Sifah An-Nifāq
wa Dhamm Al-Munāfiqīn

Written by

Abū Bakr Al-Firyābī (d. 301h)

rahimahullāhu ta'ālā

Translated by

Abū Hājar

AL-AQEEDAH

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Translator's note

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allāh, the Most Merciful the Most Beneficent. And may the abundant peace and blessings of Allāh be upon the final messenger Muhammad ibn 'Abdillāh, his family, his companions and whoever follows them in goodness until the Day of Resurrection.

Thereafter:

In front of you is a translation of the book:

صفة النفاق وذم المنافقين

Sifah An-Nifāq wa Dhamm Al-Munāfiqīn

Written by the *Hāfidh* Ja'far ibn Muhammad Al-Firyābī *rahimahullāhu ta'ālā*. The words of the title can be translated to: **The description of hypocrisy and the criticism of the hypocrites**.

The *tahqīq* is the one of 'Ubaydullāh Abū 'Abdir-Rahmān Al-Misrī. The only things I have included from his footnotes are his conclusions regarding the degree of correctness of the *ahadith* and narrations, while leaving out his discussion. He furthermore mentioned the description of the narrators in the chains of narration, so whoever is interested can find it in the Arabic version.

Before reading this book the reader is advised to ask Allāh for sincerity and honesty with himself, in order for him to be able to perhaps recognize himself – or the lack thereof – in the *ahādīth* and narrations, and correct himself where need be. And after reading this book, then whoever has been granted this sincerity and honesty will become aware of, that almost all people – including you and I – possess at least some attributes of *nifāq* (hypocricy). And when this becomes clear to him, he can better understand why the *Salaf* – and even one of the best of people; 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) – would fear this disease that can afflict any one of us.

In one of the narrations which Al-Firyābī – *rahimahullāh* – included in this book of his, Al-Hasan Al-Basrī was asked: *"Do you fear nifāq?"* So he said: *"And what would make me safe (from it), when 'Umar ibn Al-Khattāb (radiAllāhu 'anhu) verily feared it."*[1]

Thus, the *Salaf* would consider a fool, the one who felt safe from *nifāq* or from ever losing his *īmān*. Because the one who does not fear for his *īmān* and does not fear *nifāq*, he is pleased and amazed with himself. And this is destruction and ignorance.

'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said:

أَخْوَفُ مَا أَخَافُ عَلَيْكُمْ أَنْ تَهْلِكُوا فِيهِ ثَلَاثُ خِلَالٍ: شُحٌّ مُطَاعٌ، وَهَوًى مُتَّبَعٌ، وَإِعْجَابُ الْمَرْءِ بِنَفْسِهِ

"The thing I fear the most for you, by which you will be destroyed, are three qualities: A stinginess which is obeyed, a desired that is followed, and that a person is amazed by himself."[2]

And Abū Ad-Dardā (*radiAllāhu 'anhu*) said:

عَلَامَةُ الْجَهْلِ ثَلَاثَةٌ : الْعُجْبُ ، وَكَثْرَةُ الْمَنْطِقِ فِيمَا لَا يَعْنِيهِ ، وَأَنْ يَنْهَى عَنْ شَيْءٍ وَيَأْتِيَهُ

"The signs of ignorance are three: Being amazed by ones self, speaking much about what does not concern him, and that a person prohibits something and then commits it himself."[3]

Nifāq is a disease of the heart and it is of many different types. It is up to the individual to fight against every type of *nifāq* in himself, and the best weapon in every fight is knowledge about your enemy.

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[1] See narration (82).

[2] It was narrated by Ibn Abī Shaybah (38727) and Ibn 'Abdil-Barr in "Jāmi' Al-'Ulūm wa Fadlihi" (960).

[3] It was narrated by Ibn 'Abdil-Barr in "Jāmi' Al-'Ulūm wa Fadlihi" (963) and Ibn 'Asākir in "Tārīkh Dimashq" (47/175).

***<u>Nifāq</u>* <u>is showing *īmān* and hiding *kufr*</u>**

Allāh – the Exalted – said:

﴿ وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ۝ يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴾

"And from the people are those who say: 'We believe in Allāh and the Last Day', but they are not (really) **believers. They attempt to deceive Allāh and those who believe, and they are not deceiving anyone but themselves while they are not aware."**
(Al-Baqarah 2:8)

Ibn Jurayj said regarding these verses:

هَذَا الْمُنَافِقُ ، يُخَالِفُ قَوْلُهُ فِعْلَهُ ، وَسِرُّهُ عَلَانِيَتَهُ وَمَدْخَلُهُ مَخْرَجَهُ ، وَمَشْهَدُهُ مَغِيبَهُ.

"This is the munāfiq. His words differ from his deeds, and his secret state from his apparent state, and the place he enters from the places he exits, and his presence from his absence."[4]

And Qatādah said regarding the same verses:

نَعْتُ الْمُنَافِقِ: خَنِعُ الْأَخْلَاقِ، يُصَدِّقُ بِلِسَانِهِ، وَيُنْكِرُ بِقَلْبِهِ، وَيُخَالِفُ بِعِلْمِهِ، وَيُصْبِحُ عَلَى حَالٍ وَيُمْسِي عَلَى غَيْرِهِ، وَيُمْسِي عَلَى حَالٍ وَيُصْبِحُ عَلَى غَيْرِهِ، يَتَكَفَّأُ تَكَفُّأَ السَّفِينَةِ كُلَّمَا هَبَّتْ رِيحٌ هَبَّتْ مَعَهَا.

"The description of the munāfiq is: Lowly behavior. He affirms with his tongue while he rejects in his heart and opposes with his deeds. He wakes up in the morning in one state and enters the evening in another (state), and he is in one state in the evening and then wakes up in the morning in another (state). He sways like the swaying of a ship; every time the wind blows, it blows it along with it."[5]

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[4] Narrated by Ibn Jarīr At-Tabarī in his "Tafsīr" (1/270).
[5] Narrated by Ibn Abī Hātim in his "Tafsīr" (1/43).

Ibn Qutaybah said:

«و(النِّفَاق) في اللغة مأخوذٌ من نافِقاء اليَرْبُوعِ وهو جُحْرٌ من جحرتِه يخرج منه إذا أخذ عليه الجُحْر الذي دخل فيه. فيقال: قد نَفَقَ ونافَق، شبِّه بفعل اليربوع؛ لأنه يدخل من بابٍ ويخرج من بابٍ. وكذلك المنافق يدخل في الإسلام باللفظ ويخرج منه بالعقد. وقد ذكرتُ هذا في كتاب "غريب الحديث" بأكثر من هذا البيان. والنفاق لفظ إسلاميٌّ لم تكن العرب قبل الإسلام تعرفه.

"And 'An-Nifāq (hypocrisy)' in the language is taken from the nāfiqā (mousehole) of the jerboa. And it is a hole among its holes which it exits from, if the hole it entered through becomes too narrow for it. So it is said: He nafaqa and nāfaqa (i.e. the Arabic verbs for hypocrisy), while comparing him to the deed of the jerboa. Because it enters from one door and exits from another door. And likewise the munāfiq enters into Islām by words, and he exits from it by the pact. I verily mentioned this in the book 'Gharīb Al-Hadīth' with more explanation than this. And 'nifāq' is an Islamic word which the Arabs did not know before Islām."[6]

And it was narrated in "Usūl As-Sunnah" and "I'tiqād As-Salaf" by *Imām* Ahmad – *rahimahullāh* – in the narration of Muhammad ibn 'Awf, regarding the definition of the *munāfiq*, he said:

«والنفاق هو الكفر بالله، أن يكفر بالله ويعبد غيره ويُظهر الإسلام في العلانية، مثل: المنافقين الذين كانوا على عهد رسول ﷺ فمن أظهر منهم الكفر قُتل.

"And nifāq is kufr (disbelief) in Allāh; that he disbelieves in Allāh and worships other than Him while he shows Islām in the apparent. Such as the hypocrites who lived in the time of the Messenger ﷺ. And whoever among them showed kufr openly, he was killed."[7]

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[6] Gharīb Al-Qurān (29).

[7] Tabaqāt Al-Hanābilah (2/339).

And he also said in "Usūl As-Sunnah" in the narration of 'Abdūs Al-'Attār:

«والنّفاق هو الكفر، أن يكفر بالله ويعبد غيره، ويُظهرَ الإسلام في العلانية، مثل: المنافقين الذين كانوا على عهد رسول الله ﷺ.

"And nifāq is kufr; that he disbelieves in Allāh and worships other than Him while he shows Islām in the apparent. Such as the hypocrites who lived in the time of the Messenger of Allāh ﷺ."[8]

And 'Alī ibn Al-Madīnī said:

«والنّفاق هو الكفرُ: أن يكفُرَ بالله عز وجل ويعبُد غيره في السِّر، ويُظهر الإيمانَ في العلانية، مثل: المنافقين الذين كانوا على عهد رسول الله ﷺ فقبِلَ منهم الظَّاهر، فمن أظهر الكُفر قُتِلَ.

"And nifāq is kufr; that he disbelieves in Allāh – 'azza wa jalla – and worships other than Him in secret, while he shows īmān in the apparent. Such as the hypocrites who lived in the time of the Messenger ﷺ. And he accepted the apparent from them, and whoever of them showed kufr he was killed."[9]

So whoever shows *īmān* and hides *kufr*, he is a *munāfiq*. But *nifāq* is not only restricted to this. Rather, whoever has contradictions in his behavior, deeds and statements, then this is also from *nifāq*. And therefore the Prophet (*sallAllāhu 'alayhi wa sallam*) said:

لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَواهُ تَبَعَاً لِمَا جِئْتُ بِهِ

"None of you will (truly) believe until his desires are in accordance with what I have come with (i.e. the Qurān and Sunnah)."[10]

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[8] Al-Jāmi' fī 'Aqāid wa Rasāil Ahlis-Sunnah wal-Athar (365).

[9] Sharh Usūl I'tiqād Ahlis-Sunnah wal-Jamā'ah (318).

[10] This *hadīth* is *sahīh*. It was narrated by Ibn Abī 'Asim in "As-Sunnah" (15), Al-Khatīb in "Tārīkh Baghdād" (4/368), and Al-Bayhaqī in "As-Sunan Al-Kubrā" (209).

<u>Wanting another judgment than the judgment of the Islamic *Sharī'ah* is *nifāq* and seeking it is *kufr*</u>

Allāh – the Exalted – said:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ٦٠ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ٦١ فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ٦٢ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ٦٣ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ٦٤ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

"Have you not seen those who claim that they believe in what was revealed to you and what was revealed before you? They want to seek judgment with the *tāghūt* while they verily were commanded to reject it. And the *Shaytān* wants to misguide them into a faraway misguidance. And when it was said to them: 'Come to what Allāh has revealed and to the Messenger', you see the *munāfiqīn* turn away from you with aversion. How then, when a calamity befalls them due to what their hands have sent forth, then they come to you and swear by Allāh (saying)**: 'We only wanted goodness and conciliation. They are those of whom Allāh knows what is in their hearts, so turn away from them, and admonish them, and say some effective words to them about themselves. And We did not send any messenger, except for him to be obeyed by the permission of Allāh. And if they, when they were unjust to themselves, came to you and asked Allāh for forgiveness and the Messenger of Allāh asked for forgiveness for them, then they had found Allāh to be Forgiving and Merciful. But no, by your Lord, they do not believe until they appoint you as judge in all disputes among them, and then they do not find any resistance in themselves against what you have judged, and they submit with full submission."** (An-Nisā 4:60-65)

At-Tabarī narrated in his *tafsīr* of this verse:

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ : حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ : حَدَّثَنَا دَاوُدُ ، عَنْ عَامِرٍ فِي هَذِهِ الْآيَةِ : أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ قَالَ : كَانَ بَيْنَ رَجُلٍ مِنَ الْيَهُودِ وَرَجُلٍ مِنَ الْمُنَافِقِينَ خُصُومَةٌ فَكَانَ الْمُنَافِقُ يَدْعُو إِلَى الْيَهُودِ ؛ لِأَنَّهُ يَعْلَمُ أَنَّهُمْ يَقْبَلُونَ الرِّشْوَةَ ، وَكَانَ الْيَهُودِيُّ يَدْعُو إِلَى الْمُسْلِمِينَ ؛ لِأَنَّهُ يَعْلَمُ أَنَّهُمْ لَا يَقْبَلُونَ الرِّشْوَةَ . فَاصْطَلَحَا أَنْ يَتَحَاكَمَا إِلَى كَاهِنٍ مِنْ جُهَيْنَةَ ، فَأَنْزَلَ اللَّهُ فِيهِ هَذِهِ الْآيَةَ : " أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ " حَتَّى بَلَغَ " وَيُسَلِّمُوا تَسْلِيمًا. "

Muhammad ibn Al-Muthannā narrated to me and said: ʻAbdul-Wahhāb narrated to us and said: Dāwūd narrated to us, from ʻĀmir regarding this verse: **"Have you not seen those who claim that they believe in what was revealed to you and what was revealed before you. They want to seek judgment with the *tāghūt*."** He said: There was a dispute between a man from the Jews and a man from the *munāfiqūn*. So the *munāfiq* would call for the Jews (to judge between them), because he knew that they accept a bribe. And the Jew would call for the Muslims, because he knew that they do not accept a bribe. Then they agreed on seeking judgment with a *kāhin* (fortuneteller) from Juhaynah. So Allāh revealed this verse: **"Have you not seen those who claim that they believe in what was revealed to you."** Until He reached: **"And they submit with full submission."**

حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ : حَدَّثَنَا ابْنُ عُلَيَّةَ ، عَنْ دَاوُدَ ، عَنِ الشَّعْبِيِّ قَالَ : كَانَتْ بَيْنَ رَجُلٍ مِمَّنْ يَزْعُمُ أَنَّهُ مُسْلِمٌ وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ خُصُومَةٌ ، فَقَالَ الْيَهُودِيُّ : أُحَاكِمُكَ إِلَى أَهْلِ دِينِكَ أَوْ قَالَ : إِلَى النَّبِيِّ ؛ لِأَنَّهُ قَدْ عَلِمَ أَنَّ رَسُولَ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – لَا يَأْخُذُ الرِّشْوَةَ فِي الْحُكْمِ ، فَاخْتَلَفَا ، فَاتَّفَقَا عَلَى أَنْ يَأْتِيَا كَاهِنًا فِي جُهَيْنَةَ قَالَ : فَنَزَلَتْ : " أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ " يَعْنِي : الَّذِي مِنَ الْأَنْصَارِ ، " وَمَا أُنْزِلَ مِنْ قَبْلِكَ " يَعْنِي : الْيَهُودِيُّ " يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ " : إِلَى الْكَاهِنِ " وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ " يَعْنِي : أُمِرَ هَذَا فِي كِتَابِهِ ، وَأُمِرَ هَذَا فِي كِتَابِهِ . وَتَلَا " وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا " . وَقَرَأَ : " فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ " إِلَى " وَيُسَلِّمُوا تَسْلِيمًا. "

Ya'qūb ibn Ibrāhīm narrated to me and said: Ibn 'Ulayyah narrated to us, from Dāwūd, from Ash-Sha'bī who said: There was a dispute between a man from those who claim to be a Muslim and between a man from the Jews. So the Jew said: *"I prosecute you to the people of your religion."* Or he said: *"To the Prophet."* Because he knew that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) does not take a bribe in judgments. But they disagreed. Then they agreed on going to a *kāhin* from Juhaynah. He said: Then it was revealed: **"Have you not seen those who claim that they believe in what was revealed to you."** Meaning the man from the *Ansār*. **"And what was revealed before you."** Meaning the Jew. **"They want to seek judgment with the *tāghūt*."** With the *kāhin* (fortuneteller). **"While they verily were commanded to reject it."** Meaning: This (rejection) was commanded in his (i.e. the man from the *Ansār*) Book, and this was (also) commanded in his (i.e. the Jews) book. And he recited: **"And the *Shaytān* wants to misguide them into a faraway misguidance."** And He recited: **"But no, by your Lord, they do not believe before they appoint you as judge in all disputes among them."** Until: **"And they submit with full submission."**

حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ قَالَ : حَدَّثَنَا يَزِيدُ قَالَ : حَدَّثَنَا سَعِيدٌ ، عَنْ قَتَادَةَ قَوْلَهُ : أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ : الْآيَةَ حَتَّى بَلَغَ " ضَلَالًا بَعِيدًا " ، ذُكِرَ لَنَا أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي رَجُلَيْنِ : رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ بِشْرٌ ، وَفِي رَجُلٍ مِنَ الْيَهُودِ فِي مُدَارَأَةٍ كَانَتْ بَيْنَهُمَا فِي حَقٍّ ، فَتَدَارَءَا بَيْنَهُمَا ، فَتَنَافَرَا إِلَى كَاهِنٍ بِالْمَدِينَةِ يَحْكُمُ بَيْنَهُمَا ، وَتَرَكَا نَبِيَّ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – ، فَعَابَ اللَّهُ – عَزَّ وَجَلَّ – ذَلِكَ . وَذُكِرَ لَنَا أَنَّ الْيَهُودِيَّ كَانَ يَدْعُوهُ إِلَى النَّبِيِّ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – لِيَحْكُمَ بَيْنَهُمَا ، وَقَدْ عَلِمَ أَنَّ نَبِيَّ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – لَنْ يَجُورَ عَلَيْهِ . فَجَعَلَ الْأَنْصَارِيُّ يَأْبَى عَلَيْهِ وَهُوَ يَزْعُمُ أَنَّهُ مُسْلِمٌ ، وَيَدْعُوهُ إِلَى الْكَاهِنِ ، فَأَنْزَلَ اللَّهُ – تَبَارَكَ وَتَعَالَى – مَا تَسْمَعُونَ ، فَعَابَ ذَلِكَ عَلَى الَّذِي يَزْعُمُ أَنَّهُ مُسْلِمٌ ، وَعَلَى الْيَهُودِيِّ الَّذِي هُوَ مِنْ أَهْلِ الْكِتَابِ ، فَقَالَ : " أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ " إِلَى قَوْلِهِ : " صُدُودًا. "

Bishr ibn Mu'ādh narrated to us and said: Yazīd narrated to us and said: Sa'īd narrated to us, from Qatādah (regarding) His Words: **"Have you not seen those who claim that they believe in what was revealed to you and what was revealed before you."** And the

rest of the verse until he reached: **"A faraway misguidance."** It was mentioned to us that this verse was revealed regarding two men; a man from the *Ansār* who was called Bishr, and a man from the Jews, regarding a dispute between them regarding a *haqq* (right). So they disputed and then they took off to a *kāhin* (fortuneteller) in Madīnah for him to judge between them, and they left the Prophet of Allāh (*sallAllāhu 'alayhi wa sallam*). So Allāh – *'azza wa jalla* – criticized this. And it was mentioned to us that the Jew would call for the Prophet (*sallAllāhu 'alayhi wa sallam*) to judge between them. And he verily knew that the Prophet of Allāh (*sallAllāhu 'alayhi wa sallam*) would not be unjust to him. So the *ansārī* began rejecting – and he claimed to be a Muslim – and (instead) invited him to the *kāhin*. Then Allāh – *tabāraka wa ta'ālā* – revealed what you hear. And He criticized this for the one who claimed to be a Muslim, and (also) for the Jew who is from *Ahlul-Kitāb* (the People of the Book). So He said: **"Have you not seen those who claim that they believe in what was revealed to you."** Until His Words: **"With aversion."**

قَالَ ابْنُ جُرَيْجٍ : يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ ، قَالَ : الْقُرْآنُ . وَمَا أُنْزِلَ مِنْ قَبْلِكَ ، قَالَ : التَّوْرَاةُ . قَالَ : يَكُونُ بَيْنَ الْمُسْلِمِ وَالْمُنَافِقِ الْحَقُّ ، فَيَدْعُوهُ الْمُسْلِمُ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِيُحَاكِمَهُ إِلَيْهِ ، فَيَأْبَى الْمُنَافِقُ وَيَدْعُوهُ إِلَى الطَّاغُوتِ . قَالَ ابْنُ جُرَيْجٍ : قَالَ مُجَاهِدٌ : الطَّاغُوتُ كَعْبُ بْنُ الْأَشْرَفِ.

Ibn Jurayj said: **"Who claim that they believe in what was revealed to you."** He said: The Qurān. **"And what was revealed before you."** He said: The *Tawrāh*. He said: There will be (a dispute regarding) a *haqq* (right) between a Muslim and a *munāfiq*. So the Muslim invites him to the Prophet (*sallAllāhu 'alayhi wa sallam*) in order for them to seek judgment with him. But the *munāfiq* will reject this and invite him to the *tāghūt*. Ibn Jurayj said: Mujāhid said: The *tāghūt* is Ka'b ibn Al-Ashraf.[11]

[11] The mentioned narrations and quotes are excerpts from the *tafsīr*. See "Tafsīr At-Tabarī" (8/508-513) for full *tafsīr*.

Unfortuneatly, when some people know that the judgment is not in their favor, they turn away from performing *tahākum* with the Qurān and *Sunnah*. Sometimes you can even see the displeasure on their faces when it is mentioned that a dispute or problem can be solved by seeking judgment with the Law of Allāh. Whoever feels like this, or turns away from the invitation to seeking judgments with Allāh and His Messenger (*sallAllāhu 'alayhi wa sallam*), he is a true *munāfiq*, and he has not believed in what Allāh – the Exalted – has revealed to Muhammad (*sallAllāhu 'alayhi wa sallam*).

This is often seen with women who refuse to give their ex-husbands the rights of Islām over their children after the divorce, or in cases where a person knows that if he is judged according to the *Sharī'ah* he will have to pay money, or that he will lose face or status. And thus, they lose their religion over a portion of *dunyā*. We seek refuge with Allāh. Allāh – the Exalted – said:

﴿ وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ٤٧ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ ٤٨ وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ٤٩ أَفِي قُلُوبِهِمْ مَرَضٌ أَمِ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ٥٠ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾

"And they (i.e. the *munāfiqūn*) **say: 'We believe in Allāh and His Messenger and we obey.' Then after that a group of them turns away. And they are not believers. And if they are invited to Allāh and His Messenger to judge between them, then a group of them turns away. But if the right is for them, then they come with submission. Do they have a disease in their heart, or do they doubt, or do they fear that Allāh and His Messenger will wrong them** (in judgment)**. Rather, it is those who are the unjust. Verily, the statement of the believers when they are called to Allāh and His Messenger to judge between them, is that they say: 'We listen and obey', and those are the successful."**
(An-Nūr 24:47-51)

<u>Following desires, women, (porn) and *zinā* is from *nifāq*</u>

Allāh – the Exalted – said:

﴿ لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴾

"If the *munāfiqūn*, and those who have a disease in their hearts, and those who spread lies and falsehood in Al-Madīnah do not stop, then We will verily let you overpower them, and then they will not able to be your neighbors therein for very long."
(Al-Ahzāb 33:60)

Ibn Abī Hātim narrated in his *tafsīr* of the verse, from As-Suddī who said:

كَانَ النِّفَاقُ عَلَى ثَلَاثَةِ وُجُوهٍ، نِفَاقٌ مِثْلُ نِفَاقِ عَبْدِ اللَّهِ بْنِ أُبَيِّ ابْنِ سَلُولَ، وَنِفَاقٌ مِثْلُ نِفَاقِ عَبْدِ اللَّهِ بْنِ نَبْتَلٍ وَمَالِكِ بْنِ دَاعِسٍ، فَكَانَ هَؤُلَاءِ وُجُوهًا مِنْ وُجُوهِ الْأَنْصَارِ، فَكَانُوا يَسْتَحْيُونَ أَنْ يَأْتُوا الزِّنَى يَصُونُونَ بِذَلِكَ أَنْفُسَهُمْ، وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ قَالَ : الزِّنَى، إِنْ وَجَدُوهُ عَمِلُوهُ، وَإِنْ لَمْ يَجِدُوهُ لَمْ يَبْتَغُوهُ، وَنِفَاقٌ يُكَابِرُونَ النِّسَاءَ مُكَابِرَةً، وَهُمْ هَؤُلَاءِ الَّذِينَ كَانُوا يَجْلِسُونَ عَلَى الطُّرُقِ، وَالْمُرْجِفُونَ فِي الْمَدِينَةِ، وَهُمْ هَؤُلَاءِ الَّذِينَ يُكَابِرُونَ النِّسَاءَ،

Nifāq was from three aspects; A *nifāq* like the *nifāq* of 'Abdullāh ibn Ubayy ibn Salūl. And (secondly) a *nifāq* like the *nifāq* of 'Abdullāh ibn Nabtal and Mālik ibn Dā'is. These two were faces from the faces of the *Ansār*, so they were ashamed to perform *zinā* (fornication) and thereby safeguarding themselves. **"And those who have a disease in their hearts."** He said: (This means) *Az-Zinā*. So if they found it they would commit it, and if they did not find it they would not search after it. And (thirdly) a *nifāq* where they would overpower women with force. And they are those who would sit on the roads. **"And those who spread lies and falsehood in Al-Madīnah."** And they are those who overpower women.[12]

[12] See "Tafsīr ibn Abī Hātim" – Sūrah Al-Ahzāb (narration 17796).

