

قواعد وفوائد من الأربعين النووية

للشيخ ناظم سلطان

الجزء الثاني

Basics & Benefits From The Forty Hadith Nawawi

Shaikh Nathim Sultan

Part II



**Basics & Benefits From
The Forty Hadith Nawawi
(Part 2)**

Sheikh Nathim Sultan

قواعد وفوائد من الأربعين النووية

(الجزء الثاني)

للشيخ ناظم سلطان



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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah,
The Ever-Merciful,
The Bestower of Mercy



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Introduction

All the thanks be to Allah, Whom we thank and seek for His help and forgiveness. We seek refuge in Allah from the evils in ourselves and from the burden of our evil deeds. Whomsoever Allah guides, will never be misled, and whomsoever He does not guide, will never find enlightenment. I testify that there is no deity worthy of worship except Allah, and that Mohammad is His slave and Messenger.

﴿O, you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.﴾ [3:102]. ﴿O Mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations) of the wombs (kinship)! Surely, Allah is Ever an All-Watcher over you.﴾ [4:1]. ﴿O you who believe! Keep your duty to Allah and fear Him, and speak (always) the Truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement.﴾ [33:70-71].

The best speech is contained in the Book of Allah, and the best guidance, is the guidance sent with Mohammad, Salla Allahu Alayhi Wasallam; and the worst matters are the innovations (in the religion), and every innovation is a Bid'ah (heresy), and every Bid'ah is a sin, and every sin is in Hellfire.

The forty Hadiths that Imam An-Nawawi has collected in this famous book, **Al-Arba'un An-Nawawiyyah**, have had tremendous importance and impact on the Muslim Nation for many reasons. Firstly, these Hadiths clearly make evident the unique way of speech which Allah has bestowed on His Messenger, Salla Allahu Alayhi Wasallam, who confirmed this, when he said, "*I was given Fawati'ha Al-Kalam, wa Jawami'ahu wa Khawatimah* (by Allah)." [Sahih Al-Jami' & As-Silsilah As-Sahihah]. This Hadith indicates that Allah has given His Messenger a type of speech which was very unique and extremely powerful, containing tremendous meanings, yet comprised of a few words. Secondly, each of these forty Hadiths is itself a fundamental base on which the religion is firmly founded, along with the many beneficial rules and aspects that each Hadith contains. Those whom Allah helps to study and then understand these Hadiths, will have acquired a good deal of information about the various aspects and rules of the Islam, and will have also acquired a great deal and a good share from the legacy that the Messenger of Allah has left behind as an inheritance for the Muslim Nation, that is, knowledge of the religion.

It is for these reasons that ever since Imam An-Nawawi collected his forty Hadiths, the Muslim Nation of old and new has been interested in learning and teaching these forty Hadiths, especially to the children. Also, the scholars of Islam of old and new have repeatedly written commentaries and detailed explanation for the forty Nawawi Hadiths in such a way that is suitable to both the

knowledgeable and the common-folk. Among the scholars who have explained the forty Hadiths are:

1 -- Imam An-Nawawi himself.

2 -- Ibn Daqiq Al-'Eed.

3 -- Ibn Rajab, in his book, **Jami' Al-'Uloom wa Al-'Hikam.**

4 -- Ibn 'Hajar Al-Haytami, in his book, **Fat'h Al-Mubin bi-Shar'h Al-Arba'in.**

5 -- Dr. Mustafa Al-Bagha and Mu'hyi Ad-Din Mesto, in their book, **Al-Wafi fi Shar'h Al-Arba'in An-Nawawiyah.**

Further, when I was teaching the forty Hadiths to some of my brethren, (and by Allah's Grace), I have acquired many benefits while preparing for these lessons. I thus sought to transfer and convey to my Muslim brethren the benefits that I have gained from studying (and also teaching) the forty Hadiths, by writing a detailed explanation for these Hadiths. What will provide further help to fulfill this task, is that with Allah's help, I have also given many lectures about the forty Nawawi Hadiths. I ask Allah that what I have written here will be of benefit for Muslims. It is a fact that writing books about various aspects of Islam has a great effect in spreading knowledge of the religion. Further, writing these beneficial books is indeed an excellent chance to gain the rewards of Allah, both in this life and in the Hereafter.

In my explanation on **Al-Arba'un An-Nawawiyah**, I have relied on the sayings (and comments) of the great scholars of Islam, and then listed these sayings while explaining every Hadith, as you will come to know, Allah willing. I have relied on the sayings of the

scholars, because I am a student of the religion, and as such, I felt compelled to rely on the scholars who have had a solid lead on the path of gaining and then conveying knowledge of the religion.

Knowledge of the religion can only be taken from those scholars who are known to be firm in the religion and who also have both a good memory and a sound understanding in the Quran and Sunnah, according to the way of the Salaf (the companions and the successive generations who followed their way) of this Muslim Nation whom Allah and His Messenger have repeatedly praised.

In this book, I have chosen the following method of explaining the Forty Hadiths:

1 -- I would first emphasize the significance and the importance of each Hadith, according to the opinions and sayings of the scholars.

2 -- I would then list several points of interest and important aspects of each Hadith under their own subheadings, followed by a brief explanation.

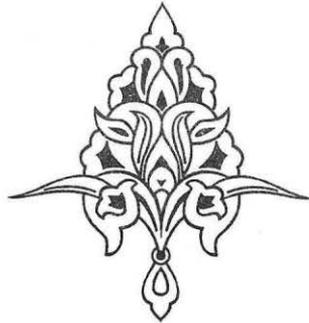
3 -- I would also mention a brief biography of the scholars whom I narrate their sayings and opinions while explaining the Hadiths.

4 -- I would then list a brief description of the various benefits gained from every Hadith and which the scholars have understood and comprehended from the Hadith under discussion.

I consider my work herewith as a humble effort, somewhat hindered by being busy in various other affairs. I ask Allah to benefit all Muslims from this book and to grant me a good reward for writing

it, both in this life and in the Last Life. He, only He is Able to do everything, and the last of our speech is all the thanks and appreciation be to Allah, the Lord of the worlds.

Nathim Mohammad Sultan



A Brief Biography of Imam An-Nawawi

He is Abu Zakariyya, Mu'hyi Ad-Din, Ya'hya ibn Sharaf An-Nawawi. He was born in the month of Mu'harram, 631 after the Hijrah (around 1255 AD), in Nawa, a village in the area of 'Huran which is located to the south of Damascus in Syria. When he was still very young, and with Allah's help, An-Nawawi was interested in seeking and gaining knowledge of the religion, and soon memorized the Book of Allah. His father's support and encouragement were important factors in An-Nawawi's activity and his paying tremendous effort in pursuing knowledge of the religion.

Afterwards, An-Nawawi moved to Damascus and joined a boarding school, Ar-Rawa'hiyyah. He was very serious about acquiring knowledge of the religion, that he memorized At-Tanbih (a book on the Shafi'i school of thought) in only four and a half months. And for the rest of that year, he recited Al-Muhath-thab from memory to his teacher. He was active pursuing the knowledge of Islam until he became a noted scholar in the Shafi'i school of thought,

and also in the Hadith and the Arabic language. Soon after, he became a famous teacher of Islam and was the head teacher in Dar Al-Hadith Al-Ashrafiyyah (which is a school of Hadith).

Imam An-Nawawi was a noted scholar who was also known for observing modesty in the way he conducted and lived his life. He was an honorable person, spending the time in the obedience of Allah. He was also vigorous in enjoining righteousness and forbidding evil, even with the rulers, and he never feared any blame or criticism from people in fulfilling this obligation. He wrote many letters to the ruler of Syria and Egypt then, Ath-Thahir Baibars, in which he ordered him to work righteousness and advised him with that which is righteously good and beneficial.

Imam An-Nawawi was always a noted and a respected scholar, both during his time and in later generations. Shaykh Qutb Ad-Din Al-Yunini said, "He was the top person in his time with regards knowledge, Wara' (avoiding vague and doubtful matters, for fear of falling into the prohibitions), performing acts of worship, modesty and humbleness in his livelihood." Also, Shaykh ibn Fara'h said, "Shaykh Mu'hyi Ad-Din (An-Nawawi) has acquired three virtues, each virtue alone deserves that people travel (or go to great trouble) so that they would be able to acquire such a virtue: He acquired Knowledge (of the religion), observed Zuhd (modesty in the way he conducted his life) and practiced enjoining righteousness and forbidding evil."

Imam An-Nawawi died on the twenty fourth day of the month of Rajab, during the year 676 after the Hijrah, in his village Nawa. An-Nawawi only lived for forty five years, yet these years were blessed and full of performing various acts of obedience to Allah and also full of learning, teaching and writing. An-Nawawi was very poor and lived on whatever little financial aid his parents could send him, and this is why he never married.

Imam An-Nawawi and the Knowledge of Islam

Imam An-Nawawi left behind such an important variety of books that he has written about the various aspects of knowledge of the religion. His many beneficial books only testify to the greatness of this Imam, who had an extraordinarily strong memory and a sound understanding of the Texts of the Quran and Sunnah, along with being a scholar in various types of knowledge, such as the Arabic language, Fiqh (Islamic Law), Usul (Belief and Faith, or major rules of the religion), terminology of Hadith, etc. The following list includes but a few of the many books that Imam An-Nawawi has written:

- 1 -- Al-Minhaj fi Shar'h Sahih Muslim ibn Al-'Hajjaj.
- 2 -- Tahthib Al-Asmaa' Wal-Lughat.
- 3 -- Minhaj At-Talibin.
- 4 -- Ad-Daqa-eq.
- 5 -- Tas'hi'h At-Tanbih fi Fiqh Ash-Shafi'iyyah.
- 6 -- At-Taqrif wat-Taysir fi Mustala'h Al-'Hadith.
- 7 -- Al-Athkar An-Nawawiyyah.
- 8 -- Khulasat Al-A'hkam min Mubhamat As-Sunan wa Qawa'id Al-Islam.
- 9 -- Riyadh As-Sali'hin min Kalami Sayyid Al-Mursalin.
- 10 -- Bustan Al-'Arifin.

- 11 -- Al-Idha'h.
- 12 -- Shar'h Al-Muhath-thab.
- 13 -- Rawdhat At-Talibin.
- 14 -- At-Tibyan fi Adab 'Hamalat Al-Quran.
- 15 -- Al-Maqasid.
- 16 -- Mukhtasar Tabaqat Ash-Shafi'iyyah.
- 17 -- Manaqib Ash-Shafi'i.
- 18 -- Al-Manthoorat.
- 19 -- Mukhtasar Al-Bayan.
- 20 -- Manar Al-Huda fi Al-Waqf wal Ibtida.
- 21 -- Al-Mubhamat min Rijal Al-Hadith.
- 22 -- Al-Arba'un An-Nawawiyyah, which is the book that we are explaining, and which was explained by many scholars of Islam, as we have stated.

I ask Allah to grant His forgiveness to Imam An-Nawawi on the Day of Resurrection, and to benefit him from the great beneficial legacy of fiqh books which he left behind for the Muslims. I also ask Allah that He benefits all Muslims with these books.

Imam An-Nawawi`s Introduction

﴿*And whatsoever the Messenger (Mohammad) gives you, take it.*﴾ [59:7].

In the Name of Allah, Most Gracious, Most Merciful, the Sustainer of the heavens and the earth and the Lord of all creation, Who sent the Messengers, peace be upon them all, to those who are responsible adults, so that they will guide them and explain the religion to them using the irrefutable proofs and the clearest evidence. I hereby thank Him for all His Bounties, and ask Him for more of His Favor and Generosity. I hereby testify that there is no deity worthy of worship except Allah, the One Who has no partners, the One and Only, the Irresistible, the Most Generous and the Oft-Forgiving. I also testify that our master Mohammad, is His slave and Messenger, His beloved and loyal slave and the best of all creation, who was honored by receiving the Glorious Quran, which is the eternal miracle that will stay for all ages to come, and who also received the Sunnah

as a light of guidance for those who seek the true guidance. He is our Master, Mohammad, who was given Jawami' Al-Kalim (saying few words that contain tremendous beneficial meanings) and the most easy religion to implement. May Allah's peace and blessings be upon him and upon the rest of the Prophets and the Messengers, and on all the righteous persons and their households (who followed the true guidance and the religion of Allah).

We have received several narrations by Ali ibn Abi Talib, Abdullah ibn Mas'ud, Mu'ath ibn Jabal, Abu Ad-Dardaa', ibn 'Umar, ibn 'Abbas, Anas ibn Malik, Abu Hurayrah and Abu Sa'id Al-Khudri, may Allah be pleased with them all, through several chains of narrators, that the Messenger of Allah said, "Whoever preserved forty Hadiths for my (Muslim) Nation that include matters of its religion, Allah will resurrect him on the Day of Resurrection with the company of the Faqih (whom Allah helps acquire knowledge of the religion) and the scholars." [Refer to the collection of weak Hadiths by Al-Albani]. In another narration, the Prophet is reported to have said, "Allah will raise him a Faqih and an 'Alim (a scholar)." Also, Abu Ad-Dardaa's narration reads, "And I will be his Shafi'i (intercessor, by Allah's leave) and Shahid (witness) on the Day of Resurrection." [Refer to the collection of weak Hadiths by Al-Albani #4589]. Ibn Mas'ud's narration reads, "He will be told, 'Enter from any of Paradise's doors you wish.'" While in ibn 'Umar's narration, "He will be written with the company of the scholars, and in the company of the Shuhadaa' (the witnesses, the martyrs)." The scholars of Hadith have all agreed that although this Hadith has many narrations, it is still weak.

In this regard (meaning collecting forty Hadiths), the scholars have written many books, that which cannot be duly counted (except by Allah). The first scholar whom I know has written on this subject (collecting forty Hadith), is Abdullah ibn Al-Mubarak, then ibn Aslam

At-Tusi, the righteous scholar, then Al-'Hasan ibn Sufyan An-Nasaii, Abu Bakr Al-Ajjurri, Abu Bakr ibn Ibrahim Al-Asfahani, Ad-Daraqutni, Al-'Hakim, Abu Na'im, Abu Abdur-Rahman As-Sulami, Abu Sa'id Al-Malini, Abu 'Uthman As-Sabooni, Abdullah ibn Mohammad Al-Ansari and Abu Bakr Al-Bayhaqi, along with an innumerable number of scholars of old and new.

Following the lead of these noted Imams and great scholars of Islam, I performed Istikharah after I decided to collect forty Hadiths (which was encouraged by the above weak Hadith). And although the scholars of Hadith agree that implementing weak Hadiths is permissible with regards to Fadha-el Al-A'mal (codes of conduct), yet, I did not only depend on the above (weak) Hadith, but on the correct narration, "***Let those present*** (meaning listening to the Prophet in his Farewell Speech during his Farewell Hajj) ***convey*** (the Quran and Sunnah) ***to those who are absent.***" [Sahih Al-Jami'], and his saying, "***May Allah radiate with pleasure the face of a person who hears my saying*** (teachings), ***understands it and then conveys it exactly as he has heard it.***" [Sahih At-Targhib].

Some of these scholars (listed above) collected forty Hadiths on major rules of the religion, while others (collected forty Hadiths) on minor rules of the religion, Jihad (struggle in the sake of Allah), Zuhd (being modest in the way one conducts his life), codes of conduct and some about Khutab (pl. For Khutbah, which is a ceremonial speech). All these are good goals, indeed, and may Allah be pleased with those who have written about such aspects and subjects. Yet, I wanted to assemble an even more comprehensive collection of forty Hadiths on all these aspects. Each of these forty Hadiths that I have collected contains a major aspect of the religion, prompting the scholars of Islam to say that Islam rotates around this Hadith, or that this certain Hadith is one half or one third of Islam, etc. Then, I made it a condition that all these Hadiths must be authentic, as

most of them are collected from Sahih (meaning a collection of authentic Hadiths) Al-Bukhari and Sahih Muslim. Further, I decided to mention the Texts of the Hadiths without the chains of narrators, so that memorizing the Hadiths will be easy, and to maximize the benefit, Allah willing. Then, I followed the Text of each Hadith with an explanation for some difficult words. All those who seek the good end in the Hereafter, are obliged to know these Hadiths, because of the significant aspects of the religion that they contain, and because they encourage performing the various types of the acts of worship, as is apparent for those who have good understanding. My total dependence is always (and will always be) on Allah, and to Him I refer all my matters and my needs, and to Him I direct all the thanks and the appreciation for His tremendous Favors. Certainly, from Allah alone comes the success and He alone grants immunity from error.



A Commentary on An-Nawawi`s Introduction

Firstly: An-Nawawi said in his introduction for the Forty Hadiths, “The scholars agree that it is permissible to practice Fadha-el Al-A`mal (codes of conduct) that depend on the weak Hadith.” This opinion is not accurate, for there are some scholars who do not allow practicing a weak Hadith either with regards to Fadha-el Al-A`mal, or with regards to the acts of worship.

Mohammad Jamal Ad-Deen Al-Qasimi said, “Let it be known that there are three opinions on how to treat the weak Hadiths. First, it is not allowed to implement (or practice the weak Hadith), either with regards Al-A`hkam (Islamic law and Shari`ah), or with regards Fadha-el Al-A`mal. This is the opinion of Ya`hya ibn Ma`een, as narrated by ibn Sayyed An-Nas, in ‘Uyun Al-Athar, and this is also the opinion of Abu Bakr ibn Al-`Arabi, as in Fat`h Al-Mugheeth. Apparently, it is also the opinion of Imam Al-Bukhari and Imam Muslim, as is evident from Al-Bukhari`s condition in his Sahih (he only listed the authentic Hadiths which were narrated by truthful narrators, each

proven to have met the previous person in the chain of narrators), and by Imam Muslim's criticism (in his introduction for his collection of authentic Hadiths) for those who narrate weak Hadiths, as we have stated. They both (meaning Al-Bukhari & Muslim) did not narrate any weak Hadiths in their Two Sahih.

This is also ibn 'Hazm's opinion, for he said in, **Al-Melal wan-Ne'hal**, 'The Hadith that is reported by... a Thiqah (truthful person, who has a good memory in the Hadith he is narrating) taken from another Thiqah, until it (the chain of narrators) reaches the Prophet, Salla Allahu Alayhi Wasallam, except that there is a person in the chain or narrators who is accused of lying, or Ghaflah (forgetfulness, weakness in comprehension, etc.), or he is unknown with regards his truthfulness, (such Hadith) is acceptable to some Muslims. However, we must state that to us, it is neither allowed for Muslims to embrace this (weak Hadith), nor believe in it, nor implement any part of it.'

The position that these scholars have taken is the correct opinion, and Allah has the Perfect Knowledge. Shaykh Al-Albani said, "The weak Hadith only offers a Thann (guess, being doubtful as regards authenticity), and I know of no difference on this fact between the scholars. If this is the case, then how can we say that it is allowed to implement it (meaning the weak Hadith), while Allah has criticized Ath-Thann in several Ayat in His Book. Allah said, what translated means, *﴿While they have no knowledge thereof. They follow but a Thann (guess), and verily, Ath-Thann is no substitute for the truth.﴾* [53:28], and, *﴿They follow but a Thann (guess)!﴾* [53:23]. Also, the Messenger of Allah said, what translated means, "***Beware of Ath-Thann, for Ath-Thann is the most false type of speech.***" [Al-Bukhari & Muslim]. Further, know that those who oppose this opinion that I have chosen, have no proof whatsoever from the Quran or the Sunnah (to support their position)."

Furthermore, Shaykh Al-Islam ibn Taymiyyah said, “Never has Ahmad ibn ‘Hanbal, or any of the other Imams, depended on these (weak) Hadiths in the Shari’ah (Islamic law, codes of conduct). Those who reported that Ahmad used to accept the weak Hadith that is not a ‘Hasan (acceptable) or Sahih (authentic), have erred with regards his position (meaning Imam Ahmad’s position).” There are those who reported that Imam Ahmad, Abdur-Rahman ibn Mahdi and Abdullah ibn Al-Mubarak have all said, “If we narrate about the Halal (permissible) and the Haram (impermissible), we are firm (with regards authenticity). If we narrate (Hadiths) about Fadha-el Al-A’mal, we are not as firm.” However, Ahmad Shaker commented on this sentence, saying, “They (these three Imams) are only talking about the Hasan (acceptable) Hadith which has not reached the status of the Sahih. This is because the terminology that differentiates between the Sahih and the Hasan has not yet been established or classified during their time. The majority of the early scholars of Hadith either describe a Hadith of being a Sahih or a Dha’eef (weak).”

Also, Al-Albani commented about this sentence by the three scholars we have listed above, “Their being “not so firm” with regards narrating the weak Hadiths, entails narrating these Hadiths with their full Asaneed (pl. for Isnad, the chain of narrators) --as was their habit-, and these full Asaneed will expose the weakness in these Hadiths, as listing the Sanad will suffice for clearly stating that a certain Hadith is weak. As for narrating these Hadiths without Isnad, as is the case with Al-Khalaf (the later generations), and without stating that they (these Hadiths they are narrating) are weak, they (the early scholars of Hadith) were more honorable and had more fear from Allah than to fall into this error, and Allah, the Exalted, has more knowledge.”

In addition, narrating weak Hadiths in matters of Targheeb (encouraging) and Tarheeb (discouraging) (some acts or types of conduct) has the following harmful effects:

1 -- This attitude will cause differences and divisions on how to evaluate various good deeds. Some people, for example, may prefer Ath-Thikr (remembering Allah in supplication, etc.) than performing Jihad in Allah's Cause, because of some weak Hadiths that exaggerate in encouraging Ath-Thikr.

2 -- Usually, these Hadiths which are not authentic, exaggerate with regards At-Targheeb and At-Tarheeb. This will have many harmful effects on the individual, as the specialists in this field very well know. This is why the scholars have warned against listening to the Qussas (or Qassasin, those who remind the people with the Last Life, the Fire, Paradise, etc., but frequently use weak or even fake Hadiths in their story-telling). Imam Muslim narrated in his introduction on his Sahih that 'Aasim said, "Do not sit with the Qassasin."

The Conditions that Allow Narrating Some Weak Hadiths on the Subject of At-Targheeb and At-Tarheeb

Many among those who believe that it is allowed to narrate weak Hadiths in At-Targheeb and At-Tarheeb, do not follow the required conditions that the scholars, who accept this opinion, have set and which regulate narrating weak Hadiths. If such people follow these conditions, then the value and the availability of the weak Hadiths will diminish between Muslims. These conditions are as follows.

1 -- The weakness in the Hadith must not be strong or sizable. It is not allowed for one to narrate a Hadith that was narrated by known liars, or by those accused of lying, or by those whose mistakes are enormous and numerous. This condition ensures that the only people who would use and implement a weak Hadith, are those who

have knowledge in Hadith in general. This certainly is not an easy task, for how can a person know that the weakness in a particular Hadith is not enormous, unless he has truly acquired good knowledge in Hadith in general?

2 -- A certain weak Hadith must be supported by a major authentic rule. Therefore, any weak Hadith that establishes a new act of worship which is not supported by an authentic Hadith, will be rejected. Shaykh Al-Albani said about this condition, "This condition will render implementing a weak Hadith theoretical and not practical."

3 -- When one wants to implement a weak Hadith, he must do so without believing that this weak Hadith is valid or authentic. Such a person only implements the weak Hadith just to be on the safe side (either acquiring a prescribed reward, or by avoiding a prescribed punishment narrated in a certain weak Hadith). Also, Al-Albani commented on this condition, "The third condition meets with the first condition in that they both ensure the necessity of knowing the status of the Hadith, so that one does not think that it is valid (meaning it is a part of the religion). Know that the crowds that use and implement weak Hadiths have no knowledge in these Hadiths' weaknesses."

Secondly: An-Nawawi also said, "I then made it a condition that these forty Hadiths are all authentic." An-Nawawi has performed Ijtihad and paid his best effort that his forty Hadiths are all authentic. But he did not succeed in this regard. In any case, he will receive a reward, Allah willing, whether he was right or wrong, because he performed Ijtihad. Among the Hadiths that he has listed, believing they are authentic, while in reality they are weak:

1 -- Hadith #30: Abu Tha'labah Al-Khishni, Jurthum ibn Nasher, may Allah be pleased with him, narrated that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, "Allah the Exalted has

ordained some obligations, so do not disregard (or abandon) them; and has set some limits, so do not transgress them; and has forbidden some matters, so do not commit them,; and has left (meaning without a ruling) some matters --out of His Mercy not because He has forgotten them--, so do not seek them (meaning do not seek their rulings).” An-Nawawi said that this is a Hasan (acceptable) Hadith that was narrated by Ad-Daraqutni.

However, this Hadith is Dha’eef, as Shaykh Naser Ad-Deen Al-Albany has stated in his book, Ghayatu Al-Maram, in which he comments on the Hadiths of Al-Halal wa Al-Haram.

2 -- Hadith #41: Abu Mohammad, Abdullah ibn Amr ibn Al-’Aas said, “The Messenger of Allah said, ‘None among you will attain Iman until his desire conforms with what I was sent with.’” An-Nawawi then said that this is a Hasan, Sahih Hadith (meaning it has two chains of narrators, one is Hasan and one is Sahih), and that he narrated it from Kitab Al-Hijjah with an authentic chain of narrators.

This is a weak Hadith, however, as we will come to know later on in this book, Allah willing.

Nathim Mohammad Sultan



Hadith #21

“Say, ‘I believe in Allah,’ then Istaqhim”

Abu ‘Amru, or Abu ‘Amrah, Sufyan ibn Abdillah, may Allah be pleased with him, narrated, “I said, ‘O Messenger of Allah! Tell me about a statement in Islam (that will suffice for me), so that I will not ask anyone else aside from you.’ He said, ‘Say, ‘*Amantu Billah* (I believe in Allah),’ *then Istaqim* (stay firm on Allah’s religion).”

Related by Muslim

عن أبي عمرو ، وقيل عمرة سفيان بن عبدالله - رضي الله عنه - قال :
”قلت : يا رسول الله ، قل لي في الإسلام قولاً لا أسأل عنه أحداً غيرك .
قال : قل آمنت بالله ثم استقم“ (رواه مسلم) .

The Status of this Hadith

This great Hadith is one of the unique speeches of the Messenger of Allah. In these two short sentences he gave as an answer to the questioner, the Messenger of Allah joined the pillars of the religion together by ordering this man to acquire Iman and then to stay firm on this path (by implementing the Commandments and abandoning the prohibitions), according to the way Allah has ordained.

What does Al-Istiqamah Mean

The Messenger of Allah said, “*Say, ‘Amantu Billah,’ then Istaqim.*” Al-Istiqamah means to stand up and to be straight. When we say “Such and such person Aqama this matter” or this thing “Istaqam”, we mean that such matter has been risen on firm grounds. There are many sayings by the companions and the Tabi’in (the second generation of Islam), among other scholars, regarding the meaning of Al-Istiqamah. Ibn ‘Abbas and Qatadah said, “(They have Istaqamu) means they have established their performing what Allah has obliged on them on firm grounds.” Also, Al-Qadhi (judge) ‘Iyadh¹ said, “They believed in Allah in Monotheism, acquired Iman in Him, and then they Istaqamu, meaning they stayed firm on Taw’hid and remained on His obedience until they died on this.” Ibn Kathir also said, “They are sincere with Allah in all what they do, and they rush to the obedience of Allah, the Exalted, in what He has ordained on them.” Furthermore, Al-Qurtubi said, “These sayings, although seeming conflicting, are summarized by the following: Be firm on obeying Allah in matters of creed, speech and deeds, and then remain on this path.”

The Quran testifies to this Hadith about Istiqamah, as Allah said, what translated means, *“Verily, those who say, “Our Lord is Allah (Alone),” and then they Istaqamu, on them, the angels will descend (at the time of their death) (saying), “Fear you not, nor grieve!”* ﴿ [41:30], and, *“So stand firm and straight (O Mohammad) as you are commanded.”* ﴿ [11:112].

Virtues of Istiqamah

Istiqamah brings about abundance in the provisions in this life, for Allah said, what translated means, *“If they (non-Muslims) went on the Right Way (Islam) and stayed firm on it, We should surely have bestowed on them rain in abundance.”* ﴿ [72:16]. Al-Qurtubi said that this Ayah, “Means that if the disbelievers had believed, then, ‘We would have increased their provision in this life and would have brought them abundance in sustenance.’”

Also, Allah said, what translated means, *“Verily, those who say, “Our Lord is Allah (Alone),” and then they Istaqamu, on them, the angels will descend (at the time of their death) (saying), “Fear you not, nor grieve! But receive the glad tidings of Paradise which you have been promised. We have been your friends in the life of this world and are so in the Hereafter. Therein you shall have all that which your inner-selves desire, and therein you shall have all for which you ask for. An entertainment from the Oft-Forgiving, Most Merciful (Allah).”* ﴿ [41:30-32]. These Ayat state that the angels will descend on those who observe Istiqamah at the time of their death, in the grave and on Resurrection Day, reassuring them concerning the hardships of death and concerning their sadness for leaving behind their children and families, for Allah will be their Trustee on that (protecting families). The angels will also bring the glad tidings of forgiveness for these believers’ sins and mistakes, and

will deliver Allah's Promise for the acceptance of their good deeds, and with Paradise, which has what no eye has ever breached, no ear has ever heard of and no heart has ever imagined of eternal joys.

Al-Istiqamah Entails Staying Firm on the Straight Path

Allah has commanded His Messenger, and all those who followed him with faith, to perform Istiqamah on His religion and Commandments. This is also the True Religion that Allah has ordained on us so that we worship Him through it. As for the sayings and opinions of men that have no proof, they are neither a part of the religion, nor a sound evidence, for Allah said, what translated means, *﴿So Stand firm and straight (O Mohammad) as you are commanded and those (your companions) who turn in repentance (unto Allah) with you, and transgress not (Allah's legal limits). Verily, He is All-Seer of what you do.﴾* [11:112], and, *﴿So unto this (Islam) then invite (people, O Mohammad!), and Istaqim as you are commanded, and follow not their desires.﴾* [42:15].

Istiqamah of the Heart

The heart is the most important part of the body that one should train and teach to stay firm on Istiqamah. The heart is the leader of the limbs, and through its Istiqamah, the rest of the limbs will likewise perform Istiqamah.

Istiqamah of the Tongue

The tongue comes after the heart in importance, for it states what the heart conceals. Sometimes, one may utter a word, about which danger he is not fully aware, and this word might be the cause for his destruction in this life and in the Last Life. The limb that destroys people the most is, most certainly, the tongue. Many Texts in the Quran and Sunnah illustrate the danger of allowing the tongue its freedom. Also, many Texts favor and recommend preserving the tongue and holding it tied to what Allah has ordained, while at the same time detailing the rewards with Allah for such righteous behavior. Following are some of these Texts:

1 — Allah said, what translated means, *﴿Not a word does he (or she) utter, but there is a watcher by him ready (to record it).﴾* [50:18]. This Ayah states that everything people say, will be counted for them, and that every word that one utters, whether good or evil, will be duly observed and recorded.

2 — Allah said what translated means, *﴿And follow not (O man, meaning say not, or do not, or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah).﴾* [17:36]. This Ayah states that Allah will ask every person about what he heard, what he saw and what he uttered. When one uses such aspects in what brings about Allah's pleasure, he will be the successful person. As for the losers, they will use these aspects in what brings about Allah's anger.

3 — Abu Hurayrah narrated that the Messenger of Allah said, what translated means, *“A slave may utter a word in Allah's pleasure, while he is unaware of its importance (or value with Allah), and consequently, Allah will raise him grades (as a reward*

for that righteous word). *The slave may also utter a word that is in Allah's displeasure, while unaware of its danger, and will thus fall into Hellfire because of it* (meaning because of this evil word)." [Al-Bukhari].

4 — Sahl ibn Saa'd related, "The Messenger of Allah, Salla Allahu Alayhi Wasallam, said, '*He (or she) who guarantees for me (Istiqamah by) that which is between his two cheeks (his tongue) and that which is between his legs (the sexual organ), I will guarantee him Paradise (by the will of Allah).*'" [Al-Bukhari].

Benefits from the Hadith

1 — The companions were greatly concerned with seeking good advice and with learning the religious knowledge.

2 — This Hadith ordains Al-Istiqamah (staying firm) on Iman and implementing Iman's requirements until one dies.

3 — Finally, this Hadith testifies to the unique way of speech that Allah has bestowed on His Messenger, Salla Allahu Alayhi Wasallam.



Hadith #22

“Do you see if I performed the prayers...”

Abu Abdillah, Jabir ibn Abdillah Al-Ansari, may Allah be pleased with him, said that a man asked the Messenger of Allah, Salla Allahu Alayhi Wasallam, “Do you see if I performed the obligatory prayers, fasted during Ramadhan, regarded the ‘Halal (permissible) as ‘Halal (believing it is permissible) and regarded the ‘Haram (impermissible) as ‘Haram, and then did not perform any act beyond this, will I enter Paradise?” The Messenger of Allah said, “Yes.”

Related by Muslim

عن أبي عبدالله جابر بن عبدالله الأنصاري - رضي الله عنهما - : "أن رجلاً سأل رسول الله صلى الله عليه وسلم فقال : أرأيت إذا صليت الصلوات المكتوبات وصمت رمضان ، وأحللت الحلال وحرمت الحرام ، ولم أزد على ذلك شيئاً ، أأدخل الجنة ؟ قال : نعم" (رواه مسلم).

The Status of this Hadith

Al-Jardani said, "This Hadith has a tremendous value, for Islam rotates around it because it combines Islam's various major aspects. This is because the various acts are either performed with the heart or with the limbs, and each one of these acts is either permissible, 'Halal, or impermissible, 'Haram. When one regards the 'Halal as 'Halal, and the 'Haram as 'Haram, he will have performed all the obligatory aspects of the religion, and will safely enter Paradise (Allah willing)."

Who Was the Questioner

The Questioner was An-Nu'man ibn Qawqal Al-Khuza'ii, a noted companion of the Prophet who participated in the battle of Badr and who was killed during the battle of U'hud. This companion's belief in Paradise and in what Allah has prepared for its residents of eternal joy, made him ask the Messenger of Allah about if one performs the obligations and avoids the prohibitions, will he enter Paradise? The Messenger of Allah simply answered by saying, "Yes."

Performing the Obligatory Prayers in Congregation in the Masjid

The questioner started his question with "Ara-ayta", which means, "Do you see if...", "Tell me," or, "Give me your Fatwa (decision or decree)."

This noted companion asked the Prophet, "Do you see if I performed the obligatory prayers", meaning the five obligatory prayers that one must perform during every day and night. These

prayers must be performed according to the way the Messenger of Allah has performed them, for he said, what translated means, "***Pray as you have seen me pray.***" [Al-Bukhari].

The five daily prayers are required in Jama'ah, congregation, for men, as many among the companions have concurred, and as none among them has taken the opposite stance. Also, the likes of 'Ataa' ibn Abi Raba'h, Al-'Hasan Al-Basri, Al-Awza'ii, ibn Khuzaymah, As-Shafi'i, Al-Bukhari, ibn 'Hibban, Is'haq, followers of Ath-Thahiriyyah school of thought, Ahlu Al-'Hadith, the 'Hanbalis, etc., have agreed with this ruling. There are numerous Texts in the Sunnah that confirm the obligation of praying in Jama'ah, as follows:

Abu Hurayrah narrated that the Messenger of Allah said, what translated means, "***The heaviest prayer on the hypocrites are Al-'Ishaa (night) and Al-Fajr (dawn) prayers, and if they but know what they are truly worth, they will attend them even by crawling. I thought of ordering that the prayer is called for, then order a man to lead the people in the prayer while I and some men carry some batches of wood, so that I will head to some people who do not attend the prayer (in Jama'ah), and then burn down their homes.***" [Muslim]. This Hadith indicates that the Jama'ah prayer is an obligation, for those who abandon a preferred acts, will not receive any type of punishment, such as having their homes burnt.

When one performs the obligatory prayers as Allah has obliged on him and according to the way the Messenger of Allah has performed them, his prayer will have a tremendous positive impact on him. First, praying purifies the heart and rids it from all impurities. Second, the prayer guides and directs the Muslim to perform good deeds and to avoid committing evil, ***Verily, As-Salat (the prayer) prevents from Al-Fahsha'*** (great sins of every kind, unlawful sexual

intercourse, etc.) *and Al-Munkar* (disbelief, polytheism, and every kind of evil wicked deed, etc.). ﴿ [29:45].

The Necessity of Fasting During Ramadhan

The companion also asked the Prophet, “Fasted during Ramadhan.” Fasting during the day throughout the lunar month of Ramadhan, is one of the well-known pillars of the religion. Allah said, what translated means, ﴿*O you who believe! Observing As-Sawm* (fasting) *is prescribed for you as it was prescribed for those before you.*﴾ [2:183]. Also, the Messenger of Allah said, what translated means, “*Islam is built on five* (cornerstones), ...”, [Al-Bukhari & Muslim], and he then mentioned fasting during Ramadhan among these cornerstones. The Muslim Nation all agree that fasting during Ramadhan is one of the well-established cornerstones of Islam, and that those who reject its necessity, will have abandoned the religion, and hence, will have become disbelievers.

Muslims are required to perform this act of worship, fasting, the way Allah has ordained on them. Further, fasting must not be emptied of its goal and ultimate aim, that is, ﴿*That you may become Al-Muttaqun* (the pious).﴾ [2:183], so that it will have the intended effect and impact on the believer’s heart. Fasting purifies the soul, guides to acquiring At-Taqwa (fear from Allah) and also leads to the best outcomes in this life and in the Last Life, Allah willing.

Regarding the ‘Halal as ‘Haram is Kufr

The companion’s saying, “Regarded the ‘Halal as ‘Halal”, means, “I consider it as permissible.” Believing that what Allah has allowed is impermissible and that what He has prohibited is allowed,

is an act of Kufr, for Allah said, what translated means, ﴿*They* (Jews and Christians) *took their rabbis and their monks to be their lords besides Allah.*﴾ [9:33]. Ibn Taymiyyah² said regarding this Ayah, “Those who took their rabbis and priests as gods besides Allah by following them in regarding as permissible what they have allowed, and which Allah has prohibited, and in doing the opposite, fall under two categories. One of them (and the only one we will mention here): they know that the rabbis and priests have altered the religion of Allah, and they followed them in this alteration, by believing that what Allah has prohibited is allowed and that what Allah has allowed is prohibited. They do this because they follow their leaders (or clergy), although they know that what they have done (or said) is in opposition to the religion of the Prophets. This is Kufr. Allah and His Messenger have made this an act of Shirk (associating others in the worship of Allah), even when such people were not praying to their rabbis and priests, or bowing down in Sujud for them.” Also, Allah said, what translated means, ﴿*O you who believe! Make not unlawful the Tayyibat* (all that is good as regards foods, things, deeds, beliefs, persons, etc.) *which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors.*﴾ [5:87]. Furthermore, the Messenger of Allah has forbidden the companions who pledged not to marry and not to eat meat, from fulfilling this pledge.

Regarding the ‘Haram as ‘Halal is Kufr

“And regarded the ‘Haram as ‘Haram.” ‘Amr ibn As-Sala’h said about this portion of the Hadith, “It appears that his saying, ‘And regarded the ‘Haram as ‘Haram,’ has two meanings. First: he will believe that they are ‘Haram with certainty. Second: he will not commit them. As compared to believing that the ‘Halal is ‘Halal, simply believing that the ‘Halal is ‘Halal will be sufficient (for he

does not have to perform the ‘Halal, whereas he *has* to avoid the ‘Haram).”

Among the obligations that Allah has required from Muslims, is that they believe that what He has prohibited for them is ‘Haram, and that they avoid such ‘Haram. Those who believe that what Allah has made ‘Haram is ‘Halal, will have fallen into Kufr, even if they did not actually commit the ‘Haram. As for those who believe that the ‘Haram is ‘Haram, yet obey their desires and lusts and fall into some ‘Haram acts, they will have committed sin, not Kufr. Such people will still be considered Muslims. Al-Bukhari narrated that ‘Umar ibn Al-Khattab said, “During the time of the Messenger of Allah, there was a man, whose name was Abdullah and whose title was ‘Himar (which means donkey), and whose habit was to bring laughter to the Messenger of Allah. The Messenger of Allah had (repeatedly) ordered that he be flogged for drinking alcohol. One day, he was brought again (while drunk), and the Prophet ordered that he be flogged. A man from the audience stood up and said, ‘O Allah! Curse him, for many times he has been brought forward (meaning to be flogged for drinking alcohol).’ The Prophet said, ***‘Do not curse him, for by Allah! As much as I know, he loves Allah and His Messenger.’***” There are many other Texts that testify to this fact.

According to the scholars, the ‘Haram is what brings about a reward for whoever avoids it, and a punishment for whoever commits it. Therefore, it is an obligation to avoid the ‘Haram. There are several other terms that are sometimes used to describe the ‘Haram, such as Al-’Hathr, Al-’Haraj, Al-Ma’siyah, Ath-Thanb, etc. A ruling that a matter is ‘Haram can be understood and derived from the Texts in the Quran and Sunnah, providing that these Texts have one of the following characteristics:

1 -- When they contain a prohibition, such as, *﴿Neither backbite one another.﴾* [49:12], and when at the same time, there is no proof from another Text in the Quran or the Sunnah that removes this ruling of prohibition.

2 -- When they involve a warning for those who fall into such acts, *﴿Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.﴾* [3:77].

3 -- When using any variation of the word 'Haram, such as, *﴿'Hurrimat (forbidden) to you (for marriage) are: your mothers, your daughters, your sisters...﴾* [4:23].

Al-'Haram has several grades, the worst of which is Shirk (polytheism), then abandoning the prayer and mistreating the parents. Only Allah has the right to render whatever He will as either 'Halal or 'Haram. He alone is the Creator of mankind, and He alone knows what is best for them in this life and in the Last Life. No one among the creation is allowed to transgress Allah's appointed limits, and he who does this, will have appointed himself a god for mankind and a partner with Allah in His Lordship.

'Halal Matters are not Obligations

"Then did not perform any act beyond this, will I enter Paradise?" In this portion of his question, this companion meant to state that he will not perform any voluntary acts. Although the Messenger of Allah encouraged Muslims to perform as much as they can of voluntary prayers and fasts, etc., yet, and as a response to the

companion's inquiry about if he will enter Paradise if he does not perform any preferred act, he answered him by saying, "Yes." This portion of the Hadith proves that performing the obligations only, while believing that the permissible matters are 'Halal and that the prohibitions are 'Haram, and avoiding the 'Haram, is sufficient for one to be entered into Paradise, Allah willing.

As for those persons who abandon the voluntary acts of worship, they will have truly suffered a great loss, for they will lose the great rewards reserved for performing such acts, such as acquiring Allah's love, as Allah has stated in a Qudsi Hadith (a Hadith in which the meaning is from Allah and the words are from the Prophet), "*And My slave will go on bringing himself closer to Me by (performing various) voluntary acts, until I love him*". [Al-Bukhari]. Also, performing the various voluntary acts of worship will mend the shortcomings that may occur while performing the obligations. They will also elevate the status of the slave with his Lord, as well as bring about tranquillity to his heart. The Salaf (rightly-guided ancestors) of this Muslim Nation were the most persistent regarding to performing as much as they can of the Nawafil (voluntary acts of worship). In this Hadith, the Prophet did not remind this companion of all these facts, so that Islam will be easy for him since he was a new Muslim then.

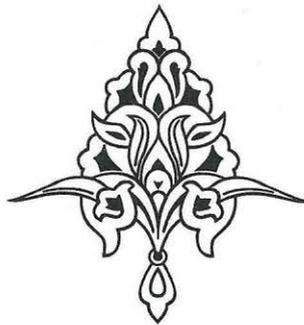
Benefits from the Hadith

1 -- Muslims are required to ask those who have religious knowledge about what they do not know.

2 -- Teachers of Islam are encouraged to give their pupils what they can bare with regards to the various parts and aspects of knowledge of the religion.

3 -- This Hadith encourages Muslims to be carriers of glad tidings, always trying to make it easy for others as a means of encouraging them to acquire knowledge in the religion.

4 -- This Hadith states that if one performs the obligations perfectly without performing the Nawafil, and all the while avoiding the 'Haram, he will be entered into Paradise, Allah willing.



Hadith #23

“At-Tahur is one half of Iman..”

Abu Malik, Al-'Harith ibn 'Asim Al-Ash'ari, may Allah be pleased with him, said that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means,

“*At-Tahur* (or At-Tuhur, meaning cleanliness, purity, washing up for prayer, etc.) *is one half of Iman; Al-'Hamdu Lillah* (all the thanks are due to Allah) *fills the Mizan* (the scale [of good deeds]); *Sub'hana-Llah* (all the praises are due to Allah) *wal 'Hamdu-Lillah* (and all the thanks are due to Allah) *fill what is between the heaven and earth; the prayer is Nur* (a light [that does not radiate, such as the light of moon]); *the charity is Burhan* (proof [that one is a believer]); *As-Sabr* (patience) *is Dhiyaa'* (shines [just as the sun shines]); *and the Quran is either a proof for or against you. All mankind Yaghdu* (go out early in morning after dawn and before sunset [meaning

perform various deeds]) *and each will sell his soul, and will either free or destroy her* (meaning himself or herself).”

Related by Muslim

عن أبي مالك - الحارث بن عاصم - الأشعري رضي الله عنه قال : "قال رسول الله صلى الله عليه وسلم : الطهور شطر الإيمان ، والحمد لله تملأ الميزان ، وسبحان الله والحمد لله تملأ ما بين السماوات والأرض ، والصلاة نور ، والصدقة برهان ، والصبر ضياء ، والقرآن حبة لك أو عليك ، كل الناس يغدو فبائع نفسه فمعتقها أو موبقها" (رواه مسلم) .

The Status of this Hadith

This Hadith has an enormous significance, for it touches several important subjects: ordaining At-Tahur and encouraging practicing Ath-Thikr (remembering Allah in supplication) with which the hearts will acquire tranquillity and peace, Allah willing. It also encourages giving away charity, which benefits other people, and enjoins the prayer, which is the most important cornerstone of Islam after Taw'hid (believing in Allah in Islamic Monotheism). This Hadith also enjoins practicing patience, and stirs up interest in the Book of Allah, the Quran, while calling for implementing the Quran's commands. Further, this Hadith enjoins fulfilling Allah's Law, so that one will save himself from destruction, which comes as a result of defying Allah's Religion and Commandments.

