

Hadith compilation according to subject-matter	مصنف
Confounding	مضطرب
Doubtful	مضعف
Hadith compilation according to names of Companions, regions, or names of teachers of compilers	معجم
Medium Mu'jam	المعجم الأوسط
Minor Mu'jam	المعجم الصغير
Major Mu'jam	المعجم الكبير
Conventional	معروف
Defective	معطل
Defective	معلول
Hadith in which narrator narrates using the Arabic word 'an (meaning 'from)	معنى
Accounts of historical nature	مغازي
Accepted	مقبول
Intersected	مقطوع
Inverted	مقلوب
Reporters of many traditions	مكثرون
Abrogated	منسوخ
Unique	منفرد
Interrupted	منقطع
Denounced	منكر
Trustworthy	موثوق
Hadith beginning with the Arabic word <i>anna</i>	مؤنن
Complete	موصول
Fabricated	موضوع
Discontinued	موقوف
Absurd	واو / واهية
Positive knowledge; certainty	يقين

In the Name of Allāh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

And may the blessings and peace of Allāh be upon our master Muḥammad, his family, his Companions, and those who love him.

وصلى الله وسلم على سيدنا محمد وآله وصحبه ومحبيه

The Book Of The Sunnah

[كتاب السنة] (المعجم ...) (الصفحة ١)

Chapter 1. Following The Sunnah Of The Messenger Of Allāh ﷺ

(المعجم ١) - باب اتباع سنة رسول الله ﷺ (الصفحة ١)

1. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said, 'Whatever I have commanded you, do it, and whatever I have forbidden you, refrain from it.'" (Sahih)

١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَمَرْتُكُمْ بِهِ فَخُذُوهُ، وَمَا نَهَيْتُكُمْ عَنْهُ فَانْتَهُوا».

تخریج: [صحیح] أخرجه أحمد: ٢/٣٥٥ من حديث شريك به، وانظر الحديث الآتي.

Comments:

- a. Each and every command of the Prophet ﷺ is binding on the community. Numerous Verses of the Qur'an confirm the assertion.
- b. Anything and everything the Prophet ﷺ prohibits must be avoided. Allāh the Glorified says in His Book: "... And whatever the Messenger gives you, take it; and whatever he forbids you, desist from it...." (59:7)
- c. The above quoted Verse proves that a command, as a rule, is binding although in certain contexts it could simply mean preferability or recommendation.

2. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: "Leave me as I have left you (Don't ask me the minor things that I have avoided to tell you). For those who came before you were doomed because of their questions and differences with their Prophets. If I command you to do

٢ - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَ: أَبَانَا جَبْرِ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «دَرَوْنِي مَا تَرَكْتُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَأَخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ

something, then do as much of it as you can, and if I forbid you from doing something, then refrain from it." (Sahih)

فَخَذُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَانْتَهُوا.

تخریج: أخرجه مسلم، الفضائل، باب توقيه ﷺ... إلخ، ح: ۱۳۳۷، بعد، ح: ۲۳۵۷ من طريقين عن الأعمش به، وأصله عند البخاري، ح: ۷۲۸۸، وله طرق أخرى.

Comments:

- Permissibility is the rule in all worldly affairs as long as they are not prohibited by the Qur'an and Sunnah. In the case of acts of worship, however, the rule is that only those acts are allowed that have their proof in the Qur'an and Sunnah. It, therefore, follows that any newly-invented thing in religious matters is an innovation (*Bid'ah*). Not so in the case of worldly affairs.
- Discussion on matters having no practical relevance must be avoided.
- Disobedience to the commands of the Prophet ﷺ means inviting one's own doom and destruction.
- In cases where a person is not able to comply with a certain commandment for a reason, accepted in the sacred law of Islam as genuine, he will not be reckoned a sinner by Allāh, as expressed in the following Verse of the Qur'an: "Allāh burdens not a soul with more than it can bear...." (2:286)

3. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'Whoever obeys me, obeys Allāh; and whoever disobeys me, disobeys Allāh.'" (Sahih)

۳ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ».

تخریج: [صحيح] أخرجه أحمد: ۲/۲۵۲، ۲۵۳ عن أبي معاوية ووكيع به، وللحديث طرق كثيرة عند البخاري، ح: ۲۹۵۷، ومسلم، ح: ۱۸۳۵، وغيرهما.

