍ، عَنْ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، .
 أَنَّ أَبَا بَكْرٍ، وَعُمَرَ، بَشَّرَاهُ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " مَنْ أَحَبَّ أَنْ يَفْرَأَ الْقُرْآنَ غَضًّا كَمَا أَنْزَلَ فَلْيَفْرَأْهُ عَلَى
 "قِرَاءَةِ ابْنِ أُمِّ عَبْدِ

It was narrated from Abdullah bin Mas'ud (رضى الله تعالى عنه) that Abu Bakr (رضى الله تعالى عنه) and 'Umar (رضى الله تعالى عنه) gave him the glad tidings that the Apostle of Allah (صلى الله عليه وآله وسلم) had said : "Whoever would like to recite the Qur'an as fresh as when it was revealed, let him recite it like Ibn Umm 'Abd (the nick name of Abdullah bin Masud (رضى الله تعالى عنه))."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #139

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ
 عَبْدِ اللَّهِ، قَالَ قَالَ لِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِذْنُكَ عَلَيَّ أَنْ تَرْفَعَ الْحِجَابَ وَأَنْ تَسْمَعَ سِوَادِي حَتَّى أَتَاهَاكَ " .

It was narrated that Abdullah (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه وآله وسلم) said to me : "The sign that you have been permitted to come in to my house, is that you raise the curtain and that you hear me speaking quietly (to my Lord), unless I forbid you."

CHAPTER (11.11)

فَضْلُ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ

Virtues of Abbas Ibn al-Mutallib (رضى الله تعالى عنه)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #140

حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ، حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي سَبْرَةَ النَّخَعِيِّ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْفَرَزِيِّ، عَنْ
 الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، قَالَ كُنَّا نَلْقَى النَّفَرَ مِنْ قُرَيْشٍ وَهُمْ يَتَحَدَّثُونَ فَيَقْطَعُونَ حَدِيثَهُمْ فَذَكَرْنَا ذَلِكَ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ - فَقَالَ " مَا بَالُ أَقْوَامٍ يَتَحَدَّثُونَ فَإِذَا رَأَوْا الرَّجُلَ مِنْ أَهْلِ بَيْتِي قَطَعُوا حَدِيثَهُمْ وَاللَّهِ لَا يَدْخُلُ قَلْبُ رَجُلٍ الْإِيمَانَ حَتَّى يُحِبَّهُمْ
 لِلَّهِ وَلِقَرَابَتِهِمْ مِنِّي " .

It was narrated that Abbas bin 'Abdul-Muttalib (رضى الله تعالى عنه) said : "We used to come across groups of Quraish who would be talking, but they would stop talking (when we approached). We mentioned that to the Apostle of Allah (صلى الله عليه وآله وسلم) and he said: 'What is the matter with people who talk, then when they see a man from my family they stop talking? By Allah, faith will not enter a person's heart until he loves them for the sake of Allah and because of their closeness to me.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #141

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ كَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ اللَّهَ اتَّخَذَنِي خَلِيلًا كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا فَمَنْزِلِي وَمَنْزِلُ إِبْرَاهِيمَ فِي الْجَنَّةِ يَوْمَ الْقِيَامَةِ تَجَاهَيْنِ وَالْعَبَّاسُ بَيْنَنَا مِنْ بَيْنِ خَلِيلَيْنِ . "

It was narrated that Abdullah bin 'Amr (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said : 'Allah has taken me as a close friend (Khalil) as He took Ibrahim (عليه السلام) as a close friend. So my house and the house of Ibrahim (عليه السلام) will be opposite to one another on the Day of Resurrection, and Abbas (رضى الله تعالى عنه) will be in between us, a believer between two close friends.'"

CHAPTER (11.12)

فَضْلُ الْحَسَنِ وَالْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمُ

Virtues of Imams al-Hassan and al-Husain ibn Ali (رضى الله تعالى عنهم)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #142

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُبيدِ اللَّهِ بْنِ أَبِي يَزِيدٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لِلْحَسَنِ " اللَّهُمَّ إِنِّي أُحِبُّهُ فَأُحِبُّهُ وَأُحِبُّ مَنْ يُحِبُّهُ " . قَالَ وَضَمَّهُ إِلَى صَدْرِهِ .

It was narrated from Abu Hurairah (رضى الله تعالى عنه) that : The Prophet (صلى الله عليه و آله وسلم) said to Hassan (رضى الله تعالى عنه) : "O Allah, I love him, so love him and love those who love him." He said : "And he hugged him to his chest."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #143

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ دَاوُدَ بْنِ أَبِي عَوْفٍ أَبِي الْجَحَّافِ، - وَكَانَ مَرْضِيًّا - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ أَحَبَّ الْحَسَنَ وَالْحُسَيْنَ فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي " .

It was narrated that Abu Hurairah (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said : 'Whoever loves Hassan and Husain (رضى الله تعالى عنهما), loves me; and whoever hates them, hates me.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #144

حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ بْنِ كَاسِبٍ، حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُنَيْمٍ، عَنْ سَعِيدِ بْنِ أَبِي رَاشِدٍ، أَنَّ يَعْلىَ بْنَ مُرَّةَ، حَدَّثَهُمْ أَنَّهُمْ، خَرَجُوا مَعَ النَّبِيِّ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - إِلَى طَعَامٍ دُعُوا لَهُ فَإِذَا حُسَيْنٌ يَلْعَبُ فِي السِّكَّةِ قَالَ فَتَقَدَّمَ النَّبِيُّ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - أَمَامَ الْقَوْمِ وَبَسَطَ يَدَيْهِ فَجَعَلَ الْغُلَامُ يَفِرُّ هَا هُنَا وَهَآ هُنَا وَيُضَاجِكُهُ النَّبِيُّ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - حَتَّى أَخَذَهُ فَجَعَلَ إِحْدَى يَدَيْهِ تَحْتَ ذَقْنِهِ وَالْأُخْرَى فِي فَاسِ رَأْسِهِ فَقَبَّلَهُ وَقَالَ " حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ أَحَبَّ اللهُ مَنْ أَحَبَّ حُسَيْنًا حُسَيْنٌ سِبْطٌ مِنَ الْأَسْبَاطِ " . حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ حَدَّثَنَا وَكَيْعٌ عَنْ سَفْيَانَ مِثْلَهُ .

It was narrated from Sa'eed bin Abu Rashid (رضى الله تعالى عنه) that Ya'la bin Murrah (رضى الله تعالى عنه) told them that : They had gone out with the Prophet (صلى الله عليه و آله وسلم) to a meal to which they had been invited, and Husain (رضى الله تعالى عنه) was there playing in the street. The Prophet (صلى الله عليه و آله وسلم) came in front of the people and stretched out his hands for him, and the child started to run here and there. The Prophet (صلى الله عليه و آله وسلم) made him laugh until he caught him, then he put one hand under his chin and the other on his head and kissed him, and said, "Husain (رضى الله تعالى عنه) is part of me and I am part of him. May Allah (عَزَّ وَجَلَّ) love those who love Husain (رضى الله تعالى عنه). Husain (رضى الله تعالى عنه) is (one of) the Head of my descendants. This Hadith is narrated with another chain with same meaning.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #145

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ، وَعَلِيُّ بْنُ الْمُنْذِرِ، قَالَا حَدَّثَنَا أَبُو غَسَّانَ، حَدَّثَنَا أَسْبَابُ بْنُ نَصْرٍ، عَنِ السُّدِّيِّ، عَنْ صُبَيْحِ، مَوْلَى أُمِّ سَلَمَةَ عَنْ زَيْدِ بْنِ أَرْقَمٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - لِعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ " أَنَا سَلِيمٌ لِمَنْ سَالَمْتُمْ وَحَرْبٌ لِمَنْ حَارَبْتُمْ " .

It was narrated that Zaid bin Arqam (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said to Ali, Fatimah, Hasan and Husain (رضى الله تعالى عنهم) : 'I am in peace for those with whom you make peace, and I am in war with those with whom you make war.'"

CHAPTER (11.13)

فَضْلُ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللهُ عَنْهُ

Virtues of Ammar bin Yasir (رضى الله تعالى عنه)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #146

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِي بْنِ هَانِيٍّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَاسْتَأْذَنَ عَمَّارُ بْنُ يَاسِرٍ فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " اذْذُورَا لَهُ مَرْحَبًا بِالطَّيِّبِ الْمُطَيَّبِ " .

It was narrated that Ali bin Abi Talib (رضي الله تعالى عنه) said : "I was sitting with the Prophet (صلى الله عليه وآله وسلم), and 'Ammar bin Yasir (رضي الله تعالى عنه) asked permission to enter. The Prophet (صلى الله عليه وآله وسلم) said : 'Let him in, welcome to the good and the purified.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #147

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْزَمِيُّ، حَدَّثَنَا عَتَّامُ بْنُ عَلِيٍّ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِي بْنِ هَانِيٍّ، قَالَ دَخَلَ عَمَّارٌ عَلَى عَلِيٍّ فَقَالَ مَرْحَبًا بِالطَّيِّبِ الْمُطَيَّبِ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " مَلِيَ عَمَّارٌ إِيْمَانًا إِلَى مُشَاتِبِهِ " .

It was narrated that Hani bin Hani (رضي الله تعالى عنه) said that : Ammar (رضي الله تعالى عنه) came to Ali (رضي الله تعالى عنه) and he said: "Welcome to the good and the purified. I heard the Apostle of Allah (صلى الله عليه وآله وسلم) say: 'Ammar's heart overflows with faith."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #148

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالَا جَمِيعًا حَدَّثَنَا وَكَيْعٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ سِيَاهٍ، عَنْ حَبِيبِ بْنِ أَبِي تَابِتٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " عَمَّارٌ مَا غَرَضَ عَلَيْهِ أَمْرَانِ إِلَّا اخْتَارَ الْأَرْشَدَ مِنْهُمَا " .

It was narrated that Ummul Momineen Aishah (رضي الله تعالى عنها) said : 'The Apostle of Allah (صلى الله عليه وآله وسلم) said, 'two things were shown to 'Ammar and he chose the better of the two.'

CHAPTER (11.14)

فَضْلُ سَلْمَانَ وَ أَبِي ذَرٍّ وَالْمِقْدَادِ رَضِيَ اللَّهُ عَنْهُمْ

Virtues of Salman, Abu Dhar and al-Miqdad (رضي الله تعالى عنهم)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #149

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى، وَسُوَيْدُ بْنُ سَعِيدٍ، قَالَا حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي رَبِيعَةَ الْإِيَادِي، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنْ اللَّهُ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ وَأَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ " . قِيلَ يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ " عَلِيُّ مِنْهُمْ " . يَقُولُ ذَلِكَ ثَلَاثًا " وَأَبُو ذَرٍّ وَسَلْمَانُ وَالْمِقْدَادُ " .

CHAPTER (11.15)

فَضَائِلُ بِلَالٍ رَضِيَ اللَّهُ عَنْهُ

(رضي الله تعالى عنه) Virtues of Bilal

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #152

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ بْنِ حَمْرَةَ، عَنْ سَالِمٍ، أَنَّ شَاعِرًا، مَدَحَ بِلَالَ بْنَ عَبْدِ اللَّهِ فَقَالَ بِلَالُ بْنُ عَبْدِ اللَّهِ خَيْرٌ بِلَالٍ . فَقَالَ ابْنُ عُمَرَ كَذَبْتَ لَا بِلَّ بِلَالٍ رَسُولِ اللَّهِ خَيْرٌ بِلَالٍ .

It was narrated from Salim that a poet praised Bilal bin Abdullah and said "Bilal bin Abdullah is better than any other Bilal." Ibn 'Umar (رضي الله تعالى عنه) said: 'You are lying. The Bilal (رضي الله تعالى عنه) of the Apostle of Allah (صلى الله عليه و آله وسلم) is better than any other Bilal.'

CHAPTER (11.16)

فَضَائِلُ خَبَّابٍ رَضِيَ اللَّهُ عَنْهُ

(رضي الله تعالى عنه) Virtues of Khabbab

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #153

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالَا حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي لَيْلَى الْكِنْدِيِّ، قَالَ جَاءَ خَبَّابٌ إِلَى عُمَرَ فَقَالَ ادْنُ فَمَا أَحَدٌ أَحَقُّ بِهَذَا الْمَجْلِسِ مِنْكَ إِلَّا عَمَّارٌ . فَجَعَلَ خَبَّابٌ يُرِيهِ آثَارًا بظَهْرِهِ مِمَّا عَذَّبَهُ الْمُشْرِكُونَ .

It was narrated that Abu Laila Al-Kindi (رضي الله تعالى عنه) said : "Khabbab (رضي الله تعالى عنه) came to `Umar (رضي الله تعالى عنه) and said : 'Come close, for no one deserves this meeting more than you, except Ammar (رضي الله تعالى عنه)!' Then Khabbab (رضي الله تعالى عنه) started to show him the marks on his back where the idolaters had tortured him."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #154

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمُجِيدِ، حَدَّثَنَا خَالِدُ الْحَدَّاءُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ - صلى الله عليه وسلم - قَالَ " أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ وَأَشَدُّهُمْ فِي دِينِ اللَّهِ عُمَرُ وَأَصْدَقُهُمْ حَبَاءٌ وَعُنْمَانُ وَأَفْضَاهُمْ عَلِيُّ بْنُ

أَبِي طَالِبٍ وَأَقْرَبُهُمْ لِكِتَابِ اللَّهِ أَبِي بَنِي كَعْبٍ وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ وَأَقْرَبُهُمْ زَيْدُ بْنُ ثَابِتٍ أَلَا وَإِنَّ لِكُلِّ أُمَّةٍ "أَمِينًا وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ".

It was narrated from Anas bin Malik (رضي الله تعالى عنه) that : The Apostle of Allah (صلى الله عليه و آله وسلم) said : The most merciful of my Ummah towards my Ummah is Abu Bakr (رضي الله تعالى عنه); the one who adheres most sternly to the religion of Allah (عَزَّ وَجَلَّ) is 'Umar (رضي الله تعالى عنه); the most sincere of them in shyness and modesty is 'Uthman (رضي الله تعالى عنه); the best judge is Ali bin Abu Talib (رضي الله تعالى عنه); the best in reciting the Book of Allah is Ubayy bin Ka'b (رضي الله تعالى عنه); the most knowledgeable of what is lawful and unlawful is Mu'adh bin Jabal (رضي الله تعالى عنه); and the most knowledgeable of the rules of inheritance (Fara'id) is Zaid bin Thabit (رضي الله تعالى عنه). And every nation has a trustworthy guardian, and the trustworthy guardian of this Ummah is Abu 'Ubaidah bin Jarrah (رضي الله تعالى عنه)."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #155

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، عَنْ سَفْيَانَ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ وَأَشَدُّهَا فِي دِينِ اللَّهِ عُمَرُ وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ وَأَعْلَمُهُمْ بِالْفَرَائِضِ زَيْدُ بْنُ ثَابِتٍ أَلَا وَإِنَّ لِكُلِّ أُمَّةٍ أَمِينًا وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ " .

Another chain with similar wording (as # 154) but he (the Prophet) said that : Zaid (رضي الله تعالى عنه) was : "The most knowledgeable of them concerning the rules of inheritance."

CHAPTER (11.17)

فَضْلُ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ

(رضي الله تعالى عنه) Virtues of Abu Dharr

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #156

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا الْأَعْمَشُ، عَنْ عُثْمَانَ بْنِ عُمَيْرٍ، عَنْ أَبِي حَزْبِ بْنِ أَبِي الْأَسْوَدِ الدَّبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " مَا أَقَلَّتْ الْعَبْرَاءُ وَلَا أَظَلَّتْ الْحَضْرَاءُ مِنْ رَجُلٍ أَصْدَقَ لِهَجَّةٍ مِنْ أَبِي ذَرٍّ " .

It was narrated that 'Abdullah bin Amr (رضي الله تعالى عنه) said : 'I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say : 'There is no one on earth, or under the sky, who speaks more truthfully than Abu Dharr (رضي الله تعالى عنه).'"