At-Tahur is Half of Iman

“At-Tuhur” is the act of cleaning and purifying, while “At-Tahur” is the water that is used to clean and purify all evils and

impurities, both physical and otherwise. In Islamic terminology, At-Tahur entails washing up after Al-'Hadath Al-Asghar, answering the call of nature, and Al-Hadath Al-Akbar, after having sexual intercourse with the wife, or having a wet dream.

The scholars have several explanations for describing At-Tahur as one half of Iman, as follows:

1 -- Some scholars have stated that since the reward for performing At-Tahur will be multiplied, it will reach the reward for one half of Iman. This opinion, however, alters the apparent meaning of the Hadith without offering any proof for doing so.

2 -- Some scholars have stated that At-Tahur here means to stay away from sinning and wrongdoing. This is a possible meaning, for Allah said, what translated means, *﴿Verily, these are men who want to Yatatahharoon (be clean and pure)!﴾* [27:56]. This Ayah, they say, describes some men who seek to be clean and pure from sodomy and other evils, by abandoning such prohibitions. Since Iman is two halves, implementing the Commandments and abandoning the prohibitions, and since abandoning evils is an act of Tuhr (cleanliness, purity), then At-Tahur becomes one half of Iman, as it entails abandoning the prohibitions in this case. However, this meaning is not probable, because in another Hadith, the Prophet said, what translated means, "*Wudhu (washing up for prayer) is one half of Iman.*" [Sahih Al-Jami']. Thus, the last Hadith describes an act of worship, the Wudhu, as one half of Iman, and Wudhu is an act of Tuhr.

Further, and about this meaning for At-Tahur, Ibn Rajab said, "Many acts of worship, such as praying, will purify the person from previous sins (Allah willing). Therefore, how can the prayer be a Tahur (if the meaning of Tahur is restricted to abandoning the

prohibitions only)? Since the acts of worship are considered a part of Tahur, as the Wudhu was described in the last Hadith, At-Tahur will not become one half of the religion in this case”, because as we have stated, Iman is implementing the Commandments and avoiding the prohibitions, and the prayer constitutes implementing the Commandments. Therefore, how can it also be a Tahur, when Tahur only means abandoning the prohibitions as this opinion states?”

3 -- At-Tahur here entails using water or performing Tayammum (using sand) to wash up to remove Al-'Hadath Al-Asghar, or to take a Ghusl (shower) to remove Al-'Hadath Al-Akbar. In this case, “Iman” means “the prayer”, for the prayer can be called “Iman”, as Allah said, what translated means, *And Allah would never make your Iman (prayers) to be lost* (your prayers offered towards Jerusalem). ﴿ [2:143], hence making the meaning of the Wudhu one half the prayer in this case. In this Ayah, Allah states that He will not invalidate the prayers that the believers have performed when the direction of the prayer was still Jerusalem. Since the prayer cannot be accepted except after one performs Wudhu (washing up for prayer with water), or Tayammum (striking the sand once and then wiping the hands and face), Tahur, which means Wudhu in this case, becomes one half of Iman (the prayer). An-Nawawi said about this opinion, “This is the most probable meaning (for At-Tahur).”

Yet, this opinion restricts the meaning of Tahur without offering a sound proof for such restriction. Further, some scholars have explained Iman mentioned in the Ayah [2:143] above, as, “Being firm in the Faith after the direction of the prayer was changed from Jerusalem to Makkah.”

We must state here, however, that this opinion (as explained in #3) is still probable because some Hadiths describe the prayer as being Iman.

4 -- Some said that At-Tahur here means performing Wudhu, which erases minor sins. They said that since Wudhu erases minor sins while Iman erases major sins, At-Tahur, Wudhu in this case (refer to the Hadith about Wudhu, #2 above), is one half of Iman. Again, this opinion is not supported by sound proof.

5 -- Some scholars said that the acts of Iman will purify the heart and soul, while washing up in Tahur with water purifies and cleans the body. In this case, Iman is two halves, one that touches the physical body and one that touches the purity of the heart. This opinion is also probable, and Allah has the Full and the Perfect Knowledge.

Encouraging Practicing the Thikr of Allah

The Prophet said, "*Al-'Hamdu Lillah fills the Mizan; Sub'hana-Llah wal 'Hamdu-Lillah fill what is between the heaven and earth.*" This part of the Hadith details the great rewards for reciting these beautiful words of Thikr. Al-'Hamdu Lillah fills the scale of good deeds on the Day of Resurrection for the slave who recites these words, as they entail thanking and appreciating Allah for the apparent and hidden bounties that He bestows on His creation. Also, Sub'hana-Llah has a great reward with Allah, as if its reward takes a physical shape, hence filling what is between the heaven and earth. Tasbi'h, saying Sub'hana-Llah, entails denying all shortcomings and ill descriptions of Allah.

There are several Hadiths that encourage Muslims to recite the words of supplication contained in this Hadith. Abu Hurayrah narrated that the Messenger of Allah said, what translated means, "*Two words that are easy for the tongue, yet heavy in the Mizan, and dear to Ar-Ra'hman* (the Most Beneficent); *Sub'hana-Llah* (all

the praise is due Allah) *wa Bi'hamdihi* (along with thanking Him), *Sub'hana-Llah Al-'Atheem* (all the praise is due Allah, the Great).” [Al-Bukhari & Muslim].

Belief in Al-Mizan (the Scale)

The Prophet said, “*Fills the Mizan.*” Ahlu As-Sunnah wal Jama’ah, who follow the Quran and the Sunnah according to the understanding of the companions, believe in Al-Mizan. Imam Abu Ja’afar At-Ta’hawi said, “And we believe in the physical Resurrection and the reckoning for the deeds on the Day of Resurrection; we also believe in Al-’Aradh (when the slave will receive a detailed account of his deeds) and Al-’Hisab (when the slave will be questioned about his deeds); and the reading of the book (of individual records that detail each person’s deed); and the reward or punishment; and the Sirat (a path raised over the Fire and which everyone must pass through to Paradise, the believers will succeed, while the disbelievers and the sinners will fall into the Fire, where only the disbelievers will abide for eternity) and Al-Mizan.” Al-Mizan is also mentioned in the Quran, as Allah said, what translated means, *“And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.”* [21:47], *“Then, those whose scales (of good deeds) are heavy, - these, they are the successful. And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide.”* [23:102-103], and, *“And Al-Wazn (the weighing) on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).”* [7:8].

Also, Al-Mizan was mentioned in the Sunnah. The Messenger of Allah said, what translated means, *“Allah will summon a man from among my (Muslim) Nation on the Day of Resurrection while creation witness, and will show him ninety nine records (containing this slave’s deeds), each record filling as much as the sight can reach, and will then say, ‘Do you deny any of this? Have My Scribes who recorded it dealt you with injustice?’ He will say, ‘No, O Lord!’ He will say, ‘Do you have a reason (meaning an excuse)?’ He will say, ‘No, O Lord!’ He will say, ‘Notwithstanding, you have a good deed with Us; for this Day, you will not be unjustly dealt with.’ Then, a card will be brought forward, on which “Ash-hadu An La Ilaha Illa-Llah, wa Anna Mohammadan Rasulu-Llah” is inscribed. Allah will then say, ‘Bring your scale!’ He will say, ‘What will this card do as compared to these records?’ Allah will say, ‘You will not be unjustly dealt with.’ Then, the records will be placed on one scale, while the card on the other scale. Then, the card will outweigh the records, for nothing is heavier than the Name of Allah.”* [As-Silsilah As-Sahihah].

Shaykh Al-Albani commented on this last Hadith, “This Hadith proves that Al-Mizan has two physical scales, and that even though the deeds are not a physical entity themselves, they will still be weighed, as Allah is Able to do everything. This is among the beliefs of Ahlu As-Sunnah, and there are many Hadiths that support this fact, although these Hadiths do not reach the Mutawatir grade.” A Mutawatir Hadith is a Hadith that was narrated by numerous people in every generation in the chain of narrators, that it is virtually impossible for them to collaborate on lying or faking this Hadith.

In summary, the Texts from the Quran and Sunnah that we have stated prove the following facts:

1 -- The necessity of believing in the existence of Al-Mizan, the scale on which the good deeds will be weighed against the bad deeds on the Day of Resurrection.

2 -- Al-Mizan is an actual scale that has two actual scales, one for the good deeds and one for the bad deeds.

3 -- Every person's deeds will be weighed for him in a unique and distinct way, for Allah said, what translated means, *﴿And We shall set up balances of justice on the Day of Resurrection...﴾* [21:47], and, *﴿Then as for him whose balance (of good deeds) will be heavy...﴾* [101:6]. Shaykh Ash-Shanqiti said, "The ruling that explains such a subject (the Mizan and weighing the deeds) is this: the apparent meanings of the Quran must be accepted (without alteration), unless there is a valid evidence that supports altering this apparent meaning."

4 -- The Texts of the Quran and Sunnah explicitly state that the creation will also be weighed. Al-Bukhari commented on the Ayah *﴿And on the Day of Resurrection, We shall not give them any weight.﴾* [18:105] by mentioning the following Hadith, "Abu Hurayrah narrated that the Messenger of Allah said, '*On the Day of Resurrection, a fat, big man will be brought forward, but will not weigh more than the wing of a mosquito in the Sight of Allah.*' Then he said, '*Read if you will, ﴿And on the Day of Resurrection, We shall not give them any weight.﴾.*'" Ash-Shanqiti commented on this Hadith, "This Hadith proves that every person will also be weighed. Ibn Mas'ud said that he once went up a tree to get himself a branch of Siwak (a branch used to clean the teeth) from an Arak tree. The wind then exposed him (meaning his legs), so the people started laughing. The Messenger of Allah asked, '*What are they laughing about?*' They said, '*His thin legs.*' He said, '*By He in Whose Hand is my*

soul, they are heavier than (Mount) U'hud in Al-Mizan.” [Adhwaa’ Al-Bayan, by Ash-Shanqiti].

5 -- It is not allowed for anyone to alter the apparent meanings of the Texts with regards Al-Mizan using silly logic, such as saying that only the green grocer needs a Mizan. Also, some other people said that Al-Mizan means justice (denying that it truly exists). Imam Ash-Shawkani refuted such claims, when he said, “Those who deny the apparent meanings of these Texts (such as about Al-Mizan in this case) do not provide us with any religious proof that can be considered with care. All what they depend on is their own logic, which is not a sound proof that can stand against anyone (or anything). If their minds did not accept such facts (such as Al-Mizan), then the minds of the companions and the successive generations who followed their lead --who had more intelligence and more powerful and intellectual minds than these people-- have accepted these Texts. But, when the innovations in the religion started to appear and spread up as the darkness of the night spreads up, each person started to say what he desires, while discarding the religion behind their backs. What makes this situation even worse, is that such people do not even use the universally agreed-upon logic. Rather, each group among them claim that their opinions comply with the mind. In fact, their minds are in conflict with each other as much as their desires are in conflict, and every fair-minded person knows this fact. As for those who disagree (that those who depend on their minds are in utter disarray, division, disputes, etc.), let them purify their minds and logic from all impurities brought by imitating others and imitating the Mathahib (various schools of thought). When they do this, the light of the morning will appear in front of his eyes un-hindered.”

6 -- Al-Mizan, which here means weighing the deeds, will occur after everyone is questioned about his or her deeds. Al-Qurtubi said, “When accounting for the deeds is done with, then weighing the

deeds will commence. Since weighing the deeds will determine the warranted reward or punishment, it should therefore occur after counting the deeds. Being accounted for the deeds entails exposing the true nature of the various deeds, while weighing them determines their value, so that the due reckoning will follow suit (by either receiving the due reward or punishment from Allah).”

The Prayer is Nur

The Messenger of Allah said, “*The prayer is Nur.*” An-Nur is the light that shatters the darkness, so that a person can clearly find what he wants or needs, and can also avoid what may harm him. Such is the case with the prayers. When the slave performs the prayers as Allah has ordained, his or her heart will acquire the light of the true guidance, and will acquire a Criterion with which he or she can distinguish between right and wrong, ﴿*Verily, As-Salat* (the prayer) *prevents from Al-Fa’hsha’* (great sins of every kind, unlawful sexual intercourse, etc.) *and Al-Munkar* (disbelief, polytheism, and every kind of evil wicked deed, etc.).﴾ [29:45]. Further, the slave will acquire a Nur on his or her face in this life because of his or her performing the prayers, ﴿*The mark of them* (i.e. of their Faith) *is on their faces* (foreheads) *from the traces of* (their) *prostration* (during prayers).﴾ [48:29], and on the Day of Resurrection, ﴿*Their light running forward before them and by their right hands* (which carry their books of records).﴾ [57:12].

For all these reasons, the Messenger of Allah has described the prayer as a Nur for the slave who performs them as Allah has ordained. This description encourages Muslims to perform the obligatory prayers, along with performing as much as they can of the voluntary prayers, all according to the Sunnah of the Messenger of Allah. When the slave fulfills the obligation of praying, he will

cleanse his heart from evil, thus preparing himself for acquiring his deserved residence in Paradise, Allah willing.

The Charity is Burhan

The Prophet then said, “*The charity is Burhan.*” The “Burhan” is the clear and indisputable proof.

Allah said, what translated means, ﴿*Beautiful for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land.*﴾ [3:14], and, ﴿*And you love wealth with much love!*﴾ [89:20]. Wealth has been made beautiful for mankind, and this is why many of them do not like to give it away in charity. Hence, when the slave strives hard against his own desires and gives away the obligatory and also some voluntary charity, thus obeying his Lord and anticipating the reward that Allah has prepared on the Day of Resurrection for whoever gives away charity in His sake, then this act will testify to his Faith, purity of heart and his being firm on the Straight Path.

As-Sabr is Dhiyaa’

The Prophet also said, “*As-Sabr is Dhiyaa’.*” As-Sabr entails observing and practicing patience and avoiding hysteria and panic. As for Ad-Dhiyaa’, Ibn Rajab described it as, “The light that radiates light, warmth and heat, such as the light of the sun, and not like the light of the moon, for it only reflects the light and does not radiate heat.” Allah said, what translated means, ﴿*It is He Who made the sun a shining thing and the moon as a light.*﴾ [10:5]. Also, ibn Rajab said, “Observing As-Sabr is hard for mankind, since it requires striving hard against the lusts and desires of the hearts and trying hard

to prevent the heart from acquiring what it desires. This is why As-Sabr is Dhiyaa'." Further, An-Nawawi said about describing As-Sabr as Dhiyaa', "As-Sabr is a graceful attitude, and he (or she) who observes As-Sabr, will always be rightly guided and will stand firm on the path of the Truth."

We will mention several points here with regards to As-Sabr, Allah willing:

1 -- Allah has ordained observing As-Sabr, when He said, what translated means, **﴿O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.﴾** [3:200]. Al-'Hasan Al-Basri said, "They were ordered to be patient while holding fast to the religion that Allah has chosen for them, that is, Al-Islam. They were ordered to hold fast to Islam in times of ease and in times of difficulty, in times of hardship and in times of comfort, until they die as Muslims. They were also ordered to be patient against their enemies."

Allah has also ordered His Prophet to observe patience in the face of the disbelievers, **﴿So bear with patience (O Mohammad) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (the Fajr, Thuhr, and 'Asr prayers).﴾** [50:39]. By observing As-Sabr, the slave will acquire what he or she wishes for themselves of good. A poet once said, "I will disregard the hardship of hard matters (by practicing patience), until I either acquire them or die. The hopes (and dreams) will only become a reality for As-Sabir (who observes patience)."

2 -- The virtue of As-Sabr: Paradise, with all its eternal joys that only Allah knows, is the reward for observing As-Sabr. Allah

said, what translated means, *Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect. Abiding therein; excellent it is as an abode, and as a place to dwell.* ﴿ [25:75-76], and, *But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character).* ﴿ [41:35], and, *And their recompense shall be Paradise, and silken garments, because they were patient.* ﴿ [76:12]. In addition, the reward for As-Sabr is unlimited, *Only those who are patient shall receive their rewards in full, without reckoning.* ﴿ [39:10]. There are many other Ayat and Hadiths in this meaning.

3 -- Types of As-Sabr:

a -- As-Sabr while performing the acts of obedience to Allah: Since there are many lures that may drive one away from the obedience of Allah, such as Satan, one's desires and whims and the joys of this earthly life, the slave is obliged to observe patience and to strive hard while performing the obligations and the encouraged acts of worship. Allah said, what translated means, *And enjoin As-Salat on your family, and be patient in offering them.* ﴿ [20:132], *And (O Mohammad), follow the inspiration sent unto you, and be patient till Allah gives judgment.* ﴿ [10:109], *And keep yourself (O Mohammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face.* ﴿ [18:28], *Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship.* ﴿ [19:65].

b -- As-Sabr while avoiding the prohibitions: Satan tries his best to lure mankind into sinning by portraying sin as being pleasant, using his devilish ways and deceit, **﴿Surely, Satan is an enemy to you, so take (treat) him as an enemy. He only invites his followers that they may become the dwellers of the blazing Fire.﴾** [35:6]. When confronted with such lures, mankind may find it difficult to resist Satan, especially when one does not frequently restrain his own self from obeying its desires. When such people fall prey to the plots of Satan, they will then lead themselves to destruction.

c -- As-Sabr while suffering from a hardship: Hardships are a fact of life, as Allah said, what translated means, **﴿Alif-Lam-Mim. Do people think that they will be left alone because they say, "We believe," and will not be tested. And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test).﴾** [29:1-3]. The slave may therefore suffer a calamity in his body, wealth, family, wife, etc. Through all this, the slave is obliged to be patient with such difficulties that Allah has written for him.

The Messenger of Allah has stated in clear terms that the more the slave is stronger in his or her faith, the more hardships he or she will face. He said, what translated means, **“The Prophets endure the most Balaa’ (hardships, tests, calamities), then the best (people after the Prophets) then the best. A man will face Balaa’ in his religion, until when the Balaa’ has touched the slave repeatedly, he will be left walking on the earth without carrying the burden of a sin.”** [As-Silsilah As-Sahihah]. This means that when one succeeds in each test and trial, some of his sins will be erased, until he ends up sinless, Allah willing.

Those who observe As-Sabr in the battlefield, will acquire Allah's Praise and Mercy, and will receive the glad tidings of a great reward from Allah on the Day of Resurrection, *﴿And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient ones, etc.). Who, when afflicted with calamity, say, "Truly! To Allah we belong and truly, to Him we shall return." They are those on whom are the Salawat (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.﴾* [2:155-157].

4 -- Examples of the Sabr of the Prophets of Allah: The Messenger of Allah, Mohammad, Salla Allahu Alayhi Wasallam, was subjected to various types of hardships and calamities. The disbelievers cursed and physically assaulted him and his companions. The Prophet's attitude in all this was As-Sabr in its most beautiful form. 'Urwah said that he asked 'Amr ibn Al-'Aas, "Tell me about the worst case of mistreatment by the disbelievers against the Messenger of Allah." He said, "While the Prophet was in the 'Hijr in Al-Kaa'bah, 'Uqbah ibn Abi Mu'ayt came to him and strangled him severely using his dress. Then, Abu Bakr came rushing, then took 'Uqbah by the shoulders and pushed him away from the Prophet, saying, 'Would you kill a man because he says: My Lord is Allah, and he has come to you with clear proofs from your Lord?'" ['Hayat As-Sa'habah].

Further, Jundub ibn Sufyan said, "While the Prophet was once walking, he was hit by a stone (that a disbeliever threw at him), and he then tripped and his toe became bloody. The Prophet then said, '*You are only a toe that has become bloody, and in the Sake of Allah is what you have endured.*'" [Shar'h Muslim]. Also, the Messenger of Allah has described the tremendous Sabr that Prophet Ayyub (Job) had, "*Ayyub's illness lasted for eighteen years, until the close*

(relatives) *and the distant* (strangers) *abandoned him, except for two of his loyalists who kept attending him.*" [As-Silsilah As-Sahihah]. This is why Ayyub deserved Allah's praise that He has stated in the Quran, ﴿*Truly! We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance* (to Us)!﴾ [38:44].

When one studies the life stories of the Prophets of Allah, he will find many instances during which the Prophets observed patience in the face of hardships and difficulties. Ibn Mas'ud said, "It is like I am looking now at the Messenger of Allah, narrating the story of one of the Prophets, whose people have beaten him until they made him bloody, while he is wiping the blood off of his face and saying, 'O Allah! Forgive my people, for they know not.'" [Al-Bukhari & Muslim].

5 -- The Sabr of the companions: The companions of the Messenger of Allah were as firm as the rocks in their patience and endurance of the various hardships and calamities they were tested with. They used to face these hardships not only with patience, but also with feelings of content, accepting what Allah has written for them.

Abdullah ibn Mas'ud said, "While we were performing Tawaf (circumambulating) between Mounts As-Safa and Al-Marwah (in Makkah, [this story occurred before the Hijrah]), we saw several men following a young man whose hands were tied to his neck. I said, 'What is this young man's matter?' They said, 'This is Tal'hah ibn 'Ubaydillah, he has become a Sabi' (meaning he embraced Islam).' Further, a woman was following him and cursing him. I said, 'Who is this woman?' They said, 'This is As-Sa'bah bint Al-'Hadhrami, his mother!'" [Al-Isabah & Al-Bukhari, in his book, At-Tarikh].

The female companions of the Messenger of Allah were also firm in their patience in the face of various hardships and calamities, awaiting & anticipating the reward with Allah. Let today's Muslim women take these noted women as a good example in their behavior and conduct, for they are surely a good example for one to follow. 'Ataa' ibn Raba'h related, "Ibn 'Abbas once said to me, 'Should I show you a woman from among the people of Paradise?' I said, 'Yes.' He said, 'This dark woman, who came to the Prophet saying, 'I sometimes fall into bouts of Sara' (seizure), and then take off my clothes, so ask Allah for me (to cure me from this illness).' He said, '*If you wish, you can observe patience and then acquire Paradise; or if you wish, I will ask Allah for you so that He heals you.*' She said, 'I will observe patience.' She then said, 'However, I take off my clothes, so ask Allah for me that I do not take off my clothes (while suffering from seizures).' He asked Allah for her.'" [Al-Bukhari & Muslim].

Al-Quran is Allah's Proof Against His Slaves

The Prophet said, "*And the Quran is either a proof for or against you.*" Therefore, whoever learns the Book of Allah, the Quran, implements its commands and avoids its prohibitions, and does not transgress its stated limits, the Quran will then be a proof for him on the Day of Resurrection.

Abu Umamah Al-Bahili said, "I heard the Messenger of Allah say, '*Read the Quran, for it comes as a Shafii*' (intercessor, by Allah's Leave) *for its people on the Day of Resurrection. Read Az-Zahrawan* (the second and third chapters of the Quran), *for on the Day of Resurrection, they will come as two clouds, arguing on behalf of their people. Read Surat Al-Baqarah* (the second chapter of the Quran), *for taking it* (reciting it and observing what it contains of

Allah's Law) *is a Barakah* (a blessing), *while abandoning it is a 'Hasrah* (a cause for sorrow), *and surely, Al-Batalah cannot carry it* (or produce something similar to it)." Mu'awiyah said, "I was told that Al-Batalah are the witches."

As for those who abandon implementing the Quran, and only read it for Barakah or when death strikes someone close to them, or to start various celebrations, the Quran will be a proof against them that will make them speechless with the Lord on the Day of Resurrection. Ibn Mas'ud said, "He who abandons the Quran behind his back, it will lead him to the Fire." He also said, "On the Day of Resurrection, the Quran will come and will perform intercession for its people, and will thus lead its people to Paradise. Or, it will testify against one, and will thus lead him and his likes to the Fire."

Mankind's Deeds Are Diverse

The Messenger of Allah then said, "*All mankind Yaghdu and each will sell himself and will either free or destroy her.*" Everyone wakes up and until he reaches the night, he gets involved in the matters and the affairs of this life. Yet, not everyone is equal in this regard, for some of them will free themselves from the misery in this life and from Allah's punishment in the Last Life, by obeying Allah and His Messenger. On the other hand, many others will disobey Allah and His Messenger and will thus destroy themselves by acquiring the misery in this life and then Allah's punishment in the Hereafter. Allah said, what translated means, *﴿Certainly, your efforts and deeds are diverse* (different in aims and purposes).﴿ [92:4].

Ibn Rajab said, "This Hadith (#23) indicates that every human being either strives in what will eventually lead to his destruction, or in what will save him. Those who strive in the obedience of Allah,

will have given themselves up for Allah and will thus save themselves from His punishment. As for those who strive in the disobedience of Allah, they will have sold themselves to humiliation and will have burdened themselves with the sins that will lead to Allah's Anger and Wrath."

Benefits from the Hadith

1 -- Iman consists of faith, words and actions. Iman increases with working the good deeds, and decreases with committing sins.

2 -- This Hadith encourages Muslims to acquire the habit of remembering Allah frequently in Thikr.

3 -- Finally, this Hadith encourages Muslims to be clean and pure, both inwardly and outwardly.



Hadith #24

“O My slaves! I Have forbidden Ath-Thulm...”

Abu Tharr Al-Ghifari, may Allah be pleased with him, narrated that the Prophet, Salla Allahu Alayhi Wasallam, related to Allah, the Exalted and Ever High, that He said, what translated means,

“O My slaves! I have forbidden Myself from Ath-Thulm (injustice), and have made it (Ath-Thulm) ‘Haram (forbidden) for you. Therefore, do not commit Thulm against each other. O My slaves! All of you are misguided, except those whom I rightly guide. Therefore, ask Me for the right guidance, and I will rightly guide you. O My slaves! All of you are hungry, except those to whom I provide food. Therefore, ask me for food, and I will provide food for you. O My slaves! All of you are naked, except those whom I cover with clothes. Therefore, ask me for clothes, and I will provide you with clothes. O My slaves! You commit errors by day and night, and I forgive

all sins. Therefore, ask Me for forgiveness, and I will forgive you. O My slaves! You will never be able to cause Me any harm, nor will you ever be able to bring about any benefit for Me. O My slaves! If your first and last (and all those in between), your Ins (mankind) and your Jinn all have hearts similar to the heart of the most pious man among you, this will not increase My Kingdom even a little. O My slaves! If your first and your last, your Ins and your Jinn all have hearts similar to the heart of the most wicked man among you, this will not decrease from My Kingdom even a little. O My slaves! If your first and your last, your Ins and your Jinn all stood up in a flat piece of land, and they all ask me (for all their needs), and I thus give each one of them what he (or she) asks for, this will not decrease from My Kingdom, except what the needle will decrease from the (water of the) sea when it is submerged in it. O My slaves! It is only your deeds that I keep count for you, and I will then pay you your wages in full (each according to his or her deeds). Therefore, whoever finds the Khayr (good end, rewards, etc.), let him thank Allah. As for he who finds otherwise (punishment, the evil end, etc.), let him blame himself only (for his or her errors and bad deeds).”

Related by Muslim.

عن أبي ذر رضي الله عنه عن النبي صلى الله عليه وسلم فيما يرويه عن ربه عز وجل أنه قال : "يا عبادي إني حرمت الظلم على نفسي وجعلته بينكم محرماً فلا تظالموا . يا عبادي كلّم ضال إلا من ودينه فاستهدوني أهدكم . يا عبادي كلّم جائع إلا من أطعته فاستطعموني أطعمكم . يا عبادي كلّم عار إلا من كسوته فاستكسوني أكسكم . يا عبادي إنكم تخطئون بالليل والنهار وأنا

أَغْفِر الذنوب جميعها فاستغفروني أَعْفِر لَكُمْ . يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرْبِي فَتَضْرُونِي ، وَلَنْ تَبْلُغُوا نَفْحِي فَتَنْفَعُونِي . يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنِّكُمْ كَانُوا عَلَى أَتَقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِيَّ مَلَكِي شَيْئًا . يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنِّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مَلَكِي شَيْئًا . يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنِّكُمْ قَامُوا فِيَّ صَحِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ . يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ ثُمَّ أَوْفِيكُمْ بِهَا ، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمِدِ اللَّهَ ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ " (رواه مسلم) .

The Status of this Hadith

This is a grand Hadith, because it mentions some of the basic rules of the religion, both major and minor.

'Adl (justice), two major commandments of the Islamic Law that was revealed to Mohammad, the Messenger of Allah, Salla Allahu Alayhi Wasallam. Also, this Hadith encourages mankind and the Jinn to call Allah in supplication, seeking His guidance and asking Him for all their needs and wants. Ad-Du'aa', asking Allah in supplication, is one of the major acts of worship that the slave uses and relies on to draw closer to Allah, the Exalted and Ever High.

Further, this Hadith states some of Allah's Attributes, such as Allah being Free from all wants, especially from His creation, and that neither the errors harm Him, nor do the righteous deeds benefit Him. Confirming Allah's Greatness and Purity is a basic part of Taw'hid (believing in Allah in Islamic Monotheism). Finally, this Hadith

mentions some ways and means of good conduct and righteous behavior.

What is the Qudsi Hadith

“Abu Tharr Al-Ghifari, may Allah be pleased with him, narrated that the Prophet related to his Lord, the Exalted and Ever High, that He said,...” This is a Qudsi Hadith, in which the Messenger of Allah informs Muslims about what Allah has said and which is not a part of the Quran. This type of Hadiths has two forms:

1 -- The narrator would either say, “The Messenger of Allah has said, in what he relates to his Lord...”

2 -- Or, the narrator would say, “The Messenger of Allah said, *‘Allah, the Exalted and Ever High said, ‘...’*”.

Since the first form is what the Salaf (our rightly guided ancestors) used to use in narrating Qudsi Hadiths, An-Nawawi preferred to use it in this Hadith.

The Difference Between the Quran and Qudsi Hadiths

1 -- The Quran is the literal Word of Allah, while the Qudsi Hadith is the words that the Messenger of Allah uses to describe the meaning that Allah wants conveyed.

2 -- The Quran was conveyed to Muslims through Tawatur (a large number of narrators in every generation who narrate it to the next generation), and Allah has promised that, *﴿Verily We: It is We*

Who have sent down the Thikr (the Quran and the authentic Sunnah) ***and surely, We will guard it*** (from corruption). ﴿ [15:9]. Therefore, there is no doubt in any part of the Quran. On the other hand, Qudsi Hadiths were not all conveyed through Tawatur, and thus contain authentic, weak and even fake narrations that were falsely attributed to the Messenger of Allah.

3 -- Reciting the Quran is an act of worship, earning the person ten good deeds for every letter that he or she recites. Also, Muslims are obliged to read parts of the Quran in their prayers. This is not the case with Qudsi Hadiths.

4 -- Unlike the case with Qudsi Hadiths, a sentence in the Quran is called "Ayah", and a chapter of several Ayat is called "Surah."

5 -- Allah has dared the eloquent Arabs, along with all mankind and the Jinn, to produce something similar to the wordings of the Quran, for the Quran is a miracle unsurpassed in its power and form. Again, this is not the case with Qudsi Hadiths.

The Difference Between Qudsi Hadiths and the Other Hadiths of the Prophet

The Hadiths of the Messenger of Allah are a revelation from Allah, ***﴿Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.﴾*** [53:3-4]. The Messenger of Allah is obliged to convey the meanings and the practical aspects of the Quran (using his own words), and this is a part of the revelation itself. When the Prophet issues a decision based on his Ijtihad (opinion), the revelation either confirms his decision, or amends it. Therefore, not every single Hadith is a revelation itself, but is either a revelation or

upheld by revelation. As for the authentic Qudsi Hadiths, they are all a revelation from Allah, where the Prophet uses his own words to express the meanings that they are meant to convey. Therefore, we relate Qudsi Hadiths to Allah with regards to their meanings.

The Meaning of Ath-Thulm

Ath-Thulm means, "To place a matter in its undeserved position (or place, status, etc.)." Also, Ath-Thulm entails deviating from the true path and transgressing the limits. The Arabs would say, "Go on this path and do not commit Thulm from it," meaning "Do not deviate from staying on this path."

There are two types of Thulm:

1 -- One's Thulm that he commits against his own self. Shirk (associating others in worship) with Allah, is the biggest type of this Thulm, for Allah said, what translated means, *﴿Verily! Joining others in worship with Allah is a great Thulm indeed.﴾* [31:13]. Following this type, is that which occurs when the slave commits various sins and errors, major or minor. Whoever commits errors and sins, will have committed an act of Thulm against his own self, as Allah said, what translated means, *﴿But do not take them (the divorced wives) back to hurt them, and whoever does that, then he has wronged himself.﴾* [2:231], and, *﴿And whosoever transgresses the set limits of Allah, then indeed he has wronged himself.﴾* [65:1]. There are several other Ayat that support this meaning.

2 -- The acts of Thulm by the slave against other people. There are several Ayat in the Quran that warn against practicing this type of Thulm against other people.

Ath-Thulm is Prohibited

The Messenger of Allah said that Allah said, “*And have made it (Ath-Thulm) ‘Haram for you. Therefore, do not commit Thulm against each other.’*” This portion of the Hadith prohibits all types of Thulm. There are many Texts from the Quran and Sunnah that emphasize that Ath-Thulm is Haram:

1 -- Allah said, what translated means, “*And whoever among you commits Thulm against himself (sets up rivals to Allah), We shall make him taste a great torment.*” [25:19]. In this Ayah, Allah, the King of kings, threatens those who commit Thulm with a great punishment from Him. This is a stern warning for people not to fall into any type or form of Thulm.

2 -- Allah said, what translated means, “*Such is the Seizure of your Lord when He seizes the (population of) towns while they are committing Thulm. Verily, His Seizure is painful, and severe.*” [11:102]. This Ayah threatens the community that indulges in Thulm with Allah’s Wrath and punishment.

3 -- Jabir related to the Messenger of Allah that he said, what translates into, “*Ittaqu (avoid, abandon, beware of, etc.) Ath-Thulm, for Ath-Thulm will be layers of darkness on the Day of Resurrection.*” [Muslim].

4 -- Abu Umamah narrated that the Messenger of Allah said, what translated means, “*Two types of my Nation (Muslims) will not acquire my Shafa’ah (the Prophet’s intercession by Allah’s Leave on behalf of the sinners among his nation), a Thalum, (one who frequently falls into Thulm) Ghashum (harsh, unjust, wicked, etc.) Imam (leader, ruler), and a wicked Ghall (who steals from the war loot, or from the Muslim treasury).*” [At-Tabarani & Sahih Al-Jami’].

5 -- Abu Musa narrated that the Messenger of Allah said, what translates into, “*Allah gives respite for the Thalim* (whoever commits Thulm), *until when He seizes him, He will never let go of him.*” [Al-Bukhari & Muslim]. Allah gives respite and prolongs the term for the Thalim, for a Wisdom that He best knows. But, such a Thalim will never be able to escape Allah’s Wrath and punishment.

Those who practice Ath-Thulm should heed this stern warning from Allah and should refrain from Ath-Thulm before it is too late for them. Muslims are obliged to avoid all types and forms of Thulm, because Ath-Thulm warrants Allah’s Anger and Wrath. Also, Ath-Thulm is a major cause for the abundance of animosity and hatred between people, and as it was and still is a major cause for wars, revolutions and the decay of various civilizations.

Allah Does Not Deal Thulm to His Creation

The Messenger of Allah said that Allah said, “*O My slaves! I have forbidden Myself from Ath-Thulm.*” Allah, the Exalted and Ever High, has forbidden Himself from Ath-Thulm. There are several Ayat in the Quran that confirm this fact, such as, ﴿*And I am not unjust* (to the least) *to the slaves.*﴾ [50:29], ﴿*And Allah wills no injustice to the ‘Alamin* (mankind and Jinn).﴾ [3:108], ﴿*And Allah wills no injustice for* (His) *slaves.*﴾ [40:31], and, ﴿*And your Lord is not at all unjust to* (His) *slaves.*﴾ [41:46]. Also, Allah said, ﴿*Truly! Allah wrongs not mankind in aught*﴾ [10:44], and, ﴿*Surely! Allah wrongs not even of the weight of an atom* (or a small ant).﴾ [4:40]. All praise is due to Allah, the Great and Most Gracious. If Allah wills, no one will be able to stop Him from dealing anyone with Thulm. Yet, Allah has forbidden Himself from Ath-Thulm. The slave is therefore obliged to praise Allah for His forbidding Himself from Thulm, and must believe that all what Allah has decreed is thus free of

Thulm. Imam An-Nawawi said, “It is impossible that Allah deals Ath-Thulm to anyone, for how can He transgress (a set of limits, since Ath-Thulm entails transgression), when there is none above Him whom He should obey? And how can He place a matter in its undeserved place, when the whole existence is under His Absolute Control (and Perfect Knowledge)?”

Creation Are Totally Dependent on Allah, the All-Rich

The Prophet said that Allah said, “*O My slaves! All of you are misguided, except those whom I rightly guide. Therefore, ask Me for the right guidance, and I will rightly guide you. O My slaves! All of you are hungry, except those to whom I provide food. Therefore, ask me for food, and I will provide food for you. O My slaves! All of you are naked, except those whom I cover with clothes. Therefore, ask me for clothes, and I will provide you with clothes. O My slaves! You commit errors by day and night, and I forgive all sins. Therefore, ask Me for forgiveness, and I will forgive you.*” This portion of the Hadith states in clear terms that the creation are totally dependent on Allah for each and every need and to fend off each and every harm in this life and in the Hereafter. Many Ayat in the Quran remind mankind of their total reliance and dependency on Allah for every matter they need with regards to this life and the Last Life.

Allah said, what translated means, *“He whom Allah guides, is rightly guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him (to the right Path).”* [18:17], thus indicating that the right guidance to the True Path comes from Allah, alone. Also, and with regards to sustenance, Allah said, *“And no (moving) living creature is there on earth but its provision is due from Allah.”* [11:6]. As for mankind’s need for Allah’s Mercy, Allah

said, ﴿*Whatever of mercy (of good), Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.*﴾ [35:2]. And about forgiveness, Allah said, ﴿*They said, “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”*﴾ [7:23].

Prophet Ibrahim (Abraham) rejected his people’s idol worshipping, reminded them that Allah alone provides sustenance, guidance, cure from disease and that He alone gives life and death. Allah said that, ﴿*He (Abraham) said, “Do you observe that which you have been worshipping, You and your ancient fathers? Verily! They are enemies to me, save the Lord of the ‘Alamin (mankind, Jinn and all that exists); Who has created me, and it is He Who guides me; And it is He Who feeds me and gives me to drink. And when I am ill, it is He who cures me; And Who will cause me to die, and then will bring me to life (again); And Who, I hope will forgive me my faults on the Day of Recompense, (the Day of Resurrection), My Lord! Bestow Hukman (religious knowledge, right judgment of the affairs and Prophethood) on me, and join me with the righteous.”*﴾ [26:75-83]. He Whose Attributes are like this, is the Only Deity Who deserves that His creation worship Him alone without partners.

Mankind Are Made to Recognize Islam

Allah’s saying, “*All of you are misguided, except those whom I rightly guide.*”, does not contradict what the Prophet narrated that Allah said in another Qudsi Hadith, “*I have created My slaves ‘Hunafaa’ (Muslims, recognizing Islam as the True Religion).*” [Shar’h Muslim]. In another narration for this last Qudsi Hadith, Allah adds, “*But the devils misguided them.*” [Shar’h Muslim]. Hence, mankind are made to recognize Islam as the True Religion.

But, they are required and obliged to learn the specifics of Islam afterwards, since mankind are born illiterate, *﴿And He found you unaware (of the Quran, its legal laws, and Prophethood, etc.) and guided you?﴾* [93:7]. In this Ayah, Allah reminds His Prophet that He has taught Him the Quran and the Sunnah after he had no knowledge in such aspects. This Ayah is similar to the following Ayah, *﴿And thus We have sent to you (O Mohammad) Ru'han (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Quran) a light wherewith We guide whosoever of Our slaves We will.﴾* [42:52].

Mankind are therefore born with the tendency to recognize the Truth, that is Islam. When Allah extends His guidance to a certain member of mankind who deserves and seeks the true guidance, He will provide him with those who will teach him the True Guidance, thus combining the guidance that he was born with, with the acquired guidance that he learns afterwards. However, when Allah wants to lead a person into misguidance, because he deserves and seeks misguidance, He will provide him with those who will deviate him from the True Path. The Prophet confirmed such facts, when he said, what translates into, *“Every newly born is born with Al-Fitrah (being able to recognize that Islam is the Truth), until his tongue is able to express what he wants to say. Then, his parents make him a Jew, or a Christian, or a Majusi (a fire-worshipper).”* [Sahih Al-Jami’].

Asking Allah for the True Guidance

Every believer will be granted the True Islamic Guidance in its general aspects. However, the believer needs to acquire knowledge in another type of the True Guidance, the specifics of Islam and Iman. Allah has obliged Muslims to seek this type of guidance every time

they stand up in prayer, by reading Al-Fati'hah (chapter 1 in the Quran) which contains the following Ayah, **﴿Guide us to the Straight Way.﴾** [1:6]. There are several Texts in the Sunnah that indicate that asking Allah for this type of Guidance is encouraged for Muslims, and that they are afterwards obliged to strive hard to stay firm on this path.

Asking Allah For His Forgiveness

The Prophet also said that Allah said, **“O My slaves! You commit errors by day and night, and I forgive all sins. Therefore, ask Me for forgiveness, and I will forgive you.”** This portion of the Hadith encourages Muslims to ask Allah for His forgiveness for their errors and mistakes (by saying, “Astaghfiru-Llah Al-’Atheem [I seek forgiveness from Allah, the All-Great]” for example). The Messenger of Allah used to frequently ask Allah for His forgiveness, more than a hundred times a day, **“By Allah! I seek Allah’s forgiveness more than seventy times a day.”** [Al-Bukhari].

Allah is Self-Sufficient

The Messenger of Allah said that Allah said, **“O My slaves! You will never be able to cause Me any harm, nor will you ever be able to bring about any benefit for Me.”** Creation can never be able to bring Allah any harm or good. He is the All-Sufficient, Free from all wants and needs. When creation worship Allah and obey Him, they alone will receive the benefit for such obedience. Likewise, when creation disobey Allah, it will be their loss, never Allah’s. There are several Ayat in the Quran that confirm this fact, such as, **﴿And let not those grieve you (O Mohammad) who rush with haste to disbelieve; verily, not the least harm will they do to Allah.﴾** [3:176], **﴿And he who turns back on his heels, not the least harm**

will he do to Allah. ﴿[3:144], and, ﴿*It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him.* ﴿[22:37]. Allah loves for His slaves to obey Him and worship Him, for their own benefit. He also hates for them to disobey Him and to disbelieve in Him, again for their own benefit.

Allah is the All-Rich

The Prophet also said that Allah said, “*O My slaves! If your first and your last, your Ins and your Jinn all stood up in a flat piece of land, and they all ask me (for all their needs), and I thus give each one of them what he (or she) asks for, this will not decrease from My Kingdom, except what the needle will decrease from the sea when it is submerged in it.*” Allah’s Kingdom has such unlimited resources, that even if each member of mankind and the Jinn asks for his or her needs, and Allah gives each what he desires, Allah’s Treasury will never end up empty, nor will it ever decrease. Confirming this fact, Abu Hurayrah narrated that the Messenger of Allah said, what translates into, “*Allah, the Exalted and Ever High, said, ‘Spend (O mankind on charity and righteous causes), and I will spend on you.’*” The Prophet also said, “*Allah’s Hand is Ever Full, Generous by day and by night, and Nafaqah (such enormous expenditures) will never decrease its fullness.*” He also said, “*Do you realize that ever since the heaven and earth were created, What He has in His Hand has not decreased. His Throne was erected on water, and in His Hand is the Mizan (the scale of everything and everyone): He raises (whom He wills) and lowers (whom He wills).*” [Al-Bukhari & Muslim].

The Various Deeds Are Being Duly Recorded

The Prophet said that Allah said, *“O My slaves! It is only your deeds that I keep count for you, and I will then pay you your wages in full.”* This section of the Hadith confirms that Allah keeps perfect count of His creation’s deeds. He will then award each the deserved reward or punishment, according to his or her deeds. Those who believe and perform righteous, good deeds, will be rewarded with Paradise. As for those who disobey and disbelieve, theirs is the bad and evil end. Allah said, what translated means, *﴿So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.﴾* [99:7-8], *﴿And they will find all that they did, placed before them, and your Lord treats no one with injustice.﴾* [18:49], and, *﴿On the Day when Allah will resurrect them all together (the Day of Resurrection) and inform them of what they did. Allah has kept account of it, while they have forgotten it.﴾* [58:6].

This section of the Hadith also states that Allah pays the rewards or punishes for the deeds, either in this life, or in this life and the Last Life, *﴿And only on the Day of Resurrection shall you be paid your wages in full.﴾* [3:185], *﴿Whosoever works evil, will have the recompense thereof,﴾* [4:123], and, *﴿Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (Paradise in the Hereafter).﴾* [16:97]. Therefore, the believer may receive his punishment for his sins in this life, and will receive the rewards for his good deeds on the Day of Resurrection, when such reward will be multiplied and when the just award, and even more, will be received in full, by Allah’s Mercy and Grace.

As for the disbeliever, Allah rewards him or her for his or her good deeds in this life, while his or her evil deeds will be reserved for him or her until the Day of Resurrection, when he or she will receive the just punishment due for his or her sins. Allah said, what translated means, *﴿That He may requite those who do evil with that which they have done (punish them in Hell).﴾* [53:31].

Thanking Allah For His Bounties

The Prophet said that Allah said, *“Therefore, whoever finds good, let him thank Allah. As for he who finds otherwise, let him blame himself only.”* This portion of the Hadith might indicate that whoever receives rewards for his good deeds in the life of this world, should thank Allah for such bounties, *﴿Whoever works righteousness, whether male or female, while he is a true believer verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do.﴾* [16:97]. As for those who are being punished in this life for their sins, they must blame themselves only, and must hurry to repent to Allah and seek His forgiveness, *﴿And verily, We will make them taste of the near torment (the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (accept Islam).﴾* [32:21].

Or, this portion of the Hadith might indicate that the believer will actually thank Allah on the Day of Resurrection, and that the disbeliever will actually blame himself then, when such blame and sorrow is totally futile. To support these facts, Allah has informed us that people of Paradise will thank Allah for His Bounties on them, *﴿And they will say, “All the praises and thanks be to Allah, Who has guided us to this, never could we have found guidance, were it not that Allah had guided us!”﴾* [7:43]. He also informed us that the

Kuffar (disbelievers) will blame themselves when Satan disowns them, saying, ﴿*So blame me not, but blame yourselves.*﴾ [14:22].

