1 - رياض الصالحين

Rawh wa Rayāhīn Sharh Riyād Al-Sālihīn

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In the Name of Allah, the Most Compassionate, the Most Merciful

Praise be to Allah, who is praised for His beautiful Names and perfect Attributes, and for their effects in the present life and in the Hereafter. We ask for Allah's peace and blessings upon the leader of all prophets, who, from among all humans, has the most perfect praiseworthy attributes, the best morals, and the most eloquent sayings, and we ask for Allah's peace and blessings upon his family, Companions, and all his followers.

To proceed:

Aside from the words of Allah, the Exalted, there are no words more truthful, more beneficial, or more inclusive of the good of this life and the Hereafter more than the words of His Prophet and His chosen one, Muhammad (may Allah's peace and blessings be upon him). He was the most knowledgeable of all mankind, the most truthful, the greatest giver of advice and guidance, the most eloquent, the best taught, and he was given pithiness of speech.

Hence we recognize the dire need of people to know the Prophet (may Allah's peace and blessings be upon him) and what he was sent with, to believe him in what he told, to obey his orders, to avoid what he forbade, and to worship Allah, the Exalted,

according to his teachings. There is truly no road to happiness and success for this blessed Ummah except by following the path of its Prophet (may Allah's peace and blessings be upon him), inwardly and outwardly, for there is no road to Allah and to Paradise except through the guidance of the Qur'an and Sunnah.

So, whoever seeks the best for himself and wishes to deliver it to safety and happiness should learn of his guidance, biography, and habits what takes him out of the group of those ignorant of the Prophet and admits him into the group of his followers and adherents to his Sunnah. People in this regard are divided into three categories: one that is deprived, one that takes a little, and one that takes a lot; and grace (in taking much of the Prophet's guidance) is in the Hands of Allah; He gives it to whom He wills, and Allah is the Most Bountiful.

One of the ways that makes such knowledge accessible is to consider the comprehensive beneficial summarized books about the guidance of the Prophet (may Allah's peace and blessings be upon him) and his practices, such as:

The book of Riyād al-Sālihīn min Ahādīth Sayyid Al-Mursalīn (Gardens of the Righteous from the Hadīths of the Leader of the Messengers), compiled by the ascetic erudite scholar: Abu Zakariyya Yahya ibn Sharaf Al-Nawawi (631-676 AH, 1234-1277

AD) – may Allah have mercy upon him. He compiled therein a concise collection of authentic Hadīths, which represent a provision for the reader towards his afterlife, and an inventory of inward and outward etiquettes. It also combines encouragement and warning, and all the types of character traits for those who seek reward in the Hereafter and eschew this tempting life; all taken from Hadīths on asceticism, disciplining of the self, perfecting morals, purification and healing of hearts, guarding the body parts and the senses (against committing the unlawful) and straightening their crookedness, among other objectives.

Muslim scholars have vehemently recommended this book, gave great care to explaining it and teaching it to the general body of Muslims. This indicates the sincerity of its author and people's need to such a concise and beneficial book.

Following the example of our scholars and imitating them in their good deeds, we have participated in this endeavor to make Riyād Al-Sālihīn accessible to those who seek its benefit. Our objectives are:

1) To make this an advice to believers in abidance by the guidance of the leader of Prophets (may Allah's peace and blessings be upon him), for it is surely the best guidance.

2) To follow the example of the Companions of Prophet Muhammad (may Allah's peace and blessings be upon him) in hastening to venerate the command of Allah, the Exalted, and the command of His Messenger (may Allah's peace and blessings be upon him), for the Companions are the best of generations in terms of faithfulness in following the example of the the sent Prophet (may Allah's peace and blessings be upon him).

3) To make people aware of the greatness of this lenient Abrahamic religion, with which Allah relieved the world, and whose goodness extended to all mankind. Allah Almighty singled out the Ummah of Muhammad with blessings, mercy, and facilitations that they attain by virtue of following the guidance of the Qur'an and Sunnah.

Our methodology can be summed up in five points:

1. Explanation of the words that the reader does not comprehend in the Hadīth and which the author left unexplained. This is called Gharīb al-Hadīth (unfamiliar words in the Hadīth).

2. Inferring guidance from the chapters and evidences of the book that we hope can be messages of guidance and advice in following the example of the master of worshipers, Prophet Muhammad (may Allah's peace and blessings be upon him). We were keen on placing the 'Guidance from the Hadīth' at appropriate places with regard

to the evidences of each chapter. We have also added important points and useful notes relevant to some evidences. These were written under the sub-title "Benefit", in order not to confuse them with the wording of the author.

3. When Hadīths are repeated in chapters, we reexplained the unfamiliar words they contain and rewrote the guidance derived from them in accordance with the chapter in which they are mentioned. This is done in imitation of the Qur'an's approach;

{ٱللَّهُ نَزَّلَ أَحۡسَنَ ٱلۡحَدِيثِ كِتَٰبٗا مُّتَشَٰبِهٗا مَّثَانِيَ}

{Allah has sent down the best statement: a consistent Book wherein is reiteration} [Al-Zumar: 23] The verse means that statements, stories, rulings, and all useful subjects are repeated in the Qur'an for great reasons that include assertion of these meanings in the hearts of people by repetition; for if something is repeated it becomes established. Hence, we repeated the meanings of the recurrent Hadīths so that they become established in minds and hearts. It is noteworthy to mention that there are 168 recurrent Hadīths in Riyād Al-Sālihīn.

4. We have drawn the reader's attention to a number of Hadīths that the scholars judged to be weak in this great book. They are few compared to the total number of Hadīths cited therein. The

reader can find the note to the weakness of a Hadīth in the footnotes of the book. We relied in this regard on a fine version of the book verified by Shaykh ‘Isām Hādi, published by Al-Rayyān Institution. Whoever wishes to learn the reason for judging a Hadīth as weak can consult Takhreej (Hadīth documentation) books.

It is well know, dear brother – may Allah guide us all to the true path – that it is the duty of all Muslims to worship Allah based on the authentic traditions of our Prophet (may Allah’s peace and blessings be upon him). If authentic Hadīths are available, there us no need to resort to weak ones. As for what some scholars cite of weak Hadīths - of minor weakness - it is due to the fact that these Hadīths have authentic grounds in the Qur'an and Sunnah. Therefore, they are correct in meaning, despite being weak in the chain of narration.

That is why we have included the weak Hadīths in the general body of Hadīths cited in the book and treated them in the same way by explaining their unfamiliar vocabulary and deducing guidance from them, for there are other texts that corroborate their meanings. We excluded a few rare Hadīths whose meaning is Munkar (denounced), given the principle that what is rare is not to be taken into consideration.

5. We attached three appendices to help the reader, as follows:

First: Appendix of Hadīths and traditions, which includes:

Parts of the prophetic Hadīths and traditions narrated by Companions of the Prophet; which facilitates for the reader access to any Hadīth or tradition in the book.

Second: Index of repeated Hadīths, which include:

Reference to the Hadīth's repetitions in the book. The objective is to show the aptitude of the author, may Allah have mercy upon him, in including a single Hadīth in different chapters. This shows the real meaning of Jawāmi‘ al-Kalim (succinct speech) that was an exclusive characteristic of our Prophet (may Allah’s peace and blessings be upon him), as he would make statements that are brief in wording but broad in meaning, thus making a single Hadīth relevant to many contexts.

Third: Index of subjects of the book, which includes:

Indexing the book's subjects according to chapters; totaling 372 chapter. Each chapter includes a group of textual evidences. Most chapters contain Qur'anic verses and Prophetic Hadīths. The total number of Hadīths in these chapters are 1896, according to the most popular versions of the book.

That said, we have relied, in the arrangement of Riyād Al-Sālihīn, on the version verified and

documented by Shaykh Shuʿayb Al-Arnāʾūt and published by Ar-Risālah Foundation. Some minor mistakes in this version were corrected by comparing them with the original books.

We prefaced the book with a summarized biography of Imam Al-Nawawi (may Allah have mercy upon him) and brief excerpts from the statements of the scholars regarding the merit of Riyād Al-Sālihīn and their advice to Muslims to read it.

Finally, we have named this advice of ours 'Rawh wa Rayāhīn Sharh Riyād al-Sālihīn'.

We dedicate it to every believer who is interested to follow the example of the leader of all prophets (may Allah's peace and blessings be upon him) and the example of the first forerunners in Islam (may Allah be pleased with them all). We ask Allah, the Exalted, to bless this work and make it useful, just as He blessed and made useful the original book upon which it is based. Whatever correctness the book contains, it is by the grace of Allah; and whatever incorrect content it contains, it is due to our negligence, ignorance, and misdeeds, which barred us from receiving the favors of our Lord.

We ask Allah, the Great, the Lord of the Exalted Throne, not to deny us the good He has due to the bad we do, for He is Bounteous and Generous.

Praise be to Allah who guided us to this; and we would not have been guided if Allah had not willed so.

May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions.

Blessed Levant

Damascus

Third Print/ Rajab/ 1434 AH[1]

Biography of the author of Riyād al-Sālihīn, the erudite scholar Yahya ibn Sharaf Al-Nawawi (may Allah have mercy upon him), 631-676 AH.

His lineage:

He is the great ascetic scholar Abu Zakariyya Muhy al-Dīn Yahya ibn Sharaf ibn Murry ibn Hasan ibn Husayn ibn Muhammad ibn Jumu'ah ibn Hizaam Al-Nawawi, named after his hometown Nawa, a village in Hawran, Syria. He then moved to Damascus. He was a leading Shāfi'i scholar, and was the leading scholar of Fiqh (Islamic jurisprudence) in his time.

[1] Rawh wa Rayāhīn Sharh Riyād al-Sālihīn was first published in 1426 AH, and was later reprinted with some additions and corrections in 1427 AH. This is the third print, which includes useful additions, that delights whoever loves Tawhīd (monotheism) and Sunnah. We ask Allah to bless this work and make it a guide to His path, for He is the Hearer of Invocation.

Birth and Early Life:

Al-Nawawi (may Allah have mercy upon him) was born in the month of Muharram 631 AH, in the village of Nawa, to righteous parents. When he turned ten, he started memorizing the Qur'an, and learning Islamic Jurisprudence from some scholars in Nawa. By coincidence, Shaykh Yāsīn ibn Yūsuf Al-Marākishi was passing by that village. He saw the boys forcing the young Al-Nawawi to play with them while he was running from them and crying and reading the Qur'an. Al-Marākishi went to Al-Nawawi's father and advised him to devote his son to learning religious knowledge, and he agreed. In 649 AH, Al-Nawawi went with his father to Damascus to continue his learning in Dār al-Hadīth School, and he lived in the dormitory of the Rawāhiyyah School, which was adjacent to the Umayyad Mosque from the eastern side. In 651 AH, he performed Hajj (pilgrimage to Makkah) with his father then returned to Damascus.

