

THE CLASSICAL KNOWLEDGE SERIES

إقتضاء العلم العمل

KNOWLEDGE MANDATES

ACTION

By Imaam Abu Bakr Ahmad bin 'Alee Al-Khateeb Al-Baghdaadee [Died: 463H]

With Verification and Notes by
Imaam Muhammad Naasir-ud-Deen Al-Albaanee

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**By the Haafidh, the Imaam
Al-Khateeb Al-Baghdaadee**

**With Verification and Notes by Imaam
Muhammad Naasir-ud-Deen Al-Albaanee**

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Note: The source used for the translation of this book was the fifth edition published by Al-Maktab Al-Islaamee (Beirut, Lebanon) in 1984 under the supervision of Zuhayr Shawaish. Some of his footnotes in which he defines some terms were included in this translation. A newer edition (2002) published by Maktabah Al-Ma'aarif was also used for reference. The Noble Qur'aan (Dar-us-Salam) was used for the English rendering of the meaning of Qur'anic verses (with additions/alterations).

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Publisher's Foreword

All praise is for Allaah, Lord of all that exists, and may His praises and peace on our Prophet, Muhammad, as well as his family and Companions.

To proceed:

This is the second book in the Classical Knowledge Series, which is a collection of selected scholarly works from the past that deal with the subject of religious knowledge. The first book in this blessed series was "The Book of Knowledge" written by Imaam Abu Khaithamah Zuhayr bin Harb An-Nasaa'ee, may Allaah have mercy on him.

Since that book served as an introduction to knowledge, its virtues, merits and manners, it seemed proper that the second book be dedicated to the next level of knowledge, which is its result and outcome, and that is righteous deeds. And what better work to present on this subject than the classic and well-known treatise of the distinguished Imaam, Al-Khateeb Al-Baghdaadee, "*Iqtidaa-ul-'Ilm al-'Amal*" (Knowledge Mandates Action).

In this treatise, the author gathers over 200 narrations from the Prophet ﷺ, his Companions and the pious predecessors on the virtue and obligation of acting upon knowledge. Thus the work serves as an inspiration and encouragement to the readers, guiding them to transfer whatever knowledge they gain of Islaam into good deeds and righteous actions. You will find this book filled with beautiful admonitions and golden words of advice from our righteous predecessors, inciting us to acquire knowledge and to then put it into practice by way of acts of worship.

In addition to this, the great scholar of Hadeeth of recent times, Imaam Muhammad Naasir-ud-Deen Al-Albaanee, has reviewed the treatise and verified the narrations contained within it, distinguishing the authentic from the weak. So this treatise is of great benefit and deserving of being read and studied by every Muslim, whether in gatherings or individually.

Lastly, due to the nature of verifying narrations, many terms related to the Science of Hadeeth were employed by Imaam Al-Albaanee throughout the footnotes in the treatise. Explanations of these terms and concepts can be found in the Glossary section at the back of the book.

We ask Allaah to make this publication a guiding light to those who read it and an invaluable resource of reference for those who study it and use it for research.

Al-Ibaanah Book Publishing

A Brief Biography of the Author

He was the Shaikh, the Imaam Abu Bakr Ahmad bin 'Alee bin Thaabit, better known as Al-Khateeb Al-Baghdaadee, the author of many books, the most famous of which was *Taareekh Baghdad*.¹

He was born in the year 392H. His father was the *khateeb* (lecturer) of (the village of) Darziyaan, from the noblemen of 'Iraq.² He had high hopes for this son of his (Al-Khateeb), so he narrated Hadeeth to him while he was still young, in the year 403H.

Afterward, Al-Khateeb desired to seek knowledge of the Science of Hadeeth, so he traveled for that purpose to the different regions (of 'Iraq). He excelled in his studies, wrote books and collected narrations. And he was at the forefront in all of the disciplines of the Science of Hadeeth.

He heard from a large amount of reliable Hadeeth Scholars in various lands, such as Baghdad, Basrah, Naisapur, Asbahaan, Dinawar, Hamdaan, Koofah, the Haramain (two holy cities of Makkah and Madeenah), Damascus, Jerusalem and other places. He arrived at Syria in 451H and lived there for eleven years.

Many of the great scholars of Hadeeth reported from him, such as his teacher Abu Bakr Ahmad bin Muhammad bin Ahmad Al-Barqaanee, the Shaikh of Baghdad.

Ibn Makoolaa said:

"Abu Bakr Al-Khateeb was one of the last prominent figures whom we witnessed having knowledge, memorization, precision, accuracy in (reporting) the Hadeeth of Allaah's Messenger ﷺ, mastery concerning its

¹ **Translator's Note:** Al-Khateeb Al-Baghdaadee is also known for his other celebrated classical works such as *al-Faqeeh wal-Mutafaqqih*, *al-Jaami' Li-Akhlaaq-ir-Raawee wa Adaab as-Saami'*, *Taqyeed-ul-'Ilm*, *ar-Rihlah fee Talab-il-Hadeeth*, *Sharaf Ashaab-il-Hadeeth*, *Iqtidaa-ul-'Ilm al-'Amal* (this book), all of which are compilations on the merits, etiquettes, manners and principles of seeking and spreading knowledge, as well as guidelines, advice and an encouragement regarding that.

² **Translator's Note:** Al-Khateeb took on this nickname due to his father's position as the *khateeb* (Friday preacher) of the masjid in Darzeejaan, a position he held for about twenty years.

defects and chains of narration, and knowledge of its authentic and weak, as well as its solitary, rejected, and discarded."

Then he said: "There wasn't found amongst the people of Baghdad, after Ad-Daaraqutnee, anyone like him."

He wrote on the subject of Fiqh and gained mastery in it. Then he preoccupied himself with Hadeeth, and he achieved supremacy in that. He was also eloquent in speech, loud-voiced,³ possessed a good recitation and had beautiful penmanship.

He gave away all of his money, which consisted of two hundred deenaars, in charity to the people of knowledge and the poor. He even wrote in his Last Will that he would give his clothes in charity. He would also donate his books to the Muslims. This was such that nothing remained with him.

The Imaam died in the year 463H, may Allaah have mercy on him. ⁴

³ **Translator's Note:** Ibn Naasir reported: "When Al-Khateeb would read Hadeeth in the mosque of Damascus, his voice would be heard from one end of the mosque to the other, and he would speak in the pure form of Arabic."

⁴ **Translator's Note:** One of the amazing stories from Al-Khateeb's legacy, which brought him widespread fame and reputation as an authority in Hadeeth, was the incident when he was called on by his colleague, Ibn Al-Muslimah, minister to the Khaleefah, Al-Qaa'im bi-Amrillaah, to verify a letter that the Jews claimed was from Allaah's Messenger, written by the hand of 'Alee bin Abee Taalib and witnessed by several Companions, which abolished the tax (*jizyah*) imposed upon the Jews of Khaibar. After reviewing the document, Al-Khateeb said: "This is a forgery." When asked how he came to that conclusion, he responded: "Due to the testimony in it of Mu'aawiyah bin Abee Sufyaan, since Mu'aawiyah became Muslim on the Day of the Conquest of Makkah (i.e. Ramadaan, 8H) while Khaibar was conquered in 7H. The document also contains the testimony of Sa'ad bin Mu'aadh, and he died during the battle against Banu Quraidhah, which occurred two years before Khaibar." Upon hearing this, the minister Ibn Al-Muslimah rejected the document and ordered the tax to be collected from the Jews of Khaibar. And the status of Al-Khateeb grew and became widespread to the point that the Khaleefah heard of him and granted him permission to dictate narrations in the Central Mosque of Al-Mansoor.

A Point of Benefit

Someone may say: "If the author was at such a high level of knowledge of what narrations were authentic from what were weak, why do we see in this book of his, as well as his other books, that he has filled them with weak narrations?"

The answer is: The fundamental principle, according to the scholars of Hadeeth, is that if a Muhaddith lists a hadeeth with its chain of narration, then its accountability is absolved from him, and there is no responsibility upon him in his narration of it. This is only so long as he includes along with that the means through which the (next) scholar would be able to distinguish if the hadeeth is authentic or not, and that is the *isnaad* (i.e. the chain of narration).

Yes, it would be better if they had followed up each hadeeth with an explanation of its level of authenticity or weakness. However, the situation (at that time) shows that this was not possible with respect to each one of them and all of his narrations, in spite of their vast amount. This was due to many reasons of which this is not the place to delve into them now.

However, I will mention the most important one amongst them. And it is due to the fact that the authenticity or weakness of many *ahaadeeth* is not readily visible unless all of their paths and chains of narration are gathered together. This is one of the things that will assist one in coming to realize the defects of a hadeeth and which *ahaadeeth* are authentic based on supporting narrations.

If all of the scholars of Hadeeth were to devote their attention to verifying and distinguishing the authentic narrations from the weak, they would not, and Allaah knows best, be able to preserve for us this tremendous wealth of Hadeeth and its chains of narration.

This is why the main concern of a majority of them was geared to just narrating, except in those situations where Allaah willed. And the rest of them devoted themselves to criticizing and verifying (Hadeeth), along with memorizing and narrating them - and how few they are.

وَلِكُلِّ وُجْهَةٌ هُوَ مُوَلِّيٰهَا فَاسْتَبِقُوا الْخَيْرَاتِ

"For every nation there is a direction in which they face. So hasten towards all that is good." [Surah Al-Baqarah: 148]

Because of the fact that many people today don't know the chains of narration and their narrators, nor are they aware of what is authentic among them from what is weak, we felt that we must provide a verification and commentary on this, as well as other books, covering the grades of the *ahaadeeth* in it that have been "raised" to sayings of the Prophet ﷺ, and some of the narrations that have been "suspended"¹ as sayings of a Companion or Taabi'ee, while at times providing a discussion on some of their narrators.

I ask Allaah, the Most High, to benefit those who read this book, and to grant us and them the ability to act upon what we have knowledge of. Verily, He is the One who grants success.

¹ **Translator's Note:** Due to the nature of this book and its verification, the reader will encounter many terms related to the Science of Hadeeth, which have been left transliterated and untranslated. Definitions and explanations for these terms can be found in the Glossary section at the end of the book, by Allaah's Will.

Official Stamp for the Original Manuscript

الكتاب رقم ١٠١٠٠٠٠٠٠

كتاب في تاريخ العرب
من تأليف
د. محمد عبد الحليم
مؤلفه
د. محمد عبد الحليم

مكتبة
دار الكتب
مصر

مكتبة
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مصر

مكتبة



Introduction to the Treatise

We give thanks to Allaah, the One free of all defects, for having guided us. And we ask Him to grant us the ability to act upon what He has given us knowledge of, for indeed, goodness cannot be attained except by His success and assistance. Whomsoever Allaah leads astray, there is no one from His creation that can guide him.

May Allaah send His praises upon Muhammad ﷺ, the chief of the first and the last, as well as his brothers from among the prophets and messengers, and those who follow the light (i.e. the Qur'aan) that was revealed to him ﷺ until the Day of Recompense.

To proceed:

I advise you O seeker of knowledge to have a sincere and pure intention in your search for knowledge, and that you exert yourself in acting upon what it mandates (from action). This is since knowledge is a tree and action is its fruit. And one can never be considered knowledgeable so long as he doesn't act upon what he knows.

It has also been stated: "Knowledge is a parent and action is its offspring" and "Knowledge comes with action, while narrating comes with investigating."

So do not feel satisfied with actions so long as you are lacking in knowledge, nor feel satisfied with knowledge so long as you fall short in producing actions. Rather, combine between them both, even if your share of the two is small.

And there is nothing worse than a scholar whose knowledge the people abandon because of the corruption of his ways, or an ignorant person whose ignorance the people accept because of what they see from his worship.

So a little of this (knowledge) along with a little of that (action) is what is most likely to save you in the end, when Allaah bestows His mercy upon His servant and completes His favor upon him. But as for laziness and negligence, love for ease and comfort, preferring the easy life, showing

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indifference, and inclining towards leisure and relaxation, then the results of these characteristics are blameworthy, detestable and disastrous.

Knowledge leads to action, just as action leads to salvation. So if the action falls short of the knowledge, then the knowledge becomes a burden upon the one who possesses it. And we seek refuge in Allaah from knowledge that turns into a burden, brings about humiliation, and becomes a shackle on the neck of the one who possesses it.

Some of the wise people have said: "Knowledge is the servant of action" and "Action is the main objective of knowledge - so if it were not for action, knowledge would not be sought, and if it were not for knowledge, action would not be sought. And if I were to not follow the truth out of ignorance of it, that would be more beloved to me than if I were to not follow it out of intentionally abstaining from it."

Sahl bin Muzaahim, may Allaah have mercy on him, said: "The matter is tighter upon a scholar than when one clenches his fist. Even though an ignorant person is not excused because of his ignorance, a scholar will still receive a greater punishment if he abandons what he has knowledge of and doesn't act upon it."

So did those of our Salaf (predecessors) from the past reach the high levels that they did except through sincerity in Creed (Beliefs), righteous actions and overwhelming abstinence of the attractive features of this worldly life? And did the wise people reach the greatest level of success (that they did) except by working hard in their efforts, being pleased with little sustenance, and giving away any of their excess provisions to the poor and needy?

Is not the one who collects books of knowledge just like the one who collects gold and silver? Is not the one who has an intense craving for them just like the one who yearns and longs for gold and silver? Is not the one who is deeply in love with them just like the one who treasures gold and silver?

So just as there is no benefit in wealth unless it is spent, then likewise, there is no benefit in knowledge unless it is acted upon and its obligations carried out.

Therefore, let each individual examine himself and take advantage of his time, for indeed the resting place (i.e. this world) is short, the (time for) departure is near, the road is hazardous, deviating from it is common, the danger is great, the one who takes himself to account has insight, Allaah, the Most High, is watching, and to Him is the (final) recourse and return.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ . وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

“And whosoever does an atom’s weight of good, shall see it. And whosoever does an atom’s weight of evil, shall see it.” [Surah Az-Zilzaal: 7-8]

Text of the Treatise

[1] The Judge, Abu Bakr Ahmad bin Al-Hasan bin Ahmad Al-Hirshee reported to us in Naisapur, saying: Abul-'Abbaas Muhammad bin Ya'qoob Al-Asam narrated to us, saying: Muhammad bin Ishaq As-Saghaanee narrated to us, saying: Al-Aswad bin 'Aamir informed us, saying: Abu Bakr bin 'Ayyaash reported to us from Al-A'mash from Sa'eed bin 'Abdillaah that Abu Barzah Al-Aslamee ﷺ said: Allaah's Messenger ﷺ said:

لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ: عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ، وَعَنْ
عِلْمِهِ مَاذَا عَمِلَ فِيهِ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ، وَفِيمَا أَنْفَقَهُ، وَعَنْ جِسْمِهِ فِيمَا أَبْلَاهُ.

"The two feet of the servant will not cease (from standing before Allaah) on the Day of Judgement until he is asked about four things: On his life and how he spent it; On his knowledge and what he did for it; On his wealth and where he earned it and how he spent it; And on his body and in what way he utilized it." ²

[2] Abul-Hasan 'Alee bin Ahmad bin Muhammad bin Dawood Ar-Razaaz informed me, saying: 'Alee bin Ibraaheem bin Hammaad Al-Azdee informed us, saying: Al-Mufdil bin Muhammad Al-Janadee narrated to us: Saamit bin Mu'aadh Al-Janadee narrated to us: 'Abdul-Majeed bin 'Abdil-'Azeez bin Abee Rawwaad narrated to us from Sufyaan Ath-Thawree [from Safwaan bin Saleem] from 'Adiyy bin 'Adiyy from As-Sunaabihee³ that Mu'aadh bin Jabal ﷺ said: The Messenger of Allaah ﷺ said:

لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ خِصَالٍ: عَنْ عُمُرِهِ
فِيمَا أَفْنَاهُ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ، وَفِيمَا أَنْفَقَهُ، وَعَنْ عِلْمِهِ مَاذَا عَمِلَ فِيهِ.

"The two feet of the servant will not cease (from standing before Allaah) on the Day of Judgement until he is asked about four matters: On his life and how he spent it; On his wealth and where he earned it; And on what he spent it;⁴ And on his knowledge and what he did for it." ⁵

² Its chain of narration is **authentic**. It was reported by Ad-Daarimee and At-Tirmidhee, who said it was a "*hasan saheeh* hadeeth."

³ He was Abu 'Abdillaah 'Abdur-Rahmaan bin 'Aseelah Al-Muraadee As-Sunaabihee, a reliable narrator from the senior Taabi'een. He came to Madeenah five days after the death of the Prophet ﷺ. He died during the Khilaafah of 'Abdul-Malik. [Zuhayr]

⁴ It must be noted here that the Prophet ﷺ made the earning of wealth one matter and spending it another matter. [Zuhayr]

[3] Abul-Husayn 'Alee bin 'Abdil-Wahhaab bin Ahmad bin Muhammad As-Sukree informed us: Abu 'Umar Muhammad bin Al-'Abbaas Al-Kharraaz narrated to us, saying: Abu Muhammad Ja'far bin Ahmad Al-Marwazee, the Mu'adhin, reported to us: Ismaa'eel bin Muhammad bin Yahyaa bin Hamaad bin Habeeb bin Sa'ad, the freed slave of Al-Fadl bin Al-'Abbaas bin 'Abdil-Malik, narrated to us in Koofah: Ibn Fudayl narrated to us from Layth from 'Adiyy bin 'Adiyy from Rajaa bin Haywah that Mu'aadh bin Jabal ؓ said:

لَا تَزُولُ قَدَمُ عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ: عَنْ جَسَدِهِ فِيمَا أَبْلَاهُ وَعَمْرِهِ فِيمَا أَفْنَاهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ، وَفِي أَيِّ شَيْءٍ أَنْفَقَهُ، وَعَنْ عِلْمِهِ كَيْفَ عَمِلَ فِيهِ.

"The foot of the servant will not cease (from standing before Allaah) on the Day of Judgement until he is asked about four things: On his body and how used it; On his life and how he spent it; On his wealth and where he earned it and on what he spent it; And on his knowledge and how he acted due to it." ⁶

[4] Abul-Husayn Muhammad bin Al-Hasan bin Ahmad Al-Ahwaazee informed us: Muhammad bin Ishaq bin Ibraaheem, the Judge in Al-Ahwaaz informed us: Muhammad bin 'Abdoos, the Scribe, narrated to us: Zayd bin Al-Hirsh narrated to us: 'Abdullaah bin Kharraash narrated to us from Al-'Awaam from Abu Saadiq that 'Alee ؓ said:

قال رجل: يا رسول الله، ما ينقي عني حجة الجهل؟
قال: العلم. قال: فما ينقي عني حجة العلم؟ قال: العمل.

"A man said: 'O Messenger of Allaah! What will eradicate the burden of ignorance from me?' He ؓ said: 'Knowledge.' The man said: 'Then what will cancel out the burden of knowledge from me?' He ؓ said: 'Action.'" ⁷

⁵ An authentic hadeeth based on the prior narration. Al-Mundhree said in *at-Targheeb*: "Al-Bazaar and At-Tabaraanee reported it with an authentic chain!"

⁶ Its chain of narration is weak. Layth here refers to Ibn Abee Saleem, and he is not to be relied on. The narration may be acceptable as a statement of a Companion. However the two previous narrations that have been raised to sayings of the Prophet are sufficient over this one.

⁷ Its chain of narration is very weak. Concerning 'Abdullaah bin Kharraash, Al-Haafidh (i.e. Ibn Hajr) said in *at-Taqreeb*: "He is weak." Ibn 'Ammar labeled him an extreme liar.

[5] Abul-Fat'h Muhammad bin Ahmad bin Abil-Fawaaris, the Haafidh, and Abu Bakr Muhammad bin Ahmad bin Yoosuf As-Sayaad and Abu 'Alee Al-Hasan bin Ahmad bin Ibraaheem bin Shaadhaan all informed us, saying: Abu Bakr Ahmad bin Yoosuf bin Khalaad An-Nasyee reported to us: Al-Haarith bin Muhammad bin Abee Usaamah narrated to us: Al-Hakam bin Moosaa narrated to us: Al-Waleed, i.e. Ibn Muslim, narrated to us from a shaikh from the area of Kalb, whose *kunyah* was Abu Muhammad, that he heard Mak'hool narrate that Abud-Dardaa ؓ said: The Messenger of Allaah ﷺ said to me:

كَيْفَ أَنْتَ يَا عُوَيْمِرُ إِذَا قِيلَ لَكَ يَوْمَ الْقِيَامَةِ: أَعْلِمْتَ أَمْ جَهَلْتَ؟ فَإِنْ قُلْتَ: عَلِمْتُ، قِيلَ لَكَ: فَمَاذَا عَمِلْتَ فِيهَا عَمِلْتَ؟ وَإِنْ قُلْتَ: جَهَلْتُ، قِيلَ لَكَ: فَمَا كَانَ عُذْرَكَ فِيهَا جَهَلْتَ؟ أَلَا تَعْلَمْتُ؟!⁸

"How will you be, O 'Uwaymir, when it will be said to you on the Day of Judgement: 'Did you have knowledge or were you ignorant?' So if you respond: 'I had knowledge', it will be said to you: 'What did you do based on your knowledge?' And if you say: 'I was ignorant', it will be said to you: 'What was your excuse for being ignorant, did you not try to acquire knowledge?'"⁸

[6] Abu 'Abdillaah Muhammad bin 'Abdil-Waahid bin Ahmad At-Tarqee, the reliable one in Kurj (i.e. Georgia) informed us: Abu Bakr 'Umar bin Ibraaheem bin Mardaweeh Al-Kurjee narrated to us: Abaan bin Ja'far bin Abee Ja'far An-Nujair narrated to us: Ahmad bin Sa'eed Ath-Thaqafee Al-Matoo'ee narrated to us: Sufyaan bin 'Uyainah narrated to us, saying: Ibraaheem bin Maysarah reported to us that Anas ؓ said: The Messenger of Allaah ﷺ said:

تَعْلَمُوا الْعِلْمَ وَأَعْمَلُوا بِهِ وَعَلِّمُوهُ [وَلَا تُضَعَوْهُ فِي غَيْرِ أَهْلِهِ] وَلَا تَمْنَعُوهُ عَنْ أَهْلِهِ.

"Acquire knowledge and act upon it, and teach it to others [and do not place it in people that are not deserving of it], nor prevent it from those who are deserving of it."⁹

⁸ Its chain of narration is **weak** due to the shaikh from Kalb, Abu Muhammad. I am not aware of who he is. Also, Mak'hool is *mudallis* and he would not explicitly state who he was narrating from in his narrations.

⁹ Its chain of narration is **fabricated** (*mawdoos*). Its defect lies in Abaan bin Ja'far. Adh-Dhahabee said in *Dhayl-ud-Du'afaa*: "An extreme liar who lived in Basrah." However, he failed to mention him in *al-Meezaan*. So Al-Haafidh corrected him in *al-*

[7] Abul-Hasan Muhammad bin Ahmad [bin Muhammad bin Ahmad bin Rizq Al-Bazaar] informed us: Abu 'Amr 'Uthmaan bin Ahmad bin 'Abdillaah Ad-Daqaq narrated to us, saying: 'Abdullaah bin Muhammad bin Ismaa'eel At-Tabaan Al-Basree narrated to us: Muhammad bin Abee Bakr Al-Maqdamee narrated to us: Bishr [bin 'Ubaad] narrated to us from Bakr bin Khunais, saying: Hamzah An-Nusaybee narrated to me from Yazeed bin Yazeed bin Jaabir from his father that Mu'aadh bin Jabal ؓ said: The Messenger of Allaah ﷺ said:

تَعْلَمُوا مَا شِئْتُمْ أَنْ تَعْلَمُوا فَلَنْ يَنْفَعَكُمْ اللَّهُ عَزَّ وَجَلَّ حَتَّى تَعْمَلُوا بِمَا تَعْلَمُونَ.

"Learn whatever you wish to learn, for Allaah, Mighty and Sublime, will never benefit (i.e. reward) you until you act upon what you know."¹⁰

[8] Muhammad bin Abee 'Alee Al-Asbahaanee informed me, saying: Ahmad bin 'Abdaan Ash-Sheeraazee, the Haafidh, informed us, saying: Muhammad bin Muhammad bin Sulaymaan Al-Baaghandee narrated to us: 'Alee bin Al-Madeenee narrated to us: 'Uthmaan bin 'Abdir-Rahmaan Al-Jamhee narrated to us from Yazeed bin Yazeed bin Jaabir from his father that Mu'aadh bin Jabal ؓ said: The Messenger of Allaah ﷺ said:

تَعْلَمُوا مَا شِئْتُمْ أَنْ تَعْلَمُوا فَلَنْ يَأْجُرْكُمْ اللَّهُ حَتَّى تَعْمَلُوا.

"Learn whatever you wish to learn, for Allaah will never reward you until you do deeds."¹¹

Lisaan, noting that Abaan was spelled wrong, and that his correct name was Abaa' with a *hamzah* at the end, not a *noon* (n). So based on this correction, it was shown that Adh-Dhahabee did in fact mention him in *al-Meezaan* where he quoted Ibn Hibbaan as saying about him: "He fabricated more than three hundred hadeeth on Imaam Abu Haneefah, which Abu Haneefah never narrated at all." Al-Haafidh added to this, saying: "Hamzah said, reporting from Al-Hasan bin 'Alee bin Ghulaam Az-Zuhree: 'Abaa' bin Ja'far would fabricate *ahaadeeth*. He would narrate from a manuscript on the authority of one of his shaikhs who was unknown, whose name he used to claim was Ahmad bin Sa'eed bin 'Amr Al-Matoo'ee from Ibn 'Uyainah from Ibraaheem bin Maysarah from Anas, in which there were many objectionable reports. Abul-Haarith narrated many times from him in the *Musnad* of Imaam Abu Haneefah!"

¹⁰ Its chain of narration is very weak. Hamzah An-Nusaybee here refers to Ibn Abee Hamzah, and he is rejected, accused of fabricating *ahaadeeth*. Also, Bakr bin Khunais is honest. However, he made many mistakes, which Ibn Hibbaan expounded on in *at-Taqreeb*. Adh-Dhahabee mentioned him in *ad-Du'afaa* and said: Ad-Daaraqutnee said: "He is rejected."

[9] Abu Sa'eed Al-Hasan bin Muhammad bin 'Abdillaah, the Scribe, reported to us in Asbahaan, saying: The Judge, Abu Bakr Muhammad bin 'Umar bin Salam, the Haafidh, narrated to us, saying: 'Abdullaah bin 'Imraan An-Najjaar narrated to me: Ibraaheem bin Sa'eed narrated to us, saying: Al-Hasan bin Bishr narrated to us from his father from Sufyaan Ath-Thawree from Thuwair bin Abee Faakhitah from Yahya bin Ja'dah that 'Alee ؑ said:

يَا حَمَلَةَ الْعِلْمِ اعْمَلُوا بِهِ ؛ فَإِنَّمَا الْعَالَمُ مَنْ عَمِلَ ، وَسَيَكُونُ قَوْمٌ يَحْمِلُونَ الْعِلْمَ يُبَاهِي
بَعْضُهُمْ بَعْضًا حَتَّى إِنَّ الرَّجُلَ لَيَغْضَبُ عَلَى جَلِيسِهِ إِلَى غَيْرِهِ ، أَوْلَاكَ لَا تَصْعَدُ
أَعْمَالُهُمْ إِلَى السَّمَاءِ .

“O carriers of knowledge! Act upon your knowledge, for indeed the one with knowledge is only he who acts on it. There will come a people who will carry knowledge, yet compete with one another to the point that a man will become angry at one of his students for sitting in another person’s gathering. These are the people whose deeds will not be raised up to heaven.”¹²

[10] Abul-Hasan 'Alee bin Ahmad bin Ibraaheem bin Ismaa'eel Al-Bazaar reported to us in Basrah, saying: Abu 'Alee Al-Hasan bin Muhammad bin 'Uthmaan Al-Fasawee narrated to us: Ya'qoob bin Sufyaan narrated to us: Khalf bin Al-Waleed Abul-Waleed narrated to us: Khaalid bin 'Abdillaah narrated to us....

And Abu Bakr Ahmad bin 'Alee bin Yazdaad Al-Qaaree informed us, saying: 'Abdullaah bin Ibraaheem bin 'Abdil-Malik Al-Asbahaanee reported to us in it (i.e. Asbahaan); Muhammad bin 'Alee bin Mukhlid Al-Farqadee narrated to us: Ismaa'eel bin 'Amr narrated to us: Khaalid bin 'Abdillaah narrated to us....

And Abu Muhammad Yahyaa bin Al-Hasan bin Al-Hasan bin 'Alee Ibnul-Mundhir, the Judge, informed us: 'Alee bin 'Umar bin Ahmad, the Haafidh,

¹¹ Its chain of narration is weak. Ibn 'Adiyy said concerning Al-Jamhee: “The majority of what he reports is rejected,” I say: Ad-Daarimee reported this narration in his *Sunan* (1-81) from Sa'eed bin 'Abdil-'Azeez from Yazeed bin Jaabir that Mu'aadh said...and then he mentioned the narration in *mawqoof* form (i.e. as a saying of Mu'aadh). And this is what is correct.

¹² Its chain of narration is **suspended** (*mawqoof*) and **broken** (*munqati'*). Thuwair bin Abee Faakhitah is weak.

narrated to us: Muhammad bin Yahyaa bin Haaron Al-Iskaafee narrated to us in Iskaaf:¹³ Ishaq bin Shaaheen narrated to us: Khaalid bin 'Abdillaah narrated to us from...¹⁴

Yazeed bin Abee Ziyaad from Ibraaheem from 'Alqamah that 'Abdullaah bin Mas'ood ﷺ said:

تَعَلَّمُوا، تَعَلَّمُوا؛ فَإِذَا عَلِمْتُمْ فاعْمَلُوا.

"Learn! Learn! So when you have learned, then act."¹⁵

In the hadeeth of Ibn Al-Mundhir: "Learn" is mentioned only once.

[11] Abu Sa'eed Muhammad bin Moosaa bin Al-Fadl As-Sayrafee reported to us in Naisapur: Abul-'Abbaas Muhammad bin Ya'qoob Al-Asam narrated to us: Haaron bin Sulaymaan Al-Asbahaanee narrated to us: 'Abdur-Rahmaan bin Mahdee narrated to us from Sufyaan...

And Abu Sa'eed Al-Hasan bin Muhammad bin 'Abdillaah bin Hasanwaih Al-Asbahaanee informed us, saying: Abu Ja'far Ahmad bin Ibraaheem bin Yoosuf At-Tameemee narrated to us, saying: 'Imraan bin 'Abdir-Raheem narrated to us: Al-Husayn bin Hafs narrated to us from Sufyaan...

From Al-A'mash from Tameem bin Salamah from Abu 'Ubaydah that 'Abdullaah bin Mas'ood ﷺ said:

تَعَلَّمُوا فَمَنْ عَلِمَ فَلْيَعْمَلْ.

"Learn! So whoever has knowledge, must act (on what he knows)."

This is the wording of Ibn Mahdee. Abu Sa'eed As-Sayrafee did not mention Tameem bin Salamah to us in his chain of narration. Ibn Hasanwaih reported from Abu 'Ubaydah that 'Abdullaah bin Mas'ood ﷺ said:

¹³ Iskaaf refers to two areas – high and low – in the regions of Nahrawaan from the district of Baghdad. [Zuhayr]

¹⁴ This indicates a variance in the chain of narration. [Zuhayr]

¹⁵ Its chain of narration is **sound** in *mawqoof* form (i.e. a saying of a Companion). Ziyaad bin Abee Ziyaad here refers to Al-Qurshee Al-Haashimee.

أَيُّهَا النَّاسُ تَعَلَّمُوا فَمَنْ عِلْمٍ فَلْيَعْمَلْ.

“O people, learn! So then whoever has knowledge, must act (on what he knows).”¹⁶

[12] ‘Alee bin ‘Abdil-Wahhaab As-Sukree informed me, saying: Muhammad Ibnul-‘Abbaas Al-Kharraaz reported to us, saying: Ja’far bin Ahmad Al-Marwazee reported to us: Ismaa’eel bin Muhammad bin Ismaa’eel narrated to us: Ibn Fudayl narrated to us from Ibraaheem Al-Hajaree from Abu ‘Iyyaad that Abu Hurairah ؓ said:

مَثَلُ عِلْمٍ لَا يُعْمَلُ بِهِ كَمَثَلِ كَنْزٍ لَا يُنْفَقُ مِنْهُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ.