CHAPTER (11.18)

فَضْلُ سَعْدِ بْنِ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ

(رضى الله تعالى عنه) Virtues of S'ad bin Muadh

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #157

حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ أَهْدَى لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سَرَقَةً مِنْ حَرِيرٍ فَجَعَلَ الْقَوْمُ يَتَدَاوَلُونَهَا بَيْنَهُمْ فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " أَتَعْجَبُونَ مِنْ هَذَا " . فَقَالُوا لَهُ " نَعَمْ يَا رَسُولَ اللَّهِ . فَقَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ خَيْرٌ مِنْ هَذَا " .

It was narrated that Bara' bin 'Azib (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) was given a gift of a length of silk fabric. The people started passing it around to one another. The Apostle of Allah (صلى الله عليه و آله وسلم) said : 'Are you admiring this?' They said: 'Yes, O Apostle of Allah (صلى الله عليه و آله وسلم)'. He said : 'By the One in Whose Hand is my soul! The handkerchief of Sa'd bin Mu'adh (رضى الله تعالى عنه) in Paradise is better than this.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #158

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " اهْتَرَّتْ عَرْشُ اللَّهِ عَزَّ وَجَلَّ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ " .

It is narrated on the authority of Jabir (رضى الله تعالى عنه) from Abu Sufyan (رضى الله تعالى عنه) that the Apostle of Allah (صلى الله عليه و آله وسلم) said: "The Throne of The Most Merciful trembled upon the death of Sa'd bin Mu'adh (رضى الله تعالى عنه)."

The content of this Hadith is doubtful.

CHAPTER (11.19)

فَضْلُ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ

(رضى الله تعالى عنه) Virtues of Jarir bin Abdullah al-Bajali

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #159

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، قَالَ مَا حَجَبَنِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُنْذُ أَسْلَمْتُ وَلَا زَانِي إِلَّا تَبَسَّ فِي وَجْهِهِ وَلَقَدْ شَكُوتُ إِلَيْهِ أَيُّ لَا أَنْبُتُ عَلَى الْحَبْلِ فَضْرَبَ بِيَدِهِ فِي صَدْرِي فَقَالَ " اللَّهُمَّ تَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًا " .

It was narrated that Jarir bin 'Abdullah Al-Bajali (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) never refused to see me from the time I became Muslim, and whenever he saw me he would smile at me. I complained to him that I could not sit firmly on a horse, so he struck me on the chest with his hand and said: 'O Allah (عزَّ وَجَلَّ), make him firm and cause him to guide others and be rightly-guided.'"

CHAPTER (11.20)

فَضْلُ أَهْلِ بَدْرِ رَضِيَ اللَّهُ عَنْهُمْ

(رضى الله تعالى عنهم) Virtues of the people of Badr

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #160

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَأَبُو كُرَيْبٍ قَالَا حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ، رَافِعِ بْنِ خَدِيجٍ قَالَ جَاءَ جِبْرِيْلُ - أَوْ مَلَكٌ - إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ " مَا تَعْدُونَ مَنْ شَهِدَ بَدْرًا فَيُكْمُ قَالُوا خَيْرَانَا . قَالَ كَذَلِكَ هُمْ عِنْدَنَا خَيْرُ الْمَلَائِكَةِ " .

Rafi' bin Khadij (رضى الله تعالى عنه) said : "Jibril (عليه السلام) or an angel came to the Prophet (صلى الله عليه و آله وسلم) and said: 'How do you regard those among you who were present at Badr?' He said : 'They are the best among us.' He said : 'We think the same (of the angels who were present at Badr), they are the best of the angels.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #161

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، جَمِيعًا عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُخْدٍ ذَهَبًا مَا أَدْرَكَ مَدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ .

It was narrated that Abu Hurairah (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said: 'Do not revile my Companions, for by the One in Whose Hand is my soul! If any one of you were to spend the equivalent of Mount Uhud in gold, it would not equal a Mudd spent by anyone of them, nor even half a Mudd.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #162

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالَا حَدَّثَنَا وَكَيْعٌ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ نُسَيْرِ بْنِ دَعْلُوقٍ، قَالَ كَانَ ابْنُ عَمَرَ يَقُولُ لَا تَسُبُّوا أَصْحَابَ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَلَمَقَامَ أَحَدِهِمْ سَاعَةً خَيْرٌ مِنْ عَمَلٍ أَحَدِكُمْ غُرَّةً .

It was narrated that Nusair bin Dhu'luq (رضى الله تعالى عنه) said : "Ibn 'Umar (رضى الله تعالى عنه) used to say : 'Do not revile the Companions of Prophet Mohammed (صلى الله عليه و آله) (رضى الله عليه و آله و سلم), for the stay of anyone of them for a brief period (with the Prophet ﷺ) is better than all the good deeds that anyone of you does in his lifetime.'"

CHAPTER (11.21)

فَضْلُ الْأَنْصَارِ رَضِيَ اللَّهُ عَنْهُمْ

Virtues of the people of Badr (رضى الله تعالى عنهم)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #163

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالَا حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ أَحَبَّ الْأَنْصَارَ أَحَبَّهُ اللَّهُ وَمَنْ أَبْغَضَ الْأَنْصَارَ أَبْغَضَهُ اللَّهُ " . قَالَ شُعْبَةُ فُلْتُ لِعَدِيِّ أَسَمِعْتَهُ مِنَ الْبَرَاءِ بْنِ عَازِبٍ قَالَ إِيَّايَ حَدَّثَ .

It was narrated that Bara' bin 'Azib (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه وسلم) said: 'Whoever loves the Ansar (رضى الله تعالى عنهم اجمعين), Allah will love him, and whoever hates the Ansar (رضى الله تعالى عنهم اجمعين), Allah will hate him.' " (One of the narrators) Shu'bah said : "I said to 'Adi : 'Did you hear that from Bara' bin 'Azib (رضى الله تعالى عنه)?' He said : 'It was to me that he narrated it.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #164

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ الْمُهِيمِ بْنِ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " الْأَنْصَارُ شِعَارُ وَالنَّاسُ دِتَارٌ وَلَوْ أَنَّ النَّاسَ اسْتَقْبَلُوا وَاِدِيًا - أَوْ شَعْبًا - وَاسْتَقْبَلَتِ الْأَنْصَارُ وَاِدِيًا لَسَلَكْتُ وَاِدِيِ الْأَنْصَارِ وَلَوْ لَا الْهَجْرَةُ لَكُنْتُ أَمْرًا مِنَ الْأَنْصَارِ " .

It was narrated from 'Abdul-Muhaimin bin 'Abbas bin Sahl bin Sa'd (رضى الله تعالى عنه) from his father, from his grandfather, that the Apostle of Allah (صلى الله عليه و آله و سلم) said : "The Ansar are an inner garment and the people are an outer garment. If the people were to head towards one valley or a narrow mountain pass and the Ansar towards

another, I would travel to the valley of the Ansar, and were it not for the Hijrah, I would have been a man from among the Ansar."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #165

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " رَجِمَ اللَّهُ الْأَنْصَارَ وَأَبْنَاءَ الْأَنْصَارِ وَأَبْنَاءَ أَبْنَاءِ الْأَنْصَارِ " .

Kathir bin 'Abdullah bin 'Amr bin 'Awf (رضى الله تعالى عنه) narrated from his father that his grandfather said the Apostle of Allah (صلى الله عليه و آله وسلم) said : 'May Allah (عَزَّ وَجَلَّ) have mercy on the Ansar, and the children of the Ansar, and the grandchildren of the Ansar.'"

CHAPTER (11.22)

فَضْلُ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ

Virtues of Ibn Abbas (رضى الله تعالى عنه)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #166

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَأَبُو بَكْرِ بْنُ خَالِدِ الْبَاهِلِيُّ قَالَا حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدُ الْحَدَّاءِ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ ضَمَّنِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَيْهِ وَقَالَ " اللَّهُمَّ عَلِّمُهُ الْحِكْمَةَ وَتَأْوِيلَ الْكِتَابِ " .

It was narrated that Ibn Abbas (رضى الله تعالى عنه) said the Apostle of Allah (صلى الله عليه و آله وسلم) embraced me and said : 'O Allah (عَزَّ وَجَلَّ), teach him wisdom and the (correct) interpretation of the Book.'"

CHAPTER (12)

باب فِي ذِكْرِ الْخَوَارِجِ

The Kharijites

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #167

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ، عَنْ أَبِي بَكْرٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عُبَيْدَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ وَدَكَرَ الْخَوَارِجَ فَقَالَ فِيهِمْ رَجُلٌ مُخَدَّجُ الْيَدِ أَوْ مُودُنُ الْيَدِ أَوْ مُنْدُنُ الْيَدِ وَلَوْلَا أَنْ تَبَطَّرُوا لَحَدَّثْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . قُلْتُ أَنْتَ سَمِعْتَهُ مِنْ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . قَالَ إِي وَرَبِّ الْكَعْبَةِ . ثَلَاثَ مَرَّاتٍ .

It is narrated on the authority of Abidah (رضى الله تعالى عنه) from Ali bin Abu Talib (رضى الله تعالى عنه) that he mentioned the Khawarij, and said, 'among them there will be a man with a defective hand, or a short hand, or small hand. If you were to exercise restraint, I would tell you of what Allah (عَزَّ وَجَلَّ) has promised from the lips of Prophet Mohammed (صلى الله عليه وآله وسلم) for those who kill them." I (Abidah) asked (Hadhrat Ali) : "Did you hear that from Prophet Mohammed (صلى الله عليه وآله وسلم)?" He said: "Yes, by the Lord of the Ka'ba!" - three times."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #168

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَّارَةَ، قَالََا حَدَّثَنَا أَبُو بَكْرٍ بْنُ عِيَّاشٍ، عَنْ عَاصِمِ، عَنْ زُرَّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَخَذُوا الْأَسْنَانَ سَفَهَاءَ الْأَخْلَامِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ النَّاسِ يَفْرَعُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَةِ فَمَنْ لَقِيَهُمْ فَلْيَقْتُلْهُمْ فَإِنَّ قَتْلَهُمْ أَجْرٌ عِنْدَ اللَّهِ لِمَنْ قَتَلَهُمْ "

It was narrated that Abdullah bin Mas'ud (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه وآله وسلم) said : In the end times there will appear a people with new teeth (ie young in age), with foolish minds. They will speak the best words ever uttered by mankind and they will recite the Qur'an, but it will not go any deeper than their collarbones. They will go out of Islam like an arrow goes from the bow. Whoever meets them, let him kill them, for killing them will bring a reward from Allah (عَزَّ وَجَلَّ) for those who kill them."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #169

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنْبَأَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، قَالَ قُلْتُ لِأَبِي سَعِيدِ الْخُدْرِيِّ هَلْ سَمِعْتَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَذْكَرُ فِي الْحَزْرِيَّةِ شَيْئًا فَقَالَ سَمِعْتُهُ يَذْكَرُ قَوْمًا يَتَعَبَّدُونَ " بِحَقْرِ أَحَدِكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصَوْمَهُ مَعَ صَوْمِهِمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَةِ " . أَحَدٌ سَهْمُهُ فَنظَرَ فِي نَصْلِهِ فَلَمْ يَرَ شَيْئًا فَنظَرَ فِي رِصْفِهِ فَلَمْ يَرَ شَيْئًا فَنظَرَ فِي قُدِّهِ فَنظَرَ فِي الْقُدِّ فَتَمَارَى هَلْ يَرَى شَيْئًا أَمْ لَا " .

It was narrated that Abu Salamah (رضى الله تعالى عنه) said : "I said to Abu Sa'eed Khudri (رضى الله تعالى عنه) : 'Did you hear Apostle of Allah (صلى الله عليه وآله وسلم) mention anything about the Haruriyyah (a sub sect of Khawarij)?' He said : 'I heard him mention a people who would appear like devoted worshipers : "Such that anyone of you would regard his own prayer and fasting as insignificant when compared to theirs. But they will go out of Islam like an arrow goes out of the bow, then he (the archer) picks up his arrow and looks at its iron head but does not see anything, then he looks at the shaft and does

not see anything, then he looks at the band : that which is wrapped around the iron head where it is connected to the shaft, then he looks at the feather and is not sure whether he sees anything or not."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #170

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنْ بَعْدِي مِنْ أُمَّتِي - أَوْ سَبَّكُونُ بَعْدِي مِنْ أُمَّتِي - قَوْمًا يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حُلُوقَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَةِ نَمَّ لَا يَعُودُونَ فِيهِ هُمْ شِرَارُ الْخَلْقِ وَالْخَلِيقَةِ " . قَالَ عَبْدُ اللَّهِ بْنُ الصَّامِتِ فَذَكَرْتُ ذَلِكَ لِرَافِعِ بْنِ عَمْرٍو أَخِي الْحَكَمِ بْنِ عَمْرٍو الْغَفَارِيِّ فَقَالَ وَأَنَا أَيْضًا قَدْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - .

It was narrated that Abu Dharr (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه) said : 'There will be people among my Ummah after me who will recite the Qur'an, but it will not go any deeper than their throats. They will go out of Islam like an arrow goes out of bow, then they will never return to it. They are the most evil of mankind and of all creation.' Abdullah bin Samit (رضي الله تعالى عنه) said: "I mentioned to Rafi' bin 'Amr (رضي الله تعالى عنه), the brother of Hakam bin 'Amr Ghifari (رضي الله تعالى عنه) and he said : 'I also heard that from the Apostle of Allah (صلى الله عليه و آله وسلم)'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #171

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَسُوَيْدُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكِ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لَيَقْرَأَنَّ الْقُرْآنَ نَاسٌ مِنْ أُمَّتِي يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَةِ " .

It is narrated on the authority of Ibn Abbas (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه و آله وسلم) said, some people of my Ummah will (appear and they will) recite the Quran, even though they will abandon Islam just as an arrow goes through a game.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #172

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالْجِعْرَانَةِ وَهُوَ يَقْسِمُ النَّبِيرَ وَالْغَنَائِمَ وَهُوَ فِي جَبْرِ بِلَالٍ فَقَالَ رَجُلٌ أَعْدِلْ يَا مُحَمَّدُ فَإِنَّكَ لَمْ تَعْدِلْ . فَقَالَ " وَيَلَيْكَ وَمَنْ يَعْدِلُ بَعْدِي إِذَا لَمْ أَعْدِلْ " . فَقَالَ عُمَرُ دَعْنِي يَا رَسُولَ اللَّهِ حَتَّى أَضْرِبَ عُنُقَ هَذَا الْمُنَافِقِ . فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنْ هَذَا فِي أَصْحَابٍ - أَوْ أَصْحَابٍ - لَهُ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَةِ " .

It was narrated from Abu Zubair (رضي الله تعالى عنه) that Jabir bin Abdullah (رضي الله تعالى عنه) was in Ji'ranah and he was distributing gold nuggets and spoils of war which were in Bilal's (رضي الله تعالى عنه) lap. A man said : 'Do justice, O Muhammed (صلى الله عليه و آله وسلم)!' He said : 'Woe to you! Who will do justice after me if I do not do justice?' Umar (رضي الله تعالى عنه) said: 'O Apostle of Allah (صلى الله عليه و آله وسلم)! Let me strike the neck of this hypocrite!' The Apostle of Allah

(صلى الله عليه و آله وسلم) said : 'This man has some companions who recite the Qur'an but it does not go any deeper than their collarbones. They will go out of Islam like an arrow out of the bow.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #173

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْحَاقُ الْأَزْرَقِيُّ، عَنِ الْأَعْمَشِ، عَنِ ابْنِ أَبِي أَوْفَى، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " الْخَوَارِجُ كِلَابُ النَّارِ " -

It was narrated that Ibn Awfa (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said: 'The Khawarij are the dogs of Hell.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #174

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا بَحْيَى بْنُ حَمْرَةَ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " يَنْشَأُ نَشْءٌ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ كَلِّمَا حَرَجَ قَرْنٌ قُطِعَ " . قَالَ ابْنُ عُمَرَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " كَلِّمَا حَرَجَ قَرْنٌ قُطِعَ " . أَكْثَرَ مِنْ عَشْرِينَ مَرَّةً " حَتَّى يُخْرَجَ فِي عِرَاضِهِمُ الدَّجَالُ " .