Academic Life:

In 665 AH, Al-Nawawi became the Grand Imam at Dār al-Hadīth, and he continued to teach there until he died at the age of 45. After arriving in Damascus, Al-Nawawi's academic life was characterized by three things:

First: perseverance in seeking knowledge and learning in his early life and in his youth. He was

totally absorbed in seeking knowledge and found in this endeavor an unparalleled delight. He was indeed serious in reading and memorization; for he memorized 'Al-Tanbīh' in four and a half months, and memorized a quarter of the Chapter of the Worships from 'Al-Muhadhdhab' in the remaining months of that year. In a short period of time, he managed to win the admiration and affection of his teacher Abu Ibrāhīm Is-hāq ibn Ahmad al-Maghribi, so he made Al-Nawawi a teacher assistant in his class.

Second: broadness of his knowledge and culture, as he combined diligent learning with diversification of fields of knowledge and a multi-cultural education. His pupil 'Alā al-Dīn al-Attār mentioned that during Al-Nawawi's time of learning and seeking knowledge, he used to read twelve lessons daily with his teachers with explanation and verification. Those lessons were two from Al-Wasīt, one from Al-Muhadhdhab, one in Al-Jam' bayn al-Sahīhayn, one from Sahīh Muslim, one from Al-Lumma' by Ibn Jinni, one from Islāh al-Mantiq by Ibn Al-Sikkīt in (the Arabic) language, one in morphology, one in fundamentals of jurisprudence; and sometimes one from Al-Lumma' by Ibn Is-hāq and sometimes from Al-Muntakhab by Al-Fakhr al-Rāzi, one in the biographies of Hadīth narrators, and one in the fundamentals of the religion. He used to write down

all that is related to these lessons such as the explanation of problematic aspects, clarification of wording, and adjusting grammar and diacritics.

Third: prolific writings. Al-Nawawi started writing books in 660 AH, at the age of 30. Allah blessed for him his time and supported him, so he concentrated his thoughts into great amazing books and writings, in which you sense the simplicity of phrasing, clearness of evidences, and fairness in presenting the views of jurists. To this day, his books are popular amongst Muslims and are a source of benefit to them in all parts of the world.

Among the most important of his works are: Sharh Sahīh Muslim, Al-Majmū' Sharh al-Muhadhdhab, Riyād Al-Sālihīn, Al-Adhkār, Tahdhīb Al-Asmā' wa al-Lughāt, Al-Arba'ūn al-Nawawiyyah, and Al-Minhāj fi al-Fiqh.

His Morals and Traits:

Biographers unanimously agreed that Al-Nawawi was a devoted ascetic, a role model in piety, and second to none in giving advice to rulers and in enjoining virtue and forbidding vice. In this brief biography of Al-Nawawi, we would like to pause with the following prominent aspects of his life:

Asceticism: Al-Nawawi found in the delight of seeking knowledge a substitute for all other

transient joys. So, he immersed himself in the sweetness of knowledge and faith. What is noticeable is that he moved from a simple environment to Damascus which had an abundance of joys, and he was at an age when desires are overwhelming. In spite of that, he eschewed all lusts and joys and led an extremely austere and hard life.

Piety: in Al-Nawawi's life, there are many examples of extreme piety, among them is that he used not to eat from the fruits of Damascus. When asked why, he answered: “It is full of endowments and properties owned by those under guardianship (after being declared legally incompetent). It is impermissible to dispose of that except in favor of their owners, and watering such properties is shared, and there is disagreement among scholars in this regard. Even those who permitted eating from properties in this case said it has to be in favor of the orphan or the one under guardianship. And people do not do that except with regard to one thousandth of the fruit for the owner, so how can I eat from such a property? He chose to live in Al-Rawāhiyyah School and not any other school because it was built by some traders.

Moreover, Dār Al-Hadīth was assigned a large stipend, but he did not take a penny thereof. Rather, he used to save it with the principal, then, when he had saved the stipend of a whole year, he would buy

real estate with it and make it an endowment to Dār Al-Hadīth, or he would buy books and make it an endowment to the School library, and he never took any stipend from elsewhere. He would also not accept a gift or donation unless he needed something and the gift or donation came from a pious person. He did not accept anything from anyone except his parents and relatives. His mother would send him garments to wear, and his father would send him something to eat. He used to sleep in his room in which he stayed when he arrived in Damascus at the Rawāhiyyah School, and he was seeking nothing beyond that.

Giving sincere advice to rulers: Al-Nawawi carried the characteristics of a sincere outspoken scholar in performing Jihād with his tongue and fulfilling the duty of enjoining virtue and forbidding vice. He was true in his advice to the rulers without hoping for any personal interest or private gain. He was indeed courageous; not fearing any reproach for the sake of Allah. He had the eloquence and the proofs to support his claim.

People used to refer to him in serious and grave issues and ask for his Fatwa (juristic ruling), and he used to receive them wholeheartedly and work towards solving their problems, as in the case of the confiscation of the Shām (Levant) orchards:

When the Sultan Al-Zahir Baibars came from Egypt to Damascus after fighting the Tatars

(Mongols) and driving them out of his territory, his treasury minister claimed that much of the orchards in Syria were the property of the state, so the Sultan ordered confiscating them and demanded that anyone who claimed ownership of any of these orchards prove his ownership and produce documents. The people resorted to Shaykh Al-Nawawi in Dār Al-Hadīth, so he wrote a letter to the Sultan, saying in it: "Muslims are indeed suffering because of this confiscation of their properties to an unspeakable degree, and they were asked to prove what they are not in need of proving. This confiscation is not held as lawful by any Muslim scholar; rather, whoever has something in his hand then it is his, and no one is permitted to object to that and burden him with producing proof." The Sultan was angered by such boldness against him and ordered severing the payment of Al-Nawawi and firing him from all his posts. He was told that Al-Nawawi did not receive any payment and did not hold any posts. When Al-Nawawi saw that his letter did not have an effect, he went himself to the Sultan and spoke to him sharply. The Sultan wanted to deal violently with him but Allah directed his heart otherwise and protected Al-Nawawi from his harm. The Sultan then canceled the confiscation order and the people were saved from its evil.

His death:

In the year 676 AH, Al-Nawawi returned to Nawa after returning the books he had borrowed from the Endowment Department. He visited the graves of the scholars who taught him; he prayed for them and cried. Then he visited his living friends and bid them farewell. After visiting his father, he visited Jerusalem and Hebron then went back to Nawa where he fell ill and passed away on the 24th of Rajab of that year. When news of his death reached Damascus, the people of Damascus and neighboring areas were all in tears, and Muslims mourned him deeply. The Supreme Judge, ʻIzziddīn Muhammad ibn al-Sāyigh, and a group of his companions went to Nawa to perform the funeral prayer on him at his grave. A number of poets composed elegiac poetry of him. Thus came to an end the life of a renowned Muslim scholar after great endeavors in seeking knowledge. Al-Nawawi left treasures of knowledge for Muslims and they still hold him in high esteem and ask Allah, the Exalted, to bestow His mercy and forgiveness upon him.

May Allah have mercy upon Al-Nawawi, and may he be resurrected among those upon whom Allah has bestowed favor of the prophets, the steadfast

affirmers of truth, the martyrs, and the righteous; and excellent are those as companions.[1]

The value of Riyād al-Sālihīn to scholars

Riyād al-Sālihīn is a book of tremendous value that was highly recommended by scholars, and consequently has spread widely and benefited many people. This can be attributed to a number of reasons, among which are the following two reasons:

First: what was known of the devotion of its compiler, Al-Nawawi (may Allah have mercy upon him). As a fruit of his devotion, Allah blessed his book and benefited Muslims with it. Ibn ʻAbbās (may Allah be pleased with him and his father) said: "A man will attain according to his intention."

Second: The dire need of common Muslims to a book about morals, etiquette, encouragement, and intimidation; which Riyād al-Sālihīn offers. Writing about these matters comforts people with sound innate nature, and they readily accept it. Hence, the book found its way to peoples' hearts. To them, it was like good health to the body and like the sun to the earth; i.e. nothing can compensate for their

[1] This biography is quoted from the introduction to the book titled Nuzhat al-Muttaqīn Sharh Riyād al-Sālihīn with slight modification. Whoever wishes to learn more should refer to: Al-Bidāyah wa al-Nihāyah by Ibn Kathīr (13/278), Tadhkirat al-Huffāzh by Al-Dhahabi (4/1470-1474), Tabaqāt Al-Shāfiʻiyyah by Al-Subki (5/165-168), and Shadharāt al-Dhahab by Ibn al-ʻImād (5/354-356).

absence. The author himself asserts this meaning by saying:

“I hope that when this book is completed it would drive the one who reads it well to all goodness and deter him from committing all evils”

* Al-Hāfiz Al-Dhahabi (d. 748 AH) said:

“We ask Allah for beneficial knowledge. Do you know what beneficial knowledge is? It is what was revealed in the Qur'an and explained by the Prophet (may Allah’s peace and blessings be upon him) in word and deed, and no forbiddance has been reported about it. The Prophet (may Allah’s peace and blessings peace be upon him) said:

«مَن رغب عن سنتي فليس مني».

‘Whoever turns away from my Sunnah does not belong to me.’ So, dear brother, you have to contemplate the Book of Allah, and to addictively read the two Sahīhs (i.e. Sahīh Al-Bukhāri and Sahīh Muslim), the Sunan of Al-Nasā’i, and Riyād al-Sālihīn of Al-Nawawi and his Al-Adhkār so that you may attain prosperity and success." [Sirat A‘lām al-Nubalā’ (19/340)]

The erudite scholar Ibn al-Wazīr al-Yamāni (d. 840 AH) said:

“The second type of knowledge: what is needed in religion, and this is of two categories; one whose excellence is indisputable, such as Hadīth texts, exegesis in which there is consensus, obligatory

faith, and the field of asceticism. Among the most valuable books in this category is Al-Nawawi's Riyād al-Sālihīn, because it is restricted to sound Hadīths and is devoid of Bidʻah (religious innovation)." [Īthār al-Haqq ʻala al-Khalq, p. 33]* Al-Hāfiz Al-Sakhāwi (d. 902 AH) said:

"Riyād al-Sālihīn is a valuable book that is indispensable." [Al-Nawawi's Biography, p. 12]

* Shaykh Ibn ʻIllān al-Siddīqi (d. 1057 AH) said:

"The book gathers all that the one seeking true knowledge needs in all situations, and contains all the morals that should be adopted and the words and deeds that should be adhered to. Its wealthy source is the Book (the Noble Qur'an) and the Prophetic Sunnah from which he extracted all those gems." [Muqaddimat Dalīl al-Fālihīn: 1/4)

There is a consensus amongst the general majority of contemporary scholars on recommending Riyād al-Sālihīn.