“The example of knowledge that is not acted upon is like that of treasure that is not spent from in the Way of Allaah, Mighty and Sublime.”¹⁷

[13] Abul-Husayn Muhammad bin Al-Husayn bin Muhammad bin Al-Fadl Al-Qattaan informed us, saying: Abu Muhammad ‘Abdullaah bin Ja’far bin Durustawaih An-Nahawee reported to us: Ya’qoob bin Sufyaan narrated to us: ‘Abdur-Rahmaan bin Ibraaheem narrated to us: Al-Waleed narrated to us: Al-Qaasim bin Hazzaan narrated to us, saying: I heard Az-Zuhree say:

لَا يُؤْتَقُ لِلنَّاسِ عَمَلٌ عَامِلٍ لَا يَعْلَمُ، وَلَا يُرْضَى بِقَوْلِ عَالِمٍ لَا يَعْمَلُ.

“The people will not trust the action of a person that does deeds but has no knowledge, nor will they be pleased with the statement of a person that has knowledge but doesn’t do deeds.”¹⁸

[14] Muhammad bin Ahmad bin Rizq informed us: ‘Uthmaan bin Ahmad Ad-Daqaq narrated to us: Hanbal bin Ishaq narrated to us: Sulaymaan

¹⁶ Its chain of narration is **broken** in *mawqoof* form. Abu ‘Ubaydah bin ‘Abdillaah bin Mas’ood did not hear (narrations) from his father. However, there is sufficiency in the chain of narration that comes before this one.

¹⁷ There is **no problem** with its chain of narration in *mawqoof* form. Imaam Ahmad also reported it in *marfoo’* form.

¹⁸ Its chain of narration is **sound** (*hasan*). However, it is cut off and suspended as a saying of Az-Zuhree. This is the same case with the narration that comes after it. Concerning Al-Qaasim bin Hazzaan, in *al-Jarh wat-Ta’deel* (3-2-123), Ibn Abee Haatim quoted his father as saying: “He was a shaikh characterized with honesty.”

bin Ahmad Al-Waasitee narrated to us: Al-Waleed bin Muslim informed us: Al-Qaasim bin Hazzaan narrated to me that he heard Az-Zuhree say:

لَا يَرْضِيَنَّ النَّاسُ قَوْلَ عَالِمٍ لَا يَعْمَلُ وَلَا عَامِلٍ لَا يَعْلَمُ.

"The people will never be pleased with the statement of one who has knowledge but no deeds or one who has deeds but no knowledge."

[15] The Judge, Abul-'Alaa Muhammad bin 'Alee bin Ahmad bin Ya'qoob Al-Waasitee informed us: 'Alee bin Muhammad bin 'Abdillaah Al-Baranee narrated to us in Waasit: Yahyaa bin Saa'id narrated to us: Muhammad bin Abee 'Abdir-Rahmaan Al-Muqree narrated to us: Hakkaam bin Salam Ar-Raazee narrated to us from Abu Sinaan from 'Amr bin Murrah from 'Alee bin Al-Husayn that the Prophet ﷺ said:

العملُ والإيمانُ قرينانِ لا يصلحُ كلُّ واحدٍ منهما إلا مع صاحبه.

"Action and Faith (Eemaan) are two partners - neither of the two is valid without the presence of its companion." ¹⁹

[16] Muhammad bin Ahmad bin Rizq informed us, saying: 'Uthmaan bin Ahmad bin 'Abdillaah Ad-Daqaq narrated to us: Husayn bin Abee Mi'shar narrated to us, saying: Wakee' reported to us from Ja'far bin Barqaan from Faraat bin Salmaan that Abud-Dardaa ؓ said:

إِنَّكَ لَنْ تُكَونَ عَالِمًا حَتَّى تُكَونَ مُتَعَلِّمًا وَلَنْ تُكَونَ مُتَعَلِّمًا حَتَّى تُكَونَ بِمَا عَلِمْتَ عَامِلًا.

"Verily, you will never be a scholar until you first become a seeker of knowledge. And you will never (truly) be a seeker of knowledge until you first act upon what you know." ²⁰

[17] Abu Sa'eed Muhammad bin Moosaa As-Sayrafee informed us: Abul-'Abbaas Muhammad bin Ya'qoob Al-Asam narrated to us: Yahyaa bin Abee Taalib reported to us: 'Abdul-Wahhaab bin 'Ataa informed us:

¹⁹ This is a **weak** narration due to its *Irsaal*. I am not aware of who Muhammad bin Abee 'Abdir-Rahmaan Al-Muqree is. The name of Abu Sinaan is Sa'eed bin Sinaan Al-Barjamee. He was honest, but had some defects.

²⁰ This is a **weak mawqoof** narration due to the break in the chain between Faraat bin Salmaan and Abud-Dardaa ؓ.

Hishaam Ad-Dustawaa'ee narrated to us from Bard from Sulaymaan, the Judge of 'Umar bin 'Abdil-'Azeez, that Abud-Dardaa ؓ said:

لَا تَكُونُ عَالِمًا حَتَّى تَكُونَ مُتَعَلِّمًا، وَلَا تَكُونُ بِالْعِلْمِ عَالِمًا حَتَّى تَكُونَ بِهِ عَامِلًا.

"You will not be a scholar until you first become a student. And you will not be knowledgeable of the knowledge you possess until you first act upon it."

[18] Abul-Qaasim 'Abdur-Rahmaan bin Ahmad bin Ibraaheem Al-Qazweenee informed us, saying: Abul-Hasan 'Alee bin Ibraaheem bin Salamah bin Bahr Al-Hawdee narrated to us: Yazeed bin Ibraaheem narrated to us, saying: I heard Al-Hasan say: Abud-Dardaa ؓ said:

ابن آدم اعملْ كأنك تراه، واعددْ نفسك في الموتى، واثقْ دَعْوَةَ المَظْلُومِ.

"Son of Aadam! Perform deeds (for the sake of Allaah) as if you see Him, count yourself as being amongst the dead, and fear the supplication of the oppressed." ²¹

[19] Abul-Husayn 'Alee bin Muhammad bin 'Abdillaah bin Basheer informed us that Al-Mu'adal said: Abu 'Alee Al-Husayn bin Safwaan Al-Bardha'ee narrated to us, saying: Abu Bakr 'Abdullaah bin Muhammad bin Abee Ad-Dunyaa narrated to us, saying: Muḥammad bin Al-Husayn Al-Qattaan narrated to us in Qazween: Abu Haatim Ar-Raazee narrated to us: Khaalid bin 'Amr Al-Umawee narrated to us from Shaybaan An-Nahawee from Layth from Talhah bin Musarraaf from Shaddaad bin Aws who reported, I think, from the Prophet ﷺ, that he said:

اعْمَلُوا وَأَنْتُمْ مِنْ اللَّهِ عَلَى حَذَرٍ، وَاعْلَمُوا أَنَّكُمْ مَعْرُوضُونَ عَلَى أَعْمَالِكُمْ، وَأَنْتُمْ مُلَاقُوا اللَّهِ، لَا بُدَّ لَكُمْ مِنْ ذَلِكَ، مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ، وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ.

"Perform deeds while you are cautious of Allaah. And know that you will present your deeds (for judgement) and that you will meet Allaah -

²¹ This is a weak *mawqoof* narration due to the break in the chain between Al-Hasan Al-Basree and Abud-Dardaa ؓ.

you have no way out from this. Whoever does an atom's weight of good, will see it, and whoever does an atom's weight of evil, will see it." ²²

[20] Muhammad bin Al-Hasan bin Ahmad Al-Ahwaazee informed us, saying: I heard Eezdiyaar bin Sulaymaan As-Sooree say: I heard Muhammad bin Al-Mundhir say: I heard Sahl bin 'Abdillaah say:

العِلْمُ كُلُّهُ دُنْيَا، وَالْآخِرَةُ مِنْهُ الْعَمَلُ بِهِ.

"All of knowledge is worldly. But the part of it that is for the Hereafter is acting upon it."

[21] Abu Muhammad Al-Hasan bin Muhammad bin Al-Hasan Al-Khallaal and Abul-Hasan Ahmad bin Muhammad bin Ahmad Al-'Ateeqee both narrated to me, saying: Abul-Mufdil Muhammad bin 'Abdillaah Ash-Shaybaanee narrated to us, saying: I heard 'Abdul-Kareem bin Kaamil bin Rawh As-Sawaaf say: I heard Sahl bin 'Abdillaah At-Tustaree say:

النَّاسُ كُلُّهُمْ سُكَارَى إِلَّا الْعُلَمَاءَ، وَالْعُلَمَاءُ كُلُّهُمْ حَيَارَى إِلَّا مَنْ عَمِلَ بِعِلْمِهِ.

"All of mankind is in a drunken state except for the scholars. And all of the scholars are in a confused state except for those who act upon their knowledge."

[22] Abu 'Alee 'Abdur-Rahmaan bin Muhammad bin Ahmad bin Fadaalah, the Haafidh, An-Naisapuree informed me in Rayy, saying: Abu Ahmad Al-Ghitreefee informed us: Abu Sa'eed Bakr bin Ahmad bin Sa'adawaih Al-'Abdee narrated to us in Basrah, saying: Sahl bin 'Abdillaah said:

الدُّنْيَا جَهْلٌ وَمَوَاتٌ إِلَّا الْعِلْمُ، وَالْعِلْمُ كُلُّهُ حُجَّةٌ إِلَّا الْعَمَلُ بِهِ، وَالْعَمَلُ كُلُّهُ هَبَاءٌ إِلَّا الْإِخْلَاصُ، وَالْإِخْلَاصُ عَلَى خَطَرٍ عَظِيمٍ حَتَّى يُخْتَمَ بِهِ.

"The worldly life is ignorance and lifelessness except for knowledge. And all knowledge is a proof (against you) except for that which is acted upon. And all actions are floating particles of dust (i.e. invalid) except those done

²² Fabricated: Ibn Ma'een accused Khaalid bin 'Amr Al-Umawee of being a liar. Saalih Jazrah and others ascribed fabrication of hadeeth to him. Also, the "Layth" mentioned here is Ibn Abee Saleem, and he is weak.

with sincerity (i.e. for the sake of Allaah). So sincerity is of extreme consequence such that the action becomes complete with it.”²³

[23] Al-Hasan bin Al-Husayn An-Na'aalee informed us: Ahmad bin Nasr Adh-Dhiraa' narrated to us in Nahrawaan: Abul-Hasan 'Alee bin Nasrawaih narrated to me, saying: I heard Husayn bin Bishr As-Saaboonee say: I heard Sahl bin 'Abdillaah say:

الْعِلْمُ أَحَدُ لَذَاتِ الدُّنْيَا فَإِذَا عَمِلَ بِهِ صَارَ لِلْآخِرَةِ.

“Knowledge is one of the pleasures of this worldly life. But when one acts on it, it then becomes for the Hereafter.”

[24] Abul-Qaasim 'Abdul-Kareem ' bin Hawaazin Al-Qushayree An-Naisapuree informed us, saying: I heard Muhammad bin Al-Husayn As-Sulamee say: I heard Abu Bakr Ar-Raazee say: I heard Al-Khawaas say:

لَيْسَ الْعِلْمُ بِكَثْرَةِ الرِّوَايَةِ، وَإِنَّمَا الْعَالِمُ مَنْ اتَّبَعَ
الْعِلْمَ وَأَسْتَعْمَلَهُ، وَاقْتَدَى بِالسُّنَنِ وَإِنْ كَانَ قَلِيلَ الْعِلْمِ.

“Knowledge is not based on reporting many narrations. Rather, the one with (true) knowledge is only he who seeks after the knowledge, implements it and follows the aspects of the Sunnah – even if he only has a little knowledge.”

[25] Abu Hafs 'Umar bin Muhammad bin 'Alee bin 'Atiyyah Al-Makkee informed us, saying: Yoosuf bin 'Umar bin Masroor Abul-Fat'h Al-Qawaas narrated to us: Ahmad bin 'Alee narrated to us: Ziyaad bin Ayoob narrated to us: Ahmad bin Abee Al-Hawaaree narrated to us, saying: 'Abbaas bin Ahmad narrated to me concerning the ayah: “**And those who strive for Our sake, We will surely guide them to Our paths**”:²⁴

²³ Sahl bin 'Abdillaah here refers to Abu Muhammad At-Tustaree, who was a well known Sufi. He died in 283H. Perhaps this statement of his is the source for the famous fabricated hadeeth: “**All of mankind is ruined except for the scholars. And all of the scholars are ruined except for those who do deeds. And all of those who do deeds are ruined except for those with sincerity. Therefore, the sincere ones are upon dangerous ground.**”

²⁴ Surah Al-'Ankaboot: 69. The rest of the ayah reads: “**...And verily, Allaah is indeed with the good-doers.**”

الَّذِينَ يَعْمَلُونَ بِمَا يَعْلَمُونَ نَهْدِيهِمْ إِلَىٰ مَا لَا يَعْلَمُونَ.

"Those who act upon what they know, We will surely guide them to (knowledge of) what they don't know."

[26] Abul-Husayn Ahmad bin 'Alee bin Al-Husayn Ath-Thawree informed me: Abu 'Abdir-Rahmaan Muhammad bin Al-Husayn An-Naisapuree narrated to us, saying: I heard Abu Bakr Ar-Raazee say: Yoosuf bin Al-Husayn said:

فِي الدُّنْيَا طُعْيَانَانِ: طُعْيَانُ الْعِلْمِ، وَطُعْيَانُ الْمَالِ، وَالَّذِي يُنْجِيكَ
مِنْ طُعْيَانِ الْعِلْمِ الْعِبَادَةُ، وَالَّذِي يُنْجِيكَ مِنْ طُعْيَانِ الْمَالِ الزُّهْدُ فِيهِ.

"There are two forms of transgression in the world: The transgression of knowledge and the transgression of wealth. That which will save you from the transgression of knowledge is worship. And that which will save you from the transgression of wealth is renouncing it."

[27] Yoosuf also said:

بِالْأَدَبِ تَفْهَمُ الْعِلْمَ، وَبِالْعِلْمِ يَصْحُحُ لَكَ الْعَمَلُ، وَبِالْعَمَلِ تَنَالُ الْحِكْمَةَ،
وَبِالْحِكْمَةِ تَفْهَمُ الزُّهْدَ، وَتُوفِّقُ لَهُ، وَبِالزُّهْدِ تَتْرَكَ الدُّنْيَا، وَبِتَرْكِ الدُّنْيَا
تُرْعَبُ فِي الْآخِرَةِ، وَبِالرَّغْبَةِ فِي الْآخِرَةِ تَنَالُ رِضَى اللَّهِ عَزَّ وَجَلَّ.

"With good manners, you will understand knowledge. With knowledge, you will correct your actions. With actions, you will attain wisdom. With wisdom, you will comprehend *zuhd* (renouncing of the worldly life) and be granted it. With *zuhd*, you will abandon the worldly life. With abandonment of the worldly life, you will long for the Hereafter. And with longing for the Hereafter, you will achieve Allaah's Contentment."

[28] Muhammad bin Al-Husayn bin Muhammad Al-Mintawthee informed me, saying: Ja'far bin Muhammad bin Nusayr Al-Khaldee mentioned that Abul-'Abbaas Al-Hawlaanee informed him, saying: I heard Abul-Qaasim Al-Junayd said:

مَتَى أَرَدْتَ أَنْ تُشَرِّفَ بِالْعِلْمِ، وَتُنْسَبَ إِلَيْهِ، وَتَكُونَ مِنْ أَهْلِهِ قَبْلَ أَنْ تُعْطِيَ الْعِلْمَ مَا
لَهُ عَلَيْكَ، احْتَجَبَ عَنْكَ نَوْرُهُ، وَبَقِيَ عَلَيْكَ رَسْمُهُ وَظَهْرُهُ، ذَلِكَ الْعِلْمُ عَلَيْكَ لَا لَكَ،

وَدَلَّكَ أَنَّ الْعِلْمَ يُشِيرُ إِلَى اسْتِعْمَالِهِ، فَإِذَا لَمْ تَسْتَعْمِلِ الْعِلْمَ فِي مَرَاتِبِهِ رَحَلَتْ بَرَكَاتُهُ.

“When you desire to be honored by knowledge and to be ascribed to it and to be from its people before giving the knowledge what right it has over you (from action), its light becomes veiled from you and all that remains upon you is its mark and appearance. That knowledge is against you not for you. This is since knowledge directs to implementing it. So if knowledge is not implemented in its due stages, its blessings depart.”

[29] Abul-Husayn Ahmad bin Al-Husayn bin Ahmad, the Admonisher, informed us, saying: I heard Abu ‘Abdillaah Ar-Roodhabaaree say:

مَنْ خَرَجَ إِلَى الْعِلْمِ يُرِيدُ الْعِلْمَ لَمْ يَنْفَعَهُ الْعِلْمُ، وَمَنْ
خَرَجَ إِلَى الْعِلْمِ يُرِيدُ الْعَمَلَ بِالْعِلْمِ نَفَعَهُ قَلِيلٌ الْعِلْمِ.

“Whoever goes out towards knowledge, intending (just to obtain) the knowledge,²⁵ knowledge doesn’t benefit him. And whoever goes out towards knowledge, intending to act upon the knowledge, knowledge benefits him – even if it’s a little.”

[30] He also said: I heard Abu ‘Abdillaah Ar-Roodhabaaree say:

الْعِلْمُ مَوْقُوفٌ عَلَى الْعَمَلِ، وَالْعَمَلُ مَوْقُوفٌ عَلَى
الِإِخْلَاصِ، وَالِإِخْلَاصُ لِلَّهِ يُورِثُ الْفَهْمَ عَنِ اللَّهِ عَزَّ وَجَلَّ.

“Knowledge is dependent upon action, and action is dependent upon sincerity. And doing things sincerely for the sake of Allaah produces understanding of Allaah, the Mighty and Sublime.”

[31] Al-Hasan bin Abee Bakr bin Shaadhaan informed us, saying: Abul-Hasan ‘Alee bin Muhammad bin Az-Zubayr Al-Koofee reported to us: Al-Hasan bin ‘Alee bin ‘Affaan narrated to us: Zayd bin Al-Habaab narrated to us that Hafs bin Sulaymaan – that is how it is in my writings from Ibn Shaadhaan, and perhaps he is Ja’far bin Sulaymaan – said: I heard Maalik bin Deenaar say:

²⁵ Meaning: Without acting upon it. [Zuhayr]

إِنَّ الْعَبْدَ إِذَا طَلَبَ الْعِلْمَ لِلْعَمَلِ كَسَرَهُ عِلْمُهُ،
وَإِذَا طَلَبَهُ لِغَيْرِ ذَلِكَ ازْدَادَ فُجُورًا أَوْ فُخْرًا.

“Verily, when the servant seeks knowledge in order to act upon it, his knowledge humbles him. And when he seeks it for a reason other than that, he increases in wickedness or pride.”

[32] Abu ‘Abdillaah Muhammad bin ‘Abdil-Waahid bin Muhammad bin Ja’far informed us: ‘Abdul-‘Azeez bin Ja’far Al-Khiraqee narrated to us: ‘Ubaydullaah bin A’yun narrated to us: Ishaaq bin Abee Israa’eel narrated to us: Ja’far bin Sulaymaan narrated to us, saying: I heard Maalik bin Deenaar say:

مَنْ تَعَلَّمَ الْعِلْمَ لِلْعَمَلِ كَسَرَهُ عِلْمُهُ، وَمَنْ طَلَبَهُ لِغَيْرِ الْعَمَلِ زَادَهُ فُخْرًا.

“Whoever acquires knowledge in order to act on it, his knowledge humbles him. And whoever seeks it for a purpose other than to act on it, it increases him in arrogance.”

[33] Muhammad bin Ahmad bin Rizq informed us, saying: Ja’far bin Muhammad bin Nusayr Al-Khaldee reported to us, saying: Muhammad bin ‘Abdillaah bin Sulaymaan Al-Hadramee narrated to us: Sa’eed bin ‘Amr narrated to us, saying: Ja’far bin Sulaymaan narrated to us, saying: I heard Maalik bin Deenaar say:

إِذَا طَلَبَ الْعَبْدُ الْعِلْمَ لِيَعْمَلَ بِهِ كَسَرَهُ، وَإِذَا طَلَبَهُ لِغَيْرِ الْعَمَلِ زَادَهُ فُخْرًا.

“When the servant seeks knowledge in order to act on it, it humbles him. And when he seeks it for other than acting on it, it increases him in pride.”

[34] Abul-Qasim ‘Abdur-Rahmaan bin Muhammad bin ‘Abdillaah As-Siraaj informed us in Naisapur, saying: Abul-Hasan Ahmad bin Muhammad bin ‘Abdoos At-Taraa’ifee reported to us, saying: ‘Uthmaan bin Sa’eed Ad-Daarimee narrated to us: Zakariyaa bin Naafi’ Al-Filisteenee narrated to us: ‘Ubaad bin ‘Ubaad, i.e. Al-Khawaas Ar-Ramlee, narrated to us from Ibn Shawdhab that Matar said:

خَيْرُ الْعِلْمِ مَا نَفَعَ، وَإِنَّمَا يَنْفَعُ اللَّهُ بِالْعِلْمِ مَنْ
عَلِمَهُ ثُمَّ عَمِلَ بِهِ، وَلَا يَنْفَعُ بِهِ مَنْ عَلِمَهُ ثُمَّ تَرَكَهُ.

“The best knowledge is that which benefits. And verily, Allaah only benefits with knowledge those who acquire it, then act upon it. And He doesn’t benefit with it those who acquire it, then abandon it.”

[35] Abu Muhammad Al-Hasan bin ‘Alee bin Muhammad Al-Jawharee informed us, saying: Abu ‘Umar Muhammad bin Al-‘Abbaas Al-Kharraaz narrated to us: Yahya bin Muhammad bin Saa’id narrated to us: Al-Husayn bin Al-Hasan Al-Marwazee narrated to us, saying: Ibn Al-Mubaarak narrated to us, saying: Huraiz bin ‘Uthmaan reported to us that Habeeb bin ‘Ubayd Ar-Rahbee said:

تَعَلَّمُوا الْعِلْمَ وَاعْقِلُوهُ وَانْتَفَعُوا بِهِ، وَلَا تَعَلَّمُوهُ لِتَجَمَّلُوا بِهِ، فَإِنَّهُ
يُوشِكُ أَنْ يَطَالَ بِكُمْ الْعُمُرُ أَنْ يُتَجَمَّلَ بِالْعِلْمِ كَمَا يُتَجَمَّلُ الرَّجُلُ بِثَوْبِهِ.

“Acquire knowledge, comprehend it and use it. And do not acquire it in order to adorn yourselves with it, for indeed, it is imminent – should your life-spans be prolonged for you – that knowledge will be used as a means for adorning oneself, just as a man adorns himself with his garment.”

[36] ‘Abdul-Kareem bin Hawaazin informed us, saying: I heard Muhammad bin Al-Husayn As-Sulamee say: I heard Abu Nasr Al-Asfahaanee say: I heard Muhammad bin ‘Eesaa say: Abu Sa’eed Al-Kharraaz said:

الْعِلْمُ مَا اسْتَعْمَلَكَ، وَالْيَقِينُ مَا حَمَلَكَ.

“Knowledge is what you implement (in your actions), and certainty (*yaqeen*) is what you carry (in your heart).”

[37] Muhammad bin ‘Ubaydillaah Al-Hannaa’ee informed us, saying: Ja’far bin Muhammad bin Nusayr Al-Khaldee narrated to us: Ahmad bin Muhammad bin Masrooq narrated to us: Muhammad bin Al-Husayn narrated to us: Sa’eed bin ‘Aamir narrated to us: Saalih bin Rustum narrated to us, saying: Abu Qulaabah said to me:

إِذَا أَخَذْتَ اللَّهَ لَكَ عِلْمًا فَأَخِذْ لَهُ عِبَادَةً، وَلَا يَكُنْ إِذَا هَمَّكَ أَنْ تُحَدِّثَ بِهِ النَّاسَ.

“If Allaah presents you with knowledge, then present Him with worship, and do not let your only concern be to narrate it to the people.”

[38] Muhammad bin Al-Husayn bin Al-Fadl Al-Qattaan informed us, saying: ‘Abdullaah bin Ja’far bin Durustawaih informed us, saying: Ya’qoob bin Sufyaan narrated to us, saying: Abu Bishr, i.e. Bakr bin Khalf narrated to me: Sa’eed bin ‘Aamir narrated to us: Saalih bin Rustum narrated to us, saying Abu Qulaabah said to Ayoob:

يَا أَيُّوبُ إِذَا أَخَذْتَ اللَّهَ لَكَ عِلْمًا فَأَخِذْ لَهُ عِبَادَةً،
وَلَا تَكُونَنَّ إِذَا هَمَّكَ أَنْ تُحَدِّثَ بِهِ النَّاسَ.

“O Ayoob! If Allaah presents you with knowledge, then present Allaah with worship. And do not let your only concern be to narrate it to the people.”

[39] Abul-Hasan Muhammad bin ‘Abdil-‘Azeez bin Ja’far Al-Bardha’ee informed us: Ahmad bin Muhammad bin ‘Imraan narrated to us: Ahmad bin Al-Qaasim bin Nasr narrated to us: Muhammad bin Sulaymaan bin Habeeb Luwain narrated to us, saying: Abu Muhammad Al-Atraablisee narrated to me from Abu Mu’amar that Al-Hasan (Al-Basree) said:

هِمَّةُ الْعُلَمَاءِ الرَّعَايَةُ، وَهِمَّةُ السُّفَهَاءِ الرَّوَايَةُ.

“The main concern of the scholars is guiding (*ri’aayah*), while the main concern of the foolish is narrating (*riwaayah*).”

[40] Abul-Farj ‘Abdul-Wahhaab bin ‘Abdil-‘Azeez bin Al-Haarith bin Asad bin Al-Layth bin Sulaymaan bin Al-Aswad bin Sufyaan bin Yazeed bin Akeenah bin ‘Abdillaah At-Tameemee informed us from his memory, saying: I heard my father say: I heard my father say: I heard my father say: I heard my father say: I heard my father say: I heard my father say: I heard my father say: I heard my father say: I heard my father say: I heard my father say: I heard my father say: I heard ‘Alee bin Abee Taalib ؑ say:

هَنَفَ الْعِلْمُ بِالْعَمَلِ فَإِنْ أَجَابَهُ وَإِلَّا ارْتَحَلَ.

“Knowledge calls upon action. So if it responds, (they join) and if not, it departs.” [The number of his forefathers is nine]

[41] The Judge, Abul-Qaasim ‘Alee bin Al-Muhsin bin ‘Alee bin Muhammad bin Abil-Fahm At-Tanookhee informed us, saying: I found it written in the book of my grandfather: Ahmad bin Abil-‘Alaa Al-Makkee narrated to me, saying: Ishaaq bin Muhammad bin Abaan An-Nakha’ee narrated to us, saying: An-Nawfilee narrated to me that Al-Haarith bin ‘Ubaydillaah said: I heard Ibn Abee Dhi’b narrate from Ibn Al-Munkadir that he said:

الْعِلْمُ يَهْتَفُ بِالْعَمَلِ فَإِنْ أَجَابَهُ وَإِلَّا ارْتَحَلَ.

“Knowledge calls upon action. If it responds, (they join), and if not, it departs.”

[42] Abul-Husayn Muhammad bin Ahmadain Hasnoon An-Nurseer informed us, saying: Muhammad bin ‘Abdillaah bin Al-Husayn Ad-Daqaq informed us, saying: ‘Abdullaah bin Muhammad bin ‘Abdil-‘Azeez informed us, saying: Muhammad bin Ziyaad bin Farwah Al-Baladee and Abu Shihaab narrated to us from Talhah, i.e. Ibn Zayd, from Safwaan bin ‘Amr that Raashid bin Sa’ad said: Abud-Dardaa ؓ said:

مَا عَلَّمَ اللَّهُ عَبْدًا عِلْمًا إِلَّا كَلَّفَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ضِمَارَةً مِنَ الْعَمَلِ.

“Allaah does not bestow a servant with knowledge except that He makes him responsible on the Day of Judgement for paying it back with (good) deeds.”²⁶

[43] Abul-Farj Al-Husayn bin ‘Alee bin ‘Ubaydillaah At-Tanaajeeree informed me, saying: Ahmad bin ‘Alee bin Hishaam At-Taymilee narrated to us in Koofah: ‘Abdullaah bin Zeedaan narrated to us: Muhammad bin ‘Abdir-Rahmaan Al-Muhrizee narrated to us, saying: Ayoob bin Yahyaa said: Fudayl bin ‘Iyaad said:

لَا يَزَالُ الْعَالِمُ جَاهِلًا بِمَا عَلَّمَ حَتَّى يَعْمَلَ بِهِ فَإِذَا عَمِلَ بِهِ كَانَ عَالِمًا.

²⁶ This is a **fabricated** narration in spite of it being *mawqoof* (i.e. cut to a saying of a Companion). Talhah bin Zayd is **rejected** (*munkar*). Ahmad, ‘Alee (Ibn Al-Madeene) and Abu Dawood said: “He would fabricate hadeeth.”

"A person with knowledge will not cease to be ignorant of what he knows until he acts upon it. So when he acts upon it, then he becomes a person with knowledge."

[44] Abul-Hasan 'Alee bin Al-Qaasim bin Al-Hasan informed us in Basrah: Abul-Hasan 'Alee bin Ishaq Al-Maadiraa'ee narrated to us: Al-Mufdil bin Muhammad narrated to us: Ishaq bin Ibraaheem At-Tabaree narrated to us, saying: Al-Fudayl said:

إِنَّمَا يُرَادُ مِنَ الْعِلْمِ الْعَمَلُ، وَالْعِلْمُ دَلِيلُ الْعَمَلِ.

"What was intended by the word 'knowledge' (in the Qur'aan and Sunnah) was only 'action.' And knowledge indicates action."

[45] Al-Fudayl also said:

عَلَى النَّاسِ أَنْ يَتَعَلَّمُوا فَإِذَا عَلِمُوا فَعَلْنَهُمُ الْعَمَلُ.

"It is upon the people to acquire knowledge. So when they attain knowledge, it is upon them to act (on it)."

[46] Abul-Fat'h Muhammad bin Ahmad bin Abil-Fawaaris informed us, saying: 'Alee bin 'Abdillaah bin Al-Mugheerah narrated to us: Ahmad bin Sa'eed Ad-Dimashqee narrated to us, saying: 'Abdullaah bin Al-Mu'taz said:

عِلْمٌ بِلَا عَمَلٍ كَشَجَرَةٍ بِلَا ثَمَرَةٍ.

"Knowledge without action is like a tree without fruit."

[47] He also said:

عِلْمُ الْمُنَافِقِ فِي قَوْلِهِ، وَعِلْمُ الْمُؤْمِنِ فِي عَمَلِهِ.

"The knowledge of a hypocrite is in his speech, while the knowledge of a believer is in his actions."

