

Hadhrat Dahhaak narrates that Hadhrat Abu Dardaa ﷺ once addressed the people saying, "O people of Damascus! You people are our brothers in Deen, our neighbours in nationality and our allies against the enemy. However, what prevents you from being friendly with me when it is others (and not you) who are paying my expenses. Why is it that I see your learned ones leaving while the ignorant ones fail to learn? Why do I see you people hankering after that (sustenance) which is being taken care of on your behalf while you neglect that which you have been commanded to do? Remember that there were people who constructed sturdy buildings, who amassed an abundance of wealth and who entertained distant hopes. However, their buildings became their graves, their hopes proved to be deceptive and all they amassed was destroyed. **Remember that you must learn and teach others because the reward of the student and the teacher is alike and had it not been for these two, there would be no good in the rest of people.**" (1)

Hadhrat Hassaan reports that Hadhrat Abu Dardaa ﷺ addressed the people of Damascus saying, "Are you people content to just filling yourselves with bread made of wheat flour year in and year out without speaking of Allaah in your gatherings? Why is it that your Ulema are leaving and your ignorant ones are not learning? If your Ulema had the desire, their numbers could increase and if your ignorant ones look for knowledge, they will certainly find it. Do what will benefit you rather than that which will harm you. I swear by the Being Who controls my life that every nation that was destroyed, was destroyed only because **they followed the dictates of their passions and regarded themselves as spiritually pure.**" (2)

Hadhrat Qurra narrates that Hadhrat Abu Dardaa ﷺ once said, "Acquire knowledge before it is taken away because its disappearance will be effected by the demise of the Ulema. There are only two categories of men; the Aalim and the student. There is no good in those who do not fall into these categories." (3)

Hadhrat Abdur Rahmaan bin Mas'ood Faraazi reports that Hadhrat Abu Dardaa ﷺ once said, "**Whenever anyone proceeds to the Masjid to learn or to teach anything virtuous, he receives the reward of a Mujaahid who returns with booty.**" (4)

Hadhrat Ibn Abu Hudhayl narrates that Hadhrat Abu Dardaa ﷺ said, "A person is lacking in intelligence and good judgement if he thinks that spending mornings and evenings in (learning and imparting) knowledge is not Jihaad." (5)

Hadhrat Rajaa bin Hayaat reports that Hadhrat Abu Dardaa ﷺ said, "Knowledge is derived from studies." (6)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.213).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.222).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.222).

(4) Ibn Abdul Birr in his *Jaami Bayaanil Ilm* (Vol.1 Pg.32).

(5) Ibn Abdul Birr in his *Jaami Bayaanil Ilm* (Vol.1 Pg.31).

(6) Ibn Abdul Birr in his *Jaami Bayaanil Ilm* (Vol.1 Pg.100).

The Encouragement Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ and Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ gave Towards Knowledge

Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ and Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ both said, "Learning even a single chapter of knowledge is more beloved to me than a thousand Rakaahs of Nafil salaah." They also narrate that Rasulullaah ﷺ said, "If death comes to someone studying the knowledge of Deen when he is still studying, he dies as a martyr." (1)

Another narration states that they stated, "Learning even a single chapter of knowledge is more beloved to me than a thousand Rakaahs of Nafil salaah, regardless of whether the knowledge is practised upon or not." (2)

The Encouragement Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ gave Towards Knowledge

Hadhrat Ali Azdi reports that when he once asked Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ about Jihaad, the Sahabi رَضِيَ اللهُ عَنْهُ replied by saying, "Should I not tell you about something that is better than Jihaad? It is that you go to the Masjid and teach the Qur'aan, Fiqh or the Sunnah." (3)

Hadhrat Ali Azdi reports that he once asked Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ about Jihaad. Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ replied by saying, "Should I not tell you about something that is better than Jihaad? It is that you build a Masjid and then teach the Qur'aan, the Sunnah of Rasulullaah ﷺ and Deeni Fiqh." (4)

Another narration states that Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ said, "Everything seeks forgiveness for the one who teaches people what is good, even the fish in the oceans." (5)

The Encouragement Hadhrat Safwaan bin Assaal رَضِيَ اللهُ عَنْهُ gave Towards Knowledge

Hadhrat Zirr bin Hubaysh reports that when he went to Hadhrat Safwaan bin Assaal رَضِيَ اللهُ عَنْهُ one morning, Hadhrat Safwaan رَضِيَ اللهُ عَنْهُ asked, "What brings you here this morning, O Zirr?" "I have come in search of knowledge," Hadhrat Zirr replied. Hadhrat Safwaan رَضِيَ اللهُ عَنْهُ remarked, "Begin your mornings as either an Aalim or a student of Deen, but never as anyone else." (6)

Another narration states that Hadhrat Safwaan bin Assaal رَضِيَ اللهُ عَنْهُ said, "Whoever leaves home in search of knowledge should know that the angels spread out their wings for the student and the Aalim of Deen." (7)

(1) Bazaar and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.61).

(2) Ibn Abdul Birr in his *Jaami Bayaanil Ilm* (Vol.1 Pg.25).

(3) Ibn Zanjaway, as quoted in *Kanzul Ummaal* (Vol.5 Pg.230).

(4) Ibn Abdul Birr in his *Jaami Bayaanil Ilm* (Vol.1 Pg.62).

(5) Ibn Abdul Birr in his *Jaami Bayaanil Ilm* (Vol.1 Pg.124).

(6) Tabraani in his *Awsat*. Haythami (Vol.1 Pg.122) has commented on the chain of narrators.

(7) Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.123) has commented on the chain of narrators.

The Fervour that the Sahabah رَوَى اللَّهُ تَعَالَى had for Knowledge

The Statement Hadhrat Mu'aadh رَوَى اللَّهُ تَعَالَى Made on his deathbed about his Fervour for Knowledge

When he was on his deathbed, Hadhrat Mu'aadh bin Jabal رَوَى اللَّهُ تَعَالَى asked the people to see whether dawn had broken. When they reported that it had not yet come, he again sent them to see. After this happened several times, they eventually reported to him that dawn had broken. To this, he said, "I seek Allaah's protection from the night followed by a morning that takes one to Jahannam. I welcome death with open arms. It is that long absent visitor and a friend in need. O Allaah! While I had always been afraid of You, today I long to meet You. O Allaah! You know well that I never loved this world or to live long here to dig canals or to plant trees. I loved it only for the thirst in the extreme afternoon heat (when fasting), for enduring times of hardship and to sit on my knees when associating with the Ulema in gatherings of knowledge." (1)

The Fervour that Hadhrat Abu Dardaa رَوَى اللَّهُ تَعَالَى had for Knowledge

Hadhrt Abu Dardaa رَوَى اللَّهُ تَعَالَى once said, "Had it not been for three things, I would have loved to be no longer in this world. When asked what the three things were, Hadhrt Abu Dardaa رَوَى اللَّهُ تَعَالَى said, " (The first is) Placing my head on the ground before my Creator in Sajdah during the hours of day and night so that it is sent ahead (as rewards) for my (true) life (in the Aakhirah). (The second is) Enduring thirst during hot afternoons (while fasting) and (the third is) sitting with people who choose their speech as carefully as you choose your fruit." The narration continues further.

The Fervour that Hadhrt Abdullaah bin Abbaas رَوَى اللَّهُ تَعَالَى had for Acquiring Knowledge

Hadhrt Abdullaah bin Abbaas رَوَى اللَّهُ تَعَالَى says, "When Rasulullaah ﷺ passed away, I said to an Ansaari friend of mine, 'The Sahabah رَوَى اللَّهُ تَعَالَى are plenty in number. Come. Let us learn from them.' 'I am astonished at you, O Ibn Abbaas!' he said, 'Do you think that people will need you (to learn from) when so many of Rasulullaah ﷺ's senior Sahabah رَوَى اللَّهُ تَعَالَى are amongst them?' I left that as it were and proceeded to learn from the companions of Rasulullaah ﷺ. When I heard that a Hadith was narrated by someone, I would go to his door and if he was having his siesta, I would roll up my shawl there and use it as a pillow. (As I waited there) The wind would blow sand on me and when the man came out, he would ask, 'What brings you here, O cousin of Rasulullaah ﷺ? Why did you not send for me and I would have come to you?' I would then say to him, 'No. It

(1) Abu Nu'aym in his *Hilya* (Vol. I Pg.239). Ibn Abdul Birr has also reported the narration in his *Jaami Bayaanil Ilm* (Vol. I Pg.51).

is I who should be coming to you.' I would then ask him about the Hadith. My Ansaari friend happened to live to the time when he saw people gathering around me to learn and would say, 'He has been a much smarter youngster than I.'⁽¹⁾

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُمَا says, "When the various cities were being conquered (by the Muslims) and people started focussing their attention towards the things of this world, I started focussing my attention on Hadhrat Umar رَضِيَ اللَّهُ عَنْهُمَا." It is because of this that most of the Ahadeeth narrated by Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُمَا are from Hadhrat Umar رَضِيَ اللَّهُ عَنْهُمَا.⁽²⁾

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ's Fervour for knowledge

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once said to me. 'Are you not going to ask me for a share of the booty as your companions are asking me?' I replied, 'All I ask of you is to teach me that which Allaah has taught you.' I then spread out the striped shawl I was wearing between us. In fact, I can even picture seeing the lice crawling on it. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then narrated Ahadeeth to me and when I had heard everything, he told me to pick up the shawl and wear it (which I did). Thereafter, I have never forgotten even a single letter of what Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had narrated to me."⁽³⁾

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ once said, "People say that Abu Hurayrah narrates plenty of Ahadeeth! It is with Allaah that we have an appointment (and He will judge). People ask why the Muhaajireen and Ansaar do not narrate as many Ahadeeth as Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ! While trade in the marketplaces occupied my Muhaajireen brothers and commitments to their properties occupied my Ansaar brothers, I was a poor man who stuck close to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ so that my belly could be filled. I would therefore be present (with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) when they were not. I also remembered much when they had forgotten. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ one day said, 'If any of you spreads out a cloth until I finish speaking and then holds it close to his chest, he will never forget anything that I say.' I therefore spread out my striped shawl because I had nothing else (to spread out). After Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had finished speaking, I put it to my chest. I swear by the Being Who sent Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the truth that from that day to this, I have never forgotten anything Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said. By Allaah! Had it not been for two verses of the Qur'aan, I would never have narrated anything to you people. (The verses are):

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّ لِلنَّاسِ فِي الْكِتَابِ
أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ﴿١٦٠﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ
أَتُوبُ عَلَيْهِمْ ۗ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦١﴾﴾ (سورة بقره: آيت ١٦٠، ١٦١)

(1) Haakim in his Mustadrak (Vol.1 Pg.106), reporting from reliable sources as confirmed by Dhahabi. Daarmi and Haarith in his Masaaneed have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.331). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.9 Pg.277). A similar narration has also been reported by Ibn Abdul Birr in his Jaami (Vol.1 Pg.85) and by Ibn Sa'd (Vol.4 Pg.182).

(2) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.161).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.381).

Certainly those who hide (*from people*) the clear things and guidance which We have revealed after We had explained it to them in the Book for the people; such people (*those who hide these things*) are cursed by Allaah and by all those who (*are commanded to*) curse (*such as the angels, humans, Jinn, animals*). (*This applies to all such people*) Except those who repent, correct (*the wrong they did*) and clarify (*what they hid*). These are the ones whom I will forgive, for verily I am The Greatest Acceptor of repentance, The Most Merciful. {Surah Baqarah, verses 159,160} ⁽¹⁾

Hadhrat Abu Hurayrah رضي الله عنه once said, "People complain that Abu Hurayrah narrates too many Ahadeeth. I was a person who stuck with Rasulullaah ﷺ to have my belly filled because it was a time when I was unable to eat leavened bread, wear silk or have slaves in attendance. Because of extreme hunger, I would press my stomach against stones (so that the coolness of the stones would alleviate the burn of the hunger). I would ask a person to recite a verse of the Qur'aan for me although I knew it only so that (as we engaged in discussion) he may (offer to) take me home for meals. The person who treated the poor best was Ja'far bin Abi Taalib رضي الله عنه. He would take us home and feed us everything he had in his house. In fact, he would even take out for us a (honey or butter) container that was empty, wipe out whatever remained (stuck to the sides and bottom) and then give this to us to suck." ⁽²⁾

The True Meaning of Knowledge and what the Word Knowledge Refers to when Used in a General Context

Narrations from Rasulullaah ﷺ Concerning the True Meaning of Knowledge

Hadhrat Abu Moosa Ash'ari رضي الله عنه narrates that Rasulullaah ﷺ said, "The example of the guidance and knowledge that Allaah has sent me with is like a drenching rain that falls on a particular piece of ground. While a part of the ground is fertile and absorbs the water to grow grass and an abundance of vegetation, another portion of the ground is hard and holds the water. However, Allaah still allows it to benefit people because they drink from it, give their animals to drink from it and also irrigate their fields with it. The rain also falls on another portion of the ground that consists of a rocky terrain which neither holds the water nor grows any grass. Such is the example of a person who has a deep understanding of the Deen of Allaah. That which Allaah has sent me with benefits him, because of which he becomes knowledgeable and teaches others as well. It is also the example of the person who pays no heed to it and refuses to accept it." ⁽³⁾

(1) Bukhaari (Vol.1 Pg.316).

(2) Bukhaari, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.175).

(3) Bukhaari and Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.20).

Hadhrat Abdullaah bin Mas'ood ﷺ narrates that Rasulullaah ﷺ said, "Every Nabi ﷺ that Allaah has sent before had close friends and companions who adopted his ways and obeyed his instructions. However, there came after them generations who did not practise what they preached and who did what they were not instructed to do. Whoever resists them physically is a Mu'min, whoever resists them verbally is also a Mu'min and whoever resists them by heart (by disapproving of what they do) is also a Mu'min. After these (three categories of people) there remains none with even a mustard seed of Imaan." (1)

Hadhrat Abdullaah bin Amr ﷺ reports that Rasulullaah ﷺ said, "Knowledge is of three types; explicit verses of the Qur'aan, concrete Ahadeeth (with authenticity that is beyond doubt) and injunctions of the same standing (*Ijmaa*⁽²⁾ and *Qiyas*⁽³⁾ that is beyond doubt). Everything apart from this is extra (it is not compulsory to learn)." (4)

Hadhrat Amr bin Auf ﷺ reports that Rasulullaah ﷺ said, "I have left with you two factors that you will never go astray as long as you hold fast to them. They are the Book of Allaah and the Sunnah of your Nabi ﷺ." (5)

Hadhrat Abu Hurayrah ﷺ reports that Rasulullaah ﷺ once entered the Masjid where he found the people gathered around a man. "What is happening?" Rasulullaah ﷺ asked. "O Rasulullaah ﷺ!" the Sahabah ﷺ replied, "He is an Allaamah." "What is an Allaamah?" Rasulullaah ﷺ enquired. The Sahabah ﷺ said, "Someone who knows Arabic better than anyone else and also has the most knowledge of poetry and the differences between the Arabs." Rasulullaah ﷺ remarked, "That is knowledge that does not benefit a person and no harm will be done to remain ignorant of it." (6)

The Statements of Hadhrat Abdullaah bin Umar

ﷺ and Hadhrat Abdullaah bin Abbaas ﷺ

Concerning the real meaning of Knowledge

Hadhrat Abdullaah bin Umar ﷺ once said, "Knowledge is in three things; the talking book (the Qur'aan), the perpetual Sunnah and to say 'I do not know' (when one does not know something)." (7)

Hadhrat Abdullaah bin Abbaas ﷺ said, "Knowledge is really in the Book of Allaah and the Sunnah of Rasulullaah ﷺ. Based on personal opinion, if anyone says anything other than this, I cannot say whether he will find it included amongst his good deeds or amongst his sins." (8)

Hadhrat Mujaahid says, "Hadhrat Abdullaah bin Abbaas ﷺ was once

(1) Muslim, as quoted in Mishkaatul Masaabeeh (Pg.21).

(2) Consensus of authorities in Islaamic jurisprudence.

(3) The sound Sharee analytical deduction of accepted Muslim jurists.

(4) Abu Dawood and Ibn Maajah, as quoted in Mishkaatul Masaabeeh (Pg.27). Ibn Abdul Birr has reported a similar narration in his Jaami (Vol.2 Pg.23).

(5) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.23).

(6) Ibn Abdul Birr in his Jaam Bayaanil Ilm i (Vol.2 Pg.23)

(7) Ibn Abdul Birr in his Jaam Bayaanil Ilm i (Vol.2 Pg.24).

(8) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.26).

performing salaah while Ataa, Tawoos and Ikramah and I, all his students, were sitting together. A man arrived and asked, 'Is there a Mufti amongst you?' 'Ask your question,' I said. He said, 'Every time I urinate, a spurting liquid follows the urine out.' 'Is it the type of liquid from which a child is born?' we asked. When he replied in the affirmative, we ruled that he should take a bath (each time it happened). The man then turned away saying, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon'. Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ hastened with his salaah and as soon as he made the Salaam, he said, 'Ikramah! Go bring that man back.' When Ikramah brought him back, Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ turned to us saying, 'Tell me whether the verdict you gave this man was sourced from the Book of Allaah?' 'No,' we admitted. 'Then was it sourced from the Sunnah of Rasulullaah ﷺ?' he asked further. When we again conceded that it was not, he asked, 'Then was it from the Sahabah رَضِيَ اللهُ عَنْهُمْ of Rasulullaah ﷺ?' Again we said no. 'Then from who did you learn it?' he asked. 'We derived it from our own judgement,' we replied. To this, he remarked, 'It is for this reason that Rasulullaah ﷺ said, 'A single jurist is more difficult for Shaytaan to contend with than a thousand (ignorant) worshippers.' He then turned to the man and asked, 'Tell me. Do you feel any lust in your heart when this happens to you?' 'No, I do not,' the man replied. Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ asked further, 'Then do you feel any weakness in your body (after it emerges)?' When the man again replied negatively, Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ said, 'This happens because of coldness (in the body), so wudhu would suffice for you (there is no need to bath).'"(1)

Reprimanding those who Occupy Themselves with Learning Things that are Contrary to that Which Rasulullaah ﷺ Taught

Rasulullaah ﷺ Reprimands People who did this

Hadhrot Amr bin Yahya bin Ja'dah رَضِيَ اللهُ عَنْهُ narrates that when someone brought to Rasulullaah ﷺ a scripture written on the shoulder blade of an animal, Rasulullaah ﷺ remarked, "It is enough for a person to have himself classified as a fool or a person gone astray just to turn his attention away from what his Nabi ﷺ has brought and to focus it on what another Nabi ﷺ had brought, or to turn his attention to a scripture other than his own." It was then that Allaah ﷻ revealed the verse:

﴿أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ ط﴾ (سورة عنكبوت: آيت ٥١)

Is it not sufficient for them that we have revealed a Book (*the Qur'aan*) to you (O Rasulullaah ﷺ), which is recited to them? {Surah Ankaboot, verse 51} (2)

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.118).

(2) Ibn Abdul Birr in his *Jaami Bayaanil Ilm* (Vol.2 Pg.40).

Hadhrat Umar ﷺ Rebukes a man who Wrote the Scripture of Hadhrat Daaniyaal ﷺ and His Incident with Rasulullaah ﷺ

Hadhrat Khaalid bin Urfuta narrates that he was with Hadhrat Umar ﷺ when a man from the Abdul Qais tribe was brought. The man lived in a place called Soos (where Hadhrat Daaniyaal ﷺ is believed to be buried). When Hadhrat Umar ﷺ asked him whether he was a particular person from the Abd tribe, the man replied that he was. Hadhrat Umar ﷺ then struck him with a staff that he had with him. "O Ameerul Mu'mineen!" the man cried, "What have I done?" Hadhrat Umar ﷺ told him to sit down and when he did, Hadhrat Umar ﷺ recited the following:

﴿الرَّافِ تِلْكَ آيَاتِ الْكِتَابِ الْمُبِينِ ﴿٣٠﴾ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٣١﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣٢﴾﴾ (سورة يوسف: آيت ٣٠، ٣١، ٣٢)

In the name of Allaah, the Most Compassionate, the Most Merciful. Alif Laam Ra. These are the verses of the clear Book (*the Qur'aan*). Undoubtedly We have revealed it (*the Qur'aan*) as an Arabic Qur'aan so that you may understand. We narrate to you a most beautiful story in this Qur'aan that We reveal to you. Before this you were of the unwary. {Surah Yusuf, verses 1-3}

Hadhrat Umar ﷺ recited the verses thrice and hit the man thrice. Again the man asked, "What have I done, O Ameerul Mu'mineen?" Hadhrat Umar ﷺ said, "You are the person who wrote the scriptures of Daaniyaal ﷺ." "I am prepared to do whatever you instruct me," the man said. Hadhrat Umar ﷺ then said to him, "Go and erase it with (pouring) hot water (over it) and (the wiping with) white wool. I neither want you to read it or to give it to anyone else to read. If the news reaches me that you had read it or had given it to someone else to read, I shall punish you very severely."

Hadhrat Umar ﷺ then told the man to sit down, and when he sat in front of Hadhrat Umar ﷺ, the Ameerul Mu'mineen narrated, "I once copied a scripture from the Ahlul Kitaab on a piece of leather. When Rasulullaah ﷺ asked me what it was I had in my hand, I said, 'O Rasulullaah ﷺ! It is a scripture that I copied to supplement the knowledge we have.' Rasulullaah ﷺ then became so angry that his cheeks flamed red. (By the instruction of Rasulullaah ﷺ) The announcement 'As Salaatu Jaami'ah' was made (to gather the people), to which the Ansaar said, 'Take your weapons! Take your weapons! Your Nabi ﷺ has been angered.' The people then amassed around Rasulullaah ﷺ's pulpit. Rasulullaah ﷺ said, 'O people! I have been granted speech that is comprehensive, conclusive, yet very concise. I have also brought to you a creed that it exceptionally pure. Therefore, you need never be confused and

never allow yourselves to be deceived by the confused ones (the Ahlul Kitaab)."

Hadhrat Umar (رضي الله عنه) continues, "I then stood up and said, 'I am satisfied with Allaah as my Rabb, with Islaam as my religion and with you as my Nabi.' Rasulullaah (ﷺ) then descended from the pulpit." (1)

Hadhrat Jaabir (رضي الله عنه) narrates that Hadhrat Umar bin Khattaab (رضي الله عنه) once brought to Rasulullaah (ﷺ) a scripture that he got from some people of the Ahlul Kitaab. "O Rasulullaah (ﷺ)!" he said, "I just got an excellent scripture from some people of the Ahlul Kitaab." Rasulullaah (ﷺ) became angry and said, "Are you people in doubt, O son of Khattaab? I swear by the Being Who controls my life! What I have brought to you is clear and pure. You therefore have no need to ask them. (The danger is that) They might tell you some truth that you may reject or tell you some false that you may believe. I swear by the Being Who controls my life that even if Moosa (عليه السلام) was alive, he would have no option but to follow me." (2)

Hadhrat Abdullaah bin Thaabit (رضي الله عنه) narrates that Hadhrat Umar bin Khattaab (رضي الله عنه) once came to Rasulullaah (ﷺ) and said, "I was passing by a friend from the (Jewish) Banu Qurayzah tribe, so he wrote down for me some quotations from the Torah. Should I read them to you." When Rasulullaah (ﷺ)'s face started reddening (with anger), Hadhrat Abdullaah bin Thaabit (رضي الله عنه) said to Hadhrat Umar (رضي الله عنه), "Can you not see Rasulullaah (ﷺ)'s face?" Hadhrat Umar (رضي الله عنه) immediately exclaimed, "I am satisfied with Allaah as my Rabb, with Islaam as my religion and with Muhammad (ﷺ) as my Nabi." Rasulullaah (ﷺ)'s anger then subsided and he said, "I swear by the Being Who controls the life of Muhammad! If Moosa (عليه السلام) had to be amongst you and you leave me to follow him, you would certainly go astray. You are meant to be my Ummah and I am meant to be your Nabi." (3)

Hadhrat Umar (رضي الله عنه) Rebukes a man who told him That he Found a Scripture with wonderful Content

Hadhrat Maymoon bin Mahraan narrates that a man came to Hadhrat Umar (رضي الله عنه) saying, "O Ameerul Mu'mineen! When we conquered Madaa'in, I found a scripture with wonderful content." "Is the content consistent with the Book of Allaah?" Hadhrat Umar (رضي الله عنه) asked. When the man said that it was not, Hadhrat Umar (رضي الله عنه) sent for his whip, lashed the man and recited the verse:

﴿الرَّافِعِ تِلْكَ آيَةُ الْكِتَابِ الْمُبِينِ ﴿١٠٠﴾ إنا أنزلناه قرءاناً عربياً لعلكم تعقلون ﴿١٠١﴾﴾

(1) Abu Ya'la. Haythami (Vol.1 Pg.182) has commented on the chain of narrators. Ibnul Mundhir, Ibn Abi Haatim, Uqayli, Nasr Maqdasī, Sa'eed bin Mansoor and Abdur Razzaaq have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.94).

(2) Ibn Abdul Birr in his Jaami (Vol.2 Pg.42). Ahmad, Abu Ya'la. and Bazaar have reported a similar narration but Haythami (Vol.1 Pg.174) has commented on the chain of narrators.

(3) Ahmad and Tabraani. Haythami (Vol.1 Pg.174) has commented on the chain of narrators.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾ (سورة يوسف: آيت ٣)

In the name of Allaah, the Most Compassionate, the Most Merciful. Alif Laam Ra. These are the verses of the clear Book (*the Qur'aan*). Undoubtedly We have revealed it (*the Qur'aan*) as an Arabic Qur'aan so that you may understand. We narrate to you a most beautiful story in this Qur'aan that We reveal to you. Before this you were of the unwary. {Surah Yusuf, verses 1-3}

He then said, "Those before you (the Jews and Christians) were destroyed only because they forsook the Torah and Injeel and turned to the books of their scholars and priests. These two scriptures then eventually disappeared along with the knowledge they contained." (1)

Hadhrat Abdullaah bin Mas'ood ﷺ and Hadhrat Abdullaah bin Abbaas ﷺ Condemn Questioning The Ahlul Kitaab

Hadhrat Hurayth bin Zuhayr reports that Hadhrat Abdullaah bin Mas'ood ﷺ said, "Never question the Ahlul Kitaab about anything because since they are misguided, they cannot guide you. (The danger is that) They might tell you some truth that you may reject or tell you some false that you may believe." (2)

Hadhrat Abdullaah bin Mas'ood ﷺ also said, "If you have to ask them (the Ahlul Kitaab), then consider what they say. If it coincides with the teachings of Allaah's Book, you may accept it, but you must reject it if it does not." (3)

Hadhrat Abdullaah bin Abbaas ﷺ once said, "How can you people ask the Ahlul Kitaab about anything when you have with you the Book that Allaah has revealed to His Nabi ﷺ, which happens to be the latest scripture from your Rabb? It is new and has not been interpolated. Has Allaah not informed you in His Book that they (the Ahlul Kitaab) had altered Allaah's scriptures (the Torah and Injeel) with their own hands and said that it was from Allaah? This was done only to earn some meagre worldly profits. Does the knowledge that has come to you not prevent you from asking them? By Allaah! I have never seen any of them asking you about what Allaah has revealed!" (4)

Another narration states that Hadhrat Abdullaah bin Abbaas ﷺ said, "You ask the Ahlul Kitaab about their scriptures when you have Allaah's Book which is the latest of Allaah's scriptures? It is new, has not been interpolated and you are even able to read it." (5)

(1) Nasr Maqdasi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.95).

(2) Ibn Abdul Birr in his Jaami (Vol.2 Pg.40). Abdur Razzaaq has reported a similar narration.

(3) Ibn Abdul Birr in his Jaami (Vol.2 Pg.42). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.1 Pg.192).

(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.42).

(5) Ibn Abi Shaybah, as quoted in the Jaami of Ibn Abdul Birr.

Being affected by the Knowledge of Allaah and His Rasool ﷺ

Hadhrat Abu Hurayrah ﷺ and Hadhrat Mu'aawiya ﷺ are Affected by a Hadith of Rasulullaah ﷺ

Hadhrat Shufay Asbahi narrates, "Upon entering Madinah one day, I saw many people gathered around a particular man. When I asked who the man was, I was informed that he was Hadhrat Abu Hurayrah ﷺ. I then went close and sat down in front of him as he narrated Ahadeeth. After he had completed and was alone, I asked, 'I ask you in the name of the rights (I have upon you in that I am a Muslim, a traveller and a student) to narrate to me a Hadith that you heard from Rasulullaah ﷺ and that you understood well.' He said, 'By all means. I shall narrate to you a Hadith that Rasulullaah ﷺ narrated to me and which I understand well.' He then sighed so deeply that he was close to falling unconscious. We waited a while until he regained his composure and said, 'I shall relate to you a Hadith that Rasulullaah ﷺ narrated to me in this very house when there was none here besides him and I. Hadhrat Abu Hurayrah ﷺ then again sighed so deeply that he was close to falling unconscious.

When he regained his composure, he wiped his face and said, 'I shall relate to you a Hadith that Rasulullaah ﷺ narrated to me in this very house when there was none here besides him and I. Hadhrat Abu Hurayrah ﷺ then again sighed so deeply that he actually fell on his face. I held him up for a long while and when he regained consciousness, he said, 'Rasulullaah ﷺ narrated to me that on the Day of Qiyaamah, every nation will be on its knees when Allaah will descend to pass judgement between the people. The first to be summoned (for reckoning) will be the person who memorised the Qur'aan, the person who was martyred in the path of Allaah and the man with plenty of wealth. Addressing the Qaari, Allaah will say, 'Did I not teach you that which I revealed to my messenger?' 'Indeed you did, O my Rabb!' he will respond. Allaah will ask him further, 'And what did you do with that which I taught you?' He will reply, 'I recited it day and night.' 'You are lying,' Allaah will declare. The angels will reiterate saying, 'You are lying.' Allaah will then add, 'Your only motive was that people should call you a Qaari, which they have already done.'

Next, the wealthy man will be summoned. Allaah will ask him, 'Did I not grant you plenty so that you never depended on anyone else?' 'Indeed you have, my Rabb!' he will admit. 'Then what did you do with that which I gave you?' Allaah will ask. He man will say, 'I used to maintain family ties and give charity.' 'You are lying,' Allaah will declare. 'You are lying,' the angels will reiterate. Allaah will then say, 'Your only motive was that people should call you a generous person, which they have already done.'

Next to be summoned will be the one who was martyred in the path of Allaah. Allaah will ask him, 'For what objective were you killed?' His reply will be, 'because we were commanded to fight in Jihaad, I fought until I was killed.' 'You are lying,' Allaah will declare. 'You are lying,' the angels will reiterate. Allaah will then say, 'Your only motive was that people should call you a brave person, which they have already done.' Rasulullaah ﷺ then hit his hands on my knees and said, 'O Abu Hurayrah! These three will be the first of Allaah's creation with whom the fire of Jahannam will be fuelled on the Day of Qiyaamah."

(After hearing this Hadith from Hadhrat Abu Hurayrah ﷺ) Hadhrat Shufay then went to Hadhrat Mu'aawiya ﷺ and narrated the Hadith to him. **Hadhrat Alaa bin Hakeem says that Hadhrat Shufay was the person who tended to Hadhrat Mu'aawiya ﷺ's swords.** He reports, "When this Hadith from Hadhrat Abu Hurayrah ﷺ was narrated to Hadhrat Mu'aawiya ﷺ, Hadhrat Mu'aawiya ﷺ remarked, 'If this is what will happen to these three, what about the rest of mankind?' He then wept so much that we thought he would expire. We said, 'This man has certainly brought a calamity upon us (by upsetting the Khalifah in this manner)!' When Hadhrat Mu'aawiya ﷺ regained his composure, he wiped his face and said, 'Allaah and His Rasool ﷺ have certainly spoken the truth when they say:

﴿ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَبِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُنْجَسُونَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِظُلْمٍ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾ ﴾ (سورة هود: آيت ١٥، ١٦)

Whoever desires the life of this world and its splendour (*without a concern for the Aakhirah*), We shall grant them the full rewards for their (*good*) deeds in this very world and they will not be wronged (*they will not be given less than they deserve*). They are the ones who shall have only the Fire for themselves in the Aakhirah. Whatever (*good actions*) they did in the world will be lost to them (*in the Aakhirah*) and all their (*good*) deeds will be in vain (*because they will see no rewards for these in the Aakhirah where they will require them most. This is because they acted only for worldly objectives*). {Surah Hood, verses 15-16} ⁽¹⁾

Hadhrt Abu Salamah bin Hadhrt Abdur Rahmaan bin Auf ﷺ reports that when Hadhrt Abdullaah bin Umar ﷺ and Hadhrt Abdullaah bin Amr bin Al Aas ﷺ met at Marwa, they started discussing Ahadeeth. When Hadhrt Abdullaah bin Amr ﷺ left, Hadhrt Abdullaah bin Umar ﷺ remained there weeping. "What makes you weep so much, O Abu Abdur Rahmaan?" someone asked. Hadhrt Abdullaah bin Umar ﷺ replied, "That man Abdullaah bin Amr ﷺ says that he heard Rasulullaah ﷺ say, 'Allaah will throw a person headlong into the fire of Jahannam if he has pride equal to

(1) Tirmidhi (Vol.2 Pg.61). *Targheeb wat Tarheeb* (Vol.1 Pg.28) states that Ibn Khuzaymah and Ibn Hibbaan have both reported similar narrations.

even a mustard seed in his heart."⁽¹⁾

Hadhrat Abdullaah bin Rawaaha رَوَى اللَّهُ تَعَالَى and Hadhrat Hassaan رَوَى اللَّهُ تَعَالَى Weep when Allaah Revealed the Verse: "Only deviant people follow the poets"

Hadhrat Abul Hasan the freed slave of the Banu Naufal tribe reports that Hadhrat Abdullaah bin Rawaaha رَوَى اللَّهُ تَعَالَى and Hadhrat Hassaan bin Thaabit رَوَى اللَّهُ تَعَالَى (both acclaimed poets) came weeping to Rasulullaah ﷺ when Allaah revealed Surah TaaSeenMeem Shu'araa. Rasulullaah ﷺ recited to them the verses:

﴿وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ
مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَذِكْرٍ كَبِيرًا ﴿٢٢٧﴾ وَأَن تَصْرُوهُ مِن
بَعْدِ مَا ظَلَمْتُمْ ﴿٢٢٨﴾﴾ (سورة شعراء: آيت ٢٢٤ تا ٢٢٧)

Only deviant people follow the poets (*by repeating those poems of theirs that contain rambling speech and useless talk*). Do you not see that they (*poets*) wander lost (*distracted*) in every valley (*have no direction and tend to sway to the extremes*)? And (*do you not see*) that they say things which they never do? (*Such is the condition of all poets*) Except those who have Imaan, who do good acts, who remember Allaah abundantly and who avenge themselves after being oppressed (*by counteracting the satirical poetry that the Kuffaar direct at Islaam and at Rasulullaah ﷺ with poetry of their own*). {Surah Shu'araa, verses 224-227}

When Rasulullaah ﷺ recited the verse "Except those who have Imaan, who do good acts", he said, "That refers to you." Thereafter, when he recited "who remember Allaah abundantly", he again said, "That refers to you". Again, when reciting the verse "and (those) who avenge themselves after being oppressed", he said, "That refers to you."⁽²⁾

The People of Yemen Weep when they Hear the Qur'aan During the Khilaafah of Hadhrat Abu Bakr رَوَى اللَّهُ تَعَالَى

Hadhrat Abu Saalih narrates that when some people from Yemen came to Madinah during the Khilaafah of Hadhrat Abu Bakr رَوَى اللَّهُ تَعَالَى and heard the Qur'aan, they started weeping excessively. To this, Hadhrat Abu Bakr رَوَى اللَّهُ تَعَالَى remarked (in humility), "That is how we used to be, but then hearts started to harden." Hadhrat Abu Nu'aym explains that the phrase "hearts started to harden" means that their hearts strengthened and became content with the recognition of Allaah.⁽³⁾

(1) *Targheeb wat Tarheeb* (Vol.4 Pg.345).

