

**PRIDE:
THE FUEL
OF DISBELIEF**

الكبر

وقود الكفر

في القرآن والسنة

ACCORDING TO
THE QUR'AN AND SUNNAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**IN THE NAME OF ALLAH
THE MERCIFUL THE COMPASSIONATE**

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PRIDE THE FUEL OF DISBELIEF

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Indeed All Praise is due to Allah, we praise Him, ask of Him, and seek His forgiveness. We seek refuge in Allah from the evil of ourselves and the mischief of our deeds. As he will not be misled whom Allah has guided, he whom Allah has allowed to stray shall never find guidance. I testify that there is none worthy of worship except Allah alone, without partners, and that Muhammad is His servant and Messenger.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾

“O You who believe! Have *taqwa* of Allah, *taqwa* that is His due, and do not die except as Muslims..”

(Aal `Imraan : 102)

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾

“O people! Have *taqwa* of your Lord who created you from one soul, and created its mate from it, and spread from them a multitude of men and women. And have *taqwa* of Allah through whom you seek your mutual rights, and [revere the ties of] the womb. Indeed Allah is ever-watching over you.”

(An-Nisaa' :1)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ قُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴾

“O You who believe! Have *taqwa* of Allah and [always], speak the truth, He will make your deeds good and forgive your sins. And whoever obeys Allah and His Messenger, he has achieved the magnificent victory.”

(Al-Ahzaab :70-71)

Surely the best speech is the Book of Allah, and the best guidance is the *sunnah* of Muhammad ﷺ and every new matter in religion is an innovation, and every innovation is a magnet drawing to the Fire of Hell.

This booklet is an advisory to all who are sincere in Allah's way. Praise be to Allah who has allowed for its compilation and made its pursuit an important matter to myself. I hope that Allah will cleanse me of pride, as well for all who read and benefit from this book.

THE METHOD OF THIS BOOK

The method employed for this book is the refreshing method of “Allah and His Messenger ﷺ said”, adding comment throughout the text when the point may need it. The extraneous points have been footnoted. I have quoted the *hadeeth's* wording as it is recorded by Imam Al-Bukhari, then Imam Muslim, when they have recorded it - noting the group of recorders below the text of the *hadeeth*. The sources are listed in the Bibliography at the end of the book.

There are various Arabic synonyms appearing in the text that all carry the meaning of pride or arrogance, though they also imply other distinct meanings. A form of the English word pride has been used for all of them, since it is pride that is common among them, and they may be correctly translated as such within the context. The different additional meanings have either been noted, or given in the translation of the text itself.

The matter of pride as discussed by Imam Al-Ghazaali in *Ihya' Uloom al-Diyn* was consulted through the revised edition of it entitled, *Ma`uwidhat al-Mu`mineen* by Al-Qaasimy. I felt that some of the categories were not necessary in our time and environment, and others were perhaps redundant. Likewise, *Ighathat al-Lahfan* by Ibn ul-Qayyim was also consulted, though briefly, for its in-depth discussion of matters of the heart were beyond the scope of this project. In short, it must be noted that

many of our scholars have written about the subject of pride in more general works, and though few of these have been translated at this time, they were indeed consulted for this compilation.

It should not be a surprise that there has been little concern for a discussion such as this. It may rub some people the wrong way. Nevertheless, they need the rubbing.

The Prophet ﷺ said,

«الْكِبْرُ بَطْرُ الْحَقِّ وَ غَمَطُ النَّاسِ»

رواه مسلم عن ابن مسعود

“Pride is dissatisfaction with the truth, and belittling the people.”

Reported by Muslim from Ibn Mas'ud.¹

In the beginning, it should be obvious to even the simplest people, that the terms *Islam* and *Ibaadah* imply submission, subjugation, and humility, at the very least. Therefore, a person who claims them should realize that only the subjects will last in the presence of the King, glory be to Him. Then the question arises, “Is there any kind of pride which a believer may possess?” To answer this, one must first view the texts provided. If having a sense of honor for *Islam* can be called pride, then this is what is allowed:

«وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ»

“But to Allah belongs the honor, and to His Messenger, and to the believers, but the hypocrites do not know.”

(*Al-Munaafiqun*:23)

May Allah forgive those of our predecessors who fought for this faith, with the tongue, the sword, and the pen.

May Allah bless those who helped in this project, and indeed He knows them.....

¹ Reported and collected by others as well.

PRIDE, DISBELIEF, AND FAITH

Allah the Almighty¹ has said:

﴿ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴾

“Indeed He does not love the proud.”

(An-Nahl :23)

And the Messenger ﷺ said;

« لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ »

رواه مسلم عن ابن مسعود

“He will not enter Paradise who has even a speck of pride in his heart.”