Examples of these are:

* What Shaykh Faysal ibn Mubārak al-Najdi (d. 1376 AH) said in the course of his advice to the seeker of knowledge:

"And he should read Riyād al-Sālihīn and memorize the last part of it; from the Book of Virtues to the end, for it comprehensively lists what is commanded and what is forbidden, and it disciplines its reader and urges him to do good deeds."

[Wasiyyah Jāmiʿah, p. 76]

Shaykh Shuʿayb al-Arnāʾūt (may Allah, the Exalted, preserve him) said:

"One of the best books written in this regard is Riyād al-Sālihīn. It is the most widely read and circulated book of Hadīth. It is celebrated everywhere and is highly regarded by scholars, authors, preachers, and laymen." [Muqaddimat Tahqīq Riyād al-Sālihīn, p. 6]

Overall, all the scholars and researchers who cared for the book in terms of verifying its contents and documenting it unanimously agreed on its high status and great benefit.

We ask Allah, the Most High the Most Great, to grant Al-Nawawi the highest level of Paradise and reward him abundantly. We also ask Allah to grant us and all Muslims a good end while being sincerely upon Tawhīd and the Sunnah.

All praise is due to Allah, Lord of the worlds.

Introduction by the compiler, Al-Nawawi (may Allah have mercy upon him)

In the Name of Allah, the Most Compassionate, the Most Merciful

Praise be to Allah, the One, the Ever-Subduing, the Almighty, the Ever-Forgiving. He makes the night overlap the day, to be a reminder to those who have lively hearts and minds, and an enlightenment to those with intellect and who

ponder. He awakens a selected group of His creation and make them less inclined towards this world, and makes them heedful of Him and ever contemplating, and makes them adhere to learning from lessons. He guides them to be persistent in doing deeds of worship and being prepared for the Hereafter, and He makes them wary of the acts that incur His wrath and lead to Hellfire. He blesses them with being persistent on this despite changing situations and circumstances. I praise him in the best, most inclusive, and most blessed types of praise. and I bear witness that there is no deity worthy of worship but Allah, the Most Kind, the Bountiful, the Compassionate, the Most Merciful. And I bear witness that Muhammad is His servant and messenger, His favorite and beloved, the one who guides to the Straight Path, and the one who calls to the True Religion. May Allah's peace and blessing be upon him and upon all the prophets and their families and all righteous people.

Allah, the Exalted, said:

{وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ * مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ}

{And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me.} [Al-Dhāriyāt: 56-57] This verse explicitly states that they were created for worship. Consequently, they

should tend to that for which they were created, and meet the pleasures of this world with abstention and asceticism, for it is an abode of perishing, not of eternal life, and a boat that carries them across to the abode of bliss and delight. And so, the most vigilant of its people are the worshipers, and the most rational amongst them are the ascetics. Allah Almighty says:

{إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَتَفَكَّرُونَ}

{The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb – [those] from which men and livestock eat – until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who reflect.} [Yūnus: 24] Verses that refer to this meaning are numerous. Well said were the following words:

Who divorced life and feared its trials Verily Allah created some sagacious men that it is not an (eternal) abode for the living They pondered it and when they learned Good deeds their arks They considered it a wild sea and made

If this is how it is, as I described, and if this is our situation and why we were created, then it is the duty of every accountable person to take the path of the righteous, and follow in the footsteps of the wise and intelligent, and to prepare himself for what I pointed to and take care of that which I stressed. The soundest and wisest way for him to achieve that is to adopt the morals that were authentically reported from the leader of mankind, past and future, and the most honorable of the predecessors and successors, Muhammad, may Allah's peace and blessings be upon him and upon all other prophets. Allah Almighty says:

{وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ}

{and cooperate in righteousness and piety} [Al-Mā'idah: 2] It was authentically reported that Prophet Muhammad (may Allah's blessings and peace be upon him) said:

«وَاللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهُ»،

"And Allah will aid His slave so long as he aids his brother." And that he said:

«مَنْ دَلَّ عَلَىٰ خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ»،

"Whoever guides to a good deed gets the same reward as the doer of that deed." And that he said:

«مَنْ دَعَا إِلَىٰ هُدىٰ كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لا يَنْقُصُ ذلِكَ مِنْ أُجُورِهِمْ شَيْئاً»

"Whoever calls others to follow right guidance, his reward will be equivalent to those who follow him

(in righteousness) without their reward being diminished in any respect." And that he said to 'Ali (may Allah be pleased with him):

«فَوالله لأَنْ يَهْدِي اللهُ بِكَ رَجُلاً وَاحِداً خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ».

"...for by Allah, if Allah guides one single man (to the right path of Islam) through you, then that will be better for you than red camels (i.e. the most precious possessions)".

So, I have decided to collect an abridged version of authentic Hadīths, to include what might guide people to the Hereafter, be a concise collection of internal as well as external etiquette, to be inclusive of invitation to earn the reward from Allah and intimidation of earning His punishment, and all other etiquettes which those aspiring to the Hereafter seek such as the Hadīths on asceticism, disciplining the self, refining the manners, purifying the hearts, and maintaining the senses and body parts and fixing their crookedness, and other objectives which the pious would deem wise.

I oblige myself therein to cite only authentic Hadīths from the well-known authentic Hadīth books. I start each chapter with holy verses from the Qur'an, and I explain the parts which need elaboration with worthy notes. And when I say at the end of a Hadīth: [agreed upon], this means that it was narrated by Al-Bukhāri and Muslim.

I hope that when this book is completed it would drive the one who reads it well to all goodness and deter him from committing all evils. I ask my fellow Muslim who benefits of any part of this work to supplicate Allah for me, my parents, my teaching scholars, and all our loved ones and Muslims in general. On Allah I depend, and in Him I confide and trust; He is sufficient for me, and He is the best Disposer of affairs. There is no change nor power except by Allah, the Almighty, the Most Wise.

In the Name of Allah, the Most Compassionate, the Most Merciful

1- Chapter on sincerity and mindfulness of intention in all words and deeds, the apparent and the hidden thereof

Allah Almighty says:

(وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَيِّمَةِ)

{And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give Zakah. And that is the correct religion.} [Surat al-Bayyinah: 5] And He says:

{لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقۡوَىٰ مِنكُمۡۚ}

{It is neither their flesh nor their blood that reaches Allah, but it is your piety that reaches Him} [Surat al-Hajj: 37] And He says:

{قُلۡ إِن تُخۡفُواْ مَا فِي صُدُورِكُمۡ أَوۡ تُبۡدُوهُ يَعۡلَمۡهُ ٱللَّهُ}

{Say, "Whether you conceal what is in your hearts or reveal it, Allah knows it} [Surat Āl ʻImrān: 29]

Guidance from the verses:

1) Intention means the purpose and objective. It emanates from the heart. Its place is not the tongue (i.e. should not be verbalized) in all acts of worship; because the Prophet (may Allah's peace and blessings be upon him), who is our example and role model, used to make ablution, pray, fast, give charity, and perform Hajj without pronouncing the intention.

3) An individual should be heedful of his intention in all acts of worship. So, he should hold the intention to perform worship, the intention to perform it solely for the sake of Allah, and the intention that he is performing it in compliance with the command from Allah. This is the most perfect state. For example, he intends to make ablution, that his ablution is for Allah, and that he makes ablution in obedience to the command of Allah.

1/1- The Commander of the Believers Abu Hafs, ʻUmar ibn al-Khattāb ibn Nufayl ibn ʻAbdil-ʻUzza ibn Riyāh ibn ʻAbdillah ibn Qurt ibn Rizāh ibn ʻAdi ibn Kaʻb ibn Luʼai ibn Ghālib al-Qurashi al-ʻAdawi (may Allah be pleased with him) said: "I heard the

Messenger of Allah (may Allah's peace and blessings be upon him) saying:

«إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِىءٍ مَا نَوَى، فَمَنْ كَانَتْ هِجرَتُهُ إِلَىٰ الله وَرَسُولِهِ فَهِجْرتُهُ إِلَىٰ الله وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أو امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَىٰ مَا هَاجَرَ إِلَيْهِ».

"Verily, the reward of deeds depends on the intentions, and each person will be rewarded according to what he intended. So, he whose Hijrah is for the sake of Allah and His Messenger, then his Hijrah is for the sake of Allah and His Messenger, and he whose migration is to achieve some worldly gain or to take some woman in marriage, then his migration is for that which he migrated for." [Narrated by Al-Bukhāri and Muslim] It was narrated by the two most prominent Muhaddiths: Abu Abdullah Muhammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mughīrah ibn Bardizbah al-Ju'fi al-Bukhāri, And Abu Al-Husayn Muslim Ibn al-Hajjāj ibn Muslim al-Qushayri al-Nīsāburi (may Allah be pleased with them) in their two books, which are the most authentic Hadīth compilations.

Words in the Hadīth:

Hijrah: moving from non-Muslim states to Muslim states.

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Guidance from the Hadīth:

1) This Hadīth is like a scale with which people weigh their inner deeds: Are they sincere to Allah or not regarding them?

2) People differ with regards to their acts of worship according to their intentions. The intentions of some people have reached the ultimate level of sincerity (to Allah) and keenness in following the Sunnah (of the Messenger of Allah) with regard to doing good and righteous deeds, while the intentions of others are below that.

3) Moving from non-Muslim land to Muslim land is obligatory on those capable of doing that, as was the case with the early believers; the honorable Companions of the Prophet (may Allah's peace and blessings be upon him) who migrated from Makkah to Madinah before Makkah became a land of Islam and belief.

Benefit:

Hijrah includes forsaking a deed, a doer, and a place.