(2) *Haakim* (Vol.3 Pg.488).

(3) Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.224).

A Warning to the Aalim who does not Teach others and to Ignorant Person who does not Learn

Hadhrat Abzah Abu Abdur Rahmaan رضي الله عنه reports that Rasulullaah ﷺ once praised certain groups of the Muslims in his sermon. Thereafter, Rasulullaah ﷺ said, "What is the matter with certain tribes who neither make their neighbouring tribes understand Deen, nor do they teach it to them, explain it to them, enjoin them (to do good) or forbid them (from evil)? What also is the matter with other tribes who neither learn from their neighbours nor make an attempt to understand the Deen or to be conversant with it? Take note that people will have to teach Deen to their neighbours, explain it to them, enjoin them (to do good) and forbid them (from evil). At the same time, others will have to learn Deen from their neighbours and make an attempt to understand it, otherwise they will all be punished very soon in this very world." Rasulullaah ﷺ then descended from the pulpit and entered his room.

"Who do you think Rasulullaah ﷺ was referring to?" some people asked. "We think that he must have been referring to the Ash'ar tribe who have a good understanding of Deen while their neighbours are uncultured Bedouins living at an oasis. When the news reached the people of the Ash'ar tribe, they came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Why is it that when you praised some people, you criticised us? What have we done?" Rasulullaah ﷺ replied, "that people will have to teach Deen to their neighbours, explain it to them, enjoin them (to do good) and forbid them (from evil). At the same time, others will have to learn Deen from their neighbours and make an attempt to understand it, otherwise they will all be punished very soon in this very world." "O Rasulullaah ﷺ!" they pleaded, "Will we be held responsible for the wrongs of others?" When Rasulullaah ﷺ repeated his words, they again asked, "O Rasulullaah ﷺ! Will we be held responsible for the wrongs of others?" This time again, Rasulullaah ﷺ repeated what he had said. **They then requested Rasulullaah ﷺ for a year's grace to educate their neighbours and to give them a sound understanding of Deen. Rasulullaah ﷺ granted them the grace. Rasulullaah ﷺ then recited the verse:**

﴿لَعْنُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ط ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا إِلَّا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ط لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾﴾

(سورة مائدة: آيت ٧٨، ٧٩)

Those of the Bani Israa'eel who committed kufr were cursed on the tongues of Dawood عليه السلام and Isa عليه السلام the son of Maryam. That was because they were disobedient and they overstepped the limits (of their religion). (Among the reasons for which they were cursed was that) They would never prevent each other from the evil that they used to carry out. Evil indeed was that which they did (not preventing each other

from sinful acts). {Surah Maa'idah, verses 78-79} (1)

Allaah will Grant Whoever Strives to Gain Knowledge and Imaan

The Words of Hadhrat Mu'aadh رَضِيَ اللهُ عَنْهُ to a Man who Was Weeping by his Bedside before his Death

Hadhrat Abdullaah bin Salamah narrates that a man came to (the bedside of) Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ and started to weep. "What makes you weep?" Hadhrat Mu'aadh رَضِيَ اللهُ عَنْهُ asked. The man replied, "By Allaah! I am neither crying because of the ties of kinship we have nor because of the material gains I used to get from you. What makes me weep is the fear that the knowledge I used to glean from you will soon come to an end." Hadhrat Mu'aadh رَضِيَ اللهُ عَنْهُ consoled him saying, **"Do not cry because whoever strives to acquire knowledge and Imaan, Allaah will grant them to him just as He granted Hadhrat Ibraheem رَضِيَ اللهُ عَنْهُ during times when there was no knowledge and Imaan."** (2)

Hadhrat Haarith bin Umayrah reports that when Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ was about to pass away, the people around him started to cry. "What makes you people cry?" he asked. They replied, "We are crying because of the knowledge that will stop coming to us when you pass away." Hadhrat Mu'aadh رَضِيَ اللهُ عَنْهُ said, "Verily knowledge and Imaan shall remain as they are until the Day of Qiyaamah. Whoever searches for them shall find them in the Qur'aan and the Sunnah. While you ought to judge every piece of information by the standards of the Qur'aan, never judge the Qur'aan by the standards of any piece of information. Seek knowledge from Umar رَضِيَ اللهُ عَنْهُ, Uthmaan رَضِيَ اللهُ عَنْهُ and Ali رَضِيَ اللهُ عَنْهُ and if you do not meet them, seek knowledge from four men; from Uwaymir رَضِيَ اللهُ عَنْهُ (Abu Dardaa رَضِيَ اللهُ عَنْهُ), Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ, Salmaan رَضِيَ اللهُ عَنْهُ and from Abdullaah bin Salaam رَضِيَ اللهُ عَنْهُ, who had been a Jew before becoming a Muslim. In fact, I heard Rasulullaah ﷺ say that he (Hadhrat Abdullaah bin Salaam رَضِيَ اللهُ عَنْهُ) will be the tenth of ten people to enter Jannah (without reckoning). You must however ensure that you beware of the mistakes of an Aalim. **You should accept the truth from whoever brings it to you and reject falsehood from whoever brings it to you, regardless of who the person may be.**" (3)

Hadhrat Yazeed bin Umayrah narrates, "During the illness that claimed his life, Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ would often fall unconscious and then regain consciousness. When he once fell unconscious for a long time, we feared that he had passed away. When he regained consciousness, I was standing in front of him crying. 'What makes you cry?' he asked. I replied by saying, 'By Allaah! It is not because of the worldly benefits I received from you that I am weeping and

(1) Ibn Raahway, Bukhaari in his *Wahdaan*, Ibnus Sakan, Ibn Mandah, Tabraani, Abu Nu'aym, Ibn Asaakir, Baawardi and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.234).

(3) Ibn Asaakir and Sayf, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).

also not because of our kinship. What makes me weep is the departure of the knowledge (of Deen) and knowledge of Islaamic law that I had been acquiring from you.' His response was, 'Do not weep because knowledge and Imaan shall remain as they are and whoever seeks them shall surely find them. Seek them as Ibraheem عليه السلام sought them. When he had not acquired them fully, he asked Allaah saying:

﴿قَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ﴾ (سورة صافات: آيت 99)

'I am going to (a place where) my Rabb (has commanded me to go), (it is only Allaah) Who will soon guide me.' {Surah Saaffaat, verse 99}

After I die, seek knowledge from four persons. If you cannot find what you seek with any one of them, then ask the people for the best amongst them. The four men are Abdullaah bin Mas'ood رضي الله عنه, Abdullaah bin Salaam رضي الله عنه, Salmaan رضي الله عنه and Uwaymir Abu Dardaa رضي الله عنه. You should also beware of the blunders of the wise and the verdict of a hypocrite.'

'How will I identify the blunder of a wise man?' I asked. He explained, 'It is misguided speech that Shaytaan casts on the tongue of a man which he utters without thinking. However, it sometimes also occurs that a hypocrite speaks what is true. You should therefore absorb sound knowledge from wherever it comes to you because there is light in the truth. Matters that are dubious should however be avoided.'⁽¹⁾

Hadhrat Amr bin Maymoon narrates, "We were in Yemen when Hadhrat Mu'aadh bin Jabal رضي الله عنه came there and addressed us saying, 'O people of Yemen! Accept Islaam and live in peace. I am the envoy of Rasulullaah صلى الله عليه وسلم to you.' Since then, I took a liking to him and never parted from him until he passed away. When he was leaving the world and I started to weep, he asked, 'What makes you cry?' I replied, 'I am weeping because of the knowledge that will be leaving with you.' He consoled me saying, 'Verily knowledge and Imaan shall remain until the Day of Qiyaamah...' The rest of the narration is similar to the ones above. ⁽²⁾

Learning Imaan, knowledge and Practise All at the Same Time

The Statements of Hadhrat Abdullaah bin Umar رضي الله عنه, Hadhrat Jundub bin Abdullaah رضي الله عنه and Hadhrat Ali رضي الله عنه in this Regard

Hadhrat Abdullaah bin Umar رضي الله عنه said, "During the greater portion of my life I have seen that a man (from the Sahabah رضي الله عنهم) learns Imaan before the Qur'aan. Whenever a Surah was revealed to Muhammad صلى الله عليه وسلم, the man would learn what was proclaimed lawful and unlawful and where it was appropriate to stop just as you people learn the (words of the) Qur'aan itself. However, I now

(1) Haakim (Vol.4 Pg.466).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).

see people learning the Qur'aan before Imaan and while they have read from Surah Faatiha up to the end of the Qur'aan, they have no idea about what the Qur'aan instructs and what it prohibits. They also do not know where it is appropriate to stop and scatter the verses about like unwanted dates." (1)

Hadhrat Jundub bin Abdullaah رَضِيَ اللهُ عَنْهُ said, "We were youngsters almost coming of age when we learnt Imaan before the Qur'aan with Rasulullaah ﷺ. When we then learnt the Qur'aan, our Imaan grew even stronger." (2)

Hadhrat Ali رَضِيَ اللهُ عَنْهُ once said, "Whenever a Surah, a verse or a few verses were revealed during the time of Rasulullaah ﷺ, it would serve to strengthen the Imaan and submission of the Mu'mineen and if it contained a prohibition, they would immediately abstain." (3)

How the Sahabah رَضِيَ اللهُ عَنْهُمْ would not Learn another Verse of the Qur'aan until they had Learnt how to practise on the Previous verse

Hadhrat Abu Abdur Rahmaan Sulami says, "The Sahabi رَضِيَ اللهُ عَنْهُ who taught us mentioned that when they learnt ten verses from Rasulullaah ﷺ, they would not proceed to another ten verses until they had learnt everything about the previous ten verses and how to practise on them. He would also say, 'Our knowledge consisted of both theory and practice.'" (4)

Another narration adds that the Sahabi رَضِيَ اللهُ عَنْهُ also said, "We used to learn the Qur'aan as well as how to practise on it. There shall however come people who will inherit the Qur'aan after us who will drink up the Qur'aan like water without it passing by their collarbones. In fact, it will not even pass here." He then placed his hand on his throat. (5)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "Whenever we learnt ten verses of the Qur'aan from Rasulullaah ﷺ, we would not proceed to learn the next ten verses until we had learnt whatever was in them." When someone asked a narrator named Hadhrat Shareek whether this referred to practising the ten verses first, he replied in the affirmative. (6)

Acquiring That Much of Deeni knowledge that One Needs

The Words of Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ to a man from the Banu Abs Tribe in this Regard

Hadhrat Hafs bin Umar Sa'di narrates from his uncle that Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ once said to Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ, "O member of the Banu Abs! While knowledge is abundant, life is short. You should therefore acquire only that much of Deeni knowledge that you need and leave out that which does not

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.165).

(2) Ibn Maajah (Pg.11).

(3) Askari and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.232).

(4) Ahmad (Vol.5 Pg.410). Haythami (Vol.1 Pg.232) has commented on the chain of narrators.

(5) Ibn Sa'd (Vol.6 Pg.172).

(6) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.232).

concern you." (1)

Hadhrat Abul Bakhtari reports that a man from the Banu Abs tribe was once in the company of Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ when he took a sip of water from the Tigris River. "Drink again," Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ bade the man. When the man declared that he was sated, Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ asked, "Do you think that your sip decreased much from the river?" The man said, "How can the sip I took decrease anything from it?" Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ then remarked, "In the same manner, knowledge never decreases. You should therefore glean as much knowledge as would benefit you." (2)

The Words of Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ to a man who Wrote to ask him about Knowledge

Hadhrat Abu Qayla reports that when a man wrote to ask Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ about knowledge, the Sahabi رَضِيَ اللهُ عَنْهُ wrote back saying, "You have written to me asking about knowledge. Knowledge is however something much greater than I can write back to you about. However, (the advice I will offer is) if it is possible for you to accomplish, you must make an effort to meet Allaah in a manner that you have held your tongue from dishonouring a Muslim, you do not have the burden of any Muslim's blood on your back, your belly is empty of the wealth of the Muslims and you have remained united with them." (3)

Teaching Deen, Islaam and the Faraa'idh

Rasulullaah ﷺ Teaches the Deen to Hadhrat Abu Rifaa'ah رَضِيَ اللهُ عَنْهُ

Hadhrat Abu Rifaa'ah رَضِيَ اللهُ عَنْهُ narrates, "I came to Rasulullaah ﷺ at a time when he was busy delivering a sermon. 'O Rasulullaah ﷺ! I said, 'A stranger has come to enquire about his Deen because he knows not what his Deen is.' Leaving the sermon aside, Rasulullaah ﷺ turned to me and came to me. His chair, the legs of which I think were of iron, was then brought. Rasulullaah ﷺ sat on it and started teaching me that which Allaah had taught him. Thereafter, he returned to his sermon and completed what remained of it." (4)

Rasulullaah ﷺ Teaches Deen to a Bedouin, to Hadhrat Farwah bin Musayk رَضِيَ اللهُ عَنْهُ and to a delegation from Bahraa

Hadhrat Jareer رَضِيَ اللهُ عَنْهُ reports that a Bedouin once came to Rasulullaah ﷺ saying, "Teach me Islaam." Rasulullaah ﷺ explained, "(Islaam is) That you testify that there is none worthy of worship but Allaah and that Muhammad ﷺ

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.189).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.188).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.230).

(4) Muslim (Vol.1 Pg.287). Bukhaari has reported a similar narration in his *Adab* (Pg.171), as have Nasa'ee in his *Zeenah*, Tabraani and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.5 Pg.242).

is the servant and Rasul (messenger) of Allaah, that you establish salaah, pay zakaah, fast during Ramadhaan, perform Hajj of the Kabah, love for people what you love for yourself and dislike for people what you dislike for yourself." (1)

Hadhrat Muhammad bin Umaarah bin Khuzaymah bin Thaabit says, "Hadhrat Farwah bin Musayk Muraadi رَضِيَ اللهُ عَنْهُ forsook the royalty of Kindah and arrived with a delegation to follow Rasulullaah ﷺ. He stayed with Hadhrat Sa'd bin Ubaadah رَضِيَ اللهُ عَنْهُ where he learnt the Qur'aan, the Faraa'idh of Islaam and the Shari'ah." The narration continues further. (2)

Hadhrat Dubaa'ah bint Zubayr bin Abdul Muttalib رَضِيَ اللهُ عَنْهَا reports that a delegation from Bahraa in Yemen once came to Madinah. They were thirteen men and when they arrived, they led their animals to the door of Hadhrat Miqdaad bin Amr رَضِيَ اللهُ عَنْهُ in the district of the Banu Jadeelah tribe. Hadhrat Miqdaad رَضِيَ اللهُ عَنْهُ met them, extended a warm welcome to them and hosted them in a room of his house. When they came before Rasulullaah ﷺ, they all accepted Islaam. Thereafter, they stayed several days and learnt about the Faraa'idh of Islaam. When they later returned to Rasulullaah ﷺ to bid him farewell, Rasulullaah ﷺ had gifts given to them, after which they left for their homes. (3)

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and Hadhrat Umar رَضِيَ اللهُ عَنْهُ Teach Deen

Hadhrat Ibn Seereen reports that when teaching Islaam to the people, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and Hadhrat Umar رَضِيَ اللهُ عَنْهُ would say, "Worship Allaah without ascribing any partners to Him. Establish on time the salaah that Allaah has made obligatory for you because any deficiency in this spells certain destruction. Pay zakaah with a cheerful heart, fast during Ramadhaan and listen to and obey your leaders." (4)

Hadhrat Hasan narrates that a Bedouin once came to Hadhrat Umar رَضِيَ اللهُ عَنْهُ saying, "O Ameerul Mu'mineen! Teach me the Deen." Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "(The Deen of Islaam is) To testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is the Rasul (messenger) of Allaah, to establish salaah, to pay zakaah, to perform Hajj of the Kabah and to fast during Ramadhaan. You should also look only at the apparent actions of people and beware not to probe their private lives. Furthermore, beware not to do anything that will be a cause of embarrassment (if people found out) and when you meet Allaah, tell Him that Umar instructed you to do these things." (5)

Another narration states that Hadhrat Umar رَضِيَ اللهُ عَنْهُ added, "O servant of Allaah! Hold fast to this and when you meet Allaah, then tell Him whatever comes to mind." (6)

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.70).

(2) Ibn Sa'd (Vol.1 Pg.327).

(3) Ibn Sa'd (Vol.1 Pg.331).

(4) Abdur Razzaaq, Ibn Abi Shaybah, Ibn Jareer and Rustah in his Imaan, as quoted in *Kanzul Ummaal* (Vol.1 Pg.69).

(5) Bayhaqi and Isfahaani in his Hujjah.

(6) Ibn Adi and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.70).

Hadhrat Hasan narrates that a man approached Hadhrat Umar **رَضِيَ** saying, "O Ameerul Mu'mineen! I am a man from the countryside and have many duties to tend to. Do advise me to do something that I can trust in to convey me (to Jannah)." Hadhrat Umar **رَضِيَ** said to him, "Give me your hand and understand me well." When the man gave him his hand, Hadhrat Umar **رَضِيَ** said, "You should worship Allaah without ascribing partners to him, establish salaah, pay the obligatory zakaah, perform Hajj, perform Umrah and obey (your leaders). You should also look only at the apparent actions of people and beware not to probe their private lives. Do every such deed that will not embarrass you when the news of it spreads amongst people and stay away from every such act that will be a cause of embarrassment and disgrace when the news reaches others."

"O Ameerul Mu'mineen!" the man said, "I shall practise on this advice and when I meet my Rabb, I shall say, 'It was Umar bin Khattaab who told me to do this.'" To this, Hadhrat Umar **رَضِيَ** remarked, "Hold fast to this and when you meet your Rabb, you may tell Him whatever you like." (1)

Teaching Salaah

Rasulullaah **ﷺ** Teaches the Sahabah **رَضِيَ** How to Perform Salaah

Hadhrat Abu Maalik Ashja'ee reports from his father **رَضِيَ** that salaah was the first thing Rasulullaah **ﷺ** taught anyone who accepted Islaam. (2)

Hadhrat Hakam bin Umayr **رَضِيَ** reports that Rasulullaah **ﷺ** taught them thus: "When you stand up for salaah, say 'Allaahu Akbar' and raise your hands without passing your ears. Then recite:

“سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ”

'You are Pure, O Allaah and we praise You, Blessed is Your name, Lofty is Your honour and there is none worthy of worship but You.'" (3)

Rasulullaah **ﷺ**, Hadhrat Abu Bakr **رَضِيَ**, Hadhrat Umar **رَضِيَ** and Hadhrat Abdullaah bin Mas'ood **رَضِيَ** Teach the Tashahhud

Hadhrat Abdullaah bin Umar **رَضِيَ** says, "Hadhrat Abu Bakr **رَضِيَ** used to teach us the Tashahhud from the pulpit just as little children are taught at school." (4)

Hadhrat Abdullaah bin Abbaas **رَضِيَ** says (5), "Hadhrat Umar bin Khattaab **رَضِيَ** once took hold of my hand and taught me the Tashahhud, informing me that Rasulullaah **ﷺ** has also taken him by the hand and taught him the Tashahhud, which is:

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).

(2) Tabraani and Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.293).

(3) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.4 Pg.203).

(4) Musaddad and Tahaawi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.217).

(5) Daar Qutni, as quoted in *Kanzul Ummaal* (Vol.4 Pg.217).

”الْتَّحِيَّاتُ لِلَّهِ، الصَّلَوَاتُ، الطَّيِّبَاتُ الْمُبَارَكَاتُ لِلَّهِ“

Hadhrat Abdur Rahmaan bin Abd Qaari narrates that he heard Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ teaching the Tashahhud to the people from the pulpit. He was telling the people to recite.... (الْتَّحِيَّاتُ لِلَّهِ) The narration still continues further. (1)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to teach us the Tashahhud just as he taught us a Surah of the Qur'aan." (2)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ said, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ taught me the Tashahhud with my hand in his just as he would teach me a Surah of the Qur'aan." The narration then proceeds to cite the words of the Tashahhud. (3)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ also mentioned, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to teach us the beginnings of the Surahs and the Qur'aan, as well as the Khutbahs for salaah and for other occasions (such as the Khutbah for marriage)." The narration then continues to discuss the Tashahhud. (4)

Hadhrat Aswad reports, "Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ used to teach us the Tashahhud just as he would teach us a Surah of the Qur'aan. In fact, he would even correct the simple errors we made in the *Alif* (ا) and *Waaw* (و)." (5)

Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ Teaches Salaah to a man who Could not Perform Salaah Well

Hadhrat Zaid bin Wahab reports that when Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ once entered the Masjid, he noticed a man who was performing salaah without carrying out the Ruku and Sajdah properly. When the man had completed, Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ said to him, "For how long have you been performing salaah like this?" When the man informed him that he had been performing salaah in that manner for the past forty years, Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ remarked, "You have performed no salaah for the last forty years. Had you died while performing salaah in this manner, you would not have died on the creed in which Allaah created Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." As Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ then proceeded to teach the man how to perform salaah properly, he said, "Even though a man makes his salaah brief, he must carry out the Ruku and Sajdah properly." (6)

Teaching Adhkaar and Du'aas

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Teaches Adhkaar and Du'aas to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once said to him, "Should I give you five thousand goats or teach you five phrases that

(1) Maalik, Shaafi'ee, Tahaawi, Abdur Razzaaq and others.

(2) Ibn Abi Shaybah. Another similar report has been narrated from Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ.

(3) Ibn Abi Shaybah.

(4) Askari in his Amthaal.

(5) Ibn Najaar. The above narrations have been quoted in *Kanzul Ummaal* (Vol.4 Pg.218-219).

(6) Abdur Razzaaq, Ibn Abi Shaybah, Bukhaari and Nasa'ee, as quoted in *Kanzul Ummaal* (Vol.4 Pg.230).

contain the welfare of your Deen and your worldly life?" "O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ!" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied, "While five thousand goats are plenty, I prefer that you teach me the five phrases." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then told Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ to recite the following:

”اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَرَسِّعْ لِي خُلُقِي وَطَيِّبْ لِي كَسْبِي وَقِنِّعْنِي بِمَا رَزَقْتَنِي وَلَا تَذْهَبْ قَلْبِي إِلَى شَيْءٍ صَرَفْتَهُ عَنِّي“

"O Allaah! Forgive my sins, make my character accommodating, make my earnings lawful, make me content with what You provide for me and never allow my heart to hanker after something that You have not decreed for me." (1)

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Teaches Adhkaar and Du'aas to Hadhrat Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُ used to teach his daughters certain words (of du'aa) and instructed them to always recite them. He mentioned that it was Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ who taught these to him and informed him that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to recite them whenever he faced a difficulty or was worried about something. The words were:

”لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَهُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ وَرَبُّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ“

"There is none worthy of worship but Allaah The Most Tolerant and Magnanimous. Pure is He the Most Blessed Allaah Who is the Rabb of the universe and the Rabb of the Glorious Throne. All praise belongs to Allaah the Rabb of the universe." (2)

Hadhrat Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُ says, "Ali رَضِيَ اللَّهُ عَنْهُ once said to me, 'Dear nephew! I shall teach you some words that I heard from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Whoever recites them at the time of his death shall certainly enter Jannah. (They are) To recite three times:

”لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ“

'There is none worthy of worship but Allaah The Most Tolerant and Magnanimous'

To recite three times:

”الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ“

'All praise belongs to Allaah the Rabb of the universe'

To recite three times:

”تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ“

'Blessed is the Being in whose hand is all kingdom, who gives life and

(1) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.230).

(2) Nasa'ee and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.1 Pg.298).

death and Who has power over all things⁽¹⁾

Rasulullaah ﷺ Teaches Adhkaar and Du'aas to Some Sahabah رَضِيَ اللهُ عَنْهُمْ

Hadhrat Sa'd bin Junaadah رَضِيَ اللهُ عَنْهُ says, "I was one of the first persons from the people of Taa'if to meet Rasulullaah ﷺ (to accept Islaam). I left early in the morning from Saraat in the upper reaches of Taa'if and reached Mina at the time of Asr. I then climbed a mountain and descended (to Makkah where I accepted Islaam). Rasulullaah ﷺ then taught me the words:

”سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ“

Rasulullaah ﷺ then said, "These words are the Baaqiyaatus Saalihaat (everlasting good deeds) (2) (3)

Hadhrat Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ taught them to recite the following du'aa every morning:

”أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَكَلِمَةِ الْإِخْلَاصِ وَسُنَّةِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ“

"We begin the morning on the natural way of Islaam, the Kalimah of sincerity, the Sunnah of our Nabi Muhammad ﷺ and on the creed of Hadhrat Ibraheem رَضِيَ اللهُ عَنْهُ who was never a Mushrik."

Rasulullaah ﷺ also taught them to recite the same du'aa in the evenings." (4)

Hadhrat Sa'd رَضِيَ اللهُ عَنْهُ reports that Rasulullaah ﷺ taught them the following du'aa just as a teacher would teach children to write:

”اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْأَعْوُدِ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ“

"O Allaah! I beseech You to protect me from miserliness, from cowardice, from being returned to an age of infirmity (senility), from the tribulations of this world and from punishment in the grave." (5)

Hadhrat Naufal رَضِيَ اللهُ عَنْهُ narrates, "Rasulullaah ﷺ taught us the following du'aa to be recited when a person passes away:

”اللَّهُمَّ اغْفِرْ لِأَخْوَانِنَا وَأَخَوَاتِنَا وَأَصْلِحْ ذَاتَ بَيْنِنَا وَأَلِّفْ بَيْنَ قُلُوبِنَا اللَّهُمَّ هَذَا عَبْدُكَ فَلَنْ ابْنُ فَلَانٍ وَلَا نَعْلَمُ إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ بِهِ مِنَّا فَاعْفِرْ لَنَا وَلَهُ“

'O Allaah! Forgive our brothers, unite us and create love between us. O Allaah! We know only good of this servant of Yours (take his name) but You know him better than us. Do forgive us and him.'

I was the youngest of the Sahabah رَضِيَ اللهُ عَنْهُمْ at the time and I asked, 'And what if I

(1) Kharaa'iti in his Makaarimul Akhlaaq, as quoted in *Kanzul Ummaal* (Vol.8 Pg.111).

(2) As referred to in verse 46 of Surah Kahaf and verse 76 of Surah Maryam.

(3) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.86).

(4) Abdullaah bin Ahmad in his *Zawaa'id*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.294).

(5) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.307).

do not know anything good about him?' Rasulullaah ﷺ replied, 'Say only that which you are certain of.' (1)

Hadhrt Ubaadah bin Saamit رضي الله عنه narrates that when Ramadhaan arrived, Rasulullaah ﷺ would teach them the following du'aa:

”اللَّهُمَّ سَلِّمْ لِي رَمَضَانَ وَسَلِّمْ رَمَضَانَ لِي وَسَلِّمْ لِي مُتَقَبِّلاً“

"O Allaah! Keep me safe and well for Ramadhaan, keep Ramadhaan safe and well for me and accept it (my fasting and Ibaadah in Ramadhaan) from me." (2)

Hadhrt Ali رضي الله عنه Teaches People how to Send Salutations to Rasulullaah ﷺ

Hadhrt Salaamah Kindi narrates that Hadhrt Ali رضي الله عنه taught the people to send salutations to Rasulullaah ﷺ with the following words:

”اللَّهُمَّ دَاحِيَ الْمَذْحُوتِ وَبَارِي الْمَسْمُوكَاتِ وَجَبَّارِ الْقُلُوبِ عَلَى فِطْرَتِهَا شَقِيهَا وَسَعِيدِهَا اجْعَلْ شَرَائِفَ صَلَوَاتِكَ وَنَوَاحِيَ بَرَكَاتِكَ وَرَأْفَةَ تَحَنُّنِكَ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ الْخَاتِمِ لِمَا سَبَقَ وَالْفَاتِحِ لِمَا أُغْلِقَ وَالْمُعِينِ عَلَى الْحَقِّ بِالْحَقِّ وَالِدَّامِغِ لِحَيَاتِ الْبَاطِلِ كَمَا حَمَلَ فَاضْطَلَعَ بِأَمْرِكَ بِطَاعَتِكَ مُسْتَوْفِزًا فِي مَرْضَاتِكَ غَيْرَ نَكَلٍ عَنْ قَدَمٍ وَلَا وَهْنٍ فِي عَزْمٍ وَأَعْيَا لَوْحِيكَ، حَافِظًا لِعَهْدِكَ مَا صَبَّأَ عَلَى نَفَاذِ أَمْرِكَ حَتَّى أُرَى قَبْسًا لِقَابِسٍ، بِهِ هُدَيْتِ الْقُلُوبَ بَعْدَ خَوْصَاتِ الْفِتَنِ وَالْإِثْمِ وَأَبْهَجَ مُوضَحَاتِ الْأَعْلَامِ وَمُنِيرَاتِ الْإِسْلَامِ وَنَائِرَاتِ الْأَحْكَامِ فَهُوَ أَمِينُكَ الْآمُونُ وَخَازِنُ عِلْمِكَ الْمَخْزُونِ وَشَهِيدُكَ يَوْمَ الدِّينِ وَبِعَيْنِكَ نِعْمَةٌ وَرَسُولُكَ بِالْحَقِّ رَحْمَةٌ. اللَّهُمَّ افْسَحْ لَهُ مَفْسَحَاتِي عَذْبِكَ وَأَجْرِهِ مَضَاعِفَاتِ الْخَيْرِ مِنْ فَضْلِكَ مَهْنَاتٍ غَيْرَ مُكْدَرَاتٍ مِنْ قُوْرِ نَوَابِكِ الْمَعْلُولِ وَجَزِيلِ عَطَائِكَ الْمَخْزُونِ اللَّهُمَّ اغْلِ عَلَى بِنَاءِ النَّاسِ بِنَائَهُ وَأَكْرِمْ مَثْوَاهُ لَدَيْكَ وَنَزِّلْهُ وَآتِمِرْ لَهُ نُورَهُ وَأَجْرِهِ مِنْ ابْتِعَانِكَ لَهُ مَقْبُولِ الشَّهَادَةِ وَرَمُضِي الْمَقَالَةِ ذَا مَنْطِقِي عَدْلٍ وَكَلَامِي فَضْلٍ وَحُجَّةِي وَبُرْهَانِي عَظِيمٍ“

"O Allaah The One Who has spread out the earth and created the heavens. Q The One Who has authority over the nature of hearts, be they good or evil. Bestow Your most selected mercies, Your every increasing blessings and the kindest of Your compassion on Muhammad ﷺ who is Your servant and Rasul (messenger), who is the seal of the Ambiyaa (prophets) before him, the key to the locked (treasures of wisdom and Your graces), the one who used the truth to make the truth evident and who repelled the armies of falsehood. As

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.114).

(2) Tabraani in his Du'aa and Daylami, as quoted in *Kanzul Ummaal* (Vol.4 Pg.232).

was entrusted to him, he fulfilled Your commands with the valour of his obedience to You and was always prepared to please you without shuffling his feet about and without weakness in his resolve. He called towards Your revelation, fulfilled his pledge to You and constantly strove to enact Your commands until the fire (of Islaam) had been stoked for anyone wishing to take a spark from it. It is by him that hearts were guided after being immersed in evil and vice. It was him who made manifest the clear signs and distinct features of Islaam and its unmistakable injunctions. He is the one whom You trust and with whom You have placed Your trust. He is the treasurer to Your knowledge and the one in whom You have vested Your knowledge. He shall be Your witness on the Day of Qiyaamah and it is he whom You have sent with Your bounties. He is after all, Your true Rasul (prophet). O Allaah! Expand Your eternal Jannah for him and from Your ever-increasing grace, do reward him with the purest of rewards that are given time and time again and grant him from Your abundant bounties that are safely treasured. O Allaah! Raise his house above all others, grant him the best hospitality with You and grant him the most complete light. When You raise him (on the Day of Qiyaamah), do also grant him the privilege of having his testimony accepted by Yourself and let his words be pleasing to You, just, decisive and a clear and triumphant proof (against the Kuffaar)." (1)

Teaching Guests and Those who Came to Madinah

Rasulullaah ﷺ Instructs the Sahabah ﷺ to Teach the Delegation from the Abdul Qais Tribe

Hadhrat Shihaab bin Abbaad reports that he heard a Sahabi ﷺ who had been part of the Abdul Qais delegation say, "When we came to Rasulullaah ﷺ, the Muslims were extremely happy with our arrival and they made ample way for us to sit when we reached their gathering. Rasulullaah ﷺ welcomed us and as he looked at us, he asked who our leader was. When we all indicated that he was Mundhir bin Aa'idh, Rasulullaah ﷺ remarked, 'Is he the Ashaj (the one with the scar on his face)?' This was the first time that this name was used for him on account of an injury to his face caused by the hoof of a donkey. 'That is him, O Rasulullaah ﷺ!' we confirmed.

Mundhir ﷺ had stayed behind the rest of the delegation (when they went before Rasulullaah ﷺ) to tie their animals and secure their belongings. He then took out his bag, removed his travelling clothes and wore his best clothes. When he made his way to Rasulullaah ﷺ, Rasulullaah ﷺ was reclining with

(1) Tabraani in his *Awsat* and Abu Nu'aym in the *Awaali* of Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.1 Pg.214). In his *Tal'feer* (Vol.3 Pg.509) Haafidh Ibn Katheer has commented on the narration.

his legs stretched out. As he approached the gathering, the people made way for him, saying, 'Sit here, O Ashaj.' Rasulullaah ﷺ was now sitting up, holding his legs up. Rasulullaah ﷺ said, 'Sit here, O Ashaj.' He sat on Rasulullaah ﷺ's right hand side and, sitting up straight, Rasulullaah ﷺ welcomed him and treated him warmly. Rasulullaah ﷺ then asked him about his land, taking the names of various places in the territory of Hajar, such as Safa and Mushaqar. 'May my parents be sacrificed for you, O Rasulullaah ﷺ!' Mundhir ﷺ said in astonishment, 'You know the names of our towns better than us.' Rasulullaah ﷺ said, 'I have travelled extensively through your land.'

Rasulullaah ﷺ then turned to the Ansaar saying, 'O assembly of Ansaar! Treat your brothers well because together with being Muslims like you, they also resemble you most closely in hair and complexion. (Like you) They have accepted Islaam willingly and have neither been forced to accept nor was there any need to attack and fight them for refusing to accept.' (The Ansaar then hosted the delegation). Some time later, Rasulullaah ﷺ asked the delegation, 'How did you find the hospitality that your brothers gave you?' They replied, 'They are the best of brothers. They gave us soft beds to sleep in, superb food to eat and they spent their days and nights teaching us the Book of our Rabb and the Sunnah of our Nabi ﷺ.' This impressed Rasulullaah ﷺ and made him very happy. Rasulullaah ﷺ then turned to each one of us to assess what we had learnt and what we had been taught. While some of us had learnt the Tashahhud, some had learnt Surah Faatiha, others had learnt a Surah, others two Surahs and there were also others who had learnt one or two Sunnah practices." The narration still continues further in great detail. (1)

Hadhrat Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ reports, "We were sitting with Rasulullaah ﷺ when he said, 'A delegation from the Abdul Qais have come.' We could see no one, but after a short while, we saw that they had arrived. After they had greeted Rasulullaah ﷺ, he said to them, 'Have you any dates or any provisions left over?' When they said that they had, Rasulullaah ﷺ had a leather spread laid out. They then poured out the dates they had left over and Rasulullaah ﷺ gathered the Sahabah رَضِيَ اللهُ عَنْهُمْ around. Rasulullaah ﷺ then said to them, 'This date is called Barni.' He then proceeded to name all the different varieties of dates and the delegation confirmed all the names as correct.