Reported by Muslim from Ibn Mas`uwd.²

Pride is likened to *kufr*, the opposite of faith, as we see in the following *hadeeth*, the Messenger ﷺ said,

« يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ ثُمَّ يَقُولُ اللَّهُ تَعَالَى: أَخْرَجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ »

رواه البخاري و مسلم عن أبي سعيد

¹ I have used the word "Almighty" to represent either *Azza wa Jall*, or *T'ala*.

² Reported and collected by others as well.

“The people of Paradise will enter Paradise, and the People of the Fire will enter the Fire. Then Allah Almighty will say, ‘Remove from it [the Fire] whoever has faith in his heart equal to that of a mustard seed...”

Reported by Al-Bukhari and Muslim from Abu Sa’eed

These examples show us that:

1. Faith [إيمان] *imaan*, inevitably brings one out of Hell and warrants Paradise;
2. Pride [كبر] *kibr*, like disbelief [كفر] *kufir*, prevents entrance to Paradise.

Know that sincerity [إخلاص] *ikhlaas*, is a purity that begins in the heart, and just as fire purifies metal, Allah will rid the Muslim of his impurities in the Fire. Then there is no escape for him but to realize faith and righteous deeds during his life, and to humble himself to his Lord.¹ Take note that pride is not mentioned in Allah’s Book, unless it is describing those who reject His signs.

PRIDE IS A CHARACTERISTIC OF THE IGNORANT

﴿ إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ إِنْ فِي صُدُورِهِمْ
إِلَّا كِبْرٌ مَا هُمْ بِبَالِغِيهِ ﴾

“Those who dispute about the signs of Allah without any authority given to them, their breasts are filled with nothing but pride for that which they shall never attain...”

(Al-Ghaafir:56)

¹ This point is discussed by Ibn al-Qayyim in his book, *Ighathaat al-Lahtan*.



PRIDE IS A CHARACTERISTIC OF THOSE WHO DO NOT HEED ALLAH'S MESSAGE

The saying of Nuh (عليه السلام) to Allah,

﴿ وَ إِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَ أَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴾

“And every time I have invited them so you might forgive them, they only put their finger in their ears. Covering themselves with their garments, grown obstinate, and given over to pride.”

(Nuh: 7)

And Allah Almighty said;

﴿ وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَكُنِيَ مُسْتَكْبِرًا كَانَ لَمْ يَسْمَعْهَا ﴾

“When Our signs are recited to such, he turns away full of pride, as if he heard them not...”

(Luqmaan: 7)

﴿ وَ مَنْ يَسْتَكْبِرْ عَنْ عِبَادَتِهِ وَ يَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴾

“Those who disdain His worship and are full of pride, He will gather them all together to answer to Him.”

(Al-Nisaa': 172)



ALLAH SPECIFICALLY DENIED PRIDE FROM THE BELIEVERS

Allah informs us about the believers;

﴿وَهُمْ لَا يَسْتَكْبِرُونَ﴾
“...they have no pride.”

(Al-Sajdah:15)

And about the angels who are pure, Allah said;

﴿وَهُمْ لَا يَسْتَكْبِرُونَ﴾
“...they have no pride.”

(Al-Nahl:49)

﴿وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ﴾
“Those who are in His presence are not too proud to
serve Him...”¹

(Al-Anbiyaa:19)

This should inform us that pride is certainly not a characteristic of the believer.

¹ Meaning that they do not feel that they are above the need to worship Him.

WHO IS JUSTLY PROUD?

The Prophet ﷺ said;

« يَقْبِضُ اللَّهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ : أَنَا الْمَلِكُ ، أَيْنَ مُلُوكُ الْأَرْضِ ؟ [و فِي رَوَايَةٍ أُخْرَى : أَيْنَ الْجَبَارُونَ ؟ أَيْنَ الْمُتَكَبِّرُونَ] »

رواه البخاري و مسلم و النسائي و ابن ماجه عن أبي هريرة . البخاري عن ابن عمر و مسلم و أبو داود عن ابن عمر و زاد له .

“Allah will hold the earth on the Day of Resurrection, and fold up the heavens with His right Hand, then say, ‘ I am the King, where are the kings of the earth [where are the tyrants, where are the proud]?”

Reported by Al-Bukhari, Muslim, Al-Nasaa'iy and Ibn Majah from Abu Hurairah. Also by Muslim and Abu Dawud, from Ibn `Umar and the addition [] is from him.

And the Prophet ﷺ said;

« قَالَ اللَّهُ تَعَالَى : الْكِبْرِيَاءُ رِدَائِي ، وَالْعِظْمَةُ إِزَارِي ، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا قَذَفْتُهُ فِي النَّارِ »

رواه أحمد و أبو داود و ابن ماجه عن أبي هريرة ، و ابن ماجه أيضاً عن ابن عباس

“Allah Almighty said, ‘Pride is My cloak, and Glory is My wrap, so for he who competes with Me in either of these, I will cast him into the Fire’.”

Reported by Ahmad, Abu Dawud, and Ibn Majah, from Abu Hurairah .
By Ibn Majah from Ibn `Abaas .

