

**“Love of country stems from faith” - “Love the Arabs” –
“The Language of Paradise” – “I am the most eloquent Arab”**

From al-Qārī’s Dictionary of Ḥadīth Forgeries (*al-Asrār al-Marfū‘a*)

Translation and Notes by GF Haddad – Rajab 1424

1. **Love of country stems from faith.**¹ Al-Zarkashī [and al-Suyūṭī] said, “I did not see it anywhere.” Al-Sayyid Mu‘īn al-Dīn al-Ṣafawī said it is unestablished (*ghayr thābit*). Some said it is a saying of one of the early Muslims. Al-Sakhāwī said, “I did not see it anywhere but its meaning is true.” Al-Minnawfī commented:

Al-Sakhāwī’s claim that its meaning is true is very strange! There is no implied relation between love of country and faith. On the contrary, Allāh Most High said, **﴿If we had ordered them to sacrifice their lives or leave their homes, very few of them would have done it﴾** (4:66). The verse shows that they loved their country without being believers – as the third personal pronoun stands for the hypocrites. Someone also rebutted al-Sakhāwī in that the saying does not mean that only the believer loves his country but merely that there is no contradiction between faith and patriotism.

It goes without saying that the meaning of the [supposed] ḥadīth is that love of country is a sign of faith and such would be true only if this love of country is specific to true believers. If such love is found both in believers and non-believers then it is no longer a sign of faith.² On the other hand, its meaning is true in the context of the saying of Allāh Most High about the believers: **﴿They said: Why should we not fight in the way of Allāh when we have been driven from our dwellings with our children?﴾** (2:246). It is plausible to oppose this verse to the previous one.³

Anyway, the prevailing sense of the ḥadīth – should its wording prove sound – is that the country be understood as Paradise. For that is the first home of our father Adam ﷺ notwithstanding the difference of opinion whether he was created in it or entered it after being created. It may also stand for Makka since it is the mother of all towns and the direction to which the entire world turns. It may also stand for the return to Allāh Most High in the way of the Sufis, for He is the origin and the end to which we definitely return as implied in His saying **﴿And that your Lord, He is the final Goal﴾** (53:42). It may also stand for one’s country in the ordinary sense but on condition that this love incites one to visit his relatives, and treat well his fellow citizens among the poor and the orphans.

The truth is that if something is a sign for something else, it does not necessarily follow that it is inevitably so. It is enough that it be generally so. See, for example, the ḥadīths

*“Keeping commitments stems from faith.”*⁴

and

*“Love of the Arabs stems from faith.”*⁵

Yet both traits may also be found among the disbelievers. And from Allāh is all our help.

¹Al-Qārī said in the *Maṣnū‘*: “Baseless per the *Ḥuffāz*.”

²As in nationalism or the immoral slogan, “My country right or wrong.”

³In addition it is undeniable that the Prophet’s ﷺ love for his native Makka is paradigmatic and not merely “natural” or “instinctive” as might be claimed.

⁴Al-Bukhārī without chain in the *Ṣaḥīḥ*; al-Bukhārī, al-Quḍā‘ī, al-Ṭabarānī, and al-Ḥākim in the *Mustadrak* from ‘Ā’isha with a sound chain.

⁵Narrated from Ibn ‘Umar by al-Dāraqūṭnī cf. *Kashf al-Khafā’*; from Anas by al-Ḥākim and al-Bayhaqī in the *Shu‘ab*; and from al-Barā’ by al-Bayhaqī.

2. *The language of the people of Paradise is Arabic, Persian, and Darī.* Cited by the author of the *Kāfi* (“The Sufficient”) from al-Daylamī:

“When Allāh wants a matter of clemency, He reveals it to the nearest angels in Darī Persian.”