Thereafter, Rasulullaah ﷺ gave instructions for every man of the delegation to be hosted by one of the Muslims, who would teach him the Qur'aan and salaah. **They stayed a week**, after which Rasulullaah ﷺ summoned them and assessed that they had not yet learnt well enough and had not yet developed a keen understanding (of Islaam). Rasulullaah ﷺ then handed them over to another group of Muslims, with whom they stayed for **another week**. When Rasulullaah ﷺ again summoned them (and assessed them), he discovered that they had learnt well and developed a sound understanding. 'O Rasulullaah ﷺ!' they submitted, 'Allaah has taught us tremendous good and granted us

(1) Ahmad (Vol.4 Pg.206), reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.178) and by Mundhiri in his *Targheeb wat Tarheeb* (Vol.4 Pg.152).

understanding. However, we are now yearning for home.' Rasulullaah ﷺ then permitted them to return home. They then said, 'Why don't we ask Rasulullaah ﷺ about the drinks that we consume in our land?' ... The Hadith then proceeds to cite the prohibition of consuming drinks fermented in pumpkin shells, hollowed wood and dyed containers. (1)

Acquiring knowledge While Travelling

Rasulullaah ﷺ Teaches the Injunctions of Deen While Travelling for the Farewell Hajj

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that after living in Madinah for nine years, Rasulullaah ﷺ did not perform Hajj until the announcement was made one day that Rasulullaah ﷺ would be performing Hajj that year. A great multitude of people then arrived in Madinah with the intention of following Rasulullaah ﷺ and doing what he did. There were still five days left of Dhul Qa'dah when Rasulullaah ﷺ left (Madinah) with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. It was when they reached Dhul Hulaifah that Hadhrat Muhammad bin Abu Bakr رَضِيَ اللَّهُ عَنْهُ was born to Hadhrat Asmaa bint Umays رَضِيَ اللَّهُ عَنْهَا. She sent a message to ask Rasulullaah ﷺ what she was to do, Rasulullaah ﷺ replied saying, "Take a bath, use a cloth to hold the blood and enter into Ihraam."

Rasulullaah ﷺ then proceeded further and it was when his camel took him to *Baydaa* that he called out the *Talbiya* of Towheed saying:

”لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ
لَا شَرِيكَ لَكَ“

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ also recited the *Talbiya* and although Rasulullaah ﷺ heard some of them add phrases like " " ("Dhal Ma'aarij"), he did not rebuke them. Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ says, "The people in front of Rasulullaah ﷺ reached as far as I could see. They were on foot and on animals. Behind Rasulullaah ﷺ were just as many people, and there were also that many on his right and his left. Rasulullaah ﷺ was in our midst and he was well aware of the meanings of the Qur'aanic verses that came to him. We therefore did exactly what we saw Rasulullaah ﷺ doing." (2)

The aspects of Deen that Rasulullaah ﷺ taught the Sahabah رَضِيَ اللَّهُ عَنْهُمْ on this journey and in the sermons he delivered during the Hajj will be quoted in the chapter discussing Hajj. Some of it has however passed in the chapter discussing learning while out in Jihād.

The Incident of How Hadhrat Jaabir Ghaadiri رَضِيَ اللَّهُ عَنْهُ Acquired Knowledge during Rasulullaah ﷺ's Journey

Hadhrat Jaabir bin Azraq Ghaadiri رَضِيَ اللَّهُ عَنْهُ says, "I was riding my animal and

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.113).

(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.146).

carrying my provisions when I came to Rasulullaah ﷺ. I rode with him until we reached a waypoint. Rasulullaah ﷺ dismounted and entered a leather tent, the door of which was guarded by more than thirty men armed with whips. As I drew closer, one of them started pushing me away. I said, 'If you push me, I shall push you and if you hit me, I shall hit you.' 'You must be the worst of all men!' he remarked. 'By Allaah!' I retorted, 'You are worse than me.' 'How is that?' he asked. 'I have come from the far ends of Yemen to listen to Rasulullaah ﷺ so that I may report back to my people at home, yet you are pushing me away.' 'You are right,' the man submitted, 'I swear by Allaah that I am worse than you.'

Rasulullaah ﷺ then rode on and it was from the Jamarah Aqabah in Mina that people started crowding around him in great numbers to ask him questions. However, because of their large numbers, none of them could get close to him. A man who had trimmed (and not shaven off) his hair came to Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! Do pray that Allaah showers His mercy on me.' Rasulullaah ﷺ said, 'May Allaah shower His mercy on those who shave off their hair.' Again the man pleaded saying, 'Do pray that Allaah showers His mercy on me.' Rasulullaah ﷺ repeated, 'May Allaah shower His mercy on those who shave off their hair.' When the man again appealed, 'Do pray that Allaah showers His mercy on me', Rasulullaah ﷺ again said, 'May Allaah shower His mercy on those who shave off their hair.' After Rasulullaah ﷺ repeated this three times, the man went to have his hair shaved off. Thereafter, I only saw men with shaved heads." (1)

Allaama Ibn Jareer's Interpretation of the verse "It is *not* for the Mu'mineen to proceed (in Jihaad) all together"

Allaama Ibn Jareer has cited numerous interpretations of the verse:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً ۚ فَلَوْلَا نَفَرْنَا مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي

الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾ (سورة توبه: آيت ١٢٢)

It is not for the Mu'mineen to proceed (in Jihaad) all together (simultaneously when it is not Fardh for all to participate). Why does a small group from every large party not proceed to attain a deep understanding of Deen so that they may warn their people when they return to them so that they may beware (of sin)? {Surah Taubah, verse 122}

After citing them, he states: "With regard to the phrase "to attain a deep understanding of Deen so that they may warn their people when they return to them so that they may beware" the most correct interpretation is that of those scholars who say that the deep understanding of Deen is attained by the group proceeding out (in Jihaad) because they witness first-hand the help that Allaah renders to the people of the Deen and to the companions of Rasulullaah ﷺ against the enemies and Kuffaar. It is by this first-hand observation that they can

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.3 Pg.49). Ibn Mandah has also reported the narration, as quoted in *Isaabah* (Vol.1 Pg.211).

make unwary people understand the truth of Islaam and that it will prevail over all other religions. At the same time, when they return home, they may warn their own people against doing anything that will attract Allaah's punishment as they had witnessed it afflict the Mushrikeen whom they had conquered. In this way, their people will also beware (not to transgress Allaah's commands). The verse therefore tells us that when these people warn their people about what they have seen, their people would take heed and their Imaan in Allaah and His Rasool ﷺ would increase out of fear that they should not be afflicted by the punishment that afflicted the people they have been informed about." (1)

Combining Jihaad and Acquiring Knowledge

The Statement of Hadhrat Abu Sa'eed Khudri

رضي الله عنه about how the Sahabah رضي الله عنهم Combined Fighting Battles with Acquiring Knowledge

Hadhrat Abu Sa'eed Khudri رضي الله عنه says, "When we marched to battles, we would leave behind one or two men to listen to Ahadeeth from Rasulullaah ﷺ and when we returned from the battle, they would narrate to us all that Rasulullaah ﷺ said. Therefore, when we narrate these Ahadeeth, we can say that Rasulullaah ﷺ said it." (2)

Combining Earning and Acquiring Knowledge

The Narration of Hadhrat Anas رضي الله عنه about how the Sahabah رضي الله عنهم Combined Earning with Acquiring Knowledge

Hadhrat Thaabit Bunaani reports that Hadhrat Anas bin Maalik رضي الله عنه mentioned **seventy men from the Ansaar** who would go to a specific place in Madinah as soon as night fell. They would then spend the night **there learning and teaching the Qur'aan**. When morning arrived, whoever amongst them still had some strength would gather firewood and fetch drinking water. Those who had some money would then slaughter a goat, prepare the meat and hang it at Rasulullaah ﷺ's rooms.

Hadhrat Anas رضي الله عنه continues, "When Khubayb رضي الله عنه was martyred (in Makkah), Rasulullaah ﷺ dispatched these seventy Sahabah رضي الله عنهم on an expedition. Amongst the group was my uncle Haraam bin Milhaan رضي الله عنه. When they approached a clan belonging to the Banu Sulaym tribe (who seemed antagonistic), Haraam رضي الله عنه addressed the leader of the clan saying, 'May I inform your people that we have no intention of attacking them so that they may leave us alone.' The leader agreed but it was when Haraam رضي الله عنه was

(1) Ibn Jareer (Vol. 11 Pg. 51).

(2) Ibn Abi Khaythama and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol. 5 Pg. 240).

addressing the people that someone thrust a spear at him that penetrated right through his body. When Haraam رَضِيَ اللهُ عَنْهُ felt the spear strike his belly, he exclaimed, 'Allaahu Akbar! I swear by the Rabb of the Kabah that I am successful!' The people of the clan then attacked the other Sahabah رَضِيَ اللهُ عَنْهُمْ and did not spare anyone to tell the tale. I have never seen Rasulullaah ﷺ so pained about any expedition than he was at this. **In fact, every time Rasulullaah ﷺ performed the Fajr salaah, I would see him raise his hands to curse the people of the clan.**" (1)

Hadhrat Thaabit narrates that Hadhrat Anas رَضِيَ اللهُ عَنْهُ said, "A group of people once approached Rasulullaah ﷺ with the request, 'Send some people with us to teach us the Qur'aan and the Sunnah.' Rasulullaah ﷺ sent a group of Ansaar with them who were referred to as the Qurra. Amongst the Qurra was my uncle Haraam رَضِيَ اللهُ عَنْهُ. These were a group of Sahabah رَضِيَ اللهُ عَنْهُمْ who were proficient in the Qur'aan and who spent the nights learning and teaching the Qur'aan. During the day they would fetch water to place in the Masjid and also gather firewood to sell. The profits of their sales were then employed to purchase food for the men of Suffa and other poor people. Nevertheless, when Rasulullaah ﷺ sent them, they were attacked and martyred before they could even reach their destination. Their final du'aa was, 'O Allaah! Convey the message to Your Nabi ﷺ on our behalf that we have already met with You, that we are pleased with You and that You are pleased with us.' It was from the back that a man thrust a spear right through the body of my uncle Haraam رَضِيَ اللهُ عَنْهُ. When this happened, Haraam رَضِيَ اللهُ عَنْهُ exclaimed, 'I swear by the Rabb of the Kabah that I am successful!' Rasulullaah ﷺ (in Madinah) then informed the Sahabah رَضِيَ اللهُ عَنْهُمْ about the situation saying, 'Your brothers have been martyred and have prayed, 'O Allaah! Convey the message to Your Nabi ﷺ on our behalf that we have already met with You, that we are pleased with You and that You are pleased with us.'"⁽²⁾

Hadhrat Umar رَضِيَ اللهُ عَنْهُ and his Ansaari Neighbour Take turns to Learn

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ reports that Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "I had an Ansaari neighbour from the upper reaches of Madinah who belonged to the Banu Umayyah bin Zaid tribe. He took turns with me in attending Rasulullaah ﷺ's gatherings. **He would go one day and I the next so that he brought me the news of revelation and other matters the day he went and I brought it to him the day I went.** It was on the day when it was his turn that he came knocking hard on my door, calling, 'Is Umar here!' I was alarmed and came out immediately. 'Something serious has taken place,' he said ... When I went to see Hafsah, she was in tears. 'Has Rasulullaah ﷺ divorced you?' I queried. 'I do not know,' she replied. I then went to Rasulullaah ﷺ and was still standing when I asked, 'Have you divorced your wives?'. When Rasulullaah ﷺ declared that he

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.123).

(2) Ibn Sa'd (Vol.3 Pg.514).

had not, I cried out 'Allaahu Akbar!'"⁽¹⁾

Hadhrat Baraa رَوَاتُهَا says that all of them could not Hear Ahadeeth from Rasulullaah رَوَاتُهَا

Hadhrat Baraa رَوَاتُهَا says, "All of us (Sahabah رَوَاتُهَا) were unable to (exclusively devote all our time to) listen to Ahadeeth from Rasulullaah رَوَاتُهَا because we had properties and occupations (that kept us busy). However, during those days, no one spoke lies and those who were with Rasulullaah رَوَاتُهَا would convey the Ahadeeth to those who were absent." ⁽²⁾

Hadhrat Baraa رَوَاتُهَا also said, "We did not hear every Hadith directly from Rasulullaah رَوَاتُهَا but our companions would narrate them to us when we were (unable to be with Rasulullaah رَوَاتُهَا because we were) grazing the camels." ⁽³⁾

Hadhrat Talha رَوَاتُهَا says that it was During the Ends of the day that they went to Rasulullaah رَوَاتُهَا

Hadhrat Abu Anas Maalik bin Abu Aamir Asbahi says that he was with Hadhrat Talha bin Ubaydullaah رَوَاتُهَا when a man came to him saying, "O Abu Muhammad! By Allaah! We do not know whether that Yamaani (Hadhrat Abu Hurayrah رَوَاتُهَا) knows more about Rasulullaah رَوَاتُهَا than the rest of you (Sahabah رَوَاتُهَا)! He seems to be making stories about Rasulullaah رَوَاتُهَا that you others do not mention." Hadhrat Talha رَوَاتُهَا replied, "By Allaah! We have no doubts about the fact that he has heard from Rasulullaah رَوَاتُهَا what we have not heard and knows what we do not know. Because we were independent people with houses and families, we would go to Rasulullaah رَوَاتُهَا at the two ends of the day, after which we would return home. On the other hand, Abu Hurayrah رَوَاتُهَا was a poor man with neither wealth, family or children. He was always with Rasulullaah رَوَاتُهَا and went wherever Rasulullaah رَوَاتُهَا went. We therefore have no doubts about the fact that he knows what we do not know and has heard from Rasulullaah رَوَاتُهَا what we have not heard. None of us (Sahabah رَوَاتُهَا) have ever accused him of attributing to Rasulullaah رَوَاتُهَا statements that he never made." ⁽⁴⁾

Learning the Deen before Earning a Living

Hadhrat Umar رَوَاتُهَا said, "None may trade in our marketplace unless he had developed an understanding of Deen (enabling him to trade in a manner that complies with the Shari'ah)." ⁽⁵⁾

(1) Bukhaari (Vol.1 Pg.19).

(2) Haakim (Vol.1 Pg.127), reporting from reliable sources as confirmed by Dhahabi.

(3) Haakim in his Ma'rifa Uloomil Hadith (Pg.14) and Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.154). Abu Nu'aym has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.238).

(4) Haakim (Vol.3 Pg.512).

(5) Tirmidhi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.218).

Educating one's Family

Hadhrat Ali ﷺ's Interpretation of the verse: "Save yourselves and your families from the Fire"

Allaah says in the Qur'aan:

﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾ (سورة تحریم: آیت ۶)

"... Save yourselves and your families from the Fire ..." {Surah Tahreem, verse 6} In his commentary of the above verse, Hadhrat Ali ﷺ said, "Educate yourselves and your families in all that is good." (1)

Another narration quotes Hadhrat Ali ﷺ's interpretation as, "Teach them (your families) and educate them in good etiquette (manners)." (2)

Rasulullaah ﷺ Instructs People to Teach and Educate their Families

Hadhrat Maalik bin Huwayrith ﷺ reports, "We were a few youngsters of similar ages when we came to Rasulullaah ﷺ and stayed with him for twenty days. When Rasulullaah ﷺ sensed that we were yearning for home, he asked us about our families and we told him about them. Rasulullaah ﷺ was extremely compassionate and merciful so he said to us, 'You may return home. You should however teach your families (the Deen you have learnt), instruct them (to fulfil the requisites of Deen) and perform your salaah as you have seen me performing salaah. When the time for salaah arrives, one of you should call out the Adhaan and the eldest amongst you should lead the salaah'"(3)

Learning the Language of the Enemy and of Others for Sake of Deen

Rasulullaah ﷺ Instructs Hadhrat Zaid ﷺ to Learn the Jewish Language

Hadhrat Zaid bin Thaabit ﷺ says, "When Rasulullaah ﷺ just arrived in Madinah and I was brought before him, the people said, 'O Rasulullaah ﷺ! This boy from the Banu Najjaar tribe has already learnt seventeen of the Surahs that have been revealed to you.' When I then recited to Rasulullaah ﷺ, he was very impressed and said, 'O Zaid! Would you learn how to write the Jewish language because I swear by Allaah, I do not trust them to write for me.' I started learning the language and it was barely half a month later that I had mastered it. I was therefore Rasulullaah ﷺ's scribe when he wrote to the Jews and I would read to him the letters they wrote to him." (4)

(1) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.85).

(2) Tabari in his *Tafseer* (Vol.28 Pg.107).

(3) Bukhaari in his *Adab* (Pg.33).

(4) Abu Ya'la and Ibn Asaakir.

In another narration, Hadhrrat Zaid رَضِيَ اللهُ عَنْهُ says, "Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once asked me, 'Do you know the Syriac language well because letters written in that language come to me?' When I declared that I did not, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ requested me to learn it. I then learnt the language in seventeen days." (1)

Yet another narration states that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once said to Hadhrrat Zaid رَضِيَ اللهُ عَنْهُ, "Certain letters come to me that I would not like just anyone to read for me. Would it be possible for you to learn to write in the Hebrew or Syriac language?" Hadhrrat Zaid رَضِيَ اللهُ عَنْهُ complied and learnt it in seventeen days. (2)

Hadhrrat Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ understands the Language of his Slaves

Hadhrrat Umar bin Qais says, "Although Hadhrrat Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ had a hundred slaves, all of whom spoke a different language, he was capable of speaking to each of them in his own language. Whenever I saw him engaged in any worldly affair, I would say, 'Here is a man who does not think of Allaah for the blinking of an eye.' Then when I would see him engaged in any matter of the Akhirah, I would say, 'Here is a man who does not think of this world for the blinking of an eye.'" (3)

Hadhrrat Umar رَضِيَ اللهُ عَنْهُ Instructs the Study of Astronomy and Genealogy

Hadhrrat Umar رَضِيَ اللهُ عَنْهُ said, "Study as much astronomy as will assist you to navigate over land and sea during the darkness. Thereafter you should stop." (4)

Another narration states that Hadhrrat Umar رَضِيَ اللهُ عَنْهُ said, "Study as much astronomy as will assist you in navigation and study as much genealogy as will assist you in maintaining good family ties." (5)

Hadhrrat Ali رَضِيَ اللهُ عَنْهُ Instructs Hadhrrat Abul Aswad Duwali to Write the Fatha, Dhamma and Kasra into the Qur'aanic Text

Hadhrrat Sa'sa'a bin Sowhaan narrates that a Bedouin once came to Hadhrrat Ali رَضِيَ اللهُ عَنْهُ and asked, "O Ameerul Mu'mineen! How do you recite the verse: لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ('Only those who take steps shall eat it (the filth of Jahannam))'? By Allaah! Every one of us takes steps!" Hadhrrat Ali رَضِيَ اللهُ عَنْهُ smiled and recited the verse thus:

﴿لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ﴾ (سورة الحاقة: آيت ٣٧)

"Only the sinners shall eat it (*in Jahannam*). {Surah Haaqqa, verse 37}

The Bedouin then said, "You have spoken the truth, O Ameerul Mu'mineen. It is

(1) Abu Ya'la, Ibn Asaakir and Ibn Abi Dawood.

(2) Ibn Abi Dawood and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.185). Ibn Sa'd (Vol.4 Pg.174) has reported a similar narration.

(3) Haakim (Vol.3 Pg.549) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.334).

(4) Ibn Abdul Birr in his *Ilm*.

(5) Hannaad, as quoted in *Kanzul Ummaal* (Vol.5 Pg.234).

not like Allaah to just leave His servant (in Jahannam)." Hadhrat Ali رَضِيَ اللهُ عَنْهُ then turned to Hadhrat Abul Aswad Duwali and said, "All types of non-Arabs are entering into the fold of Islaam, so include something (in the Qur'aanic script) by which they may receive guidance to recite properly." It was then that the Fatha, Dhamma and Kasra⁽¹⁾ were written. ⁽²⁾

For A Leader to Appoint someone to Teach the People

Hadhrt Urwa رَضِيَ اللهُ عَنْهُ reports that when Rasulullaah ﷺ left for Hunayn, he appointed Hadhrt Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ over the people of Makkah with instructions to teach the Qur'aan to the people and to create an understanding of Deen amongst them. Thereafter, when Rasulullaah ﷺ left for Madinah, he again appointed Hadhrt Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ over the people of Makkah. ⁽³⁾ Hadhrt Mujaahid narrates that Rasulullaah ﷺ appointed Hadhrt Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ over the people of Makkah when he left for Hunayn so that he should create an understanding of Deen amongst them and teach them the Qur'aan. ⁽⁴⁾

Can a Leader Prevent Someone from Proceeding in the path of Allaah for the sake of Knowledge?

Hadhrt Umar رَضِيَ اللهُ عَنْهُ Confines Hadhrt Zaid bin Thaabit رَضِيَ اللهُ عَنْهُ in Madinah to Teach the People

Hadhrt Qaasim narrates that whenever Hadhrt Umar رَضِيَ اللهُ عَنْهُ left on a journey, he would leave Hadhrt Zaid bin Thaabit رَضِيَ اللهُ عَنْهُ as his deputy in Madinah. Whereas Hadhrt Umar رَضِيَ اللهُ عَنْهُ used to dispatch men to various cities (for teaching), he would send Hadhrt Zaid bin Thaabit رَضِيَ اللهُ عَنْهُ only for the most vital tasks (but would otherwise keep him in Madinah). When requests were made (by the people of the various Islaamic territories) to send specific people and Hadhrt Zaid رَضِيَ اللهُ عَنْهُ was asked for by name, Hadhrt Umar رَضِيَ اللهُ عَنْهُ would say, "Zaid's status in my estimation has not fallen at all. I keep him back only because the people of Madinah need Zaid in the matters they encounter and cannot get from anyone else what they get from him." ⁽⁵⁾

Hadhrt Saalim bin Abdullaah says, "We were with Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ the day Hadhrt Zaid bin Thaabit رَضِيَ اللهُ عَنْهُ passed away. 'A great Aalim has passed away today,' I remarked. 'May Allaah shower His mercy on him today,' Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ commented, 'He was certainly a great Aalim and academic during the Khilaafah of Umar رَضِيَ اللهُ عَنْهُ. While Umar رَضِيَ اللهُ عَنْهُ dispatched

(1) These are the diacritical marks found above and beneath Arabic letters indicating which vowel sound is to be read.

(2) Bayhaqi, Ibn Asaakir and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.5 Pg.237).

(3) Haakim (Vol.3 Pg.270).

(4) Ibn Sa'd (Vol.4 Pg.164).

(5) Ibn Sa'd (Vol.4 Pg.174).

many people to the various cities and forbade them from passing verdicts by their own judgment, Zaid رَضِيَ اللهُ عَنْهُ used to sit in Madinah and pass verdicts for the people of Madinah and those coming from outside."⁽¹⁾

Hadhrat Zaid' bin Thaabit رَضِيَ اللهُ تَعَالَى عَنْهُ Teaches People During the Khilaafah of Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ and the Statement of Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ Concerning Hadhrat Mu'aadh رَضِيَ اللهُ تَعَالَى عَنْهُ's Leaving for Shaam

Hadhrat Abu Abdur Rahmaan Sulami reports that he used to recite the Qur'aan to Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ. However, Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ once told him, "If you continue to do this, you will be distracting me from tending to public matters. You had rather go to Zaid bin Thaabit رَضِيَ اللهُ تَعَالَى عَنْهُ because he has more time for this. Recite to him because his and my recitation is the same, without any differences whatsoever."⁽²⁾

The narration has already passed⁽³⁾ in which Hadhrat Ka'b bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ used to say, "The departure of Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ تَعَالَى عَنْهُ to Shaam was an event that presented much difficulty to Madinah and its people with regard to questions of Islaamic jurisprudence and the religious rulings (Fataawa) that Hadhrat Mu'aadh رَضِيَ اللهُ تَعَالَى عَنْهُ issued. I had spoken to Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ about keeping Hadhrat Mu'aadh رَضِيَ اللهُ تَعَالَى عَنْهُ behind (in Madinah) because the people needed him but Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ refused this request saying, 'I cannot stop a man who wants to go somewhere in search of martyrdom.' I responded by saying, 'By Allaah! When a person is serving important interests of his townspeople, he will be blessed with the status of a martyr even as he lies on his bed in his own home.'"

Dispatching the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ to Various Lands for Teaching

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Dispatches a Group of Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ to Educate the Udhal and Qaara Tribes

Hadhrat Aasim bin Umar bin Qataadah' narrates that delegates from the Udhal and Qaara tribes, both branches of the Jadeelah clan, came to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after the Battle of Uhud. They requested Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, "Islaam has come to our land, so please send some of your companions with us to teach us the Qur'aan and assist us in understanding Islaam." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then sent six Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ, the Ameer of whom was Hadhrat Marthad bin Abu

(1) Ibn Sa'd (Vol.4 Pg.176).

(2) Ibn Ambaari, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.184).

(3) Under the heading "The Enthusiasm of the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ to March in Jihād for the Pleasure of Allaah" and the subheading "The Incident of Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ Concerning the Departure of Hadhrat Mu'aadh رَضِيَ اللهُ تَعَالَى عَنْهُ"

Marthad رَضِيَ اللهُ عَنْهُ, who was a close friend of Hadhrat Hamzah bin Abdul Muttalib رَضِيَ اللهُ عَنْهُ. The Hadith then continues to speak about the Battle of Rajee. (1)

Rasulullaah ﷺ Sends Hadhrat Ali رَضِيَ اللهُ عَنْهُ and Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللهُ عَنْهُ to Yemen

Hadhrt Ali رَضِيَ اللهُ عَنْهُ narrates, "Some people from Yemen once came to Rasulullaah ﷺ saying, 'Please send to us someone who will help us develop an understanding of the Deen, who will teach us the Sunnah and judge between us by the Book of Allaah.' Rasulullaah ﷺ said, 'O Ali! Go to the people of Yemen, develop an understanding of Deen amongst them, teach them the Sunnah and judge between them by the Book of Allaah.' I responded by saying, 'But the people of Yemen are a foolish bunch who will bring me cases about which I will have no knowledge.' Rasulullaah ﷺ placed his hand on my chest and reassured me saying, 'Go. Allaah shall guide your heart and make your tongue unwavering.' (By the blessings of this du'aa) Until this day, I have never doubted any judgement I have passed between two persons." (2)

Hadhrt Anas رَضِيَ اللهُ عَنْهُ narrates that some people from Yemen once approached Rasulullaah ﷺ with the request, "Do send with us someone who will teach us the Qur'aan." Rasulullaah ﷺ took hold of the hand of Hadhrt Abu Ubaydah bin Jarraah رَضِيَ اللهُ عَنْهُ and sent him with them saying, "This is the most trustworthy person of this Ummah." (3) Another narration states that the people of Yemen requested Rasulullaah ﷺ for someone who would teach them the Sunnah and Islaam. (4)

Rasulullaah ﷺ Sends Hadhrt Amr bin Hazam رَضِيَ اللهُ عَنْهُ, Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ and Hadhrt Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ to Yemen

Hadhrt Abu Bakr bin Muhammad bin Amr bin Hazam said, "Here with us is the letter (of appointment) that Rasulullaah ﷺ had written for Hadhrt Amr bin Hazam رَضِيَ اللهُ عَنْهُ when Rasulullaah ﷺ sent him to Yemen to educate the people (in Islaam), to teach them the Sunnah and to collect their zakaah. The letter was an undertaking from Hadhrt Amr bin Hazam رَضِيَ اللهُ عَنْهُ and a briefing. The letter stated:

"In the name of Allaah, the Most Kind, the Most Merciful
This is a letter from Allaah and His Rasool ﷺ.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ﴾ (سورة مائدہ: آیت 1)

O you who have Imaan, fulfil the undertakings you make. {Surah Maa'idah, verse 1}

(1) Haakim (Vol.3 Pg.222).

(2) Ibn Jareer, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.37).

(3) Haakim (Vol.3 Pg.267).

(4) Ibn Sa'd (Vol.3 Pg.299).

This is an undertaking that Muhammad Rasulullaah ﷺ is making with Amr bin Hazam when dispatching him to Yemen. His instructions are to have Taqwa in all matters because verily Allaah loves those who have Taqwa and those who do good." (1)

Hadhrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ reports that Rasulullaah ﷺ send him and Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ to Yemen with instructions to teach the Qur'aan to the people. (2)

Rasulullaah ﷺ Sends Hadhrat Ammaar رَضِيَ اللهُ عَنْهُ to a Clan belonging to the Qais Tribe

Hadhrat Ammaar bin Yaasir رَضِيَ اللهُ عَنْهُ relates, "Rasulullaah ﷺ once sent me to a clan belonging to the Qais tribe to teach them the Shari'ah of Islaam. However, I found them to be like wild camels, with their gazes always aspiring for more and with no other interests besides their goats and camels. I therefore returned to Rasulullaah ﷺ, who asked, 'O Ammaar! What happened?' When I related to Rasulullaah ﷺ what the people were like and how indifferent they were, Rasulullaah ﷺ said, 'O Ammaar! Should I not inform you of people even stranger than these? They are people who know what these people are ignorant of and are still indifferent towards it as these people are.'" (3)

Hadhrat Umar رَضِيَ اللهُ عَنْهُ Dispatches Hadhrat Ammaar رَضِيَ اللهُ عَنْهُ and Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ to Kufa and sends Hadhrat Imraan رَضِيَ اللهُ عَنْهُ to Basrah

Hadhrat Haaritha bin Mudarrib narrates that he read the letter Hadhrat Umar رَضِيَ اللهُ عَنْهُ wrote to the people of Kufa. The letter read:

"I have sent Ammaar رَضِيَ اللهُ عَنْهُ as your governor and Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ as your teacher and advisor. These two are from amongst the choicest companions of Rasulullaah ﷺ, so listen to them and follow them. Take note that I have given precedence to you people over myself by sending Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ to you (because I require him here in Madinah)." (4)

Hadhrat Abul Aswad Duwali says, "When I arrived in Basrah, Hadhrat Imraan bin Husayn Abu Nujayd رَضِيَ اللهُ عَنْهُ was there. Hadhrat Umar bin Khattaab رَضِيَ اللهُ عَنْهُ had sent him there to create an understanding of Deen amongst the people." (5)

Hadhrat Umar رَضِيَ اللهُ عَنْهُ Dispatches Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ and Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ to Shaam

Hadhrat Muhammad bin Ka'b Qurazi رَضِيَ اللهُ عَنْهُ reports that only five persons (from

(1) Ibn Abi Haatim, as quoted in the *Ta'aseer* of Ibn Katheer (Vol.2 Pg.3).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.256).

(3) Bazaar and Tabraani in his *Kabeer*, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.91).

(4) Ibn Sa'd (Vol.6 Pg.7).

(5) Ibn Sa'd (Vol.7 Pg.10).

amongst the Ansaar) had memorised the entire Qur'aan during the lifetime of Rasulullaah ﷺ. These were Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ, Hadhrat Ubaadah bin Saamit رَضِيَ اللهُ عَنْهُ, Hadhrat Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ, Hadhrat Abu Ayyoob رَضِيَ اللهُ عَنْهُ and Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ. It was during the Khilaafeh of Hadhrat Umar رَضِيَ اللهُ عَنْهُ that Hadhrat Yazeed bin Abu Sufyaan رَضِيَ اللهُ عَنْهُ wrote to Hadhrat Umar رَضِيَ اللهُ عَنْهُ with the request, "The population of Shaam is great. The cities are overflowing with people who have accepted Islaam and are in dire need of people to teach them the Qur'aan and to create an understanding of Deen amongst them. O Ameerul Mu'mineen! Do assist me by sending men who will teach them." Hadhrat Umar رَضِيَ اللهُ عَنْهُ then sent for the five Ansaar mentioned and said to them, "Your brothers in Shaam have pleaded to me to send to them people who will be able to teach them the Qur'aan and create and understanding of Deen amongst the people. Please assist me with three of you. May Allaah shower His Mercy on you! You may draw lots if you please, or if there are any volunteers amongst you, they may leave immediately." "There is no need to draw lots," they submitted, "While this man Abu Ayyoob رَضِيَ اللهُ عَنْهُ is too old, this man Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ is ill." It was therefore Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ, Hadhrat Ubaadah bin Saamit رَضِيَ اللهُ عَنْهُ and Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ who went.

Hadhrot Umar رَضِيَ اللهُ عَنْهُ's instructions to them was, "Start with Hims because there is a variety of people there and there you will find such people who learn very quickly. When you identify such people, direct the others towards them (to learn). When you are eventually satisfied with the people there, one of you may remain behind while the second proceeds to Damascus and the third to Palestine."

The three Sahabah رَضِيَ اللهُ عَنْهُمْ therefore proceeded to Hims, where they stayed until they were satisfied with the (learning of the) people. Hadhrot Ubaadah رَضِيَ اللهُ عَنْهُ stayed on there while Hadhrot Abu Dardaa رَضِيَ اللهُ عَنْهُ proceeded to Damascus and Hadhrot Mu'aadh رَضِيَ اللهُ عَنْهُ to Palestine. Hadhrot Mu'aadh رَضِيَ اللهُ عَنْهُ stayed on in Palestine until he passed away there in the plague of Amwaas. Hadhrot Ubaadah bin Saamit رَضِيَ اللهُ عَنْهُ then left for Palestine and also passed away there. As for Hadhrot Abu Dardaa رَضِيَ اللهُ عَنْهُ, he lived in Damascus until his death. ⁽¹⁾

Undertaking Journeys in Search of knowledge

Hadhrot Jaabir رَضِيَ اللهُ عَنْهُ Travels to Shaam and to Egypt to Hear Two Ahadeeth of Rasulullaah ﷺ

Hadhrot Abdullaah bin Muhammad bin Aqeel reports that he once heard Hadhrot Jaabir رَضِيَ اللهُ عَنْهُ say, "The news once reached me that there was a man who had heard a particular Hadith from Rasulullaah ﷺ. I purchased a camel, tied a carriage to it and rode for a month until I reached Shaam. When I discovered that the man was Abdullaah bin Unays رَضِيَ اللهُ عَنْهُ, I (went to his house and) said to his

(1) Ibn Sa'd (Vol.4 Pg.172) and Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.281). Bukhaari has reported a similar narration in his *Taareekh Sagheer* (Pg.22).

usher, 'Tell him that Jaabir is at the door.' 'The son of Abdullaah?' he enquired. When I replied in the affirmative, Abdullaah bin Unays رَضِيَ اللهُ عَنْهُ rushed out, tripping over his clothes (in the rush). He hugged me and I hugged him, after which I asked, 'A Hadith narrated by you has reached me concerning retribution. (I have come to you because) I feared that either you or me would die before I had the opportunity of hearing it (directly from you).'