It was narrated from Ibn 'Umar (رضى الله تعالى عنه) that : The Apostle of Allah (صلى الله عليه و آله وسلم) said : "There will emerge people who will recite the Qur'an but it will not go any deeper than their throats. Whenever a group of them appears, they should be cut off." Ibn 'Umar (رضى الله تعالى عنه) said: "I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say : 'Whenever a group of them appears, they should be killed' - (he said it) more than twenty times - 'until Dajjal emerges among them.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #175

حَدَّثَنَا بَكْرُ بْنُ خَلْفِ بْنِ أَبِي بَشِيرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ مَعْمَرٍ، عَنِ قَتَادَةَ، عَنِ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " يَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ - أَوْ فِي هَذِهِ الْأُمَّةِ - يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ - أَوْ حُلُقُومَهُمْ سِيْمَاهُمْ التَّخْلِيقُ إِذَا رَأَيْتُمُوهُمْ - أَوْ إِذَا لَقَيْتُمُوهُمْ - فَاقْتُلُوهُمْ " .

It was narrated that Anas bin Malik (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said: 'At the end of time or among this nation (Ummah) there will appear people who will recite the Qur'an but it will not go any deeper than their collarbones or their throats. Their distinguishing feature will be their shaved heads. If you see them, or meet them, then kill them.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #176

حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أَمَامَةَ، يَقُولُ شَرُّ قَتْلَى قُتِلُوا تَحْتَ أَدِيمِ السَّمَاءِ وَخَيْرُ قَتْلَى مَنْ قُتِلُوا كِلَابُ أَهْلِ النَّارِ قَدْ كَانَ هَؤُلَاءِ مُسْلِمِينَ فَصَارُوا كُفَّارًا . قُلْتُ يَا أبا أَمَامَةَ هَذَا شَيْءٌ تَقُولُهُ قَالَ بَلْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - .

Abu Ghalib (رضي الله تعالى عنه) narrated that Abu Umamah (رضي الله تعالى عنه) said : "(The Khawarij) are the worst of the slain who are killed under heaven, and the best of the slain are those who were killed by them. Those (Khawarij) are the dogs of Hell. Those people were Muslims but they became disbelievers." I said: "O Abu Umamah (رضي الله تعالى عنه), is that your opinion?" He said : "Rather I heard it from the Apostle of Allah (صلى الله عليه وآله وسلم)."

CHAPTER (13)

باب فِيمَا أَنْكَرَتِ الْجَهْمِيَّةُ

Concerning the denial by the Jahmiyyah about seeing Allah (عَرَّ وَجَلَّ) in Hereafter

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #177

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي وَوَكَيْعٌ، ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا خَالِي، يَعْلى وَوَكَيْعٌ وَأَبُو مُعَاوِيَةَ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ " إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ لَا تَضَامُونَ فِي رُؤْيَيْهِ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا " . ثُمَّ قَرَأَ { وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ } .

It was narrated that Jarir bin Abdullah (رضي الله تعالى عنه) said : "We were sitting with the Apostle of Allah (صلى الله عليه وآله وسلم). He looked at the moon, which was full, and said, 'Indeed, you will see your Lord as you see this moon. You will not feel the slightest inconvenience and overcrowding in seeing Him. If you have the power not to be overcome and to say this prayer before the sun rises and before it sets, then do that.' Then he recited [And glorify the praises of your Lord, before the rising of the sun and before (its) setting.] (Qaaf - 39)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #178

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا يَحْيَى بْنُ عِيسَى الرَّمْلِيُّ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " تَضَامُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ " . قَالُوا لَا . قَالَ " فَكَذَلِكَ لَا تَضَامُونَ فِي رُؤْيَةِ رَبِّكُمْ يَوْمَ الْقِيَامَةِ " .

It was narrated that Abu Hurairah (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said : 'Do you crowd one another in order to see the moon on the night when it is full?' They said : 'No.' He said: 'And you will not crowd one another in order to see your Lord on the Day of Resurrection.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #179

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ الْأَهْمَدَانِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي سَعِيدٍ، قَالَ قُلْنَا يَا رَسُولَ اللَّهِ أَنْزَى رَبَّنَا قَالَ " تَضَامُونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهيرةِ فِي غَيْرِ سَحَابٍ " . قُلْنَا لَا . قَالَ " فَتَضَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ فِي غَيْرِ سَحَابٍ " . قَالُوا لَا . قَالَ " إِنَّكُمْ لَا تَضَارُونَ فِي رُؤْيَتِهِ إِلَّا كَمَا تَضَارُونَ فِي رُؤْيَيْهِمَا " .

It was narrated that Abu Sa'eed (رضي الله تعالى عنه) said : "We said : 'O Apostle of Allah (صلى الله عليه و آله وسلم)! Will we see our Lord?' He said : 'Do you crowd one another to see the sun at mid-day when there are no clouds?' We said : 'No.' He said: 'Do you crowd one another to see the moon on the night when it is full and there are no clouds?' We said : 'No.' He said: 'You will not crowd one another to see Him, just as you do not crowd to see these two things.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #180

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنْبَأَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكَيْعِ بْنِ حُدْسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَكُنَّا يَرَى اللَّهُ يَوْمَ الْقِيَامَةِ وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ قَالَ " يَا أَبَا رَزِينِ أَلَيْسَ كُلُّكُمْ يَرَى الْقَمَرَ مُخْلِياً بِهِ " . قَالَ قُلْتُ بَلَى . قَالَ " فَأَلَّهُ أَعْظَمُ وَذَلِكَ آيَتُهُ فِي خَلْقِهِ " .

Waki' bin Hudus (رضي الله تعالى عنه) narrated that his paternal uncle Abu Razin (رضي الله عنه) said : "I said: 'O Apostle of Allah (صلى الله عليه و آله وسلم), will we see Allah (عَزَّ وَجَلَّ) on the Day of Resurrection? And what is the sign of that in His creation?' He said : 'O Abu Razin (رضي الله تعالى عنه), do each of you not see the moon individually?' I said : 'Of course.' He said : 'Allah is Greater, and that is His sign in His creation.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #181

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنْبَأَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكَيْعِ بْنِ حُدْسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " ضَحَكَ رَبُّنَا مِنْ فُنُوطِ عِبَادِهِ وَفُرْبِ غَيْرِهِ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَوْ يَضْحَكُ الرَّبُّ قَالَ " نَعَمْ " . قُلْتُ لَنْ نَعْدَمَ مِنْ رَبِّ يَضْحَكُ خَيْرًا .

Waki' bin Hudus (رضى الله تعالى عنه) narrated that his paternal uncle Abu Razin (رضى الله (عَزَّ وَجَلَّ) said: 'The Apostle of Allah (صلى الله عليه و آله وسلم) said: 'Allah (عَزَّ وَجَلَّ) laughs at the despair of His slaves although He soon changes it.' I said : 'O Apostle of Allah (صلى الله عليه و آله وسلم), does the Lord laugh?' He said : 'Yes.' I said : 'We shall never be deprived of good by a Lord Who laughs.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #182

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنبَأَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكَيْعِ بْنِ حُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيَّن كَانَ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ قَالَ " كَانَ فِي عَمَاءٍ مَا تَحْتُهُ هَوَاءٌ وَمَا فَوْقَهُ هَوَاءٌ ثُمَّ خَلَقَ الْعَرْشَ عَلَى الْمَاءِ " .

Waki' bin Hudus (رضى الله تعالى عنه) narrated that his paternal uncle Abu Razin (رضى الله (عَزَّ وَجَلَّ) said, "I said, O' Apostle of Allah (صلى الله عليه و آله وسلم) where was our Lord before He created His creation?" He said : He was above the clouds, below which was air, and above which was air and water. Then He created His Throne above the water."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #183

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ صَفْوَانَ بْنِ مُحْرَزِ الْمَازِنِيِّ، قَالَ بَيْنَمَا نَحْنُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَهُوَ يَطُوفُ بِالْبَيْتِ إِذْ عَرَضَ لَهُ رَجُلٌ فَقَالَ يَا ابْنَ عُمَرَ كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَذْكُرُ فِي النَّجْوَى قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " يُدْنَى الْمُؤْمِنُ مِنْ رَبِّهِ يَوْمَ الْقِيَامَةِ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ ثُمَّ يَقْرُرُهُ بِدُنُوبِهِ فَيَقُولُ هَلْ تَعْرِفُ فَيَقُولُ يَا رَبِّ أَعْرِفُ . حَتَّى إِذَا بَلَغَ مِنْهُ مَا شَاءَ اللَّهُ أَنْ يَبْلُغَ قَالَ إِنِّي سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ . قَالَ ثُمَّ يُعْطَى صَحِيفَةً حَسَنَاتِهِ أَوْ كِتَابَهُ بِيَمِينِهِ . قَالَ وَأَمَّا الْكَافِرُ أَوْ الْمُنَافِقُ فَيُنَادَى عَلَى رُءُوسِ الْأَشْهَادِ " . قَالَ خَالِدٌ فِي " الْأَشْهَادِ " . شَيْءٌ مِنْ انْقِطَاعِ . {هُؤُلَاءِ الَّذِينَ كَذَّبُوا عَلَى رَبِّهِمْ أَلَّا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ}

It was narrated that Safwan bin Muhriz Al-Mazini (رضى الله تعالى عنه) said : "We were with 'Abdullah bin 'Umar (رضى الله تعالى عنه) when he was circumambulating the House; a man came up to him and said : 'O Ibn 'Umar (رضى الله تعالى عنه), what did you hear the Apostle of Allah (صلى الله عليه و آله وسلم) say about the Najwa (Allah's private speech to His servant on the day of Judgement). Ibn Umar (رضى الله تعالى عنه) said, I heard the Prophet (صلى الله عليه و آله وسلم) saying, 'The believer will be brought near his Lord on the day of Judgement, till He covers him with His screen and makes him confess his sins. (He will be asked), Do you know (that you did such and such sin)? He will say, Yes I know, O Lord. When Allah (عَزَّ وَجَلَّ) gets from him what He likes to get, He will say, I concealed it in the world and I forgive it for you today. Then the record (book) of his good deeds will be given to him (which he will receive) with his right hand. As for the unbeliever or the hypocrite, it will be announced publicly before the witnesses - هُوَ لَاءِ الَّذِينَ كَذَّبُوا عَلَى رَبِّهِمْ أَلَّا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ [They are those who lied against their Lord. Behold, Allah's curse be upon the wrongdoers.] (Hud - 18)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #184

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، حَدَّثَنَا أَبُو عَاصِمٍ الْعَبَادَانِيُّ، حَدَّثَنَا الْفَضْلُ الرَّقَاشِيُّ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " بَيْنَا أَهْلُ الْجَنَّةِ فِي نَعِيمِهِمْ إِذْ سَطَعَ لَهُمْ نُورٌ فَرَفَعُوا رُءُوسَهُمْ فَإِذَا الرَّبُّ قَدْ أَشْرَفَ عَلَيْهِمْ مِنْ فَوْقِهِمْ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْجَنَّةِ . قَالَ وَذَلِكَ قَوْلُ اللَّهِ {سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ} قَالَ فَيَنْظُرُ إِلَيْهِمْ وَيَنْظُرُونَ إِلَيْهِ فَلَا يَلْتَفِتُونَ إِلَى شَيْءٍ مِنَ النَّعِيمِ مَا دَامُوا يَنْظُرُونَ إِلَيْهِ حَتَّى يَحْتَجِبَ عَنْهُمْ وَيَبْقَى نُورُهُ وَبَرَكَتُهُ عَلَيْهِمْ فِي دِيَارِهِمْ " .

It is narrated on the authority of Jabir (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه وسلم) said, 'While the inhabitants of the Paradise are engaged in their pleasure, a light will shine over them, and when they raise their heads up, behold! He will be the Lord, looking upon them from above! He will say, Peace be upon you O'inhabitants of the Paradise'. This is (the significance of) His saying - [Peace, a word of blessing from the Lord, Most Merciful.] (Ya sin 58). He will keep looking at them, and they at Him; and they will not turn (their sights) to whatever pleasure (they have) as long as they are looking at Him until He screens Himself from them, but His light and blessing will remain upon them in their residences (in the paradise).

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #185

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ فَيَنْظُرُ عَنْ أَيْمَنِ مِنْهُ فَلَا يَرَى إِلَّا شَيْئًا قَدَّمَهُ ثُمَّ يَنْظُرُ عَنْ أَيْسَرِ مِنْهُ فَلَا يَرَى إِلَّا شَيْئًا قَدَّمَهُ ثُمَّ يَنْظُرُ أَمَامَهُ فَتَسْتَقْبِلُهُ النَّارُ فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْقِيَ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ " .

It was narrated that 'Adi bin Hatim (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه وسلم) said: 'There is no one among you but his Lord will speak to him without any intermediary between them. He will look to his right and will not see anything but that which he sent forth. He will look to his left and will not see anything but that which he sent forth. Then he will look in front of him and will be faced with the Fire. So whoever among you can protect himself from fire, even by means of half a date, let him do so.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #186

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ عَبْدِ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنَا أَبُو عَمْرَانَ الْجُونِيُّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسِ الْأَشْعَرِيِّ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " جَنَّتَانِ مِنْ فِضَّةٍ أَيْنَهُمَا وَمَا فِيهِمَا وَجَنَّتَانِ مِنْ ذَهَبٍ أَيْنَهُمَا وَمَا فِيهِمَا وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ تَبَارَكَ وَتَعَالَى إِلَّا رِذَاءَ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةٍ عَدْنٍ " .

Abu Bakr bin Qais Al-Ash'ari (رضي الله تعالى عنه) narrated that his father said : "The Apostle of Allah (صلى الله عليه وسلم) said: 'Two gardens, the utensils and contents of which are of silver, and two gardens, their vessels and everything in them is of gold,

and nothing will prevent the people of the garden of Eden from seeing their Lord, the Blessed and Exalted, except the curtain of Majesty covering His Face.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #187

حَدَّثَنَا عَبْدُ الْفُدُوسِ بْنُ مُحَمَّدٍ، حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، قَالَ تَلَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - هَذِهِ الْآيَةَ [لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ] وَقَالَ " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ نَادَى مُنَادٍ يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزْكُمْوه . فَيَقُولُونَ وَمَا هُوَ أَلَمْ يَقُولِ اللَّهُ مَوَازِينَنَا وَيُبَيِّضُ وُجُوهَنَا وَيُدْخِلُنَا الْجَنَّةَ وَيُنْجِنَا مِنَ النَّارِ قَالَ فَيَكْشِفُ الْحِجَابَ فَيَنْظُرُونَ إِلَيْهِ فَوَاللَّهِ مَا أَعْطَاهُمُ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ وَلَا أَقَرَّ لِأَعْيُنِهِمْ " .

It was narrated that Suhaib (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله) recited this Verse [For those who have done good is the best reward and even more.] Then he said: 'When the people of Paradise enter Paradise, and the people of the Fire enter the Fire, a caller will call out: "O people of Paradise! You have a covenant with Allah and He wants to fulfill it." They will say: "What is it?" Has Allah not made the Balance (of our good deeds) heavy, and made our faces bright, and admitted us to Paradise and saved us from Hell?" Then the Veil will be lifted and they will look upon Him, and by Allah, Allah will not give them anything that is more beloved to them or delightful, than looking upon Him.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #188

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ بْنِ الرَّبِيعِ، عَنْ عَائِشَةَ، قَالَتْ الْحَمْدُ لِلَّهِ الَّذِي وَسِعَ سَمْعُهُ الْأَصْوَاتَ، لَقَدْ جَاءَتْ الْمُجَادِلَةُ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَنَا فِي نَاحِيَةِ الْبَيْتِ تَشْكُو زَوْجَهَا وَمَا أَسْمَعُ مَا تَقُولُ فَأَنْزَلَ اللَّهُ [قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا] .

It was narrated that Ummul Momineen Aishah (رضى الله تعالى عنها) said : "Praise is to Allah Whose hearing encompasses all voices. The woman who disputed concerning her husband came to the Prophet (صلى الله عليه و آله وسلم) when I was (sitting) in a corner of the house, and she complained about her husband, but I did not hear what she said. Then Allah (عَزَّ وَجَلَّ) revealed [Indeed Allah has heard the statement of her that disputes with you concerning her husband.] (Al-Mujadilah - 1)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #189

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى، عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ بِإِيدِهِ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ رَحْمَتِي سَبَقَتْ غَضَبِي " .

