

Epilogue

In concluding this inquiry we must affirm that the Sunnah of the Prophet is the Muslims' second source of guidance, the reference accompanying the Book of God in the field of Legislation, Legal judgment and fiqh, and in the field of preaching, instruction and education. We must affirm also that the Sunnah is in need of a service befitting its rank and station in Islam, and the standing of the Community at the beginning of the fifteenth century Hijri (the twenty-first of the Christian era). This service must look for its support to the foundations of Islamic knowledge, so that it presents to the world food that is wholesome, fruit that is ripened, and shade that is welcoming in its spaciousness.

The Sunnah is in need of an encyclopedia of the narrators of hadith, including all of them, and all that has been said about them by way of description and characterization, of their trustworthiness or weakness, even of there being among them forgers and frauds. Also needed is an encyclopedia of the texts of the hadiths with their *sanads* and all their routes, the whole of what has been transmitted as *sunnah* from the person of the Messenger, from every possible source, and covering all manuscript and printed sources to the end of the second third of the fifth century AH.

These two wide domains prepare the way for the third. And this is the manifest aim behind the whole task: the selection, out of the all-inclusive domain, of the domain of the *ṣaḥīḥ* and the *ḥasan*. Such selection must be in agreement with the standards of the precise science, whose foundations the brilliant and critical pioneers of the scholars of the Community laid down. Their effort and achievement is what makes it so important that, first and fore-

most, those people of the Remembrance, who had a special competence, are read before any contemporary scholars.

Alongside that, it is necessary that this spacious domain of the selected (*ṣaḥīḥ* and *ḥasan*) hadiths is arranged in a new and comprehensive arrangement, indexed with an up-to-date inclusive index. It is necessary too that the thematic arrangement is organized to serve all religious, human and social sciences, and other sciences with which the Sunnah is concerned, and from whose different fields inquirers can benefit. Of particular usefulness in all this – from all that God has taught man in this age and made subservient to him, such as medicines and developed appliances – is the most prominent of those advanced appliances, namely the computer. One Muslim has called it ‘the *ḥāfiẓ* of our age’. But it is more than a *ḥāfiẓ*, having more than a capacity for memory. If we excel in benefiting from it, it can enable us to make progress in the service of knowledge, in terms of volume, precision and diversity of the kinds of information we can manage. The pioneers in the service of the Sunnah did not dream of these things, nor did they occur to them. I am hopeful that the Center for Research in the Sunnah and Sīrah in Qatar will make progress, with the help of similar centers and institutes, in its intended role in this field.

Then, the Sunnah is in need of new commentaries, elucidating its truths, making plain the obscurities in it, rectifying the ways of understanding it, and rejecting what is dubious or vain and false. These commentaries should be written in the tongue and idiom of the people in this age, so that we may explain the Sunnah to them effectively.

The Qur’an certainly has won the approbation in our age – and it is its right – of some great scholars. In commentary on it and discovery of its blessings and its jewels, they have addressed, with what has been granted to them of knowledge and culture, the propositions of contemporary reason. This enabled them to put into hearts and minds the most wide-ranging divisions of subject-matter. We have seen that in the Qur’an commentaries of Rashīd Riḍā, Jamāl al-Dīn al-Qāsimī, al-Ṭāhir ibn Āshūr, Abū al-Aḥlā al-

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Mawdūdī, Sayyid Quṭb, Muhammad Shaltūt, Muhammad al-Ghazālī, and others.

The books of the Sunnah – and especially the two *Ṣaḥīḥs* – have not yet been so fortunate in the commentaries of the like of those outstanding people, who reconciled the original and the new in commenting on the Qur'an. Here we must mention the praiseworthy endeavors in commentary on the four books of *Sunan* by colleagues and fellow-Muslims among the scholars of India and Pakistan. But in these commentaries the temperament of copying and imitating predominates, and they do not interact with modern ideas and culture. It may be that God will enable some great preacher to do a commentary on the *Ṣaḥīḥs* of the two Shaykhs, al-Bukhārī and Muslim, that is at the same time learned and modern. By that Islamic culture would be rendered a conspicuous service.

And, concluding, our prayer:

Praise and thanks belong to God, Lord and Sustainer of all beings.

Notes

NOTES TO CHAPTER ONE

- 1 [Ṣalla Allāhu ‘alayhi wa sallam (the prayer and blessing of God be upon him and peace): a reminder to readers that Muslims say these or similar words after every mention of the Prophet. — Trans.]
- 2 [‘Acceptance’ is the literal translation of *taqrīr*. The Prophet was bound, by his duty to give guidance, to express disapproval if he witnessed something wrong. His non-disapproval of something that he witnessed is accordingly understood to mean his acceptance of it. —Trans.]
- 3 [Raḍiya Allāhu ‘anha (may God be pleased with her): a reminder to readers that Muslims say words of this meaning after mention of Companions of the Prophet, and other revered figures. —Trans.]
- 4 Muslim narrated it in the words “His character was the Qur’an”. Also Aḥmad ibn Ḥanbal narrated it, Abū Dā’ūd, and al-Nasā’ī. Cited in Ibn Kathīr’s *tafsīr* of *Sūrah Nūn*.
- 5 As in the verse: “God has certainly shown grace to the believers when He sent among them a Messenger from among themselves who recites to them His signs and purifies them and teaches them the Book and the Wisdom, whereas they were before in manifest error” (3: 164). And addressing the womenfolk of the Prophet: “Keep in mind what is recited in your houses from the Revelation of God and the Wisdom” (33: 34). There is no one with more right to embody the explanation of the Qur’an and the teaching of Islam than the one to whom the Qur’an was revealed and to whom God entrusted the duty of explaining it to the people – and that one was His Messenger.
- 6 Al-Bukhārī and Muslim narrated it from Anas.
- 7 Al-Bukhārī narrated it in *Kitāb al-Sawm*.
- 8 Muslim narrated it from Abū Hurayrah.
- 9 Muslim and others narrated it.
- 10 Al-Ḥākim (vol. 2, p. 375) narrated it and authenticated it, and al-Dhahabī confirmed it. Al-Haythamī said in *al-Majmu‘a* (vol. 1, p. 171): “al-Bazzār narrated it and al-Ṭabarānī in *al-Kabīr*; and its *isnād*

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(chain of transmitting authorities) is good, and its narrators (*riḡāl*) trustworthy.”

