

THE LAST HADITH OF SAHEEH AL-BUKHAARI



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THE LAST HADITH OF SAHEEH-UL- BUKHAARI

باب قول الله و نضع الموازين القسط ليوم القيامة و أن أعمال بني آدم و قولهم يوزن ، و قال مجاهد القسطاس العدل بالرومية و يقال القسط مصدر المقسط و هو العادل و أما القاسط فهو الجائر ، حدثنا أحمد بن أشكاب حدثنا محمد بن فضيل عن عمارة بن القعقاع عن أبي زرعة عن أبي هريرة رضى الله عنه قال قال النبي صلى الله عليه و سلم كلمتان حبيبتان إلى الرحمن خفيفتان على اللسان ثقيلتان في الميزان ، سبحان الله و بحمده سبحان الله العظيم

Introduction

The Mu'tazilah were among the earliest deviant sects to appear in Muslim history. Overawed by Greek philosophy, they were rationalists who evaluated the laws of the *sharee'ah* on the scales of logic. In the process they rejected a number of *ahaadith* of Rasulullah *sallallahu alaihi wasallam*. Since they could not reject any *aayah* of the Qur'aan, they would make *ta'weel* of *aayaat* which they believed were in conflict with logic. *Ta'weel* means interpretation (they would attach their own interpretation to such *aayaat*). For example, they rejected the weighing of *a'maal* (deeds) on the Day of Qiyaamah.

Their Argument

Their argument was that Allah Ta'aala is All-Knowing and has no need to weigh anybody's deeds. He knows exactly whose good deeds outweigh his bad deeds and vice

versa. Saying that Allah Ta'aala will weigh man's *a'maal* is tantamount to saying that Allah Ta'aala does not know the extent of man's *a'maal*.

Our Answer

Our answer is that Allah Ta'aala is definitely All-Knowing, He is fully aware of the secrets of the hearts. The purpose of weighing man's *a'maal* on the Day of Qiyaamah is not for Allah to know; He already knows. The purpose, however, is *itmaam-al-hujjah* (presentation of evidence for man) – so that man will not be able to deny the wrongs that he had committed in his worldly life.

Another Argument

The Mu'tazilah also argue that *a'maal* are metaphysical. They do not have a physical existence. Hence, weighing them is impossible.

Our Answer

This argument has little substance in the present world in which atmospheric temperature, fever, speed and other metaphysical concepts are measured. Besides, man's inability does not have any bearing on Allah's ability. Is Allah not able to do anything He desires?

In actual fact, there are a few opinions in this regard. Some '*ulamaa* (Imaam-ul-Haramain, Imaam Qurtubi and Fakhr-ud-Deen Raazi) are of the opinion that actually the scrolls i.e. the books of deeds will be weighed. Their opinion is based on the *hadith-ul-bitaaqah* i.e. the hadith of the man with ninety nine scrolls of bad deeds and, by his own admission, not a single good. In addition, the

ninety nine scrolls will be so long that, when opened, the will stretch as far as the eye can see. When he admits to not having any good deed to his credit, Allah Ta'aala will tell him, "But you do have one good deed and you will not be treated unfairly (we will weigh it just as we have weighed your bad deeds)". Thus, a piece of paper with the *shahaadatayn* written on it will be brought. Seeing this, the man will exclaim, "O Allah! What difference will this piece of paper make to all these scrolls?" Allah Ta'aala will console him saying, "You will not be oppressed." The scrolls of bad deeds will then be placed in one pan of the scale and the piece of paper will be placed in the other hand and . . . due to the weight of the piece of paper, the scrolls will fly off the scale.

A Second Opinion

Sayyiduna Ibn 'Abbaas (ra) was of the opinion that on the Day of Qiyaamah man's *a'maal* will be given physical bodies. For example, a *hadith* in the *Saheeh-al-Bukhaari* informs us that on the Day of Qiyaamah Surah Al-Baqarah and Surah Aal 'Imraan will appear as two clouds or two flocks of birds. Likewise, there is *hadith* that tells us that when a sinner is placed in his grave, his *a'maal* come to him in the form of an ugly and awfully smelly person who will tell him, "Do you not recognise me? I am your deeds. In the world you rode me. Now I will ride on you!" On the other hand, when a pious man is placed in his grave, his *a'maal* come to him in the form of an extremely handsome man with splendid perfume. This man will say to him, "Do you not recognise me? I am your deeds. In the world I rode on you. Now you may ride me." In short,

weighing of man's *a'maal* is in essence the weighing of the physical bodies (appearances) that will be given to his *a'maal*.