First: Hijrah of a deed; meaning that a slave of Allah refrains from all the sins prohibited by Allah and His Messenger, as in the following Hadīth:

«المهاجر من هجر ما نهىٰ الله عَنْهُ»

"The Muhājir (i.e. the doer of Hijrah) is the one who forsakes what Allah has forbidden." [Narrated by Al-Bukhāri]

Second: Hijrah of the doer, like forsaking a man who sins openly and announces his sins. If deserting such a person would bring about benefit, such as prompting him to stop committing what Allah prohibited, then he is to be deserted.

Third: Hijrah of the place, by moving from a place infested with sins to another place that is free of such sins or where they are comparatively less, because the individual is affected by his environment either positively or negatively.

Benefit:

What is the ruling on a Muslim traveling to disbelievers' countries?

It is not permissible for a Muslim to travel to disbelievers' states, and it is prohibited unless certain conditions are met; these conditions are:

1) That the Muslim is equipped with sound knowledge to refute suspicions raised by others, for the disbelievers might put forward to him difficult issues and questions related to Islam, the Qur'an, the Prophet and so on, which he might not be able to answer.

2) That he has a strong base of religiosity and piety to protect himself against the widespread prohibited lusts, such as drinking alcohol, committing adultery, and staying up late at night to party and the like.

3) That he needs to make that trip. As for traveling for tourism, it is impermissible. An example of a need is to travel to seek medical treatment, to seek knowledge that is not available in Muslim countries, or to conduct trade that would benefit him and Muslims in general.

One kind of permissible or obligatory traveling is when a preacher or a scholar travels to invite people to the religion of Allah Almighty.

2/2 - The Mother of the Believers, ʻĀ'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يَغْزُو جَيْشٌ الْكَعْبَةَ، فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ».

"An army will invade the Kaʻbah, and when it reaches a desert, all of them will be swallowed up by the earth." I said: "O Messenger of Allah, how will they sink into the ground while amongst them will be their markets and the people not belonging to them?" He replied:

«يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ»،.

"All of them will be swallowed up by the earth then they will be resurrected and judged according to their intentions." [Narrated by Al-Bukhāri and Muslim. This is the wording narrated by Al-Bukhāri]

Words in the Hadīth:

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Swallowed by the earth: when they disappear underneath it.

Markets: refers to the people who came to buy and sell.

Guidance from the Hadīth:

1) Anyone partaking a role with transgressors and wrongdoers will share their punishment because it is inclusive.

2) This Hadīth agrees with and clarifies the Hadīth that says:

«إنما الأعمال بالنيات»؛

"Deeds are judged based on the intentions behind them;" so each person will be recompensed in accordance with his intention.

3) When punishment occurs, it strikes both the righteous and the corrupt. However, on the Day of Judgment, they will be resurrected and judged according to their respective intentions. Therefore, the believers should exchange sincere advice to follow the truth lest punishments descend upon them. Acts of obedience alleviate afflictions and punishments whereas sinning breeds misfortune and adversity.

3/3 - ʻĀ'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

"There is no Hijrah after the Conquest (of Makkah), but there is Jihad and good intention, and whenever you are called for Jihad, you should respond to the call." [Narrated by Al-Bukhāri and Muslim]

It means that there is no Hijrah from Makkah because it has become an abode of Islam.

Words in the Hadīth:

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Guidance from the Hadīth:

1) This Hadīth bears glad tidings for the believers that Makkah will never revert to disbelief but will rather remain an abode of Islam until the Day of Judgment.

2) The Muslim defends the religion of Allah and strives against the enemies of Allah so that the Word of Allah reigns supreme. He defends his homeland because it is an Islamic state, thus defending it protects Islam as well as what Muslims hold sacred.

Benefit:

The intended meaning of the statement of the Prophet (may Allah's peace and blessings be upon him): "There is no Hijrah after the conquest," is relevant to those who had not made Hijrah to him (in Madinah) before the conquest. As for Hijrah from non-Muslim countries, it is valid until the Day of Judgment, because a Muslim is expected to make

Hijrah to a country where he can uphold the rites of Allah and preserve his religion. Allah Almighty said:

{إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ ۖ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ ۚ قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا ۚ فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا}

{When the angels take the souls of those who have wronged themselves, they will say, “What was the matter with you?” They will say, “We were oppressed in the land.” They will say, “Was not Allah’s earth spacious enough for you to migrate?” They are those whose refuge will be Hell – what a terrible destination!} [Surat an-Nisā’: 97]

When does Jihad become an individual obligation?

In the following cases:

1) If the ruler mobilizes people to participate in Jihad for the sake of Allah.

2) If the enemy lays siege to a town, Jihad becomes an individual obligation and every capable inhabitant of that town if obliged to fight because it is a fight to defend inviolable honors.

3) If the two armies, the Muslim and the non-Muslim, come face to face, it is impermissible for anyone to flee:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ}

{O you who believe, when you confront the disbelievers in battle, do not turn your backs to them.} [Surat al-Anfāl: 15] The Prophet (may

Allah's peace and blessings be upon him) warned that:

«التولي يوم الزحف من السبع الموبقات».

"Fleeing from the battlefield is one of the seven destructive sins." [Narrated by Al-Bukhāri and Muslim]

4) If a person is vitally needed for Jihad such that only he can deliver a given task, like having knowledge about a specific weapon, then he must join Jihad.

4/4 Abu 'Abdullah Jābir ibn 'Abdullah al-Ansārī (may Allah be pleased with him and his father) said: We were with the Prophet (may Allah's peace and blessings be upon him) in a battle. He said:

«إِنَّ بِالْمَدِينَةِ لَرِجَالاً مَا سِرْتُمْ مَسِيراً، وَلاَ قَطَعْتُمْ وَادِياً إِلاَ كَانُوا مَعَكُمْ حَبَسَهُمُ الْمَرَضُ».

"In Madīnah, there are men who are with you whenever you cover a distance or cross a valley but they have been detained by illness." In another version of the Hadīth, he said:

«إِلاَ شَرَكُوكُمْ فِي الأَجْرِ».

"who share the reward with you" [Narrated by Muslim]

Al-Bukhāri narrated it from Anas (may Allah be pleased with him), who said: We returned from the battle of Tabūk with the Prophet (may Allah's peace and blessings be upon him) and he said:

«إِنَّ أَقْوَاماً خَلْفَنَا بِالمَدِينَةِ مَا سَلَكْنَا شِعْباً وَلاَ وَادِياً إِلَّا وَهُمْ مَعَنَا، حَبَسَهُمُ الْعُذْرُ».

"Some people have remained behind us in Madīnah but they were with us whenever we crossed a mountain path or a valley; they were held back by an excuse."

Guidance from the Hadīth:

1) Anyone who participates in Jihad for the sake of Allah shall receive a reward for the distance he traveled. This is a favor from Allah that the means are rewarded just as much as the deed itself because the means share the same rulings as their objectives.

2) If someone intends to do a good deed but was prevented by a valid excuse, he shall gain the reward of his intention.

5/5- Abu Yazīd Ma'n ibn Yazīd ibn al-Akhnas (may Allah be pleased with them; as he, his father, and his grandfather were Companions) reported: "My father Yazīd had taken some gold coins for charity and kept them with a man in the masjid (to give them to the poor) but I went and took them and went to him, so he (my father) said: 'By Allah! I did not intend to give them to you.' I took my case to Allah's Messenger (may Allah's peace and blessings be upon him) who said:

«لَكَ مَا نَوَيْتَ يَا يَزِيدُ، وَلَكَ مَا أَخَذْتَ يَا مَعْنُ».

'For you, Yazīd, is (the reward for) what you intended, and for you, Ma'n, is what you took.'" [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) Actions are recompensed according to the intentions behind them, and the individual shall receive the reward of what he intended even if the outcome was contrary to his intention.

2) It is permissible to give out charity in public if there is a benefit in making the charity public.

3) It is permissible for the father to give his child from the Zakah due on him if the child is eligible to receive Zakah, provided that the father does not intend thereby to waive the obligation upon him to provide for his child.

6/6- Abu Is'hāq Sa'd ibn abi Waqqās Mālik ibn Uhayb ibn 'Abd Manāf ibn Zuhrah ibn Kilāb ibn Murrah ibn Ka'b ibn Lu'ay ibn Ghālib al-Qurashy az-Zuhry, who is one of the ten Companions promised Paradise (may Allah be pleased with them), reported:

«جَاءني رَسُولُ الله صلى الله عليه وسلم يَعُودُنِي عَامَ حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ اشْتَدَّ بِي فَقُلْتُ: يَا رَسُولَ الله إِنِّي قَدْ بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى، وَأَنَا ذُو مَالٍ وَلاَ يَرِثُنِي إِلَّا ابْنَةٌ لِي، أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي ؟ قَالَ: لا، قُلْتُ: فَالشَّطْرُ يَا رَسُولَ الله؟ فَقَالَ: لا، قُلْتُ: فَالثُّلُثُ يَا رَسُولَ الله؟ قَالَ: الثُّلُثُ وَالثُّلُثُ كَثِيرٌ ـ أَوْ كَبِيرٌ ـ، إِنَّكَ إِنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ الله إِلَّا أُجِرْتَ بِهَا، حَتَّىٰ مَا تَجْعَلُ فِي فِيّ امْرَأَتِكَ. قَالَ: فَقُلْتُ: يَا رَسُولَ الله أُخَلَّفُ بَعْدَ أَصْحَابِي؟ قَالَ: إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً تَبْتَغِي بِهِ وَجْهَ الله إِلا ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً، وَلَعَلَّكَ أَنْ تُخَلَّفَ حَتَىٰ يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ. اللهم أَمْضِ لأَصْحَابِي هِجْرَتَهُم، وَلاَ تَرُدَّهُمْ عَلَىٰ أَعْقَابِهِمْ، لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ» ـ يَرْثِي لَهُ رَسُولَ الله صلى الله عليه وسلم أَنْ مَاتَ بِمَكَّةَ ـ

Sa‘d ibn Abi Waqqaas, may Allah be pleased with him, reported: "The Messenger of Allah (may Allah’s peace and blessings be upon him) came to visit me for an illness which became so hard to bear in the year of the Farewell Hajj. I said: 'O Messenger of Allah, you can see the severity of the illness which I am experiencing. I have property and none will inherit me except a daughter. Shall I give two thirds of my property in charity?' The Messenger of Allah (may Allah’s peace and blessings be upon him) said: 'No.' I said: 'Then shall I give one half, O Messenger of Allah?' He said: 'No.' Then I said: 'So, (shall I give) one third?' The Messenger of Allah (may Allah’s peace and blessings be upon him) said: '(Give) one third, and one third is too much. Indeed, leaving your heirs rich is better than leaving them poor and begging from people. You never spend anything seeking thereby the pleasure of Allah but that you are rewarded for it, even what you place in the mouth of your wife.' I said: 'O Messenger of Allah, will I be left here in Makkah after my companions have departed for Madinah?' The Messenger of Allah (may Allah’s peace and blessings be upon him) said: 'If you are left behind and do good deeds whereby you seek Allah's pleasure, you will be raised a degree and your status will be elevated on account of them. Perhaps you will be left behind so that some people may benefit by you and others may be harmed by you. O Allah! complete for my

Companions their Hijrah (immigration to Madinah), and do not turn them back on their heels. The unfortunate one, however, is Sa'd ibn Khawlah.' The Messenger of Allah (may Allah's peace and blessings be upon him) felt sorry for him, as he had died at Makkah)." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Left behind means to age.