And At-Tabarī narrated in his *tafsīr*:

حَدَّثَنِي يُونُسُ قَالَ : أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ : قَالَ ابْنُ زَيْدٍ فِي قَوْلِهِ (لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ) الْآيَةَ قَالَ : هَؤُلَاءِ صِنْفٌ مِنَ الْمُنَافِقِينَ (وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ) أَصْحَابُ الزِّنَا قَالَ: أَهْلُ الزِّنَا مِنْ أَهْلِ النِّفَاقِ الَّذِينَ يَطْلُبُونَ النِّسَاءَ فَيَبْتَغُونَ الزِّنَا. وَقَرَأَ : (فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ) قَالَ : وَالْمُنَافِقُونَ أَصْنَافٌ عَشَرَةٌ فِي " بَرَاءَةٌ " قَالَ : فَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ صِنْفٌ مِنْهُمْ مَرِضَ مِنْ أَمْرِ النِّسَاءِ .

Yūnus narrated to us and said: Ibn Wahb narrated to us and said: Ibn Zayd said regarding His Words: **"If the *munāfiqūn*, and those who have a disease in their hearts do not stop."** Until the end of the verse. He said: Those are a group from the *munāfiqūn*. **"And those who have a disease in their hearts"** are the companions of *zinā* (fornication). He said: The people of *zinā* from the people of *nifāq;* those who seek after women while wanting to commit *zinā* (with them). And he recited: **"So do not be soft in speech, so that those who has a disease in his heart will not be tempted."** (Al-Ahzāb 33:32) He said: The *munāfiqūn* are ten categories in (*Sūrah*) Barāah. He said: So those who have a disease in their heart are a category among them. They became sick in the issue of women.[13]

And there are many more narrations to support this.

The one who watches porn can partially be included in this category because he has become sick in the issue of women and desires, and furthermore because he watches this in secret while his apparent situation is different.

[13] See "Tafsīr At-Tabarī" (20/327).

<u>Listening to music is a sign of *nifāq*</u>

The Prophet (*sallAllāhu ʻalayhi wa sallam*) said:

الْغِنَاءُ يُنْبِتُ النِّفَاقَ فِي الْقَلْبِ

"Songs makes nifāq grow in the heart."[14]

ʻAbdullāh ibn Masʻūd (*radiAllāhu ʻanhu*) said:

الْغِنَاءُ يُنْبِتُ النِّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الزَّرْعَ

"Songs makes nifāq grow in the heart, just like water makes plants grow."[15]

And it was narrated that ʻUmar ibn ʻAbdil-Azīz wrote to his son's *muadhdhin* (i.e. caller to *adhān*) saying:

لِيَكُنْ أَوَّلُ مَا يَعْتَقِدُونَ مِنْ أَدَبِكَ بُغْضَ الْمَلَاهِي الَّتِي بَدْؤُهَا مِنْ الشَّيْطَانِ وَعَاقِبَتُهَا سَخَطُ الرَّحْمَنِ فَإِنَّهُ بَلَغَنِي عَنْ الثِّقَاتِ مِنْ أَهْلِ الْعِلْمِ أَنَّ صَوْتَ الْمَعَازِفِ وَاسْتِمَاعَ الْأَغَانِي وَاللَّهَجَ بِهَا يُنْبِتُ النِّفَاقَ فِي الْقَلْبِ كَمَا يَنْبُتُ الْعُشْبُ عَلَى الْمَاءِ

"Let the first thing for them to believe regarding your manners be the hatred for malāhī (forms of amusement and entertainment), the start of which is from the Shaytān while its end is the displeasure of Ar-Rahmān. Because it has verily reached me from the trustworhty people from the people of knowledge, that the sound of instruments, and listening to songs and being attached to (or fond of) this, makes nifāq grow in the heart, just as plants grow due to water."[16]

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[14] This *hadīth* is *da'īf*. It was narrated by Abū Dāwūd in his "Sunan" (4927), Ibn Abī Ad-Dunyā (39), Al-Bayhaqī in "As-Sunan" (21008) and "Ash-Shu'ab" (4746).

[15] This *athar* is *sahīh*. It was narrated by Ibn Abī Ad-Dunyā in "Dhamm Al-Malāhī" (31), Al-Marwazī (680), Al-Khallāl in "As-Sunnah" (1659), Ibn Abī Az-Zamanīn in "As-Sunnah" (169) and Al-Bayhaqī in "As-Sunan Al-Kubrā" (21006) and "Ash-Shu'ab" (4744).

[16] Narrated by Ibn Al-Qayyim in "Ighāthah Al-Luhfān" (1/250).

Those are some types of *nifāq* that have become normal in the society that we live in, while many people do not really consider them as *nifāq*.

So we ask Allāh to open our eyes and hearts up for recognizing our shortcomings, and for giving us the ability and will to rectify them purely for His sake. And we seek the aid of Allāh in this, by the invocation taught to us by His Messenger (*sallAllāhu 'alayhi wa sallam*).

Anas in Mālik (*radiAllāhu 'anhu*) said that the Prophet (*sallAllāhu 'alayhi wa sallam*) used to say in his *du'ā*:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْقَسْوَةِ، وَالْغَفْلَةِ، وَالْعَيْلَةِ، وَالذِّلَّةِ، وَالْمَسْكَنَةِ، وَأَعُوذُ بِكَ مِنَ الْفُسُوقِ، وَالشِّقَاقِ، وَالنِّفَاقِ، وَالسُّمْعَةِ، وَالرِّيَاءِ

"O Allāh, I verily seek refuge with You from inability and laziness. And I seek refuge with You from harshness, heedlessness, poverty, humiliation and destitution. And I seek refuge with You from sinning, disputing (or disunity), nifāq, fame and showing off."[17]

I ask Allāh for sincerity in this work, and to benefit the author, translator and reader by it. *Allāhumma āmīn*.

Abū Hājar (1445/2024)

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[17] This *hadīth* is *sahīh*. It was narrated by At-Tabarani in "Al-Mu'jam As-Saghīr" (316), Al-Bayhaqī in "Ad-Da'awāt Al-Kabīr" (348) and Al-Hākim in "Al-Mustadrak 'alā As-Sahīhayn" (1944).

A biography of the author[18]

Ja'far ibn Muhammad ibn Al-Hasan ibn Al-Mustafād, *Al-Imām* (the leader) *Al-Hāfidh* (the memorizer) *Ath-Thabt* (the firm), the *Shaykh* of his time: Abū Bakr Al-Firyābī Al-Qādī.

He was born in the year two hundred and seven. And he (i.e. Al-Firyābī) said: *"The first time I wrote down hadīth was in year two hundred and twenty four."*

Al-Qādī Abū At-Tāhir Adh-Dhuhalī was the one who dated his birth.

I said: He traveled from Fīryāb – and that is a city from the lands of the Turks – to the lands behind the river, Khurāsān, 'Irāq, Hijāz, Shām, Mistr and Al-Jazīrah. And he met great scholars, became distinguished in knowledge and became the judge in Dīnawar.

He narrated from: Shaybān ibn Farrūkh, Muhammad ibn Abī Bakr Al-Muqaddamī, Hudbah ibn Khālid, Qutaybah ibn Sa'īd, Abū Mus'ab Az-Zuhrī, Ishāq ibn Rāhūyah, Abū Ja'far An-Nufaylī, Sulaymān ibn Bint Shurahbīl, Muhammad ibn 'Āidh, Hishām ibn 'Ammār, Safwān ibn Sālih, Abū Bakr ibn Abī Shaybah, Ibrāhīm ibn Al-Hajjāj As-Sāmī, 'Alī ibn Al-Madīnī, 'Abdul-A'lā ibn Hammād, 'Uthmān ibn Abī Shaybah and Abū Qudāmah As-Sarakhsī.

And Yazīd ibn Mawhab Ar-Ramlī, Hadiyyah ibn 'Abdil-Wahhāb Al-Marwazī, Ishāq ibn Mūsā Al-Khatmī, Muhammad ibn 'Uthmān ibn Khālid Al-'Uthmānī, 'Amr ibn 'Alī Al-Fallās, 'Abdullāh ibn Ja'far Al-Barmakī, Al-Haytham ibn Ayyūb At-Tālaqānī, Abū Kāmil Al-Jahdarī, Ahmad ibn 'Īsā At-Tustarī, Muhammad ibn 'Ubayd ibn Hisāb, 'Ubaydullāh ibn Mu'ādh, Abū Kurayb Muhammad ibn Al-'Alā, Tamīm ibn Al-Muntasir, Abū Al-Asbagh 'Abdul-'Azīz ibn

[18] Taken from "Siyar A'lām An-Nubalā" (14/96-106)

Yahyā, Minjāb ibn Al-Hārith, Muhammad ibn Musaffā and many others.

And he wrote some beneficial books.

Those who narrated from him are: Abū Bakr An-Najjād, Abū Bakr Ash-Shāfi'ī, Abū 'Alī ibn As-Sawwāf, Abū Al-Qāsim At-Tabarānī, Abū Tāhir Adh-Dhuhalī, Abū Bakr Al-Qatī'ī, Abū Ahmad ibn 'Adī, Abū Bakr Al-Isma'ili, Abū Bakr Al-Ji'ābī, Abū Al-Qāsim 'Alī ibn Abī Al-'Aqab, Abū 'Alī ibn Hārūn, Abū Hafs 'Umar ibn Az-Zayyāt, Abū Bakr Al-Ājurrī, 'Abdul-Bāqī ibn Qāni', Abū Al-Husayn Muhammad ibn 'Abdillāh the father of Tammam Ar-Razi, Al-Hasan ibn 'Abdir-Rahmān Ar-Rāmahurmuzī, Abū Al-Fadl 'Ubaydullāh ibn 'Abdir-Rahmān Az-Zuhrī, and he is the end of his companions. (The book) "Sifah Al-Munāfiq" came to us through him (i.e. Abū Al-Fadl 'Ubaydullāh ibn 'Abdir-Rahmān Az-Zuhrī) with a short chain of narration.

Al-Khatīb said: *"Ja'far Al-Firyābī, the judge of Dīnawar. He was trustworthy and a hujjah. He was from the containers of knowledge and from the people of insight and understanding. He travelled to the east and west, and he met great scholars."*

And from Abū Hafs Az-Zayyāt who said: *"When Al-Firyābī reached Baghdād he was welcomed by ships and drums. And people erected lights on the street in order to hear from him."*

He said: *"They said that those who attended were estimated to be around thirty thousand people. And those who wrote down were three hundred and sixteen people."*

And Abū 'Alī ibn As-Sawwāf said: I heard Al-Firyābī say: *"All those whom I met, I only heard (what he narrated) from his own words, except what was from two shaykhs: Abū Mus'ab, for his tongue had become weak. And Al-Mu'allā ibn Mahdī in Mosul. And I wrote down (ahādīth and narrations) from the year two hundred and twenty four."*

Abū Al-Fadl Az-Zuhrī said: *"When I heard from Al-Firyābī, in his gathering there was around ten thousand people from the companions of inkwells writing (down what he narrated), and none besides me remained. This is besides those who did not write down."* Then he began to cry.

I said: He heard from him in the year two hundred and ninety eight.

And Abū Ahmad ibn 'Adī said: *"We used to attend the gathering of Ja'far Al-Firyābī, and there were ten thousand (people) there or more."*

Abū Bakr Al-Khatīb said: *"Al-Firyābī is the judge of Dīnawar and (he is) from the containers of knowledge."*

And Ad-Dāraqutnī said: *"Al-Firyābī stopped (narrating) the hadīth in Shawwāl, in the year three hundred."*

And *Al-Hāfidh* Abū 'Alī An-Naysabūrī said: *"I entered Baghdād while Al-Firyābī was alive, and he had verily stopped (narrating) the hadīth. And we entered upon him several times and wrote down in front of him. We used to watch him with sadness."*

I said: It was verily good what he did. Because he verily felt some change in himself, so he abstained and left narrating.

And from his own *shuyūkh*, Muhammad ibn Yahyā Al-Azdī Al-Basrī verily narrated from him.

For Al-Muslim ibn Muhammad, and a group (of other narrators), informed us, from Al-Qāsim ibn 'Alī (who said): My father informed us (and said): Abū Al-Hasan ibn Qubays and Abū Mansūr ibn Khayrūn both informed us and said: Abū Bakr Al-Khatīb informed us (and said): 'Alī ibn Ahmad ibn 'Umar Al-Muqri informed us (and said): Muhammad ibn 'Abdillāh Ash-Shāfi'ī narrated to us (and said): Ibrāhīm ibn Ishāq Al-Harbī narrated to us (and said): Muhammad ibn Yahyā Al-Azdī narrated to us (and said): Ja'far ibn Muhammad Al-Khurāsānī narrated to us (and said): 'Amr ibn Zurārah narrated to us (and said): Abū Junādah

narrated to us, from Al-A'mash, from Khaythamah, from 'Adī ibn Hātim who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"On the Day of Resurrection some people will be brought from Hellfire to Paradise. Then when they come close to it and they inhale its scent…"*** And he mentioned the *hadīth*.

Then Ash-Shāfi'ī said: *"Ja'far Al-Firyābī narrated it to us (and said): 'Amr narrated the same as it to us."*

Al-Qādī Abū Tāhir As-Sadūsī said: I heard Al-Firyābī say: *"All those whom I met in Khurāsān, 'Irāq and other countries, I only heard (what they narrated) from their own words. Except Abū Mus'ab* – and he named another one, i.e. Mu'allā ibn Mahdī – *because they had become old and weak."*

Al-Hāfidh 'Abdullāh ibn 'Adī said: *"I saw the gathering of Al-Firyābī. It is estimated there was fifteen thousand inkwells there (i.e. people writing). And one needed to spend the night in the gathering in order for him to find a place the next day."*

Ahmad ibn Kāmil said: *"Al-Firyābī was reliable and trusted."*

And Al-Qādī Abū Al-Walīd Al-Bājī said: *"Ja'far Al-Firyābī is trustworthy and an expert."*

Ad-Dāraqutnī said: *"Al-Firyābī died in (the month of) Muharram, in the year three hundred and one."*

And Abū Hafs ibn Shāhīn said: *"He died one the night of Wednesday in Muharram, when he was ninety four years."*

He said: *"And five years before he died, he had verily dug a grave for himself in the graveyard of Abū Ayyūb, but it was not decreed that he was buried in it."*

Ismā'īl Al-Khutabī said: *"He died when there was five days left of Muharram."*

And as for ʻĪsā Ar-Rukhkhajjī, then he said: *"He died when there was four days left of Muharram."* Then Abū Bakr Al-Khatīb said: *"The statement of ʻĪsā is the correct."* Several people said this.

…[19]

<u>A list of the *mashyakhah* (pl. *shaykh*) of Al-Firyābī, which was gathered by our shaykh Al-Mizzī:</u>

Ibrāhīm ibn Al-Hajjāj As-Sāmī, Ibrāhīm ibn Sa'īd Al-Jawharī, Ibrāhīm ibn ʻAbdillāh Al-Harawī, Ibrāhīm ibn ʻAbdillāh Al-Marwazī Al-Khallāl, Ibrāhīm ibn ʻAbdillāh ibn Abī Shaybah, Ibrāhīm ibn ʻAbdir-Rahīm ibn Danūqā, Ibrāhīm ibn Al-ʻAlā Az-Zubaydī, Ibrāhīm ibn Muhammad ibn Yūsuf Al-Firyābī, Ibrāhīm ibn Al-Mundhir Al-Hizāmī, Ibrāhīm ibn Hishām ibn Yahyā Al-Ghassānī, Ahmad ibn Ibrāhīm Ad-Dawraqī, Ahmad ibn Abī Bakr Abū Mus'ab, Ahmad ibn Abī Al-Hawārī, Ahmad ibn Khālid Al-Khallāl Baghdādī, Ahmad ibn ʻAbdah Ad-Dabbī, Ahmad ibn Abī Al-ʻAtakī As-Samarqandī, Ahmad ibn ʻĪsā Al-Misrī, Ahmad ibn Muhammad ibn Abī Bakr Al-Muqaddamī, Ahmad ibn Al-Furāt Ar-Rāzī, Ahmad ibn Mansūr Ar-Ramādī, Ahmad ibn Manī' Al-Baghawī, Ahmad ibn Al-Haytham, Ishāq ibn Ibrāhīm ibn Habīb, Ishāq ibn Buhlūl Al-Anbārī, Ishāq ibn Rāhūyah Al-Hāfidh, Ishāq ibn Al-Hasan Al-Harbī, Ishāq ibn Sayyār An-Nasībī, Ishāq ibn Mansūr Al-Kawsaj, Ishāq ibn Mūsā Al-Khatmī, Ismā'īl ibn Sayf Ar-Riyāhī, Ismā'īl ibn ʻUbayd ibn Abī Karīmah, Umayyah ibn Bistām Al-ʻAyshī.

Bishr ibn Hilāl and Bakr ibn Khalaf Abū Bishr.

Tamīm ibn Al-Muntasir.

Hibbān ibn Mūsā Al-Marwazī, Hajjāj ibn Ash-Shā'ir, Al-Hasan ibn Sahl Al-Khayyāt, Al-Hasan ibn As-Sabbāh Al-Bazzār, Al-Hasan ibn

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[19] The author then mentions eleven other men who died at that time. See their names in "Siyar A'lām An-Nubalā" (14/101).

‘Alī Al-Hulwānī, Al-Husayn ibn ‘Abdir-Rahmān Abū ‘Alī, Al-Husayn ibn ‘Īsā Al-Qūmasī, Al-Hukm ibn Mūsā Al-Baghdādī, Hakīm ibn Sayf, Humayd ibn Mas’adah As-Sāmī, Hanbal ibn Ishāq.

Khalaf ibn Muhammad Al-Wāsitī.

Dāwūd ibn Mikhrāq Al-Firyābī.

Rajā ibn Muhammad As-Saqatī, Rawh ibn Al-Faraj Abū Az-Zinbā’, Riyāh ibn Al-Faraj Ad-Dimashqī.

Zakariyyā ibn Yahyā Al-Balkhī, Zayd ibn Akhzam, Abū Khaythamah Zuhayr ibn Harb, Ziyād ibn Yahyā Al-Hassānī.

Surayj ibn Yūnus Al-‘Ābid, Sa’īd ibn Ya’qūb At-Tālaqānī, Sallam ibn Muhammad Al-Maqdisī, Salamah ibn Shabīb, Sulaymān ibn ‘Abdir-Rahmān Abū Ayyūb, Suwayd ibn Sa’īd Al-Hadathānī, Sulaymān ibn Ma’bad As-Sinjī.

Shaybān ibn Farrūkh Al-Ubullī.

Safwān ibn Sālih Al-Muadhdhin.

Tāhir ibn Khālid Nizār Al-Aylī.

‘Āsim ibn An-Nadr Al-Ahwal, Al-‘Abbās ibn ‘Abdil-‘Adhīm Al-‘Anbarī, Al-‘Abbās ibn Muhammad Ad-Dūrī, Al-‘Abbās ibn Mazyad, Al-‘Abbās ibn Al-Walīd An-Narsī, ‘Abdullāh ibn Ja’far Al-Barmakī, ‘Abdullāh ibn Abī Ziyād Al-Qatawānī, ‘Abdullāh ibn ‘Abdil-Jabbār Al-Himsī, ‘Abdullāh ibn ‘Abdir-Rahmān Ad-Dārimī, ‘Abdullāh ibn ‘Umar ibn Abān Al-Ju’fī, ‘Abdullāh ibn ‘Amr ibn Abī Sa’d Al-Warrāq, ‘Abdullāh ibn Abī Shaybah Abū Bakr, ‘Abdullāh ibn Muhammad An-Nufaylī Abū Ja’far, ‘Abdullāh ibn Muhammad ibn Khallād, ‘Abdullāh ibn Muhammad ibn Wahb, ‘Abdul-A’lā ibn Hammād An-Narsī, ‘Abdul-Hamīd ibn Bayān, ‘Abdul-Hamīd ibn Habīb Al-Firyābī, ‘Abdur-Rahmān ibn Ibrāhīm Duhaym, ‘Abdur-Rahmān ibn Sālih Al-Azdī.

‘Abdus-Salām ibn ‘Abdil-Hamīd Bahrān, ‘Abdul-‘Azīz ibn Abī Yahyā Al-Harrānī, ‘Abdul-Malik ibn Habīb Al-Missīsī, ‘Abdul-Wahid ibn Ghiyāth.

‘Ubaydullāh ibn Sa’īd Abū Qudāmah, ‘Ubaydullāh ibn ‘Umar Al-Qawārīrī, ‘Ubaydullāh ibn Mu’ādh, ‘Ubaydullāh ibn Hishām Abū Nu’aym, ‘Uthmān ibn Abī Shaybah, ‘Isām ibn Al-Husayn Al-Jūzjānī, ‘Uqbah ibn Mukrim Al-‘Ammī, ‘Uqbah ibn Mukrim Ad-Dabbī.

‘Alī ibn Hakīm Al-Awdī, ‘Alī ibn Hakīm As-Samarqandī, ‘Alī ibn Sahl ibn Al-Mughīrah, ‘Alī ibn ‘Abdillāh ibn Al-Madīnī, ‘Alī ibn Maymūn Ar-Raqqī, ‘Alī ibn Nasr Al-Jahdamī, ‘Amr ibn Shabbah, ‘Amr ibn Zurārah An-Naysabūrī, ‘Amr ibn ‘Abdūs Al-Iskandarānī, ‘Amr ibn ‘Uthmān Al-Himsī, ‘Amr ibn ‘Alī Al-Fallās, ‘Amr ibn Muhammad An-Nāqid, ‘Amr ibn Hishām Al-Harrānī, ‘Anbasah ibn Sa’īd Ash-Shāshī Abū Al-Mundhir, ‘Īsā ibn Muhammad Abū ‘Umayr Ar-Ramlī.

Al-Fadl ibn Sahl, Al-Fadl ibn Muqātil Al-Balkhī, Fudayl Abū Kāmil Al-Jahdarī.

Al-Qāsim ibn Muhammad ibn Abī Shaybah, Qutaybah ibn Sa’īd.

Muhammad ibn Ādam Al-Missīsī, Muhammad ibn Ahmad ibn Al-Junayd, Muhammad ibn Idrīs Abū Hātim, Muhammad ibn Ishāq Abū Bakr As-Sāghānī, Muhammad ibn Ishāq Ar-Rāfi’ī, Muhammad ibn Ismā’īl At-Tirmidhī, Muhammad ibn Bashshār Bundār, Muhammad ibn Bakkār Al-‘Ayshī, Muhammad ibn Abī Bakr Al-Muqaddamī, Muhammad ibn Hātim in Tartūs, Muhammad ibn Harb An-Nashāī, Muhammad ibn Al-Hasan Al-Balkhī, Muhammad ibn Humayd Ar-Rāzī, Muhammad ibn Khallād Al-Bāhilī, Muhammad ibn Abī As-Sirri Al-‘Asqalānī, Muhammad ibn Sallām Al-Jumahī, Muhammad ibn Samā’ah Ar-Ramlī, Muhammad ibn Sālih Ka’b Adh-Dhirā’.

Muhammad ibn As-Sabbāh Al-Jarjarāī, Muhammad ibn ‘Abbād Al-Makkī, Muhammad ibn ‘Ubādah Al-Wāsitī, Muhammad ibn ‘Abdillāh ibn Bakkār Al-Busrī, Muhammad ibn ‘Abdillāh ibn ‘Ammār Al-Mūsilī, Muhammad ibn ‘Āidh Ad-Dimashqī, Muhammad ibn ‘Abdil-A’lā As-San’ānī, Muhammad ibn ‘Abdil-Malik ibn Zanjawayh, Muhammad ibn ‘Abdil-Malik ibn Abī Ash-Shawārib.

