Tracing the Scholars of Islam

Series 13

Imam al-Ghazali

Hujjat al-Islam, Author of Ihya' 'Ulum ad-Din and Seeker of Sincerity



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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

TRACING THE SCHOLARS OF ISLAM

SERIES 13

IMAM AL-GHAZALI

Hujjat al-Islam, Author of Ihya' 'Ulum ad-Din and Seeker of Sincerity

قَدْ أَفْلَحَ مَن زَكَّىٰهَا

"He has succeeded who purifies it."

SURAH ASH-SHAMS 91:9

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ACKNOWLEDGEMENT

All praise is due to Allah, who grants success to whoever purifies his soul. Blessings and peace be upon the Messenger of Allah ﷺ, who was sent to perfect good character, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This thirteenth book of Tracing the Scholars of Islam tells the story of a great scholar who dared to ask himself: “For whom am I teaching?” May his story invite us to examine our hearts, and may this knowledge be ‘ilmun yuntafa‘u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook, in a **3D** illustration style, is an **image generated by artificial intelligence (AI)** — an ***imaginative depiction, not a real likeness*** of Imam al-Ghazali, since no portrait of him was ever drawn. This label is also printed on the cover. This time he is shown **from the front**, head lowered in reflection.

He wears **a coarse woollen cloak** and sits on a mat in a bare stone room, writing in a thick manuscript — a symbol of ***Ihya' 'Ulum ad-Din***. On the left, **an embroidered silk robe and a fine turban are folded away** on a shelf — a symbol of the professorship at the Nizamiyyah that he left behind for the sake of sincerity.

Through a small window appear **a starry night sky** and the silhouette of distant **Baghdad** far below — the city of fame he left.

Two gold lines at the bottom frame the author's name, while the image runs in full to the edge of the page.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = history note (reports from the books of history and biography); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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IMAM AL-GHAZALI

The thirteenth book of **Tracing the Scholars of Islam** tells the story of ***Imam Abu Hamid Muhammad ibn Muhammad al-Ghazali at-Tusi*** رحمه الله, known as ***Hujjat al-Islam*** (the Proof of Islam). He is famous for ***Ihya' 'Ulum ad-Din*** (The Revival of the Religious Sciences), which is widely read in the Malay world.

His story is unique: at the height of his fame as a professor in Baghdad, he ***left everything*** because he feared his knowledge was not sincerely for Allah.

Note: The translation of Qur'anic verses in this eBook is that of Sahih International. The grading of each Hadith is stated in the Hadith box. Information from books of history and biography is placed in the brown "History Note" boxes. A cover image that shows the scholar's face is an AI-generated image and is marked as such.

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SUCCESSFUL IS THE ONE WHO PURIFIES THE SOUL

SURAH ASH-SHAMS 91:9

قَدْ أَفْلَحَ مَن زَكَّىٰهَا ﴿٩﴾

He has succeeded who purifies it.

Translation: Sahih International — quran.com/91:9

SURAH ASH-SHAMS 91:10

وَقَدْ خَابَ مَن دَسَّىٰهَا ﴿١٠﴾

And he has failed who instills it [with corruption].

Translation: Sahih International — quran.com/91:10

EXPLANATION OF VERSES 91:9–10

After eleven oaths in Surah Ash-Shams, Allah declares: ***"He has succeeded who purifies it"***. True success lies not in rank or name, but in ***the purity of the soul***. The whole of the Ihya' can be seen as a long explanation of this verse: how to purify the soul of blameworthy traits and adorn it with praiseworthy ones. Tafsir Ibn Kathir 91:9.

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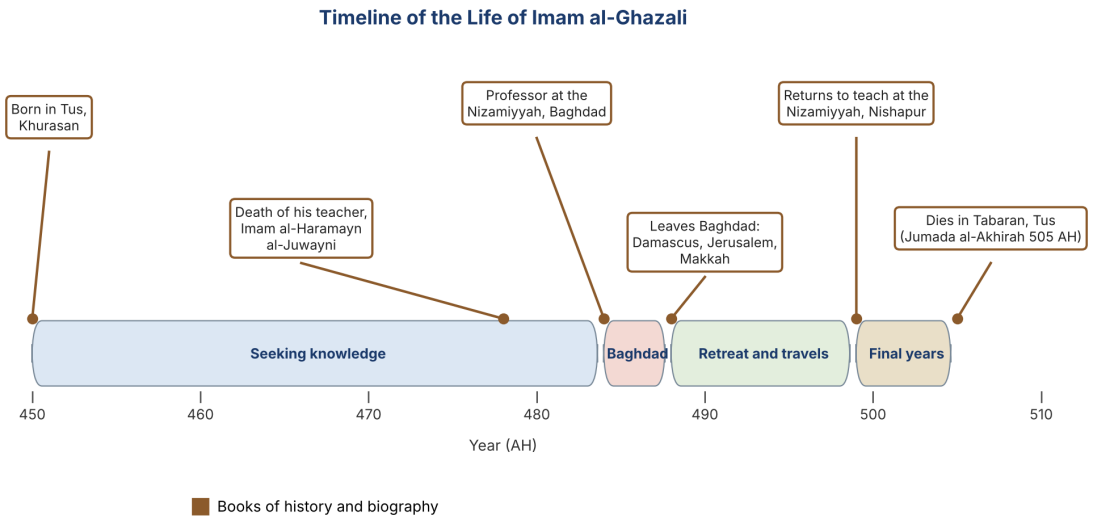
WHO WAS IMAM AL-GHAZALI?

His full name was ***Muhammad ibn Muhammad ibn Muhammad al-Ghazali at-Tusi***, with the kunyah ***Abu Hamid***. He was ***born in 450 AH*** in ***Tabaran, in the district of Tus*** in Khurasan (today in north-eastern Iran). His father was a poor man who died while he was young.

He studied in Tus and Jurjan, then in ***Nishapur*** under ***Imam al-Haramayn al-Juwayni***, the greatest scholar of his time, until his teacher died in 478 AH. After that the vizier ***Nizam al-Mulk*** appointed him professor at the ***Nizamiyyah College of Baghdad*** in 484 AH — the highest academic post in the Muslim world at the time.

THE VERDICTS OF THE SCHOLARS

Adh-Dhahabi described him as: "***The shaykh, the imam, an ocean of knowledge, Hujjat al-Islam, the wonder of the age***." He was a ***Shafi'i*** jurist and wrote works of fiqh and legal theory that became references, such as ***al-Wasit***, ***al-Wajiz*** and ***al-Mustasfa***.