- 11 Muslim and Aḡmad ibn Ḥanbal narrated it from Abū Mūsā.
- 12 Muslim narrated it.
- 13 See our book *Malāmiḡ al-Mujtamaʿ al-Muslim* (The characteristics of a Muslim society), ch. *al-Lahw wa al-Funūn* (amusement and arts). See also our treatise *al-Islam wa al-Fann* (Islam and art).
- 14 Ibn Saʿd narrated it and al-Ḥakīm al-Tirmidhī as a *mursal* (disconnected) hadith from Abū Ṣāliḡ. Al-Ḥakīm narrated it also from him from Abū Hurayrah as a *maṡṡūl* (connected) hadith, authenticating it according to the criterion of the two Shaykhs, al-Bukhārī and Muslim, and al-Dhahabī agreed with that. Al-Albānī has authenticated it: see the exposition in our book, *al-Ḥalāl wa al-Ḥarām*, hadith no. 1.
- 15 Muslim narrated it in *Kitāb al-Talāq*, hadith no. 1478.
- 16 Agreed upon, from the hadith of Abū Mūsā and Muʿadh: *al-Luʿluʿ wa al-Murjān*, hadith no. 2130.
- 17 Agreed upon, from the hadith of Anas, *al-Luʿluʿ wa al-Murjān*, hadith no. 1131.
- 18 Al-Bukhārī narrated it, and al-Nasāʿī and al-Tirmidhī, in *Kitāb al-Ṭabarāh* from Abū Hurayrah.
- 19 Al-Ṭabarānī narrated it from Abū Umāmah. In its *sanad* (chain of transmitting authorities) there is a weak narrator, as explained in *Majmaʿ al-Zawāʿid* (vol. 4, p. 302). Al-Khaṭīb and others also narrated it from Jābir by a weak route. In *Fayḡ al-Qadīr* it is said: “But it has three routes so it is not improbable that, because of [that], it will not be deprived of the rank of *ḡasan*.” See: *ḡḡāyat al-Marām* of al-Albānī, hadith no. 8. Ibn Ḥajar cited it in *al-Fathḡ* (vol. 2, p. 444) from al-Sarrāj by way of Abū Zinād from ʿUrwah from ʿĀʿishah in the story of the playing of the Abyssinians in the mosque, and therein: “the Jews should know that in our religion there is space [latitude]. [He said:] ‘Indeed I was commissioned with a tolerant true-religion.’ What Aḡmad [ibn Ḥanbal] narrated from Ibn ʿAbbās testifies to [that]: ‘It was said to the Messenger of God: “Which of the religions is dearer to God?” He said: “The tolerant true-religion.”’ Al-Haythamī said: ‘Aḡmad [ibn Ḥanbal] narrated it and al-Ṭabarānī in *al-Kabīr* and *al-Aṡṡaṡ*, and al-Bazzār, wherein [it is said]: “Ibn Ishāq: he [was] a *mudallis* [one who did not name his teacher, claiming instead to narrate directly from his teacher’s teacher]”’ (vol. 1, p. 60). Al-Bukhārī made a note of that in his *Ṣaḡīḡ*.

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- 20 Agreed upon, from ‘Ā’ishah: *Ṣaḥīḥ al-Jāmi‘ al-Ṣaḥīḥ*, hadith no. 7887.
- 21 Muslim narrated it from Ibn Mas‘ūd.
- 22 Al-Tirmidhī and al-Ḥākim narrated it from Ibn ‘Amr. Al-Tirmidhī pronounced it *ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmi‘*.
- 23 Agreed upon.
- 24 Muslim narrated it.
- 25 Aḥmad ibn Ḥanbal and Ibn Ḥibbān narrated it, and al-Bayhaqī in *al-Sunan* from Ibn ‘Umar. Cited in *Ṣaḥīḥ al-Jāmi‘ al-Ṣaḥīḥ*, hadith no. 1775.
- 26 Aḥmad ibn Ḥanbal and al-Bayhaqī narrated it from Ibn ‘Umar; and al-Ṭabarānī from Ibn ‘Abbās and Ibn Mas‘ūd. Ibid, hadith no. 1775.
- 27 Abū Dā‘ūd narrated it from Jābir. In it there is also the following: “It was quite enough for him to have done *tayammum*.”
- 28 Ibn al-Qayyim cited the tradition in *Miftāḥ Dār al-Sa‘ādah* (Beirut: Dār al-Kutub al-‘Ilmiyyah), vol. 1, pp. 163–64, and reckoned it strong by the multiplicity of its routes of transmission. Similarly, Ibn al-Wazīr demonstrated its being *ṣaḥīḥ* or *ḥasan* by the great number of its routes of transmission, alongside what he conveyed of its authentication by Aḥmad ibn Ḥanbal and Ibn ‘Abd al-Barr, and the weight accorded to its *isnād* by al-‘Uqaylī, as well as the breadth of their thorough enquiries and their trustworthiness. All of that demands adherence to it. See: *al-Rawḍ al-Bāsim fī al-Dhabbi ‘an Sunnah Abī al-Qāsim* (Beirut: Dār al-Ma‘rifah, vol. 1, pp. 21–23). See also: *al-Rawḍ al-Bāsim* in al-Albānī’s *Takhrīj* (commentary on) *Fawā’id Tammām*.
- 29 Aḥmad ibn Ḥanbal narrated it, also Nasā’ī, Ibn Mājah, al-Ḥākim, Ibn Khuzaymah and Ibn Ḥibbān, from Ibn ‘Abbās. Cited in *Ṣaḥīḥ al-Jāmi‘ al-Ṣaḥīḥ* and its *Supplement*, hadith no. 2680.
- 30 Muslim narrated it in *Kitāb al-‘Ilm* in his *Ṣaḥīḥ*.
- 31 See the chapter *Sū’ al-Ta’wīl* (‘bad interpretation’) in our book *al-Murji‘iyyah al-‘Uḥyā fī al-Islām*, pp. 297–330.
- 32 See *ibid*, pp. 298–99.
- 33 [The rationale here is that if a Companion reports on (say) a matter connected with the hereafter, of which he could have no personal knowledge and therefore no personal opinion, then what he reports might be accepted as a report from the Prophet, even if its being from the Prophet is not explicitly stated by that Companion. On the other hand, on matters where the Companion could hold a personal opinion as to what is right or preferable for a believer, then the believers who come after are at liberty to take the report, as they

- would the report of any esteemed person, as that individual's personal advice or preference, and act accordingly. — Trans.]
- 34 See what we have written about the Sunnah in our discourse on 'The principles of fiqh made easy' in our book *Taysīr al-Fiqh li al-Muslim al-Mu'āṣir* (Making fiqh easy for the contemporary Muslim), part 1 (Cairo: Maktab Wahabah).
- 35 Shaykh 'Abd al-Fattāḥ Abū Ghuddah cited that with censure and disparagement in his commentary on Laknawī's *al-Ajwibah al-Fāḍilah*, (2nd edn., Cairo, 1984) pp. 133–34.
- 36 Al-Shāṭibī's *al-I'tisām* (Safeguarding), vol. 1, pp. 235–37.
- 37 We count among those scholars the jurist, preacher and *mujāhid*, Shaykh Muṣṭafā al-Sibā'ī, may God have mercy on him, in his worthy and useful book *al-Sunnah wa Makānātu-hā fī al-Tashrī' al-Islāmī*. May God elevate him in honorable status and rank with Him. Also among them: Muhammad Muṣṭafā al-A'zamī who rebutted Shacht; Shaykh 'Abd al-Raḥmān ibn Yahyā al-Mu'allimī al-Yamānī, author of *al-Anwār al-Kāshifah*; Shaykh Muhammad 'Abd al-Razzāq Ḥamzah, author of *Zulumāt Abī Rayyab*; Shaykh Muhammad Abū Shahbah, author of *Difā' 'an al-Sunnah*; 'Ajāj al-Khaṭīb in his *al-Sunnah Qabl al-Tadwīn*, and his book about Abū Hurayrah; and others there is not enough space here to mention.
- 38 This rebuttal was published in papers and periodicals at the time, and in our book *Fatāwā Mu'āṣirah* (Contemporary fatwas), part 1.
- 39 See our fatwas in defence of *Ṣaḥīḥ al-Bukhārī* in *ibid*.
- 40 See *Ṣaḥīḥ al-Jāmi' al-Ṣagħīr*, no. 1261. Some scholars have alleged that the hadith is *ḍa'īf* (weak). But it is the same by way of 'Ā'ishah, and it has not come by only the two routes mentioned.
- 41 Al-Bukhārī and Muslim narrated it from 'Ā'ishah. *Ibid*, no. 1288.
- 42 Muslim, al-Tirmidhī and Ibn Mājah narrated it from Ibn Mas'ūd. *Ibid*, no. 1275.
- 43 Aḥmad ibn Ḥanbal and Muslim narrated it from Sa'd ibn Abī Waqqās. *Ibid*, no. 1882.
- 44 Aḥmad ibn Ḥanbal and al-Ḥākim narrated it, al-Dhahabī authenticated it and agreed it.
- 45 Al-Ḥākim and al-Bayhaqī narrated it, in the supplication from Anas. *Ṣaḥīḥ al-Jāmi' al-Ṣagħīr*, no. 1285.
- 46 Abū Dā'ūd narrated it in *Kitāb al-Malāḥim* (Battles) in his *Sunan*, no. 4270; al-Ḥākim in *al-Mustadrak* (vol. 4, p. 522); al-Bayhaqī in *Ma'rifat al-Sunan wa al-Āthār*, and others. Al-'Irāqī authenticated it, and al-Suyūṭī cited it in *Fayḍ al-Qadīr*, vol. 2, p. 282.