And the Prophet ﷺ said;

« قَالَ اللَّهُ تَعَالَى : الْكِبْرِيَاءُ رِدَائِي ، فَمَنْ نَازَعَنِي فِي رِدَائِي
قَصَمْتُهُ »

رواه الحاكم عن أبي هريرة

“Allah Almighty said, ‘Pride is my cloak, he who competes with Me for my cloak shall be shattered by Me’.”

Reported by Al-Hakim from Abu Hurairah.

And the Prophet ﷺ said;

« إِنَّ اللَّهَ تَعَالَى يَقُولُ : إِنَّ الْعِزَّ إِزَارِي ، وَ الْكِبْرِيَاءَ رِدَائِي ،
فَمَنْ نَازَعَنِي فِيهِمَا عَذَّبْتُهُ »

رواه الطبراني عن علي

“Indeed Allah Almighty said, ‘Might is My wrap and Pride is My cloak, he who competes with me in them, I will make him suffer’.”

Reported by Al-Tabaraani from `Ali



Allah Almighty calls Himself;

﴿ الْجَبَّارُ الْمُتَكَبِّرُ ﴾

“...The Irresistible, The Justly Proud...” (Al-Hashr:23)

﴿ الْكَبِيرُ الْمُتَعَالِ ﴾

“...The Great ,The Most High.” (Al-R`ad:9)

﴿ وَ أَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴾

“...Indeed Allah - He is the Most High, the Most Great.”

(Al-Hajj:62)

Since He is the Most Great, only Allah is worthy of pride. For, pride comes from greatness. Just as He is the King, the Glorious, we realize that we will not be serving Him by seeking to possess such characteristics, but we are instead encouraged to humble ourselves before His majesty. Glory be to Him, for He alone is justly proud, and He has denied pride from those whom He calls believers. Therefor, pride, which is in fact self praise, is forbidden to the servants of Allah. Now who would challenge Him in that!?



HELL IS THE ABODE OF THE PROUD

Allah Almighty has said,

﴿ فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴾

“So enter the gates of Hell to dwell therein. Indeed evil is the abode of the proud.”

(Al-Nahl :29)

﴿ فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ﴾

“...But today you shall be recompensed with suffering humiliation because you were prideful in the earth without just cause...”

(Al-Ahqaf:20)

﴿ وَ يَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴾

“On the Day of Judgement you will see those who lied against Allah. Their faces will be blackened, is there not in Hell an abode for the proud?”

(Al-Zumar:60)

﴿ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴾

“Enter the gates of Hell to dwell therein. This is the evil abode of the proud.”

(Al-Zumar:72)



And the Messenger ﷺ said;

«احتجبت الجنة والنار ، فقالت الجنة : يدخلني الضعفاء
والمساكين ، وقالت النار : يدخلني الجبارون والمتكبرون ،
فقال الله للنار : أنت عذابي ، أنتقمُ بكِ ممن شئتُ ، وقال
للجنة : أنتِ رحمتي ، أرحمُ بكِ ممن شئتُ ، و لكلِّ واحدةٍ
منكما ملؤها»

رواه مسلم و الترمذي عن أبي هريرة ، و مسلم عن أبي سعيد ، و ابن خزيمة عن أنس.

“Paradise and the Fire quarreled. Paradise said, ‘The weak and the poor enter me.’ The Fire replied, ‘The oppressive and the proud enter me.’ So Allah Almighty said to the Fire, ‘You are my punishment, in you I punish whom I wish.’ He said to Paradise, ‘You are my mercy in you I give mercy to whom I wish, and each of you will certainly be filled’.”

Reported by Muslim and Al-Tirmidhi from Abu Hurairah, as well by Muslim from Abu Sa‘eed, and Ibn Khuzaimah from Anas.

With Al-Bukhari the wording of the *hadeeth* is;

«اختصمت الجنة والنار إلى ربهما ، فقالت الجنة : يا رب ،
مالها لا يدخلها إلا ضعفاء الناس و سقَطُهُمْ ؟ و قالت
النار، يعنى⁽¹⁾ أوثرت بالمتكبرين . فقال الله تعالى للجنة :
أنتِ رحمتي ، و قال للنار ، أنتِ عذابي أصيب بكِ من

¹ The word «يعنى» is correct.



أشياء، و لكلِّ وَّاحِدَةٍ مِنْكُمْ مَلُؤَهَا...»

عن ابي هريرة في باب: ما جاء في قول الله تعالى «إن رحمه قريب من المحسنين»

“Paradise and the Fire complained to their Lord. Paradise said, ‘O Lord, there is none who enter me but the weak and despised’ The Fire said, ‘I receive only the proud.’....”

From Abu Hurairah, in the chapter entitled, “What is related regarding Allah’s saying, ‘Indeed His mercy is nearer the righteous’.”