Dates follow the books of biography and al-Munqidh min ad-Dalal; some years differ by one in the sources.

Figure 1: Timeline of the life of Imam al-Ghazali.

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TWO ORPHAN BROTHERS IN TUS

Al-Ghazali's father was a poor ***wool-spinner*** who dearly loved the scholars. Before he died, he entrusted his two sons — ***Muhammad*** (Imam al-Ghazali) and ***Ahmad*** — to a righteous friend, with a little money for their education.

HISTORY NOTE: "WE SOUGHT KNOWLEDGE FOR OTHER THAN ALLAH, BUT KNOWLEDGE REFUSED…"

Al-Subki in ***Tabaqat ash-Shafi'iyyah al-Kubra*** relates that when the money ran out, their guardian told the two brothers to ***enter a madrasah*** so that they would be fed. Imam al-Ghazali later said: ***"We sought knowledge for other than Allah, but it refused to be except for Allah."***

Al-Subki also relates the story of ***robbers*** who seized al-Ghazali's lecture notes on the road from Jurjan. The robber mocked: "How can you claim knowledge when your knowledge is in this bag?" From then on al-Ghazali ***memorised*** all his notes. Both are biographical reports (not Hadith).

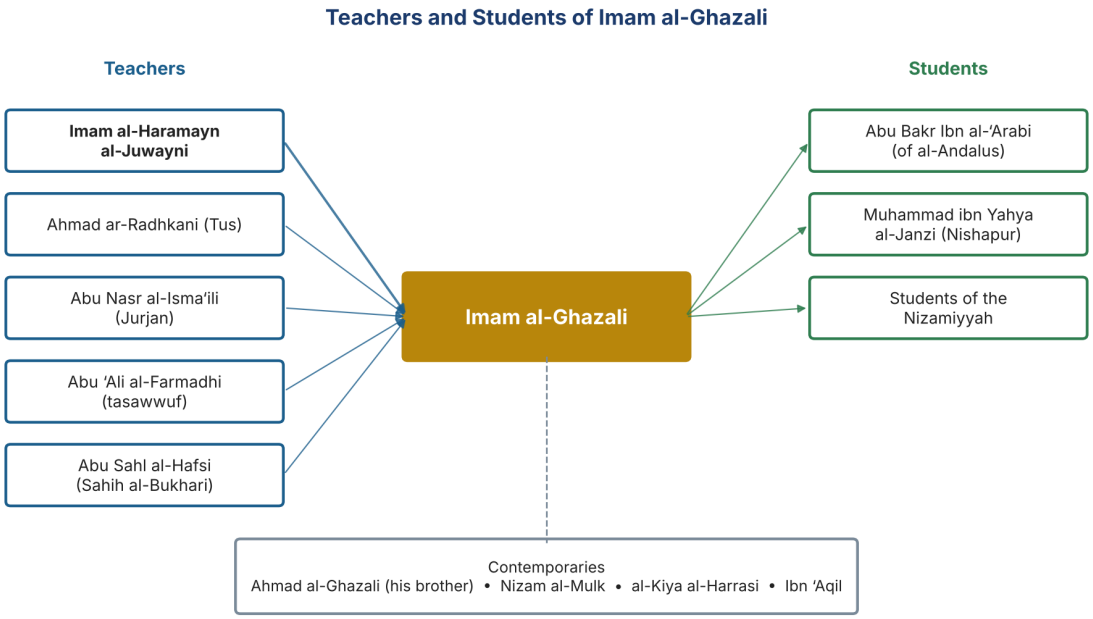
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TEACHERS AND STUDENTS

His foremost teacher was ***Imam al-Haramayn al-Juwayni*** in Nishapur, who praised his brilliance. He also heard ***Sahih al-Bukhari*** from Abu Sahl al-Hafsi, and studied tasawwuf with Abu 'Ali al-Farmadhi. His brother, ***Ahmad al-Ghazali***, later became a famous preacher and Sufi.



Simplified diagram based on the books of biography (Tabaqat ash-Shafi'iyyah al-Kubra, Siyar A'lam an-Nubala').

Figure 2: Teachers and students of Imam al-Ghazali.

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SEEKING KNOWLEDGE IN NISHAPUR

HISTORY NOTE: TEACHERS OF JURISPRUDENCE

According to Wikipedia, al-Ghazali studied jurisprudence with ***Ahmad al-Radhakani*** and ***Abu 'Ali al-Farmadhi***, then with ***Imam al-Haramayn al-Juwayni*** in ***Nishapur***, until that teacher died in ***1085 CE***.

REFERENCES:

Wikipedia, "Al-Ghazali". https://en.wikipedia.org/wiki/Al-Ghazali

HADITH — SAHIH MUSLIM, NO. 2699

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلاَئِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"Whoever relieves a believer of one of the hardships of this world, Allah will relieve him of one of the hardships of the Day of Resurrection … Allah helps His servant as long as the servant helps his brother. Whoever follows a path seeking knowledge, Allah will make easy for him, thereby, a path to Paradise. No people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquillity descends upon them, mercy covers them, the angels surround them, and Allah mentions them among those who are with Him …"**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Yahya al-Tamimi, Abu Bakr ibn Abi Shaybah and Muhammad ibn al-'Ala' al-Hamdani, from Abu Mu'awiyah, from Sulayman al-A'mash, from Abu Salih, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, chapter on the virtue of gathering to recite the Qur'an and for remembrance, Hadith No. 2699. The translation above is abridged (…).

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GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2699a

LESSONS FROM THIS HADITH

The orphan from Tus walked ***the path of knowledge*** all the way to Nishapur. Allah made easy for him a path to honour in this world and, God willing, Paradise in the next.

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HEAD TEACHER OF THE BAGHDAD NIZAMIYYA

HISTORY NOTE: AT THE SUMMIT OF THE WORLD OF LEARNING

According to Wikipedia, al-Ghazali joined the court of the vizier ***Nizam al-Mulk***, and was appointed to ***the Nizamiyya of Baghdad*** in ***July 1091 CE***.

REFERENCES:

Wikipedia, "Al-Ghazali". https://en.wikipedia.org/wiki/Al-Ghazali

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HADITH — SAHIH AL-BUKHARI, NO. 71 (MUTTAFAQ 'ALAIH)

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ سَمِعْتُ مُعَاوِيَةَ، خَطِيبًا يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ».