[48] Muhammad bin Abee 'Alee Al-Asbahaanee recited to some of them:

<p>لا يَنْفَعُ الْعِلْمُ إِنْ لَمْ يَحْسُنِ الْعَمَلُ وَالْمُتَّقُونَ لَهُمْ فِي عِلْمِهِمْ شُعْلٌ لا الْمَكْرُ يَنْفَعُ فِيهَا وَلا الْحَيْلُ لا يُلْهِيبُكَ عَنْهُ اللَّهْوُ وَالْجَدَلُ إِيَّاكَ [إِيَّاكَ] أَنْ يَعْتَادَكَ الْمَلَأُ فَالْعِلْمُ يَعْطِيفُ مَنْ يَعْتَادُهُ الزَّلَلُ فَأْمُرْ عَلَيْهِمْ بِمَعْرُوفٍ إِذَا جَهِلُوا وَاصْبِرْ وَصَابِرٌ وَلا يَخْزِيكَ مَا فَعَلُوا عَلَيْكَ نَفْسِكَ إِنْ جَارُوا وَإِنْ عَدَلُوا</p>	<p>اعْمَلْ بِعِلْمِكَ تَعْنَمُ أَيُّهَا الرَّجُلُ وَالْعِلْمُ زِينٌ وَتَقْوَى اللَّهِ زِينَتُهُ وَحُجَّةٌ اللَّهُ يَا ذَا الْعِلْمِ بِالْقَةِ تَعْلَمُ الْعِلْمَ وَاعْمَلْ مَا اسْتَطَعْتَ بِهِ وَعَلِمَ النَّاسَ وَاقْصِدْ نَفْعَهُمْ أَبَدًا وَ عِظْ أَخَاكَ بِرَفَقٍ عِنْدَ زَلَّتِهِ وَإِنْ تَكُنْ بَيْنَ قَوْمٍ لا خَلْقَ لَهُمْ فَإِنْ عَصَوْكَ فَرِاجِعُهُمْ بِلا ضَجْرٍ فَكُلُّ شَاةٍ بِرِجْلَيْهَا مُعْلَقَةٌ</p>
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*"Act upon your knowledge and you will profit, O man
Knowledge doesn't benefit so long as one doesn't perfect his actions
Knowledge is beauty and Taqwa (Fear) of Allaah is its decoration
Those with Taqwa are always preoccupied with their knowledge
The proof of Allaah, O possessor of knowledge, is immense
Neither plotting nor scheming concerning it is of any use
Acquire knowledge and perform deeds as much as you can
And do not let vain pastimes and argumentation distract you
Teach the people and always make it your goal to benefit them.
And beware, beware of fatigue and weariness overtaking you
Admonish your brother with gentleness when he makes a mistake
For knowledge is affectionate with those who are overcome by errors
And if you are amidst a people that have no religious morals
Then command them to do good when they act ignorantly (i.e. sin)
And if they disobey you, then remind them without getting annoyed
And be patient, strive in patience and do not let their actions worry you
For every goat is attached to its two feet
Have patience whether they are oppressive or fair."*

[49] Abul-Hasan Muhammad bin 'Ubaydillaah bin Muhammad Al-Hannaa'ee informed us, saying: 'Abdullaah bin Ahmad bin As-Sideeq Al-Marwazee narrated to us: Abu Lubaabah Muhammad bin Al-Mahdee narrated to us: Ahmad bin 'Abdillaah bin Hakeem narrated to us: Abu Bakr Ahmad bin Muhammad bin Ahmad bin Ja'far Al-Yazdee reported to us in Asbahaan: Abu Bakr 'Abdullaah bin Muhammad bin 'Ataa Al-Qubaab narrated to us: Abu Taalib 'Abdullaah bin Ahmad bin Sawaadah Al-Baghdaadee narrated to us through dictation: Al-Hasan bin Far'ah narrated to us that Al-Fudayl bin 'Iyyaad narrated to us from...

Al-Hasan bin Abee Bakr informed us, saying: Abu Muhammad Ad-Di'laj bin Ahmad bin Di'laj Al-Mu'adal reported to us, saying: Muhammad bin 'Alee bin Zayd As-Saa'igh informed us: Sa'eed bin Mansoor narrated to us that Fudayl bin 'Iyyaad narrated to us from...

Yahyaa bin 'Ubaydillaah reported from his father from Abu Hurairah ؓ that the Messenger of Allaah ﷺ said:

أَيُّهَا الْأُمَّةُ - وَفِي حَدِيثِ الْيَزِيدِيِّ - يَا أَيُّهَا الْأُمَّةُ، إِنِّي لَا أَخَافُ
عَلَيْكُمْ فِيمَا لَا تَعْلَمُونَ، وَلَكِنْ انظُرُوا كَيْفَ تَعْمَلُونَ فِيمَا تَعْلَمُونَ.

"O nation (of Muslims)! Indeed I don't fear for you concerning that which you don't know. But rather look at how you act upon what you know." ²⁷

[50] Abu 'Alee Al-Hasan bin Al-Husayn bin Al-'Abbaas An-Na'aalee informed us, saying: Muhammad bin 'Abdillaah bin Ibraaheem Al-Marwazee narrated to us, saying: Abu 'Abdir-Rahmaan 'Abdullaah bin Mahmood narrated to us: Yahyaa bin Aktham narrated to us: 'Abdul-A'laa bin Mash'har Al-Ghasaanee narrated to us, saying: I heard Khaalid bin Yazeed bin As-Subh say: I heard Yoonus bin Maysarah bin Halbas Al-Jeelaanee say:

تَقُولُ الْحِكْمَةُ: تَبْتَغِينِي ابْنَ آدَمَ، وَأَنْتَ وَاجِدُنِي فِي
حَرَفَيْنِ، تَعْمَلُ بِخَيْرٍ مَا تَعْلَمُ، وَتَذُرُ شَرًّا مَا تَعْلَمُ.

"Wisdom says: 'You seek after me O son of Aadam, but you can find me in two phrases: 'Act on the good of what you know' and 'Leave off the evil of what you know.'"

[51] Al-Hasan bin Abee Bakr informed us, saying: Abu Sahl Ahmad bin Muhammad bin 'Abdillaah bin Ziyaad Al-Qattaan informed us: 'Abdul-Kareem bin Al-Haytham narrated to us, saying: Abul-Yamaan narrated to us: Huraiz narrated to us from Ibn Abee 'Awf that Abud-Dardaa ؓ said:

²⁷ **Very Weak:** Yahyaa bin 'Ubaydillaah is At-Tameemee Al-Madanee. Al-Haafidh said about him: "He is rejected." Al-Haakim was even more explicit, by accusing him of fabricating narrations.

إِنَّ الْعَبْدَ يَوْمَ الْقِيَامَةِ لَمَسْتَوْلٌ: مَا عَمِلْتَ بِمَا عَمِلْتَ؟

"Indeed the servant will be asked on the Day of Judgement: 'What did you do based on what you knew?'"

[52] Abul-Fat'h Hilaal bin Muhammad bin Ja'far Al-Hafaar informed us: Ismaa'eel bin Muhammad As-Safaar reported to us: Muhammad bin 'Abdil-Malik Ad-Daqeeqee informed us: Yazeed bin Haaron narrated to us: Waraqaa' reported to us from Yahyaa bin 'Ubaydillaah from his father that Abu Hurairah ؓ said: The Messenger of Allaah ﷺ said:

إِنِّي لَسْتُ أَخَافُ عَلَيْكُمْ فِيمَا لَا تَعْلَمُونَ، وَلَكِنْ انظُرُوا كَيْفَ تَعْمَلُونَ فِيمَا تَعْلَمُونَ.

"Indeed, I do not fear for you concerning that which you don't know. But rather, look at how you act concerning what you do know." ²⁸

[53] Abul-Fat'h Hilaal bin Muhammad bin Ja'far Al-Hafaar informed us, saying: Abu 'Alee Ismaa'eel bin Muhammad bin Ismaa'eel As-Safaar informed us: 'Abdur-Rahmaan bin Muhammad bin Mansoor Al-Haaritheo narrated to us: Yazeed bin Haaron narrated to us, saying: Huraiz bin 'Uthmaan reported to us from 'Abdur-Rahmaan bin Abee 'Awf that Abud-Dardaa ؓ said:

إِنَّمَا أَخَافُ أَنْ يَكُونَ أَوَّلُ مَا يَسْأَلُنِي عَنْهُ رَبِّي
أَنْ يَقُولَ: قَدْ عَمِلْتَ فَمَا عَمِلْتَ فِيمَا عَمِلْتَ؟

"Indeed, I only fear that the first thing my Lord will ask me about will be Him saying: 'You had gained knowledge. So what deeds did you do based on your knowledge?'" ²⁹

[54] Al-Hasan bin Abee Bakr informed us, saying: Di'laj bin Ahmad narrated to us, saying: Muhammad bin 'Alee bin Zayd reported to us: Sa'eed bin Mansoor narrated to us: Al-Haarith bin 'Ubayd Al-Iyaadee narrated to us: Maalik bin Deenaar narrated to us that Abud-Dardaa ؓ said:

²⁸ Very Weak: Refer to the footnote for Narration [49]

²⁹ Its chain of narration is sound in *mawqoof* form. There was some slight talk about Al-Haaritheo. However, this narration is strengthened by the chain that comes after it.

إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى نَفْسِي أَنْ يُقَالَ لِي: يَا عُوَيْمِرُ
هَلْ عَلِمْتَ؟ فَأَقُولُ: نَعَمْ، فَيُقَالَ لِي: فَمَاذَا عَمِلْتَ فِيمَا عَلِمْتَ؟

“Verily, the most dreaded thing that I fear for myself is that it be said to me: ‘O ‘Uwaymir, did you have knowledge?’ And so I will respond: ‘Yes.’ Then it will be said to me: ‘So what deeds did you do based on your knowledge?’”

[55] Abu Sa’eed Al-Hasan bin Muhammad bin ‘Abdillaah bin Hasanwaih Al-Asbahaanee informed us, saying: Abu Ja’far Ahmad bin Ibraaheem At-Tameemee narrated to us, saying: ‘Imraan bin ‘Abdir-Raheem narrated to us: Al-Hasan bin Hafs narrated to us, saying: I heard Sufyaan say: Abud-Dardaa ؓ said:

إِنِّي لَسْتُ أَخْشَى أَنْ يُقَالَ لِي: يَا عُوَيْمِرُ، مَاذَا عَلِمْتَ؟
وَلَكِنِّي أَخْشَى أَنْ يُقَالَ: يَا عُوَيْمِرُ، مَاذَا عَمِلْتَ فِيمَا عَلِمْتَ؟

“I do not fear that it will be said to me: ‘O ‘Uwaymir, what did you know?’ But rather, I fear that it will be said to me: ‘O ‘Uwaymir, what deeds did you do based on what you knew?’”

[56] Muhammad bin Ahmad bin Rizq and Al-Hasan bin Abee Bakr both informed us, saying: Abu Bakr Ahmad bin Sulaymaan bin Ayoob Al-‘Abaadaanee narrated to us, saying: Muhammad bin ‘Abdil-Malik Ad-Daqeeqee reported to us: ‘Ubaydullaah bin Moosaa narrated to us: Abu Bishr Al-Halabee narrated to us that Al-Hasan said:

لَيْسَ الْإِيمَانُ بِالنَّحْلِيِّ، وَلَا بِالنَّمِيِّ، وَلَكِنْ مَا وَقَرَ فِي الْقُلُوبِ وَصَدَّقَتْهُ الْأَعْمَالُ، مَنْ قَالَ
حَسَنًا، وَعَمِلَ غَيْرَ صَالِحٍ، رَدَّهَ اللَّهُ عَلَى [قَوْلِهِ، وَمَنْ قَالَ حَسَنًا، وَعَمِلَ] صَالِحًا رَفَعَهُ
الْعَمَلُ، وَذَلِكَ بِأَنَّ اللَّهَ تَعَالَى يَقُولُ: إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ.

“Eemaan is not just an outer decoration nor is it mere hope. Rather, it is that which settles in the hearts and which is confirmed in the actions. Whoever speaks a good statement and does unrighteous deeds, Allaah rejects his statement. And whoever speaks a good statement and does righteous deeds, his good deed serves to elevate his statement. This is since Allaah, the Most High, says: ‘To Him ascend the good words, and it is the righteous deed that raises it (up to Allaah).’ [Surah Faatir: 10]”

[57] Abul-Qaasim 'Abdur-Rahmaan bin Ahmad bin Ibraaheem Al-Qazweenee informed us, saying: 'Alee bin Ibraaheem bin Salamah Al-Qattaan reported to us: Abu Haatim Ar-Raazee narrated to us, saying: Abu 'Umar Al-Hawdee narrated to us: Al-Mubaarak bin Fadaalah narrated to us that Al-Hasan (Al-Basree) said concerning Allaah's saying: "And We have fastened every man's driver onto his neck:"³⁰

(وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ)، قَالَ: عَمَلُهُ.

"This (i.e. driver) refers to his actions."

[58] Muhammad bin Ahmad bin Rizq informed us, saying: Ahmad bin Sulaymaan Al-'Abaadaanee reported to us, saying: Ja'far bin Muhammad bin Harb Al-'Abaadaanee narrated to us in 'Abaadaan, saying: Bishr bin Al-Haarith said:

إِنَّمَا فَضْلُ الْعِلْمِ الْعَمَلُ بِهِ، ثُمَّ يَرْتَقَى بِهِ.

"The virtue of knowledge lies in acting upon it, then that one ascends because of it."

[59] Abul-Qaasim 'Ubaydullaah bin 'Abdillaah bin Al-Husayn Al-Khafaaf informed us: Abu Taalib Muhammad bin Ahmad bin Ishaq bin Al-Bahloul, the Judge, narrated to us: Muhammad bin Al-Husayn bin Hamdawaih Al-Harbee narrated to us, saying: I heard Ya'qoob bin Shawwaal say: I heard Bishr bin Al-Haarith say:

الْعِلْمُ حَسَنٌ لِمَنْ عَمِلَ بِهِ، وَمَنْ لَمْ يَعْمَلْ مَا أُضْرَهُ!

"Knowledge is good - for the one who acts upon it. But as for the one who doesn't act on it - there is nothing more harmful (to him) than it."

[60] Muhammad bin Ahmad bin Rizq informed us: Ja'far bin Muhammad bin Nusayr Al-Khaldee informed us: Muhammad bin 'Abdillaah Al-Hadrabee narrated to us: 'Abbaas Al-'Anbaree narrated to us: 'Abdus-Samad narrated to me, saying: I heard Sa'eed bin 'Attaar - and he would cry until he departed - say: 'Eesaa bin Maryam said:

³⁰ Surah Al-Israa: 13

إِلَى مَتَى تُصَفِّرُونَ الطَّرِيقَ إِلَى الدَّالِّجِينَ وَأَنْتُمْ مُقِيمُونَ مَعَ
المُتَحِيرِينَ، إِنَّمَا يُبْتَغَى مِنَ العِلْمِ القَلِيلُ وَمِنَ العَمَلِ الكَثِيرُ.

“Until when will you show the way to those who walk at night in the dark while you yourselves are living with the confused? Verily, that which should be sought from knowledge is a little, while (that which should be sought) from action is a lot.”

[61] Al-'Alaa bin Hazm Al-Andalusee narrated to me, saying: Muhammad bin Al-Husayn bin Baqaa Al-Misree informed us, saying: My grandfather, 'Abdul-Ghaneer bin Sa'eed Al-Azdee informed us: 'Abdullaah bin Ja'far bin Al-Warad narrated to us: 'Abdullaah bin Ahmad bin 'Abdis-Salaam narrated to us, saying: I heard 'Abdullaah bin Ahmad bin Shabweeh Al-Marwazee report from his father, who said: I heard Hafs bin Hameed say: I entered into the presence of Dawood At-Taa'ee to ask him a question about an issue, and he was a very kind and generous person. So he said (to me):

أَرَأَيْتَ المُحَارِبَ إِذَا أَرَادَ أَنْ يَلْقَى الحَرْبَ؟ أَلَيْسَ يَجْمَعُ أَلْتَهُ، إِذَا أَفْنَى عُمُرَهُ فِي
الْأَلَةِ فَمَتَى يُحَارِبُ؟ إِنَّ العِلْمَ أَلَةُ العَمَلِ، إِذَا أَفْنَى عُمُرَهُ فِي جَمْعِهِ فَمَتَى يَعْمَلُ؟

“Did you ever see a warrior when he intends to go out to battle? Doesn't he first gather together his means (i.e. weapons)? So if he spends his entire life in gathering these means, when will he fight in the war? Verily, knowledge is the means of action. So if someone spends his entire life gathering it, when will he do good deeds?”

[62] Ahmad bin Al-Husayn At-Tawzee informed me, saying: Abu 'Umar Ahmad bin Muhammad bin Moosaa bin Al-'Allaaf informed us: Muhammad bin Mukhlid narrated to us: Muhammad bin Abee 'Umar narrated to us, saying: I heard Abu 'Ubayd Al-Qaasim bin Salaam say: 'Abdullaah bin Idrees heard me lamenting over (the death of) one of the shuyookh, so he said to me:

يَا أَبَا عُبَيْدٍ مَهْمَا فَاتَكَ مِنَ العِلْمِ فَلَا يَفُوتَكَ العَمَلُ.

“O Abu 'Ubayd, regardless of whatever knowledge passes you, do not let acting upon what you already know pass you.”

[63] Abul-Qaasim 'Ubaydullaah bin Ahmad bin 'Uthmaan As-Sayrafee informed us, saying: Sahl bin Ahmad Ad-Deebaajee reported to us: Muhammad bin Muhammad bin Al-Ash'ath Al-Koofee narrated to us in Egypt: Moosaa bin Ismaa'eel bin Moosaa bin Ja'far bin Muhammad narrated to us, saying: My father narrated to me from his father that his grandfather, Ja'far bin Muhammad, reported from his father from his grandfather, 'Alee bin Husayn, from his father that 'Alee ؑ said:

الزَّاهِدُ عِنْدَنَا مَنْ عَلِمَ فَعَمِلَ، وَمَنْ أَيْقَنَ فَحَدَرَ، فَإِنْ أَمْسَى عَلَى
عُسْرٍ حَمِدَ اللَّهَ، وَإِنْ أَصْبَحَ عَلَى يُسْرٍ شَكَرَ اللَّهَ، فَهَذَا هُوَ الزَّاهِدُ.

"The *Zaahid*, according to us, is he who knows then acts, and he who has certainty and is then cautious. So if he passes the evening in hardship, he praises Allaah. And if he wakes up in the morning in ease, he gives thanks to Allaah.³¹ This is the *Zaahid*."³²

³¹ **Translator's Note:** There is a difference between the words *hamd* (praise) and *shukr* (thanks). The first is given to one due to some praiseworthy or magnificent quality and not necessarily for having received anything from the one being praised. The latter is given in response to having received something from the one being thanked. Thus the narration states the praising of Allaah in a time of hardship while thanking Him in a time of ease.

³² Its chain of narration is **weak** in spite of it being stopped as a narration of a Companion. I could not find anyone who recorded a biography for Ja'far, one of the members of the Prophet's lineage.

**The Censure of Those who do not Act upon
Knowledge, but rather Lean towards its Opposite,
And to the Contrary of what Knowledge Mandates**

[64] Al-Hasan bin Abee Bakr informed us: Haamid bin Muhammad bin 'Abdillaah Al-Harawee reported to us: 'Abdullaah bin Muhammad bin Wahb narrated to us: Ibraaheem bin Sa'eed Al-Jawharee narrated to us: Abu Ahmad Az-Zubayree narrated to us: Qays bin Ar-Rabee' narrated to us from Al-A'mash from Abu Waa'il from Hudhaifah bin Al-Yamaan ؓ, from what I know, that the Messenger of Allaah ﷺ said:

وَيْلٌ لِّمَنْ لَا يَعْلَمُ، وَوَيْلٌ لِّمَنْ عَلِمَ ثُمَّ لَا يَعْمَلُ - ثلاثاً.

"Woe to the one who doesn't know. And woe to the one who knows then doesn't act (on his knowledge)." [He said this three times] ³³

[65] Ahmad bin 'Alee bin Yazdaad Al-Qaaree informed us, saying: 'Abdullaah bin Ibraaheem bin 'Abdil-Malik Al-Asbahaanee informed us about it: Muhammad bin 'Alee bin Mukhlid Al-Farqadee narrated to us: Ismaa'eel bin 'Amr Al-Bajlee narrated to us: Farj bin Fadaalah narrated to us from Sulaymaan bin Ar-Rabee', the freed slave of Al-'Abbaas, that the Messenger of Allaah ﷺ said:

وَيْلٌ لِّمَنْ لَا يَعْلَمُ، وَلَوْ شَاءَ اللَّهُ لَعَلَّمَهُ، وَوَيْلٌ لِّمَنْ يَعْلَمُ وَلَا يَعْمَلُ - [سَبْعَ] مَرَّاتٍ.

"Woe to the one who doesn't know. And if Allaah had wished, He would have given him knowledge. And woe to the one who knows and doesn't act (on his knowledge)." [He said this seven times] ³⁴

[66] Ibn Yazdaad informed us, saying: 'Abdullaah bin Ibraaheem informed us: Muhammad bin 'Alee Al-Farqadee narrated to us: Ismaa'eel bin 'Amr narrated to us: Ismaa'eel bin Zakariyaa narrated to us from Ja'far bin

³³ Its chain of narration is **weak** due to Qays bin Ar-Rabee'. Al-Haafidh said about him: "He is honest but he changed when he got older. His son introduced into his narrations, reports that he never narrated, and narrated them."

³⁴ Its chain of narration is **weak** due to the weakness of Al-Bajlee and his teacher Farj bin Fadaalah. Also, I was not able to find a biography at this time for Sulaymaan bin Ar-Rabee', the freed slave of Al-'Abbaas.

Barqaan from Maymoon bin Mihraan that Abud-Dardaa ؓ made a similar statement. ³⁵

[67] Muhammad bin Ahmad bin Rizq informed us, saying: 'Uthmaan bin Ahmad Ad-Daqaq informed us: Husayn bin Abee Mi'shar narrated to us, saying: Wakee' reported to us from Ja'far bin Barqaan from Maymoon bin Mihraan that Abud-Dardaa ؓ said:

وَيْلٌ لِلَّذِي لَا يَعْلَمُ، وَوَيْلٌ لِلَّذِي يَعْلَمُ وَلَا يَعْمَلُ – سَبْعَ مَرَّاتٍ.

"Woe to the one who doesn't know. And woe to the one who knows and doesn't act." [He said this seven times] ³⁶

[68] Al-Hasan bin Abee Bakr informed us, saying: Ahmad bin Ishaq bin Minjaab At-Teebee narrated to us: The Judge, Abul-Farj Muhammad bin Ahmad bin Al-Hasan Ash-Shaafi'ee reported us, saying: Ahmad bin Yoosuf bin Khalaad reported to us, saying: Muhammad bin Yoonus Al-Qurshee narrated to us: 'Abdullaah bin Dawood Al-Hazeenee narrated to us: Ja'far bin Barqaan narrated to us that Maymoon bin Mihraan said: Abud-Dardaa ؓ said:

وَيْلٌ لِمَنْ لَا يَعْلَمُ وَلَا يَعْمَلُ – مَرَّةً – وَقَالَ ابْنُ خَلَادٍ: وَوَيْلٌ لِمَنْ يَعْلَمُ وَلَا يَعْمَلُ – مَرَّةً – وَوَيْلٌ لِمَنْ عَلِمَ وَلَمْ يَعْمَلُ – سَبْعَ مَرَّاتٍ.

"Woe to the one who doesn't know and doesn't act." [One time] Ibn Khalaad said: "And woe to the one who knows and doesn't act." [One time] "And woe to the one knew but didn't act." [Seven times]³⁷

[69] Abul-Hasan 'Alee bin Ahmad bin 'Umar Al-Muqree informed us, saying: 'Abdul-Baaqee bin Qaani', the Judge, informed us: Al-Husayn bin 'Alee bin Al-Azhar narrated to us in Koofah: 'Ubaad bin Ya'qoob narrated

³⁵ This is a **weak** narration due to the weakness of Ismaa'eel bin 'Amr, who was the same Al-Bajlee from the previous narration.

³⁶ This is a **weak** narration in spite of it being stopped at the level of a saying of a Companion. Husayn bin Abee Mi'shar is Ibn Muhammad bin Abee Mi'shar. He was ascribed to his grandfather. Adh-Dhahabee said: "There are lax tendencies (*leen*) in him." Ibn Al-Munaadee said: "He wasn't reliable." Ibn Qaani' said: "He is weak."

³⁷ This is a **very weak** narration in spite of it being stopped at the level of a saying of a Companion. Muhammad bin Yoonus here refers to Al-Kudaymee. He was accused of lying and fabricating in spite of his good memory.

to us: Abu Dawood An-Nakha'ee narrated to us: 'Alee bin 'Ubaydillaah Al-Ghatfaanee narrated to us from Saleek that he said: I heard the Prophet ﷺ say:

إِذَا عَلِمَ الْعَالِمُ وَلَمْ يَعْمَلْ كَانَ كَالْمِصْنَبِاحِ يُضِيءُ لِلنَّاسِ وَيَحْرَقُ نَفْسَهُ.

"When a scholar knows (something) and fails to act (on it), he becomes like a lamppost which sheds light for the people yet burns itself out." ³⁸

[70] Abu Na'eem Ahmad bin 'Abdillaah bin Ahmad bin Ishaah, the Haafidh in Asbahaan, informed us: Abu Muhammad 'Abdullaah bin Ja'far bin Ahmad bin Faaris narrated to us, saying: Ismaa'eel bin 'Abdillaah bin Mas'ood Al-'Abdee narrated to us: Hishaam bin 'Ammaar reported to us: 'Alee bin Sulaymaan Al-Kalbee narrated to us: Al-A'mash narrated to us from Abu Tameemah that Jundub bin 'Abdillaah ﷺ said: The Messenger of Allaah ﷺ said:

مَثَلُ الْعَالِمِ الَّذِي يُعَلِّمُ النَّاسَ الْخَيْرَ وَيَنْسَى نَفْسَهُ كَمَثَلِ السَّرَّاجِ يُضِيءُ لِلنَّاسِ وَيَحْرَقُ نَفْسَهُ.

"The example of a scholar that teaches the people good but forgets (it) himself, is like the example of a lamp that sheds light for the people but burns itself out." ³⁹

[71] Muhammad bin Ahmad bin Rizq informed us, saying: Al-Husayn bin Ayoob Al-Haashimee reported to us, saying: Moosaa bin 'Eesaa Al-Maseesee narrated to us: Luwain narrated to us: And Yoosuf bin Rabaah bin 'Alee Al-Basree informed us: The Judge, Abul-Hasan 'Alee bin Al-Husayn bin Bandaar Al-Adhaneer reported to us: Luwain narrated to us:

³⁸ Its chain of narration is **fabricated**. Its defect lies in Abu Dawood An-Nakha'ee whose name was Sulaymaan bin 'Amr. He was a severe liar, and well known for that.

³⁹ This is an **authentic** hadeeth reported by At-Tabaraanee in *al-Mu'jam-ul-Kabeer* (1-84-2) from two other paths of narration, one of which is on the authority of Hishaam bin 'Ammaar. This chain of narration is **sound (hasan)** – all of its narrators are known except for 'Alee bin Sulaymaan Al-Kalbee. Ibn Abee Haatim said in *al-Jarh wat-Ta'deel* (3-1-188-189) reporting from his father: "I didn't see any problems with his hadeeth. He was upright in narrating, but not well-known." At-Tabaraanee also reported it from the path of Layth from Safwaan bin Muhriz from Jundub bin 'Abdillaah. There is no problem with this chain of narration when used as a supplemental reference. What also serves as a supporting witness for it is the following hadeeth of Abu Barzah ﷺ.

And Al-Hasan bin Muhammad Al-Khallaal informed me, saying: Muhammad bin 'Alee bin Suwayd Al-Ghabaree narrated to us, saying: Muhammad bin 'Alee bin Dawood At-Tameemee reported to us in Adhanah, saying: Luwain Muhammad bin Sulaymaan narrated to us: Muhammad bin Jaabir narrated to us from Yoonus bin 'Ubayd from Al-Hasan that Abu Barzah ؓ said: The Messenger of Allaah ﷺ said:

مَثَلُ الَّذِي يُعَلِّمُ النَّاسَ الْخَيْرَ وَيَنْسَى نَفْسَهُ مَثَلُ الْقَتِيلَةِ تُضَيُّ لِلنَّاسِ وَتُحْرَقُ نَفْسَهَا.

"The example of one who teaches the people good yet forgets himself, is like the example of a torch that sheds light for people yet burns itself out."⁴⁰

[72] Al-Hasan bin Abee Bakr informed us, saying: Abul-Husayn 'Abdus-Samad bin 'Alee bin Muhammad At-Tissee informed us: Muhammad bin Al-Qaasim, who was known as Abul-'Aynaa narrated to us, saying: Abu 'Aasim bin Juraij narrated to us from Abuz-Zubair from Jaabir ؓ that the Prophet ﷺ said:

اطَّلَعَ قَوْمٌ مِنْ أَهْلِ الْجَنَّةِ عَلَى قَوْمٍ مِنْ أَهْلِ النَّارِ فَقَالُوا: بِمَ دَخَلْتُمْ النَّارَ وَإِنَّمَا دَخَلْنَا الْجَنَّةَ بِتَعْلِيمِكُمْ؟ قَالُوا: إِنَّا كُنَّا نَأْمُرُكُمْ وَلَا نَفْعَلُ.

"A group of people from the inhabitants of Paradise came upon a group of people from the inhabitants of Hellfire, so they asked them: 'What caused you to enter the Hellfire when we only entered Paradise due to your teaching us?' They replied: 'Indeed, we used to command you (towards good) but not do it (ourselves).'"⁴¹

[73] Abul-Hasan 'Abdur-Rahmaan bin Muhammad bin 'Ubaydillaah Al-Asbahaanee informed us: Abul-Qaasim Sulaymaan bin Ahmad bin Ayoob

⁴⁰ This is an **authentic** hadeeth due to what came before it. In its chain is Muhammad bin Jaabir, who is As-Suhaymee, and he is weak due to his poor memory. So it serves as a supporting evidence for the previous narration. At-Tabaraanee reported it from this path of narration in *al-Mu'jam-ul-Kabeer* as well as the Fiqh scholar, Ad-Daamighaanee, in *al-Ahaadeeth wal-Akhbaar* (1-110-2)

⁴¹ Its chain of narration is **completely weak**. This Abul-'Aynaa was known for fabricating narrations. He even said about himself: "Al-Jaahidh and I would fabricate hadeeth so they were mixed in." Ad-Daaraqutnee said: "He wasn't strong in hadeeth." Also, Ibn Juraij and Abuz-Zubayr were both *mudallis* narrators and they would commit *'an'ana*.

At-Tabaraanee narrated to us: Ahmad bin Yahyaa bin Khaalid bin Hayyaan Al-'Arqee narrated to us: Zuhayr bin 'Ubaad narrated to us: Abu Bakr Ad-Daahiree 'Abdullaah bin Hakeem narrated to us from Ismaa'eel bin Abee Khaalid from Ash-Sha'abee that Al-Waleed bin 'Uqbah said: The Messenger of Allaah ﷺ said:

إِنَّ أَناسًا مِنْ أَهْلِ الْجَنَّةِ يَنْظُرُونَ إِلَى أَناسٍ مِنْ أَهْلِ النَّارِ فَيَقُولُونَ: بِمَ دَخَلْتُمْ
النَّارَ فَوَاللَّهِ مَا دَخَلْنَا الْجَنَّةَ إِلَّا بِمَا تَعَلَّمْنَا مِنْكُمْ؟ فَيَقُولُونَ: إِنَّا كُنَّا نَقُولُ وَلَا نَفْعَلُ.

"A group of people from the inhabitants of Paradise will come upon a group of people from the inhabitants of Hell and say (to them): 'What is the reason why you entered Hell, for by Allaah, we only entered Paradise because of what we learned from you.' So they will reply: 'Verily, we used to say (something) and not do it (ourselves).'" ⁴²

Sulaymaan said: "No one reported this from Abu Khaalid except for Abu Bakr Ad-Daahiree. Zuhayr is alone in narrating from him."

[74] Abul-Hasan 'Alee bin Ahmad bin 'Umar bin Hafs Al-Muqree informed us: Abu 'Abdillaah Muhammad bin Al-'Abbaas bin Al-Fadl narrated to us in Mawsil: Muhammad bin Ahmad bin Abil-Mathnaa narrated to us: Muhaadir bin Mawri' narrated to us: Al-A'mash narrated to us that Shaqeeq bin Salamah said: It was said to Usaamah bin Zayd ؓ:

"Why don't you enter in the presence of 'Uthmaan and speak to him?" So he said: "You believe that I don't speak to him unless you (actually) hear me speak to him. I have already spoken to him in a meeting between me and him without opening something that I wouldn't like to be the first one to open. And I will not tell a person: 'You are the best of people' - even if he is a ruler over me - after what I heard the Messenger of Allaah ﷺ say." They asked: "What did you hear him ﷺ say?" He replied: He ﷺ said:

يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَيَسْأَلُ أَقْنَابُهُ فَيَقَالُ:
الَّذِي كُنْتَ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ؟ قَالَ: كُنْتُ
أْمُرُكُم بِالْمَعْرُوفِ وَلَا أَفْعَلُهُ، وَأَنْهَأَكُم عَنِ الْمُنْكَرِ وَأَتِيهِ.

⁴² **Completely Weak:** Concerning Abu Bakr Ad-Daahiree, Adh-Dhahabee said in *ad-Du'afaa*: "They accused him of fabricating hadeeth." Zuhayr bin 'Ubaad is also weak."