Abdullaah bin Unays رَضِيَ اللهُ عَنْهُ said, "I heard Rasulullaah ﷺ say, "On the Day of Qiyaamah Allaah shall resurrect people naked, uncircumcised and empty-handed.' When someone asked one of the narrators what was meant by empty-handed, he replied that people will have nothing of their worldly possessions with them. Then in a voice that those far off can hear just as well as those nearby, Allaah will make an announcement stating, 'I am the One Who pays back in full and I am the Master! It is not proper for any person destined for Jahannam to enter Jahannam while a person in Jannah owes him some right that I have not claimed for him. Similarly, it is not proper for any person destined for Jannah to enter Jannah while a person in Jahannam owes him some right that I have not claimed for him, even though it may be retribution for a single slap.' We asked, 'How will this retribution be done when people will be naked, uncircumcised and empty-handed?' Rasulullaah ﷺ replied, 'It will be done with good and bad deeds (people will pay for their injustices by giving their good deeds to the wronged party and when their good deeds are exhausted, they will be burdened with the sins of the wronged party).'"⁽¹⁾

Hadhrat Jaabir رَضِيَ اللهُ عَنْهُ says, "I used to hear a Hadith from Rasulullaah ﷺ concerning retribution which was being narrated by someone in Egypt. I therefore purchased a camel and travelled until I reached Egypt. I then headed for the door of the man..." The Hadith is then similar to the one above. ⁽²⁾

Hadhrat Maslamah bin Mukhallad رَضِيَ اللهُ عَنْهُ narrates, "It was during the period that I was governor of Egypt that my usher once came to me saying, 'There is a Bedouin at the door riding a camel who is requesting to see you.' 'Who are you?' I asked. 'I am Jaabir bin Abdullaah of the Ansaar,' he replied. Looking at him (from the upper storey), I said, 'I can come down to you or, if you prefer, you may come up here.' He said, 'Neither should you come down, nor shall I be coming up. I have heard that you narrate a particular Hadith from Rasulullaah ﷺ about concealing the faults of a Mu'min. I have come to listen to it.' I said, 'I have heard Rasulullaah ﷺ say that the person who conceals a fault of a Mu'min is like one who has given life to a girl who has been buried alive.' He then whipped his camel to lead it back home." ⁽³⁾

Hadhrat Muneeb narrates from his uncle that the news once reached a particular Sahabi رَضِيَ اللهُ عَنْهُ that another Sahabi رَضِيَ اللهُ عَنْهُ was narrating a Hadith stating that when a Muslim conceals the faults of his fellow Muslim brother in this world,

(1) Ahmad and Tabraani. Haythami (Vol.1 Pg.133) has commented on the chain of narrators. Bukhaari in his Adab and Abu Ya'la have reported a similar narration, as quoted in Fat'hul Baari (Vol.1 Pg.127), as have Ibn Abdul Birr in his Jaami (Vol.1 Pg.93) and Haakim (Vol.4 Pg.574).

(2) Tabraani in Masnadush Shaami'een and Tammaam in his Fawaa'id, as quoted in Fat'hul Baari.

(3) Tabraani in his Awsat. Haythami has commented on the chain of narrators.

Allaah shall conceal his faults on the Day of Qiyaamah. He therefore travelled all the way to Egypt to ask the Sahabi رَضِيَ اللهُ عَنْهُ about the Hadith. The other Sahabi رَضِيَ اللهُ عَنْهُ confirmed saying, "Yes, I have heard Rasulullaah ﷺ say that when a Muslim conceals the faults of his fellow Muslim brother in this world, Allaah shall conceal his faults on the Day of Qiyaamah." The first Sahabi رَضِيَ اللهُ عَنْهُ then said, "I too have heard this Hadith from Rasulullaah ﷺ." (1)

Hadhrat Abu Ayyoob Ansaari رَضِيَ اللهُ عَنْهُ Travels to Egypt to Hear a Hadith from Hadhrat Uqba bin Aamir رَضِيَ اللهُ عَنْهُ

Hadhrat Ibn Jurayj narrates that Hadhrat Abu Ayyoob Ansaari رَضِيَ اللهُ عَنْهُ travelled all the way to Egypt to see Hadhrat Uqba bin Aamir رَضِيَ اللهُ عَنْهُ. When he arrived there, he said, "I wish to ask you about a Hadith that besides you and I, no other companion of Rasulullaah ﷺ survives who had heard it. What did you hear Rasulullaah ﷺ say about concealing the faults of a Muslim?" Hadhrat Uqba رَضِيَ اللهُ عَنْهُ replied, "I have heard Rasulullaah ﷺ say, 'Whoever conceals the fault of a Mu'min in this world, Allaah shall conceal his faults on the Day of Qiyaamah.'" Hadhrat Abu Ayyoob رَضِيَ اللهُ عَنْهُ then returned to Madinah and had already narrated the Hadith to others before even alighting from his conveyance. (2)

Hadhrat Uqba bin Aamir رَضِيَ اللهُ عَنْهُ Travels to see Hadhrat Maslama bin Mukhallad رَضِيَ اللهُ عَنْهُ and another Sahabi رَضِيَ اللهُ عَنْهُ Travels to see Hadhrat Fudhaala bin Ubayd رَضِيَ اللهُ عَنْهُ

Hadhrat Makhool narrates that when Hadhrat Uqba bin Aamir رَضِيَ اللهُ عَنْهُ went to see Hadhrat Maslama bin Mukhallad رَضِيَ اللهُ عَنْهُ, an argument ensued between the usher and Hadhrat Uqba رَضِيَ اللهُ عَنْهُ. Hearing the voice of Hadhrat Uqba رَضِيَ اللهُ عَنْهُ, Hadhrat Maslama رَضِيَ اللهُ عَنْهُ permitted him entry. (When he entered) Hadhrat Uqba رَضِيَ اللهُ عَنْهُ said, "I have not come merely to visit you, but have come for an urgent need. Do you remember the day when Rasulullaah ﷺ said, 'If a person conceals a sin that he knows his brother committed,, Allaah will conceal his sins on the Day of Qiyaamah?'" When Hadhrat Maslama رَضِيَ اللهُ عَنْهُ confirmed that he did remember, Hadhrat Uqba رَضِيَ اللهُ عَنْهُ said, "That is why I have come." (3)

Hadhrat Abdullaah bin Buraydah narrates that a Sahabi رَضِيَ اللهُ عَنْهُ once travelled all the way to Egypt to see Hadhrat Fudhala bin Ubayd رَضِيَ اللهُ عَنْهُ about a Hadith. (4) Another similar narration adds the Sahabi رَضِيَ اللهُ عَنْهُ came to Hadhrat Fudhala رَضِيَ اللهُ عَنْهُ at a time when he was feeding his camel. When Hadhrat Fudhala رَضِيَ اللهُ عَنْهُ welcomed the Sahabi رَضِيَ اللهُ عَنْهُ, he said, "I have not come on a mere visit. Both you

(1) Ahmad. Haythami (Vol.1 Pg.134) has commented on the chain of narrators.

(2) Ahmad. A similar narration has been reported by Ibn Abdul Birr in his *Isti'aaab* (Vol.1 Pg.93).

(3) Tabraani in his *Kabeer* and *Awsat*, as quoted by Haythami (Vol.1 Pg.134).

(4) Abu Dawood, as quoted in *Fat'hul Baari* (Vol.1 Pg.128).

and I have heard a particular Hadith from Rasulullaah ﷺ and I (have come in the) hope that you still remember it." "What is the Hadith?" Hadhrrat Fudhala رضي الله عنه asked. The narration continues further. (1)

Hadhrrat Ubaydullaah bin Adi رضي الله عنه Travels to see Hadhrrat Ali رضي الله عنه and the Statement of Hadhrrat Abdullaah bin Mas'ood رضي الله عنه Concerning Travelling in Search of Knowledge

Hadhrrat Ubaydullaah bin Adi رضي الله عنه says, "When I heard that Hadhrrat Ali رضي الله عنه knew a particular Hadith, I feared that if he passed away, I would be unable to hear it from anyone else. I therefore embarked on my journey until I reached him in Iraq." (2) Another narration adds that Hadhrrat Ubaydullaah bin Adi رضي الله عنه said, "When I asked Hadhrrat Ali رضي الله عنه about the Hadith, he narrated it to me but then made me promise that I would never report it to anyone else. I wish that he had not done that so that I could have narrated it to you people." (3)

The statement of Hadhrrat Abdullaah bin Mas'ood رضي الله عنه shall shortly be related in which he said, "If I knew of anyone who has more knowledge of Allaah's Book than I, I would definitely travel to him." (4)

Hadhrrat Abdullaah bin Mas'ood رضي الله عنه also said, "If a camel could take me to a person who has more knowledge of what has been revealed to Muhammad ﷺ than I have, I shall certainly go to him to increase the knowledge I have." (5)

Learning from Worthy and Reliable People and what Happens when Knowledge Lies with People Unworthy of it

Rasulullaah ﷺ Sends Hadhrrat Abu Tha'laba رضي الله عنه to Learn from Hadhrrat Abu Ubaydah bin Jarraah رضي الله عنه and Praises him

Hadhrrat Abu Tha'laba رضي الله عنه says, "I once went to Rasulullaah ﷺ with the request to refer me to someone who could teach well. Rasulullaah ﷺ then referred to Hadhrrat Abu Ubaydah bin Jarraah رضي الله عنه, saying, 'I am referring you to someone who will give you excellent education and teach you exceptional manners.'" (6)

Another narration states that Hadhrrat Abu Tha'laba رضي الله عنه added, "When I came to Hadhrrat Abu Ubaydah bin Jarraah رضي الله عنه, he was busy talking with Hadhrrat

(1) Daarmi (Pg.55).

(2) Khateeb, as quoted in *Fat'hul Baari* (Vol.1 Pg.128). Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).

(3) Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).

(4) Bukhaari.

(5) Ibn Asaakir.

(6) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.95).

Basheer bin Sa'd Abu Nu'maan رَضِيَ اللهُ عَنْهُ. Seeing me approach, they fell silent. 'O Abu Ubaydah!' I said, 'By Allaah! This is not how Rasulullaah ﷺ addressed me (he did not fall silent when I came).' He said, 'Sit down so that we may narrate a Hadith to you. Rasulullaah ﷺ said, 'While you now have a Nabi in your midst, there shall soon come Khilaafah on the pattern of Nabuwaat, to be followed by monarchy and tyranny.' (1)

Rasulullaah ﷺ Makes it Clear that Seeking Knowledge from Unworthy People is Amongst the Signs of Qiyaamah

Hadhrat Anas رَضِيَ اللهُ عَنْهُ narrates, "I once asked Rasulullaah ﷺ when the time will come when people will stop enjoining good and forbidding evil. Rasulullaah ﷺ replied, 'When that appears amongst you as appeared amongst the Bani Israa'eel before you.' 'O Rasulullaah ﷺ!' we submitted, 'And what was that?' Rasulullaah ﷺ replied, 'When the best amongst you start to compromise (principles), when the sinners amongst you start being shameless, when kingship falls to the lot of your youngsters and when the knowledge of Deen is carried by the wretches amongst you.' (2)

Hadhrat Abu Umayyah Jumhi رَضِيَ اللهُ عَنْهُ reports that when they once asked Rasulullaah ﷺ about the signs of Qiyaamah, Rasulullaah ﷺ said, "Amongst the signs of Qiyaamah is that knowledge will be sought from juniors." (3)

Statements of Hadhrat Umar رَضِيَ اللهُ عَنْهُ and Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ Concerning Acquiring Knowledge from Seniors

Hadhrat Abdullaah bin Ukaym narrates that Hadhrat Umar رَضِيَ اللهُ عَنْهُ used to say, "Remember that the most truthful words are those of Allaah, the best way of life is that of Muhammad ﷺ and the worst of matters are those that have been fabricated (matters that have been made part of Deen when they are not). Take note of the fact that people will always remain in good stead as long as their knowledge comes to them from their seniors." (4)

Hadhrat Bilaal bin Yahya reports that Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "I know exactly when people will remain righteous and when they will start to degenerate. When the knowledge of Deen will stem from juniors, the seniors will disregard them (and degeneration will start). However, when knowledge will stem from the seniors and the juniors will follow them, both groups will be rightly guided." (5)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "People will always remain

(1) Tabraani. Haythami (Vol.5 Pg.189) has commented on the chain of narrators.

(2) Ibn Asaakir and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139). Ibn Abdul Birr has also reported the narration in his Jaami (Vol.1 Pg.157)

(3) Ibn Abdul Birr in his Jaami. Tabraani has also reported the narration but Haythami (Vol.1 Pg.135) has commented on the chain of narrators.

(4) Ibn Abdul Birr in his Jaami (Vol.1 Pg.158).

(5) Ibn Abdul Birr in his Jaami (Vol.1 Pg.158).

righteous and steadfast as long as their knowledge of Deen comes to them from the Sahabah رَضِيَ اللَّهُ عَنْهُمْ of Rasulullaah ﷺ and from their seniors. However, as soon as it starts coming from their juniors, they will all be destroyed." (1)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ also said, "People will always remain in good stead as long as they acquire their knowledge of Deen from their seniors. However, as soon as they start acquiring it from their juniors and sinners, they will all be destroyed." (2)

Another narration quotes Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ as saying, "You people will remain in good stead as long as the knowledge of Deen remains in the custody of your seniors. However, as soon as it is entrusted to the juniors, they will start to regard the seniors as fools." (3)

Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Both Warn Against Acquiring Knowledge from people who are not Worthy of it

Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ said, "Verily the most effective tool for leading people astray is a man who recites the Qur'aan without understanding it and then proceeds to teach it to children, slaves and women who in turn use it to argue with the scholars." (4)

Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ said, "I do not fear for this Ummah a Mu'min whose Imaan restrains him nor a sinner whose sinful life is manifest. However, what I do fear for them is a man who learns the Qur'aan until his tongue is fluent with it but then interprets the Qur'aan in a manner it should not be interpreted." (5)

Hadhrat Uqba bin Aamir رَضِيَ اللَّهُ عَنْهُ Emphasises to his Children to Accept Ahadeeth Only from Reliable Sources

When Hadhrat Uqba bin Aamir رَضِيَ اللَّهُ عَنْهُ was on his deathbed, he advised his sons saying, "Dear sons! I forbid you from three things, so take note of what they are. Never accept a Hadith of Rasulullaah ﷺ except from a reliable person, never ask for loans even though you may have to wear coarse clothing and never take to writing poetry because it will distract your hearts from the Qur'aan." (6)

The Sermon Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Delivered at Jaabiyah About Acquiring Knowledge from the Scholars of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that it was at Jaabiya that Hadhrat

(1) Tabraani in his *Kabeer* and *Awsat*, reporting from reliable sources as confirmed by Haythami (Vol. 1 Pg. 135). Ibn Abdul Birr has also reported the narration in his *Jaami* (Vol. 1 Pg. 159).

(2) Ibn Abdul Birr in his *Jaami* (Vol. 1 Pg. 159).

(3) Ibn Abdul Birr in his *Jaami* (Vol. 1 Pg. 159).

(4) Ibn Abdul Birr in his *Jaami* (Vol. 2 Pg. 194).

(5) Ibn Abdul Birr in his *Jaami* (Vol. 2 Pg. 194).

(6) Tabraani. *Haythami* (Vol. 1 Pg. 140) has commented on the chain of narrators.

Umar رضي الله عنه delivered a sermon to the people saying, "Whoever has any queries about the Qur'aan should go to Ubay bin Ka'b رضي الله عنه, whoever has any queries about inheritance should go to Zaid bin Thaabit رضي الله عنه, whoever has any queries about Fiqh should go to Mu'aadh bin Jabal رضي الله عنه and whoever requires money should come to me because Allaah has given me authority over it and entrusted me with its distribution." (1)

Salutations and Glad Tidings for the Student

Rasulullaah صلى الله عليه وسلم Welcomes Hadhrat Safwaan bin Assaal رضي الله عنه

The narration has passed at the beginning of the chapter⁽²⁾ in which Hadhrat Safwaan bin Assaal Muraadi رضي الله عنه says, "I once came to Rasulullaah صلى الله عليه وسلم in the Masjid as he was reclining on his red shawl. 'O Rasulullaah صلى الله عليه وسلم!' I said, 'I have come to seek knowledge.' Rasulullaah صلى الله عليه وسلم exclaimed, 'Welcome to the seeker of knowledge! Verily out of the love for what the person seeking knowledge is out to seek, the angels encircle him with their wings and then mount each other until they reach the sky above the earth.'" (3)

Hadhrot Abu Sa'eed Khudri رضي الله عنه Welcomes Some Students

Hadhrot Abu Haaron narrates that whenever they went to Hadhrot Abu Sa'eed Khudri رضي الله عنه, he would say, "Welcome to the people about whom Rasulullaah صلى الله عليه وسلم gave us emphatic instructions! Rasulullaah صلى الله عليه وسلم said, 'People are your followers and men will come from far-off places to acquire an understanding of Deen from you. When they come to you, it is my emphatic instruction to you to treat them well.'" (3)

Another narration states that Hadhrot Abu Sa'eed Khudri رضي الله عنه quoted Rasulullaah صلى الله عليه وسلم as saying, "People will come from the East to learn from you. It is my emphatic instruction that when they come to you, you must treat them well." Hadhrot Abu Haaron narrates that whenever Hadhrot Abu Sa'eed Khudri رضي الله عنه saw them, he would say, "Welcome to the people about whom Rasulullaah صلى الله عليه وسلم gave us emphatic instructions!" (4)

Another narration⁽⁵⁾ adds that part of Rasulullaah صلى الله عليه وسلم's instruction was, "Teach them that which Allaah has taught you." Yet another narration states that Rasulullaah صلى الله عليه وسلم said, "Soon people will come to you from the ends of the earth to ask you about your Deen. When they arrive, accommodate them and teach them and it is my emphatic instruction that you must treat them well."

(1) Tabraani in his Awsat. Haythami (Vol.1 Pg.135) has commented on the chain of narrators.

(2) Under the heading "The Encouragement Rasulullaah صلى الله عليه وسلم Gave towards Knowledge" and the subheading "Rasulullaah صلى الله عليه وسلم Welcomes Hadhrot Safwaan bin Assaal رضي الله عنه who had come to Seek Knowledge".

(3) Tirmidhi.

(4) Tirmidhi and Ibn Maajah (Pg.37). Haakim (Vol.1 Pg.88) has reported a similar narration from reliable sources as confirmed by Dhahabi.

(5) Ibn Jareer and Ibn Asaakir.

Yet another narration states that Rasulullaah ﷺ added, "Teach them and say to them, 'Welcome! Welcome! Come closer!'"⁽¹⁾

Whenever the young students came to Hadhrat Abu Sa'eed Khudri ﷺ, he would say, "Welcome to the people about whom Rasulullaah ﷺ gave us emphatic instructions! Rasulullaah ﷺ gave us instructions to accommodate them in our gatherings and to make them understand the Ahadeeth because you people are our successors and are the ones who will narrate Ahadeeth after us." Amongst the things Hadhrat Abu Sa'eed Khudri ﷺ used to say to the new students was, "If there is anything you do not understand, do ask me to explain it to you because I prefer you leaving here after understanding rather than leaving without understanding."⁽²⁾

Hadhrat Abu Hurayrah ﷺ Welcomes Students

Hadhrot Ismaa'eel reports that so many of them once went to visit Hadhrot Hasan that they filled his house. Pulling his legs together, he said, "So many of us once went to visit Hadhrot Abu Hurayrah ﷺ that we filled his house. Pulling his legs together, he said, 'So many of us once went to visit Rasulullaah ﷺ that we filled his house. Rasulullaah ﷺ was lying down on his side, but when he saw us, he pulled his legs together and said, 'After my demise, people of various nationalities shall soon come to you in search of knowledge. You should welcome them, greet them and teach them.' By Allaah! We have also met such people (after the Sahabah ﷺ) who neither welcomed us, greeted us nor taught us anything. All they did when we went to them was to act harshly with us."⁽³⁾

Hadhrot Abu Dardaa ﷺ Smiles when Narrating Ahadeeth

Hadhrot Ummu Dardaa ﷺ says, "Whenever Hadhrot Abu Dardaa ﷺ narrated Ahadeeth to people, he would always smile. I once said to him, 'I fear that people would regard you to be a fool.' He explained, 'Rasulullaah ﷺ also smiled whenever he narrated Ahadeeth.'⁽⁴⁾

Gatherings of Knowledge and Being in the Company of Ulema

Rasulullaah ﷺ Encourages the Gatherings of Knowledge and the Sahabah ﷺ Sit in Groups Around him

Hadhrot Abdullaah bin Abbaas ﷺ narrates that Rasulullaah ﷺ was once

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.243).

(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.5 Pg.243).

(3) Ibn Maajah (Pg.37).

(4) Ahmad and Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.131) has commented on the chain of narrators.

asked, "O Rasulullaah ﷺ! Which of our companions are best?" Rasulullaah ﷺ replied, "The person who reminds you of Allaah when you look at him, whose speech increases your knowledge and whose deeds remind you of the Aakhirah." (1)

Hadhrat Qurra ﷺ reports that when Rasulullaah ﷺ sat in a gathering, the Sahabah ﷺ would sit in groups around him (to learn and teach, asking Rasulullaah ﷺ when they needed to)." (2)

The Gatherings of the Sahabah ﷺ after the Fajr Salaah

Hadhrat Yazeed Razaqashi says that after narrating Ahadeeth to them, Hadhrat Anas ﷺ would say, "By Allaah! This Hadith has not been learnt as you people learn when people gather around a person who lectures to them. What used to happen is that the Sahabah ﷺ used to sit in groups after the Fajr salaah to recite the Qur'aan and learn the compulsory and optional aspects of Deen." (3)

Rasulullaah ﷺ Sits with a Gathering of the Sahabah ﷺ that Included many Poor People

Hadhrat Abu Sa'eed Khudri ﷺ relates, "I was sitting with a group of Muhaajireen amongst whom were people who (because of poverty) had so little clothing that they were hiding behind each other. A Qaari of ours was busy reciting the Qur'aan and we were all busy listening to Allaah's Book. Rasulullaah ﷺ (arrived there and) said, 'All praise is for Allaah who has created in my Ummah people with whom I have been instructed to remain with.' The group turned and faced Rasulullaah ﷺ, who recognised none of them besides myself. Rasulullaah ﷺ then said, 'O impoverished Muhaajireen, listen to the good news that you will have perfect light on the Day of Qiyaamah. You will enter Jannah half a day before the rich, which is equal to five hundred years.'" (4)

Rasulullaah ﷺ Prefers the Gathering of Knowledge to the Gathering of Dhikr

Hadhrat Abdullaah bin Amr ﷺ narrates that Rasulullaah ﷺ once passed by two gatherings in his Masjid. While the people in one gathering were making du'aa to Allaah and concentrating on this, the other was learning and teaching Fiqh. Rasulullaah ﷺ remarked, "While both gatherings are doing excellent work, the one is superior than the other. As for the one, they are making du'aa to Allaah and concentrating on this. If Allaah wills, He shall grant them (what they ask) and if He wills, He may refuse them. As for the others, they are learning and teaching the ignorant and I have been sent as a teacher." Rasulullaah ﷺ

(1) Abu Ya'la. Mundhiri (Vol.1 Pg.76) has commented on the chain of narrators.

(2) Bazaar.

(3) *Majma'uz Zawaa'id* (Vol.1 Pg.132).

(4) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.57). Abu Nu'aym has reported the narration at greater length in his *Hilya* (Vol.1 Pg.342).

therefore sat with this second group. ⁽¹⁾

Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Sit One Night in a Gathering of Knowledge

Hadhrat Abu Bakr bin Abu Moosa narrates that Hadhrat Abu Moosa رَضِيَ اللَّهُ عَنْهُ once went to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ after Isha. "What brings you here?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked. "I have come to speak with you," Hadhrat Abu Moosa رَضِيَ اللَّهُ عَنْهُ replied. "At this hour?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ remarked. When Hadhrat Abu Moosa رَضِيَ اللَّهُ عَنْهُ informed Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ that it was an important matter of Fiqh that he needed to discuss, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ sat up and the two men discussed for a long while. Thereafter, Hadhrat Abu Moosa رَضِيَ اللَّهُ عَنْهُ said, "What about the (Tahajjud) salaah, O Ameerul Mu'mineen?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "It was in salaah that I had been engaged (when you arrived)." ⁽²⁾

The Incident of Hadhrat Jundub Bajali with Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ Concerning Seeking Knowledge

Hadhrat Jundub bin Abdullaah Bajali says, "When I arrived in Madinah to seek knowledge, I entered the Masjid of Rasulullaah ﷺ where I saw people engaged in discussions in various groups. Passing by the groups, I eventually arrived at a group in which there sat a pale man wearing two pieces of cloth and who appeared to have just arrived from a journey. I heard him say, 'I swear by the Rabb of the Kabah that the people in authority have been destroyed and I am not sorry for them!' This he repeated several times. I then sat down with him and he continued to narrate Ahadeeth for some time. When he got up to leave, I asked the people who he was. They said, 'He is the leader of the Muslims! He is Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ.'

I then followed him to his house, which I discovered was in a dilapidated state. I also discovered that he was very ascetic, had severed all ties with this world and was a man of habit. When I greeted him, he replied to my greeting and asked me where I came from. When I informed him that I was from Iraq, he remarked, 'They (Iraqis) are people who ask even more questions than I do.' This remark made me very angry and I immediately fell to my knees, raised my hands like this before my face and faced the Qibla saying, 'O Allaah! It is to You that I complain. We have spent our wealth, tired our bodies and rode our conveyances in search of knowledge. However, when we meet them, they are inhospitable and make remarks about us!' Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ started to weep and tried to pacify me saying, 'Oh dear! I did not mean to offend you. I really did not mean to offend you.' He then said, 'O Allaah! I make a promise with You that if you keep me alive until Friday, I shall definitely state what I heard Rasulullaah ﷺ say without

(1) Ibn Abdul Birr in his Jaami (Vol.1 Pg.50). Daarmi has reported a similar narration.

(2) Abdur Razzaaq and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.228).

fearing reproach from anyone.'

After he said that, I left him and waited for Friday. When I left my room that Thursday for something, I found the streets jammed with people. I could see hordes of people on every street I took. 'What is the matter with the people?' I asked. 'You must be a stranger here?' the people asked. When I confirmed that I was, they said, 'The leader of the Muslims Ubay bin Ka'b ﷺ has passed away.' When I later met Hadhrat Abu Moosa Ash'ari ﷺ in Iraq and related to him the incident of Hadhrat Ubay ﷺ, he sighed, 'How tragic! If only he had lived so that you could have reported his words to us!'"(1)

Hadhrat Imraan bin Husayn ﷺ Narrates Ahadeeth in the Masjid of Basrah

Hadhrat Hilaal bin Yasaaf says, "When I arrived in Basrah and entered the Masjid, I saw an old man with white hair and a white beard leaning against a pillar and narrating Ahadeeth to a group of people. When I enquired about the man, I was informed that he was Hadhrat Imraan bin Husayn ﷺ."(2)

People Flock to the Door of Hadhrat Abdullaah bin Abbaas ﷺ, who Taught them all Aspects of Deeni Knowledge

Hadhrat Abu Saalih says, "I have seen such a large gathering around Hadhrat Abdullaah bin Abbaas ﷺ that if the entire tribe of the Quraysh boasted about such numbers, they would be the envy of all. I have seen so many people flock to him that the street could not even contain them and none was able to move forward or backward. When I went in and informed him about all the people at his door, he instructed me to fetch some water for him to perform wudhu. He then performed wudhu and sat down saying, 'Go outside and announce that whoever wishes to **ask about the Qur'aan and its words and meaning should come in.**' When I went out and made the announcement, the people who entered filled the room as well as the entire house. In addition to informing them about everything they asked, he also told them much more. 'Now allow your brothers the opportunity,' he said.

When they had left, he instructed, 'Go outside and announce that whoever wishes to **ask about the Tafseer of the Qur'aan and its interpretation should come in.**' When I went out and made the announcement, the people who entered filled the room as well as the entire house. In addition to informing them about everything they asked, he also told them much more. 'Now allow your brothers the opportunity,' he said. When they had left, he again instructed, 'Go outside and announce that whoever wishes to **ask about what is Halaal and Haraam and about Fiqh should come in.**' When I went out and made the announcement, the people who entered filled the room as well as the entire house. In addition to

(1) Ibn Sa'd (Vol.3 Pg.501).

(2) Ibn Sa'd (Vol.4 Pg.291).

informing them about everything they asked, he also told them much more. 'Now allow your brothers the opportunity,' he said.

When these people had left, he instructed me again saying, 'Go outside and announce that whoever wishes to ask about inheritance and the likes thereof should come in.' When I went out and made the announcement, the people who entered filled the room as well as the entire house. In addition to informing them about everything they asked, he also told them much more. 'Now allow your brothers the opportunity,' he said. When they had left, he instructed, 'Go outside and announce that whoever wishes to ask about Arabic, poetry and rare words should come in.' When I went out and made the announcement, the people who entered filled the room as well as the entire house. In addition to informing them about everything they asked, he also told them much more. If the entire tribe of the Quraysh boasted about such numbers, they would really be the envy of all because I have never seen such a large gathering around any person." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه Praises the Gatherings of Knowledge

Hadhrat Abdullaah bin Mas'ood رضي الله عنه once said, "The best of all gatherings is the one in which matters of wisdom are discussed." (2)

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "The best of all gatherings is the one in which matters of wisdom are disseminated and in which Allaah's mercy is anticipated." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه also said, "People with Taqwa are the chiefs, the jurists are the leaders and attending their gatherings is a means of increasing (one's Imaan and knowledge)." (4)

The Statements of Hadhrat Abu Juhayfah رضي الله عنه and Hadhrat Abu Dardaa رضي الله عنه in this Regard

Hadhrat Abu Juhayfah رضي الله عنه always used to say, "Sit in the company of the seniors, associate with the Ulema and mingle with the wise." (5)

Hadhrat Abu Dardaa رضي الله عنه said, "It is the deep understanding a person has that will make him accompany and stay in contact with men of knowledge." (6) In another narration, Hadhrat Abu Dardaa رضي الله عنه added sitting in their gatherings. (7)

Respecting the Gatherings of Knowledge

Hadhrat Sahl bin Sa'd Saa'idi رضي الله عنه Gets Angry with People who Fooled Around in his Gathering

Hadhrat Abu Haazim says, "Hadhrat Sahl bin Sa'd Saa'idi رضي الله عنه was narrating

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.320). Haakim (Vol.3 Pg.538) has reported a similar narration.

(2) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.167).

(3) Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.50).

(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.126).

(5) Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.126).

(6) Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.127).

(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.211).

the Ahadeeth of Rasulullaah ﷺ to a group of his people when some of them started turning to each other and talking. This made Hadhrat Sahl ﷺ angry and he said, 'Look at them! Some of them are turning to talk to each other when I am narrating to them what my eyes have seen and my ears have heard. I swear by Allaah that I shall leave them and never return to them ever again!' 'Where will you go?' I asked. 'I shall go to wage Jihaad in the path of Allaah,' came the reply. 'But how will you fight in Jihaad,' I submitted, 'when (because of your old age) you are unable to ride a horse, strike a blow with a sword or even use a spear?' 'O Abu Haazim,' he said, 'I shall stand amongst the ranks of the soldiers to be struck by a stray arrow or rock by which Allaah shall bless me with martyrdom.'⁽¹⁾

The Conduct Of Ulema and Students

Rasulullaah ﷺ's Kind Address to a Youngster who Requested Permission to Fornicate

Hadhrat Abu Umaamah ﷺ narrates that a youngster from the Quraysh once approached Rasulullaah ﷺ with the request, "O Rasulullaah ﷺ! Do permit me to fornicate." The Sahabah ﷺ turned to him and started rebuking him saying, "Don't say that! Don't say that!" 'Bring him closer,' Rasulullaah ﷺ said. When the youngster went close to Rasulullaah ﷺ, Rasulullaah ﷺ asked, "Would you like someone to fornicate with your mother?" "By Allaah!" the youngster exclaimed, "I would never tolerate it! May Allaah sacrifice me for you, O Rasulullaah ﷺ!" "Then," Rasulullaah ﷺ explained, "other people will also not want anyone to fornicate with their mothers."

Rasulullaah ﷺ continued, "Would you then like someone to fornicate with your daughter?" "By Allaah!" the youngster exclaimed again, "I would never tolerate it! May Allaah sacrifice me for you, O Rasulullaah ﷺ!" "Then," Rasulullaah ﷺ said, "other people will also not want anyone to fornicate with their daughters." Rasulullaah ﷺ asked further, "Would you like someone to fornicate with your sister?" Again the youngster exclaimed "By Allaah! I would never tolerate it! May Allaah sacrifice me for you, O Rasulullaah ﷺ!" "Then other people will also not want others to fornicate with their sisters," Rasulullaah ﷺ said.

Again Rasulullaah ﷺ asked, "Would you like someone to fornicate with your paternal aunt?" Again the youngster exclaimed "By Allaah! I would never tolerate it! May Allaah sacrifice me for you, O Rasulullaah ﷺ!" "Then other people will also not want anyone to fornicate with their paternal aunts. Would you like someone to fornicate with your maternal aunt?" "By Allaah! I would never tolerate it! May Allaah sacrifice me for you, O Rasulullaah ﷺ!" the youngster exclaimed. "Then other people will also not want people to fornicate with their maternal aunts," Rasulullaah ﷺ said.

Rasulullaah ﷺ then placed his hand on the youngster's chest and prayed, "O Allaah! Forgive his sins, purify his heart and keep him chaste." Thereafter, the

(1) Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.155) has commented on the chain of narrators.

youngster's attention never again swayed in that direction. (1)

Rasulullaah ﷺ Repeats Himself Thrice to Make himself Understood

Hadhrat Abu Umaamah رضي الله عنه says, "When Rasulullaah ﷺ spoke (something of importance), he would repeat himself thrice so that he would be understood." (2)

Hadhrat Aa'isha رضي الله عنها Instructs Hadhrat Ibn Abi Saa'ib to hold fast to Three Factors when Teaching

Hadhrat Sha'bi narrates that Hadhrat Aa'isha رضي الله عنها once said to the lecturer of Madinah Hadhrat Ibn Abi Saa'ib, "You must obey me in three factors, otherwise I shall oppose you most vehemently." Hadhrat Ibn Abi Saa'ib said, "I shall most definitely obey you, O Ummul Mu'mineen! What are they?" Hadhrat Aa'isha رضي الله عنها said, "(Firstly) Refrain from going out of your way to rhyme your du'aas because Rasulullaah ﷺ and the Sahabah رضي الله عنهم never did this. (Secondly) You should deliver a lecture once every week. If you do not want to do so only once, you may do so twice or otherwise thrice at the most because you should never allow people to become tired of the Qur'aan. (Thirdly) I never want to find you going to people who are engaged in some discussion and then you cut short their talk (by starting your lecture). Rather leave them to talk and you start your lecture only when they approach you and ask you to talk." (3)

The Conduct of Hadhrat Abdullaah bin Mas'ood رضي الله عنه when Teaching

Hadhrat Shaqeeq bin Salamah narrates that Hadhrat Abdullaah bin Mas'ood رضي الله عنه once came to them and said, "I know well that you people are sitting here but the only thing that prevents me from coming out to you every time is the fear of you getting tired. It was the practice of Rasulullaah ﷺ to consider us when delivering lectures for fear of ever tiring us out." (4)

Hadhrat A'mash narrates that when Hadhrat Abdullaah bin Mas'ood رضي الله عنه once passed by a man delivering a lecture, he said, "O lecturer! Do not make the people despondent (of Allaah's mercy)." (5)

Hadhrat Ali رضي الله عنه Describes a True Scholar

Hadhrat Ali رضي الله عنه once said, "Should I not inform you who a true scholar is. He is one who neither makes people despondent of Allaah's mercy nor grants them the licence to disobey Allaah. At the same time, he does not allow them to feel that they are immune from Allaah's punishment. He is one who does not turn his

(1) Tabraani and Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.129).