TRANSLATION:

Humayd ibn 'Abd ar-Rahman said: I heard Mu'awiyah رضى الله عنه delivering a sermon, saying: I heard the Prophet ﷺ say: **"Whoever Allah wishes good for, He gives him understanding of the religion. I am only a distributor, and Allah is the One who gives. This nation will remain upright upon the command of Allah; those who oppose them will not harm them, until the command of Allah comes."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sa'id ibn 'Ufayr, from Ibn Wahb, from Yunus, from Ibn Shihab az-Zuhri, from Humayd ibn 'Abd ar-Rahman, from Mu'awiyah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Hadith No. 71. Also narrated by Muslim (No. 1037).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:71

LESSONS FROM THIS HADITH

Understanding of the religion is ***a sign of good*** from Allah. Yet al-Ghazali later realised that understanding must be joined with ***sincerity*** — as the next chapter tells.

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CRISIS AT THE HEIGHT OF FAME

HISTORY NOTE: LEAVING BAGHDAD (488 AH)

In ***al-Munqidh min ad-Dalal*** (Deliverance from Error), Imam al-Ghazali himself relates that at the height of his fame he examined his intention in teaching, and found that it was ***not sincerely for Allah***, but driven by the desire for ***rank and renown***.

He went through months of inner turmoil, until ***his tongue was locked*** and he could not teach. In 488 AH he left Baghdad, his wealth and his post, and went into ***retreat*** in ***Damascus*** and ***Jerusalem***, then performed the ***Hajj***. About eleven years later, he returned to teach at the ***Nizamiyyah of Nishapur***.

What was it that frightened him so? The following Hadith explains the danger of knowledge without sincerity:

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HADITH — SAHIH MUSLIM, NO. 1905

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي يُونُسُ بْنُ يُوسُفَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، قَالَ تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ، فَقَالَ لَهُ نَاتِلٌ أَهْلِ الشَّامِ أَيُّهَا الشَّيْخُ حَدِّثْنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ «إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتُشْهِدَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ. قَالَ كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لأَنْ يُقَالَ جَرِيءٌ. فَقَدْ قِيلَ. ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ. قَالَ كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ. وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ. فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلاَّ أَنْفَقْتُ فِيهَا لَكَ قَالَ كَذَبْتَ وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ. فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ ثُمَّ أُلْقِيَ فِي النَّارِ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: I heard the Messenger of Allah ﷺ say: "The first of people to be judged on the Day of Resurrection will be a man who was martyred… **And a man who learned knowledge, taught it and recited the Qur'an. Allah will ask: 'What did you do with My blessings?' He will say: 'I learned knowledge, taught it and recited the Qur'an for Your sake.' Allah will say: 'You have lied. You learned knowledge so that it would be said you are a scholar, and you recited the Qur'an so that it would be said you are a reciter, and it was said.' Then he will be dragged on his face and cast into the Fire.**…"

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Habib al-Harithi, from Khalid ibn al-Harith, from Ibn Jurayj, from Yunus ibn Yusuf, from Sulayman ibn Yasar, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Government, Hadith No. 1905a.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1905a

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LESSONS FROM THIS HADITH

Three groups who seem the most honourable — the martyr, the scholar and the generous — may be ***the first to be judged*** and cast into the Fire, because their deeds were ***for the praise of people***. Imam al-Ghazali did not merely read this Hadith; he ***changed his life*** because of it.

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INTENTION: THE BASIS OF EVERY DEED

Al-Ghazali's crisis began with a question about ***intention***. The first hadith in Sahih al-Bukhari is the foundation of his discussion of sincerity:

HADITH — SAHIH AL-BUKHARI, NO. 1 — THE FIRST HADITH OF AL-ARBA'IN AN-NAWAWIYYAH

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ، يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

TRANSLATION:

'Alqamah ibn Waqqas al-Laythi said: I heard 'Umar ibn al-Khattab رضى الله عنه say on the pulpit: I heard the Messenger of Allah ﷺ say: **"Actions are only by intentions, and every person will have only what he intended. So whoever emigrated for worldly gain he would attain, or for a woman he would marry, his emigration is for that to which he emigrated."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Humaydi 'Abdullah ibn az-Zubayr, from Sufyan ibn 'Uyaynah, from Yahya ibn Sa'id al-Ansari, from Muhammad ibn Ibrahim at-Taymi, from 'Alqamah ibn Waqqas al-Laythi, from 'Umar ibn al-Khattab رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Beginning of Revelation, Hadith No. 1 (the first Hadith of Sahih al-Bukhari); also narrated by Muslim (No. 1907).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1

LESSONS FROM THIS HADITH

The same deed can be worth ***gold or dust***, depending on the intention. That is why al-Ghazali re-examined his intention in teaching, even at the height of his fame.

DEED	A SINCERE INTENTION
Seeking knowledge	To know Allah and to act.
Teaching	To convey the truth, not to be praised.
Working	To support the family with lawful provision.

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LEAVING WEALTH AND POSITION

HISTORY NOTE: THE YEAR 1095 CE

According to Wikipedia, in ***1095 CE*** al-Ghazali left Baghdad during a spiritual crisis, ***giving away his wealth***.

REFERENCES:

Wikipedia, "Al-Ghazali". https://en.wikipedia.org/wiki/Al-Ghazali

HADITH — SAHIH AL-BUKHARI, NO. 6416

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الْمُنْذِرِ الطُّفَاوِيُّ، عَنْ سُلَيْمَانَ الأَعْمَشِ، قَالَ حَدَّثَنِي مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَنْكِبِي فَقَالَ «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ». وَكَانَ ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلاَ تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلاَ تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ.