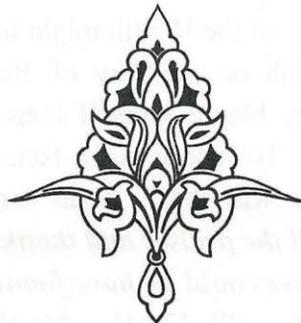
Benefits from the Hadith

1 -- This Hadith clearly affirms the obligation of asking Allah for every matter that one needs, for all good originates from Allah, alone.

2 -- This Hadith emphasizes the importance of the heart, which is the source of either righteousness or wickedness. When the heart is straight and righteous, the limbs will follow suit. When the heart is wicked and misguided, the limbs will also follow suit.

3 -- The Hadith confirms that all good originates from Allah, alone, and that He bestows His Bounties on whom He wills from among His slaves. On the other hand, when a person suffers an hardship, it is because of his own self, ﴿*Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself.*﴾ [4:79].

4 -- Finally, this Hadith indicates that one should always hold himself or herself accounted for his or her sins, “*let him blame himself.*”



Hadith #25

“People of Ad-Duthur have acquired the whole rewards...”

Abu Tharr, may Allah be pleased with him, said, “Some people among the companions of the Messenger of Allah said to him, ‘O Messenger of Allah! People of Ad-Duthur (meaning the merchants and rich people) have acquired the whole rewards. They pray as we pray and fast as we fast, but they give Sadaqah (charity) from what is beyond their need of their money (whereas we are unable to do so).’ He said, *‘Do you not have what you can give as a charity? For every Tasbi’h* (saying Sub’hana-Llah, all the praises are due to Allah) *there is a Sadaqah, and every Takbir* (saying Allahu Akbar, Allah is the Great) *is a Sadaqah, every Ta’hmud* (saying, Al-’Hamdu Lillah, all the thanks are due to Allah) *is a Sadaqah, every Tahlil* (saying, La Ilaha Illa-Llah, there is no deity worthy of worship except Allah) *is a Sadaqah, enjoining righteousness is a*

Sadaqah, forbidding evil is a Sadaqah, and when one of you has sexual intercourse (with the wife), he will gain a Sadaqah. They said, 'O Messenger of Allah! Will one of us satisfy his desire, yet gain a reward?' He said, '*Do you see if one satisfies it through the 'Haram (the impermissible, meaning illegal sexual intercourse), will he carry a burden (sin)? Likewise, if he satisfies it through the 'Halal (the permissible, meaning with the wife), he will gain a reward.*'"

Related by Muslim.

عن أبي ذر رضي الله عنه : "أن ناسا من أصحاب رسول الله صلى الله عليه وسلم قالوا للنبي صلى الله عليه وسلم : يا رسول الله ، ذهب أهل الدثور بالأجور ، يصلون كما نصلي ويصومون كما نصوم ويتصدقون بفضول أموالهم . قال : أوليس الله قد جعل لكم ما تصدقون : إن بكل تسبيحة صدقة ، وكل تكبيرة صدقة ، وكل تحميدة صدقة ، وكل تهليلية صدقة ، وأمر بالمعروف صدقة ، ونهي عن منكر صدقة ، وفي بضع أحدكم صدقة . قالوا : يا رسول الله ، أيأتي أحدنا شهوته ويكون له أجر ؟ قال : أرأيتم لو وضعها في حرام أكان عليه وزر ؟ فكذلك إذا وضعها في الحلال كان له أجر" (رواه مسلم) .

The Status of this Hadith

This Hadith has a considerable importance, because it states the following:

1 -- Qiyas is permissible. (Qiyas entails deriving a ruling for a matter of the religion that does not have a specific ruling, from another comparable and similar matter that has a specific ruling).

2 -- With good intentions, permissible acts will become acts of worship.

3 -- Rushing to perform as much as one can of the acts of worship, is the field where there should be competition (between Muslims who seek Allah's rewards).

4 -- The ways and methods of performing righteously good are so numerous, that if one could not perform some of them, he will surely be able to perform many others.

The Ways and Fields the Salaf Used to Compete in

This Hadith indicates that the Salaf used to compete with each other in worshipping Allah, by performing what will draw them closer to Him and what will enhance their position and status with Him. This is why some of the companions of the Messenger of Allah who were poor, came to him and said that their merchant and rich brethren have acquired more reward than they have, for the rich companions have what they can afford to spend in charity. They also perform Hajj, 'Umrah and Jihad, while the companions who were poor were unable to do so; therefore, how can they reach the status of the rich companions. The Messenger of Allah gave them the answer that we have mentioned in the Hadith. This is the field where the Salaf used to compete, as Allah said, what translated means, *﴿And for this let (all) those strive who want to strive (hasten earnestly to the obedience of Allah).﴾* [83:26], and, *﴿For the like of this let the workers work.﴾* [37:61].

Ibn Is'haq narrated that Az-Zuhri told him that 'Ubaydillah ibn Kaa'b ibn Malik related, "Among that which Allah has given His Messenger (of His tremendous bounties), is that Al-Aws and Al-Khazraj (the two major tribes in Madinah who extended their help, aid and refuge to the Messenger) were like two competing bulls (concerning performing as much as they can of righteous, good deeds). Al-Aws would not accomplish anything, but Al-Khazraj would say, 'By Allah! You will not acquire this virtue alone.' And so were Al-Aws. When Al-Aws killed Kaa'b ibn Al-Ashraf (the Jewish leader and the sworn enemy of the Messenger of Allah), Al-Khazraj mentioned a Kafir man, Ibn Abi Al-'Haqiq, who was also an enemy of the Messenger of Allah, and who resided in the area of Khaybar (and then killed him by the Messenger's leave)." [Fat'h Al-Bari].

This is why Allah and His Messenger have firmly praised the Salaf, and this is the reason behind their great successes and the glory that they have acquired in this life and in the Hereafter. Some of them would be excused from performing a deed, yet he would come to the Messenger of Allah with his eyes full of tears, because he was unable to perform such a deed. Allah has told us about the companions that when the Messenger of Allah was preparing to lead his army in Jihad, **﴿They turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad).﴾** [9:92].

As for competing to gain material gains, it is discouraged for Muslims. When one exaggerates in this regard, he will expose himself to weaknesses and even outright destruction. The Messenger of Allah said, what translated means, "**Receive the glad tidings and hope for what pleases (and satisfies) you, for by Allah! It is not poverty that I fear for you the most, but that this Dunya will be wide open for you as was the case with those who were before you (such as the Jews and the Christians), and then you compete in acquiring it**

as they competed, and then it destroys you as it destroyed them.” [Al-Bukhari & Muslim].

Al-Ghibtah

Al-Ghibtah entails one’s wishing that he or she acquires what is similar to what others have, without wishing that what the others have disappears. Al-Ghibtah is allowed for Muslims, for the Prophet of Allah said, what translated means, “*There is no ‘Hasad (meaning Ghibtah) except for two (meaning ‘Hasad is permissible only in those two cases); a man whom Allah has given wealth, so he spends it righteously; and a man whom Allah has given wisdom, so he judges by it and teaches it.*” [Al-Bukhari & Muslim]. Al-‘Hasad here means Al-Ghibtah, and not the prohibited enviousness which entails one’s wishing that what the others have disappears and vanishes.

This Hadith that we are explaining (#25 above) also indicates that the companions have implemented what they have learnt from the Messenger of Allah. Their poor brethren had Ghibtah for their rich and wish that they too can afford to give charity and perform Hajj, ‘Umrah and Jihad in the cause of Allah. This is why they said to the Prophet, “People of Ad-Duthur have acquired the whole rewards. They pray as we pray and fast as we fast, but they give Sadaqah from what is beyond their need of their money.”

The Righteous Acts Can be Called Sadaqah

‘Huthyfa said that the Prophet said, what translated means, “*Every Ma’ruf (righteous act) is a Sadaqah.*” [Muslim]. According to this last Hadith, all types of good deeds and charity are called

Sadaqah; a grace and a mercy from Allah, and most certainly, all Allah's Grace and Mercy are a Sadaqah from Him to His slaves.

To emphasize what we have stated above, we must note here that Imam Muslim classified this last Hadith in his **Sahih**, (which is a collection of authentic Hadiths), under chapter, "Every type of Ma'ruf is Called 'Sadaqah'." Further, An-Nawawi stated that the Prophet's saying, "**Every Ma'ruf is a Sadaqah.**", demonstrates that the various righteous acts will gain the reward that is awarded for Sadaqah. Al-Qhadi (judge) 'Iyadh also said, "It is possible that it (every Ma'ruf) is called Sadaqah, because it has a prescribed reward, just as the actual Sadaqah (charity) has a specific reward. Therefore, the acts of worship have rewards just like the Sadaqah, and the Prophet called them (meaning the acts of worship) "Sadaqah" to draw the similitude between them (meaning the acts of worship and the Sadaqah) and to classify them both. It was also said, 'It (the last Hadith) means that it is a Sadaqah for his own self (because he will gain a reward for himself).'"

Those companions who were poor and who asked the Prophet about Sadaqah in this Hadith, were unaware of this broad meaning for Sadaqah. They came to their beloved Prophet inquiring about finding some ways and means of competing with their rich brethren, who were capable of performing what they were unable to perform. His answer to them was, "**Do you not have what you can give as a charity?**" He then listed some types of Sadaqah in the Hadith:

1 -- The different types of the righteous, good deeds are also types of Sadaqah. Allah said, what translated means, **﴿But the good righteous deeds, that last, are better with your Lord for rewards and better in respect of hope.﴾** [18:6]. The majority of the scholars of Tafsir (explaining the Quran) said that the righteous good deeds that last, are saying Sub'hana-Llah, Allahu Akbar, Al-'Hamdu Lillah, La

Ilaha Illa-Llah. Tasbi'h means to praise, and Sub'hana-Llah indicates praising Allah from all ill-descriptions and shortcomings. In Liasn Al-'Arab (an Arabic dictionary), "Sub'hana-Llah, means all the praises are due to Allah from having a wife or a son. It was also stated that it means to praise Allah from all what is not suitable for Him to be described with. As for Al-'Hamdu Lillah, it means to thank (and appreciate) Him for His Bounties which have encompassed all things. Al-'Hamd is more general in meaning than Ash-Shukr (which means to thank), for Al-'Hamd comes in return for the received aid and when there is no received aid. Al-'Hamd is the opposite of Ath-Thamm (which means to criticize)."

The Messenger of Allah answered their inquiry by saying, ***"For every Tasbi'h there is a Sadaqah, and every Takbir is a Sadaqah, every Ta'hmid is a Sadaqah, every Tahlil is a Sadaqah."*** Every Tahlil, means to say, "La Ilaha Illa-Llah", there is no deity worthy of worship except Allah. We should note here that the benefit of these types of Sadaqah that the Prophet has mentioned are personal, for they reach only those who perform them.

2 -- Enjoining righteousness and forbidding evil, are also types of Sadaqah. The Messenger said, ***"Enjoining righteousness is a Sadaqah, forbidding evil is a Sadaqah."*** This type of Sadaqah that the Messenger has mentioned to his companions who were poor, entail extending righteous aid to others, and this is why they are called Sadaqah. This type of Sadaqah may even reach a higher grade than giving out monetary charity, and why not, since Allah said, what translated means, ***﴿You [true believers in Islamic Monotheism, and real followers of Prophet Mohammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah.﴾ [3:110].*** There are certain

rules and conditions that regulate enjoining righteousness and forbidding evil, and we will explain them in detail later on, Allah willing.

3 -- There is a Sadaqah in one's legal sexual intercourse. The Prophet said, "***And when one of you has sexual intercourse*** (with the wife), ***he will gain a Sadaqah.***" They said, "O Messenger of Allah! Will one of us satisfy his desire, yet gain a reward?" He said, "***Do you see if one satisfies it through the 'Haram, will he carry a burden? Likewise, if he satisfies it through the 'Halal, he will gain a reward.***" The Hadith indicates that when one has sexual intercourse with his wife, he gains a Sadaqah. However, and according to the correct method of understanding this Hadith, this reward is awarded for having a good intention for having sexual intercourse, because the Messenger of Allah said in another Hadith, "***You will not pay any expense that you seek Allah's Face with it, but you will be rewarded for it, including what you put in your wife's mouth*** (of food)." [Al-Bukhari]. Therefore, when one intends to have sexual intercourse with his wife, and to gain the reward for Sadaqah, he should intend by it to purify himself and his wife from illegal sexual activity, considering it a right for his wife that he seeks to fulfill, so that they will live together in a way that is better, and so that they gain a righteous offspring who will worship Allah. When one intends this, he will gain a reward for Sadaqah, Allah willing.

Some scholars relied on this portion of the Hadith to rule that some permissible acts will reach the status of the acts of worship with good intention. About this Hadith (#25 above), An-Nawawi said in his explanation and commentary on Sahih Muslim, "This indicates that the permissible acts will become acts of worship with good intentions. Sexual intercourse will thus become an act of worship when one intends by it to satisfy the rights of his wife, to live with her in a way that is better as Allah has ordained, to seek a righteous

offspring, to fulfill his and his wife's (physical) needs, and to forbid them both from looking at, thinking of or intending to fall into the 'Haram...'

Qiyas is Permissible

The companions of the Messenger of Allah said to him, "O Messenger of Allah! Will one of us satisfy his desire, yet gain a reward?" He said, "*Do you see if one satisfies it through the 'Haram, will he carry a burden? Likewise, if he satisfies it through the 'Halal, he will gain a reward.*" An-Nawawi said, "This (portion of the Hadith) indicates that Qiyas is permissible, as is the Mathhab (way, method, opinion, etc.) of all the scholars. Only Ahlu Ath-Thahir (a group of scholars that rigidly follows the apparent meanings of the Texts, even when there are indications otherwise) have disapproved of this rule."

Qiyas involves comparing a matter with its equals, as comparing indicates equating. One may say, "Such and such person cannot be compared with such a such person," meaning they are not equal.

As for Usul Al-Fiqh (sets of general legislative rules, each formed from several minor rules), Qiyas means, "Equating an incident that does not have a specific ruling with an incident that has a specific ruling, by giving them both the ruling (of the latter) which depends on a Text, because these two matters are equal with regards to the reason behind issuing this ruling."

Qiyas is the fourth resource of Islamic Law, after the Quran, the Sunnah and the Ijmaa' (the consensus of the entire community of the scholars). The type of Qiyas that this Hadith mentions is called

“Qiyas Al-’Aks (the opposite)”, which involves issuing a decree on a matter by mentioning the ruling for its opposite, because they are opposite in the reason behind their respective rulings.” Imam Muslim narrated that Waki’ (Imam Shafi’i’s teacher) said, “...Ibn Numayr related, ‘I heard the Messenger of Allah say, *‘Whoever dies while associating others with Allah, will enter the Fire,’* and I said (confirming this and the ‘Aks), ‘And he who dies while not associating anything with Allah, will enter Paradise.’” Imam An-Nawawi said, “The scholars of Usul differed with regards to accepting Qiyas, but this Hadith is a proof for those who accept Al-Qiyas, and this is the correct position.”

Benefits from the Hadith

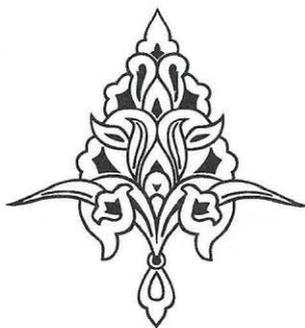
1 -- When spreading the religious knowledge, a teacher or a scholar should strengthen his position and opinion relying on the proof, for this directs the people to firmly accept the truth. Therefore, a teacher or a scholar should not hesitate when he is asked to present his proof for what he states regarding matters of the religion, because asking for the proof does not indicate that people do not trust such a scholar.

2 -- One should live with and treat his spouse in a way that is better. When one is being kind to his wife, he will be performing an act of worship, providing he does so seeking Allah’s pleasure alone.

3 -- One is always encouraged to use Al-’Hikmah (wisdom) in the way he conducts all his affairs.

4 -- This Hadith strongly demonstrates the virtues of the companions who were always eager to indulge in and perform what brings them closer to Allah, the Exalted and Ever High.

5 -- Finally, this Hadith also demonstrates the virtues of the thankful and grateful rich Muslims, and the virtues of the patient Muslims who are poor.



Hadith #26

“For every Sulamah of people, there is a charity”

Abu Hurayrah, may Allah be pleased with him, narrated that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means,

“Each day the sun rises, there is a Sadaqah (an act of charity) on every Sulamah (bone) in people: solving a dispute between two people with justice is a Sadaqah; helping a man ride on his means of transportation is a Sadaqah and helping him lift his property up on it (on his means of transportation) is a Sadaqah; a goodly word (that you utter) is a Sadaqah; every step you take to the prayers (in the Masjid) is a Sadaqah; and removing the harm (rocks, dirt, tree branches, etc.) from the way is a Sadaqah.”

Related by Al-Bukhari & Muslim

عن أبي هريرة رضي الله عنه قال : "قال رسول الله صلى الله عليه وسلم: كل سلامى من الناس عليه صدقة ، كل يوم تطلع فيه الشمس . قال : تعدل بين اثنين صدقة ، وتعين الرجل في دابته فتحمله عليها أو ترفعه له عليها مناعه صدقة . قال : والكلمة الطيبة صدقة ، وكل خطوة تمشيها إلى الصلاة صدقة ، وتميط الأذى عن الطريق صدقة" (رواه البخاري ومسلم) .

The Status of this Hadith

Among the important virtues that the religion enjoins on Muslims, and which are contained in this important Hadith, is that they should all unite their hearts and efforts on what produces brotherly love, unity and harmony between them. Being vigorous and just while trying to end various disputes that may arise between Muslims, helping one another in practicing matters of material and religious importance, uttering only the goodly, beneficial words and removing the harm and any obstacles from people's way, are all good means and ways that will help Muslims achieve unity and harmony between them, Allah willing.

Allah's Magnificence as Demonstrated in the Human Body

The Prophet said, "*Every Sulamah*", which is singular for "Sulamiyyat." The Sulamiyyat are all the bones that exist in the human body. Among Allah's tremendous bounties on mankind, is this bone structure that gives strength to the human body, and which testifies to Allah's Greatness and unlimited Ability. Allah created mankind in the best shapes, which are also flexible in a way that helps people to easily move about. Only those who lose the ability to move

and do things on their own, will appreciate this great bounty from Allah.

Thanking and Praising Allah for His Grace and Bounty

As we have stated, it is a sign of Allah's Grace and Power that He created mankind in the best shapes and forms. Therefore, mankind need to thank Allah for every bone that He created in their bodies. Allah has reminded mankind with this bounty, that He created them in the best shapes, in several chapters in the Quran. Allah said, what translated means, *﴿O man! What has made you careless concerning your Lord, the Most Generous? Who created you, fashioned you perfectly, and gave you due proportion; In whatever form He willed, He put you together.﴾* [82:6-8], *﴿And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allah).﴾* [16:78], and, *﴿Have We not made for him a pair of eyes? And a tongue and a pair of lips?﴾* [90:8-9].

The Two Types of Ash-Shukr

Allah has ordered mankind to thank and appreciate His Bounties on them, such as, *﴿And be grateful for the Graces of Allah.﴾* [16:114], *﴿And be grateful to Him.﴾*[29:17], and, *﴿And be grateful to Allah.﴾*[2:172]. Ash-Shukr, thanking and appreciating Allah, has two types, obligatory and encouraged:

1 -- The obligatory type of Shukr includes implementing the Commandments, both inwardly and outwardly, and avoiding the prohibitions. Any person who does not perform this types of Shukr,

will gain a sin, while those who practice it will gain the reward for thanking Allah for His Grace that He has given them the good health, their bodies, bones, sight, etc. The Messenger of Allah said in another Hadith, ***“Let one refrain from doing evil and this is a Sadaqah for him.”*** Avoiding the prohibitions is thus a Sadaqah that fulfills a part of the obligatory Shukr. Some scholars have emphasized this meaning, when they said, “Ash-Shukr entails abandoning the prohibitions.”

2 -- The encouraged type of Shukr entails performing the various voluntary acts of worship, such as voluntary charity, prayers, ‘Hajj and ‘Umrah. There are many other types of voluntary acts of worship. The Prophet and his companions were the best example in the way they excelled in performing voluntary acts of worship, for one of them would perform in one day what is not possible for others to perform in many days. Abu-Bakr, for example, combined between the voluntary acts of fasting, giving away charity, following a Muslim’s Janazah (funeral) and visiting a sick person; all in one day.

Ending Various Disputes Between People

The Messenger of Allah said, ***“Solving a dispute between two people with justice, is a Sadaqah.”*** This type of Sadaqah has a great beneficial effect on Muslims, for the Muslim community at large will reap the fruits of having various disputes easily and justly ended. This way, the Muslim community will be just like one healthy body. Many Texts in the Quran and Sunnah encourage Muslims to indulge in the righteous conduct of ending disputes between people with justice and fairness, such as, ***“There is no good in most of their secret talks save (in) him who orders Sadaqah, or Ma’ruf*** (Islamic Monotheism and all the good and righteous deeds which Allah has ordained), ***or***

conciliation between mankind, and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward. ﴿4:114﴾.

This last Ayah indicates that much of what people talk about does not involve righteousness, except for he who enjoins Sadaqah and every righteous act, and those who intervene to help end various disputes between Muslims. Those who act in such a righteous manner seeking Allah's Face, Allah has promised them with great rewards from Him.

Brokering peace between disputing people, is surely a righteous conduct with which those who fear Allah seek to draw closer to Him and gain His reward. Therefore, where are those who seek Allah's reward, so that they may benefit from such an opportunity to please Allah, the Lord of the Worlds?

Allah said, what translated means, *﴿And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better.﴾* [4:128]. This Ayah affirms that striving to end marital disputes by offering disputing couples fair terms of peace between them, is better than ending such disputes by divorce, for divorce produces many harmful effects. This Ayah advises the wife to forfeit some of her rights if she fears that her husband is going to desert her. In this case, the husband is allowed to accept such an offer from his wife, so that their marriage will continue.

Furthermore, Allah said, what translated means, *﴿So fear Allah and adjust all matters of difference among you.﴾* [8:1]. This Ayah orders the Muslim Nation to adjust and remove all matters of differences between them. It also forbids Muslims from falling into disputes and divisions. The following Ayah further emphasizes the fact that Allah has commanded Muslims to avoid and to justly end all

disputes, especially when fighting breaks out between Muslims, **﴿And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you all against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly.﴾** [49:9].

Abu Bakrah said that the Messenger of Allah once gave a speech while he was standing on the podium with Al-'Hasan (the son of his cousin, 'Ali, and his daughter, Fatimah). The Prophet kept looking at Al-'Hasan once and then at the people once, and then said, **“This son of mine is a master, and Allah will raise him to end a dispute between two great segments (or groups) of Muslims (the side that Al-'Hasan has later on led, and the side that Mu'awiyah has later on led).”** [Al-Bukhari]. This prophecy that the Prophet has delivered and conveyed to Muslims, and in which he praised his grandson, Al-'Hasan, became true when Al-'Hasan played a major role in ending the feud and the years of war that broke out between two great segments of Muslims, those in Iraq and those in Syria. This Hadith indicates the importance of brokering peace between feuding Muslims, even if it leads one to willingly forfeits some or all of his rights.

Umm Al-Muminin, 'Aaishah, narrated that one day, the Messenger of Allah heard a loud noise coming from a feud that ensued between some foes at his door. He heard one of them asking his foe to lower his debt that he owes him, while the second man saying, “By Allah! I will not do that.” The Messenger of Allah then went out saying, **“Where is this person who swears by Allah he will not do that which is a M'aruf (righteous act)?”** The man said, “Here I am, O Messenger of Allah! By Allah, he (meaning his foe who owes him money) will have anything he wishes.” [Al-Bukhari & Muslim]. This Hadith encourages Muslims to strive to end any disputes that

may arise between Muslims, imitating the behavior of the Messenger of Allah, which is duly described in the last Hadith.

In addition, Al-Bukhari mentioned the following Hadith under chapter, “When the Imam (Muslim Leader) Says to his Followers, ‘Let us Go Broker a Peace Agreement.’” Al-Bukhari then narrated that Sahl ibn Saa’d related that the people of Qibaa’ (which is close to Madinah) once had a feud that erupted between them, until they started throwing stones at each other. When the Messenger of Allah was informed of this incident, he said to the companions, “***Let us go broker a peace agreement between them.***” Also, Umm Kulthum bint ‘Uqbah said, “I heard the Messenger of Allah say, ‘***The liar is not one who strives to bring about peace between the people, by revealing*** (that the other party said) ***Khayr*** (all that which is good about their foes) ***or by saying Khayr.***” [Al-Bukhari & Muslim]. Muslim narrated an addition to this Hadith, that Umm Kulthum then said, “I never heard the Prophet give a permission to practice what people indulge in (meaning lying), except with regards to three instances...”, meaning while in war, to bring about peaceful resolution for a feud that has risen between Muslims (such as inventing some good words and attributing them to the various disputing parties about each other, so that peace can be achieved), and what the husband and the wife tell each other (such as, you are beautiful, you look nice, etc.). This last Hadith demonstrates the virtue of striving to bring about peace between foes, and to even lie for the purpose of bringing these foes closer together. Al-Qurtubi said, “Some scholars stated that lying to bring people closer together is allowed. They also stated that the impermissible type of lying is what produces harm, or what does not produce benefit.” Also, Al-Bukhari designated a Chapter in his **Sahih** that he called, “Chapter: The liar is not one who strives to bring about peace between the people.”

Helping One Another in Righteousness

The Messenger of Allah said, “*Helping a man ride on his means of transportation is a Sadaqah and helping him lift his property up on it is a Sadaqah.*” These righteous acts mentioned in this portion of the Hadith, are a part of thanking Allah for giving mankind the bones that provide them with physical strength. Helping a Muslim get on his animal or in his car, also helping him carry his possessions, are all good, righteous acts of charity. Muslims will certainly be rewarded for the help that they extend to other people. Allah has ordered Muslims to, ﴿*Help you one another in Al-Bir and At-Taqwa* (virtue, righteousness and piety); *but do not help one another in sin and transgression.*﴾ [5:2]. Helping one another eases the various hardships and overcomes the hurdles and the difficulties of life. Further, no one is able to avoid depending on other people’s help in some manner. Helping one another also achieves harmony and spreads brotherly love in the Muslim society, both righteous virtues that Allah has encouraged the Muslims to achieve and practice.

Uttering the Goodly Words

The Prophet said, “*A goodly word* (that you utter) *is a Sadaqah.*” This includes greeting other Muslims when you meet them, remembering Allah with the tongue, enjoining righteousness and the truth, forbidding evil, interceding on people’s behalf with the authorities so that they achieve what they need and advising other Muslims with what will achieve love, peace, piety and harmony among them.

While encouraging Muslims to be kind with those who need assistance or kindness, Allah said, what translated means, ﴿*Kind words and forgiving of faults are better than Sadaqah followed by*

injury. ﴿ [2:263]. Also, Allah said about remembering Him, ﴿**To Him ascend all the goodly words, and the righteous deeds exalt it** (the goodly words i.e. the goodly words are not accepted by Allah unless and until they are followed by good deeds), ﴿ [35:10]. As for interceding on people’s behalf with the authorities to help them acquire their permissible needs, Allah said, what translated means, ﴿**Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden.**﴾ [4:85]. And finally, Allah said about the virtue of calling on people to do all that which is righteous and good, ﴿**And who is better in speech than he who says, “My Lord is Allah (believes in His Oneness),” and then stands straight (acts upon His Order), and invites (men) to Allah’s (Islamic Monotheism), and does righteous deeds, and says, “I am one of the Muslims.”**﴾ [41:33]. There are many other Texts in the Quran and Sunnah that encourage uttering the goodly words and emphasize the virtue of observing purity in what the tongue indulges in, while staying firm and being steadfast on the path of the Truth and justice in all this.

Virtues of Walking to the Masjid to join the Congregational Prayers

The Messenger of Allah said, “**Every step you take to the prayers (in the Masjid) is a Sadaqah.**” This portion of the Hadith encourages Muslims to join the Jama’ah (congregational) prayer in the Masjid for the purpose of praying, learning matters of the religion, etc. There are several other Hadiths that encourage this righteous behavior for Muslims, such as, “**He who Ghada (went out in the morning) or Ra’ha (went out in the afternoon) to the Masjid, Allah will prepare for him a place of dwelling in Paradise every time he Ghada or Ra’ha.**” [Al-Bukhari & Muslim]. Also, Jabir said, “There was an empty land next to the (Prophet’s) Masjid (in Madinah), so the

tribe of Salamah wanted to move (to that area which is) next to the Masjid. When the news reached the Messenger, he said, '*It has been conveyed to me that you want to move next to the Masjid.*' They said, 'Yes, O Messenger of Allah! We certainly wanted to do that.' He said, '*O Banu (children of) Salamah! Stay in your area, and your steps (to the Masjid) will be recorded for you. Stay in your area, and your steps will be recorded for you.*'" [Muslim]. The tribe of Banu Salamah later said, "Had we moved (before we heard this Hadith from the Messenger of Allah), it would not have been gratifying for us." [Muslim]. They disliked to move from their area after they heard the benefit of walking the distance to the Masjid, as the more the effort one pays, the greater his reward will be, Allah willing.

Removing the Harm From People's Way

The Prophet said, "*And removing the harm from the way is a Sadaqah.*" Removing all types of obstacles and harm from people's way is a Sadaqah, and a sign of one's thanking Allah for His Grace. Also, it is a part of Iman to remove the harm from people's way and from the streets, for the Messenger of Allah said, what translates into, "*Iman is seventy and some parts, the highest of which, is saying La Ilaha Illa-Llah (there is no deity worthy of worship except Allah), and the least of which, is removing harm from the way.*" [Muslim].

Benefits from the Hadith

1 -- This Hadith encourages Muslims to keep the public areas and facilities clean and neat. If Muslims practice this Commandment that Islam legislates for them, Muslim countries will become the cleanest on the face of this earth. It is a cause for sorrow and shame

to see that the Kuffar, such as the Western societies, apply this rule, while Muslims ignore implementing it in their own areas.

2 -- This Hadith ordains being just with Allah and with the creation. Allah created the heavens and earth on and with justice.

3 -- Every righteous act can be called a "Sadaqah," that is, an act of charity.

4 -- Finally, this Hadith encourages Muslims to perform as much as they can of voluntary acts of worship, for by having this attitude, one will achieve Allah's love and will draw close to Him, Allah willing.



Hadith #27

“Al-Birr entails good conduct..”

An-Nawwas ibn Sam'an, may Allah be pleased with him, reported that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translates into, “*Al-Bir* (piety, righteousness, etc.), *entails good conduct, while Al-Ithm* (evil), *is that which crosses your mind and which you hate for people to find out about it.*”

Related by Muslim

عن النواس بن سمعان الأنصاري عن النبي الله صلى الله عليه وسلم قال: "البر حسن الخلق والإثم ما حاك في صدرك وكرهت أن يطلع عليه الناس" (رواه مسلم).

Also, Wabisah ibn M'abad, may Allah be pleased with him, said, “I came to the Messenger of Allah, who then

said, ‘*You came to ask about Al-Bir?*’ I said, ‘Yes.’ He said, ‘*Seek the answer in your heart! Al-Bir is that which your inner-self feels good about, and that which your heart feels good about. Al-Ithm is that (evil thought) which crosses your mind and which is persistent (as being evil) in your inner-self, even if the people give you a Fatwa (religious decree), time and again (allowing what you feel unease about).*’”

Related by Ahmad & Ad-Darimi

وعن وابصة بن معبد رضي الله عنه قال : "أتيت رسول الله صلى الله عليه وسلم فقال : جئت تسأل عن البر ؟ قلت : نعم . قال : استفت قلبك ، البر ما اطمأنت إليه النفس واطمأن إليه القلب ، والإثم ما حاك في النفس وتردد في الصدر وإن أفتاك الناس وأفتوك" (رواه أحمد والدارمي) .

The Status of this Hadith

Ibn ‘Hajar Al-Haytami said, “This Hadith is among the Messenger’s unique speeches, and one of the richest in meaning. Al-Bir is a unique word that entails each and every act of righteousness and piety. As for Al-Ithm, it is also a unique word that entails each and every act of sin and evil, whether major or minor. This is why the Prophet gave a contrast between the two words, treating them as antonyms.”

The Definition of Al-Bir

Literally, Al-Bir entails meanings of obedience and truthfulness, as stated in Lisan Al-'Arab (an Arabic dictionary). The scholars have described Al-Bir as, "Al-Bir means to keep the relations, to be kind, to be grateful and to be kind with the friends and with one's company (that he keeps). It also means to obey; and all these attitudes (and types of good behavior) combined describe good conduct." Also, ibn 'Hajar Al-Haytami said, "Al-Bir is a unique word that entails all acts of righteousness and good conduct. This is a general definition that conforms with the Hadith related by An-Nawwas ibn Sam'an, in which the Prophet describes Al-Birr as, "*good conduct*", while in the Hadith by Wabisah, he defines it as, "*that which your inner-self feels good about.*"

Hence, Al-Bir is general in meaning, and it entails treating the creation, such as and especially the parents, with kindness. Also, Al-Bir entails each and every act of piety and righteousness. Allah said, what translates into, *It is not Al-Birr that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to the poor, and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (the prayer), and gives the Zakat, and who fulfill their covenant when they make it, and who are As-Sabirin (the patient ones) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (the pious).* ﴿2:177﴾.

Sometimes, Al-Bir is coupled with the word "Taqwa", such as, *Help you one another in Al-Bir and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and*

transgression. ﴿ [5:2]. In this case, Al-Bir means to treat people with kindness, while At-Taqwa means “to obey Allah in what He has commanded and to refrain from what He has prohibited.” Further, Al-Bir sometimes means, “To practice the obligations”, while At-Taqwa means, “To avoid the prohibitions.”

Al-Ithm

Al-Ithm is the evil act. It also means, “To practice what is not allowed.” Further, Al-Qurtubi said, “Al-Ithm is the act that brings about criticism (blame, burden, etc.) for whoever practices it.” Also, ibn ‘Hajar Al-Haytami said, “Al-Ithm is a word that entails all evil and sinful acts, whether major or minor.”

This Hadith describes some of the indications of Al-Ithm. First, one’s feeling unease about a certain matter. The Messenger of Allah described this, when he said, “***Al-Ithm, is that which crosses your mind...***” This describes the feeling of confusion and dislike about a matter about which the heart feels uncertain. In the other narration for this Hadith, the Prophet said to Wabisah ibn M’abad, “***Al-Ithm is that which crosses your mind and which is persistent in your inner-self*** (as being evil).” This indicates that when the heart does not like a certain matter, it becomes confused and it feels uneasy about it.

Second, “***And which you hate for people to find out about it.***” It is a sign that a certain act is an Ithm, that one hates for the righteous people to have knowledge that such a matter has crossed his mind, providing this is a matter of the religion and not a matter of habit. Indeed, when one feels uneasy about a matter that he also dislikes for righteous people to uncover of him, this becomes a strong indicator that such an act is a part of Al-Ithm, especially when the matter under

consideration does not have a clear ruling in the religion (a Mushtabih).

The Prophet said, “*Even if people give you a Fatwa, time and again.*” This indicates that the religious decree that one feels uneasy about in his heart, is a part of Al-Ithm, even if people keep decreeing that such a matter is not an Ithm. This is because one has more knowledge in his own self than the rest of mankind. Distinguishing between what is a Bir or an Ithm, is a light that Allah bestows on those whose hearts are full of Iman and purity. We must note here that the Fatwa that one receives from others and which he is allowed to dislike, is a Fatwa that is *not* built on a valid proof from the Quran and Sunnah. An-Nawawi once said, “When you are given a gift from a person whose money is mostly collected from impermissible means, and as a consequence your heart feels uneasy and hesitant about accepting this gift, then this hesitation will not be removed from the heart if people issue Fatwas that it is permissible (to accept this gift from such a person).”

We must state here that when a scholar issues a Fatwa that depends on valid proofs from the Quran and Sunnah, Muslims are obliged to accept and then implement this Fatwa, even if one feels that his heart feels uneasy about it. The Messenger of Allah commanded the companions to separate between the acts of Hajj and ‘Umrah, even when they felt unease and even dislike for this particular command. He also ordered them to end the ceremonies of ‘Umrah during the trip of Al-’Hudaybiyah, at a time when many of them did not like to do that. In short, Muslims are obliged to accept the Fatwa that is supported by valid proofs from the Quran and Sunnah, whether their hearts feel confusion and unease about such Fatwa or not, for Allah said, what translates into, **﴿But no, by your Lord, they can have no Faith, until they make you (O Mohammad) judge in all disputes**

between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿ [4:65].

The Virtues of Good Conduct

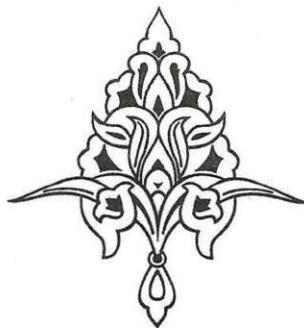
The Prophet said, "*Al-Bir is good conduct*", indicating that good conduct is the best type of Bir acts. Good conduct entails all what the Quran has enjoined of righteous behavior. When 'Aaishah was asked about the Prophet's conduct, she said, "His conduct was just like what the Quran enjoins." This means that the Messenger of Allah was perfectly practicing the Commands of Allah that are contained in the Quran, and was also perfectly avoiding Allah's prohibitions. Allah has praised His Messenger in the Quran, saying, ﴿*And verily, you (O Mohammad) are on an exalted standard of character.*﴾ [68:4]. Whoever seeks to elevate the standard of his conduct and behavior, will surely find the best example in the Messenger of Allah, in the way he conducted himself with Allah and with the creation, ﴿*Certainly, there has been in them an excellent example for you to follow.*﴾ [60:6].

Benefits from the Hadith

1 -- This Hadith emphasizes the status and the significance of the heart, and that one is allowed to refer to what his heart feels (only with regards the matters that *do not* have a definite ruling in the Quran and Sunnah).

2 -- The Hadith also emphasizes the fact that when the heart is righteous and has sufficient knowledge in the religion, its judgment about vague and unclear matters of the religion will be righteous, as well. When the righteous heart feels good about a matter, this matter

will usually be a part of Al-Bir; as for what the heart dislikes, it will be a part of Al-Ithm (again, only with regards the matters that *do not* have a definite ruling in the Quran and Sunnah).



Hadith #28

“The Messenger of Allah once gave us a Maw’ithah that made the hearts fearful...”

Abu Nujay’h, Al-’Irbadh ibn Sariyah, may Allah be pleased with him, said, “Once, the Messenger of Allah gave us a moving (or effective, emotional, etc.) Maw’ithah (a speech that contains soft words and reminders of Allah, the Day of Resurrection, etc.) that shook the hearts and made the eyes tearful, so we said, ‘O Messenger of Allah! This sounds like a Farewell Maw’ithah. Therefore, advise us.’ He said,

‘Hold fast to the Taqwa (fear) of Allah, the Exalted and Ever High, and hear and obey (your Amirs, meaning your Leaders) even if your Amir was an Ethiopian slave; for those among you who will live longer, will witness many differences (divisions, disputes, etc.). Therefore, hold fast to my Sunnah and the Sunnah of the Rightly Guided Caliphs, hold on to it between your teeth. And beware of

matters of innovations (in the religion), for every innovation is a Bid'ah (heresy), and every Bid'ah is a deviation (misguidance, sin, etc.).'

Abu Dawood & At-Tirmithi.

عن أبي نعيم العرابض بن سارية رضي الله عنه قال : "وعظنا رسول الله صلى الله عليه وسلم موعظة وجلت منها القلوب وذرفنت منها العيون، فقلنا : يا رسول الله ، كأنها موعظة مودع فأوصنا . قال : أوصيكم بتقوى الله عز وجل ، والسمع والطاعة وإن تأمر عليكم عبد حبشي ، فإنه من يعش منكم فسيرى اختلافا كثيرا ، فعليكم بسنتي وسنة الخلفاء الراشدين المهديين ، تمسكوا بها وعضوا عليها بالنواجذ ، وإياكم ومحدثات الأمور ، فإن كل محدثة بدعة وكل بدعة ضلالة" (رواه أبو داود والترمذي) .

The Status of this Hadith

The caller unto Allah has many jobs, among them performing Al-Wa'th (giving and delivering speeches that contain soft advice and effective reminders). Following are several points that will help the caller unto Allah perform this job, so that the Maw'ithah will bare its intended fruits, Allah willing.

1 -- Al-Wa'th is the soft advice and the reminders of the Last Destination. Ibn Sayyidih said that Al-Wa'th, "Involves reminding a person with the rewards and the punishment (of Allah), that which will soften his heart."

2 -- The Hadith establishes the permissibility, validity and legality of performing Al-Wa'th, for the Messenger of Allah has performed it himself. Allah said, what translates into, *They*

(hypocrites) *are those of whom Allah knows what is in their hearts; so turn aside from them* (do not punish them) *but admonish them* (with a Maw'ithah), *and speak to them an effective word* (to believe in Allah, worship Him, obey Him, and be afraid of Him) *to reach their inner-selves.* ﴿ [4:63]. In this Ayah, Allah orders His Messenger to perform Maw'ithah with the hypocrites, so that they may wake up from their long misguided sleep. Also, Allah said, what translated means, ﴿*Invite* (mankind, O Muhammad) *to the Way of your Lord* (i.e. Islam) *with wisdom* (i.e. with the Divine Inspiration and the Quran) *and Maw'ithah* (fair preaching), *and argue with them in a way that is better.* ﴿ [16:125]. This last Ayah ordains calling people unto Allah using soft Maw'ithah and wisdom. Allah has also ordained using a soft Maw'ithah with the wife when she disobeys her husband and when she ignores her obligations towards him, ﴿*As to those women on whose part you see ill-conduct, admonish them* (with a Maw'ithah). ﴿ [4:34]. From all these Texts, we realize that performing Al-Wa'th is encouraged, for the effective Maw'ithah produces great benefits for those receiving it, Allah willing.

3 -- How can a Maw'ithah be effective and successful:

a -- Choosing the right subject that fulfills people's needs. When a caller unto Allah witnesses that some people prefer the life of this world to the Last Life and are thus ignoring performing many acts of worship, the caller should remind them with the Last Life and should belittle the life of this world in their eyes. It is not an act of 'Hikmah (wisdom) for a caller unto Allah to call unto such people to avoid extremism in performing many voluntary acts of worship, while these people are not even fulfilling the obligations as Allah has ordained!

b -- Using effective words in the Maw'ithah. Trying to use the most effective speech in the Maw'ithah is a desirable attitude, for

Allah said, what translated means, *And speak to them an effective word* (to believe in Allah, worship Him, obey Him, and be afraid of Him) *to reach their inner-selves.* [4:63]. In the above Hadith, the companion described the Maw'ithah of the Messenger of Allah as, "The Messenger of Allah once gave us an effective Maw'ithah." [At-Tirmithi, Ahmad & Abu Dawood].

The Wa'ith (one who delivers a Maw'ithah) should use the most effective and beautiful words that will convey the desired meanings to the listeners, so that the Maw'ithah will be well received in their ears and hearts.

c -- Choosing the best chance and the most suitable time to deliver a Maw'ithah, so that the listener will not be busy attending to his life affairs. In this Hadith narrated by Al-'Irbadh ibn Sariyah, the Messenger of Allah gave them this Maw'ithah after Al-Fajr (dawn) prayer. During this time, early in the morning just before sunset, one will be the most active and the least busy. Al-Bukhari and Muslim narrated that Abu Wa'il said, "Abdullah (ibn Mas'ud) used to deliver a Maw'ithah every Thursday, so a man said to him, 'O Abu Abdir-Ra'hman! I wish you could remind us (with a Maw'ithah) every day.' He said, 'What prevents me from doing this, is that I hate to cause you boredom. This is why I usually choose the best time to deliver a Maw'ithah to you, just as the Prophet used to do with us, so that he does not make us bored.'"

d -- The Maw'ithah should be short. Abu Wa'il said, "Ammar once gave us a short, yet effective speech. When he came down (from the podium), we said, 'O Abu Al-Ghadhban! You have made the Maw'ithah short, yet effective. We wish you had made it longer.' He said, 'I heard the Messenger of Allah say, *It is a sign of a man's Fiqh* (sound understanding in the religion) *that he makes his prayer long and his speech brief. Therefore, lengthen the prayer and*

shorten the speech, for some types of moving speeches work like magic.” [Muslim].

It is the Sunnah of the Messenger of Allah that the caller to Allah should make his Maw’ithah short, so that he or she does not bring boredom to the listeners, thus losing the intended benefit. Being moderate in this regard, by giving short, yet effective and coherent Maw’ithah, is the best course of action for the caller to Allah to take.

4 -- The Characteristics of a good Wa’ith. The Wa’ith should acquire the following characteristics for his Maw’ithah to be effective, hence succeeding in bringing the light of correct guidance to the hearts, just as water brings life to the dead land, *And among His Signs (is this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things.* ﴿[41:39].

a – The Wa’ith must be a firm believer is what he propagates and preaches, and is thus eager to deliver the Message to the listeners. Abdullah ibn Al-Mubarak was once asked about why people are moved by his speeches more than the speeches of other people. He said, “An-Na-i’hah Ath-Thukla (the woman who has just lost a loved one, so she is genuinely aggrieved) is not like the hired Na-i’hah (who is hired to cry for dead relatives)!” Being a compassionate, firm believer in what the caller to Allah calls people unto, will show the effect of his speech on his voice, movements and facial expressions while delivering the speech.