Muhammad ibn ‘Ubayd ibn Hisāb, Muhammad ibn Abī ‘Attāb Al-A’yan, Muhammad ibn ‘Uthmān Al-‘Uthmānī, Muhammad ibn ‘Azīz Al-Aylī, Muhammad ibn Al-‘Alā Abū Kurayb, Muhammad ibn ‘Awf At-Tāī, Muhammad ibn Farqad Al-Jazarī, Muhammad ibn Hāmān Al-Missīsī, Muhammad ibn Al-Muthannā Az-Zamin, Muhammad ibn Mujāhid, Muhammad ibn Musaffā Al-Himsī, Muhammad ibn Mahdī Al-Aylī, Muhammad ibn Wazīr Al-Wāsitī, Muhammad ibn Yahyā Al-‘Adanī, Mahmūd ibn Ghaylān, Muzāhim ibn Sa’īd Al-Marwazī, Al-Musayyib ibn Wādih, Muttalib ibn Shu’bah Al-Misrī, Mu’allā ibn Mahdī Al-Mūsilī, Al-Mughīrah ibn Ma’mar, Minjāb ibn Al-Hārith At-Tamīmī, Mūsā ibn ‘Abdir-Rahmān Al-Qallā, Mūsā ibn As-Sindī, Mūsā ibn Hayyān, Maymūn ibn Asbugh.

Nāfi’ ibn Khālid At-Tāhī, Nasr ibn ‘Āsim, Nasr ibn ‘Alī Al-Jahdamī.

Hārūn ibn Ishāq, Hārūn ibn ‘Abdillāh Al-Hammāl, Hudbah ibn Khālid Al-Qaysī, Hadiyyah ibn ‘Abdil-Wahhāb, Huraym ibn Mis’ar At-Tirmidhī, Hishām ibn Khālid Al-Azraq, Hishām ibn ‘Abdil-Malik Abū Taqī, Hishām ibn ‘Ammār, Hannād ibn As-Sirrī, Al-Haytham ibn Ayyūb At-Tālaqānī.

Al-Walīd ibn Shujā’ Abū Hammām, Al-Walīd ibn ‘Utbah Ad-Dimashqī, Al-Walīd ibn ‘Abdil-Malik ibn Musarrih, Wahb ibn Baqiyyah.

Abū Salamah Yahyā ibn Khalaf, Yahyā ibn Ayyūb Al-Maqābirī, Yahyā ibn ‘Ammār Al-Missīsī, Yazīd ibn Khālid ibn Mawhab,

Ya'qūb ibn Ibrāhīm Ad-Dawraqī, Ya'qūb ibn Humayd ibn Kāsib, Yūsuf ibn Al-Faraj Al-Kishshī, Yūnus ibn Habīb Al-Asbahānī, Abū Bakr ibn Abī An-Nadr Al-Firyābī; he is 'Abdullāh ibn Muhammad ibn Yūsuf.

The translated text of the book

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

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

And my trust is with Him the Exalted

I read for the righteous *Shaykh* Abū Sa'īd Ahmad ibn Muhammad ibn 'Alī Az-Zūzanī, in his house in *Darb As-Salsalah* in the east of *Baghdād*, in (the month of) *Muharram* in the year five-hundred and twenty three.

I said to him: The trustworthy *Shaykh* Abū Ja'far Muhammad ibn Ahmad ibn Maslamah informed you, in (the month of) *Dhūl-Qa'dah* in the year of five-hundred and seven, (and said): Abū Al-Fadl 'Ubaydullāh ibn 'Abdir-Rahmān ibn Muhammad Az-Zuhrī informed us while it was being read for him, in our house in *Darb Sālim*, in (the month of) *Sha'bān* in the year of three-hundred and eighty, and I was listening and he acknowledged it (i.e. what was being read for him); Abū Bakr Ja'far ibn Muhammad ibn Al-Hasan ibn Al-Mustafād Al-Firyābī narrated to us:

بَابُ مَا رُوِيَ فِي صِفَةِ الْمُنَافِقِ وَأَنَّ مَنْ كَانَ فِيهِ ثَلَاثُ خِصَالٍ فَهُوَ مُنَافِقٌ حَقًّا

Chapter: What was narrated regarding the description of the *munāfiq* (hypocrite) and that whoever possesses three characteristics he is a *munāfiq* in reality

١ – حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «**آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتُمِنَ خَانَ**»

1. Qutaybah ibn Sa'īd narrated to us (and said): Ismā'īl ibn Ja'far narrated to us, from Abū Suhayl Nāfi' ibn Mālik ibn Abī 'Amir, from his father, from Abū Hurayrah that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The signs of the munāfiq are three; when he speaks he lies, and when he promises he breaks (his promise), and when he is entrusted (with something) he betrays (the trust)."***[20]

[20] Its *isnād* is *sahīh* and the *hadīth* is *mutaffaqun 'alayhi*. It was narrated by Al-Bukhārī in "Kitāb Al-Imān" (1/29 – Fath) and in "Kitāb Al-Adab" (10/507) from his "Sahīh", Muslim (1/2/46-48 – Nawawī), Ahmad in "Al-Musnad" (3/357), An-Nasāī (8/116-117 – Suyūtī), all of them with the exact same wording and chain of narration as the author.

٢ – حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ أَبِي كَثِيرٍ، حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «**مِنْ عَلَامَاتِ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتُمِنَ خَانَ**»

2. Abū Kurayb narrated to us (and said): Khālid ibn Makhlad narrated to us (and said): Muhammad ibn Ja'far ibn Abī Kathīr narrated to us (and said): Al-'Ala ibn 'Abdir-Rahmān narrated to us, from his father, from Abū Hurayrah who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Three (things) are from the characteristics of the munāfiq; when he speaks he lies, and when he promises he breaks (the promise), and when he is entrusted (with something) he betrays (the trust)."***[21]

٣ – حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ قَيْسٍ، حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «**آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتُمِنَ خَانَ**»

3. 'Amr ibn 'Alī narrated to us (and said): Yahyā ibn Muhammad ibn Qays narrated to us (and said): Al-'Ala ibn 'Abdir-Rahmān narrated to us, from his father, from Abū Hurayrah who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The signs of the munāfiq are three; when he speaks he lies, and when he promises he breaks (his promise), and when he is entrusted (with something) he betrays (the trust)."***[22]

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[21] Its *isnād* is *sahīh*. It was narrated by Muslim in his "Sahīh" (59) and Ibn Mandah in "Al-Īmān" (528).

[22] I hope its *isnād* is hasan. And the *hadīth* was narrated by At-Tirmidhī (2631) with the same *isnād* as the author.

٤ – حَدَّثَنَا إِسْحَاقُ بْنُ رَاهَوَيْهِ، حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ، حَدَّثَنَا أَبُو مَعْشَرٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «**ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتُمِنَ خَانَ**» ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ ذَهَبَتِ اثْنَتَانِ وَبَقِيَتْ وَاحِدَةٌ؟ قَالَ: «**فَإِنَّ عَلَيْهِ شُعْبَةً مِنْ نِفَاقٍ مَا بَقِيَ مِنْهُنَّ شَيْءٌ**»

4. Ishāq ibn Rāhūyah narrated to us (and said): An-Nadr ibn Shumayl narrated to us (and said): Abū Ma'shar narrated to us, from Sa'īd, from Abū Hurayrah, from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"Whoever possesses three (characteristics), then he is a munāfiq. When he speaks he lies, and when he promises he breaks (his promise), and when he is entrusted (with something) he betrays (the trust)."***

So a man said: *"O Messenger of Allāh, two of them are gone, but one remains?"*

He said: ***"Then he verily has a part of nifāq upon him as long as any of them remains."***[23]

[23] Its *isnād* is weak, and the text of the *hadīth* until **"betrays"** is *sahīh*. And it is weak due to Abū Ma'shar. He is Najīh ibn 'Abdir-Rahmān As-Sanadī Al-Madanī, the *mawlā* of Banū Hāshim. He was old in age and mixed up (in narration). See "At-Taqrīb" (2/298).

٥ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ السَّامِيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدَ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «**ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ، مَنْ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتُمِنَ خَانَ**»

5. Ibrāhīm ibn Al-Hajjāj As-Sāmī narrated to us (and said): Hammād ibn Salamah narrated to us, from Dāwūd ibn Abī Hind, from Sa'īd ibn Al-Musayyib, from Abū Hurayrah that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever possesses three (characteristics), then he is a munāfiq, even if he fasts and prays and claims that he is a Muslim. The one who when he speaks he lies, and when he promises he breaks (the promise), and when he is entrusted he betrays (the trust)."***[24]

٦ – حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيِّبِ، يَسْأَلُ رَجُلًا كَيْفَ بَلَغَكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «آيَةُ الْمُنَافِقِ» ، قَالَ: إِنْ حَدَّثَ كَذَبَ وَإِنْ وَعَدَ أَخْلَفَ وَإِنِ ائْتُمِنَ خَانَ، ثُمَّ مَرَّ عَلَيْهِ رَجُلٌ فَسَأَلَهُ أَيْضًا فَقَالَ لَهُ مِثْلَ ذَلِكَ حَتَّى مَرَّ عَلَيْهِ رَجُلَانِ

6. Qutaybah ibn Sa'īd narrated to us (and said): Ismā'īl ibn Ja'far narrated to us, from 'Abdullāh ibn 'Abdir-Rahmān ibn Ma'mar that he heard Sa'īd ibn Al-Musayyib ask a man: *"How did it reach you that the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) said (i.e. described): **'The signs of the munāfiq.'**"*

He said: "*When he speaks he lies, and when he promises he breaks (the promise), and when he is entrusted he betrays (the trust)."*

Then another man passed him by and he asked him as well. And he said the same to him. Until two men had passed him by.[25]

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[24] Its *isnād* is *sahīh*. And the *hadīth* with this chain of narration was narrated by Muslim in his "Sahīh" (59).

[25] The *isnād* until Ibn Al-Musayyib is *sahīh*.

٧ – حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي مَنْصُورٌ، سَمِعْتُ أَبَا وَائِلٍ، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «**آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتُمِنَ خَانَ**» قَالَ أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: لَا أَعْلَمُ أَحَدًا تَابَعَ أَبَا دَاوُدَ عَلَى هَذَا وَأَبُو دَاوُدَ ثِقَةٌ

7. ʻAmr ibn ʻAlī narrated to us (and said): Abū Dāwūd (At-Tiyālisī) narrated to us (and said): Shu'bah narrated to us and said: Mansūr informed me (and said): I heard Abū Wāil narrate from ʻAbdullāh, from the Prophet (*sallAllāhu ʻalayhi wa sallam*) who said: ***"The signs of the munāfiq are three; when he speaks he lies, and when he promises he breaks (his promise), and when he is entrusted (with something) he betrays (the trust)."***

Abū Hafs ʻAmr ibn ʻAlī said: I do not know that anyone followed up upon Abū Dāwūd in this, and Abū Dāwūd is trustworthy.[26]

٨ – حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ: كَذُوبٌ إِذَا حَدَّثَ، مُخَالِفٌ إِذَا وَعَدَ، خَائِنٌ إِذَا ائْتُمِنَ، فَمَنْ كَانَتْ فِيهِ خَصْلَةٌ فَفِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا

8. ʻUthmān ibn Abī Shaybah narrated to us (and said): Jarīr narrated to us, from Mansūr, from Abū Wāil, from ʻAbdullāh ibn Mas'ūd who said: *"Whoever possesses three (characteristics), he is a munāfiq. A liar when he speaks, a breaker when he promises, and a betrayer when he is entrusted. So whoever possesses a characteristic (of these), then he possesses a characteristic of nifāq until he leaves it."*[27]

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[26] Its *isnād* is *sahīh*. And the *hadīth* was narrated by Al-Bazzār (86), Ibn Mandah (531), Al-Kharāitī (191, 200), Abū Nu'aym in "Al-Hilyah" (5/43) by way of At-Tiyālisī. Al-Bazzār said: *"And we do not know anyone who narrated it with this chain of narration besides Abū Dāwūd. And others than him narrate it as mawqūf (i.e. as the words of a sahābī)."*

[27] This narration is from that which is *mawqūf* (i.e. from the words of a *sahābī*) *marfū'* (ascribed to the Prophet (*sallAllāhu ʻalayhi wa sallam*)), because a *sahābī* does not speak about these issues with his own opinion, or from himself. And the *hadīth* of ʻAbdullāh is *marfū'*. It was narrated in "Al-Hilyah" (5/43).

٩ – حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا اؤْتُمِنَ خَانَ، وَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: وَإِذَا خَاصَمَ فَجَرَ وَإِذَا عَاهَدَ غَدَرَ

9. ‘Abdul-A’lā ibn Hammād An-Narsī narrated to us (and said): Hammād ibn Salamah narrated to us, from ‘Āsim ibn Bahdalah, from Abū Wāil, from ‘Abdullāh who said: *“Whoever possesses three (characteristics), he is a munāfiq. When he speaks he lies, and when he promises he breaks (his promise), and when he is entrusted (with something) he betrays (the trust).”*

And ‘Abdullāh ibn ‘Umar said: *“And when he disputes he fajar (i.e. strays from the truth and says false things and lies), and when he pledges he is treacherous (by not fulfilling his pledge).”*[28]

١٠ – حَدَّثَنَا أَبُو بَكْرٍ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: اعْتَبِرُوا الْمُنَافِقَ بِثَلَاثٍ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا، وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ ثُمَّ قَرَأَ:

10. Abū Bakr and ‘Uthmān – the two sons of Abū Shaybah – narrated to us and said: Abū Mu’āwiyah narrated to us (and said): Al-A’mash narrated to us, from ‘Umārah ibn ‘Umayr, from ‘Abdur-Rahmān ibn Yazīd who said: ‘Abdullāh ibn Mas’ūd said: *“Consider the munāfiq by three (characteristics): When he speaks he lies, and when he promises he breaks (the promise) and when he pledges he is treacherous.”*

Then he recited:

[28] Its *isnād* is *hasan*.

﴿ وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ٧٥ فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ٧٦ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴾

"And some of them pledge to Allāh (by saying)**: 'That if He gives us from His bounty then we will verily give in charity and be from the righteous people. So He punished them by placing *nifāq* in their hearts until the Day they will meet Him, due to them breaking the promise that they gave to Allāh, and due to them lying."** (At-Tawbah 9:75-77)[29]

١١ – حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الرَّمْلِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «**فِي الْمُنَافِقِ ثَلَاثٌ وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتُمِنَ خَانَ**»

11. Yazīd ibn Khālid ibn Mawhab Ar-Ramlī narrated to us (and said): 'Abdullāh ibn Wahb narrated to us, from 'Amr ibn Al-Hārith, from Yazīd ibn Abī Habīb, from Sinan ibn Sa'd, from Anas ibn Mālik that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"There are three (characteristics) in the munāfiq, even if he fasts, prays and claims that he is a Muslim. When he speaks he lies, and when he promises he breaks (his promise), and when he is entrusted (with something) he betrays (the trust)."***[30]

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[29] Its *isnād* until 'Abdullāh (*radiAllāhu 'anhu*) is *sahīh*. And it was narrated by Ibn Shaybah in "Al-Musannaf" (8/406), Ibn Jarīr (10/191), At-Tabarānī in "Al-Kabīr" (9/252) and Wakī' in "Az-Zuhd" (400/472) by way of Al-A'mash.

[30] I hope that its *isnād* is *sahīh*, *in shā Allāh*. And the hadīth was narrated by Abū Ash-Shaykh Al-Asbahānī in "At-Tawbīkh".

١٢ – حَدَّثَنِي أَبُو أُمَيَّةَ عَمْرُو بْنُ هِشَامٍ الْحَرَّانِيُّ حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " **ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ وَإِنْ صَامَ وَصَلَّى وَقَالَ: إِنِّي مُؤْمِنٌ مَنْ إِذَا حَدَّثَ كَذَبَ وَإِذَا ائْتُمِنَ خَانَ وَإِذَا وَعَدَ أَخْلَفَ**"

12. Abū Umayyah ʻAmr ibn Hishām Al-Harrānī narrated to me (and said): ʻUthmān ibn ʻAbdir-Rahmān narrated to us, from ʻIkrimah ibn ʻAmmār, from Yazīd Ar-Raqqāshī, from Anas ibn Mālik that the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Whoever possesses three (characteristics) then he is a munāfiq, even if he fasts and prays and says: 'I am verily a believer.' Whoever, when he speaks he lies, and when he is entrusted he betrays, and when he promises he breaks (the promise)."***[31]

[31] It *isnād* is *daʻīf* (weak).

١٣ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «**أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ**»

13. Abū Bakr ibn Abī Shaybah narrated to us (and said): ʻAbdullāh ibn Numayr narrated to us (and said): Al-Aʼmash narrated to us, from ʻAbdullāh ibn Murrah, from Masrūq, from ʻAbdullāh ibn ʻAmr who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Whoever possesses four (characteristics) he is a munāfiq, and whoever possesses one characteristics from them, then he possesses a characteristic of nifāq until he leaves it. When he speaks he lies, and when he promises he breaks (the promise), and when he pledges he is treacherous, and when he disputes he speaks falsehood."***[32]

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[32] This *hadīth* was narrated by Ibn Abī Shaybah (8/405-406) with the same chain of narration as the author. And it was narrated by Ibn Mandah (522), Al-Hākim in "ʻUlūm Al-Hadīth" (p. 11), Abū ʻAwānah (1/20) and Ibn Hibbān (254 – Ihsān) by way of Ibn Numayr.
Both Al-Bukhārī (1/89 – Fath) and Muslim (1/2/46-48) agreed upon narrating this *hadīth* but with a slightly different wording and different chain of narrations. It was furthermore narrated by Abū Dāwūd (4/221), An-Nasāī (8/116-117), Ahmad (2/289) At-Tirmidhī (5/19-20) who said: *"This hadīth is hasan sahīh."*
The wording of the *hadīth* in Al-Bukhārī and Muslim is: ***"Whoever possesses four (characteristics) he is a complete munāfiq. And whoever possesses one characteristic from these, he possesses and characteristic of nifāq until he leaves it. When he is entrusted he betrays (the trust), and when he speaks he lies, and when he pledges he is treacherous, and when he disputes he speaks falsehood."***

١٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ صُبَيْحِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ مَنْ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتُمِنَ خَانَ، قَالَ: ثُمَّ تَلَا هَذِهِ الْآيَةَ {وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ} [التوبة: ٧٥] إِلَى آخِرِ الْآيَةِ

14. Abū Bakr ibn Abī Shaybah narrated to us (and said): Ghundar narrated to us, from Shu'bah, from Simāk ibn Harb, from Subayh ibn 'Abdillāh, from 'Abdullāh ibn 'Amr who said: *"Whoever possesses three (characteristics) he is a munāfiq. Whoever, when he speaks he lies, and when he promises he breaks (the promise) and when he is entrusted he betrays (the trust)."* He said: And then he recited this verse:

﴿ وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ ﴾

"And some of them pledge to Allāh (by saying)**: 'That if He gives us from His bounty."** (At-Tawbah 9:75)

Until the end of the verse.[33]

[33] Its *isnād* is *da'īf* (weak).

Translator: Here, there is a referral to the verses: **"And some of them pledge to Allāh** (by saying)**: 'That if He gives us from His bounty then we will verily give in charity and be from the righteous people. So He punished them by placing *nifāq* in their hearts until the Day they will meet Him, due to them breaking the promise that they gave to Allāh, and due to them lying."** (At-Tawbah 9:75-77) Similar to the narration (10).

١٥ – حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ، حَدَّثَنَا أَسَدُ بْنُ مُوسَى أَبُو سَعِيدٍ، حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبُلِيَّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ: ثَلَاثٌ إِذَا كُنَّ فِي عَبْدٍ فَلَا تَتَحَرَّجْ أَنْ تَشْهَدَ عَلَيْهِ أَنَّهُ مُنَافِقٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتُمِنَ خَانَ وَمَنْ إِذَا حَدَّثَ صَدَقَ وَإِذَا وَعَدَ أَنْجَزَ وَإِذَا ائْتُمِنَ أَدَّى فَلَا تَتَحَرَّجْ أَنْ تَشْهَدَ عَلَيْهِ أَنَّهُ مُؤْمِنٌ

15. Abū Al-Walīd Hishām ibn ʻAmmār Ad-Dimashqī narrated to us (and said): Asad ibn Mūsā Abū Sa'īd narrated to us (and said): Ibn Lahī'ah narrated to us, from ʻAbdullāh ibn Hubayrah that he heard Abū ʻAbdir-Rahmān Al-Hubulī (narrate), from ʻAbdullāh ibn ʻAmr ibn Al-ʻĀs who said: *"If three (characteristics) are present in a slave, then do not be ashamed of (or refrain from) testify upon him that he is a munāfiq. When he speaks he lies, and when he promises he breaks (the promise), and when he is entrusted he betrays (the trust). And whoever, when he speaks he speaks the truth, and when he promises he fulfills (the promise) and when he is entrusted he fulfills (the trust), then do not be ashamed of (or refrain from) testifying upon him that he is a believer."*[34]

١٦ – حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ، حَدَّثَنَا إِسْحَاقُ بْنُ رَاهَوَيْهِ، أَنْبَأَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ هَارُونَ بْنِ رِئَابٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو، لَمَّا حَضَرَتْهُ الْوَفَاةُ خَطَبَ إِلَيْهِ رَجُلٌ ابْنَتَهُ فَقَالَ لَهُ: إِنِّي قَدْ قُلْتُ لَهُ فِيهِ قَوْلًا شَبِيهًا بِالْعِدَّةِ وَإِنِّي أَكْرَهُ أَنْ أَلْقَى اللَّهَ عَزَّ وَجَلَّ بِثُلُثِ النِّفَاقِ

16. Ja'far ibn Muhammad narrated to us (and said): Ishāq ibn Rahuyah narrated to us (and said): ʻĪsā ibn Yūnus informed us (and said): Al-Awzā'ī narrated to us, from Hārūn ibn Riāb that when death came to ʻAbdullāh ibn ʻAmr, a man asked for his daughter for marriage, so he said about him: *"I verily said some words to him about this, that appeared to be an accept, and I would verily hate to meet Allāh – ʻazza wa jalla – with a third of nifāq."*[35]

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[34] Its isnād is *sālih* (good), *in shā Allāh*.

[35] Its *isnād* is *da'īf* due to the *inqitā'* between Hārūn and ʻAbdullāh (*radiAllāhu ʻanhu*).

١٧ – حَدَّثَنِي أَبُو بَكْرٍ سَعِيدُ بْنُ يَعْقُوبَ الطَّالْقَانِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنِ الْأَوْزَاعِيِّ، عَنْ هَارُونَ بْنِ رِئَابٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو، لَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ: انْظُرُوا فُلَانًا – لِرَجُلٍ مِنْ قُرَيْشٍ – فَإِنِّي كُنْتُ قُلْتُ لَهُ فِي ابْنَتِي قَوْلًا كَشَبِيهِ الْعِدَّةِ وَمَا أُحِبُّ أَنْ أَلْقَى اللَّهَ عَزَّ وَجَلَّ بِثُلُثِ النِّفَاقِ وَأُشْهِدُكُمْ أَنِّي قَدْ زَوَّجْتُهُ

17. Abū Bakr Sa'īd ibn Ya'qūb At-Tālaqānī narrated to me (and said): 'Abdullāh ibn Al-Mubārak narrated to us, from Al-Awzā'ī, from Hārūn ibn Riāb that when death came to 'Abdullāh ibn 'Amr he said: *"Find fulān – about a man from Quraysh – because I verily said some words to him about my daughter that appeared to be an accept, and I would not love to meet Allāh – 'azza wa jalla – with a third of nifāq. And I call you to testify that I verily married (her to) him."*[36]

١٨ – حَدَّثَنَا أَبُو تَقِيٍّ هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْحِمْصِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنَا الزُّبَيْدِيُّ وَهُوَ مُحَمَّدُ بْنُ الْوَلِيدِ، عَنْ سُلَيْمِ بْنِ عَامِرٍ الْخَبَائِرِيِّ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، قَالَ: الْمُنَافِقُ الَّذِي إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا ائْتُمِنَ خَانَ، وَإِذَا غَنِمَ غَلَّ وَإِذَا أُمِرَ عَصَى وَإِذَا لَقِيَ جَبُنَ فَمَنْ كُنَّ فِيهِ فَفِيهِ النِّفَاقُ كُلُّهُ وَمَنْ كَانَ فِيهِ بَعْضُهُنَّ فَفِيهِ بَعْضُ النِّفَاقِ

18. Abū Taqī Hishām ibn 'Abdil-Malik Al-Himsī narrated to us (and said): Muhammad ibn Harb narrated to us (and said): Az-Zubaydī – and he is Muhammad ibn Al-Walīd – narrated to us, from Sulaym ibn 'Āmir Al-Khabāirī, from Abū Umāmah Al-Bāhilī who said: *"The munāfiq is the one whom when he speaks he lies, and when he promises he breaks (the promise), and when he is entrusted (with something) he betrays (the trust), and when he takes spoils of war he takes some of it unlawfully, and when he is commanded he disobeys, and when he meets (the enemy) he displays cowardice. So whoever possesses these, then he possesses all of nifāq. And whoever possesses some of them, then he possesses a part of nifāq."*[37]

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[36] This narration has the same deficiency as the previous: *Irsāl*.