(2) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.129).

(3) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.191). Abu Ya'la has reported a similar narration.

(4) Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.105)

(5) Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.191) has commented on the chain of narrators.

attention to something else, thereby neglecting the Qur'aan. There is no good in the Ibaadah that is devoid of (the relevant) knowledge, no good in the knowledge that is devoid of understanding and piety and no good in the recitation of the Qur'aan that is devoid of contemplation." (1)

Rasulullaah ﷺ's Words to Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ and Hadhrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ when Dispatching them to Yemen

Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ narrates that when Rasulullaah ﷺ sent Hadhrt Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ and Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ to Yemen, he addressed them saying, "Assist each other, work together, teil the people good things and do not make them averse (to the Deen)." When Hadhrt Mu'aadh رَضِيَ اللهُ عَنْهُ delivered a lecture to the people, he encouraged them towards Islaam, developing a deep understanding of Deen and the Qur'aan. He also said, "I can inform you about those destined for Jannah and those destined for Jahannam. A person is destined for Jannah when people speak good of him and destined for Jahannam when they have no good to speak of him." (2)

The Statement of Hadhrt Abu Sa'eed رَضِيَ اللهُ عَنْهُ Concerning the Gatherings of the Sahabah رَضِيَ اللهُ عَنْهُمْ and the Statement of Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ Concerning the True Aalim

Hadhrt Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ said, "When the Sahabah رَضِيَ اللهُ عَنْهُمْ of Nabi ﷺ sat together, their discussion always concerned Deen unless one of them was reciting a Surah or having someone else recite a Surah." (3)

Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ said, "A man can never occupy a respectable position as a scholar unless he is not jealous of those above him, does not look down on those beneath him and does not seek a price for his knowledge." (4)

The Statement of Hadhrt Umar رَضِيَ اللهُ عَنْهُ Concerning the Conduct of an Aalim

Hadhrt Umar رَضِيَ اللهُ عَنْهُ said, "Acquire knowledge and teach the people. Learn also the respectability and composure that goes with it. Humble yourself before those you learn from as well as before those you teach, and never be arrogant Ulema. In this manner, your ignorance will be unable to stand up to your knowledge." (5)

(1) Ibn Dharees, Abu Nu'aym in his *Hilya* (Vol.1 Pg.77), Ibn Asaakir and others, as quoted in *Kanzul Ummaal* (Vol.5 Pg.231). In his *Isti'aab* (Vol.2 Pg.44), Ibn Abdul Birr has reported the words from Rasulullaah ﷺ.

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.166).

(3) Haakim (Vol.1 Pg.94), reporting from reliable sources as confirmed by Dhahabi.

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.306).

(5) Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.135). Ahmad in his *Zuhd*, Bayhaqi, Ibn Abi Shaybah and others have reported a similar narration.

The Statement of Hadhrat Ali رَضِيَ اللهُ عَنْهُ Concerning the Conduct of Students

Hadhrat Ali رَضِيَ اللهُ عَنْهُ said, "Amongst the rights of an Aalim is that you should not pose too many questions to him, you should not press him to give answers and should not pressurise him if he chooses to ignore something. Also amongst his rights is that you should not hold his clothing (and compel him to teach) when he is tired, you should never point your finger at him, never hint at him with your eyes and never question his gatherings. You should also never wait for him to slip up and if he does, you should wait for him to correct himself and accept his excuse for the slip-up. Never tell him that someone else opposes his opinion, never disclose his secrets, never gossip to him about anyone and always maintain his honour in his presence and his absence. While you may greet people collectively, greet him specially and sit in front of him. If he has any need, beat others in serving him and never tire him by sitting too long with him. He is like a date palm by which you ought to wait for some benefit to fall to you at any time. The Aalim occupies the status of a person who is fasting while fighting in Jihaad in the path of Allaah and when he passes away, a void is created in Islaam that can never be filled until the Day of Qiyaamah. (Also take note that) Seventy thousand high-ranking angels of the heavens escort the student of Deen." (1)

The Conduct of Hadhrat Thaabit Bunaani with his Teacher Hadhrat Anas رَضِيَ اللهُ عَنْهُ

Hadhrat Jameela the slave woman of Hadhrat Anas رَضِيَ اللهُ عَنْهُ who mothered some of his children says, "Whenever Thaabit came to Hadhrat Anas رَضِيَ اللهُ عَنْهُ, Hadhrat Anas رَضِيَ اللهُ عَنْهُ would instruct me to bring him some perfume to apply to his hands saying, 'Ibn Ummu Thaabit (Hadhrt Thaabit) will not be satisfied until he kisses my hands.'" (2)

The Conduct of Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ with Hadhrt Umar رَضِيَ اللهُ عَنْهُ and his Awe for him

Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ says, "For many years I had wanted to ask Hadhrt Umar bin Khattaab رَضِيَ اللهُ عَنْهُ about an incident but it was my awe for him that prevented me from doing so. The opportunity eventually came when he lagged behind the rest of the people on a journey for Hajj or Umrah because he needed to attend to the call of nature. It was in a place called Araak in Marruz Zahraan and I was alone with him when he had completed. 'O Ameerul Mu'mineen!' I said, 'For many years I had wanted to ask you about an incident

(1) Murhibi and Ibn Abdul Birr in his Jaami, as quoted in *Kanzul Ummaal* (Vol.5 Pg.242), *Muntakhab Kanzul Ummaal* (Vol.4 Pg.73) and Khateeb in his Jaami, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).

(2) Abu Ya'la. Haythami (Vol.1 Pg.130) has commented on the chain of narrators.

but my awe for you prevented me from doing so.' 'Do not do that,' he said, 'Whenever you need to know anything, feel free to ask me. If I know anything, I shall inform you and if I do not, I shall tell you that I know nothing about it and you may ask someone who does.' I then asked, 'Who are the two women that Allaah speaks about who acted together against Rasulullaah ﷺ?' 'They were Aa'isha ﷺ and Hafsah ﷺ,' Hadhrat Umar ﷺ replied. The narration continues to relate the incident at length. (1)

The Awe Hadhrat Sa'eed bin Musayyib had for Hadhrt Sa'd bin Abi Waqqaas ﷺ

Hadhrt Sa'eed bin Musayyib says, "I once said to Hadhrt Sa'd bin Maalik (Abi Waqqaas) ﷺ, 'I wish to pose certain questions to you, but I stand in too much awe of you.' 'Dear son of my brother,' he said, 'do not stand in awe of me. If you feel that I know anything, feel free to ask me.' I then asked, 'What was it that Rasulullaah ﷺ said to Hadhrt Ali ﷺ when he appointed him as his deputy during the expedition to Tabook?' Hadhrt Sa'd ﷺ replied, 'Rasulullaah ﷺ said, 'O Ali! Does it not please you to know that your status with me is like that of Haaron ﷺ with Moosa ﷺ.' (2)

Hadhrt Jubayr bin Mut'im ﷺ Responds to a Question by saying, "I have no knowledge on the subject"

Hadhrt Uthmaan bin Abdullaah bin Mowhab narrates that Hadhrt Jubayr bin Mut'im ﷺ was passing through an oasis when the people questioned him about a matter of inheritance. Hadhrt Jubayr ﷺ responded by saying, "I have no knowledge on the subject. You may however send someone with me and I will enquire about it on your behalf." The people sent someone with him and Hadhrt Jubayr ﷺ posed the question to Hadhrt Umar ﷺ. Hadhrt Umar ﷺ remarked, "Whoever wishes to be an Aalim with keen understanding should do as Jubayr bin Mut'im ﷺ has done. When asked about something he did not know, he said, 'Allaah knows best.' (3)

The Conduct of Hadhrt Abdullaah bin Umar ﷺ in his Teaching

Hadhrt Mujaahid reports that when Hadhrt Abdullaah bin Umar ﷺ was once questioned about an aspect of children's inheritance, he replied, "I do not know." "What prevents you from replying?" someone asked. His reply was, "When Abdullaah bin Umar was asked about something he did not know, he replied by saying, 'I do not know.' (4)

(1) Ibn Abdul Birr in his Jaami (Vol.1 Pg.112).

(2) Ibn Abdul Birr in his Jaami (Vol.1 Pg.112). Ibn Sa'd (Vol.3 Pg.24) has also reported the narration with some additions.

(3) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).

(4) Ibn Abdul Birr in his *Isti'aab* (Vol.2 Pg.52).

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ reports that when Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ was questioned about something he had no knowledge of, he replied by saying, "I have no knowledge on the subject." As the man turned to leave, Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said to himself, "When Abdullaah bin Umar was questioned about something he had no knowledge of, he replied by saying, 'I have no knowledge on the subject.'"⁽¹⁾

Hadhrat Uqba bin Muslim says, "I stayed with Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ for thirty four months and on many occasions when he was questioned about something, he would reply by saying, 'I do not know.' He would then turn to me saying, 'Do you know what those people wanted (by asking me about something I had no knowledge of)? They intended making our backs a bridge to Jahannam.'"⁽²⁾

Hadhrat Naafi narrates that a man once posed a question to Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ lowered his head and did not respond for such a long time that the man thought his question had not been heard. "May Allaah have mercy on you," the man said, "Did you not hear my question?" Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ replied by saying, "I certainly did hear it. However, it seems like you people feel that Allaah will not question us about the things you ask us about. May Allaah have mercy on you! **Leave us to think about your question.** If we have a reply, we will inform you, otherwise we shall tell you that we do not know."⁽³⁾

Statements of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ about an Aalim Conceding that he does not know

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ once said, "O people! When a person is questioned about something he has knowledge about, he should give the reply and if he does not have the knowledge, he should say, 'Allaah knows best'. To say 'Allaah knows best' in reply to something one does not know is also an integral part of knowledge. Addressing His Nabi ﷺ, Allaah says:

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾ (سورة ص: آيت ٨٦)

(O Rasoolullah ﷺ) Say, "I do not ask you people for any payment for this (propagation of the message), and I am not among those who pretend (those who pretend to know something when they do not)."

{Surah Saad, verse 86}⁽⁴⁾

Hadhrat Abdullaah bin Basheer states that when Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ was once asked a question, he replied by saying, "I have no knowledge on the subject." He then said, "What a great source of comfort! I was questioned

(1) Ibn Sa'd (Vol. 4 Pg. 144).

(2) Ibn Abdul Birr in his Jaami (Vol. 2 Pg. 54)

(3) Ibn Sa'd (Vol. 4 Pg. 168).

(4) Ibn Abdul Birr in his Jaami (Vol. 2 Pg. 51).

about something I did know and I conceded that I did not know." (1)

Hadhrat Abdullaah bin Abbaas ﷺ said, "When an Aalim forsakes the statement 'I do not know', then he has reached his point of destruction." Another narration also states that Hadhrat Abdullaah bin Abbaas ﷺ said, "When an Aalim omits using the statement 'I do not know', then he has reached his point of destruction." (2)

The Conduct of Hadhrat Umar ﷺ, Hadhrat Ali ﷺ and Hadhrat Uthmaan ﷺ when Teaching

Hadhrat Makhool reports that when Hadhrat Umar ﷺ noticed that the people were getting tired as he narrated Ahadeeth to them, he would occupy them with planting trees. (3)

Hadhrat Abdullaah bin Mus'ab narrates that Hadhrat Umar bin Khattaab ﷺ said, "Do not pay more than forty Awqiya as dowry, even though the bride may be the daughter of Dhul Udda Qais bin Husayn Haarithi. If anyone pays more, I shall deposit the surplus into the state treasury." A tall woman with a flat nose then stood up from the women's row saying, "You do not have the authority to do that." "Why not?" asked Hadhrat Umar ﷺ. She replied, "Because Allaah declares:

﴿وَأَنْ تَتِيمَ إِحْدَهُمْ فَنظَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا﴾ (سورة النساء: آيت ٢٠)

...when you have given one of them a fortune, then do not take anything from it ..." {Surah Nisaa, verse 20}

To this, Hadhrat Umar ﷺ remarked, "The lady is right and the man is wrong." (4)

Hadhrat Muhammad bin Ka'b Qurazi ﷺ narrates that a man once posed a question to Hadhrat Ali ﷺ, to which he gave a reply. "O Ameerul Mu'mineen!" the man said, "That is not the answer." He then proceeded to give the correct answer, to which Hadhrat Ali ﷺ conceded, "You are right and I was wrong." He then recited the verse:

﴿وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ﴾ (سورة يوسف: آيت ٧٦)

Above every knowledgeable person is one who is more knowledgeable.
{Surah Yusuf, verse 76} (5)

Hadhrat Sa'eed bin Musayyib says, "Hadhrat Umar bin Khattaab ﷺ and Hadhrat Uthmaan bin Affaan ﷺ used to debate a question so vehemently that an onlooker would be convinced that they could never be reconciled.

(1) Sa'd bin Nasr, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241). Daarmi has reported a similar narration in bried, as quoted in *Kanzul Ummaal* (Vol.5 Pg.243).

(2) Abu Dawood and Maalik as quoted in *Jaami Bayaanil Ilm* (Vol.2 Pg.54).

(3) Ibn Sam'aani, as quoted in *Kanzul Ummaal* (Vol.5 Pg.131).

(4) Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.131).

(5) Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.131). Ibn Jareer has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).

However, they always parted ways most amicably (as if nothing had transpired between them)." (1)

For a Person to Forsake Attending a gathering of Knowledge so that a Group of People may Acquire Knowledge

The Incident of Hadhrat Uqba bin Aamir رَضِيَ اللهُ عَنْهُ and his Tribe when they Came to Rasulullaah ﷺ

Hadhrt Uqba bin Aamir رَضِيَ اللهُ عَنْهُ relates, "I arrived riding with twelve members of my tribe to see Rasulullaah ﷺ. When we had tied our camels, Mustahab companions said, 'Who will tend to the camels so that the rest of us could go and receive enlightenment from Rasulullaah ﷺ? When we return, we will then convey to him what we heard from Rasulullaah ﷺ.' I assumed the responsibility for a few days until the thought occurred to me that I may be duping myself because my companions were hearing from Nabi ﷺ what I was not hearing and they were learning from him what I was not learning.

I therefore presented myself one day (leaving the others to tend to the camels). There I heard someone say that Nabi ﷺ said, 'The person who performs a complete wudhu shall be free of sins as he was on the day his mother gave birth to him.' This impressed me tremendously. Hadhrt Umar bin Khattaab رَضِيَ اللهُ عَنْهُ then said, 'If you think that is impressive, you will be even more impressed if you had heard what was said before that.' 'Repeat it for me,' I pleaded, 'May I be sacrificed for you!' He said, 'Rasulullaah ﷺ said that if a person dies without ascribing partners to Allaah, Allaah shall open for him all eight gates of Jannah so that he may enter from whichever gate he pleases.' Rasulullaah ﷺ then came out to us and I sat in front of him. He however turned his face away from me several times. When he did it for the fourth time, I asked, 'O Nabi of Allaah ﷺ! May my parents be sacrificed for you! Why do you turn your face away from me?' Rasulullaah ﷺ then turned to me saying, 'Do you prefer one or twelve?' Understanding what he meant, I returned to my companions." (2)

The Incident of Hadhrt Uthmaan bin Abul Aas رَضِيَ اللهُ عَنْهُ and his Tribe when they Came to Nabi ﷺ

Hadhrt Uthmaan bin Abul Aas رَضِيَ اللهُ عَنْهُ reports, "I arrived with the delegation of the Thaqeef tribe when they came to see Rasulullaah ﷺ. We were changing our clothes at Rasulullaah ﷺ's door when it was asked, 'Who will hold our animals for us?' Each one of us wanted to go to Rasulullaah ﷺ and did not want to stay behind. Because I was the youngest of them all, I said, 'If it pleases you, I shall hold your camels for you on condition that you make a promise to Allaah that you will wait here for me when you come out.' They made the promise and then went in to see Rasulullaah ﷺ.

(1) Khateeb, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.77). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.9 Pg.307).

When they came out, they said, 'Come! Let us go.' 'Where to?' I asked. 'Home,' they replied. I protested saying, 'I have left my home to come right here to Rasulullaah ﷺ's door just to return without seeing him after you had made me the promise you well acknowledge?!' 'Then hurry,' they said, 'because we have already done all the questioning for you. There is nothing that we have not asked Rasulullaah ﷺ about.' I then went in and said, 'O Rasulullaah ﷺ! Pray to Allaah to grant me a deep understanding of the Deen and to teach me.' 'What was it you said?' Rasulullaah ﷺ asked. When I repeated my request, Rasulullaah ﷺ remarked, 'You have asked me for something that none of your companions have asked. Go! You are now their Ameer and the Ameer of all of your tribe's people who come to you.'" The Hadith still continues further. ⁽¹⁾ In another narration, Hadhrat Uthmaan bin Abul Aas ﷺ states that when he entered, Rasulullaah ﷺ had a copy of the Qur'aan with him. This Rasulullaah ﷺ gave to him when he asked to have it. ⁽²⁾

Learning, Teaching and Rehearsing the Knowledge of Deen and Questions that are Appropriate and those that are Inappropriate

The Sahabah ﷺ Rehearse in Rasulullaah ﷺ's Gathering and Ask him Questions

Hadhrt Anas ﷺ says, "When we used to sit with Rasulullaah ﷺ as he narrated Ahadeeth to us, we would sometimes number as many as sixty. Then when Rasulullaah ﷺ needed to leave for some need, we would rehearse amongst ourselves, repeating (what Rasulullaah ﷺ said) one after the other so that it was firmly rooted in to hearts by the time we left." ⁽³⁾

Hadhrt Abu Moosa Ash'ari ﷺ says, "After Rasulullaah ﷺ performed the Fajr salaah, we would turn towards him. Some of us would then ask him about the Qur'aan, others about inheritance and others about dreams." ⁽⁴⁾

The Words of Hadhrt Fudhaala bin Ubayd ﷺ to his Companions in this Regard

When his companions used to come to him, Hadhrt Fudhaala bin Ubayd ﷺ would say to them, "Learn and teach each other, convey glad tidings and increase (your knowledge). May Allaah increase you in all good, love you and love all those who love you. Rehearse the lessons (you have learnt) because the reward for the last one is as great as that of the first. You should also add

(1) Tabraani. Haythami (Vol.9 Pg.371) has commented on the chain of narrators.

(2) Tabraani.

(3) Abu Ya'la. Haythami (Vol.1 Pg.161) has commented on the chain of narrators.

(4) Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.159) has commented on the chain of narrators.

Istighfaar to your discussions." (1)

Statements of Hadhrat Abu Sa'eed رَضِيَ اللهُ عَنْهُ, Hadhrat Ali رَضِيَ اللهُ عَنْهُ, Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ and Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ

Concerning Rehearsing what was Learnt

Hadhrt Abu Nadhra says that when they once requested Hadhrt Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ to write down Ahadeeth for them, he said, "I shall never write it for you and never make it like the Qur'aan. You should learn the Ahadeeth from us as we had learnt from Rasulullaah ﷺ (by memory and not in writing)." Hadhrt Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ also used to say, "Rehearse the Ahadeeth amongst yourselves because this reinforces the memory." (2)

Another narration quotes Hadhrt Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ as saying, "Rehearse the Ahadeeth amongst yourselves because this rejuvenates the memory." (3)

Hadhrt Ali رَضِيَ اللهُ عَنْهُ said, "Rehearse the Ahadeeth amongst yourselves because if you do not do this, you will forget them." (4) Another narration states that Hadhrt Ali رَضِيَ اللهُ عَنْهُ also added, "Keep visiting each other." (5)

Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "Rehearse the Ahadeeth amongst yourselves because this keeps it alive." (6) Another narration quotes Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ as saying, "Rehearsing (Deeni knowledge and the Ahadeeth) reaps the reward of (Nafil) salaah." (7)

Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ said, "I prefer rehearsing the knowledge of Deen for a part of the night to engaging in Ibaadah throughout the night." (8)

Hadhrt Umar رَضِيَ اللهُ عَنْهُ asks Hadhrt Ali رَضِيَ اللهُ عَنْهُ

Three Question and is Overjoyed with the Replies

Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ narrates that Hadhrt Umar رَضِيَ اللهُ عَنْهُ once addressed Hadhrt Ali رَضِيَ اللهُ عَنْهُ saying, "O Abul Hasan! There were times when you were present with Rasulullaah ﷺ when we were not and there were times when we were present with Rasulullaah ﷺ when you were not. I have three questions to pose to you. Do you know anything about them?" "What are they?" Hadhrt Ali رَضِيَ اللهُ عَنْهُ asked. Hadhrt Umar رَضِيَ اللهُ عَنْهُ said, "(Is it possible that) A man likes another when he has seen no good in him or dislikes a man when he has seen no bad in him?" "That is certainly possible," Hadhrt Ali رَضِيَ اللهُ عَنْهُ replied, "Rasulullaah ﷺ once said, 'All souls had been gathered together in metaphysical realm where they met and associated. Those that got to know each

(1) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.161).

(2) Tabraani in his *Awsat*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.161).

(3) Haakim (Vol.1 Pg.94) and Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.111).

(4) Haakim (Vol.1 Pg.95).

(5) Ibn Abi Shaybah, as quoted by Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.101).

(6) Haakim (Vol.1 Pg.95).

(7) Ibn Abdul Birr in his *Isti'aaab* (Vol.1 Pg.22).

(8) Ibn Abdul Birr in his *Isti'aaab* (Vol.1 Pg.24).

other there, bond in this world and those who were detached there remain detached here."

"That was one question (to which we have a reply)," Hadhrt Umar ﷺ said, "(the second question is that) when speaking about something, a man sometimes remembers and sometimes forgets." Hadhrt Ali ﷺ responded by saying, "Rasulullaah ﷺ said, 'Every heart has clouds passing over it just as clouds pass across the moon. While the moon is shining, a cloud passes across it, causing the light to vanish, but it again shines through once the cloud has passed. Similarly, when a man is busy speaking, one of the clouds passes across (his heart), causing him to forget. Then when it passes by, he is once again able to remember."

"That was two questions," Hadhrt Umar ﷺ said, "Now what about a man who sees dreams, some of which are true and others false." Hadhrt Ali ﷺ said, "I have a reply for that as well. I heard Rasulullaah ﷺ say, 'Whenever any male or female falls into a deep sleep, their soul rises up to the *Arsh* (Allaah's throne). Those that awaken after reaching the *Arsh* have true dreams and those that awaken before reaching the *Arsh* have false dreams." Hadhrt Umar ﷺ remarked, "These were three answers that I had been in search of. I thank Allaah that I have found them before my death." (1)

Hadhrt Umar ﷺ Questions Hadhrt Abdullaah bin Abbaas ﷺ about the Differences Amongst the Ummah

Hadhrt Ibraaheem Taymi narrates that Hadhrt Umar ﷺ was alone one day when he started thinking to himself. He then sent for Hadhrt Abdullaah bin Abbaas ﷺ and asked him, "How will this Ummah have differences between them when their Book is one, their Nabi ﷺ is one and their Qibla is one?" "O Ameerul Mu'mineen!" Hadhrt Abdullaah bin Abbaas ﷺ said, "When the Qur'aan was revealed to us, we recited it knowing exactly for what reason every verse was revealed. However, after us there shall come many nations who will recite the Qur'aan without knowing why the various verses were revealed. **Every nation will therefore have its own opinion about every verse. When this happens, they will naturally have differences between them and when differences crop up, they will start to fight each other.**" (In his grief over this) Hadhrt Umar ﷺ rebuked Hadhrt Abdullaah bin Abbaas ﷺ, who then left. Hadhrt Umar ﷺ however realised the truth of what Hadhrt Abdullaah bin Abbaas ﷺ said and again called for him. When Hadhrt Abdullaah bin Abbaas ﷺ arrived, Hadhrt Umar ﷺ said to him, "Do repeat what you have said." (2)

(1) Tabraani in his *Awsat*. Haythami (Vol.1 Pg.162) has commented on the chain of narrators.

(2) Sa'eed bin Mansoor, Bayhaqi and Khateeb, as quoted in *Kanzul Ummaal* (Vol.1 Pg.228).

Hadhrt Umar رَضِيَ اللهُ تَعَالَى عَنْهُ Questions the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ about a Particular verse and is Impressed by the Reply that Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ gave

Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ narrates, "Hadhrt Umar رَضِيَ اللهُ تَعَالَى عَنْهُ once said, 'I recited a verse last night that kept me awake. (The verse is):

﴿أَيُّدٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا
مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضِعْفَاءُ صِ فَاصَابُهَا اغْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ
ط كَذَلِكَ يبينُ اللهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾﴾ (سورة بقره: آيت ٢٦٦)

Would any of you like to own a garden (*an orchard*) containing all types of fruit for himself, with palm trees, vines and rivers flowing beneath? (*Later, however*) He then suffers old age while he (*still*) has weak (*young*) children (*who cannot assist him*) and a severe wind carrying fire strikes (*his orchard*), burning it down (*leaving him in desperate want when he most needs wealth to care for his children*). In this manner does Allaah make His Aayaat clear for you so that you may ponder. {Surah Baqarah, verse 266}

'What does it refer to?' Hadhrt Umar رَضِيَ اللهُ تَعَالَى عَنْهُ wanted to know. When some people responded by saying, 'Allaah knows best', Hadhrt Umar رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I know well that Allaah knows best, but I have asked because if any of you know anything about it or have heard anything about it, he should inform me about what he has heard.' Everyone was silent. Hadhrt Umar رَضِيَ اللهُ تَعَالَى عَنْهُ then noticed me whispering something and said, 'Dear son of my brother! Say your piece and do not undermine yourself.' 'It is actions that are being referred to,' I said. 'What makes you say that actions are being referred to?' I said, 'It was something that came to my heart which I stated.' Hadhrt Umar رَضِيَ اللهُ تَعَالَى عَنْهُ then left me and started explaining it himself. He said, 'You are right, dear son of my brother. It is actions that are being referred to. A man is most in need of his orchard when he is old and when he has many dependents. He is also most in need of his actions on the Day of Qiyaamah. You are definitely right, dear son of my brother.'⁽¹⁾

Hadhrt Umar رَضِيَ اللهُ تَعَالَى عَنْهُ Questions Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ about Some Difficulty he was Experiencing with Surah Nasr

Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ says, "Because Hadhrt Umar رَضِيَ اللهُ تَعَالَى عَنْهُ used to allow me in with the veterans of Badr, Hadhrt Abdur Rahman bin Auf رَضِيَ اللهُ تَعَالَى عَنْهُ objected saying, 'Why do you allow this youngster in with us when we have children his age?' Hadhrt Umar رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'He is of a calibre that you will

(1) Abd bin Humayd and Ibn Mundhir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.234) reporting from reliable sources as confirmed by Haakim (Vol.3 Pg.542)

soon come to know.' Hadhrat Umar رَضِيَ اللهُ عَنْهُ therefore summoned them one day and called for me as well. I believe that he called them that day only to show me off to them. He said, 'What comments do you have about the (following) words of Allaah:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۗ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾﴾ (سورة نصر)

(O Rasulullaah ﷺ) When Allaah's help (to the Muslims) and victory come and you see people entering the Deen of Allaah in droves then glorify the praises of your Rabb (in gratitude for this great favour) and seek forgiveness from Him. Without doubt, He is the Greatest Acceptor of repentance. {Surah Nasr}

Some said, "Allaah is commanding us to praise him and seek His forgiveness when His help arrives and when he grants us victory.' Others conceded that they were unable to comment and others remained silent. Hadhrat Umar رَضِيَ اللهُ عَنْهُ then said to me, 'O son of Abbaas! Do you share that view?' When I declared that I did not, he asked, 'Then what have you to say?' I replied, 'The Surah speaks of the demise of Rasulullaah ﷺ that Allaah is informing him about. Allaah is saying to Rasulullaah ﷺ: 'When Allaah's help and victory, namely the Conquest of Makkah, come and you see people (entering the Deen of Allaah in droves), then this is an indication that your demise is imminent. At this stage, you should glorify the praises of your Rabb and seek forgiveness from Him. Without doubt, He is the Greatest Acceptor of repentance.' Hadhrat Umar رَضِيَ اللهُ عَنْهُ then remarked, 'That is exactly what I understood.'⁽¹⁾

Another narration quotes that Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ said, "Because Hadhrat Umar رَضِيَ اللهُ عَنْهُ used to consult with me together with the senior Sahabah رَضِيَ اللهُ عَنْهُمْ of Rasulullaah ﷺ, Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللهُ عَنْهُ objected saying, "Why do you consult him with us ..." The rest of the narration is like the one above. (2)

Hadhrat Umar رَضِيَ اللهُ عَنْهُ and Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ Discuss a Verse and an Incident with Hadhrat Ali رَضِيَ اللهُ عَنْهُ

Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ reports that he once asked Hadhrt Umar رَضِيَ اللهُ عَنْهُ about the verse:

﴿يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَسْأَلُونَ عَنْ أَسْيَاءِ إِنْ تُبَدِّلُكُمْ تَسْؤُكُمْ ۗ﴾ (سورة مائدة: آيت ١٠١)

O you who have Imaan! Do not ask questions concerning those things that you will dislike when they are made known to you (because they are too difficult to carry out). {Surah Maa'idah, verse 101}

(1) Sa'eed bin Mansoor, Ibn Sa'd, Abu Ya'la, Ibn Jareer, Ibn Mundhir, Tabraani, Ibn Mardway, Abu Nu'aym and Bayhaqi both in their Dalaa'il, as quoted in *Kanzul Ummaal* (Vol.1 Pg.276). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.317)

(2) Haakim (Vol.3 Pg.539), reporting from reliable sources as confirmed by Dhahabi.

Hadhrat Umar رضي الله عنه explained, "When some people from amongst the Muhaajireen had certain doubts about their lineage, they said, 'We wish that Allaah would reveal verses of the Qur'aan concerning our lineage.' It was then that Allaah revealed the verse you have just recited."

Hadhrat Umar رضي الله عنه then asked Hadhrat Abdullaah bin Abbaas رضي الله عنه about Hadhrat Ali bin Abi Taalib رضي الله عنه saying, "I know that if that companion of yours assumes the post of Khilaafah, he will be abstinent. However, I fear that he should not be carried away by conceit." "What are you saying, O Ameerul Mu'mineen?" Hadhrat Abdullaah bin Abbaas رضي الله عنه exclaimed, "You are well aware of (the virtues of) our companion. By Allaah! He has never changed or spoiled (after the demise of Rasulullaah صلى الله عليه وسلم) and has never offended Rasulullaah صلى الله عليه وسلم as long as he stayed with Rasulullaah صلى الله عليه وسلم." Hadhrat Umar رضي الله عنه asked, "And what about Abu Jahal's daughter that he wanted to marry while Faatima رضي الله عنها was still his wife (did this not upset Rasulullaah صلى الله عليه وسلم)?" Hadhrat Abdullaah bin Abbaas رضي الله عنه replied by arguing, "Concerning the decisive error Hadhrat Aadam عليه السلام made, Allaah says:

﴿فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا﴾ (سورة طه: آية ١١٥)

...but he forgot and We did not find him to be determined (to disobey Our command). (Surah TaaHaa, verse 115)

Similarly, our companion was not determined to offend Rasulullaah صلى الله عليه وسلم. The idea was merely a thought that no person is capable of driving out of the mind. In addition to this, people with a deep understanding and profound knowledge of Allaah's Deen are also prone to err sometimes. However, they retract and repent as soon as they are alerted." Hadhrat Umar رضي الله عنه then said, "A person will be sorely mistaken if he thinks that he will ever be able to dive and reach the depths (of knowledge and wisdom) with people like you." (1)

Hadhrat Abdullaah bin Umar رضي الله عنه Asks Hadhrat Aa'isha رضي الله عنها About a Hadith that Hadhrat Abu Hurayrah رضي الله عنه Reported about Attending Funerals

Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه reports that he was once sitting with Hadhrat Abdullaah bin Umar رضي الله عنه when Hadhrat Khabbaab came there saying, "O Abdullaah bin Umar رضي الله عنه! Have you heard what Abu Hurayrah رضي الله عنه is saying? He claims to have heard Rasulullaah صلى الله عليه وسلم say, 'When a person accompanies a funeral bier from the house, performs the Janaazah salaah and then follows it until it has been buried, he will receive the reward of two Qiraats, each Qiraat being equal to Mount Uhud in magnitude. As for the person who returns after performing the Janaazah salaah, he shall have a reward equal in magnitude to Mount Uhud'."

Hadhrat Abdullaah bin Umar رضي الله عنه sent Hadhrat Khabbaab to Hadhrat Aa'isha

(1) Zubayr bin Bakkaar in his Muwaffaqiyaat, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.229).

ﷺ with instructions to verify the words of Hadhrat Abu Hurayrah ﷺ and to then report what she said back to him. In the meantime, Hadhrat Abdullaah bin Umar ﷺ took a handful of pebbles from the ground and kept turning them over in his hand until Hadhrat Khabbaab returned. When Hadhrat Aa'isha ﷺ confirmed what Hadhrat Abu Hurayrah ﷺ said, Hadhrat Abdullaah bin Umar ﷺ threw the pebbles down saying, "We have lost a great number of Qiraats." (1)

Another narration adds that Hadhrat Abu Hurayrah ﷺ said, "We (the poor men of Suffa) had neither plantations nor trade in the marketplaces to distract us from being with Rasulullaah ﷺ. All I did was to seek a word from Rasulullaah ﷺ to teach me or a morsel to feed me (I therefore heard a lot that others did not hear)." To this, Hadhrat Abdullaah bin Umar ﷺ remarked, "O Abu Hurayrah ﷺ! You stayed more with Rasulullaah ﷺ than we did and therefore know more Ahadeeth than us." (2)

The Statement of Hadhrat Abdullaah bin Abbaas ﷺ Concerning how Few Questions the Sahabah ﷺ Posed to Rasulullaah ﷺ

Hadhrt Abdullaah bin Abbaas ﷺ said, "I have never seen people better than the Sahabah ﷺ of Rasulullaah ﷺ. Until he passed away, they did not ask him more than thirteen questions, all of which appear in the Qur'aan (Some of these are): "They (the Sahabah ﷺ) ask you (O Rasulullaah ﷺ) about the sacred months", "They ask you about wine and gambling", "They ask you about orphans", "They ask you about menstruation", "They ask you about the spoils of war", "They ask you about what they should spend". The Sahabah ﷺ questioned Rasulullaah ﷺ only about matters that were of benefit to them." Hadhrt Abdullaah bin Abbaas ﷺ stated further, "The first beings to perform Tawaaf of the Kabah were the angels. Between the Hajar (Aswad) and the Rukn Yamaani are the graves of several Ambiyaa. When any of these Ambiyaa was harassed by his people, he left them to worship Allaah here until he passed away." (3)

The Women of the Ansaar ask Rasulullaah ﷺ Questions about Deen and Hadhrt Ummu Sulaym ﷺ asks about Wet Dreams

Hadhrt Aa'isha ﷺ said, "The women of the Ansaar were the best of women. Modesty did not prevent them from asking questions about Deen and attaining a deep understanding of Deen." (4)

Hadhrt Ummu Sulaym ﷺ narrates that she was sitting next to Rasulullaah ﷺ

(1) Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.302).

(2) Haakim (Vol.3 Pg.510). Ibn Sa'd (Vol.4 Pg.332) has reported a similar narration.

(3) Tabraani. Haythami (Vol.1 Pg.158) has commented on the chain of narrators. Bazaar has reported a similar narration, as quoted in *Al Itqaan*.