It was narrated that Abu Hurairah (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه وآله وسلم) said: 'Your Lord wrote for Himself with His Own Hand before He created the creation: "My mercy precedes My wrath."'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #190

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحَرَامِيُّ، وَيَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيٍّ، قَالَ حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ الْأَنْصَارِيُّ الْحَرَامِيُّ، قَالَ سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ لَمَّا قُتِلَ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ حَرَامٍ يَوْمَ أُحُدٍ لَقِيَنِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ " يَا جَابِرُ أَلَا أُخْبِرُكَ مَا قَالَ اللَّهُ لِأَبِيكَ " . وَقَالَ يَحْيَى فِي حَدِيثِهِ فَقَالَ " يَا جَابِرُ مَالِي أَرَأَيْكَ مُنْكَسِرًا " . قَالَ فَلْتُ يَا رَسُولَ اللَّهِ اسْتَشْهَدْ أَبِي وَتَرَكَ عِيَالًا وَدِينًا . قَالَ " أَفَلَا أُبَشِّرُكَ بِمَا لَقِيَ اللَّهُ بِهِ أَبَاكَ " . قَالَ بَلَى يَا رَسُولَ اللَّهِ . قَالَ " مَا كَلَّمَ اللَّهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ وَكَلَّمَ أَبَاكَ كِفَاحًا . فَقَالَ يَا عَبْدِي تَمَنَّ عَلَى أُعْطِكَ . قَالَ يَا رَبِّ تُحْبِبُنِي فَأَقْتُلْ فِيكَ ثَانِيَةً . فَقَالَ الرَّبُّ سُبْحَانَهُ إِنَّهُ سَبَقَ مِنِّي أَنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ . قَالَ يَا رَبِّ فَأَبْلُغْ مَنْ وَرَائِي . قَالَ فَأَنْزَلَ اللَّهُ تَعَالَى {وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ} " .

Talhah bin Khirash (رضي الله تعالى عنه) said : "I head Jabir bin Abdullah (رضي الله تعالى عنه) say" 'When 'Abdullah bin 'Amr bin Haram (رضي الله تعالى عنه) was killed on the Day of Uhud, I met Apostle of Allah (صلى الله عليه وآله وسلم) and he said : "O Jabir (رضي الله تعالى عنه), shall I not tell you what Allah (عَزَّ وَجَلَّ) has said to your father?" Yahya said in his Hadith : "And he said : 'O Jabir (رضي الله تعالى عنه), why do I see you frustrated?' I (Jabir) said : 'O Apostle of Allah (صلى الله عليه وآله وسلم), my father has been martyred and he has left behind dependents and debts.' He said : 'Shall I not give you the glad tidings of that with which Allah (عَزَّ وَجَلَّ) met your father?' I said : 'Yes, O Apostle of Allah (صلى الله عليه وآله وسلم) and he has left behind dependents and debts.' He said : 'Allah (عَزَّ وَجَلَّ) never spoke to anyone except from behind a screen, but He spoke to your father directly, and He said : "O My servant! Ask something from Me and I shall give it to you." He said : "O Lord, bring me back to life so that I may be killed in Your cause a second time." The Lord, Glorified is He, said : "I have already decreed that they will not return to life." He said : "My Lord, then convey (this news) to those whom I have left behind." Allah said [وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ] Think not of those as dead who are killed in the way of Allah, Nay, they are alive, with their Lord, and they have provision.] (Aal-e-Imran - 169)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #191

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الرَّزَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ اللَّهَ يَضْحَكُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْأَخَرَ كِلَاهُمَا نَحَلَ الْجَنَّةِ يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ فَيَسْتَشْهَدُ ثُمَّ يَتُوبُ اللَّهُ عَلَى قَاتِلِهِ فَيُسَلِّمُ فَيُقَاتِلُ فِي سَبِيلِ اللَّهِ فَيَسْتَشْهَدُ

It was narrated that Abu Hurairah (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said: 'Allah (عَزَّ وَجَلَّ) will laugh at two persons; one of them kills the other, and both of them enter Paradise, for the first one fought in the cause of Allah (عَزَّ وَجَلَّ) and was martyred, then his killer repented to Allah (عَزَّ وَجَلَّ) and became Muslim, then he also fought in the cause of Allah (عَزَّ وَجَلَّ) and was martyred.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #192

حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى، وَبُوَيْسُ بْنُ عَبْدِ الْأَعْلَى، قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، كَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " يَفِيضُ اللَّهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيْنَ مُلُوكُ الْأَرْضِ ."

Sa'eed bin Musayyab (رضى الله تعالى عنه) narrated that Abu Hurairah (رضى الله تعالى عنه) used to say : "The Apostle of Allah (صلى الله عليه و آله وسلم) said: Allah (عَزَّ وَجَلَّ) will seize the earth on the Day of Resurrection, and He will roll up the heavens in his Right Hand, then He will say, "I am the Sovereign. Where are the kings of the earth?"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #193

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي تَوْرٍ الْأَهْمَدَانِيُّ، عَنِ سِمَاكِ، عَنِ عَبْدِ اللَّهِ بْنِ عَمِيرَةَ، عَنِ الْأَخْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، قَالَ كُنْتُ بِالْبَطْحَاءِ فِي عَصَابَةٍ وَفِيهِمْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَمَرَّتْ بِهِ سَحَابَةٌ فَنَظَرَ إِلَيْهَا فَقَالَ " مَا تَسْمُونَ هَذِهِ " . قَالُوا السَّحَابُ . قَالَ " وَالْمُرْنُ " . قَالُوا وَالْمُرْنُ . قَالَ " وَالْعَنَانُ " . قَالَ أَبُو بَكْرٍ قَالُوا وَالْعَنَانُ . قَالَ " كَمْ تَرَوْنَ بَيْنَكُمْ وَبَيْنَ السَّمَاءِ " . قَالُوا لَا نَدْرِي . قَالَ " فَإِنَّ بَيْنَكُمْ وَبَيْنَهَا إِمَّا وَاحِدًا أَوْ اثْنَيْنِ أَوْ ثَلَاثًا وَسَبْعِينَ سَنَةً وَالسَّمَاءُ فَوْقَهَا كَذَلِكَ " . حَتَّى عَدَّ سَبْعَ سَمَاوَاتٍ " ثُمَّ فَوْقَ السَّمَاءِ السَّابِعَةِ بَحْرٌ بَيْنَ أَعْلَاهُ وَأَسْفَلِهِ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ فَوْقَ ذَلِكَ ثَمَانِيَةَ أَوْعَالٍ بَيْنَ أَظْلَافِهِنَّ وَرُكْبِهِنَّ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ عَلَى ظُهُورِهِنَّ الْعَرْشُ بَيْنَ أَعْلَاهُ وَأَسْفَلِهِ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ إِلَى سَمَاءٍ ثُمَّ اللَّهُ فَوْقَ ذَلِكَ تَبَارَكَ وَتَعَالَى .

It was narrated that Abbas bin 'Abdul-Mutallib (رضى الله تعالى عنه) said : "I was in Batha with a group of people, among them whom was the Apostle of Allah (صلى الله عليه و آله وسلم). A cloud passed over him, and he looked at it and said : 'What do you call this?' They said : 'Sahab (a cloud).' He said : 'And Muzn (rain cloud).' They said : 'And Muzn.' He said: 'And 'Anan (clouds).' Abu Bakr (رضى الله تعالى عنه) said: "They said : 'And 'Anan.' He said : 'How much (distance) do you think there is between you and the heavens?' They said : 'We do not know.' He said : 'Between you and it, is seventy-one, or seventy-two, or seventy-three years, and there is a similar distance between it and the heaven above it (and so on)' until he counted seven heavens. 'Then above the seventh heaven there is a sea, between who's top and bottom is a distance like that between one heaven and another. Then above that there are eight (angels in the form of) mountain goats. The distance between their hooves and their knees is like the distance between one heaven and the next. Then on their backs is the Throne, and the distance between the top and the bottom of the Throne is like the distance between one heaven and another. Then Allah is above that, the Blessed and Exalted."

The content of this Hadith is doubtful.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #194

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي تَوْرٍ الْهَمْدَانِيُّ، عَنْ سِمَاكِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةَ، عَنِ الْأَخْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، قَالَ كُنْتُ بِالْبَطْحَاءِ فِي عَصَابَةٍ وَفِيهِمْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَمَرَّتْ بِهِ سَحَابَةٌ فَتَنَظَّرَ إِلَيْهَا فَقَالَ " مَا تَسْمُونَ هَذِهِ " . قَالُوا السَّحَابُ . قَالَ " وَالْمُرْنُ " . قَالُوا وَالْمُرْنُ . قَالَ " وَالْعَنَانُ " . قَالَ أَبُو بَكْرٍ قَالُوا وَالْعَنَانُ . قَالَ " كَمْ تَرَوْنَ بَيْنَكُمْ وَبَيْنَ السَّمَاءِ " . قَالُوا لَا نَدْرِي . قَالَ " فَإِنَّ بَيْنَكُمْ وَبَيْنَهَا إِمَّا وَاحِدًا أَوْ اثْنَيْنِ أَوْ ثَلَاثًا وَسَبْعِينَ سَنَةً وَالسَّمَاءُ فَوْقَهَا كَذَلِكَ " . حَتَّى عَدَّ سَبْعَ سَمَاوَاتٍ " ثُمَّ فَوْقَ السَّمَاءِ السَّابِعَةِ بَحْرٌ بَيْنَ أَعْلَاهُ وَأَسْفَلِهِ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ فَوْقَ ذَلِكَ ثَمَانِيَةٌ أَوْ عَالٍ بَيْنَ أَظْلَافِهِنَّ وَرُكْبِهِنَّ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ عَلَى ظُهُورِهِنَّ الْعَرْشُ بَيْنَ أَعْلَاهُ وَأَسْفَلِهِ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ إِلَى سَمَاءٍ ثُمَّ اللَّهُ فَوْقَ ذَلِكَ تَبَارَكَ وَتَعَالَى .

It was narrated from Abu Hurairah (رضي الله تعالى عنه) that : The Prophet (صلى الله عليه و آله) said: "When Allah decrees a matter in heaven, the angels beat their wings in submission to his decree (with a sound) like a chain beating a rock. Then "When fear is banished from their hearts, they say: 'What is it that your Lord has said?' They say : 'The truth. And He is The Most High, The Most Great." He said : 'Then the eavesdroppers (from among the jinn) listen out for that, one above the other, so (one of them) hears the words and passes it on to the one beneath him. The Shihab (shooting star) may strike him before he can pass it on to the one beneath him and the latter can pass it on to the soothsayer or sorcerer, or it may not strike him until he has passed it on. And he adds one hundred lies to it, and only that word which was overheard from the heavens is true."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #195

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَامَ فِينَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِخَمْسِ كَلِمَاتٍ فَقَالَ " إِنَّ اللَّهَ لَا يَنَامُ وَلَا يَنبَغِي لَهُ أَنْ يَنَامَ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ يَرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ جِجَابُهُ النَّورُ لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ " .

It was narrated that Abu Musa (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله) stood up among us and said five things. He said : 'Allah does not sleep, and it is not befitting that He should sleep. He lowers and raises the balance of the Scales. The deed done during the day is taken up to Him before the deed done during the night, and the deed done during the night before the deed done during the day. His Veil is Light, and if He were to remove it, the glory of his Face would burn everything of His creation, as far as His gaze reaches.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #196

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ اللَّهَ لَا يَنَامُ وَلَا يَنبَغِي لَهُ أَنْ يَنَامَ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ حِجَابُهُ النُّورُ لَوْ كَشَفَهَا لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ كُلَّ شَيْءٍ أَدْرَكَهُ بَصَرُهُ " . ثُمَّ قَرَأَ أَبُو عُبَيْدَةَ [أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ] .

It was narrated that Abu Musa (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و) said: 'Allah does not sleep, and it is not befitting that He should sleep. He lowers and raises the Scales.. His Veil is Light, and if He were to remove it, the glory of his Face would burn everything of His creation, as far as His gaze reaches.' " Then Abu 'Ubaidah recited the verse [Blessed is whosoever is in the fire, (the light of Allah) and whosoever is round about it! And Glorified is Allah, the Lord of all that exists.] (An-Naml - 8)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #197

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنبَأَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ أَبِي الرَّزَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " يَمِينُ اللَّهِ مَلَأَى لَا يَغِيضُهَا شَيْءٌ سَخَاءَ اللَّيْلِ وَالنَّهَارِ وَبِيَدِهِ الْأُخْرَى الْمِيزَانَ يَرْفَعُ الْقِسْطَ وَيَخْفِضُهُ قَالَ أَرَأَيْتَ مَا أَنْفَقَ مُنْذُ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضِ فَإِنَّهُ لَمْ يَنْقُصْ مِمَّا فِي يَدَيْهِ شَيْئًا " .

It was narrated from Abu Hurairah (رضي الله تعالى عنه) that : The Prophet (صلى الله عليه و آله) said: "The Right Hand of Allah (عَزَّ وَجَلَّ) is full and that is never affected by the continuous spending, night and day. In His other Hand, is the Scale, which He raises and lowers. Have you seen what Allah (عَزَّ وَجَلَّ) has spent since He created the heavens and the earth? And that has not decreased what is in His Hands in the slightest." "

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith #198

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، حَدَّثَنِي أَبِي، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ، أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ " يَأْخُذُ الْجَبَّارُ سَمَوَاتِهِ وَأَرْضَهُ بِيَدِهِ - وَقَبْضُ يَدِهِ فَجَعَلَ يَفْبِضُهَا وَيَبْسُطُهَا - ثُمَّ يَقُولُ أَنَا الْجَبَّارُ أَيْنَ الْجَبَّارُونَ أَيْنَ الْمُتَكَبِّرُونَ " . قَالَ وَيَتَمَيَّلُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ حَتَّى نَظَرْتُ إِلَى الْمِنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ حَتَّى إِنِّي أَقُولُ أَسَاقِطُ هُوَ بِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

It was narrated that Abdullah bin Umar (رضي الله تعالى عنه) said : "I heard the Apostle of Allah (صلى الله عليه و آله و سلم) say, when he was on the pulpit : '(On the Day of Judgement) The Compeller will seize the heavens and the earth in His Hand' and he (the Prophet ﷺ) clenched his fist and began to open and close it. Then He will say : "I am the Compeller! Where are the tyrants? Where are the arrogant?" He said, the Apostle of Allah (صلى الله عليه و آله و سلم) was turning to his right and to his left, until he (Ibn Umar) saw the pulpit moving from below and I thought : 'What if it falls with the Apostle of Allah (صلى الله عليه و آله و سلم) on it?'" "

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 199

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ، حَدَّثَنَا ابْنُ جَابِرٍ، قَالَ سَمِعْتُ بُسْرَ بْنَ عُبَيْدِ اللَّهِ، يَقُولُ سَمِعْتُ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ، يَقُولُ حَدَّثَنِي النَّوَّاسُ بْنُ سَمْعَانَ الْكِلَابِيَّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " مَا مِنْ قَلْبٍ إِلَّا بَيْنَ إصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ إِنْ شَاءَ أَقَامَهُ وَإِنْ شَاءَ أَرَاغَهُ " . وَكَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " يَا مُتَّبِتِ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ " . قَالَ " وَالْمِيزَانَ بِيَدِ الرَّحْمَنِ يَرْفَعُ أَقْوَامًا وَيَخْفِضُ آخَرِينَ إِلَى يَوْمِ الْقِيَامَةِ " .

Nawwas bin Sam'an Al-Kilabi (رضى الله تعالى عنه) said : "I heard the Apostle of Allah (صلى) say : 'There is no heart that is not between two of the Fingers of the Most Merciful. If He wills, He guides it and if He wills, He sends it astray.' The Apostle of Allah (صلى الله عليه و آله وسلم) used to say [O' You Who makes hearts steadfast make our hearts steadfast in adhering to Your religion.] And he said : 'The Scale is in the Hand of the Most Merciful; He will cause some peoples to rise and others to fall until the day of Resurrection.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 200

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْمَاعِيلَ، عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاعِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنْ اللَّهُ لَيَضْحَكُ إِلَى ثَلَاثَةِ لِّصَفَاتٍ فِي الصَّلَاةِ وَلِلرَّجُلِ يُصَلِّي فِي جَوْفِ اللَّيْلِ وَلِلرَّجُلِ يُقَاتِلُ - أَرَاهُ قَالَ - خَلْفَ الْكَتِيبَةِ " .