Comments:

The rule quoted above has also been expressed in the Qur'an in the following terms: "Whoever obeys the Messenger, thereby obeys Allāh..." (4:80)

This is so because the Messenger of Allāh ﷺ never prescribes any rule of *Shari'ah* out of his own likes or preferences; he only communicates what is revealed to him by Allāh, Who says in the Holy Book: "And he (the Prophet) never speaks of (his own) desire. It is only a revelation revealed." (53:3-4)

In fact the Prophet ﷺ himself obeyed the commandments of Allāh just like the rest of the community. The Prophet ﷺ, rather, presented a far greater

example of righteousness and piety than the ordinary Muslims.

4. It was narrated that Abu Ja'far said: "Whenever Ibn 'Umar heard a *Hadith* from the Messenger of Allāh ﷺ, he would not do more than it said, and he would not do less." (Sahih)

۴ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا زَكَرِيَّا بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ سُوْفَةَ، عَنْ أَبِي جَعْفَرٍ، قَالَ: كَانَ ابْنُ عُمَرَ إِذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا لَمْ يَعْزُهُ وَلَمْ يَقْصُرْ دُونَهُ.

تخریج: [إسناده صحيح] أخرجه أحمد: ۲/۸۲ من حديث محمد بن سوقة به مطولاً.

Comments:

- The *Hadith* under reference shows how keen the Companions were to avoid innovation and literally implement each word of the Prophet's ordainments. They left no stone unturned in their effort. Nor did they try to put one step ahead of the Prophet ﷺ. It is because the Qur'an expressly forbids the doing of it in the following terms: "O you who believe! Do not put yourselves forward before Allāh and His Messenger." (49:1)
- The *Hadith* would also explain why 'Abdullāh bin 'Umar, when he heard a *Hadith* from the Prophet ﷺ, neither added to it nor omitted from it anything.

5. It was narrated that Abu Dardā' said: "The Messenger of Allāh ﷺ came out to us when we were speaking of poverty and how we feared it. He said: 'Is it poverty that you fear? By the One in Whose Hand is my soul, (the delights and luxuries of) this world will come to you in plenty, and nothing will cause the heart of anyone of you to deviate except that. By Allāh, I am leaving you upon something like *Baydā'* (white, bright, clear path) the night and day of which are the same.'" (Sahih)

۵ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدَّمَشَقِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ [الْقَاسِمِ بْنِ] سَمِيعٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُلَيْمَانَ الْأَفْطَسُ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجَرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَذْكُرُ الْفَقْرَ وَنَتَحَوَّفُهُ. فَقَالَ: «الْفَقْرُ تَخَافُونَ؟ وَالَّذِي نَفْسِي بِيَدِهِ لَتَصَبَّنَ عَلَيْكُمُ الدُّنْيَا صَبًّا حَتَّى لَا يُرْبِعَ قَلْبٌ أَحَدِكُمْ إِزَاعَةً إِلَّا هِيَ. وَإِنَّمَا اللَّهُ لَقَدْ تَرَكْتُمْ عَلَى مِثْلِ الْبَيْضَاءِ، لَيْلَهَا وَنَهَارُهَا سَوَاءٌ».

Abu Dardā' said: "He spoke the truth, by Allāh. The Messenger of Allāh ﷺ did indeed leave us upon something like *Baydā'* (the white, bright, clear path) the days and nights of which were the

قَالَ أَبُو الدَّرْدَاءِ: صَدَقَ وَاللَّهِ، رَسُولُ اللَّهِ ﷺ تَرَكَتْنَا وَاللَّهِ، عَلَى مِثْلِ الْبَيْضَاءِ، لَيْلَهَا وَنَهَارُهَا سَوَاءٌ.

same." (Hasan)

تخریج: [إسناده حسن] أخرجه ابن أبي عاصم في السنة، ح: ٤٧ عن هشام به.

Comments:

- Poverty is a kind of trial from Allāh. It drives a lot of people to unlawful ways in search of sustenance. Similarly, too much affluence is also a trial, which induces people to indulge in evils like false pride, greed, and so on. The *Hadith*, however, seems to suggest that the affliction of affluence is greater than the affliction of poverty. May Allāh protect us from all trials and temptations!
- The "days and nights of which are the same" probably means that everything in the Divine Law is bright like day. It could also mean that just as right was made completely distinct from wrong during the lifetime of the Prophet ﷺ, the light of guidance would continue to shine even after his death, thanks to the luminous rays of the Book and the Sunnah that would guide the community to discriminate between truth and falsehood.

6. Mu'āwiyah bin Qurrah narrated that his father said: "The Messenger of Allāh ﷺ said: 'A group of my *Ummah* will continue to prevail and they will never be harmed by those who forsake them, until the Hour begins.'" (Sahih)

٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ».