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- 47 See our study: *Tajdīd al-Dīn fī Daw' al-Sunnah* (2nd edn., Qatar: Markaz Buhūth al-Sunnah wa al-Sīrah), p. 29. Also printed in my book: *Min Ajli Ṣaḥwab Rāshidah* (Beirut: al-Maktab al-Islāmī).
- 48 Al-Ṭabarānī and al-Ḥākim narrated it from Ibn 'Amr. Cited in *Ṣaḥīḥ al-Jāmi' al-Ṣaghīr*.
- 49 From *Kitāb al-Īmān* in Ibn Taymiyyah's *Majmū' al-Fatāwā*, vol. 7, pp. 314–16.
- 50 Later printed by Mu'assasat al-Risālah in eight volumes, edited by Shu'ayb al-Arnā'ūt.
- 51 Al-Haythamī cited it in *Majma' al-Zawā'id* (vol. 10, p. 190), and said: "Aḥmad [ibn Ḥanbal] narrated it, and its [narrators] are sound men." As for the woman's entering the Fire because of her cruelty to the cat, it is so narrated from Abū Hurayrah by the two Shaykhs and others. See: *Ṣaḥīḥ al-Jāmi' al-Ṣaghīr*, hadīth no. 3374.
- 52 See *ibid*, the two hadīths, nos. 3995, 3996.
- 53 *Ibid*.

NOTES TO CHAPTER TWO

- 1 Al-Shawkānī *Irshād al-Fuḥūl* (Cairo: Muṣṭafā al-Halabī), p. 33.
- 2 *Ibid*. He has attributed it to Yahyā ibn Abī Kathīr. Ibn 'Abd al-Barr cites it in *Jāmi' Bayan al-ʿIlm wa Faḍli-hī* (Beirut: al-Muṣawwirah 'an al-Muniriyyah), vol. 2, p. 192.
- 3 *Ibid*., pp. 191–92.
- 4 *Irshād al-Fuḥūl*, p. 33.
- 5 Ibn Khaldūn, *Muqaddimah* (ed. 'Alī 'Abd al-Wāḥid Wāfi; Beirut: Lajnat al-Bayān al-ʿArabī, 2nd edn.) vol. 3, pp. 1143–45.
- 6 That is, that they were not contradicting the *ṣaḥīḥ* and *ṣarīḥ* hadīths with mere opinion, not opposing their own judgments to the revelation of their Lord. Of course, this does not forbid questions seeking explanation and proof. Indeed, how could it be otherwise when the Companions themselves used to ask questions of the Prophet, so that matters were clarified and they were convinced.
- 7 Al-Suyūṭī, *Miftāḥ al-Jannah*, pp. 49–50.
- 8 See Ibn Ḥajar, *al-Dirāyah fī al-Hidāyah* (ed. Hāshim al-Yamānī), vol. 2, pp. 205–13.
- 9 See *Muqaddimah* in *Ma'rīfat al-Sunan wa al-Āthār* in the critical edition of al-Sayyid Aḥmad Saqr (Cairo: al-Majlis al-A'lā li al-Shu'ūn al-Islāmiyyah).

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- 10 See our discourse on this hadith in *al-Ṣaḥwat al-Islāmiyyah bayna al-Ikhtilāf al-Mashrūʿ wa al-Tafarruq al-Madhmūm* under the heading ‘*al-ikhtilāf rahmah*’. The hadith is not established, but its meaning is correct (*ṣaḥīḥ*) if it imports differences in understanding of details, if it does not tend to contention and dissent except in the way that the Companions held differences on such points of fiqh.
- 11 See the chapter ‘*Diyat Abl al-Dhimmah*’ in al-Shawkānī, *Nayl al-Awtār*, vol. 7, pp. 221–24.
- 12 See the chapter ‘*Diyat al-Marʿah*’ in *ibid.*, pp. 224–27.
- 13 He has since finished the work; it has appeared in three volumes.
- 14 Because it is a narration from ‘Alī ibn Yazīd al-Albānī. Al-Bukhārī said about him: he is a *munkar* (that is, a weak narrator who brings hadiths that conflict with hadiths from reliable narrators). Al-Nasāʾī said: “He is not trustworthy.” Al-Daraqutnī said: “He is rejected [when he reports] from al-Qāsim Abū ‘Abd al-Raḥmān.” Aḥmad ibn Ḥanbal said about him: “‘Alī ibn Yazīd reports from him [al-Qāsim] the most strange [things].” Ibn Ḥibbān said: “He used to narrate from the Companions *muḍillāt* [hadiths with *isnāds* broken in two or more places], and bring from the trustworthy [narrators] *maqlubāt* [hadiths with the *isnād* and the *matn* mixed up].”
- 15 Published by the Center for Research in the Sunnah and Sīrah in Qatar. It was later printed in Beirut by al-Maktab al-Islāmī, and in Cairo by al-Dār al-Islāmiyyah li-l-Tawzīʿ, with a supplement of revisions, source-critique, and annotations.
- 16 *Al-Fatāwā al-Sharʿiyyah* (Beirut: Dār al-Maʿrifah), pp. 43–44 (the text cited has been abridged).
- 17 *Al-Mustadrak*, vol. 1, p. 490.
- 18 “If we relate from God’s Messenger on the lawful and the unlawful, the *sunnahs* and the injunctions, we are strict about the *isnāds* and we criticize [the narrators]. And if we narrate from the Prophet on the virtues of deeds, the reward and punishment [hereafter], the commended [acts] and the supplications, then we relax on the *isnāds*.”
- 19 Al-Khaṭīb, *al-Kifāyah* (al-Madīnah al-Munawwarah: al-Maktab al-ʿIlm-iyyah), p. 134.
- 20 Ibn Rajab, *Sharḥ ʿIlal al-Tirmidhī* (ed. Nūr al-Dīn al-ʿItr), vol. 1, pp. 72–74.
- 21 *Tadrīb al-Rāwī ʿalā Taqrīb al-Nawawī* (ed. ‘Abd al-Wahhāb ‘Abd al-Laṭīf; Cairo: Dār al-Ḥadīth), vol. 1, pp. 297, 299.
- 22 Ibn Rajab, *Sharḥ ʿIlal al-Tirmidhī*, p. 74.