It was narrated that Abu Sa'eed Al-Khudri (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى) said : 'Allah smiles at three things: a row in the prayer, a man who prays in the depths of the night, and a man who fights' I think he said, 'behind the battalion.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 201

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ عُثْمَانَ، - يَعْنِي ابْنَ الْمُغْبِرَةَ النَّقْفِيَّ - عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَعْضُ نَفْسَهُ عَلَى النَّاسِ فِي الْمَوْسِمِ فَيَقُولُ " أَلَا رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أَبْلِغَ كَلَامَ رَبِّي " .

It was narrated that Jabir bin 'Abdullah (رضى الله تعالى عنه) said : The Apostle of Allah (صلى) used to appear before the people during the Hajj season and say : 'Is there any man who can take me to his people, for the Quraish have prevented me from conveying the Message of my Lord.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 202

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا الْوَزِيرُ بْنُ صَبِيحٍ، حَدَّثَنَا يُونُسُ بْنُ حَلْبَسٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي قَوْلِهِ تَعَالَى {كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ} . قَالَ " مِنْ شَأْنِهِ أَنْ يَعْفُورَ دَنَابًا وَيُفَرِّجَ كَرْبًا وَيَرْفَعُ قَوْمًا وَيَخْفِضُ آخَرِينَ " .

It was narrated from Abu Darda (رضى الله تعالى عنه) that : The Prophet (صلى الله عليه و آله وسلم) said concerning the Verse [كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ] Every day is His new spectacle of Majesty.]. This includes forgiving sins, relieving distress, raising some people and bringing others low."

CHAPTER (14)

بَابُ مَنْ سَنَّ سُنَّةً حَسَنَةً أَوْ سَيِّئَةً

One who introduces a good or evil practice

Sunan Ibn Majah, Vol 1, Muqadama, Hadith # 203

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو بْنِ الْمُؤَدَّرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ سَنَّ سُنَّةً حَسَنَةً فَعَمِلَ بِهَا كَانَ لَهُ أَجْرُهَا وَمِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ مِنْ أَجُورِهِمْ شَيْئًا وَمَنْ سَنَّ سُنَّةً سَيِّئَةً فَعَمِلَ بِهَا كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ لَا يَنْقُصُ مِنْ أُوزَارِهِمْ شَيْئًا "

It was narrated from Mundhir bin Jarir (رضى الله تعالى عنه) that his father said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said : 'Whoever introduces a good practice that is followed, he will receive its reward and a reward equivalent to that of those who follow it, without that detracting from their reward in their slightest. And whoever introduces a bad practice that is followed, he will receive its sin and a burden of sin equivalent to that of those who follow it, without that detracting from their burden in the slightest.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 204

حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ، حَدَّثَنِي أَبِي، حَدَّثَنِي أَبِي، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَحَثَّ عَلَيْهِ فَقَالَ رَجُلٌ عِنْدِي كَذَا وَكَذَا . قَالَ فَمَا بَقِيَ فِي الْمَجْلِسِ رَجُلٌ إِلَّا تَصَدَّقَ عَلَيْهِ بِمَا قَلَّ أَوْ كَثُرَ فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ اسْتَنَّ خَيْرًا فَاسْتَنَّ بِهِ كَانَ لَهُ أَجْرُهُ كَامِلًا وَمِنْ أَجُورِ مَنْ اسْتَنَّ بِهِ وَلَا يَنْقُصُ مِنْ أَجُورِهِمْ شَيْئًا وَمَنْ اسْتَنَّ سُنَّةً سَيِّئَةً فَاسْتَنَّ بِهَا فَعَلِيَ وَزْرُهَا كَامِلًا وَمِنْ أُوزَارِ الَّذِينَ اسْتَنَّ بِهَا وَلَا يَنْقُصُ مِنْ أُوزَارِهِمْ شَيْئًا "

It was narrated that Abu Hurairah (رضى الله تعالى عنه) said : "A man came to the Prophet (صلى الله عليه و آله وسلم), who encouraged the people to give charity to him. A man said : 'I have such and such,' and there was no one left in that gathering who did not give him something in charity, to a greater or lesser extent. The Apostle of Allah (صلى الله عليه و آله وسلم) said: 'Whoever initiates a good practice that is followed, he will receive a perfect reward for that, and a reward equivalent to that of those who follow it, without that detracting from their reward in the slightest. And whoever introduces a bad practice that is followed, he will receive the complete burden of sin for that, and a burden of sin

equivalent to that of those who follow it without that detracting from their burden in the slightest."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 205

حَدَّثَنَا عَيْسَى بْنُ حَمَّادٍ الْمِصْرِيُّ، أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ " أَيُّمَا دَاعٍ دَعَا إِلَى ضَلَالَةٍ فَاتَّبَعَهُ فَإِنَّ لَهُ مِثْلَ أُوزَارِ مَنْ اتَّبَعَهُ وَلَا يَنْقُصُ مِنْ أُوزَارِهِمْ شَيْئًا وَأَيُّمَا دَاعٍ دَعَا إِلَى هُدًى فَاتَّبَعَهُ فَإِنَّ لَهُ مِثْلَ أُجُورِ مَنْ اتَّبَعَهُ وَلَا يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئًا .

It was narrated from Anas bin Malik (رضي الله تعالى عنه) that : The Apostle of Allah (صلى الله عليه وآله وسلم) said: "Every caller who invites people to misguidance and is followed, will have a burden of sin equal to that of those who follow him, without that detracting from their burden in the slightest. And every caller who invites people to true guidance and is followed, will have a reward equal to that of those who follow him, without that detracting from their reward in the slightest."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 206

حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ اتَّبَعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلَالَةٍ فَعَلَيْهِ مِنَ الْإِثْمِ مِثْلُ أَنْثَمٍ مَنْ اتَّبَعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أَنْثَمِهِمْ شَيْئًا .

It was narrated from Abu Hurairah (رضي الله تعالى عنه) that : The Apostle of Allah (صلى الله عليه وآله وسلم) said : "Whoever calls people to true guidance, will have a reward equal to that of those who follow him, without that detracting from their reward in the slightest. And whoever calls people to misguidance, will have a (burden of) sin equal to that of those who follow him, without that detracting from their sins in the slightest."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 207

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا أَبُو إِسْرَائِيلَ، عَنِ الْحَكَمِ، عَنْ أَبِي جَحْفَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ سَنَّ سُنَّةً حَسَنَةً فَعَمِلَ بِهَا بَعْدَهُ كَانَ لَهُ أَجْرُهَا وَمِثْلُ أُجُورِهِمْ مَنْ غَيْرَ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ سَنَّ سُنَّةً سَيِّئَةً فَعَمِلَ بِهَا بَعْدَهُ كَانَ عَلَيْهِ وِزْرُهُ وَمِثْلُ أُوزَارِهِمْ مَنْ غَيْرَ أَنْ يَنْقُصَ مِنْ أُوزَارِهِمْ شَيْئًا .

It was narrated that Abu Juhaifah (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه وآله وسلم) said: 'Whoever introduces a good practice that is followed after him, will have a reward for that and the equivalent of their reward, without that detracting from their reward in the slightest. Whoever introduces an evil practice that is followed after him, will bear the burden of sin for that and the equivalent of their burden of sin, without that detracting from their burden in the slightest.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 208

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ لَيْثٍ، عَنْ بَشِيرِ بْنِ نَهْيِكٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَا مِنْ دَاعٍ يَدْعُو إِلَى شَيْءٍ إِلَّا وَفِيَ يَوْمَ الْقِيَامَةِ لَأَزْمًا لِدَعْوَتِهِ مَا دَعَا إِلَيْهِ وَإِنْ دَعَا رَجُلًا رَجُلًا " .

It was narrated that Abu Hurairah (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said: 'There is no caller who invites people to a thing but on the Day of Resurrection he will be made to stand next to that to which he called others, even if he only called one another person.'"

CHAPTER (15)

بَابُ مَنْ أَحْيَا سُنَّةً قَدْ أَمِيَّتَتْ

One who revives a Sunnah that is died out

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 209

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَوْفِ الْمُرَزِيِّ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي فَعَمِلَ بِهَا النَّاسُ كَانَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ مِنْ أَجْرِهِمْ شَيْئًا وَمَنْ ابْتَدَعَ بَدْعَةً فَعَمِلَ بِهَا كَانَ عَلَيْهِ أَوْزَارٌ مِنْ عَمَلٍ بِهَا لَا يَنْقُصُ مِنْ أَوْزَارِ مَنْ عَمِلَ بِهَا شَيْئًا " .

Kathir bin Abdullah bin Amr bin Awf Al-Muzani (رضي الله تعالى عنه) said : "My father told me narrating from my grandfather, that the Apostle of Allah (صلى الله عليه و آله وسلم) said : 'Whoever revives a Sunnah of mine, which people then act upon, will have a reward equivalent to that of those who act upon it, without that detracting from their reward in the slightest. And whoever introduces an innovation (Bid'ah) that is acted upon, will have a burden of sins equivalent to that of those who act upon it, without that detracting from the burden of those who act upon it in the slightest.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 210

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي قَدْ أَمِيَّتَتْ بَعْدِي فَإِنَّ لَهُ مِنَ الْأَجْرِ مِثْلَ أَجْرِ مَنْ عَمِلَ بِهَا مِنَ النَّاسِ لَا يَنْقُصُ مِنْ أَجْرِ النَّاسِ شَيْئًا وَمَنْ ابْتَدَعَ بَدْعَةً لَا يَرْضَاهَا اللَّهُ وَرَسُولُهُ فَإِنَّ عَلَيْهِ مِثْلَ إِثْمِ مَنْ عَمِلَ بِهَا مِنَ النَّاسِ لَا يَنْقُصُ مِنْ "أَثَامِ النَّاسِ شَيْئًا".

Kathir bin Abdullah (رضي الله تعالى عنه) narrated from his father, that his grandfather said : "I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say: 'Whoever revives a Sunnah of mine that dies out after I am gone, he will have a reward equivalent to that of those among the people who act upon it, without that detracting from their reward in the

slightest. Whoever introduces an innovation (Bid'ah) with which Allah (عَزَّ وَجَلَّ) and his Apostle (صلى الله عليه و آله وسلم) are not pleased, he will have a (burden of) sin equivalent to that of those among the people who act upon it, without that detracting from their sins in the slightest."

CHAPTER (16)

بَابُ فَضْلِ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The virtue of the one who learns Quran and teaches it

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 211

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، حَدَّثَنَا شُعْبَةُ، وَسُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عُثْمَانَ بْنِ عَفَّانَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " قَالَ شُعْبَةُ " خَيْرُكُمْ " . وَقَالَ سُفْيَانُ " أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ " .

It was narrated that 'Uthman bin Affan (رضى الله تعالى عنه) said that the Apostle of Allah (صلى الله عليه و آله وسلم) said : (according to one of the narrators) Shu'bah (he) said : 'The best of you' (and according to) Sufyan (he) said : "The most excellent of you is the one who learns the Qur'an and teaches it."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 212

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عُثْمَانَ بْنِ عَفَّانَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ " .

It was narrated that 'Uthmaan bin 'Affan (رضى الله تعالى عنه) said the Apostle of Allah (صلى الله عليه و آله وسلم) said : "The most excellent of you is the one who learns the Qur'an and teaches it."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 213

حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ، حَدَّثَنَا الْحَارِثُ بْنُ نَبْهَانَ، حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ " . قَالَ وَأَخَذَ بِيَدِي فَأَقْعَدَنِي مَفْعَدِي هَذَا أَقْرَى .

Mus'ab bin Sa'd (رضى الله تعالى عنه) narrated that his father said that the Apostle of Allah (صلى الله عليه و آله وسلم) said: 'The best of you is the one who learns the Qur'an and teaches

it.' " 'Then he (Mus'ab) took me (the narrator) by the hand and made me sit, and I started to teach Qur'an.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 214

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأَنْزَجَةِ طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ النَّمْرَةِ طَعْمُهَا طَيِّبٌ وَلَا رِيحَ لَهَا وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلَا رِيحَ لَهَا . "

It was narrated from Abu Musa Al-Ash'ari (رضى الله تعالى عنه) that the Prophet (صلى الله عليه) said : "The likeness of the believer who recites the Qur'an is that of a citron, the taste and smell of which are good. The likeness of a believer who does not read Qur'an is that of a date, the taste of which is good but it has no smell. The likeness of a hypocrite who reads the Qur'an is that of a sweet basil, the smell of which is good but its taste is bitter. And the likeness of a hypocrite who does not read the Qur'an is that of a colocynth (bitter apple), the taste of which is bitter and it has no smell."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 215

حَدَّثَنَا بَكْرُ بْنُ خَلْفٍ أَبُو بَشِيرٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بُدَيْلٍ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ بِيَّ أَهْلِيْنَ مِنَ النَّاسِ " . قَالُوا يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ " هُمْ أَهْلُ الْقُرْآنِ أَهْلُ اللَّهِ وَخَاصَّتُهُ " .

It was narrated that Anas bin Malik (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه) said: 'Allah has His own people among mankind.' They said : 'O Apostle of Allah (صلى الله عليه و آله وسلم), who are they?' He said : 'The people of the Qur'an, the people of Allah and those who are closest to Him.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 216

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارِ الْحَمِصِيِّ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنْ أَبِي عُمَرَ، عَنْ كَثِيرِ بْنِ زَادَانَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ قَرَأَ الْقُرْآنَ وَحَفِظَهُ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَشَفَعَهُ فِي عَشْرَةِ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدْ اسْتَوْجَبُوا النَّارَ " .

It was narrated that Hadhrat Ali bin Abu Talib (رضى الله تعالى عنه) said : "The Apostle of Allah (عزَّ) said: 'Whoever reads the Qur'an and memorizes it, Allah (عزَّ) will admit him to Paradise and allow him to intercede for ten of his family members who all deserved to enter Hell.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 217

حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللَّهِ الْأَوْدِيِّ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنِ الْمُقْبَرِيِّ، عَنْ عَطَاءٍ، مَوْلَى أَبِي أَحْمَدَ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " تَعَلَّمُوا الْقُرْآنَ وَأَفْرَعُوهُ وَارْتَدُّوا فَإِنَّ مَثَلَ الْقُرْآنِ وَمَنْ تَعَلَّمَهُ فَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْسُورٍ مَسْكًا يَفُوحُ رِيحُهُ كُلَّ مَكَانٍ وَمَثَلُ مَنْ تَعَلَّمَهُ فَرَقَدَ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ أَوْكِيَ عَلَى مِسْكِ " .

It was narrated that Abu Hurairah (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه وآله وسلم) said: 'Learn the Qur'an, recite it and go to bed, for the likeness of the Qur'an and the one who learns it and acts upon it is that of a sack filled with musk, which spreads its fragrance everywhere. And the likeness of one who learns it then goes to bed with it in his heart is that of a sack that is tied up from which no fragrance comes out.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 218

حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ وَائِلَةَ أَبِي الطُّفَيْلِ، أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ، لَقِيَ عُمَرَ بْنَ الْخَطَّابِ بَعْثَانِ - وَكَانَ عُمَرُ اسْتَعْمَلَهُ عَلَى مَكَّةَ - فَقَالَ عُمَرُ مَنْ اسْتَخْلَفْتَ عَلَى أَهْلِ الْوَادِي قَالَ اسْتَخْلَفْتُ عَلَيْهِمْ ابْنَ أَبِزَى . قَالَ وَمَنْ ابْنُ أَبِزَى قَالَ رَجُلٌ مِنْ مَوَالِينَا . قَالَ عُمَرُ فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلَى قَالَ إِنَّهُ قَارِئٌ لِكِتَابِ اللَّهِ تَعَالَى عَالِمٌ بِالْفَرَائِضِ قَاضٍ . قَالَ عُمَرُ أَمَا إِنْ نَبِيَّكُمْ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " إِنْ اللَّهُ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ " .

