

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ - كتاب الإيمان

١ - باب بيان الإيمان والإسلام والإحسان ووجوب الإيمان بإثبات قدر الله سبحانه وتعالى
وبيان الدليل على التبري من لا يؤمن بالقدر، وإغلاظ القول في حقه.

قال أبو الحسين مسلم بن الحجاج القشيري رحمه الله: يعون الله بتبديءه، وإثاءه
تسكفي. وما توفيقنا إلا بالله جل جلاله.

[٨] حدثني أبو خزيمة زهير بن حرب. حدثنا وكيع، عن كهمس، عن عبد الله بن
بريدة، عن يحيى بن يعمر. ح وحدثنا عبيد الله بن معاذ العنبري. وهذا حديثه: حدثنا أبي.
حدثنا كهمس، عن ابن بريدة، عن يحيى بن يعمر، قال: كان أول من قال في القدر
بالنصرة معتد الجهنبي. فانطلقت أنا وحميد بن عبد الرحمن الحميري حاجين أو معتبرين
فقلنا: لو لقينا أحداً من أصحاب رسول الله ﷺ فسألناه عما يقول هؤلاء في القدر. فوقف
لنا عبد الله بن عمر بن الخطاب داخل المسجد. فاكتنفته أنا وصاحبي. أخذنا عن يمينه
والآخر عن شماله. فظننت أن صاحبي سيكل الكلام إلي. فقلت: أبا عبد الرحمن! إنه قد
ظهر قلوبنا ناساً يقرؤون القرآن ويتفقرون العلم (وذكر من شأنهم) وأنهم يزعمون أن
لا قدر. وأن الأمر أنف. قال: فإذا لقيت أولئك فأخبرهم أني بريء منهم، وأنهم براء مني.
والذي يخلف به عبد الله بن عمر! لو أن لأحدهم مثل أحد ذهباً فأنفقه، ما قبل الله منه حتى
يؤمن بالقدر. ثم قال:

حدثني أبي عمر بن الخطاب، قال: بينما نحن عند رسول الله ﷺ
ذات يوم، إذ طلع علينا رجل شديد بياض الثياب. شديد سواد الشعر. لا يرى عليه أثر
السفر. ولا يعرفه منا أحد. حتى جلس إلى النبي ﷺ. فأسند ركبتيه إلى ركبتيه. ووضع
كفيه على فخذيه. وقال: يا محمد! أخبرني عن الإسلام. فقال رسول الله ﷺ: الإسلام
أن تشهد أن لا إله إلا الله وأن محمداً رسول الله ﷺ. وتقيم الصلاة. وتؤتي الزكاة. وتصوم
رمضان. وتحج البيت، إن استطعت إليه سبيلاً. قال: صدقت. قال فعجبنا له. يسأله
ويصدقّه. قال: فأخبرني عن الإيمان. قال: أن تؤمن بالله، وملائكته، وكتبه، ورسله، واليوم
الآخر. وتؤمن بالقدر خيره وشره. قال: صدقت. قال: فأخبرني عن الإحسان. قال: وأن

IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL

KITAB AL-IMAN⁽¹⁾

BOOK 1

THE BOOK OF FAITH

Chapter 1

DEMONSTRATING FAITH, ISLAM AND CHARITY THE NECESSITY OF PROVING THE APPRAISAL OF ALLAH TO WHOM BE ASCRIBED ALL PERFECTION AND MAJESTY

[8] It is narrated on the authority of Yahyā⁽²⁾ b. Ya'mur that the first man who discussed *Al-Qadar*⁽³⁾ (Divine decree) in Basra was Ma'bad Al-Juhani. I along with Humaid b. 'Abdur-Rahmān Himayrī set out for pilgrim-

- (1) Faith (Iman) has two aspects - cognitive and volitional. It is at once an affirmation of truth from the depth of one's heart and a surrender to the truth affirmed. When the volitional aspect is emphasised, we have the notion commonly denoted by the word «trust»; when the cognitive aspect is stressed, we have belief. The word Iman signifies originally conviction of the heart, while Islam signifies originally submission and hence primarily action.
- (2) His name was Yahya and his kunya was Abu Sulaiman. He belonged to the tribe of Laith. He was a famous Tabi'i, and a profound scholar of the Qur'an Hadith, Islamic law, Arabic language and literature. He transmitted so many traditions of the Holy Prophet on the authority of eminent Companions (may Allah be pleased with them) like «Uthman b. Affan, Ali b. Abi Talib, Ammar b. Yasir, Abu Tharr Ghifari, Abu Huraira, Abu Musa Ash'ari, Abu Sa'id Khudri, Ibn Abbas and Aisha Siddiqah: His greatest achievement was that he was the first to put diacritical points on the Holy Qur'an and thus made its correct recitation quite easy. He died in 119 or 120h..
- (3) Qadar and Taqdir, according to Imam Raghīb, mean the making manifest of the measure (hamiyah) of a thing, or simply measure. In the words of the same authority, Allah manifests Taqdir in two ways: by granting qudrah, i.e. power, or by making them in a particular measure and in a particular manner as His infinite wisdom requires. Taqdir is, therefore, the law or measure which is working throughout the whole of creation. For example, the Qur'an states: «Glorify thou the name of thine Lord, the Most High, Who created, then proportioned, and Who made things according to a measure, then guided them to a goal» (ixxvii. 1-3).