- 23 Imam Muslim said in the Preface of his *Ṣaḥīḥ*: “Well then, may God have mercy on you: The proper response to what you requested of discrimination and objective assessment would be easy for us, but for [the following: [1] what we have seen of the evil practice of many of those who give themselves the rank and title of hadith experts – in holding which [title], expelling weak hadiths and rejected nar-rations is incumbent upon them; also, [2] their abandoning the limitation to *ṣaḥīḥ* and famous hadiths from what is conveyed by reliable [narrators] well known for truthfulness and trustworthiness; beyond that, [3] their knowing and their confirming with their tongues that much of the slander against the absent[-minded] ones of the people is detestable; also, [4] the transmission [of reports] from a people not blessed, narration from whom the leading hadith scholars have censured [...] However, on account of what we notified you about – regarding the circulation by the people of rejected reports via weak *isnads* of unknown and weak [narrators], and their bombarding therewith the general public who do not know their defectiveness – it has lightened our heart to answer you what you asked.”
- 24 *Al-Bā‘ith al-Hathīb: Sharḥ Iktīṣār ‘Ulūm al-Ḥadīth* (Beirut: Dār al-Kitāb al-‘Ilmiyyah), pp. 91–92. (The text as here quoted has been slightly abridged.)
- 25 Ibn Ṣalāḥ, *al-Muqaddimah*, and *Maḥāsīn al-Iṣtilāḥ* (ed. ‘Ā’ishah ‘Abd al-Raḥmān; al-Hiy’ah al-Miṣriyyah al-‘Āmmah li-l-Kitāb), p. 217.
- 26 The hadith is from Ibn Mājah, no. 1388. In its *sanad* there is Abū Bakr ibn ‘Abd Allāh ibn Muhammad ibn Abī Sīrah. Aḥmad ibn Ḥanbal and Ibn Ḥibbān and al-Ḥākim and Ibn ‘Adī have accused him of fabricating the hadith. So too in *Tabdhīb al-Tabdhīb* (there is the same assessment of him).
- 27 He indicates that, in his view, this hadith is weak despite the number of its routes of transmission. But al-Albānī has pronounced it *ḥasan* in his source-critique of Ibn Taymiyyah’s *al-Kalīm al-Tayyib*.
- 28 A part of the hadith – Abū Nu‘aym narrated it in *al-Hilyah* from Ibn ‘Umar. Al-‘Irāqī pronounced it weak. As cited in *Fayḍ al-Qadīr*, vol. 3, p. 559. Ibn Taymiyyah’s discussion of it indicates that he thought it strong.
- 29 *Majmū‘a Fatāwā Shaykh al-Islām* (Riyadh), vol. 18, pp. 65–67.
- 30 Ibn Ḥanbal and al-Ḥākim narrated it, and al-Dhahabī authenticated it as *ṣaḥīḥ* and agreed it.

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- 31 See al-Mundhirī, *al-Targhīb* (ed. Muhammad Muḥyī al-Dīn ‘Abd al-Ḥamīd), hadith no. 4576.
- 32 In the *Musnad Aḥmad* that Abū Hurayrah said: “I had in my keeping three loads. I distributed two of them.” And in *Ṣaḥīḥ al-Bukhārī*, from the hadith of Abū Hurayrah that he said: “From God’s Messenger I had two containers. Then as for one of the two, I distributed it. And as for the other, if I had distributed it, this would have cut the windpipes.”
- 33 The ‘Uraniyyūn were a band who approached the Prophet and embraced Islam. They suffered from the climate in Madīnah, and he ordered them to come to the camels donated as charity (*ṣadaqah*) and to drink of their milk. They did so and got better. Then they reverted from Islam, killed the camel-herds and drove off their camels. Then he sent people to follow their tracks, and they were brought and punished with a severe and deterrent punishment, until they died. The hadith is in the two *Ṣaḥīḥs* and other compilations. (Consult *Fatḥ al-Bārī*, vol. 12, p. 98.)
- 34 The word *abtālah* is used when something comes *bi al-bāṭil*, and *al-baṭalah* stands for witchcraft and the satans. In *Musnad Aḥmad* from the hadith of Abū Umāmah: “Recite *al-Baqarah*. Indeed, taking it is blessing, and leaving it is an affliction, and witchcraft is incapacitated by it [i.e. reciting *al-Baqarah* protects from witchcraft].” And Muslim reported it in *al-Ṣalāh*.
- 35 So it is in the original. Perhaps it should have read *al-ibāḥiyyah* (meaning ‘license’). That was certainly the intent of what was said.
- 36 The two Shaykhs traced and reported it; also al-Tirmidhī and al-Nasā’ī from the hadith of al-Mughīrah ibn Shu‘ba.
- 37 *Fatḥ al-Bārī* (Cairo: al-Ḥalabī), vol. 16, p. 227.
- 38 Ibid.
- 39 Ibn Mājah narrated it, so also al-Ḥumaydī and al-Ḥākim, from Abū Sa‘īd. Aḥmad ibn Ḥanbal, Ibn Mājah and al-Ṭabarānī, and al-Bayhaqī in *al-Shu‘ab*, narrated it from Abū Umāmah; Ibn Ḥanbal and al-Nasā’ī, and al-Bayhaqī in *al-Shu‘ab*, from Ṭāriq ibn Shihāb. Also al-Ḥākim narrated it from ‘Umar ibn Qatādah. And others. See *Ṣaḥīḥ al-Jāmi‘ al-Ṣaḥīḥ* and its *Supplement*, no. 1100.
- 40 Al-Ḥākim narrated it, and al-Ḍiyā’, from Jābir. Al-Albānī pronounced it *ḥasan* in *Ṣaḥīḥ al-Jāmi‘ al-Ṣaḥīḥ*, no. 3575.

