

## Explanation of the Hadeeth: Part 8

Aboo Bakr ibn Abee Shaybah narrated to us: Aboo Mu`aawiyah and Wakee` narrated to us: from al-A`mash: from Aboo Saalih: from Aboo Hurairah who said: Allaah's Messenger (صلى الله عليه و سلم) said:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا . أَوْلَا أُدْثِكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ"

"You will not enter Paradise until you are Believers, and you will not be complete Believers until you love each other. Shall I not guide you to something which, if you do it you will have love for each other?! Spread the greeting of *Salaam* amongst yourselves."

[Saheeh Muslim: Book of Eemaan no. 93]

Imaam an-Nawawee -*rahimahullaah*- from his explanation of 'Saheeh Muslim':

"As for the meaning of the hadeeth, then his saying (**And you will not have full Eemaan until you love each other**) means: your Eemaan will not be complete, and your condition with respect to Eemaan will not be rectified except through loving each other.

As for his (صلى الله عليه و سلم) saying: (**And you will not enter Paradise until you have Eemaan**), then it is in accordance with what is apparent, and unrestricted, so no one will enter Paradise unless he is a Believer, even if he is not complete in his Eemaan. So this is what is apparent from the hadeeth; and Aboo `Amr [i.e. Ibnu-Salaah] said: 'The meaning of the hadeeth is: Your Eemaan will not be completed except by means of loving each other, and you will not enter Paradise, when its people enter it, if you are not like that', and what he said is possible, and Allaah knows best.

As for his saying (**Spread the [greeting of] Salaam amongst you**), ... then it shows a tremendous encouragement upon spreading the greeting of Salaam, and giving it to all of the Muslims: those you

know, and those you do not know, as preceded in the other hadeeth. And the [greeting of] Salaam is the first of the means for bringing about mutual affection, and is the key to bringing about love. So spreading it establishes mutual love between the Muslims, and manifests their sign which distinguishes them from the rest of the people of the other religions. It is also an exercise for the soul, is adherence to humility, and honours the rights of the Muslims; and al-Bukhaaree -*rahimahullaah*- mentioned in his 'Saheeh' [Book of Eemaan: Chapter 19], from `Ammar ibn Yaasir -*radiyallaahu `anhu[maa]*- that he said: 'There are three matters: whoever gathers them, then he has gathered Eemaan: being just with oneself; spreading the greeting of Salaam to everyone; and spending in charity when one is poor', and others besides al-Bukhaaree narrated it as being traced back as a saying of the Prophet (صلى الله عليه و سلم) . \*FN

So 'giving the greeting of Salaam to everyone', and 'giving the greeting of Salaam to those you know and those you do not know', and 'spreading the greeting of Salaam' all have the same meaning; and it contains another subtle point, which is that it includes removal of cutting of ties, boycotting, grudges, and spoiling of relationships, which are what destroys; and that his greeting of Salaam is done for Allaah's sake: he does not do it as a result of following his own desires, and he does not make it specific to his own companions and those who are beloved to him; and Allaah - the Perfect and Most High- knows best what is correct."

**Translated by Aboo Talhah Daawood ibn Ronald Burbank**

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[[\* FN: Shaikh al-Albaanee -*rahimahullaah*- said in 'al-Kalimaut-Tayyib' (p.155):

"Al-Bukhaaree brought it in disconnected form like this, as a saying of the Companion; and its chain of narration was brought in fully connected form by Ibn Abee Shaybah in '*al-Eemaan*' (no.131: *al-Maktabul-Islaamee* edn.), and by Ibn Hibbaan in '*Rawdatul-Uqalaa*.' (p.79), and its narrators are reliable, except that Aboo Ishaaq as-Sabee`ee was a *mudallis*, and he performed *`an`anah* [narrating by saying: from...], however it was narrated from him by Shu`bah, so therefore it is 'Saheeh'; and some of them report it as being traced back to the Prophet (صلى الله عليه و سلم), but this is a mistake, as verified by the Haafizaan: Ibn Naasiruddeen in '*al-Ithaaaf bihadeeth fadlil-Insaaf*' ( a manuscript in al-Haram al-Makkee library), and Ibn Hajr in '*al-Fath*.'" ]]