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما said: The Messenger of Allah ﷺ took hold of my shoulder and said: **"Be in this world as though you were a stranger or a traveller."** Ibn 'Umar used to say: "When evening comes, do not wait for the morning; when morning comes, do not wait for the evening. Take from your health for your sickness, and from your life for your death."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ali ibn 'Abdullah al-Madini, from Abu al-Mundhir at-Tufawi, from Sulayman al-A'mash, from Mujahid, from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening of Hearts, Hadith No. 6416.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6416

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HADITH — SAHIH AL-BUKHARI, NO. 6446

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو بَكْرٍ، حَدَّثَنَا أَبُو حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Prophet ﷺ said: **"Richness is not having many possessions; rather, true richness is the richness of the soul."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Yunus, from Abu Bakr ibn 'Ayyash, from Abu Hasin 'Uthman ibn 'Asim, from Abu Salih Dhakwan, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening of Hearts (Kitab al-Riqaq), chapter: richness is the richness of the soul, Hadith No. 6446. Also narrated by Muslim (No. 1051).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6446

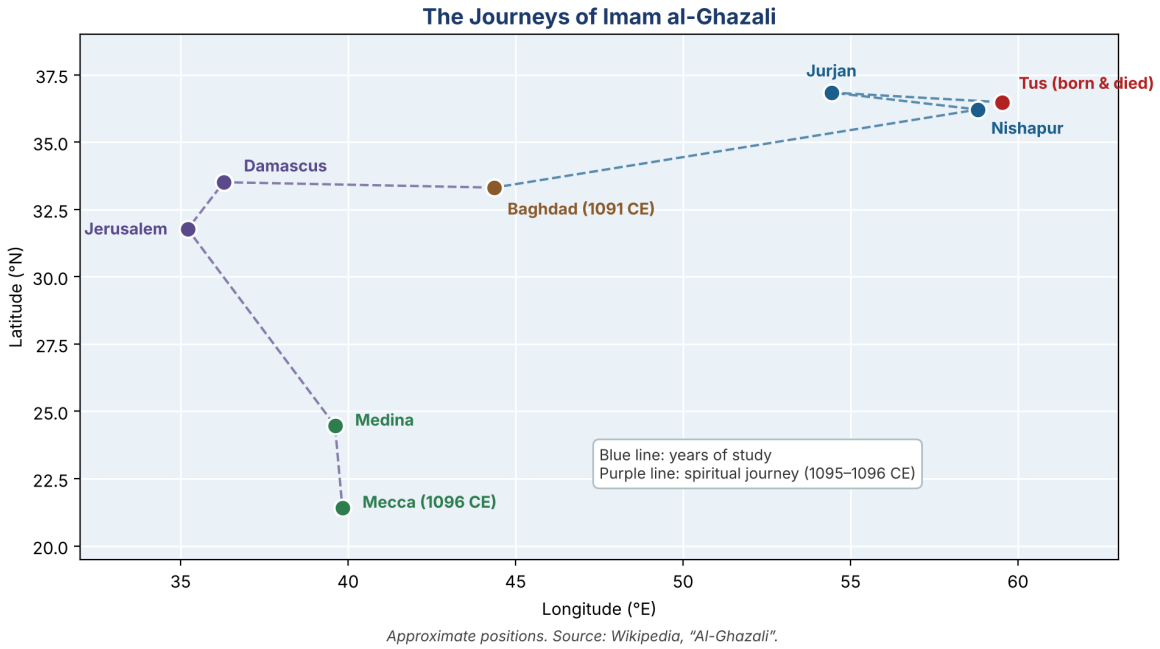
LESSONS

Live in the world like ***a stranger or a traveller***. True wealth is ***richness of the soul***. Al-Ghazali left the highest post in search of this second kind of wealth.

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A SPIRITUAL JOURNEY

According to Wikipedia, after leaving Baghdad, al-Ghazali went to ***Damascus*** and ***Jerusalem***, then visited ***Medina and Mecca*** in ***1096 CE***, before returning to Tus for seclusion.



Approximate positions. Source: Wikipedia, "Al-Ghazali".

Figure 3: The journeys of Imam al-Ghazali (approximate positions).

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HADITH — SAHIH AL-BUKHARI, NO. 1773

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"(The performance of) 'Umrah is an expiation for the sins committed between it and the next 'Umrah, and the reward of an accepted Hajj (Hajj mabrur) is nothing except Paradise."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Malik, from Sumayy (freed slave of Abu Bakr ibn 'Abd ar-Rahman), from Abu Salih as-Samman, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of 'Umrah, Chapter on the Obligation and Virtue of 'Umrah, Hadith No. 1773.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1773

LESSONS FROM THIS HADITH

An accepted Hajj has no reward but Paradise. Al-Ghazali's journey to the Holy Land was part of his effort to ***purify the heart***.

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THE HEART: KING OF THE BODY

For Imam al-Ghazali, ***the heart*** is the centre of all deeds. The Qur'an mentions that what will benefit on the Day of Resurrection is only a sound heart:

SURAH ASH-SHU'ARA' 26:88

يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾

The Day when there will not benefit [anyone] wealth or children.

Translation: Sahih International — quran.com/26:88

SURAH ASH-SHU'ARA' 26:89

إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

But only one who comes to Allah with a sound heart.

Translation: Sahih International — quran.com/26:89

Allah says: ***"But only one who comes to Allah with a sound heart"***. Tafsir Ibn Kathir 26:89.

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The Messenger of Allah ﷺ explained the place of the heart in a famous Hadith:

HADITH — SAHIH AL-BUKHARI, NO. 52

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ «الْحَلاَلُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا مُشَبَّهَاتٌ لاَ يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَاعٍ يَرْعَى حَوْلَ الْحِمَى، يُوشِكُ أَنْ يُوَاقِعَهُ. أَلاَ وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلاَ إِنَّ حِمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ، أَلاَ وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلاَ وَهِيَ الْقَلْبُ».

TRANSLATION:

An-Nu'man ibn Bashir رضى الله عنهما said: I heard the Messenger of Allah ﷺ say: "The lawful is clear and the unlawful is clear, and between them are doubtful matters that many people do not know. Whoever avoids the doubtful matters has protected his religion and his honour… **Indeed, in the body there is a piece of flesh; if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt. Indeed, it is the heart.**"

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Nu'aym al-Fadl ibn Dukayn, from Zakariyya ibn Abi Za'idah, from 'Amir ash-Sha'bi, from an-Nu'man ibn Bashir رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Faith, Hadith No. 52; also narrated by Muslim (No. 1599).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:52

LESSONS FROM THIS HADITH

If the heart is sound, all the limbs will be sound. That is why half of the Ihya' discusses ***the diseases of the heart*** — showing off, self-admiration, arrogance, envy, love of the world — and ***their cures***.