And the Messenger ﷺ said;

«أَلَا أَخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَاعَفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ. أَلَا أَخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عَتَلٍ جَوَاطٍ مُسْتَكْبِرٍ»

رواه البخاري و مسلم و أحمد و الترمذي و النسائي و ابن ماجه عن حارثة بن وهب الجزاعي

“Shall I inform you of the people of Paradise? They are every weak and humble person, if he takes an oath to Allah, it will be fulfilled. Shall I inform you of the people of the Fire? They are every cruel, violent and proud person.”

Reported by Al-Bukhari, Muslim, Ahmad, Al-Tirmidhi, Al-Nasaa’iy, and Ibn Majah from Haarith bin Wahab Al-Khuzaa’iy.

BUWLUS IS FOR THE PROUD

The Messenger ﷺ said;

«يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُورِ الرِّجَالِ ،
يَغْشَاهُمُ الذُّلُّ مِنْ كُلِّ مَكَانٍ ، يُسَاقُونَ إِلَى سَجْنٍ فِي جَهَنَّمَ
يُسَمَّى بُوْلُسَ ، تَعْلُوهُمْ نَارُ الْأَنْبِيَارِ ، يُسَقُونَ مِنْ عَصَاةِ أَهْلِ
النَّارِ ، طِينَةَ الْخَبَالِ»

رواه أحمد و الترمذي عن ابن عمرو (حسن)

“On the Day of Resurrection, the proud will be gathered as ants in the image of men. They will suffer humiliation from every direction. They will be herded to imprisonment in a Hell called Buwlus. There they will be presented fire [to eat], they will drink the drippings from the inhabitants of the Fire, agitating their derangement.”

Reported by Ahmad and Al-Tirmidhi from Ibn `Umar. It is a *hasan hadeeth*.

IBLIS WAS PROUD

Allah said about Iblis,

﴿ اسْتَكْبَرَ وَ كَانَ مِنَ الْكَافِرِينَ ﴾

“(He was) proud and he was of the disbelievers.”

(Saad:74)

According to the different reports from the Qur’anic exegeses, Iblis (Satan) was the most notable character among the assembly of *jinn* and angels. He was their most knowledgeable and wise, he was given authority over the lowest firmament, and the earth.¹ He, out of his pride, became a disbeliever, for he was so conceited that Allah said he was, “proud, and he was of the disbelievers.”

The Messenger ﷺ said;

« لو لم تكونوا تذنبون ، لحفتُ عليكم ما هو أكبرُ من ذلك ؛
العُجْبُ العُجْبُ »

رواه البيهقي عن أنس


“If you were not sinners, I would fear what is worse for you: Pride, Pride.”

Reported by Al-Bayhaqi from Anas.²

Al-Ujba (العُجْبُ) in the last *hadeeth*, implies arrogance due to self-praise; the one who is amazed with himself. This borders on the following character: He is blessed by Allah with the ability of hiding his imperfections and sin. Allah covers his imperfections so that others will not notice them. Yet he behaves toward others as though he is better than some. This is the difference between

¹ See Ibn Katheer’s *Tafseer* for details; *Surat al-Baqarah*, verse 34.

² *Hadeeth hasan*.



(عجب) *ujba* and (كبر) *kibr*; the first invites the heart to the second and may or may not manifest outwardly, if it does, then it is called pride or arrogance.¹ So it creeps up on us in the following situation: During idle discussion we criticize a sinner for his acts, though we do not name him. Through this behavior we believe that we are practicing good learning exercises, when in fact, this is a way of "showing your pride - without showing it." Even worse than this; there are some of us who go through great lengths to expose the faults of others. Hard on the proud is the following *hadeeth*:

The Messenger ﷺ said;

«مَنْ سَمِعَ ، سَمِعَ اللَّهُ بِهِ ، وَمَنْ رَأَى ، رَأَى اللَّهُ بِهِ ،
 وَمَنْ شَاقَّ شَقَّقَ اللَّهُ عَلَيْهِ يَوْمَ الْقِيَامَةِ»

رواه البخاري عن جندب . و نحوه أحمد ومسلم عن ابن عباس

"Whoever wishes to be heard of, Allah makes him heard of. Whoever wishes to be seen, Allah shows him. Whoever is harsh, on the Day of Resurrection Allah will be harsh on him."

Reported by Bukhari from Jundub. Similar is reported by Ahmad and Muslim from Ibn `Abaas.

As such, pride is one of the most interesting issues. Men will die for it, speak for it, and act upon it. In man it is nothing but evil. It is the path of *kufir*.

Allah maintains His creation justly, and He is the Proud, the Most Magnificent, the Holy, and He is worthy of all praise.

¹ See *M`auwidhat al-Mumineen*, Muhammad Jamaal al-Diyn al-Qaasimiy.

CATEGORIES OF PRIDE AND THEIR CURE

EGO

The Messenger of Allah ﷺ said;

« لا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطْرًا »

رواه أحمد و البخاري عن أبي هريرة

“On the Day of Resurrection, Allah will not look at one who struts in his draping robe out of pride.”