تخریج: [إسناده صحيح] أخرجه الترمذي، الفتن، باب ما جاء في أهل الشام، ح: ٢١٩٢ من حديث شعبة به، وقال «هذا حديث حسن صحيح» وصححه ابن حبان (موارد)، ح: ١٨٥١، (ابن بلبان)، ح: ٦١، ٦٨٣٤.

Comments:

- Allāh the Glorified has honored the community of the Prophet Muhammad ﷺ, by decreeing that it will not go astray *en masse* as was the case with the earlier communities: they went astray so completely that no one, except whom Allāh pleased, remained on the right track.
- Islam, the religion of truth, is immune from distortion, since the holy book of Islam — the Qur'ān — is fully preserved, and so are the traditions of the Prophet ﷺ, thanks to the efforts of those who faithfully transmitted them, and to those who faithfully implemented them.
- A great number of scholars hold the view that the people referred to in the *Hadith* are *Ahl Hadith*, for it is they who do not consider anyone deserving unquestioned compliance after the Messenger of Allāh ﷺ.
- The *Hadith* does not imply that those treading the path of truth shall be spared all trials and tribulations in life. It rather means that those trials and tribulations shall not force them to deviate from the path of truth.

- The phrase "until the Hour begins" means 'until the time Islam remains in the hearts of the people' since the last generation of men that shall witness the Hour will be such that no one among them will say 'Allāh, Allāh' since the Prophet ﷺ has foretold that.

7. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "A group of my *Ummah* will continue to adhere steadfastly to the command of Allāh and those who oppose them will not be able to harm them." (Hasan)

٧ - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا هِشَامُ ابْنُ عَمَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ، قَالَ: حَدَّثَنَا أَبُو عَلْقَمَةَ نَصْرُ بْنُ عَلْقَمَةَ، عَنْ عُمَيْرِ بْنِ الْأَسْوَدِ، وَكَثِيرِ بْنِ مَرَّةَ الْحَضْرَمِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَوَّامَةٌ عَلَى أَمْرِ اللَّهِ لَا يَضُرُّهَا مَنْ خَالَفَهَا».

تخریج: [إسناده حسن] نصر بن علقمة الحمصي وثقه دحيم الشامي، وابن حبان، وله شاهد عند أحمد (٢/٣٢١)، وصححه ابن حبان (موارد)، ح: ١٨٥٣.

8. Bakr bin Zur'ah said: "I heard Abu 'Inabah Al-Khawlāni, who had prayed facing both prayer directions (*Qiblah*) with the Messenger of Allāh ﷺ, say: 'I heard the Messenger of Allāh ﷺ say: Allāh will continue to plant new people in this religion and use them in His obedience.'" (Hasan)

٨ - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا هِشَامُ ابْنُ عَمَّارٍ: حَدَّثَنَا الْجَرَّاحُ بْنُ مَلِيحٍ: حَدَّثَنَا بَكْرُ بْنُ زُرْعَةَ قَالَ: سَمِعْتُ أَبَا عِنَبَةَ الْخَوْلَانِيَّ، وَكَانَ قَدْ صَلَّى الْقِبْلَتَيْنِ مَعَ رَسُولِ اللَّهِ ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَزَالُ اللَّهُ يَغْرِسُ فِي هَذَا الدِّينِ غَرْسًا يَسْتَعْمِلُهُمْ فِي طَاعَتِهِ».

تخریج: [إسناده حسن] أخرجه أحمد: ٤/٢٠٠ عن الهيثم بن خارجة عن الجراح به، وصححه ابن حبان (موارد)، ح: ٨٨، وقال البوصيري: «هذا إسناد صحيح»

Comments:

- Abu 'Inabah Al-Khawlāni ﷺ, a Companion of the Prophet ﷺ, is among the earliest entrants into Islam. He, like so many other Companions, prayed for sixteen or seventeen months facing Jerusalem before the revelation came for the change of direction (*Qiblah*) towards the Sacred House of Allāh in Makkah.
- Spread of Islam has not been a transitory phenomenon restricted to a particular period in history. People of different religious persuasions have all along been entering and, Allāh willing, will continue to enter its fold, and the Muslim *Ummah* shall continue to benefit by their capabilities.