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ENVY AND THE DISEASES OF THE HEART

The ***muhlikat*** (destructive matters) quarter of the Ihya' discusses diseases of the heart such as ***envy***. The Messenger of Allah ﷺ forbade it and showed that piety lies in the heart:

HADITH — SAHIH MUSLIM, NO. 2564

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا دَاوُدُ، - يَعْنِي ابْنَ قَيْسٍ - عَنْ أَبِي، سَعِيدٍ مَوْلَى عَامِرِ بْنِ كُرَيْزٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « لاَ تَحَاسَدُوا وَلاَ تَنَاجَشُوا وَلاَ تَبَاغَضُوا وَلاَ تَدَابَرُوا وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ لاَ يَظْلِمُهُ وَلاَ يَخْذُلُهُ وَلاَ يَحْقِرُهُ. التَّقْوَى هَا هُنَا ». وَيُشِيرُ إِلَى صَدْرِهِ ثَلاَثَ مَرَّاتٍ « بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"Do not envy one another, do not inflate prices to deceive one another, do not hate one another, do not turn your backs on one another, and do not undercut one another in trade. Be, O servants of Allah, brothers. A Muslim is the brother of a Muslim: he does not wrong him, does not forsake him, and does not look down upon him. Piety is here"** — and he pointed to his chest three times — **"It is evil enough for a man to look down upon his Muslim brother. All of a Muslim is sacred to another Muslim: his blood, his wealth and his honour."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from 'Abdullah ibn Maslamah ibn Qa'nab, from Dawud ibn Qais, from Abu Sa'id, freed slave of 'Amir ibn Kuraiz, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining of Ties, Hadith No. 2564a.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2564a

LESSONS FROM THIS HADITH

Allah ***does not look at appearances and wealth***, but at ***hearts and deeds***. Envy corrupts the heart and relations between Muslims.

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GUARDING THE TONGUE

Al-Ghazali gave much advice on ***guarding the tongue***, since many sins begin with it. Two authentic hadith make this clear:

HADITH — SAHIH AL-BUKHARI, NO. 10

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، وَإِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رضى الله عنهما - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ».

TRANSLATION:

‘Abdullah ibn ‘Amr رضى الله عنهما reported that the Prophet ﷺ said: **“The (true) Muslim is the one from whose tongue and hand the Muslims are safe; and the (true) emigrant is the one who abandons what Allah has forbidden.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Adam ibn Abi Iyas, from Shu‘bah, from ‘Abdullah ibn Abi as-Safar and Isma‘il (ibn Abi Khalid), from ash-Sha‘bi, from ‘Abdullah ibn ‘Amr رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Faith, Chapter: The Muslim Is the One From Whose Tongue and Hand the Muslims Are Safe, Hadith No. 10. Also narrated by Muslim (No. 40).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:10

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HADITH — SAHIH AL-BUKHARI, NO. 6018 (MUTTAFAQ 'ALAYH)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"Whoever believes in Allah and the Last Day, let him not harm his neighbour; whoever believes in Allah and the Last Day, let him honour his guest; and whoever believes in Allah and the Last Day, let him speak good or remain silent."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa'id, from Abu al-Ahwas, from Abu Hasin, from Abu Salih, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Good Manners, Chapter: Whoever Believes in Allah and the Last Day Should Not Harm His Neighbour, Hadith No. 6018. Also narrated by Muslim (No. 47).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6018

LESSONS

A true Muslim is one from whose tongue and hand ***others are safe***. ***Speak good or stay silent*** — a simple rule for every conversation and every social media post.

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AYYUHA AL-WALAD: BENEFICIAL KNOWLEDGE

A student once wrote to Imam al-Ghazali asking for advice on what knowledge to study. His reply was a famous short treatise: ***Ayyuha al-Walad*** (O Son). Among its counsels: ***knowledge without action is madness, and action without knowledge will not happen***; do not spend your life on knowledge that ***does not reform the self***.

This counsel is rooted in a supplication of the Messenger of Allah ﷺ — linked also to the verses on purifying the soul at the start of this eBook (91:9–10):

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HADITH — SAHIH MUSLIM, NO. 2722

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لاِبْنِ نُمَيْرٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، وَعَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ لاَ أَقُولُ لَكُمْ إِلاَّ كَمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ كَانَ يَقُولُ «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلاَهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ وَمِنْ قَلْبٍ لاَ يَخْشَعُ وَمِنْ نَفْسٍ لاَ تَشْبَعُ وَمِنْ دَعْوَةٍ لاَ يُسْتَجَابُ لَهَا».

TRANSLATION:

Zayd ibn Arqam رضى الله عنه said: I will say to you only what the Messenger of Allah ﷺ used to say. He used to supplicate: **"O Allah, I seek refuge in You from incapacity, laziness, cowardice, miserliness, senility and the punishment of the grave. O Allah, grant my soul its God-consciousness and purify it — You are the best to purify it; You are its Guardian and Master. O Allah, I seek refuge in You from knowledge that does not benefit, a heart that is not humble, a soul that is never satisfied, and a supplication that is not answered."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah, Ishaq ibn Ibrahim and Muhammad ibn 'Abdillah ibn Numayr, from Abu Mu'awiyah, from 'Asim (al-Ahwal), from 'Abdullah ibn al-Harith and Abu 'Uthman an-Nahdi, from Zayd ibn Arqam رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, Chapter: Seeking Refuge From the Evil of Deeds, Hadith No. 2722.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2722

LESSONS FROM THIS HADITH

The Messenger of Allah ﷺ asked Allah to ***purify the soul***, and sought refuge from ***knowledge that does not benefit*** and ***a heart that is not humble***. This is the core of al-Ghazali's teaching: true knowledge ***leads to taqwa***. Make this supplication part of every day.

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AL-MUNQIDH: IN SEARCH OF CERTAINTY

In ***al-Munqidh min al-Dalal***, his spiritual autobiography, al-Ghazali tells of his search for ***certainty***. The foundations of the religion he sought are contained in the hadith of Jibril — Islam, Iman and Ihsan:

HADITH — SAHIH MUSLIM, NO. 8 (THE HADITH OF JIBRIL)

حَدَّثَنِي أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، ح وحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، - وهَذَا حَدِيثُهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا كَهْمَسٌ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبَدٌ الْجُهَنِيُّ فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيُّ حَاجَّيْنِ أَوْ مُعْتَمِرَيْنِ فَقُلْنَا لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلاَءِ فِي الْقَدَرِ فَوُفِّقَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلاً الْمَسْجِدَ فَاكْتَنَفْتُهُ أَنَا وَصَاحِبِي أَحَدُنَا عَنْ يَمِينِهِ وَالآخَرُ عَنْ شِمَالِهِ فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلاَمَ إِلَىَّ فَقُلْتُ أَبَا عَبْدِ الرَّحْمَنِ إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا نَاسٌ يَقْرَءُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ الْعِلْمَ - وَذَكَرَ مِنْ شَأْنِهِمْ - وَأَنَّهُمْ يَزْعُمُونَ أَنْ لاَ قَدَرَ وَأَنَّ الأَمْرَ أُنُفٌ. قَالَ فَإِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ وَأَنَّهُمْ بُرَآءُ مِنِّي وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنَّ لأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ ثُمَّ قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعَرِ لاَ يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلاَ يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الإِسْلاَمِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم الإِسْلاَمُ أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلاَةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً. قَالَ صَدَقْتَ. قَالَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ فَأَخْبِرْنِي عَنِ الإِيمَانِ. قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ صَدَقْتَ. قَالَ فَأَخْبِرْنِي عَنِ الإِحْسَانِ. قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ

فَأَخْبِرْنِي عَنْ أَمَارَتِهَا. قَالَ أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي يَا عُمَرُ أَتَدْرِي مَنِ السَّائِلُ. قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ.