A Third Opinion

A third opinion – mentioned by Haafidh Ibn Katheer and others – is that Allah Ta'aala will weigh the doer of the *a'maal* i.e. man himself. This opinion is substantiated by the hadith which states that "a fat man will be brought on the Day of Qiyaamah yet in the court of Allah his weight will not equal one wing of a mosquito." In another hadith Rasulullah *sallallahu alaihi wasallam* said with regards Sayyiduna Ibn Mas'ood (ra), "Do you laugh at his skinny shins? I swear by the being in whose hand is my life, they will be weightier on the scale than Uhud." This hadith also supports the third opinion.

After quoting the above opinions, Haafidh Ibn Katheer suggests that it is possible that all of the above are correct and that some people's scrolls, other people themselves and the physical appearance of other people will be weighed.

Another Opinion

However, Haafidh Ibn Hajar has preferred the opinion that the actual metaphysical *a'maal* will be weighed. In substantiation, he quotes the hadith that on the Day of Qiyaamah nothing heavier than good character will be placed on the scale. He also quoted the hadith of Jaabir (ra) that "the scales will be set up on the Day of Qiyaamah and then good and bad deeds will be weighed".

Anyway, the reason for going into this whole discussion is that Imaam Bukhaari (ra)'s aim in this final chapter of *Al-Jaami'-us-Saheeh* is to refute the above opinion of the Mu'tazilah.

Question

Before proceeding to the final chapter, one may ask: if the Mu'tazilah do not believe in weighing of *a'maal*, how do they interpret the *aayah* *و نضع الموازين القسط ليوم القيامة* (And we will set up the scales of justice on the Day of Qiyaamah)?

Answer

They interpret the scale as a reference to justice i.e. wherever Allah Ta'aala mentions weighing of *a'maal*, they say that it is actually an allusion to justice . . . "we will set up the scales" therefore means we *will dispense justice*.

The Chapter Heading

This chapter heading comprises three parts:

1. The *aayah* *و نضع الموازين القسط ليوم القيامة* (And we will set up the scales of justice on the Day of Qiyaamah)
2. Imaam Bukhaari (ra)'s statement *و أن أعمال بني آدم و قولهم* (And that the deeds and speech of the Children of Aadam will be weighed)
3. Imaam Bukhaari (ra)'s statement *قال مجاهد القسطاس العدل بالرومية و* يقال القسط مصدر المقسط و هو العادل و أما القاسط فهو الجائر

The Aayah

The bulk of the discussion pertaining to this aayah passed in the introduction. One question remains: Why did Allah Ta'aala use the plural form (الموازن) instead of the singular form (الميزان)? Could this mean that there will be more than one scale?

Answer

One opinion among the 'ulamaa is that there will be more than one scale. However, they differ with regards the usage of the different scales. Some say that because of the excessive number of people, there will be separate scale for every individual. Others say that the various scales are due to the different type of *a'maal*. Thus, there will be one scale for *salaah*, a second scale for *saum*, a third scale for *zakaat* and so-forth.

Another opinion is that there will only be one scale. However, there are three possibilities why Allah Ta'aala used the plural form (الموازن) viz.

1. In view of the enormous number of people whose *a'maal* will be weighed on this scale
2. In view of the number of *a'maal* (good and bad) that will be weighed on this scale
3. In order to highlight the greatness of this scale – Usage of the plural form for a single item in order to emphasise its greatness is common in the Arabic language. For example, in Surah Aal 'Imraan Allah Ta'aala uses the word *malaaiakah* (angels) for Jibreel (as)

و إذ قالت الملائكة (أى جبريل) يا مريم إن الله . . .

Imaam Bukhaari (ra)'s First Statement

The meaning of this statement is quite clear. However, one may ask why Imaam Bukhaari (ra) utilised the plural form for actions (أعمال) but the single form for speech (قول).

Shaikh Muhammad Zakariyya (ra)'s answer to this question is that *a'maal* are accomplished by the limbs of the body which are many while speech is the product of the tongue and every person has only one tongue.

A Second Question

Commentators asked that if Imaam Bukhaari (ra) mentioned the actions and speech of the Children of Aadam, did he mean that the *a'maal* of the *kuffaar* will also be weighed. After all, they are also Children of Aadam (as).