Whenever the Prophet of Allah would give a Khutbah or a Maw’ithah, he would raise his voice and his eyes would turn red, while he is repeatedly moving his hands until one time, the

companions were afraid that the Messenger of Allah would fall off of the podium. Such is the Maw'ithah that will always be effective, and which deserves to be described that it, "Shook the hearts and made the eyes tearful."

b -- The speaker should be free from various ills of the heart, for when one's heart is pure and clean, his advice will certainly reach the hearts, Allah willing. As for those whose hearts are not pure and clean, their Maw'ithah and speech will not penetrate more than the ears. This is why it is essential for the Wa'ith to strive to purify himself from all ills of the heart, so that his Maw'ithah will be truly effective, Allah willing.

c -- The Wa'ith should be a good example himself, both in tongue and deed, so that his audience will accept his Maw'ithah. The audience will have a watchful eye of the Wa'ith's deeds and conduct, and will disrespect him when they witness that what he calls on them to say and practice, is different from what he actually says and practices. The Maw'ithah will not be accepted in this case. This is why Prophet Shu'ayb said to his people, as was mentioned in the Quran, ﴿*"I wish not, in contradiction to you, to do that which I forbid you."*﴾ [11:88]. Also, Allah has criticized the Jews and Christians, who advice the people to do righteously good, yet they do not adhere by their own advice that they give to the others. Allah said, ﴿*Enjoin you Al-Birr* (piety and righteousness and each and every act of obedience to Allah) *on the people and you forget* (to practice it) *yourselves, while you recite the Scripture! Have you then no sense?*﴾ [2:44].

A Farewell Maw'ithah

Al-'Irbadh said, "So we said, 'O Messenger of Allah! This looks like a Farewell Maw'ithah.'" Ibn Rajab said, "This indicates that his Maw'ithah was more effective than usual. This is why they thought that it is a Maw'ithah coming from one who is leaving, for when one is about to leave, he will try to make his speech and his conduct as inclusive, effective and as lasting as can be. In this regard, the Messenger of Allah ordered that when one prays, he or she should regard the current prayer as his farewell (or last) prayer. Those who feel that their prayer is a farewell prayer, will strive to perform the prayer perfectly. Also, it is probable that the Messenger of Allah hinted that he is about to depart, just as he hinted in his Farewell Khutbah (speech) in 'Hajjat Al-Wada', when he said, *'I may not meet you after this year.'*" [Jami' Al-'Uloom wal 'Hikam].

Virtues of the Salaf (the Rightly Guided Ancestors)

Al-'Irbadh said, "... that shook the hearts." This indicates how pure and clean the hearts of the Salaf were, and how greatly they were moved by the Prophet's Maw'ithah. This also indicates the companions' tremendous fear from Allah, a sign of Iman and being firm in the religion. Allah said, what translated means, *﴿The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Quran) are recited unto them, they (the Verses) increase their Faith; and they put their trust in their Lord (Alone);﴾* [8:2], and, *﴿When the Verses of the Most Beneficent (Allah) were recited unto them, they fall down prostrating and weeping.﴾* [19:58].

It is an obligation on all Muslims to love the companions and to honor and respect them, and to imitate their righteous behavior. They are the Salaf of this Ummah (Muslim Nation) who delivered to us the Book of our Lord and the Sunnah of our Prophet. Cursing the companions is an act of heresy and a deviation from the true religion. Imam Abu Zur'ah said, "If you hear a man saying words of disrespect about the companions of the Messenger of Allah, know that he is a Zindiq (hypocrite, heretic, etc.). This is because the Messenger of Allah is true and the Quran is true. The companions of the Messenger of Allah delivered to us the Quran and the Sunnah. But, they (the hypocrites, the heretics, etc.) only want to discredit our witnesses (the companions), so that they invalidate the Quran and Sunnah. Rather, such people (who curse the companions) are the ones who deserve to be cursed, for they are Zanadiqah (pl. For Zindiq)." Abu Zur'ah who said these words, is the same person whom Imam Ahmad has described, when he said, "No one has crossed the bridge (meaning a bridge in Baghdad) who is a better 'Hafith (having tremendous knowledge and memory with regards Texts of the Quran, the Sunnah, and various aspects of knowledge) than Abu Zur'ah."

Acquiring the Taqwa of Allah

The Messenger of Allah said, "*Hold fast to the Taqwa of Allah the Exalted and Ever High.*" The slave's fear from Allah will be established on firm ground, if he succeeds in erecting a barrier, which involves implementing the Commandments and avoiding the prohibitions, between him and what he fears of Allah's Wrath and punishment. Allah has ordained At-Taqwa on all mankind of old and new. Acquiring At-Taqwa leads one to acquire the good of both lives, this life and the Hereafter.

Obeying Muslim Leaders and Scholars

The Messenger of Allah said, “*And hear and obey even if your Amir was an Ethiopian slave.*” This portion of the Hadith indicates that it is an obligation to obey Muslim leaders and scholars. In addition, Allah said, what translated means, “*O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority.*” [4:59]. Further, the Messenger of Allah said, what translates into, “*Whoever obeys me, will have obeyed Allah, and whoever disobeys me, will have disobeyed Allah. Whoever obeys my Amir (meaning those whom the Prophets appoint as governors, commanders, etc.), will have obeyed me, and whoever disobeys my Amir, will have disobeyed me.*” [Al-Bukhari & Muslim]. This portion of the Hadith involves those who rightfully assume Muslim leadership. As for those leaders who acquire power by force, obeying them only involves what is righteously good and beneficial for the Muslim Nation.

1 -- Obeying the Amir in what involves the obedience of Allah: The Messenger of Allah said, what translated means, “*There shall be no obedience (for anyone, be he a leader or otherwise) in the disobedience of Allah, obedience is required in only that which is Ma'ruf (what pleases Allah).*” [Al-Bukhari & Muslim]. Further, the Prophet of Allah said, what translates into, “*There shall be no obedience for the creation in that which is a disobedience of the Creator (Allah).*” [Ahmad]. Also, both ‘Emran and Al-’Hakam ibn ‘Amr Al-Ghifari said, “*There shall be no obedience for whoever does not obey Allah.*” [Ahmad].

All these Texts that we have mentioned indicate the obligation of obeying the Muslim Leaders in only that which is not ‘Haram (prohibited by Allah and His Messenger). Obeying those in authority, whether they are leaders or scholars, involves the matters that are

included in Al-Ma'ruf. This fact exposes the misguided Sufi practice of blindly obeying their teachers when they order them to fall into the prohibitions, claiming that such matters appear to be prohibited on the surface only, but they are allowed in reality! The Sufis also claim that in such matters, their teachers can see what their pupils cannot see. Further, these Texts expose the misguided way of those who blindly imitate their Mathhab, rather than following the words of the Messenger of Allah.

In addition, these Texts demonstrate the misguidance of some Muslim countries who blindly and passively obey their leaders and agree with them when the leaders refer to other than what Allah has revealed for judgment, such as referring to man-made laws that were invented by the Jews and the Christians. Such people do not feel that there is any problem with such conduct, until they meet death. Such people are truly in grave danger!

2 -- The Grand Leader should be from the tribe of Quraysh: The Messenger of Allah said, what translates into, "***People will follow Quraysh in that which is Khayr*** (all what is righteous and good), ***and in that which is Sharr*** (all what is evil)." [Muslim], and, "***This matter*** (the Khilafah, meaning the Caliphate [the Grand leadership]) ***is Quraysh's right, and no one will dispute it except he whom Allah will throw on their faces*** (meaning in the Fire), ***as long as they*** (the Grand Leaders who are from Quraysh) ***implement the religion.***" [Al-Bukhari]. These Texts, among others, clearly state that the Imam (Muslim Leader) must be from the tribe of Quraysh. Ibn 'Hajar said, "The majority of the scholars have agreed on this ruling, that the Imam must be from Quraysh." Also, 'Iyadh said, "It is the opinion of the entire community of scholars that the Imam should be from Quraysh. The scholars of Islam included this among matters of Ijmaa' (when the entire community of scholars agree on a certain rule in the religion). No one has ever reported any opposing position by any of

the Salaf, and those who came after them in various provinces (who follow the Quran, the Sunnah and the way of the companions).” He also said, “There is no weight for what the Khawarij and those who agreed with them from among the Mu’tazilah (two misguided sects), for their positions (that it is not necessary for the Caliph to be from Quraysh) defy the consensus of the Muslim Nation.” Also, Al-Qurtubi commented with regards to the Hadith that says, “***This matter*** (the Caliphate) ***will always be in Quraysh, as long as two*** (Muslims) ***still live.***” [Al-Bukhari]. Al-Qurtubi then said, “This Hadith specifies a rule that indicates that the Grand Imam must be from Quraysh, as long as one of them (meaning members of the tribe of Quraysh) is alive.” As for other than the Grand Leadership, it is allowed for a non-Qurayshi to assume it.

The Prophet said, “***Even if your Amir was an Ethiopian slave.***” This portion of the Hadith does not contradict what we have stated above, and does not allow a slave to become the Grand Imam. The Messenger of Allah only mentioned this as an example to emphasize the vital importance of obeying Muslim Leaders in that which is righteously good, such as the case when he said, “***He who builds a Masjid for Allah, even if it was a bird’s house or even smaller, Allah will build a house for him in Paradise.***” [Sahih Al-Jami’]. (This Hadith uses exaggeration as a means of alerting the listeners to the importance of what is being stated).

Further, “***Even if your Amir was an Ethiopian slave.***” can be interpreted as a prophecy of what will occur in the Muslim Nation in the future, describing a time when Muslims will ignore the rules of their religion, and thus improperly award the position of the Grand Imam to those who do not qualify for this position. In this case, the Messenger orders Muslims to obey such rulers and to avoid rising up against them, for rising up will lead to Fitnah (trial, calamity, bloodshed, etc.), the enormity of which will only be known to Allah.

Holding Fast to the Sunnah

1 -- Divisions and disputes will occur: The Messenger of Allah said, “*Therefore, hold fast to my Sunnah...*” This is a prophecy that describes what will occur in the Muslim Nation, when divisions and disputes with regards to both the major and the minor aspects of the religion will be widespread. What further supports this meaning, is the Hadith narrated by Mu’awiyah ibn Abi Sufyan, “The Messenger of Allah once stood up among us and then said, ‘*Those who were before you from among the People of the Book (the Christians) divided into seventy two sects. This Nation (Muslims) will divide into seventy three sects, seventy two in the Fire and one in Paradise, and it is Al-Jama’ah (followers of the Quran, the Sunnah and the way and Manhaj of the companions).*’” [Sahih Al-Jami’].

The Muslim Nation has indeed divided into various sects and groups, and many disputes in the religion have occurred with regards to both the major and the minor rules of the religion, just as the Messenger of Allah has foretold. Many misguided sects have appeared, such as the Sufis, especially those who claim that Allah and the creation are one whole, until one of them has claimed that, ‘No one under the Jubbah (the dress) except Allah (meaning he is Allah!).’ Allah is praised from what the wrongdoers and the polytheists attribute unto Him.

Also, among these misguided sects, are the Shiites who curse the companions of the Messenger of Allah and accuse them of Kufr. To prove that the Shiites say that, and much more, we will mention a supplication contained in a Shiite book called “Mufta’h (the Key) Al-Jinan (to Paradise!)”: “O Allah! bestow Your prayers on Muhammad, and the family of Mohammed, and curse the two idols of Quraysh who are its Jibts and Taghuts (two words used to describe everything and everyone who is being worshipped instead of Allah), along with

their daughters...” The two idols of Quraysh and its Jibts and Taghuts are none other than Abu Bakr and ‘Umar! And their daughters are ‘Hafsah and ‘Aaishah! May Allah be pleased with Abu Bakr, ‘Umar and their daughters, and may Allah curse those who curse them. The Qadariyyah, the Jabriyyah, the Khawarij --who called Ali a “Kafir” and who also killed innocent Muslims-- and Al-Mu’tazilah are also among the misguided, deviant sects that have appeared in the Muslim World.

2 -- What prevents divisions and disputes: Holding fast to the Book of Allah, the Quran, and the Sunnah of the Messenger of Allah according to the understanding of the Salaf, whom Allah, Who Knows what the hearts conceal, has repeatedly praised. Allah said, what translated means, *﴿And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Madinah) and the Ansar (the citizens of Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.﴾* [9:100]. Also, the Messenger of Allah has praised the companions, when he said, what translates into, *“The best of my Ummah (Muslims) is the generation that I was sent in (the companions), then the next one --and Allah knows if he mentioned the third (generation) too--. Then there will come a people who will like to get fat and who will offer testimonies before they are asked to testify (meaning they take matters of the religion --such as giving testimonies-- lightly).”* [Shar’h Muslim].

Abdullah ibn ‘Umar has said the truth, when he said, “He who wants to imitate someone, let him imitate those who have died: the companions of Muhammad. They were the best of this Ummah, for they had the purist hearts, the deepest knowledge and the least pretending (such as extremism or exaggeration in the religion). They

are a people whom Allah has chosen to accompany his Prophet Muhammad, and they indeed were followers of the Straight Guidance, by Allah, the Lord of the Kaa'bah!"

For all these reasons, the Messenger of Allah has ordered Muslims to abide by and hold fast to his Sunnah, and the Sunnah of Abu Bakr, 'Umar, 'Uthman and 'Ali, may Allah be pleased with them all. They are the Caliphs who knew the truth and who righteously adhered by it, thus deserving to be called "The Rightly Guided Caliphs." The Prophet has commanded us to hold on to the Sunnah between our teeth, meaning the wisdom teeth. Holding the Sunnah between the wisdom teeth describes the firmness with which the Muslim is obliged to abide by the Sunnah, "*Therefore, hold fast to my Sunnah and the Sunnah of the Rightly Guided Caliphs, hold on to it between your teeth.*"

A Warning Against Indulging in Bid'ah

The Messenger of Allah said, "*And beware of matters of innovations, for every innovation is a Bid'ah, and every Bid'ah is a deviation.*" The innovations are illegal additions or deletions from the religion, and which are not supported by sound proof from the Quran and Sunnah. The Messenger of Allah has sternly warned us against these innovations, because they caused the destruction of the nations that existed before Islam (such as the Jews and the Christians). The Messenger of Allah said, what translates into, "*What has caused the destruction of those before you, are their many (un-necessary, illegal, etc.) questions and their disputing with their Prophets.*" [Al-Bukhari & Muslim]. We have explained the danger of the innovations in the religion in the Shar'h (explanation) of the fifth Hadith (in this book, **The Forty Hadiths**).

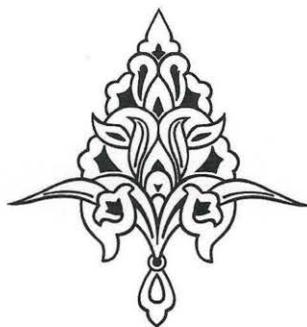
Benefits from the Hadith

1 -- This Hadith encourages Muslims to deliver some words of good advice that entail the good of both this life and the Last Life, when preparing to leave (on a journey, or when on death-beds, etc.).

2 -- This Hadith issues a stern warning against innovating a Bid'ah (addition or deletion) in the religion.

3 -- Also, this Hadith demonstrates the honorable status of the Rightly Guided Caliphs (Abu Bakr, 'Umar, 'Uthman and 'Ali).

4 – Finally, the calamities and the tremendous hardships and difficulties that the Muslim Nation is experiencing in the present time adds the tremendous weight of reality to what the Messenger of Allah has foretold a long ago.



Hadith #29

“You have asked about a great matter...”

Mu'ath ibn Jabal, may Allah be pleased with him, related, “I said, ‘O Messenger of Allah! Inform me about a deed that will draw me closer to Paradise and take me away from the Fire.’ He said, ‘*You have asked about a great matter. Yet, it is easy for whomever Allah the Exalted makes it easy. Worship Allah alone and do not associate anything (or anyone) with Him, establish the (obligatory) prayer (perform them perfectly and on time), give away the (obligatory) Zakat, fast (during the days of the lunar month of Ramadhan and perform Hajj (pilgrimage) to the House (the Kaa’bah).*’ He then said, ‘*Shall I guide you to the doors of Al-Khayr (all that which is good and righteous)? As-Sawm (fasting) is Junnah (a barrier or a shield [against sin and all things impermissible]), and charity extinguishes the sins as water extinguishes the fire, and a man’s prayer in the middle of the night (is also a type of Khayr).*’ He

then recited, ﴿*Their sides forsake their beds...*﴾ [32:16], until he reached, ﴿*...for what they used to do.*﴾ [32:17]. Then, he said, ‘*Shall I tell you about the head (top, utmost part) of the matter, its pillar and its peak?*’ I said, ‘Yes, O Messenger of Allah!’ He said, ‘*The head of the matter is Islam, its pillar is the prayer, and its peak is Jihad.*’ He then said, ‘*Shall I tell you about what combines all this (Khayr)?*’ I said, ‘Yes, O Messenger of Allah!’ He grasped his tongue and then said, ‘*Keep this idle!*’ I said, ‘O Prophet of Allah! Are we going to be accountable for what we say?’ He said, ‘*May your mother lose you (meaning to death [it is meant as a way of criticizing someone and not literally])! What throws the people in the Fire on their faces --or he said, ‘their noses’-- except that which their tongues reap (produce, acquire, commit etc.)?’*”

Related by At-Tirmithi, ibn Abi Shaybah, Sahih Al-Jami’, and Irwaa’ Al-Ghaleel.

عن معاذ بن جبل رضي الله عنه قال : "قلت : يا رسول الله ، أخبرني بعمل يدخلني الجنة ويباعدني عن النار . قال : لقد سألت عن عظيم ، وإنه ليسير على من يسره الله تعالى عليه : تعبد الله ولا تشرك به شيئاً ، وتقيم الصلاة وتؤتي الزكاة وتصوم رمضان وتحج البيت . ثم قال : ألا أدلك على أبواب الخير : الصوم جنة ، والصدقة تطفئ الخطيئة كما يطفئ الماء النار ، وصلاة الرجل في جوف الليل . ثم تلى : ﴿تتجافى جنوبهم عن المضاجع﴾ حتى بلغ : ﴿يعملون﴾ . ثم قال : ألا أخبرك برأس الأمر كله وعموده وذروة سنامه ؟ قلت : بلى يا رسول الله . قال : رأس الأمر الإسلام ، وعموده الصلاة ، وذروة سنامه الجهاد . ثم قال : ألا أخبرك بملاك ذلك كله ؟ قلت : بلى يا رسول الله . فأخذ بلسانه وقال : كف عليك هذا . فقلت : يا نبي الله ، وإنا لمؤاخذون بما نتكلم به ؟ فقال : ثكلتك أمك يا معاذ ، وهل يكب الناس في النار على وجوههم - أو قال على مناخرهم - إلا حصائد ألسنتهم" (رواه الترمذي) .

The Status of this Hadith

This Hadith lists some of the reasons behind entering Paradise and being saved from the Fire, a tremendous prize to explain which Allah has revealed the Books and has sent the Messengers. It is for this reason that the Prophets of Allah endured with patience all types of calamities and hardships in the process of delivering Allah's Message.

The Good Deeds Guide to Entering Paradise, Allah Willing

This Hadith states that performing the good deeds guides and directs to entering Paradise. What further testifies to this fact, is that Allah said, what translated means, *﴿This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).﴾* [43:72]. Ibn Kathir commented, "Meaning your good deeds were a cause for your receiving Allah's Mercy, for no person will enter Paradise on account of his good deeds only, except after receiving Allah's Favor and Mercy." Also, the Messenger of Allah said, what translates into, "*None among you will be saved on account of his deeds only.*" [Al-Bukhari & Muslim]. Ibn Rajab commented about this last Hadith, "It indicates that the deeds themselves do not qualify one to enter Paradise, except if Allah the Exalted makes it so by His Bounty and Mercy. Even working the good deeds is a result of Allah's Favor and Mercy with the slave, for Paradise and all what leads to it are all but a bounty and a Mercy from Allah."

A Great Matter

The Messenger of Allah said, “*You have asked about a great matter.*” Being entered into Paradise is a great matter, and this is certainly the true success. Allah said, what translates into, *﴿And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful.﴾* [3:185]. Also, the Messenger of Allah asked a man, saying, “*What do you say in the prayer* (meaning with regards to supplication)?” He said, “I testify (that there is no deity of worship except Allah and that Mohammad is the Messenger of Allah), I then ask Allah for Paradise and seek refuge with Him from the Fire, for by Allah! I do not understand what you and Mu’ath murmur.” The Prophet said, “*About such matters we murmur.*” [Sahih Al-Jami’].

Being saved from the Fire is also a great matter and prize, for the least punished person in the Fire, is a man who will be standing on two burning stones under his feet, that his brain boils from their heat.

For all these reasons, Allah has sent the Messengers to His slaves, so that these Messengers will direct mankind to be saved from the Fire, and to guide them to Paradise by Allah’s Mercy. Also, and to achieve these goals, the Prophets and the Messengers of Allah endured that which the mountains cannot bare of hardships and calamities, while delivering the Message of Allah, so that mankind can achieve this righteous end.

Success Can Only Be Granted by Allah

The Prophet said, “*Yet, it is easy for whomever Allah the Exalted makes it easy.*” This portion of the Hadith indicates that all types of success only come from Allah, the Exalted and Ever-High. He whom Allah guides, will be rightly guided. He whom Allah does

not guide, will be the destroyed loser. Therefore, the Muslims must seek Allah alone with a sincere heart, so that Allah will guide them to the True Path. The Muslims must also strive hard to implement what directs them to acquire the correct guidance from Allah, by performing all types of Jihad, ﴿*As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's Religion - Islamic Monotheism). And verily, Allah is with the Muhsinun (good doers),*﴾ [29:69].

The Pillars of the Religion

The Prophet said, “*Worship Allah alone and do not associate anything with Him, establish the prayer, give away the Zakat, fast Ramadhan and perform Hajj to the House.*” In this portion of the Hadith, the Prophet stated that fulfilling the obligations is one reason that guides one to be entered into Paradise. We have explained the cornerstones of Islam in detail in previous Hadiths.

The Doors of Al-Khayr

The Prophet then said, “*Shall I guide you to the doors of Al-Khayr?*” After the Messenger of Allah has stated that performing the obligations is a cause for entering Paradise and being saved from the Fire, he then informed Mu'ath about the doors to all types of voluntary good deeds and actions. The best among Allah's slaves are those who strive hard to draw closer to their Lord by performing as much as they can of voluntary acts of worship, after fulfilling their obligations. The Messenger of Allah then listed several types of voluntary acts of worship:

1 -- The Messenger of Allah said, "*As-Sawm Junnah.*" Ibn Rajab said, "Al-Junnah is the shield behind which the slave seeks protection, such as when in the battlefield. Such is the case with fasting, it shields one from sinning in the life of this world."

And just as the fasting works as a shield in this life, it will also shield from the Fire in the Hereafter, Allah willing. As for those whose fasting does not shield them from all things impermissible in this life, it will not shield them from the Fire in the Hereafter, as well.

There are several occasions during which fasting is encouraged for Muslims, as follows:

a- Fasting the day of 'Aashuraa', the tenth day of the month of Mu'harram.

b- Fasting the day of 'Arafah, the ninth day of Thul-'Hijjah, for those who are not performing Hajj.

c- Fasting during Mondays and Thursdays.

d- Fasting three days of each month.

e- Fasting every other day.

f- Fasting six days in the month of Shawwal.

g- Fasting during the month of Mu'harram.

h- Fasting during the month of Sha'ban.

2 -- The Prophet then said, "*And charity extinguishes the sins...*" This is the voluntary charity, and the sins mentioned in this portion of the Hadith are minor sins. Committing the major sins requires repentance to Allah, providing one fulfills the conditions of true repentance to Allah that the scholars have stated. There are many Hadiths that encourage Muslims to give away voluntary charity, as follows:

a- Abu Hurayrah narrated that the Messenger of Allah said, what translates into, "***He who gives away what equals a date from Tayyib*** (all what is good and pure), ***and Allah only accepts the Tayyib, then Allah will accept it with His Right*** (Hand), ***He will then raise it for its giver, just as one of you raises his animal*** (or pony), ***until it becomes like a mountain.***" [Al-Bukhari & Muslim].

b- 'Uqbah ibn 'Amer said, "I heard the Messenger of Allah say, ***Every person will be in the shade of his charity until the judgment between the people is done with*** (in the Last Day)." Yazid said, "Abu Marthad used to make sure not to let any day pass without giving away a charity of anything, even a cake or an onion." [Ahmad & Sahih At-Targheeb]. There are many other Hadiths on this subject.

3 -- The Prophet then said, "***And a man's prayer in the middle of the night.***" He then recited, ﴿***Their sides forsake their beds...***﴾ [32:16], until he reached, ﴿***...for what they used to do.***﴾ [32:17]. Voluntary prayer at night also extinguishes the sins, just as the case with voluntary charity. Several scholars, such as Mujahid and Al-Awza'i, have stated that the prayer the Prophet has mentioned in this portion of the Hadith, is the voluntary prayer at night. There are several other Hadiths that encourage performing voluntary prayers at night, such as the following Hadiths:

a- The Prophet said, "***The best type of prayer after the compulsory prayer, is Salat Al-Layl*** (voluntary prayer at night)." [Muslim].

b- The Prophet said, "***O, you people! Spread As-Salaam*** (amongst you), ***give the food*** (to the needy and the hungry), ***keep relations with the relatives, pray*** (voluntary prayers) ***at night while people are asleep and*** (then you will) ***enter Paradise in peace.***" [At-Tirmithi & Sahih At-Targheeb].

c- The Prophet also said, “***There are rooms in Paradise which their outsides can be seen from the inside, and Allah has prepared them for he who gives the food*** (to the needy and the hungry), ***spreads As-Salaam*** (amongst the Muslims) ***and prays*** (voluntary prayers) ***at night while people are asleep.***” [Ibn ‘Hibban & Sahih At-Targheeb].

d- The Messenger of Allah also said, “***Take care of Qiyam Al-Layl*** (voluntary prayer at night), ***for it was the habit of those righteous persons before you, and it is an act of obedience to your Lord, and an eraser for the sins, and a shield against sinning.***” [At-Tirmithi & Sahih At-Targheeb]. There are several other Hadith on this subject.

The Head of the Matter, its Pillar and its Peak

The Prophet started this portion of the Hadith by saying, “***Shall I tell you about...***”, which is an effective way to capture the attention of the student and make him anxious and eager to hear what the teacher is going to say to him.

1 -- The Prophet then said that the head of the matter, meaning the religion, is Islam, meaning the two testimonies that there is no deity worthy of worship except Allah and that Mohammad is the Messenger of Allah. Just as the case with one’s head when it is removed, he will perish; so is the case with Islam when one does not attest to the two testimonies, he will have neither valid religion nor Islam.

2 -- The Pillar of the religion is the prayer, which has a tremendously important role in the religion. The prayer to the religion is just like the pillar of a tent wherewith the tent will be supported;

otherwise it will collapse. Likewise, the prayer is the pillar on which the building of the religion depends and relies to stand firm.

3 -- The Peak of Islam is Jihad, which is the highest part of the religion. When the flag of Jihad is raised high, the flag of Islam will be raised high, as well; and Allah's Word will thus be the highest and the True Religion will be dominant above all religions. In this case, the hypocrites, the Christians and the Jews, along with their loyalist friends among disloyal Muslims, will be defeated.

In this regard, Imam Ahmad said that Jihad is the best deed to perform after fulfilling the obligations. There are several other Texts from the Quran and Sunnah that testify to this fact:

a- Abu Tharr related, "I said, 'O Messenger of Allah! Which deeds are the best?' He said, '***Iman in Allah and Jihad in His Cause.***'" [Al-Bukhari].

b- The Prophet said, "***A Ghadwah*** (going out in the morning) ***or a Raw'hah*** (going out in the afternoon) ***in the Cause of Allah, is better than what the sun has risen and went down on.***" [Al-Bukhari & Muslim].

c- Abu Hurayrah related, "The Messenger of Allah was asked, 'O Messenger of Allah! What equals Jihad in the Cause of Allah?' He said, '***You cannot afford it.***' They repeated the question twice or three times, each time he replies, '***You cannot afford it.***' Then, he said, '***The example of the Mujahid in the Cause of Allah, is the example of*** (person who is) ***a Sa-im*** (fasting), ***a Qa-im*** (standing up in prayer), ***a Qanit*** (continuously worshipping Allah) ***in Allah's Ayat without being tried from fasting and praying, until the Mujahid in the Cause of Allah returns.***'" [Al-Bukhari & Muslim]. There are several other Texts on this subject.

Preserving the Tongue

The Prophet then said, *“May your mother lose you! What throws the people in the Fire on their faces --or he said, ‘their noses’-- except that which their tongues reap?”* This portion of the Hadith indicates that the origin of all types of good is based and hinges on keeping the tongue idle and straightening it up according to what pleases Allah, the Exalted and Ever High. He whom Allah helps in controlling his tongue, will have been directed to the best of both this life and the Last Life.

Ibn Rajab said, “What their tongues reap, is the penalty and the punishment for indulging in the prohibited types of speech. Mankind plant either good or evil deeds with their actions and speech. Then on the Day of Resurrection, they will harvest what they have planted. He who plants good deeds and righteous speech, will reap honor (and Paradise). As for he who plants bad deeds or speech, he will reap sorrow (and Hellfire). It is apparent that this Hadith by Mu’tah indicates that whatever evil mankind utter with their tongues, is the most deed that enters people into the Fire. This is because what the tongue utters involves Shirk, which is the worst deed in the Sight of Allah, the Exalted and Ever High. Also, it involves saying about Allah what one has no knowledge, and this deed is surely the companion of Shirk. It also involves Shahadat Az-Zur (giving false testimony), which equals Shirk in Allah, the Exalted and Ever High. Further, it involves practicing magic, Qathf (falsely questioning the honor of other Muslims), along with the other types of major and minor sins, such as lying, backbiting, causing calumnies and the rest of the physical bad and evil deeds. All these types involve the tongue in some manner, and the tongue helps greatly in this regard (as it is the tool used in committing such evil deeds).”

This is why our Salaf have warned against giving the tongue its freedom, because doing so will only lead to destruction. Once, ibn Abbas grasped his tongue and said, “Woe unto you! Say that which is good, and you will win; and be idle as regards what is evil, and you will be safe. Otherwise, know that you will be sorry.”

Benefits from the Hadith

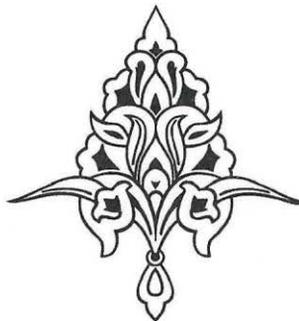
1 -- This Hadith demonstrates how eager Mu’ath was to inquire about the various types of good deeds.

2 -- This Hadith entails an effective method of teaching, such as what the Prophet said, “*Shall I guide you to...*”

3 -- The teacher should start teaching people the pillars of the religion first, then what is less important, while remembering that all parts of the religion are important.

4 -- This Hadith demonstrates the virtue of performing various voluntary acts of worship.

5 -- Further, this Hadith demonstrates the virtue of performing Jihad in the Cause of Allah.



Hadith #30

“Allah, the Exalted, has ordained some obligations...”

Weak Hadith

Abu Tha’labah Al-Khushny, Jurthum ibn Nashir, may Allah be pleased with him, related that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means,

“Allah the Exalted has ordained some obligations, so do not disregard (or abandon) them; and has set some limits, so do not transgress them; and has forbidden some matters, so do not commit them,; and has left (meaning without a ruling) some matters --out of His Mercy not because He has forgotten them--, so do not seek them (meaning do not seek their rulings).”

An-Nawawi said This is a Hasan Hadith related by Ad-Daraqutny.

عن أبي ثعلبة الخشني - جرثوم بن ناشر - رضي الله عنه عن النبي صلى الله عليه وسلم قال : "إن الله تعالى فرض فرائض فلا تضيعوها ، وحدود فلا تعدوها ، وسكت عن أشياء رحمة لكم غير نسيان فلا تبحثوا عنها" (حديث حسن رواه الدارقطني) .

However, this Hadith is Dha'eef, meaning it is a weak Hadith.

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Albani that he recorded in his book, Irwa' Al-Ghaleel:

"Dha'eef. It was narrated by Ad-Daraqutni in his "Sunan" (p.502), also by Al-Bayhaqi (10:12-13), Abu Bakr Ath-Thikwani in "Twelve Meetings (meaning to record the Hadith)" (1:12). It was also narrated by Ibn As-Simak in his "Hadith" (2:12:2), Al-Khatib Al-Baghdadi in "Al-Faqih wal Mutafaqqih" (2:160), Mohammad ibn Mohammad Abu Al-Futu'h At-Ta-ii in 'Al-Arba'in" (2:31 Hadith no. 16), and also by ibn Battah in "Al-Ibanah" (2:126:1), through several chains of narration leading to Dawood ibn Abi Hind, who related it to Mak'hul, who related it to Abu Tha'labah Al-Khushny, who said, 'The Messenger of Allah said (and mentioned the Hadith above)...'

I say that this is a Hadith that has a chain of Thiqhat (truthful and reliable) narrators, among the men relied on by Muslim. Yet, this chain has two defects, as Al-'Hafith ibn Rajab has stated, in his book "Shar'h Al-Arba'een An-Nawawiyyah" (p.200).

First, and according to Abu Mus-hir Ad-Dimashqhi and Abu Na'eem Al-'Hafith, among others, it has not been proven that Mak'hul heard from Abu Tha'labah.

I say that even if Mak'hul heard from him in general, it is not true that he heard this Hadith from him, because he is a Mudallis (who, because of a certain habit of relating a Hadith that he did not personally hear to a teacher by saying 'An [from], is required to

clearly state that he has heard the Hadith he is narrating, providing he is a truthful person himself) and because he has used Al-'An'anah (by saying, "An [this person said]' instead of 'I heard this person say').

The second defect, is that there is a variation in the narrations for this Hadith, as it sometimes is presented as a Mrafu' (relating it to the Prophet) and sometimes as a Mawqhoof (where the chains of narration stops short of relating the Hadith to the Prophet ending with Abu Tha'labah. However, Ad-Daraqutni said that the best probability that it is a Mrafu', then commenting, 'This is more preferred.'

Ibn Rajab said, 'The Shaykh (meaning An-Nawawi) has rendered this Hadith 'Hasan (acceptable), just as Al-'Hafith Abu Bakr As-Sum'ani did before him, in his "Amali."'

I would like to add that also Abu Al-Futu'h At-Ta-ii said that, 'This is a great, 'Hasan Hadith that was narrated by Dawood only (and this is called Tafarrud), who related it to Mak'hul.'

I say that if they mean by 'Hasan (good, sound, etc.) the linguistic aspect, then it is true. However, if they mean that it is 'Hasan as a Hadith grade (as the authentic Hadiths fall under two categories: the Sahih and the 'Hasan, which is lesser in grade and reliability, but is still accepted), as is apparent, then it is not true, because of the first defect, for it is Qhadi'hah (meaning serious). As for the second defect, it is not Qhadi'hah, because several Thiqhat people, such as 'Hafs ibn Ghiyath, have performed Raf' (relating the Hadith to the Prophet, not as a Mawqhoof ending with Abu Tha'labah). But, and to add to these facts, Al-Bayhaqi has also related it to 'Hafs as a Mawqhoof. Yet, the Mrafu' is preferred because it agrees with the other narrators who performed Raf'. Consequently, it appears that this is why Ad-Daraqutni has preferred Ar-Raf'. Allah has full knowledge.

This Hadith has two Shahids (supporting narrations) but they are very weak, and cannot be relied on:

The first is related by Asram ibn ‘Hawshab, who narrated his Sanad, leading it to Abu Ad-Dardaa’ (the companion), then a Mrafu’ (meaning Abu Ad-Dardaa’ in turn related it to the Prophet), using similar wordings (meaning for the Text of the Hadith). At-Tabarani has also recorded this (last narration) in “Al-Mu’jam As-Saghir (p. 230).

The second is through Nahshal Al-Khurasani, who narrated his Sanad (chain of narrators), also leading the Hadith to Abu Ad-Dardaa’. Again, Ad-Daraqutni has narrated this Hadith (p. 550). However, both *Asram* and *Nahshal* are liars.” [Ghayatu Al-Maram, for Al-Albani (17-19)].



Hadith #31

“Practice Az-Zuhd in the Dunya, and Allah will love you.”

Abu Al-'Abbas, Sahl ibn Sa'd As-Sa'idi, may Allah be pleased with him, said, “A man came to the Messenger of Allah, Salla Allahu Alayhi Wasallam, and then said, ‘O Messenger of Allah! Inform me of a (good) deed that if I performed it, Allah will love me and the people will love me.’ He said,

‘Practice Az-Zuhd (modesty in the way life is lived) in the Dunya (the life of this world), and Allah will love you; and practice Az-Zuhd (disinterest) in what people own (or have, or possess), and the people will love you.’”

Ibn Majah, and refer to Sahih Al-Jami’.

عن أبي العباس -سهم بن سعد الساعدي- رضي الله عنه قال : "جاء رجل إلى النبي صلى الله عليه وسلم فقال : يا رسول الله ، دلني على عمل

إذا أنا عملته أحبني الله وأحبني الناس . فقال: ازهد في الدنيا يحبك الله ، وازهد فيما عند الناس يحبك الناس" (رواه ابن ماجة وانظر صحيح الجامع) .

The Status of this Hadith

This Hadith's importance is demonstrated in the fact that it explains the way through which one can gain Allah's Love, which is the ultimate prize that mankind can and should ever seek to achieve and attain. He whom Allah loves, Allah will honor him and will spread about his love in the earth. As for he whom Allah hates, He will spread about his hatred in the earth.

Further, this Hadith explains the conduct because of which mankind will love the slave. It is a fact that when a person is loved by his community, he or she will feel great happiness and joy. Also, when one is loved by his community, he or she will be more acceptable and familiar to his people, and this will help those who call unto Allah succeed in their mission, Allah willing.

What Does Az-Zuhd Mean

Az-Zuhd is, "The opposite of being eager and concerned about the Dunya." Further, ibn Al-Qayyim³ said, "Az-Zuhd, in the Arabic language, the language of Islam, entails abandoning a matter while feeling despise of it and while belittling its significance, so that one will exchange it for what is more significant." The Salaf have various opinions with regards to the meaning of Az-Zuhd. Ibn Al-Qayyim, for example, said, "I heard Shaykh Al-Islam ibn Taymiyyah say, 'Az-Zuhd entails abandoning what does not bring about benefit in the Hereafter. Al-Wara' (abandoning a part of the permissible for fear of

falling into the impermissible) entails abandoning what you fear its consequences in the Hereafter.” Then, ibn Al-Qayyim commented, “This statement is one of the best and most comprehensive definitions of Az-Zuhd and Al-Wara’.”

In addition, Sufyan Ath-Thawry said, “Az-Zuhd in this Dunya entails having a short hope (or avoiding having prolonged hopes that one will live), not by wearing the thick clothes or wearing the garment (as some people who observe fake Zuhd think is a part of Az-Zuhd).” Az-Zuhry also said that Az-Zuhd, “Entails avoiding thanking Allah only for the ‘Halal, and avoiding being patient only with the ‘Haram.” The author of Al-Lisan (which is a dictionary on the Arabic language) commented on the statement of Az-Zuhry, “He means that one should not only thank Allah for the permissible things that He has given him (but also for the obligations, for their rewards with Allah are significant), and should avoid restricting his patience to avoiding the impermissible (but couple that with avoiding enjoying all types of the ‘Halal, as an act of modesty, patience and Zuhd).”

Al-Hasan, or someone else, also said, “Az-Zuhd in this Dunya is not achieved by prohibiting the ‘Halal, nor by wasting money. Rather, it entails your being more certain in what Allah has in His Hands, than you are about what you have in your hand. It also entails being eager for the reward of (practicing patience during) the calamity, if a calamity touches you, more than if the calamity did not touch you (as in this case, one will not gain the reward for observing patience during hard times. However, one should not wish for disasters to hit).” All these sayings, which are the Salaf’s definition for Az-Zuhd, are among the best definitions for the meaning of Az-Zuhd.

Az-Zuhd resides in the heart, and it can be achieved by ridding the heart of the slave from the love and the eagerness for this life.

This way, the Dunya will be in one's hand, not his heart, where the love for Allah and the Hereafter will and should reside. Az-Zuhd does not entail abandoning the Dunya altogether. The Messenger of Allah was the leader of all those who practiced Az-Zuhd. Yet, he married nine times. Also, Prophets Dawood and Sulayman were kings as Allah has described them. Yet, they were also among the Zuhhad (those who observe Zuhd). The companions of the Messenger of Allah were also among the Zuhhad. Yet, they all had wives, children and material possessions.

Imam Ahmad divided Az-Zuhd into:

1 -- Avoiding the prohibitions, and this type to Imam Ahmad, is the Zuhd of the commoners. Ibn Al-Qayyim stated that this type is an obligation.

2 -- Abandoning what is not a necessity among the 'Halal matters. This type is the Zuhd of the distinguished people.

3 -- Abandoning what will busy one from the remembrance of Allah. This is the Zuhd of those who have knowledge in the religion.

Belittling the Dunya

The Messenger of Allah said, "*Perform Zuhd in the Dunya...*" There are many Texts in the Quran and Sunnah that encourage being a Zahid in the Dunya. These Texts demonstrate the little significance that the Dunya has, and point out its briefness and quick demise. These Texts also strengthen the eagerness in the Last Life, which joy is eternal. Allah said, what translated means, ﴿*Whatever is with you, will be exhausted, and whatever with Allah (of good deeds) will remain.*﴾ [16:96], and, ﴿*Know that the life of this world is only play*

and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment. ﴿ [57:20]. The Dunya, therefore, is brief and is bound to end sometime soon. Therefore, the slave ought not busy himself with its affairs, nor forget the affairs of the Last Life which will never end.

The last Ayah states that the life of this world is a deceiving, short-lived joy that contains what does not bring about any benefit. Also the life of this world is pomp, which will encourage one to indulge in it and forget the Hereafter. Further, this life is full of competition and boasting about having what this life offers of money, offspring, etc. Allah then illustrates the briefness of this life, by mentioning the rain when it comes down on the earth and thus the ground becomes green and lively with various plants and vegetation. Soon afterwards, the earth will revert to its near past and will become dry and dead again. This is the exact case with the life of this world.

Reasons Behind Practicing Az-Zuhd

There are several reasons that encourage one to indulge in Zuhd, as follows:

1 -- The slave's Iman being strong, his remembering when he or she will stand between the Hands of Allah, and his remembering the torments of the Day of Resurrection, will all rid his heart from and will belittle the love of this Dunya and its short-lived joys. Hence, the

slave will avoid excessive indulging in the joys and the desires of this life, all the while feeling content with whatever he has in it.

2 -- The slave's feeling that this Dunya busies the hearts from the remembering of Allah, and that it hinders the path of mankind from stepping up the ladder of acquiring higher grades in the Hereafter. Also, the Muslim's feeling that mankind will certainly be asked about the joys and the delights of this life, as Allah said, what translated means, **﴿Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!﴾** [102:8]. This will encourage the slave to avoid excessive indulging in the affairs of this life.

3 -- One will not acquire the material joys of this life, unless he or she works hard to achieve such a goal. In this regard, mankind pay a significant effort and deep thinking. One may then have to mingle with the worst types of people. All this will come at the expense of seeking knowledge of the religion, conducting Da'wah unto Allah, performing Jihad and worshipping Allah. When the slave feels all this, and when he has an enlightened heart, he will feel compelled and encouraged to disregard the Dunya, so that he will be able to preserve what is eternal and that which will never end.

4 -- The Quran's belittling the significance of the Dunya and its joys, while describing this life as deceiving, false and short-lived pastime that involves wasting the time. Also, Allah's criticism of the adverse effect that excessive indulging in the Dunya will result in in the Hereafter. The numerous Texts in the Quran and Sunnah about this subject will encourage the Muslim to abandon matters of the Dunya and busy himself with what will truly remain.

Jabir ibn Abdullah said that the Messenger of Allah once passed by the market-place, passing from the area of Al-'Aliyah,

while people were all around him. He then passed by a dead goat, which ears were small, then took it by the ear, saying, "**Who amongst you would like to have this for a Dirham** (a currency)?" They said, "By Allah! Even if it was alive, its small ears will be a deficiency, so how about when it is dead?" He said, "**By Allah! The Dunya is less significant in the Sight of Allah than this to you.**" [Shar'h Muslim]. Furthermore, Al-Mustawrid Al-Fihry related to the Prophet that he said, what translates into, "**The Dunya, as compared to the Akhirah** (the Hereafter), **is just like when one of you dips his finger in the sea! Let him see how much** (water) **it** (his finger) **will carry.**" [Sahih Al-Jami'].

The Invented Type of Zuhd

The Zuhd that defies the Sunnah, does not have any goodness in it, for it darkens the heart and distorts the beautiful face of the religion while directing people away from the religion of Allah. This fake Zuhd also destroys the Islamic civilization and makes it easy for Allah's enemies to defeat the Muslim Nation. It also disgraces and demeans the human character. This type of Zuhd also enslaves the slave to other than Allah and spreads ignorance. Following are some words and statements for the leaders of the false type of Zuhd that defies the guidance of Allah:

1 -- Al-Junayd said, "I like for the new member (meaning the beginner in Sufism) that he does not busy his heart with these three, otherwise his condition will change (for he will not be a true Sufi any more!): Working for a living, seeking knowledge of the Hadith, and marrying! I also like for the Sufi that he does not read or write, for this way, he will be more concerned (about seeking this innovated way of life)!"

2 -- Abu Sulayman Ad-Darani said, "If a man sought knowledge of the Hadith, or traveled to find work, or got married, he will have become content with the Dunya!"

It is a well-known fact that all civilizations depend and rely on seeking beneficial knowledge, working to earn a living and on marriage to sustain continued prosperity. The Islamic civilization is no exception in this regard. The Prophet said, "*No one will eat a type of food better than to eat from what he has earned. Dawood, the Prophet of Allah, used to eat from what he has earned.*" [Al-Bukhari].

Also, Islam ordains marriage, as the Prophet said, what translated means, "*O young people! He among you who is able to marry, let him marry. He who cannot afford it, let him fast, for this is a Wijaa' (shield or protection) for him.*" [Al-Bukhari].

Further, Islam requires the Muslim to seek knowledge in the religion and in permissible life affairs. The Prophet said, "*Seeking knowledge is ordained on every Muslim.*" [Sahih Al-Jami']. As for acquiring knowledge in life affairs, no two persons who have sane minds disagree on the importance of this type of knowledge in such aspects as medicine, engineering, armaments, etc. Mankind need such types of knowledge in the present time.