That the very first hadith of Sahih Muslim begins with Taqdir, is a matter of great significance. It gives a clear concept of the universe and its Creator. What this hadith implies is that this whole creation is not the incomplete handywork of a whimsical Lord who was interested only in creating and not directing it to its proper end.

The basic concept which the word Taqdir furnishes and which is substantiated by the Qur'an and the Sunnah is that this universe and everything contained therein is the outcome of a Planning Will of the Creator Who has created and fashioned it with His infinite wisdom and with a definite purpose and is not only supervising all that is going on in this universe, but is directing it to its destined end. What Islam really stresses is that the Lord is the supreme power of the universe and He creates and directs it with a rational will. His

تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ. فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ، قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا
الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، قَالَ: وَأَخْبِرْنِي عَنْ آثَارِهَا. قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبِّتَهَا. وَأَنْ
تَرَى الْحَفَاةَ الْعُرَاءَ، الْعَالَةَ، رِعَاءَ الشَّاءِ، يَتَطَاوَلُونَ فِي الْبُنْيَانِ، قَالَ ثُمَّ انْطَلَقَ. فَلَيْسَتْ مَلِيًّا. ثُمَّ
قَالَ لِي: يَا عَمْرُ! أَنْذِرِي مِنَ السَّائِلِ؟، قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيْلُ. أَتَاكُمْ
يُعَلِّمُكُمْ دِينَكُمْ.

age or for 'Umrah⁽¹⁾ we said: Should we come into contact with one among the Companions of the Messenger of Allah (SAW) and we ask him about what is talked about *Qadar* (Divine Decree). Accidentally we came across 'Abdullah b. 'Umar b. al-Khattāb, while he was entering the mosque. I and my companion surrounded him. One of us (stood) on his right side and the other one stood on his left side. I expected that my companion would authorize me to speak. so I, said: Abū 'Abdur-Rahmān! there have appeared some people in our land who recite the Holy Qur'an and pursue knowledge. And then after talking about their affairs added: They (such people) claim that there is no such thing as Divine Decree and events are not predestined. He ('Abdullah b. 'Umar) said: When you meet such people tell them that I have nothing to do with them and they have nothing to do with me. And verily they are me. 'Abdullah b. 'Umar swore by Him (the Lord) (and said): If any one of them (who does not believe in the Divine Decree) had with him gold equal to the bulk of (the mountain) Uhud and then he should spend it (in the way of Allah). Allah would not accept it unless he affirms his faith in Divine Decree, and further said: My father 'Umar b. Khattāb told me: One day we were sitting in the company of the Messenger of Allah (SAW) when there appeared before us a man dressed in extremely white clothes, his hair extraordinary black. There were no signs of (fatigue) of journey on him. No one amongst us recognised him. He sat along with the Apostle (SAW). He leaned his knees before his knees and placed his palms on his thighs and said: Muhammad, inform me about Al-Islam The Messenger of Allah (SAW) said: Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the Messenger of Allah, that you pray, pay Zakāt, fast Ramadān, and perform pilgrimage to the (House). If you are solvent enough (to bear the expense of) journey. He (the inquirer) said: You have told the truth. He ('Umar b. Al-Khattāb) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: Inform me about Imān (the faith). He (the Holy Prophet) replied: That you affirm your faith in Allah, in His Angels in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree in good and evil⁽²⁾. He (the inquirer) said: You have told the truth. He (the inquirer) again said: Inform me about (kindness) performance of good deed. He (the Holy Prophet) said: That you worship Allah as if you are seeing Him, for though you don't see Him, He,

omnipotence is not arbitrary, but is one with the all-wise will, nor is His necessity blind but rational, and likewise identical with the all-wise will.

- (1) 'Umrah is the minor pilgrimage with fewer rites. Literally, a visit, or a visiting; it is technically a religious visit to the sacred place at Mecca with the performance of a ceremony of circuiting round the Ka'bah and going to and fro between As-Safā' and Al-Marwah with *Al-ihram*. Hajj differs from 'Umrah inasmuch as it is performed at a particular time of the year and is not complete without halting at 'Arafāt on the day of 'Arafah.
- (2) It rejects the Magian concept of Godhood that there are two creators, a creator of good and a creator of evil. The Holy Prophet declared this concept to be false and taught pure monotheism that God is one and He is Potent enough to create both good and evil. This concept strikes at the root of the dualistic doctrine of the Magian religion.