TRANSLATION:

Yahya bin Ya'mar said: The first person to speak about (the denial of) divine decree (qadar) in Basrah was Ma'bad al-Juhani. So Humaid bin 'Abd al-Rahman al-Himyari and I set out for Hajj or 'Umrah, and we said: "If only we could meet one of the Companions of the Messenger of Allah ﷺ, we would ask him about what these people are saying about qadar." It was decreed that we met 'Abdullah bin 'Umar bin al-Khattab رضى الله عنهما as he was entering the mosque. My companion and I flanked him, one on his right and one on his left. I thought my companion would leave the talking to me, so I said: "O Abu 'Abd al-Rahman, there have appeared among us people who recite the Qur'an and pursue knowledge — and he described their state — and they claim that there is no qadar, and that matters happen without being decreed beforehand." He said: "When you meet them, tell them that I am free of them and they are free of me. By the One by whom 'Abdullah bin 'Umar swears, if one of them had gold equal to Mount Uhud and spent it, Allah would not accept it from him until he believes in qadar."

Then he said: My father, 'Umar bin al-Khattab رضى الله عنه, told me: While we were sitting with the Messenger of Allah ﷺ one day, there appeared before us a man whose clothes were extremely white and whose hair was extremely black; no signs of travel could be seen on him, and none of us knew him. He sat down facing the Prophet ﷺ, resting his knees against his knees and placing his palms on his thighs, and said: "O Muhammad, tell me about Islam." The Messenger of Allah ﷺ said: **"Islam is that you testify that there is no god but Allah and that Muhammad is the Messenger of Allah, that you establish the prayer, pay the zakah, fast in Ramadan, and perform Hajj to the House if you are able to find a way to it."** He said: "You have spoken truly." We were amazed at him: he asks him and then confirms him. He said: "Tell me about iman." He said: **"That you believe in Allah, His angels, His Books, His Messengers and the Last Day, and that you believe in qadar, its good and its bad."** He said: "You have spoken truly." He said: "Tell me about ihsan." He said: **"That you worship Allah as though you see Him; and though you do not see Him, He surely sees you."** He said: "Tell me about the Hour." He said: **"The one asked about it knows no more than the one asking."** He said: "Then tell me about its signs." He said: **"That the slave-woman gives birth to her mistress, and that you see the barefoot, naked, destitute herdsmen of sheep competing in constructing tall buildings."** Then the man left. I stayed for a while, then he said to me: **"O 'Umar, do you know who the questioner was?"** I said: "Allah and His Messenger know best." He said: **"He was Jibril; he came to you to teach you your religion."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Khaithamah Zuhair bin Harb, from Waki', from Kahmas bin al-Hasan, from 'Abdullah bin Buraidah, from Yahya bin Ya'mar; and from 'Ubaidullah bin Mu'adh al-'Anbari, from his father, Mu'adh bin Mu'adh, from Kahmas, from Ibn Buraidah, from Yahya bin Ya'mar, from 'Abdullah bin 'Umar, from 'Umar bin al-Khattab رضى الله عنه, from the Prophet ﷺ.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, Hadith No. 8 (narration 8a).

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:8a

LESSONS FROM THIS HADITH

Ihsan is to worship Allah as though you see Him. This is the goal al-Ghazali pursued after leaving Baghdad.

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IHYA' 'ULUM AD-DIN AND OTHER WORKS

Ihya' 'Ulum ad-Din is divided into ***four quarters***: acts of worship, customs (daily life), the destructive matters (muhlikat), and the saving matters (munjiyat). Each quarter contains ten "books". It has had a great influence on Muslims, including in the Malay world through translations and adaptations such as ***Sair as-Salikin*** by Shaykh 'Abd as-Samad al-Falimbani.

ASSESSING THE HADITH IN THE IHYA'

The scholars praised the Ihya', but also warned that it contains ***many weak Hadith, and some fabricated ones***. Imam al-Ghazali himself admitted that ***his knowledge of Hadith was limited***. That is why ***al-Hafiz Zayn ad-Din al-'Iraqi*** wrote ***al-Mughni 'an Haml al-Asfar*** to assess every Hadith in the Ihya'. Readers today are advised to use an edition that includes ***al-'Iraqi's takhrij***.

OTHER WORKS

Among them: ***al-Munqidh min ad-Dalal*** (a spiritual autobiography), ***Bidayat al-Hidayah***, ***Ayyuha al-Walad*** (a letter of advice to a student), ***al-Mustasfa*** (legal theory), and ***Tahafut al-Falasifah*** — a critique of the philosophers, later answered by ***Ibn Rushd***, the subject of Series 14, in sha' Allah.

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A MAP OF AL-GHAZALI'S WORKS

According to Wikipedia, about ***70 works*** are attributed to al-Ghazali, covering spirituality, law, legal theory, creed and philosophy.