[37] Its *isnād* is *sahīh*.

١٩ – حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ، عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «**ثَلَاثٌ مَنْ كُنَّ فِيهِ وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ فَهُوَ مُنَافِقٌ إِذَا ائْتُمِنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ**»

19. ‘Amr ibn ‘Alī narrated to us (and said): Yazīd ibn Zuray’ narrated to us (and said): Yūnus ibn ‘Ubayd narrated to us, from Al-Hasan who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“Whoever possesses three characteristics – even if he fasts, prays and claims that he is a Muslim – he is a munāfiq. When he is entrusted he betrays (the trust), and when he speaks he lies, and when he promises he breaks (the promise).”***[38]

[38] Its *isnād* is *da’īf* due to the *irsāl* of Al-Hasan *rahimahullāh*.
Translator: Ibn Hibbān narrated the same *hadīth* in his “Sahīh” with the following *isnād*: Ahmad ibn Al-Hasan ibn ‘Abdil-Jabbār informed us (and said): Abū Nadr At-Tammār narrated to us (and said): Hammād ibn Salamah narrated to us, from Dāwūd ibn Abī Hind, from Sa’īd ibn Al-Musayyib, from Abū Hurayrah, and Habīb from Al-Hasan, who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“Whoever possesses three characteristics – even if he fasts, prays and claims that he is a Muslim – he is a munāfiq. When he speaks he lies, and when he promises he breaks (the promise), and when he is entrusted he betrays (the trust).”***

٢٠ – حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، أَخْبَرَنَا خَالِدٌ عَنْ بَيَانٍ، عَنْ عَامِرٍ الشَّعْبِيِّ، قَالَ: مَنْ كَذَبَ فَهُوَ مُنَافِقٌ ثُمَّ قَالَ: مَا أَدْرِي أَيُّهُمَا أَبْعَدُ غَوْرًا يَعْنِي فِي النَّارِ الْكَذِبُ أَوِ الشُّحُّ

20. Wahb ibn Baqiyyah narrated to us (and said): Khālid informed us, from Bayan, from ʻAmir Ash-Sha'bī who said: *"Whoever lies, then he is a munāfiq."* Then he said: *"I do not know which of the two are the furthest in depth – meaning in Hellfire – lying or shuhh (stinginess)*[39]*."*[40]

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[39] **Translator:** At-Tabarī said in his *tafsīr* of the verse: **"And whoever is protected from the *shuhh* (stinginess) of his soul, then those are the successful."** (Al-Hashr 59:9). He said: *"And As-Shuhh in the language of the Arabs is stinginess, and withholding the excess of wealth… But as for the scholars then they believe that shuhh in this place is taking the wealth of people without right."*
Ibn Humayd narrated to us and said: Yahyā ibn Wadih narrated to us and said: Al-Mas'ūdī narrated to us, from Ash'ath, from Abū Ash-Sha'tha, from his father who said: A man came to Ibn Mas'ūd and said: *"I verily fear that I have become destroyed."* He said: *"And why is that?"* He said: *"I hear that Allāh says:* **"And whoever is protected from the *shuhh* of his soul."** *And I am a stingy man. Almost nothing ever exits from my hand."* He said: *"That is not the shuhh that Allāh mentions in the Qurān. Shuhh is verily that you unjustly take the wealth of your brother. That (which you are talking about) is bukhl (miserliness). And what and evil thing miserliness is."*
Muhammad ibn Bashshār narrated to us and said: Yahyā and ʻAbdur-Rahmān both narrated to us and said: Sufyān narrated to us, from Tāriq ibn ʻAbdir-Rahmān, from Sa'īd ibn Jubayr, from Abū Al-Hayyāj Al-Asadī who said: I was making *tawāf* around the House when I saw a man who was saying: *"O Allāh, protect me against the shuhh of my soul."* And he did not say anything else. So I asked him (about it), and he said: *"Verily, if I am protected against the shuhh of my soul, I will not steal, I will not fornicate, and I will not do anything (evil)."* And then the man was ʻAbdur-Rahmān ibn ʻAwf.
And Yūnus narrated to me and said: Ibn Wahb narrated to us and said: Ibn Zayd said about His Words: **"And whoever is protected from the shuhh (stinginess) of his soul."** He said: *"Whoever does not take anything from the things that Allāh – ʻazza wa jalla – has prohibited, and shuhh does not let him withhold anything that Allāh has commanded him (to give), then Allāh has verily protected him from the shuhh of his soul, and he is among the successful."* (See Tafsīr At-Tabarī – Sūrah Al-Hashr)
[40] Its *isnād* is *sahīh*.

٢١ – حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «**إِنَّ أَخْوَفَ مَا أَخَافَ عَلَيْكُمْ بَعْدِي كُلُّ مُنَافِقٍ عَلِيمِ اللِّسَانِ**»

21. ‘Ubaydullāh ibn Mu’ādh narrated to us (and said): My father narrated to us (and said): Husayn Al-Mu’allim narrated to us, from Ibn Buraydah, from ‘Imrān ibn Husayn who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“Verily, the thing I fear the most for you after me, is every munāfiq with a knowledgeable tongue.”***[41]

٢٢ – حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَأَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَا: حَدَّثَنَا دَيْلَمُ بْنُ غَزْوَانَ، حَدَّثَنَا مَيْمُونٌ الْكُرْدِيُّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، قَالَ: كُنْتُ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَسَمِعْتُهُ يَقُولُ فِي خُطْبَتِهِ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَخْوَفُ مَا أَخَافَ عَلَى أُمَّتِي كُلُّ مُنَافِقٍ عَلِيمِ اللِّسَانِ»

22. ‘Ubaydullāh ibn ‘Umar Al-Qawārīrī and Abū ‘Abdillāh Muhammad ibn Abī Bakr Al-Muqaddamī both narrated to us and said: Daylam ibn Ghazwān narrated to us (and said): Maymūn Al-Kurdī narrated to us, from Abū ‘Uthmān An-Nahdī who said: I was with ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) and I heard him saying in his *khutbah*: I heard the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) say: ***“The thing I fear the most for my Ummah is every munāfiq with a knowledgeable tongue.”***[42]

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[41] Its *isnād* is *sahīh*. The *hadīth* was narrated by At-Tabarānī in “Al-Kabīr” (18/237) and Ibn Hibbān (no. 91 – Mawārid).

[42] Its *isnād* is *hasan, in shā Allāh*. It was narrated by Ahmad (1/22, 44), Al-Bazzār (168 – Zawāidihi), Ibn ‘Adī in “Al-Kāmil” (3/970) and Adh-Dhahabī in “As-Siyar” (11/445).

٢٣ – حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا الْحَسَنُ بْنُ أَبِي جَعْفَرٍ، حَدَّثَنَا مَيْمُونٌ الْكُرْدِيُّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، فِي خُطْبَتِهِ يَقُولُ: حَذَّرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلَّ مُنَافِقٍ عَلِيمِ اللِّسَانِ

23. Muhammad ibn Al-Muthannā narrated to us (and said): Muslim ibn Ibrāhīm narrated to us (and said): Al-Hasan ibn Abī Ja'far (who said): Maymūn Al-Kurdī narrated to us, from Abū 'Uthmān An-Nahdī (who said): I heard 'Umar ibn Al-Khattāb say in his *khutbah*: *"The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) warned us against every munāfiq with a knowledgeable tongue."*[43]

٢٤ – حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنِ الْمُعَلَّى بْنِ زِيَادٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، وَهُوَ عَلَى مِنْبَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ مِنْ عَدَدِ أَصَابِعِي هَذِهِ وَهُوَ يَقُولُ: إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى هَذِهِ الْأُمَّةِ الْمُنَافِقُ الْعَلِيمُ، قِيلَ: وَكَيْفَ يَكُونُ الْمُنَافِقُ الْعَلِيمُ؟ قَالَ: عَالِمُ اللِّسَانِ جَاهِلُ الْقَلْبِ وَالْعَمَلِ

24. Qutaybah ibn Sa'īd narrated to us (and said): Ja'far ibn Sulaymān narrated to us, from Al-Mu'allā ibn Ziyād, from Abū 'Uthmān An-Nahdīwho said: I heard 'Umar ibn Al-Khattāb while he was upon the pulpit of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), more times than the number of these fingers of mine, say: *"Verily, the thing I fear the most for this Ummah is a knowledgeable munāfiq."*

It was said: *"And how can the munāfiq be knowledgeable?"*

He said: *"Knowledgeable upon the tongue, (while) ignorant in the heart and in the deeds."*[44]

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[43] It is weak due to the *'an'anah* of Maymūn and the weakness of Al-Hasan Al-Jufrī.

[44] I hope that its *isnād* is *hasan*, *in shā Allāhu ta'ālā*. It was narrated by Imām Ahmad (1/22) and (1/44) with another *isnād*.

٢٥ – حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ، قَالَ: قَدِمْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَاحْتَبَسَنِي عِنْدَهُ حَوْلًا فَقَالَ: يَا أَحْنَفُ إِنِّي قَدْ بَلَوْتُكَ وَخَبَرْتُكَ فَرَأَيْتُ عَلَانِيَتَكَ حَسَنَةً وَأَنَا أَرْجُو أَنْ تَكُونَ سَرِيرَتُكَ عَلَى مِثْلِ عَلَانِيَتِكَ وَإِنَّا كُنَّا نَتَحَدَّثُ إِنَّمَا يُهْلِكُ هَذِهِ الْأُمَّةَ كُلُّ مُنَافِقٍ عَلِيمٍ

25. ‘Abdul-A’lā ibn Hammād An-Narsī narrated to us (and said): Hammād ibn Salamah narrated to us, from ‘Alī ibn Zayd, from Al-Hasan, from Al-Ahnaf ibn Qays who said: I came to ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) and he withheld me with him for some time. And he said: *“O Ahnaf, I verily tested and examined you, and I saw that your apparent state is good, and I hope that your hidden state is equal to your apparent state. And we verily used to say that this Ummah will be destroyed by every knowledgeable munāfiq.”*[45]

٢٦ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: مَا أَخَافُ عَلَيْكُمْ أَحَدَ رَجُلَيْنِ: رَجُلٌ مُؤْمِنٌ قَدْ تَبَيَّنَ إِيمَانُهُ، وَرَجُلٌ كَافِرٌ قَدْ تَبَيَّنَ كُفْرُهُ وَلَكِنْ أَخَافُ عَلَيْكُمْ مُنَافِقًا يَتَعَوَّذُ بِالْإِيمَانِ وَيَعْمَلُ غَيْرَهُ

26. Abū Bakr ibn Abī Shaybah narrated to us (and said): Wakī’ ibn Al-Jarrah narrated to us, from Kathīr ibn Zayd, from Al-Muttalib ibn ‘Abdillāh ibn Hantab who said: ‘Umar (*radiAllāhu ‘anhu*) said: *“Two types of men I do not fear for you: A believing man whose īmān has become clear, and a kāfir man whose kufr has become clear. But I fear for you a munāfiq who seeks protection through īmān while he acts upon other than it.”*[46]

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[45] Its *isnād* is *da’īf*.

[46] Its *isnād* is weak due to *inqitā’*.

٢٧ – حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ، عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ عَامِرٍ الشَّعْبِيِّ، عَنْ زِيَادِ بْنِ حُدَيْرٍ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ ثَلَاثَةٌ: مُنَافِقٌ يَقْرَأُ الْقُرْآنَ لَا يُخْطِئُ فِيهِ وَاوًا وَلَا أَلِفًا يُجَادِلُ النَّاسَ أَنَّهُ أَعْلَمُ مِنْهُمْ لِيُضِلَّهُمْ عَنِ الْهُدَى، وَزَلَّةُ عَالِمٍ، وَأَئِمَّةٌ مُضِلُّونَ

27. Wahb ibn Baqiyyah narrated to us (and said): Ishāq ibn Yūsuf narrated to us, from Zakariyyā ibn Abī Zāidah, from ʻĀmir Ash-Sha'bī, from Ziyād ibn Hudayr who said: ʻUmar ibn Al-Khattāb (*radiAllāhu ʻanhu*) said: *"Verily, that which I fear the most for you are three (types of people): A munāfiq who recites the Qurān while he does not make mistake in (even) a wāw or an alif, he disputes with the people that he is more knowledgeable than them in order to misguide them from the guidance. And the misstep of a scholar. And misguiding leaders."*[47]

٢٨– حَدَّثَنَا تَمِيمُ بْنُ الْمُنْتَصِرِ، حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ، عَنْ زَكَرِيَّا، بِإِسْنَادِهِ مِثْلَهُ سَوَاءً

28. Tamīm ibn Al-Muntasir narrated to us (and said): Ishāq ibn Yūnus narrated to us, from Zakariyyā, with an *isnād* like it (i.e. the previous) the same narration.[48]

٢٩ – حَدَّثَنِي زَكَرِيَّا بْنُ يَحْيَى الْبَلْخِيُّ، حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ زِيَادِ بْنِ حُدَيْرٍ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَهْدِمُ الْإِسْلَامَ ثَلَاثَةٌ: زَلَّةُ عَالِمٍ، وَجِدَالُ الْمُنَافِقِ بِالْقُرْآنِ، وَأَئِمَّةٌ مُضِلُّونَ

29. Zakariyyā ibn Yahyā Al-Balkhī narrated to me (and said): Wakī' narrated to us, from Mālik ibn Mighwal, from Abū Husayn, from Ziyād ibn Hudayr who said: ʻUmar ibn Al-Khattāb said: *"Three (types of people) will destroy Islām: The misstep of a scholar, the disputing of a munāfiq with the Qurān, and misguiding leaders."*[49]

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[47] Its *isnād* is weak.

[48] The same as the previous.

[49] Its *isnād* is *sahīh*, *in shā Allāh ta'ālā*.

٣٠ – حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ مِشْرَحِ بْنِ هَاعَانَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «**أَكْثَرُ مُنَافِقِي أُمَّتِي قُرَّاؤُهَا**»

30. Qutaybah ibn Sa'īd narrated to us (and said): Ibn Lahi'ah narrated to us, from Mishrah ibn Hā'ān, from 'Uqbah ibn 'Āmir who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The majority of the munāfiqūn in my Ummah are its reciters (of the Qurān)."***[50]

٣١ – حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْبَلْخِيُّ، بِسَمْرَقَنْدَ سَنَةَ سِتٍّ وَعِشْرِينَ وَمِائَتَيْنِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا ابْنُ لَهِيعَةَ حَدَّثَنَا أَبُو الْمُصْعَبِ مِشْرَحُ بْنُ هَاعَانَ قَالَ: سَمِعَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «**أَكْثَرُ مُنَافِقِي أُمَّتِي قُرَّاؤُهَا**»

31. Muhammad ibn Al-Hasan Al-Balkhī narrated to us in Samarqand in the year two hundred and twenty six (and said): 'Abdullāh ibn Al-Mubārak informed us (and said): Ibn Lahī'ah informed us (and said): Abū Al-Mus'ab Mishrah ibn Hā'ān narrated to us and said that he heard 'Uqbah ibn 'Āmir Al-Juhanī say: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The majority of the munāfiqūn in my Ummah are its reciters (of the Qurān)."***[51]

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[50] I hope that the *hadīth* is *hasan, in shā Allāh ta'ālā.* It was narrated with another chain of narration by Ibn Al-Mubārak in "Az-Zuhd" (401).

[51] I do not know how the isnād of this narration is. If Muhammad ibn Al-Hasan Al-Balkhī is trustworthy, then the *hadīth* is *sahīh*, due to it being from the narration of the *Imām* Ibn Al-Mubārak – *rahimahullāh* – from Ibn Lahī'ah. Or else, then Allāh – the Exalted – knows best.

٣٢ – حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، بِالْبَصْرَةِ سَنَةَ إِحْدَى وَثَلَاثِينَ وَمِائَتَيْنِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ مِشْرَحِ بْنِ هَاعَانَ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «**أَكْثَرُ مُنَافِقِي هَذِهِ الْأُمَّةِ قُرَّاؤُهَا**»

32. Muhammad ibn Abī Bakr Al-Muqaddamī narrated to us in Basrah in the year two hundred and thirty (and said): ʻAbdullāh ibn Yazīd narrated to us (and said): Ibn Lahī'ah informed us, from Mishrah ibn Hā'ān, from ʻUqbah ibn ʻĀmir that the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"The majority of the munāfiqūn of this Ummah will be its reciters (of the Qurān)."***[52]

٣٣ – حَدَّثَنِي أَحْمَدُ بْنُ خَالِدٍ الْخَلَّالُ، حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ الْمُغِيرَةِ أَبُو الْعَبَّاسِ الْمِصْرِيُّ، وَلَمْ أَرَ بِمِصْرَ أَثْبَتَ مِنْهُ قَالَ: حَدَّثَنَا مِشْرَحُ بْنُ هَاعَانَ عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ: «**أَكْثَرُ مُنَافِقِي أُمَّتِي قُرَّاؤُهَا**»

33. Ahmad ibn Khālid Al-Khallāl narrated to me (and said): Abū Salamah Al-Khuzā'ī narrated to us (and said): Al-Walīd ibn Al-Mughīrah Abū Al-ʻAbbās Al-Misrī – and I did not see anyone in Misr who was more firm (in narration) than him – narrated to us and said: Mishrah ibn Hā'ān narrated to us, from ʻUqbah ibn ʻAmir, from the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) that he used to say: ***"The majority of the munāfiqūn in my Ummah will be its reciters (of the Qurān)."***[53]

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[52] Its *isnād* is *sahīh*. The *hadīth* was narrated by Ahmad (4/155) and Ibn Qutaybah in "Gharīb Al-Hadīth" (1/452) by way of ʻAbdullāh ibn Yazīd.

[53] Its *isnād* is *sahīh*. The *hadīth* was narrated by Ahmad (4/155) and Al-Bukhārī in "Khalq Af'āl Al-ʻIbād" (no. 614) by way of Abū Salamah Al-Khuzā'ī.

٣٤ – حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْبَلْخِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ الْمَعَافِرِيُّ، حَدَّثَنَا شَرَاحِيلُ بْنُ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ هَدِيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «**أَكْثَرُ مُنَافِقِي أُمَّتِي قُرَّاؤُهَا**»

34. Muhammad ibn Al-Hasan Al-Balkhī narrated to us (and said): ‘Abdullāh ibn Al-Mubārak narrated to us (and said): ‘Abdur-Rahmān ibn Shurayh Al-Ma’āfirī narrated to us (and said): Sharāhīl ibn Yazīd narrated to us, from Muhammad ibn Hadiyyah, from ‘Abdullāh ibn ‘Amr ibn Al-‘Ās who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“The majority of the munāfiqūn in my Ummah will be its reciters (of the Qurān).”***[54]

٣٥ – حَدَّثَنَا أَبُو بَكْرٍ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ أَبُو شُرَيْحٍ الْإِسْكَنْدَرَانِيُّ، حَدَّثَنِي شَرَاحِيلُ بْنُ يَزِيدَ الْمَعَافِرِيُّ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ هَدِيَّةَ الصَّدَفِيَّ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «**أَكْثَرُ مُنَافِقِي أُمَّتِي قُرَّاؤُهَا**»

35. Abū Bakr and ‘Uthmān, the two sons of Abū Shaybah, both narrated to us and said: Zayd ibn Al-Hubāb narrated to us (and said): ‘Abdur-Rahmān ibn Shurayh Abū Shurayh Al-Iskandarī narrated to us (and said): Sharāhīl ibn Yazīd Al-Ma’āfirī narrated to me and said: I heard Muhammad ibn Hadiyyah As-Sadafī who said: I heard ‘Abdullāh ibn ‘Amr say: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“The majority of the munāfiqūn in my Ummah will be its reciters (of the Qurān).”***[55]

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[54] I do not know the degree of this *isnād* because I do not know who this Al-Balkhī is. And the hadīth was narrated by Al-Bukhārī in “At-Tārīkh Al-Kabīr” (1/1/257) and in “Khalq Af’āl Al-‘Ibād” (613), Ibn Al-Mubārak in “Az-Zuhd” (451), Ahmad (2/175), Ya’qūb ibn Sufyān in “Al-Ma’rifah wat-Tārīkh” (2/528), Al-Baghawī in “Sharh As-Sunnah” (1/75) by ways from ‘Abdur-Rahmān ibn Shurayh.

[55] Its *isnād* is *hasan*. It was narrated by Ahmad (2/175).

٣٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأُتْرُجَّةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ»

36. Qutaybah ibn Sa'īd narrated to us (and said): Abū 'Awānah narrated to us, from Qatādah, from Anas ibn Mālik, from Abū Mūsā Al-Ash'arī who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The example of the believer who recites the Qurān is like the example of citrons[56]; its scent is good and its taste it good. And the example of a believer who does not recite the Qurān is like the example of a date; it has no smell and its taste is sweet. And the example of the munāfiq who recites the Qurān is like the example of basil; its scent is good but its taste is bitter. And the example of the munāfiq who does not recite the Qurān is like the example of a colocynth (bitter desert fruit); it has no scent and its taste is bitter."***[57]

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[56] **Translator:** Citron tree: A shrubby Asian tree bearing fruits (citrons) which resemble large lemons with less acid flesh and thick fragrant peel.