Both reports are forged and contradict the following sound ḥadīth from the Prophet ﷺ:

“Love the Arabs for three reasons: I am an Arab, the Speech of Allāh is Arabic, and the language of the people of Paradise is Arabic.”⁶

Al-Mawlā Ibn Kamāl Bāshā took care to vowelize it in his marginalia on the *Talwīḥ* (“Annotations”) [where he said]:

Al-Aṣfahānī said, “Dārī is the language of the people of al-Madā’in [present-day Iraq]. It was spoken by those at the king’s court [lit. ‘door’] and is linked to the royal capital.” Whoever thinks that it comes from the Persian word for “gate” – *dar* – is wrong.

Evidently, had the ḥadīth been sound in the above wording, it would have been better to vowelize the last word to read *durrī* (“sparkling”). This would have praised the Persian language with an adjective that compares it to pearls in its lexical subtlety and semantic beauty.

Similarly forged is what some of our non-Arab teachers cite as a Divine ḥadīth supposedly revealed in Persian and stating, “What shall I do with those sinners if not forgive them?”

3. *I am the most eloquent of the Arabs because I am from Quraysh.* Al-Suyūṭī said, “The specialists of the difficulties of ḥadīth all mention it but neither its compiler(s) nor its chain(s) of transmitters are known.”⁷

4. *I am the most eloquent of all those that speak the Arabic language* [lit. “that utter the *dād*”]. Its meaning is true but there is no extant basis for it in that form, as Ibn Kathīr said. Ibn al-Jawzī said it is baseless and inauthentic. I find it strange that as fine an authority as al-Jalāl al-Maḥallī should mention it in *Sharḥ Jam‘ al-Jawāmi‘* (“Commentary on the Sum of Sums”) without the least warning. Thus also did Shaykh Zakariyyā⁸ mention it in *Sharḥ al-Muqaddimat al-Jazariyya*.⁹

⁶Narrated from Ibn ‘Abbās by al-‘Uqaylī, al-Ṭabarānī in the *Kabīr*, al-Ḥākim, and al-Bayhaqī in the *Shu‘ab*, and with a better chain from Abū Hurayra by al-Ṭabarānī in the *Awsaṭ*. “A weak report, neither sound nor forged” according to al-Sakhāwī in the *Maqāsīd* after al-‘Irāqī in *Maḥabbat al-Qarab fī Maḥabbat al-‘Arab* then per al-Suyūṭī in the *La‘ālī*, Ibn al-Dayba‘ in *Tamyīz al-Ṭayyib*, Ibn ‘Arrāq in *Tanzīh al-Sharī‘a* (2:30-31), al-Ghumārī in *al-Mudāwī* (1:210-211 §225), and al-Fattānī in his *Tadhkira* notwithstanding Ibn al-Jawzī’s grading of forgery. Al-Silafī said it was a “fine” saying i.e. of fine meaning cf. *Fayḍ al-Qadīr* (1:179).

⁷Rather, it is narrated from Abū Sa‘īd by al-Ṭabarānī in *al-Kabīr* (6:35) with a very weak chain cf. al-Haythamī, *Majma‘* (6:35) and Ibn Hajar, *Talkhīṣ al-Ḥabīr* (4:6); and by Ibn Abī Ḥātim who said it is weak in the *‘Ilal* (1:419 §1262). It is strengthened by the *mursal* narration of Ibn Sa‘d in his *Ṭabaqāt* (1:113) from Yahyā ibn Yazīd al-Sa‘dī: “I am the most Arab among you. I am from Quraysh and my tongue is the tongue of the Banū Sa‘d ibn Bakr.” Ibn Hishām cited it in his *Sīra* (1:304) from Ibn Ishāq cf. Ibn Kathīr, *Biḍāya* (2:277).

⁸Shaykh al-Islām, the Qāḍī Abū Yahyā ibn Muḥammad Zakariyyā al-Anṣārī.

⁹The words “I find it strange” to the end of the article are borrowed from al-Suyūṭī in *Manāhil al-Ṣafā* as stated by al-‘Ajḷūnī in *Kashf al-Khafā*.