(4) Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.88).

ﷺ's wife Hadhrat Ummu Salamah ﷺ when she asked, "O Rasulullaah ﷺ! Should a woman have a bath if she dreams that her husband is having intercourse with her?" "Shame on you, O Ummu Sulaym!" Hadhrat Ummu Salamah ﷺ cried out, "You have disgraced all women in front of Rasulullaah ﷺ!" Hadhrat Ummu Sulaym ﷺ responded by saying, "Allaah does not shy away from the truth and rather than remaining in darkness about the matters we find difficulty with, we must ask Rasulullaah ﷺ." Rasulullaah ﷺ replied to the question by saying, "Bless you, O Ummu Sulaym! The woman should take a bath if she finds any semen." "O Rasulullaah ﷺ!" Hadhrat Ummu Salamah ﷺ exclaimed, "Do women also have semen?" "Then how else do her children resemble her?" Rasulullaah ﷺ asked, "Women are but offshoots of men." (1)

The Consequences of Asking too many Questions and Hadhrat Abdullaah bin Mas'ood ﷺ's Condemnation of the Same

Hadhrt Sa'd ﷺ, "People used to question each other about certain matters that Rasulullaah ﷺ mentioned and would then question Rasulullaah ﷺ so much about it that although it had been Halaal, it would eventually be declared Haraam." (2)

Hadhrt Jaabir ﷺ says, "The verses of *Li'aan* were revealed only because of the many questions that were asked." (3)

When people were posing too many questions to Hadhrt Abdullaah bin Mas'ood ﷺ, he said to Hadhrt Haarith bin Qais, "O Haar bin Qais! What do you think they ask so many questions for?" Hadhrt Haarith replied, "They want to know the answers only to forget them afterwards (they have no intention of putting their knowledge into practice)." To this, Hadhrt Abdullaah bin Mas'ood ﷺ remarked, "I swear by the Being besides Whom there is none worthy of worship that You are right!" (4)

The Sahabah ﷺ Condemn Asking about Things that have not Occurred

Hadhrt Abdullaah bin Umar ﷺ once said, "O people! Never ask about things that have not happened because Hadhrt Umar ﷺ use to curse people who asked about things that have not happened." (5)

Hadhrt Umar ﷺ said, "It is not permissible to ask about things that have not happened because Allaah has already decreed everything that is still to happen." (6)

Hadhrt Khaarijah bin Zaid bin Thaabit narrates that his father (Hadhrt Zaid bin

(1) Ibn Abdul Birr in his Jaami (Vol.1 Pg.88).

(2) Bazaar. Haythami (Vol.1 Pg.158) has commented on the chain of narrators.

(3) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.158).

(4) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.158).

(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.143).

(6) Ibn Abdul Birr in his Jaami (Vol.2 Pg.142).

Thaabit (رضي الله عنه) would never voice his opinion concerning anything he was asked about until he ascertained whether the matter problem had already occurred. If it did not yet occur he would not say anything and he would comment only if it had occurred. Therefore, whenever he was once asked something, he queried, "Has it already happened?" "O Abu Sa'eed," the reply would come, "it has not yet happened, but we are preparing for it." "Then leave it," he would reply. It was then only when the incident actually occurred that he would duly inform the people (about what to do). (1)

Hadhrat Masrooq relates, "When I once questioned Hadhrat Ubay bin Ka'b (رضي الله عنه) about something, he asked, 'Has this actually occurred?' When I informed him that it did not, he remarked, 'Then let us rest until it does.'" Another narration (2) adds that he said, "Then let us rest until it does happen. Then when it does happen, we shall be able to apply ourselves and to get a solution for you." (3)

Hadhrat Aamir narrates that when Hadhrat Ammaar (رضي الله عنه) was once questioned about something, he asked, "Has this actually occurred?" When informed that it did not, he remarked, "Then leave us until it does. Then when it happens, we shall be able to apply ourselves and to get a solution for you." (4)

Learning and Teaching the Qur'aan and Reciting it to People

Rasulullaah ﷺ Encourages a Person who Earned a Profit to Learn the Qur'aan

Hadhrat Abu Umaamah (رضي الله عنه) narrates that a man once came to Rasulullaah (ﷺ) and explained how much profit he had earned by buying (and selling) the shares of a particular tribe. "Should I not inform you about something even more profitable?" Rasulullaah (ﷺ) asked. "Can there be anything more profitable?" the man asked. Rasulullaah (ﷺ) replied, "For a man to learn ten verses of the Qur'aan." The man then went to learn ten verses, which he reported to Rasulullaah (ﷺ). (5)

Rasulullaah ﷺ Teaches Hadhrat Ubay bin Ka'b (رضي الله عنه) the Virtue of Surah Faatiha

Hadhrat Ubay bin Ka'b (رضي الله عنه) narrates, "Rasulullaah (ﷺ) once said to me, 'Should I not inform you of a Surah, the like of which has not been revealed in the Torah, the Zaboor, the Injeel or the Qur'aan?' 'Certainly,' I replied. Rasulullaah (ﷺ) said, 'I expect that you will know it before you leave through that door.' Rasulullaah (ﷺ) then stood up and I stood up with him, as he continued

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.142).

(2) Ibn Sa'd (Vol.3 Pg.500).

(3) Ibn Abdul Birr in his Jaami (Vol.2 Pg.142).

(4) Ibn Sa'd (Vol.3 Pg.256).

(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.165).

speaking to me with my hand in his. I then started to slow down fearing that Rasulullaah ﷺ would leave before informing me about the Surah. As we drew close to the door, I said, 'O Rasulullaah ﷺ! The Surah that you promised me?' Rasulullaah ﷺ asked, 'What do you recite when you stand up in salaah?' I then recited Surah Faatiha. Thereafter, Rasulullaah ﷺ said, 'That's it! That's it! Those are the seven often repeated verses that I have been granted and about which Allaah speaks when He says:

﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمُنَافِي وَالْقُرْآنَ الْعَظِيمَ﴾ (سورة حجر: آيت ٨٧)

Verily We have granted you (O Muhammad ﷺ) seven verses that are often repeated (especially in salaah), and the Glorious Qur'aan. {Surah Hijr, verse 87} (1)

Rasulullaah ﷺ Teaches the Men of Suffa

Hadhrat Anas رضي الله عنه says, "Abu Talha رضي الله عنه once arrived (at the Masjid) to find Rasulullaah ﷺ teaching the men of Suffa with a portion of a rock tied to his belly in order to keep his back straight because of extreme hunger." (2)

Rasulullaah ﷺ Overhears Hadhrat Abu Moosa Ash'ari رضي الله عنه Reciting the Qur'aan to some People

Hadhrat Anas رضي الله عنه narrates that Hadhrat Abu Moosa Ash'ari رضي الله عنه was once sitting at home and when some people gathered there, he started reciting the Qur'aan to them. A man then went to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Should I not tell something remarkable of Abu Moosa رضي الله عنه? He was sitting at home when some people gathered there and he started reciting the Qur'aan to them." "Can you find me a place to sit from where none of them will be able to see me?" Rasulullaah ﷺ asked. "Certainly," the man said. Rasulullaah ﷺ then went with the man, who seated him in a place from where none of the people could see him. After listening to Hadhrat Abu Moosa Ash'ari رضي الله عنه reciting the Qur'aan, Rasulullaah ﷺ remarked, "He recites in one of the tunes of the family of Dawood عليه السلام." (3)

Hadhrat Abu Moosa Ash'ari رضي الله عنه Teaches the Qur'aan in the Jaami Masjid of Basrah

Hadhrat Anas رضي الله عنه relates, "Hadhrat (Abu Moosa) Ash'ari رضي الله عنه once sent me to Hadhrat Umar رضي الله عنه. Hadhrat Umar رضي الله عنه asked, 'How was Ash'ari when you left?' I replied, 'He was busy teaching Qur'aan to the people when I left.' Hadhrat Umar رضي الله عنه remarked, 'Take note that he is an extremely intelligent man. You should however never let this reach his ears. How were the Bedouins when you left?' 'The Ash'ari people?' I asked. 'No, the people of Basrah,' he replied. 'They will be extremely offended to hear that (you are referring to them

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.220).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.342).

(3) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.360). Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.94).

as Bedouins), I remarked. Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "Then you need not inform them. They will all remain Bedouins except for the man amongst them whom Allaah blesses with the inspiration to wage Jihaad in the path of Allaah." (1)

Hadhrt Abu Rajaa Utaaridi says, "Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ used to come around to us in this Masjid of Basrah and sit in each gathering. I can still picture him wearing two white sheets as he taught the Qur'aan. It was from him that I learnt the Surah اِفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (Surah Alaq). It was the first Surah revealed to Allaah's Rasool Muhammad ﷺ." (2)

Hadhrt Ali رَضِيَ اللهُ عَنْهُ Memorises the Qur'aan after the Demise of Rasulullaah ﷺ

Hadhrt Ali رَضِيَ اللهُ عَنْهُ says, "When Rasulullaah ﷺ left this world, I vowed never to remove my shawl from my back (would not rest) until I had memorised what was contained between the two covers (of the Qur'aan). I therefore did not remove the shawl until I had memorised the entire Qur'aan." (3)

Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ Learns Surah Baqarah in Four Years

Hadhrt Maymoon رَضِيَ اللهُ عَنْهُ reports that Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ learnt Surah Baqara in four years. (4)

Hadhrt Salmaan رَضِيَ اللهُ عَنْهُ Recites Surah Yusuf to the People in the Masjid of Madaa'in

A man from the Ashja tribe narrates that when the people of Madaa'in heard that Hadhrt Salmaan رَضِيَ اللهُ عَنْهُ was in the Masjid, they continued arriving there until almost a thousand people had gathered. Hadhrt Salmaan رَضِيَ اللهُ عَنْهُ stood up and bade the people to sit down. When they were all seated, he started reciting Surah Yusuf. The people then started dispersing and leaving until there were only about a hundred people left. Hadhrt Salmaan رَضِيَ اللهُ عَنْهُ became very angry and said, "You want an enchanting lecture, but when I recite the Book of Allaah to you, you start to leave!?" (5)

Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ Teaches Qur'aan to the People and Encourages them to Learn

Whenever Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ taught a verse of the Qur'aan to someone, he would say, "This (verse) is better than everything upon which the sun rises and everything upon the surface of the earth. He would then say this for

(1) Ibn Sa'd (Vol.4 Pg.162).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.256).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.67).

(4) Ibn Sa'd (Vol.4 Pg.121).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.203).

every verse of the Qur'aan. Another narration states that when people arrived at his house every morning, Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ would bade them to sit down and then passing by each person learning the Qur'aan, he would ask them which verse they had reached. When they informed him, he would then teach them the next verse and say, "Learn it because it is better for you than everything between the heavens and the earth. In fact, for a person to even look at a verse of the Qur'aan written somewhere outside the Qur'aan is better than everything between the heavens and the earth." He would then proceed to the next person and tell him the same thing, until he had said it to each one of them. (1)

Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ used to say to the people, "Ensure that you stick to this Qur'aan because it is Allaah's tablecloth (laden with food). Whoever is capable of taking anything from Allaah's tablecloth should do so. **Knowledge is acquired only through studies.**" (2)

Another narration states that Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "Verily this Qur'aan is Allaah's tablecloth (laden with food). Whoever is capable of learning anything from it should do so because the house most deprived of any good is the one that has nothing of the Allaah's Book within it. Indeed, the house with nothing of Allaah's Book in it is like a deserted house with none to occupy it and Shaytaan leaves the house in which he hears Surah Baqarah." (3)

Hadhrt Umar رَضِيَ اللهُ عَنْهُ Instructs a Man to Leave his Door to Study the Qur'aan

Hadhrt Hasan narrates that Hadhrt Umar رَضِيَ اللهُ عَنْهُ once said to a man who very often came to his door, "Go and study the Book of Allaah." The man left and Hadhrt Umar رَضِيَ اللهُ عَنْهُ actually started to miss him. When Hadhrt Umar رَضِيَ اللهُ عَنْهُ met him again, Hadhrt Umar رَضِيَ اللهُ عَنْهُ almost rebuked him. the man said, "I have found in the Book of Allaah such things that have made me independent of being at Umar رَضِيَ اللهُ عَنْهُ's door." (4)

What Amount of the Qur'aan Should every Muslim Learn

Hadhrt Umar رَضِيَ اللهُ عَنْهُ said, "It is necessary for every Muslim man to learn six Surahs, two Surahs for the Fajr salaah, two Surahs for the Maghrib salaah and two Surahs for the Isha salaah." (5)

Hadhrt Miswar bin Makhrama رَضِيَ اللهُ عَنْهُ says that he heard Hadhrt Umar رَضِيَ اللهُ عَنْهُ say, "Learn Surah Baqarah, Surah Nisaa, Surah Maa'idah, Surah Hajj and Surah Noor because they contain the Faraa'idh." (6)

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.167).

(2) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.129).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.130).

(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.217).

(5) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.217).

(6) Haakim and Bayhaqi.

Hadhrat Haaritha bin Mudarrib narrates that Hadhrat Umar ﷺ wrote to them with instructions to learn Surah Nisaa, Surah Ahzaab and Surah Noor. (1) Another narration states that Hadhrat Umar ﷺ said, "Learn Surah Baraa'ah, teach Surah Noor to your women and give them silver jewellery to wear." (2)

What a Person Ought to do when it is Difficult for him to Learn the Qur'aan

Hadhrat Abu Rayhaana ﷺ reports that he once complained to Rasulullaah ﷺ that it was difficult for him to learn the Qur'aan and that what he learnt escaped his memory. Rasulullaah ﷺ advised him saying, "Do not take on more than you can manage and perform Sajdah (Nafl salaah) in abundance." Hadhrat Umayrah reports, "Hadhrat Abu Rayhaana came to Asqalaan where he used to perform Sajdah in abundance." (3)

Specialising in the Qur'aan

Hadhrat Qaradha bin Ka'b ﷺ reports that when they were leaving for Iraq, Hadhrat Umar ﷺ accompanied them to a place called Siraar. There Hadhrat Umar ﷺ performed wudhu and said, "Do you know why I have walked with you?" "Yes," they replied, "you have walked with us because we are the Sahabah ﷺ of Rasulullaah ﷺ." Hadhrat Umar ﷺ said, "(I have come to tell you that) You are headed for a region where the people are humming with the recitation of the Qur'aan just as bees are constantly humming. Do not preoccupy them by narrating Ahadeeth before them. They should occupy themselves with the Qur'aan alone and narrate few Ahadeeth of Rasulullaah ﷺ. Proceed and I shall be with you."

When Hadhrat Qaradha ﷺ arrived at there (in Iraq) and the people asked him to narrate Ahadeeth to them, he said, "Hadhrat Umar bin Khattaab ﷺ has prohibited us." (4)

Another narration states that Hadhrat Umar ﷺ said, "Do not preoccupy them with Ahadeeth for it will prevent them from mastering the Qur'aan." Yet another narration states that Hadhrat Umar ﷺ asked the Sahabah ﷺ, "Do you know why I have walked with you?" They replied, "You have walked with us because you wish to see us off and to honour us." Hadhrat Umar ﷺ said, "In addition to that, I have come for another purpose as well. (I have come to tell you that) You are headed for a region where..." The rest of the narration is like the one above. (5)

(1) Abu Ubayd.

(2) Sa'eed bin Mansoor, Abu Shaikh and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.224).

(3) Abdul Ghaafir bin Salaamah Himsi in his *Taareekh*, as quoted in *Isaabah* (Vol.2 Pg.156).

(4) Haakim (Vol.1 Pg.102), reporting from reliable sources as confirmed by Dhahabi.

(5) Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.120). Ibn Sa'd (Vol.6 Pg.7) has reported a similar narration with the words "it will prevent them from specialising in the Qur'aan" in place of the words "it will prevent them from mastering the Qur'aan".

Reproaching Those who Question the Mutashaabih⁽¹⁾ Verses of the Qur'aan

Hadhrat Umar رَضِيَ اللهُ عَنْهُ Reproaches Sabeegh for Questioning the Mutashaabih Verses of the Qur'aan

A freed slave of Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ narrates that an Iraqi called Sabeegh in the Muslim army was questioning certain (Mutashaabih) verses of the Qur'aan and continued doing so until he reached Egypt. From there, Hadhrat Amr bin Al Aas رَضِيَ اللهُ عَنْهُ sent him to Hadhrat Umar bin Khattaab رَضِيَ اللهُ عَنْهُ. A messenger brought the letter to Hadhrat Umar رَضِيَ اللهُ عَنْهُ and after he had read it, he asked, "Where is the man?" "He is still on the carriage," replied the messenger. Hadhrat Umar رَضِيَ اللهُ عَنْهُ instructed, "Go see if he is still there because I will punish you very severely if he has escaped."

When Sabeegh came, Hadhrat Umar رَضِيَ اللهُ عَنْهُ said to him, "What are your questions?" When he stated his case, Hadhrat Umar رَضِيَ اللهُ عَنْهُ asked Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ for a branch of a date palm. He then beat the man until his back was scarred. Hadhrat Umar رَضِيَ اللهُ عَنْهُ then left him until his wounds healed. Thereafter, he repeated the treatment and again left him to recover. When Hadhrat Umar رَضِيَ اللهُ عَنْهُ called him back for more of the same, Sabeegh pleaded with him saying, "O Ameerul Mu'mineen! If you wish to kill me, do so in a nice manner and if you intend to cure me, then I swear by Allaah that I have already been cured."

Hadhrat Umar رَضِيَ اللهُ عَنْهُ then permitted him to return to his land but sent a letter with him to Hadhrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ stating that none of the Muslims should associate with him. When this became unbearable for him, Hadhrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ wrote back to Hadhrat Umar رَضِيَ اللهُ عَنْهُ stating that Sabeegh had truly reformed. It was only then that Hadhrat Umar رَضِيَ اللهُ عَنْهُ permitted the people to associate with him. ⁽²⁾

Another narration from Hadhrat Sulaymaan bin Yasaar states that a man from the Banu Tameem called Sabeegh bin Isl once arrived in Madinah. He had many books and always questioned the Mutashaabih verses of the Qur'aan. When Hadhrat Umar رَضِيَ اللهُ عَنْهُ heard about this, he sent for Sabeegh while keeping some branches of the date palm ready for him. When he arrived, Hadhrat Umar رَضِيَ اللهُ عَنْهُ asked him who he was. "I am the servant of Allaah, Sabeegh," came the reply. "And I am the servant of Allaah, Umar!" Hadhrat Umar رَضِيَ اللهُ عَنْهُ retorted. Hadhrat Umar رَضِيَ اللهُ عَنْهُ then motioned him (to come forward) and started beating him with

(1) Mutashaabih (plural - Mutashaabihaat): These are those verses of the Qur'aan that are not as clear as the "Muhkamaat" in their interpretation. Their meanings are best known to Allaah. Allaah says about these verses, "None knows their interpretation except Allaah" [Surah 3, verse 7]. It is necessary to interpret these verses only in a manner that does not contradict what the Muhkam verses mention. When a suitable interpretation cannot be found, one should not delve too deeply into their meanings because the injunctions of Islaam are clearly mentioned in the Muhkamaat verses and failure to perfectly interpret the Mutashaabih verses will not affect a person's life.

(2) Daarmi, Ibn Abdil Hakam and Ibn Asaakir.

the branches until his head was injured and blood started to drip down his face. Sabeegh then cried out, "Enough, O Ameerul Mu'mineen! By Allaah! That which was in my head has now disappeared." (1)

Another narration adds that Hadhrat Abu Uthmaan said, "Hadhrt Umar رَضِيَ اللهُ عَنْهُ then wrote to instruct us not to associate with Sabeegh. Therefore, if he ever arrived, we would all disperse, even if we were a hundred people." (2)

Yet another narration states that whereas Sabeegh was then despised amongst his people after he had once been their leader. (3)

The Incident Between Hadhrt Umar رَضِيَ اللهُ عَنْهُ and Some People who Arrived from Egypt

Hadhrt Hasan narrates that when some people met Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ in Egypt, they said, "We have come across some matters in the Qur'aan that we have been instructed to carry out when they cannot be carried out. We wish to meet the Ameerul Mu'mineen to ask him about this." Therefore, when Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ arrived in Madinah, these people arrived with him. Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ then went to Hadhrt Umar رَضِيَ اللهُ عَنْهُ saying, "O Ameerul Mu'mineen! Some people met me in Egypt and said, 'We have come across some matters in the Qur'aan that we have been instructed to carry out when they cannot be carried out.' They therefore wished to meet you in this regard."

Hadhrt Umar رَضِيَ اللهُ عَنْهُ asked for them to be brought before him and when they were, he called the one closest to him. Hadhrt Umar رَضِيَ اللهُ عَنْهُ asked him, "I ask you to tell me in the name of Allaah and by the right Islaam has upon you whether you have read the entire Qur'aan." When the man replied that he did, Hadhrt Umar رَضِيَ اللهُ عَنْهُ further asked, "Have you then gathered it all in your heart?" When he replied in the negative, Hadhrt Umar رَضِيَ اللهُ عَنْهُ continued, "Have you then gathered it all in your sight?" When he again admitted that he did not, Hadhrt Umar رَضِيَ اللهُ عَنْهُ asked, "Have you then memorised it all? Have you put it all into practice?" Hadhrt Umar رَضِيَ اللهُ عَنْهُ then questioned each one of them in a like manner and after he had finished with the last of them, he said, "Umar's mother should have rather lost him! Do you expect me to make every person steadfast on the Book of Allaah?! Your Rabb knows well that we slip up." He then recited the verse:

﴿إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفِرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مَدْخَلًا كَرِيمًا﴾

(سورة نساء: آيت ٣١)

If you avoid the major sins you are forbidden from, We shall wipe out your evil actions (*minor sins*) and enter you into a place of honour (*Jannah*). {Surah Nisaa, verse 31}

Hadhrt Umar رَضِيَ اللهُ عَنْهُ then asked them, "Do the people of Madinah know why

(1) Daarmi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.228).

(2) Khateeb and Ibn Asaakir. Daar Qutni has reported a similar narration.

(3) Ibn Ambaari. Ismaa'eeli has reported a similar narration. The narrations above have been quoted in *Isaabah* (Vol.2 Pg.198).

you have come." "No," they replied. Hadhrat Umar رَضِيَ اللهُ عَنْهُ then said, "Had they known, I would have taught them a lesson with you." (1)

Dislike for Accepting Remuneration for Teaching the Qur'aan

Rasulullaah ﷺ's Advice to Hadhrat Ubaadah رَضِيَ اللهُ عَنْهُ and Hadhrat Ubay رَضِيَ اللهُ عَنْهُ in this Regard

Hadhrt Ubaadah bin Saamit رَضِيَ اللهُ عَنْهُ says, "Because Rasulullaah ﷺ was very occupied, he would hand over to one of us any person who migrated so that we may teach him the Qur'aan. Rasulullaah ﷺ once placed in my care a person who stayed in my house, ate meals with me and whom I taught the Qur'aan. When he returned home, he felt that he owed me something and therefore gave me a bow as a gift. I had never seen a bow made of better wood nor more flexible. I however went to Rasulullaah ﷺ and asked him his opinion. Rasulullaah ﷺ said, "It is a burning ember that you are hanging between your shoulders." (2)

Hadhrt Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ once taught a Surah to a man who gave him a garment or a shawl as a gift. When he informed Rasulullaah ﷺ about this, Rasulullaah ﷺ remarked, "If you wear it, you will be wearing a garment of fire." (3) Another narration states that when Hadhrt Ubay رَضِيَ اللهُ عَنْهُ taught the Qur'aan to a man, he gave him a bow as a gift. (4)

Hadhrt Tufayl bin Amr رَضِيَ اللهُ عَنْهُ says, "When Hadhrt Ubay رَضِيَ اللهُ عَنْهُ taught me the Qur'aan, I gave him a bow as a gift. When he went to Rasulullaah ﷺ the next morning with the bow hanging around his neck, Rasulullaah ﷺ asked, "Who gave you this bow, O Ubay?" Hadhrt Ubay رَضِيَ اللهُ عَنْهُ replied, "It was Tufayl bin Amr Dowski to whom I had taught the Qur'aan." Rasulullaah ﷺ remarked, "You are hanging it around your neck when it is a spark from Jahannam?!" "O Rasulullaah ﷺ!" Hadhrt Ubay رَضِيَ اللهُ عَنْهُ said, "But we even eat from their food." Rasulullaah ﷺ said, "There is no harm in eating the food that was prepared for others and which you ate by being there. However, if the food is prepared specially for you and you eat from it, you will be eating from your share (of the Aakhirah, because of which you will have less there)." (5)

Rasulullaah ﷺ's Words to Hadhrt Awf bin Maalik رَضِيَ اللهُ عَنْهُ and Another Sahabi رَضِيَ اللهُ عَنْهُ in this Regard

Hadhrt Awf bin Maalik رَضِيَ اللهُ عَنْهُ reports that there was a man with him to whom

- (1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.228).
- (2) Tabraani and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.231). Haakim (Vol.3 Pg.356) has also reported the narration from reliable sources as confirmed by Dhahabi.
- (3) Abd bin Humayd, as quoted in *Kanzul Ummaal* (Vol.1 Pg.231). Ibn Maajah, Rooyaani and Bayhaqi have reported a similar narration.
- (4) Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.1 Pg.230).
- (5) Baghawi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.231). Tabraani has reported a similar narration but Haythami (Vol.4 Pg.95) has commented on the chain of narrators.

he had taught the Qur'aan. When the man gave him a bow as a gift, he mentioned it to Rasulullaah ﷺ. Rasulullaah ﷺ remarked, "O Awf! Do you want to meet Allaah while carrying an ember of Jahannam on your back?" (1)

Hadhrat Muthanna bin Waa'il says, "When I went to Hadhrat Abdullaah bin Busr ﷺ one day, he passed his hand over my head and I held him by the forearm. Just then someone asked him about remuneration for a teacher and he replied, 'A man once came to Rasulullaah ﷺ, carrying a bow over his shoulder. Rasulullaah ﷺ was very impressed by the bow and remarked, 'What an excellent bow! Did you buy it?' 'No,' the man replied, 'Someone gave it to me as a gift because I had taught his child the Qur'aan.' To this, Rasulullaah ﷺ said, 'Do you want Allaah to hang a bow of fire around your neck?' 'Not at all!' the man replied. 'Then return it,' Rasulullaah ﷺ instructed." (2)

Hadhrat Umar ﷺ Disapproves of Accepting Remuneration for Teaching the Qur'aan

Hadhrat Usayr bin Amr narrates that the news once reached Hadhrat Umar bin Khattaab ﷺ that Hadhrat Sa'd ﷺ said, "I shall include those who teach the Qur'aan amongst the people who receive an allowance of two thousand." To this Hadhrat Umar ﷺ remarked, "Oh dear! Oh dear! Are people being paid for (teaching) the Book of Allaah?!"

Hadhrat Sa'eed bin Ibraaheem narrates that Hadhrat Umar ﷺ wrote to one of his governors saying, "Give people an allowance for teaching the Qur'aan." The governor wrote back saying, "You have written to say that people should be given an allowance for teaching the Qur'aan, but then such people will start to teach the Qur'aan whose only inclination would be to be enlisted (and thereby receive a state allowance like the soldiers of the national army)." Hadhrat Umar ﷺ then wrote back saying, "Rather give people an allowance by merit of them being family and companions of Rasulullaah ﷺ." (3)

Hadhrat Mujaahid narrates that Hadhrat Umar bin Khattaab ﷺ addressed the people saying, "O men of knowledge and men of the Qur'aan! Do not accept remuneration for imparting your knowledge and for teaching the Qur'aan because then even adulterers will beat you to Jannah." (4)

(NOTE: Since there are also Ahadeeth permitting the acceptance of remuneration for teaching the Qur'aan, a person may do so if he has no other option. While it is best not to accept remuneration, if a person does accept remuneration, he should accept it as remuneration for his time and not for his teaching.)

(1) Tabraani in his *Kabeer*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.232). Haythami (Vol.4 Pg.96) has commented on the chain of narrators.

(2) Tabraani in his *Kabeer*. Haythami (Vol.4 Pg.96) has commented on the chain of narrators.

(3) Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.1 Pg.229).

(4) Khateeb, as quoted in *Kanzul Ummaal* (Vol.1 Pg.229).

Fear of Differences Arising once the Qur'aan Spread amongst Different People

The Fear that Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ تَعَالَى عَنْهُ had about this and the Incident with Hadhrat Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ

Hadhrt Abdullaah bin Abbaas رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrates, "I was sitting with Hadhrt Umar bin Khattaab رَضِيَ اللَّهُ تَعَالَى عَنْهُ when a letter came to him from Kufa, informing him how much Qur'aan the people had learnt. 'Allaahu Akbar!' Hadhrt Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ exclaimed (out of happiness). May Allaah have mercy on him. 'They will soon start to have differences,' I remarked. 'What are you saying!' Hadhrt Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ exclaimed, 'How would you know that?' Because he got so angry, I left and went home. A while later, he sent for me, but I made an excuse. He however sent a message saying that I have no option but to come. When I got there, he said, 'There was something that you had said (What was it?).' 'I seek Allaah's forgiveness,' I said, 'I shall never repeat what I said.' It was only when Hadhrt Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ forced me to repeat my words that I said, 'A letter came to you stating how much Qur'aan the people had learnt, to which I said that they will soon start to have differences.' 'How did you come to learn this?' he asked. I replied, "I read the verse:

﴿وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهَ عَلَى مَأْيِ قَلْبِهِ لَا وَهُوَ
الَّذِي الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ
وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾﴾ (سورة بقره: آيت ٢٠٤، ٢٠٥)

From mankind is he whose speech pleases you in this worldly life and (*claiming to be a Muslim*) he calls Allaah to be witness over that which is in his heart, yet he is the hardest of opponents (*to all Muslims*). When he turns away (*from you*) he exerts himself to cause corruption (*trouble and mischief*) on earth and (*among other things*) to destroy crops and stock (*cattle and other animals*). Allaah dislikes corruption. {Surah Baqarah, verses 204,205}

When this happens, men of the Qur'aan will be unable to contain themselves. I then read the verse:

﴿وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُ جَهَنَّمَ ۗ وَلَبِئْسَ الْمِهَادُ ﴿٢٠٦﴾ وَمِنَ
النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾﴾ (سورة بقره: آيت ٢٠٦، ٢٠٧)

When he is told to fear Allaah (*because of his behaviour*), pride leads him to (*commit more*) sin. Jahannam will suffice for him (*as punishment*). It is a terrible resting place indeed. From mankind is he

who would sell himself seeking Allaah's pleasure. Allaah is Most Compassionate (*Kind*) towards His bondsmen.' {Surah Baqarah, verses 206,207}

To this, Hadhrat Umar ﷺ remarked, 'I swear by Allaah that you are right.' (1)

Another Incident about the Fear Hadhrat Abdullaah bin Abbaas ﷺ had in this Regard

Hadhrt Abdullaah bin Ubayd bin Umayr reports that Hadhrt Abdullaah bin Abbaas ﷺ said, "I was with Hadhrt Umar ﷺ when he caught hold of my hand and said, 'I think that the Qur'aan has now spread amongst the masses.' 'I do not like that too much, O Ameerul Mu'mineen,' I remarked. Hadhrt Umar ﷺ pulled his hand away saying, 'And why not?' 'Because,' I started to explain, 'when they all start to learn the Qur'aan (without proper understanding), they will start to propound their own opinions. Once they do this, they will start to dispute and once the disputes start, they will start killing each other.'

Hadhrt Umar ﷺ then sat aside and left me alone. Only Allaah knows the anxiety I endured during the rest of that day. It was only the following afternoon that his messenger came to inform me that the Ameerul Mu'mineen was calling me. When I got there, Hadhrt Umar ﷺ asked, 'What was it that you said?' After I had repeated my words to him, he said, '(I had also understood the same but) I had been concealing this from the people.' (2)

The Advice that the Sahabah ﷺ gave to Qurraa

The Advice of Hadhrt Umar bin Khattaab ﷺ

Hadhrt Kinaanah Adawi narrates that Hadhrt Umar ﷺ wrote to the commanders of his armies to send him a list of all the men who were Huffaadh of the Qur'aan so that he could dispatch them to the ends of the empire to teach the Qur'aan. Hadhrt (Abu Moosa) Ash'ari ﷺ wrote back to Hadhrt Umar ﷺ stating that the Huffaadh with him numbered just over three hundred. Hadhrt Umar ﷺ's reply to him was as follows:

"In the name of Allaah the Most Kind, the Most Merciful

From the servant of Allaah Umar to the servant of Allaah Qais and all the Huffaadh with him

Peace be upon you all

This Qur'aan is a great source of reward and honour for you and shall be a treasure for you in the Akhirah. You should therefore follow its dictates and never allow it to follow yours (by distorting its interpretation to suit your desires) because the person whose dictates the Qur'aan is forced to follow shall have it shoved on to his neck to throw him into Jahannam. As for the one who follows the Qur'aan, the Qur'aan shall lead him to Jannatul Firdous. So as far as you can,



(1) Haakim (Vol.3 Pg.540), reporting from reliable sources as confirmed by Dhahabi.


(2) Haakim (Vol.3 Pg.540).

let it be an intercessor for you and never let it be a complainant against you. The person for whom the Qur'aan intercedes shall enter Jannah and the one against whom the Qur'aan complains shall surely enter Jahannam. Always bear in mind that the Qur'aan is a fountainhead of guidance, a flower of knowledge and the final scripture from the Most Merciful. It is by this Qur'aan that Allaah opens blind eyes, deaf ears and locked hearts.

You must also bear in mind that when a man wakes up at night, brushes his teeth with a Miswaak, performs wudhu, says 'Allaahu Akbar' and then recites the Qur'aan, an angel places his mouth on the person's mouth and says, 'Recite, recite. You are doing an excellent thing and it is most excellent for you.' If he performs wudhu without using the Miswaak, the angel protects him and does nothing else. Behold! Recitation of the Qur'aan in salaah is a protected treasure and an ordained excellence. You should therefore do as much of it as you possibly can. Salaah is a celestial light, zakaah is a symbol, patience is an illumination, fasting is a shield and the Qur'aan is a proof either for you or against you. You should therefore honour the Qur'aan and never cause it disgrace because Allaah will honour the one who honours the Qur'aan and will disgrace the one who brings it disgrace. You also ought to know that the person who recites the Qur'aan, memorises it, practises on it and abides by its injunctions shall have his du'aas accepted by Allaah. If Allaah pleases, He may accept them in this world and if He wills, he may reserve them as a treasure for the Aakhirah. Remember that what remains with Allaah is better and more lasting for those who have Imaan and who rely on their Rabb."⁽¹⁾

The Advice of Hadhrat Abu Moosa Ash'ari

Hadhrat Abu Kinaanah reports that when Hadhrat Abu Moosa Ash'ari  gathered together the Huffaadh (of the army he commanded), they numbered close to three hundred. Hadhrat Abu Moosa  lectured to them about the greatness of the Qur'aan saying, "Verily this Qur'aan shall be either a source of reward for you or a burden (in the Aakhirah). You should therefore follow the dictates of the Qur'aan and never force it to follow yours because the one who follows the Qur'aan shall be with it in the gardens of Jannah while the one who forces the Qur'aan to follow his desires shall have it shoved on his neck and it will fling him into Jahannam."⁽²⁾

Hadhrat Abul Aswad Daly reports that Hadhrat Abu Moosa Ash'ari  once gathered all the Qurraa, **emphasising that none but the Huffaadh should come to him.** It was approximately three hundred men who came to him. He then addressed them saying, "You men are the Qurraa of the city and should therefore never allow the passage of time to harden your hearts as it happened to the Ahlul Kitaab. A Surah had been revealed that we thought resembled Surah Baraa'ah in length and in the stern subject matter it contained. A verse from it which I had memorised stated that if man had two valleys of gold he would seek to have a

(1) Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.217).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.257).

third and it would only be the sand (of his grave) that would be able to fill his belly. Thereafter, another Surah was revealed which we thought resembled the *Musabbihaat* because it begins with the words سَبَّحَ لِلَّهِ (*Sabbaha Lillaah*). The verse from it that I had memorised is:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ﴾ (سورة صف: آيت ٢)

O you who have Imaan! Why do you say that which you did not do?