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Guidance from the Hadīth:

1) It shows the Prophet's good manners towards his Companions manifested in his visitations, inquiries about their affairs, and supplication for them.

2) It is permissible, even recommended, to visit the sick because of the blessings gained by both the visitor and the sick person.

3) It is permissible for the individual to consult scholars, because Sa'd ibn abi Waqqās (may Allah be pleased with him) sought the advice of the Prophet (may Allah's peace and blessings be upon him) when he wanted to spend a portion of his money. This is one of the means to establish a tight connection between laymen and scholars.

4) There is not a single good deed intended sincerely to please Allah except that its doer will be raised in rank and status thereby, even if it is providing for his family, wife, and himself. Therefore, the individual must have in mind the intention to draw closer to Allah in everything he spends so that he would reap the full reward.

7/7- Abu Hurayrah ʻAbdur-Rahmān ibn Sakhr (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ الله لا يَنْظُرُ إِلَىٰ أَجْسَامِكُمْ، وَلاَ إِلىٰ صُوَرِكُمْ، وَلكِنْ يَنْظُرُ إِلَىٰ قُلُوبِكُمْ».

"Allah does not look at your bodies or at your forms but He looks at your hearts." [Narrated by Muslim]

Guidance from the Hadīth:

1) Love and contentment is measured by good deeds and intentions because they are the criteria for Allah's acceptance of the servant; perhaps a small deed reaps great reward because of the intention behind it and perhaps a big deed reaps little reward because of the intention behind it.

2) One of the proofs Allah supports the servant is the latter's sincere endeavor to rectify his intention and purify his heart by good deeds.

8/8- Abu Mūsa ʻAbdullah ibn Qays al-Ashʻari (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) was asked about a man who

fights out of bravery, one who fights out of pride, and one who fights to show off. Which of them is in the cause of Allah? The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ».

"Whoever fights so that the Word of Allah reigns supreme is fighting in the cause of Allah." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Pride: fighting out of loyalty for his family or his country.

Guidance from the Hadīth:

1) This shows how people share different intentions when they are on the battlefield. The one with the most righteous intention is he who fights to make the Word of Allah reign supreme.

2) The path of Allah is one whereas the paths of the devil are many; and a truly guided individual is he whom Allah Almighty guided to His path. Allah Almighty said:

{وَأَنَّ هَٰذَا صِرَٰطِي مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ}

{This is My straight path; follow it and do not follow other ways, lest they lead you away from His way.} [Surat al-An'ām: 153]

9/9- Abu Bakrah Nufay' ibn al-Hārith ath-Thaqafi (may Allah be pleased with him) reported

that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا الْتَقَىٰ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ»

"If two Muslims fight each other with their swords, both the killer and the killed are doomed to Hell." I exclaimed: "O Messenger of Allah! As for the killer, it is understood; but what about the one killed?" He replied:

«إِنَّهُ كَانَ حَرِيصاً عَلَىٰ قَتْلِ صَاحِبِهِ».

"He was keen on killing his companion." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It highlights the major principle: "Deeds are judged according to the intentions." Since the one killed wanted to kill his foe and used the means to do so but his foe overcome him, then he is just like the one who committed the killing.

2) It highlights the difference between fighting to ward off an attacking transgressor and fighting with the intention to kill a fellow Muslim.

3) It is a stern warning against killing, as it is one of the causes of admission to Hellfire.

4) It reflects the approach of the Companions (may Allah be pleased with them) in seeking knowledge. They used to ask the Messenger of Allah (may Allah's peace and blessings be upon him) about what they found confusing and he would answer them. Notably, there is not a single

ambiguous issue in the Qur'an or the Sunnah except that its clarification is already there or is presented in reply to a question.

10/10 - Abu Hurayrah (may Allah be pleased with him) said: The Prophet (may Allah's peace and blessings be upon him) said:

«صَلاَةُ الرَّجُلِ فِي جَماعَةٍ تَزِيدُ عَلَىٰ صَلاَتِهِ فِي بَيْتِهِ وَصَلاَتِهِ فِي سُوقِهِ بِضْعاً وَعِشْرِينَ دَرَجَةً؛ وَذلِكَ أَنَّ أَحَدَهُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءِ، ثُمَّ أَتَىٰ الْمَسْجِدَ لا يَنْهَزُهُ إِلَّا الصَلاَةُ، لا يُرِيدُ إِلَّا الصَّلاَةَ، لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ حَتَىٰ يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِد كَانَ فِي الصَّلاَةِ مَا كَانَتِ الصَّلاَةُ هِيَ تَحْبِسُهُ، وَالْمَلاَئِكَةُ يُصَلُّونَ عَلَىٰ أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّىٰ فِيهِ يَقُولُونَ: اللهم ارْحَمْهُ، اللهم اغْفِرْ لَهُ، اللهم تُبْ عَلَيْهِ، مَا لَمْ يُؤْذِ فِيهِ، مَا لَمْ يُحْدِثْ فِيهِ».

"A man's prayer in congregation is twenty-something times more superior (in reward) to his prayer in his market (workplace). For when one perfects ablution then goes out to the mosque, seeking nothing but prayer and nothing motivating him except prayer, then for every step he takes he is raised one degree and one sin is erased for him until he enters the mosque. When he enters the mosque, he remains in prayer as long as prayer is what keeps him therein. The angels will keep invoking the blessings of Allah on you as long as you are in the place where you performed prayer, saying: 'O Allah, have mercy on him! O Allah, forgive him! O Allah, accept his repentance!' as long as you do not harm anyone therein and do not break your

ablution." [Narrated by Al-Bukhāri and Muslim; this is the wording of Muslim]

"Motivating him" means making him get up and go out.

Words in the Hadīth:

Twenty-something: something means a number from three to ten.

Guidance from the Hadīth:

1) The merit of praying in congregation at the masjid.

2) It is recommended that a man makes ablution at home to join the congregational prayer, in order to increase the reward.

3) Intention is primarily considered in securing such a great reward while failing to evoke a sincere intention reduces the reward.

4) Waiting to do a good deed is in itself a good deed.

Benefit:

My dear Muslim brother, may Allah grant you success! Bear in mind that attending the congregational prayer is an individual obligation on every Muslim man who hears the Adhān (call to prayer) and does not have a valid excuse for not attending. The proofs of its obligation are many, such as the saying of Allah Almighty:

{وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ}

{When you [O Prophet] are with them and lead them in prayer, let a group of them stand [in prayer] with you...} [Surat an-Nisā': 102] Allah mandated the congregational prayer even when Muslims are at war and fear an enemy attack. So, it is obvious that it is obligatory at times of peace and safety with greater reason.

In addition, there is proof in the Sunnah that the congregational prayer is obligatory upon the blind man; so, how about the one who can see?

11/11- Abu al-'Abbās 'Abdullah ibn 'Abbās ibn Abdul-Muttalib (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said in what he narrates from his Lord, Glorified and Exalted:

«إِنَّ اللهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّـئَاتِ، ثُمَّ بَيَّنَ ذلِكَ: فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ عَشْرَ حَسَنَاتٍ إِلَىٰ سَبْعِمَائَةِ ضِعْفٍ إِلَىٰ أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَها كَتَبَهَا اللهُ سَيِّئَةً وَاحِدَةً».

"Verily, Allah has recorded good and bad deeds and He made them clear. Whoever intends to perform a good deed but does not do it, then Allah will record it as a complete good deed. If he intends to do it and does so, then Allah Almighty will record it as ten good deeds up to seven hundred times as much or many more. If he intends to do a bad deed and does not do it, then Allah will record for him one complete good deed. If he intends to do it and

actually does it then Allah will record for him a single bad deed." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Good intention leads its holder to good things.

2) Variation of reward for good deeds is based on sincerity and following of the Prophet's guidance. The more a person is sincere to Allah, and the keener he is on following the Prophet (may Allah's peace and blessings be upon him), the more perfect his worship will be, and consequently his reward will be bigger.

3) Whoever abstains from sin for fear of Allah will be rewarded for that, as explained in the Hadīth: " He only abstained from it for My sake." [Narrated by Muslim from Abu Hurayrah (may Allah be pleased with him)]

4) One of the manifestations of Allah's mercy is that He uses justice to recompense the sinner but uses His grace and bounty to recompense the good-doer.