In the present time, it is a fact that because Muslims have largely ignored seeking knowledge in these beneficial aspects that their situation has deteriorated. They only sought what is not beneficial from the western civilizations, rather than importing the scientific and industrial advances that their enemies have achieved. The Muslims import many of the evil aspects of so-called advanced civilizations, that which will direct its importers, admirers, their honor and moral towards destruction.

Gaining Allah's Love

The Prophet said, "***Perform Zuhd in the Dunya, and Allah will love you.***"

Practicing Az-Zuhd in the Dunya is a righteous method that will gain one Allah's love, Allah willing. The type of Zuhd we are talking about here, is the type that the Salaf used to practice and observe, not the innovated type that resulted in the Muslim Nation residing in the lower scales with regards respectability among other nations. Allah's love for the slave is a great matter, indeed. He whom Allah loves, He will bestow on him His apparent and hidden bounties and favors.

There are several other methods that, Allah willing, will direct one to acquire Allah's Love, such as:

1-- Al-I'hsan, being excellent in the religion. Allah said, what translates into, ***Verily, Allah loves Al-Muhsinun.*** ﴿3:134﴾.

2-- At-Tawakkul (trusting) in Allah, ***Allah loves those who put their trust*** (in Him). ﴿3:159﴾.

3-- Being just, ***Verily, Allah loves those who act justly.*** ﴿5:42﴾.

4-- Observing patience, ***And Allah loves As-Sabirin*** (the patient ones, etc.). ﴿3:146﴾.

5-- At-Taqwa, ***Then Allah loves those who are Al-Muttaqun*** (the pious). ﴿3:76﴾.

6-- Cleanliness and purity, *﴿And Allah loves those who make themselves clean and pure.﴾* [9:108].

7-- Fighting in the Cause of Allah, *﴿Verily, Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure.﴾* [61:4].

8-- Practicing At-Tawbah (repenting to Allah), *﴿Truly, Allah loves those who turn unto Him in repentance.﴾* [2:222].

There are several other Ayat on this subject. In short, obeying Allah with sincerity and avoiding His prohibitions, will all direct and lead one to acquire Allah's Love.

Allah's Love

The two authors of Al-Wafi, which explains the Forty Nawawi Hadiths said, "Allah's Love for the slave describes His pleasure with him and His bestowing favors on him. This is because "Love" is a human trait, and it is not acceptable with regards to Allah. Therefore, what is meant here is love's end result." This opinion defies the way of the Salaf of this Nation with regards to accepting and approving Allah's Attributes without denying, altering, distorting or equating them with the attributes of the creation. This opinion from these two writers entails altering the apparent meaning of the Texts without providing a shred of evidence. Allah has stated His Attribute, Love, in many Ayat of the Quran, such as, *﴿Then Allah loves those who are Al-Muttaqun.﴾* [3:76], *﴿Verily, Allah loves those who act justly.﴾* [5:42], and, *﴿Say (O Muhammad to mankind), "If you (really) love Allah then follow me (accept Islamic Monotheism, follow the Quran and the Sunnah), Allah will love you."﴾* [3:31]. In these Ayat, Allah informs us that He loves some actions and deeds, and that He loves

some types of His slaves who have special characteristics. By informing us of this fact, Allah encourages us to acquire such characteristics and to perform such deeds so that we will acquire His love.

Muslims are certainly required to describe Allah with that which He has described Himself, without altering the apparent meaning of His Attributes, or equating them with those of the creation. This is the Manhaj (way, method, etc.) of the Salaf, the best, safest and most knowledgeable of all Manhajs.

Acquiring People's Love

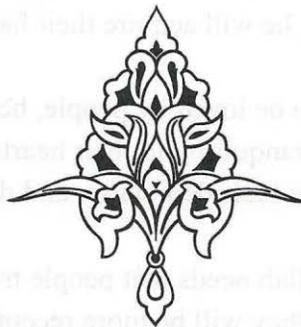
The Prophet said, “*And practice Az-Zuhd in what people own, and the people will love you.*” In this portion of the Hadith, the Prophet teaches us how to acquire people's love, by observing Zuhd in what they have and own with regards to the short-lived joys and possessions of the life of this world.

Ash-Shafi'i once said, “If you avoid it (competing in acquiring the traits of life), you will live peacefully with its people. However, if you compete in acquiring it, its dogs (this is a type of speech that Arabs use to belittle something or someone) will compete with you.” It is a well-known fact that when one competes to acquire what other people love and live for, he will acquire their hatred and envy.

Mankind need to be loved by people, because this love usually brings about joy and tranquillity to their hearts. Likewise, when one is hated by his people, he feels depression and distress.

The caller to Allah needs that people trust and love him, for if the people love him, they will be more receptive to his message and

mission. But, one should not seek to be loved by other people on the expense of pleasing Allah and on the expense of justice. This is not allowed in Islam. The Messenger of Allah said, what translated means, ***“He who acquires people’s pleasure in the displeasure of Allah, Allah will leave him dependent on people. He who acquires people’s anger in the pleasure of Allah, Allah will relieve him from depending on the people.”*** [At-Tirmithi, and refer to Sahih Al-Jami’].



Hadith #32

“Neither commit Dharar nor Dhirar.”

Abu Sa'id Al-Khudri narrated that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means,

“**Neither** (commit) **Dharar** (harm) **nor Dhirar** (avenging harm).”

Narrated by Ibn Majah, Ad-Daraqutni, Malik, Sahih Al-Jami', Irwaa' Al-Ghalil & As-Silsilah As-Sahihah.

عن أبي سعيد - سعد بن سنان - الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال : " لا ضرر ولا ضرار" .

The Status of this Hadith

Abu Dawood said that this Hadith is a pillar of Fiqh (Islamic jurisprudence and knowledge). This Hadith is certainly a pillar of Islamic knowledge that is relied upon by the scholars to establish Islamic rulings on the new matters which occur in the lives of Muslims. It has been used in matters like smoking cigarettes, which did not exist at the time of the Prophet.

The Meanings of Dharar and Dhirar

Dharar means harm, which is the opposite of benefit. “*Neither* (commit) *Dharar*” means that Muslims must not harm one another, rather, they must strive to bring benefit to one another. “*Nor Dhirar*” means that the Muslim is not allowed to avenge the harm that another person has caused him. Dharar is harm done by one party, while Dhirar is entails avenging the harm sustained by the injured party. This Hadith also calls for forgiving whoever brings harm to Muslims, and rejects revenge. This meaning of Dharar and Dhirar, which was reported by ibn Manthour, was agreed upon by many scholars.

Some scholars of Islam said that Dharar and Dhirar are two words that have the same meaning, and that repeating this word twice serves to affirm the importance of this matter. Ibn Rajab narrated both meanings of Dharar and Dhirar that we have stated herewith and then commented, “In any case, the Prophet rejected unjustified Dharar and Dhirar.”

Dealing Muslims With Dharar Is Impermissible

Muslims must never deal Dharar to others without justification. Even dealing harm to Muslims, such as cursing or beating them in revenge to whatever they did to the injured party, is Haram (impermissible). Muslims must instead revert to Muslim courts to seek justice.

The Messenger of Allah has prohibited the Muslims from harming other Muslims in many of his Hadiths, such as, "***Your blood and possessions are Haram on you*** (O Muslims)." [Muslim]. Harming Muslims physically, or in their honor or possessions, is a great injustice that Allah has also prohibited. The Prophet said that Allah said in a Qudsi Hadith, "***O My slaves! I have prohibited Myself from injustice, and have prohibited it for you as well. Therefore, do not be unjust with each other.***" [Muslim].

Kinds of Dharar

1 -- Dharar committed for the sake of harming other Muslims, without justification. This type of Dharar is, no doubt, Haram and is an evil act.

2 -- Dharar dealt to others (unintentionally) as a result of some permissible actions.

Following are several examples to the first kind of Dharar:

a -- To cause Dharar in the inheritance. Allah said, what translated means, ***After payment of legacies, he (or she) may have bequeathed or debts, so that no loss is caused to anyone.*** ﴿4:12﴾. The loss referred to in this Ayah entails adding a clause to the will that

prevents some of the beneficiaries from getting their fair share of the inheritance. This clause will cause harm and loss to these beneficiaries, unless it was done with their consent. If one states such a clause in his or her will, then this clause is not valid. The Prophet said, what translated means, "**Allah has given each (beneficiary) his rightful (fixed) dues (in the inheritance). Therefore, there is no Wasiyyah (will) for the beneficiaries.**" [Sahih Al-Jami']. Also, it is not allowed to give more than a third of the inheritance to other than the beneficiaries, unless they all agree to this provision. Saa'd said to the Prophet, "O Messenger of Allah! I have money, and only one daughter will inherit me, should I give away two thirds of my money?" The Prophet said, "**No.**" Saa'd said, "What about a half?" The Prophet said, "**No.**" Saa'd said, "What about a third?" The Prophet said, "**A third (is allowed), and a third is still too much. It is better to leave your beneficiaries rich, than to leave them poor begging from people.**" [Al-Bukhari & Muslim].

If a person made a provision in his or her will giving away a third of the inheritance, with the intention of harming the beneficiaries, then this provision must be honored. However, this person would be committing a sin by harming the beneficiaries.

b -- Allah said, what translated means, **﴿And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to harm them, and whoever does that, then he has wronged himself.﴾** [2:231]. If one wants to harm his wife by taking her back, neither giving her her rights as a wife nor divorcing her, then he will be committing a sin and an act of injustice. This practice was common among the Arabs before Islam. If one of them divorced his wife, he then waits until the term of 'Iddah nears its end, then would take her back, neither treating her as a wife, nor divorcing her. A woman in this situation is called

“Mu’allaqah”, meaning to be left hanging, neither divorced, nor married.

c -- Arabs before Islam used to practice Ilaa’, by swearing not to sleep with their wives for a full year, or even two years, which naturally would cause harm to their wives. If one swears to harm his wife by not sleeping with her, making her Mu’allaqah, not married yet not divorced, then Ilaa’ period must be limited to four months. This period is sufficient to cool off. If the man takes his wife back before or at the end of these four months, he must invalidate his oath not to sleep with her and pay a prescribed fine for invalidating his oath. Otherwise, he must divorce her. Allah said, what translated means, *Those who take an oath not to have sexual relation with their wives, must wait four months, then if they return* (change their mind in this period), *verily, Allah is Oft-Forgiving, Most Merciful. And if they decide upon divorce, then Allah is All-Hearer, All-Knower.* [2:226-227].

d -- Ridha’ah (Suckling). Allah said, what translated means, *No mother shall be treated unfairly on account of her child, nor father on account of his child.* [2:233]. Al-Qurtubi said, “A mother must neither refuse to suckle her child, nor seek more money from the father than what is reasonable for suckling her child, seeking to cause harm to the child’s father. On the other hand, a father must not refuse to let the mother suckle her child if she wants to do so. This is what the scholars of Tafsir (explanation of the Quran) have agreed on.”

e -- Dharar in business transactions. Islam prohibits all types of transactions that bring Dharar to other Muslims. One of these prohibited transactions is ‘Einah (when a buyer says to a seller, “Sell me this item for two thousands, paid in installments over a two year period, and I will sell it back to you now for one thousand.” Thereby, the seller takes back his property and the buyer takes one thousand

from the seller and pays him two thousands over two years; a clear type of Riba [usury]). The Prophet said, what translated means, “*If you indulge in selling Al-‘Einah, ...*” until he said, “*Allah will test you with humiliation, and He will not free you from it (humiliation) until you go back to your religion.*” [Sahih Al-Jami’]. Also, the Prophet prohibited Al-Gharar transaction, which involves selling goods of unknown type or quality.

A Pillar of Fiqh Rules

This Hadith, “*Neither (commit) Dharar, nor Dhirar,*” is a pillar of Fiqh rules. Many minor rules are classified under this Hadith, such as if someone destroys the property of others, then the victim cannot destroy the aggressor’s property in return, for this will only lead to more violence and retribution. The aggressor will have to pay fines for the destruction he causes to others. There are several other aspects that this Hadith covers:

1 -- Harm is undone using possible means, such as if one spills dirty water that is collected by drainpipes into the street, then he has to wash it off. The cost of removing such harm is paid by the aggressor.

2 -- Harm must be deterred before it takes place, if possible. Deterring others from doing harm is easier than correcting the damage such harm causes afterwards.

3 -- Harm cannot be removed by another harm of same or larger proportions.

4 -- Harm can be removed using another harm, but smaller in proportions. An example is when Muslim rulers take more money for

Zakat than what is normal, if Zakat money is not sufficient to satisfy all the needs of the poor. This rule is sometimes defined as, "Choosing the lesser evil." If one of two evils is inevitable, then one must choose the lesser evil.

5 -- Choosing the harm of individuals to fend off harm from befalling the public. When warranted, Muslim rulers are allowed to force merchants to sell their stockpiles for market price. This will cause harm to the merchants, but will fend off greater harm from the society.

6 -- Fending and deterring harm is better than bringing benefit. If there is a choice between fending harm off and bringing benefit, then deterring harm must be applied, even if the benefit will be lost.

7 -- If the same action has both harm and benefit, then it should not be exercised because of the harm that will result. An example to this is when a person prevents his partner from using their common assets in a harmful and reckless manner. In such cases, one has the right to stop his partner from reckless behavior, because he has a stake in the outcome and shares the responsibility of their common assets.

8 -- Harm must be removed even after a long time. If one owns a building that can view his neighbor's property, and if his neighbor builds on his own property later on, making it exposed and visible through the windows of the first building, then those windows must be removed. Old construction sites that bring benefit to the owners and do not cause harm to others will not be affected by the above rule, but by the rule, "the old can be left unchanged."

The second type of harm is when one, unintentionally, causes harm to others by what he does on his own property, like burning grass on a windy day. If the wind carries the flames to other people's property, then whoever started it, is liable to pay all damages caused by his action.

Other examples to this type of harm are: One's digging a well in his land that drains water from the neighbor's well; and building a high rise that prevents air and sunshine from the neighbors and exposes their property. Imam Ahmad ibn Hanbal and several other scholars said that such acts are prohibited, because of the many evidences that prohibit causing any type of harm to other people.

Also, Dharar can occur if a person prevents his neighbor from expanding on his own property. However, if one's property cannot sustain the added pressure due to his neighbor's expansion, then he can prevent his neighbor from expanding. Yet, in general, it is not permissible for a Muslim to prevent his neighbor from benefiting from his own property. The Prophet said, what translated means, "(One must) **not prevent his neighbor from affixing a piece of wood to his side of the wall.**" [Al-Bukhari & Muslim].



Hadith #33

“The burden of proof lies with the claimant.”

Ibn Abbas, may Allah be pleased with them both, narrated that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means,

“If what people claim is taken at face value, then some men will claim other men’s possessions and blood. Therefore, the burden of proof is on the claimant, and Yamin (oath) is on whoever denies (the charges laid against him).”

Related by Al-Bayhaqi and others. Also, Al-Bukhari & Muslim related some portions of this Hadith.

**عن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال :
"لو يعطى الناس بدعواهم ، لادعى رجال أموال قوم ودماءهم ، ولكن
البينة على المدعي واليمين على من أنكر" (رواه البيهقي وغيره) .**

The Status of this Hadith

Ibn Daqiq Al-'Eid said, "This Hadith is a pillar of Islamic Jurisprudence, and the best Law to refer to in matters of differences and conflicting claims." An-Nawawi said, "This Hadith is a pillar of Shari'ah." This Hadith lays down the legislative ground for fair judging between people, to preserve their rights and honor, to pursue justice and to give each his dutiful right.

Kinds of Proof

Proof that is presented in any case, mainly contains a testimony to what has happened. Testimonies uncover the truth and prove or disprove the truthfulness of the claimant, and also describe what has been witnessed, which is used to solidify the claim brought forward, providing the testimonies are truthful. There are several kinds of testimonies according to the Shari'ah:

1 -- Testimony in cases of adultery. Allah said, what translated means, *And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them.* [4:15] and, *And those who accuse chaste women, and produce not four witnesses, flog them.* [24:4]. Therefore, testimony concerning claims of adultery requires the presence of four consenting adult men who have witnessed the act while in progress.

2 -- Testimony concerning murder, theft, alcohol consumption and false accusations. These types of violations are called "Al-'Hudud (that warrant a prescribed punishment)." Allah said, what translated means, *And take for witness two just persons from among you (Muslims).* [65:2]. Therefore, the testimony of two

consenting adult males, is required in such cases. Some scholars also require two adult male witnesses in marriage and divorce contracts.

3 -- With regards to selling, debts and rentals; all monetary cases. Allah said, what translated means, **﴿And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses.﴾** [2:282]. This kind requires the witness of two consenting adult males or one male and two females.

4 -- With regards to child custody, giving birth and virginity. Such matters are usually not accessible to men, therefore, the testimony of women is required. In some cases, the testimony of one consenting adult female is accepted. ‘Uqbah ibn Al-Harith said, “I married a woman. After that, a black woman came forward and said, ‘I have suckled you both.’ Then, I went to the Prophet and told him that I married such and such woman, then a black woman came forth with a claim, saying, ‘I have suckled you both,’ and she is lying.” The Prophet turned his face away from him. ‘Uqbah repeated what he said, then the Prophet said, **“How about this matter when she claims to have suckled you both. Leave her** (divorce your wife, since you are not eligible to marry her).” [Al-Bukhari]. Afterwards, ‘Uqbah divorced his wife and she married another man. This Hadith proves that the testimony of only one female is accepted in such matters.

The claimant has to produce sufficient evidence to validate his claim, as the Hadith states, **“And the burden of proof is on the claimant.”** In another narration for this Hadith, Imam Muslim reported that the Prophet said to the claimant, **“(Provide) your two witnesses.”** Therefore, if the claimant establishes the truthfulness of his case, then he wins it.

The wisdom behind burdening the claimant with producing the proof, is that he is claiming a matter that was not witnessed by all. Witnesses and evidence establish what had really happened.

Sufficient, Truthful Evidence Submitted by the Claimant will be Accepted

The judge has to ask the defendant about what he has been accused of. If he admits, then the matter is closed, for admitting guilt is sufficient as proof. If the defendant denies the charges, then the judge will ask the claimant to present his proof to the claim that he has made. If he brings forward sufficient proof to his claim, the judge will have to rule in his favor. If the defendant denies or disputes what that proof proves, his denial will be of no value in this case. If all what the claimant has is the disputed integrity of the defendant, providing he also has no sufficient proof, then the claimant is entitled to request the judge to require the defendant to swear to his innocence, and the defendant will have to swear by Allah that all claims made against him are false. If the defendant swears that he is innocent, and when there is no proof to the contrary, then his innocence must be declared.

The Prophet asked a claimant, “*Do you have proof?*” He said, “*No.*” The Prophet said, “*Then you have only (the defendant’s) oath.*” [Muslim]. This Hadith also proves that sufficient evidence is proof enough to the guilt of the accused, even if he swears to the contrary.

Accepting the Testimony of Only One Witness

If all what the claimant has of proof is the testimony of one witness, then the testimony of this witness will be accepted, along

with the claimant swearing (saying Yamin) to the truthfulness of his claim. Ibn Abbas said that the Messenger accepted one witness and Yamin [Shar'h' Muslim]. Many scholars also accept the testimony of one witness and a Yamin in certain cases.

Oath of the Witnesses and the Claimant

The judge has the right to ask for the oath from the witnesses and the claimant, even if they have proof to their claims, if the judge suspects foul play. A man asked Imam Ahmad if this method was possible, and Ahmad told him that Ali ibn Abi Talib did just that. [Jami' Al-'Uloom Wa Al-'Hikam]. Also, many noted scholars have adopted this opinion, including Ibn Abi Layla, ibn Al-Qayyim and Mohammad ibn Bashir, Cordoba's judge. Imam ibn Rajab said in his book, **Jami' Al-Uloom Wa Al-Hikam**, that the Quran supports requiring the oath from witnesses if they are suspected of foul play. Allah said, what translated means, *﴿O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are traveling through the land and the calamity of death befalls you. Detain them both after the prayer, (then) if you are in doubt (about their truthfulness), let them both swear by Allah (saying), "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide testimony of Allah, for indeed we should be of the sinful."﴾* [4:106]. This ruling was widely accepted by the Salaf (rightly guided ancestors).

Refusing to Take the Oath

If the defendant refuses to swear to his innocence, then the judge will take this as an admission of guilt, since the defendant has

refused to defend himself by simply swearing that he is truthful and innocent. No sane Muslim would refuse to swear that he is falsely accused of a crime, unless he is guilty as charged.

Oaths Taken by the Defendant

If the claimant is unable to produce sufficient evidence to his claim, then the defendant can invalidate all charges against him by swearing that he is innocent. The Prophet said, “*And Yamin is on whoever denies.*” If one swears to his truthfulness, then this will be the most powerful tool to invalidate all charges against him, particularly in the absence of sufficient evidence.

The judge will ask all defendants to swear *by Allah* that they are innocent of all charges against them, as it is not allowed for a Muslim to swear by other than Allah. The Messenger of Allah said, what translated means, “*Allah forbids you from swearing by your ancestors. Whoever has to swear, let him swear by Allah or keep silent.*” [Al-Bukhari & Muslim].

It is recommended that the judge advises all those present to the seriousness of giving oath, reminding them of the punishment that awaits those who take false oaths, as mentioned in the Quran, ﴿*Verily, those who purchase a small gain at the cost of Allah’s Covenant and their oaths, they shall have no portion in the Hereafter (Paradise).*﴾ [3:77], and the Sunnah, “*Whoever made an oath that was accepted with all its repercussions, while in fact falsely claiming some possessions of a Muslim person, he will meet Allah while He is Angry with him.*” [Al-Bukhari & Muslim] and, “*And Yamin is on whoever denies (the charges).*”

Following are several points of interest regarding this subject:

1 -- During Li'an, the husband has to swear that he is truthful that his wife has committed adultery, if he cannot produce four male witnesses.

2 -- The claimant has to swear that he is truthful that he slept with his wife during Ilaa' (when the husband swears not to sleep with his wife. This Ilaa' has a maximum period of four months. The husband can sleep with his wife or take her back before the four months are finished. Otherwise, he must divorce her at the end of this period).

3 -- Accepting one's affirming that he prayed at home, without requiring him to swear to this fact.

4 -- The claimant has to swear that he has heard the murdered person before he died say that such and such person killed him. Also, if some people claim that the accused and the murdered persons were enemies, or that they heard the accused threaten the murdered man, then the accusers have to swear to their truthfulness in this case.

Rewards for Righteous Judges

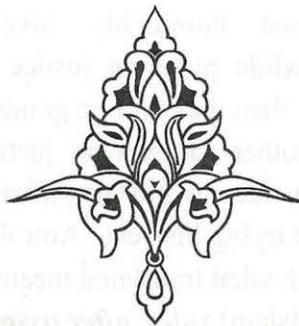
The judge must thoroughly investigate all cases and testimonies, all the while pursuing justice and the truth. If his judgment was correct, then he will be granted two rewards: one for trying his best and another for serving justice and ruling with the truth. If he misses justice by mistake, after trying his best, then he will gain one reward for trying his best. Amr ibn Al-'Aas said that the Messenger of Allah said, what translated means, "***If the ruler*** (head of state, judge, scholar of Islam) ***rules, after trying his best, and reaches***

the correct verdict, then he will gain two rewards. If he rules, after trying his best, and then misses the truth, he will gain one reward.” [Al-Bukhari & Muslim].

Denying Justice its Due Course is a Major Sin

Judges must have knowledge in what is permissible and what is impermissible, and on how to judge between people. Resources of Shari’ah must be available to the judge to refer to them when a complicated case is presented to him. The ignorant person must not seek to be a judge under any circumstances, for he may be a cause for ruling against the innocent and denying them their rights, and this may even lead to their execution in certain cases.

All judges must fear Allah while presiding over court cases. They must seek to serve justice and the truth. Unjust judges will face a terrible punishment in Hell for being unjust in their rule, a major sin indeed. The Messenger of Allah said, what translated means, ***“There are three types of judges, two in Hell and one in Paradise. A judge who knew the truth and ruled with it is in Paradise. A judge who judged between people, while he himself is ignorant, is in Hell. And a judge who knew the truth and denied justice in his ruling is in Hell.”*** [Sahih Al-Jami’].



Hadith #34

“Whoever among you witnessed an evil matter...”

Abu Sa’id Al-Khudri narrated that he heard the Messenger of Allah, Salla Allahu Alayhi Wasallam, say, what translated means,

“Whoever among you witnessed an evil, let him change (or stop, eject, remove) it with his hand. If he could not, then let him change it with his tongue. If he could not, then let him change it with his heart, and this is the weakest Iman (faith).”

Related by Muslim

عن أبي سعيد الخدري رضي الله عنه قال : "سمعت رسول الله صلى الله عليه وسلم يقول : من رأى منكم منكراً فليغيره بيده ، فإن لم يستطع فبلسانه ، فإن لم يستطع فبقلبه وذلك أضعف الإيمان" (رواه مسلم).

The Status of this Hadith

This Hadith has a great importance, because it orders Muslims to change, remove and stop evil. An-Nawawi said, “Changing evil is a means of achieving the well being of the society. If evil is more widespread than good and if the Muslim Nation does not stop evildoers, then Allah’s punishment will befall all, *﴿And let those who oppose the Messenger’s commandment (Sunnah) beware, lest some Fitnah (trials) befall them or a painful torment be inflicted on them.﴾* [24:63]. It is imperative for those who seek the pleasure of Allah to take special care of this righteous conduct (changing evil), because its benefits are numerous.”

The Reason Behind Abu Sa’id’s Narration of this Hadith

Tariq ibn Shihab said, “Caliph Marwan was the first person to start with the ceremonial speech before the Eid prayer. A man then stood up and said, ‘The prayer should be before the speech.’ Marwan said, ‘That practice has been abandoned.’ Abu Sa’id said, ‘As for this man (who criticized Marwan), he has fulfilled his obligation. I heard the Prophet ...’ and he mentioned the (above) Hadith.”

Al-Bukhari related that Abu Sa’id himself was the man who objected to Marwan’s conduct, as Abu Sa’id said, “The practice (of performing the Eid prayer before the speech) was the common practice until I went out one Eid day to the Musalla (an open area to conduct Eid prayers). We found a Minbar (podium) that Kathir ibn Abi As-Salt built. Marwan tried to get over it before the prayer, so I pulled him with his Thawb (long shirt), but he pulled it back. Then, he (Marwan) rose (over the podium) and started the speech before the prayer. I said to him, ‘You have innovated (committed a Bid’ah), by

Allah.’ He said, ‘O Abu Sa’id, what you know has been ignored (or your knowledge has become weak).’ Abu Sa’id said, ‘What I know is better than what I do not know’. Marwan said, ‘The people would not stay after the payer for us (to hear the speech), therefore, I made it (the speech) before the payer.’” [Fat’h’ Al-Bari]. To further explain these two narrations, we say that it is possible that a man rejected Marwan’s practice first with his tongue, and then Abu Sa’id tried to reject it with his hand. An-Nawawi said, “It is possible that these are two different stories. One of them contains what happened with Abu Sa’id and the other with another man in the presence of Abu Sa’id.”

Ibn Hajar said, “It is possible that this story occurred on two separate occasions because of the different accounts between what ‘Iyadh and what Raja have narrated. Iyadh said that the Minbar was built in the Musalla, and Raja narrated that Marwan took a Minbar with him (to the Musalla). It is possible that when people rejected the practice of taking the Minbar to the Musalla, Marwan then ordered that a Minbar be built of clay and mud in the Musalla. It is also possible that Abu Sa’id rejected Marwan’s practice of starting with the speech (before Eid prayer) several times. What further solidify this presumption is that what happened between Marwan and Abu Sa’id happened between the two of them only, and what happened with the man happened in public.” [Fat’h’ Al-Bari].

Rules of Forbidding Evil

Forbidding evil physically or with the tongue is either Fardh Kifayah, an obligation on a part of the nation, or Fardh ‘Ayn, an obligation on every able person:

1 -- Fardh Kifayah: Allah said, what translated means, *Let there arise out of you a group of people inviting to all that is good*

and forbidding evil. And it is those who are the successful. ﴿ [3:104]. Ibn Kathir said that this Ayah, “Indicates (or ordains) that there should be a group from among the Muslim Nation that is entrusted with this (job of enjoining righteousness and forbidding evil).” Also, ibn Al-Arabi said about this and the Ayah that follows it, [3:105], “Enjoining righteousness and forbidding evil are Fardh Kifayah according to these Ayat. Enjoining righteousness and forbidding evil entail preserving the religion by establishing the proof (and the rebuttal) to the evil of the misguided persons.”

It is an obligation on the leader of the Muslim Nation to appoint a group of qualified persons for this mission. Some types of actions, such as refuting misguided groups, exposing their evil beliefs and exposing forbidden types of dealings, can only be changed by people of knowledge and wisdom. If this group satisfies their obligation, then this obligation on the entire Muslim Nation will also be satisfied and met.

2 -- Fardh ‘Ayn: The Hadith states, “***If any of you witnessed an evil, let him change it with his hand. If he could not, then let him change it with his tongue.***” The Hadith states that it is an obligation on all *able* Muslims who see or hear of evil to stop, remove and change it.

Ibn Al-Arabi said, “Stopping evil is an obligation on those who know themselves, or are known to be of knowledge and wisdom.” On the other hand, Ibn Kathir said, “This is an obligation on *all* members of the Ummah. Imam Muslim related that Abu Hurayrah said that the Messenger of Allah said, ‘***If any of you witnessed an evil, let him change it...etc.***’”

An-Nawawi said, “Enjoining righteousness and forbidding evil is an obligation on those who witness the evil, or at least the ones

capable of removing it. This ruling applies to one's wife, children or servants if they indulge in evil or do not completely fulfill their obligations."

The Responsibility of Removing Evil Varies

Allah has commanded all Muslims to enjoin righteousness and forbid evil, according to their capability which varies from person to person. Muslims with limited knowledge have to remove evil according to their own knowledge and capability, like teaching their families and children whatever religious knowledge they themselves learn from lectures and from people of knowledge.

The scholars have even a greater responsibility because they carry the Messages of the Prophets after their departure from this life. If people of knowledge do not fulfill the obligation of removing evil, then the Muslim Nation will face calamities similar to those that have occurred to the Jews.

The rulers have an even greater responsibility to change and deter evil. They are the ones who rule the nation and have the needed authority upon their subjects that will allow them to enforce forbidding evil. To simply advise will not deter all people from indulging in evil. If Muslim rulers do not fulfill this great obligation, then evil will be widespread and evildoers will commit their acts publicly, while righteous people will be weakened.

Removing Evil with the Heart

The Hadith states, "*If he could not, then let him change it with his heart, and this is the weakest Iman.*" Removing evil either

in Fardh Kifayah or Fardh ‘Ayn with the hand or the tongue, is tied to one’s capability. However, refusing evil with the heart is always Fardh ‘Ayn. The heart that does not enjoin righteousness and refuse and reject evil, is free of Iman. Ibn Mas’ud heard a man say, “Whoever does not enjoin righteousness and forbid evil is destroyed.” Ibn Mas’ud said, correcting the man, “Whoever does not refuse evil and enjoin righteousness in his heart is destroyed.” This great companion indicated that enjoining righteousness and rejecting evil with the heart is an obligation on all Muslims and in all situations. Further, refraining from removing evil with the hand or the tongue, while capable of doing so, is a major sin. One’s obligations cannot and will not be fulfilled by only rejecting evil with the heart, if there exists the capability of removing it with the hand or the tongue, especially when one does not fear reprisals. Rejecting evil with the heart has a limited effect, unlike removing it with the hand or the tongue.

A Misguided Understanding

Many people do not understand the correct meaning of, ﴿O you who believe! Take care of your own-selves (perform righteous, good deeds). If you follow the right guidance and enjoin what is right and forbid what is wrong, no hurt can come to you from those who are in error.﴾ [5:105]. They use this Ayah to excuse themselves from the obligation of changing and removing evil. Abu Bakr corrected this misunderstanding, when he said, “O People! You read this Ayah and distort its meaning, ﴿O you who believe! Take care of your own-selves. If you follow the right guidance and enjoin what is right and forbid what is wrong no hurt can come to you from those who are in error.﴾ We heard the Prophet say, ‘If people witness injustice and do not stop its doer, then a punishment from Allah will be close to befalling them all.’” [Abu Dawood].

An-Nawawi said, “The correct meaning of this Ayah according to scholars is, ‘Do not let other people’s shortcomings affect you, and fulfill your obligations.’ This is like the Ayah, *﴿And no bearer of burdens shall bear the burden of another.﴾* [6:164]. If this is the case, then removing evil, even if unsuccessfully, is sufficient of a Muslim, for he will have fulfilled what he was commanded to do. One has to remove evil, even if his efforts are not accepted or implemented.”

Removing Evils Committed in Public

The Hadith states, “*Whoever witnessed an evil.*” This portion of the Hadith indicates that the evil that must be changed is that which can be witnessed. This does not give anyone permission to spy, search or forcibly enter people’s homes under the pretext that he wants to search for evil. Scholars of Islam, such as Sufyan Ath-Thawri and others, refused this method of obtaining evidence of evil.

Removing What is Proven to be Evil

The Muslims are obligated to remove and stop the evils that the scholars agree that they are evils, like Riba (usury), adultery and fornication, alcohol consumption, not wearing Hijab for Muslim women, abandoning the prayer, etc.

There are some matters that even the scholars of Islam have differed on deciding whether they were permissible or prohibited. If the evidence against these matters is stronger, then one can remove or stop them. However, if the evidence against these matters is not clear enough even to the scholars, then one must not forbid such matters. Allah is the only One Who has Perfect Knowledge.

Reasons Behind Enjoying Righteousness and Forbidding Evil

There are many reasons that prompt Muslims to enjoin righteousness and forbid evil:

1 -- To gain rewards from Allah. When one shows other people the righteous way in any matter, and if people adopt such righteous practice, then he will gain Allah's rewards for enjoining righteousness and for people's adherence by it. The Messenger of Allah said, what translated means, "***Whoever shows the way to a righteous act, will gain a reward similar to the reward of those who perform it*** (the righteous act)." [Muslim]. This reward, that one gains for leading and advising others to perform good, will not decrease from the reward of those who accept his call and thus perform such righteous acts.

2 -- Fear from Allah's punishment. If evil becomes widespread in a nation, then Allah's punishment is bound to befall this nation. The Prophet said, what translated means, "***If people witness injustice and do not remove it, then a punishment from Allah is bound to befall them all.***" [Abu Dawood & At-Tirmithi].

3 -- It is a part of Iman to become furious if Allah is disobeyed. The Messenger of Allah used to get furious if a Commandment from Allah was broken.

4 -- To be sincere with other Muslims, advising them on how to save themselves from Allah's anger. If any slave of Allah falls into sin, he risks bringing Allah's punishment upon himself. Muslims must always fear that their brothers may lead themselves to Allah's anger and punishment. Therefore, they must be merciful with them and stop and remove any evil they may fall into. The Prophet said,

what translated means, “*The merciful are bound to gain mercy from the Most Merciful. Be merciful with whoever is on earth, then Whoever is in (above) heaven (Allah) will be merciful with you.*” [Sahih Al-Jami’].

5 -- Revering Allah and feeling great love and praise for Him. Allah is the Only deity who deserves to be feared, obeyed, praised and have His Commandments implemented and prohibitions forbidden. Therefore, Muslims must always strive to preserve Allah’s Laws in every way possible, just as the Prophet struggled to spread, preserve and fulfill Allah’s Message while enduring torture and great hardships. All the Prophets before him did the same. Abdullah ibn Mas’ud said, “It is like if I am now looking at the Messenger of Allah, telling the story of one of the Prophets whose nation beat him to bleeding, while he is wiping blood off of his face, and saying, ‘O Allah, forgive my people, for they know not.’” [Al-Bukhari & Muslim].

Using Wisdom While Removing Evil

Allah said, what translated means, “*Invite to the Way of your Lord with wisdom and fair preaching.*” [16:125]. Wisdom and leniency must be used in some situations, “*Go, both of you (Moses and Aaron), to Pharaoh, verily, he has transgressed. And speak to him mildly, perhaps he may accept admonition or fear Allah.*” [20:43-44]. However, some situations may require one to be tough and hard with evil doers, “*O Prophet (Mohammad)! Strive hard against the disbelievers and the hypocrites, and be harsh against them.*” [9:73] and, “*Therefore, proclaim openly (Allah’s Message), that which you are commanded.*” [15:94].

Sufyan Ath-Thawri said, "Whoever wants to enjoin righteousness and forbid evil must have three qualities. He must be lenient while enjoining righteousness and forbidding evil, just in what he enjoins and just in what he forbids, and knowledgeable in what he enjoins and knowledgeable in what he forbids."

Imam Ahmad said, "One must be lenient and patient (while enjoining good or forbidding evil). If people were harsh with him, let him avoid getting angry, so that he does not appear to be defending his own opinion (or honor, etc.)." He also said, "People need leniency and patience while being called to righteousness, except those who do evil in public, then harshness will be appropriate with them."

It must be noted here that enjoining righteousness and forbidding evil should be performed in secret. Secret advice usually has positive results, as Imam Ash-Shafi'i has affirmed when he said, "Whoever advises his brother in secret, will have truly advised him and will have preserved his honor. Whoever advises him in public, will have exposed him and will not have preserved his honor."

One Must Always be a Good Example Himself

One must always be a good example himself while fulfilling the obligation of enjoining good and forbidding evil, by first being righteously good and staying away from evil himself. Allah does not like those who order others to be righteous and to abandon evil, while they themselves are not fulfilling this obligation. He said, what translated means, *﴿O you who believe! Why do you say that which you do not do? Most hateful it is in the Sight of Allah that you say that which you do not do.﴾* [61:2-3].

However, if one is not implementing some of the Islamic Laws, or is not avoiding some evils, then he must not stop enjoining righteousness and forbidding evil. Allah does not like for one to order others to do good and to abandon evil while he does not fully adhere by what he orders others to do. But Allah also likes the practice of enjoining good and forbidding evil. An-Nawawi said, “The scholars do not require from whoever orders others (to do good and abandon evil) to first be perfect himself, always doing righteously good and abandoning evil. One must always enjoin righteousness, even if he does not fully observe righteousness, and must forbid evil, even if he does not fully avoid evil. Hence, Muslims have two different tasks: Ordering themselves, and then ordering others to do righteously good and to abandon evil. If one is not perfect in performing one of these two tasks, then why should he ignore perfection in the other task too?”

The Danger of Abandoning Enjoining Righteousness and Forbidding Evil

If Muslims, both the rulers and the ruled, ignore the task of enjoining righteousness and forbidding evil, then evil will be widespread in the nation, and evildoers will be dominant on earth, and the Truth will be confused with Falsehood. The nation will then face many dangers:

1 -- Expulsion from Allah’s Mercy: Allah expelled the People of the Scripture from His Mercy when they abandoned enjoining good and forbidding evil, *“Those among the Children of Israel who disbelieved were cursed by the tongue of David and Jesus, son of Mary. That was because they disobeyed (Allah and His Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from evildoing which they committed. Vile indeed was what they used to do.”* [5:78-79].

2 -- Destruction in this life: The Prophet said, what translated means, ***“The example of the one who preserves Allah’s Commandments and the one who abandons them, is the example of a people on board of a ship. If they conduct a lottery to divide the available space amongst themselves, some will end up on the upper deck and others will end up on the lower deck. Those on the lower deck would then go to the upper deck to get water. They (finally) said, ‘Let us we dig a hole in our space and did not bother those above us (by keeping asking them for water).’ If they (those on the upper deck) let them (those on the lower deck) do what they have intended, they will all perish (since the ship will sink). If they stop them, then those on the upper deck, and the rest of them, will be safe.”*** [Al-Bukhari].

3 -- Du’aa’ (supplication) will be rejected: Huthayfah narrated that the Prophet said, what translated means, ***“By Whom my soul is in His Hands! You will enjoin righteousness and forbid evil, or Allah will send a punishment on you from Him, and then you will invoke Him and He will not accept (your invocation and supplication).”*** [Sahih Al-Jami’].

Benefits from the Hadith

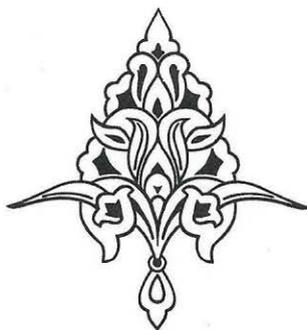
1 -- This Hadith states that enjoining righteousness and forbidding evil are part of Iman. Imam Muslim classified this Hadith under “The Book of Iman, Chapter: Forbidding Evil is a Part of Iman.”

2 -- Whoever implements even a part of this Hadith, is better than whoever does not implement any part at all, even for a valid excuse.

3 -- If one fears being subjected to torture or even murder and fears for his possessions, then removing evil with the hand or the tongue is not obligatory on him in this case.

4 -- The Sunnah of the Salaf (our rightly guided ancestors) is that Eid prayer should be performed before Eid speech.

5 -- Finally, this Hadith states that enforcing righteousness can be practiced by Muslim rulers (or scholars) using the hand, as Abu Sa'id did. Further, destroying alcohol or musical instruments that are used for the pleasure of the rulers (or the dishonorable persons), is allowed with the hand. However, it is disallowed to take up arms and rise up against Muslim rulers, according to many Hadiths of the Prophet.



Hadith #35

“Neither envy nor commit Najash...”

Abu Hurayrah, may Allah be pleased with him, narrated that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means,

“Neither envy one another, nor commit Najash (deceit, cheating, etc.) with one another, nor hate one another, nor shun one another, nor let some of you conduct a sale in spite of someone else’s sale (by convincing a buyer to buy from him for a lesser price, rather than buying from another seller with whom he had an unbinding agreement to buy), and be, O slaves of Allah, as brothers. The Muslim is the brother of the Muslim, he neither deals him injustice, nor fails him, nor despises (or humiliate, or scorn, etc.) him. At-Taqwa (fear from Allah) resides here --and he pointed to his heart thrice--. It is enough evil for one to despise his Muslim brother. All the

Muslim is Haram (forbidden) for the Muslim: his blood, possessions and honor.”

Related by Muslim.

عن أبي هريرة رضي الله عنه قال : "قال رسول الله صلى الله عليه وسلم: لا تحاسدوا ولا تناجشوا ولا تباغضوا ولا تدابروا ولا يبيع بعضكم على بيع بعض ، وكونوا عباد الله إخوانا ، المسلم أخو المسلم لا يظلمه ولا يخذله ولا يحقره ، التقوى ها هنا - ويشير إلى صدره ثلاث مرات - بحسب امرئ من الشر أن يحقر أخاه المسلم ، كل المسلم على المسلم حرام : دمه وماله وعرضه " (رواه مسلم) .

The Status of this Hadith

This Hadith contains many benefits, such as ordaining brotherhood and laying down its strong and firm foundation. Further, this Hadith warns against what destroys this brotherhood, such as envy, cheating, hatred, shunning each other, despising others, etc. Also, this Hadith prohibits people's money, honor and blood for Muslims. Without this, the Muslim community will not be tranquil or safe.

Al-'Hasad (Envy)

Al-'Hasad involves wishing that what the others have vanishes and disappears, such as when one notices that a brother of his is enjoying a bounty, so he wishes that this bounty goes away from his brother and that he then acquires it for himself.

Al-'Hasad is a dangerous disease, and very few people are immune from committing it. Mankind usually hate for others to be better than they are. As for the Muslims, they are required to strive hard to rid themselves from this dangerous disease.

Al-'Hasad is Haram for Muslims, as the Prophet said, "***Neither envy one another...***" There is a great wisdom behind prohibiting this evil behavior, since envy involves disputing Allah's decisions. When one falls into 'Hasad, he will be just like the person who would say to himself, "O Lord! Why did you bestow Your Favor, Bounty and wealth on that person, but not on me?" This is why a person once said the following poem, "Tell me why do you keep envying me, do you know with whom you have misbehaved? You have misbehaved with Allah with regards His Judgment, for you did not accept what He has given me. So Allah has humiliated you by giving me even more, while closing the doors of acquiring (wealth, possessions, etc.) in your face!" Al-Qurtubi once said about Al-'Hasad, "It involves accusing Allah of misjudgment, and that He has bestowed a bounty on those who do not deserve it."

There are several types of 'Hasad, as follows:

1 -- Some people who indulge in 'Hasad, will try to physically remove a bounty that another person whom they envy has received, then will try to acquire this bounty for themselves.

2 -- Some will try to remove a bounty that another person enjoys, by reverting to a type of speech or action that will destroy this bounty, even if the envious person did not acquire it himself! This is the worst of these two types.

3 -- Some people who feel envy against other people, will not utter a speech or commit an action that will remove a bounty that the others are enjoying. There are two types of this 'Hasad:

a -- Such a person may have an urge to envy others that he or she cannot control. Such a person will not acquire an evil deed for this uncontrollable feeling.

b -- A person may feel envious with regards other people, and may even talk to himself about some actions he should take to remove a bounty that someone else enjoys. So what about if he then feels content with such plots without criticizing himself for such evil thoughts, will this type acquire a sin because of this conduct? There is a difference of opinion on this type of conduct between the scholars, where some say that he will acquire a sin, while the others say that he will not.

4 -- There is a type of people who when they feel such feelings of 'Hasad, they try their best to remove the 'Hasad from their hearts, while praising the person who is the subject of the 'Hasad in public and calling Allah for him in supplication while alone. This type of conduct testifies to the Iman that exists in the hearts of such persons.

Al-'Hasad is the Conduct of the People of the Scriptures

Allah said, what translated means, *﴿Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownelves, even, after the truth (that Mohammad Peace be upon him is Allah's Messenger) has become manifest unto them.﴾* [2:109]. Therefore, the Jews and the Christians wish that Muslims will

abandon Islam, although they know that it is the religion of truth. They also raise various types of doubts to hinder the people from the path of Allah. They also try their very best to sow the seeds of conflict and enmity between the Muslim rulers and the Muslim Du'at (callers unto Islam) everywhere in the Muslim World. All this because of the envy that resides deep in their diseased hearts towards the Muslims. Allah said, what translates into, ﴿*Or do they envy men (Mohammad and his followers) for what Allah has given them of His Bounty?*﴾ [4:54]. This Ayah is describing the Jews, who were envious because the Messenger was given the Messages of Allah. They also envy the Muslims because Allah has made them acquire Iman. Ibn Abbas and Mujahid said, "They envied the Prophet for receiving the Message, and envied his companions because of believing in him." Until today, the Jews and Christians try their best to hinder the path of Allah and to keep people away from Islam with their tongues and deeds, all because of the deep hatred that they have in their hearts against the Muslims. This deep hatred has blinded them and prevented them from following the truth.