It was narrated that Nafi' bin 'Abdul-Harith (رضي الله تعالى عنه) met Hadhrat Umar bin Khattab (رضي الله تعالى عنه) in 'Usfan, when 'Umar (رضي الله تعالى عنه) had appointed him as his Governer in Makkah. 'Umar (رضي الله تعالى عنه) asked: "Whom have you appointed as your deputy over the people of the valley?" He said : "I have appointed Ibn Abza (رضي الله تعالى عنه) over them." 'Umar (رضي الله تعالى عنه) said: "Who is Ibn Abza (رضي الله تعالى عنه)?" Nafi' (رضي الله تعالى عنه) said: "One of our freed slaves." 'Umar (رضي الله تعالى عنه) said: "Have you appointed a freed slave over them?" Nafi' (رضي الله تعالى عنه) said : "He has great knowledge of the Book of Allah (عَزَّ وَجَلَّ), is well versed in the rules of inheritance (Fara'id) and is a (good) judge." 'Umar (رضي الله تعالى عنه) said: "Did not your Prophet (صلى الله عليه وآله وسلم) say: 'Allah raises some people (in status) because of this book and brings others low because of it?'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 219

حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ غَالِبِ الْعَبَّادَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ زِيَادِ الْبَحْرَانِيِّ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي دَرٍّ، قَالَ قَالَ لِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " يَا أَبَا دَرٍّ لَأَنْ تَعُدَّوْ فَتَعْلَمَ آيَةً مِنْ كِتَابِ اللَّهِ خَيْرٌ لَكَ مِنْ أَنْ تُصَلِّيَ مِائَةَ رَكْعَةٍ وَلَأَنْ تَعُدَّوْ فَتَعْلَمَ بَابًا مِنَ الْعِلْمِ عَمِلَ بِهِ أَوْ لَمْ يُعْمَلْ خَيْرٌ لَكَ مِنْ أَنْ تُصَلِّيَ أَلْفَ رَكْعَةٍ " .

It was narrated that Abu Dharr (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه وآله وسلم) said to me : 'O Abu Dharr (رضي الله تعالى عنه)! For you to come out in the morning and learn one Verse from the Book of Allah (عَزَّ وَجَلَّ) is better for you than praying one

hundred Rak'ah, and for you to come out and learn a matter of knowledge, whether it is acted upon or not, is better for you than praying one thousand Rak'ah."

CHAPTER (17)

بَابُ فَضْلِ الْعُلَمَاءِ وَالْحَثِّ عَلَى طَلَبِ الْعِلْمِ

The virtue of the scholars and encouragement to seek knowledge

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 220

حَدَّثَنَا بَكْرُ بْنُ خَلْفٍ أَبُو بَشِيرٍ، حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ " .

It was narrated that Abu Hurairah (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said: 'When Allah (عَزَّ وَجَلَّ) wills good for a person, He causes him to understand the religion.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 221

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا مَرْوَانُ بْنُ جَنَاحٍ، عَنْ يُونُسَ بْنِ مَيْسَرَةَ بْنِ حَلْبَسٍ، أَنَّهُ حَدَّثَهُ قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، يُحَدِّثُ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ " الْخَيْرُ عَادَةٌ وَالشَّرُّ لَجَاجَةٌ وَمَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ " .

It was narrated that Yunus bin Maisarah bin Halbas (رضي الله تعالى عنه) said : "I heard Mu'awiyah bin Abu Sufyan (رضي الله تعالى عنه) narrating that the Apostle of Allah (صلى الله عليه و آله وسلم) said: "Goodness is a habit while evil is a stubbornness . When Allah (عَزَّ وَجَلَّ) wills good for a person, He causes him to understand the religion."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 222

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا رَوْحُ بْنُ جِنَاحٍ أَبُو سَعْدٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " فَقِيهٌ وَاجِدٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ " .

It was narrated that Ibn Abbas (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said: 'One Faqeeh is more formidable against Satan than one thousand devoted worshipers.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 223

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيَّوَةَ، عَنْ دَاوُدَ بْنِ جَمِيلٍ، عَنْ كَثِيرِ بْنِ قَيْسٍ، قَالَ كُنْتُ جَالِسًا عِنْدَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ فَأَتَاهُ رَجُلٌ فَقَالَ يَا أَبَا الدَّرْدَاءِ أَتَيْتَكَ مِنَ الْمَدِينَةِ مَدِينَةَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِحَدِيثِ بَلْعَنِي أَلَّا تُحَدِّثَ بِهِ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . قَالَ فَمَا جَاءَ بِكَ تِجَارَةً قَالَ لَا . قَالَ وَلَا جَاءَ بِكَ غَيْرُهُ قَالَ لَا . قَالَ فَأَيْتِي سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ طَالِبَ الْعِلْمِ يَسْتَعْفِرُ لَهُ مَنْ فِي السَّمَاءِ وَالْأَرْضِ حَتَّى الْحَيَاتَانِ فِي الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ إِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ " .

It was narrated that Kathir bin Qais (رضى الله تعالى عنه) said : "I was sitting with Abu Darda (رضى الله تعالى عنه) in the mosque of Damascus when a man came to him and said : 'O Abu Darda (رضى الله تعالى عنه), I have come to you from Madinah, the city of the Apostle of Allah (صلى الله عليه و آله وسلم), for a Hadith which I have heard that you narrate from the Prophet (صلى الله عليه و آله وسلم).' He said : 'Did you not come for trade?' He said : 'No.' He said: 'Did you not come for anything else?' He said : 'No.' He said : 'I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say : "Whoever follows a path in the pursuit of knowledge, Allah (عَزَّ وَجَلَّ) will make easy for him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge, and everyone in the heavens and on Earth prays for forgiveness for the seeker of knowledge, even the fish in the sea. The superiority of the scholar over the worshiper is like the superiority of the moon above all other heavenly bodies. The scholars are the heirs of the prophets, for the prophets did not leave behind a Dinar or Dirham, rather they left behind knowledge, so whoever takes it, has taken a great share."'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 224

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ، حَدَّثَنَا كَثِيرُ بْنُ شَيْظِيرٍ، عَنْ مُحَمَّدِ بْنِ سَبْرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " طَلَبُ الْعِلْمِ قَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَوَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمُقَلِّدِ الْخَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ " .

It was narrated from Anas bin Malik (رضى الله تعالى عنه) that the Apostle of Allah (صلى الله عليه و آله وسلم) said : "Seeking knowledge is a duty upon every Muslim, and he who imparts knowledge to those who do not deserve it, is like one who puts a necklace of jewels, pearls and gold around the neck of swines."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 225

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ بَسَرَ عَلَى مُعْسِرٍ بَسَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ أَتْبَأَ بِهِ عَمَلُهُ لَمْ يُسْرَعِ بِهِ نَسَبُهُ " .

It was narrated that Abu Hurairah (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله (عَزَّ وَجَلَّ) said: 'Whoever relieves a Muslim of some worldly distress, Allah (عَزَّ وَجَلَّ) will relieve him of some of the distress of the Day of Resurrection, and whoever conceals (the faults of) a Muslim, Allah (عَزَّ وَجَلَّ) will conceal him (his faults) in this world and the Day of Resurrection. And whoever relieves the burden from a destitute person, Allah (عَزَّ وَجَلَّ) will relieve him (his burden) in this world and the next. Allah (عَزَّ وَجَلَّ) will help His servant so long as His servant helps his brother. Whoever follows a path in pursuit of knowledge, Allah (عَزَّ وَجَلَّ) will make easy for him a path to Paradise. No people gather in one of the houses of Allah (عَزَّ وَجَلَّ), reciting the Book of Allah (عَزَّ وَجَلَّ) and teaching it to one another, but the angels will surround them, tranquility will descend upon them, mercy will envelop them and Allah (عَزَّ وَجَلَّ) will mention them to those who are with Him. And whoever is hindered because of his bad deeds, his lineage will be of no avail to him.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 226

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَنبَأَنَا مَعْمَرٌ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زَرِّ بْنِ حُبَيْشٍ، قَالَ أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ الْمُرَادِيَّ فَقَالَ مَا جَاءَ بِكَ فُلْتُ أَنْبِطَ الْعِلْمَ . قَالَ فَأَيْتِي سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " مَا مِنْ خَارِجٍ خَرَجَ مِنْ بَيْتِهِ فِي طَلَبِ الْعِلْمِ إِلَّا وَضَعَتْ لَهُ الْمَلَائِكَةُ أَلْجِنِحَتَهَا رِضًا بِمَا يَصْنَعُ " .

It was narrated that Zirr bin Hubaish (رضى الله تعالى عنه) said : "I went to Safwan bin 'Assal Al-Muradi (رضى الله تعالى عنه) and he said : 'What brought you here?' I said : 'I am seeking knowledge.' He said : 'I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say: "There is no one who goes out of his house in order to seek knowledge, but the angels lower their wings in approval of his action.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 227

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ حُمَيْدِ بْنِ صَخْرٍ، عَنِ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " مَنْ جَاءَ مَسْجِدِي هَذَا لَمْ يَأْتِهِ إِلَّا لِحَيْثٍ يَتَعَلَّمُهُ أَوْ يُعَلِّمُهُ فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ وَمَنْ جَاءَ لِغَيْرِ ذَلِكَ فَهُوَ بِمَنْزِلَةِ الرَّجُلِ يَنْظُرُ إِلَى مَتَاعِ غَيْرِهِ " .

It was narrated that Abu Hurairah (رضى الله تعالى عنه) said : "I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say : 'Whoever comes to this mosque of mine, and only comes for a good purpose, such as to learn or to teach, his status is like that of one who fights in Jihad in the cause of Allah. Whoever comes for any other purpose, his status is that of a man who is keeping an eye on other people's property.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 228

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ، حَدَّثَنَا عُثْمَانُ بْنُ أَبِي عَاتِكَةَ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أَمَامَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " عَلَيْنَكُمْ بِهَذَا الْعِلْمِ قَبْلَ أَنْ يُفْبَضَ وَيَفْبُضَهُ أَنْ يُرْفَعَ " . وَجَمَعَ بَيْنَ إصْبَعَيْهِ الْوُسْطَى وَالَّتِي تَلِي الْإِبْهَامَ هَكَذَا ثُمَّ قَالَ " الْعَالِمُ وَالْمُتَعَلِّمُ شَرِيكَانِ فِي الْأَجْرِ وَلَا خَيْرَ فِي سَائِرِ النَّاسِ " .

It was narrated that Abu Umamah (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه وسلم) said: 'You must acquire this knowledge before it is taken away, and its taking away means that it will be lifted up.' He joined his middle finger and the one that next to the thumb like this, and said : 'The scholar and the seeker of knowledge will share the reward, and there is no good in the rest of the people.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 229

حَدَّثَنَا بِشْرُ بْنُ هَلَالٍ الصَّوَّافُ، حَدَّثَنَا دَاوُدُ بْنُ الزُّبَيْرِ، عَنْ بَكْرِ بْنِ حُنَيْسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ خَرَجَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَاتَ يَوْمٍ مِنْ بَعْضِ حُجْرِهِ فَدَخَلَ الْمَسْجِدَ فَإِذَا هُوَ بِحَلْقَتَيْنِ إِحْدَاهُمَا يَقْرَأُونَ الْقُرْآنَ وَيَدْعُونَ اللَّهَ وَالْآخَرَى يَتَعَلَّمُونَ وَيُعَلِّمُونَ فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " كُلُّ عَلَى خَيْرٍ هُوَ لِأَنَّ يَفْرَعُونَ الْقُرْآنَ وَيَدْعُونَ اللَّهَ فَإِنْ شَاءَ أَعْطَاهُمْ وَإِنْ شَاءَ مَنَعَهُمْ وَهُؤُلَاءِ يَتَعَلَّمُونَ وَيُعَلِّمُونَ وَإِنَّمَا بُعِثْتُ مُعَلِّمًا " . فَجَلَسَ مَعَهُمْ .

It was narrated that Abdullah bin Amr (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه وسلم) came out of one of his rooms one day and entered the mosque, where he saw two circles, one reciting Qur'an and supplicating to Allah (عَزَّ وَجَلَّ), and the other learning and teaching. The Prophet (صلى الله عليه وسلم) said: 'Both of them are good. These people are reciting the Qur'an and supplicating to Allah (عَزَّ وَجَلَّ), and if He wills He will give them, and if He wills He will withhold from them. And these people are learning and teaching. Verily I have been sent as a teacher.' Then he sat down with them."

CHAPTER (18)

بَابُ مَنْ بَلَّغَ عِلْمًا

He who conveys knowledge

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 230

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، حَدَّثَنَا لَيْثُ بْنُ أَبِي سُلَيْمٍ، عَنْ يَحْيَى بْنِ عَبَّادٍ أَبِي هُبَيْرَةَ الْأَنْصَارِيِّ، عَنْ أَبِيهِ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " نَضَّرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي قَبْلَ عَهَا قَرَّبَ حَامِلٍ فِيهِ غَيْرُ فِقْهِهِ وَرَبُّ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ " . زَادَ فِيهِ عَلِيُّ بْنُ مُحَمَّدٍ " ثَلَاثٌ لَا يُعْلَمُ عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلَاصَ الْعَمَلِ لِلَّهِ وَالنُّصْحَ لِأَيِّمَةِ الْمُسْلِمِينَ وَلُزُومَ جَمَاعَتِهِمْ " .

It was narrated from Zaid bin Thabit (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه وسلم) said: "May Allah (عَزَّ وَجَلَّ) cause his face to shine, the man who hears what I

say and conveys it (to others). There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do.' " (One of the narrators) 'Ali bin Muhammed' added to it : "There are three things because of which hatred does not enter the heart of a Muslim : Sincerity in doing an action for the sake of Allah (عَزَّ وَجَلَّ); being sincere towards the rulers of the Muslims; and adhering to the Jama'ah (main body of the Muslims)."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 231

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ السَّلَامِ، عَنِ الرَّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، قَالَ قَامَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالْخَيْفِ مِنْ مَنَى فَقَالَ " نَصَرَ اللَّهُ أَمْرًا سَمِعَ مَقَالَتِي قَبْلَ عَمَّا قَرُبَ حَامِلٌ فَفِيهِ غَيْرُ فِقْهِهِ وَرَبِّ حَامِلٍ فَفِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ " . حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا خَالِي، يَعْلى ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنِ الرَّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِنَحْوِهِ .

Muhammed bin Jubair bin Mut'im (رضى الله تعالى عنه) narrated that his father said : "The Apostle of Allah (صلى الله عليه و آله وسلم) stood up at Khaif (high land) in Mina and said : 'May Allah (عَزَّ وَجَلَّ) cause his face to shine, the man who hears what I say and conveys it (to others). There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do.'" There are other chains for this Hadith with similar wording.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 232

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْوَلِيدِ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " نَصَرَ اللَّهُ أَمْرًا سَمِعَ مِنَّا حَدِيثًا قَبْلَ عَمَّا قَرُبَ مُبَلِّغٌ أَحْفَظُ مِنْ سَامِعٍ " .

Abdur-Rahman bin Abdullah (رضى الله تعالى عنه) narrated from his father that : The Prophet (صلى الله عليه و آله وسلم) said: "May Allah cause his face to shine, the man who hears a Hadith from us and conveys it, for perhaps the one to whom it is conveyed may remember it better than the one who (first) hears it."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 233

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، - أَمَلَاهُ عَلَيْنَا - حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ سَبْرِينَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، وَعَنْ رَجُلٍ، آخَرَ هُوَ أَفْضَلُ فِي نَفْسِي مِنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي بَكْرَةَ قَالَ خَطَبَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمَ النَّحْرِ فَقَالَ " لِيُبَلِّغِ الشَّاهِدُ الْعَائِبَ فَإِنَّهُ رَبُّ مُبَلِّغٍ يُبَلِّغُهُ أَوْ عَى لَهُ مِنْ سَامِعٍ " .