[57] Its *isnād* is *sahīh*. And the *hadīth* is agreed upon between the two *shaykhs* (i.e. Al-Bukhārī and Muslim). It was narrated by Al-Bukhārī (9/100 – Fath) by way of Yahya, and Muslim (2/6/81 – Nawawī) by way of Abū 'Awānah. And it was narrated by Abū Dāwūd (4/259) by way of Abān, and it has an addition in the end: ***"And the example of a righteous companion is like the example of the carrier of musk…"*** Until the end of the *hadīth*. At-Tirmidhī (5/150) by way of Abū 'Awānah, and he said: *"Hasan sahīh."* And Ibn Mājah in his introduction to his "Sunan" (1/93) by way of the author and with his wording. And Ahmad (4/397) by way of Sa'īd. And Hammām (4/403), and it has the same addition as with Abū Dāwūd. And it was narrated by Ad-Dārimī in his "Sunan" (2/442), Al-Humaydī in his "Musnad" (2/339-340) by way of Yazīd ibn 'Abdillāh ibn Abī Burdah, from his grandfather, from Abū Mūsā who ascribed it to the Prophet (*sallAllāhu 'alayhi wa sallam*), and it has (the addition): ***"And the example of a righteous companion is like the example of a perfumer… And the example of an evil companion is like the example of a blacksmith."***

٣٧ – حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأُتْرُجَّةِ» ، وَذَكَرَ الْحَدِيثَ

37. Hudbah ibn Khālid narrated to us (and said): Hammād ibn Yahyā narrated to us (and said): Qatādah narrated to us, from Anas ibn Mālik, from Abū Mūsā Al-Ash'arī that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The example of the believer who recites the Qurān is like the example of citrons."*** And he mentioned the *hadīth*.[58]

[58] Its *isnād* is *sahīh*, *in shā Allāhu ta'ālā*. The *hadīth* was narrated by Al-Bukhārī (9/65-66, 13/535 – Fath), Muslim (1/549), Ahmad (4/403-404), Ar-Rāmuhurmuzī (p. 87), Abū Ash-Shaykh in "Al-Amthāl" (318) by way of Hammam.
Translator: Al-Bukhārī narrated in his "Sahīh" (7560) from Abū Mūsā Al-Ash'arī (*radiAllāhu 'anhu*) that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The example of the believer who recites the Qurān is like the example of citrons; its taste is good and its scent it good. And the example of the one who does not recite the Qurān is like the example of a date; its taste is sweet but it has no scent. And the example of the fājir (wicked, sinner) who recites the Qurān is like the example of basil; its scent is good but its taste is bitter. And the example of the fājir who does not recite the Qurān is like the example of a colocynth (bitter desert fruit); its taste is bitter and it has no scent."***

٣٨ – حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَمَثَلِ الْأُتْرُجَّةِ طَيِّبَةِ الطَّعْمِ طَيِّبَةِ الرِّيحِ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ طَيِّبَةِ الطَّعْمِ لَا رِيحَ لَهَا وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ طَيِّبَةِ الرِّيحِ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ مُرَّةُ الطَّعْمِ وَلَا رِيحَ لَهَا»

38. Muhammad ibn Al-Muthannā and Muhammad ibn Bashshār both narrated to us and said: Yahyā ibn Sa'īd narrated to us (and said): Shu'bah narrated to us (and said): Qatādah narrated to us, from Anas ibn Mālik, from Abū Mūsā Al-Ash'arī, from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"The example of the believer who recites the Qurān and acts upon it, is like the example of citrons that have a good taste and a good scent. And the example of the believer who does not recite the Qurān is like the example of a date that has a good taste but no scent to it. And the example of the munāfiq who recites the Qurān is like the example of basil that has a good scent but its taste is bitter. And the example of a munāfiq who does not recite the Qurān is like the example of the colocynth that has a bitter taste and no scent to it."***[59]

[59] Its *isnād* is like the light of the sun in the middle of the day during summer time. The *hadīth* was narrated by Al-Bukhārī (9/100 - Fath), Muslim (1/549), Abū Dāwūd (4830), An-Nasāī in "As-Sunan" (8/124-125) and in "Fadāil Al-Qurān" (6), Ibn Mājah (214), Ahmad (4/397, 408), 'Abdur-Razzāq (11/435), Al-Baghawī in "Sharh As-Sunnah" (4/431) by way of Qatādah.

٣٩ – حَدَّثَنَا أَبُو خَالِدٍ يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الرَّمْلِيُّ بِالرَّمْلَةِ سَنَةَ اثْنَتَيْنِ وَثَلَاثِينَ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلِ بْنِ خَالِدٍ، عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، أَنَّ أَبَا إِدْرِيسَ عَائِذَ اللَّهِ بْنَ عَبْدِ اللَّهِ الْخَوْلَانِيَّ أَخْبَرَهُ أَنْ يَزِيدَ بْنِ عَمِيرَةَ وَكَانَ مِنْ أَصْحَابِ مُعَاذِ بْنِ جَبَلٍ قَالَ: كَانَ مُعَاذُ بْنُ جَبَلٍ لَا يَجْلِسُ مَجْلِسًا لِلذِّكْرِ إِلَّا قَالَ حِينَ يَجْلِسُ: اللَّهُ حَكَمٌ قِسْطٌ وَتَبَارَكَ اسْمُهُ هَلَكَ الْمُرْتَابُونَ

39. Abū Khālid Yazīd ibn Khālid ibn Mawhab Ar-Ramlī narrated to us in Ar-Ramlah in the year thirty two (and said): Al-Layth ibn Sa'd narrated to us, from 'Uqayl ibn Khālid, from Ibn Shihāb Az-Zuhrī that Abū Idrīs 'Āidh-Allāh ibn 'Abdillāh Al-Khawlānī informed him, that Yazīd ibn 'Amīrah – and he was from the companions of Mu'ādh ibn Jabal – said: Mu'ādh ibn Jabal would not sit in a gathering of remembrance except that he would say when he sat down: *"Allāh is a Fair Judge. Blessed is His Name. Those who doubt are destroyed."*

وَقَالَ مُعَاذُ بْنُ جَبَلٍ يَوْمًا: إِنَّ مِنْ وَرَائِكُمْ فِتَنًا يَكْثُرُ فِيهَا الْمَالُ وَيُفْتَحُ فِيهِ الْقُرْآنُ حَتَّى يَأْخُذَهُ الْمُؤْمِنُ وَالْمُنَافِقُ وَالرَّجُلُ وَالْمَرْأَةُ وَالصَّغِيرُ وَالْكَبِيرُ وَالْحُرُّ وَالْعَبْدُ فَيُوشِكُ قَائِلًا أَنْ يَقُولَ: مَا لِلنَّاسِ لَا يَتْبَعُونِي وَقَدْ قَرَأْتُ الْقُرْآنَ مَا هُمْ بِمُتَّبِعِيَّ حَتَّى ابْتَدَعَ لَهُمْ غَيْرَهُ فَإِيَّاكُمْ وَمَا ابْتَدَعَ فَإِنَّ مَا ابْتَدَعَ ضَلَالَةً وَأُنْذِرُكُمْ زَيْغَةَ الْحَكِيمِ فَإِنَّ الشَّيْطَانَ قَدْ يَقُولُ كَلِمَةَ الضَّلَالَةِ عَلَى لِسَانِ الْحَكِيمِ وَقَدْ يَقُولُ الْمُنَافِقُ كَلِمَةَ الْحَقِّ

And Mu'ādh ibn Jabal said one day: *"Verily, after you there will be a fitnah in which wealth will increase and the Qurān will be opened during it. Until it will be taken by the believer, the munāfiq, the man, the woman, the young, the old, the free and the slave. So a person will almost say: 'What is wrong with the people, they do not follow me even though I recited the Qurān, and they will not follow me until I innovate something other than it for them.' So be aware of what is innovated. For verily, whatever is innovated is misguidance. And I warn you against the deviation of a wise person, for verily the Shaytān might say a word of misguidance upon the tongue of a wise person, and a munāfiq might say the words of truth."*[60]

[60] Its *isnād* is *sahīh*.

٤٠ – حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ، أَنَّ يَزِيدَ بْنِ عَمِيرَةَ، وَكَانَ مِنْ أَصْحَابِ مُعَاذٍ أَخْبَرَهُ أَنَّ مُعَاذًا كَانَ لَا يَجْلِسُ مَجْلِسًا يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ إِلَّا قَالَ حِينَ يَجْلِسُ: اللَّهُ حَكَمٌ قِسْطٌ تَبَارَكَ اسْمُهُ هَلَكَ الْمُرْتَابُونَ

40. Al-'Abbās ibn Muhammad narrated to us (and said): Ya'qūb ibn Ibrāhīm ibn Sa'd narrated to us (and said): My father narrated to us, from Sālih ibn Kaysān, from Ibn Shihāb Az-Zuhrī (who said): Abū Idrīs Al-Khawlānī narrated to me that Yazīd ibn 'Amīrah – and he was from the companions of Mu'ādh – informed him that Mu'ādh would not sit down in a gathering and mention (or remember) Allāh – *'azza wa jalla* – except that he would say when he sat down: *"Allāh is a Fair Judge. Blessed is His Name. Those who doubt are destroyed."*

قَالَ يَزِيدُ: قَالَ مُعَاذٌ فِي مَجْلِسٍ جَلَسَهُ إِنَّ مِنْ وَرَائِكُمْ فِتَنًا يَكْثُرُ فِيهَا الْمَالُ وَيُفْتَحُ فِيهَا الْقُرْآنُ حَتَّى يَأْخُذَهُ الْمُؤْمِنُ وَالْمُنَافِقُ وَالرَّجُلُ وَالْمَرْأَةُ وَالصَّغِيرُ وَالْكَبِيرُ وَالْحُرُّ وَالْعَبْدُ فَذَكَرَ مِثْلَهُ

Yazīd said: Mu'ādh said in a gathering he was in: *"Verily, after you there will be a fitnah in which wealth will increase and the Qurān will be opened during it. Until it will be taken by the believer, the munāfiq, the man, the woman, the young, the old, the free and the slave."* And he mentioned the same (narration).[61]

[61] Its *isnād* is *sahīh*.

٤١ – حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ حَكِيمِ بْنِ جَابِرٍ، قَالَ: قَالَ حُذَيْفَةُ: «إِنَّ مِنْ أَقْرَأِ النَّاسِ الْمُنَافِقُ الَّذِي لَا يَتْرُكُ وَاوًا وَلَا أَلِفًا يَلْفِتُهُ كَمَا تَلْفِتُ الْبَقَرَةُ الْخَلَا بِلِسَانِهَا»

41. ‘Uthmān ibn Abī Shaybah narrated to us (and said): ‘Abdullāh ibn Idrīs narrated to us, from Ismā’īl ibn Abī Khālid, from Hakīm ibn Jābir who said: Hudhayfah said: *“Verily, from the people who recite the most is the munāfiq who does not leave out a wāw or an alif. He curves it (i.e. his tongue to pronounce the letters correctly), just as the cow curves the grass with its tongue.”*[62]

٤٢ – حَدَّثَنَا تَمِيمُ بْنُ الْمُنْتَصِرِ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا جَرِيرُ بْنُ عُثْمَانَ، أَخْبَرَنَا سُلَيْمُ بْنُ عَامِرٍ، عَنْ مُعَاوِيَةَ الْهُذَلِيِّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الْمُنَافِقَ لِيُصَلِّي فَيُكَذِّبُهُ اللَّهُ عَزَّ وَجَلَّ وَيَصُومُ فَيُكَذِّبُهُ اللَّهُ عَزَّ وَجَلَّ وَيَتَصَدَّقُ فَيُكَذِّبُهُ اللَّهُ وَيُجَاهِدُ فَيُكَذِّبُهُ اللَّهُ وَيُقَاتِلُ فَيُقْتَلُ فَيُجْعَلُ فِي النَّارِ»

42. Tamīm ibn Al-Muntasir narrated to us (and said): Yazīd ibn Hārūn narrated to us (and said): Jarīr ibn ‘Uthmān informed us (and said): Sulaym ibn ‘Amir informed us, from Mu’āwiyah Al-Hudhalī – and he was from the companions of the Prophet (*sallAllāhu ‘alayhi wa sallam*) – who said: *“Verily, the munāfiq prays, but Allāh will declare him untruthful (in that), and he fasts, but Allāh will declare him untruthful (in that), and he gives in charity, but Allāh will declare him untruthful (in that), and he strives, but Allāh will declare him untruthful (in that), and he fights and then he is killed and he is placed in Hellfire.”*[63]

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[62] I hope that its *isnād* is *sahīh*, *in shā Allāhu ta’ālā*.

[63] Its *isnād* is *sahīh*.

٤٣ – حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا الْمُبَارَكُ بْنُ فَضَالَةَ، حَدَّثَنَا الْحَسَنُ، فِي هَذِهِ الْآيَةِ {أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ} [الجاثية: ٢٣] قَالَ: هُوَ الْمُنَافِقُ لَا يَهْوَى شَيْئًا إِلَّا رَكِبَهُ

43. Shaybān ibn Farrākh narrated to us (and said): Al-Mubārak ibn Fadālah narrated to us (and said): Al-Hasan narrated to us regarding this verse:

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ﴾

"Have you seen the one who has taken his desires as his *ilāh* (i.e. the one he worships)**?"** (Al-Jāthiyah 45:23)

He said: *"That is the munāfiq. He does not desire anything, except that he commits it."*[64]

٤٤ – حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ، {أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ} [الجاثية: ٢٣] قَالَ: إِذَا هَوَى شَيْئًا رَكِبَهُ

44. Hudbah ibn Khālid narrated to us (and said): Hammām ibn Yahyā narrated to us, from Qatādah (regarding the verse):

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ﴾

"Have you seen the one who has taken his desires as his *ilāh* (i.e. the one he worships)**?"** (Al-Jāthiyah 45:23)

He said: *"When he desires something, he commits it."*[65]

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[64] Its *isnād* until Al-Hasan is *sahīh*.

[65] Its *isnād* is *sahīh*.

٤٥ – حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ مَالِكِ بْنِ دِينَارٍ، قَالَ: قَرَأْتُ فِي الزَّبُورِ: بِكِبْرِيَاءِ الْمُنَافِقِ يَحْتَرِقُ الْمِسْكِينُ وَقَرَأْتُ فِي الزَّبُورِ: إِنِّي أَنْتَقِمُ لِلْمُنَافِقِ بِالْمُنَافِقِ ثُمَّ أَنْتَقِمُ مِنَ الْمُنَافِقِينَ جَمِيعًا وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ {وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ} [الأنعام: ١٢٩] وَقَالَ مَالِكٌ فِي بَعْضِ الْكُتُبِ: يَا مَعْشَرَ الظَّلَمَةِ لَا تُجَالِسُوا أَهْلَ ذِكْرِي حَتَّى تَنْزِعُوا عَنِ الظُّلْمِ فَإِنِّي رَوَأْتُ عَلَى نَفْسِي أَنْ أَذْكُرَ مَنْ ذَكَرَنِي فَإِذَا ذَكَرُونِي ذَكَرْتُهُمْ بِرَحْمَتِي وَإِذَا ذَكَرْتُمُونِي ذَكَرْتُكُمْ بِلَعْنَتِي

45. Ahmad ibn Ibrāhīm narrated to us (and said): Marhūm ibn ‘Abdil-‘Azīz narrated to us, from Mālik ibn Dīnār who said: I read in the *Zabūr*: *“By the haughtiness of the munāfiq the poor person will burn.”* And I read in the *Zabūr*: *“I verily revenge a munāfiq by a munāfiq, and then I take revenge upon all of the munāfiqūn together.”* And that is the Words of Allāh *‘azza wa jalla*:

﴿ وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴾

“And like that We make some of the wrongdoers allies to each other due to what they used to earn.” (Al-An’ām 6:129)

And Mālik said in some of the books: *“O gathering of unjust people, do not sit with the people who mention me before you leave injustice. Because I verily thought in myself (and decided to) mention those who mention me. So if they mention me, I will mention them with my mercy. And if you mention me, then I will mention you with my curse.”*[66]

٤٦ – حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ، حَدَّثَنَا شُعَيْبُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو الْأَشْهَبِ، عَنِ الْحَسَنِ، قَالَ: الْمُنَافِقُ يَعْبُدُ هَوَاهُ لَا يَهْوَى شَيْئًا إِلَّا رَكِبَهُ

46. Ahmad ibn Khālid narrated to us (and said): Shu’ayb ibn Harb narrated to us (and said): Abū Al-Ashhab narrated to us, from Al-Hasan who said: *“The munāfiq worships his desires. He does not desire anything except that he will commit it.”*[67]

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[66] Its *isnād* is *sahīh*.

[67] Its *isnād* is *sahīh*.

٤٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي الْأَشْهَبِ، قَالَ: قَالَ الْحَسَنُ: مِنَ النِّفَاقِ اخْتِلَافُ اللِّسَانِ وَالْقَلْبِ وَاخْتِلَافُ السِّرِّ وَالْعَلَانِيَةِ وَاخْتِلَافُ الدُّخُولِ وَالْخُرُوجِ

47. Abū Bakr ibn Abī Shaybah narrated to us (and said): Abū Usāmah narrated to us, from Abū Al-Ashhab who said: Al-Hasan said: *"From nifāq is the difference between the tongue and the heart, and the difference between the hidden and the apparent, and the difference between the entering and exiting."*[68]

٤٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، حَدَّثَنَا عَوْفٌ الْأَعْرَابِيُّ، عَنِ الْحَسَنِ، قَالَ: كَانَ يُقَالُ: النِّفَاقُ اخْتِلَافُ السِّرِّ وَالْعَلَانِيَةِ وَالْقَوْلِ وَالْعَمَلِ وَالْمَدْخَلِ وَالْمَخْرَجِ وَكَانَ يُقَالُ: أُسُّ النِّفَاقِ الَّذِي يُبْنَى عَلَيْهِ النِّفَاقُ: الْكَذِبُ

48. Hishām ibn 'Ammār Ad-Dimashqī narrated to us (and said): Marwan ibn Mu'āwiyah Al-Fazārī narrated to us (and said): 'Awf Al-A'rābī narrated to us, from Al-Hasan who said: *"It used to be said: Nifāq (hypocrisy) is when there is a difference between the secret and the apparent, and (between) the words and the deeds, and (between) the entrance and the exit. And it used to be said: The foundation of nifāq upon which nifāq is built, is lying."*[69]

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[68] Its *isnād* is *sālih* (good), and *sahīh*, *in shā Allāhu ta'ālā*.

[69] Its *isnād* is *hasan*, *in shā Allāhu ta'ālā*.

٤٩ – حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي أَنَّهُ سَمِعَ الْحَسَنَ، يَقُولُ: إِنَّمَا النَّاسُ بَيْنَ ثَلَاثَةِ نَفَرٍ: مُؤْمِنٌ وَمُنَافِقٌ وَكَافِرٌ فَأَمَّا الْمُؤْمِنُ فَعَامِلٌ بِطَاعَةِ اللَّهِ عَزَّ وَجَلَّ وَأَمَّا الْكَافِرُ فَقَدْ أَذَلَّهُ اللَّهُ تَعَالَى كَمَا رَأَيْتُمْ وَأَمَّا الْمُنَافِقُ فَهَهُنَا وَهَهُنَا فِي الْحُجَرِ وَالْبُيُوتِ وَالطُّرُقِ نَعُوذُ بِاللَّهِ وَاللَّهِ مَا عَرَفُوا رَبَّهُمْ بَلْ عَرَفُوا إِنْكَارَهُمْ لِرَبِّهِمْ بِأَعْمَالِهِمُ الْخَبِيثَةِ ظَهَرَ الْجَفَا وَقَلَّ الْعِلْمُ وَتُرِكَتِ السُّنَّةُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، حَيَارَى سُكَارَى لَيْسُوا بِيَهُودَ وَلَا نَصَارَى وَلَا مَجُوسَ فَيُعْذَرُوا

49. Ya'qūb ibn Ibrāhīm narrated to us (and said): Wahb ibn Jarīr narrated to us (and said): My father narrated to us that he heard Al-Hasan say: *"Verily, people are divided into three groups: A believer, a munāfiq and a kāfir. As for the believer then he is acting upon the obedience of Allāh 'azza wa jalla. And as for the kāfir, then Allāh – the Exalted – verily humiliated him just as you have seen. And as for the munāfiq, then here and there in the rooms, the houses and the streets. We seek refuge with Allāh. By Allāh, they do not know their Lord. Rather, they know their rejection of their Lord by their dirty deeds. Harshness has emerged, knowledge has become little and the Sunnah has been forsaken. Verily, to Allāh we belong and to Him we shall return. (They are) confused and drunk. They are not Jews, Christians or Majūs so they could be excused."*

وَقَالَ: إِنَّ الْمُؤْمِنَ لَمْ يَأْخُذْ دِينَهُ عَنِ النَّاسِ وَلَكِنْ أَتَاهُ مِنْ قِبَلِ اللَّهِ عَزَّ وَجَلَّ فَأَخَذَهُ، وَإِنَّ الْمُنَافِقَ أَعْطَى النَّاسَ لِسَانَهُ وَمَنَعَ اللَّهَ قَلْبَهُ وَعَمَلَهُ. فَحَدَثَانِ أُحْدِثَا فِي الْإِسْلَامِ رَجُلٌ ذُو رَأْيٍ سَوْءٍ زَعَمَ أَنَّ الْجَنَّةَ لِمَنْ رَأَى مِثْلَ رَأْيِهِ فَسَلَّ سَيْفَهُ وَسَفَكَ دِمَاءَ الْمُسْلِمِينَ وَاسْتَحَلَّ حُرْمَتَهُمْ، وَمُتْرَفٌ يَعْبُدُ الدُّنْيَا لَهَا يَغْضَبُ وَعَلَيْهَا يُقَاتِلُ وَلَهَا يَطْلُبُ

And he said: *"Verily, the believer did not take his religion from the people. Instead, it came to him from Allāh – 'azza wa jalla – and so he took it. And verily, the munāfiq gave his tongue to the people and withheld his heart and deeds from Allāh. So two newly invented matters were introduced in Islām; a man with an evil opinion who claims that Paradise is for the one who believes the same as him, and so he unsheathes his swords and spills the blood of the Muslims and allows their women (or that which is inviolable). And a luxurious person who worships the dunyā. For it he gets angry, for it he fights and (only) it he seeks."*

وَقَالَ: يَا سُبْحَانَ اللهِ مَا لَقِيَتْ هَذِهِ الْأُمَّةُ مِنْ مُنَافِقٍ قَهَرَهَا وَاسْتَأْثَرَ عَلَيْهَا وَمَارِقٍ مَرَقَ مِنَ الدِّينِ فَخَرَجَ عَلَيْهَا. صِنْفَانِ خَبِيثَانِ قَدْ غَمَّا كُلَّ مُسْلِمٍ , يَا ابْنَ آدَمَ دِينَكَ دِينَكَ فَإِنَّمَا هُوَ لَحْمُكَ وَدَمُكَ فَإِنْ تَسْلَمْ بِهَا فَيَالَهَا مِنْ رَاحَةٍ وَيَا لَهَا مِنْ نِعْمَةٍ وَإِنْ تَكُنِ الْأُخْرَى فَنَعُوذُ بِاللَّهِ فَإِنَّمَا هِيَ نَارٌ لَا تُطْفَأُ وَحَجَرٌ لَا يُبْرَدُ وَنَفَسٌ لَا تَمُوتُ

And he said: *"O subhān-Allāh. What this Ummah has seen from a munāfiq who oppressed it and occupied it. And (from) a māriq who passed through the religion so he rebelled (or fought) against it. Two dirty types of people who saddened every Muslim. O son of Ādam, your religion, your religion, for it is verily your flesh and blood. Because if you reach to safety with it, then what a relief that would be for it and what a blessing for it. And if it is the other, then we seek refuge with Allāh. For it is verily a fire that is not extinguished, stones that do not cool down and a soul that does not die."*[70]

٥٠ – حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزِيدٍ، أَخْبَرَنِي أَبِي، حَدَّثَنِي أَبُو بِشْرٍ الضَّحَّاكُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ بِلَالَ بْنَ سَعْدٍ، يَقُولُ: الْمُنَافِقُ يَقُولُ بِمَا يُعْرَفُ وَيَعْمَلُ بِمَا يُنْكَرُ

50. Al-'Abbās ibn Al-Walīd ibn Mazīd narrated to us (and said): My father informed me (and said): Abū Bishr Ad-Dahhāk ibn 'Abdir-Rahmān narrated to me and said: I heard Bilal ibn Sa'd say: *"The munāfiq says what is not known (or accepted), and he acts upon what is rejected."*[71]

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[70] Its *isnād* is *sahīh*.

[71] Its *isnād* is *sahīh*.

٥١ – حَدَّثَنَا أَبُو بَكْرٍ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ: الْمُنَافِقُونَ الَّذِينَ فِيكُمُ الْيَوْمَ شَرٌّ مِنَ الْمُنَافِقِينَ الَّذِينَ كَانُوا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَقُلْنَا: يَا أَبَا عَبْدِ اللَّهِ وَكَيْفَ ذَاكَ؟ قَالَ: إِنَّ أُولَئِكَ كَانُوا يُسِرُّونَ نِفَاقَهُمْ وَإِنَّ هَؤُلَاءِ يُعْلِنُونَ

51. Abū Bakr and ‘Uthmān, the two sons of Abū Shaybah, both narrated to us and said: Wakī’ ibn Al-Jarrah narrated to us, from Al-A’mash, from Abū Wāil, from Hudhayfah who said: *“Verily, the munāfiqūn who are among you today are worse than the munāfiqūn who lived during the time of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam).”*

He said: So we said: *“O Abū ‘Abdillāh, and how is that?”*

He said: *“Verily, those (back then) used to hide their nifāq, and verily these (today) publicly show it.”*[72]

٥٢ – حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ: إِنَّ الْمُنَافِقِينَ الْيَوْمَ شَرٌّ مِنَ الْمُنَافِقِينَ الَّذِينَ كَانُوا فَذَكَرَ نَحْوَهُ

52. ‘Abbās ibn Muhammad narrated to us (and said): Abū An-Nadr narratd to us (and said): Shu’bah narrated to us, from Al-A’mash, from Abū Wāil, from Hudhayfah who said: *“Verily, the munāfiqūn who are among you today are worse than the munāfiqūn who lived.”* And he mentioned a similar narration.[73]

٥٣ – حَدَّثَنَا عَبَّاسٌ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، مِثْلَهُ

53. ‘Abbās narrated to us (and said): Abū An-Nadr narrated to us (and said): Shu’bah narrated to us, from Wāsil, from Abū Wāil, from Hudhayfah the same narration.[74]

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[72] Its *isnād* is *sahīh*.