{Surah Saff, verse 2}

Testimony will therefore be taken for everything you do and you will be questioned about it on the Day of Qiyaamah." (1)

The Advice of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ

Hadhrot Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ once addressed the people of Kufa. After greeting them with Salaam and instructing them to observe Taqwa, he said, "Never dispute about the Qur'aan and never oppose each other concerning it because there are no discrepancies in the Qur'aan, it will never be (completely) forgotten and constant repetition of the Qur'aan will never tire one. Do you not see that the restrictions, the Faraa'idh and Allaah's explicit commands in the Shari'ah of Islaam are one? It would be said that the Qur'aan has discrepancies if a part of it commands an act which another part forbids. Every part of the Qur'aan rather complements the rest of it. I am convinced that such deep understanding and knowledge shall surface amongst you people that surpasses all other people. If a camel could take me to a person who has more knowledge of what has been revealed to Muhammad ﷺ than I have, I shall certainly go to him to increase the knowledge I have. I know well that while the entire Qur'aan would be recited to Rasulullaah ﷺ once every year, it was recited to Rasulullaah ﷺ twice during the year that he passed away (every Ramadhaan Hadhrot Jibra'eel عليه السلام would recite the Qur'aan to Rasulullaah ﷺ and Rasulullaah ﷺ would recite to him). Whenever I recited Qur'aan to Rasulullaah ﷺ, he would approve of my recitation, therefore whoever recites Qur'aan in the manner that I recite, should not turn away and forsake it. In a like manner, whoever recites the Qur'aan in another authentic manner should also not turn away and forsake it because whoever rejects any one of the various manners of recitation will reject them all." (2)

A student of Hadhrot Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ from Hamdaan narrates that before Hadhrot Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ left for Madinah, he gathered all his students together and said, "By Allaah! I am convinced that such religiousness, deep understanding of Deen and knowledge of the Qur'aan shall surface amongst you people that surpasses that of all other Muslims..." The narration continues until it states that he said, "Verily there are no discrepancies in the Qur'aan, neither does the Qur'aan ever age or lose its dignity by continuous repetition." (3)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.257).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.232).

(3) Ahmad. Haythami (Vol.1 Pg.450) has commented on the chain of narrators.

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ also said, "It is only befitting that a man of the Qur'aan be recognised by his nights (when he is engaged in Ibaadah) when others are asleep, by his days (spent fasting) when others are eating, by his sorrow (pondering about his plight in the Aakhirah) when others are rejoicing, by his weeping when others are laughing, by his silence when others are socialising and by his humility when others are behaving arrogantly. It is also befitting of a man of the Qur'aan to be weeping and sorrowful, wise and tolerant, knowledgeable and composed. It does not behove a man of the Qur'aan to be uncouth, negligent, boisterous, rowdy and short-tempered."

Another narration states that Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "Do your best to be a listener (rather than always speaking) and take careful note when you hear Allaah say, 'O you who have Imaan!' because it is only something good that you are being instructed to do or something evil that you are being prohibited from." (1)

Occupation with the Ahadeeth of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Befitting Behaviour for those Occupied with this

A Bedouin Questions Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about Qiyaamah when he was Busy Narrating Ahadeeth

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was busy narrating Ahadeeth when a Bedouin arrived and asked, "When will Qiyaamah take place?" When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ continued narrating, some of the Sahabah رَضِيَ اللهُ عَنْهُمْ said that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (was not giving a reply because he) heard the man but did not like the question. Others said that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not hear the man at all. When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had completed narrating Ahadeeth, he asked, "Where is he (the Bedouin)?" "Here am I over here!" the man said. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, "Wait for Qiyaamah when a time arrives in which trusts are misappropriated." "How will they be misappropriated?" the man asked. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "Wait for Qiyaamah when authority is placed in the hands of unworthy people." (2)

Hadhrat Waabisah رَضِيَ اللهُ عَنْهَا Propagates a Hadith of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Conformance with the Instruction Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave in his Farewell Sermon

Standing before the people in the largest Masjid of Riqqa during the days of Eidul Fitr and Eidul Adhaa, Hadhrat Waabisah رَضِيَ اللهُ عَنْهَا used to say, "I was present with Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ during the Farewell Hajj when he addressed the people saying,

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.130).

(2) Bukhaari (Vol.1 Pg.14).

'O people! Which month is most sacred?' 'This month (of Dhul Hijjah) is,' the people replied. Rasulullaah ﷺ asked further, 'O people! Which city is most sacred?' 'This city (of Makkah) is,' the people replied. Rasulullaah ﷺ then declared, 'Until the day you meet your Rabb, your blood, your wealth and your honour are as sacred to you as this day, this month and this city are. Have I conveyed the message?' 'You certainly have,' the people replied. Rasulullaah ﷺ then raised his hands to the sky saying, 'You be the witness, O Allaah.' Thereafter, he said, 'Those of you present here should pass the message on to those who are absent.' Do come closer so that I may convey to you what Rasulullaah ﷺ said to us." (1)

Hadhrat Abu Umaamah رَضِيَ اللهُ عَنْهُ Instructs his Students to Propagate

Hadhrat Makhool says, "Ibn Abu Zakariyyah, Sulaymaan bin Habeeb and I once went to Hadhrat Abu Umaamah رَضِيَ اللهُ عَنْهُ in Hims. After we had greeted him with the words of Salaam, he said, 'This sitting of yours here is a means Allaah has used for the Deen to reach you and will also be Allaah's evidence against you (if you do not propagate it). Rasulullaah ﷺ propagated, so you too should propagate."

In another narration, Hadhrat Saleem bin Aamir says, "When we would sit with Hadhrat Abu Ubaadah رَضِيَ اللهُ عَنْهُ and he narrated to us many Ahadeeth of Rasulullaah ﷺ, he would say to us after he had completed, 'Have you understood? Now propagate as it has been propagated to you.'"(2)

Rasulullaah ﷺ's Du'aa for those who Narrate his Ahadeeth and Teach them to the People

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ once prayed, "O Allaah! Shower Your mercy on my successors." "O Rasulullaah ﷺ!" the Sahabah رَضِيَ اللهُ عَنْهُمْ asked, "Who are your successors?" Rasulullaah ﷺ replied, "Those who will come after me, who will narrate my Ahadeeth and teach them to the people." (3)

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ Narrates Ahadeeth in the Masjid of Rasulullaah ﷺ before the Jum'u'ah Salaah

Hadhrat Aasim bin Muhammad narrates from his father that he saw Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ come to the Masjid of Rasulullaah ﷺ on the day of Jum'u'ah. Standing and holding the two knobs of the pulpit, he said, "Abul Qasim Rasulullaah ﷺ the truthful and veritable narrated to us..." He then continued to narrate Ahadeeth until he heard the door of the Imaam's room open as the

(1) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.139).

(2) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.140).

(3) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.74). Ibn Najjaar, Khateeb in Sharfus Sahabah رَضِيَ اللهُ عَنْهُمْ and others, as quoted in *Kanzul Ummaal* (Vol.5 Pg.240).

Imaam emerged to lead the salaah. He then sat down. (1)

The Difficulty Hadhrat Umar رَوَاتُ النَّبِيِّ, Hadhrat Uthmaan رَوَاتُ النَّبِيِّ and Hadhrat Ali رَوَاتُ النَّبِيِّ Experienced Narrating Ahadeeth

Hadhrat Aslam reports that when they used to ask Hadhrat Umar رَوَاتُ النَّبِيِّ to narrate Ahadeeth to them, he would say, "I fear that I may add a word or omit a word because Rasulullaah رَوَاتُ النَّبِيِّ said, 'The person who intentionally lies about me is headed for Jahannam.'" (2)

Hadhrat Abdur Rahman bin Haatib says, "I have not seen any of the Sahabah رَوَاتُ النَّبِيِّ narrate Ahadeeth as well and as thoroughly as Hadhrat Uthmaan رَوَاتُ النَّبِيِّ. However, he was a man who was extremely reluctant to narrate Ahadeeth." (3)

Hadhrat Uthmaan رَوَاتُ النَّبِيِّ used to say, "What prevents me from narrating Ahadeeth from Rasulullaah رَوَاتُ النَّبِيِّ is not the fact that I was not one of those Sahabah رَوَاتُ النَّبِيِّ with the best memories. What prevents me is that I can testify that I heard Rasulullaah رَوَاتُ النَّبِيِّ say, 'Whoever attributes anything to me that I never stated should prepare for his abode in Jahannam.'" Another narration quotes Rasulullaah رَوَاتُ النَّبِيِّ's words as, "Whoever speaks lies about me should prepare for a house in Jahannam." (4)

Hadhrat Ali رَوَاتُ النَّبِيِّ said, "When narrating Ahadeeth to you, I prefer falling from the sky rather than stating something that Rasulullaah رَوَاتُ النَّبِيِّ never said. However, when speaking to you about matters between us, then (precautions need not be so strict because) wars are won by strategy." (5)

The Difficulty Hadhrat Abdullaah bin Mas'ood رَوَاتُ النَّبِيِّ Experienced with Narrating Ahadeeth

Hadhrat Amr bin Maymoon reports that sometimes an entire year would pass by without Hadhrat Abdullaah bin Mas'ood رَوَاتُ النَّبِيِّ narrating a single Hadith. When he narrated a Hadith one day, he started to shiver and perspiration beaded up on his forehead. He then said, "Rasulullaah رَوَاتُ النَّبِيِّ said something like that or stated similar words." (6)

Hadhrat Masrooq reports, "Hadhrat Abdullaah bin Mas'ood رَوَاتُ النَّبِيِّ started to narrate a Hadith one day, but as soon as he said, 'Rasulullaah رَوَاتُ النَّبِيِّ said,' he started to shiver so much that even his clothing shook. He then added, 'Rasulullaah رَوَاتُ النَّبِيِّ said something to the effect or something similar.'" (7)

(1) Haakim, reporting from reliable sources as confirmed by Dhahabi.

(2) Ahmad, Ibn Adi, Uqayli and Abu Nu'aym in his Ma'rifah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).

(3) Ibn Sa'd and Ibn Asaakir, as quoted in Muntakhab *Kanzul Ummaal* (Vol.5 Pg.9).

(4) Ahmad, Abu Ya'la and Bazaar. Haythami (Vol.1 Pg.143) has commented on the chain of narrators.

(5) Bukhaari, Muslim and others, as quoted in *Kanzul Ummaal* (Vol.5 Pg.240).

(6) Haakim (Vol.3 Pg.314), reporting from reliable sources as confirmed by Dhahabi.

(7) Ibn Abdul Birr in his Jaami (Vol.1 Pg.79). *Isaabah* (Vol.3 Pg.156) has reported a similar narration.

Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ, Hadhrat Anas رَضِيَ اللهُ عَنْهُ and Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ all use the words "something like that or something similar" when narrating Ahadeeth.

Hadhrat Abu Idrees Khowlaani says, "I noticed that whenever Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ completed narrating Ahadeeth, he would add, 'Rasulullaah ﷺ said that, something similar to that or something resembling that.'" (1)

Hadhrat Muhammad bin Seereen narrates that whenever Hadhrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ narrated Ahadeeth from Rasulullaah ﷺ, he would end with the words, "It was something like this that Rasulullaah ﷺ said." (2)

In another narration, Rasulullaah ﷺ said, "Hadhrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ narrated few Ahadeeth from Rasulullaah ﷺ, but when he did, he would end with the words, "It was something like this that Rasulullaah ﷺ said." (3)

Hadhrat Abu Ja'far Muhammad bin Ali says, "There was no companion of Rasulullaah ﷺ more cautious of adding anything to or omitting anything from the Ahadeeth of Rasulullaah ﷺ than Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ." (4)

Hadhrat Sha'bi says, "I sat in the company of Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ for an entire year without hearing him narrate anything from Rasulullaah ﷺ." (5)

The Dependability of Hadhrat Imraan bin Husayn رَضِيَ اللهُ عَنْهُ's Memory and Narration of Ahadeeth

Hadhrat Imraan bin Husayn رَضِيَ اللهُ عَنْهُ said, "I have heard many Ahadeeth from Rasulullaah ﷺ which I have memorised. All that prevents me from narrating them is that some of my companions may differ with me in the narration." (6)

Hadhrat Mutarraf reports that Hadhrat Imraan bin Husayn رَضِيَ اللهُ عَنْهُ said to him, "O Mutarraf! By Allaah! I am certain that if I chose to do so, I could narrate Ahadeeth from Rasulullaah ﷺ for two days continuously without repeating a single Hadith. However, what makes me reluctant to do so and makes me disapprove of doing such a thing is that although I was there when many Sahabah رَضِيَ اللهُ عَنْهُمْ of Muhammad ﷺ were there and I also heard what they heard, they confuse the sequence of the words when they narrate." Sometimes, Hadhrat Imraan bin Husayn رَضِيَ اللهُ عَنْهُ would say, "If I were to narrate to you what Rasulullaah ﷺ said, I am certain that I will be accurate." When he quoted the words of Rasulullaah ﷺ, Hadhrat Imraan bin Husayn رَضِيَ اللهُ عَنْهُ would do so with great certainty and say, "I heard Rasulullaah ﷺ say..." (7)

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.141). Abu Ya'la, Rooyaaani and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.156).

(2) Ibn Abdul Birr in his Jaami (Vol.1 Pg.79).

(3) Ahmad, Abu Ya'la and Haakim, as quoted in *Kanzul Ummaal* (Vol.5 Pg.240).

(4) Ibn Sa'd (Vol.4 Pg.144).

(5) Ibn Sa'd (Vol.4 Pg.145).

(6) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.141).

(7) Tabraani. Haythami (Vol.1 Pg.141) has commented on the chain of narrators.

Hadhrat Suhayb رَضِيَ اللهُ عَنْهُ 's Reluctance to say, "Rasulullaah ﷺ said"

Hadhrat Sulaymaan bin Abu Abdullaah reports that he heard Hadhrat Suhayb رَضِيَ اللهُ عَنْهُ say, "By Allaah! I shall never intentionally narrate Ahadeeth to you saying that it is what Rasulullaah ﷺ said. However, I shall gladly relate to you what I experienced in the expeditions I participated in with Rasulullaah ﷺ. Then again, I shall never say, 'Rasulullaah ﷺ said'." (1)

Hadhrat Waathila bin Asqa رَضِيَ اللهُ عَنْهُ Narrates only the Intended Meaning of the Ahadeeth

Hadhrat Makhool relates, "Abul Azhar and I once went to Hadhrat Waathila bin Asqa رَضِيَ اللهُ عَنْهُ and said, 'O Abu Asqa! Narrate to us a Hadith that you heard from Rasulullaah ﷺ without any uncertain words, and without any additions or omissions.' Hadhrat Waathila رَضِيَ اللهُ عَنْهُ asked, 'Has any of you recited any part of the Qur'aan last night?' 'Yes,' we replied, 'But since we are not Huffaadh, we tend to add a *Waaw* (و) or an *Alif* (أ).'

To this, Hadhrat Waathila رَضِيَ اللهُ عَنْهُ remarked, 'And that is the Qur'aan which you have still not mastered when it has been in your midst for such a long time. When you feel that you are adding or omitting letters to it, what about the Ahadeeth that we had perhaps heard only once from Rasulullaah ﷺ? It is sufficient for you that we narrate only their intended meanings to you.'" (2)

Hadhrat Umar رَضِيَ اللهُ عَنْهُ Censures those Sahabah رَضِيَ اللهُ عَنْهُمْ who Narrated Plenty of Ahadeeth

Hadhrat Ibraheem bin Abdur Rahmaan bin Auf relates, "By Allaah! Before he passed away, Hadhrat Umar رَضِيَ اللهُ عَنْهُ sent messengers to various distant places to summon Sahabah رَضِيَ اللهُ عَنْهُمْ such as Hadhrat Abdullaah bin Hudhaafa رَضِيَ اللهُ عَنْهُ, Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ, Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ and Hadhrat Uqba bin Aamir رَضِيَ اللهُ عَنْهُ. When they had gathered, he said to them, 'What Ahadeeth have you people spread to even the far distant lands?' 'Are you forbidding us from narrating them?' they asked. 'No,' Hadhrat Umar رَضِيَ اللهُ عَنْهُ replied, 'I just want you to remain with me. By Allaah! I do not want you to part from me (here in Madinah) for as long as I live because we know best which of your narrations we shall accept and which ones we will not.' They therefore did not part from Hadhrat Umar رَضِيَ اللهُ عَنْهُ until he passed away." (3)

Hadhrat Ibraheem bin Abdur Rahmaan relates that Hadhrat Umar رَضِيَ اللهُ عَنْهُ sent for Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ, Hadhrat Abu Mas'ood Ansaari and Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ and said to them, "What are the Ahadeeth that you are so frequently narrating to the people?" He then confined them to Madinah until he was martyred. (4)

(1) Ibn Sa'd (Vol.3 Pg.229), as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.203).

(2) Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.79).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).

(4) Tabraani. Haythami (Vol.1 Pg.149) has commented on the chain of narrators. Ibn Sa'd (Vol.4

The Difficulty Hadhrat Zaid bin Arqam رَوَاتُ النَّبِيِّ Experienced with Narrating Ahadeeth in his Old Age

Hadhrat Ibn Abu Awfa رَوَاتُ النَّبِيِّ reports that when they used to request Hadhrat Zaid bin Arqam رَوَاتُ النَّبِيِّ to narrate the Ahadeeth of Rasulullaah ﷺ to them, he would say, "We have aged and have begun to forget. Narrating the Ahadeeth of Rasulullaah ﷺ is a very serious matter (which cannot be taken lightly)." (1)

Attaching More Importance to Practise than to Theory

Statements of Hadhrat Mu'aadh رَوَاتُ النَّبِيِّ, Hadhrat Abu Dardaa رَوَاتُ النَّبِيِّ and Hadhrat Anas رَوَاتُ النَّبِيِّ in this Regard

Hadhrat Mu'aadh رَوَاتُ النَّبِيِّ (2) and Hadhrat Abu Dardaa رَوَاتُ النَّبِيِّ (3) both said, "Learn as much as you wish to learn but Allaah will place no benefit in your knowledge until you practise what you know."

Hadhrat Anas رَوَاتُ النَّبِيِّ said, "Learn as much as you please, but I swear by Allaah that you will not be rewarded for your knowledge until you put it into practise." (4)

Hadhrat Abdur Rahman bin Ghanam says, "Ten Sahabah رَوَاتُ النَّبِيِّ of Rasulullaah ﷺ informed me that they were learning in the Masjid of Quba when Rasulullaah ﷺ came to them and said, 'Learn...'" The remainder of the words are like the narration above. (5)

Rasulullaah ﷺ's Words to a Man in this Regard and the Statement of Hadhrat Umar رَوَاتُ النَّبِيِّ

Hadhrat Ali رَوَاتُ النَّبِيِّ reports that a man came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! What will satisfy the evidence that ignorance will hold against me?" "Knowledge," Rasulullaah ﷺ replied. "And what will satisfy the evidence that knowledge will hold against me?" he asked further. Rasulullaah ﷺ's reply was, "Action." (6)

Hadhrat Umar رَوَاتُ النَّبِيِّ said, "Study the Book of Allaah and you will be known for it. Practise on its teachings and you will be amongst its worthy bearers." (7)

Pg.153) has reported a similar narration which states the name of Hadhrat Abu Dharr رَوَاتُ النَّبِيِّ in place of Hadhrat Abdullaah bin Mas'ood رَوَاتُ النَّبِيِّ.

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).

(2) Ibn Adi and Khateeb.

(3) Ibn Asaakir.

(4) Abul Hasan bin Akhram in his *Amaali*, as quoted in *Jaami'us Sagheer*.

(5) Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.6).

(6) Khateeb, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).

(7) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).

The Statements of Hadhrat Ali رضي الله عنه in this regard

Hadhrat Ali رضي الله عنه said, "Study and you will be known for it. Practise on your knowledge and you will be amongst its worthy bearers because soon a time will come when nine-tenths of the truth will be rejected and the only person who will be saved will be one who remains anonymous and aloof from people. Such people are the beacons of guidance and the lanterns of knowledge. They are not hasty, do not promote immoral behaviour or immoral speech." (1)

Hadhrat Ali رضي الله عنه once said, "O men of knowledge! Practise on your knowledge because only that person is an Aalim whose knowledge is followed by practise and whose practise conforms with his knowledge. There shall soon come people whose knowledge will not even transcend their collar-bones. Their private lives will contradict their public lives just as their actions will contradict their knowledge. They will sit in groups, boasting to each other and will get angry if anyone sitting in their group had to leave to sit with another group. The actions of such people will not even transcend their gatherings on its way to reach Allaah." (2)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه Emphasises Combining Knowledge with Action

Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "O people! Study, but whoever studies should practise what he learns." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه says, "It was in this very Masjid that I heard Hadhrat Abdullaah bin Mas'ood رضي الله عنه begin his speech with an oath as he said, 'Your Rabb shall be Alone with every one of you just as you see the fourteenth moon all by itself. Allaah will say, 'O son of Aadam! What deceived you about Me? O son of Aadam! How did you respond to the Ambiyaa? O son of Aadam! Did you practise on your knowledge?'"

Hadhrat Adi bin Adi narrates that Hadhrat Abdullaah bin Mas'ood رضي الله عنه repeated the following words: "Destruction be to the person who does not acquire knowledge. Still, if Allaah wills, Allaah shall educate him. However, **seven times destruction be to the person who has the knowledge but does not practise.**" (4)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "Everyone has fantastic words to say but only those will be successful whose deeds are consistent with their words. The one whose deeds contradict his words shall have only himself to blame." (5)

It was also Hadhrat Abdullaah bin Mas'ood رضي الله عنه who said, "People are in need of anyone who is engrossed in Allaah. People are also in need of that person's

(1) Ahmad in his *Zuhd*, Abu Ubayd, Deenowri in his Ghareeb and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).

(2) Ibn Abdul Birr in his Jaami (Vol.2 Pg.7), as quoted in *Kanzul Ummaal* (Vol.5 Pg.233).

(3) Tabraani. Haythami (Vol.1 Pg.164) has commented on the chain of narrators. Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.131) from Hadhrat Alqama.

(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.2).

(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.6).

knowledge who practises on his knowledge." (1)

Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ Fears that on the Day of Qiyaamah he will be Questioned about how much he Practised on his Knowledge

Hadhrat Luqmaan bin Aamir narrates that Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ used to say, "What I fear most about Allaah on the Day of Qiyaamah is that he would call me in front of all creation saying, 'O Uwaymir!' Then when I respond by saying, 'I am at Your service, O my Rabb!', Allaah shall ask, 'Did you practise on your knowledge?'" (2)

Another narration quoted Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ as saying, "What I fear most is that I should be asked on the Day of Qiyaamah, 'O Uwaymir! Did you acquire knowledge or remain ignorant?' If I reply that I had acquired knowledge, every verse containing a command and every verse containing an admonition shall claim their rights. The verses containing commands will ask, 'Did you carry out (what was commanded)?' and every verse containing an admonition will ask, 'Did you take heed (to the admonition)?' I seek Allaah's protection from knowledge that does not benefit, from desires that are not sated and from du'aas that are not answered." (3)

Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ said, "None can possess Taqwa until he has knowledge and one can attain beauty through knowledge only if one practises on it." (4)

Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ also said, "The worst of people in Allaah's sight on the Day of Qiyaamah shall be that person with knowledge whose knowledge does not benefit him (which he does not practise on)." (5)

Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ and Hadhrat Anas رَضِيَ اللهُ عَنْهُ Encourage Combining Knowledge with Practise

Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ said, "No person will be able to move his feet on the Day of Qiyaamah until he is questioned about four things; (1) about how he used his body, (2) about how he spent his life, (3) about how he earned and spent his wealth and (4) about how he practised on his knowledge." (6)

Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ also said, "Learn as much as you want but Allaah shall not reward you for it until you practise on your knowledge." (7)

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.10), as quoted in *Kanzul Ummaal* (Vol.5 Pg.243).

(2) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.90). Abu Nu'aym has also reported a similar narration in his *Hilya* (Vol.1 Pg.214).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.214).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.213). Abu Nu'aym in his *Hilya* (Vol.1 Pg.211) has also reported from Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ a narration similar to the one Hadhrat Adi reported from Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ.

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.223).

(6) Ibn Abdul Birr in his Jaami (Vol.2 Pg.3).

(7) Ibn Abdul Birr in his Jaami (Vol.2 Pg.6). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.236).

Hadhrat Anas رَضِيَ اللهُ عَنْهُ said, "Learn as much as you want to learn but Allaah shall not reward you for it until you practise on your knowledge. While the objective of true Ulema (when acquiring knowledge) is to remember (and practise), the objective of foolish people (when acquiring knowledge) is to relate it to others (without practising)." (1)

Following the Sunnah and the Ways of the Pious Predecessors and Rejecting Bid'ah

The Encouragement Hadhrat Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ Gave in this Regard

Hadhrat Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ said, "Hold fast to the straight path and the Sunnah because Allaah shall never punish a person who is steadfast on the straight path and the Sunnah and whose tears then flow from his eyes out of fear for Allaah when he thinks of Allaah. When a person who is steadfast on the straight path and the Sunnah thinks of Allaah and his hairs stand on end out of fear for Allaah, is just like a tree with dry leaves. Just as its leaves fall off when a strong wind blows, all his sins fall off him in the same manner. **Moderation when doing something for the pleasure of Allaah and according to the Sunnah is better than exerting oneself in something that is not for the pleasure of Allaah and against the Sunnah.** You should therefore check well that your deeds conform with the pattern of the Ambiyaa and their Sunnah, regardless of whether the deeds be an exerted effort or something done in moderation." (2)

The Encouragement Hadhrat Umar رَضِيَ اللهُ عَنْهُ and Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ Gave in this Regard

Hadhrat Sa'eed bin Musayyib narrates that when Hadhrat Umar رَضِيَ اللهُ عَنْهُ arrived back in Madinah, he addressed the people saying, "O people! The Sunan have been demonstrated to you and the Faraa'idh have been ordained for you. You have therefore been left on a clear and distinct path, (which you will be able to follow with ease) unless people lead you to the right and to the left (lead you astray)." (3)

When lecturing the people every Thursday, Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ would say, "There are only two matters of importance. One is a way of life and the other is speech. While the best and truest of speech is that of Allaah, the best way of life is that of Muhammad ﷺ. Everything newly introduced (into the Deen) is a Bid'ah and every Bid'ah is a means of leading people astray. Behold! Prolonged periods (of stagnation) should never pass over you, causing your

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.6).

(2) Laalkaa'ee, as quoted in *Kanzul Ummaal* (Vol.1 Pg.97). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.253).

(3) Ibn Abdul Birr in his Jaami (Vol.2 Pg.187).

hearts to harden and distant hopes should never make you negligent (of the Akhirah) because everything still pending is nearby and something far off is that which is never to come." (1)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "Moderation in the Sunnah is better than exerting oneself in Bid'ah." (2)

The Encouragement Hadhrat Imraan bin Husayn رَضِيَ اللهُ عَنْهُ Gave in this Regard

Hadhrat Imraan bin Husayn رَضِيَ اللهُ عَنْهُ said, "The Qur'aan was revealed and Rasoolullah ﷺ demonstrated his way of life (which we emulated). You people must follow us because if you do not, you shall go astray." (3)

Hadhrat Imraan bin Husayn رَضِيَ اللهُ عَنْهُ once said to someone (who insisted on following only the Qur'aan), "You are a fool! Do you find any verse of the Qur'aan telling you that there are four Rakaahs in Zuhr and that the Qiraa'ah should be silent?" He then proceeded to enumerate the other salaahs, zakaah and other injunctions of Deen, saying, "Are the details of these found in the Qur'aan. While the Book of Allaah only briefly mentions these things, the Sunnah explains the details." (4)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ Encourages Following the Sahabah رَوَاتُ النَّبِيِّ

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "Whoever wishes to follow anyone, should follow the companions of Muhammad ﷺ because from amongst the entire Ummah, their hearts are most righteous, their knowledge is deepest, they are the least pretentious, they are most unswerving in example and their (religious) condition is best. Allaah had selected them to be the companions of His Nabi ﷺ and to establish His Deen. You should therefore acknowledge their worth and follow in their footsteps because they had been fixed on upright guidance." (5)

Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ Encourages the Qurraa to Follow in the Footsteps of those who Preceded them

Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ used to say, "O assembly of Qurraa! Fear Allaah and follow the path of those before you. I swear by my life that if you follow them, you will go very far ahead and if you forsake their path to go this way and that,

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.181).

(2) Haakim (Vol.1 Pg.103), reporting from reliable sources as confirmed by Dhahabi. Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.173).

(3) Ahmad. Haythami (Vol.1 Pg.191) has commented on the chain of narrators.

(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.191).

(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.97). Abu Nu'aym has reported a similar narration from Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ in his *Hilya* (Vol.1 Pg.305), as has been quoted in the chapter describing the qualities of the Sahabah رَوَاتُ النَّبِيِّ.

you will have gone far astray." (1)

Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه Tells his son, "We are the leaders to be followed"

Hadhrat Mus'ab bin Sa'd reports that whenever his father (Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه) led the salaah (in congregation), he would make it brief together with performing the Ruku and Sajdah properly. However, when performing salaah at home (by himself), he would prolong the Ruku, the Sajdah and the salaah. He would then say, "Dear son! We (the Sahabah رضي الله عنهم) are the leaders to be followed." (2)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "Follow and do not introduce" and his Statement about Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه. Hadhrat Abdullaah bin Mas'ood رضي الله عنه once said, "Follow and do not introduce (new ways) because everything has been done for you (Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله عنهم have already blazed the trail)." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه also said, "An integral part of the Sunnah is to love Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه and to acknowledge their worth." (4)

Hadhrat Ali رضي الله عنه Forbids People from Following Living People

Hadhrat Ali رضي الله عنه said, "Be careful not to emulate people because while a man can be doing the deeds of the people of Jannah, he can change according to the knowledge of Allaah and then start doing the actions of the people of Jahannam. When he then dies, he becomes an inmate of Jahannam. It may also happen that while a man can be doing the actions of the people of Jahannam, he can change according to the knowledge of Allaah and then start doing the deeds of the people of Jannah. When he then dies, he becomes a worthy dweller of Jannah. However, if it is absolutely necessary for you to follow someone, let it be those who have died (as practising Mu'mineen) and not those who are alive." (5)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه Reproaches a Group who Opposed the Sunnah by Changing the Method of Dhikr.

Hadhrat Abul Bakhtari says that someone once informed Hadhrat Abdullaah bin Mas'ood رضي الله عنه about a group of people who sat in the Masjid after Maghrib when one of them would tell the others to recite "Allaahu Akbar" in a particular manner, to recite "Subhaanallaah" in a particular manner and to recite "Al Hamdu

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.97). Ibn Abi Shaybah and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.233).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.182).

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.181).

(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.187).

(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.114).

Lillaah" in a particular manner. "Do they then do as he says?" Hadhrat Abdullaah bin Mas'ood ﷺ asked. When the person confirmed that they did, Hadhrat Abdullaah bin Mas'ood ﷺ told him, "Inform me when you see them gathering again."

(When the person informed him afterwards,) Hadhrat Abdullaah bin Mas'ood ﷺ then came to this group, **wearing his high hat**, and sat with them. When he heard what they were saying, he, being the stern man that he was, stood up and said, "I am Abdullaah bin Mas'ood. By Allaah, besides Whom there is none worthy of worship! Verily you people have certainly perpetrated a terrible wrong by carrying out this act of Bid'ah! Have you then superseded the companions of Muhammad ﷺ in knowledge?"

A person named Ma'dad said, "By Allaah! We never intended to perpetrate a wrong with this new act, nor have we superseded the companions of Muhammad ﷺ in knowledge." Amr bin Utba said, "O Abu Abdur Rahmaan! We seek forgiveness from Allaah."

Thereupon Hadhrat Abdullaah bin Mas'ood ﷺ told them, "It is compulsory for you to follow the path (of Rasulullaah ﷺ and the Sahabah ﷺ) and to strictly adhere to it. By Allaah! If you will do so, you will have advanced far ahead and if you start swerving to the left and right, you will stray far off." (1)

Another narration states: "The news reached Hadhrat Abdullaah bin Mas'ood ﷺ that a group of people were sitting in the Masjid between Maghrib and Isha..." The rest of the narration is like the one above. The only difference is in the following words:

"Hadhrt Abdullaah bin Mas'ood ﷺ said to them, "You people have certainly perpetrated a terrible wrong by carrying out this act of Bid'ah, otherwise we the companions of Muhammad ﷺ must have strayed." Amr bin Utba bin Farqad said, "O Abdullaah bin Mas'ood ﷺ! We seek forgiveness from Allaah and we repent to Him." Hadhrt Abdullaah bin Mas'ood ﷺ then ordered them to disperse. (2)

Another narration states that when Hadhrt Abdullaah bin Mas'ood ﷺ saw two groups in the Masjid of Kufa, he stood between the two and asked, "Which of you two was before the other?" When the one group said that they were first, Hadhrt Abdullaah bin Mas'ood ﷺ ordered the other group to join them, thereby combining the two into one. (3)

An authentic abridged narration⁽⁴⁾ states that Hadhrt Abdullaah bin Mas'ood ﷺ approached them covering his face and said, "Whoever recognises me will have recognised me. As for those who do not recognise me, I am Abdullaah bin Mas'ood. Are you people more rightly guided than the companions of Muhammad ﷺ?" The narrator says that Hadhrt Abdullaah bin Mas'ood ﷺ

(1) Abu Nu'aym in his *Hilya* (Vol.4 Pg.381). Abu Nu'aym has reported a similar narration from Abu Za'raa, stating that it was Musayyib bin Nujbah that reported the gathering to Hadhrt Abdullaah bin Mas'ood ﷺ.

(2) Tabraani.

(3) Tabraani. Haythami (Vol.1 Pg.181) has commented on the chain of narrators.

(4) Tabraani.

also may have added, "You people are definitely clinging to the tail of deviation." Hadhrat Amr Ibn Salamah says that they were sitting at the door of Hadhrat Abdullaah bin Mas'ood رضي الله عنه's home between Maghrib and Isha when Hadhrat Abu Moosa Ash'ari رضي الله عنه came to the house and said to Hadhrat Abdullaah bin Mas'ood رضي الله عنه, "Come with me, O Abu Abdur Rahmaan." When Hadhrat Abdullaah bin Mas'ood رضي الله عنه came out from the house, he asked, "O Abu Moosa! What brings you here at this hour?" Hadhrat Abu Moosa Ash'ari رضي الله عنه replied, "By Allaah! The only thing that brings me here is something that I have seen which frightens me, yet it seems so good. There is a group sitting in the Masjid with a person instructing them to recite 'Subhaanallah' in a particular manner and to recite 'Al Hamdu Lillah' in a particular manner."