NOTES

NOTES TO CHAPTER THREE

- 1 See, on the mythical *gharānīq*, the profound study written up by Muḥammad al-Šādiq ‘Arjūn, may God have mercy on him, in his book *Muḥammad Rasūl Allāh*, under the heading ‘*Qiṣṣat al-Gharānīq Ukdhubah Balbā’ Mutazindiqaḥ*’, vol. 2, pp. 30–155.
- 2 See Ibn al-‘Arabī, *Aḥkām al-Qur’ān* (‘Īsā al-Ḥalabī), vol. 2, pp. 749–52.
- 3 See al-Tirmidhī, *Kitāb al-Zakāh*, Bāb: ‘*Mā jā’a fī Zakāt al-Khaḍrāwāt*’; and *Ṣaḥīḥ al-Tirmidhī* with the commentary of Ibn al-‘Arabī, vol. 3, pp. 132–33.
- 4 Abū Dā’ūd, no. 4717 from Ibn Mas’ūd. Ibn Ḥibbān and al-Ṭabarānī have reported the same from al-Hathīm ibn Kalīb. Al-Haythamī said: “Its [narrators] are [narrators] of the *ṣaḥīḥ*” (*al-Fayḍ al-Qadīr*, vol. 6, p. 331).
- 5 Ibn Ḥanbal and al-Tirmidhī narrated it from Salmah ibn Yazīd al-Ju‘fī. Cited in *Ṣaḥīḥ al-Jāmi‘ al-Ṣaḥīḥ*.
- 6 He narrated it in *Kitāb al-Īmān*, no. 347.
- 7 *qasba-hu*: that is, his intestines.
- 8 Agreed upon, from Abū Hurayrah, cited in *al-Lu’lu’ wa al-Murjān*, no. 1816. The rest of the hadith is: “Indeed he was the first who sanctified an animal [i.e. made it untouchable] in the name of a god or goddess.”
- 9 For example burying a daughter alive or the like of that act, whose foulness is known to all reasoning beings, and to the followers of all religions.
- 10 See *Sharḥ* of al-Abbī and al-Sanūsī on *Ṣaḥīḥ Muslim*, vol. 1, pp. 363–73.
- 11 Ibn Ḥanbal, al-Bukhārī, and Abū Dā’ūd narrated it from ‘Imrān ibn Ḥuṣayn. Cited in *Ṣaḥīḥ al-Jāmi‘ al-Ṣaḥīḥ*, no. 8055.
- 12 Agreed upon, from Jābir. Ibid, no. 7058.
- 13 Al-Tirmidhī and al-Ḥākim from ‘Abd Allāh ibn Abī al-Jad‘ā’. Ibid, no. 8069.
- 14 Abū Dā’ūd from Abū al-Dardā’. Ibid, no. 8093.
- 15 Al-Bukhārī from Abū Hurayrah. Ibid, no. 967.
- 16 Agreed upon, from Abū Hurayrah: *al-Lu’lu’ wa al-Murjān*, no. 121.
- 17 Agreed upon, from Anas. Ibid, no. 122.
- 18 Agreed upon, from Abū Sa‘īd. Ibid, no. 115.
- 19 Muslim narrated it, and al-Tirmidhī and Ibn Mājah, from Abū Hurayrah: *Ṣaḥīḥ al-Jāmi‘ al-Ṣaḥīḥ*, no. 5176.
- 20 We have already rebutted this claim in an essay focused on, and reliably established by, the most clear proofs. We called it ‘Interces-

sion in the hereafter: between reason and tradition' (Cairo: Dār Nahḍah). We suggested in it that the work of intercession on the Day of Resurrection might be likened to the work of 'committees for extraordinary leniency' in ordinary examinations. Thus, a student may have no just expectation of success if we lay on him measures of strict justice; but if we address him with the logic of leniency, which takes into consideration various extenuating circumstances, and if he can, in light of those, be brought near to the standard of success, he has a right to hope that he will advance from a 'fail' to a 'pass'.

- 21 *Al-munaffiq* (with doubling of the *fā'* and *kasrah*): *al-murawwij*, namely one who hastens to the quick sale of his commodity and its marketability.
- 22 Muslim narrated it in *Kitāb al-Īmān* in his *Ṣaḥīḥ*.
- 23 Ibid.
- 24 Al-Bukhārī narrated it in *Kitāb al-Libās*, *Bāb: 'Mā Asfala min al-Ka'ibayn fa-hunna fī al-Nār'*, no. 5787.
- 25 Al-Nasā'ī narrated in *Kitāb al-Zīnah*, *Bāb: 'Mā taḥt al-Ka'ibayn min al-Iḡār'*, vol. 8, p. 207.
- 26 *Faṭḥ al-Bārī* (Dār al-Fikr; a copy of al-Salafiyyah), vol. 10, p. 257.
- 27 Ibid.
- 28 Ibid, p. 254, no. 5784.
- 29 Ibid, no. 5785.
- 30 Ibid, no. 5788. And *al-baṭar*: self-aggrandizement and arrogance.
- 31 Ibid, no. 5789. The meaning of "he will be shaking and sinking": he will sink in the earth with a violent buffeting, and he will be falling from one fissure to another.
- 32 Ibid, no. 5790.
- 33 *Ṣaḥīḥ Muslim*, *Bāb: 'Taḥrīm Jarr al-Thawbi Khuyalā'*, with the *Sharḥ* of al-Nawawī (*al-Shu'ab*), vol. 4, p. 790.
- 34 Ibid, vol. 1, p. 305.
- 35 *Faṭḥ al-Bārī*, vol. 10, p. 263.
- 36 See our book *al-Ḥalāl wa al-Ḥarām*, the section on clothes and ornaments.
- 37 Al-Bukhārī mentioned it without *isnād* but in the active voice (implying that he had an *isnād* for it, presented elsewhere). But Ibn Ḥajar stated that there was no *isnād* for it elsewhere. Al-Ṭaylisī and al-Hārith ibn Abī Usāmah in their *Musnads* have presented the *isnād* with the hadith of 'Amr ibn Shu'ayb from his father from his grandfather. In al-Ṭaylisī's narration the words "without wasteful-

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- ness, etc.” are not found; also lacking in the narration of al-Hārith is the phrase “and give in charity”. Ibn Abī al-Dunyā presented the *isnād* with completeness in his book *al-Shukr. Faṭḥ al-Bārī*, vol. 10, p. 253.
- 38 Ibn Ḥajar said: “Ibn Abī Shaybah provided an *isnād* in his *Muṣannaf*.” Ibid.
- 39 Ibid, vol. 10, p. 262.
- 40 Al-Bukhārī narrated it in *Kitāb al Muṣṣaraʿah*.
- 41 Agreed upon, from the hadith of Anas: *al-Luʿluʾ wa al-Murjān*, no. 1001.
- 42 Muslim in *Kitāb al-Musāqāt, Bāb: ʿFaḍl al Ziraʿi wa al-Garsiʿ*.
- 43 Ibid.
- 44 Ibn Ḥanbal narrated it in *Musnad* under ‘Anas’, vol. 3, pp. 183–84, 191; al-Bukhārī in *al-Adab al-Mufrad*; and al-Albānī (*al-Ṣaḥīḥah*, no. 9) pronounced it *ṣaḥīḥ* by the standard of Muslim (even though it was not included by Muslim in his *Ṣaḥīḥ*). Al-Haythamī presented it abridged in *al-Majmuʿ*, and said (vol. 4, p. 63): “al-Bazzār narrated and his [narrators] are well-grounded and trustworthy.”
- 45 Al-Suyūṭī, *al-Jāmiʿ al-Kabīr*. See al-Albānī, *al-Ṣaḥīḥah*, vol. 1, p. 12.
- 46 Al-Haythamī presented it in *al-Majmaʿ*, and said (vol. 4, pp. 67–68): “Aḥmad [ibn Ḥanbal] narrated it and al-Ṭabarānī in *al-Kabīr*, and its [narrators] are trustworthy. Among them [there is discussion about the narrators, but] the discussion does not detract [from the worth of the report].”
- 47 See: *Faṭḥ al-Bārī* (al-Ḥalabī), vol. 5: 402.
- 48 “By specimen”: This is a sort of commercial exchange as follows: one sells a thing to another for a deferred price. He surrenders it to the buyer, then buys it back from him, before taking receipt of the price of the first sale, for a price less than that of that first sale, the rate that he pays in cash. In reality it is a sale that was never intended. The purpose was only the cash transfer, and it is a form of trickery about the consumption of *ribā* (usury).
- 49 Al-Albānī pronounced it *ṣaḥīḥ* and the whole of its authentic routes. See on it the discussion in our book *Bayʿ al-Murābaḥah li al-ʿĀmir bi al-Shirāʾ*.
- 50 As for the hadiths which have no source and no *sanad*, or the fabricated and false hadiths, then preoccupation with them in this field is not worthwhile, except under the heading of exposition of their falsehood and invalidity, and of their opposition to the Book and the

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Sunnah, to the decided elements of the creed, and to the purposes of the Law.