[73] Its *isnād* is *sahīh*.

[74] Its *isnād* is *sahīh*.

٥٤ – حَدَّثَنِي أَبُو مَسْعُودٍ، أَحْمَدُ بْنُ الْفُرَاتِ أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا شُعْبَةُ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ: الْمُنَافِقُونَ الْيَوْمَ شَرٌّ مِنْهُمْ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِيلَ: وَكَيْفَ ذَاكَ؟ قَالَ: إِنَّهُمْ كَانُوا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخْفُونَهُ وَهُمُ الْيَوْمَ يُظْهِرُونَهُ

54. Abū Mas'ūd Ahmad ibn Al-Furāt narrated to me (and said): Yazīd ibn Hārūn informed us (and said): Shu'bah informed us, from Wāsil, from Abū Wāil, from Hudhayfah who said: *"The munāfiqūn today are worse than those (munāfiqūn) in the time of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)."*

It was said: *"And how is that?"*

He said: *"Verily, in the time of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) they would hide it, but today they publicly show it."*[75]

٥٥ – حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ حُذَيْفَةَ، قَالَ: إِنَّكُمُ الْيَوْمَ تَسْتَعِينُونَ فِي غَزْوِكُمْ بِالْمُنَافِقِينَ

55. 'Uthmān ibn Abī Shaybah narrated to us (and said): Ghundar Muhammad ibn Ja'far narrated to us, from Shu'bah, from 'Amr ibn Murrah, from 'Abdullāh ibn Salamah, from Hudhayfah who said: *"Today you verily seek aid from the munāfiqūn in your battles."*[76]

٥٦ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ: قَالَ رَجُلٌ: اللَّهُمَّ أَهْلِكِ الْمُنَافِقِينَ فَقَالَ حُذَيْفَةُ: لَوْ هَلَكُوا مَا انْتَصَفْتُمْ مِنْ عَدُوِّكُمْ

56. Abū Bakr ibn Abī Shaybah narrated to us (and said): Wakī' narrated to us, from Al-A'mash, from 'Amr ibn Murrah, from Abū Al-Bakhtarī who said: A man said: *"O Allāh, destroy the munāfiqūn."*

So Hudhayfah said: *"If they were destroyed then you would not reach the half of your enemy (in numbers)."*[77]

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[75] It is *sahīh*.

[76] Its *isnād* is *weak*.

[77] All of the narrators in this chain of narration are trustworthy, but there is *inqitā'* until Hudhayfah, so it is weak.

٥٧ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حَبَّةَ بْنِ جُوَيْنٍ، قَالَ: كُنَّا فِي غَزَاةٍ مَعَ سَلْمَانَ فَقَالَ سَلْمَانُ: هَؤُلَاءِ الْمُشْرِكُونَ – يَعْنِي الْعَدُوَّ – وَهَؤُلَاءِ الْمُؤْمِنُونَ وَهَؤُلَاءِ الْمُنَافِقُونَ فَيُؤَيِّدُ اللَّهُ الْمُؤْمِنِينَ بِقُوَّةِ الْمُنَافِقِينَ وَيَنْصُرُ اللَّهُ الْمُنَافِقِينَ بِدَعْوَةِ الْمُؤْمِنِينَ

57. Abū Bakr ibn Abī Shaybah narrated to us (and said): Wakī' narrated to us, from Al-A'mash, from Salamah ibn Kuhayl, from Habbah ibn Juwayn who said: We were in a battle along with Salmān, when Salmān said: *"These are mushrikūn* – meaning the enemy – *and these are believers, and these are munāfiqūn. Then Allāh aids the believers by the strength of the munāfiqūn, and Allāh gives victory to the munāfiqūn by the invocation of the believers."*[78]

٥٨ – حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، قَالَ: دَخَلَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ عَلَى أَبِي قِلَابَةَ يَعُودُهُ فَقَالَ لَهُ: يَا أَبَا قِلَابَةَ تَشَدَّدْ وَلَا تُشْمِتْ بِنَا الْمُنَافِقِينَ

58. 'Ubaydullāh ibn 'Umar Al-Qawārīrī narrated to us (and said): Hammād ibn Zayd narrated to us, from Ayyūb who said: 'Umar ibn 'Abdil-'Azīz entered upon Abū Qilābah to visit him. Then he said to him: *"O Abū Qilābah, be firm, and do not cause the munāfiqūn to rejoice at our misfortune."*[79]

٥٩ – حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حِسَابٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، قَالَ: مَرِضَ أَبُو قِلَابَةَ بِالشَّامِ فَدَخَلَ عَلَيْهِ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَقَالَ: يَا أَبَا قِلَابَةَ تَشَدَّدْ وَلَا يَشْمَتْ بِنَا الْمُنَافِقُونَ

59. Muhammad ibn 'Ubayd ibn Hisab narrated to us (and said): Hammād ibn Zayd narrated to us, from Ayyūb who said: Abū Qilabah became sick in *Shām*, so 'Umar ibn 'Abdil-'Azīz entered upon him and said: *"O Abū Qilābah, be firm, and do not cause the munāfiqūn to rejoice at our misfortune."*[80]

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[78] I hope that its *isnād* is *hasan, in shā Allāhu ta'ālā.*

[79] Its *isnād* is *sahīh*.

[80] Its *isnād* is *sahīh*.

٦٠ – حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ قُدَامَةَ بْنِ مُوسَى، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، أَوْ وَهْبٍ الذِّمَارِيِّ قَالَ: صِفَةُ الْمُنَافِقِ: تَحِيَّتُهُ لَعْنُهُ وَطَعَامُهُ سُحْتٌ وَغَنِيمَتُهُ غُلُولٌ صَخَبٌ بِالنَّهَارِ خَشَبُ اللَّيْلِ

60. ‘Abdur-Rahmān ibn Ibrāhīm Ad-Dimashqī narrated to us (and said): Marwan ibn Muhammad narrated to us (and said): ‘Abdul-‘Azīz ibn Muhammad narrated to us, from Qudāmah ibn Mūsā, from ‘Abdullāh ibn Dīnār, from Wahb ibn Munabbih or Wahb Adh-Dhimārī who said: *“The description of the munāfiq is: His greeting is his curse, his food is illegal possession, his war booty is taken unlawfully. (They make) noise during the day (but are quiet like) wood during the night (i.e. do not mention Allāh or pray).”*[81]

٦١ – حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سَلَّامُ بْنُ مِسْكِينٍ، عَنْ حَبِيبِ بْنِ أَبِي فَضَالَةَ، قَالَ: كَانَ بَعْضُ الْمُهَاجِرِينَ يَقُولُ: وَاللَّهِ مَا أَخَافُ الْمُسْلِمَ وَلَا أَخَافُ الْكَافِرَ أَمَّا الْمُسْلِمُ فَيُحْجِزُهُ إِسْلَامُهُ وَأَمَّا الْكَافِرُ فَقَدْ أَذَلَّهُ اللَّهُ عَزَّ وَجَلَّ وَلَكِنْ كَيْفَ لِي بِالْمُنَافِقِ؟

61. Shayban ibn Farrūkh narrated to us (and said): Salam ibn Miskīn narrated to us, from Habīb ibn Abī Fadālah who said: Some of the *Muhājirūn* used to say: *“By Allāh, I do not fear the Muslim and I do not fear the kāfir. As for the Muslim then his Islām will restrain him, and as for the kāfir then Allāh has verily humiliated him. But how should I deal with the munāfiq?”*[82]

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[81] I hope that its *isnād* is *hasan*.

[82] Its *isnād* is not strong.

٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ خَارِجَةَ بْنِ زَيْدٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ: أَتَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ فَقُلْتُ لَهُ: يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّا نَجْلِسُ إِلَى أَئِمَّتِنَا هَؤُلَاءِ فَيَتَكَلَّمُونَ بِالْكَلَامِ نَعْلَمُ أَنَّ الْحَقَّ غَيْرُهُ فَنُصَدِّقُهُمْ فَيَقْضُونَ بِغَيْرِ الْحَقِّ فَنُقِرُّ بِهِ عَلَيْهِمْ وَنُحْسِنُهُ لَهُمْ فَكَيْفَ تَرَى فِي ذَلِكَ؟ قَالَ: يَا ابْنَ أَخِي كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعُدُّ هَذَا النِّفَاقَ وَلَا أَدْرِي كَيْفَ هُوَ عِنْدَكُمْ ؟

62. Ahmad ibn ʻĪsā narrated to us (and said): ʻAbdullāh ibn Wahb narrated to us and said: Yūnus ibn Yazīd informed me, from Ibn Shihāb Az-Zuhrī, from ʻAbdullāh ibn Khārijah ibn Zayd, from ʻAmr ibn Az-Zubayr who said: I came to ʻAbdullāh ibn ʻUmar and said to him: *"O Abū ʻAbdir-Rahmān, we verily sit with these leaders of ours, and they say some words which we know is not the truth, and we believe (or affirm) them and so they judge with something other than the truth. Then we acknowledge this for them and describe it as something good to them. What do you think about this?"*

He said: *"O son of my brother. We, along with the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam), used to consider this as nifāq, but I do not know what it is for you?"*[83]

٦٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، قَالَ: قُلْتُ لِابْنِ عُمَرَ: إِنَّا لَنَدْخُلُ عَلَى الْإِمَامِ فَذَكَرَ نَحْوَهُ

63. ʻAbdur-Rahmān ibn Ibrāhīm narrated to us (and said): ʻUmar ibn ʻAbdil-Wāhid narrated to us, from Al-Awzāʼī, from Az-Zuhrī, from ʻUrwah who said: I said to Ibn ʻUmar: *"We verily enter upon the ruler."* And he mentioned a similar narration.[84]

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[83] Its *isnād* is not strong. (See the one after it.)

[84] Its *isnād* is more correct than correctness itself.

٦٤ – حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ رَأَى النَّاسَ يَدْخُلُونَ الْمَسْجِدَ فَقَالَ: مِنْ أَيْنَ جَاءَ هَؤُلَاءِ؟ فَقَالُوا: مِنْ عِنْدِ الْأَمِيرِ فَقَالَ: إِنْ رَأَوْا مُنْكَرًا أَنْكَرُوهُ وَإِنْ رَأَوْا مَعْرُوفًا أَمَرُوا بِهِ؟ قَالُوا: لَا , قَالَ: فَمَا يَصْنَعُونَ قَالُوا: يَمْدَحُونَهُ وَيَسُبُّونَهُ إِذَا خَرَجُوا مِنْ عِنْدِهِ فَقَالَ ابْنُ عُمَرَ: إِنْ كُنَّا لَنَعُدُّ النِّفَاقَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا دُونَ هَذَا

64. Hishām ibn ʻAmmār narrated to us (and said): ʻAbdul-ʻAzīz ibn Abī Hāzim narrated to us, from his father, from ʻAbdullāh ibn ʻUmar that he saw some people entering the *masjid*, so he said: *"Where did those people come from?"*

So they said: *"They came from the amīr (leader)."*

So he said: *"If they see something evil, do they then reject it, and if they see something good, do they then command to it?"*

They said: *"No."*

He said: *"Then what do they do?"*

They said: *"They praise him, and then they curse at him when they exit from him."*

So Ibn ʻUmar said: *"We used to consider as nifāq, in the time of the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam), things that were lesser than this."*[85]

[85] Its *isnād* is *munqati'* between Ibn ʻUmar (*radiAllāhu ʻanhumā*) and Abū Hāzim *rahimahullāh*.

٦٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي الشَّعْثَاءِ، قَالَ: دَخَلَ نَفَرٌ عَلَى عَبْدِ اللَّهِ بْنِ عُمَرَ مِنْ أَهْلِ الْعِرَاقِ فَوَقَعُوا فِي يَزِيدَ بْنِ مُعَاوِيَةَ فَتَنَاوَلُوهُ فَقَالَ لَهُمْ عَبْدُ اللَّهِ: هَذَا قَوْلُكُمْ لَهُمْ عِنْدِي أَتَقُولُونَ هَذَا فِي وُجُوهِهِمْ؟ قَالُوا: لَا بَلْ نَمْدَحُهُمْ وَنُثْنِي عَلَيْهِمْ فَقَالَ ابْنُ عُمَرَ: هَذَا النِّفَاقُ عِنْدَنَا

65. ‘Uthmān ibn Abī Shaybah narrated to us (and said): Jarīr narrated to us, from Mansūr, from Ibrāhīm, from Abū Ash-Sha’thā who said: A group of people from the people of ‘Irāq entered upon Ibn ‘Umar and they started speaking ill of Yazīd ibn Mu’āwiyah and insulting him. So ‘Abdullāh said to them: *“This is your statement about them in front of me, but do you say this to their faces?”*

They said: *“No, rather we praise them and compliment them.”*

So Ibn ‘Umar said: *“That, for us, is nifāq.”*[86]

٦٦ - حَدَّثَنَا إِسْحَاقُ بْنُ سَيَّارٍ، حَدَّثَنَا أَبُو صَالِحٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنِ الْمُهَاجِرِ بْنِ حَبِيبٍ، أَنَّ عِيسَى ابْنَ مَرْيَمَ، عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: «إِنَّ الَّذِي يُصَلِّي وَيَصُومُ وَلَا يَتْرُكُ الْخَطَايَا مَكْتُوبٌ فِي الْمَلَكُوتِ كَذَّابًا»

66. Ishāq ibn Sayyār narrated to us (and said): Abū Sālih narrated to us (and said): Mu’āwiyah ibn Sālih narrated to us, from Al-Muhājir ibn Habīb that ‘Īsā ibn Maryam (*‘alayhis-salām*) used to say: *“Verily, the one who prays and fasts but does not leave the sins, he is written in the Malakūt (dominion) as a liar.”*[87]

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[86] It *isnād* is *sahīh*.

[87] Its isnād is *da’īf*.

٦٧ – حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا وَكِيعٌ، عَنِ الْمُبَارَكِ بْنِ فَضَالَةَ، عَنِ الْحَسَنِ، قَالَ: الْمُنَافِقُ الَّذِي إِذَا صَلَّى رَاءَى بِصَلَاتِهِ وَإِنْ فَاتَتْهُ لَمْ يَأْسَ عَلَيْهَا وَيَمْنَعُ زَكَاةَ مَالِهِ

67. Yaqub ibn Ibrāhīm narrated to us (and said): Wakī' narrated to us, from Al-Mubārak ibn Fadālah, from Al-Hasan who said: *"The munāfiq who prays shows off by his prayer, and if he misses it, it does not sadden him. And he withholds the zakāh due upon his wealth."*[88]

٦٨ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، وَسُفْيَانَ، عَنْ أَبِي الْمِقْدَامِ ثَابِتِ بْنِ هُرْمُزَ عَنْ أَبِي يَحْيَى، قَالَ: سُئِلَ حُذَيْفَةُ: مَنِ الْمُنَافِقُ؟ قَالَ: الَّذِي يَصِفُ الْإِسْلَامَ وَلَا يَعْمَلُ بِهِ

68. Abū Bakr ibn Abī Shaybah narrated to us (and said): Wakī' narrated to us, from Al-A'mash and Sufyān, from Abū Al-Miqdām Thābit ibn Hurmuz, from Abū Yahyā who said: Hudhayfah was asked: *"Who is the munāfiq?"*

He said: *"The one who describes Islām (with his words) but does not act according to it."*[89]

٦٩ – حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ أَسَدُ بْنُ مُوسَى، حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ، عَنْ لُقْمَانَ بْنِ عَامِرٍ، أَنَّهُ سَمِعَ أَبَا أُمَامَةَ الْبَاهِلِيَّ، يَقُولُ: الْمُؤْمِنُ فِي الدُّنْيَا بَيْنَ كَافِرٍ يَقْتُلُهُ وَمُنَافِقٍ يُبْغِضُهُ وَمُؤْمِنٍ يَحْسُدُهُ وَشَيْطَانٍ قَدْ وُكِّلَ بِهِ

69. Hishām ibn 'Ammār narrated to us (and said): Abū Sa'īd Asad ibn Mūsā narrated to us (and said): Al-Faraj ibn Fadālah narrated to us, from Luqmān ibn 'Āmir that he heard Abū Umāmah Al-Bāhilī say: *"In dunyā the believer is between a kāfir who wants to kill him, a munāfiq who hates him, a believer who envies him, and a shaytān who is assigned to him."*[90]

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[88] Its *isnād* is weak due to Al-Mubārak ibn Fadālah being weak in narration. And there is something rejected in the text of the narration itself, which is his words: *"And he withholds the zakāh due upon his wealth."* Because it is well-known that withholding the zakāh is *riddah* due to rejecting something which is known from the religion by necessity.

[89] Its *isnād* is not strong.

[90] Its *isnād* is weak.

٧٠ – حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى الْبَلْخِيُّ، حَدَّثَنَا أَبُو مُطِيعٍ، عَنْ جَعْفَرِ بْنِ حَيَّانَ، قَالَ: قِيلَ لِلْحَسَنِ: إِنَّهُمْ يَقُولُونَ: لَا نِفَاقَ فَقَالَ الْحَسَنُ: لَأَنْ أَعْلَمَ أَنِّي بَرِيءٌ مِنَ النِّفَاقِ أَحَبُّ إِلَيَّ مِنْ طِلَاعِ الْأَرْضِ ذَهَبًا

70. Zakariyyā ibn Yahyā Al-Balkhī narrated to us (and said): Abū Mutī' narrated to us, from Ja'far ibn Hayyān who said: It was said to Al-Hasan: *"They verily say: There is no nifāq."*

So Al-Hasan said: *"That I would know (for certain) that I am innocent of nifāq is more beloved to me that the earth full of gold."*[91]

[91] Its *isnād* is almost equal to being nothing.

بَابٌ فِيمَنْ كَانَ يَخَافُ النِّفَاقَ وَيُشْفِقُ مِنْهُ وَلَا يَأْمَنُهُ عَلَى نَفْسِهِ

Chapter: Regarding the one who fears *nifāq*, is on guard against it and does not feel safe against it for himself

٧١ – حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ، حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنِي صَفْوَانُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ، حَدَّثَنِي جُبَيْرُ بْنُ نُفَيْرٍ، أَنَّهُ سَمِعَ أَبَا الدَّرْدَاءِ، وَهُوَ فِي آخِرِ صَلَاتِهِ وَقَدْ فَرَغَ مِنَ التَّشَهُّدِ يَتَعَوَّذُ بِاللَّهِ مِنَ النِّفَاقِ فَأَكْثَرَ مِنَ التَّعَوُّذِ مِنْهُ قَالَ: فَقَالَ جُبَيْرٌ: وَمَا لَكَ يَا أَبَا الدَّرْدَاءِ أَنْتَ وَالنِّفَاقَ؟ فَقَالَ: دَعْنَا عَنْكَ دَعْنَا عَنْكَ فَوَاللَّهِ إِنَّ الرَّجُلَ لَيَتَقَلَّبُ عَنْ دِينِهِ فِي السَّاعَةِ الْوَاحِدَةِ فَيُخْلَعُ مِنْهُ

71. ʻAmr ibn ʻUthmān ibn Kathīr ibn Dīnār Al-Himsī narrated to us (and said): Baqiyyah ibn Al-Walīd narrated to us and said: Safwān ibn ʻAmr narrated to me and said: Sulaym ibn ʻĀmir narrated to me (and said): Jubayr ibn Nufayr narrated to me that he heard Abū Ad-Dardā while he was in the last part of his prayer, and he had finished with the *tashahhud* and he was seeking refuge with Allāh from *nifāq*, and he sought refuge from it a lot. So Jubayr said: *"And what is it with you, O Abū Ad-Dardā, and nifāq?"*

So he said: *"Leave us alone. Leave us alone. For by Allāh, a man will verily turn away from his religion in one hour, and then it will be taken away from him."*[92]

[92] Its *isnād* is *sahīh*, *in shā Allāhu ta'ālā*, by the testifying narration that comes after it.

٧٢ – حَدَّثَنِي أَبُو مَسْعُودٍ أَحْمَدُ بْنُ الْفُرَاتِ حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو، عَنْ سُلَيْمِ بْنِ عَامِرٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، قَالَ: دَخَلْتُ عَلَى أَبِي الدَّرْدَاءِ مَنْزِلَهُ بِحِمْصَ فَإِذَا هُوَ قَائِمٌ يُصَلِّي فِي مَسْجِدِهِ فَلَمَّا جَلَسَ يَتَشَهَّدُ فَجَعَلَ يَتَعَوَّذُ بِاللَّهِ عَزَّ وَجَلَّ مِنَ النِّفَاقِ فَلَمَّا انْصَرَفَ قُلْتُ لَهُ: غَفَرَ اللَّهُ لَكَ يَا أَبَا الدَّرْدَاءِ مَا أَنْتَ وَالنِّفَاقَ؟ مَا شَأْنُكَ وَمَا شَأْنُ النِّفَاقِ؟ فَقَالَ: اللَّهُمَّ غَفْرًا ثَلَاثًا لَا يَأْمَنُ الْبَلَاءَ مَنْ يَأْمَنُ الْبَلَاءَ وَاللَّهِ إِنَّ الرَّجُلَ لَيُفْتَنُ فِي سَاعَةٍ وَاحِدَةٍ فَيَنْقَلِبُ عَنْ دِينِهِ

72. Abū Mas'ūd Ahmad ibn Al-Furāt narrated to me (and said): Abū Al-Yamān narrated to us (and said): Safwān ibn 'Amr narrated to us, from Sulaym ibn 'Āmir, from Jubayr ibn Nufayr who said: I entered upon Abū Ad-Dardā in his house in *Hims*, and he was standing and praying in his *masjid*. Then when he sat down to say the *tashahhud* he (after saying it) began to seek refuge with Allāh from nifāq. So when he finished I said to him: *"May Allāh forgive you, O Abū Ad-Dardā. What is it with you and nifāq? What is the issue with you, and what is the issue with nifāq?"*

So he said: *"O Allāh, (Your) forgiveness."* Three times. *"He is not safe from affliction the one who feels safe from affliction. By Allāh, (it is possible that) a man verily is tested in one hour and he will turn away from his religion."*[93]

[93] Its *isnād* is *sahīh*.