Answer

Abu Ya'laa and Abul-Hasan Tameemi were of the opinion that the *a'maal* of the *kuffaar* will not be weighed. Due to the lack of *imaan*, they will be sent to Jahannam without any weighing of their *a'maal*. On the other hand, Abu Sulayman Dimashqi was of the opinion that even their *a'maal* will be weighed. In this regard, one opinion is that their *kufr* will be placed in one pan of the scale and due to the lack of *imaan*, the other pan will be empty. According to a second opinion, their *kufr* and their *a'maal* of *kufr* will be placed in one pan and the good deeds (charity, good character etc.) that they had done in the

worldly life will be placed in the other pan. However, due to the lack of *imaan*, their good deeds will be weightless.

Important Note

The above is a clear indication that no matter how miserly, sinful and/or ill-mannered a Muslim may be, he is ultimately better than a generous and well-mannered non-Muslim. Due to nasty experiences with some Muslims and pleasant experiences with a non-Muslim, we make statements like *these non-Muslims are better than Muslims*. Such statements undermine the worth of *imaan*.

Are There Non-Arabic Words in the Qur'aan?

In the above *aayah* Allah Ta'aala used the word قسط. In another *aayah* He used the word قسطاس. Since قسط and قسطاس have the same roots, Imaam Bukhaari used this opportunity to shed light on the meaning of قسطاس. Thus, he says *قسطاس العدل بالرومية* Mujaahid said that in the Roman language قسطاس means justice. This brings us to the question of whether there are non-Arabic words in the Qur'aan or not. 'Allaamah Suyuti wrote a separate booklet on this topic. In short, majority of the '*ulamaa* (including Imaam Shaafi'ie) are of the opinion that there are no non-Arabic words in the Qur'aan. Their argument is based on the fact that Allah Ta'aala has described the Qur'aan as 'an Arabic Qur'aan'. In Surah Fussilat Allah Ta'aala says, 'Had we made it a non-Arabic Qur'aan, they would say: Why have its verses not been clarified? Is it non-Arabic whereas he (i.e. the Nabi) is Arab?'

Imaam Shaafi'ie mentioned in his *Risaalah* that the Arabic language is so vast that besides the Nabi, no other individual has a complete all-encompassing knowledge of its vocabulary etc. Hence, it is not far-fetched that despite Sayyiduna Ibn Abbaas (ra)'s vast knowledge, he was unaware that the word قسطاس is an Arabic word and described it as Roman. The same could be said about a few other words that were described by some individuals as Roman, Abyssinian, or Persian etc.

Some 'ulamaa say that it is possible for a word to be used in more than one language. Thus, words like قسطاس are actually Arabic as well as Roman or Persian etc. Hence, there are no non-Arabic words in the Qur'aan.

According to a third opinion such words have non-Arabic origins but due to co-existence, were incorporated into the Arabic language. Hence, they are non-Arabic if we consider their origins but Arabic if we consider that they have been incorporated into the Arabic language.

Nevertheless, some 'ulamaa were of the opinion that there are a few non-Arabic words in the Qur'aan. Their argument is that just as usage of one or two Persian words in a poem does not mean the poem is in Persian, usage of a few non-Arabic words in the Qur'aan does not mean the Qur'aan is no longer 'an Arabic Qur'aan'. Taaj-ud-Deen Subki composed a poem in which he mentioned twenty seven non-Arabic words that appear in the Qur'aan. Haafidh Ibn Hajar added another twenty four and in Al-Itqaan Suyuti added sixty more. Thus, according

to him, there are one hundred and eleven non-Arabic in the Qur'aan.

Imaam Bukhaari (ra)'s Final Comment

In his final comment before the concluding hadith, Imaam Bukhaari (ra) states:

يقال القسط مصدر المقسط و هو العادل و أما القاسط فهو الجائر

It is said that **قسط** is the **مصدر** (verbal noun) of **مقسط** which means somebody who is just. However, the meaning of **قاسط** is oppressor.

Some people have objected to the above statement. The **قسط** is not **إقسط** of **مقسط**! Others defend Imaam Bukhaari saying that he was referring to the **مصدر** without the **حروف زوائد** i.e. he was referring to the **المصدر**

The other issue that needs attention is that if **قسط** and **قاسط** come from the same **مصدر** why do their meanings differ so much? **مقسط** is a just person whereas **قاسط** is an oppressor.

Answer One

The letter **qaaf** in **القسط** can have a *kasrah* or a *fathah*. If it has a *kasrah* it means justice and if it has a *fathah* it means oppression. **مقسط** is derived from **القسط** (with a *kasrah*) and **قاسط** is derived from **القسط** (with a *fathah*).