“A man will be brought on the Day of Judgement and thrown into the Hellfire where his intestines will spill out. So it will be said (to him): ‘Weren’t you the one who used to command good and forbid evil?’ So he will say: ‘I used to command you to do good yet not do it myself. And I used to forbid you from evil yet commit it myself.’”⁴³

[75] Abu Sa’eed Muhammad bin Moosaa Ibn Al-Fadl As-Sayrafee informed us: Abul-’Abbaas Muhammad bin Ya’qoob Al-Asam narrated to us: Yahyaa bin Abee Taalib narrated to us, saying: ‘Abdul-Wahhaab bin ‘Ataa informed us, saying: Abu Salamah reported to us that Mansoor bin Zaadhaan said:

تُبْنَتُ أَنْ بَعْضَ مَنْ يُلْقَى فِي النَّارِ لِيَتَأَذَى أَهْلُ النَّارِ بِرِيحِهِ فَيَقَالُ
لَهُ: وَيَلَاكُ مَا كُنْتَ تَعْمَلُ؟ مَا يَكْفِينَا مَا نَحْنُ فِيهِ مِنَ الشَّرِّ حَتَّى
إِبْتُلِينَا بِكَ وَنَتَّزِنَ رِيحَكَ؟! قَالَ: فَيَقُولُ: إِنِّي كُنْتُ عَالِمًا فَلَمْ أَنْتَفِعْ بِعِلْمِي.

“I have been informed that one of the people who will be thrown in the Hellfire – even the inhabitants of Hell will find his stench offensive. So it will be said to him: ‘Woe to you! What did you used to do? Is it not enough what we are upon from a bad condition, such that we had to be tested with you and the foul smell of your stench?’ So he will say: ‘I used to be a scholar (i.e. person with knowledge) but did not benefit from my knowledge.’”

[76] Abu Ja’far Muhammad bin Ja’far bin ‘Alaan Al-Warraaq informed us, saying: Abu ‘Abdillaah Al-Husayn bin Ahmad bin Muhammad As-Safaar Al-Harawee informed us, saying: Muhammad bin Ibraaheem Al-Wakeel narrated to us: Muhammad bin Mahmood As-Samarqandee narrated to us, saying: And I heard him, i.e. Yahyaa bin Mu’aadh Ar-Raazee, say:

مِسْكِينَ مَنْ كَانَ عِلْمُهُ حَاجِجُهُ، وَلِسَانُهُ خَصِيمُهُ وَفَهْمُهُ الْقَاطِعُ بَعْدَهُ.

⁴³ **Authentic Hadeeth:** The two Shaikhs (i.e. Al-Bukhaaree and Muslim) narrated this hadeeth as did Ahmad (5/205, 207, 209) from various paths from Al-A’mash. Al-A’mash was explicit in his narration in the report of Ahmad. He reported (5/206, 209) two other paths of narration from Shaqeeq bin Salamah, who is Abu Waa’il. The two Shaikhs, as well as Ahmad, add the following in their narrations: “Then he will go around it (i.e. his intestines) just as a donkey goes around a mill. So the inhabitants of Hell will gather around him and say: ‘What’s wrong with you? Did you not used to command good...’”

"The destitute one is he whose knowledge serves as a proof against him; he whose tongue serves as an opponent against him; and he whose understanding serves to cut off his excuses."

[77] It was said to one of them:

أَلَا تَطْلُبُ الْعِلْمَ؟ فَقَالَ: خُصُومِي مِنَ الْعِلْمِ كَثِيرٌ فَلَا أَرْزَادَ.

"Won't you seek knowledge?" So he said: "My opponents from knowledge are many (already), so I won't create any more."

[78] Ahmad bin Muhammad bin Ahmad Al-Mujhiz informed us: Abul-Fadl 'Ubaydullaah bin 'Abdir-Rahmaan Az-Zuhree narrated to us from his words in dictation form: Ibraaheem bin 'Abdillaah bin Ayoob Al-Makhramee narrated to us, saying: I heard Suree bin Al-Mughlis As-Saqatee say:

كَلَّمَا ازْدَدْتَ عِلْمًا كَانَتْ الْحُجَّةَ عَلَيْكَ أَوْ كَدًّا.

"Every time you increase in knowledge, the proof against you becomes even stronger."

[79] Abul-Hasan 'Alee bin Talhah bin Muhammad Al-Muqree informed us, saying: I heard Abul-Husayn Muhammad bin Ahmad bin Sam'oon, the admonisher, say:

كُلُّ مَنْ لَمْ يَنْظُرْ بِالْعِلْمِ فِيمَا لَلَّهِ عَلَيْهِ فَالْعِلْمُ حُجَّةٌ عَلَيْهِ وَوَبَّالٌ.

"Everyone that doesn't look at what Allaah has mandated upon him due to (his) knowledge, the knowledge becomes a proof and a curse against him."

[80] Abu Taahir 'Abdul-Ghaffaar bin Muhammad bin Ja'far, the Educator, informed us, saying: Abu 'Alee Muhammad bin Ahmad bin Al-Hasan As-Sawaaf informed us: 'Abdullaah bin Ahmad narrated to us, saying: My father narrated to me: Siyaar bin Haatim narrated to us: Ja'far bin Sulaymaan Ad-Daba'ee reported to us from Thaabit that Anas ؓ said: The Messenger of Allaah ﷺ said:

إِنَّ اللَّهَ تَعَالَى يُعَافِي الْأَمِينِينَ يَوْمَ الْقِيَامَةِ مَا لَا يُعَافِي الْعُلَمَاءَ.

"Verily Allaah, the Most High, will pardon the illiterate people (i.e. those without knowledge) on the Day of Judgement for things which He will not pardon the scholars."⁴⁴

[81] I read in the back of a book from Abu Bakr Muhammad bin 'Abdillaah bin Abaan Al-Haythee:

إِذَا الْعِلْمُ لَمْ تَعْمَلْ بِهِ كَانَ حُجَّةً عَلَيْكَ وَلَمْ تُعْذَرْ بِمَا أَنْتَ حَامِلٌ
فَإِنْ كُنْتَ قَدْ أَبْصَرْتَ هَذَا فَإِنَّمَا يُصَدِّقُ قَوْلَ الْمَرْءِ مَا هُوَ قَاعِلٌ

"If knowledge is not acted upon, it becomes a proof against you
And you will not be excused for what you carry (i.e. of knowledge)
So if you come to realize this fact, then you will also realize
That the proof of a man's speech lies in his actions."

[82] Abu 'Abdillaah Muhammad bin Ahmad bin Muhammad bin Ahmad bin Abee Taahir Ad-Daqaq and Abul-Qaasim 'Abdur-Rahmaan bin 'Ubaydillaah bin Muhammad bin Al-Husayn Al-Jarmee both informed us,

⁴⁴ **Rejected Hadeeth:** Its defect lies in Siyaar bin Haatim. Adh-Dhahabee mentioned him in *ad-Du'afaa*, saying: "Al-Qawaareeree said: 'He was with me in Ad-Dakkaan, and he had not intellect.' It was said: 'Are you then accusing him (i.e. of weakness)?' He said: 'No.' Others said: 'He was honest, with a good heart.' And Ibn Al-Madeenee declared him weak, as did others."

Abu Nu'aim reported the hadeeth in *Hilyat-ul-Awliyaa* (2-331-9-223), saying: "Muhammad bin Ahmad bin Al-Hasan narrated it to us." Abu Bakr Al-Marwadhee reported it in *al-War'* (3/2) as did Ar-Raamahirmazee in *al-Faasil* (pg. 143), Ibn 'Asaakir in *Dhamm man Laa ya'mal bi-'Ilmihi* (58/2), and Ad-Diyaa Al-Maqdisee in *al-Ahaadeeth-ul-Mukhtarah* (1-501) all from the path of narration of Ahmad. Abu Nu'aim said: "This is an uncommon (*ghareeb*) hadeeth. Siyaar is alone in reporting it from Ja'far. We have not recorded it except as a hadeeth from Ahmad bin Hanbal." In another place, he said: "Abdullaah said: 'My father said: This is a rejected hadeeth. And he didn't narrate it to me except for one time.'"

I say: It is as if it is for this reason that he didn't mention it in *al-Musnad*. Ad-Diyaa Al-Maqdisee also mentioned this statement of 'Abdullaah after reporting the hadeeth. But it is strange how in spite of that, he still included the hadeeth in his *al-Mukhtarah*. Ibn Qudaamah also mentioned it in *al-Muntakhab* (10/200/1) and added to it, saying: "Al-Marwadhee said: 'Abu 'Abdillaah said: 'The error is from Ja'far not by way of Siyaar.'" This is what Imaam Ahmad said, yet Ja'far is better than Siyaar. In summary, Muslim used him in his narrations, and Allaah knows best.

saying: Abul-Hasan 'Alee bin Muhammad bin Az-Zubayr Al-Koofee informed us: Al-Hasan bin 'Alee bin 'Affaan Al-'Aamiree narrated to us: Zayd bin Al-Habaab narrated to us that Maalik bin Mighwal said: I heard Ash-Sha'abee say:

لَيْتَنِي لَمْ أَكُنْ عَلِمْتُ مِنْ ذَا الْعِلْمِ شَيْئًا.

"I wish that I had not learned anything from one with knowledge."

[83] Abu Bakr Muhammad bin 'Abdillaah bin Abaan Ath-Tha'alabee Al-Haythee informed us, saying: Abu Bakr Ahmad bin Salmaan An-Najaad narrated to us: Ahmad bin Muhammad bin Shaaheen narrated to us: Ibn Sahl, i.e. Muhammad bin Sahl bin 'Askar, narrated to us, saying: I heard Al-Firyabee say: I heard Sufyaan Ath-Thawree say:

لَيْتَنِي لَمْ أَكْتُبِ الْعِلْمَ، لَيْتَنِي أَنْجُو مِنْ عِلْمِي كَفَافًا لَا عَلَى وَلَا لِي.

"I wish I hadn't written down the knowledge and I wish I could be saved (on the Day of Judgement) by just enough from my knowledge, which is neither against me nor for me."

[84] Abul-Qaasim Talhah bin 'Alee bin As-Saqar Al-Kitaanee informed us, saying: Abu Bakr Muhammad bin 'Abdillaah bin Ibraaheem Ash-Shaafi'ee informed us: Abu 'Eesaa Moosaa bin Haaron At-Toosee narrated to us: Abu Mu'amar narrated to us, saying: I heard Ibn 'Uyainah say:

الْعِلْمُ إِنْ لَمْ يَنْفَعَكَ ضَرَّكَ.

"If knowledge doesn't benefit you, it harms you."

I say: "This means that if knowledge doesn't benefit him by way of him acting on it, it brings harm to him by serving as a proof against him."

[85] Abu 'Alee Al-Hasan bin 'Alee bin Muhammad At-Tameemee informed us, saying: Abu Bakr Ahmad bin Ja'far bin Hamdaan bin Maalik Al-Qutay'ee narrated to us: 'Abdullaah bin Ahmad bin Hanbal narrated to us, saying: My father narrated to me, saying: Abur-Rabee', i.e. 'Amr bin Sulaymaan, narrated to us, saying: Abul-Ash'hab narrated to me that Muhammad bin Waasi' said: Luqmaan said to his son:

يَا بُنَيَّ لَا تَتَعَلَّمْ مَا لَا تَعْلَمُ حَتَّى تَعْمَلَ بِمَا تَعْلَمُ.

"My dear son, do not learn what you don't know until you (first) act upon what you (already) know."

[86] Abul-Hasan Muhammad bin 'Abdil-'Azeez bin Ja'far Al-Bardha'ee informed us, saying: 'Alee bin Muhammad bin Ibraaheem bin 'Alawaih Al-Jawharee informed us, saying: Muhammad bin Ahmad bin Al-Hasan bin Baabwaih Al-Hannaa'ee narrated to us, saying: Muhammad bin 'Abdillaah Al-Qurshee narrated to us: Muhammad bin Al-Husayn, i.e. Al-Barjalaanee, narrated to us, saying: Ahmad bin Muhammad narrated to me, saying: Abu 'Abdis-Samad Al-'Ammee narrated to me that Maalik bin Deenaar said:

إِنِّي وَجَدْتُ فِي بَعْضِ الْحِكْمَةِ: لَا خَيْرَ لَكَ أَنْ تَعْلَمَ مَا لَمْ تَعْلَمْ
وَلَمْ تَعْمَلْ بِمَا قَدْ عَلِمْتَ، فَإِنَّ مَثْلَ ذَلِكَ مَثَلُ رَجُلٍ احْتَطَبَ
حَطْبًا، فَحَزَمَ حَزْمَةً ذَهَبَ يَحْمِلُهَا فَعَجِزَ عَنْهَا فَضَمَّ إِلَيْهَا أُخْرَى.

"I found it written in some of the wise sayings: 'There is no good in you knowing what you don't know when you do not act upon what you already know. The example of this is like that of a man who gathers firewood then ties it up in a bundle and begins to carry it on his back. But when he finds that he is not able to, (instead of taking some firewood out of the bundle) he puts more in it.'"

[87] Ahmad bin Abee Ja'far Al-Qutay'ee informed us, saying: Ishaq bin Sa'ad bin Al-Hasan bin Sufyaan An-Nasawee informed us, saying: My grandfather narrated to us: Harmalah bin Yahyaa narrated to us, saying: Ibn Wahb informed us that Sufyaan said:

كَانَ عَالِمٌ وَعَابِدٌ فِي بَنِي إِسْرَائِيلَ، فَقَالَ الْعَالِمُ لِلْعَابِدِ: مَا يَمْنَعُكَ أَنْ تَأْتِيَنِي وَتَأْخُذَ مِنِّي
وَأَنْتَ تَرَى النَّاسَ يَأْتُونِي؟ فَقَالَ الْعَابِدُ: تَعَلَّمْتُ شَيْئًا فَأَنَا أَعْمَلُ بِهِ فَإِذَا فَتَى أَتَيْتَكَ.

"There was once a scholar and a worshipper amongst the Tribe of Israa'eel. So the scholar said to the worshipper: 'What prevents you from coming to me and taking (knowledge) from me? Don't you see the rest of the people coming to me?' The worshipper replied: 'I learned something, so I must (first) act upon it. When I finish with that, then I will come to you.'"

[88] Abu 'Abdillaah Muhammad bin 'Alee bin 'Abdillaah As-Sooree recited to me the following verses from himself:

<p>مُحِدًا فِي جَمْعِ ذَلِكَ حَقِيًّا وَعَرِيبٍ وَلَسْتُ أَعْمَلُ شَيْئًا لَا يَعْمَلُ بِالْعِلْمِ كَانَ عَبْدًا شَقِيًّا بِهَا عَامِلًا وَكَانَ تَقِيًّا</p>	<p>كَمْ إِلَى كَمْ أَغْدُو إِلَى طَلِبِ الْعِلْمِ طَالِبًا مِنْهُ كُلُّ نَوْعٍ وَقَنْ وَإِذَا كَانَ طَالِبُ الْعِلْمِ إِنَّمَا تَنْفَعُ الْعُلُومُ لِمَنْ كَانَ</p>
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*"For how long will I strive in seeking knowledge
Working hard to gather it and welcoming it warmly
Seeking to study from it all of its forms and subjects
And difficult topics, while not producing any deeds at all
If the one seeking knowledge doesn't produce good deeds
Based on his knowledge, he becomes a wretched seroant
Verily, grasping the forms of knowledge only benefits
Those who act upon them whilst being a pious person."*

[89] Abul-Farj 'Abdus-Salaam bin 'Abdil-Wahhaab Al-Qurshee informed us in Asbahaan: Sulaymaan bin Ahmad bin Ayoob At-Tabaraanee reported to us: Matlab bin Shu'ayb Al-Azdee narrated to us: 'Abdullaah bin Saalih narrated to us, saying: Al-Layth narrated to me, saying: At-Tabaraanee said: Abuz-Zinbaa' Rawh bin Al-Farj narrated to us: Yahyaa bin Bakeer narrated to us: Al-Layth narrated to us from Ibraaheem bin Abee 'Ablah from Al-Waleed bin 'Abdir-Rahmaan Al-Jurshee that Jubair bin Nufair said: 'Awf bin Maalik Al-Ashja'ee ؓ narrated to me that the Messenger of Allaah ﷺ looked up at the sky one day and said:

هَذَا أَوَّانٌ يُرْفَعُ الْعِلْمُ، فَقَالَ لَهُ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ زِيَادُ بْنُ لُبَيْدٍ: يَا رَسُولَ اللَّهِ: يُرْفَعُ الْعِلْمُ وَقَدْ أَثْبَتَ وَوَعَتَهُ الْقُلُوبُ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ: إِنْ كُنْتُ لِأَخْسِيكَ مِنْ أَفْقِهِ أَهْلِ الْمَدِينَةِ، ثُمَّ ذَكَرَ ضَلَالَةَ الْيَهُودِ وَالنَّصَارَى عَلَى مَا فِي أَيْدِيهِمْ مِنْ كِتَابِ اللَّهِ، فَلَقِيبْتُ شَدَّادُ بْنُ أَوْسٍ، فَحَدَّثَنِي بِحَدِيثِ عَوْفِ بْنِ مَالِكٍ، فَقَالَ: صَدَقَ عَوْفٌ إِلَّا أَخْبَرَكَ بِأَوَّلِ ذَلِكَ يُرْفَعُ؟ قُلْتُ: بَلَى، قَالَ: الْخُشُوعُ حَتَّى لَا تَرَى خَاشِعًا.

"This is the time when knowledge will be uplifted." So a man from the Ansaar, known as Ziyaad bin Lubayd, said: "O Messenger of Allaah, (how) will knowledge be uplifted when it has become firmly settled and retained in the hearts?" The Messenger of Allaah ﷺ replied to him: "I used to consider you to be from amongst the most knowledgeable of the people of Madeenah." He ﷺ then mentioned how the Jews and the Christians went

astray even though they had the Book of Allaah in their hands. Later, I encountered Shaddaad bin Aws and narrated to him the hadeeth of 'Awf bin Maalik ؓ, so he said to me: "'Awf has spoken the truth. Shall I not inform you of what will be the first thing from it (i.e. knowledge) that will be uplifted?" I said: "Of course!" He said: "It will be *khushoo'* (submissiveness) - to the point that you won't see any person with *khushoo'* (submissiveness, i.e. in prayer)." ⁴⁵

[90] Abu 'Abdillaah Ahmad bin Muhammad bin 'Abdillaah, the Scribe, reported to us, saying: Abu Muslim 'Abdur-Rahmaan bin Muhammad bin 'Abdillaah bin Mihraan narrated to us, saying: I read to Abu Ja'far Muhammad bin Ahmad bin Muhammad As-Sub'hee: Abu Rajaa Muhammad bin Hamdawaih bin Moosaa narrated to us: Ahmad bin Jameel narrated to us, saying: Hafs bin Humaid reported to us that Ibn Al-Mubaarak said:

كَانَ رَجُلٌ ذَا مَالٍ لَمْ يَسْمَعْ بِعَالِمٍ إِلَّا أَتَاهُ حَتَّى يَفْتَنِيَسَ مِنْهُ، فَسَمِعَ أَنَّ فِي مَوْضِعٍ كَذَا وَكَذَا عَالِمًا، فَرَكِبَ السَّفِينَةَ وَفِيهَا امْرَأَةٌ، فَقَالَتْ: مَا أَمْرُكَ يَا هَذَا؟ قَالَ: إِنِّي مَشْنُوعٌ بِحُبِّ الْعِلْمِ، فَسَمِعْتُ أَنَّ فِي مَوْضِعٍ كَذَا عَالِمًا أَتَيْهِ، قَالَتْ: يَا هَذَا، كُلَّمَا زَيْدٌ فِي عِلْمِكَ يَزِيدُ فِي عَمَلِكَ، أَوْ تَزِيدُ فِي عَمَلِكَ وَالْعَمَلُ مَوْقُوفٌ، فَانْتَبَهَ الرَّجُلُ وَرَجَعَ، وَأَخَذَ فِي الْعَمَلِ.

"There was once a man with lots of money who never heard about a scholar except that he went to visit him in order to gain knowledge from him. One time he heard that in such and such place there was a scholar, so he embarked on a ship to go visit him. Aboard the ship was a woman who asked him: 'What are you doing here?' He replied: 'I have a deep love for knowledge, so when I heard that in such and such a place there is a scholar, I set out to visit him.' She said: 'Don't you know that every time you increase in knowledge, you must also increase in actions? Are you going to increase your knowledge while your actions are at a standstill?' So the man reflected on this and then turned back (homeward) and began to do actions."

[91] The Judge, Abul-'Alaa Muhammad bin 'Alee Al-Waasitee informed us, saying: Abul-Fat'h Muhammad bin Al-Husayn Al-Mawsilee informed us: 'Abdullaah bin 'Alee Al-'Umaree narrated to us: Al-Fat'h bin Shakhrif

⁴⁵ **Authentic Hadeeth:** Reported by Ahmad and Al-Haakim and authenticated by him and Adh-Dhahabee. Its chain of narration is authentic according to the standards of Muslim.

narrated to us: 'Abdullaah bin Khubaiq narrated to us: 'Abdullaah bin As-Sundee reported to us that Ibraaheem bin Adham said:

خَرَجَ رَجُلٌ يَطْلُبُ الْعِلْمَ، فَاسْتَقْبَلَهُ حَجَرٌ فِي الطَّرِيقِ فَإِذَا فِيهِ مَقُوشٌ:
 أَقْلِبْنِي تَرَى الْعَجَبَ وَتَعْتَبِرْ، قَالَ: فَأَقْلَبَ الْحَجَرَ فَإِذَا فِيهِ مَكْتُوبٌ:
 أَنْتَ بِمَا تَعْلَمُ لَا تَعْمَلُ كَيْفَ تَطْلُبُ مَا لَا تَعْلَمُ؟ قَالَ: فَرَجَعَ الرَّجُلُ.

"A man once set out to seek knowledge when he came upon a large rock that was blocking the road. Engraved upon this rock were the words: 'Move me and you will see something amazing and reflect.' So he moved the rock, when behold there was written on it: 'You do not act upon what you (already) know, so how can you seek after what you don't know?' So the man turned back."

[92] 'Ubaydullaah bin Abil-Fat'h Al-Faarisee informed us, saying: Muhammad bin Al-'Abbaas Al-Kharraaz informed us, saying: Ja'far bin Muhammad As-Sanadlee narrated to us, saying: Al-Hasan bin Muhammad bin As-Sabaah: Muhammad bin Yazeed bin Khunais narrated to us, saying: 'Umar bin Qubais said: 'Ataa narrated to me, saying:

كَانَ فَتًى يَخْتَلِفُ إِلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ فَيَسْأَلُهَا وَتُحَدِّثُهُ فَبِجَاءِهَا ذَاتَ
 يَوْمٍ يَسْأَلُهَا، فَقَالَتْ: يَا بُنَيَّ هَلْ عَمِلْتَ بَعْدَ مَا سَمِعْتَ مِنِّي؟ فَقَالَ: لَا وَاللَّهِ
 يَا أُمَّهُ، فَقَالَتْ: يَا بُنَيَّ فِيمَا تَسْتَكْثِرُ مِنِّي مِنْ حُجُجِ اللَّهِ عَلَيْنَا وَعَلَيْكَ!

"There was a young boy that would often go to the Mother of the Believers, 'Aa'ishah, and ask her questions, so she would narrate hadeeth to him. One day, he went to her and asked her some questions, so she said: 'My dear child! Did you act upon what you heard from me (previously)?' He said: 'No, by Allaah, dear mother.' So she said: 'My dear child! Then why do you seek to gain more of Allaah's proofs against us and you?'"

[93] Al-Hasan bin Muhammad Al-Khallaal narrated to me: 'Umar bin Ibraaheem bin Katheer Al-Muqree narrated to us: Ja'far bin Muhammad As-Sanadlee narrated to us: Abu Hafs 'Umar bin Ukht Bishr bin Al-Haarith narrated to us, saying: I heard Bishr say: Al-Fudayl said:

هَذَا الْحَدِيثُ لَا يَسْمَعُهُ الرَّجُلُ خَيْرٌ لَهُ مِنْ أَنْ يَسْمَعَهُ وَلَا يَعْمَلَ بِهِ.

"That this man didn't hear this hadeeth is better for him than if he were to hear it and not act upon it."

[94] Abu Bakr Ahmad bin 'Alee bin Yazdaad Al-Qaaree informed us, saying: Abu Muhammad 'Abdullaah bin Muhammad bin Ja'far bin Hayyaan Al-Asbahaanee narrated to us: Muhammad bin Yahyaa, who is Ibn Mandah, narrated to us: Muhammad bin 'Isaam narrated to us from his father from Sufyaan that Abu Haazim said:

رَضِيَ النَّاسُ مِنَ الْعَمَلِ بِالْعِلْمِ وَرَضُوا مِنَ الْفِعْلِ بِالْقَوْلِ.

"The people are pleased when one acts on his knowledge and they are pleased when one does what he says."

[95] Muhammad bin Ahmad bin Rizq informed us, saying: 'Uthmaan bin Ahmad Ad-Daqaq reported to us: Hanbal bin Ishaq narrated to us, saying: Abu 'Abdillaah, i.e. Ahmad bin Hanbal, narrated to me, saying: Abu Qatan narrated to us, saying: I heard Ibn 'Awn say:

وَدِدْتُ أَنِّي خَرَجْتُ مِنْهُ كَفَافًا - يَعْنِي الْعِلْمَ.

"I wished that I had come out from it with just enough - i.e. of knowledge)."

Abu Qatan said: Shu'bah said:

مَا أَنَا عَلَى شَيْءٍ مُقِيمٌ أَخَافُ أَنْ يُدْخِلَنِي النَّارَ غَيْرَهُ.

"I am not established upon something that I fear will cause me to enter the Hellfire more than this (i.e. the Hadeeth)."

[96] Muhammad bin Abee Nasr An-Nurseee informed us, saying: Muhammad bin 'Abdillaah bin Al-Husayn Ad-Daqaq informed us, saying: 'Abdullaah bin Muhammad bin 'Abdil-'Azeez narrated to us: Muhammad bin Ziyaad bin Farwah Al-Baladee narrated to us: Abu Shihaab narrated to us from 'Abdur-Rahmaan bin 'Abdillaah from Al-Qaasim bin 'Abdir-Rahmaan that Ibn Mas'ood ؓ said:

إِنِّي لِأَحْسِبُ الْعَبْدَ يَنْسَى الْعِلْمَ كَانَ يَعْلَمُهُ بِالْخَطِيئَةِ يَعْمَلُهَا.

“Indeed, I truly believe that an individual forgets knowledge that he used to know due to a sin that he commits.”

[97] Abu ‘Abdillaah Ahmad bin ‘Abdillaah bin Al-Husayn bin Ismaa’eel Al-Muhaamilee informed us: ‘Abdur-Rahmaan bin Al-‘Abbaas bin ‘Abdir-Rahmaan bin Zakariyaa Al-Bazaaz narrated to us, saying: ‘Abdullaah, i.e. Ibn Abee Ziyaad, narrated to us: Siyaar narrated to us from Ja’far that Maalik (bin Deenaar) said: I read in the Torah:

إِنَّ الْعَالِمَ إِذَا لَمْ يَعْمَلْ بِعِلْمِهِ زَلَّتْ مَوْعِظَتُهُ عَنِ الْقُلُوبِ كَمَا يَزُلُّ الْقَطْرُ عَنِ الصَّفَا.

“Verily, when the scholar doesn’t act on his knowledge, his admonition slides off from the hearts just as the drops of rain slide off from the stone.”

[98] Abu Sa’eed Al-Hasan bin Muhammad bin ‘Abdillaah bin Hasanwaih Al-Asbahaanee informed us: Ahmad bin Ja’far bin Mu’bad As-Simsaar narrated to us: Abu Bakr bin An-Nu’maan narrated to us: Zayd bin ‘Awf narrated to us: Ja’far bin Sulaymaan narrated to us that Maalik bin Deenaar said:

الْعَالِمُ الَّذِي لَا يَعْمَلُ بِعِلْمِهِ بِمَنْزِلَةِ الصَّفَا إِذَا وَقَعَ عَلَيْهِ الْقَطْرُ زَلِقَ عَنْهُ.

“The scholar that doesn’t act on his knowledge is like a stone that when raindrops fall on it, they slide off.”

[99] Abul-Husayn Muhammad bin ‘Abdil-Waahid bin ‘Alee Al-Bazaaz informed us, saying: Abul-Qaasim ‘Umar bin Muhammad bin Sayf, the Scribe, recited to us, saying: Muhammad bin Al-‘Abbaas Al-Yazeedee recited to us, saying: Abul-Fadl Ar-Riyaashee recited the following poetic verses to us:

فَيَكْفُ عَنْ وَتَغِ الْهَوَى بِأَدْيَبِ	مَأْمَنَ رَوَى عِلْمًا وَلَمْ يَعْمَلْ بِهِ
مِنْ صَالِحٍ فَيَكُونُ غَيْرَ مَعِيْبِ	حَتَّى يَكُونَ بِمَا تَعْلَمَ عَامِلًا
أَعْمَالُهُ أَعْمَالُ غَيْرِ مُصِيْبِ	وَلَقَلَّمَا تُجْدِي إِصَابَةَ صَائِبِ

“An individual that conveys knowledge and doesn’t act on it
Thus refraining from the corruption of desires, is not knowledgeable

Knowledge Mandates Action

*Until he acts upon what he has knowledge of
By doing righteous deeds, for then he would be free of blame
Very rarely do you find a person who is upon correctness
Whose actions are those that are not in accordance with the truth."*

The Disapproval of Seeking Knowledge in order to Compete and Debate with Others, to Fulfill Personal Goals, and to Receive Compensation from it

[100] Al-Hasan bin Abee Bakr informed us, saying: Abu Sahl Ahmad bin Muhammad bin 'Abdillaah bin Ziyaad Al-Qattaan informed us: Muhammad bin Ghaalib bin Harb narrated to us: Bishr bin 'Ubayd Ad-Daarimee narrated to us: Muhammad bin Saleem narrated to us from 'Ataa bin As-Saa'ib from 'Abdur-Rahmaan bin Yazeed from his father that Hudhaifah ؓ said: I heard the Messenger of Allaah ﷺ say:

مَنْ طَلَبَ الْعِلْمَ لِيُبَاهِيَ بِهِ الْعُلَمَاءَ، أَوْ يُمَارِيَ بِهِ
السُّفَهَاءَ، أَوْ يُصْرِفَ وَجْهَ النَّاسِ فَلَهُ مِنْ عِلْمِهِ النَّارُ.

"Whoever seeks knowledge in order to compete with the scholars or to debate with the foolish or so that people's faces can turn towards him, he will have the Hellfire because of his knowledge." ⁴⁶

[101] Abul-Hasan 'Alee bin 'Abdil-'Azeez At-Taahiree informed us, saying: Abu Bahr Muhammad bin Al-Hasan bin Kawthar informed us: Muhammad bin Yoonus narrated to us: Abu Yoosuf Ya'qoob bin Al-Qaasim At-Talhee narrated to us: 'Uthmaan bin Matr narrated to us: Abu Haashim Ar-Ramaa'ee narrated to us that Anas bin Maalik ؓ said: The Messenger of Allaah ﷺ said:

مَنْ طَلَبَ الْعِلْمَ لِيُمَارِيَ بِهِ السُّفَهَاءَ، أَوْ يُكْتَرَّ بِهِ الْعُلَمَاءَ
أَوْ يُصْرِفَ بِهِ وَجْهَ النَّاسِ إِلَيْهِ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.

"Whoever seeks knowledge in order to debate with the foolish or to outnumber the scholars or to turn the people's faces towards him, then let him find his seat in the Hellfire." ⁴⁷

[102] Abul-Hasan Muhammad bin Ahmad bin Rizq informed us, saying: Abu 'Umar, the Ascetic, Muhammad bin 'Abdil-Waahid informed us,

⁴⁶ Its chain of narration is very weak. Its defect lies in this "Ad-Daarimee." Ibn 'Adiyy said: "His hadeeth from the Imaams are rejected. He is clearly very weak" Al-Azdee declared him a liar.