٧٣ – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَائِذٍ الدِّمَشْقِيُّ حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ، حَدَّثَنَا الْوَضِينُ بْنُ عَطَاءٍ، عَنْ يَزِيدَ بْنِ مَرْثَدٍ، قَالَ: ذُكِرَ الدَّجَّالُ فِي مَجْلِسٍ فِيهِ أَبُو الدَّرْدَاءِ فَقَالَ نَوْفٌ الْبِكَالِيُّ: لَغَيْرُ الدَّجَّالِ أَخْوَفُ مِنِّي مِنَ الدَّجَّالِ، فَقَالَ أَبُو الدَّرْدَاءِ: مَا هُوَ؟ فَقَالَ نَوْفٌ: أَخَافُ أَنْ أُسْلَبَ إِيمَانِي وَأَنَا لَا أَشْعُرُ فَقَالَ أَبُو الدَّرْدَاءِ: ثَكِلَتْكَ أُمُّكَ يَا ابْنَ الْكِنْدِيَّةِ وَهَلْ فِي الْأَرْضِ خَمْسُونَ يَتَخَوَّفُونَ مَا تَتَخَوَّفُ؟ ثُمَّ قَالَ: وَثَلَاثُونَ ثُمَّ قَالَ: وَعِشْرُونَ؟ ثُمَّ قَالَ: وَعَشَرَةٌ ثُمَّ قَالَ: وَخَمْسَةٌ ثُمَّ قَالَ: وَثَلَاثَةٌ؟ كُلُّ ذَلِكَ يَقُولُ: ثَكِلَتْكَ أُمُّكَ ثُمَّ قَالَ أَبُو الدَّرْدَاءِ: وَالَّذِي نَفْسِي بِيَدِهِ مَا أَمِنَ عَبْدٌ عَلَى إِيمَانِهِ إِلَّا سُلِبَهُ أَوِ انْتُزِعَ مِنْهُ فَيَفْقِدُهُ وَالَّذِي نَفْسِي بِيَدِهِ مَا الْإِيمَانُ إِلَّا كَالْقَمِيصِ يَتَقَمَّصُهُ مَرَّةً وَيَضَعُهُ أُخْرَى

73. Abū ʻAbdillāh Muhammad ibn ʻĀidh Ad-Dimashqī narrated to us (and said): Al-Haytham ibn Humayd narrated to us (and said): Al-Wadīn ibn ʻAtā narrated to us, from Yazīd ibn Marthad who said: Ad-Dajjāl was mentioned in a gathering in which Abū Ad-Dardā was present, so Nawf Al-Bikālī said: *"Something other than Ad-Dajjāl is more feared for me than Ad-Dajjāl."*

So Abū Ad-Dardā said: *"And what is that?"*

So Nawf said: *"I am afraid that my īmān is snatched away from me while I am not aware of it."*

So Abū Ad-Dardā said: *"May your mother be bereaved of you, O Ibn Al-Kindiyyah. And are there upon earth fifty people who dread what we are dreading?"* Then he said: *"And thirty?"* Then he said: *"And twenty?"* Then he said: *"And ten?"* Then he said: *"And five?"* Then he said: *"And three?"* All while he was saying: *"May your mother be bereaved of you."* Then Abū Ad-Dardā said: *"By the One in whose Hand my soul is in, a slave does not feel safe in his īmān, except that it is stripped from him or snatched away from him, and thus he will lose it. By the One in whose Hand my soul is in, īmān is just like a shirt which is worn sometimes and taken off other times."*[94]

[94] Its *isnād* is weak due to *irsāl*.

٧٤ – حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَسْلَمَ أَبِي عِمْرَانَ، قَالَ: سَمِعْتُ أَبَا أَيُّوبَ الْأَنْصَارِيَّ، يَقُولُ: لَيَأْتِيَنَّ عَلَى الرَّجُلِ أَحَايِينٌ وَمَا فِي جِلْدِهِ مَوْضِعُ إِبْرَةٍ مِنْ نِفَاقٍ وَإِنَّهُ لَيَأْتِي عَلَيْهِ أَحَايِينٌ وَمَا فِي قَلْبِهِ مَوْضِعُ إِبْرَةٍ مِنْ إِيمَانٍ

74. Qutaybah ibn Sa'īd narrated to us (and said): Ibn Lahī'ah narrated to us, from Yazīd ibn Abī Habīb, from Aslam Abū 'Imrān who said: I heard Abū Ayyūb Al-Ansārī say: *"There verily will come times upon a man where there on his skin is no nifāq (the size of) the place of a needle, and there verily will come times upon him where there in his heart is no īmān (the size of) the place of a needle."*[95]

٧٥ – حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الرَّمْلِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنَا حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي عِمْرَانَ وَهُوَ أَسْلَمُ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ، يَقُولُ: لَيَأْتِيَنَّ عَلَى الرَّجُلِ أَحْيَانٌ وَمَا فِي جِلْدِهِ مَوْضِعُ إِبْرَةٍ مِنَ النِّفَاقِ وَإِنَّهُ لَيَأْتِي عَلَيْهِ أَحْيَانٌ وَمَا فِي جِلْدِهِ مَوْضِعُ إِبْرَةٍ مِنْ إِيمَانٍ

75. Yazīd ibn Khālid ibn Mawhab Ar-Ramlī narrated to us (and said): 'Abdullāh ibn Wahb narrated to us (and said): Haywah ibn Shurayh informed us, from Yazīd ibn Abī Habīb, from Abū 'Imrān – and he is Aslam – that he heard Abū Ayyūb Al-Ansārī say: *"There will verily come times upon a man where there on his skin is no nifāq (the size of) the place of a needle, and there will verily come times upon him where there on his skin is no īmān (the size of) the place of a needle."*[96]

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[95] Its *isnād* is *hasan, in shā Allāhu ta'ālā*, and the *athar* is *sahīh*. See the following narration.

[96] Its *isnād* is *sahīh*, and the *athar* is firmly established.

٧٦ – حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنِ الْحَارِثِ بْنِ يَزِيدَ، عَنْ عَلِيِّ بْنِ رَبَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ: كَانَ النِّفَاقُ غَرِيبًا فِي الْإِيمَانِ وَيُوشِكُ أَنْ يَكُونَ الْإِيمَانُ غَرِيبًا فِي النِّفَاقِ

76. Qutaybah ibn Sa'īd narrated to us (and said): Ibn Lahī'ah narrated to us, from Al-Hārith ibn Yazīd, from 'Alī ibn Rabāh, from 'Abdullāh ibn 'Amr ibn Al-'Ās who said: *"Nifāq in īmān used to be strange, but now it is almost that īmān in nifāq that is strange."*[97]

٧٧ – حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا أَبُو سَعِيدٍ أَسَدُ بْنُ مُوسَى، حَدَّثَنَا ابْنُ لَهِيعَةَ، بِإِسْنَادِهِ مِثْلَهُ

77. Hishām ibn 'Ammār narrated to us (and said): Abū Sa'īd Asad ibn Mūsā narrated to us (and said): Ibn Lahī'ah narrated to us with his chain of narration the same as it (i.e. the previous).[98]

٧٨ – حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ النَّرْسِيُّ، حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، أَنَّهُ قَالَ: مَا عَلَى ظَهْرِهَا مِنْ بَشَرٍ لَا يَخَافُ عَلَى إِيمَانِهِ أَنْ يَذْهَبَ إِلَّا ذَهَبَ

78. Al-'Abbās ibn Al-Walīd An-Narsī narrated to us (and said): Bishr ibn As-Sarrī narrated to us, from Muhammad ibn Muslim, from Yazīd ibn Yazīd ibn Jābir, from Abū Idrīs Al-Khawlānī that he said: *"There is no people upon its (i.e. the earth) back who do not fear for their īmān to disappear, except that it disappears."*[99]

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[97] Its *isnād* is *hasan*. If not in itself, then based upon the narration after it.

[98] I hope that its *isnād* is *hasan* based upon the previous narration. And Allāh knows best.

[99] Its *isnād* is weak due to the *inqitā'* between Yazīd and Abū Idrīs.

٧٩ – حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ، قَالَ: قُلْتُ لِأَبِي رَجَاءٍ الْعُطَارِدِيِّ: هَلْ أَدْرَكْتَ مِمَّنْ أَدْرَكْتَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْشَوْنَ النِّفَاقَ؟ وَكَانَ قَدْ أَدْرَكَ عُمَرَ بن الخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: نَعَمْ إِنِّي أَدْرَكْتُ مِنْهُمْ بفَضْلِ اللَّهِ صَدْرًا حَسَنًا، نَعَمْ شَدِيدًا نَعَمْ شَدِيدًا

79. Qutaybah ibn Sa'īd narrated to us (and said): Ja'far ibn Sulaymān narrated to us, from Al-Ja'd Abū 'Uthmān who said: I said to Abū Rajā Al-'Utāridī: *"Among those whom you met from the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), did you meet anyone who feared nifāq?"* And he verily met 'Umar ibn Al-Khattāb (*radiAllāhu ta'ālā 'anhu*).

He said: *"Yes, by the grace of Allāh, I verily met a good part of them. Yes (they feared it) severely, yes severely."*[100]

٨٠ – حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، أَنَّ الْحَسَنَ، كَانَ يَقُولُ: إِنَّ الْقَوْمَ لَمَّا رَأَوْا هَذَا النِّفَاقَ يَغُولُ الْإِيمَانَ لَمْ يَكُنْ لَهُمْ هَمٌّ غَيْرَ النِّفَاقِ

80. 'Abdul-A'lā ibn Hammād An-Narsī narrated to us (and said): Hammād ibn Salamah narrated to us, from Habīb ibn Ash-Shahīd that Al-Hasan used to say: *"Verily, when the people saw that this nifāq destroys īmān, they would not have any other worry than nifāq."*[101]

٨١ – حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا أَسَدُ بْنُ مُوسَى، عَنْ أَبِي الْأَشْهَبِ، عَنِ الْحَسَنِ، قَالَ: لَمَّا ذُكِرَ أَنَّ النِّفَاقَ، يَغُولُ الْإِيمَانَ لَمْ يَكُنْ شَيْءٌ أَخْوَفَ عِنْدَهُمْ مِنْهُ

81. Hishām ibn 'Ammār narrated to us (and said): Asad ibn Mūsā narrated to us, from Abū Al-Ashhab, from Al-Hasan who said: *"When it was mentioned that nifāq destroys īmān, nothing was more feared for them than it (i.e. nifāq)."*[102]

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[100] Its *isnād* is *hasan*.

[101] Its *isnād* is *sahīh, in shā Allāh.*

[102] Its *isnād* is *sahīh, in shā Allāhu ta'ālā.*

٨٢ – حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا أَبُو سَعِيدٍ أَسَدُ بْنُ مُوسَى حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمٍ وَهُوَ أَبُو هِلَالٍ قَالَ: سَأَلَ أَبَانُ الْحَسَنَ فَقَالَ: هَلْ تَخَافُ النِّفَاقَ؟ قَالَ: وَمَا يُؤَمِّنُنِي وَقَدْ خَافَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ

82. Hishām ibn ʻAmmār narrated to us (and said): Abū Sa'īd Asad ibn Mūsā narrated to us (and said): Muhammad ibn Sulaym – and he is Abū Hilāl – narrated to us and said: Abān asked Al-Hasan and said: *"Do you fear nifāq?"*

He said: *"And what would make me safe (from it), when 'Umar ibn Al-Khattāb (radiAllāhu 'anhu) verily feared it."*[103]

٨٣ – حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو الْأَشْهَبِ، عَنْ طَرِيفٍ، قَالَ: قُلْتُ لِلْحَسَنِ: يَا أَبَا سَعِيدٍ إِنَّ نَاسًا يَزْعُمُونَ أَنْ لَا نِفَاقَ أَوْ لَا يَخَافُونَ النِّفَاقَ – شَكَّ أَبُو الْأَشْهَبِ – فَقَالَ: وَاللَّهِ لَأَنْ أَكُونَ أَعْلَمُ أَنِّي بَرِيءٌ مِنَ النِّفَاقِ أَحَبُّ إِلَيَّ مِنْ طِلَاعِ الْأَرْضِ ذَهَبًا

83. Shaybān ibn Farrūkh narrated to us (and said): Abū Al-Ashhab narrated to us, from Tarīf who said: I said to Al-Hasan: *"O Abū Sa'īd, some people claim that there is no nifāq or that they do not fear nifāq."* Abū Al-Ashhab doubted (which one).

So he said: *"That I would know (for certain) that I am innocent of nifāq is more beloved to me that the earth full of gold."*[104]

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[103] Its *isnād* is not strong.

[104] *Its isnād is da'īf* (weak).

٨٤ – حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا أَبُو سَعِيدٍ أَسَدُ بْنُ مُوسَى حَدَّثَنَا عَوْنُ بْنُ مُوسَى الْبَصْرِيُّ، سَمِعْتُ مُعَاوِيَةَ بْنَ قُرَّةَ، يَقُولُ: أَنْ لَا يَكُونَ فِيَّ نِفَاقٌ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا كَانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يَخْشَاهُ وَآمَنُهُ أَنَا؟

84. Hishām ibn ʻAmmār narrated to us (and said): Abū Saʼīd Asad ibn Mūsā narrated to us (and said): ʻAwn ibn Mūsā Al-Basrī narrated to us (and said): I heard Muʼāwiyah ibn Qurrah say: *"That I do not possess any nifāq is more beloved to me than the dunyā and whatever is in it. (Can it be true that) ʻUmar (radiAllāhu ʻanhu) used to fear it and I would feel safe from it?"*[105]

٨٥ – حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنِ الْمُعَلَّى بْنِ زِيَادٍ، قَالَ: سَمِعْتُ الْحَسَنَ، يَحْلِفُ فِي هَذَا الْمَسْجِدِ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا مَضَى مُؤْمِنٌ قَطُّ وَلَا بَقِيَ إِلَّا هُوَ مِنَ النِّفَاقِ مُشْفِقٌ وَلَا مَضَى مُنَافِقٌ قَطُّ وَلَا بَقِيَ إِلَّا هُوَ مِنَ النِّفَاقِ آمِنٌ قَالَ: وَكَانَ يَقُولُ: مَنْ لَمْ يَخَفِ النِّفَاقَ فَهُوَ مُنَافِقٌ

85. Qutaybah narrated to us (and said): Jaʼfar ibn Sulaymān narrated to us, from Al-Muʼallā ibn Ziyād who said: I heard Al-Hasan in this *masjid* swear upon Allāh, besides whom there is no-one worthy of worship (and then say): *"No believer has ever passed away nor does any remain, except that he is scared of nifāq. And no munāfiq has ever passed away nor does any remain, except that he feels safe from nifāq."*

He said: And he used to say: *"Whoever does not fear nifāq, he is a munāfiq."*[106]

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[105] Its *isnād* is *sahīh*.

[106] Its *isnād* is *sahīh*.

٨٦ – حَدَّثَنَا أَبُو قُدَامَةَ عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ السَّرَخْسِيُّ حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ، قَالَ: سَمِعْتُ الْحَسَنَ، يَقُولُ: وَاللَّهِ مَا أَصْبَحَ وَلَا أَمْسَى مُؤْمِنٌ إِلَّا وَهُوَ يَخَافُ النِّفَاقَ عَلَى نَفْسِهِ

86. Abū Qudāmah ‘Ubaydullāh ibn Sa’īd As-Sarakhsī narrated to us (and said): Muammal ibn Ismā’īl narrated to us, from Hammād ibn Zayd, from Ayyūb who said: I heard Al-Hasan say: *“By Allāh, no believer ever wakes up or goes to sleep except that he fears nifāq for himself.”*[107]

٨٧ – حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حِسَابٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ عَتِيقٍ، قَالَ مُحَمَّدُ بْنُ سِيرِينَ: لَمْ يَكُنْ شَيْءٌ أَخْوَفَ عَلَى مَنْ قَالَ هَذَا الْقَوْلَ مِنْ هَذِهِ الْآيَةِ {وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ} [البقرة: ٨]

87. Muhammad ibn ‘Ubayd ibn Hisāb narrated to us (and said): Hammād ibn Zayd narrated to us, from Yahyā ibn ‘Atīq (who said): Muhammad ibn Sīrīn said: *“Nothing was more feared for the one who says this statement than this verse:*

﴿ وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴾

“And from the people are those who say: ‘We believe in Allāh and the Last Day’, but they are not believers.” (Al-Baqarah 2:8)*”*[108]

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[107] Its *isnād* is not strong.

[108] Its *isnād* until Muhammad – *rahimahullāhu ta’ālā* – is *sahīh*.

٨٨ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْعَلَاءِ الْحِمْصِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَمْرِو بْنِ الْأَسْوَدِ الْعَنْسِيِّ، أَنَّهُ كَانَ إِذَا خَرَجَ إِلَى الْمَسْجِدِ قَبَضَ بِيَمِينِهِ عَلَى شِمَالِهِ فَيُسْأَلُ عَنْ ذَلِكَ فَقَالَ: مَخَافَةَ أَنْ تُنَافِقَ يَدِي

88. Ibrāhīm ibn Al-'Alā Al-Himsī narrated to us (and said): Ismā'īl ibn 'Ayyāsh narrated to us, from Bahir ibn Sa'd, from Khālid ibn Ma'dān, from 'Amr ibn Al-Aswad Al-'Ansī that when he would go out to the *masjid* he would grab his left hand with his right hand. Then he would be asked about this, so he said: *"(I do this) out of fear for my hand being hypocritical."*[109]

٨٩ – حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: سَمِعْتُ بِلَالَ بْنَ سَعْدٍ، يَقُولُ: لَا تَكُنْ وَلِيًّا لِلَّهِ عَزَّ وَجَلَّ فِي الْعَلَانِيَةِ وَعَدُوَّهُ فِي السِّرِّ

89. 'Abdur-Rahmān ibn Ibrāhīm Ad-Dimashqī narrated to us (and said): Al-Walīd ibn Muslim narrated to us (and said): Al-Awzā'ī narrated to us and said: I heard Bilāl ibn Sa'd say: *"Do not be an ally (or friend) of Allāh in the apparent, and His enemy in secret (or the hidden)."*[110]

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[109] Its *isnād* is *sahīh*.

[110] Its *isnād* is *sahīh, in shā Allāhu ta'ālā.*

٩٠ – حَدَّثَنَا أَبُو قُدَامَةَ عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ السَّرَخْسِيُّ بِالْفِرْيَابِ سَنَةَ سَبْعٍ وَعِشْرِينَ يَعْنِي وَمِائَتَيْنِ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ عَنْ سَلَّامِ بْنِ أَبِي مُطِيعٍ ح وَحَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ بِبَغْدَادَ سَنَةَ أَرْبَعٍ وَثَلَاثِينَ وَمِائَتَيْنِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سَلَّامِ بْنِ أَبِي مُطِيعٍ قَالَا جَمِيعًا: سَمِعْنَا أَيُّوبَ وَعِنْدَهُ رَجُلٌ مِنَ الْمُرْجِئَةِ فَجَعَلَ الرَّجُلُ يَقُولُ: إِنَّمَا هُوَ الْكُفْرُ وَالْإِيمَانُ قَالَ: وَأَيُّوبُ سَاكِتٌ قَالَ: فَأَقْبَلَ عَلَيْهِ أَيُّوبُ فَقَالَ: أَرَأَيْتَ قَوْلَهُ {وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ} [التوبة: ١٠٦] أَمُؤْمِنُونَ هُمْ أَمْ كُفَّارٌ؟ قَالَ: فَسَكَتَ الرَّجُلُ قَالَ: فَقَالَ أَيُّوبُ: اذْهَبْ فَاقْرَأِ الْقُرْآنَ فَكُلُّ آيَةٍ فِي الْقُرْآنِ فِيهَا ذِكْرُ النِّفَاقِ فَإِنِّي أَخَافُهَا عَلَى نَفْسِي

90. Abū Qudāmah ʻUbaydullāh ibn Saʼīd As-Sarakhsī narrated to us, in *Firyāb* in the year two hundred and twenty seven, and said: I heard ʻAbdur-Rahmān ibn Mahdī (narrate), from Sallām ibn Abī Mutīʼ. And[111] Yaʼqūb ibn Ibrāhīm Ad-Dawraqī narrated to us in Baghdād in the year two hundred and thirty four (and said): ʻAbdur-Rahmān ibn Mahdī narrated to us from Sallām ibn Abī Mutīʼ. They both said: We heard Ayyūb while a man from the *Murjiah* was with him, and the man started saying: *"There is verily (only) kufr and īmān."*

He said: And Ayyūb was quiet. He said: Then Ayyūb turned towards him and said: *"Have you seen His Words:*

﴿ وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ﴾

"And others deferred until the command of Allāh. Either He will punish them or else He will forgive them." (At-Tawbah 9:106)

Are they believers or kuffār?"

He said: Then the man remained quiet.

He said: Then Ayyūb said: *"Go and read the Qurān. For every verse in the Qurān contains a mention of nifāq. And I verily fear it for myself."*[112]

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[111] Here an alternate chain of narration begins.

[112] Its *isnād* until Ayyūb – *rahimahullāhu taʼālā* – is *sahīh*.

٩١ – حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي السَّرِيِّ الْعَسْقَلَانِيُّ، حَدَّثَنَا زَيْدُ بْنُ أَبِي الزَّرْقَاءِ، عَنْ سُفْيَانَ الثَّوْرِيِّ، قَالَ: خِلَافُ مَا بَيْنَنَا وَبَيْنَ الْمُرْجِئَةِ ثَلَاثٌ: نَقُولُ: الْإِيمَانَ قَوْلٌ وَعَمَلٌ وَهُمْ يَقُولُونَ: الْإِيمَانُ قَوْلٌ وَلَا عَمَلَ، وَنَقُولُ: الْإِيمَانُ يَزِيدُ وَيَنْقُصُ، وَهُمْ يَقُولُونَ: لَا يَزِيدُ وَلَا يَنْقُصُ وَنَحْنُ نَقُولُ: النِّفَاقُ وَهُمْ يَقُولُونَ: لَا نِفَاقَ

91. Muhammad ibn Abī As-Sarrī Al-'Asqalānī narrated to us (and said): Zayd ibn Abī Az-Zarqā narrated to us, from Sufyān Ath-Thawrī who said: *"There are three disagreements between us and the Murjiah: We say: Īmān is in speech and deeds, while they say: Īmān is in speech and not in deeds. And we say: Īmān increases and decreases, while they say: It does not increase nor does it decrease. And we say: Nifāq (exists), and they say: There is no nifāq."*[113]

٩٢ – حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْبَلْخِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ نَشِيطٍ، سَمِعْتُ عُمَرَ مَوْلَى غُفْرَةَ يَقُولُ: أَبْعَدُ النَّاسِ مِنَ النِّفَاقِ وَأَشَدُّهُمْ خَوْفًا عَلَى نَفْسِهِ مِنْهُ الَّذِي لَا يَرَى أَنَّهُ يُنَجِّيهِ مِنْهُ شَيْءٌ وَأَقْرَبُ النَّاسِ مِنْهُ الَّذِي إِذَا زُكِّيَ بِمَا لَيْسَ فِيهِ ارْتَاحَ قَلْبُهُ وَقَبِلَهُ قَالَ: وَقَالَ: وَإِذَا زُكِّيَتْ بِمَا لَيْسَ فِيكَ فَقُلِ: اللَّهُمَّ اغْفِرْ لِي مَا لَا يَعْلَمُونَ وَلَا تُؤَاخِذْنِي بِمَا يَقُولُونَ فَإِنَّكَ تَعْلَمُ وَهُمْ لَا يَعْلَمُونَ

92. Muhammad ibn Al-Hasan Al-Balkhī narrated to us (and said): 'Abdullāh ibn Al-Mubārak narrated to us (and said): Ibrāhīm ibn Nashīt informed us (and said): I heard 'Umar the *mawlā* of Ghufrah say: *"The people who are the furthest away from nifāq and those who are most severe in fearing it for themselves, is the one who does not believe that anything can save him from it. And the people who are closest to it is the one who when he is praised with (characteristics) that he does not possess, then his heart is satisfied and he accepts it."* He said: *"And if you are praised with (characteristics) that you do not possess, then say: 'O Allāh, forgive me for what they do not know, and do not hold me accountable for what they say. For verily, You know while they do not know."*[114]

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[113] I hope that its *isnād* is *hasan*, *in shā Allāhu ta'ālā*.

[114] Its *isnād* is *hasan*, *in shā Allāhu ta'ālā*.

٩٣ – حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي حَيَّانَ التَّيْمِيِّ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، قَالَ: مَا عَرَضْتُ قَوْلِي عَلَى عَمَلِي إِلَّا خَشِيتُ أَنْ أَكُونَ مُكَذِّبًا

93. Ahmad ibn Ibrāhīm narrated to us (and said): ‘Abdur-Rahmān ibn Mahdī narrated to us, from Sufyān, from Abū Hayyān At-Taymī, from Ibrāhīm At-Taymī who said*: “I never presented (i.e. compared) my words with my deeds, except that I feared to be a liar.”*[115]

٩٤ – حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، وَحَبِيبِ بْنِ الشَّهِيدِ، أَنَّ الْحَسَنَ، قَالَ فِي هَذِهِ الْآيَةِ {هَاؤُمُ اقْرَءُوا كِتَابِيَهْ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَهْ} قَالَ: إِنَّ الْمُؤْمِنَ أَحْسَنَ الظَّنَّ بِرَبِّهِ فَأَحْسَنَ الْعَمَلَ وَإِنَّ الْمُنَافِقَ أَسَاءَ الظَّنَّ بِرَبِّهِ فَأَسَاءَ الْعَمَلَ

94. ‘Abdul-A’lā ibn Hammād An-Narsī narrated to us (and said): Hammād ibn Salamah narrated to us, from Humayd, from Habīb ibn Ash-Shahīd that Al-Hasan said about this verse:

﴿ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ ١٩ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَهْ ﴾

“Here, read my book (of deeds)**. I verily expected that I would meet my account.”** (Al-Haqqah 69:19-20)

He said: *“Verily, the believer thinks the best about his Lord, so he perfects his deeds. And verily, then munāfiq thinks evil of his Lord, so he makes evil deeds.”*[116]

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[115] Its *isnād* is *sahīh*.