Answer Two

قسط and **قاسط** are derived from **القسط** (with a *fathah*). Therefore, both should mean oppressor. However, **مقسط** is

from باب الإفعال and the effect of باب الإفعال is سلب المادة (negation of original meaning). Thus مقسط is one who does not oppress i.e. a just person.

Answer Three

Ibn Hajar quoted Ibn Qattaa' as saying that the word قسط is among the أضداد (words with opposite meanings). Dependent on the context it could mean justice, it could mean oppression.

The Last Hadith

حدثنا أحمد بن أشكاب حدثنا محمد بن فضيل عن عمارة بن القعقاع عن أبي زرعة عن أبي هريرة رضي الله عنه
قال قال النبي صلى الله عليه وسلم

كلمتان حبيبتان إلى الرحمن خفيفتان على اللسان ثقيلتان في الميزان ، سبحان الله و بحمده سبحان الله العظيم

There are two words that are beloved to *Rahmaan*, light on the tongue and weighty on the scale. They are سبحان الله و

بحمده سبحان الله العظيم

Relevance

The relevance of this *hadith* to the chapter heading is obvious. The words ثقيلتان في الميزان (weighty on the scale) are clear evidence that a'*maal* will be weighed on the Day of Qiyaamah.

Question

سبحان الله العظيم and سبحان الله و بحمده are sentences rather than words. So, why did Rasulullah *sallallahu alaihi wasallam* refer to them as كلمتان (two words)?

Answer

In the Arabic language there are different types of *majaaz* (metaphorical expression). One of them is when the name of the whole is utilised for part of it. For example, there are instances in the Qur'aan where *salaah* is called *rukoo'* or *sujood*. The same applies to the description of سبحان الله العظيم and سبحان الله و بحمده as words. *Kalaam* (speech) comprises of *kalimaat* (words) i.e. *kalaam* is the whole and the *kalimah* is part of it. Usage of *kalimah* in the meaning of *kalaam* is permissible on the basis of such *majaaz*. This is called *majaaz-ul-juziyyah*.

There are a number of other very interesting points raised by the commentators in their commentaries of this *hadith*.

Point One

خير مقدم الميزان until كلمتان and مبتدأ is the سبحان الله و بحمده سبحان الله العظيم
Generally the مبتدأ is mentioned before the خبر However, the reason for تشويق (mentioning the خبر before the مبتدأ) is – in order to increase the audience's interest and curiosity in the مبتدأ due to which they will be more attentive. Mentioning a number of worthy attributes increases the audience's interest and curiosity thus warranting an early mention of the خبر
Rasulullah sallallahu alaihi wasallam mentioned three attributes of كلمتان:

1. حبيبتان إلى الرحمن
2. خفيفتان على اللسان
3. ثقيلتان في الميزان

Point Two

The implication of these two words being beloved to Rahmaan is that Allah Ta'aala loves the people who utter these words.

Point Three

- Description of these words as light on the tongue is an allusion to قلة العمل (how easy it is to utter them).
Comprising of so few words, uttering them is not an arduous task).
- Description of these words as weighty on the scale is an allusion to the huge reward in uttering them.

Point Four

Description of these words as light on the tongue is based on a type of comparison in Arabic rhetoric known as *ist'aarah tab'iyyah*. In simple terms, Rasulullah *sallallahu alaihi wasallam* compared سهولة (ease) to خفة (lightness) but only mentioned خفة utilised a derivative of خفة (خفيفتان) instead of خفة itself.

Alternatively, we could say that Rasulullah *sallallahu alaihi wasallam* compared these words to a load but only mentioned one part of the comparison. He mentioned these words but not the load. (He did not say 'These words are like a load . . .') However, he mentioned one of the attributes of a load (lightness). This is known as *ist'aarah makniyyah*.

Point Five

The description of these words as light is also an indication that the injunctions of the *sharee'ah* are difficult. Thus, the implication of the *hadith* is that despite these words being easy to utter, their weight on the scale is the same as the weight of the difficult injunctions of the *sharee'ah*.

Why will good deeds be heavy and why will bad deeds be light? This question was posed to one of the *Salaf*. He replied that good deeds will be heavy because 'bitterness' rather than 'sweetness' is experienced when doing them. The result is that people regard them as 'heavy'. Bad deeds are the opposite. 'Sweetness' rather than 'bitterness' is experienced when doing them. Thus, people regard them as 'light'. Therefore, the 'heaviness' of good deeds should not hinder you from doing them and the 'lightness' of bad deeds should not urge you to do them.