⁴⁷ Its chain of narration is weak due to 'Uthmaan bin Matr. Adh-Dhahabee said in *ad-Du'afaa*: "They have declared him weak."

saying: Ahmad bin Ziyaad Al-Bazaar narrated to us: Suraij bin An-Nu'maan narrated to us: Fulaih, i.e. Ibn Sulaymaan, narrated to us from Abu Tawaalah from Sa'eed bin Yasaar that Abu Hurairah ؓ said: The Messenger of Allaah ﷺ said:

مَنْ تَعَلَّمَ عِلْمًا يُبْتَغَى - يَعْنِي بِهِ وَجْهَ اللَّهِ - لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ
عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرَفَ الْجَنَّةَ يَوْمَ الْقِيَامَةِ - يَعْنِي رِيحَهَا.

"Whoever acquires knowledge - by which the face of Allaah is sought - not learning it except to achieve some worldly gain will not perceive the fragrance of Paradise on the Day of Judgement." ⁴⁸

[103] Abu Bakr Muhammad bin 'Abdil-Malik bin Muhammad bin 'Abdillaah bin Bishraan Al-Qurshee informed us, saying: Abul-Fadl 'Ubaydullaah bin 'Abdir-Rahmaan Az-Zuhree informed us, saying: 'Alee bin Al-Muhsin At-Tanookhee reported to us, saying: 'Abdullaah bin Ahmad bin Maahbradh Al-Asbahaanee narrated to us, saying: 'Abdullaah narrated to us, saying: Az-Zuhree said: Ahmad bin 'Abdillaah bin Shaaboor informed us: Abu Nu'aim Al-Halabee narrated to us: Mukhlid bin Al-Husayn narrated to us, saying: Hishaam bin Hassaan narrated to us, saying: I heard Al-Hasan say:

مَنْ طَلَبَ الْعِلْمَ ابْتِغَاءَ الْآخِرَةِ أَنْزَلَهَا، وَمَنْ طَلَبَ الْعِلْمَ
ابْتِغَاءَ الدُّنْيَا فَهُوَ حَظُّهُ مِنْهَا، وَقَالَ الزُّهْرِيُّ: فَذَلِكَ حَظُّهُ مِنْهَا.

"Whoever seeks knowledge, desiring by it the Hereafter, will attain it (i.e. Paradise). And whoever seeks knowledge, desiring by it the worldly life, that (i.e. worldly life) will be his share from it."

Az-Zuhree said: "Meaning: That is his portion from it."

⁴⁸ **Authentic Hadeeth:** Ahmad reported it (2/338): Yoonus and Suraij bin An-Nu'maan both said: Fulaih narrated it to us: it was also reported by Abu Dawood, Ibn Maajah, Ibn Hibbaan (89 - *Mawaarid*), Al-Haakim and Ibn 'Abdil-Barr in *al-Jaami'* (1/190) from the path of Fulaih. Al-Haakim said: "It is authentic upon the standards of Al-Bukhaaree and Muslim" and Adh-Dhahabee agreed with him. And it is as they said it is, with the exception that even though the two Shaikhs (Al-Bukhaaree and Muslim) relied on Fulaih, there is weakness in his memory. However, the narration was used as a supplement by Ibn 'Abdil-Barr along with the supporting evidence, which was before it, from Anas. It also has other supporting narrations in *at-Targheeb* (1/68).

[104] Abu Muhammad Al-Hasan bin Ahmad Al-Harbee, the Khateeb, informed us, saying: Ahmad bin Ja'far bin Hamdaan informed us that Al-'Abbaas bin Yoosuf Ash-Shaklee narrated to us: Muhammad bin Maahaan narrated to us: Muhammad bin Yazeed bin Khunais narrated to us, saying: I heard Wuhaib bin Al-Warad say: The parable of an evil scholar was given, so it was said:

مَثَلُ الْعَالِمِ السُّوءِ كَمَثَلِ حَجَرٍ دُفِعَ فِي سَاقِيَةٍ فَلَا هُوَ يَشْرَبُ مِنَ الْمَاءِ وَلَا هُوَ يُخْلِى
عَنِ الْمَاءِ فَيُخَيِّبِي بِهِ الشَّجَرَ، وَلَوْ أَنَّ عُلَمَاءَ السُّوءِ نَصَحُوا اللَّهَ فِي عِبَادِهِ فَقَالُوا: يَا
عِبَادَ اللَّهِ اسْمَعُوا مَا نُخْبِرُكُمْ بِهِ عَنْ نَبِيِّكُمْ وَصَالِحِ سَلَفِكُمْ فَأَعْمَلُوا بِهِ، وَلَا تَنْظُرُوا إِلَى
أَعْمَالِنَا هَذِهِ الْفُشَلَةِ فَإِنَّا قَوْمٌ مَفْتُونُونَ كَانُوا قَدْ نَصَحُوا اللَّهَ فِي عِبَادِهِ وَلَكِنَّهُمْ يُرِيدُونَ أَنْ
يَذْعَبُوا عِبَادَ اللَّهِ إِلَى أَعْمَالِهِمُ الْقَبِيحَةِ فَيَدْخُلُوا مَعَهُمْ فِيهَا.

"The example of an evil scholar is like that of a large rock that was pushed into an irrigation canal. So it neither absorbs the water nor does it allow it to pass in order to bring life to the trees. And if only the scholars of evil were to be sincere to Allaah with regard to His servants by saying: 'O servants of Allaah! Listen to what we will inform you from your Prophet and the pious amongst your predecessors, then act upon it and do not look at our worthless actions, for we are afflicted people', they would have truly been sincere to Allaah in advising His servants. However, they only desire to call the servants of Allaah to their vile actions, thus causing them to commit them along with them."

[105] Abul-Qaasim 'Alee bin Muhammad bin 'Alee Al-Iyaadee informed us: Abu Bakr Muhammad bin 'Abdillaah bin Saalih Al-Abharee narrated to us: 'Uthmaan bin 'Alee narrated to us: 'Abdur-Rahmaan bin Muhammad Ash-Shaamee narrated to us: Ishaq bin Moosaa Al-Ansaaree narrated to us, saying: I heard Ibn 'Uyainah say: 'Eesaa (bin Maryam), peace be on him, said:

يَا عُلَمَاءَ السُّوءِ جَعَلْتُمُ الدُّنْيَا عَلَى رُؤُوسِكُمْ، وَالْآخِرَةَ تَحْتَ أَقْدَامِكُمْ، قَوْلِكُمْ
شِفَاءٌ، وَعَمَلِكُمْ دَاءٌ، مَثَلُكُمْ مَثَلُ شَجَرَةٍ الدَّقْلِي تُعْجِبُ مَنْ رَأَاهَا وَتَقْتُلُ مَنْ أَكَلَهَا.

"O Scholars of evil! You have put the worldly life at the top of your heads and the Hereafter below your feet. Your speech is a cure, but your actions

are a disease. Your example is like that of a Diflee (i.e. Oleander tree)⁴⁹ – it pleases the one who looks at it but kills the one who eats from it.”

[106] Al-Hasan bin ‘Alee Al-Jawharee informed us, saying: Muhammad bin ‘Imraan bin Moosaa Al-Marzabaanee reported to us: Ahmad bin Muhammad bin ‘Eesaa Al-Makkee narrated to us: Muhammad bin Al-Qaasim bin Khalaad narrated to us: ‘Abdul-Ghafoor bin ‘Abdil-‘Azeez narrated to us from his father from Wahb bin Munabbih that ‘Eesaa bin Maryam, peace be on him, said:

وَيْلَكُمْ يَا عَبِيدَ الدُّنْيَا مَاذَا يُغْنِي عَنْ الْأَعْمَى سِعَةَ نُورِ الشَّمْسِ وَهُوَ لَا يُنْصِرُهَا؟
كَذَلِكَ لَا يُغْنِي عَنْ الْعَالِمِ كَثْرَةُ عِلْمِهِ إِذَا لَمْ يَعْمَلْ بِهِ. مَا أَكْثَرَ أَثْمَارَ الشَّجَرِ وَلَيْسَ
كُلُّهَا يَنْفَعُ وَلَا يُؤْكَلُ، وَمَا أَكْثَرَ الْعُلَمَاءَ وَلَيْسَ كُلُّكُمْ يَنْتَفِعُ بِمَا عِلْمٌ، فَاحْتَفِظُوا مِنْ
الْعُلَمَاءِ الْكَذِبَةِ الَّذِينَ عَلَيْهِمْ لِبَاسُ الصُّوفِ مُنْكَسِبِينَ رُؤُوسَهُمْ إِلَى الْأَرْضِ يَطْرَفُونَ
مِنْ تَحْتِ حَوَاجِبِهِمْ كَمَا تَرْمُقُ الدُّبَابُ، قَوْلُهُمْ مُخَالَفٌ فَعَلَهُمْ مَنْ يَجْتَنِي مِنَ الشُّوكِ
الْعَنْبِ، وَمِنْ الْحَنْظَلِ النَّيْنِ، كَذَلِكَ لَا يُثْمِرُ قَوْلُ الْعَالِمِ الْكُذَّابِ إِلَّا زُورًا، إِنَّ النَّبْعِ
إِذَا لَمْ يُؤْتَقَهُ صَاحِبُهُ فِي الْبَرِيَّةِ نَزَعَ إِلَى وَطَنِهِ وَأَصْلِهِ وَإِنَّ الْعِلْمَ إِذَا لَمْ يَعْمَلْ بِهِ
صَاحِبُهُ خَرَجَ مِنْ صَنْدَرِهِ، وَتَخَلَّى مِنْهُ وَعَطَّلَهُ وَإِنَّ الزَّرْعَ لَا يَصْلُحُ إِلَّا بِالْمَاءِ
وَالثَّرَابِ كَذَلِكَ لَا يَصْلُحُ الْإِيمَانُ إِلَّا بِالْعِلْمِ وَالْعَمَلِ، وَيَلَكُمْ يَا عَبِيدَ الدُّنْيَا إِنَّ لِكُلِّ شَيْءٍ
عَلَامَةً يُعْرَفُ بِهَا وَتَشْهَدُ لَهُ أَوْ عَلَيْهِ وَإِنَّ لِلدِّينِ ثَلَاثَ عَلَامَاتٍ يُعْرَفُ بِهِنَّ الْإِيمَانُ
وَالْعِلْمُ وَالْعَمَلُ.

“Woe to you, O worshippers of the worldly life! To what avail is the vastness of the sun’s light to a blind man if he is not able to see it? Likewise, it is of no avail to a scholar to have much knowledge if he does not act upon it. How numerous are the fruits of the tree, yet not all of them are useful or eaten. And how numerous are the scholars yet not all of you implements what he knows.

So guard yourselves from the deceitful scholars – those who wear garments of wool and have their heads bowed down to the floor, squinting from under their veils, just as the flies gaze. Their statements are in opposition to their actions. Who can produce harvest from thorny grapes and from

⁴⁹ The Diflee is a green tree that has a beautiful appearance, with many flowers. They are found abundantly in valleys. [Zuhayr] Translator’s Note: The Diflee tree is known in English as the Nerium Oleander, which can either be a small shrub or tree. Its leaves contain toxins that can be deadly to humans as well as horses that may eat its leaves due to their sweet taste.

Knowledge Mandates Action

colocynth dates? Likewise, the statement of the dishonest scholar produces nothing but falsehood. Verily, when the camel is not fastened to the earth by its owner, it will take off to its homeland and place of origin. And verily when knowledge is not practiced by its possessor, it leaves from his heart, frees itself from him and neglects him. And indeed crops are no good unless it has water and soil. Such is the case with Eemaan - it is no good unless it is accompanied by knowledge and action.

Woe to you, O worshippers of the worldly life! Indeed, everything has a sign by which it is recognized and which serves as a witness for it or against it. And indeed the Religion has three signs by which it is recognized, and they are: Faith, Knowledge and Action."

The Warning, Threat and Severe Caution against those Who Recite the Qur'aan to Gain Repute and Fame and Not in Order to Act on it and Gain Reward

[107] Abul-Hasan 'Alee bin Ahmad bin 'Umar Al-Muqree informed us: Muhammad bin Al-'Abbaas bin Al-Fadl, the food owner, reported to us in Mawsil: Muhammad bin Ahmad bin Abil-Mathnaa narrated to us: Ja'far bin 'Awn and 'Abdul-Wahhaab, i.e. Ibn 'Ataa, both said: 'Abdul-Malik bin 'Abdil-'Azeez bin Juraij reported to us, saying: Yoonus bin Yoosuf informed me that Sulaymaan bin Yasaar said:

تَفَرَّقَ النَّاسُ عَنِ أَبِي هُرَيْرَةَ فَقَالَ لَهُ نَاتِلُ أَخُو أَهْلِ الشَّامِ: يَا أَبَا هُرَيْرَةَ حَدِّثْنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَوَّلُ النَّاسِ يُقْضَى فِيهِ يَوْمَ الْقِيَامَةِ رَجُلٌ أَتَى بِهِ اللَّهُ فَعَرَفَهُ نِعْمَةً فَعَرَفَهَا، فَقَالَ: مَا عَمِلْتَ فِيهَا؟ فَقَالَ: قَاتَلْتُ فِي سَبِيلِكَ حَتَّى اسْتَشْهَدْتُ، فَقَالَ: كَذَبْتَ إِنَّمَا أَرَدْتَ أَنْ يُقَالَ: فَلَانٌ جَرِيٌّ فَقَدِ قَبِيلٌ، فَأَمَرَ بِهِ فَسُجِبَ عَلَيَّ وَجْهَهُ حَتَّى أَلْقِيَ فِي النَّارِ، وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَالْقُرْآنَ، فَأَتَى بِهِ اللَّهُ فَعَرَفَهُ نِعْمَةً فَعَرَفَهَا، فَقَالَ: مَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَقَرَأْتُ الْقُرْآنَ، وَعَلَّمْتُهُ فَيْكَ، فَقَالَ: كَذَبْتَ إِنَّمَا أَرَدْتَ أَنْ يُقَالَ: فَلَانٌ عَالِمٌ وَفَلَانٌ قَارِئٌ فَأَمَرَ بِهِ فَسُجِبَ عَلَيَّ وَجْهَهُ حَتَّى أَلْقِيَ فِي النَّارِ، وَرَجُلٌ أَتَاهُ مِنْ أَنْوَاعِ الْمَالِ فَأَتَى بِهِ اللَّهُ فَعَرَفَهُ نِعْمَةً فَعَرَفَهَا، فَقَالَ: مَا عَمِلْتَ فِيهَا؟ فَقَالَ: مَا تَرَكْتُ (ذَكَرَ كَلِمَةً مَعْنَاهَا) مِنْ سَبِيلٍ تُحِبُّ أَنْ تُنْفَقَ فِيهِ إِلَّا أَنْفَقْتُ فِيهِ لَكَ، قَالَ: كَذَبْتَ إِنَّمَا أَرَدْتَ أَنْ يُقَالَ: فَلَانٌ جَوَادٌ فَقَدِ قَبِيلٌ، فَأَمَرَ بِهِ فَسُجِبَ عَلَيَّ وَجْهَهُ حَتَّى أَلْقِيَ فِي النَّارِ.

"The people once parted from the company of Abu Hurairah ؓ, so Naatil,⁵⁰ one of the people of Shaam, (stayed behind and) said to him: 'O Abu Hurairah! Narrate to us a hadeeth that you heard from the Messenger of Allaah ﷺ.' So he ؓ said: 'I heard the Messenger of Allaah ﷺ say: 'The first of mankind to be judged on the Day of Judgement will be a man whom Allaah will bring forward, and whom He will remind of the favors He bestowed on him until he acknowledges them. Then He will say: 'What did you do for it?' The man will say: 'I fought (in battle) in Your Cause until I was martyred.' So Allaah will say: 'You have lied! You only

⁵⁰ He is Naatil bin Qays bin Zayd Ash-Shaamee Al-Filisteenee, one of the rulers appointed by Mu'aawiyah and his son. He was killed in 66H. He was mentioned in this hadeeth in Muslim also (3/1513)

wanted that it be said (about you): He is a brave man, and such was said (about you).’ Then He will put someone in charge of him and he will be dragged on his face until he is thrown into the Hellfire.

Then a man who used to acquire knowledge and learn the Qur’aan will be brought forward by Allaah and He will remind him of the favors He bestowed on him until he acknowledges them. Then He will say: ‘What did you do for it?’ He will say: ‘I acquired knowledge and read the Qur’aan and taught it to others for Your sake.’ So He will say: ‘You have lied! You only wanted that it be said (about you): He is knowledgeable and a good reciter.’ Then He will put someone in charge of him and he will be dragged on his face until he is thrown into the Hellfire.

And then Allaah will bring forward a man who was given large portions of wealth, and He will remind him of the favors He bestowed on him until he acknowledges them. So He will then say: ‘What did you do for it?’ The man will say: ‘I did not leave any avenue You would love that charity be given in, except that I gave money in it for Your sake.’ So He will say: ‘You have lied! You only wanted that it be said (about you): He is a generous man, and such was said (about you). Then He will put someone in charge of him and he will be dragged on his face until he is thrown into the Hellfire.’”⁵¹

[108] Abul-Husayn ‘Alee bin Muhammad bin ‘Abdillaah bin Bishraan Al-Mu’adal informed us, saying: Ismaa’eel bin Muhammad bin Ismaa’eel As-Safaar reported to us: Muhammad bin ‘Ubaydillaah bin Al-Manaadee narrated to us: Abu Badr narrated to us: ‘Amr bin Qays narrated to us that Al-Hasan said:

إِنَّهُ تَعَلَّمَ هَذَا الْقُرْآنَ عَبِيدًا وَصِبْيَانًا لَمْ يَأْتُوهُ قَبْلَ وَجْهِهِ، وَلَا يَدْرُونَ مَا تَأْوِيلُهُ، قَالَ اللَّهُ تَعَالَى: (كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكًا لِيُذَكِّرَ الَّذِينَ فِيهِ) مَا تَدْبُرُ آيَاتِهِ؟ اتِّبَاعُهُ بِعَمَلِهِ وَإِنْ أَوْلَى النَّاسِ بِهَذَا الْقُرْآنِ مَنْ اتَّبَعَهُ وَإِنْ لَمْ يَكُنْ يَقْرَأُ – يَقُولُ أَحَدُهُمْ: يَا فَلَانُ تَعَالِ أَقَارِنِكَ، مَتَى كَانَتْ الْقِرَاءَةُ تَفْعَلُ هَذَا؟! مَا هُمْ بِالْقُرَّاءِ، وَلَا الْحُلَمَاءِ، وَلَا الْحُكَمَاءِ لَا أَكْثَرَ اللَّهُ فِي النَّاسِ أَمْثَالَهُمْ.

“Verily, this Qur’aan is learned by servants and young children who do not approach it from its front side, nor do they have knowledge of the

⁵¹ **Authentic Hadeeth:** It was reported by Muslim from other paths of narration from Ibn Juraij.

interpretation of its meanings. Allaah, the Most High, says: 'This is a Book (which) We have sent down to you, full of blessings, that they may ponder over its verses.' [Surah Saad: 29] What does pondering over its verses mean? It means following it through actions. And verily, the people with the most right to this Qur'aan are those who follow it even if they don't recite it. One of them says: 'O so and so, come here, I will teach you how to recite! When did the reciters ever do this? They are not the reciters, nor are they the forbearing, nor the wise. May Allaah not increase their likes amongst the people!"

[109] Muhammad bin Al-Husayn Al-Qattaan informed us: Di'laj bin Ahmad informed us: Muhammad bin 'Alee bin Zayd As-Saa'igh narrated to us that Sa'eed bin Mansoor narrated to them: Hudaij, i.e. Ibn Mu'aawiyah, narrated to us that Abu Ishaq said: 'Umar bin Al-Khattaab ؓ said:

لا يغرركم من قرأ القرآن، إنما هو كلامٌ نتكلمُ به، ولكن انظروا من يعملُ به.

"Do not be fooled by the one who recites the Qur'aan for that is only words that we utter. Rather, look at the one who acts upon it."

What has been Stated concerning Memorizing Its Letters yet Neglecting its Commandments

[110] Abul-Qaasim 'Ubaydullaah bin Muhammad bin 'Ubaydillaah An-Najjaar informed us, saying: Abul-Husayn Muhammad bin Al-Mudhfar bin Moosaa, the Haafidh, reported to us: Muhammad bin Ahmad bin Al-Haytham narrated to us: Maalik bin 'Abdillaah bin Sayf narrated to us: 'Alee bin Al-Husayn narrated to us: 'Umar bin As-Subh narrated to us from Yoonus bin 'Ubayd from Al-Hasan that Abu Hurairah ؓ said: The Messenger of Allaah ﷺ said:

لَنْ يَتْلُوَ الْقُرْآنَ مَنْ لَمْ يَعْمَلْ بِهِ.

"The Qur'aan should never be recited by one who doesn't act on it." ⁵²

[111] Abul-Qaasim 'Abdul-'Azeez bin Muhammad bin Ja'far Al-'Attaar and Al-Hasan bin Abee Bakr bin Shaadhaan both narrated to us: 'Abdul-'Azeez said: Al-Hasan said: 'Uthmaan bin Ahmad bin 'Abdillaah Ad-Daqaq informed us: Muhammad bin Ghaalib bin Harb Zaad 'Abdul-'Azeez Ad-Dubbee narrated to us, saying: Muslim bin Ibraaheem narrated to us: Sadaqah bin Moosaa and Al-Hasan bin Abee Ja'far both said: Maalik bin Deenaar narrated to us from Thamaamah bin 'Abdillaah that Anas bin Maalik ؓ said: The Messenger of Allaah ﷺ said:

أُنْتِيتُ لَيْلَةَ أُسْرَى بِي عَلَى قَوْمٍ يُقْرَضُ شَفَاهُهُمْ بِمَقَارِيضٍ مِنْ نَارٍ، كُلَّمَا قُرِضَتْ وَقَتٌ فَقُلْتُ: يَا جِبْرِيلُ مَنْ هَؤُلَاءِ، قَالَ: خُطْبَاءُ مِنْ أُمَّتِكَ الَّذِينَ يَقُولُونَ وَلَا يَفْعَلُونَ وَيَقْرَأُونَ كِتَابَ اللَّهِ وَلَا يَعْمَلُونَ.

"On the night that I was ascended up to the heavens, I came upon a people whose lips were being cut off by pliers made from Fire. Every time their lips were severed, they would be brought back and formed again. So I said: 'O Jibreel, who are these people?' He said: 'They are speakers from your nation, who say words but do not do deeds, and who read the Book of Allaah yet do not act (on it).'" ⁵³

⁵² Its chain of narration is very weak. Its defect is in 'Umar bin As-Subh. Al-Haafidh (Ibn Hajr) said in *at-Taqreeb*: "He is rejected. Ibn Raahawaih declared him a liar."

⁵³ Its chain of narration is sound (*hasan*). Al-Mundhree attributed it to Ibn Abee Ad-Dunyaa, Ibn Hibbaan and Al-Bayhaqee.

[112] Al-Hasan bin Abee Bakr informed us, saying: Ahmad bin Ishaq bin Minjaab At-Teebee reported to us: Muhammad bin Ayoob Al-Bajlee narrated to us, saying: Abu Bakr, i.e. Ibn Abee Shaybah, reported to us: 'Abdullaah bin Numair narrated to us: Muhammad bin Ishaq narrated to us from 'Amr bin Shu'ayb from his father from his grandfather, who said: I heard the Messenger of Allaah ﷺ say:

يُمَثَّلُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ رَجُلًا فَيُؤْتَى بِالرَّجُلِ قَدْ حَمَلَهُ فَخَالَفَ أَمْرَهُ فَيَنْتَبِلُ لَهُ خَصْمًا
فَيَقُولُ يَا رَبِّ حَمَلْتَهُ إِيَّايَ فَيُنْسَخَ حَامِلٌ تَعَدَّى حُدُودِي، وَضَيَّعَ فَرَائِضِي، وَرَكَّبَ
مَعْصِيَّتِي، وَتَرَكَ طَاعَتِي فَمَا يَزَالُ يَقْذِفُ عَلَيْهِ بِالْحَجَجِ حَتَّى يُقَالَ: فَشَأْنُكَ فَيَأْخُذُ بِيَدِهِ
فَمَا يُرْسَلُهُ حَتَّى يُكَبَّهُ عَلَى مَنْخَرِهِ فِي النَّارِ، وَيُؤْتَى بِالرَّجُلِ الصَّالِحِ قَدْ كَانَ حَمَلَهُ،
وَحَفِظَ أَمْرَهُ فَيَنْتَبِلُ خَصْمًا دُونَهُ فَيَقُولُ: يَا رَبِّ حَمَلْتَهُ إِيَّايَ، فَحَفِظَ حُدُودِي وَعَمِلَ
بِفَرَائِضِي وَاجْتَنَبَ مَعْصِيَّتِي، وَاتَّبَعَ طَاعَتِي فَمَا يَزَالُ يَقْذِفُ لَهُ بِالْحَجَجِ حَتَّى يُقَالَ:
شَأْنُكَ [بِهِ] فَيَأْخُذُ بِيَدِهِ فَمَا يُرْسَلُهُ حَتَّى يُلْبِسَهُ حُلَّةَ الْإِسْتَبْرَقِ، وَيَعْقِدُ عَلَيْهِ تَاجَ الْمَلِكِ
وَيُسْقِيهِ كَأْسَ الْخَمْرِ.

"On the Day of Judgement, the Qur'aan will take the form of a man. So a man who used to carry it yet oppose its commandments will be brought forward. So it will prepare to debate him, and say: 'My Lord, You have made him carry me, so what an evil carrier he was! He transgressed my limits, neglected my obligations, committed the acts of disobedience (mentioned) in me and abandoned the acts of obedience (mentioned) in me.' He will then continue to accuse him with proofs until it is said: 'So do as you like (with him).' Then it will take him by the hand and it will not let go of him until it throws him down on his nose into the Hellfire.

Then a righteous man will be brought forward, who used to carry it while preserving its commandments. So it will prepare to debate apart from him, and say: 'My Lord, You have made him carry me, so he observed my limits, implemented my obligations, avoided the acts of disobedience (mentioned) in me and abided by the acts of obedience (mentioned) in me.' He will then continue to accuse him with proofs until it is said: 'Do as you like (with him).' So it will take him by the hand and not let go of him until it dresses him in a silk brocade, places upon him a king's crown, and gives him a cup of wine to drink."⁵⁴

⁵⁴ Its chain of narration is weak due to the 'an'ana of Muhammad bin Ishaq, the author of the *Seerah* (The Prophet's Biography), for he was *mudallis*.

[113] Abul-Hasan Muhammad bin Ahmad bin Muhammad bin Ahmad bin Rizq Al-Bazaaz and Abul-Husayn 'Alee bin Muhammad bin 'Abdillaah Al-Mu'adal both informed us, saying: Abu 'Alee Ismaa'eel bin Muhammad bin Ismaa'eel As-Safaar reported to us: Abu Yahyaa Zakariyaa bin Yahyaa bin Asad Al-Marwazee narrated to us that...

The Judge, Abu Bakr Ahmad bin Al-Hasan bin Ahmad Al-Hirshee reported to us: Abul-'Abbaas Muhammad bin Ya'qoob Al-Asam narrated to us: Zakariyaa bin Yahyaa Al-Marwazee narrated to us that...⁵⁵

Ma'roof Al-Kurkhee said: Bakr bin Khunais said:

إِنَّ فِي جَهَنَّمَ لَوَادِيًا تَتَّعَوْدُ جَهَنَّمُ مِنْ ذَلِكَ الْوَادِي كُلِّ يَوْمٍ سَبْعَ مَرَّاتٍ، وَإِنَّ فِي الْوَادِي لَجُبًّا يَتَّعَوْدُ الْوَادِي وَجَهَنَّمُ مِنْ ذَلِكَ الْجُبِّ كُلِّ يَوْمٍ سَبْعَ مَرَّاتٍ، وَإِنَّ فِي الْجُبِّ لِحَيَّةً يَتَّعَوْدُ الْجُبُّ وَالْوَادِي وَجَهَنَّمُ مِنْ تِلْكَ الْحَيَّةِ كُلِّ يَوْمٍ سَبْعَ مَرَّاتٍ يَبْدَأُ بِفَسْقَةِ حَمَلَةِ الْقُرْآنِ فَيَقُولُونَ: أَيُّ رَبِّ بَدِئْنَا قَبْلَ عِبَادَةِ الْأَوْثَانِ، قِيلَ لَهُمْ: لَيْسَ مَنْ يَعْلَمُ كَمَنْ لَا يَعْلَمُ.

"Verily, in the Hellfire there is a valley, which the Hellfire seeks refuge from seven times every day. And verily, in this valley there is a pit, which the valley and the Hellfire seek refuge from seven times every day. And verily, in this pit there is a snake, which the pit, the valley and the Hellfire seek refuge from seven times every day. It will begin first with the wicked bearers of the Qur'aan. So they will say: 'O Lord! Will you start with (punishing) us before the idol worshippers?' It will be said to them: 'The one who knows is not like the one who doesn't know.'"

[114] 'Abdur-Rahmaan bin Ahmad Al-Qazweenee informed us, saying: 'Alee bin Ibraaheem bin Salamah Al-Qattaan informed us, saying: Abu Haatim Ar-Raazee narrated to us: Hadbah narrated to us: Salaam, i.e. Ibn Abee Mutee', narrated to us, saying: I heard Ayoob As-Sakhtiyaanee say:

لَا خَبِيثٌ أَخْبِثُ مِنْ قَارِئٍ فَاجِرٍ.

"There is no evil more despicable than a sinful reciter (i.e. of the Qur'aan)."

[115] And Abu Haatim said: Hadbah narrated to us: Hazm, i.e. Al-Qutay'ee, narrated to us, saying: I heard Maalik bin Deenaar say:

⁵⁵ **Translator's Note:** The author is indicating here that there are two paths of narration that lead from Al-Marwazee to Ma'roof.

لأنا للقارئ الفاجر أخوف مني من الفاجر المنبرز بفجوره، إن هذا أبعدهما غورا.

"I am indeed more fearful of the sinful reciter of the Qur'aan than of the sinful person who openly displays his evil, since this person (i.e. the latter) is the least deceiving of the two."

[116] Abul-Qaasim Bakraan bin at-Tayyib bin Al-Hasan As-Saqatee informed me in Jarjaraayaa:⁵⁶ Muhammad Ahmad bin Ya'qoob Al-Mufeed narrated to us: Ahmad bin Al-Hasan bin 'Abdil-Jabbaar and Ahmad bin 'Alee bin Al-Mathnaa both narrated to us, saying: 'Abdus-Samad bin Yazeed narrated to us, saying: I heard Al-Fudayl say:

إِنَّمَا نَزَلَ الْقُرْآنَ لِيُعْمَلَ بِهِ فَاتَّخَذَ النَّاسُ قِرَاءَتَهُ عَمَلًا، قَالَ:
قِيلَ: كَيْفَ الْعَمَلُ بِهِ؟ قَالَ: أَيُّ لِيُحْلُوا حَلَالَهُ وَيُحْرَمُوا حَرَامَهُ
وَيَأْتَمِرُوا بِأَوْامِرِهِ، وَيَنْتَهُوا عَنِ نَوَاهِيهِ، وَيَقْفُوا عِنْدَ عَجَائِبِهِ.

"Indeed, the Qur'aan was only revealed so that it could be acted upon, but the people have just taken its recitation as an action." It was said: "How is it to be acted upon?" He said: "By permitting its lawful, prohibiting its unlawful, implementing its commandments, abstaining from its prohibitions, and refraining with regard to its miracles."

[117] Abul-Hasan Muhammad bin 'Umar bin 'Eesaa bin Yahyaa Al-Baladee informed me, saying: Muhammad bin Al-'Abbaas bin Al-Fadl bin Yoonus Al-Khayyaat narrated to us in Mawsil: Muhammad bin Ahmad bin Abil-Mathnaa narrated to us: Qabeesah bin 'Uqbah narrated to us from Sufyaan Ath-Thawree from Mansoor that Abu Ruzain said concerning Allaah's statement: "They recite it (the Qur'aan) the way it should be recited":⁵⁷

(يَتْلُونَهُ حَقَّ تِلَاوَتِهِ) قَالَ: يَتَّبِعُونَهُ حَقَّ اتِّبَاعِهِ يَعْمَلُونَ بِهِ حَقَّ عَمَلِهِ.

"(Meaning): They follow it the way it should be followed, and they act upon it the way it should be acted upon."