Reported by Ahmad, and Al-Bukhari from Abu Hurairah.

And the Messenger ﷺ said;

« إِذَا قَالَ الرَّجُلُ: هَلَكَ النَّاسُ ، فَهُوَ أَهْلَكُهُمْ »

رواه مسلم و أبو داود و مالك و أحمد و البخاري في «الأدب» عن أبي هريرة

“When a man says, ‘The people are ruined.’, then he is the most ruined among them”¹

Reported by Muslim, Malik, Ahmad, Al-Bukhari in his book *Al-Adab*, and Abu Dawud from Abu Hurairah.

¹ According to Imam Malik, This does not mean that a person can not verbalize the poor religious practice that his people suffer from. Rather, it censures the person who condemns his people out of pride for himself, or to belittle them. And Allah knows best. See *Sharh Sahih Muslim* by Al-Nawawi, and *Sunan Abu Dawud*.

The Messenger ﷺ said;

«إِنَّ اللَّهَ أَوْحَىٰ إِلَيَّ : أَنْ تَوَاضَعُوا حَتَّىٰ لَا يَفْخَرَ أَحَدٌ عَلَىٰ أَحَدٍ ، وَلَا يَبْغِيَ أَحَدٌ عَلَىٰ أَحَدٍ»

رواه مسلم و ابو داود و ابن ماجه عن عياض بن حمار

“Indeed Allah revealed to me: Humble yourselves until none is proud over another, and none is oppressive over another.”

Reported by Muslim, Abu Dawud, and Ibn Majah from `Iyaad bin Hamaar.

This is the category from which springs forth the others. Each additional thing that one becomes proud of builds his ego or the contentment with his self. This is witnessed in the behavior of Iblis when he was too proud to obey Allah’s command and said;

﴿ قَالَ أَنَا خَيْرٌ مِنْهُ ﴾

“He said, ‘I am better than he is.’”

(Saad: 76)

Its cure is to remember that we are all created from a substance that is discarded, that we were in the beginning a thing not worth mentioning,

﴿ هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴾

“Has there not been, over man, a period of time when he was nothing worthy of mention?”

(Al-Insaaan: 1)

﴿ أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ ﴾

“Did We not create you from a fluid of no value?.”

(Al-Mursalaat : 20)

﴿ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴾

﴿ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴾

“So let man see from what he is created.”

“He is created from a fluid poured forth.”

(At-Taariq: 5-6)

Know that if Iblis was given authority over the earth and the lowest firmament, and the most knowledgeable and beautiful among his kind, then look at him now; he is cursed and despised and the enemy of us all due to his pride for these good things. Be mindful of the saying of the Prophet ﷺ;

« و ما تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ »

رواه أحمد و مسلم والترمذي عن أبي هريرة

“...And none humbles himself to Allah, but Allah raises him.”

Reported by Ahmad, Muslim, and Al-Tirmidhi from Abu Hurairah

KNOWLEDGE

As for he who is proud of his knowledge, then let him look at the *hadeeth* which narrates the first people to be judged after the martyrs on the Day of Resurrection:

«... ورجلٌ تعلمَ العلمَ و علمَهُ ، و قرأَ القرآنَ ، فأُتِيَ بِهِ فَعَرَفَهُ نِعْمُهُ ، فَعَرَفَهَا ، قَالَ : فَمَا عَمِلْتَ فِيهَا ؟ قَالَ : تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ ، و قرأتُ فِيكَ القرآنَ ، قَالَ : كَذَبْتَ ، و لكنكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ ، و قرأتَ القرآنَ لِيُقَالَ : هُوَ قَارِيٌّ فَقَدْ قِيلَ ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ...»

رواه احمد و مسلم و النسائي عن أبي هريرة

“...And a person who learned knowledge and taught it, and recited the Qur'an, so Allah brought this man before Him and pointed out His favor, which the man recognized. He is asked, 'What did you do with it?' He says, 'I learned knowledge and I taught it, and I recited the Qur'an for you.' So He [Allah] says, 'You lie! In fact, you learned so that it would be said of you, "He is a scholar", and you recited the Qur'an so that it would be said of you, "He is a Qari", and it was said.' Then it will be ordered that he be dragged upon his face into the Fire....”

Reported by Ahmad, Muslim, and Al-Nasaa'iy from Abu Hurairah

Notice that “it was said” that he is a scholar, and one who recites the Qur'an. A man was praised in the presence of the Messenger of Allah ﷺ so he said, “You have destroyed him.”¹ On another

¹ Reported by Al-Bukhari.

occasion he ﷺ said,

«إِنْ كَانَ أَحَدُكُمْ مَادِحًا لَا مَحَالَةَ فَلْيَقُلْ أَحْسَبُ كَذَا وَكَذَا ،
إِنْ كَانَ يَرَى أَنَّهُ كَذَلِكَ وَاللَّهُ حَسِيبُهُ ، وَلَا يُزَكِّي عَلَى اللَّهِ
أَحَدٌ»

رواه البخاري عن أبي بكره عن أبيه

“If one of you feels that he must praise someone, then let him say, ‘I regard him to be such and such’ if in fact he thinks that he is such, and Allah will surely reckon him for such statement. None can certify on behalf of Allah.”