12/12 - Abu 'Abdur-Rahmān Abdullah ibn 'Umar ibn al-Khattāb (may Allah be pleased with him and his father) said: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying:

«انْطَلَقَ ثَلاَثَةُ نَفَرٍ مِمَّنْ كَانَ قَبْلَكُمْ حَتَّى آوَاهُمُ الْمَبِيتُ إِلىٰ غَارٍ فَدَخَلُوهُ، فانْحَدَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهِمُ الْغَارَ. فَقَالُوا: إِنَّهُ لا يُنْجِيكُمْ مِنْ هذِهِ الصَّخْرَةِ إِلَّا أَنْ تَدْعُوا اللهَ بِصَالِحِ أَعْمَالِكُمْ،

"Three men from among those who were before you set out together until they reached a cave at night so they entered it. A big rock rolled down the mountain and blocked the entrance to the cave. They said to each other, 'Nothing will save you from this rock but to call upon Allah by the most righteous of your deeds.' So, one of them said, 'O Allah! I had old parents and I never provided my family or workers with the evening milk before them. One day, by chance I came late (at night) when they had slept. I milked the sheep for them and took the milk to them but I found them sleeping. I disliked providing my family with the milk before them. I waited for them to wake up with the bowl of milk in my hand and my children crying (from hunger) at my feet until daybreak. Then my parents got up and drank the milk. O Allah! If I did that for Your sake only, then relieve us from the distress we are in because of this rock.' So the rock shifted a little but not enough for them to get out. The second man said, 'O Allah! I had a cousin who was the most beloved of all people to me (in another version: I had a cousin for whom I loved in the most passionate way a man can love a woman), and I wanted to have sexual relations with her but she refused. Later she was having a hard time in a

famine year and she came to me and I gave her one-hundred-and-twenty Dinars on condition that she would not resist my sexual advances, and she agreed. When I sat between her legs, she said: "Fear Allah and do not break the seal except by its right (i.e. by legitimate marriage)." So, I turned away from her though she was the most beloved of all people to me, and I left her the gold I had given her. O Allah! If I did that for Your sake only, then relieve us from the distress we are in.' So the rock shifted but not enough for them to get out. The third man said, 'O Allah! I employed some labors and I paid them their wages except for one man who did not take his wages and went away. I invested his wages and much property resulted from that investment. Then after some time he came and said to me: "O servant of Allah! Pay me my wages." I said to him: "All you can see is from your wages; the camels, cows, sheep, and slaves." He said: "O servant of Allah, do not mock me." I said: "I am not mocking you." So he took them all and drove them away and left nothing thereof. O Allah! If I did that for Your sake only, then relieve us from the distress we are in.' So the rock shifted completely and they got out walking." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Do not break the seal: a warning against committing adultrey.

Guidance from the Hadīth:

1) Sincerity is one of the means to alleviate adversity because each one of them said: "O Allah! If I did that for Your sake only, then relieve us from the distress we are in."

2) Good deeds are means to alleviating adversity.

3) The merit of dutifulness to parents, refraining from adultery, honesty, and doing what is good for others.

4) Allah indeed answers the supplication and never disappoints anyone sincerely supplicating Him. So, the believer should be keen on making sincere supplication to Allah.

5) One kind of the legitimate Tawassul (imploring Allah) is that a person implores Allah by the sincere good deeds that he did.

Benefit:

The great ascetic Imam Mutarrif ibn 'Abdullah ash-Shikhkhīr (may Allah have mercy upon him) said:

"The righteousness of the heart results from the righteousness of deeds, and the righteousness of deeds results from the righteousness of intention."

[Quoted by al-Hāfizh Ibn Rajab in his book Jāmi' al-'Ulūm wal-Hikam]

2- Chapter on Repentance

The scholars said that repentance is obligatory from every sin. If the sin is between the servant and Allah Almighty with no human involved, it has three conditions:

First: One must give up the sin;

Second: One must show remorse for committing it;

Third: One must resolve never to do it again. If any of these conditions is missing, one's repentance is invalid.

If the sin involves the right of a human, the above three conditions for repentance apply in addition to clearing one's liability from the right of that human. For example, if one owes money or so, he must pay it back; if it is defamation or so, one should let him reciprocate or ask for his pardon; and if it is backbiting, he should ask for forgiveness, and he must repent from all sins. If he repents from some sins, his repentance is valid according to the scholars of Sunnah, but he is still held accountable for the remaining sins. There is a considerable amount of evidence from the Qur'an, the Sunnah,

and the consensus of Muslims on the obligation of repentance:

Allah Almighty says:

{وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلۡمُؤۡمِنُونَ لَعَلَّكُمۡ تُفۡلِحُونَ}

{And turn to Allah in repentance all together, O believers, so that you may be successful.} [Surat an-Nūr: 31] He also says:

{وَأَنِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِ}

{And seek your Lord's forgiveness and turn to Him in repentance} [Surat Hūd: 3] Allah Almighty also says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ تُوبُوٓاْ إِلَى ٱللَّهِ تَوۡبَةٗ نَّصُوحًا}

{O you who believe, turn to Allah in sincere repentance.} [Surat at-Tahrīm: 8]

Benefit:

In addition to the three conditions of repentance that the author (may Allah have mercy upon him) mentioned, the following are added:

Repentance should take place in its proper time; and this is of two types:

The first type: the time related to each person individually; it must be done before death.

The second type: the time related to people in general, based on the saying of the Prophet (may Allah's peace and blessings be upon him):

«لا تنقطعُ الهجرةُ حتىٰ تنقطعَ التوبةُ، ولا تنقطعُ التوبةُ حتىٰ تَطلعَ الشَّمسُ من مَغرِبِهَا»

"Hijrah (migration) is acceptable as long as repentance is acceptable, and repentance is acceptable until the sun rises from the west." [Narrated by Ahmad] As soon as the sun rises from the west, repentance becomes worthless.

Guidance from the verses:

1) The verse shows the obligation of repenting from sins, the excellence and reward of repentance, for Allah loves the repentants.

2) Repentance is a cause for success, which is why a true successful person is the one seeking and committing to a means leading to success.

13/1 - Abu Hurayrah (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying:

«والله إِنِّي لأَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ فِي اليَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً».

"By Allah! I ask Allah for forgiveness and repent to Him more than seventy times a day." [Narrated by Al-Bukhāri]

14/2 - Al-Agharr ibn Yasār al-Muzani (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«يا أيّها النَّاسُ تُوبُوا إِلَىٰ الله واستغفروه، فَإِنِّي أَتُوبُ إليه فِي الْيَوْمِ مائَةَ مَرَّةٍ».

"O people, seek repentance from Allah and seek His forgiveness. Verily, I seek repentance from Him one hundred times a day." [Narrated by Muslim]

Guidance from the Hadīths:

1) The obligation of repentance because the Prophet (may Allah's peace and blessings be upon him) commanded it: "O people, seek repentance from Allah," and he always hastened to repentance. Doing so reflects compliance with the command of Allah Almighty and the command of His Messenger (may Allah's peace and blessings be upon him), in addition to following the Messenger's example.

2) It shows the tremendous dedication of the Messenger of Allah (may Allah's peace and blessings be upon him) to worship his Lord and make sincere repentance to Him.

3) An aspect of the Prophet's guidance is to teach people both verbally and in practice.

4) One of the etiquettes of the preacher is to be the first to comply with the very command he is preaching people about as well as to be the first to refrain from what he advises people to abandon.

15/3- Abu Hamzah Anas ibn Mālik al-Ansārī (may Allah be pleased with him), the servant of the Prophet (may Allah's peace and blessings be upon him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَلهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَىٰ بَعِيرِهِ وقد أضَلَّهُ في أَرضٍ فَلاةٍ».

"Allah is happier with the repentance of His servant than one of you is with finding his riding

camel after having lost it in a desert." [Narrated by Al-Bukhāri and Muslim]

In a version narrated by Muslim:

« للهُ أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ، حِينَ يَتُوبُ إِلَيهِ، مِنْ أَحَدِكُمْ كان علىٰ رَاحِلَتِهِ بِأَرْضٍ فَلاةٍ، فَانفَلَتَتْ مِنْهُ وعَلَيْهَا طَعَامُهُ وشَرَابُهُ فأَيِسَ مِنْهَا، فَأَتَىٰ شَجَرَةً فَاضْطَجَعَ في ظِلِّهَا، وقد أَيِسَ مِنْ رَاحِلَتِهِ، فَبَيْنَمَا هُوَ كَذلكَ إذا هُوَ بِها قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخطَامِهَا، ثُمَّ قَالَ مِن شِدَّةِ الفَرَحِ: اللهم أنتَ عَبدِي وأَنا رَبُّكَ، أَخطَأَ مِنْ شِدَّةِ الفَرَحِ».

"Allah is happier with the repentance of His servant when he repents to Him than one of you who was on his camel in a waterless desert and then it broke away from him whilst carrying his provision of food and drink and he lost hope of finding it. So he went to a tree and lay down in its shade, hopeless of finding his camel. While in that state, he all of a sudden finds it standing before him, so he takes hold of its rein and then out of intense joy he says: 'O Allah, You are my servant and I am your Lord.' He makes this mistake out of intense joy."

Words in the Hadīth:

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rein: the rope used to lead the camel.

Guidance from the Hadīth:

1) Encouraging repentance because Allah loves it and is pleased with His servant when he repents.

2) The love of Allah Almighty for the repentance of His servant is in the servant's interest, because Allah loves to forgive and pardon. To Him,

pardoning is more pleasing than punishment, thus He is happy with the repentance of His servant.

3) Establishing the attribute of happiness to Allah, the Exalted; for indeed He shows happiness, anger, love, and hate. But:

{لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ}

{There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.} [Surat ash-Shūra: 11] It is a happiness that befits His Majesty and Glory, and it does not resemble the happiness of creatures.

Benefit:

Unlike the individual who intentionally or mockingly utters a word of disbelief, the individual who inadvertently or mistakenly utters it is not to be held accountable for it; which is a reflection of the mercy of Allah Almighty. This is similar to the situation of the man who said: "O Lord! You are my servant and I am Your lord."

16/4 Abu Mūsa Abdullah ibn Qays al-Ash'ari (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إنَّ اللهَ تعالىٰ يَبْسُطُ يَدَهُ باللَّيْلِ ليَتُوبَ مُسِيءُ النَّهَارِ، ويَبْسُط يَدَهُ بالنَّهَارِ ليَتُوبَ مُسِيءُ اللَّيْلِ، حَتَّىٰ تَطْلُع الشَّمْسُ مِنْ مَغْرِبِها».

"Allah Almighty stretches His hand during the night so that the sinners of the day may repent, and He stretches His hand in the day so that the sinners

of the night may repent. He keeps doing so until the sun rises from the west." [Narrated by Muslim]

Guidance from the Hadīth:

1) Allah Almighty accepts repentance from the servant even if it came late (not immediately after committing the sin), which is a reflection of the mercy of Allah Almighty towards His sinning servant.

2) Allah Almighty loves repentance, and therefore He accepts it from the servant and stretches His hands for it.

3) Hastening to repentance is one of the causes to earning the pleasure of Allah with His servant.

17/5 - Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمسُ مِنْ مَغْرِبِها تَابَ اللهُ عَلَيْهِ».