[118] The Judge, Abu Muhammad Yoosuf bin Rabaah bin 'Alee Al-Basree informed us: Abu 'Abdillaah Muhammad bin Al-Muhsin bin Al-Husayn

⁵⁶ Jarjaraayaa is a land from the districts of lower Nahrawaan between Waasit and Baghdad on the eastern side. [Zuhayr]

⁵⁷ Surah Al-Baqarah: 121

Al-Azdee narrated to us in Egypt, saying: Al-'Abbaas bin Ahmad Al-Khawaateemee reported to us in Tarsoos: Al-'Abbaas bin Al-Fadl Al-Ursoofee narrated to us: Ahmad bin 'Abdil-'Azeez narrated to us: Nasr bin 'Eesaa narrated to us: Maalik bin Anas narrated to us from Naafi' from Ibn 'Umar ؓ that the Prophet ﷺ said concerning Allaah's statement: "They recite it (the Qur'aan) the way it should be recited":⁵⁸

يَتْلُوهُ حَقَّ تِلَاوَتِهِ قَالَ: يَتَّبِعُونَهُ حَقَّ اتِّبَاعِهِ.

"(Meaning): They follow it the way it should be followed."⁵⁹

⁵⁸ Surah Al-Baqarah: 121

⁵⁹ Its chain of narration is **weak**, since Al-'Abbaas bin Al-Fadl Al-Ursoofee was accused of fabricating hadeeth by Adh-Dhahabee. As for Al-Khawaateemee, the one who reported from him is unknown. The same goes for Ahmad bin 'Abdil-'Azeez and Nasr bin 'Eesaa. In their biographical accounts of him, both Adh-Dhahabee and Al-'Asqalaanee quoted this hadeeth and said: "Al-Khateeb said: 'There are more than one unknown narrators in its chain of narration.'" Al-Khateeb stated this in the book *ar-Ruwaat 'an Maalik*, and As-Suyootee attributed this to him in *ad-Durr-ul-Manthoor* (1/111), saying: "There are unknown narrators in its chain." Ibn Jareer and Al-Haakim also reported this hadeeth (2/266) in *mauqoof* form from Ibn 'Abbaas – and this is what is correct.

The Disapproval of Acquiring Knowledge For Other than the Sake of Worship

[119] Abu Sa'eed Muhammad bin Moosaa bin Al-Fadl bin Shaadhaan As-Sayrafee informed us in Naisapur: Abul-'Abbaas Muhammad bin Ya'qoob Al-Asam narrated to us: Al-'Abbaas bin Al-Waleed bin Mazeed Al-Bayrootee informed us, saying: My father informed me: Al-Awzaa'ee narrated to us, saying:

أُنْبِتُ أَنَّهُ كَانَ يُقَالُ: وَيْلٌ لِّلْمُنْتَفِعِينَ لِغَيْرِ الْعِبَادَةِ وَالْمُسْتَحْلِينَ الْحُرْمَاتِ بِالشُّبُهَاتِ.

"I have been informed that it used to be said: 'Woe to those who acquire (religious) knowledge for other than the sake of worship and to those who permit the unlawful due to doubtful arguments."

[120] Al-Hasan bin 'Alee Al-Jawharee informed us: Muhammad bin Al-'Abbaas Al-Kharraaz narrated to us: Yahyaa bin Muhammad bin Saa'id narrated to us: Al-Husayn bin Al-Hasan Al-Marwazee narrated to us, saying: Ibn Al-Mubaarak informed us, saying: Bakaar bin 'Abdillaah informed us, saying: I heard Wahb bin Munabbih say: "Allaah, the Most High, said in His censure of the Rabbis (scholars) from amongst the Children of Israa'eel (i.e. Jews):

اتَّفَقَهُونَ لِغَيْرِ الدِّينِ وَتَعَلَّمُونَ لِغَيْرِ الْعَمَلِ، وَتَبْتَاعُونَ الدُّنْيَا بِعَمَلِ الْآخِرَةِ، تَلْبَسُونَ جُلُودَ الضَّأْنِ، وَتُخْفُونَ أَنْفُسَ الدُّنَابِ وَتُنْقُونَ الْقَدَى مِنْ شَرَابِكُمْ، وَتَبْتَاعُونَ أَمْثَالَ الْجِبَالِ مِنَ الْحَرَامِ، وَتُنْقَلُونَ الدِّينَ عَلَى النَّاسِ أَمْثَالَ الْجِبَالِ، وَلَا تُعِينُونَهُمْ بَرَفَعِ الْخَنَاصِرِ، تُطَوِّلُونَ الصَّلَاةَ وَتُبَيِّضُونَ الثِّيَابَ، وَتَعْتَصِبُونَ مَالَ الْيَتِيمِ وَالْأرْمَلَةِ، بَعَزَّتِي حَلَفْتُ لِأَضْرِبَنَّكُمْ بِفَنْنَةٍ يَضِلُّ فِيهَا رَأْيُ كُلِّ ذِي رَأْيٍ وَحِكْمَةِ الْحَكِيمِ.

"Will you learn for other than the sake of the Religion, and acquire knowledge for other than the sake of acting on it? Will you purchase the worldly life using deeds (meant) for the Hereafter? You wear the skins of sheep yet conceal (within yourselves) the souls of wolves. You quickly clean the filth that falls into your drinks yet you readily swallow the equivalent of mountains from the unlawful. You make the Religion burdensome upon the people like the weight of mountains, and you don't assist them by even lifting up your pinky fingers. You prolong the prayer and whiten the garments. You illegally seize the wealth of the orphan and the widow. By My might, I swear that I will indeed strike you with a

calamity in which the opinion of every opinionative person and the wisdom of every wise person (amongst you) will be led astray.”

[121] Al-Hasan bin Abee Bakr informed us, saying: ‘Uthmaan bin Ahmad Ad-Daqaq informed us: Al-Hasan bin Salaam narrated to us: Abu Nu’aim narrated to us: Abul-Jaabiyah narrated to us: Al-Farraa’ narrated to us, saying: Ash-Sha’abee said:

إِنَّا لَسْنَا بِالْفُقَهَاءِ وَلَكِنَّا سَمِعْنَا الْحَدِيثَ فَرَوَيْنَاهُ، وَلَكِنِ الْفُقَهَاءُ مَنْ إِذَا عَلِمَ عَمِلَ.

“Verily, we are not Fuqahaa (men of understanding). We merely listen to the Hadeeth and then narrate it (to others). Rather, the Fuqahaa are those who when they know something, act upon it.”

[122] Al-Hasan bin Muhammad Al-Khallaal narrated to us: ‘Umar bin Ahmad, the Admonisher, narrated to us: ‘Abdullaah bin Muhammad bin Ziyaad narrated to us: Al-‘Abbaas bin Al-Waleed bin Mazeed narrated to us, saying: My father narrated to us, saying: I heard Al-Awzaa’ee say:

إِذَا أَرَادَ اللَّهُ بِقَوْمٍ شَرًّا فَتَحَ عَلَيْهِمُ الْجَدَلَ وَمَنَعَهُمُ الْعَمَلَ.

“When Allaah desires evil for a people, He opens the door of argumentation for them and prevents them from (doing good) deeds.”

[123] Abu ‘Abdillaah Al-Husayn bin Ja’far As-Salmaasee informed us, saying: Ahmad bin Ibraheem bin Shaadhaan informed us: Ahmad bin Muhammad bin ‘Abdil-Kareem Al-Wasaawasee narrated to us: ‘Abdullaah bin Khubaiq narrated to us, saying: I heard Ibraaheem Al-Bakaa say: I heard Ma’roof bin Fayrooz Al-Kurkhee say:

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا فَتَحَ لَهُ بَابَ الْعَمَلِ، وَأَغْلَقَ عَنْهُ بَابَ الْجَدْلِ،
وَإِذَا أَرَادَ اللَّهُ بِعَبْدٍ شَرًّا فَتَحَ لَهُ بَابَ الْجَدْلِ، وَأَغْلَقَ عَنْهُ بَابَ الْعَمَلِ.

“When Allaah intends good for a servant, He opens for him the door of actions and closes for him the door of argumentation. And when Allaah intends evil for a servant, He opens for him the door of argumentation and closes for him the door of actions.”

[124] Abul-Qaasim ‘Ubaydullaah bin ‘Umar bin Ahmad, the Admonisher, informed us, saying: My father narrated to me, saying: ‘Alee bin

Muhammad Al-Misree narrated to us: Muhammad bin Zayd narrated to us that Ibn Suwayd said: Abu Nu'aim Al-Fadl bin Dukain narrated to us, saying: I entered into the presence of Zafar when he was at the point of death, so he raised his head up to me and said to me:

يا أبا نعيم: وَدِدْتُ أَنْ الَّذِي كُنَّا فِيهِ كَانَ تَسْبِيحًا.

"O Abu Nu'aim, I wished that what we were upon (from seeking hadeeth) was instead *tasbeeh* (glorification of Allaah)."

**The Dislike of Seeking Hadeeth in order to
Boast, Hold Gatherings or Gain Followers
And Companions through Narration**

[125] The Judge, Abu Bakr Ahmad bin Al-Hasan bin Ahmad Al-Hayree informed us in Naisapur: Abu Muhammad Haajib bin Ahmad bin Yarham bin Sufyaan At-Toosee informed us: Muhammad bin Hammaad, who is Al-Abyurdee narrated to us, saying: Yazeed bin Haaroon narrated to us from Sulaymaan At-Tameemee from Siyaar from 'Aa'idhullaah that he said:

الَّذِي يَتَّبِعُ الْأَحَادِيثَ لِيُحَدِّثَ بِهَا لَا يَجِدُ رِيحَ الْجَنَّةِ.

"The one who follows after the hadeeth in order to (just) narrate it (to others and not act on it) will not smell the fragrance of Paradise."

[126] Abul-Hasan 'Alee bin Al-Qaasim bin Al-Hasan, the Witness, informed us in Basrah: 'Alee bin Ishaq Al-Maadiraa'ee narrated to us: Ahmad bin Muhammad Al-Khaleelee narrated to us, saying: Sulaymaan bin Dawood narrated to me: Khaalid bin Al-Haarith Al-Hujaymee said: It was said to Ibn Shabramah: "Narrate hadeeth (to us), and you will be rewarded (for it)." So he began to say:

يُمْتَوْنِي الْأَجْرَ الْجَزِيلَ وَلَيْتَنِي
نَجَوْتُ كَفَافًا لَا عَلَيَّ وَلَا لِيَا

"They expect that I will receive an immense reward, yet I wish that I would be saved by just enough to get by, which is neither against me nor for me."

[127] The Judge, Abul-'Alaa Al-Waasitee informed us: Muhammad bin Ahmad bin Muhammad Al-Mu'eed informed us: Muhammad bin As-Simt narrated to us: Abun-Nasr Rajaa bin Sahl narrated to us: Abu Mas'har 'Abdul-A'laa bin Mas'har narrated to us, saying:

"(One day), the students of hadeeth set out early to go and see Al-Awzaa'ee, so he turned towards them and said:

كَمْ مِنْ حَرِيصٍ جَامِعٍ جَاشِعٍ
لَيْسَ بِمُنْتَفِعٍ وَلَا نَافِعٍ

*'How many dedicated (students of knowledge) there are,
Seeking to gather it and desirous of obtaining it,*

Yet they do not gain benefit from it
Nor do they give benefit out to others.”

[128] ‘Alee bin Al-Qaasim informed us: ‘Alee bin Ishaq narrated to us, saying: It was read to Al-Mufdil bin Muhammad bin Ibraaheem in Makkah, while I was present: Abu Ya’qoob Ishaq bin Ibraaheem At-Tabaree narrated to us, saying: I heard Al-Fudayl say:

لَوْ طَلَبْتَ مِنِّي الدَّنَائِيرَ كَانَ أَيْسَرَ إِلَيَّ مِنْ أَنْ تَطْلُبَ مِنِّي الْأَحَادِيثَ، فَقُلْتُ لَهُ: لَوْ حَدَّثْتَنِي بِأَحَادِيثَ فَوَائِدَ لَيْسَتْ عِنْدِي كَانَ أَحَبَّ إِلَيَّ مِنْ أَنْ تَهَبَ لِي عَدَدَهَا دَنَائِيرَ، فَقَالَ: إِنَّكَ مَقْتُونٌ أَمَا وَاللَّهِ لَوْ عَمِلْتَ بِمَا قَدْ سَمِعْتَ لَكَ فِي ذَلِكَ شُغْلًا عَمَّا لَمْ تَسْمَعْ، ثُمَّ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنِ مِهْرَانَ يَقُولُ: إِذَا كَانَ بَيْنَ يَدَيْكَ طَعَامٌ تَأْكُلُهُ فَتَأْخُذُ اللَّقْمَةَ فَتَرْمِي بِهَا خَلْفَ ظَهْرِكَ كُلَّمَا أَخَذْتَ اللَّقْمَةَ تَرْمِي خَلْفَ ظَهْرِكَ مَتَى تَسْبَعُ؟؟

“If you had requested Deenaars from me it would have been easier on me than if you had requested *ahaadeeth* from me.” So I said to him: “If you would narrate to me, by way of *ahaadeeth*, points of benefit that I am not aware of, that would be more beloved to me than if you were to give me the equivalent of that in Deenaars.” He said: “You are truly afflicted. By Allaah, if (only) you would act upon what you heard (from narrations), that would surely preoccupy you from what you have yet to hear.” Then he said: “I heard Sulaymaan bin Mihraan say: ‘If you had food in front of you, which you were eating, and every time you took a piece from it you threw it behind your back (instead of your mouth), when would your hunger be satisfied?’”

[129] ‘Alee bin Al-Qaasim informed us: ‘Alee bin Ishaq Al-Maadiraa’ee narrated to us: Ja’far bin Muhammad As-Saa’igh narrated to us: ‘Ubaydullaah bin ‘Umar Al-Qawaadeeree said:

رَأَيْتُ رَضِيْعًا لِسُفْيَانَ بْنِ عُيَيْنَةَ قَدْ جَاءَ إِلَيَّ فُضَيْلًا، فَقَالَ لَهُ أَمَا يَكْفِي مَا فِي مَنْزِلِكُمْ مِنَ الشَّرِّ حَتَّى تَجِيءَ إِلَيَّ هُنَا - يَعْنِي الْحَدِيثَ.

“I saw the foster brother of Sufyaan bin ‘Uyainah come to Fudayl (i.e. for knowledge). So he (Fudayl) said to him: ‘Is there not sufficient evil in your home such that you had to come here?’”⁶⁰

⁶⁰ Translator’s Note: He means by this the Hadeeth of Ibn ‘Uyainah.

[130] 'Alee narrated to us, saying: 'Alee narrated to us: Ja'far As-Saa'igh narrated to us: Khaalid bin Khidaash narrated to us, saying:

قال لي الفضيل: تأتي سفيان، قلت: نعم، قال: نعم الرجل لولا أنه صاحب حديث.

"Al-Fudayl said to me: 'Will you go to Sufyaan?' I said: 'Yes.' He said: 'What a great man he is, if only he weren't one of the People of Hadeeth.'"

[131] Abu Taalib Muhammad bin Al-Fat'h Al-Harbee informed us, saying: 'Umar bin Ahmad, the Admonisher, informed us, saying: Abu Habeeb Al-'Abbaas bin Ahmad Al-Baratee narrated to us: Sawaar bin 'Abdillaah narrated to us, saying: I heard Sufyaan bin 'Uyainah say:

لو قيل لي: لم طلبت الحديث؟ ما دريت ما أقول.

"If I were to be asked why I sought (knowledge of) the hadeeth, I don't know what I would say."

[132] Abu Muhammad bin 'Abdillaah bin Yahyaa bin 'Abdil-Jabbaar As-Sukree informed us, saying: Muhammad bin 'Abdillaah bin Ibraaheem Ash-Shaafi'ee informed us: Ja'far bin Muhammad bin Al-Azhar narrated to us: Al-Ghilaabee narrated to us, saying: A man once asked Sufyaan bin 'Uyainah about the chain of narration (*isnaad*) of a hadeeth, so he said:

مَا تَصْنَعُ بِإِسْنَادِهِ! أَمَا أَنْتَ فَقَدْ بَلَغْنَاكَ حِكْمَتَهُ وَلِزِمْنَاكَ مَوْعِظَتَهُ.

"What will you do with its chain of narration? As for you, then the wisdom in it (i.e. the hadeeth) has already been conveyed to you, and (now) the exhortation in it is what is binding on you."

[133] 'Abdul-'Azeez bin 'Alee Al-Azjee informed me: 'Umar bin Muhammad bin Ibraaheem Al-Bajlee narrated to us: Ahmad bin 'Ubaydillaah bin 'Ammaar Ath-Thaqafee narrated to us: Abu Zayd 'Umar bin Shubah narrated to us, saying: Khalaad bin Yazeed Al-Arqaat - and whenever Abu Zayd would mention Khalaad, he would describe him as being prestigious and noble, and he would say that he was from the firm mountains in terms of nobility - narrated to me, saying: I came to Sufyaan bin 'Uyainah, so he said to me:

إِنَّمَا يَأْتِي بِكَ الْجَهْلُ لَا ابْتِغَاءَ الْعِلْمِ، لَوْ اقْتَصَرَ جِيرَانُكَ عَلَى عِلْمِكَ كِفَاهُكُمْ، ثُمَّ كَوْمَ كَوْمَةً مِنْ بَطْحَاءٍ، ثُمَّ شَقَّهَا بِأَصْبِعِهِ، ثُمَّ قَالَ: هَذَا الْعِلْمُ أَخَذْتَ نِصْفَهُ، ثُمَّ جِئْتَ تَبْتَغِي النِّصْفَ الْبَاقِيَ فَلَوْ قِيلَ: أَرَأَيْتَ مَا أَخَذْتَ هَلْ اسْتَعْمَلْتَهُ؟ فَإِذَا صَدَقْتَ قُلْتَ: لَا، فَيُقَالُ لَكَ: مَا حَاجُّكَ إِلَى مَا تَزِيدُ بِهِ نَفْسَكَ وَقَرَأَ عَلَى وَقَرَأَ! اسْتَعْمَلْ مَا أَخَذْتَ أَوْلَا.

“Indeed it is only ignorance that has brought you here, not your desire for seeking knowledge. If your neighbors would limit themselves to just your knowledge, it would be sufficient for them.”⁶¹ Then he gathered a pile of dirt and divided it in half with his finger, and said: “This is knowledge – You have acquired half of it, now you are seeking after the other half. So if it were to be said to you: Have you used what you have acquired? If you were truthful and responded: No, it would then be said to you: What then is your need for that which will increase you in burden upon burden?! Use what you have acquired first.”

[134] ‘Alee bin Abee ‘Alee Al-Mu’adal informed me, saying: Ahmad bin Yoosuf Al-Azraq bin Ya’qoob bin Ishaq Al-Bahlool At-Tanookhee narrated to us, saying: My father informed me: Abu Bakr Ahmad bin Mansoor Ar-Ramaadee narrated to us, saying: Na’em, i.e. Ibn Hammaad, narrated to me, saying: I asked Sufyaan bin ‘Uyainah, or someone else asked him:

مَنْ الْعَالِمُ؟ قَالَ: الَّذِي يُعْطِي كُلَّ حَدِيثٍ حَقَّهُ.

“Who is the scholar?” He replied: “The one who gives every hadeeth its due right (i.e. from action).”

[135] Abul-Qaasim Al-Hasan bin Al-Hasan bin ‘Alee bin Al-Mundhir, the Judge, informed us: Ismaa’eel bin Muhammad As-Safaar narrated to us: Muhammad bin Ishaq Abu Bakr narrated to us, saying: ‘Ubaydullaah bin Moosaa reported to us, saying: Sufyaan Ath-Thawree said:

وَدِدْتُ أَنِّي لَمْ أَطْلُبَ الْحَدِيثَ وَأَنْ يَدِي قُطِعَتْ مِنْ هَاهُنَا، لَا بَلْ مِنْ هَاهُنَا [وَأَشَارَ إِلَى الْكَتِفِ، ثُمَّ أَشَارَ إِلَى الْمَنْكِبِ، قَالَ:] لَا بَلْ مِنْ هَاهُنَا.

“I wish that I hadn’t sought the Hadeeth and that my hand were cut off from here (i.e. from the wrist) – no rather from here [and he pointed to his

⁶¹ **Translator’s Note:** This means that he had a vast amount of knowledge, since if all of his neighbors were to just take hold of the knowledge of this one man it would be enough for them.

lower shoulder. Then he pointed to his upper shoulder and said:] No rather from here."

[136] Abu Bakr Ahmad bin 'Alee bin 'Abdillaah At-Tabaree informed me, saying: Muhammad bin Bakraan Al-Bazaaz informed us, saying: Abu 'Abdillaah bin Mukhlid Al-'Attaar narrated to us, saying: Muhammad bin 'Umar bin Al-Hakam narrated to us: Ishaaq bin Ibraaheem narrated to us: Hajaaj bin Muhammad narrated to us, saying: Sufyaan Ath-Thawree said:

رَضِيَ النَّاسُ بِالْحَدِيثِ وَتَرَكُوا الْعَمَلَ.

"The people are content with (just hearing) the hadeeth, while they have abandoned acting (on it)."

[137] Muhammad bin 'Abdillaah bin Abaan Al-Haythee reported to us: Ahmad bin Salmaan An-Najaad narrated to us: Muhammad bin 'Abdoos narrated to us: Ahmad bin 'Abdis-Samad narrated to us, saying: I heard Shu'ayb bin Harb say: I heard Sufyaan say:

حَتَّى تَعْمَلُوا بِمَا تَعْلَمُونَ ثُمَّ تَأْتُونِي فَأَحَدْتُكُمْ.

"First act upon what you know, then come to me and I will narrate hadeeth to you."

He also said: I heard Sufyaan say:

يُدْنَسُونَ ثِيَابَهُمْ ثُمَّ يَقُولُونَ: تَعَالُوا اغْسِلُوا هَا.

"They dirty their clothes, then say: 'Come, wash them (for us).'"

[138] Abu Sa'eed Muhammad bin Moosaa As-Sayrafee informed us: Abul-'Abbaas Muhammad bin Ya'qoob Al-Asam narrated to us: 'Abdullaah bin Ahmad bin Hanbal narrated to us: 'Ubaydullaah bin 'Umar Al-Qawaareeree narrated to us that Yahyaa bin Sa'eed said:

مَا أَخَشَى عَلَى سُفْيَانَ شَيْئًا فِي الْآخِرَةِ إِلَّا حُبَّهُ لِلْحَدِيثِ.

"I do not fear anything for Sufyaan in the Hereafter except for his love for Hadeeth."

[139] Muhammad bin Ahmad bin Rizq informed us, saying: Ismaa'eel bin 'Alee Al-Khattee and Abu 'Alee bin As-Sawaaf and Ahmad bin Ja'far bin Hamdaan all informed us, saying: 'Abdullaah bin Ahmad bin Hanbal reported to us, saying: My father narrated to me: Abu Qatan narrated to me saying: I heard Ibn 'Awf say:

وَبَدْتُ أَنِّي خَرَجْتُ مِنْهُ كَفَافًا - يَعْنِي مِنَ الْعِلْمِ.

"I wish that I would come out from it with just enough - i.e. from knowledge."

Abu Qatan said: Shu'bah said:

مَا أَنَا مُقِيمٌ عَلَى شَيْءٍ أَخَافُ أَنْ يُدْخِلَنِي النَّارَ غَيْرُهُ - يَعْنِي الْحَدِيثَ.

"I am not established upon anything that I fear will cause me to enter the Hellfire other than this - i.e. the Hadeeth."

[140] Abu Ishaq Ibraaheem bin 'Umar bin Ahmad Al-Barmakee informed us, saying: Muhammad bin 'Abdillaah bin Khalf bin Bakheet Ad-Daqaag reported to us: 'Umar bin Muhammad Al-Jawharee narrated to us: Abu Bakr Al-Athram narrated to us, saying I heard Abu 'Abdillaah Ahmad bin Hanbal mention the saying of Shu'bah:

مَا أَخَافُ أَنْ يُدْخِلَنِي النَّارَ غَيْرُهُ - يَعْنِي الْحَدِيثَ.

"I do not fear than anything will enter me into the Hellfire except for this - meaning the Hadeeth."

So he (Imaam Ahmad) said: "Know that he was truthful in his actions" - or something with this meaning.

[141] Abu Nu'aim, the Haafidh, informed us, with permission (to narrate from him): Habeeb bin Al-Hasan and Ahmad bin Ibraaheem Al-'Attaar both informed us, saying: Sahl bin Abee Sahl narrated to us: Bishr bin Khaalid narrated to us: Shabaabah narrated to us, saying: I entered into the presence of Shu'bah on the day in which he died, and he was crying. So I said to him:

ما هذا الجَزَعُ يا أبا بسْطام، أبشِرْ فَإِنَّ لَكَ فِي الإِسْلامِ مَوْضِعاً؛
فَقَالَ: دَعْنِي فَلَوْ دِدْتُ أَنِّي وَقَادُ حَمَّامٍ، وَأَنِّي لَمْ أَعْرِفِ الحَدِيثَ.

‘What is this mourning about, O Abu Bustaam? Be happy, for you have a high position in Islaam.’ So he said: “Leave me alone. I wish that I were the heat-kindler for the steam bath areas and that I didn’t know the Hadeeth.”

[142] Ahmad bin Muhammad bin Ahmad Al-’Ateeqee informed me: Muhammad bin Al-’Abbaas Al-Kharraaz narrated to us: Ja’far bin Muhammad As-Sanadlee narrated to us, saying: Muhammad bin Haaron Abu Nasheet Al-Harbee said:

لَقِينِي بِشْرُ بْنُ الحَارِثِ فِي الطَّرِيقِ فَنَهَانِي عَنِ الحَدِيثِ وَأَهْلِهِ قَالَ: وَأَقْبَلْتُ إِلَى
يَحْيَى بْنِ سَعِيدِ القَطَّانِ، فَبَلَغَنِي أَنَّهُ قَالَ: أَنَا أَحِبُّ هَذَا القَتِي، وَأَبْغِضُهُ فَقِيلَ لَهُ: لِمَ
تَحِبُّهُ وَتَبْغِضُهُ؟ فَقَالَ: أَحِبُّهُ لِمَذْهَبِهِ وَأَبْغِضُهُ لِطَلْبِهِ الحَدِيثِ.

“Bishr bin Al-Haarith once met me on the road, so he forbade me from Hadeeth and its people. And I came to Yahyaa bin Sa’eed Al-Qattaan, so it was conveyed to me that he said: ‘I love this young man and (at the same time) I hate him.’ So it was said to him: ‘Why do you love him and hate him?’ So he said: ‘I love him because of his *madh-hab* (i.e. beliefs), but I hate him because of his seeking after the Hadeeth.’”

[143] Abul-’Abbaas Al-Fadl bin ‘Abdir-Rahmaan bin Al-Fadl Al-Abharee informed us: Abu Bakr bin Al-Muqree narrated to us in Asbahaan: Ahmad bin Shu’ayb Al-Antaakee narrated to us: Muhammad bin Ya’qoob Ad-Deenawaree narrated to us: Al-’Abbaas bin ‘Abdil-’Adheem narrated to us, saying: Bishr bin Al-Haarith said:

إِنْ أَرَدْتَ أَنْ تَنْتَفِعَ بِالحَدِيثِ فَلَا تَسْتَكْثِرْ مِنْهُ، وَلَا تُجَالِسَ أَصْحَابَ الحَدِيثِ.

“If you want to benefit from the Hadeeth, do not amass many of them and do not sit in the gatherings of the people of Hadeeth.”

[144] Abu Bakr Muhammad bin ‘Umar bin Al-Qaasim An-Nurseee informed us, saying: Muhammad bin ‘Abdillaah bin Ibraaheem Ash-Shaafi’ee reported to us: Haytham bin Mujaahid narrated to us: Ishaq bin Ad-Dayf narrated to us, saying:

إِنَّكَ فَذْ أَكْثَرْتَ مُجَالَسَتِي وَلِي إِلَيْكَ حَاجَةٌ .. إِنَّكَ صَاحِبُ
حَدِيثٍ وَأَخَافُ أَنْ يُفْسِدُوا عَلَيَّ قَلْبِي فَأَحِبُّ أَنْ لَا تَعُودَ إِلَيَّ.

“Bishr bin Al-Haarith said to me: ‘You have come often to sit in gatherings with me, and (now) I have something I need from you. You are a possessor of Hadeeth and I am afraid that they will corrupt my heart. So I would like it if you did not come back to me.’ So I didn’t go back to him again (after that).”

[145] Ibraaheem bin ‘Umar Al-Barmakee informed us, saying: Abul-Fadl ‘Ubaydullaah bin ‘Abdir-Rahmaan Az-Zuhree reported to us, saying: Hamzah bin Al-Husayn bin ‘Umar narrated to me, saying: I heard Ibraaheem bin Haanee An-Naisapuree say: I heard Bishr bin Al-Haarith say:

مَالِي وَالْحَدِيثُ مَالِي وَالْحَدِيثُ، إِنَّمَا هُوَ فِتْنَةٌ إِلَّا لِمَنْ أَرَادَ اللَّهُ بِهِ.

“What is there for me and for the Hadeeth? What is there for me and for the Hadeeth? Verily, it is only a *fitnah* (trial), except for those who intend (the sake of) Allaah by it.”

He also said: And Bishr said:

يَقُولُونَ إِنِّي أَنهَى عَنْ طَلْبِ الْحَدِيثِ .. أَنَا أَقُولُ: لَا شَيْءَ
أَفْضَلَ مِنْهُ لِمَنْ عَمِلَ بِهِ، فَإِذَا لَمْ يَعْمَلْ بِهِ فَتَرْكُهُ أَفْضَلُ.

“They say: Indeed I forbid that Hadeeth be sought...(But) I say that there is nothing more virtuous than it, for he who acts on it. But when one fails to act on it, abandoning it is what is more virtuous.”

[146] Al-‘Ateeqee informed us: Muhammad bin Al-‘Abbaas narrated to us: Ja’far bin Muhammad As-Sanadlee narrated to us, saying: Muhammad bin Yoosuf Al-Jawharee reported to us, saying:

أَقْرَأُ أَبَا الْوَلِيدِ الطَّيَالِسِيَّ مِنْكَ السَّلَامَ؟ وَأَرَدْتُ أَنْ أَخْرُجَ إِلَى
الْبَصْرَةِ، فَقَالَ لِي: إِنَّ أَبَا الْوَلِيدِ يَمُوتُ وَأَنْتَ تَمُوتُ، تُرِيدُ أَنْ يُقَالَ:
سَمِعَ، فَذْ سَمِعْتَ، فَإِنَّكَ إِنْ لَمْ تَعْمَلْ بِهِ كَانَ عَلَيْكَ وَبَالًا فِي الْقِيَامَةِ.

“I once said to Bishr bin Al-Haarith: ‘Shall I convey the greeting of Salaam to Abul-Waleed At-Tayaalisee from you?’ This was since I wanted to set out for Basrah. So he said to me: ‘Indeed, Abul-Waleed will die and you too will die. Do you want for it to be said: ‘He heard?’ Rather, you have already heard (Hadeeth). Look at what you have heard, for indeed, if you do not act upon it, it will be a curse for you on the Day of Judgement.’”

[147] Abu Taahir Muhammad bin Al-Hasan bin Zayd bin Al-Hasan Al-‘Alawee informed us in Rayy: Ahmad bin Muhammad bin Sahl Al-Bazaaz narrated to us: Muhammad bin Ayooob narrated to us, saying: One day, Abul-Waleed said:

مَا يُرِيدُونَ بِهَذِهِ الْأَحَادِيثِ إِلَّا التَّكَاثُرَ، وَالْقَلِيلُ يُجْزِي لِمَنْ اتَّقَى اللَّهَ أَوْ نَحْوَهُ، ثُمَّ قَالَ: يَجْمَعُ أَحَدُهُمُ الْمُسْتَدَّ وَكَذَا يُحَوَّلُ وَجُوهَ النَّاسِ إِلَيْهِ وَنَحْوًا مِنْ هَذَا الْكَلَامِ.

“What do they want from these *ahaadeeth* except to amass them? For the one who truly fears Allaah, only a little of it suffices him” – or something with this meaning. Then he said: “It may be that one of them gathers the hadeeth with its chain of narration and so on and so forth, just so that he can turn the people’s faces towards him” or something to that effect.