Reported by Al-Bukhari from Abu Bakarrah from his father.

And the Messenger ﷺ said;

«قال رجلٌ : و الله لا غفر الله لفلانٍ ، فقال الله عزَّ و جلَّ :
من ذا الذي يتألَّ عليَّ أن لا أغفر لفلانٍ ؟ إني قد غفرت له
وأحببتُ عملك»

رواه مسلم عن جندب بن عبد الله

“A man said: ‘By Allah, so and so will not be forgiven by Allah.’ So Allah Almighty said, ‘Who is deciding for Me that I will not forgive so and so? Indeed I have forgiven him and voided your deeds’.”

Reported by Muslim from Jundub bin `Abdullah.

DEEDS

The Messenger of Allah ﷺ said;

« مَنْ سَمِعَ ، سَمِعَ اللَّهُ بِهِ ، وَ مَنْ رَأَى ، رَأَى اللَّهُ بِهِ ،
وَ مَنْ شَاقُّ شَقَّقَ اللَّهُ عَلَيْهِ يَوْمَ الْقِيَامَةِ »

رواه البخاري عن جندب . و نحوه أحمد و مسلم عن ابن عباس

“Whoever wishes to be heard of, Allah makes him heard of. Whoever wishes to be seen, Allah shows him. Whoever is harsh, on the Day of Resurrection Allah will be harsh on him.”


Reported by Bukhari from Jundub . Similar is reported by Ahmad and Muslim from Ibn `Abaas.

And he ﷺ said;

« إِنَّ أَوَّلَ النَّاسِ يَقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتَشْهَدَ ،
فَأَتَى بِهِ ، فَعَرَفَهُ نَعْمَهُ ، فَعَرَفَهَا ، قَالَ : فَمَا عَمِلْتَ فِيهَا ؟
قَالَ : قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ ، قَالَ : كَذَبْتَ ، وَ لَكِنَّكَ
قَاتَلْتَ لِيُقَالَ جَرِيءٌ ، فَقَدْ قِيلَ ، ثُمَّ أَمَرَ بِهِ فَسُحِبَ عَلَيَّ
وَجْهَهُ حَتَّى أُلْقِيَ فِي النَّارِ... »

رواه أحمد و مسلم و النسائي عن أبي هريرة

“Indeed the first of people upon whom judgement will be passed on the Day of Reckoning is a man who sought martyrdom.



When he appears before Allah, he is made to recognize his favors. It is said, 'What did you do with it?' He says, 'I fought for you until martyrdom.' It is said, 'You lie! You fought so that it would be said, 'He is brave', and so it was said. Then it will be ordered that he be dragged upon his face until he is cast into the Fire...."

Reported by Ahmad, Muslim, and Al-Nasaa'iy from Abu Hurairah

One must beware of this pitfall in regard to the deeds which they perform, their life's agenda, and the acquisition and spreading of knowledge.

A deed will only benefit its practitioner when it fulfills the proper conditions.

1. Faith in Allah

It requires one to drop his blind allegiances to the false creed of his un-Islamic people, whether that un-Islamic creed is philosophical and logical, or nation-party oriented. It requires one to adopt the creed that the Messenger of Allah ﷺ taught his companions. This creed is the accepted faith.

2. Conformity

It requires one to perform the deed as the Prophet ﷺ instructed, for he was in fact the perfect model of a believer. Any deed which is proudly modeled after someone else, above him ﷺ, it is a rejected deed.

3. Sincerity

It must be intended for Allah alone - it is not bragged about, it is not done to be seen or heard about by others, it is not done to attain title or position.

POSSESSIONS

﴿ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴾

“Surely as for those who disbelieve, neither their wealth nor their children shall avail them in the least from Allah, and these are fuel for the Fire.”

(Aal `Imraan:10)

The truly pious will not be proud of anything, for he realizes that in reality he possesses nothing, and that to Allah is the eventual end of all things. He will behave humbly and be content with little, because possessions often lead to injustices. How often do we find ourselves responsible for more than we are capable of maintaining? In such situations we will certainly be unjust to something. To give each thing its due right, one must content himself with few.¹ As for the believers:

﴿ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ... ﴾

“Indeed Allah has purchased from the believers, their selves and their wealth, for which there is Paradise for them..”

(Al-Tawba :111)

The Prophet ﷺ is reported to have said,

« من أصبح منكم آمناً في سربه ، معافى في جسده ، عنده قوت يومه ، فكأنما حيزت له الدنيا بحذافيرها »

رواه البخاري في «الأدب» و ابى داود و ابن ماجه عن عبید الله بن محسن الانصاري
(حسن)

¹ Look at the similarity in these words:

كفر كبر كثر
Disbelief / Pride / Much

“Whoever among you arises in the morning feeling a sense of security, in good health, having his food for the day - then he has gathered what the world has to offer him.”