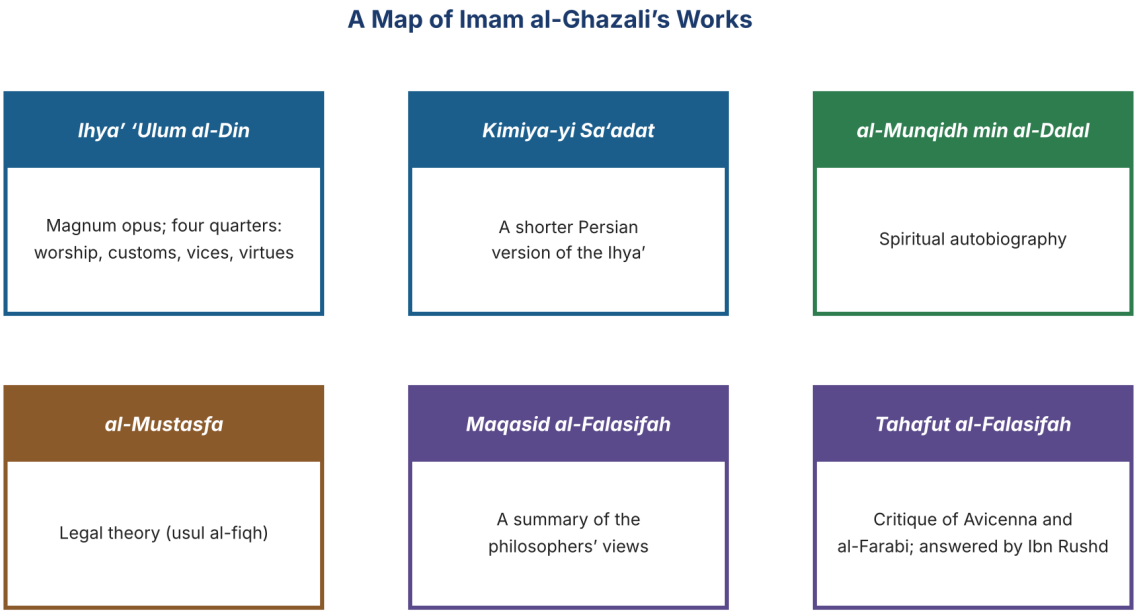


Figure 4: A map of Imam al-Ghazali's works.

FIELD	EXAMPLE WORKS
Purifying the soul	Ihya' 'Ulum ad-Din; Kimiya-yi Sa'adat; Bidayat al-Hidayah
Legal theory	al-Mustasfa
Philosophy	Maqasid al-Falasifah; Tahafut al-Falasifah

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TEACHING AGAIN IN NISHAPUR

HISTORY NOTE: THE YEAR 1106 CE

According to Wikipedia, al-Ghazali returned to teach at ***the Nizamiyya of Nishapur*** in ***Dhu al-Qa'dah 499 AH (July 1106 CE)***, and ***declined*** an invitation in 1110 CE to return to Baghdad.

REFERENCES:

Wikipedia, "Al-Ghazali". https://en.wikipedia.org/wiki/Al-Ghazali

HADITH — SAHIH AL-BUKHARI, NO. 5027

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عُثْمَانَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ». قَالَ وَأَقْرَأَ أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةِ عُثْمَانَ حَتَّى كَانَ الْحَجَّاجُ، قَالَ وَذَاكَ الَّذِي أَقْعَدَنِي مَقْعَدِي هَذَا.

TRANSLATION:

'Uthman رضى الله عنه reported that the Prophet ﷺ said: **"The best of you are those who learn the Qur'an and teach it."** (Sa'd ibn 'Ubaydah) said: Abu 'Abd ar-Rahman (as-Sulami) taught the Qur'an from the caliphate of 'Uthman until the time of al-Hajjaj, and he said: "That is what has kept me sitting in this seat of mine."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hajjaj ibn Minhal, from Shu'bah, from 'Alqamah ibn Marthad, from Sa'd ibn 'Ubaydah, from Abu 'Abd ar-Rahman as-Sulami, from 'Uthman ibn 'Affan رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Qur'an, Hadith No. 5027.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:5027

LESSONS FROM THIS HADITH

After purifying his heart, al-Ghazali returned to ***teaching*** — this time with a renewed intention. Teaching the Qur'an and religious knowledge is the work of ***the best of people***.

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AL-GHAZALI IN THE MALAY WORLD

Imam al-Ghazali's influence in the Malay world is immense. The Palembang scholar ***Shaykh 'Abd as-Samad al-Falimbani*** (18th century CE) wrote two Jawi works based on al-Ghazali:

1. Hidayat as-Salikin — a translation and explanation of ***Bidayat al-Hidayah*** (The Beginning of Guidance), on a Muslim's daily conduct.

2. Sayr as-Salikin — an abridgement and translation of ***Ihya' 'Ulum ad-Din*** in four volumes.

Both books are ***read in pondok schools*** in Kelantan, Terengganu, Patani and across the Malay Archipelago to this day. Many of our elders came to know al-Ghazali through ***kitab classes*** in mosques and surau. Like the Ihya', these books should be read with a ***teacher*** who can explain the grades of the Hadith in them.

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LOVING TO MEET ALLAH

HISTORY NOTE: THE LAST MORNING IN TABARAN

Imam al-Ghazali ***passed away on Monday, 14 Jumada al-Akhirah 505 AH***, in Tabaran, Tus, at about the age of 55.

Ibn al-Jawzi reports from his brother Ahmad: on Monday morning, Imam al-Ghazali performed ablution, prayed, and then asked for ***his shroud***. He took it, kissed it, placed it over his eyes and said: ***"I hear and I obey, to enter upon the King."*** Then he stretched out his legs towards the qiblah, and passed away before sunrise.

This story is ***reported in the history books***; it is not a Hadith, but it illustrates ***a servant's readiness*** to meet his Lord.

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This attitude accords with the saying of the Messenger of Allah ﷺ:

HADITH — SAHIH AL-BUKHARI, NO. 6507

حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ». قَالَتْ عَائِشَةُ أَوْ بَعْضُ أَزْوَاجِهِ إِنَّا لَنَكْرَهُ الْمَوْتَ. قَالَ «لَيْسَ ذَاكَ، وَلَكِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ بُشِّرَ بِرِضْوَانِ اللَّهِ وَكَرَامَتِهِ، فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِمَّا أَمَامَهُ، فَأَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا حُضِرَ بُشِّرَ بِعَذَابِ اللَّهِ وَعُقُوبَتِهِ، فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِ مِمَّا أَمَامَهُ، كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ». اخْتَصَرَهُ أَبُو دَاوُدَ وَعَمْرٌو عَنْ شُعْبَةَ. وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ عَنْ زُرَارَةَ عَنْ سَعْدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

TRANSLATION:

‘Ubadah ibn as-Samit رضى الله عنه reported that the Prophet ﷺ said: **“Whoever loves to meet Allah, Allah loves to meet him; and whoever hates to meet Allah, Allah hates to meet him.”** ‘A’ishah or one of his wives said: “We dislike death.” He said: “It is not that. Rather, when death comes to the believer, he is given glad tidings of Allah’s pleasure and honour, so nothing is dearer to him than what lies ahead; he loves to meet Allah and Allah loves to meet him…”

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hajjaj ibn Minhal, from Hammam ibn Yahya, from Qatadah, from Anas ibn Malik, from ‘Ubadah ibn as-Samit رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening of Hearts, Hadith No. 6507; also narrated by Muslim (No. 2683).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6507

LESSONS FROM THIS HADITH

Loving to meet Allah does not mean wishing to die, but ***preparing oneself*** with faith and deeds, so that when death comes, one is ***glad*** of what awaits.

