
Şahīḥ Al-Bukhārī [2641]



Commentaries by Ash-Shaykh Al-‘Uthaymīn and Ḥāfiz
Şalāḥuddīn Yūsuf رحمه الله

By Abū Muḥammad ‘Abd Allāh

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise and thanks be to Allāh alone, the One, the Almighty, and the All-Merciful. Blessings and peace be upon Prophet Muḥammad, the last of His Messengers and Prophets, and upon his family, his Companions and all those who follow in his footsteps until the end of time.

We ask Allāh to make this a source of benefit for us and our deceased family members, and accept this little effort in serving the ḥadīth of our beloved Messenger (peace and blessings of Allāh be upon him), and may He enable us to achieve this task with all sincerity.

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تَخْرِيجُ الْحَدِيثِ

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُتْبَةَ، قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: إِنَّ أَنْاسًا كَانُوا يُؤْخَذُونَ بِالْوَحْيِ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَإِنَّ الْوَحْيَ قَدِ انْقَطَعَ، وَإِنَّمَا نَأْخُذُكُمْ الْآنَ بِمَا ظَهَرَ لَنَا مِنْ أَعْمَالِكُمْ، فَمَنْ أَظْهَرَ لَنَا خَيْرًا، أَمِنَّا، وَقَرَّبَنَا، وَلَيْسَ إِلَيْنَا مِنْ سَرِيرَتِهِ شَيْءٌ اللَّهُ يُحَاسِبُهُ فِي سَرِيرَتِهِ، وَمَنْ أَظْهَرَ لَنَا سُوءًا لَمْ نَأْمَنَّهُ، وَلَمْ نُصَدِّقْهُ، وَإِنْ قَالَ: إِنَّ سَرِيرَتَهُ حَسَنَةٌ

Narrated 'Umar Bin Al-Khaṭṭāb (may Allāh be pleased with him): People were (sometimes) judged by the revealing of a Divine Inspiration during the lifetime of Allāh's Messenger but now there is no longer any more (new revelation). Now we judge you by the deeds you practice publicly, so we will trust and favor the one who does good deeds in front of us, and we will not call him to account about what he is really doing in secret, for Allāh will judge him for that; but we will not trust or believe the one who presents to us with an evil deed even if he claims that his intentions were good.

Commentary by Ash-Shaykh Al-'Uthaymīn (may Allāh have mercy upon him): The author (may Allāh shower blessing on him) narrated this from the Leader of the Faithful, 'Umar Bin Al-Khaṭṭāb (may Allāh be pleased with him), via 'Abd Allāh Bin 'Utbah Bin Mas'ūd (may Allāh be pleased with him), the nephew of 'Abd Allāh Bin Mas'ūd (may Allāh be pleased with him), the noble companion of the Messenger of Allāh (peace and blessings of Allāh be upon him). 'Umar stated that they would know about whoever conceals any evil secret during the period of Revelation through whatever was revealed. This was because there were hypocrites among the populace during the time of the Messenger of Allāh (peace and blessings of Allāh be upon him); those who would display good but conceal evil. But Allāh – the Mighty and Sublime – used to expose them by way of revelation to His Messenger (peace and blessings of Allāh be upon him) He would uncover them by laying bare their characteristics, which are their specifics, not their names.

The wisdom behind this method is to serve as a general warning for each person who possesses similar traits. Allāh – the Mighty and Sublime – has said: **“And of them are some who made a covenant with Allāh (saying): “If He bestowed on us of His bounty, we will verily, give Ṣadaqah (Zakāh and voluntary charity in Allāh's cause) and will be certainly among those who are righteous.”** ✧ Then when He gave them of His Bounty, they became niggardly [refused to pay the Ṣadaqah (Zakāh or voluntary charity)], and turned away, averse. ✧ So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allāh) which they had promised Him and because they used to tell lies.”⁽¹⁾

﴿وَمِنْهُمْ مَّنْ عٰهَدَ ٱللَّهَ لَئِنۡ ءَاتَيْنَا مِنْ فَضْلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّا مِنَ الصّٰلِحِينَ ﴿۵۸﴾ فَلَمَّآ ءَاتٰهُمْ مِّنۡ فَضْلِهِۦ ۖ بَخِلُوْا بِهٖ ۖ وَتَوَلَّوْا وَهُمْ مُّعْرِضُوْنَ ﴿۵۹﴾ فَاَعْقَبَهُمْ نِفَاقًاۙ فِىۡ قُلُوْبِهِمْۙ اِلَىۡ يَوْمٍ يَّلْقَوْنَهٗۙ بِمَاۙ اَخْلَفُوْا ٱللَّهَ مَا وَعَدُوْهُۙ وَبِمَا كَانُوْا يَكْذِبُوْنَ ﴿۶۰﴾﴾