[116] Its *isnād* is *hasan*.

٩٥ – حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ حَبِيبٍ الْفِرْيَابِيُّ، حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، حَدَّثَنَا سَلَمَةُ بْنُ كُلْثُومٍ الْكِنْدِيُّ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَمْرٍو الْأَوْزَاعِيَّ، يَقُولُ: إِنَّ الْمُؤْمِنَ يُقِلُّ الْكَلَامَ وَيُكْثِرُ الْعَمَلَ وَإِنَّ الْمُنَافِقَ يُكْثِرُ الْكَلَامَ وَيُقِلُّ الْعَمَلَ

95. ‘Abdur-Rahīm ibn Habīb Al-Firyābī narrated to us (and said): Baqiyyah ibn Al-Walīd narrated to us (and said): Salamah ibn Kulthūm Al-Kindi narrated to us and said: I heard ‘Abdur-Rahmān ibn ‘Amr Al-Awzā’ī say: *“Verily, the believer speaks little and make lots of deeds. And verily, the munāfiq speaks much and makes few deeds.”*[117]

٩٦ – حَدَّثَنَا أَبُو بَكْرٍ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا مُعَاوِيَةُ، حَدَّثَنَا الْأَعْمَشُ، عَنْ خَيْثَمَةَ، قَالَ: كَانَ قَوْمٌ يُؤْذُونَهُ فَقَالَ: إِنَّ هَؤُلَاءِ يُؤْذُونَنِي وَاللَّهِ مَا طَلَبَ أَحَدٌ مِنْهُمْ حَاجَةً إِلَّا قَضَيْتُهَا وَلَا دَخَلَ عَلَى أَحَدٍ مِنْهُمْ مِنِّي أَذًى وَلَأَنَا أَبْغَضُ فِيهِمْ مِنَ الْكَلْبِ الْأَسْوَدِ أَتَدْرُونَ مِمَّ ذَاكَ؟ إِنَّهُ وَاللَّهِ مَا أَحَبَّ مُنَافِقٌ مُؤْمِنًا أَبَدًا

96. Abū Bakr and ‘Uthmān, the two sons of Abū Shaybah, both narrated to us and said: Mu’āwiyah narrated to us (and said): Al-A’mash narrated to us, from Khaythamah who said when some people used to harm him. He said: *“Verily, these people harm me. By Allāh, no-one asked them for any need, except that I fulfilled it. Nor did any harm from me ever enter upon them. But I am more hated by them than a black dog, do you know why that is? Verily, by Allāh, a munāfiq has never loved a believer.”*[118]

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[117] Its *isnād* is very weak.

[118] Its *isnād* is *sahīh*.

٩٧ – حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْبَلْخِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، قَالَ: كَانَ يُقَالُ: إِذَا عَرَفْتَ نَفْسَكَ لَمْ يَضُرَّكَ مَا قِيلَ فِيكَ

97. Muhammad ibn Al-Hasan Al-Balkhī narrated to us (and said): ʻAbdullāh ibn Al-Mubārak informed us (and said): Sufyān Ath-Thawrī narrated to us and said: *"It used to be said: If you know yourself, then what is said about you does not harm you."*[119]

٩٨ – حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ أَبِي يُونُسَ وَهُوَ سُلَيْمُ بْنُ جُبَيْرٍ مَوْلَى أَبِي هُرَيْرَةَ عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: " **وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فِتَنٌ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا قَلِيلٍ، الْمُتَمَسِّكُ مِنْهُمْ يَوْمَئِذٍ عَلَى دِينِهِ كَالْقَابِضِ عَلَى خَبَطِ الشَّوْكِ أَوْ جَمْرِ الْغَضَى**"

98. Qutaybah ibn Sa'īd narrated to us (and said): Ibn Lahī'ah narrated to us, from Abū Yūnus – and he is Sulaym ibn Jubayr the mawlā of Abū Hurayrah – from Abū Hurayrah that the Prophet (sallAllāhu ʻalayhi wa sallam) used to say: ***"Woe to the Arabs, from an evil that has approached; fitan (i.e. afflictions) (dark) as parts of the dark night in which a man will wake up as a believer and enter the evening as a kāfir. And he will be a believer in the evening and wake up in the morning as a kāfir. He will sell his religion for a small portion of dunyā. The one among them who holds on to his religion during this time is like someone holding onto a branch with thorns or burning coals."***[120]

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[119] Its *isnād* would be pure as gold, if it had not been for this Al-Balkhī whom we do not know who is.

[120] All its narrators are trustworthy, except Ibn Lahī'ah who is weak.

٩٩ – حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «بَادِرُوا بِالْأَعْمَالِ، فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا»

99. Qutaybah ibn Sa'īd narrated to us (and said): 'Abdul-'Azīz ibn Muhammad Ad-Darāwardī, from Al-'Ala ibn 'Abdir-Rahmān, from his father, from Abū Hurayrah that the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) said: ***"Hasten to make (good) deeds (before) fitan like pieces of a dark (occur). (During it) a man will wake up as a believer and enter the evening as a kāfir, and he will be a believer in the evening and wake up as a kāfir. He will sell his religion for a part of dunyā."***[121]

١٠٠ – حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «**بَادِرُوا بِالْأَعْمَالِ**» . فَذَكَرَ مِثْلَهُ

100. Qutaybah ibn Sa'īd narrated to us (and said): Ismā'īl ibn Ja'far narrated to us, from Al-'Alā, from his father, from Abū Hurayrah that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Hasten to make (good) deeds."*** And he mentioned the same *hadīth*.[122]

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[121] Its *isnād* is *sahīh*.

[122] Its *isnād* is *sahīh*.

١٠١ – حَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ بْنِ خَالِدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «**بَادِرُوا بِالْأَعْمَالِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا**»

101. Abū Marwan Muhammad ibn ʻUthmān ibn Khālid narrated to us (and said): ʻAbdul-ʻAzīz ibn Abī Hāzim narrated to us, from Al-ʻAlā, from his father, from Abū Hurayrah that the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Hasten to make (good) deeds (before) fitan like pieces of a dark (occur). (During it) a man will wake up as a believer and enter the evening as a kāfir, and he will be a believer in the evening and wake up as a kāfir. He will sell his religion for a part of dunyā."***[123]

١٠٢ – حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعِيدِ بْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «**تَكُونُ بَيْنَ يَدَيِ السَّاعَةِ فِتَنٌ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ وَيُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ أَقْوَامٌ دِينَهُمْ بِعَرَضٍ مِنَ الدُّنْيَا**»

102. Qutaybah ibn Saʻīd narrated to us (and said): Al-Layth ibn Saʻd narrated to us, from Yazīd ibn Abī Habīb, from Saʻīd ibn Sinan, from Anas ibn Mālik, from the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) that he said: ***"Before the Hour there will be fitan (afflictions) like pieces of a dark night. During it a man will wake up as a believer and enter the evening as a kāfir, and he will be a believer in the evening and wake up in the morning as a kāfir. Some people will sell their religion for a part of dunyā."***[124]

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[123] Its *isnād* is *sahīh, in shā Allāhu taʻālā.*

[124] Its *isnād* is *sahīh, in shā Allāhu taʻālā.*

١٠٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ السَّامِيُّ، حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَرْوَانَ، عَنْ هُزَيْلِ بْنِ شُرَحْبِيلَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «**إِنَّ بَيْنَ يَدَيِ السَّاعَةِ فِتَنًا يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا**»

103. Ibrāhīm ibn Al-Hajjāj As-Sāmī narrated to us (and said): ʻAbdul-Wārith ibn Sa'īd narrated to us (and said): Muhammad ibn Juhādah narrated to us (and said): ʻAbdur-Rahmān ibn Tharwān narrated to us, from Huzayl ibn Shurahbīl, from Abū Mūsā Al-Ash'arī, from the Prophet (*sallAllāhu ʻalayhi wa sallam*) who said: ***"Verily, before the Hour there will be fitan (afflictions) in which a man will wake up as believer and enter the evening as a kāfir, and he will be a believer in the evening and wake up in the morning as a kāfir."***[125]

١٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مُصَفًّى الْحِمْصِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الْوَلِيدُ بْنُ سُلَيْمَانَ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «**سَتَكُونُ فِتَنٌ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا إِلَّا مَنْ حَشَاهُ اللَّهُ بِعِلْمٍ**»

104. Muhammad ibn Musaffā Al-Himsī narrated to us (and said): Al-Walīd ibn Muslim narrated to us (and said): Al-Walīd ibn Sulaymān narrated to us, from ʻAlī ibn Yazīd, from Al-Qāsim, from Abū Umāmah, from the Prophet (*sallAllāhu ʻalayhi wa sallam*) who said: ***"There will be fitan (afflictions) in which a man will wake up as a believer and enter the evening as a kāfir, except the one whom Allāh has filled with knowledge."***[126]

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[125] Its *isnād* is *sahīh*.

[126] This *isnād* is nothing.

١٠٥ – حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، وَالْوَلِيدُ بْنُ عُتْبَةَ الدِّمَشْقِيَّانِ، قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، وَعَبْدُ الْغَفَّارِ بْنُ إِسْمَاعِيلَ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ، أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ الْأَشْعَرِيَّ، يَقُولُ: سَمِعَ أَبَا الدَّرْدَاءِ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «**لَيَكْفُرَنَّ أَقْوَامٌ بَعْدَ إِيمَانِهِمْ**» ، فَبَلَغَ ذَلِكَ أَبَا الدَّرْدَاءِ فَأَتَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ بَلَغَنِي أَنَّكَ قُلْتَ: «لَيَكْفُرَنَّ أَقْوَامٌ بَعْدَ إِيمَانِهِمْ» ، قَالَ: «**نَعَمْ وَلَسْتَ مِنْهُمْ**»

105. ‘Abdur-Rahmān ibn Ibrāhīm and Al-Walīd ibn ‘Utbah – both Ad-Dimashqī – both narrated to us and said: Al-Walīd ibn Muslim narrated to us (and said): Sa’īd ibn ‘Abdil-‘Azīz and ‘Abdul-Ghaffār ibn Ismā’īl both narrated to us, from Ismā’īl ibn ‘Ubaydillāh that he heard Abū ‘Abdillāh Al-Ash’arī say, that he heard Abū Ad-Dardā say: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“Some people will verily commit kufr after their īmān.”***

Then this reached Abū Ad-Dardā, so he went to him and said: *“O Messenger of Allāh, it has reached that you said: ‘Some people will verily commit kufr after their īmān.’”*

He said: ***“Yes, and you are not from them.”***[127]

١٠٦ – حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنِ الْأَعْمَشِ، عَنْ سُلَيْمَانَ عَنْ خَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: يَأْتِي عَلَى النَّاسِ زَمَانٌ يَجْتَمِعُونَ فِي مَسَاجِدِهِمْ لَيْسَ فِيهِمْ مُؤْمِنٌ

106. ‘Uthmān ibn Abī Shaybah narrated to us (and said): Fudayl ibn ‘Iyād narrated to us, from Al-A’mash, from Sulaymān, from Khaythamah, from ‘Abdullāh ibn ‘Amr who said: *“There will come a time upon the people where they will gather in their masājid and there will be no believer among them.”*[128]

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[127] Its *isnād* is *hasan*, there is no harm in it, *in shā Allāh*.

[128] Its *isnād* is *sahīh*.

١٠٧ – حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ خَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَجْتَمِعُونَ فِي مَسَاجِدِهِمْ لَيْسَ فِيهِمْ مُؤْمِنٌ

107. ‘Ubaydullāh ibn Mu’ādh narrated to us (and said): My father narrated to us (and said): Shu’bah narrated to us, from Sulaymān, from Khaythamah, from ‘Abdullāh ibn ‘Amr who said: *“There will verily come a time upon the people where they will gather in their masājid and there will be no believer among them.”*[129]

١٠٨ – حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ خَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّهُ قَالَ: لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَجْتَمِعُونَ فِي الْمَسَاجِدِ وَمَا فِيهِمْ مُؤْمِنٌ

108. Muhammad ibn ‘Abdul-A’lā narrated to us (and said): Khālid ibn Al-Hārith narrated to us (and said): Shu’bah narrated to us, from Sulaymān, from Khaythamah, from ‘Abdullāh ibn ‘Amr that he said: *“There will verily come a time upon the people where they will gather in the masājid and there will be no believer among them.”*[130]

١٠٩ – حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّهُ قَالَ: إِنَّ الرَّجُلَ مِنْكُمْ لَيَخْرُجُ مِنْ بَيْتِهِ فَيَلْقَى الرَّجُلَ لَهُ إِلَيْهِ الْحَاجَةُ فَيَقُولُ: ذَيْتَ وَذَيْتَ فَيَمْدَحُهُ فَعَسَى أَنْ لَا يُخْلَأَ مِنْ حَاجَتِهِ بِشَيْءٍ فَيَرْجِعُ وَقَدْ أَسْخَطَ اللَّهَ عَزَّ وَجَلَّ عَلَيْهِ وَمَا مَعَهُ مِنْ دِينِهِ شَيْءٌ

109. Muhammad ibn Al-Muthannā narrated to us (and said): Muhammad ibn Ja’far narrated to us (and said): Shu’bah narrated to us, from Qays ibn Muslim, from Tāriq ibn Shihāb, from ‘Abdullāh ibn Mas’ūd that he said: *“Verily, a man from you will exit from his house and then meet a man from whom he has a need. So he will say this and that to him, and praise him. And perhaps he will not give him anything of what he needs, so he returns while he verily has made Allāh – ‘azza wa jalla – dissatisfied with him, and nothing of his religion remains with him.”*[131]

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[129] Its *isnād* until ‘Abdullāh ibn ‘Amr (*radiAllāhu ‘anhu*) is *sahīh*.

[130] Its *isnād* is *sahīh*.

[131] Its *isnād* is *sahīh*.

١١٠ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عُثْمَانَ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ حَدَّثَنَا أَبِي، عَنْ حَرِيزِ بْنِ عُثْمَانَ، عَنْ أَبِي الْحَسَنِ نِمْرَانَ عَنْ أَبِي مُلَيْكَةَ الذِّمَارِيِّ، قَالَ: إِنَّ الرَّجُلَ لَيَدْخُلُ عَلَى الْإِمَامِ فَمَا يَخْرُجُ إِلَّا مُشْرِكًا أَوْ مُنَافِقًا إِنْ أَعْطَاهُ نَسِيَ الَّذِي أَعْطَاهُ وَحَمِدَهُ وَإِنْ مَنَعَهُ خَرَجَ يَذُمُّهُ وَيَعِيبُهُ فَإِذَا فَعَلَ هَذَا بِالْإِمَامِ فَقَدْ نَافَقَ وَأَشْرَكَ وَإِنَّمَا يَمْنَعُ وَيُعْطِي اللَّهُ عَزَّ وَجَلَّ

110. Abū Hafs ‘Umar ibn ‘Uthmān ibn Kathīr ibn Dīnār Al-Himsī narrated to us (and said): My father narrated to us, from Harīz ibn ‘Uthmān, from Abū Al-Hasan Nimrān, from Abū Mulaykah Adh-Dhimārī who said: *“Verily, a man will verily enter upon the leader, and he will not exit except as a mushrik or a munāfiq. If he gives him (something), then he forgets the One (i.e. Allāh) who gave him and praises him (i.e. the leader). And if he withholds from him he exits and criticize and slanders him. And if he does this with the leader, then he verily has become a hypocrite and associated partners with Allāh. And verily, the One who withholds and gives is Allāh ‘azza wa jalla.”*[132]

١١١ - حَدَّثَنَا مُحَمَّدُ بْنُ مُصَفًّى الْحِمْصِيُّ، حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، قَالَ: إِيَّاكُمْ وَالْخَطَرَاتِ فَإِنَّ الرَّجُلَ قَدْ تُنَافِقُ يَدُهُ مِنْ سَائِرِ جَسَدِهِ

111. Muhammad ibn Musaffā Al-Himsī narrated to us (and said): Baqiyyah ibn Al-Walīd narrated to us, from Thawr ibn Yazīd, from Khālid ibn Ma’dān who said: *“Beware of the khatarāt (movements of the hand when one walks). For verily, the hand of a man can verily be hypocritical besides the rest of his body.”*[133]

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[132] Its *isnād* is *da’īf*.

[133] Its *isnād* is very weak.

١١٢ – حَدَّثَنَا رِيَاحُ بْنُ الْفَرَجِ الدِّمَشْقِيُّ، حَدَّثَنَا زَيْدُ بْنُ يَحْيَى بْنِ عُبَيْدٍ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِي عَبْدِ رَبٍّ، عَنْ أُمِّ الدَّرْدَاءِ، أَنَّ أَبَا الدَّرْدَاءِ، كَانَ إِذَا رَأَى الْمَيِّتَ قَدْ مَاتَ عَلَى حَالٍ صَالِحَةٍ قَالَ: هَنِيئًا لَهُ لَيْتَنِي بِذَلِكَ فَقَالَتْ لَهُ أُمُّ الدَّرْدَاءِ: لِمَ تَقُولُ ذَلِكَ؟ فَقَالَ: هَلْ تَعْلَمِينَ يَا حَمْقَاءُ أَنَّ الرَّجُلَ يُصْبِحُ مُؤْمِنًا وَيُمْسِي مُنَافِقًا؟ قَالَتْ: وَكَيْفَ؟ قَالَ: يُسْلَبُ إِيمَانَهُ وَلَا يَشْعُرُ لَأَنَا لِهَذَا بِالْمَوْتِ أَغْبَطُ مِنِّي لِهَذَا بِالْبَقَاءِ فِي الصَّلَاةِ وَالصِّيَامِ

112. Riyāh ibn Al-Faraj Ad-Dimashqī narrated to us (and said): Zayd ibn Yahyā ibn ʻUbayd narrated to us (and said): Sa'īd ibn ʻAbdil-ʻAzīz narrated to us, from Abū ʻAbdi Rabb, from Umm Ad-Dardā, that when Abū Ad-Dardā would see a man who had died in a righteous state he would say: *"Good for him, I wish it was me."*

So Umm Ad-Dardā said: *"Why do you say that?"*

So he said: *"Do you not know, O foolish woman, that man (might) wake up as a believer and enter the evening as a munāfiq?"*

She said: *"And how (is that)?"*

He said: *"His īmān is taken away while he is not aware. I am verily more envious of death (in a righteous state) than remaining (in dunyā) in prayer and fasting."*[134]

[134] Its *isnād* is *da'īf*.

١١٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِي عَبْدِ رَبٍّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: يَبْلُغُنِي أَنَّ الرَّجُلَ، يَأْتِيهِ الْمَوْتُ وَهُوَ عَلَى حَالٍ حَسَنَةٍ فَأَقُولُ: هَنِيئًا لَهُ فَقُلْتُ: وَلِمَ؟ قَالَ: يَا حَمْقَاءُ أَمَا تَعْلَمِينَ أَنَّ الرَّجُلَ يُصْبِحُ مُؤْمِنًا ثُمَّ يُسْلَبُ إِيمَانُهُ وَلَا يَشْعُرُ لَأَنَا بِهَذَا الْمَوْتِ أَغْبَطُ مِنِّي لِهَذَا بِالْبَقَاءِ فِي الصَّوْمِ وَالصَّلَاةِ

113. ‘Abdur-Rahmān ibn Ibrāhīm Ad-Dimashqī narrated to us (and said): Al-Walīd ibn Muslim narrated to us (and said): Sa’īd ibn ‘Abdil-‘Azīz narrated to us, from Abū ‘Abdi Rabb, from Umm Ad-Dardā, from Abū Ad-Dardā who said: *“It reaches me that death comes to a man while he is in a good state, so I say: ‘Good for him.’”*

So I said: *“And why is that?”*

He said: *“O foolish woman, do you not know that man (might) wake up as a believer.”* And he mentioned a similar narration.[135]

١١٤ - حَدَّثَنِي أَبُو عُمَيْرِ بْنُ النَّحَّاسِ الرَّمْلِيُّ، حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ، عَنِ ابْنِ شَوْذَبٍ، قَالَ: قِيلَ لِلْحَسَنِ: يَا أَبَا سَعِيدٍ الْيَوْمَ نِفَاقٌ؟ قَالَ: لَوْ خَرَجُوا مِنْ أَزِقَّةِ الْبَصْرَةِ لَاسْتَوْحَشْتُهُمْ فِيهَا

114. Abū ‘Umayr ibn An-Nahhās Ar-Ramlī narrated to me (and said): Damrah ibn Rabī’ah narrated to us, from Ibn Shawdhab who said: It was said to Al-Hasan: *“O Abū Sa’īd, is there any nifāq today?”*

He said: *“If they exited from the alleys of Basrah then you would verily feel lonely in it.”*[136]

١١٥ - حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ، حَدَّثَنَا ضَمْرَةُ، حَدَّثَنَا ابْنُ شَوْذَبٍ، عَنِ الْحَسَنِ، قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَسُودَ كُلَّ قَوْمٍ مُنَافِقُوهَا

115. Safwān ibn Sālih narrated to us (and said): Damrah narrated to us (and said): Ibn Shawdhab narrated to us, from Al-Hasan who said: *“The Hour will not be established before the munāfiqūn of every people will rule over it.”*[137]

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[135] It *isnād* is *hasan*.

[136] Its *isnād* is *hasan*.

[137] Its *isnād* is not strong, and Allāh knows best.

١١٦ – حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ، حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَوْذَبٍ، عَنِ الْحَسَنِ، قَالَ: لَا يُلْقَى الْمُؤْمِنُ إِلَّا شَاحِبًا وَلَا يُلْقَى الْمُنَافِقُ إِلَّا وَبَّاصًا

116. Safwān ibn Sālih narrated to us (and said): Damrah ibn Rabī'ah narrated to us (and said): 'Abdullāh ibn Shawdhab narrated to us, from Al-Hasan who said: *"The (true) believer is not met, except that he is yellow of fear. And the munāfiq is not met, except that he is self-important."*[138]

١١٧ – حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرُ بنُ عَبدِ الحَمِيدِ ، عَنْ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «**أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا ، إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ ، فَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا** »

117. 'Uthmān ibn Abī Shaybah narrated to us (and said): Jarīr ibn 'Abdil-Hamīd narrated to us, from Al-A'mash, from 'Abdullāh ibn Murrah, from Masrūq, from 'Abdullāh ibn 'Amr who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever possesses four (characteristics) he is a complete munāfiq. When he speaks he lies, and when he promises he breaks (the promise), and when he pledges he is treacherous, and when he disputes he speaks falsehood. And whoever possesses one characteristics from them, then he possesses a characteristic of nifāq until he leaves it."***[139]

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[138] Its *isnād* is like the previous narration, and Allāh – the Exalted – knows best.

[139] Its *isnād* is *sahīh*, and the *hadīth* is agreed upon. See the footnote to number (13).

١١٨ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُبَيدُ اللهِ بْنِ مُوسَى، أَنْبَأَنَا سُفْيَانُ، عَنْ الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «**أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ فَهُوَ مُنَافِقٌ وَإِنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهَا فَفِيهِ خَصْلَةٌ مِنَ النِّفَاقِ؛ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ**»

118. Abū Bakr ibn Abī Shaybah narrated to us (and said): ‘Ubaydullāh ibn Mūsā narrated to us (and said): Sufyān informed us, from Al-A’mash, from ‘Abdullāh ibn Murrah, from Masrūq, from ‘Abdullāh ibn ‘Amr who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: ***“Whoever possesses four (characteristics) he is a munāfiq. And whoever possesses one characteristics from them, then he possesses a characteristic of nifāq. When he speaks he lies, and when he promises he breaks (the promise), and when he pledges he is treacherous, and when he disputes he speaks falsehood.”***[140]

[140] It has gone forth that this *hadīth* is *sahīh* in both *isnād* and *matn* (text). So all praise is due to Allāh by the blessing of Whom all good deeds are completed.