Al-'Hasad Destroys the Strongest Ties

The children of Jacob had strong 'Hasad against their brother Yusuf (Joseph). As a consequence, they were the reason behind the calamities and hardships that Yusuf had to endure, first when they lowered him down a well, and then what followed that of being sold as a slave and being sent to jail. All this because of the Al-'Hasad. Allah said, what translated means, ﴿*When they said, "Truly, Yusuf and his brother (Benjamin) are loved more by our father than we, but we are 'Usbah (a strong group). Really, our father is in a plain error. Kill Yusuf or cast him out to some (other) land, so that the favor of your father may be given to you alone, and after that you will be righteous folk* (by intending repentance before committing the

sin).” *One from among them said, “Kill not Yusuf, but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travelers.”* ﴿ [12:8-10].

Further, Allah has told us in the Quran that Cain, killed his brother, Abel, because of Cain’s ‘Hasad that Allah has accepted his brother’s sacrifice but not his sacrifice, ﴿And (O Mohammad) *recite to them* (the Jews) *the story of the two sons of Adam* [Habil (Abel) and Qabil (Cain)] *in truth; when each offered a sacrifice* (to Allah), *it was accepted from the one but not from the other. The latter said to the former, “I will surely kill you.” The former said, “Verily, Allah accepts only from those who are Al-Muttaqun* (the pious). *If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of the ‘Alamin* (mankind, Jinns, and all that exists). *Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the Thalimun* (polytheists and wrongdoers).” *So the Nafs* (self) *of the other* (latter one) *encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.* ﴿ [5:27-30].

Ibn Kathir commented on the last Ayat, saying, “Allah has described the evil result of injustice, envy and being unfair, when He mentioned the story of the two sons of Adam Habil and Qabil --as the majority of the scholars have stated--. One of Adam’s sons committed injustice on the other by killing him, as he was feeling ‘Hasad for him. This is because of what Allah has bestowed on him (Abel) by accepting his sacrifice that he offered to Allah with sincerity. So the murdered (brother, Abel) won by having his sins forgiven and by being entered into Paradise, while the murderer (Cain) lost and acquired the losing deal in this life and in the Hereafter. Allah said, what translated means, ﴿And *recite to them* (the Jews) *the story of the*

two sons of Adam... ﴿ [5:27-30], meaning, ‘Read to these unjust envious people, the brothers of the swines and the monkeys from among the Jews and those who are just like them, the story of the two sons of Adam, *Habil* and *Qabil* --as many from among the Salaf and the Khalaf have stated.

Their story, according to many of the Salaf and the Khalaf (the successive generations), indicates that Allah the Exalted has allowed Adam to marry his sons to his daughters, because of the necessity (for the reproduction of mankind). The scholars said that in every pregnancy, Allah gave Adam and Eve a male and a female. So Adam used to marry the female of a certain twins to the male of another twins. Habil’s sister was ugly, while Qabil’s sister was beautiful, so Qabil wanted her for himself instead of his brother. Adam refused unless they both offer a sacrifice, and whoever’s sacrifice was accepted, she would marry him. They both offered a sacrifice, and Habil’s sacrifice was accepted while Qabil’s sacrifice was rejected, and the rest of their story is as Allah has stated in His Book.”

This is the result of practicing Al-‘Hasad, and when envy grows deep in the hearts, it will lead to severing the strongest ties between mankind. This is why the Messenger of Allah has warned the Muslim Nation against this evil disease, because it destroys the groups and the individuals, while spreading hatred and divisions between people. All this will in turn lead to various disputes and will expose the community to weakness and then destruction. A popular saying goes like this, “The first sin through which Allah was disobeyed (by mankind), is Al-’Hasad, when Qabil envied his brother Habil.”

It is important to note here that Al-‘Hasad prevented Iblis from believing in Allah, the Exalted. Iblis had ‘Hasad against Adam because of the bounties that Allah has bestowed on him. Iblis then

sought to remove these bounties. He succeeded and was thus the reason why Adam's offspring became miserable, may Allah curse Satan until the Day of Judgment. Allah said, what translated means, ﴿(Remember) *when your Lord said to the angels, "Truly, I am going to create man from clay. So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."* So the angels prostrated themselves, all of them. Except Satan he was proud and was one of the disbelievers. (Allah) said, *"O Iblis! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"* (Iblis) said, *"I am better than he, You created me from fire, and You created him from clay."* (Allah) said, *"Then get out from here, for verily, you are outcast. And verily, My Curse is on you till the Day of Recompense."* ﴿ [38:71-78].

This is why it is said that the first act of disobedience to Allah occurred in heaven when Iblis had 'Hasad for Adam.

The Virtues of those Who Do not Have 'Hasad

Anas said, "We were sitting with the Messenger of Allah when he said, *'Now, a man from among the people of Paradise will come unto you.'* So a man from Al-Ansar, whose beard was (wet and) dripping from his Wudhu' (washing up for prayer), and who has hanged his slippers round his left hand. On the next day, the Prophet said the same thing and the same man came like the first time. On the third day, the Prophet said the same thing and the same man came just like he was the first time. When the Prophet then stood up and went away, Abdullah ibn 'Amr followed the Ansari man, saying, 'I had an argument with my father and I swore not to enter on him for three (days or nights), so if you could give me refuge until they (the three

days or nights) finish, please do.’ He said, ‘Yes.’” Anas then said, “So Abdullah used to narrate that he slept over (meaning in the Ansari man’s house) those three nights. Yet, he did not notice that the Ansari man performed Qiyam (standing up in voluntary prayer) during the night, except that when he would wake up (at night) he would move about in bed and remember Allah (such as saying La Ilaha Illa-Llah, there is no deity worthy of worship except Allah), the Exalted and Ever-High, and says Takbir (Allahu Akbar, Allah is the Great) until the dawn prayer. Abdullah said, “I only noticed that he *did not* utter except that which is righteous and good. When the three nights finished, and while I almost looked down at his deeds, I said, ‘O Abdullah! There was no argument or Hijrah (shunning) between me and my father, but I heard the Messenger of Allah say (these words) about you three times, *‘Now, a man from among the people of Paradise will come unto you.’* You appeared all three times. So I wanted to sleep over (meaning in your house) and witness your conduct, so that I will imitate you. But I have not seen you perform much, so what has reached you the status that the Messenger of Allah has described?’ He said, ‘Nothing, except that which you have noticed of me.’ When I left, he called me back, saying, ‘Nothing except that which you have noticed, and except that I *do not* feel in my heart any deceit or ‘Hasad towards any Muslim for a bounty that Allah has given him.’ Abdullah said, ‘This is what has reached you (meaning Paradise).’” [Ahmad, An-Nasai, and refer to Sahih At-Targhib].

This Hadith indicates and demonstrates the virtue of those whose hearts do not feel ‘Hasad, and this is why the Messenger of Allah delivered the glad tidings of acquiring Paradise for this great companion.

Al-Ghibtah, the Allowed Type of 'Hasad

This type involves one's wish that he also receives a bounty that one of his brethren Muslims is enjoying, without wishing that what the other Muslims have disappears and ends. This is called "Al-Ghibtah", and it is a type of permissible competition and a permissible type of 'Hasad. Allah said, what translated means, *﴿And for this let (all) those strive who want to strive (hasten earnestly to the obedience of Allah).﴾* [83:26]. Further, the Prophet said, what translates into, *"No 'Hasad (meaning Ghibtah) is allowed, except for two: a man (or woman) whom Allah has given the Quran (such as memorizing all or a part of it, having knowledge in its meanings, etc.), so he recites it during the night and during the day; and a man whom Allah has given money, so he spends it (righteously) during the night and during the day."* [Al-Bukhari].

An-Najash

The Prophet said, *"Nor commit Najash..."*, thus prohibiting An-Najash for Muslims. Several scholars said that An-Najash occurs with regards to selling, and that it involves raising the price of a certain good by those who do not want to buy, so that they benefit the seller while harming a certain potential buyer by raising the price. This is not allowed for Muslims, as there is also an Hadith in Al-Bukhari and Muslims that relates that the Prophet has disallowed An-Najash. Ibn Abi Awfa also said, "Whoever practices An-Najash, will be eating Riba (usury) and practicing treachery." Ibn Abd Al-Barr also said, "(The scholars) all agree that those who practice An-Najash are disobedient to Allah. They differed on the sale that occurs in this situation, as some said it is invalid, while others said that it is valid, as is the opinion of several scholars, such as Abu 'Hanifah, Malik, Ash-Shafi'i and Ahmad."

Some scholars have given An-Najash a more general definition. They have stated that An-Najash, originally, involves using deceit and treachery to instigate something. This is why whoever practices An-Najash with regards to selling is called "Najish". Also, the hunter is called Najish, linguistically, because he uses cunning while hunting. To this group of scholars who used this meaning for, "*Nor commit Najash...*", the prohibition means, "Do not commit treachery, cunning and deceit with each other". This understanding is supported by several other Texts, such as, "*He who cheats, is not one of us.*" [Muslim]. Also, Allah said, what translates into, *﴿But the evil plot encompasses only him who makes it.﴾* [35:43]. Therefore, he who cheats and deceives his brethren, the evil result of his actions will touch him, as the old saying goes, "He who digs a hole for his brother, is bound to fall into it." Al-Qurtubi commented about the last Ayah, "This Ayah sternly warns against practicing this type of evil conduct (meaning An-Najash)."

We must note here that using deceit and cunning while fighting against the Kuffar, who themselves are deceiving Allah and His Messenger, is allowed for the believers. The Prophet said, "*War is Khud'ah* (cunning and deceit).", testifying to this fact.

Hatred

The Prophet said, "*Nor hate one another...*" Muslims are not allowed to hate one another, because it is the opposite of what Islam requires from them. When one hates a person for other than the sake of Allah, this hatred will be among the forbidden acts.

Islam prohibits all types of actions that will lead to the spread of hatred, such as what Allah said, what translated means, *﴿Satan wants only to excite enmity and hatred between you with intoxicants*

(alcoholic drinks) *and gambling, and hinder you from the remembrance of Allah and from the prayer. So, will you not then abstain?* ﴿ [5:91]. This Ayah states that every type of action and dealing that leads to spreading hatred between Muslims, is ‘Haram, just as Allah prohibits backbiting, causing calumnies, injustice, cheating, etc. All these prohibited acts only lead to lessening the brotherly ties, and causes the spreading of malice and hatred between Muslims. Islam firmly ordains what leads to spreading brotherly love between Muslims, to the extent of allowing lying for the purpose of ending some disputes between Muslims.

It is a great bounty from Allah that brotherly love and harmony exist in abundance between Muslims. Allah has reminded His Messenger and the believers with this bounty in the Quran, so that they would praise and thank Allah for it. Allah said, what translates into, *﴿And remember Allah’s Favor on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith),﴾ [3:103], and, ﴿He it is Who has supported you with His Help and with the believers. And He has united their (believers’) hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them.﴾ [8:62-63].*

Hatred in the sake of Allah is not included in the prohibition in this Hadith (#35 above). In fact, it is one of the strongest ties of Iman to hate the enemies of Allah and the enemies of His Messenger, those enemies who oppose the Prophet’s religion. Further, it is a part of Iman that Muslims hate the unjust people and those who invent in the religion of Allah, but this hatred should be in proportion to the degree with which such people practice injustice and sin. The Prophet said, what translates into, *“He who loves for Allah and hates for Allah, gives for Allah and prevents for Allah, will have perfected Iman.”* [Sahih Al-Jami’].

Shunning Each Other

The Prophet said, “*Nor shun one another...*” Abu ‘Ubaydah commented, “At-Tadabur (avoiding) involves shunning and eluding (another person), and it occurs when a man gives his friend his back and shies away from him with his face, it is also called At-Taqatu’.” At-Tadabur for the sake of this Dunya and following the desires of the heart is disallowed for Muslims. In fact, it is not allowed for a Muslim to shun his brother for more than three days, as the Prophet said, “*No Muslim is allowed to shun his (believing) brother for more than three nights. They meet, so this one shies away and the other one shies away; but the best one among them, is he who starts with the Salam (the greeting, by saying ‘As-Salam Alaykum’) first.*” [Al-Bukhari & Muslim].

As for At-Tadabur for the sake of the religion, it is allowed for more than three days, as Imam Ahmad has stated. The evidence to this is contained in the story of the three companions, Kaa’b ibn Malik, Hilal ibn Umayyah and Murarah ibn Ar-Rabi’ Al-’Umary, whom the Prophet referred their matter to Allah, and who were shunned for fifty days by the Prophet and his companions. Further, the Messenger of Allah has shunned his wives for a month. Also, Al-Khattabi has stated that shunning the wife or offspring for more than three days, is allowed as a means of discipline.

Selling on Another Person’s Sale

The Prophet said, “*Nor some of you sell in spite of someone else’s sale...*” An-Nawawi commented that this portion of the Hadith, “Involves a seller who sells an item to a buyer, on the condition that the choice is for the buyer (to buy or not). So another man comes and offers the buyer to annul the first business contract, so that he will sell

him the same item for a lesser price. As for selling on someone else's sale, it involves a seller who has the choice (to sell or not), so another person offers to annul that business contract, so that he buys the item from him for a higher price. This act, in both of these cases while selling or buying, is a sinful act that is sternly disallowed. However, if some people practiced it and thus sold or bought (some goods or items), the contract will be valid, according to the Shafi'is and Abu 'Hanifah, among other scholars."

The prohibition here does not only mean that such acts are discouraged. Rather, it means that they are disallowed and prohibited. The wisdom behind this prohibition is obvious, for such acts will harm other Muslims and will lead to spreading hatred and ill-feeling between Muslims.

Brotherhood

The Prophet then said, "*And be, O slaves of Allah, as brothers.*" In this portion of the Hadith, the Prophet orders the Muslims to be all loving brothers and all slaves of Allah who avoid what Allah has forbidden for Muslims, such as envy, hatred, Tadabur, selling on each other, etc. He also commands the use of all means and methods that will direct the Muslims to be brothers, such as visiting each other, giving gifts to each other and fulfilling each other's rights.

The Requirements of Being Brothers in Islam

The Prophet said, "*The Muslim is the brother of the Muslim, he neither deals him injustice, nor fails him, nor despises him.*" In this portion of the Hadith, the Prophet details to us some of the obligations of Muslim brotherhood:

1 -- The Muslim is prohibited from dealing his Muslim brother with injustice, whether involving his brother's wealth, hand, tongue, honor, etc. We have explained the danger of injustice in detail when we explained Hadith #24.

2 -- The Muslim is prohibited from failing his Muslim brother, providing he is able to aid him, as Allah said, what translated means, ﴿...but if they seek your help in religion, it is your duty to help them.﴾ [8:72]. Also, the Messenger of Allah said, what translates into, "**Give victory to your (believing) brother when he is unjust and when he is dealt with injustice!**" They said, "O Messenger of Allah! This is aiding him when he is dealt with injustice (meaning it is understandable), so how about aiding him when he is unjust?" He said, "**You prevent his hand** (from committing injustice)." [Al-Bukhari].

3 -- Being truthful with other Muslims while conversing with them. Being truthful is a sign of Taqwa (fear from Allah). It is also the path to acquire Al-Birr (all that which is righteous and good) which guides and directs one to the Residence of Paradise. No Muslim is allowed to tell his brother something that involves a lie, while his brother believes him.

4 -- The Muslim is disallowed to despise, look down or belittle his believing brothers and sisters. The Muslim is important to Allah, however his financial or social status may be. Despising Muslims is indeed a grave sin, as the Messenger of Allah has stated, "**It is enough evil for one to despise of his Muslim brother.**" Despising Muslims is a sign of arrogance which Allah and His Messenger have firmly prohibited. The Prophet said, "**Arrogance involves rejecting the truth and despising people.**" [Muslim].

At-Taqwa

At-Taqwa involves avoiding Allah's Anger and Wrath, by abiding by His obligations and avoiding His prohibitions. This is the scale with which mankind will gain their deserved status between the Hands of Allah, as Allah said, what translates into, *﴿Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun (pious)].﴾* [49:13]. At-Taqwa resides in the heart, as Allah said, *﴿And whosoever honors the Symbols of Allah, then it is truly from the piety of the heart.﴾* [22:32]. Also, the Messenger of Allah said, what translated means, *“Allah neither considers (or looks at) your bodies nor your shapes. Rather, He considers (or looks at) your hearts (and deeds).”* [Muslim]. If the Taqwa resides in the heart, then only Allah knows its true essence and nature. Allah said, what translated means, *﴿He knows best him who fears Allah.﴾* [53:32].

The Muslim is Protected and Honored

Islam preserves the honor and the blood of Muslims. This is why Islam has legislated in this regard what protects all these basic rights for Muslims. Implementing this righteous Islamic legislation will ensure that the Muslim Community lives in and enjoys tranquillity and safety. Hence, Islam repeats the command concerning reminding all Muslims of the necessity of preserving the blood and the honor of the Muslims, especially during certain ceremonies and great gatherings, such as the Khutbah (ceremonial speech) of 'Arafah, the Day of Sacrifice, etc.

Benefits from the Hadith

1 -- This Hadith demonstrates the importance of the heart, because it is the source of the Taqwa of Allah.

2 -- At-Taqwa and good intention are the scale with which Allah weighs and judges His slaves and their deeds.

3 -- Islam requires faith in the heart, implementing the Commandments, which entails the acts of worship, and implementing the codes of righteous behavior and conduct.

4 -- Finally, Islam forbids evil conduct because of the harmful effects that such conduct produces in the Muslim community.



Hadith #36

“He who relives a hardship for a believer...”

Abu Hurayrah, may Allah be pleased with him, related that the Prophet, Salla Allahu Alayhi Wasallam, said, what translated means,

“He who relieves a hardship of this Dunya (this earthly life) for a believer, Allah will relieve a hardship of the Day of Resurrection for him; he who makes it easy for an indebted person, Allah will make it easy for him in the Dunya and the Hereafter; he who covers a Muslim (meaning his mistakes and shortcomings), Allah will cover him in the Dunya and the Hereafter; Allah will be in the slave’s need, as long as the slave is in his (believing) brother’s need; he who takes a path to seek a knowledge, Allah will make easy for him a path to Paradise; no group of people will gather in one of Allah’s Houses (meaning a Masjid), reading the Book of Allah and studying it among themselves, but the Sakinah (tranquillity) will descend on

them, the Mercy will fill them, the angels will attend them (meaning their meeting), and Allah will mention them to those who are with Him (the angels in heaven); and he whose (evil) deeds are slowing him on his path (of righteousness and higher grades), will not get faster if he relies on his family lineage.”

Related by Muslim.

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال :
"من نفس عن مؤمن كربة من كرب الدنيا نفس الله عنه كربة من
كرب يوم القيامة . ومن يسر على محسر يسر الله عليه في الدنيا
والآخرة . ومن ستر مسلما ستره الله في الدنيا والآخرة . والله في عون
العبد ما كان العبد في عون أخيه . ومن سلك طريقا يلتمس فيه علما
سهل الله له به طريقا إلى الجنة . وما اجتمع قوم في بيت من بيوت الله
يتلون كتاب الله ويتدارسونه بينهم إلا نزلت عليهم السكينة ،
وغشيتهم الرحمة ، وحفنتهم الملائكة ، وذكرهم الله فيمن عنده . ومن
بطأ به عمله لم يسرع به نسبه" (رواه مسلم) .

The Status of this Hadith

Imam An-Nawawi said, "This is a great Hadith that combines various types of knowledge, sets of rules and codes of good conduct." This Hadith encourages preserving the right of Islamic brotherhood, seeking knowledge of the religion and observing heaven's constitution (meaning the Quran), by studying, comprehending, implementing and also conveying it to mankind.

The Virtue of Relieving Hardships for Other Muslims

The Prophet said, *“He who relieves a hardship of this Dunya for a believer, Allah will relieve a hardship of the Day of Resurrection for him.”* Relieving a hardship involves removing it or lessening its impact. The Kurbah (meaning the hardship or the disaster) is the severe difficulty that causes sadness and depression for those whom the Kurbah befalls, ﴿*Verily, We have created man in toil.*﴾ [90:4]. Ibn Jarir said that the “toil” mentioned in this Ayah, entails suffering the various difficult matters and hardships.

In this life, mankind suffer various types and forms of hardships, that which will cause sorrow and depression, especially when such hardships and trials befall and touch people’s bodies, property, offspring or religion. When such difficulties befall a certain Muslim, his Muslim brethren are obliged to rush to his aid and to defuse this hardship, so that his pain will subside, as much as can be. Furthermore, a Muslim may fall victim to injustice, for, and as Al-Mutanabbi (a famous Arab poet) has said, “Injustice is a human trait. Hence, if you can find an honorable person, there is a hope he will not commit injustice”. In this case, the Muslim brethren are obliged to remove this injustice that has befallen their brother (or sister) in Islam, as much as they can. The Messenger of Allah said, what translates into, *“Aid your (Muslim) brother when he is unjust, or when suffering from injustice.”* He was asked, “What about when he is unjust, how can I aid him?” He said, *“You prevent --or forbid-- him from committing injustice, for this constitutes giving aid to him.”* [Al-Bukhari].

A Muslim may fall victim to injustice because of his being firm in the religion. In this situation, the Muslim may feel sadness and oppression that which the firm mountains cannot bare, by the

hands of the unjust people and the tyrant losers. This is when other Muslims are obliged to rush to the aid of such Muslims, so that they will defuse and remove these hardships and injustice, using everything in their power: themselves, their wealth, their tongues and pens, etc. Allah said, what translates into, **﴿But if they seek your help in religion, it is your duty to help them.﴾** [8:72].

When Muslims fulfill the obligation of aiding their believing brothers when they are in distress, then the reward will be of the type of the deed. Allah will then protect the Muslims and will remove some of the hardships of the Day of Resurrection for them, in which, **﴿The Day you shall see it, every nursing mother will forget her nursing, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.﴾** [22:2].

Further, Umm Al-Muminin, 'Aaishah, narrated that she heard the Messenger of Allah say, **“On the Day of Resurrection, people will be gathered while bare-footed, naked and uncircumcised.”** She said, “O Messenger of Allah! Women and men, both looking at each other?” He replied, **“O 'Aaishah! The matter is more serious than some of them thinking of looking at each other.”** [Shar'h Muslim]. This indicates the sever hardships and difficulties the people will face on the Day of Judgment.

Providing Relief for the Needy

The Prophet then said, **“He who makes it easy for an indebted person, Allah will make it easy for him in the Dunya and the Hereafter.”** The indebted person is a person who has incurred large debts which he is incapable of repaying. Making it easy for such a person entails either rescheduling his payments until a time when he is

capable and can afford to repay them, **﴿And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay.﴾** [2:280]. Or, making it easy for him entails reducing his debts, or granting him some money so that his need ends. Al-Bukhari and Muslim narrated that Abu Hurayrah related that the Messenger of Allah said, what translated means, **“There was a merchant who used to loan people. So when he knows of a debtor who is in need, he would say to his boys (servants or workers who collect his debts), ‘Tajawazu (erase, or reduce, etc.) on him (meaning his debts), that Allah may Yatajawazu (forgive, or erase our sins for) us,’ and He (Allah) Tajawaza (forgave) him.”**

Also, Allah said, what translated means, **﴿But if you remit it by way of charity, that is better for you if you did but know.﴾** [2:280]. The Messenger of Allah also said, **“He who waits on a debtor or reduces his debts, Allah will shade him under His Shade.”** [Shar’h Muslim]. There is no doubt that mankind are moving closer to a Day, hard and distressful for those who deviate from Allah’s Straight Path, **﴿The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allah), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allah in Islamic Monotheism).﴾** [25:26], and, **﴿Then, when the Trumpet is sounded (its second blowing); Truly, that Day will be a Hard Day. Far from easy for the disbelievers.﴾** [74:8-10]. As for those who believe in Allah and fulfill His Rights, and also fulfill His slaves’ rights, helping and aiding them when they are in distress, then Allah will make their matters easy for them in turn. Allah will surely make the hardships of this life and the Last Life easy for such people, and will make them firm on His religion, as a reward from Him for those who aid their Muslim brethren in this life.

Covering the Mistakes

The Prophet then said, "***He who covers a Muslim, Allah will cover him in the Dunya and the Hereafter.***" Muslims love for their believing brothers what they love for themselves of good. Therefore, when a Muslim witnesses a shortcoming or a mistake by his Muslim brother, he asks Allah to grant his brother firmness on His Path, and advises him in secret. Imam Ash-Shafi'i once said, "Advise me when I am alone, and avoid giving advice in public, for advising in public is a type of criticizing that I will not be pleased to hear." Muslims neither rejoice when they see or hear their Muslim brothers commit mistakes, nor do they make such mistakes the subject of their conversations. They avoid exposing their brethren, thus obeying Allah's and His Messenger's commands in this regard. Abdullah ibn 'Umar related, "The Messenger of Allah once rose above the podium and then heralded with a loud voice, '***O those who have embraced Islam only with their tongue, while Iman has not yet entered their hearts, neither harm Muslims, nor mock them, nor try to expose their mistakes, for he who follows (or searches for) the errors of his brother (so that he exposes him), Allah will follow his errors, and he whom Allah follows his errors, He will expose him even if he was in the middle of his home.***'" [Sahih Al-Jami']. This Hadith indicates that following and then exposing people's mistakes only occurs by the hypocrites and those whose Iman is so weak, that it did not yet fill their hearts. We must note here that there are two types of people with regards to this subject:

1 – A person who is known to be righteous. When such a person commits an error or a mistake, then those who uncover or know of this mistakes must not expose him. If a person exposes this righteous person, it will be an act of backbiting that Allah has prohibited. Also, this act will constitute spreading sin among Muslims, ***Verily, those who like that (the crime of) illegal sexual***

intercourse (or sins in general) *should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.* ﴿ [24:19]. The scholars said that spearding sin, involves exposing the believer's mistakes and spreading false accusations about him.

2 – If a person is known to commit mistakes and errors and then announcing such errors while belittling them, then exposing him is not an act of backbiting. In fact, it is necessary to expose such people so that other Muslims are aware of their evil behavior. If this evil person still does not stop committing evil, he will have to be exposed to the authorities, so that they punish him and reform his conduct, whether by applying a warranted punishment under the Islamic penal code, or by directing firm warnings and words of criticism and blame at him.

The Muslim Should Cover and Hide His Own Mistakes

If a Muslim falls into sin, then he is obliged to cover his sin and to refrain from announcing it. He is also obliged to repent to Allah. Zayd ibn Aslam narrated, “At the time of the Messenger of Allah, a man admitted that he had committed fornication, so the Messenger of Allah asked for a whip. He was brought a broken whip, so he said, ‘*Better than this.*’ Then, he was brought a new whip..., he then said, ‘*Lesser than this.*’ So he was brought a whip that was used and has thus become soft, and the Messenger ordered that he be whipped with it (a hundred times). He then said, ‘*O People! It is time for you to refrain from transgressing Allah’s limits. He who commits some of these filthy acts* (such as fornication), *let him hide under Allah’s cover, for whoever admits what he has committed, we*

will establish Allah's Book as regards him (by applying the warranted punishment for this sin).” [Ahmad].

Further, Abdullah ibn Mas'ud related, “A man came to the Prophet and then said, ‘O Messenger of Allah! I have mingled with a woman in the far side of Madinah, and I fulfilled my desire short of actually having sexual intercourse with her. So, here I am, judge me according to what you decide.’ Umar Ibn Al-Khattab then said, ‘Allah has kept your secret, why did not you keep your secret?’” [Shar’h Muslim].

Helping One Another in Righteousness

The Prophet then said, “*Allah will be in the slave's need, as long as the slave is in his* (believing) *brother's need.*” Helping one another in goodness and righteousness enhances the unity of the Muslim community and disallows its enemies from defeating such solid unity. This is why the Quran has encouraged Muslims to help one another, *﴿Help you one another in Al-Birr and At-Taqwa* (virtue, righteousness and piety); *but do not help one another in sin and transgression.﴾* [5:2]. Islam also prohibits helping one another in evil, transgression and in what will bring about Allah's anger. Helping one another in Al-Birr is also an act of charity, “*And your helping a man get up on his means of transportation, or helping him carry his things on it, is a Sadaqah* (charity).” [Al-Bukhari & Muslim]. In addition, helping one another in righteousness brings about Allah's reward, just as the prayer and fasting bring about Allah's reward. Anas related, “We were traveling with the Messenger of Allah, when some of us fasted while others did not fast. So those who did not fast set up the camp, gave water to the animals, while those who fasted were weak, so they were unable to do much work. Then, the Prophet said, ‘*Those who did not fast have acquired the*

reward today.” [Shar’h Muslim]. This indicates that those companions who did not fast, have acquired a similar reward as those who had fasted, along with acquiring the reward for performing more work during that trip.

Interceding for a Good Cause

Allah said, what translates into, *﴿Whosoever intercedes for a good cause will have the reward thereof﴾* [4:85]. Ibn Kathir said, “Whoever intercedes to fulfill a matter that produces Khayr (all that which is good and righteous), he (or she) will gain a reward for it.” Also, Mujahid said, “This Ayah was revealed with regards people’s interceding on behalf of each other. When one intercedes on behalf of his brother, and when his intercession is accepted, he will gain two rewards, one for the Khayr that his brother has received, for which he was the reason, and one reward similar to the reward of those in authority, or the reward of the person who has received, accepted and then fulfilled the intercession.

Abu Baradah ibn Abi Baradah said, “Abu Baradah, my grandfather, informed me that his father, Abu Musa, said that the Prophet said, *‘The believer to the believer, is like the building which parts support each other,’* he then joined between his fingers. Further, the Prophet was once sitting down, when a man came asking for his need to be fulfilled. The Prophet then turned his face towards us, saying, *‘Intercede, and you will gain the reward, and Allah will then decide what He will by the tongue of his Messenger.’*” [Al-Bukhari]. This Hadith means, “If someone asks me for a certain need, intercede with me on his behalf, for you will gain a reward for this. Then, Allah wills what His Messenger will decide (and then do) with regards to fulfilling this need, for this is entirely tied to Allah’s will.” Also, ibn ‘Hajar commented, “This Hadith encourages working the good deeds

and bringing about the Khayr any way one can. It also encourages interceding with the authorities to relieve hardships, and encourages helping the weak. This is because not everyone is able to reach the authorities, or is able to meet those in authority, or is able to express his need, so that those in authority understand his need. This is why the Messenger of Allah did not hide (inside his home or a palace, so that ordinary Muslims can approach him at any time for their needs).”

The Impermissible Type of Interceding on Behalf of Others

The impermissible type involves transgressing the set limits of Allah and being unjust with His slaves. Allah has forbidden intervening in an evil cause, and those who do, will acquire evil deeds if such matters are successful, *﴿And whosoever intercedes for an evil cause, will have a share in its burden.﴾* [4:85]. This type includes interceding on behalf of those who deserve punishment according to Islamic Law, so that they would escape punishment. Once, Usamah ibn Zayd interceded on behalf of a woman from the famous tribe of Makhzoom. The Messenger of Allah said to him, *“Do you intercede to prevent a punishment which Allah has prescribed?”* [Al-Bukhari]. But, when such cases have not reached the authorities yet, it is allowed to intervene in this case, as ibn Abdil-Barr has stated, such as advising the sinner to hide his mistake and repent from it.

The Effect of this Hadith on the Salaf

Whoever reads the life-stories of the Salaf (the rightly-guided ancestors) of this Ummah, will find the strong effect of the noble Islamic legislation on their conduct and speech. They were and still are a good example for all those who came after them. They acted

upon their knowledge, and thus many peoples embraced Islam because of their righteous conduct. In the present time, it is a cause for sorrow to see that the bulk of the Muslim Ummah have ignored Allah's religion, which has been reduced to some words that are recorded on paper or audio cassettes, or is propagated through lectures and empty speeches that do not produce sufficient change in our situation. All power and strength only come from Allah, the Exalted and Ever High.

Ibn Saa'd related that Anisah said, "The neighborhood girls used to bring their sheep to Abu Bakr As-Siddiq, and he would say to them, 'Would you like that I milk (your sheep) like ibn 'Afraa (who was very proficient in milking sheep)?' Abu Bakr was a merchant then, and he used to go to the market every day selling and buying. He also owned some sheep that he sometimes takes them for Rai' (to graze and drink) himself, while sometimes someone else takes care of Rai' for him. He also used to milk the sheep for the neighborhood. When he was given the pledge of Khilafah (the supreme leadership of the Islamic State), a girl from the neighborhood said, 'Now, our sheep will not be milked for us.' Abu Bakr heard her and replied, 'Rather, I will still milk them for you, and I hope that what I was entrusted with, does not change a righteous conduct that I used to practice.' So he used to milk for them." ['Hayat As-Sa'habah]. Further, Mujahid said, "I went on a journey with ibn Umar, so that I would serve him. Yet, he used to serve me!" [Manaqhib 'Umar].

Religious Knowledge Guides to Paradise

The Prophet then said, "*He who goes on a path to seek a knowledge, Allah will make easy for him a path to Paradise.*" Actual traveling to gain knowledge could be the desired meaning in this portion of the Hadith, and this includes walking the distance to

attend various lectures and gathering around with the scholars. Also, it could mean memorizing, reading, recording and understanding the religious knowledge. His saying, “*Allah will make easy for him a path to Paradise*”, either indicates that Allah will make the person’s seeking knowledge, which directs to Paradise, easy for him. Or, it indicates that Allah will help him benefit from such knowledge for which he sought Allah’s Face. In this case, this type of knowledge will guide one to acquiring the correct guidance and entering Paradise. Or, Allah will make the path to paradise easy for him on the Day of Resurrection, helping him pass over the Sirat (the bridge over Hellfire), and helping him overcome what precedes and follows that of hardships. Allah has the Perfect Knowledge. Beneficial knowledge directs its seekers to acquire knowledge in Allah, and to acquire His Pleasure, and to draw closer to Him. Allah said, what translates into, *﴿It is only those who have knowledge among His slaves that fear Allah.﴾* [35:28].

The Best Types of Knowledge

Imam Ash-Shafi’i once said, “Every type of knowledge other than the Quran, is wasted time, except for knowledge of the Hadith and acquiring Fiqh in the religion. Beneficial knowledge is that which entails, ‘He said,’ ‘We were narrated, (he is describing how the Hadith is narrated [by always relying on truthful chain of narrators])’. Otherwise, it is the whispers of the devils.”

He also said, “If I see a man from Ahlu Al-‘Hadith (who preserve the knowledge of the Hadith), it is like if I am seeing a man from among the companions of the Messenger of Allah. May Allah reward them all the Khayr, they have preserved the original (authentic Hadiths and the Fiqh of Islam) for us, so they certainly have a favor on us.” Allah said, what translated means, *﴿Indeed, there has come*

to you from Allah a light (Prophet Mohammad) and a plain Book (this Quran). Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islamic Monotheism). ﴿5:15-16﴾.

Seekers of knowledge in the Book of Allah, are required to do the following:

1 – They should strive hard to excel in reciting it, learning this from the scholars, so that they do not make mistakes while reading it, and so that they observe the rules of reciting it.

2 – They should try to memorize as much as they can from the Quran, for memorizing it has a great reward with Allah.

3 – They should try to understand the Quran's meanings and observe the way of our Salaf in this regard.

Abu Abdir-Ra'hman As-Sulamy said, "Those who taught us the Quran, such as 'Uthman ibn 'Affan, Abudllah ibn Mas'ud, etc., told us that whenever they would learn ten Ayahs from the Prophet, they would not go beyond that until they learn the knowledge (contained in these Ayat) and then implement this knowledge. They used to say, 'So we learned both the Quran and its knowledge and implementation.'"

4 – They should observe the following guidelines while studying the meanings of the Quran, that were listed by Shaykh Al-Islam ibn Taymiyyah, in his beneficial research, "**Muqaddamah** (an Introduction) **fi** (in) **Usul** (the major aspects, such as the meanings) **Al-Quran** (of the Quran)", that we advise every student of the religious knowledge to read:

a— Practicing Tafsir (explaining) of the Quran through the Quran itself.

b— Tafsir of the Quran through the Sunnah.

c — Tafsir of the Quran through the opinions of the companions.

d — Tafsir of the Quran through the sayings of the Tabi'in (the second generation of Islam).

Also, one should avoid Tafsir of the Quran through his own opinion, for the majority of the scholars agree that this is impermissible. Abu Bakr said, "What earth will carry me and what sky will shade me, if I say about the Book of Allah that which I have no knowledge?" Further, Umar said, "Follow what has been explained to you in this Book and practice it. As for the parts which you do not know, refer them to its (the Quran's) Lord (Allah)."

The reason behind the utter misguidance that has befallen many Muslims in their beliefs, conduct, dealings, acts of worship and which divided them into parties and groups, is their being far away from the correct understanding of the Quran. This is why some of the Sufis used this Ayah, *﴿And worship your Lord until there comes unto you the certainty.﴾* [15:99], to prove that at some point, one will be free from the necessity of fulfilling the obligations. Do not such people realize that the companions kept practicing the acts of worship and attending the congregational prayers until they died?

Also, the Rawafidh (the Shiites) would use this Ayah, *﴿"Verily, Allah commands you that you slaughter a cow."﴾* [2:67], and claim that 'Aaishah, the Prophet's wife, is this cow. 'Aaishah is the Siddiqah (truthful) and the daughter of the Siddiq (truthful), whom

Allah has sent down a decree pronouncing her innocence from the heaven. ‘Aaishah was the most beloved wife of the Messenger of Allah, whom he delivered the glad tidings to her that she will enter Paradise.

Further, those who were deceived by the so-called knowledge of Al-Kalam, who refer to their opinions and to philosophy to explain the Quran, the Sunnah, the creed, etc., and who were instead ordered to seek the correct guidance from the Quran, would appoint themselves as teachers, altering the apparent meanings of the Ayat, so that these Ayat will agree with “their own guidelines!” Such guidelines which were invented by their misguided teachers who have limited and weak comprehension. Therefore, they hear this Ayah, ﴿*The Most Beneficent* (Allah) *Istawa* (rose over) *the* (Mighty) *Throne* (in a manner that suits His Majesty).﴾ [20:5], but then say that “Istawa (rose over)” actually means “Istawla (took over!)”, thus defying the Salaf of this Ummah.

Our Duty Towards the Sunnah

1 – Students of knowledge of the religion are required to seek the authentic Sunnah of the Messenger of Allah, providing they have such capability. Otherwise, they are obliged to rely on the scholars of Islam who specialize in this field. One is not allowed to be like he who cuts wood in the night, thus collecting what he will put into good use, along with what will be of no benefit, a disease that has engulfed many Muslims of today, and they think that it is not an important matter, ﴿*You counted it a little thing, while with Allah it was very great.*﴾ [24:15].

2 – Also, students of religious knowledge should try to memorize as much as they can from the two Sahihs, Al-Bukhari and Muslim, for they are the most authentic books after the Book of Allah.

3 – They should strive hard to learn the Fiqh of Hadith and to follow the lead of those who specialize in this field from among the honorable and respected scholars of Islam, those who had sound comprehension in the religion and who followed the guidance of the Salaf of this Ummah. Students of knowledge are not allowed to refer to their own understanding in this regard, while ignoring the understanding of the Salaf. Further, they are not allowed to offer an opinion that does not depend on sound proof and evidence that support such opinions.

4 – Students of knowledge of the religion are required to implement the obligations of the Sunnah and to avoid what the Sunnah has prohibited. One does this, so that such Sunnahs do not become a proof against him or her on the Day of Account, and so that he or she become a good example for other Muslims. One is also encouraged to implement the encouraged acts of worship, as much as he can, and to try to avoid the discouraged acts.

The Ruling About Seeking Knowledge of the Religion

Allah has praised those who have knowledge and preferred them to other people, ﴿Say, “*Are those who know equal to those who know not?*”﴾ [39:9]. Allah has also promised people of knowledge with higher grades on the Day of Resurrection, ﴿*Allah will exalt in degree those of you who believe, and those who have been granted knowledge.*﴾ [58:11]. Further, Allah has encouraged seeking

knowledge, such as in this Hadith we are explaining (#36) and other Hadiths.

We must explain here that there is a type of knowledge that is:

1 – Fardh ‘Ayn, or obligatory on every Muslim, male or female. The Messenger of Allah said, “**Seeking knowledge is obligatory on every Muslim.**” [Sahih Al-Jami’]. This type of knowledge includes acquiring knowledge in Allah’s Names and Attributes and His rights on His slaves. Allah said, what translates into, ﴿**So know (O Mohammad) that La Ilaha illa Allah** (none has the right to be worshipped but Allah).﴾ [47:19]. Also, this includes acquiring knowledge in how to practice what Allah has obliged on Muslims, such as the prayer, purity, fasting, etc. One is also required to acquire knowledge on how to fulfill the rights of other people on him.

2 – Fardh Kifayah, if some of the Ummah acquire it, it will not be an obligation on the rest of the Ummah. This includes acquiring knowledge in the laws of inheritance, and knowledge in the Hadith, such as distinguishing between the authentic and the weak Hadiths.

3 – Musta’hab (encouraged), and this type includes all aspects of knowledge in the religion. Students of religion should acquire as much knowledge as they can in this type of knowledge. Allah said, what translates into, ﴿**And say, “My Lord! Increase me in knowledge.”**﴾ [20:114]. In addition, the Prophet said, “**He who Allah wills his Khayr, He grants him Fiqh (knowledge) in the religion.**” [Al-Bukhari & Muslim].

Encouraging Spreading Knowledge of the Religion

Knowledge is a light, while ignorance is darkness. Therefore, those who have knowledge are required to spread this light that Allah has given them, so that ignorance will disappear from the hearts of people, and so that the light of knowledge is widespread and apparent on the earth. This is how people will acquire knowledge in Allah's rights on them, so that they fulfill them, and also acquire knowledge in other people's rights on them, so that they fulfill them, as well. This manner will direct the people to live a good life. The Prophet said, "**Convey (my Message) on my behalf, even if it was an Ayah (a verse or sentence).**" [Al-Bukhari]. He also asked Allah to radiate with pleasure the faces of those who convey his Message on his behalf, "**May Allah radiate with pleasure the face of whoever hears anything from me, and then conveys it as he has heard it, for there may be a receiver (who receives such knowledge) who has more comprehension than a conveyer (of the Prophet's Message).**" [Sahih Al-Jami']. Further, those who convey this beneficial knowledge will acquire a reward similar to the reward of those who adhere to whatever acts of Islam they have conveyed to them. The Messenger of Allah said, what translated means, "**He who calls unto a guidance, will acquire a reward similar to the reward of those who follow him (and adhere by his call unto a guidance), while not decreasing from their own rewards.**" [Muslim]. Such knowledge also benefits those who spread it after they depart from this earthly life. The Prophet said, "**One's knowledge that he acquires and then spreads, is among the believer's good deeds and righteous works that will follow him (meaning will continually be added to his book of records after his death).**" [Ibn Majah, Al-Bayhaqi & refer to Sahih Al-Jami'].

The Virtue of Meeting fir the Purpose of Reciting the Quran

The Prophet then said, ***“No group of people will gather in one of Allah’s Houses, reading the Book of Allah and studying it among themselves, but the Sakinah (tranquillity) will descend on them, the Mercy will fill them, the angels will attend them, and Allah will mention them to those who are with Him.”*** This portion of the Hadith indicates the virtue of meeting in the Masjid to recite the Book of Allah, as the Prophet said, what translates into, ***“The best ones among you, are those who learn the Quran and teach it.”*** [Al-Bukhari].

Meeting to study the Quran and to recite it, this is also encouraged for Muslims. The Prophet used to sometimes ask some of his companions to read a part of the Quran for him. Abdullah ibn Mas’ud said, “The Messenger of Allah once said, ***‘Read for me.’*** I said, ‘I, O Messenger of Allah, read for you, while it was revealed to you?’ He said, ***‘Yes.’*** So I read Surat An-Nisaa’, until when I reached this Ayah, ***﴿How (will it be) then, when We bring from each nation a witness and We bring you (O Mohammad) as a witness against these people?﴾*** [4:41], he said, ***‘Enough now!’***, and I then turned my face towards him and found that his eyes were tearful.” [Al-Bukhari]. It must be noted here that when some people meet to recite the Quran, one of them should read to the others, while the others listen to him. As for meeting to recite the Quran all in one voice, Imam Malik has criticized this action that was invented in Ash-Sham (Syria). Further, there is no valid evidence to support this invented act.

The Reward for Reciting the Quran at Home

1 – The Sakinah, Tranquillity, will descend then, as Allah said, what translates into, **﴿He it is Who sent down As-Sakinah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith.﴾** [48:4]. Ibn Abbas said, “He sent down tranquillity.” Also, Qatadah said, “(He sent down) calmness in the hearts of the believers, meaning the companions, during the battle of Al-‘Hudaybiyah, those who answered the call of Allah and His Messenger and adhered to the commands of Allah and His Messenger. When their hearts were satisfied with all this, and (when their hearts) became tranquil with all this, He increased their Iman.”

2 – The Mercy of Allah will fill such meetings, and the Mercy includes meanings of kindness, softness and forgiveness. This mercy is a favor from Allah and involves His pleasure with the slave. Further, when the Mercy of Allah descends on such meetings, this indicates that they have Iman, as Allah said, what translates into, **﴿And My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqun (pious), and give Zakat; and those who believe in Our Ayat (proofs, verses, signs and revelations, etc.).﴾** [7:156]. It is also a sign of their I’hsan, as Allah said, what translates into, **﴿Surely, Allah’s Mercy is (ever) near unto the Mu’hsinun (who are excellent in this Islam).﴾** [7:56].

3 – The angels will surround those attending these meetings, indicating that those who meet to study the Book of Allah will acquire safety and will be protected from all harm. This also means that the angels will ask Allah to forgive them. There is also a hidden benefit, which only Allah knows, from being attended by the angels, just as the case with sitting in the audience of righteous people.

4 – Allah will mention them to those who are with Him, just as Allah said, what translates into, *﴿Therefore remember Me (by praying, glorifying, etc.). I will remember you.﴾* [2:152]. Allah also said in a Qudsi Hadith, *“I will be as My slave thinks of Me, and I will be with him if he remembers Me. If he remembers Me in himself, I will remember him in Myself; if he remembers Me in a gathering, I will remember him in a better gathering.”* [Al-Bukhari].