It is a *hasan hadeeth* , reported by Al-Bukhari in *Al-Adab*, Abu Dawud, and Ibn Majah from `Ubaidullah bin Muhsin al-Ansari ¹

There was once a camel that the Prophet ﷺ owned, it was undefeated in racing. The Muslims were proud of this camel. One day the camel lost a race, this saddened the Muslims. On this occasion, the Prophet ﷺ informed them;

« إِنَّ حَقًّا عَلَى اللَّهِ أَنْ لَا يَرْفَعَ شَيْئًا مِنْ الدُّنْيَا إِلَّا وَضَعَهُ »

رواه أحمد و البخاري و أبو داود والنسائي عن أنس

“Indeed it is a right upon Allah that nothing in this life is raised, but He lowers it.”

Reported by Ahmad, Al-Bukhari, Abu Dawud, and Al-Nasaa’iy from Anas.

The believer knows that his belongings are to be used sincerely for the pleasure of His Lord. Do not think so highly of yourself because of the bounties or blessings which you have been given, rather be thankful of Allah and remember His rights regarding these, and all things. The Messenger of Allah ﷺ said;

« أَشَدُّ النَّاسِ بَلَاءَ الْأَنْبِيَاءِ ، ثُمَّ الْأَمْثَلُ ، فَلِأَمْثَلُ ، يَبْتَلِي النَّاسَ عَلَى قَدْرِ دِينِهِمْ ، فَمَنْ تَخَنَ دِينَهُ أَشَدَّ بِلَاؤُهُ ، وَ مَنْ ضَعَفَ دِينَهُ ضَعْفَ بِلَاؤُهُ ، وَ إِنَّ الرَّجُلَ لَيُصِيبُهُ الْبِلَاءُ حَتَّى يَمْشِيَ فِي النَّاسِ مَا عَلَيْهِ خَطِيئَةٌ »

رواه ابن حبان عن سعد

¹ Similarly worded texts are found in many *hadeeth* books. See *Silsilat al-Ahadeeth al-Saheehah*, number 2318.

“The people who suffer the severest trials are the Prophets, then those nearest to them in character, then the next, etc. People are tried according to the strength of their religious commitment. The more sound one’s religious commitment is, the stronger his adversity. The weaker one’s religious commitment is, the lesser his adversity. Indeed a man will suffer severe calamities [time after time] until he walks amidst the people being cleansed of his sins.”¹

Again we may quote here the remainder of the *hadeeth* mentioned previously, where, on the Day of Resurrection a man who was blessed with wealth in his earthly life is asked what he did with it, and he replies;

«... ما تركتُ من سبيلٍ يُحِبُّ أن ينفقَ فيها إلا أنفقتُ فيها لك، قالَ : كذبتَ و لكنكَ فعلتَ ليقالَ : هوَ جوادٌ ، فقدُ قيلَ ، ثمَّ أمرَ به فسحبَ على وجهه حتَّى ألقىَ في النارِ»

رواه أحمد و مسلم و النسائي عن أبي هريرة

“...‘I neglected no opportunity which You would like this wealth to be spent, but I spent it for Your sake.’ Allah says, ‘You lie! You spent it only so that it would be said, “He is generous”, and so it was said.’ Then it will be ordered that he be dragged upon his face until he is cast into the Fire.”

Reported by Ahmad, Muslim, and Al-Nasaa’iy from Abu Hurairah

¹ Reported by Ibn Hibaan from S’ad. This *hadeeth* has been recorded by many others as well, there are witness for it, and their are different wordings of it. Al-Albani has graded it *sahheeh*. See the discussion in *Silsilat al-Ahadeeth al-Sahheehah*, number 143 (first edition).

RACE, NOTABLE LINEAGE, NATIONALISM AND PATRIOTISM

The Messenger of Allah ﷺ said;

« أربعُ في أمّتي من أمرِ الجاهلية لا يتركونهن : الفخرُ
بالأحسابِ ، والطعنُ في الأنسابِ ، و الاستسقاءُ بالنجومِ ،
والنياحةُ »

رواه مسلم عن أبي مالك الأشعري

“Four things are among my followers from the traditions of *jahiliyah*¹ which will not leave; pride of lineage, slandering kinship, use of astrology for rain, and wailing.”