"Whoever repents before the sun rises from the west, Allah will accept his repentance." [Narrated by Muslim]

Guidance from the Hadīth:

1) One of the conditions of repentance requires its occurrence within its general legitimate time frame, based on the Hadīth: "(The time for) Repentance does not end until the sun rises from the west." [Narrated by Ahmad]

2) The sun rising from the west is one of the major signs of the Final Hour, following which no soul will benefit from its faith if it had not believed before or had earned through its faith some good.

3) The faith that benefits the believer is voluntary faith, whereas the faith expressed after the advent of the warning signs is of no benefit because it is generated by dire need. An example is what Allah Almighty said about Pharaoh:

{ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِيٓ ءَامَنَتۡ بِهِۦ بَنُوٓاْ إِسۡرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلۡمُسۡلِمِينَ}

{... until when he was drowning, he said, "I believe that none has the right to be worshiped except He in whom the Children of Israel believe, and I am one of those who submit to Allah."} [Surat Yūnus: 90]

18/6- Abu 'Abdur-Rahmān, 'Abdullah ibn 'Umar ibn al-Khattāb (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ اللهَ يَقْبَلُ تَوْبَةَ العَبْدِ مَا لَمْ يُغَرْغِرْ».

"Allah accepts the servant's repentance as long as the death rattle has not yet reached his throat." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Repentance is worthless at one's deathbed, thereby, on an individual level, it must be made before the time of death.

2) Faith due to dire need at one's deathbed is worthless because the servant is witnessing death already. So, the believer should take advantage of his life before death takes him by surprises.

19/7- Zirr ibn Hubaysh reported: "I went to Safwān ibn 'Assāl (may Allah be pleased with him) to ask him about wiping over the leather socks. Safwān asked me: 'What brought you, Zirr?' I replied: 'To seek knowledge.' He said: 'Indeed, the angels lower their wings for the seeker of knowledge out of pleasure with what he seeks.' So I said: 'There is some doubt in my heart concerning wiping over the leather socks after defecation and urination, and you were one of the Companions of the Prophet (may Allah's peace and blessings be upon him), so I came to you to ask you: Did you hear him mention anything concerning that?' He said: 'Yes, he used to order us when we were traveling to not take off our leather socks for three days and nights except from Janābah (major ritual impurity), but not from defecation, urination, and sleep.' I said: 'Did you hear him mention anything concerning love?' He said: 'Yes. We were traveling with the Messenger of Allah when a Bedouin man

called him with a very loud voice: “O Muhammad!” So the Messenger of Allah (may Allah’s peace and blessings be upon him) answered him in a similar voice: ‘Here!’ So we said to him: ‘Lower your voice for you are in the presence of the Prophet (may Allah’s peace and blessings be upon him), and you have been forbidden from this.’ He said: ‘By Allah, I will not lower (it).’ The Bedouin said: ‘A person loves a people but he is not on the same level with them (in terms of deeds)?’ The Prophet (may Allah’s peace and blessings be upon him) said:

«الْمَرْءُ مَعَ مَنْ أَحَبَّ يَوْمَ الْقِيَامَةِ».

‘A person is with whomever he loves on the Day of Judgment.’” He continued to speak to us until he mentioned a gate in the direction of the west whose width is traveled – or a rider would travel its width – in forty or seventy years.” Sufyān (one of the sub-narrators) said: “(It is) in the direction of the Levant (west of Madīnah), Allah created it the Day He created the heavens and the earth, open for repentance. It shall not be closed until the sun rises through it.” [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The excellence of knowledge as well as seeking it. The beneficial knowledge is what is contained in the Qur'an and the Prophetic Sunnah, and seeking it is considered a form of Jihad for the sake of Allah Almighty.

2) As for the statement that "the angels lower their wings for the seeker of knowledge, out of pleasure with what he does," we believe in its literal meaning because any statement reported from the Messenger (may Allah's peace and blessings be upon him) and has been verified as authentic must merit our compliance. We are to believe in it without skepticism or hesitation. It is quite often that the Prophet's practice and the truth do not conform to personal opinions and desires.

3) Wiping over the leather socks is one of the distinctive practices of Ahl-us-Sunnah, as it is established by the concurrence of multiple Hadīths reported form the Messenger of Allah (may Allah's peace and blessings be upon him).

4) A believer who loves a people of faith becomes one of them even if his deeds are comparatively less.

5) The encouragement in the great testament that "a person is with whomever he loves on the Day of Judgment." It is obligatory to love people of

knowledge and faith and to dislike people of disbelief and aggression.

6) An indication of the blessedness of the land of the Levant is that Allah Almighty created the gate of repentance in the direction of the Levant.

20/8 - Abu Sa'īd Sa'd ibn Mālik ibn Sinān al-Khudrī (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْساً، فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرْضِ، فَدُلَّ عَلَىٰ رَاهِبٍ، فَأَتَاهُ فقال: إِنَّهُ قَتَلَ تِسْعَةً وتسْعِينَ نَفْساً، فهَلْ لَهُ مِنْ تَوْبةٍ ؟ فقالَ: لا، فَقَتَلَهُ فَكَمَّلَ بِهِ مَائَةً. ثُمَّ سَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرْضِ، فَدُلَّ عَلَىٰ رَجُلٍ عَالِمٍ فقالَ: إِنَّهُ قَتَلَ مَائَةَ نَفْسٍ، فَهَلْ لَهُ مِنْ تَوْبةٍ ؟ فقالَ: نَعَمْ، وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةَ؟ انْطَلِقْ إِلَىٰ أَرْضِ كَذَا وَكَذَا، فَإِنَّ بِهَا أناساً يَعْبُدُونَ الله تعالىٰ فَاعْبُدِ الله مَعَهُمْ، وَلا تَرْجِعْ إِلَىٰ أَرْضِكَ فَإِنَّهَا أَرْضُ سُوءٍ، فانْطَلَقَ حَتَّىٰ إِذَا نَصَفَ الطَّرِيقُ أَتَاهُ الْمَوْتُ، فاخْتَصَمَتْ فيهِ مَلائكَةُ الرَّحْمَةِ ومَلائكَةُ الْعَذَابِ، فقالَتْ مَلائكَةُ الرَّحْمَةِ: جَاءَ تَائِباً مُقْبِلاً بِقَلْبِهِ إِلَىٰ الله تعالىٰ، وقالَتْ مَلائكَةُ الْعَذَابِ: إِنَّهُ لَمْ يَعْمَلْ خَيْراً قَطُّ، فَأَتَاهُمْ مَلَكٌ في صُورَةِ آدَمِيٍّ فَجَعَلُوهُ بَيْنَهُمْ فقالَ: قيسُوا ما بَيْنَ الأَرْضَيْنِ فَإِلَىٰ أَيَّتِهِمَا كَانَ أَدْنَىٰ فَهُوَ لَهُ، فَقَاسُوا فَوَجَدُوهُ أَدْنَىٰ إِلَىٰ الأَرْضِ الَّتِي أَرَادَ، فَقَبَضَتْهُ مَلائكَةُ الرَّحْمَةِ».

"Among those who lived before you, there was a man who had killed ninety-nine people. He asked about the most knowledgeable person on earth and was guided to a monk. When he went to him, he informed him that he had killed ninety-nine people and asked if his repentance could be accepted. The monk said, 'No,' so he killed him and made him the hundredth. Then he asked again about the most knowledgeable person on earth and was guided to

a scholar. He informed him of his hundred murders and asked if there was a chance for his repentance to be accepted. The scholar said, 'Yes, and who could place a barrier between him and repentance? Set out to such-and-such for there are people who worship Allah, the Almighty, so join them in their worship, and do not return to your land, for it is a land of evil.' The man set out and when he was halfway there, death came to him. The angels of mercy and the angels of torment disputed over him. The angels of mercy said: 'He came with a repenting heart to Allah, the Almighty.' The angels of torment said: 'He has never done anything good in his life.' An angel then came in the form of a human being and they agreed to take him as an arbitrator. He said: 'Measure the distance between the two lands and see to which one he was closer.' They did that and found him closer to the land he was traveling to, so the angels of mercy took his soul." [Narrated by Al-Bukhāri and Muslim]

In another authentic narration:

«فَكَانَ إِلَىٰ الْقَرْيَةِ الصَّالِحَةِ أَقْرَبَ بِشِبْرٍ، فَجُعِلَ مِنْ أَهْلِهَا»

"He was one span closer to the land of piety, so he was considered one of its people." In yet a third authentic narration:

«فَأَوْحَىٰ اللهُ تَعَالَىٰ إِلَىٰ هذِهِ أَنْ تَبَاعَدِي، وإِلَىٰ هذِهِ أَنْ تَقَرَّبِي، وقَالَ: قِيسُوا مَا بَيْنَهُمَا، فَوَجَدُوهُ إِلَىٰ هذِهِ أَقْرَبَ بِشِبْرٍ، فَغُفِرَ لَهُ».

"Allah, the Almighty, ordered this land (evil place) to move away and this land (good place) to move closer and said: 'Measure the distance between them,' so they found him to be one span closer to this one (the good land), so he was forgiven." In another narration:

«فَنَأَىٰ بِصدْرِهِ نَحْوهَا».

"He directed his chest towards it (the good land)."

Guidance from the Hadīth:

1) The excellence of knowledge and its holders. Unlike the devout worshiper who lacks knowledge, a scholar guides people and does not make them despair of Allah's mercy.

2) It shows how a person's environment affects him in terms of being righteous or corrupt. An environment of righteousness encourages the believer to do good whereas an evil environment weakens the believer or discourages him from doing good altogether.

3) A sincere intention complements the deed of the believer even if he had not done it.

4) It shows the vastness of the mercy of Allah towards His servants as He opened the gate of repentance to excessive sinners and accepted their repentance.

5) Whoever sins then feels remorseful for what he committed, his remorse is proof of the validity of

his repentance, based on the saying of the Prophet (may Allah's peace and blessings be upon him):

«الندم توبة»

"Remorse is repentance." [Narrated by Ahmad]

Benefit:

A killer is liable for three rights:

The first right pertains to Allah, the second to the killed, and the third to the relatives of the killed.

As for the right pertinent to Allah, He forgives it through repentance.

As for the right pertinent to the killed, the repentance of the killer does not waive this right because it is no longer possible for the killer to obtain pardon from him. He will answer for it when Allah judges between him and the killed on the Day of Judgment.

As for the right of the relatives of the killed, the repentance of the killer is not valid until he surrenders himself to them, after which they either pardon him or ask for retribution or for bloodmoney.