When Allah favorably mentions a slave, this demonstrates that He will include him in His Mercy, Kindness and Forgiveness. Further, when Allah mentions a slave, it will be a most honorable position. How many people are pleased when they know that some rulers or kings have mentioned them to their audiences and that they have praised them? How much will this make such people eager for the benefit of such occurrence? So how about it when Allah Himself, the King of all kings, is mentioning the slave; Allah who knows all what the slave needs and wants. This should make the slave even more eager for such remembrance by Allah.

The Reward is Awarded According to the Deeds, not Family Lineage

The Prophet then said, *“He whose (evil) deeds are slowing him on his path (acquiring as much as he can of righteous, good deeds), will not get faster if he relies on his family lineage.”* An-Nawawi said, “He whose deeds are imperfect that which will not elevate him to the degree of those who have good works, must not depend on his family lineage or the virtues of his forefathers, and thus fall into shortcomings in the deeds (that he or she performs).” To support this fact, Allah said, what translates into, *﴿For all there will be degrees (or ranks) according to what they did.﴾* [6:132], and, *﴿Then, when the Trumpet is blown, there will be no kinship among*

them that Day, nor will they ask of one another. ﴿ [23:101]. Al-Bukhari and Muslim also narrated that Abu Hurayrah related that the Messenger of Allah said, when Allah revealed, ﴿*And warn your tribe (O Mohammad) of near kindred.*﴾ [26:214], “*O people of Quraysh! Buy yourselves from Allah (by believing in Him in Islamic Monotheism), I will not be able to shield you from Allah.*”

The status and grades of mankind on the Day of Judgment depend on how much Iman and good deeds each person has, whether he or she are descendants of honorable families or otherwise. About this meaning, a person once said, “Mankind are valued according to their religion, so do not abandon At-Taqwa, while relying on your Nasab (family lineage). Islam has risen Salman from Persia, and Shirk humiliated Abu Lahab, the Prophet’s disbelieving uncle who had Nasab!”

Benefits from the Hadith

- 1 -- The reward is of a type comparable to the act of worship.
- 2 -- This Hadith encourages Muslims to treat other people in the best manner.
- 3 -- This Hadith encourages Muslims to rush to repent to Allah from their mistakes and errors.
- 4 -- Furthermore, this Hadith encourages studying the Book of Allah.
- 5 -- Finally, this Hadith demonstrates the importance of meeting to study the knowledge of Islam in the Houses of Allah.

Hadith #37

“Allah has recorded the good deeds and the evil deeds...”

Ibn Abbas, may Allah be pleased with them both, related to the Messenger of Allah, Salla Allahu Alayhi Wasallam, in what he narrates of His Lord, the Exalted and Most-High, what translated means,

“Allah has recorded the good deeds and the evil deeds, then He detailed that: he (or she) who intends to perform a good deed, but does not perform it, Allah will record it with Him a full good deed. If he intends to perform it and then performs it, Allah will record it with Him ten good deeds, to seven hundred folds, to many more folds. If he intends to commit a sin, but doe not go through with it, Allah will record it with Him a full good deed. If he intends to commit it and then goes through with it, Allah will write it as one evil deed.”

Related by Al-Bukhari & Muslim.

عن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وسلم فيما يرويه عن ربه عز وجل قال : "إن الله كتب الحسنات والسيئات ، ثم بين ذلك : فمن هم بحسنة فلم يعملها كتبها الله له عنده حسنة كاملة ، فإن هو هم بها فعملها كتبها الله له عنده عشر حسنات إلى سبع مائة ضعف إلى أضعاف كثيرة . ومن هم بسيئة فلم يعملها كتبها الله له عنده حسنة كاملة ، فإن هو هم بها فعملها كتبها الله له سيئة واحدة" (رواه البخاري ومسلم) .

An-Nawawi commented, "O (dear) brother, may Allah guide us and you to His tremendous Kindness, think about these words. His saying, "*With Him*," indicates His care with the good deeds (which indicates the good deed's virtue and status with Allah). His saying, "*Full...*," is to emphasize and to stress caring about it (meaning the good deed). He also said about the evil deed that a person intends to fall into, but abandons committing it, "*Allah will record it with Him a full good deed.*" He again emphasized that it will be a full good deed. When a person commits the evil deed, He will record it as *one* evil deed, thus belittling it by mentioning that it is "*one*" and not "*full.*" Therefore, all the thanks are due to Allah, and all the praise is due to Him, we can never sufficiently praise Him (as He duly deserves from us), and from Allah alone comes the success."

The Status of this Hadith

The scholars who explained this Hadith said that, "This Hadith is exalted and tremendously important, for in this Hadith, the Prophet clearly explained Allah's tremendous Favor on His creation."

Further, this Hadith encourages the slaves of Allah to seek Allah's great Favor, Bounty and Wide Mercy that have encompassed

everything and everyone. This Hadith revives the pleasant hope in the hearts of the slaves regarding acquiring Allah's Mercy, thus encouraging them to perform righteously good, so that they will gain the rewards of Allah that will save them in the Hereafter, after bringing them tremendous happiness in this life. These facts indicate how great this Hadith is, that which will elevate the hopes of those who falsely think that Allah's Mercy is far away from them.

Recording the Good and the Evil Deeds

The Prophet said, "*Allah has recorded the good deeds and the evil deeds.*" At-Towfy said, "Meaning He has commanded the 'Hafathah (scribes) to record them, or that He, with His (Perfect) Knowledge, has measured what will actually occur as regards recording them (meaning the method the evil and the good deeds are to be recorded)."

Some other scholars said, "It means He has measured all that (which will occur, and the measure of each individual deed) and then informed the Katabah (scribes) from among the angels about this measure, so that they will not continuously ask about how to record (the good and the evil deeds), for this is a matter ordained."

Intending to Perform a Righteous Good Deed

If the Muslim intends to perform a good deed, but did not perform it, Allah will record it for him or her a full good deed, without multiplying it. At-Towfy said, "It is recorded as a good deed, because of the good intention, for intending to perform righteously good motivates acting (upon this good intention, by actually performing a good deed). Intending to perform righteously good is also an act of

righteousness, for intending to do good is the heart's work (while the actual deeds are the limbs work)."

Intending to perform good works involves the heart's solid intention to perform a good deed, not just the passing thought. What testifies to this fact, is what Allah said, what translated means, *﴿Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward. Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allah is Ever Oft-Forgiving, Most Merciful.﴾* [4:95-96].

This Ayah mentions some people who have valid excuses not to join Jihad. But these people have a true intention to join the Jihad, and this is why Allah has rewarded them for their good intention. The Prophet once said, *"There are some people whom we have left behind in Madinah. Yet, no hill or valley that we have passed through, but they were with us, only the valid excuse has kept them behind."* [Al-Bukhari]. These people mentioned in the Hadith will gain these rewards without being multiplied, because only the Mujahid (who performs Jihad) will have his reward multiplied, as he is actually performing Jihad.

Performing the Good Deed

When the slave performs a good deed, Allah will multiply it ten folds, and this fact is true for every type of good deeds. Allah

said, what translates into, *Whoever brings a good deed* (Islamic Monotheism and deeds of obedience to Allah and His Messenger) *shall have ten times the like thereof to his credit.* ﴿[6:160]. There are other types of good deeds that the Texts in the Quran and Sunnah have stated they will be multiplied even more than ten folds, as follows:

1 -- Giving away charity in the sake of Allah, as Allah said, what translated means, *The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain* (of corn); *it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases.* ﴿[2:261]. This Ayah states that charity is rewarded by seven hundred folds.

2 -- There are some good deeds that only Allah knows their exact and full rewards. The Prophet said that Allah said, *“Except for As-Sawm (fasting), for it is for My Sake, and I will reward for it.”* Al-Bukhari & Muslim].

3 – The Du’aa’ that one recites when entering the market-place. The Prophet said, *“He who enters the market-place and then says, ‘La Ilaha Illa-Llahu Wa’hdahu, La Sharika Lah, Lahul-Mulku, wa Lahul-’Hamdu, Yu’hyee wa Yumeetu, wa Huwa ‘Hayyun La Yamutu, Biyadihi Al-Khayr, wa Huwa ‘Ala Kulli Shay-in Qadeer,’ Allah will record for him a thousand thousands good deeds, and will erase a thousand thousands evil deeds, and will raise him a thousand thousands degrees, and will build a house for him in paradise.”* [Ahmad, and refer to Sahih Al-Jami’]. The Du’aa’ in the last Hadith means, “There is no deity worthy of worship except Allah, alone, with no partner; His is the Kingdom and His is the Praise; He grants life and brings death, while He is the Ever-Living Who does not die; in His Hand is the Khayr (all that which is good and righteous); and He is Able to do everything.” Multiplying the

good deeds will be awarded according to the slave's excellence in his religion and in par with his sincerity with Allah, and also according to the type of good deeds and their timings.

Intending to Commit a Sin

If a slave of Allah intends to commit a sin, but he then abandons it for the sake of Allah, it will be recorded for him a full good deed, providing he does abandon it for the sake of Allah, because the Prophet said that Allah said, "***He only abandons it for My Sake.***" [Shar'h Muslim]. If the slave abandons a sin for fear of the creation, he will gain a burden in this case, because he fears the creation more than he fears Allah. This is also the case if he abandons the sin for Riyaa' (showing off), because Riyaa' is also 'Haram (impermissible).

If one intends to commit a sin and tries hard to commit it, but he was prevented because of Al-Qadar (Predestination, meaning he did not have the chance to commit it), some scholars said that such a person will be burdened in this case. They used as proof the Prophet's saying, "***If two Muslims meet with the sword, then the killer and the murdered person will end up in the Fire.***" The companion who narrated this Hadith said, "O Messenger of Allah! This is the murderer (meaning his case is clear), so what about the murdered person?" He said, "***He was eager to kill his fellow*** (Muslim)." [Al-Bukhari & Muslim].

When the intention to commit evil is just a passing thought and not a solid intention that resides in the heart, the heart will hate such evil deeds and evil thoughts, about repelling which the Messenger of Allah said, "***This is pure Iman.***" [Shar'h Muslim]. The companions first thought that the slave will be punished for these evil thoughts,

and this had an obvious effect on them, since Allah said, what translates into, *﴿And whether you disclose what is in your ownelves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills.﴾* [2:284]. Afterwards, Allah revealed, *﴿“Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians).”﴾* [2:286]. The Quran then stated that the slave will not be punished for what he cannot prevent, such as the passing evil thoughts that are the whispers of Satan.

There are two types of the solid intentions that reside in the heart, as follows:

1 – What is an act of the heart, such as having doubts in Allah’s Oneness, the Message, Resurrection, etc. There is no doubt that one will be asked about this type, for those who have such thoughts solidly residing in their hearts, are either hypocrites or Kuffar.

2 – What is a physical act of the limbs, such as adultery, fornication, theft, consuming alcohol, murder, etc. If a slave persists on the intention to commit such acts, yet he does not actually commit them, will he be punished? There are two opinions with regards to this matters, where some said that one will be punished for such intention. Ibn Al-Mubarak said, “I asked Sufyan Ath-Thawry, ‘Will the slave be held accountable for the (evil) intention?’ He said, ‘If it persists, he will be.’” [Jami’ Al-’Uloom wal-’Hikam]. Many ‘Hanbali scholars have also adopted this opinion, using as evidence what Allah said, what translates into, *﴿And know that Allah knows what is in your minds, so fear Him.﴾* [2:235], and Allah’s statement, *﴿But He will call you to account for that which your hearts have earned.﴾* [2:225]. They explained the Prophet’s saying, “*Allah has dismissed for my Nation what their hearts have whispered to them, as long as*

they did not act or talk (upon these whispers).” [Al-Bukhari], saying that this Hadith applies to the passing thoughts. They said, “As for what the slave decides and intends in his heart to commit, it is among the slave’s actions and deeds. Therefore, he will not be pardoned in this case.” [Jami’ Al-’Uloom wal-’Hikam].

Al-Maziri⁴ said, “Al-Baqillani --and those who adopted his opinion--, took the position that for he who intends solidly in his heart to commit a sin and then persists in this intention in his heart, he will gain a burden.”

This is the opinion that Al-’Hafith ibn ‘Hajar Al-’Asqalany prefers. He said in Al-Fat’h, “It is apparent that this is true for this type (meaning one will be burdened for persisting evil thoughts). Hence, one will be sufficiently (and justly) punished for his (persisting evil) intention, and will receive the punishment of whoever actually commits murder (in case, for example, he persistently and firmly thought about murder).” This opinion by Al-’Hafith was a comment on the ‘Hadith, “*If two Muslims meet with the sword, then the killer and the murdered persons are both in the Fire.*” I (the companion who is narrating this Hadith) said, “O Messenger of Allah! This is the murderer, so what about the murdered person?” He said, “*He was eager to kill his fellow* (Muslim).” [Al-Bukhari & Muslim].

Committing a Sin

If the slave commits a sin, it will be recorded as such, without multiplying it. Allah said, what translated means, “*And whoever brings an evil deed, shall have only the recompense of the like thereof, and they will not be wronged.*” [6:160]. This Ayah testifies to the portion of the Hadith that states, “*If he intends to commit it*

(meaning the evil deed) *and then goes through with it, Allah will write it as one evil deed.*"

Yet, some types of evil deeds will be multiplied, as follows:

1 -- When breaching the honor of a certain time occurs. Allah said, what translated means, *﴿Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are Sacred, (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein.﴾* [9:36]. Allah warns against committing any type of injustice during the months of the year, especially the four sacred months, Mu'harram, Rajab, Thul-Qi'dah and Thul-'Hijjah. Allah considers the evil deed during these sacred months graver and larger, while considering the good deed broader and bigger. Qatadah said, "Ath-Thulm (injustice, evil deeds) during the scared months, is greater in proportion and burden."

2 -- In sacred places. Allah said, what translated means, *﴿So whosoever intends to perform Hajj therein (by assuming I'hram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj.﴾* [2:197]. Ibn Umar said that, "The sin (referred to in this Ayah) involves committing Allah's prohibitions in the 'Haram (Makkah)." Abdullah ibn Arm also said, "Sinning in it (the 'Haram, the sacred city of Makkah), is greater." Further, ibn Umar said, "It is less burdensome in my opinion to commit seventy sins in other than Makkah, than to commit one sin in Makkah!"

In addition, Mujahid and also Imam Ahmad said, "In Makkah, the sins are multiplied, just as the good deeds are multiplied." What testifies to this fact, is that Allah said, what translated means, *﴿And*

whoever inclines to evil actions therein or to do wrong, him We shall cause to taste a painful torment. ﴿ [22:25].

3 -- The status of the person (who is being harmed or abused). Allah said, what translates into, *﴿O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allah. And whosoever of you is obedient to Allah and His Messenger, and does righteous good deeds, We shall give her, her reward twice over.﴾* [33:30-31].

Benefits from the Hadith

1 -- At-Targheeb, encouraging some acts by mentioning their rewards and status with Allah, Wat-Tarheeb, discouraging some deeds because of their penalty and burden with Allah, is one of the best methods of teaching.

2 -- Ibn Battal said, "This Hadith demonstrates Allah's great Favor on this Ummah (Muslim Nation), otherwise no one will be able to enter Paradise, as people often commit more evil deeds than they perform good deeds."

3 -- Also, This Hadith illustrates the great reward for the slave who abandons his desires and what his heart wishes for, for the sake of Allah, the Exalted, and seeking His reward while fending off His punishment and wrath on the Day of Judgment.

4 -- Al-'Hafith said that this Hadith, "Provides proof that the 'Hafathah (scribes) do not record the Muba'h (permissible), only the good deeds and the evil deeds."

5 -- This Hadith also demonstrates Allah's great Favor on Muslims, for not only does He treat the evil deed justly, but He also adds from His favor to this just treatment. Allah has made the evil deed between either His punishment or His erasing it, as the Prophet said, "***Allah will erase it, and those who will be destroyed are only those who deserve to be destroyed***" [Shar'h Muslim], and, "(Allah said) '***So his recompense for an evil deed, is an evil deed of equal proportions*** (it will be recorded as one evil deed), ***or I will forgive.***" Further, Allah multiplies the reward for the good deed many folds, but He does not multiply the evil deed.

6 -- Al-'Hafith said, "This Hadith refutes the false claim by Al-Kaa'bi that the Islamic Law does not include the Muba'h (encouraged acts), only what either leads to being punishment or rewarded."

7 -- Finally, this Hadith proves that Allah's angels only know what Allah allows them to know of the secrets of the heart of the slave.



Hadith #38

“Whoever takes a Wali of Mine an enemy...”

Abu Hurayrah, may Allah be pleased with him, narrated that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means,

“Allah, the Exalted, said, ‘Whoever takes a Wali (loyal slave) of Mine an enemy, I will wage war on him; and My slave will not perform an act with which he draws closer to Me, more beloved to Me than when he fulfills what I have ordained on him; and My slave will keep drawing closer to Me by performing the Nawafil (voluntary acts of worship) until I love him, and when I love him, I will be his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks Me, I will give him; and if he seeks refuge with Me, I will grant him refuge.’”

Related by Al-Bukhari.

عن أبي هريرة قال : "قال رسول الله صلى الله عليه وسلم : إن الله قال : من عادى لي وليا فقد آذنته بالحرب ، وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه ، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه ، فإذا أحببته كنت سمعه الذي يسمع به ، وبصره الذي يبصر به ، ويده التي يبطش بها ، ورجله التي يمشي بها ، وإن سألني لأعطينه ، ولئن استعاذني لأعيذنه" (رواه البخاري) .

The Status of this Hadith

Imam Ash-Shawkani said, "The Hadith that says, '*Whoever takes a Wali of Mine an enemy...*', contains many beneficial aspects which are also exalted in status to those who understand them perfectly and comprehend them properly."

Imam At-Towqi also said, "This Hadith is a basic method of drawing closer to Allah, and of acquiring knowledge in and loving Him, and a method of performing the hidden acts of worship, meaning Iman, the apparent ones, meaning Islam, and what combines both, meaning I'hsan; just as the case with the Hadith with regards Gibreal (when he came in a shape of a man and asked the Prophet about Iman, Islam and I'hsan). I'hsan entails the grades (and responsibilities) of those who seek the permissible means of approach to Allah, and who pursue Az-Zuhd (modesty), Al-Ikhlās (sincerity), Al-Muraqabah (feeling Allah's perfect watch), etc."

The Characteristics of Allah's Awliyaa'

Allah said, describing His Awliyaa', ﴿No doubt! Verily, the Awliyaa' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which

he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], ***no fear shall come upon them nor shall they grieve.*** ﴿[10:62]. The first of the Awliyaa's characteristics, is that they have true Faith in Allah, the Exalted and Ever High. The second, is that they have the Taqwa of Allah, the Exalted and Ever High.

Ibn Rajab said, "The Wali of Allah, is he (or she) who has knowledge in Allah, and who is constant on His obedience and sincere in His worship." The door is wide open for people to acquire the Wilayah for Allah. The Wilayah for Allah has various grades, as Allah has stated, ***Then We gave the Book (the Quran) for inheritance to such of Our slaves whom We chose (the followers of Mohammad). Then of them are some who wrong their ownelves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds. That (inheritance of the Quran), that is indeed a great grace.*** ﴿[35:32].

1 – The grade of whoever commits injustice against his ownself, meaning he commits various errors and sins. Ibn Kathir said, "He is the person who falls into shortcomings with regards the obligations and who commits the prohibitions."

2 – The Muqtasid, who performs the obligations and avoids the prohibitions, and who may abandon the preferred acts and fall into some of the disliked matters.

3 – As-Sabiqh, who rushes to perform all that which is righteous and good, and who performs the obligations and the preferred acts, and who avoids the prohibitions and the disliked matters. The best Awliyaa' of Allah are the Messengers and the Prophets of Allah, peace be upon them all.

The extremist Sufis have abandoned moderation regarding the status and position of the Awliyaa', making them above Allah's Messengers and Prophets. Some even said, "The grade of the prophet-hood is in a border-area, just above the messenger and below the Wali!" To these misguided ones, the prophet's grade is in the middle, just above the grade of the messenger and below the Wali. The prophet is therefore better than the messenger and the messenger is below the Wali, they claim, while in reality, the messenger is better than the prophet, who in turn is better than all the Awliyaa' of Allah. Further, Abu Yazid Al-Bustami said, "We went to a sea which the prophets could only reach its shore!"

The best of Allah's Awliyaa' after the prophets and the messengers, are the companions of Prophet Mohammad, whom Allah has described in His Book as, *﴿Mohammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Torah. But their description in the Gospel is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Mohammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).﴾* [48:29].

The companions present us with the exalted example on how to reach the status of the Wilayah of Allah, and certainly, whoever seeks to reach such status, let him or her imitate the companions.

The Awliyyaa' of Allah do not have special marks or special symbols that they would raise and which they will be known by and be identified with. Shaykh Al-Islam ibn Taymiyyah said, "The Awliyyaa' of Allah do not differ from other people in public with regards practicing the permissible. They neither wear special uniforms, nor have special hair cuts, whether by shaving, shortening or braiding their hair, providing that such acts were all allowed; and as it was once said, 'How many a saint wears a Qibaa' (meaning a nice garment), and how many a Zindiqh (heretic) wears an 'Abaa' (a modest garment).'"

In addition, the Awliyyaa' are not immune from error. Allah said, what translates into, *And he (Mohammad) who has brought the truth (this Quran and Islamic Monotheism) and (those who) believed therein (i.e. the true believers of Islamic Monotheism), those are Al-Muttaqun (the pious and righteous persons). They shall have all that they will desire with their Lord. That is the reward of Mu'hsinun (good-doers). So that Allah may remit from them the evil of what they did and give them the reward, according to the best of what they used to do.* ﴿ [39:33-35]. This Ayah states that Allah will award the Awliyyaa their full rewards for the best of what they used to do, in return for their repentance from the worst of what they used to do. The Ayah has therefore affirmed in clear terms that the Awliyyaa', who are neither Prophets nor Messengers, might fall into some errors and sins.

What further testifies to this fact, is that the best of the Awliyyaa' of Allah after the Prophet, the companions, have committed mistakes, such as fighting each other. They have also issued several conflicting Fatwas, some of which were apparent mistakes. There were many other instances that testify to the fact that the companions fell into some mistakes and errors, and these instances are known to

whoever have access to the companions' opinions that are detailed and stated in various books of Fiqh.

Al-'Hafith said, "Some ignorant people of Tajalli (who claim to see Allah's Grace after a period of intense, erroneous meditation) and Riyadhah (who train themselves to be modest, yet they often exaggerate in this regard) have misused this Hadith, saying, 'If one's heart was truly observing Allah, his thoughts will be immune from error!' However, those who search for and adopt the positions that are supported by the Quran and Sunnah and the correct method, have rebutted them, saying, 'Nothing with regards this (and all other) erroneous methods shall be considered, except that which conforms with the Quran and Sunnah. Immunity from error is only granted for the Prophets. All other people may fall into error. Umar was the head of the Mulhameen (whom Allah opens their hearts to some facts or positions that are hidden to others of lesser status and Iman). Yet, he would choose an opinion, and then when some of the companions would inform him of what opposes it, and which is derived from the Quran and Sunnah, he would then adopt their position and abandon his own. He who thinks that what is thrown in his mind of thoughts is sufficient to allow him not to follow what the Messenger was sent with, will have committed the biggest mistake. As for those who went to the extreme among the misguided people (such as the Sufis), saying, 'My heart (!) narrates my Lord (claiming to receive direct revelation from Allah),' they will have fallen into even a bigger mistake, for such people are not immune that what their hearts are truly narrating, is Satan; and Allah is sought (for all types of help and aid)."

Enmity Towards Allah's Awliyaa' is Firmly Prohibited

It is a requirement that one should be a Wali of the Awliyaa' of Allah, because Allah said in the Qudsi Hadith, *"Whoever takes a Wali of Mine an enemy, I will wage war on him."* Also, Allah said in the Quran, *﴿Verily, your Wali (Protector or Helper) is Allah, His Messenger, and the believers, -- those who perform the prayer, and give the Zakat, and they bow down (submit themselves with obedience to Allah in prayer). And whosoever takes Allah, His Messenger, and those who have believed, as Awliyaa', then the party of Allah will be the victorious.﴾* [48:56].

This Hadith (#38 above) contains a stern warning against those who harm the Awliyaa' of Allah, whether physically, or by attacking their honor, or trying to dispossess them. Allah gives respite for the unjust people, but He will never ignore them.

Ibn 'Hajar said, "The meaning of being an enemy with the Wali' was confusing for some people, because enmity requires two sides. But, the Awliyaa' are usually forbearing and forgiving with those who are unjust with them (so how can they be a party to this enmity?). The answer to this confusion, is that the reason behind enmity is not restricted to matters of this life only. Rather, enmity sometime occurs out of hatred for blind following (Ta'assub), such as the Rafidhi (Shiite) who hates Abu Bakr, and such as the enmity of the Mubtadi' (innovator in the religion) with the Sunni, and this explains how enmity may occur by both parties (since the Wali is the enemy of the innovators, the hypocrites, etc.).

As for the side of the Wali, this enmity (that he shows in such cases that we have stated) is for Allah and in the Sake of Allah. As for the other party, enmity that he has for the Wali is for what we have

described (being enemy with Wali, since the Wali is a firm follower of the religion). Also in the case of Al-Fasiq Al-Mujahir (the sinner who announces his sins), the Wali hates him, as the sinner hates the Wali, because the Wali rejects what the sinner does, and he thus advises the sinner to repel his desires. Also, the word “enmity” may be used to describe what occurs by one side by his firm action, and by his foe (meaning the Wali) reluctantly.”

It is prohibited to show enmity towards Allah’s Awliyaa’, and indeed, Allah has warned us against this behavior, because of the Wali’s obeying Allah’s Commands, avoiding His prohibitions and calling unto His Path. When the enmity occurs because of normal disputes that are allowed, then this type is not included in the Hadith. History tells us that there were some disputes that have occurred between Abu Bakr and Umar, and between Al-Abbas and Ali, etc. Such disputes are but some examples to this type that have occurred between the best Awliyaa’ of Allah.

The Best Acts of Obedience to Allah

The Prophet related that Allah said, “*And My slave will not perform an act with which he draws closer to Me, more beloved to Me than when he fulfills what I have ordained on him.*” Umar ibn Al-Khattab also said, “The best deeds are: fulfilling what Allah has ordained, Al-Wara’ (avoiding some of the allowed aspects of life) regarding what Allah has prohibited, and having sincere intention (in the actions and deeds that one performs) in anticipation for that which is with Allah (His pleasure, paradise, etc.).”

Performing the prayer is the most important physical act of worship that will draw one closer to Allah. Allah said, what translates into, ﴿*Fall prostrate and draw near to Allah!*﴾ [96:19]. Also, the

Prophet said, ***“The closest the slave will draw to his Lord, is when he is performing Sujud (prostrating while praying).”*** [Muslim].

In addition, among the obligatory acts of worship that will bring one closer to Allah, is being just and reasonable with regards one’s responsibility, whether these responsibilities involve private or public aspects of life. Abdullah ibn Amr said that the Prophet said, ***“The just people will be on podiums of light with Allah, to the right of Allah, and both His Hands are Right: those who are just in their rule and with their families and responsibilities.”*** [Shar’h Muslim]. Furthermore, avoiding Allah’s prohibitions is also among the obligations with which the slave draws closer to Allah.

Drawing Close to Allah by Performing the Nawafil

The Prophet then relates that Allah said, ***“And My slave will keep drawing closer to Me by performing the Nawafil (voluntary acts of worship).”*** Performing the Nawafil comes after fulfilling the obligations. There is a wide array of different types of Nawafil that Muslims can perform, as much as they can. The Nawafil include voluntary prayer, fasting, giving away charity, performing Hajj and ‘Umrah, reciting the Quran and comprehending its meanings, remembering Allah in Thikr, etc.

This is certainly a beneficial way to purify and cleanse the soul, so that the soul will be pure and deserving Allah’s Love, ***“And My slave will keep drawing closer to Me by performing the Nawafil until I love him.”***

Acquiring Allah’s Love is indeed a great prize, and he who succeeds in acquiring it, will have acquired the entire Khayr (all that

which is good and righteous), and Allah will spread his acceptance in the heavens and earth, and will bestow His tremendous Bounties on him. The Prophet said, what translated means, “*When Allah loves the slave, He calls Gibreal, saying, ‘Allah the Exalted loves Fulan (such and such fellow), so love him.’ Gibreal then loves him, and calls upon the residents of the heavens, ‘Allah loves Fulan, so love him.’ Then, the people of the heaven will love him, and then acceptance will be spread about in the earth for him.*” [Al-Bukhari & Muslim].

The Effect of Allah’s Love on the Slave

The Prophet said that Allah said, “*And when I love him, I will be his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his leg with which he walks.*” Al-’Hafith commented about this portion of the Hadith, saying, “A problem has occurred with regards how can the Creator become the slave’s hearing, sight, etc. The answer has several forms and types. Firstly, it is meant as a figure of speech, meaning in this case, ‘I will be his hearing and sight, in that, he prefers My Command, so he loves My obedience and likes to serve Me as he loves these senses (the hearing and the sight)’. Secondly, it means, ‘The slave will be totally dedicated to Me, so he will not dedicate his hearing except to that which will please Me, nor will he see except that which I have commanded him.’ Thirdly, it means, ‘I will give him what he seeks, (until it appears) as if he is gaining what he desires using his own hearing and sight.’ Fourthly, it means, ‘I will be like his hearing, sight, hand and leg in aiding him against his enemy.’ Fifthly, and as Al-Fakahani, and ibn Hubayrah⁵ before him have stated, ‘...I will be the protector of his hearing with which he hears, so he will only hear what he is allowed to hear; and also the protector of his sight, etc.’ Sixth, Al-Fakahani⁶ said, ‘It probably involves a softer or more indirect meaning than the previous one, therefore, the meaning of, ‘I

will be his hearing,' describes what he hears...., meaning, 'This person will only hear my Thikr, never feels joy except by reciting My Book, nor does he keep company except by invoking Me, nor does he look at other than the wonders of My creation, nor does he extend his hand except to that which pleases Me,' and so is the case with his leg.' Ibn Hubayrah has also chosen this meaning. Seventh, Al-Khattabi said, 'Allah may have said that to demonstrate the quick acceptance of the Wali's Du'aa' and his success in acquiring what he seeks. This is because all man's efforts (trying to achieve anything he desires) involve these senses that were mentioned in the Hadith (meaning the hearing, the sight, etc.).'" There are no contradictions between all these opinions that Al-'Hafith has listed, for each one of them is probably true.

A Serious Mistake in Understanding this Part of the Hadith

Imam At-Towqi said, "The scholars --who deserve to be listened to (because of their vast and correct knowledge)-- have all agreed that this is Majaz and Kinayah (meaning just a figure of speech, not literal) that entails giving victory to the slave and helping and aiding him, as if Allah will become to His slave as the slave's senses that aid him. This is why another narration reads, '*So with Me he hears, with Me he sees, with Me he strikes, and with Me he walks.*'"

He also said, "Al-Itti'hadiyyah (a Sufi notion that claims that Allah is joined with the creation) claim that this meaning is literal, and that Allah is one and the same as the slave. They used as evidence Gibreal's frequent appearing in the shape of Di'hyah (who was a companion of the Prophet). They said, 'He is Raw'hani (meaning a spirit) who took off his original shape and then appeared in the shape

of a human.' They said, 'Therefore, Allah is even more able to appear in the shape of the total existence (such as being "Himself") or some of it (such as in the shape of a human or an animal)!'" Allah is praised from what the wrongdoers and the polytheists falsely attribute unto Him.

Also, Al-'Hafith said, "Some of the later Sufis claimed that this portion of the Hadith exactly describes the state of Fanaa' (feeling the presence and the Grace of Allah so strongly, that one disregards everything and anything except Allah, or so they claim) and being dissolved (refer to the meaning of Fanaa'), and that this state is the goal beyond which there is no goal. They claim that the slave in this case rises up in that which Allah made him rise up, loves that which Allah made him love --because of His Love for him--, and sees what Allah made him see because of His Watch over him; so that nothing that resembles an entity that carries a name, nor any part of the physical existence, nor any material presence, nor any attribute is left (and thus the merger with Allah is complete!). These claims mean that the Wali experiences Allah's raising him up until he actually rises up (doing what Allah wills, so they claim), and Allah's loving him because He knows that the Wali loves Allah, and His looking at the Wali until the Wali has direct contacts Him with his heart (!).

Some misguided people thought that this description (Allah being the slave's hearing, sight, etc.) entails what the slave will acquire if he frequently performs the apparent and hidden acts of worship. They claim that in this case, the slave will be purified from all impurities until he assumes the shape of Al-'Haqq (Allah) --Allah is praised from this utter Kufr and deviation--. The slave thus falls into the state of total Fanaa' (discarding) his own self, so that he realizes that Allah is truly the one who is performing Thikr for Himself, who is practicing Taw'hid (monotheism) for Himself and who is performing love for Himself, and that the material existence

becomes utter nothingness in His Presence, although they (Allah and the slave) appear to have a separate existence on the surface!” All this is utter misguidance which has no valid proof, and which defies the clear Texts in the Quran ad Sunnah. His saying, “*And if he asks Me...*” clearly refutes their utter nonsense and deviation (for even after reaching this state, Allah being the slave’s hearing and sight [according to the correct method that we have stated], the Wali will still have to ask Allah for his needs, indicating that he is not one with Allah. Otherwise, the Wali would get what he seeks by himself, since he is one with Allah, as the Sufis claim!).

Allah Accepts the Du’aa’ of the Wali

The Hadith then continues, “*And if he asks Me, I will give him; and if he seeks refuge in Me, I will grant him refuge.*” This portion of the Hadith states and affirms that the Du’aa’ and supplication of the Wali of Allah will be accepted. Many among the companions have acquired this bounty and virtue, such as Al-Baraa’ ibn Malik, Al-Baraa’ ibn ‘Azib, Saa’d ibn Abi Waqqas and Sa’id ibn Zayd. Jabir ibn Samurah, may Allah be pleased with them both, said, “The people of Al-Kufah (a city in Iraq) complained to Caliph ‘Umar ibn Al-Khattab about Saa’d ibn Abi Waqqas, (who was their appointed governor), and ‘Umar chose ‘Ammar as their new governor. Their complaint about Saa’d included the claim that he does not know how to pray! ‘Umar summoned Saa’d and said to him, ‘O Abu Is’haq! These people claimed that you do not know how to pray.’ He said, ‘By Allah! I used to pray with them (meaning lead them in the prayer) in the manner the Messenger of Allah used to pray, without alteration. When I would pray Al-’Isha (the night prayer), I would lengthen the first two (Rak’ahs) and shorten the last two.’ ‘Umar said, ‘This is what we thought you would do, O Abu Is’haq.’ ‘Umar then sent with Saa’d a man --or several men-- to Al-Kufah, and they did not exclude

any Masjid from asking them about Saa'd, and they all said good words of praise about him. They then entered a Masjid for the tribe of 'Abs, and a man from among them, called Usamah ibn Qatadah, Abu Sa'dah, stood up, saying, 'Since you have asked us, Saa'd never went himself with the army, nor was he dividing (from the war booty) with fairness, nor did he judge with fairness.' Saa'd said, 'By Allah! I will ask Allah for three: O Allah! If this slave of yours is telling the lie and only stood up for Riyaa' and Sum'ah (showing off), then lengthen his time (make him live longer), prolong his poverty, and expose him to Fitan (trials in life and religion).' (And so did happen). Afterwards, when Usamah was asked about his ill behavior, he would say, 'An old, ancient Maftun (one who is facing a Fitnah), because of Saa'd's Du'aa'.'" Abdul-Malik, who narrated this story by Jabir ibn Samurah said, "I saw Usamah ibn Qatadah later on after his eyebrows fell on his eyes for old age, and he used to chase young girls in the streets Yaghmiz (teasing or assaulting) them." [Al-Bukhari & Muslim].

Also, 'Urwah ibn Az-Zubayr said that Sa'id ibn Zayd ibn Amr ibn Nufayl, may Allah be pleased with him, once had a dispute with Arwa bint Aws before Marwan ibn Al-'Hakam. She claimed that he took over some of her land. Sa'id then said, "How can I take some of her land after what I have heard from the Messenger of Allah?" Marwan said, "What have you heard from the Messenger of Allah?" He said, "I heard the Messenger of Allah say, '***He who takes a hand-span of land*** (meaning he illegally acquires other people's property), ***it will be tied to him to the seventh earth.***" Marwan then said, "I will not ask you to present more than this proof (meaning since you will not lie after what you have heard from the Messenger of Allah!)" Sa'id then said, "O Allah! If she was lying, take away her sight and kill her in her own land." 'Urwah then said that Arwa did not die until she lost her sight, and that when she was once walking in her land, she fell into a hole and died. [Al-Bukhari & Muslim]. In another narration for Muslim, Mohammad ibn Zayd ibn Abdullah ibn Umar related a

similar narration for this story, and added that he saw her afterwards when she became blind, seeking the walls and saying, “Sa’id’s Du’aa’ has touched me!” He also stated that she passed by a well in the house that she disputed about with Sa’id, and that she fell in it, making the well her grave.”

Benefits from the Hadith

1 -- The warning of Allah’s Wrath and Punishment will first be preceded by explaining what people should avoid, meaning how they are required to worship Allah, so that they avoid His Wrath.

2 -- Al-’Hafith said, “His saying, ‘... *will not draw close to Me...*’ indicates that the Nafilah (voluntary act of worship) is not better than the Faridhah (obligatory act of worship). The Nafilah is called as such because it is an addition to the Faridhah, and therefore, when the Faridhah is not performed, then the Nafilah does not matter. When one performs the Faridhah and then adds to that by performing the Nafilah, his seeking to draw closer will be realized.”

3 -- The Nafilah restores the integrity of the Faridhah. The Prophet related that Allah will say to the angels, in the Qudsi Hadith, “*Look if there is a Nafilah for My slave, so that it will complete (or perfect) his Faridhah.*” [Sahih Al-Jami’].

4 -- This Hadith also states that as much as the slave reaches a higher grade, as much as he must continue to ask and invoke Allah, as this demonstrates his humbleness and consistent eagerness to show that he is a slave of Allah.

5 – Finally, this Hadith sternly warns against harming other Muslims.

Hadith #39

“Allah has forgiven for my Ummah...”

Abdullah ibn Abbas, may Allah be pleased with them both, narrated that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translates into,

“Allah has forgiven my Ummah (Muslim Nation) unintentional errors, forgetfulness and what they were forced to do.”

Related by Ibn Majah & Al-Bayhaqi.

**عن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال :
"إن الله تجاوز لي عن أمتي : الخطأ والنسيان وما استكروها عليه"
(رواه ابن ماجة والبيهقي) .**

The Status of this Hadith

An-Nawawi said, “This Hadith contains several important benefits and aspects, that if they are all collected (and duly explained), they will need more space than this book can offer.” Ibn ‘Hajar Al-Haytami has also described this Hadith as, “Its benefit is broad (and tremendous), for the three aspects that it contains touch every part of Fiqh (knowledge of the religion, Islamic Law, etc.). It also deserves to be called one half the religion, because mankind’s deeds, which include what their tongues utter, either involve indulging in a certain act willfully and knowingly. Or, they are the result of unavoidable errors, forgetfulness or coercion. The Hadith specifies that the latter type is forgiven, implying that mankind are responsible for the first type. Therefore, the Hadith entails one half the religion in its apparent meaning, and the rest of the matters of the religion by implication.”

As An-Nawawi and ibn ‘Hajar have both attested, this is a great Hadith, because it establishes a basic rule on which scholars of Fiqh depend for issuing various types of beneficial Fatwas (religious decrees).

Allah Forgives Unintentional Mistakes

The Prophet said, “*Allah has forgiven my Nation unintentional errors.*”

Unintentional errors, such as when one kills a person by mistake, or when one gets an unintended result for his or her action, are the opposite of intentional errors and mistakes. What further proves that unintentional errors are forgiven, is that Allah has said, what translates into, *“And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately*

intend. ﴿ [33:5], and, ﴿“**Our Lord! Punish us not if we forget or fall into error.**” ﴿ [2:286]. Also, the Messenger of Allah said, “**When a ruler** (or a judge, or a scholar) **rules, after he performs Ijtihad** (making the best effort to reach a correct decision based on the Quran and Sunnah), **and reaches a correct decision, he will gain two rewards** (one for Ijtihad, and one for the correct decision). **When he performs Ijtihad and then issues a ruling that is in error, he will gain one reward** (for Ijtihad).” [Al-Bukhari & Muslim]. These honorable Texts state that Allah has forgiven those who unintentionally fall into errors or mistakes, and this indeed is an act of perfect Generosity, Fairness and Kindness from Allah, and a Favor from Him on the Muslim Nation.

It is imperative to note here that when one unintentionally falls into an error or a mistake, he or she will still be responsible for the damages that he has caused. For example, when one kills a person by mistake, there are certain rules that must be applied in this case. Allah said, what translated means, ﴿**It is not for a believer to kill a believer except** (that it be) **by mistake, and whosoever kills a believer by mistake,** (it is ordained that) **he must set free a believing slave and a compensation** (blood money, i.e Diyya) **be given to the deceased’s family, unless they remit it. If the deceased belonged to a people at war with you and he was a believer; the freeing of a believing slave** (is prescribed), **and if he belonged to a people with whom you have a treaty of mutual alliance, compensation** (blood money -- Diyyah) **must be paid to his family, and a believing slave must be freed. And whoso finds this** (the penance of freeing a slave) **beyond his means, he must fast for two consecutive months in order to seek repentance from Allah. And Allah is Ever All-Knowing, All-Wise.** ﴿ [4:92].

In deciding the circumstances behind an incident and to decide whether it was committed by error and willfully and intentionally, the rulers or judges are obliged to refer to the ruling and opinions of the

scholars with regards such aspects and then issue their decree or decision (relying on the opinions and rulings that are supported by valid evidence from the Quran and Sunnah). This will ensure that the decision is not in error itself, as may occur in case a person who consumes a drink unaware that it is alcoholic, for such a person will neither be flogged nor criticized for such an error. There are other instances where damages and retributions have been paid to the victims of an erroneous act.

Forgetfulness is Forgiven

Forgetfulness, the opposite of remembering, involves performing an act by a person who forgot this act's rulings in the religion. Allah has forgiven a person who commits an act under such circumstances. The Quran testifies to this fact, ﴿***“Our Lord! Punish us not if we forget or fall into error.”***﴾ [2:286].

Being pardoned for forgetfulness does not mean that one is excused from correcting his actions in all cases. On the contrary, and for example, when one forgets that he did not perform Wudhu (washing up for prayer) and then performs the prayer, he will have to perform Wudhu and then repeat the prayer. Also, when one forgets to pray until the prayer time expires, he will have to make up for the prayer that he has missed, as soon as he remembers his error. The Prophet said, ***“Whoever forgets to perform a certain (obligatory) prayer, let him make up for it as soon as he remembers it, for there is no compensation for it except this.”*** [Al-Bukhari & Shar’h Muslim].

The scholars have conflicting views concerning ruling if certain harmful actions that were committed with forgetfulness require compensation or that they are pardoned. Muslims are only obliged to

follow the rulings that are supported by sound proof, and to refrain from implementing erroneous Fatwas. For example, Imam Malik said that when a person forgets that he or she is fasting and drinks or eats, he or she will have to fast another day to compensate for this mistake. But the Messenger of Allah said, “*He who forgets and eats or drinks (while fasting), let him continue the fast; it is only Allah Who has given him this provision (as a gift from Him).*” [Sahih Al-Jami’]. As clearly stated in this last Hadith, the person who forgets that he or she is fasting and eats or drinks, he or she should continue fasting and will not be liable for compensation for this error, for there is a Text that has issued a ruling in this matter, being this Hadith. As for Imam Malik, he is excused for his erroneous decision, for he has performed Ijtihad and will gain a reward for his Ijtihad, especially when one considers that Imam Malik may not have had knowledge in the last Hadith that we have mentioned.

One is Excused for the Acts That He is Forced to Commit

The Quran testifies to this ruling, for Allah said, what translates into, *﴿Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment.﴾* [16:106]. This Ayah was revealed in the matter of Ammar ibn Yasir who was forced under torture to utter words of disbelief. Allah has excused him, along with those who fall into such evil acts under the same circumstances, from punishment and from acquiring a sin.

Al-Qurtubi said, “There is a consensus between the scholars that when a person is forced to utter words of Kufr, because he (or she) fears for his life, that he will not acquire a sin if he complies with

this demand, as long as his heart still believes in Iman. In this case, his wife will neither be divorced from him, nor will he will be called a “Kafir (disbeliever)”. This is the opinion of Malik, Ash-Shafi’i and the scholars of Al-Kufah.”

What further testifies to this portion of the Hadith (#39 above), is that Allah said, what translates into, *﴿Let not the believers take the disbelievers as Awliya (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them.﴾* [3:28]. Ibn Abbas commented on this Ayah, “This occurs when one utters with his tongue (meaning words of disbelief) while his heart is satisfied (and content) with Iman.” Also, Al-Qurtubi said, “When a believer is living in a Kafir area (or country), he is allowed to go along with them with his tongue, providing that he does so for fear for his safety, as long as his heart still firmly believes in Iman. Fearing a danger, such as being killed or physically harmed, warrants such attitude, (which is called) At-Taqiyyah (to publicly state what one does not truly believe in).” These Texts that we have listed all state that Allah will pardon those who are forced to utter a word of Kufr or to commit an act of Kufr.

As for the cases where one has absolutely no choice but to comply, such as when one is forcibly carried into a place he swore never to enter, and victims of rape, they will be pardoned for such actions, according to the consensus of the scholars.

However, the scholars have conflicting opinions regarding certain cases, where one has a certain degree of choice not to commit a certain evil act.

For example, if some people want to force a person to kill another person, he or she is not allowed to comply, even under torture.