It was narrated that Abu Bakrah (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) delivered a religious speech on the Day of Sacrifice and said : 'Let those who

are present convey to those who are absent. For perhaps the one to whom it is conveyed will understand it better than the one who (first) hears it."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 234

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَنْبَأَنَا النَّضْرُ بْنُ شَمَيْلٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، مُعَاوِيَةَ الْقُشَيْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " أَلَا لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ " .

Bahz bin Hakim (رضي الله تعالى عنه) narrated from his father that his grandfather Mu'awiyah Al-Qushairi (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله) said: 'Let the one who is present convey to the one who is absent.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 235

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، حَدَّثَنِي قُدَامَةُ بْنُ مُوسَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ التَّمِيمِيِّ، عَنْ أَبِي عَلْفَمَةَ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ يَسَارٍ، مَوْلَى ابْنِ عُمَرَ عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " لِيُبَلِّغَ شَاهِدُكُمْ غَائِبَكُمْ " .

It was narrated from Ibn 'Umar (رضي الله تعالى عنه) that : The Apostle of Allah (صلى الله عليه و آله) said : "Let those of you who are present, convey it to those of you who are absent."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 236

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، حَدَّثَنَا مُبَيْثِرُ بْنُ إِسْمَاعِيلَ الْحَلَبِيُّ، عَنْ مُعَانَ بْنِ رِفَاعَةَ، عَنْ عَبْدِ الْوَهَّابِ بْنِ بُحْتِ الْمَكِّيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " نَضَّرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاهَا ثُمَّ بَلَّغَهَا عَنِّي فَرُبَّ حَامِلٍ فِيهِ غَيْرُ فِقْهِهِ وَرُبَّ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ

It was narrated that Anas bin Malik (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله) said: 'May Allah (عَزَّ وَجَلَّ) cause to flourish a servant (of His) who hears my words and understands them, then conveys them from me. There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who may have more understanding of it than they do.'"

CHAPTER (19)

بَابُ مَنْ كَانَ مِفْتَاحًا لِلْخَيْرِ

One who opens the door to good

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 237

حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ، أَنبَأَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ، حَدَّثَنَا حَفْصُ بْنُ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ مِنَ النَّاسِ مَفَاتِيحَ لِلْخَيْرِ مَفَاتِيحَ لِلشَّرِّ وَإِنَّ مِنَ النَّاسِ مَفَاتِيحَ لِلشَّرِّ مَفَاتِيحَ لِلْخَيْرِ فَطُوبَى لِمَنْ جَعَلَ اللَّهُ مَفَاتِيحَ الشَّرِّ عَلَى يَدَيْهِ وَوَيْلٌ لِمَنْ جَعَلَ اللَّهُ مَفَاتِيحَ الشَّرِّ عَلَى يَدَيْهِ " .

It was narrated that Anas bin Malik (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said: 'Some people open the door to good and close the door to evil, and some people open the door to evil and close the door to good. Glad tidings to those in whose hands Allah (عَزَّ وَجَلَّ) places they keys to good, and woe to those in whose hands Allah (عَزَّ وَجَلَّ) places the keys to evil.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 238

حَدَّثَنَا هَارُونُ بْنُ سَعِيدِ الْأَيْلِيِّ أَبُو جَعْفَرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " إِنَّ هَذَا الْخَيْرَ خَزَائِنٌ وَلِتِلْكَ الْخَزَائِنِ مَفَاتِيحُ فَطُوبَى لِعَبْدٍ جَعَلَهُ اللَّهُ مِفْتَاحًا لِلْخَيْرِ مِفْتَاحًا لِلشَّرِّ وَوَيْلٌ لِعَبْدٍ جَعَلَهُ اللَّهُ مِفْتَاحًا لِلشَّرِّ مِفْتَاحًا لِلْخَيْرِ " .

It was narrated from Sahl bin Sa'd (رضى الله تعالى عنه) that : The Apostle of Allah (صلى الله عليه و آله وسلم) said : "This goodness contains many treasures, and for those treasures there are keys. So glad tidings to the one whom Allah (عَزَّ وَجَلَّ) makes a key to good and a lock for evil, and woe to the one whom Allah (عَزَّ وَجَلَّ) makes a key to evil and a lock to good."

CHAPTER (20)

بَابُ ثَوَابِ مُعَلِّمِ النَّاسِ الْخَيْرِ

The reward of the one who teaches the people

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 239

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، عَنْ عَثْمَانَ بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " إِنَّهُ لَيْسَتْ تُغْفَرُ لِلْعَالِمِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْحَيْثَانِ فِي الْبَحْرِ " .

It was narrated that Abu Dharr (رضى الله تعالى عنه) said : "I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say : 'Everyone in the universe, in the heavens and on earth, prays for forgiveness for the scholar, even the fish in the sea.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 240

حَدَّثَنَا أَحْمَدُ بْنُ عَيْسَى الْمِصْرِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " مَنْ عَلَّمَ عِلْمًا فَلَهُ أَجْرٌ مَنْ عَمِلَ بِهِ لَا يَنْقُصُ مِنْ أَجْرِ الْعَامِلِ " .

Sahl bin Mu'adh bin Anas (رضى الله تعالى عنه) narrated from his father that : The Prophet (صلى الله عليه و آله وسلم) said: "Whoever teaches some knowledge will have the reward of the one who acts upon it, without that detracting from his reward in the slightest."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 241

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي كَرِيمَةَ الْحَرَّانِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ أَبِي عَبْدِ الرَّجِيمِ، حَدَّثَنِي زَيْدُ بْنُ أَبِي أَنَيْسَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " خَيْرُ مَا يَخْلُفُ الرَّجُلُ مِنْ بَعْدِهِ ثَلَاثٌ . وَوَلَدٌ صَالِحٌ يَدْعُو لَهُ وَصَدَقَةٌ تَجْرِي يَبْلُغُهُ أَجْرُهَا وَعِلْمٌ يُعْمَلُ بِهِ مِنْ بَعْدِهِ " .

قَالَ أَبُو الْحَسَنِ وَحَدَّثَنَا أَبُو حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ سِنَانَ الرَّهَاطِيُّ، حَدَّثَنَا يَزِيدُ بْنُ سِنَانَ، - يَعْنِي أَبَاهُ - حَدَّثَنِي زَيْدُ بْنُ أَبِي أَنَيْسَةَ، عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَدَّكَرَ نَحْوَهُ .

Abdullah bin Abu Qatadah (رضى الله تعالى عنه) narrated that his father said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said: "The best things that a man can leave behind are three : A righteous son who will pray for him, ongoing charity whose reward will reach him, and knowledge which is acted upon after his death."

There is another chain of narrators for this Hadith with similar wording.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 242

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا مُحَمَّدُ بْنُ وَهَبِ بْنِ عَطِيَّةَ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا مَرْزُوقُ بْنُ أَبِي الْهَدَيْلِ، حَدَّثَنِي الزُّهْرِيُّ، إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ " حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْأَعْرَبِيُّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا عَلَّمَهُ وَنَشَرَهُ وَوَلَدًا صَالِحًا تَرَكَهُ وَمُصْحَفًا وَرَثَتُهُ أَوْ مَسْجِدًا بَنَاهُ أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ أَوْ نَهْرًا أَجْرَاهُ " . أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ .

It was narrated that Abu Hurairah (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said : "The rewards of the good deeds that will reach a believer after his death are : Knowledge which he taught and spread; a righteous son whom he leaves behind; a copy of the Qur'an that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 243

حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ بْنِ كَاسِبِ الْمَدَنِيِّ، حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ، عَنِ الْحَسَنِ الْبَصْرِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " أَفْضَلُ الصَّدَقَةِ أَنْ يَتَعَلَّمَ الْمَرْءُ الْمُسْلِمُ عِلْمًا ثُمَّ يُعَلِّمَهُ أَخَاهُ الْمُسْلِمَ " .

It was narrated from Abu Hurairah (رضي الله تعالى عنه) that : The Prophet (صلى الله عليه و آله) said: "The best of charity is when a Muslim man gains knowledge, then he teaches it to his Muslim brother."

CHAPTER (21)

بَابُ مَنْ كَرِهَ أَنْ يُوْطَأَ عَقْبَاهُ

He who dislikes people walking behind him

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 244

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُؤَيْدُ بْنُ عَمْرٍو، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ شُعَيْبِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِيهِ، قَالَ مَا رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَأْكُلُ مُتَّكِنًا قَطُّ وَلَا يَطَأُ عَقْبَيْهِ رَجُلَانِ .

قَالَ أَبُو الْحَسَنِ وَحَدَّثَنَا خَازِمُ بْنُ يَحْيَى، حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ السَّامِيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ أَبُو الْحَسَنِ وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرِ الْهَمْدَانِيُّ، صَاحِبُ الْقَفِيزِ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، .

It was narrated from Shu'aib bin 'Abdullah bin 'Amr (رضي الله تعالى عنه) that his father said : "The Apostle of Allah (صلى الله عليه و آله وسلم) was never seen eating while reclining or making two men walk behind him."

There are other chains for this Hadith with similar meanings.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 245

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنَا مُعَاذُ بْنُ رِفَاعَةَ، حَدَّثَنِي عَلِيُّ بْنُ يَزِيدَ، قَالَ سَمِعْتُ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمَنِ، يُحَدِّثُ عَنْ أَبِي أَمَامَةَ، قَالَ مَرَّ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي يَوْمٍ شَدِيدِ الْحَرِّ نَحْوَ بَقِيعِ الْعَرْقَدِ وَكَانَ النَّاسُ يَمْشُونَ خَلْفَهُ قَلَمًا سَمِعَ صَوْتَ النَّعَالِ وَقَرَّ ذَلِكَ فِي نَفْسِهِ فَجَلَسَ حَتَّى قَدَّمَهُمْ أَمَامَهُ لِنَلَأَ يَقَعَ فِي نَفْسِهِ شَيْءٌ مِنَ الْكِبَرِ .

It was narrated that Abu Umamah (رضي الله تعالى عنه) said : "The Prophet (صلى الله عليه و آله) walked on a very hot day towards Baqi Al-Gharqad (graveyard of Madinah), and the people were walking behind him. When he heard the sound of their shoes, he sat down and made them go ahead. It was to teach people that if a person walked ahead of a group of people, he may feel pride.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 246

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، عَنْ سَفْيَانَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنِ نُبَيْحِ الْعَنْزِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا مَشَى مَشَى أَصْحَابُهُ أَمَامَهُ وَتَرَكُوا ظَهْرَهُ لِلْمَلَائِكَةِ .

It was narrated that Jabir bin 'Abdullah (رضى الله تعالى عنه) said : "When the Prophet (صلى الله عليه و آله وسلم) walked, his Companions would walk in front of him, and he would leave his back for the angels."

CHAPTER (22)

بَابُ الْوَصَاةِ بِطَلْبَةِ الْعِلْمِ

Taking care of the seekers of knowledge

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 247

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ بْنِ رَاشِدِ الْمِصْرِيِّ، حَدَّثَنَا الْحَكَمُ بْنُ عَبْدِةَ، عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " سَيَأْتِيكُمْ أَقْوَامٌ يَطْلُبُونَ الْعِلْمَ فَإِذَا رَأَيْتُمُوهُمْ فَقُولُوا لَهُمْ مَرْحَبًا مَرْحَبًا بِوَصِيَّةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَاقْنُوهُمْ " . قُلْتُ لِلْحَكَمِ مَا اقْنُوهُمْ قَالَ عَلِمُوهُمْ .

Abu Sa'eed Al-Khudri (رضى الله تعالى عنه) narrated that : The Apostle of Allah (صلى الله عليه و آله وسلم) said: "People will come to you seeking knowledge. When you see them, say to them, 'Welcome, welcome,' in obedience to the injunctions of the Apostle of Allah (صلى الله عليه و آله وسلم) and instruct them in knowledge." (One of the narrators said) "I said to Al-Hakam : 'What is 'Iqnuhum (اقنُوهُمْ)?' He said: 'Instruct them.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 248

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَّارَةَ، حَدَّثَنَا الْمُعَلَّى بْنُ هِلَالٍ، عَنْ إِسْمَاعِيلَ، قَالَ دَخَلْنَا عَلَى الْحَسَنِ نَعُوذُهُ حَتَّى مَلَأْنَا الْبَيْتَ فَقَبِضَ رِجْلِيهِ ثُمَّ قَالَ دَخَلْنَا عَلَى أَبِي هُرَيْرَةَ نَعُوذُهُ حَتَّى مَلَأْنَا الْبَيْتَ فَقَبِضَ رِجْلِيهِ ثُمَّ قَالَ دَخَلْنَا عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَتَّى مَلَأْنَا الْبَيْتَ وَهُوَ مُضْطَجِعٌ لِحَنْبِهِ فَلَمَّا رَأَانَا قَبِضَ رِجْلِيهِ ثُمَّ قَالَ " إِنَّهُ سَيَأْتِيكُمْ أَقْوَامٌ مِنْ بَعْدِي يَطْلُبُونَ الْعِلْمَ فَرَحَّبُوا بِهِمْ وَحَيُّوهُمْ وَعَلِمُوهُمْ " . قَالَ فَأَدْرَكْنَا وَاللَّهِ أَقْوَامًا مَا رَحَّبُوا بِنَا وَلَا حَيَّوْنَا وَلَا عَلَّمُونَا إِلَّا بَعْدَ أَنْ كُنَّا نَذْهَبُ إِلَيْهِمْ فَيَجْفُونَا .

It was narrated on the authority of Ismail (Ibn Muslim) : We came to visit al-Hasan (رضى الله تعالى عنه) in order to inquire about his health (and we increased in number) until we filled his house. Thereupon he (al-Hasan) withdrew his feet (out of showing respect) and said : Once, we visited Abu Hurairah (رضى الله تعالى عنه) to inquire about his health (and our number increased) until we filled his house. Thereupon he withdrew his feet and said : Once, we came to visit the Apostle of Allah (صلى الله عليه و آله وسلم) and

our number increased until we filled the house, while he was lying on his side. When he saw us, he withdrew his feet and said, 'No doubt, many people would come to you after my (death) seeking knowledge. You should welcome them, greet them (with peace), and instruct them in knowledge. He (Al-Hasan) commented, 'We, by Allah (عَزَّ وَجَلَّ), have come to people who neither welcomed us, nor did they greet us, nor did they give us knowledge when we went to them, rather they deserted us.'

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 249

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَرِيُّ، أَنْبَأَنَا سُفْيَانُ، عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، قَالَ كُنَّا إِذَا أَتَيْنَا أَبَا سَعِيدِ الْخُدْرِيِّ قَالَ مَرْحَبًا بِوَصِيَّةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لَنَا " إِنَّ النَّاسَ لَكُمْ تَبَعٌ وَإِنَّهُمْ سَيَأْتُونَكُمْ مِنْ أَقْطَارِ الْأَرْضِ يَتَفَقَّهُونَ فِي الدِّينِ فَإِذَا جَاءَكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا ."

It was narrated that Abu Harun Al-'Abdi (رضي الله تعالى عنه) said : "When we came to Abu Sa'eed Al-Khudri (رضي الله تعالى عنه), he said : 'Welcome, in accordance with the injunction of the Apostle of Allah (صلى الله عليه وآله وسلم), for the Apostle of Allah (صلى الله عليه وآله وسلم) said to us: "The people will follow you; they will come to you from all parts of the world seeking to understand the religion. So when they come to you, take care of them."

CHAPTER (23)

بَابُ الْإِنْتِفَاعِ بِالْعِلْمِ وَالْعَمَلِ بِهِ

Gaining benefit from the knowledge and acting in accordance with it

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 250

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ عَبَّاسٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ مِنْ دُعَاءِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَتَّعِبُ ."

It was narrated that Abu Hurairah (رضي الله تعالى عنه) said : "One of the supplications that the Prophet (صلى الله عليه وآله وسلم) was - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَتَّعِبُ [O Allah, I seek refuge with You from knowledge that is of no benefit, from a supplication that is not heard, from a heart that does not fear (You) and from a Nafs that is not satisfied].