- 51 Abū Dā'ūd, no. 4112, and al-Tirmidhī, no. 1779.
- 52 The hadith is agreed upon. The two Shaykhs have narrated it, and others with variation in the wording, but the general meaning is one. See *al-Lu'lu' wa al-Murjān*, no. 513, and al-Bukhārī with *al-Faṭḥ al-Bārī*, hadith no. 950.
- 53 *Al-Faṭḥ al-Bārī*, vol. 2, p. 445.
- 54 Al-Qurtubī, *Tafsīr* (Dār al-Kutub al-Miṣriyyah), vol. 12, p. 228.
- 55 Al-Tirmidhī in *al-Janā'iz*, no. 1056. And Ibn Mājah, no. 1576, and Aḥmad ibn Ḥanbal, vol. 2, p. 337, and he pointed to it in *Mawārid al-Zam'ān*, 789. Al-Bayhaqī also narrated it in *al-Sunan*, vol. 4, p. 78.
- 56 See the source-critique of the hadiths nos. 761 and 774 in al-Albānī's *Irwā' al-Ghālīl*.
- 57 Ibn Ḥanbal and al-Ḥākim narrated it from Anas. Cited in *Ṣaḥīḥ al-Jāmi' al-Ṣagħīr*, no. 4584.
- 58 Muslim, nos. 976, 977.
- 59 Muslim narrated it in *al-Janā'iz*, no. 794; and al-Nasā'ī, vol. 4, p. 93; and Ibn Ḥanbal, vol. 6, p. 221.
- 60 Agreed upon. Cited in *al-Lu'lu' wa al-Murjān*, no. 533.
- 61 He mentions it in *Nayl al-Awṭār*, vol. 4, p. 166.
- 62 Ibid.
- 63 Al-Daraqutnī (*al-Tabdhīb al-Tabdhīb*, vol. 12, pp. 405–06) said: “[Her name] is [spelled] with a *jīm*, and the *dāl* is undotted. Whoever mentions [her name] with *dhāl* [i.e. *dāl* dotted] has misspelled [it].” Al-Ḥāfiẓ Ibn Ḥajar said: “That is how al-ʿAskarī said [it], and he reported it with *dhāl* (*dāl* dotted) from a group [of narrators].” Al-Ṭabarī said: “Judāmah bint Jandal. The hadith specialists say: ‘bint Wahb’. The preferred opinion is that she is the daughter of Jandal al-Asdiyyah. She embraced Islam early on in Makkah, then she made the Pledge, and she emigrated with her folk to Madinah.”
- 64 *Al-Muntaqā* (Beirut: Dār al-Maʿrifah), vol. 2, pp. 561–64.
- 65 *Nayl al-Awṭār* (Dār al-Jīl), vol. 6, p. 346.
- 66 *Al-Sunan al-Kubrā*, vol. 7, pp. 328–32.
- 67 Al-Bayhaqī, *Maʿrifat al-Sunan wa al-Āthār* (ed. al-Sayyid Aḥmad Ṣaḡar; Cairo: al-Majlis al-Aʿlā li-l-Shuʿūn al-Islāmiyyah), vol. 1, pp. 101–03.
- 68 See what al-Shāṭibī said in *al-Muwāfaqāt*.
- 69 Muslim narrated it in his *Ṣaḥīḥ*, *Kitāb al-Manāqib*, no. 2363. From the hadith of ʿĀʾishah and Anas.

- 70 Readers may consult what we wrote concerning this inquiry in the section on ‘the Legislative side of the Sunnah’ in our book *al-Sunnah Maṣḍaran li al-Maʿrifah wa al-Ḥadārah* (Cairo: Dār-al-Shurūq).
- 71 Abū Dāʿūd narrated in *al-Jihād*, no. 1645; al-Tirmidhī in *al-Sīyar*, no. 1604.
- 72 Al-Khaṭṭābī said on the reason for the bloodwit being cut in half: “Because they had taken pains against themselves by settling among the unbelievers, and they were like those who are destroyed by their own crimes, or [the crimes] of others. So the share of their crime cuts from the bloodwit.”
- 73 As the *Hijrah* was obligatory at the beginning of Islam on all who embraced the faith, so that they should be joined to the Prophet and his Companions in Madinah so that he could teach them Islam, and they could strengthen the power of the Islamic society. Then when Makkah was conquered, the need for emigration to Madinah was lifted. God’s Messenger said: “No *hijrah* after the Conquest, but the *jihad* and the intent (*niyyah*) [remain].” Agreed upon.
- 74 Agreed upon. See *al-Luʿluʾ wa al-Murjān*, no. 850, and the three hadiths before it.
- 75 Al-Bukhārī narrated it in (*Kitāb al-Manāqib*) *Bāb: ‘Alāmāt al-Nubuwwah fī al-Islām’*.
- 76 See *Faṭḥ al-Bārī* (Cairo: al-Ḥalabī), vol. 4, p. 447 *et seq.*
- 77 From the hadith that Ibn Ḥanbal narrated from Anas. Its narrators are trustworthy, as al-Haythamī said in *Majmaʿ al-Zawāʿid*, vol. 5, p. 192. Al-Mundhirī said in *al-Targhib wa al-Tarhib*: “Its *isnād* is excellent.” See our book, *al-Muntaqā*, hadith no. 1299. Ibn Ḥanbal narrated it in another hadith with the wording: “The commanders are from the Quraysh.” Al-Haythamī (vol. 5, p. 193) said: “Its narrators are *ṣaḥīḥ* narrators, except for Ibn ʿAbd al-ʿAzīz, and he is trustworthy.” Al-Mundhirī said: “The narration of it is reliable.” See *al-Muntaqā*, p. 1300.
- 78 See Ibn Khaldūn, *Muqaddimah* (ed. ʿAbd al-Wāḥid Wāfī; Lajnat al-Bayān al-ʿArabī, 2nd edn.), vol. 2, pp. 695–96.
- 79 For ʿUmar’s stance on the issue of the non-division of the land among its conquerors, see: our book *al-Sīyāsah al-Sharīʿyah: Bayna Nuṣūṣ al-Sharīʿah wa Maqāṣidī-hā* (Maktab Wahbah), pp. 188–201.
- 80 Ibn Qudāmah, *al-Mughnī* (Cairo: Maṭbaʿah Nashr al-Thaqāfah al-Islāmiyyah), vol. 2, p. 598.
- 81 Al-Sharastānī, *Nayl al-Awṭār*, vol. 5, p. 338. It is an agreed upon hadith.