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KNOWLEDGE THAT KEEPS FLOWING

HISTORY NOTE: INFLUENCE ACROSS THE AGES

According to Wikipedia, al-Ghazali died in Tus on ***19 December 1111 CE***. William Montgomery Watt considered him the ***mujaddid*** (renewer) of his age. His influence reached ***Ibn Rushd, an-Nawawi and Fakhr ad-Din ar-Razi***, and even non-Muslim thinkers such as ***Maimonides*** and ***Thomas Aquinas***.

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HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"When a person dies, his deeds come to an end except for three: ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Ayyub, Qutaybah ibn Sa'id and 'Ali ibn Hujr, from Isma'il ibn Ja'far, from al-'Ala' ibn 'Abd al-Rahman, from his father, 'Abd al-Rahman ibn Ya'qub, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1631

LESSONS FROM THIS HADITH

More than nine centuries after his death, al-Ghazali's works are still read in pondok schools, universities and homes. That is ***beneficial knowledge***.

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ESTABLISHED REPORTS AND POPULAR STORIES

Many stories about Imam al-Ghazali circulate in lectures and books. The following table separates what is established from what needs checking.

THE STORIES AND THEIR STATUS

POPULAR STORY	STATUS
Born in Tus in 450 AH and died there in 505 AH.	Established in the books of history and biography.
Left his post in Baghdad fearing insincerity.	Established — told by himself in al-Munqidh min ad-Dalal.
The story of his death with the shroud placed over his eyes.	Reported by Ibn al-Jawzi from his brother; a historical account, not a Hadith.
"Every Hadith in Ihya' 'Ulum ad-Din is authentic."	Not true. Many are weak and some fabricated; see the takhrij of al-Hafiz al-'Iraqi.
"Al-Ghazali opposed science and mathematics."	Not accurate. In al-Munqidh he states that mathematics and proven knowledge do not conflict with religion; his critique targeted some metaphysical views of the philosophers.

REFLECTION — LEARNING FROM A SEEKER OF SINCERITY

Imam al-Ghazali judged his own intention honestly. We too should ***check our intention*** before, during and after every deed.

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: True success is the purity of the soul (91:9–10).

Second: Examine your intention, for knowledge and deeds without sincerity are ruinous (Sahih Muslim 1905).

Third: Guard your heart, the king of the whole body (26:89; Sahih al-Bukhari 52).

Fourth: Read books with knowledge — check the Hadith quoted, even in famous books.

Fifth: Prepare to meet Allah (Sahih al-Bukhari 6507).

Sixth: Correct your intention even if you began with a lesser one — knowledge will lead to Allah.

Seventh: Ask for beneficial knowledge and seek refuge from knowledge that does not benefit (Sahih Muslim 2722).

Eighth: Value the legacy of the scholars of the Malay world who translated knowledge into our language.

Ninth: Every deed depends on its intention (Sahih al-Bukhari 1).

Tenth: Live like a traveller; true wealth is richness of the soul (Sahih al-Bukhari 6416, 6446).

Eleventh: Avoid envy; Allah looks at hearts and deeds (Sahih Muslim 2564).

Twelfth: Speak good or stay silent (Sahih al-Bukhari 6018).

Thirteenth: Worship Allah as though you see Him (Sahih Muslim 8).

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CONCLUSION

Imam al-Ghazali رحمه الله passed away in Tus in 505 AH. His books are still read in traditional schools, mosques and universities throughout the world. In sha' Allah, the next book of **Tracing the Scholars of Islam** will tell the story of ***Ibn Rushd***, who wrote a reply to al-Ghazali's Tahafut al-Falasifah. And Allah knows best.

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GLOSSARY AND REFLECTION QUESTIONS

GLOSSARY

TERM	MEANING
Hujjat al-Islam	"Proof of Islam" — a title of Imam al-Ghazali.
Nizamiyyah	The network of madrasahs founded by the minister Nizam al-Mulk.
'Uzlah	Withdrawing from people to reform the heart and worship.
Tazkiyat an-nafs	Purifying the soul of blameworthy traits.
Muhlikat / munjiyat	Destructive traits / saving traits (sections of the Ihya').
Takhrij	Identifying the sources and grades of a Hadith.
Jawi kitab	A religious book in Malay written in Jawi script, read in pondok schools.
Hasad	Envy; wishing that another's blessing would disappear.
Ihsan	Worshipping Allah as though one sees Him.

REFLECTION QUESTIONS

1. Al-Ghazali said knowledge "refused to be except for Allah". How can we correct our intention in study and work?

2. Why was al-Ghazali willing to leave the highest post for fear of insincerity?

3. What is "knowledge that does not benefit" in our lives today?

4. Have we attended a class on Hidayat as-Salikin or Sayr as-Salikin? What did we learn?

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضي الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

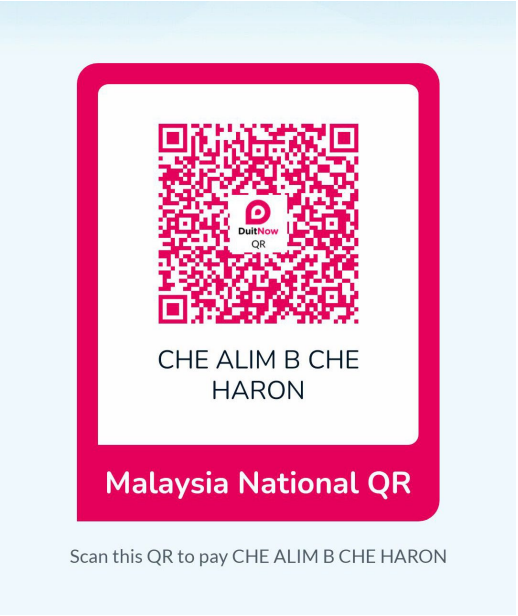
CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضي الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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