Likewise, His statement – the Mighty and Sublime: **“And of them are who who accuse you (O Muḥammad) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!”** (2)

﴿وَمِنْهُمْ مَّنۡ يَلْمِزُكَ فِى الصَّدَقٰتِ فَاِنْ اَعْطُوْا مِنْهَا رِضْوٰنًا وَّانۡ لَّمۡ يُعْطَوْا مِنْهَا اِذَا هُمْ يَسْتَخْفُوْنَ ﴿۷۰﴾﴾

And His words – the Mighty and Sublime: **“Those who defame such of the believers who give charity (in Allāh's cause) voluntarily, and those who could not find to give charity (in Allāh's cause) except what is available to them, so they mock at them (believers), Allāh will throw back their mockery on them, and they shall have a painful torment.”** (3)

﴿ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَوِّعِينَ مِّنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقٰتِ وَٱلَّذِينَ لَا يَجِدُونَ اِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ ۖ سَخِرَ ٱللَّهُ مِنْهُمْ وَلَهُمْ عَذٰبٌ اَلِيْمٌ ﴿۷۱﴾﴾

Sūrah At-Tawbah, which some scholars refer to as the Chapter of Exposure for it exposed the hypocrites, is replete with similar verses.

However, when the revelation came to an end, people no long identify the hypocrites because hypocrisy resides in the heart, we seek refuge with Allāh.

'Umar (may Allāh be pleased with him) said: ‘Whoever displays good to us, we shall take him for that, even if he had concealed evil; but whoever displays evil to us, we shall take him for that even if he hides some good deeds. For we have not been asked to consider except what is apparent.’ this is one of the Bounties of Allāh on us, that we can only be judged by our apparent deeds. Indeed, it is hard to build a judgement on the hidden, and Allāh – the Mighty and Sublime has not burden a soul beyond its scope.

So whoever shows good, we will relate with him based on that, and whoever displays evil, we will relate with him based on evil which he has displayed to us. We would not judge his intention; rather, its accountability lies with Allāh, the Lord of the worlds, who knows everything that goes on in the human heart. (4)

(2) Al-Qur'ān – Sūrah At-Tawbah (9: 58)

(3) Al-Qur'ān – Sūrah At-Tawbah (9: 79)

(4) [(314-316/3), Riyāq Us Ṣāliḥīn, Dārussalām (Eng)]

Commentary by Ḥāfiz Ṣalāḥuddīn Yūsuf (may Allāh have mercy upon him): This ḥadīth also proves that the injunctions go with the apparent acts of a person and not with will and intention. It also indicates that a good intention does not waive the qīṣās and establishing the justice. ⁽⁵⁾

Commentary by Dārussalām: This ḥadīth states that the judgements shall be pronounced according to what seems to be justified and appropriate (apparently). In case someone commits perjury and makes a statement contrary to what the facts are, the sin thus incurred shall be solely credited to the perjurer. The court judge is hereby absolved of any sin whatsoever and bears no accountability in this matter. ⁽⁶⁾

Source: Ṣaḥīḥ Al-Bukhārī 2641, Book 52, Chapter 5, Ḥadīth no. 5

Book [52]: Witnesses

Chapter [5]: The just witnesses

Takhrīj

- Mukhtaṣar Ṣaḥīḥ Al-Bukhārī (1195 (204/2))
- Musnad Aḥmad (286 (384-385/1)) [Shu'ayb Al-Arnā'ūt]
- Musnad Aḥmad (286 (286-287/1)) [Aḥmad Shākīr]
- Musnad Al-Fārūq (757-758 (429-432/2))
- Musnad Abī Ya'lā (196 (93-94/1))
- Musnad Shāmīn (3069 (185/4))
- Bayḥaqī's Sunan Al-Kubrā (16850 (349/8))
- Sharḥ Mushkil Al-Āthār (84-85/7)
- Bulūgh Al-Marām (1418 (507/1))
- Riyāḍ Us Ṣāliḥīn (395)
- Khalq Af'āl Al-'Ibād (430 (223/2))



(5) [(363/1), Riyāḍ Us Ṣāliḥīn, Dārussalām (Eng)]

(6) [(497/4), no. 1205, Bulūgh Al-Marām, Dārussalām (Eng)]