[148] Abul-Mudhfar Hanaad bin Ibraaheem An-Nasafee informed us, saying: Muhammad bin Ahmad bin Muhammad bin Sulaymaan, the Haafidh in Bukhaaraa, informed us, saying: I heard Abu Saalih Khalf bin Muhammad say: I heard Abu Bakr bin ‘Abdillaah bin Ja’far, i.e. the tradesman, say: I heard Ahmad bin Hanbal say when he was asked about a man that writes *ahaadeeth* and records many of them:

يَنْبَغِي أَنْ يُكْتَبَ الْعَمَلُ بِهِ عَلَى قَدْرِ زِيَادَتِهِ فِي الطَّلَبِ.

“He is required to produce many deeds due to them, in accordance with how much he has accumulated of them (i.e. the *ahaadeeth*).”

ثُمَّ قَالَ: سُبُلُ الْعِلْمِ مِثْلُ سُبُلِ الْمَالِ، إِنَّ الْمَالَ إِذَا زَادَ أَزْدَادَتْ زَكَاتُهُ.

Then he said: "The outcomes of knowledge are the same as the outcomes of wealth. When wealth increases, the Zakaat that is due for it also increases."⁶²

[149] Muhammad bin Al-Husayn bin Al-Fadl Al-Qattaan informed us, saying: Di'laj bin Ahmad reported to us, saying: Ahmad bin 'Alee Al-Abaar reported to us: Abu 'Ammaar Al-Husayn bin Huraith narrated to us: Wakee' bin Al-Jarraah narrated to us that Ibraaheem bin Ismaa'eel bin Majma' said:

كُنَّا نَسْتَعِينُ عَلَى حِفْظِ الْحَدِيثِ بِالْعَمَلِ بِهِ.

"We would seek assistance in memorizing hadeeth by acting upon them."

⁶² **Translator's Note:** And when knowledge increases, the actions required from it also increase.

**Those who Disliked Learning Grammar (*Nahu*)
Due to what that Breeds from Arrogance and Pride**

[150] Abu Nu'aim, the Haafidh, informed us: Abu Bakr Muhammad bin 'Abdillaah Al-Fat'h Al-Hanbalee narrated to us: 'Abdullaah bin Abee Dawood narrated to us: Katheer bin 'Ubayd narrated to us: Al-Waleed bin Muslim narrated to us from Ad-Dahaak bin Abee Haushab who said: I heard Al-Qaasim bin Mukhaimirah say:

تَعَلَّمَ النَّحْوُ أَوْلَةً شُعَلٌ وَأَخْرَهُ بَعِيٌّ.

"Learning Grammar starts out as a distraction and ends up a transgression."

[151] 'Abdullaah bin 'Umar bin Ahmad, the Admonisher, informed us, saying: My father narrated to us: Muhammad bin Al-'Abbaas bin Shajaa' narrated to us: Ayoob bin Sulaymaan narrated to us: 'Abdul-Hameed bin Ibraaheem, Abu Taqee, narrated to us: Salamah bin Kulthoom narrated to us, saying: I heard Ibraaheem bin Adham report from Maalik bin Deenaar that he said:

تَلْقَى الرَّجُلَ وَمَا يَلْحَنُ حَرْفًا وَعَمَلُهُ لَحْنٌ كَلْبَةٌ.

"A man would be encountered and he would not make (grammatical) mistakes with even one letter, yet his actions would all be full of mistakes."

[152] Abul-Qaasim Al-Azharee narrated to me: Muhammad bin Al-'Abbaas Al-Kharraaz narrated to us: Ibn Abee Dawood narrated to us: 'Abdullaah bin Khubaiq narrated to us, saying: I heard a shaikh from the people of Damascus say: Ibraaheem bin Adham said:

أَغْرَبْنَا فِي الْكَلَامِ فَمَا نَلْحَنُ، وَلَحْنَا فِي الْأَعْمَالِ فَمَا نَعْرَبُ.

"We would apply our words perfectly, thus not making any errors (in speech). However we would make severe errors in our actions, thus not applying them perfectly."

[153] Abul-Hasan 'Alee bin Ayoob Al-Qummeey informed me, saying: Abu 'Ubaydillaah Muhammad bin 'Imraan Al-Marzabaanee informed us: As-

Soolee informed us, saying: Some of the ascetics (*zuhhaad*) informed us, saying:

لَمْ نُؤْتْ مِنْ جَهْلٍ وَلَكِنَّا نَسْتُرُ وَجْهَ الْعِلْمِ بِالْجَهْلِ
نَكْرَهُ أَنْ نَلْحَنَ فِي قَوْلِنَا وَلَا نُبَالِي اللَّحْنَ فِي الْفِعْلِ

"We have not been given ignorance, however
We cover the face of knowledge with ignorance
We hate to make (grammatical) errors in our speech
Yet we do not care about making errors in our actions."

[154] 'Abdullaah bin 'Umar, the Admonisher, informed us, saying: My father narrated to me: 'Abdullaah bin Muhammad narrated to us: Nasr bin 'Alee Al-Jahdamee narrated to us, saying: Muhammad bin Khaalid narrated to us: 'Alee bin Naasir, i.e. his father, narrated to me, saying:

رَأَيْتُ الْخَلِيلَ بْنَ أَحْمَدَ فِي النَّوْمِ، فَقُلْتُ فِي مَنَامِي: لَا أَرَى أَحَدًا أَعْقَلُ
مِنَ الْخَلِيلِ فَقُلْتُ: مَا صَنَعَ اللَّهُ بِكَ؟ قَالَ: أَرَأَيْتَ مَا كُنَّا فِيهِ، فَإِنَّهُ لَمْ يَكُنْ
شَيْءٌ أَفْضَلَ مِنْ (سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ).

"I saw Al-Khaleel bin Ahmad during my sleep, so I said in my dream: 'I don't hold anyone to be more intelligent than Al-Khaleel.' Then I said (to him): 'What did Allaah do to you?' He said: 'Did you consider what we were upon (from language and grammar)? Indeed, there is nothing better than (saying): *SubhaanAllaah, Al-Hamdulillaah, Laa Ilaaha IllaaAllaah, and Allaahu Akbar.*'"

[155] Abu Bakr Ahmad bin Al-Mubaarak bin Ahmad Al-Buraathee informed us: 'Alee bin Muhammad bin Moosaa At-Timaar narrated to us in Basrah, saying: Abu 'Eesaa Jubair bin Muhammad narrated to us: Ahmad bin 'Abdillaah At-Tirmidhee narrated to us, saying: I heard Nasr bin 'Alee say: I heard my father say:

رَأَيْتُ الْخَلِيلَ بْنَ أَحْمَدَ فِي الْمَنَامِ، فَقُلْتُ لَهُ: مَا فَعَلَ بِكَ رَبُّكَ؟ قَالَ: غَفَرَ لِي، قُلْتُ: بِمَ
نَجَوْتُ؟ قَالَ: بِلا حَوْلٍ وَلَا قُوَّةٍ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ قُلْتُ: كَيْفَ وَجَدْتِ عِلْمَكَ -
أَعْنِي الْعُرُوضُ، وَالْأَدَبُ وَالشَّعْرُ - قَالَ: وَجَدْتُهُ هَبَاءً مَنثورًا.

"I saw Al-Khaleel bin Ahmad in a dream, so I said to him: 'What did your Lord do to you?' He said: 'He forgave me.' I said: 'What were you saved

by?' He said: 'By *Laa Hawla wa Laa Quwata Illaa Billaahil-'Alee-il-'Adheem.*'⁶³ I said: 'Did you find your knowledge to be of any help?' [I meant by this the knowledge of prose, literature and poetry] He said: 'I found it to be like scattered particles of dust.'"

[156] Al-Hasan Muhammad bin Al-Mudhfar bin 'Abdillaah As-Siraaj recited to us, saying: Abu Bakr Ahmad bin Salmaan bin Al-Hasan An-Najaad, the Faqeeh, recited to us, saying: Hilaal bin Al-'Alaa Al-Baahilee recited to us the following poetic verses from himself:

سَيَبْلَى لِسَانٌ كَانَ يُعْرَبُ لَفْظَةً فَيَا لَيْتَهُ مِنْ وَقْفَةِ الْعَرَضِ يَسْلَمُ
وَمَا يَنْفَعُ الْإِعْرَابُ إِنْ لَمْ يَكُنْ تُقَى وَمَا ضَرُّ ذَا تَقْوَى لِسَانٌ مُعْجَمٌ

*"A tongue that would speak without grammatical mistakes will soon pass away
It is hoped that this tongue will be saved on the Day of Judgement
Speaking with grammar is of no benefit if there is no Taqwaa (fear of Allaah)
And a person with Taqwaa is not harmed by having a non-Arab tongue."*

[157] Abul-Qaasim 'Abdul-'Azeez bin 'Alee bin Ahmad Al-Khayyaat Al-Azjee narrated to us: Abu Bakr Muhammad bin Ahmad bin Muhammad, the beneficial one in Jarjaraayaa, narrated to us: Muhammad bin Mukhlid narrated to us: Muhammad bin Al-Mathnaa As-Simsaar narrated to us, saying:

كُنَّا عِنْدَ بَشْرِ بْنِ الْحَارِثِ وَعِنْدَهُ الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيِّ، وَكَانَ مِنْ سَادَاتِ
الْمُسْلِمِينَ، فَقَالَ لَهُ: يَا أَبَا نَصْرٍ أَنْتَ رَجُلٌ قَدْ قَرَأْتَ الْقُرْآنَ وَكَتَبْتَ الْحَدِيثَ فَلِمَ لَا
تَتَعَلَّمُ مِنَ الْعَرَبِيَّةِ مَا تُعْرِفُ بِهِ اللَّحْنَ حَتَّى لَا تَلْحَنَ؟ قَالَ: وَمَنْ يُعَلِّمُنِي يَا أَبَا الْفَضْلِ
قَالَ: أَنَا يَا أَبَا نَصْرٍ قَالَ: فَأَفْعَلْ، قَالَ: قُلْ: ضَرَبَ زَيْدٌ عَمْرًا، قَالَ: فَقَالَ لَهُ بَشْرٌ: يَا
أَخِي وَلِمَ ضَرَبْتَهُ؟ قَالَ: يَا أَبَا نَصْرٍ مَا ضَرَبْتَهُ، وَإِنَّمَا هَذَا أَصْلٌ وَضِعَ، فَقَالَ بَشْرٌ: هَذَا
أَوَّلُهُ كَذِبٌ لَا حَاجَةَ لِي فِيهِ.

"We were with Bishr bin Al-Haarith when Al-'Abbaas bin 'Abdil-'Adheem Al-'Anbaree was with him, and he was from among the noble Muslims, so he said to him: 'O Abu Nasr (i.e. Bishr), you are a man who has recited the Qur'aan and written down the Hadeeth. So why don't you learn from the Arabic language that which will enable you to speak it without making any

⁶³ **Translator's Note:** This can be translated as: "There is no might or power except by the leave of Allaah, Most High, Most Great."

grammatical errors?' So he said: 'And who will teach me, Abul-Fadl (i.e. Al-'Abbaas)?' He said: 'I will, Abu Nasr.' He said: 'Then do it.' He said: 'Say: *Daraba Zaydun 'Amra* (i.e. Zayd hit 'Amr).' So Bishr said to him: 'My brother, why did he hit him?' He said: 'O Abu Nasr, he didn't really hit him. It's just an example that was created (for learning Arabic).' So Bishr said: 'This starts out with a lie. I have no need for this.'"

[158] Abu Nasr Ahmad bin 'Alee bin 'Abdoos Al-Ahwaazee informed us, saying: I heard Muhammad bin Ibraaheem Al-Asbahaanee say: I heard 'Abdullaah bin Al-Husayn bin Sa'eed Al-Malatee say: I heard Abu Haaron Muhammad bin Haaron say: I heard Ibn Abee Uwais say:

حَضَرَ رَجُلٌ مِنَ الْأَشْرَافِ عَلَيْهِ ثَوْبٌ حَرِيرٍ، قَالَ: فَتَكَلَّمَ مَالِكٌ بِكَلَامٍ لَحَنَ فِيهِ، قَالَ: فَقَالَ الشَّرِيفُ: مَا كَانَ لِأَبَوِي هَذَا دِرْهَمَانِ يُنْفِقَانِ عَلَيْهِ وَيُعَلِّمَانَهُ النَّحْوَ، قَالَ: فَسَمِعَ مَالِكٌ كَلَامَ الشَّرِيفِ، فَقَالَ: لِأَنَّ تَعْرِفَ مَا يَحِلُّ لَكَ لِبَسْتَهُ مِمَّا يُحْرَمُ عَلَيْكَ خَيْرٌ لَكَ مِنْ: ضَرْبِ عَبْدِ اللَّهِ زَيْدًا وَضَرْبِ زَيْدٍ عَبْدِ اللَّهِ.

"A man from amongst the nobles once attended a gathering wearing a silk garment where (Imaam) Maalik was saying some words while committing grammatical errors. So the nobleman said: 'Didn't the two parents of this man have two dirhams, which they could spend on him to teach him some grammar?' Upon hearing the statement of this nobleman, Maalik said: 'That you know what is permissible for you to wear from that which is not permissible is better for you than (knowing the difference between): *'Daraba 'Abdullaahi Zaydan'* and *'Darbi Zaydin 'Abdallaah.'*"⁶⁴

⁶⁴ **Translator's Note:** The first sentence is grammatically correct while the second sentence is not.

Abiding by the Guarantee Of what will Occur in the Hereafter

[159] Abu Na'eem Ahmad bin 'Abdillaah, the Haafidh, narrated to us while dictating: Muhammad bin Ibraaheem bin Al-Muqree narrated to us, saying: Abu Ya'laa, i.e. Ahmad bin 'Alee bin Al-Mathnaa Al-Mawsilee, narrated to us: 'Abdullaah bin 'Awf narrated to us: 'Uthmaan bin Matr Ash-Shaybaanee narrated to us from Thaabit Al-Bunaanee that Mutarraaf bin 'Abdillaah bin Ash-Shakheer used to say:

يا إِخْوَتِي، اجْتَهِدُوا فِي الْعَمَلِ، فَإِنْ يَكُنْ الْأَمْرُ كَمَا نَرْجُو مِنْ رَحْمَةِ اللَّهِ وَعَقُوبِهِ
كَانَتْ لَنَا دَرَجَاتٌ فِي الْجَنَّةِ، وَإِنْ يَكُنْ الْأَمْرُ شَدِيدًا كَمَا نَخَافُ وَنَحَازِرُ لَمْ نَقُلْ
رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ، نَقُولُ قَدْ عَمَلْنَا قَلَمَ بِنْفَعْنَا.

"O my brothers! Strive hard to perform (good) deeds, for if the matter is as we hope for from Allaah's Mercy and Forgiveness, we will have levels in Paradise. And if the matter will be severe as we fear and are wary of, we will not say: 'Our Lord, take us out (from Hell). We will do righteous deeds contrary to that (evil) which we used to do.'⁶⁵ (Rather), we will say: 'We had acquired knowledge but it did not benefit us.'"

[160] Abul-Husayn 'Alee bin Muhammad bin 'Abdillaah Al-Mu'adal informed us: Abu 'Alee Al-Husayn bin Safwaan Al-Bardha'ee narrated to us: 'Abdullaah bin Muhammad bin Abee Ad-Dunyaa narrated to us, saying: Muhammad bin 'Abdil-Majeed narrated to me, saying: I heard Sufyaan say:

قَالَ رَجُلٌ لِمُحَمَّدِ بْنِ الْمُنْكَدِرِ وَلِرَجُلٍ آخَرَ مِنْ قُرَيْشٍ: الْجِدُّ الْجِدُّ
وَالْحَذَرُ الْحَذَرُ، فَإِنْ يَكُنْ الْأَمْرُ عَلَى مَا تَرْجُونَ كَانَ مَا قَدَّمْتُمْ فَضْلًا
وَإِنْ يَكُنْ الْأَمْرُ عَلَى غَيْرِ ذَلِكَ لَمْ تَلُومُوا أَنْفُسَكُمْ.

"A man once said to Muhammad bin Al-Munkadir and to another man from Quraysh: 'Take heed, take heed!' and 'Beware, beware! For if the matter is as you hope it is, everything you put forth (of good deeds) will be a virtue. But if the matter is not that way (in the Hereafter), then do not blame yourselves.'"

⁶⁵ **Translator's Note:** This is the wording found in Surah Faatir: 37.

[161] Abu 'Abdillaah Al-Husayn bin 'Umar bin Burhaan Al-Ghazaal informed us: 'Abdul-Baaqee bin Qaani' bin Marzooq, the Judge, narrated to us, while dictating: Bishr bin Moosaa narrated to us; 'Abdullaah bin Saalih narrated to us: Yahyaa bin Hameed bin 'Abdil-Malik bin Abee Ghunyah narrated to us, saying: Muhammad bin An-Nasr Al-Haarithees said to a brother of his:

أَمَّا بَعْدُ: فَإِنَّكَ فِي دَارٍ تَمْهَيْدٍ، وَأَمَامَكَ مَنَازِلَانِ لَا بُدَّ مِنْ أَنْ
تَسْكُنَ أَحَدَهُمَا وَلَمْ يَأْتِكَ أَمَانٌ فَتَطْمَئِنَّ وَلَا بَرَاءَةٌ فَتُقْصِرَ وَالسَّلَامُ.

"To proceed: You are indeed in a preliminary abode, and before you are two homes out of which you will definitely reside in one of them. You have not been guaranteed security, such that you can feel safe, nor have you been granted acquittal, such that you can take it easy and be at peace."

Good Deeds are the Provisions and Useful Supplies on the Day of Final Return

[162] 'Alee bin Muhammad bin 'Abdillaah Al-Mu'adal informed us, saying: Al-Husayn bin Safwaan Al-Bardha'ee narrated to us: 'Abdullaah bin Muhammad bin Abee Ad-Dunyaa narrated to us, saying: Muhammad bin Al-Husayn narrated to me: Dawood bin Al-Muhbir narrated to us from Saalih Al-Murree from Al-Hasan (Al-Basree) that he said:

يَتَوَسَّدُ الْمُؤْمِنُ مَا قَدَّمَ مِنْ عَمَلِهِ فِي قَبْرِهِ، إِنْ خَيْرًا فَخَيْرًا،
وَإِنْ شَرًّا فَشَرًّا، فَاعْتَنِمُوا الْمُبَادَرَةَ رَحِمَكُمُ اللَّهُ فِي الْمُهْلَةِ.

"The believer will rely on what he has put forth from deeds while in his grave. If it is good, then good (will be for him), and if it is bad, then bad (will be for him). So seize the opportunity to hasten (to do good deeds), may Allaah have mercy on you, during times of respite (i.e. free time)."

[163] Abu Bakr Muhammad bin 'Umar bin Ja'far Al-Khiraqee informed us, saying: Abu Bakr Ahmad bin Ja'far bin Muhammad bin Salam Al-Khatlee narrated to us: Ahmad bin 'Alee Al-Abbaar narrated to us: Yahyaa bin Ayoob narrated to us: 'Ammar bin Muhammad Abul-Qattaan narrated to us from Mansoor that Mujaahid said concerning Allaah's statement: "And do not forget your portion of this worldly life":⁶⁶

عُمْرُكَ أَنْ تَعْمَلَ فِيهِ لِآخِرَتِكَ.

"Your (current) life is for the purpose of performing deeds in it for your next life (i.e. in the Hereafter)."

[164] Abul-Qasim 'Abdur-Rahmaan bin Ahmad bin Ibraaheem Al-Qazweenee informed us, saying: 'Alee bin Ibraaheem bin Salamah Al-Qattaan informed us: Abu Haatim Ar-Raazee narrated to us, saying: Suwayd, who is Ibn Sa'eed, narrated to me: Abu 'Awn Al-Hakam bin Sinaan narrated to us from Maalik bin Deenaar that he said:

مَكْتُوبٌ فِي التَّوْرَةِ: كَمَا تَدِينُ لُدَانَ، وَكَمَا تَزْرَعُ تَحْصُدُ.

⁶⁶ Surah Al-Qasas: 77

"It is written in the Torah: 'As you treat others, so will you be treated. And as you plant seeds (i.e. actions), so will you reap its consequences."

[165] Abul-Husayn Ahmad bin 'Alee bin Al-Husayn At-Tawzee informed us, saying: Abu Muhammad 'Ubaydullaah bin Muhammad Al-Jaraadee, the Scribe, informed us, saying: Ibn Duraid recited the verses, saying: 'Abdur-Rahmaan, i.e. the son of my brother Al-Asma'ee, recited to us from his paternal uncle, saying: A man from the inhabitants of Basrah recited the following poetic verses to me:

فَمَا لَكَ يَوْمَ الْحَشْرِ شَيْءٌ سِوَى الَّذِي تَزَوَّدْتَهُ قَبْلَ الْمَمَاتِ إِلَى الْحَشْرِ
إِذَا أَنْتَ لَمْ تَزْرَعْ وَأَبْصُرْتَ حَاصِدًا نَدِمْتَ عَلَى التَّفْرِيطِ فِي زَمَنِ الْبَدْرِ

"There is nothing for you on the Day of Resurrection except for that which you have prepared as a provision before death for the Day of Gathering. If you don't plant the seeds and anticipate the approach of the harvest season You'll regret having been negligent when the time was right (for planting)."

[166] Muhammad bin Al-Husayn bin Al-Fadl Al-Qattaan informed us, saying: 'Abdullaah bin Ja'far bin Darsawaih informed us: Ya'qoob bin Sufyaan narrated to us, saying: Shihaab bin 'Abaad claimed that it was conveyed to him that Sufyaan would recite the following poetic verses from Al-A'shaa: ⁶⁷

إِذَا أَنْتَ لَمْ تُرْحَلْ بِزَادٍ مِنَ التَّقَى وَلَا قَيْتَ بَعْدَ الْمَوْتِ مَنْ قَدْ تَزَوَّدَا
نَدِمْتَ عَلَى أَنْ لَا تُكُونَ كَمِثْلِهِ وَأَنْتَ لَمْ تُرْصِدْ بِمَا كَانَ أَرْصِدَا

"If you don't set out on your journey with the provision of dutifulness to Allaah and you encounter after death, he who came well-prepared with provisions You will regret not having been like him And not having prepared (yourself) with that which he prepared himself."

[167] Ibraaheem bin 'Umar Al-Barmakee informed us: Muhammad bin 'Abdillaah bin Khalf Ad-Daqaq informed us: Muhammad bin Saalih bin Dhuraih Al-'Ukbaree narrated to us: Hanaad bin as-Surree narrated to us: Wakee' narrated to us from Sufyaan from a man on the authority of Al-Hasan (Al-Basree), that he would recite this poetic verse during the morning and night:

⁶⁷ Translator's Note: Al-A'shaa was a famous Arab poet.

يَسْرُ الْفَتَى مَا كَانَ قَدَّمَ مِنْ نَفَى إِذَا عَرَفَ الدَّاءَ الَّذِي هُوَ قَاتِلُهُ

*"The young man is happy with what he has put forth from dutifulness to Allaah
When he becomes aware of the sickness that he is fighting against."*

[168] Abu 'Abdillaah Muhammad bin 'Abdil-Waahid bin Muhammad bin Ja'far informed us: Muhammad bin Al-'Abbaas informed us: Ahmad bin Sa'eed As-Soosee narrated to us: 'Abbaas bin Muhammad narrated to us, saying: Yahyaa bin Ma'een would recite this verse:

وَإِذَا افْتَقَرْتَ إِلَى الدُّخَايِرِ لَمْ تَجِدْ نُخْرًا يَكُونُ كَصَالِحِ الأَعْمَالِ

*"If you are lacking provisions, you will not find
any provision quite like that of righteous actions."*

Yahyaa said: "This is from Al-Akhtal."⁶⁸

⁶⁸ **Translator's Note:** Al-Akhtal was a famous Christian Arabian poet from the Umayyad Period. He was born in 640CE and died in 710CE.

Taking Advantage of Youth, Health and Free Time And Hastening to do Good Deeds before the Occurrence of that which will cause these Things to Cease

[169] Abu Taalib Makkee bin 'Alee bin 'Abdir-Razzaaq Al-Hareeree informed us, saying: Abu Ishaaq Ibraaheem bin Muhammad bin Yahyaa Al-Muzakkee narrated to us, saying: Muhammad bin Ishaaq bin Ibraaheem Ath-Thaqafee informed us: Muhammad bin Bakaar narrated to us: Ismaa'eel bin Ja'far, Ibn Al-Mubaarak, Ad-Daraawirdee and 'Abdullaah bin Ja'far all narrated to us from 'Abdullaah bin Sa'eed bin Abee Hind from his father from Ibn 'Abbaas ؓ that he said: The Messenger of Allaah ﷺ said:

الْفَرَاحُ وَالصَّحَّةُ نِعْمَتَانِ مَعْبُودُونَ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ.

"Free time and good health are two blessings (from Allaah) that many people take for granted." ⁶⁹

[170] Abul-Hasan 'Alee bin Ahmad bin 'Umar Al-Muqree informed us: Muhammad bin 'Abdillaah bin Ibraaheem Ash-Shaafi'ee narrated to us, saying: Mu'aadh bin Mathnaa narrated to us: Musaddad narrated to us: 'Abdullaah bin Dawood narrated to us from Ja'far bin Barqaan from Ziyaad bin Al-Jarraah from 'Amr bin Maymoon that the Messenger of Allaah ﷺ said to a man, while admonishing him:

اَعْتَبِمُ حَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ،
وَغِنَاكَ قَبْلَ فَقْرِكَ، وَفَرَاحَكَ قَبْلَ شُغْلِكَ، وَحَيَاتِكَ قَبْلَ مَوْتِكَ.

"Take advantage of five before five: Your youth before you become old; your health before you become sick; your wealth before you become poor; your free time before you become busy; and your life before you die." ⁷⁰

⁶⁹ Its chain of narration is **authentic**. Al-Bukhaaree reported it in his *Saheeh* from another path from 'Abdullaah bin Sa'eed bin Abee Handabah

⁷⁰ **Authentic Hadeeth**: This chain of narration is **sound** (*hasan*) in *mursal* form. However, Ibn Abee Ad-Dunyaa reported it in *Qasr-ul-Amal* (2-1-2) as did Al-Haakim (4/306) in *mawsool* form from another path of narration on the authority of Ibn 'Abbaas ؓ, who raised it to a saying of the Prophet ﷺ. Both Al-Haakim and Adh-Dhahabee deemed it authentic according to the standards of the two Shaikhs (Al-Bukhaaree and Muslim), and it is as they both said.

[171] Abu Muhammad Al-Hasan bin 'Alee bin Ahmad bin Bashaar As-Saabawaree informed us in Basrah: Abu Bakr Muhammad bin Ahmad bin Mahmawaih Al-'Askaree narrated to us: Ja'far bin Muhammad Al-Qalaanisee narrated to us, saying: Aadam bin Abee Iyaas narrated to us: Shu'bah narrated to us: Sa'eed Al-Jareeree narrated to us: Ghaneem bin Qays said:

كُنَّا نَتَوَاعَظُ فِي أَوَّلِ الْإِسْلَامِ، ابْنَ آدَمَ اعْمَلْ فِي فَرَاغِكَ لِشُغْلِكَ وَفِي شَبَابِكَ
لِهَرَمِكَ، وَفِي صِحَّتِكَ لِمَرَضِكَ، وَفِي دُنْيَاكَ لِآخِرَتِكَ، وَفِي حَيَاتِكَ لِمَوْتِكَ.

"We would take admonition in the beginning of Islaam from the following: 'O son of Aadam! Perform deeds in your free time for the time when you will be preoccupied; in your youth for the time when you will become elderly; in your health for the time when you will be sick; in your worldly life for the time when you will be in the Hereafter; and in your life for the time when you will be dead.'" ⁷¹

[172] I narrated from Muhammad bin 'Abdillaah bin Akhee Maymaa that he said: Ja'far bin Muhammad bin Naseer informed us: Ahmad bin Muhammad bin Masrooq At-Toosee narrated to us, saying: I recited to Mahmood bin Al-Hasan the following verses from his sayings:

وَصِحَّةَ جِسْمِكَ أَنْ يَسْقَمَا	بَادِرْ شَبَابَكَ أَنْ يَهْرَمَا
فَمَا دَهْرٌ مَنْ عَاشَ أَنْ يَسْلَمَا	وَأَيَّامَ عَيْشِكَ قَبْلَ الْمَمَاتِ
لِيَالِي شُغْلِكَ فِي بَعْضِ مَا	وَوَقْتِ فَرَاغِكَ بَادِرْ بِهِ
عَلَى بَعْضِ مَا كَانَ قَدْ قَدَّمَا	وَقَدْ قُلُّ أَمْرِيءٍ قَادِمًا

*"Take advantage of your youth before you become old
and from your body's health before you become sick
and the days you are alive before death
The time of the one who lives is not secure*

⁷¹ Ghaneem bin Qays was a Taabi'ee who would go by the *kunyah*, Abul-'Anbar Al-Maazinee Al-Basree. He would narrate from Abu Moosaa Al-Ash'aree, from Sa'ad bin Abee Waqqaas and from his father who was described as one of the Companions of the Prophet. A group of reliable narrators have reported from him. Ibn Hibbaan mentioned him in his book *ath-Thiqaat* (1/183), saying: "He died in 90H. Sa'eed Al-Jareeree did not hear this from him. There was a man between them." Abu Nu'aim also reported this hadeeth in *al-Hilyah* (6/200) from two paths of narration connected to Al-Jareeree from Abus-Sulail, who said: "Ghaneem said to me..." and then he mentioned it without the words "O son of Aadam."

*So take advantage of your free time
At nights you may be busy with some affairs
And put forth (good deeds), for every person puts forth
Over some of what he has already put forth (from deeds)."*

[173] Ibraaheem bin 'Umar Al-Barmakee informed us: Muhammad bin 'Abdillaah bin Khalf narrated to us, saying Ibn Dhuraih narrated to us: Hanaad bin as-Surree narrated to us: Wakee' narrated to us from Al-A'mash that he said: I heard them mentioning from Shuraih that he once saw some of his neighbors wandering about aimlessly, so he said to them:

مَالِكُمْ؟ فَقَالُوا: فَرَعْنَا الْيَوْمَ، فَقَالَ شُرَيْحٌ: وَبِهَذَا أَمَرَ الْفَارِغُ؟

"What is the matter with you?" They replied: "We have free time today." So he said: "Is this what the one with free time was ordered to do?"

[174] Abul-Hasan Ahmad bin Al-Husayn bin 'Abdillaah At-Tameemee informed us, saying: Muhammad bin 'Abdir-Rahmaan Adh-Dhahabee informed us: Muhammad bin Haaron Al-Hadramee narrated to us: Abu Bakr Ahmad bin Muhammad bin Anas narrated to us: 'Abdul-Wahhaab bin Naafi' narrated to us: Al-Fadl bin Ibraaheem narrated to us from Mu'aawiyah bin Qurrah that Anas bin Maalik ؓ said: The Messenger of Allaah ﷺ said:

أَشَدُّ النَّاسِ حِسَابًا يَوْمَ الْقِيَامَةِ الْمَكْفِيُّ الْفَارِغُ.

"The person with the worst reckoning on the Day of Judgement is the one with sufficient means, the one with free time."⁷²

[175] Abul-Qaasim 'Abdur-Rahmaan bin 'Ubaydillaah Al-Harbee informed us: Abu Bakr Ahmad bin Salmaan An-Najaad narrated to us: Ja'far As-Saa'igh narrated to us: 'Affaan narrated to us: 'Awn bin Mu'amar narrated to us from Al-Jild bin Ayoob that Mu'aawiyah bin Qurrah said:

⁷² Its chain of narration is very weak. Its defect lies in 'Abdul-Wahhaab bin Naafi', who is Al-'Aamiiree Al-Matoo'ee. Ad-Daaraqutnee said: "He is very weak." I wasn't able to find a biography for Al-Fadl bin Ibraaheem. Al-Jild bin Ayoob would use it as a supplemental narration from Mu'aawiyah bin Qurrah as occurs in the following narration (i.e. no. 175). However, he made it a statement of Mu'aawiyah, and this is what is closer to the truth, even if the Jild mentioned in this narration is rejected, as stated by Ad-Daaraqutnee.

أَكْثَرُ النَّاسِ حِسَابًا يَوْمَ الْقِيَامَةِ الصَّحِيحُ الْقَارِعُ.