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- 82 *Al-Muwattā*, vol. 3, p. 129. Camels having camels: i.e. many would be taken into possession.
- 83 Muhammad Yūsuf Mūsā, *al-Ta'rikh al-Fiqh al-Islāmī: Fiqh al-Ṣaḥābah wa al-Tābi'īn*, pp. 83–85.
- 84 There is no sense in referring to the same Muslim two different *nisābs* of extreme disparity. This is what we have preferred in our discussion of the subject in *Fiqh al-Zakāb*: we hold to the necessity of unifying the *niṣāb* on money. If the *niṣāb* is made one, should it be the *niṣāb* of silver or the *niṣāb* of gold? What I have preferred for the *niṣāb* on money is gold, not silver.
- 85 See: *Fiqh al-Zakāb*, part 1, pp. 260–61.
- 86 Ibn Taymiyyah, *Majmu' al-Fatāwā*, vol. 19, pp. 255–56.
- 87 Ibn Ḥanbal and al-Ṭabarānī narrated it, and al-Ḥākim, who pronounced it *ṣaḥīḥ* from Samurah. Cited in *Ṣaḥīḥ al-Jāmi' al-Ṣaḥīḥ*.
- 88 Ibn Ḥanbal and al-Nasā'ī narrated it from Anas. Cited in *ibid*.
- 89 Al-Bukhārī narrated it from Umm Qays. Cited in *ibid*.
- 90 Ibn Mājah narrated it from Ibn 'Umar; al-Tirmidhī and Ibn Ḥibbān from Abū Hurayrah; and Ibn Ḥanbal from 'Ā'ishah. Cited in *ibid*.
- 91 Agreed upon. Cited in *al-Lu'lu' wa al-Murjān*, no. 1430.
- 92 Al-Tirmidhī narrated it from Ibn 'Abbās and said it was *ḥasan gharīb*; no. 1757.
- 93 Ibn Ḥanbal, the two Shaykhs, al-Tirmidhī, and al-Nasā'ī narrated it from 'Urwah al-Bāriqī. Ibn Ḥanbal, Muslim and al-Nasā'ī also narrated it from Jarīr. *Ṣaḥīḥ al-Jāmi' al-Ṣaḥīḥ*, no. 3353.
- 94 See the hadith that Ibn Ḥanbal, al-Nasā'ī, Ibn Mājah, al-Ṭabarānī and al-Ḥākim narrated from 'Amr ibn 'Anbasah; and the other hadith that al-Tirmidhī, al-Nasā'ī and al-Ḥākim narrated from Abū Najīl. *Ibid*, nos. 6267, 6268.
- 95 Ibn Ḥanbal narrated it from Abū Bakr; al-Shāfi'ī, Ibn Ḥanbal, al-Nasā'ī, al-Dārimī, Ibn Khuzaymah, Ibn Ḥibbān, al-Ḥākim and al-Bayhaqī from 'Ā'ishah; Ibn Mājah from Abū Umāmah; and al-Bukhārī in *al-Ta'rikh* and al-Ṭabarānī in *al-Awsaṭ* from Ibn 'Abbās. *Ibid*, no. 3695.
- 96 See Shaykh 'Abd Allāh al-Bassām, *Nayl al-Mārib*, vol. 1, p. 40.
- 97 Agreed upon, as cited in *al-Lu'lu' wa al-Murjān*, hadith no. 1320.
- 98 Muslim narrated it, no. 2032.
- 99 *Ibid*, no. 2033.
- 100 *Ibid*, no. 2034.
- 101 Abū Dā'ūd narrated it in *Kitāb al-Buyū'* (no. 3340), al-Nasā'ī (vol. 7, p. 281), and Ibn Ḥibbān, *al-Mawārid* (no. 1105), al-Ṭaḥāwī in *Mushkil*

al-Āthār (vol. 2, p. 99), and al-Bayhaqī in *al-Sunan* (vol. 6, p. 31), from the hadith of Ibn ʿUmar. Ibn Ḥibbān pronounced it *ṣaḥīḥ*; also al-Dāraquṭnī, al-Nawawī and Abū al-Faṭḥ al-Qushayrī. Ibn Ḥajar mentioned it in *al-Talkhīs* (Cairo), vol. 2, p. 175. Al-Albānī mentioned it in his *Ṣaḥīḥ*, vol. 1, hadith no. 165.

102 Muslim narrated it, and others.

103 The difference between one land and another has been as much as three days: in Ramadan of the year 1409 AH, the opening of the month was established as Thursday (6th April 1989) in the Kingdom of Saudi Arabia, Kuwait, Qatar, Bahrain, Tunisia and other countries – all of them by sighting of the crescent in Saudi Arabia. It was established in Egypt, Jordan, Iraq, Algeria, Morocco and other countries as Friday. As for Pakistan, India, Oman, Iran and other countries, they began fasting on the Saturday!

104 Al-Bukhārī narrated it in *Kitāb al-Sawm*.

105 *Al-Muwattʿaʾ*, vol.1, p. 269.

106 *Faṭḥ al-Bārī*, vol. 1, pp. 108–09.

107 “We do not know whom al-Ḥāfiẓ intends by al-Rāfiḍīs [here]. If he meant the Imāmī Shīʿa, we know from their doctrines that, according to them, the adoption of calculation is not permissible. If he meant [some] other people, we do not know who they are.”— Shākir. I think the ones intended are the Ismāʿīlīs, as it has been conveyed that they hold that position. — al-Qaraḍāwī.

108 The opinion on balance is that there remains a period after sunset when the moon’s appearance is possible, whereby sighting it with the naked eye also becomes possible, and that is about fifteen to twenty minutes, according to what specialists have said. — al-Qaraḍāwī.

109 “Surayj” with *sīn* carrying a *ḍamma* and *jīm* at the end of it. It is written incorrectly in many printed books “Shurayh” with *shīm* and *bāʾ*, and it is misspelled. This Abū al-ʿAbbās died in the year 306 AH, and he was a student of Abū Dāʾūd, author of the *Sunan*. Abū Ishāq al-Shīrāzī said about his person (*Ṭabaqāt al-Fuqahāʾ*, p. 89): “He was among the greatest of the Shāfiʿīs and of the imams of the Muslims.” He was distinguished above all the Shāfiʿīs, including even ʿAlī al-Muzanī; the best biographical notice in al-Khaṭīb’s *Tāʾrīkh Baghdād* (vol. 4, pp. 278–90) is about him, as also in *Ṭabaqāt al-Shāfiʿiyyah* of Ibn al-Subkī (vol. 2, pp. 67–96). And some have counted him as the *mujaddid* (renewer) of the third century.