9. 'Amr bin Shu'aib narrated that his father said: "Mu'awiyah stood up to deliver a sermon and said: 'Where are your scholars? Where are your scholars? For I heard the Messenger of Allāh ﷺ say: The Hour will not begin until a group of my Ummah will prevail over the people, and they will not care who lets them down and who supports them.'" (Sahih)

٩ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ بْنِ كَاسِبٍ: حَدَّثَنَا الْقَاسِمُ بْنُ نَافِعٍ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاءَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ قَالَ: قَامَ مُعَاوِيَةُ خَطِيْبًا فَقَالَ: أَيُّنَ عُلَمَاءُكُمْ؟ أَيُّنَ عُلَمَاءُكُمْ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَقُومُ السَّاعَةُ إِلَّا وَطَائِفَةٌ مِنْ أُمَّتِي ظَاهِرُونَ عَلَى النَّاسِ، لَا يُبَالُونَ مَنْ خَذَلَهُمْ وَلَا مَنْ نَصَرَهُمْ».

تخريج: [صحيح] حجاج عنعن، وأصل الحديث طرق كثيرة عند البخاري، ح: ٣٦٤١، ومسلم، ح: ١٠٢٧، بعد، ح: ١٩٢٣ وغيرهما عن معاوية رضي الله عنه.

Comments:

- a. "Where are your scholars?" because there were very few senior Companions at that time."
- b. "...prevail over the people" means: they will continue to prevail over the deviant groups through the might of their proofs and arguments. It could also mean that those on the right path will win discernable supremacy.
- c. The hallmark of scholars treading the path of truth is that they popularize the truth, and expose falsehood in belief and action, regardless of whether the number of people supporting them is large or small, or what position of authority their adversaries are holding.

10. It was narrated from Thawbān that the Messenger of Allāh ﷺ said: "A group among my Ummah will continue to follow the truth and prevail, and those who oppose them will not be able to harm them, until the command of Allāh comes to pass." (Sahih)

١٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنِ شُعَيْبٍ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ، عَنْ قَتَادَةَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ ثَوْبَانَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورِينَ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ، عَزَّ وَجَلَّ».

تخريج: أخرجه مسلم، الإمارة، باب قوله ﷺ لا تزال طائفة... إلخ، ح: ١٩٢٠ من حديث أيوب عن أبي قلابة به.

11. Jābir bin 'Abdullāh said: "We were with the Prophet ﷺ, and he drew a line (in the sand), then he drew two lines to its right and two to its left. Then he put his hand on the middle line and said: 'This is the path of Allāh.' Then he recited the Verse: And verily, this (i.e. Allāh's Commandments) is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path..."^[1] (Da'if)

١١ - حَدَّثَنَا أَبُو سَعِيدٍ [عَبْدُ اللَّهِ بْنُ سَعِيدٍ]: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، قَالَ: سَمِعْتُ مُجَالِدًا يُدْكِرُ عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَحَطَّ حَطًّا. وَحَطَّ حَطَّيْنِ عَنْ يَمِينِهِ، وَحَطَّ حَطَّيْنِ عَنْ يَسَارِهِ، ثُمَّ وَضَعَ يَدَهُ فِي الْخَطِّ الْأَوْسَطِ فَقَالَ: «هَذَا سَبِيلُ اللَّهِ». ثُمَّ تَلَا هَذِهِ الْآيَةَ: «وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ». [الأنعام: ١٥٣]

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/٣٩٧ عن عبد الله بن محمد عن أبي خالد به * مجالد ضعيف (تلخيص المستدرک: ٢/٥٩٧) لبعض الحديث شواهد عند ابن حبان (مورد)، ح: ١٧٤١ وغيره، وصححه الحاكم: ٢/٣١٨، والذهبي، وحديث أحمد: ١/٤٣٥ يعني عنه.

Comments:

- a. There is only one straight path leading to Allāh; those leading to error are many.
- b. In order to exemplify the nature of error, the Prophet ﷺ drew lines on either side of the straight line. By doing so he seemed to suggest that error sometimes arises through exceeding the limits in religion, and at other times through unlawful remission or default. Exceeding the limits leads to innovations and heresies in belief and action.

Chapter 2. Venerating The Hadith Of The Messenger Of Allāh ﷺ And Dealing Harshly With Those Who Go Against It

(المعجم ٢) - بَابُ تَعْظِيمِ حَدِيثِ رَسُولِ اللَّهِ ﷺ وَالتَّغْلِيظِ عَلَى مَنْ عَارَضَهُ (التحفة ٢)

12. It was narrated from Miqdām bin Ma'dikarib Al-Kindi that the Messenger of Allāh ﷺ said: "Soon there will come a time that a man will be reclining on his pillow, and when one of my Ahadith is

١٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ: حَدَّثَنِي الْحَسَنُ بْنُ جَابِرٍ، عَنِ الْمُقْدَامِ بْنِ مَعْدِيكَرِبِ الْكِنْدِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

[1] Al-An'am 6:153.