“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-Marfūʿa)
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 Muʿīn al-Dīn al-Ṣafawī said it is unestablished (ghayr thabīt). 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 itٍ) (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 ٌ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 Goalٍ) (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

   “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 Musannā: “Baseless per the Ḥuffaz.”
²As in nationalism or the immoral slogan, “My country right or wrong.”
³In addition it is undeniable that the Prophet’s ٌlove for his native Makka is paradigmatic and not merely “natural” or “instinctive” as might be claimed.
⁴Al-Bukhārī without chain in the Ṣahīḥ; al-Bukhārī, al-Qudāʾī, al-Ṭabarānī, and al-Hākim in the Mustadrāk from ‘A′isha with a sound chain.
⁵Narrated from Ibn ‘Umar by al-Dāraquṭnī cf. Kashīf al-Khafāʾ; from Anas by al-Hākim and al-Bayhaqī in the Shuʿāb; and from al-Barāʾ by al-Bayhaqī.
2. The language of the people of Paradise is Arabic, Persian, and Dari. Cited by the author of the Kāfī (“The Sufficient”) from al-Daylamī:

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

Both reports are forged and contradict the following sound hadith 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.”

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

Al-AʃfāhānĪ 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” – dār – is wrong.

Evidently, had the hadith been sound in the above wording, it would have been better to vowelize the last word to read durri (“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 hadith 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-Suyūtī said, “The specialists of the difficulties of hadith all mention it but neither its compiler(s) nor its chain(s) of transmitters are known.”

4. I am the most eloquent of all those that speak the Arabic language [lit. “that utter the ¥”]. 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-Mahallī should mention it in Sharḥ Jam’ al-Jawmī (“Commentary on the Sum of Sums”) without the least warning. Thus also did Shaykh Zakariyyā mention it in Sharḥ al-Muqaddimmat al-Jazariyya.

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6Narrated from Ibn ‘Abbās by al-Uqaylī, al-Tabarānī in the Kābor, al-Hākim, and al-Bayhaqī in the Shu‘āb, and with a better chain from Abū Hurayra by al-Tabarānī in the Awsat. “A weak report, neither sound nor forged” according to al-Sakhāwī in the Maqāṣid after al-‘Irṣāl in Maḥṣar al-Qurab al-‘Arab then per al-Suyūtī in the La‘lī’; Ibn al-Dayba’ in Tamyīz al-‘Āyyib, Ibn ‘Arrāq in Tadākira notwithstanding Ibn al-Jawzī’s grading of forgery. Al-Silāfi said it was a “fine” saying i.e. of fine meaning cf. Fayḍ al-Qādir (1:179).

7Rather, it is narrated from Abū Sa‘īd by al-Tabarānī in al-Kābor (6:35) with a very weak chain cf. al-Haythami, Majmū’ (6:35) and Ibn Ḥaṣṣa, Talkhis al-Hābīr (4:6); and by Ibn Abī Hāmī who said it is weak in the ‘Ilal (1:419 §1262). It is strengthened by the mursal narration of Ibn Sa‘īd in his Tābāṣṣīr (1:113) from Yahyā ibn Yazīd al-Sa‘īd: “I am the most Arab among you. I am from Quraysh and my tongue is the tongue of the Banū Sa‘īd ibn Bakr.” Ibn Hishām cited it in his Sīra (1:304) from Ibn Iṣḥāq cf. Ibn Kathīr, Bidāya (2:277).

8Shaykh al-Islām, the Qādī Abū Yahyā ibn Muhammad Zakariyyā al-ʿAnsārī.

9The words “I find it strange” to the end of the article are borrowed from al-Suyūtī in Manahil al-Ṣafā as stated by al-ʿAjfūnī in Kashf al-Khaṭṭ.