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- 110 *Sharḥ* of al-Qāḍī Abū Bakr ibn al-ʿArabī on *al-Tirmidhī* (vol. 3, pp. 207–08); *Ṭarḥ al-Tathrīb*, vol. 4, pp. 111–13; and *Fath al-Bārī*, vol. 4, p. 104.
- 111 The essay: *al-Awā'il al-Shuhūr al-ʿArabīyyah* (Maktabah Ibn Taymiyyah), pp. 7–17. (I would mention here that among those in modern times who have held this opinion was the great *faqīh*, Muṣṭafā al-Zarqā'. He proposed and supported it in the Academy for Islamic Fiqh but was unable to secure enough backing from other members to achieve the required majority.)
- 112 He is his eminence Shaykh Ṣālīḥ ibn Muhammad al-Laḥaydān, head of the High Council in the Kingdom of Saudi Arabia. His opinion was printed by the Kingdom in the daily paper in ʿUkāz on 21 Ramadan 1409 AH.
- 113 *Qadara* – with *ḍamma* or *kasrah*, *yaqduru* or *yaqdiru* – with the meaning of *qaddara*. An example of it is the verse: *fa-qadarnā fa-niʿma al-qādirūn* (*al-Mursalāt*, 77: 23)
- 114 See al-Subkī, *Fatāwā* (Cairo: Maktabat al-Quds), vol. 1, pp. 219–20.
- 115 The essay, *al-Awā'il al-Shuhūr al-ʿArabīyyah*, p. 15.
- 116 Muslim narrated the hadith in *Fadā'il al-Ṣaḥābah*, no. 2453. According to al-Bukhārī there arose a suspicion that the longest in hand of them and the quickest to join him was Sawdah. This is an error found in some narrations which Ibn Jawzī exposed. See al-Dhabī, *Siyar Aʿlām al-Nubalā'* (Beirut: al-Risālah), vol. 2, p. 213.
- 117 See: *Tafsīr Ibn Kathīr*, vol. 1, p. 221.
- 118 Agreed upon. See *al-Lu'lu' wa al-Murjān*, nos. 1746, 1721.
- 119 *Ta'wīl Mukhtalaf al-Ḥadīth* (Beirut: Dār al-Jīl), p. 224.
- 120 See *al-Lu'lu' wa al-Murjān*, for what the two Shaykhs are agreed upon, according to Muhammad Fu'ād ʿAbd al-Bāqī, no. 359.
- 121 Al-Bukhārī narrated it in his *Ṣaḥīḥ*, in *Kitāb al-Adab* and *Kitāb al-Tafsīr*, and Muslim in *al-Birr wa al-Ṣilah*. See: *al-Lu'lu' wa al-Murjān*, no. 1655.
- 122 Hadith 6548 in *Ṣaḥīḥ al-Bukhārī* with *al-Fath*. It is in *al-Lu'lu' wa al-Murjān*, no. 1812.
- 123 Ibid, 1811.
- 124 See on these sayings: *Fath al-Bārī* (Dār al-Fikr), vol. 11, p. 421.
- 125 See: *al-Musnad* (ed. Shaykh Shākir; Dār al-Maʿarif), vol. 8, pp. 240–41.
- 126 Al-Haythamī presented it in *al-Majmūʿ* (vol. 4, p. 326) and said: “Al-Ṭabarānī narrated it, and his [narrators] are authentic, from Maʿqil ibn Yasār.”
- 127 *Fath al-Bārī*, vol. 13.

- 128 Agreed upon, from the hadith of Ibn ʿUmar, ʿĀʾishah, Rāfiʿ ibn Khadij, and Asmāʾ bint Abī Bakr. Al-Bukhārī narrated it also from Ibn ʿAbbās. See *Ṣaḥīḥ al-Jāmiʿ al-Ṣaḡhūr*, no. 3191; and *al-Luʾluʾ wa al-Murjān*, nos. 1424, 1426.
- 129 Ibn Ḥanbal narrated it from Anas, and al-Nasāʾī from Ibn ʿAbbās. Cited in *Ṣaḥīḥ al-Jāmiʿ al-Ṣaḡhūr*, no. 3174.
- 130 Ibn Ḥanbal, al-Tirmidhī and Ibn Mājah narrated it from Abū Hurayrah; Ibn Ḥanbal, al-Nasāʾī and Ibn Mājah from Abū Saʿīd and Jābir. Cited in *Ṣaḥīḥ al-Jāmiʿ al-Ṣaḡhūr*, no. 4126.
- 131 Agreed upon, from the hadith of ʿAbd Allāh ibn Abī al-Awfa. *Al-Luʾluʾ wa al-Murjān*, no. 1137.
- 132 Ibn Ḥanbal narrated it and al-Nasāʾī from Jāhimah. Cited in *Ṣaḥīḥ al-Jāmiʿ al-Ṣaḡhūr*, no. 1249.
- 133 Muslim narrated it from Abū Hurayrah. *Mukhtaṣar Muslim*, 1868.
- 134 Agreed upon, from ʿAbd Allāh ibn Zayd al-Māzinī and from Abū Hurayrah. See *Ṣaḥīḥ al-Jāmiʿ al-Ṣaḡhūr*, nos. 5586, 5587.
- 135 Ibn Ḥazm, *al-Maḥallā*, vol. 7, pp. 230–31, *Masʾil* 919.
- 136 Abū Dāʾūd narrated it in *Kitāb al-Adab* in his *Sunan*, Bāb: *ʿQatʿ al-Sidr*, no. 5239. Also al-Bayhaqī narrated it in his *Sunan*, and it is cited in *Ṣaḥīḥ al-Jāmiʿ al-Ṣaḡhūr*.
- 137 Agreed upon, from the hadith of Anas. Cited in *al-Luʾluʾ wa al-Murjān*, no. 665.
- 138 Ibn Ḥibban narrated it, Abū Nuʿaym in *al-Ḥilyah*, and al-Bayhaqī in *al-Sunan*, from Abū Hurayrah. Cited in *Ṣaḥīḥ al-Jāmiʿ al-Ṣaḡhūr*.
- 139 Ibn Ḥanbal narrated it, and its *isnād* is strong. Cited in al-Mundhirī, *al-Targhib*.
- 140 See on that: Anwar al-Kashmīrī’s book *al-Taṣrīb bi-mā Tawātur fī Nuṣūl al-Masīb* (ed. ʿAbd al-Fattāḥ Abū Guddah). Moreover, he has collected in it forty *ṣaḥīḥ* and *ḥasan* hadiths, not to mention others beyond that.
- 141 Agreed upon, from the hadith of Abū Hurayrah, with the words approximated. See *Ṣaḥīḥ al-Jāmiʿ al-Ṣaḡhūr*, no. 7077, and *al-Luʾluʾ wa al-Murjān*, no. 95.
- 142 Invention in the knowledge of diverse weights and measures in our age makes it possible to measure the heat in the atmosphere or in a person, and to measure things to the very limit of fineness, so far so that certain types of computer can calculate to one part in the million in a second. Then the Balance (that we must face in the hereafter) is not of the sort that has two pans – as the Muʿtazilis imagined it to be.

NOTES

- 143 See our comments on this hadith in our book *Fatāwā Mu‘āṣirah*, vol. 1.
- 144 What the Messenger commanded is what is advised in present-day medicine: to leave the stomach to empty out what is in it (and thereby relax), and not (as was the practice followed in old times) fight the ailment by putting into it what keeps the stomach taut.
- 145 Abū Dā’ūd narrated it, no. 4605, and al-Tirmidhī, no. 2665, from the hadith of Ibn Rāfi‘. Ibn Ḥanbal narrated it abridged in *al-Musnad*, vol. 6, p. 8.
- 146 *Al-I‘tiṣām* (Sharikat al-Idārah al-Sharqiyyah), vol. 1, pp. 231–32.
- 147 See *al-Lu’lu’ wa al-Murjān*, hadith nos. 1799, 1800, 1801.
- 148 Shaykh Muhammad ‘Abduh, *Risālat al-Tawḥīd*, pp. 187–88.
- 149 Ibid.
- 150 *Ihyā’ ‘Ulūm al-Dīn* (Beirut: Dār al-Ma‘rifah), vol. 1, pp. 31–32.

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(Note: in sorting the entries alphabetically, the definite article (prefix al-) and the letter ‘ayn (ʿ) are ignored; consonants marked with a dot under are sorted as the same consonant without the dot.)

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