Reported by Muslim from Abu Malik Al-Ash`ariy²

The Messenger of Allah ﷺ said;

« إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُبِّيَّةَ الْجَاهِلِيَّةِ وَفَخَرَهَا بِالْآبَاءِ ،
مُؤْمِنٌ تَقِيٌّ ، أَوْ فَاجِرٌ شَقِيٌّ . أَنْتُمْ بَنُو آدَمَ ، وَآدَمُ مِنْ تَرَابٍ ،
لِيَدْعَنَّ رِجَالٌ فَخْرَهُمْ بِأَقْوَامٍ ، إِنَّمَا هُمْ فَحْمٌ مِنْ فَحْمِ جَهَنَّمَ ،
أَوْ لِيَكُونَنَّ أَهْوَنَ عَلَى اللَّهِ مِنَ الْجُعْلَانِ الَّتِي تَدْفَعُ بِأَنْفِهَا
النَّيْنَ »

رواه أحمد و أبو داود عن أبي هريرة (حسن)

¹ The ignorant state of man before he ﷺ was sent.

² Similar is narrated from him by Ahmad, Al-Tabaraani , Al-Hakim and Al-Bayhaqi in his *Sunan*.

“Indeed Allah has removed from you the blind loyalties of *jahiliyah* and the pride for ancestry. Either be a pious believer, or a miserable insolent. [All of] you are children of Aadam, and Aadam is from dust. Let some men cease to take pride in others who are nothing but burning coal for the Hell-Fire, it will be easier for Allah to handle them than a dung-beetle driving his nose into filth.”

Reported by Ahmad and Abu Dawud from Abu Hurairah¹

The Messenger of Allah ﷺ said;

«... أو يدعو إلى عَصَبَةٍ ، أو يَنْصُرُ عَصَبَةً فُقِتِلَ فِقِتْلُهُ
جاهلية... فليس مني ، و لستُ منه»

رواه أحمد و مسلم والنسائي عن أبي هريرة

“...whoever invites to tribalism, or aids in tribalism and is killed, he dies the death of *jahiliyah*... he is not of me, and I am not of him.”

Reported by Ahmad , Muslim, and Al-Nasaa'iy from Abu Hurairah

The Messenger of Allah ﷺ said;

«إذا سمعتم من يعتزى بعزاءِ الجاهليةِ ، فأعضوه و لا تكنوا»

رواه أحمد والنسائي و ابن حبان والطبراني والضياء عن أبي [بن كعب] (صحيح)

¹ Hadeeth hasn. Similar is reported from him with Al-Tirmidhi, without the mention of the dung-bettle.



“If you hear someone taking pride in the allegiances of *jahiliyah*, [*censure him....*]¹.”

Reported by Ahmad, Al-Nasaa'iy, Ibn Hibaan, Al-Tabaraani, and Al-Dhiya' from Ubayy bin K'ab.

It is here that we see the ills of our society, by which I refer to the Muslims. For each of our societies, *masjids*, or Islamic centers, are established by a few who believe that there is something wrong with those whom they are separating from. They honestly believe that they are able to accomplish something which nobody has accomplished since the time of the Prophet ﷺ, and his companions, those who were the best generations before us. Instead of advising and correcting one another, as the Prophet ﷺ commanded, they believe that they can separate and start an exemplary community modeled after the early generation. Do they believe that they are better than the succeeding generations of Allah's Messenger ﷺ? Was there unity and perfection of community after the righteous *khalifas*? Or is this just a modern day display of pride? We have as many *masjids* as there are nationalities and parties. Why are all of these groups, nations, and parties established? Are they founded upon *taqwa*? Sincerity in religion is the key to success. Only when the Muslims remove pride from their hearts can they be sincere.

We hope to have shown through this book, that pride stems from having many good qualities, whether that is practicing many good deeds, or being blessed with beauty or wisdom, or having knowledge of certain subjects.

¹ This *hadeeth* is *saheeh*. Its real meaning has not been translated, though the Arabic is correct. The command in the *hadeeth* is not to censure him, but to unambiguously tell him to bite on his father's male organ. It seemed best to bracket the English at that point with an explanation. And « يعترى بعزاء الجاهلية » is the call of *jahiliyah*, meaning when some one calls, "O family of so -and -so.". See *Silsilat al-Ahadeeth al-Saheehah*, number 269. See also *Shari' at-Sunnah* by Al-Bagawi. This *hadeeth* emphasizes the condemnation of the pre-Islamic tradition of tribal allegiances and the pride for such divisions.



Iblis was ordered to prostrate to Aadam (عليه سلام) who was created from mere dirt, Iblis was aware of his own good qualities. This lead him to believe that the command did not make sense, and that it was unjust. One must take lesson from this, because Iblis did have very good qualities, but Allah honored Adam (عليه سلام) over him anyway, and due to pride for his good qualities, Iblis disobeyed Allah in His very presence.

Pride of what we know, what we have, or what we are, is praise for what we know, what we have, or what we are. Pride is not praise of Allah.

Indeed Allah controls the hearts, we ask him to unite the Muslims upon true faith, and to remove pride from their hearts.

الحمد لله ، و الصلاة والسلام على رسوله
Abu Khaliyl , Philadelphia

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قال رسول الله ﷺ

« لا يدخل الجنة من كان في

قلبه مثقال ذرة من كبر »

رواه مسلم عن ابن مسعود