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 251

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " اللَّهُمَّ أَنْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ "

It was narrated that Abu Hurairah (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه وسلم) used to supplicate - اللَّهُمَّ أَنْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ [O Allah (عَزَّ وَجَلَّ), benefit me by that which You have taught me, and teach me that which will benefit me, and increase my knowledge. Praise is to Allah in all circumstances]."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 252

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، وَسُرَيْجُ بْنُ النُّعْمَانِ، قَالَا حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرِ أَبِي طَوَالَةَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ " . يَعْنِي رِيحَهَا . قَالَ أَبُو الْحَسَنِ أَنْبَأَنَا أَبُو حَاتِمٍ، حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، فَذَكَرَ نَحْوَهُ .

It was narrated that Abu Hurairah (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه وسلم) said : 'Whoever acquires knowledge, not for the sake of Allah (عَزَّ وَجَلَّ) rather to acquire worldly gains, will not smell the fragrance of Paradise on the Day of Resurrection.'

There is another chain for this Hadith with similar wording.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 253

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا حَمَّادُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا أَبُو كَرِبٍ الْأَزْدِيُّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " مَنْ طَلَبَ الْعِلْمَ لِيُمارِيَ بِهِ السُّفَهَاءَ أَوْ لِيُبَاهِيَ بِهِ الْعُلَمَاءَ أَوْ لِيَصْرِفَ وَجْوهَ النَّاسِ إِلَيْهِ فَهُوَ فِي النَّارِ " .

It was narrated from Ibn 'Umar (رضي الله تعالى عنه) that : The Apostle of Allah (صلى الله عليه وسلم) said : "Whoever seeks knowledge in order to argue with the foolish, or to show off before the scholars, or to attract people's attention, will be in Hell."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 254

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَنْبَأَنَا يَحْيَى بْنُ أَبِيؤب، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " لَا تَعَلَّمُوا الْعِلْمَ لِيُبَاهُوا بِهِ الْعُلَمَاءَ وَلَا لِيُتَمَارُوا بِهِ السُّفَهَاءَ وَلَا تَخَيَّرُوا فِي الْمَجَالِسِ فَمَنْ فَعَلَ ذَلِكَ قَالَتِ النَّارُ " .

It was narrated from Jabir bin 'Abdullah (رضي الله تعالى عنه) that : The Prophet (صلى الله عليه وسلم) said: "Do not seek knowledge in order to show off in front of the scholars, or to argue with the foolish, and do not choose the best seat in a gathering, due to it (in view

of the knowledge which you have acquired) for whoever does that, the Fire, the Fire (awaits him)."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 255

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، أَنبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ الْكُنْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " إِنَّ أَنَا مِنْ أُمَّتِي سَيَتَفَقَّهُونَ فِي الدِّينِ وَيَقْرَءُونَ الْقُرْآنَ وَيَقُولُونَ نَأْتِي الْأَمْرَاءَ فَنُصِيبُ مِنْ دُنْيَاهُمْ وَنَعْتَرُلُهُمْ بِدِينِنَا . وَلَا يَكُونُ ذَلِكَ كَمَا لَا يُجْتَنَى مِنَ الْقِتَادِ إِلَّا الشُّوْكَ كَذَلِكَ لَا يُجْتَنَى مِنْ قُرْبِهِمْ إِلَّا " . قَالَ مُحَمَّدُ بْنُ الصَّبَّاحِ كَأَنَّهُ يَعْني الْخَطَايَا .

It was narrated from Ibn 'Abbas (رضى الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said : "There will be some people among my Ummah who will gain knowledge of the religion, and they will recite Qur'an, therewith they would say ' Let us go to the rulers so that we may have some share of their worldly wealth and we will make sure that our religious commitment do not get affected (from that wealth). But that will not be the case. Just as nothing can be harvested from the shrubs except thorns, so nothing can be gained from being close to rulers except (sins).' (One of the narrators) Mohammed bin As-Sabbah said : "It is as if he meant, 'except sins'."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 256

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ، حَدَّثَنَا عَمَارُ بْنُ سَيْفٍ، عَنْ أَبِي مُعَاذٍ النَّصْرِيِّ، ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ عَمَارِ بْنِ سَيْفٍ، عَنْ أَبِي مُعَاذٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " تَعَوَّدُوا بِاللَّهِ مِنْ جُبِّ الْحُزْنِ " . قَالُوا يَا رَسُولَ اللَّهِ وَمَا جُبُّ الْحُزْنِ قَالَ " وَادٍ فِي جَهَنَّمَ يَتَعَوَّدُ مِنْهُ جَهَنَّمُ كُلَّ يَوْمٍ أَرْبَعِينَ مَرَّةً " . قَالُوا يَا رَسُولَ اللَّهِ وَمَنْ يَدْخُلُهُ قَالَ " أَعَدَّ لِلْقُرَّاءِ الْمُرَائِينَ بِأَعْمَالِهِمْ وَإِنَّ مِنْ أْبَعْضِ الْقُرَّاءِ إِلَى اللَّهِ الَّذِينَ يَزُورُونَ الْأَمْرَاءَ " . قَالَ الْمُحَارِبِيُّ الْجَوْرَةَ .

قَالَ أَبُو الْحَسَنِ حَدَّثَنَا حَازِمُ بْنُ يَحْيَى حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ نُمَيْرٍ قَالَا حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ مُعَاوِيَةَ النَّصْرِيِّ وَكَانَ ثِقَةً ثُمَّ ذَكَرَ الْحَدِيثَ نَحْوَهُ بِإِسْنَادِهِ .

حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرِ، حَدَّثَنَا أَبُو غَسَّانَ، مَالِكُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَمَارُ بْنُ سَيْفٍ، عَنْ أَبِي مُعَاذٍ، . قَالَ مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ عَمَارُ لَا أُدْرِي مُحَمَّدٌ أَوْ أَنَسُ بْنُ سِيرِينَ .

It was narrated that Abu Hurairah (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said: 'Seek refuge with Allah (عَزَّ وَجَلَّ) from the pit of grief.' They said : 'O Apostle of Allah (صلى الله عليه و آله وسلم), what is the pit of grief?' He said : 'A valley in Hell from which Hell itself seeks refuge four hundred times each day.' It was said : 'O Apostle of Allah (صلى الله عليه و آله وسلم), who will enter it?' He said : 'It has been prepared for reciters of the Qur'an who want to show off their deeds. The most hateful of reciters of the Qur'an to Allah (عَزَّ وَجَلَّ) are those who visit the rulers.'"

There are two more chains of narrators for this Hadith.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 257

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَالْحُسَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مُعَاوِيَةَ النَّصْرِيِّ، عَنْ نَهْشَلٍ، عَنِ الضَّحَّاكِ، عَنِ الْأَسْوَدِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ لَوْ أَنَّ أَهْلَ الْعِلْمِ، صَانُوا الْعِلْمَ وَوَضَعُوهُ عِنْدَ أَهْلِهِ لَسَادُوا بِهِ أَهْلَ زَمَانِهِمْ وَلَكِنَّهُمْ بَدَلُوهُ لِأَهْلِ الدُّنْيَا لِيَنَالُوا بِهِ مِنْ دُنْيَاهُمْ فَهَانُوا عَلَيْهِمْ سَمِعْتُ نَبِيَّكُمْ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " مَنْ جَعَلَ الْهُمُومَ هَمًّا وَاجِدًا هَمَّ أَجْرَتِهِ كَفَاهُ اللَّهُ هَمَّ دُنْيَاهُ وَمَنْ تَشَعَّبَتْ بِهِ الْهُمُومُ فِي أَحْوَالِ الدُّنْيَا لَمْ يُبَالِ اللَّهُ فِي أَيِّ أَوْدِيَّتِهَا هَلَكَ " .

قَالَ أَبُو الْحَسَنِ حَدَّثَنَا خَازِمُ بْنُ يَحْيَى، حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، قَالَا حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ مُعَاوِيَةَ النَّصْرِيِّ، - وَكَانَ ثِقَةً - ثُمَّ ذَكَرَ الْحَدِيثَ نَحْوَهُ بِإِسْنَادِهِ .

It was narrated that 'Abdullah bin Mas'ud (رضى الله تعالى عنه) said : "If the people of knowledge had taken care of it and presented it only to those who cared for it, they would have become the leaders of their age by virtue of that. But they squandered it on the people of wealth and status in this world in order to gain some worldly benefit, so the people of wealth and status began to look down on them. I heard Prophet (صلى الله) say : 'Whoever focuses all his concerns on one issue, the concerns of the Hereafter, Allah will suffice him and spare him the worries of this world. But whoever wanders off in concern over different worldly issues, Allah will not care in which of these valleys he is destroyed.'"

There is another chain of narrators for this Hadith with similar wording.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 258

حَدَّثَنَا زَيْدُ بْنُ أَحْزَمٍ، وَأَبُو بَدْرِ عَبْدُ بْنُ الْوَلِيدِ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادِ الْهَنْدَايِي، حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ الْهَنْدَايِي، عَنْ أَبِي بَرْبِ السَّخْتِيَانِيِّ، عَنْ خَالِدِ بْنِ دُرَيْكٍ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " مَنْ طَلَبَ الْعِلْمَ لِغَيْرِ اللَّهِ أَوْ أَرَادَ بِهِ غَيْرَ اللَّهِ فَلْيَنْتَبِئْ مَقْعَدَهُ مِنَ النَّارِ " .

It was narrated from Ibn 'Umar (رضى الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said: "Whoever seeks knowledge for a reason other than the sake of Allah, or intends it for a purpose other than for the sake of Allah, let him take his place in Hell."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 259

حَدَّثَنَا أَحْمَدُ بْنُ عَاصِمٍ الْعَبَّادَانِيُّ، حَدَّثَنَا بَشِيرُ بْنُ مَيْمُونٍ، قَالَ سَمِعْتُ أَشْعَثَ بْنَ سَوَّارٍ، عَنِ ابْنِ سَبْرِينَ، عَنْ حُدَيْفَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " لَا تَعْلَمُوا الْعِلْمَ لِتَبَاهُوا بِهِ الْعُلَمَاءَ أَوْ لِتُمَارُوا بِهِ السُّفَهَاءَ أَوْ لِتَصْرَفُوا وُجُوهَ النَّاسِ إِلَيْكُمْ فَمَنْ فَعَلَ ذَلِكَ فَهُوَ فِي النَّارِ " .

It was narrated that Hudhaifah (رضى الله تعالى عنه) said : "I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say: 'Do not acquire knowledge in order to show off before the scholars, or to argue with the foolish, or to attract people's attention, for whoever does that will be in Hell.'"

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 260

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، أَنبَأَنَا وَهْبُ بْنُ إِسْمَاعِيلَ الْأَسَدِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْمَقْبُرِيُّ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ تَعَلَّمَ الْعِلْمَ لِيُبَاهِيَ بِهِ الْعُلَمَاءَ وَيُمَارِيَ بِهِ السُّفَهَاءَ وَيَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللَّهُ جَهَنَّمَ " .

It was narrated that Abu Hurairah (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said: 'Whoever seeks knowledge in order to argue with the foolish, or to show off before the scholars, or to attract people's attention, Allah will admit him to Hell.'"

CHAPTER (24)

بَابٌ مِّنْ سُئُلٍ عَنِ عِلْمٍ فَكَتَمَهُ

One who is asked about knowledge, but he conceals it

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 261

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا عِمَارَةُ بْنُ زَادَانَ، حَدَّثَنَا عَلِيُّ بْنُ الْحَكَمِ، حَدَّثَنَا عَطَاءٌ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " مَا مِنْ رَجُلٍ يَحْفَظُ عِلْمًا فَيَكْتُمُهُ إِلَّا أَتَيْ بِهِ يَوْمَ الْقِيَامَةِ مُلْجَمًا بِلِجَامٍ مِنَ النَّارِ " .

قَالَ أَبُو الْحَسَنِ - أَيُّ الْقَطَّانُ - وَحَدَّثَنَا أَبُو حَاتِمٍ، حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا عِمَارَةُ بْنُ زَادَانَ، فَذَكَرَ نَحْوَهُ . قَالَ أَبُو الْحَسَنِ أَيْضًا وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرِ، قَالَ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا عِمَارَةُ بْنُ زَادَانَ، فَذَكَرَ نَحْوَهُ .

It was narrated from Abu Hurairah (رضى الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said: "There is no man who memorizes knowledge then conceals it, but he will be brought forth on the Day of Resurrection bridled with reins of fire."

There is another chain of narrators for this Hadith with similar wording.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 262

حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ، مُحَمَّدُ بْنُ عُثْمَانَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ الْأَعْرَجِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ وَاللَّهِ لَوْلَا آيَتَانِ فِي كِتَابِ اللَّهِ تَعَالَى مَا حَدَّثْتُ عَنْهُ - يَعْنِي عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . شَيْئًا أَبَدًا . لَوْلَا قَوْلُ اللَّهِ {إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ} إِلَى آخِرِ الْآيَتَيْنِ .

It was narrated that 'Abdur-Rahman bin Hurmuz Al-A'raj (رضى الله تعالى عنه) heard Abu Hurairah (رضى الله تعالى عنه) say : "By Allah (عَزَّ وَجَلَّ), were it not for two Verses in the Book of Allah, I would never have narrated anything from him, meaning from the Prophet (صلى الله عليه و آله وسلم); were it not for the Words of Allah - إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۗ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ - إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُ فَأُولَٰئِكَ أَتُوبُ [Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse, except for those who repent and correct themselves and make evident (what they concealed). To them I turn and I am the Accepting of repentance, the Merciful.] (Al-Baqara - 159-60)

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 263

حَدَّثَنَا الْحُسَيْنُ بْنُ أَبِي السَّرِيِّ الْعَسْقَلَانِيُّ، حَدَّثَنَا خَلْفُ بْنُ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّرِيِّ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِذَا لَعَنَ آجِرُ هَذِهِ الْأُمَّةِ أَوْلَهَا فَمَنْ كَتَمَ حَدِيثًا فَقَدْ كَتَمَ مَا أَنْزَلَ اللَّهُ " .

It was narrated that Jabir (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله) said : When the latter generations of this Ummah come to curse those of the first generation (in view of their ignorance resulting from the lack of knowledge), then, (you should know that) whoever conceals a narration (pertaining to the superiority of those belonging to the first generation of Islam) has, in fact, concealed, what Allah (عَزَّ وَجَلَّ) revealed.

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 264

حَدَّثَنَا أَحْمَدُ بْنُ الْأَزْهَرِ، حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ، حَدَّثَنِي عُمَرُ بْنُ سُلَيْمٍ، حَدَّثَنَا يُونُسُ بْنُ إِبْرَاهِيمَ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " مَنْ سئِلَ عَنْ عِلْمٍ فَكْتَمَهُ أَلْجَمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ " .

Yusuf bin Ibrahim (رضى الله تعالى عنه) said : 'I heard Anas bin Malik (رضى الله تعالى عنه) say : "I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say : "Whoever is asked about knowledge and conceals it, it will be bridled on the Day of Resurrection with reins of fire."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 265

حَدَّثَنَا إِسْمَاعِيلُ بْنُ جِبَانَ بْنِ وَاقِدِ التَّقْفِيِّ أَبُو إِسْحَاقَ الْوَاسِطِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَاصِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ ذَابٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ كَتَمَ عِلْمًا مِمَّا يَنْفَعُ اللَّهُ بِهِ فِي أَمْرِ النَّاسِ فِي الدِّينِ أَلْجَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنَ النَّارِ " .

It was narrated that Abu Sa'eed Al-Khudri (رضى الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said: "Whoever conceals knowledge which Allah (عَزَّ وَجَلَّ) has made

beneficial for mankind's affairs of religion, Allah (عَزَّ وَجَلَّ) will bridle him with reins of fire on the Day of Resurrection."

Sunan Ibn Majah, Vol 1, Muqaddama, Hadith # 266

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَفْصِ بْنِ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ، حَدَّثَنَا أَبُو إِبرَاهِيمَ، إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ الْكَرَابِيسِيُّ عَنْ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ سئِلَ عَنْ عِلْمٍ يَعْلَمُهُ فَكْتَمَهُ أَلْجَمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ " .

It was narrated that Abu Hurairah (رضي الله تعالى عنه) said : "The Apostle of Allah (صلى الله عليه و آله وسلم) said: 'Whoever is asked about knowledge that he has and he conceals it, will be bridled on the Day of Resurrection with reins of fire.'"