Al-Qurtubi said, "The scholars all agree that one is not allowed to kill another person, even if he was tortured so that he complies and then commits such an evil act, nor is he allowed to comply with a demand that includes breaching the honor of another person by flogging him, for example. He should observe patience for this calamity, and should ask Allah to save him in this life and the Last Life. But, he is not allowed to fend harm off of himself by harming another person." The majority of the scholars, including Malik Ash-Shafi'i and Ahmad, have ruled that in this case, the killer and those who forced him to kill are all responsible for this murder, and they all deserve the prescribed punishment for this killing. As for a person who was forced to commit adultery or fornication (but not rape), some scholars, including some followers of the 'Hanbali Mathhab, allowed it in this case, while others disallowed it. Those who took the latter position said that a person is neither permitted to commit Zina (adultery or fornication) in any case nor under any circumstances.

Ibn Al-'Arabi said, "The correct position is that one is allowed to commit Zina (not rape) if he was forced to do so (and if he fears for his safety), and he will not be subject to the prescribed punishment for Zina (stoning to death for the adulterer, and flogging a hundred times and being banished for a year [banishing is prescribed for male offenders only] for the unmarried person who commits fornication)."

As for being forced to commit other types of sins, excluding murder and Zina which we have explained in detail, the scholars have allowed this, but only under the threat of torture. However, one will still be liable for the damage that he was forced to cause to others, when warranted.

The majority of the scholars, including Malik, Ash-Shafi'i and Ahmad, have agreed that it is allowed for one to say anything he is forced to say, and he will not acquire a sin or an evil burden for this

action. Allah has allowed the case of uttering the words of Kufr, providing one has been or is being forced to utter such words. Since uttering words of Kufr is the worst type of speech, then, saying what is less evil than words of Kufr is apparently allowed, providing one is forced to participate in such evil acts, as being an unwilling participant to a type of contracts, swearing to do an evil thing, etc.



Hadith #40

“In the Dunya, be just like a stranger...”

Abdullah ibn ‘Umar, may Allah be pleased with them both, said, “Once, the Messenger of Allah, Salla Allahu Alayhi Wasallam, touched my shoulders and said to me, *‘In the Dunya* (the life of this world), *be like a stranger or a way-fairer.*” Thereafter, ibn ‘Umar used to say, “If you live until the night, do not anticipate to live through it to the morning, and if you live until the morning, do not anticipate to live through it to the night; and take from your health for your sickness, and from your life for your death (by performing righteous good deeds while still alive and healthy).”

Related by Al-Bukhari.

عن ابن عمر رضي الله عنهما قال : "أخذ رسول الله صلى الله عليه وسلم بمنكبي فقال : كن في الدنيا كأنك غريب أو عابر سبيل . وكان ابن

عمر يقول : إذا أمسيت فلا تنتظر الصباح ، وإذا أصبحت فلا تنتظر المساء ، وخذ من صحتك لمرضك ومن حياتك لموتك" (رواه البخاري) .

The Status of this Hadith

The Dunya, that is, the life of this world, has stood up as a barrier between many people and their adhering by the Commandments of the religion. Many people love the Dunya, and have thus become its prisoners and acquaintances of its prisoners. Many have sacrificed their religion, their honor and even their nation for the sake of acquiring the traits of the Dunya. The Messenger of Allah has stated the correct method of treating this life at its worth, so that mankind will peacefully and safely pass through this temporary life to the Life of Eternal Peace. This Hadith incorporates the method of Az-Zuhd (modesty in the way one conducts his life) and despising the affairs of this life, while at the same time encouraging the virtue of feeling content with the sustenance that is barely enough to reach the Last Life.

The Scholars of Islam and this Hadith

The Messenger of Allah said, "*In the Dunya, be like a stranger or a way-fairer.*" Ibn 'Hajar has listed several beneficial comments by the scholars concerning this great advice:

1 -- At-Tibi said, "'Or' does not entail doubt whiching one (of these two virtues one ought to practice), but to give the choice and the permission (to practice either or both of these virtues), and the best meaning for it is, 'rather.' The Prophet equated the Nasik (one who is modest with regards the Dunya) with the stranger who neither has a

permanent shelter nor a house to seek refuge in. He then referred to the example of the way-fairer, for the stranger may reside in a strange land (and hence acquire an adequate means of livelihood). However, the way-fairer passes through vast lands, overcoming steep valleys, deadly deserts and bandits (on the way to his destination). Such a person will stay and reside for a brief time only (so he will be disinterested to acquire the traits of life, for soon he will move on).”

2 -- Ibn Battal said, “A stranger feels an unfamiliarity with the people, for he rarely passes by whom he knows or is acquainted with. He is also weak and lonely and fears for himself. As for the way-fairer, he travels depending on his strength and only carrying with him what he truly needs (of sustenance for the journey). He also discards what may cut short his trip, and only carries his provision (that he needs for the journey) and a means of transportation to reach his destination. The Prophet equated both of them (the stranger and the way-fairer) to indicate the virtue of practicing Az-Zuhd in the Dunya and the virtue of taking from it what one truly needs. Just as the case with the traveler who only carries with him what he needs for the journey, the believer only takes from this Dunya what will help him reach his destination (the Last Life).”

3 – Imam An-Nawawi said, “The Hadith gives this advice: Do not feel content with the Dunya and do not consider it a permanent residence. Do not even cling to staying in it, and do not take from it (or possess) what the stranger would not take (or possess) in a strange land.”

Ibn Hajar also mentioned two other comments by two unnamed scholars:

1 -- “The way-fairer is the traveler who is returning to his homeland. In this Dunya, every person is just like a servant whose

master sends him to another country to fulfill a need. In this case, the servant will fulfill the job that his master has sent him for, and will then go back to his homeland without clinging to anything from the alien land.”

2 -- “The believer is like a stranger in this Dunya, as his heart is not tied to anything in this strange land. Rather, his heart is tied to his homeland that he will sooner or later return to. Thus, he treats his stay in the Dunya as a temporary one, taking what he needs and fulfilling his task and job, so that he would go back to his homeland. This is how the stranger lives. The believer is also like a traveler who does not reside in a particular place. Rather, he keeps moving from one place to another, until he reaches the land of his permanent residence.”

Ibn ‘Umar said, “If you live until the night, do not anticipate to live through it to the morning, and if you live until the morning, do not anticipate to live through it to the night.” This saying is derived from the Messenger’s advice that he has given him in this Hadith. This statement by ibn ‘Umar advises Muslims to believe that they will sooner or later succumb to death, so they must not imagine or think that they will live in the Dunya forever. This feeling, that the term *will not* be prolonged for one, will encourage the Muslim to feel content with what he has in this life, and to prepare for the journey to the other Life, by being excellent in implementing the Commandments and the encouraged acts of worship.

Using Life in the Best Manner

Ibn ‘Umar said, “And take from your health for your sickness, and from your life for your death.” This is a great advice from this

renowned companion of the Messenger of Allah and which he derived from the Book of our Lord and the Sunnah of our Prophet.

Ibn ‘Umar advised Muslims to use the times of health and activity in performing the obligations and the encouraged acts of worship. When one is ill, he will be unable to perform many acts of worship either totally or partially. Therefore, what one performs while able and healthy might suffice for the times during which he is unable to perform many acts of worship due to being ill and unable.

Ibn ‘Hajar said that ibn ‘Umar’s advice, “Encourages the people to be active in performing the various acts of worship while healthy, so that to suffice for a time when shortcomings may befall them (when they are ill and unable).” Also, ibn Al-Jawzi said, “A person may be healthy, yet busy concentrating on acquiring what he needs (for his livelihood). Further, one may be rich, yet ill. When these two are combined (being healthy and rich), and then laziness overtakes activity with regards performing the acts of worship, then such a person is the loser. This Dunya is like a farm for the Last Life, and certainly, during his lifetime, one indulges in a type of trade that will bare beneficial fruit in the Last Life. When one uses the time when he is healthy and having free time to worship Allah, he will truly be successful. When one uses it in the disobedience of Allah, he is truly the cheated loser. Remember that after having free time, one will become busy, and after health comes sickness.”

Ibn ‘Hajar narrated the above comment by ibn Al-Jawzi when discussing another Hadith, “*Two bounties with regards to which many people are Maghbunun: health and free time.*” (When one buys something for many folds the accurate price, or when he greatly undersells an item he owns, he is called a Maghbun.)

Ibn ‘Umar has also advised Muslims to use the days and nights of this Dunya in the obedience of Allah and His Messenger and to acquire as much as one can of righteous, good deeds for the Day of Return, **﴿And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). So fear Me, O men of understanding!﴾** [2:197]. Death may seize the son of Adam at any moment, and he may then meet with the Lord without a provision of good deeds for such a meeting, thus becoming the ultimate loser. Hence, this person will feel sorrow for what he has missed as regards worshipping Allah, but what can sorrow benefit then. Allah said, what translated means, **﴿Lest a person should say, “Alas, my grief that I was undutiful to Allah (I have not done what Allah has ordered me to do), and I was indeed among those who mocked [at the truth! La Ilaha ill-Allah (none has the right to be worshipped but Allah), the Quran, and Mohammad and at the faithful believers, etc.] Or (lest) he should say, “If only Allah had guided me, I should indeed have been among the Muttaqun (pious and righteous persons).” Or (lest) he should say when he sees the torment, “If only I had another chance (to return to the world) then I should indeed be among the Muhsinun (good-doers).”﴾** [39:56-58], and, **﴿On the Day when their faces will be turned over in the Fire, they will say, “Oh, would that we had obeyed Allah and obeyed the Messenger (Mohammad).”﴾** [33:66]. The Last Life is where all the accounts will be paid in full, and where no one will be able to increase in piety by performing more good deeds, except for the chance that the Muslim has to increase his record of good deeds, as the Messenger of Allah said, what translated means, **“When a person dies, his record will be closed except for three (types of good deeds): an ongoing charity, a knowledge that is being benefited from, and a righteous son (or daughter) who performs supplication to Allah for him.”** [Muslim].

The Dunya is Bound to End

The son of Adam knows for certainty that the Dunya is bound to end. Yet, he or she keeps forgetting this fact because of his or her indulgence in the affairs of this life. This is the reason behind Allah reminding mankind about this fact in many parts of the Quran, such as, *﴿Whatsoever is on it (the earth) will perish﴾* [55:26], and, *﴿Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayat (proofs, verses, signs, revelations, etc.) in detail for the people who reflect.﴾* [10:24]. The enlightened slave of Allah, who has a heart that is filled with the light of Allah, knows the true reality of the Dunya. The Dunya does not deceive such people and does not overwhelm them with its delights and joys. Rather, they treat the life of this world as a farm which fruits he or she will bare on the Day of Return.

Benefits from the Hadith

1 – When the Messenger of Allah took Abdullah ibn ‘Umar by the shoulders, he sought to prepare him for the beneficial knowledge that he was about to teach him. This also demonstrates the teacher’s eagerness to transmit the knowledge to the student’s heart, so that this knowledge is memorized and cherished, for it will be difficult for the student to forget such special encounters. Further, what the Prophet did with ibn ‘Umar demonstrated the Prophet’s love for him, for this is how one treats his loved ones.

2 – This Hadith demonstrates the Messenger’s eagerness to transfer all that is good and beneficial to the Ummah.

3 – The Hadith also demonstrates the necessity of avoiding saying more than what is truly needed.

4 – Finally, this Hadith encourages rushing to perform the various acts of worship.



Hadith #41

**“None among you will attain Iman until his
desire...”**

Weak Hadith

Narrated Abu Mohammad, Abdullah ibn Amr ibn Al-'Aas, may Allah be pleased with them both, that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means,

“None among you will attain Iman until his desire conforms with what I was sent with.”

عن أبي محمد عبدالله بن عمرو بن العاص رضي الله عنهما قال : قال رسول الله صلى الله عليه وسلم : " لا يؤمن أحدكم حتى يكون هواه تبعا لما جئت به ."

An-Nawawi said, “This is a ‘Hasan, Sahih Hadith (meaning it has two narrations, one of which is a ‘Hasan [acceptable] Hadith, and the other is a Sahih [authentic]); or it indicates a separate grade of

Hadith that is in the middle between the ‘Hasan and the Sahih). We have narrated this Hadith in Kitab Al-’Hujjah with an authentic chain of narrators.”

This Hadith is weak, and is not authentic. Following is Al-Albani’s and also Al-’Hafith ibn Hajar’s comments on this Hadith:

Al-Albani said, in Al-Mishkat, “This (meaning rendering this Hadith a ‘Hasan, Sahih) is a mistake. The Sanad (meaning the chain of narrators for this Hadith) is weak, as it contains Na’eem ibn ‘Hammad, who is Dha’eef (weak). Al-’Hafith ibn ‘Hajar has also found another defect in this Sanad, when he commented on An-Nawawi’s rendering this Hadith authentic (refer to ibn ‘Hajar’s book, Jami’ Al-’Ulum wal ‘Hikam). Also, relating the Hadith to the listed scholars of Hadith makes it appear as if no higher ranking scholars have narrated us. This is not the case, for Al-’Hasan ibn Sufyan, who was a student of Imams Ahmad and ibn Ma’een and who died in 303 AH, has narrated it, in his “Arba’in” (1:65). Also, Al-Qasim ibn ‘Asakir has narrated it in his “Arba’in”, and then commented, ‘A Ghareeb (meaning a Dha’eef or weak) ‘Hadith.” [Al-Mishkat 1:59].

Further, Al-’Hafith ibn Rajab said, “Rendering this Hadith Sahih is a serious mistake for several reasons. First, only Na’eem ibn ‘Hammad has narrated it. Although Na’eem was a Thiqhah (truthful person) according to several Imams, and although Al-Bukhari has narrated his Hadith (meaning in his Sahih), it must be noted that this has occurred because the scholars of Hadith had good faith in him, because of his firmness in the Sunnah and his rebuttals against the deviant sects. Though, they have suspected that he has often made mistakes in some Hadiths. So when they found out that there were many Manakeer (pl. for Munkar, which is an obvious and serious error) in his Hadith, they ruled that he is a Dha’eef. Hence, Al-’Hafith Sali’h ibn Mohammad narrated that when ibn Ma’een was asked

about him, he said, 'He is not much, but he is one of the people of Sunnah (meaning his Hadith is weak although he often defended the Sunnah).' Sali'h said that Na'eem used to narrate from his memory, and that he has narrated many Manakeer that were not accepted of him.' In addition, Abu Dawood said, 'There are twenty Hadiths related to the Prophet and narrated by Na'eem and which are baseless (meaning there are not authentic).' Also, An-Nasai said, 'He is Dha'eef', and, 'He is not a Thiqhah.' Another time, he said, 'He narrates many (baseless) Hadiths that he relates to the known Imams, and this is why he is counted among the unreliable narrators.' Furthermore, Abu Zur'ah Ad-Dimashqi said, 'He relates (to the Prophet) the Hadiths that are Mawqhoof according to the others (the other narrators).' He thus confirms a Raf' (meaning he relates the Hadith to the Prophet) with the Mawqhoof Hadiths (which end with the companions, not the Prophet). Also, Abu 'Aroobah Al-Khawafi said, 'His matter is vague.' As for Abu Sa'id ibn Yunus, he said, 'He has narrated Manakeer Hadiths which he has related to the Thiqhat. Some people even accused him of inventing the Hadith. Indeed, were where the companions (meaning the students) of Abdul-Wahhab Ath-Thaqhafi, and the companions of ibn Sirin when this Hadith (41 above) was narrated, so that only Na'eem would narrate it?'

Furthermore, Na'eem's Isnad kept changing. For example, this Hadith was once narrated by Na'eem, relating it to Ath-Thaqhafi then Hisham. It was also narrated by Na'eem, in another example, relating it to Ath-Thaqhafi who said, 'Some of our teachers have related to us, saying that, 'Hisham, or someone else told us.' According to this last narration, the Shaykh of the Thaqhafi is unknown. The Hadith was also narrated by Na'eem that Ath-Thaqhafi said, 'Some of our teachers told us that Hisham or someone else told them.' According to this last narration, Ath-Thaqhafi related the Hadith to an unknown Shaykh, and his Shaykh related it to an unknown person, thus making the defect even more serious in this last Isnad.

Also, in his Isnad, Na'eem mentions 'Uqhbah ibn Aws As-Sadosi Al-Basri, who is also called 'Ya'qub ibn Aws.' Although Al-'Ijly, ibn Sa'd and ibn 'Hibban have stated that he is a Thiqhah, and although Ibn Khuzaymah said, 'Ibn Sirin, as respected as he is, has narrated (a Hadith or several Hadiths) for him (meaning ibn Sirin knew 'Uqhbah).' Yet, Ibn Abdil Barr said, 'He ('Uqhbah) is an unknown person.'"



Hadith #42

“O son of Adam! As long as you call on Me...”

Anas, may Allah be pleased with him, said that he heard the Messenger of Allah, Salla Allahu Alayhi Wasallam, say,

“Allah the Exalted said, ‘O son of Adam! As long as you invoke Me and plead to Me, I will forgive you whatever you have committed, and I will not make much of it. O son of Adam! If your evil deeds reach the borders of the sky, and then you ask Me for forgiveness, I will forgive you. O son of Adam! If you bring forth the earth’s fill of errors, then you meet Me while you do not associate anything (or anyone) with Me, I will bring forward for you its fill of forgiveness.’”

Related by At-Tirmithi, who said it is a ‘Hasan Sahih Hadith, also Al-Albani rendered this Hadith ‘Hasan.

عن أنس رضي الله عنه قال : "سمعت رسول الله صلى الله عليه وسلم يقول : قال الله تعالى : يا ابن آدم ، إنك ما دعوتني ورجوتني غفرت لك على ما كان فيك ولا أبالي . يا ابن آدم ، لو بلغت ذنوبك عنان السماء ثم استغفرتني غفرت لك . يا ابن آدم ، إنك لو أتيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئاً لأتيتك بقرابها مغفرة" (رواه الترمذي وصححه الألباني) .

The Status of this Hadith

This Hadith has a tremendous importance, for it demonstrates the necessity and the high status of At-Taw'hid (worshipping Allah in Monotheism). This Hadith also demonstrates the great rewards that Allah has prepared for the those who believe in Him in Taw'hid, and demonstrates Allah's wide forgiveness for His believing slaves. Further, this Hadith encourages seeking Allah's forgiveness and returning to Allah, the Exalted and Ever-High, in repentance.

Adam, Salla Allahu Alayhi Wasallam

The Prophet said, "*Allah the Exalted said, 'O son of Adam!'*" Adam is the father of mankind. He was called Adam because, as ibn 'Hajar has stated, "Adam is an Aramaic name. Ath-Tha'labi said that, 'The sand in Hebrew is called 'Adaam', so Adam was called as such, after omitting the second "a".' It was also said that the name Adam is Arabic, as Al-Jawhari and Al-Jawalabqi have stated. Further, It was said that it is derived from the Adeem (sand, mud) of the earth, as ibn Abbas has stated. It was also said that it is derived from Adam (which means joining) between two things, since Adam was created from joining water and mud."

Adam is an honorable Prophet whom Allah has chosen, as He said in the Quran, what translated means, *﴿Allah chose Adam, Nu'h (Noah), the family of Ibrahim (Abraham) and the family of 'Imran above the 'Alamin (mankind and the Jinn) (of their times). Offspring, one of the other, and Allah is the All-Hearer, All-Knower.﴾* [3:33-34]. Allah has created Adam with His Own Hands and then blew life unto him. Allah then commanded the angels to bow down prostrate before Adam, and they all adhered to this command, as was confirmed in the Quran and the Sunnah, such as in the Hadith about the intercession. This Hadith states that mankind will come to Adam on the Day of Resurrection, saying, "O Adam! You are mankind's father. Allah has created you with His Hand, and blew life unto you, and ordered the angels to perform Sujud before you..." Allah then taught Adam the names of everything, *﴿And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."﴾* [2:31].

In addition, Allah mentioned Adam's story and his encounter with Satan, and how Satan whispered to Adam and lured him to disobey Allah. Satan first came to Adam using cunning and fake sincerity, saying to Adam and Eve, as was mentioned in the Quran, *﴿Then Satan whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said, "Your Lord did not forbid you this tree save you should become angels or become of the immortals." And he (Satan) swore by Allah to them both (saying), "Verily, I am one of the sincere well-wishers for you both."﴾* [7:20-21]. Satan then swore to them that he was a sincere truthful person, as Allah has stated in another Ayah, *﴿Then Satan whispered to him, saying, "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"﴾* [20:120]. Such are the tools that Satan uses to mislead mankind and to guide them away from Allah's Path. Satan depends on people's weaknesses until he directs them to fall into the

disobedience of Allah. When they do that, he then says, as Allah has stated, *﴿And Shaytan (Satan) will say when the matter has been decided, “Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the Thalimun (polytheists and wrong-doers, etc.).﴾* [14:22]. This is what Satan will do on the Day of Resurrection. Therefore, the slave should be aware of Satan’s deceiving ways and cunning. Allah mentioned the story of Adam and Satan to us, so that we will be aware of his danger. When the slave commits a sin, he should go back to Allah in repentance, for Allah has a wide forgiveness, as this Hadith (#42 above) demonstrates.

Adam and Eve went back to Allah in repentance, and Allah forgave them, *﴿They said, “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.﴾* [7:23], and, *﴿Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.﴾* [20:122]. When the Hadith reminds mankind that they are Adam’s offspring, it also reminds them of Adam’s mistake and his going back to Allah in repentance, and Allah’s forgiving him. Furthermore, this will encourage mankind to seek Allah’s forgiveness for their mistakes and errors.

Achieving Allah’s Forgiveness

This Hadith lists some of the ways and means through which the slave will acquire Allah’s forgiveness, as follows:

I – Performing Du’aa’ (Supplication)

The Hadith says, “*As long as you invoke Me...*”. The scholars said that this means, “as long as you keep asking Me in supplication and as long as you keep pleading to Me, I will forgive you and will not consider the enormity of this forgiveness a big matter.” The word “Du’aa’” has been used in the Quran to describe several meanings, among them “to ask.” Allah said, what translates into, ﴿*And your Lord said, “Perform Du’aa’ to Me, I will respond to your (Du’aa’).”*﴾ [40:60]. In Islamic terminology, Du’aa’, according to some scholars, entails invoking and pleading to Allah seeking the Khayr (all what is good and righteous) from Him and seeking to fulfill the various needs and to reach the sought-after goals and achievements.

a – Allah has commanded us to ask Him in supplication, as He said, what translated means, ﴿*And your Lord said, “Perform Du’aa’ to Me, I will respond to your (Du’aa’). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!”*﴾ [40:60]. Du’aa’ is therefore a type of worship and an act of drawing closer to the Lord. The Messenger of Allah stated in a Hadith that Allah will get angry at those who do not call Him in Du’aa’, “*He who does not ask Allah, Allah will be angry with him.*” [At-Tirmithi].

b – The Messenger of Allah has encouraged Muslims to always invoke Him in Du’aa’, saying, “*No Muslim will perform a Du’aa’ that neither entails a sin, nor cutting the relations of the womb, but Allah will give him (or her) one of three: He will either give him what he asks for sooner; or He will keep it for him for the last Life; or He will avert a harm that is equal in proportion from touching him.*” They said, “We will then perform it much.” He said, “*Allah is even more (Generous, Gracious, Kind, etc.).*” [Al-Mishkat]. He also said, “*Allah is Shy and Most-Generous, He is Shy that the*

slave raises his hands unto Him (in Du'aa') and then returns them empty." [Sahih Al-Jami'].

c – The rules of performing Du'aa': Du'aa' is a tool that will achieve Allah's forgiveness for the slave, Allah willing. This is why the slave must perform Du'aa' with an attending heart that comprehends what he is saying and realizes Whom he is asking. The Messenger of Allah said, what translated means, "*Ask Allah in Du'aa' while certain in the deliverance, and know that Allah does not accept Du'aa' from an un-attending, heedless heart.*" [Sahih Al-Jami']. Also, when one asks Allah in Du'aa', he should insist and repeat the Du'aa', and should avoid saying, "O Allah forgive me if You will!" The Messenger of Allah said, what translates into, "*When one of you asks (Allah) in supplication, let him insist in Du'aa', and let him not say, 'O Allah! Give me if You will,' for no one is able to force Allah.*" [Shar'h Muslim]. Therefore, one must insist in the Du'aa', all the while showing meekness and poverty to Allah, for there is neither refuge nor helper from Allah except with Allah. One must never ask any other than Allah for forgiveness, for Allah said, what translates into, *﴿And none can forgive sins but Allah.﴾* [3:135].

2 – Hope and Fear:

The Prophet then said that Allah said, "*...and plead to Me.*" Pleading to Allah occurs, according to ibn 'Hajar, "When one falls into shortcomings, all the while having good Faith in Allah, so he pleads to Him to erase his mistakes. Likewise, he who performs an act of obedience that he hopes for its acceptance (will also plead to Allah to accept such acts of obedience). As for he who indulges in sin and hopes for a pardon without quitting (committing the sin) and without feeling sorrow, he is in Ghurur (deceiving himself)."

Anas related that the Prophet entered on a young man who was dying, and said to him, "**How are you?**" He said, "I hope in Allah and fear my errors!" The Messenger of Allah said, "**They (fear and hope) will not be combined in the slave's heart in this situation, but Allah will give him what he hopes for and will grant him safety from what he fears.**" [At-Tirmithi].

There are many Hadiths that contain Allah's Promises and Warnings, that which will arouse feelings of hope and fear. Abu Hurayrah narrated, "I heard the Messenger of Allah say, '**Allah has created the mercy, when He created it, a hundred parts, so He kept ninety nine parts with Him and sent one part down (and spread it) between His creation. Hence, if the Kafir knew all what Allah has in mercy, he will not feel hopelessness in Paradise. And if the believer knew all what Allah has in punishment, he will never feel safe from the Fire.**'" [Al-Bukhari]. Al-'Hafith ibn 'Hajar said, "Knowing that among Allah's Attributes is His Mercy which He grants for whom He wills, and His excreting revenge on whom He wills to take revenge; will compel one who hopes in His Mercy to feel unsafe from His revenge, and will compel whoever fears His revenge to feel hope in His Mercy. All this will guide one to avoid committing sins, even if they were minor, and to continue performing the acts of obedience, even if they were minor." Thus, the Muslim must always have both a hope in Allah's Mercy and a fear from His Wrath, as Allah said, what translated means, **﴿And they hope for His Mercy and fear His Torment.﴾** [17:57].

a -- Feeling hopelessness in Allah's Mercy is a Major Sin: In this Qudsi Hadith, Allah opens the doors of forgiveness wide for the sinners who have committed many sins and errors, and who have fallen into shortcomings with regards to performing the acts of worship and obedience. All this so that the slaves will not feel hopelessness in Allah's Forgiveness and Mercy, for having such

feelings is a major sin, as Allah said, what translates into, ﴿**And never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve.**﴾ [12:87].

Al-Qurtubi commented on this last Ayah, "This proves that Al-Qunut' (despair from Allah's Mercy) is among the major sins." Further, Allah said, what translated means, ﴿(Ibrahim) **said, "And who despairs of the Mercy of his Lord except those who are astray?"**﴾ [15:56], and, ﴿**Say, "O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.**﴾ [39:53]. In these Ayat, Allah forbids despair of His Mercy, making such acts prohibited, and there is no other proof that considers them only a Makrooh (disliked). This last Ayah, and as ibn Abbas has stated, is describing some Mushrik people who have committed murder and adultery, etc. So they came to Prophet Mohammad, Salla Allahu Alayhi Wasallam, saying, "What you say and call unto is good, and it informs us that there is an eraser for what we have committed." Afterwards, Allah revealed, ﴿**And those who invoke not any other ilah (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse...**﴾ [25:68], and, ﴿**Say, "O My slaves who have transgressed against themselves..."**﴾ [39:53].

b – The meaning of "the despair" of the Prophets: We must explain the meaning of the Ayah, ﴿(They were reprieved) **until, when the Messengers gave up hope and thought that they were denied** (by their people), **then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are Mujrimun** (criminals, sinners, disbelievers, polytheists).﴾ [12:110], so that no one will misunderstand the Ayah and think that it contradicts what we have discussed earlier on. Al-Qurtubi said that this Ayah, ﴿**until, when the Messengers gave up**

hope...﴾ [12:110], means, “They lost hope that their people will believe.” Further, ibn Abbas said about, ﴿*...and thought that they were denied...﴾*, “Meaning the messengers lost hope that their people will believe, and also their people thought that the Messengers were denied (or deceived).” This is the preferred meaning for this Ayah.

In addition, ‘Aaishah commented on the last Ayah, “They are the followers of the Messengers who believed in their Lord and who believed them (meaning their Messengers), their trial was prolonged and the victory was delayed, until when the Messengers felt hopelessness in those who disbelieved them from among their people, and until the prophets thought that their followers have denied them (sufficient aid), Allah’s victory then came.”

The Messengers are immune from feeling despair of Allah’s Mercy. They are also immune from having a bad thought of Allah. These are brief explanations for the Ayah, and for those who seek more details, let them refer to **Fat’h Al-Bari** by Al-’Hafith ibn ‘Hajar, for he explained this subject in detail in the book of Tafsir (explanation of the Quran).

Hence, this Hadith states that even if the slave commits errors and sins until that reaches “the borders of the sky”, meaning the clouds or what the sight can reach of the sky, then he or she asks for forgiveness, he will find Allah Most-Gracious, Most-Merciful. The same can be said about the man who killed a hundred people (and whose story was narrated by Imam Muslim), thus testifying to Allah’s wide mercy. Therefore, no slave of Allah is allowed to feel despair or hopelessness in Allah’s Mercy.

3 – Performing Al-Istighfar, Regardless of the Enormity of the Mistakes

The Prophet said that Allah said, “*And then you ask Me for forgiveness...*” Al-Istighfar, according to the scholars, entails covering a thing with what will preserve its purity. The forgiveness from Allah for the slave, entails Allah’s saving the slave from His Wrath. In addition, Al-Istighfar entails asking Allah for His forgiveness and to cover the slave’s mistakes, erase them and protect him or her from their danger or consequences.

Al-Istighfar is a Necessity

Allah commands Al-Istighfar from His slaves in many of the Ayat, such as, *“And seek Forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most-Merciful.”* [73:20], and, *“So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.”* [110:3]. Hence, whenever the slave commits an error or a sin, he is required to seek Allah’s forgiveness for this mistake until Allah forgives him.

The Virtue of Al-Istighfar

Allah has praised those who perform Al-Istighfar, *“And those who pray and beg Allah’s Pardon in the last hours of the night.”* [3:17]. Allah has also stated that He will not punish those who seek His forgiveness, *“...nor will He punish them while they seek (Allah’s) Forgiveness.”* [8:22]. Al-Istighfar is among the reasons behind sending down the rain, and receiving an increase in strength and offspring, along with much more provision, sustenance and bounties. Allah said that Nu’h said, what translated means, *“I said (to them), ‘Ask forgiveness from your Lord; Verily, He is Oft-Forgiving. He will send rain to you in abundance. And give you*

increase in wealth and children, and bestow on you gardens and bestow on you rivers.” ﴿ [71:10-12], and, ﴿ *“And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as Mujrimun (criminals, disbelievers in the Oneness of Allah).”* ﴿ [11:52]. Al-Qurtubi commented, “These two Ayat testify to the fact that Al-Istighfar causes the sending down of the sustenance and the rain (by Allah).”

Forms and Types of Istighfar

There are several types and forms for Al-Istighfar in the Sunnah, acquiring knowledge in which should be of interest and concern to the Muslim due to the Al-Istighfar’s great rewards and benefits. Also, preserving these types and forms of Al-Istighfar will be an act of imitating the Messenger of Allah, the best person who has ever sought Allah’s forgiveness. Shaddad ibn Aws related to the Prophet that he said, *“The master of all Istighfar, ‘Allahumma, Anta Rabbi, La Ilaha Illa Anta, Khalaqtany, wa ana ‘Abduk, wa ana ‘Ala ‘Ahdika wa Wa’dika Mastat’at, A’uthu Bika Min Sharri ma San’at, Abu-u Laka Bini’matika ‘Alay, wa Abu-u Bithanbi, Faghfirly, Fa-innahu La Yaghfiru Ath-Thunuba Illa Anta* (“O Allah! You are my Lord, there is no deity worthy of worship except You. You have created me and I am Your slave, and I am firm on Your Covenant, and (awaiting Your) Promise, as much as I can. I seek refuge with You from the evil of what I have done. I hereby affirm Your Bounty on me, and I carry the burden of my sin, so forgive me, for there is none other than You Who forgives the sins.”).’ *If he says it when he reaches the evening and then dies, he will enter Paradise. And likewise if he says it when he reaches the day, and then dies during that day.”* [Al-Bukhari]. At-Tibi said, “Since this comprehensive Du’aa’ combines all elements of Tawbah, it was given the name of

“Sayyid”, which means the master who is sought for various needs and is referred to in various matters.”

Bilal ibn Yasar ibn Zayd narrated that his father related to his grand father that he heard the Prophet say, “*Whoever says, ‘Astghfiru-llaha Al-Lathi La Ilaha Illa Huwa Al-’Hayyu Al-Qayyumu wa Atubu Ilayh,*’ (which means, “I seek forgiveness from Allah, other than Whom there is no deity, the Ever-Living, the One Who sustains, and I repent to Him”), *Allah will forgive him, even if he had deserted the battlefield!*” [Riyadh As-Sali’heen]. This Hadith testifies to the fact that some of the major sins will be erased by performing the good deeds. Deserting the battlefield is one of the major sins, but from the type that does not warrant monetary compensation or physical punishment.

In addition, ‘Aaishah related, “Before he died, the Messenger of Allah used to always say, ‘*Sub’hanaka Allahumma Wa Bi’Hamdika, Astaghfiruka wa Atubu Ilayk.*” [Shar’h Muslim]. (The Du’aa’ means, “All the praise is due to You, O Allah, and the thanks; I seek Your forgiveness and I repent to You.”). Also, ibn Umar said, “We used to count for the Messenger of Allah in one audience a hundred times (meaning he says), ‘*Rabbi Ighfirli wa Tub ‘Alayya, Innaka Anta At-Tawwabu Ar-Ra’heem* (“O my Lord! Forgive me and accept my repentance, for You are the Ever-Forgiving, the Ever-Merciful”).” [Sahih Al-Jami’].

Combining Al-Istighfar and At-Tawbah

According to Al-Qurtubi, At-Tawbah entails, “Choosing to abandon a sin that one has actually committed, or which he has not committed, all for the sake of Allah.” Hence, At-Tawbah entails abandoning the sin, which is frequently mentioned with Al-Istighfar, such as what Allah said, what translated means, *Will they not repent*

to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful. ﴿5:74﴾. At-Tawbah has several conditions, as follows:

a -- Abandoning the Sin, for Allah said, what translated means, *﴿And do not persist in what (wrong) they have done, while they know.﴾* [3:135]. Al-'Hafith said, "This indicates that among the conditions that ensure the acceptance of Al-Istighfar, is that the Mustaghfir (who is seeking Allah's forgiveness) abandons the sin. Otherwise, performing Istighfar with the tongue while still committing the sin, is a type of joyful play. If the Tawbah is with regards to Allah's right, abandoning it is sufficient, along with performing Al-Kaffarah (monetary fines and dues) and Al-Qhadha' (performing the abandoned act of worship), if they are warranted."

b -- Being sincere in shunning the sin for the sake of Allah, for if one shuns the sins for fear of criticism from people, he will not have performed sincere Tawbah, and the following Ayah proves this fact, *﴿And they were commanded not, but that they should worship Allah, and worship none but Him Alone with sincerity.﴾* [98:5]. Also, refer to the famous Hadith, "*The actions are only tied to the intentions...*" [Al-Bukhari].

c -- Paying back the rights of those who suffered injustice at one's hand, as in this case, the sin involves the rights of the slaves of Allah. The Messenger of Allah said, what translated means, "*He who has a right he has to pay back (retribution), whether with regards to honor, or anything else, let him pay it back today before there will be no Dinar or Dirham (types of currency) (meaning on the Day of Resurrection): if he has good works, it (the other people's right) will be taken from him, what is equal to the injustice (that the unjust person has committed). If he has no good deeds, then some of his foe's sins will be taken from him, and he (the unjust person) will be burdened with them (the victim's sins).*" [Al-Bukhari].

d -- Rushing to perform Tawbah before one's soul reaches his or her throat at the time of death, for in this case, the Tawbah will not be accepted. The Messenger of Allah said, what translates into, ***“Allah, the Exalted and Ever-High, accepts the Tawbah from the slave, as long as he did not Yugharghir (when his soul reaches his throat at the time of death).”*** [Sahih Al-Jami’]. Also, Allah said, what translated means, ***“And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says, “Now I repent.”*** ﴿4:18].

e -- At-Tawbah must be performed before the sun rises from where it usually sets, which is a major sign of the Last Hour, for the Prophet said, ***“He who performs At-Tawbah before the sun rises from where it sets down, Allah will forgive him.”*** [Muslim].

f -- Feeling sorrow for committing the sin, and having the sincere intention not to repeat the mistake, as Allah said, what translated means, ***“O you who believe! Turn to Allah with sincere repentance!”*** ﴿66:8]. Qatadah said, “Sincere repentance is the truthful repentance.” Al-Kalbi also commented, “The sincere Tawbah involves feeling sorrow in the heart (for the mistake), performing Istighfar with the tongue, abandoning the sin and firmly intending that it will not be repeated.”

4 – At-Taw’hid

The Prophet said that Allah said, ***“O son of Adam! If you bring forth the earth’s fill of errors, then you meet Me while you do not associate anything (or anyone) with Me, I will bring forward for you its fill of forgiveness.”*** If the slave meets Allah after he had committed what can fill the earth of bad and evil deeds, yet he did not associate anyone or anything in the worship of Allah, Allah will forgive him his sins and will disregard his errors. At-Taw’hid is

indeed one of the best ways with which the slave can achieve Allah's forgiveness. Ash-Shirk involves performing an act of worship that only Allah deserves, and directing it to other than Allah, such as a Wali (loyal slave of Allah), a prophet, a king, etc. Du'aa', for example, is a type of worship that must be reserved for Allah alone. He who calls other than Allah in supplication, will have performed Shirk. Some people invoke the Messenger of Allah, saying, "O Master! O Allah's beloved person! I have come to the door-steps of your door, seeking to remove the pain that accompanies my illness. O Master! My illness has been prolonged in my body, and because of the severity of my sickness, I could not rest or sleep. I have lived a long life and worked hard. Yet, all what I can afford now is the speech and the pen (writing). O master! My eagerness for Jihad has long lived with me, so can you ask Allah for me a return (to youth and strength) that is full of energy!" Such a person calls the Messenger of Allah, while Allah said, what translated means, **﴿And who is more astray than one who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?﴾** [46:5].

We also read for another misguided person who finds excuses for the Shirk that millions of Muslims commit nowadays, such as calling the Awliyaa' (loyalists of Allah) and referring to their graves for Du'aa' whenever one feels distress. This person claims, "Why do we wage a war against the Awliyaa' of Allah, and those who visit them, and those who perform Du'aa' next to their graves and monuments!" He also says, "I say to the hard-liners who reject (such practices of Shirk that he has listed above), take it easy! There is neither Shirk, nor idol-worshipping, nor heresy in this practice." Yet, this is the exact Shirk that the Messenger of Allah has warned his nation against. But, those who wear huge turbans (pretending to be knowledgeable persons) try to beautify this Shirk and present it as an

act of legal worship and as an act of obedience to Allah. All power and strength come from Allah alone.

A warning Against Shirk

1 -- Ash-Shirk is the biggest injustice and the biggest type of disobedience to Allah. Allah said, what translates into, *﴿And (remember) when Luqman said to his son when he was advising him, “O my son! Join not in worship others with Allah. Verily! Joining others in worship with Allah is a great Thulm (wrong) indeed.﴾* [31:13]. The end result of this type of Thulm is certainly enormous: humiliation, misery and defeat in this life, and Allah’s Wrath and punishment in the Hereafter.

2 -- Allah has prohibited Paradise for those who associate anyone or anything with Him in worship, *﴿Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Thalimun (polytheists and wrongdoers) there are no helpers.﴾* [5:72].

3 -- Allah does not forgive Ash-Shirk, *﴿Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases.﴾* [4:116].

4 -- Ash-Shirk is behind the rejection and the invalidation of the good deeds, *﴿And indeed it has been revealed to you (O Mohammad), as it was to those (Allah’s Messengers) before you, “If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.”﴾* [39:65]. This Ayah is similar to, *﴿But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.﴾* [6:88]. The slave’s practicing Taw’hid is a condition for the acceptance of his good deeds. Good deeds and

charity are not accepted from the Mushrik, and they will neither benefit him with Allah, nor save him on the Day of Resurrection.

Once, ‘Aaishah said to the Prophet, “O Messenger of Allah! Ibn Jud’an was keeping the relations with the kinship and was feeding the poor during the time of Jahiliyyah (before Islam), will that benefit him?” He said, “***This will not benefit him, for he never said during any day, ‘O Lord! Forgive me my sin on the Day of Judgment.’***” Even giving aid to the religion and saying the truth, will not save one from the Fire if he was a Mushrik. Abu Talib, the Prophet’s uncle, aided the Prophet and defended him. He even said, “By Allah! They will not touch you (O Mohammad, with any harm) with their gatherings until I am laid down buried in the sand. Therefore, convey your message without hesitation, and receive the glad tidings with this (news of support), and let your eyes be pleased therewith. I know that Mohammad’s religion is the best religion in existence. You have called on me (to embrace Islam) and claimed that you are sincere, and indeed you are, and also truthful. If it was not for fear of receiving blame, or being cursed (by his people), you will find me acceptable and announcing that (I accept Islam as my religion).” Yet, this did not save Abu Talib from the Fire! He will be standing on two burning stones in the Fire, that his brain will boil because of their heat. The slave must therefore be aware of Shirk, so that he will be saved from the torments of a Day when neither money nor offspring will be of benefit. One must also seek the means and ways of acquiring the Tawbah and the forgiveness of Allah, which the Messenger of Allah has explained in this Hadith (#42 above), so that he or she will acquire Allah’s forgiveness.

Endnotes

¹ **Al-Qhadhi ‘Iyadh**, 496-544 AH: He is Abu Al-Fadhl, ‘Iyadh ibn Musa ibn ‘Iyadh Al-Ba’hsabi As-Subti, originally from Al-Andalus (as Spain under Muslim control was called). His forefathers moved to Fez then Septa, in Morocco. He was one of the greatest Maliki scholars, as he had a very good memory, and a good standard in Fiqh and Hadith. Among his books:

* At-Tanbihat Al-Mustanbhatah fi Shar’h Mushkilaat Al-Mudawwanah.

* Ikmal Al-Mu’allim fi Shar’h Sahih Muslim.

* Kitab Al-I’lam bi ‘Hudud Qawa’id Al-Islam.

² **Ibn Taymiyyah**, 661-728 AH: Taqiyyu Ad-Din, Ahmad ibn Abdil-‘Haleem ibn Taymiyyah Al-‘Harrani Ad-Dimashqhi, Shaykh Al-Islam. He had vast knowledge in all aspects of Islam, such as Fiqh, Hadith, Tafsir and Usul. He was a Mujtahid (who performs Ijtihad) who was oppressed in the sake of the reforms he sought to implement and spread in the Muslim World. Ibn Daqiq Al-’Eid said, “When I met ibn Taymiyyah, I saw a man who has all parts of knowledge between his eyes, so he takes or leaves any part of it he wishes.” Also, Az-Zamalkani said, “Ibn Taymiyyah was bestowed with the best standard in organization in writing, and power in language and construction (of the sentences and ideas, etc.). Allah has made the knowledge easy for him as he has softened the iron for Prophet Dawood.”

Among his students: Ibn Al-Qayyim, Ath-Thahabi, ibn Kathir and Al-Maqdisi. Among his books:

* As-Siyasah Ash-Shar’iyyah.

* Minhaj As-Sunnah.

* Al-Fatawa.

³ **Ibn Al-Qayyim**, 691-751: He is Shams Ad-Din, Mohammad ibn Abi Bakr ibn Ayyub Ad-Dimashqhi. He was a student of Imam ibn Taymiyyah who rarely opposed his opinions. He was a scholar in his own right, as he has collected vast knowledge in all aspects of religious knowledge. He was jailed with his Shaykh. Among his books:

- * Zad Al-Ma'ad.
- * At-Turuqh Al-'Hikmiyyah.
- * Mufta'hu Dar As-Sa'adah.
- * Al-Furusiyyah.
- * Madarij As-Salikin.
- * I'lam Al-Muwaqqi'in.

⁴ **Al-Maziri**, 443-536: Mohammad ibn Ali At-Tamimi Al-Maziri, from a village in Sicily. He was well known for his knowledge in Fiqh and Usul, and he was called "the Imam." The Malikis have not had a more knowledgeable person than Al-Maziri during his lifetime. He was the last scholar from Africa to investigate the reliability of Fiqh rules and the last one seek the grade of Mujtahid. Among his books:

- * Idha'h Al-Ma'hsul fi Burhan Al-Usul.
- * A comment on the Mudawwanah.

⁵ **Ibn Hubayrah**, 499-560: He is Abu Al-Muthaffar 'Awn Ad-Din, Yahya ibn Mohammad ibn Hubayrah Ath-Thuhli Ash-Shaybani, from Iraq. He was a 'Hanbali scholar, a righteous worshipper of Allah and a literature scholar. He was a minister for two Caliphs: Al-Muqhtafi and Al-Mustanjid. Ibn Al-Jawzi was among his students. Ibn Al-Jawzi collected many benefits from ibn Hubayrah and recorded them in a book he based on "Al-Fawa'id Al-'Awniyyah.

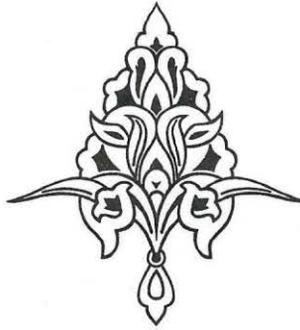
⁶ **Al-Fakahani**, 654-734 AH: Abu 'Hafs Taj Ad-din, Umar ibn Abi Ali ibn Salim Al-Lakhmi Al-Fakahani. He was born in Alexandria, where he also died. He was a Maliki Faqih and a student of ibn Daqiq Al-'Eid, Al-Badr ibn Jama'ah and others. He was also a scholar of

Usul, Hadith, Arabic language, literature and a poet. Among his books:

* At-Ta'hreer wat-Ta'hbeer.

* Shar'h Al-'Umdah.

* Al-Manhaj Al-Mubeen fi Shar'h Al-Arba'in.



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