"The person who will receive the most reckoning on the Day of Judgement is the healthy one, the one with lots of free time."

[176] Al-Hasan bin Abee Bakr informed us: 'Uthmaan bin Ahmad Ad-Daqaaq informed us: Heedhaam bin Qutaybah Al-Marwazee narrated to us: Muhammad bin Kulaib narrated to us: Ismaa'eel bin 'Ayaash narrated to us: Mut'im bin Al-Miqdaam As-San'aanee and others narrated to us from Muhammad bin Waasi' Al-Azdee that he said: Abud-Dardaa ؓ wrote to Salmaan:

مِنْ أَبِي الدَّرْدَاءِ إِلَى سَلْمَانَ: يَا أَخِي اغْتَنِمْ صِحَّتَكَ وَقَرَاغَكَ مِنْ قَبْلِ أَنْ يَنْزِلَ بِكَ مِنَ الْبَلَاءِ مَا لَا يَسْتَطِيعُ أَحَدٌ مِنَ النَّاسِ رَدَّهُ عَنْكَ.

"From Abud-Dardaa to Salmaan: O my brother, take advantage of your health and your free time before some affliction befalls you which none of the people will be able to remove from you."

[177] Al-Husayn bin 'Umar bin Burhaan Al-Ghazaal informed us: Abul-Husayn 'Abdul-Baaqee bin Qaani' bin Marzooq, the Judge, narrated to us, through dictation: Bishr bin Moosaa narrated to us: 'Abdullaah bin Saalih narrated to us, saying: Yahyaa bin Hameed narrated to us, saying: Al-Awzaa'ee wrote to one of his brothers:

أَمَّا بَعْدُ.. فَقَدْ أُحِيطَ بِكَ مِنْ كُلِّ جَانِبٍ، وَهُوَ ذَا يُسَارِرُكَ فِي كُلِّ يَوْمٍ، فَاحْذَرِ اللَّهَ وَالْقِيَامَ بَيْنَ يَدَيْهِ.

"To proceed: You are surrounded from all sides (by the Devil) and he is constantly whispering to you every day. So be fearful of Allaah and of standing in front of Him."

[178] Muhammad bin Ahmad bin Rizq informed us, saying: Ja'far bin Muhammad bin Nusayr Al-Khaldee reported to us: Muhammad bin 'Abdillaah Al-Hadramee narrated to us: 'Abdullaah bin Khubaiq narrated to us: Ishaaq bin 'Abdil-'Azeez narrated to us that 'Ataa bin Muslim said: I was with Sufyaan Ath-Thawree in Al-Masjid Al-Haraam, when he said:

يَا عَطَاءُ نَحْنُ جُلُوسٌ وَالنَّهَارُ يَعْمَلُ عَمَلَهُ، قَالَ: قُلْتُ: أَنَا فِي خَيْرٍ إِنْ شَاءَ اللَّهُ: قَالَ: أَجَلٌ وَلَكِنَّهَا مَبَادِرَةٌ، قَالَ: ثُمَّ قَالَ لِي: يَا عَطَاءُ إِنَّ الْمُؤْمِنَ فِي الْمَوْقِفِ لَيَرَى بِعَيْنِهِ مَا أَعَدَّ اللَّهُ لَهُ فِي الْجَنَّةِ، وَهُوَ يَتَمَنَّى أَنَّهُ لَمْ يُخْلَقْ مِنْ هَوْلٍ مَا هُوَ فِيهِ.

"O 'Ataa, we are sitting while the day is busy doing its affairs." I said: "I am in a good state, if Allaah wills." He said: "Yes, but it is about hastening to take advantage (of one's time)." Then he told me: "O 'Ataa, verily when the believer is in his final place of standing, he will see with his eyes what Allaah has prepared for him in Paradise, but yet (in spite of this), he will wish that he was never created due to the state of fright he will be in."

[179] Abu 'Abdillaah Al-Husayn bin Al-Hasan bin Muhammad bin Al-Qaasim Al-Makhzoomee informed us, saying: Muhammad bin 'Amr Ar-Razaaz reported to us: Hanbal bin Ishaq, the cousin of Ahmad bin Hanbal, narrated to us: Abul-Waleed Khalf bin Al-Waleed narrated to us, saying: The cousin of Abu Bakr An-Nahshalee narrated to me, saying: Ibn As-Samaak entered into the presence of Abu Bakr An-Nahshalee while he was in the marketplace praying with head motions, so he (Ibn As-Samaak) said: 'SubhanAllaah over such a state of being!' So he (i.e. Abu Bakr) said:

يَا ابْنَ الْيَمَّاكِ أَبَادِرُ طَيِّ الصَّحِيفَةِ.

"O Ibn As-Samaak, I am taking advantage of (my time before) the closing of my book (of deeds)." ⁷³

[180] Abul-Qaasim 'Ubaydullaah bin Muhammad bin 'Ubaydillaah An-Najaar informed us, saying: Muhammad bin 'Ubaydillaah bin Al-Fadl Al-Kayaal narrated to us: Muhammad bin Al-Haytham Al-Muqree narrated to us, saying: Abu Sa'eed Al-Jasaas said: Ibn 'Abdil-Mu'min narrated to us in Egypt: 'Abdaan bin 'Uthmaan narrated to us, saying: I heard Ibn Al-Mubaarak say:

اَعْتَمِ رَكَعَتَيْنِ زُلْفَى إِلَى اللَّهِ إِذَا كُنْتَ رِيحًا مُسْتَرِيحًا،
وَإِذَا مَا هَمَمْتَ بِالنُّطْقِ فِي الْبَاطِلِ فَاجْعَلْ مَكَانَهُ تَسْبِيحًا.

"Take advantage of performing two prayer units (*rak'ah*) to draw closer to Allaah when you are in a relaxed state and not preoccupied. And when you

⁷³ **Translator's Note:** What is meant by the closing of his book of deeds was the near approach of his death, and Allaah knows best.

feel like uttering words of falsehood, replace that instead with *tasbeeh* (i.e. saying *SubhaanAllaah*)."

[181] Abu Sa'eed Mas'ood bin Naasir As-Sijzee recited to me, saying: Abu Ahmad Mansoor bin Muhammad bin 'Abdillaah Al-Azdee recited the following poem from himself to us in Herat:

لَا تَحْتَقِرْ سَاعَةً مُسَاعِدَةً نَمُدُّ فِيهَا يَدًا إِلَى طَاعَةٍ
فَالْحَيُّ لِلْمَوْتِ وَالْمُنَى خُدْع وَالْأَمْرُ مِنْ سَاعَةٍ إِلَى سَاعَةٍ

"Do not look down upon a helping hour
In which you can extend your hand towards obedience
For the living person is subject to death and hopes are a deception
And the matter is always (changing) from one hour to another hour."

[182] Abul-Husayn 'Alee bin Muhammad bin 'Abdillaah Al-Mu'adal informed us, saying: Al-Husayn bin Safwaan reported to us: 'Abdullah bin Muhammad bin Abee Ad-Dunyaa narrated to us, saying: Abu 'Abdillaah Ahmad bin Ayoob recited to me:

اعْتَنِمْ فِي الْفَرَاغِ فَضْلَ رُكُوعِ فَعَسَى أَنْ يَكُونَ مَوْتُكَ بَعْتَهُ
كَمْ صَحِيحٍ رَأَيْتَ مِنْ غَيْرِ سَقَمِ ذَهَبَتْ نَفْسُهُ الصَّحِيحَةَ فَلْتَهُ

"Take advantage of your free time by exceeding in prayer
For perhaps your death will befall you all of a sudden
How many a healthy person have you seen not having any illness
Yet his healthy soul has departed (in death) unexpectedly."

[183] Abul-Waleed Sulaymaan bin Khalf bin Sa'ad Al-Andalusee recited to me the following poetic verses from himself:

إِذَا كُنْتُ أَعْلَمُ عِلْمًا يَقِينًا بَانَ جَمِيعَ حَيَاتِي كَسَاعَةٍ
فَلِمَ لَا أَكُونُ ضَيِّقًا بِهَا وَأَجْعَلُهَا فِي صَلَاحٍ وَطَاعَةٍ

"If I knew with certain knowledge
That my whole life was like an hour
Then why wouldn't I be stingy with it
And devote all of it to righteousness and obedience."

[184] 'Alee bin Ahmad Ar-Razaaz narrated to us, saying: I heard Ja'far (bin Nusayr) Al-Khaldee say: I heard Al-Junayd say: I heard As-Sarree As-Saqatee say:

كُلُّ يَوْمٍ قَدْ مَضَى لَا تُجِدُهُ فَإِذَا كُنْتَ بِهِ قَامِتًا

*"Every day that has passed by, you will not find anymore
So if you are upon one (now, i.e. another day), then treat it greatly."*

[185] I read in a copy of a book that was mentioned to us by Abu Sa'eed Muhammad bin Moosaa As-Sayrafee that he heard from Abul-'Abbaas Muhammad bin Ya'qoob Al-Asam, and he mentioned it: Then Al-'Ateeqee informed me, saying: 'Uthmaan bin Muhammad Al-Makhramee reported to us, saying: Al-Asam informed that Al-'Abbaas bin Muhammad Ad-Dawree narrated to them: 'Alee bin Al-Husayn bin Shaqeeq narrated to us, saying: 'Abdullaah bin Al-Mubaarak reported to us that Sa'eed bin Saalim said:

"Rawh bin Zinbaa' came upon a home between Makkah and Madeenah on a summer day and brought his food home with him. At that point a shepherd was descending from a hill, so he said to him: 'O shepherd, come here to eat.' The man replied: 'I'm fasting.' Rawh said: 'Are you fasting in this intense heat?' So the shepherd said: 'Should I then let (all) my days go in vain?' So Rawh recited the the following poetic verses:

لَقَدْ ضَنْنْتَ بِأَيَّامِكَ يَا رَاعٍ إِذْ جَادَ بِهَا رَوْحُ بْنُ زُرَيْعٍ

*"You have been stingy with your days, O shepherd
Whereas Rawh bin Zinbaa' is generous with his."*

[186] Al-Hasan bin Abee Bakr informed us, saying: Abu Ja'far 'Abdullaah bin Ismaa'eel bin Ibraaheem Al-Haashimee reported to us: 'Abdullaah bin Muhammad bin 'Ubayd Al-Qurshee narrated to us, saying: One of the people of knowledge narrated to me, saying:

دَعَا قَوْمٌ رَجُلًا إِلَى طَعَامٍ فِي يَوْمٍ قَانِظٍ شَدِيدٍ حَرَّهُ، فَقَالَ: إِنِّي
صَائِمٌ، فَقَالُوا: أَفِي مِثْلِ هَذَا الْيَوْمِ؟ قَالَ: أَفَاعِينِ أَيَّامِي إِذْنٌ؟

"A group of people invited a man to come eat with them on a scorching hot day with intense heat, but he said: 'I'm fasting.' So they said: '(You are

fasting) on a day like this?!" He said: 'Should I then take all of my days for granted?'"

[187] 'Alee bin Muhammad bin Al-Mu'adal informed us, saying: Al-Husayn bin Safwaan informed us: Abu Bakr bin Abee Ad-Dunyaa narrated to us, saying: One of the scholars narrated to me, saying:

دَعَا قَوْمٌ رَجُلًا إِلَى طَعَامٍ، فَقَالَ: إِنِّي صَائِمٌ،
فَقَالُوا: أَفْطِرُ وَصُمْ غَدًا، قَالَ: وَمَنْ لِي بِغَدٍ؟

"Some people once invited a man to eat food with them, so he said to them: 'I'm fasting.' They said: 'Break it and fast tomorrow.' So he replied: 'And who can guarantee me tomorrow?'"

[188] Abul-Fat'h Muhammad bin Ahmad bin Abil-Fawaaris, the Haafidh, informed us: 'Alee bin 'Abdillaah bin Al-Mugheerah narrated to us: Ahmad bin Sa'eed Ad-Dimashqee narrated to us, saying: 'Abdullaah bin Al-Mu'taz said:

تَنَاوَلُ الْفُرْصَةَ الْمُمْكِنَةَ، وَلَا تَنْتَظِرُ غَدًا فَمَنْ لِعَدٍ مِنْ حَادِثٍ بِكَفِيلٍ.

"Seize the available opportunity, and do not anticipate tomorrow. For who can guarantee that tomorrow will occur?"

[189] Abul-Qaasim Al-Azharee informed us, saying: Sahl bin Ahmad Ad-Deebaajee informed us: Muhammad bin Muhammad bin Al-Ash'ath Al-Koofee narrated to us in Egypt: Moosaa bin Ismaa'eel bin Moosaa bin Ja'far bin Muhammad narrated to us, saying: My father narrated to me from his father from his grandfather, Ja'far bin Muhammad, from his father from his grandfather, 'Alee bin Al-Husayn from his father that 'Alee ؑ used to say:

اعْمَلْ كُلَّ يَوْمٍ بِمَا فِيهِ تَرَشُدُ.

"Give every day its due worth of (good) deeds, you will be rightly guided."

[190] Al-Hasan bin Abee Bakr informed us, saying: Muhammad bin Muhammad bin Ahmad bin Maalik Al-Iskaafee informed us: Abul-Ahwas Muhammad bin Al-Haytham, the Judge, narrated to us: Muhammad bin Katheer narrated to us from Mukhlid bin Husayn that Hishaam said: Hafsah bint Sireen would say:

يَا مَعْشَرَ الشَّبَابِ: اْعْمَلُوا، فَإِنَّمَا الْعَمَلُ فِي الشَّبَابِ.

"O gathering of youth! Perform (righteous) deeds, for indeed the time for performing actions is during the age of adolescence."

[191] 'Alee bin Muhammad bin 'Abdillaah Al-Muqree Al-Hidhaa informed us, saying: Muhammad bin 'Abdillaah bin Muhammad bin Ismaa'eel Al-Bazaaz informed me: Muhammad bin Ahmad bin Haaron, the scholar of Fiqh, narrated to us, saying: Ibraaheem bin 'Abdillaah bin Al-Junayd narrated to us, saying: Muhammad bin Al-Husayn narrated to me: 'Ubaydullaah bin Muhammad bin Hafs Al-Qurshee narrated to us from his father, saying: One wise man once wrote to one of his brothers who was young:

أَمَّا بَعْدُ فَإِنِّي رَأَيْتُ أَكْثَرَ مَنْ يَمُوتُ الشَّبَابَ، وَآيَةٌ ذَلِكَ أَنَّ الشُّيُوخَ قَلِيلٌ.

"To proceed: Indeed, I see that the majority of those who die are the youth. And the proof for this is that the elders are few."⁷⁴

[192] Ibraaheem said: Ahmad bin 'Abdillaah bin Yoonus narrated to us, saying: I heard Abu Bakr bin 'Ayaash mention from Ajlah, saying: Ad-Dahaak bin Mazaahim said:

اْعْمَلْ قَبْلَ أَنْ لَا تَسْتَطِيعَ أَنْ تَعْمَلَ، فَإِنَّا أَبْغَى أَنْ أَعْمَلَ الْيَوْمَ فَلَا اسْتَطِيعُ.

"Perform (good) deeds before you are unable to perform deeds, for I would like to perform deeds today, but I am not able to."

[193] Abu 'Abdillaah Al-Husayn bin Al-Hasan bin Ahmad bin Muhammad Al-Jawaaleeqee informed us: Ja'far Al-Khaldee narrated to us: Ahmad, i.e. Ibn Muhammad bin Masrooq, narrated to us: Muhammad bin Al-Husayn narrated to us: Muhammad bin Ashkaab As-Safaar narrated to us, saying: A man from his family, i.e. the family of Dawood At-Taa'ee, narrated to me, saying: "I said to him (i.e. to Dawood At-Taa'ee): 'O Abu Sulaymaan! You are aware of the family ties between us and you, so advise us.' So his eyes filled with tears. Then he said:

⁷⁴ **Translator's Note:** Not too many people reach old age, so it means that they die while in their youth. This should encourage one to perform deeds while young as opposed to waiting for old age, and Allaah knows best.

يا أخي إِنَّمَا اللَّيْلُ وَالنَّهَارُ مَرَّاجِلٌ يَنْزِلُهَا النَّاسُ مَرَحَلَةً مَرَحَلَةً، حَتَّى يَنْتَهِيَ ذَلِكَ إِلَى آخِرِ سَفَرِهِمْ فَإِنْ اسْتَطَعْتَ أَنْ تُقَدِّمَ فِي كُلِّ يَوْمٍ مَرَحَلَةً زَادَا لِمَا بَيْنَ يَدَيْهَا فافْعَلْ، فَإِنَّ انْقِطَاعَ السَّفَرِ عَنْ قَرِيبٍ مَا هُوَ وَالْأَمْرُ أَعْجَلُ مِنْ ذَلِكَ فَتَزَوَّدْ لِسَفَرِكَ وَأَقْضِ مَا أَنْتَ قَاضٍ مِنْ أَمْرِكَ، فَكَأَنَّكَ بِالْأَمْرِ قَدْ بَعَثَكَ وَمَا أَعْلَمُ أَحَدًا أَشَدَّ تَضَيُّعًا مِنِّي لِذَلِكَ، ثُمَّ قَامَ وَتَرَكَنِي.

'O my brother, verily, the night and the day are stages that the people pass through - stage by stage - until this takes them to the end of their journey. So if you are able to put forth a provision during every day's stage, then do so, for indeed, the end of the journey is as near as it can get, and the affair (i.e. Day of Judgement) is quicker than that. So take provisions for your journey. And take yourself to account, for indeed (on that Day), you will not be able judge in your affair. So it is as if your affair has come upon you all of a sudden. And I don't know anyone that is more heedless of this than me.' Then he got up and left me."

[194] Al-Hasan bin Abee Bakr informed us, saying: 'Uthmaan bin Ahmad Ad-Daqaq reported to us: Ishaq bin Ibraaheem bin Sunayn narrated to us: 'Umar bin Muhammad bin Ahmad recited to me the following poetic verses:

لَسْتَ تُدْرِي مَتَى الْأَجَلُ	أَنْتَ فِي غَفْلَةِ الْأَمَلِ
فَهِيَ مِنْ أَوْجَعِ الْعِلَالِ	لَا تُغُرُّكَ صِحَّةُ
صَبْحَةِ تَقْطَعُ الْأَمَلَ	كُلَّ نَفْسٍ لِيَوْمِهَا
قَبْلَ أَنْ تَمْنَعَ الْعَمَلَ	فَاعْمَلِ الْخَيْرَ وَاجْتَهِدْ

*"You are immersed in reckless hopes
You don't know when your time (i.e. death) will come
Do not let good health deceive you
For it is from the most painful of illnesses
Every soul is dependent upon its (present) day
For in the morning (i.e. tomorrow), his hopes are cut off
Therefore, do good and strive hard in that
Before you are prevented from deeds."*

[195] Muhammad bin Ahmad bin Rizq informed us, saying: 'Uthmaan bin Ahmad Ad-Daqaq reported to us: Muhammad bin Ahmad bin Al-Baraa' narrated to us, saying: 'Abdullaah bin Muhammad Al-Ash'aree Al-Madeeneeh recited to me these poetic verses from Mahmood:

<p>وَأَصْبَحْتَ فِي يَوْمٍ عَلَيْكَ شَهِيدٌ فَتَنْ بِإِحْسَانٍ وَأَنْتَ حَمِيدٌ لَعَلَّ غَدًا يَأْتِي وَأَنْتَ فَاقِدٌ عَلَيْكَ وَمَاضِي الْأَمْسِ لَيْسَ يَعُودُ</p>	<p>مَضَى أَمْسُكَ الْمَاضِي شَهِيدًا مُعَدَّلًا فَإِنْ كُنْتَ بِالْأَمْسِ اقْتَرَفْتَ إِسَاءَةً وَلَا تُرْجِ فِعْلَ الْخَيْرِ يَوْمًا إِلَى غَدٍ فَيَوْمُكَ إِنْ أَعْتَبْتَهُ عَادَ نَفْعُهُ</p>
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*"Your yesterday has passed on as a just witness
And you have come upon a day which is (also) a witness against you
So if yesterday you committed an evil deed
Then follow that up with two good deeds, and you will be praiseworthy
Do not put aside doing a good deed today for tomorrow
For perhaps tomorrow will come, yet you no longer exist
If you find fault with your today, its benefit will come back to you
But as for what you did yesterday, that will not come back to you."*

[196] Ibn Rizq informed us, saying: 'Uthmaan bin Ahmad reported to us: Muhammad bin Ahmad bin Al-Baraa' narrated to us: Dawood bin Rasheed narrated to us: Al-Waleed bin Saalih narrated to us from a man who said: I saw the Prophet ﷺ in a dream and he said to me:

مَنْ اسْتَوَى يَوْمَاهُ فَهُوَ مَغْبُورٌ، وَمَنْ كَانَ غَدُهُ شَرَّ يَوْمِيهِ فَهُوَ مَلْعُونٌ، وَمَنْ لَمْ
يَعْرِفِ النُّقْصَانَ مِنْ نَفْسِهِ فَهُوَ إِلَى نُقْصَانٍ، وَمَنْ كَانَ إِلَى نُقْصَانٍ فَالْمَوْتُ خَيْرٌ لَهُ.

"Whoever treats his two days (i.e. today and tomorrow) equally is cheated. Whoever's tomorrow is the worst of his two days is cursed. Whoever doesn't acknowledge the deficiency in himself is given into deficiency. And whoever is given into deficiency, death is better for him."

The Disapproval of Procrastinating

[197] 'Alee bin Muhammad bin 'Abdillaah Al-Mu'adal informed us saying: Al-Husayn bin Safwaan Al-Bardha'ee narrated to us: 'Abdullaah bin Muhammad bin Abee Ad-Dunyaa narrated to us, saying: Muhammad bin Al-Husayn narrated to me: Ishaaq bin Mansoor narrated to us from Ja'far bin Sulaymaan from 'Umar bin Maalik from Abul-Jawzaa, that he said concerning Allaah's statement: ⁷⁵

(وَ كَانَ أَمْرُهُ فُرْطًا) قَالَ: تَسْوِيفًا.

"And he whose affairs (i.e. deeds) are in excessiveness": "i.e. in procrastination."

[198] Ibn Abee Ad-Dunyaa said: Sa'ad bin Zanboor Al-Hamdaanee narrated to us: 'Abdullaah bin Al-Mubaarak narrated to us from Shu'bah from Abu Ishaaq, that he said:

قِيلَ لِرَجُلٍ مِنْ عَبْدِ الْقَيْسِ: أَوْصِ، قَالَ: اخْذَرُوا سَوْفًا.

"It was once said to a man from 'Abdil-Qays: 'Advise us.' So he said: 'Beware of (using the word) sawfa.'" ⁷⁶

[199] Ibraaheem bin 'Umar Al-Barmakee informed us: Muhammad bin 'Abdillaah bin Khalf Ad-Daqaq informed us: Muhammad bin Saalih bin Dhuraih narrated to us: Hanaad bin as-Surree narrated to us: Ibn Al-Mubaarak reported to us from 'Abdul-Waarith from a man on the authority of Al-Hasan Al-Basree, that he said:

إِيَّاكَ وَالتَّسْوِيفَ، فَإِنَّكَ بِيَوْمِكَ وَلَسْتَ بَعْدَكَ فَإِنْ يَكُنْ غَدًا لَكَ فَكُنْ فِي غَدٍ
كَمَا كُنْتَ فِي الْيَوْمِ وَإِنْ لَمْ يَكُنْ لَكَ غَدًا لَمْ تَنْدَمْ عَلَى مَا فَرَّطْتَ فِي الْيَوْمِ.

"Beware of procrastinating, for indeed you are in your present day and not in your tomorrow. So if there is a tomorrow for you, then be in tomorrow as

⁷⁵ Surah Al-Kahf: 28

⁷⁶ **Translator's Note:** The Arabic word "sawfa" denotes the future tense. For example, it can be translated as: "I will do such and such" which indicates procrastinating or putting something off for tomorrow or a later time.

you are in today. And if there is no tomorrow for you, then do not regret over what you neglected today.”

[200] Al-Hasan bin Abee Bakr informed us: ‘Abdullaah bin Ismaa’eel Al-Haashimee informed us: ‘Abdullaah bin Muhammad bin ‘Ubayd narrated to us: Ismaa’eel bin Ibraaheem narrated to me: Saalih Al-Murree narrated to us from Qataadah from Abul-Jild that he said:

قَرَأْتُ فِي بَعْضِ الْكُتُبِ: إِنَّ سَوْفَ جُنْدٍ مِنْ جُنْدِ إِبْلِيسِ.

“I read in some books: “The word *sawfa* is indeed one of the soldiers in the army of Iblees (i.e. the Devil).”

[201] Muhammad bin Ahmad bin Rizq and ‘Alee bin Ahmad bin ‘Umar Al-Muqree both said: Ja’far bin Muhammad Al-Khaldee informed us: Ibraaheem bin Nasr Al-Mansoorree narrated to us: Ibraaheem bin Bashaar narrated to me: Yoosuf bin Asbaat narrated to me: Muhammad bin Samurah As-Saa’ih wrote the following letter to me:

أَيُّ أَخِي إِيَّاكَ وَتَأْمِيرَ السُّوَيْفِ عَلَى نَفْسِكَ وَإِمَكَانَهُ مِنْ قَلْبِكَ، فَإِنَّهُ مَحَلُّ الْكَلَالِ، وَمَوِيلُ التَّلَفِ، وَبِهِ تُقَطَعُ الْأَمَالُ، وَفِيهِ تُنْقَطِعُ الْأَجَالُ فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ أَدَلَّتْهُ مِنْ عَزْمِكَ وَهَوَاكَ عَلَيْهِ فِعْلًا، وَاسْتَرْجِعْ مِنْ بَدَنِكَ مِنَ السَّامَةِ مَا قَدْ وَلَّى عَنْكَ فَعِنْدَ مُرَاجَعَتِهِ إِيَّاكَ لَا تَنْتَفِعُ نَفْسُكَ مِنْ بَدَنِكَ بِنَافِعَةٍ وَبَادِرْ يَا أَخِي فَإِنَّكَ مُبَادِرٌ بِكَ وَأَسْرَعُ فَإِنَّكَ مَسْرُوعٌ بِكَ، وَجِدْ فَإِنَّ الْأَمْرَ جِدٌّ، وَتَبْقِظْ مِنْ رَقَدَتِكَ، وَأَنْتَبِهْ مِنْ غَفْلَتِكَ، وَتَذَكَّرْ مَا أَسْلَفْتَ وَقَصَّرْتَ، وَفَرَطْتَ وَجَنَيْتَ وَعَمِلْتَ، فَإِنَّهُ مُنْبِتٌ مُخْصَى فَكَأَنَّكَ بِالْأَمْرِ قَدْ بَعَثْتَ، فَاعْتَبَطْتَ بِمَا قَدَّمْتَ، أَوْ نَدِمْتَ عَلَى مَا قَرَّطْتَ.

“O brother! Beware of letting procrastination take control of you and letting it take a firm root in your heart, for indeed it is the cause for fatigue and wasting (of time). Due to it, aspirations are cut short and appointed times are not met. If you allow this to happen, you have let it free you from your resolutions, and in effect, take you over. And reclaim your body from the lethargy that overtook you. But when it returns back to you, your soul will not benefit from your body. And hasten, my brother, for indeed you are being hastened. And rush, for indeed you are being rushed. And be serious, for indeed, the matter is serious. Awaken from your sleep, and snap out of your heedlessness. And remember what you have left behind, what you fell short in, what you neglected, what crimes you committed and what deeds you did, for indeed that is recorded and you will be held accountable for it.

Knowledge Mandates Action

So it is as if the matter has come upon you all of a sudden and so you are (either) happy with what you have put forth for it or remorseful for what you have neglected."

This is the last part of the book, thus all praise is due to Allaah alone, and may His praises and peace be upon Muhammad ﷺ and his family.

[End of the Treatise]

Glossary of Terms Used in the Book

Ahaadeeth	See Hadeeth
'An'ana	When a narrator says "So and so said <i>from</i> ('an) so and so." Such a narration is not acceptable if the narrator that does it is considered <i>mudallis</i> and if it established that he never met the person he is narrating from.
Ayaat	Lit. Sign - More commonly, this refers to verses from the Noble Qur'aan. Its singular form is <i>ayah</i> . It could also be used to refer to a sign or symbol.
Da'eef	Lit. Weak - A narration that doesn't meet the conditions and standards of a Saheeh or Hasan narration.
Fitnah	Pl. <i>Fitan</i> . This linguistically refers to calamities, trials, tribulations and mischief.
Ghareeb	Lit. Strange - A narration that has been reported by just one single person, as is the case with 'Umar's reporting of the hadeeth: "Verily, actions are based on intentions."
Hadeeth	Lit. Speech - A textual recorded narration containing information about one of the Prophet's sayings, actions or tacit approval of something. Such a report can either be authentic or weak, according to the grading and verification of the Muslim scholars on its chain of narration.
Hasan	Lit. Good - A sound narration that is of a lesser standing than a Saheeh narration. This is due to there being a lesser standard of precision on the part of some of the narrators in the chain than that of a Saheeh narration.
Irsaal	See Mursal
Isnaad	It is also referred to as " <i>sanad</i> ." This is the chain of narrators in a hadeeth who have transmitted that particular hadeeth to us.
Khateeb	Commonly used to refer to the person that delivers the sermon on the day of Jumu'ah (Friday).

Marfoo'	Lit. Raised - A report that has been "raised" up or ascribed to the Prophet. It is divided into two categories: <i>Marfoo' Sareeh</i> , which is a statement, action, tacit approval, or physical characteristic that has been ascribed to the Prophet; and <i>Marfoo' Hukm</i> , which is a report containing a ruling that is ascribed to the Prophet.
Mawdoo'	Lit. Fabricated - A false narration that is ascribed to the Prophet. Such reports are rejected. It is not permissible to mention them unless one desires to expose them and warn against them.
Mawqoof	Lit. Stopped - A narration that is attributed to a Companion, and which cannot be authentically "raised" to a saying of the Prophet.
Mawsool	A Marfoo' or Mawqoof narration that has been "connected."
Mudallis	See Tadlees
Mursal	A narration that a Sahaabee (Companion) or a Taabi'ee (Successor) raised, i.e. ascribed, to the Prophet but yet did not hear it directly from him.
Munkar	A very weak narration due to two causes: (1) The chain contains a narrator that has committed serious errors such that one is not able to distinguish from him what is true or false or he is an open sinner, and (2) it contains a weak narrator that reports something that contradicts what has been narrated by a reliable narrator.
Munqati'	Lit. Disrupted - One of the four types of narrations with a broken chain of narrators. It refers particularly to a narration whose chain is missing either one, two or more narrators but not in successive order (i.e. sporadic disruptions in the chain).
Nahu	The linguistic science of Arabic Grammar
Rak'ah	A unit of prayer or the actual bowing position within prayer.
Saheeh	Lit. Authentic - A narration with a connected chain of just and precise narrators without any irregularities or hidden

defects in the chain.

- Salaf** Lit. Predecessors - This refers to the first three generations of Islaam: The Sahaabah, the Taabi'een, and the Atbaa' at-Taabi'een. These were the first three virtuous generations of Islaam about whom the Prophet said: "The best of people is my generation, then those that come after them, then those that come after them."
- Subhaan-Allaah** An expression commonly translated as "Glory be to Allaah" but which more specifically means "May Allaah be far removed from all imperfections." This statement is usually made at the time something bad occurs or when a lie/slander is stated.
- Surah** Pl. Suwar. A chapter from the Noble Qur'aan.
- Sunnah** Lit. Way - The way and guidance of Prophet Muhammad, as represented in his speech, action, and tacit approval, which have been recorded and transmitted in reports and narrations known as Hadeeth.
- Tadlees** The quoting of a hadeeth with its chain of narration in such a way so as to lead the audience to believe more than what the reality is. It is divided into two types:
- Tadless-ul-Isnaad:* This is when one reports a statement or action from someone he met, which he didn't actually hear or see for himself, at the same time giving the impression that he did in fact see or hear it due to his choice of words.
- Tadlees-us-Shuyookh:* When a narrator calls or describes his shaikh (i.e. teacher) with a name/characteristic he is not widely known for, thus leading others to believe he is someones else. This is either done because (1) his shaikh is lower than him (in knowledge) and so he doesn't want to reveal that he narrates from someone lower than him, or because (2) he wants people to think he had many shuyookh (teachers). It can also be done due to other objectives.