Point Six

Why did Rasulullah *sallallahu alaihi wasallam* not say حبيبتان? Why did you use Rahmaan instead of Allah? There are two answers to this question.

1. Because the purpose of the *hadith* is to demonstrate the vastness of Allah's mercy. It is due his mercy that he bestows so much reward such small actions.
2. To maintain the قافية – In simple terms, to maintain a balance with اللسان and الميزان – so that all three words end in the same way.

Point Seven

Agreement in the قافية of the last words of two or more stanzas or sentences is called سجع. The consistency in the قافية of الميزان and الرحمن, اللسان and سجع is a beautiful example of سجع.

Question: Did Rasulullah *sallallahu alaihi wasallam* not prohibit سجع in some other *ahaadith*?

Answer: Yes, there are *ahaadith* in which Rasulullah *sallallahu alaihi wasallam* expressed his disapproval of سجع. However, in view of the presence of سجع in some other *ahaadith* (like the hadith under discussion), the 'ulamaa conclude that there are two conditions for the permissibility of سجع:

- a. It must not entail anything that is in conflict with the *sharee'ah*.
- b. It must not entail any تكلف. By this we mean the choice of words must be spontaneous and natural.

Point Eight

The *sifaat* (attributes) of Allah Ta'aala are of two types:

1. Those *sifaat* that demonstrate the *jalaal* of Allah i.e. they demonstrate Allah Ta'aala's pureness from all deficiencies (for example, *He has no partners, there is nothing like Him* etc.)
2. Those *sifaat* that demonstrate the *jamaal* of Allah i.e. they are an expression of Allah Ta'aala's perfection.

سبحان الله و بحمده is a very comprehensive *dhikr* because the words سبحان الله encompass all the *sifaat* of *jalaal* and the words بحمده encompass all the *sifaat* of *jamaal*.

- سبحان actually comprises of two sentences viz. سبحان الله and بحمده
- سبحان is the verbal known of an unmentioned verb. Therefore, the essence of the sentence is أسبح الله سبحانه which means *I declare Allah's pureness*.
- The letter و between سبحان الله and بحمده is a conjunction. Hence, بحمده is related to another unmentioned verb. Accordingly, the essence of this sentence is أحمده بحمده which means *I praise him with (all) his praises*. Remember that praise is only due to praiseworthy attributes (*sifaat* of *Jamaal*).

Point Nine

- It is mentioned in a *hadith* that whoever reads سبحان الله و بحمده one hundred times daily, his sins will be dropped even if they are as much as the foam of the sea. This spectacular reward could be due to the comprehensive nature of this *dhikr*.
- If this is the reward for uttering سبحان الله و بحمده a hundred times daily, the reward for saying سبحان الله و بحمده سبحان الله العظيم will definitely be much more.
- However, *ahaadith* like the above only apply to those who abstain from the major sins. They do not apply to people who lack *taqwa* and good *a'maal*.

Question: Why was سبحان الله repeated but not بحمده?

Answer: Due to the extreme number of people with heretical beliefs regarding Allah Ta'aala, there is a much greater concern with to stress His pureness. That is why it appears in the Qur'aan in various word forms: سُبْحَ (command), سَبَّحَ (past tense), and يُسَبِّحُ (present/ future tense).

Point Ten

- Declaration of Allah Ta'aala's pureness is termed تخلية (with a khaa).
- Declaration of Allah Ta'aala's perfection is termed تحلية (with a khaa).
- The natural and logical approach is to mention تخلية before تحلية
- This explains why Rasulullah *sallallahu alaihi wasallam* mentioned تسبيح before تحميد (he said بحمده و سبحان الله instead of أحمد الله بتسبيحه)

Point Eleven

In the second half Rasulullah *sallallahu alaihi wasallam* mentioned Allah Ta'aala's attribute of العظيم instead of any other attribute. The reason for this could be because العظيم encompasses negation of everything that does not befit the greatness of Allah just as it incorporates acknowledgement of everything that befits His perfection. In short, Rasulullah *sallallahu alaihi wasallam* mentioned

العظيم because it suits the purpose of تسبيح before تحميد the most.

Point Twelve

Mentioning of opposites is called مقابلة in Arabic rhetoric and is regarded as an enhancer of effective speech. The mentioning of خفيفتان (light) and ثقيلتان (heavy) is an example مقابلة

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