Hadhrot Amr bin Salamah says that they accompanied Hadhrot Abdullaah bin Mas'ood رضي الله عنه to the Masjid. When he arrived there, Hadhrot Abdullaah bin Mas'ood رضي الله عنه told the people, "You have wandered astray so fast! Even while the companions of Muhammad صلى الله عليه وسلم are still alive in your midst, when his wives are still young and when his clothing and utensils are still as they were! Count your evil deeds, for I stand surety for Allaah that your good deeds will be counted."⁽¹⁾

The Statement of Hadhrot Abdullaah bin Zubayr رضي الله عنه when his Son sat with a Group who became Ecstatic as they Engaged in Dhikr.

Hadhrot Aamir who was the son of Hadhrot Abdullaah bin Zubayr رضي الله عنه narrates that he once came to his father, who asked him, "Where have you been?" The son replied, "I found a group of people better than whom I have not seen. When they engage in Dhikr, one of them trembles and grows ecstatic until he falls unconscious out of fear for Allaah. (I am late because) I was sitting with them." Hadhrot Abdullaah bin Zubayr رضي الله عنه instructed his son saying, "Never sit with them again!" When he detected that this did not make an impression on his son, he added, "I have seen Rasulullaah صلى الله عليه وسلم recite the Qur'aan, and I have seen Hadhrot Abu Bakr رضي الله عنه and Hadhrot Umar رضي الله عنه also reciting the Qur'aan. Nothing like this ever happened to them. Do you think that these people fear Allaah more than Hadhrot Abu Bakr رضي الله عنه and Hadhrot Umar رضي الله عنه?" The son, Hadhrot Aamir رضي الله عنه says, "I then realised that what he said was true, after which I forsook these people."⁽²⁾

Hadhrot Sila bin Haarith رضي الله عنه and Hadhrot Abdullaah bin Mas'ood رضي الله عنه Admonish People who Related Stories in the Masjid

Hadhrot Abu Saalih Sa'eed bin Abdur Rahmaan narrates that Anz Nujaybi was once standing and relating stories in the Masjid when a Sahabi by the name of Hadhrot Sila bin Haarith Ghifaari رضي الله عنه said to him, "By Allaah! We have

(1) Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.181) has commented on the chain of narrators.

(2) Abu Nu'aym in his *Hilya* (Vol.3 Pg.167).

scarcely left Rasulullaah ﷺ's time and have not even severed ties with our kin, yet you and your kind have already stood up in our midst (to perpetrate such acts of Bid'ah)." (1)

Hadhrat Amr bin Zuraarah says, "I was relating stories in the Masjid when Hadhrat Abdullaah (bin Mas'ood) رَوَاتُ النَّبِيِّ stood up and said, 'O Amr! You have started a misleading Bid'ah! Are you more rightly guided than the companions of Muhammad ﷺ?' I then saw everyone dispersing from around me until I was left all alone." (2)

Abstaining from Opinions that do not Conform to the Qur'aan and Ahadeeth

Statements of Hadhrat Umar رَوَاتُ النَّبِيِّ in this Regard

Hadhrat Ibn Shihaab reports that Hadhrat Umar رَوَاتُ النَّبِيِّ was standing on the pulpit and addressed the people saying, "O people! Accurate opinions came only from Rasulullaah ﷺ because Allaah used to guide him. What comes from us are but assumptions and pretences." (3) Another narration states that Hadhrat Umar رَوَاتُ النَّبِيِّ then added:

﴿وَأِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾ (سورة نجم: آيت ٢٨)

...and assumptions are absolutely useless against the truth." {Surah Najm, verse 28} (4)

Hadhrat Sadaqah bin Abu Abdullaah reports that Hadhrat Umar bin Khattaab رَوَاتُ النَّبِيِّ used to say, "Those who wish to exercise their personal opinions are the enemies of the Sunnah. They are too lazy to learn the Sunnah and it escapes their memory even when they do learn it. When questioned, they are too shy to admit that they do not know and therefore use their intellect to challenge the Sunnah. You should beware of such people." (5)

Hadhrat Umar رَوَاتُ النَّبِيِّ also said, "The Sunnah is that which Allaah and His Rasool ﷺ have determined. You should never make your mistaken opinion a Sunnah." (6)

Another narration from Hadhrat Amr bin Dinaar states that when someone asked Hadhrat Umar رَوَاتُ النَّبِيِّ whether Allaah guided him in the judgements he passed, he replied, "Do not say that! That was a speciality of Rasulullaah ﷺ." (7)

The Statements of Hadhrat Abdullaah bin Mas'ood رَوَاتُ النَّبِيِّ and Hadhrat Abdullaah bin Abbaas رَوَاتُ النَّبِيِّ in this Regard

Hadhrat Sha'bi narrates that Hadhrat Abdullaah bin Mas'ood رَوَاتُ النَّبِيِّ said,

(1) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.189). Bukhaari, Baghawi, Muhammad bin Rabee and Ibn Sakan have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.193).

(2) Tabraani. Haythami (Vol.1 Pg.189) has commented on the chain of narrators.

(3) Ibn Abdul Birr in his Jaami (Vol.2 Pg.134).

(4) Ibn Abi Haatim and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).

(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.135).

(6) Ibn Abdul Birr in his Jaami (Vol.2 Pg.135).

(7) Ibn Mundhir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).

"Beware of asking, 'What is your opinion? What is your opinion?' because those before you were destroyed because they asked, 'What is your opinion? What is your opinion?' You should also not judge one thing by another because your feet will then slip after being firm. In addition to this, whenever any of you are asked about something that he does not know, he should say, 'Allaah knows best,' because this constitutes a third of knowledge." (1)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ once said, "Every year is followed by a year that is worse. While no year is essentially worse than another, no nation is essentially worse than another. However, what will happen is that when your Ulema and righteous ones leave the world, such people will come about who will analyse matters using their personal opinions, because of which they will destroy and perforate Islaam." (2)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ said, "The basis (of Islaam and the Shari'ah) is Allaah's Book and the Sunnah of Rasulullaah ﷺ. Whoever says anything else based on his personal opinion, I cannot say whether he will find this amongst his good deeds or his sins." (3)

Hadhrat Ataa narrates from his father that when a Sahabi رَضِيَ اللهُ عَنْهُ was questioned about something, he said, "I am too shy before my Rabb to employ my personal opinion in commenting on a matter that affects the Ummah of Muhammad ﷺ." (4)

The Ijtihaad⁽⁵⁾ of the Sahabah رَضِيَ اللهُ عَنْهُمْ

Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ Tells Rasulullaah ﷺ that he will Practise Ijtihaad without Compromising on Diligence

Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ narrates that when Rasulullaah ﷺ sent him to Yemen, Rasulullaah ﷺ asked him, "How will you pass judgement when a case comes before you?" "I shall pass judgement by Allaah's Book," Hadhrat Mu'aadh رَضِيَ اللهُ عَنْهُ replied. Rasulullaah ﷺ asked further, "And what if you do not find the solution in the Book of Allaah?" "Then," Hadhrat Mu'aadh رَضِيَ اللهُ عَنْهُ said, "I shall judge by the Sunnah of Allaah's Rasool ﷺ." Again Rasulullaah ﷺ asked, "And what if you do not find the solution in the Sunnah of Allaah's Rasool ﷺ?" Hadhrat Mu'aadh رَضِيَ اللهُ عَنْهُ replied by saying, "I shall then practise Ijtihaad without compromising on diligence." Rasulullaah ﷺ then placed his hand on Hadhrat Mu'aadh رَضِيَ اللهُ عَنْهُ' s chest saying, "All praise belongs to Allaah Who has inspired the envoy of Rasulullaah ﷺ with that which pleases Rasulullaah

(1) Tabraani. Haythami (Vol.1 Pg.180) has commented on the chain of narrators.

(2) Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.180) has commented on the chain of narrators. Ibn Abdul Birr has reported a similar narration in his Jaami (Vol.2 Pg.135).

(3) Ibn Abdul Birr in his Jaami (Vol.2 Pg.136).

(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.136).

(5) Ijtihaad briefly refers to applying one's mind to the source references of the Shari'ah to extract laws that are not explicitly stated. This is, of course, the work of a person whose proficiency in Islaamic jurisprudence is unquestionable.

ﷺ" (1)

The Concern Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and Hadhrt Umar رَضِيَ اللهُ عَنْهُ had for Matters they were Unaware of

Hadhrt Muhammad bin Seereen says, "After Rasulullaah ﷺ there was none more concerned about not knowing something than Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ and after Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ there was none more concerned about not knowing something than Hadhrt Umar رَضِيَ اللهُ عَنْهُ. When Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ needed to pass a verdict and could not find a verse of the Qur'aan or a narration of Rasulullaah ﷺ that applied directly to the situation, he would say, 'I shall now practise Ijtihad. Should it be correct, it is from Allaah and if it is wrong, it is my error and I seek Allaah's forgiveness for it.'" (2)

Hadhrt Umar رَضِيَ اللهُ عَنْهُ's Letter to Hadhrt Shurayh in this Regard

Hadhrt Shurayh narrates that Hadhrt Umar رَضِيَ اللهُ عَنْهُ once wrote to him saying, "When a matter presents itself before you, pass your verdict according to the Book of Allaah. If the matter is not mentioned in the Book of Allaah, pass your verdict according to what Rasulullaah ﷺ directed. If such a matter presents itself that is neither in the Book of Allaah, about which Rasulullaah ﷺ has issued no directives, then pass your verdict by that about which the Ulema are unanimous. However, if such a matter presents itself that is neither in the Book of Allaah, about which Rasulullaah ﷺ has issued no directives and about which no scholar has commented, then you have one of two choices. If you prefer to practise Ijtihad, you may proceed. Otherwise, if you prefer, you may desist from doing so. In my opinion, desisting is the best course for you." (3)

The Statement of Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ Concerning Ijtihad

Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "When any of you has to pass a verdict, he should pass his verdict according to the Book of Allaah. If the matter is not mentioned in the Book of Allaah, he should pass his verdict as Rasulullaah ﷺ had done. If such a matter presents itself that is neither in the Book of Allaah, about which Rasulullaah ﷺ has not passed a verdict, then he should pass his verdict as the righteous scholars had done. However, if such a matter presents itself that is neither in the Book of Allaah and about which neither Rasulullaah ﷺ nor the righteous scholars have passed verdicts, he should practise Ijtihad. He must then be firm on his verdict without being embarrassed about it." Another narration adds that Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "He should then practise Ijtihad and (when stating his verdict, he must)

(1) Abu Dawood, Tirmidhi and Daarmi, as quoted in Mishkaatul Masaabeeh (Pg.316).

(2) Ibn Sa'd and Ibn Abdul Birr in his Jaami, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).

(3) Ibn Abdul Birr in his Jaami (Vol.2 Pg.56).

never say 'I think...' or 'I fear that...' because what is Halaal is clear and what is Haraam is also clear. Between the two are doubtful matters and you should forsake that which gives you doubts for that which does not."⁽¹⁾

The Ijtihad of Hadhrat Abdullaah bin Abbaas

رَوَاتُكَالْعِزَّة and Hadhrat Ubay bin Ka'b رَوَاتُكَالْعِزَّة

Hadhrt Abdullaah bin Abu Yazeed reports that when Hadhrt Abdullaah bin Abbaas رَوَاتُكَالْعِزَّة was questioned about anything and the reply was to be found in the Qur'aan, he would state what was in the Qur'aan. If it was not found in the Qur'aan but Rasulullaah ﷺ had spoken about it, he would say what Rasulullaah ﷺ said. If it was not found in the Qur'aan and Rasulullaah ﷺ had not spoken about it, but Hadhrt Abu Bakr رَوَاتُكَالْعِزَّة or Hadhrt Umar رَوَاتُكَالْعِزَّة had mentioned it, he would say what Hadhrt Abu Bakr رَوَاتُكَالْعِزَّة or Hadhrt Umar رَوَاتُكَالْعِزَّة said. However, if it was not found in the Qur'aan and if Rasulullaah ﷺ, Hadhrt Abu Bakr رَوَاتُكَالْعِزَّة and Hadhrt Umar رَوَاتُكَالْعِزَّة had not spoken about it, he would practise Ijtihad."⁽²⁾

Another narration states that Hadhrt Abdullaah bin Abbaas رَوَاتُكَالْعِزَّة said, "When we receive corroboration (to an injunction), we would not equate anything else to it (and would readily practise it)."⁽³⁾

Hadhrt Masrooq narrates that when he once questioned Hadhrt Ubay bin Ka'b رَوَاتُكَالْعِزَّة about something, Hadhrt Ubay رَوَاتُكَالْعِزَّة asked, "Has it already happened?" When he was informed that it had not happened, he said, "Then grant us respite until it happens and then when it does, we will be able to practise Ijtihad."⁽⁴⁾

Exercising Caution when Issuing Fataawaa and the Sahabah رَوَاتُكَالْعِزَّة who used to Issue Fataawaa

The Statement of Hadhrt Abdur Rahmaan bin Abu Layla concerning the Cautiousness of the Sahabah رَوَاتُكَالْعِزَّة

Hadhrt Abdur Rahmaan bin Abu Layla says, "I met a hundred and twenty Sahabah رَوَاتُكَالْعِزَّة of Rasulullaah ﷺ in the Masjid. When any of them narrated a Hadith, he wished that his brother (another Sahabi رَوَاتُكَالْعِزَّة) had done it for him and whenever he issued a Fatwaa, he also wished that his brother had done it for him."⁽⁵⁾

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.57).

(2) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.57). Ibn Sa'd (Vol.4 Pg.181) has reported a similar narration.

(3) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.57).

(4) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.58).

(5) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.163). Ibn Sa'd (Vol.6 Pg.110) has reported a similar narration adding that the Sahabah رَوَاتُكَالْعِزَّة Hadhrt Abdur Rahmaan bin Abu Layla met were from the Ansaar.

Statements of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ, Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ and Hadhrat Umar رَضِيَ اللهُ عَنْهُ in this Regard

Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "It is only a madman who will immediately issue a Fatwa for everything he is asked." The same statement has been reported from Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ. (1)

Hadhrt Hudhayfah رَضِيَ اللهُ عَنْهُ said, "It is only one of three persons who would issue Fataawaa; a man who knows which verses of the Qur'aan abrogate injunctions of Deen and which have been abrogated, a leader who has no alternative and a pretentious fool." (2)

Hadhrt Ibn Seereen narrates that Hadhrt Umar رَضِيَ اللهُ عَنْهُ said to Hadhrt Abu Mas'ood Uqba bin Umar رَضِيَ اللهُ عَنْهُ, "I was informed that you issue Fataawaa to people! The person blessed with the privileges (of leadership) should also bear its burden (of issuing Fataawaa)." (3) Another narration states that Hadhrt Umar رَضِيَ اللهُ عَنْهُ also added, "And you are not a governor (so you need not issue Fataawaa)." (4)

The Cautiousness of Hadhrt Zaid bin Arqam and Hadhrt Baraa رَضِيَ اللهُ عَنْهُ in this Regard

Hadhrt Abu Minhaal says, "When I questioned Hadhrt Zaid bin Arqam رَضِيَ اللهُ عَنْهُ and Hadhrt Baraa رَضِيَ اللهُ عَنْهُ about selling gold and silver, each one of them told me to ask the other, saying, 'He is better than me and has more knowledge.'" The narration goes on further to discuss trading in gold and silver. (5)

Hadhrt Abu Husayn says, "Everyone now issues Fataawaa on matters that had they been posed to Hadhrt Umar رَضِيَ اللهُ عَنْهُ, he would have gathered all the veterans of Badr (to consult with before issuing a Fatwaa)." (6)

Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ, Hadhrt Umar رَضِيَ اللهُ عَنْهُ, Hadhrt Uthmaan رَضِيَ اللهُ عَنْهُ and Hadhrt Abdur Rahmaan bin Auf رَضِيَ اللهُ عَنْهُ Issue Fataawaa During the Time of Rasulullaah ﷺ

When Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ was asked who used to issue Fataawaa during the time of Rasulullaah ﷺ, he replied, "Abu Bakr رَضِيَ اللهُ عَنْهُ and Umar رَضِيَ اللهُ عَنْهُ. I do not know of anyone else." (7)

Hadhrt Qaasim bin Muhammad says that Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ, Hadhrt

(1) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.165). Tabraani has reported a similar narration from Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.183).

(2) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.166).

(3) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.166).

(4) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.143).

(5) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.166).

(6) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).

(7) Ibn Sa'd (Vol.4 Pg.151).

Umar رَضِيَ اللهُ عَنْهُ, Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ and Hadhrat Ali رَضِيَ اللهُ عَنْهُ used to issue Fataawaa during the time of Rasulullaah ﷺ. (1)

Hadhrt Fudhayl bin Abu Abdullaah bin Dinaar narrates from his father that Hadhrt Abdur Rahmaan bin Auf رَضِيَ اللهُ عَنْهُ, Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ, Hadhrt Umar رَضِيَ اللهُ عَنْهُ and Hadhrt Uthmaan رَضِيَ اللهُ عَنْهُ were amongst those who issued Fataawaa during the time of Rasulullaah ﷺ according to what they heard from Rasulullaah ﷺ. (2)

Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ Tells the People not to ask him Anything While Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ is Alive

Hadhrt Abu Attiyya Hamdaani reports that he was once sitting with Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ when a person came to ask him a question. "Have you asked anyone else?" Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ enquired. "Yes," the man replied, "I have asked Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ." The man then informed Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ about Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ's reply. Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ gave a reply that contradicted that of Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ and then left. (When this was brought to the attention of Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ,) He said, "Do not ask me about anything when this great scholar is in your midst." (3)

Those Who Issued Fataawaa during the Time of Rasulullaah ﷺ and the Time of the Khulafaa Raashideen

Hadhrt Sahl bin Abu Khaythamah reports that during the time of Rasulullaah ﷺ, three Sahabah رَضِيَ اللهُ عَنْهُمْ from the Muhaajireen and three Sahabah رَضِيَ اللهُ عَنْهُمْ from the Ansaar were authorised to issue Fataawaa. They were Hadhrt Umar رَضِيَ اللهُ عَنْهُ, Hadhrt Uthmaan رَضِيَ اللهُ عَنْهُ, Hadhrt Ali رَضِيَ اللهُ عَنْهُ (from the Muhaajireen) and Hadhrt Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ, Hadhrt Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ and Hadhrt Zaid bin Thaabit رَضِيَ اللهُ عَنْهُ (from the Ansaar). (4)

Hadhrt Masrooq reports that from amongst the Sahabah رَضِيَ اللهُ عَنْهُمْ of Rasulullaah ﷺ, those who issued Fataawaa were Hadhrt Umar رَضِيَ اللهُ عَنْهُ, Hadhrt Ali رَضِيَ اللهُ عَنْهُ, Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ, Hadhrt Zaid (bin Thaabit) رَضِيَ اللهُ عَنْهُ, Hadhrt Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ and Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ. (5)

Hadhrt Qabeesah bin Duayb bin Halhala reports, "During the time of Hadhrt Umar رَضِيَ اللهُ عَنْهُ, Hadhrt Zaid bin Thaabit رَضِيَ اللهُ عَنْهُ remained the chief authority of the judiciary of Madinah, as well as the chief authority of issuing Fataawaa, Qiraa'ah and dissolution of estates. He maintained this position during the time

(1) Ibn Sa'd (Vol.4 Pg.151).

(2) Ibn Sa'd (Vol.4 Pg.157). Ibn Asaakir has reported a similar narration, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.77).

(3) Ibn Sa'd (Vol.4 Pg.160). Abu Nu'aym has reported a similar narration in his Hilya (Vol.1 Pg.129).

(4) Ibn Sa'd (Vol.4 Pg.167).

(5) Ibn Sa'd (Vol.4 Pg.168).

of Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ and for as long as Hadhrat Ali رَضِيَ اللهُ عَنْهُ remained in Madinah (as Khalifah before moving the capital to Kufa). Thereafter, he kept the post for a further five years until Hadhrat Mu'aawiya رَضِيَ اللهُ عَنْهُ became the Khalifah in the year 40 A.H. Even after this, he remained instated in the position until he passed away in the year 45 A.H." (1)

Hadhrot Ataa bin Yasaar reports that both Hadhrot Umar رَضِيَ اللهُ عَنْهُ and Hadhrot Uthmaan رَضِيَ اللهُ عَنْهُ used to call for Hadhrot Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ (to consult with) and would also consult with the veterans of the Battle of Badr. Until the day he passed away, Hadhrot Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ used to issue Fataawaa during the time of Hadhrot Umar رَضِيَ اللهُ عَنْهُ and Hadhrot Uthmaan رَضِيَ اللهُ عَنْهُ. (2)

Hadhrot Ziyaad bin Meenaa narrates that amongst those Sahabah رَضِيَ اللهُ عَنْهُمْ who issued Fataawaa and narrated Ahadeeth in Madinah were Hadhrot Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ, Hadhrot Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ, Hadhrot Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ, Hadhrot Abu Hurayrah رَضِيَ اللهُ عَنْهُ, Hadhrot Abdullaah Amr bin Al Aas رَضِيَ اللهُ عَنْهُ, Hadhrot Jaabir bin Abdullaah رَضِيَ اللهُ عَنْهُ, Hadhrot Raafi bin Khudayj رَضِيَ اللهُ عَنْهُ, Hadhrot Salamah bin Akwa رَضِيَ اللهُ عَنْهُ, Hadhrot Abu Waaqid Laythi رَضِيَ اللهُ عَنْهُ and Hadhrot Abdullaah bin Buhaynah رَضِيَ اللهُ عَنْهُ. This they continued doing from the time Hadhrot Uthmaan رَضِيَ اللهُ عَنْهُ passed away until their deaths. Amongst them, the ones who issued the bulk of the Fataawaa were Hadhrot Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ, Hadhrot Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ, Hadhrot Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ, Hadhrot Abu Hurayrah رَضِيَ اللهُ عَنْهُ and Hadhrot Jaabir bin Abdullaah رَضِيَ اللهُ عَنْهُ. (3)

Hadhrot Qaasim relates, "During the Khilaafah of Hadhrot Abu Bakr رَضِيَ اللهُ عَنْهُ, Hadhrot Umar رَضِيَ اللهُ عَنْهُ, Hadhrot Uthmaan رَضِيَ اللهُ عَنْهُ and until the time she passed away (may Allaah shower his mercy on her), (my aunt) Hadhrot Aa'isha رَضِيَ اللهُ عَنْهَا used to issue Fataawaa by herself. I used to stay with her and she showed extreme affection towards me." (4)

The Knowledge of the Sahabah رَضِيَ اللهُ عَنْهُمْ

The Statement of Hadhrot Abu Dharr رَضِيَ اللهُ عَنْهُ concerning the Vast Knowledge of the Sahabah رَضِيَ اللهُ عَنْهُمْ

Hadhrot Abu Dharr رَضِيَ اللهُ عَنْهُ said, "Rasulullaah ﷺ left us with so much knowledge that even when a bird fluttered its wings in the sky, it would remind us of something he had taught us." (5)

Another narration adds that Rasulullaah ﷺ said, "Everything that draws one closer to Jannah and that takes one further from Jahannam has been explained to

(1) Ibn Sa'd (Vol.4 Pg.175).

(2) Ibn Sa'd (Vol.4 Pg.181).

(3) Ibn Sa'd (Vol.4 Pg.187).

(4) Ibn Sa'd (Vol.4 Pg.189).

(5) Ahmad.

you (Sahabah رَوَى اللَّهُ تَعَالَى)."⁽¹⁾

The Narration of Hadhrat Amr bin Al Aas رَوَى اللَّهُ تَعَالَى about what he Memorised from Rasulullaah ﷺ and the Narration of Hadhrat Aa'isha رَوَى اللَّهُ تَعَالَى about the Knowledge of Hadhrat Abu Bakr رَوَى اللَّهُ تَعَالَى

Hadhrt Amr bin Al Aas رَوَى اللَّهُ تَعَالَى says, "I have learnt a thousand similitudes from Rasulullaah ﷺ."⁽²⁾

In a lengthy narration, Hadhrt Aa'isha رَوَى اللَّهُ تَعَالَى says, "Whenever they (the Sahabah رَوَى اللَّهُ تَعَالَى) disagreed about anything, my father (Hadhrt Abu Bakr رَوَى اللَّهُ تَعَالَى) would come forth with a Hadith that would satisfy them all and settle the dispute. Therefore, when it was asked where Rasulullaah ﷺ was to be buried, no one could be found who had any relevant knowledge. It was then that Hadhrt Abu Bakr رَوَى اللَّهُ تَعَالَى said, 'I heard Rasulullaah ﷺ say, 'Whenever a Nabi ﷺ passed away, he was buried beneath the place he lay at the time he passed away.' Similarly, when the Sahabah رَوَى اللَّهُ تَعَالَى posed divergent opinions about the inheritance of Rasulullaah ﷺ, they could find none with relevant knowledge. Again it was Hadhrt Abu Bakr رَوَى اللَّهُ تَعَالَى who said, 'I heard Rasulullaah ﷺ say, 'We the assembly of Ambiyaa do not leave behind any inheritance. Everything we leave behind is donated as Sadaqah.'"⁽³⁾

The Statements of Hadhrt Abdullaah bin Mas'ood رَوَى اللَّهُ تَعَالَى and Hadhrt Hudhayfah رَوَى اللَّهُ تَعَالَى About the Knowledge of Hadhrt Umar رَوَى اللَّهُ تَعَالَى

Hadhrt Abu Waa'il narrates that Hadhrt Abdullaah bin Mas'ood رَوَى اللَّهُ تَعَالَى said, "If the knowledge of Umar رَوَى اللَّهُ تَعَالَى was placed on one pan of a scale and the knowledge of all on earth was placed on the other, the knowledge of Umar رَوَى اللَّهُ تَعَالَى would outweigh the rest." Hadhrt A'mash says, "I found it difficult to accept this, so I mentioned it to Ibraheem, who said, 'Why do you find this difficult to accept when I can swear by Allaah that Hadhrt Abdullaah bin Mas'ood رَوَى اللَّهُ تَعَالَى said something even more profound than this. He said, 'In my estimation, nine tenths of knowledge left the world with the demise of Umar رَوَى اللَّهُ تَعَالَى.'"⁽⁴⁾

In a lengthy narration concerning the demise of Hadhrt Umar رَوَى اللَّهُ تَعَالَى, Hadhrt Abdullaah bin Mas'ood رَوَى اللَّهُ تَعَالَى stated, "From all of us, it was Umar رَوَى اللَّهُ تَعَالَى who possessed the most knowledge about Allaah, who recited the Book of Allaah the

(1) Tabraani. Tabraani has reported a narration similar to that of Ahmad from Hadhrt Abu Dardaa رَوَى اللَّهُ تَعَالَى, which is reported from reliable sources, as confirmed by Haythami (Vol.8 Pg.264). Ibn Sa'd (Vol.4 Pg.170) has also reported a similar narration.

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.264).

(3) Baghawi, Ibn Asaakir and others, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.346).

(4) Tabraani. Haythami (Vol.9 Pg.69) has commented on the chain of narrators. Ibn Sa'd (Vol.4 Pg.153) has reported a similar narration.

most and who had the deepest understanding of Allaah's Deen." (1)

Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ said, "In comparison to the knowledge of Umar رَضِيَ اللهُ عَنْهُ, the knowledge of all other people seems like it could be buried in a little hole." (2)

A man from Madinah said, "When I was presented before Hadhrat Umar bin Khattaab رَضِيَ اللهُ عَنْهُ, learned scholars appeared to be little children before him. His understanding and knowledge towered above theirs." (3)

Rasulullaah ﷺ Declares that Hadhrat Ali رَضِيَ اللهُ عَنْهُ was the most learned of the Sahabah رَضِيَ اللهُ عَنْهُمْ and the statement of Hadhrat Ali رَضِيَ اللهُ عَنْهُ about his Knowledge of the Qur'aan

Hadhrat Abu Is'haaq narrates that when Rasulullaah ﷺ got Hadhrat Ali رَضِيَ اللهُ عَنْهُ married to Hadhrat Faatima رَضِيَ اللهُ عَنْهَا, she said to Rasulullaah ﷺ, "You have married me to a man whose eyesight is weak and whose stomach is big." Rasulullaah ﷺ responded by saying, "I have married you to him because from all my companions, he was the first to accept Islaam, he has the most knowledge and is the most tolerant." (4)

Another narration states that Rasulullaah ﷺ said to Hadhrat Faatima رَضِيَ اللهُ عَنْهَا, "Are you not pleased that I have married you to the person who was the first of my Ummah to accept Islaam, is the one with the most knowledge and is the most tolerant?" (5)

Hadhrat Ali رَضِيَ اللهُ عَنْهُ once said, "By Allaah! I know precisely about what every verse of the Qur'aan was revealed, where it was revealed and concerning whom it was revealed. My Rabb has blessed me with a perceptive heart and an eloquent tongue." (6)

Hadhrat Sa'eed bin Musayyib reports that Hadhrat Umar رَضِيَ اللهُ عَنْهُ used to seek Allaah's protection against any intricate problem which had to be resolved without the help of Hadhrat Ali رَضِيَ اللهُ عَنْهُ. (7)

The Knowledge of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ

Hadhrat Masrooq narrates that Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "I know the precise circumstances surrounding the revelation of every chapter of the Qur'aan. If I knew of a person more knowledgeable than myself, I would certainly go to him if a camel or any other conveyance could take me to him." Hadhrat Masrooq says, "I sat in the company of many Sahabah رَضِيَ اللهُ عَنْهُمْ of

(1) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.69).

(2) Ibn Sa'd (Vol.4 Pg.153).

(3) Ibn Sa'd (Vol.4 Pg.153).

(4) Tabraani. Haythami (Vol.9 Pg.102) has commented on the chain of narrators.

(5) Tabraani and Ahmad. Haythami (Vol.9 Pg.101) has commented on the chain of narrators.

(6) Ibn Sa'd (Vol.4 Pg.154).

(7) Ibn Sa'd (Vol.4 Pg.156).

Muhammad ﷺ and found them to be like dams. While some dams may quench the thirst of one man, others may quench the thirst of two men, others the thirst of ten and others will quench the thirst of a hundred men. Then there are oceans that can cater for all the people on earth if they had to settle there. I found Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ to be such an ocean." (1)

Hadhrat Zaid bin Wahab narrates that Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ arrived one day at a place where Hadhrat Umar رَضِيَ اللهُ عَنْهُ was sitting. When he saw Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ approach, Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "He is a coffer filled to the brim with the knowledge and understanding of Deen."

Hadhrat Asad bin Wadaa'ah reports that Hadhrat Umar رَضِيَ اللهُ عَنْهُ once made mention of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ saying, "He is a coffer filled to the brim with knowledge. I however had to give preference to the people of Qaadisiyyah over myself concerning him (by sending him to teach them rather than keeping him behind with me in Madinah)." (2)

The Statement of Hadhrat Ali رَضِيَ اللهُ عَنْهُ concerning his Knowledge and the Knowledge of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ, Hadhrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ, Hadhrat Ammaar رَضِيَ اللهُ عَنْهُ, Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ and Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ

Hadhrat Abul Bakhtari narrates that they once approached Hadhrat Ali رَضِيَ اللهُ عَنْهُ with the request to inform them about the Sahabah رَضِيَ اللهُ عَنْهُمْ of Rasulullaah ﷺ. "Which of them would you like to know about?" Hadhrat Ali رَضِيَ اللهُ عَنْهُ asked. "Tell us about Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ," they replied. Hadhrat Ali رَضِيَ اللهُ عَنْهُ said, "He learnt the Qur'aan and the Sunnah and reached the apex of knowledge. This is sufficient for you to gauge the extent of his knowledge." "Tell us about Hadhrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ," they asked next. Hadhrat Ali رَضِيَ اللهُ عَنْهُ said, "He had been thoroughly dyed in knowledge before coming out of the dye." The men asked further, "Then tell us about Hadhrat Ammaar bin Yaasir رَضِيَ اللهُ عَنْهُ." Hadhrat Ali رَضِيَ اللهُ عَنْهُ said, "He is a Mu'min who remembers well after being reminded about something he had forgotten."

"Now tell us about Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ," they asked. Hadhrat Ali رَضِيَ اللهُ عَنْهُ's reply was: "Of all the Sahabah رَضِيَ اللهُ عَنْهُمْ, he best knew who the Munaafiqeen were." When they asked about Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ, Hadhrat Ali رَضِيَ اللهُ عَنْهُ said, "He acquired a substantial amount of knowledge but was unable to disseminate it." The men further asked, "Tell us about Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ." Hadhrat Ali رَضِيَ اللهُ عَنْهُ said, "He acquired the knowledge of the previous Ambiyaa as well as the knowledge of the final Nabi ﷺ. He is an ocean whose bottom cannot be reached and he is also one of us, the household of Rasulullaah ﷺ." "O Ameerul Mu'mineen!" the men then asked, "Now tell us about yourself." Hadhrat Ali

(1) Ibn Sa'd (Vol.4 Pg.159).

(2) Ibn Sa'd (Vol.4 Pg.161).

رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "It was this that you had intended asking from the outset! Whenever I asked (Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) anything, I would receive a reply and whenever I remained silent, I would be informed." (1)

The Statement of Hadhrat Abdullaah bin Mas'ood

رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Concerning the Knowledge of Hadhrat

Mu'aadh bin Jabal رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hadhrt Abdullaah bin Mas'ood رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Mu'aadh bin Jabal رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is certainly an *Ummah* who was *Qaanit* and *Haneef* (one inclined towards the truth and averse to all false creeds). He is (definitely) not from the Mushrikeen." The narrator says, "I thought that Hadhrt Abdullaah bin Mas'ood رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had perhaps made an error because Allaah says in the Qur'aan:

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا ۖ وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ۗ شَاكِرًا لِّأَنْعَمِهِ ط

اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢٠﴾ (سورة نحل: آيت ١٢٠)

Ibraheem عَلَيْهِ السَّلَام was certainly an *Ummah* who was *Qaanit* and *Haneef* (one inclined towards the truth and averse to all false creeds). He was (definitely) not from the Mushrikeen. {Surah Nahl, verse 120-121}

However, when Hadhrt Abdullaah bin Mas'ood رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ repeated his words to me, I knew that he meant what he was saying. I therefore remained silent. He then asked, 'Do you know what the meaning of *'Ummah'* and *'Qaanit'* is?' When I submitted that Allaah knows best, he explained, *'Ummah* (in this context) refers to a person who teaches people good things and *'Qaanit'* refers to a person who obeys Allaah and His Rasool صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. That is exactly how Mu'aadh bin Jabal رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was. He taught people everything that was good and was obedient to Allaah and to Allaah's Rasool صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (2)

Statements of Hadhrt Masrooq Concerning the Knowledge of the Sahabah رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hadhrt Masrooq says, "I examined the Sahabah رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ carefully and found that all their knowledge could be found in six of them; namely Hadhrt Umar رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Hadhrt Ali رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Hadhrt Abdullaah bin Mas'ood رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Hadhrt Mu'aadh bin Jabal رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Hadhrt Abu Dardaa رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Hadhrt Zaid bin Thaabit رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. After closely examining these six, I discovered that all their knowledge could be found in Hadhrt Ali رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Hadhrt Abdullaah bin Mas'ood رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (3)

Hadhrt Masrooq also said, "When I arrived in Madinah and enquired about the Sahabah رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I discovered that amongst those with the most profound knowledge was Hadhrt Zaid bin Thaabit رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (4)

(1) Ibn Sa'd (Vol.4 Pg.162).

(2) Ibn Sa'd (Vol.4 Pg.165).

(3) Ibn Sa'd (Vol.4 Pg.167).

(4) Ibn Sa'd (Vol.4 Pg.176).