21/9- 'Abdullah ibn Ka'b ibn Mālik, who was his father's guide after Ka'b lost his sight, reported that he heard Ka'b ibn Mālik (may Allah be pleased with him) narrating the story when he failed to accompany the Messenger of Allah (may Allah's peace and blessings be upon him) in the battle of Tabūk. Ka'b said: "I never stayed behind in any

expedition that the Messenger of Allah (may Allah's peace and blessings be upon him) undertook except the battle of Tabūk and the battle of Badr. As for the battle of Badr, nobody was blamed for remaining behind as the Messenger of Allah and the Muslims, when they set out, had in mind only to intercept the caravan of the Quraysh. Allah made them confront their enemies unexpectedly. I witnessed with the Messenger of Allah the night of 'Aqabah when we pledged our allegiance to Islam, and it was dearer to me than participating in the battle of Badr, although Badr was more well-known among the people than that. And this is the account of my staying behind in the battle of Tabūk. I was never stronger or with better means than at the time of this expedition, and, by Allah, I had never before possessed two riding-camels until the time of this expedition. Whenever the Messenger of Allah decided to go on a campaign, he would not disclose his real destination till the last moment (of departure). But on this expedition, he set out in extremely hot weather; the journey was long and the terrain was waterless desert; and he had to face a large army, so he informed the Muslims about the actual situation so that they should make full preparation for the campaign. The Muslims who accompanied the Messenger of Allah were large in number but no proper record of them was maintained (meaning a written record). Ka'b

(further) said: Few were the persons who chose to remain absent believing that they could easily remain undetected unless revelation came from Allah relating to them. The Messenger of Allah set out on this expedition when the fruit were ripe and their shade was sought. I had a weakness for them. The Messenger of Allah and the Muslims made preparations. I also would set out in the morning to make preparations along with them but would come back having done nothing and would say to myself: 'I have means enough (to make preparations) as soon as I like'. And I went on doing this (postponing my preparations) till the time of departure came and it was in the morning that the Messenger of Allah set out along with the Muslims, but I had made no preparations. I would go early in the morning and come back, but with no decision. I went on doing so until they (the Muslims) hastened and covered a good deal of distance. Then I was about to march on and join them. I wish I had done that! But it was not destined for me. After the departure of the Messenger of Allah, whenever I went out, I was grieved to find no one like me (who stayed behind) except confirmed hypocrites or weak men whom Allah had exempted (from marching forth for Jihad). The Messenger of Allah made no mention of me until he reached Tabūk. While he was sitting with the people in Tabūk, he said, 'What happened to Ka'b ibn Mālik?' A man

from Banu Salimah said, 'O Messenger of Allah, (the beauty of) his cloak and an appreciation of his finery have detained him.' Upon this Mu'ādh ibn Jabal (may Allah be pleased with him) said to him, 'What a bad thing you have said! By Allah, O Messenger of Allah, we know nothing about him but good.' The Messenger of Allah kept quiet. At that time, he (the Messenger of Allah) saw a man in white in the distant mirage and said, 'Be Abu Khaythamah,' and it was Abu Khaythamah al-Ansāri. He was the one who had given in charity a small measure of dates and was ridiculed by the hypocrites. Ka'b continued: When the news reached me that the Messenger of Allah was on his way back from Tabūk, I was greatly distressed. I thought of fabricating an excuse and asked myself how I would save myself from his anger the next day. In this connection, I sought the counsels of every prudent member of my family. When I was told that the Messenger of Allah was about to arrive, all the wicked ideas vanished (from my mind) and I came to the conclusion that nothing but the truth could save me. So I decided to tell him the truth. It was in the morning that the Messenger of Allah arrived in Madīnah. It was his habit that whenever he came back from a journey, he would first go to the mosque and perform two Rak'ahs (of optional prayer) and would then sit with the people. When he sat, those who had remained behind came to him

to present their excuses and take an oath before him. They were eighty-something men. The Messenger of Allah accepted their excuses at face value and accepted their allegiance and sought forgiveness for them and left the true intentions in their hearts for Allah to judge, until I appeared before him. When I greeted him, he smiled a smile of an angry person then said, 'Come forward.' I went forward and sat in front of him. He said to me, 'What kept you behind? Had you not purchased a riding animal?' Ka'b said: I said, 'O Messenger of Allah, by Allah, if I were to sit before anybody else, a man of the world, I would have definitely saved myself from his anger on one pretext or the other as I have a gifted skill in argumentation, but, by Allah, I am fully aware that if I were to put forward before you a lame excuse to please you, Allah would definitely provoke your wrath upon me. If I speak the truth, you may be angry with me, but I hope that Allah would be pleased with me (and accept my repentance). By Allah, there is no valid excuse for me. By Allah, I had never been stronger or wealthier than I was when I stayed behind.'

He said: Thereupon, the Messenger of Allah said, 'As to this one, he has spoken the truth, so get up (and wait) until Allah gives a decision about you.' I left and some men from (the tribe of) Banu Salimah followed me. They said to me, 'By Allah, we do not know that you committed a sin before. You,

however, showed inability to put forward an excuse before the Messenger of Allah like those who stayed behind him. It would have been enough for the forgiveness of your sin that the Messenger of Allah would have sought forgiveness for you.' By Allah, they kept on reproaching me until I thought of going back to the Messenger of Allah and retract my confession. Then I said to them, 'Has anyone else met the same fate?' They said, 'Yes, two men have met the same fate. They said the same thing that you said and were given the same order that you were given.' I asked, 'Who are they?' They said, 'Murārah ibn Rabīʿah al-'Umri and Hilāl ibn Umayyah al-Wāqifi.' They mentioned two pious men who had taken part in the battle of Badr and in whom there was an example for me. He said: So I did not change my mind when they mentioned them to me. The Messenger of Allah forbade the Muslims from talking to us, the three aforesaid persons, out of all those who remained behind from that battle. So the people avoided us, or he said: they changed their attitude towards us, until the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As for my two companions, they remained in their houses and kept on weeping, but I was the youngest and strongest of them. So I would go out and attend the prayer along with the Muslims and roam the markets, but none would

talk to me. I would come to the Messenger of Allah and greet him while he was sitting in his gathering after the prayer, and I would wonder whether he even moved his lips in return of my greeting or not. Then I would perform prayer near him and look at him stealthily. When I was in prayer, he would look at me and when I would cast a glance at him he would turn away his eyes from me. When the harsh boycott of the Muslims to me continued for a (considerable) length of time, I walked and I climbed upon the wall of the garden of Abu Qatādah, who was my cousin and the most beloved of all people to me. I greeted him but, by Allah, he did not return my greeting. I said to him, 'O Abu Qatādah, I adjure you in the Name of Allah, are you not aware that I love Allah and His Messenger?' I asked him the same question again but he remained silent. I again adjured him, whereupon he said, 'Allah and His Messenger know better.' My eyes flowed with tears, and I came back climbing down the wall. As I was walking in the market of Madīnah, a man from the Syrian peasants, who had come to sell food grains in Madīnah, asked people to direct him to Ka'b ibn Mālik. People pointed towards me. He came to me and delivered a letter from the King of Ghassān, and as I was a scribe, I read that letter whose purport was: 'It has been conveyed to us that your friend (the Prophet) was treating you harshly. Allah does not make you live in a place where you

feel inferior and your right is lost. So, join us, and we will console you.' As I read that letter I said, 'This too is a trial,' so I put it in the furnace and made a fire burning it. When forty of the fifty days had elapsed and the Messenger of Allah received no Revelation, there came to me a messenger from the Messenger of Allah and said, 'The Messenger of Allah commands you to keep away from your wife.' I said, 'Should I divorce her or what else should I do?' He said, 'No, but only keep away from her and don't have sexual contact with her.' The same message was sent to my two companions. So, I said to my wife: 'Go to your parents and stay there with them until Allah gives the decision in my case.' The wife of Hilāl ibn Umayyah came to the Messenger of Allah and said: 'O Messenger of Allah, Hilāl ibn Umayyah is a helpless old man who has no servant. Do you disapprove if I serve him?' He said, 'No, but he should not have any intimacy with you.' She said, 'By Allah, he has no such desire left in him. By Allah, he has been in tears since (this calamity) struck him.' Some members of my family said to me, 'Why don't you seek permission from the Messenger of Allah in regard to your wife, for he has given permission to the wife of Hilāl ibn Umayyah to serve him?' I said, 'I would not seek permission from the Messenger of Allah regarding her for I do not know what the Messenger of Allah might say in response to that, as I am a young man.' It was in this

state that I spent ten more nights and thus fifty days had passed since he forbade people from talking to us.

After I had offered my Fajr prayer on the early morning of the fiftieth day of this boycott on the roof of one of our houses, and had sat in the very state which Allah described us (in the Qur'an): 'My very soul seemed constrained and the earth seemed constrained to me despite its vastness', I heard the voice of a proclaimer from the peak of Mount Sal' shouting at the top of his voice: 'O Ka'b ibn Mālik, rejoice!' I fell down in prostration and knew that there was (a message of) relief for me. The Messenger of Allah had informed the people that Allah accepted our repentance when he offered the Fajr prayer. So the people went on to give us glad tidings and some of them went to my companions in order to give them the glad tidings. A man spurred his horse towards me (to deliver the good news), and another one from the tribe of Aslam came running for the same purpose and went up the mount. His voice reached me before the rider did. When the one whose voice I had heard came to me to congratulate me, I took off my two garments and gave them to him for the good news he brought to me. By Allah, I possessed nothing else (of clothes) except these garments at that time. I borrowed two garments, dressed myself and went to the Messenger of Allah. On my way, the people

were receiving me in batches and congratulating me saying: 'Congratulations for Allah's acceptance of your repentance.' I entered the mosque where the Messenger of Allah was sitting amidst people. Talhah ibn 'Ubaydullah got up and rushed towards me, shook hands with me and congratulated me. By Allah, no person stood up (to greet me) from amongst the Muhājirūn except him." Ka'b said that he never forgot this good gesture of Talhah. Ka'b further said: I greeted the Messenger of Allah and he said with his face beaming with joy, 'Rejoice with the best day you have ever seen since your mother gave birth to you.' I said: 'O Messenger of Allah! Is this (good news) from you or from Allah?' He said, 'No, it is from Allah.' And it was common with the Messenger of Allah that whenever he was happy, his face would glow as if it were a part of the moon and it was from this that we recognized it (his delight). As I sat before him, I said, 'As part of my repentance, I will give up all of my wealth in charity for the sake of Allah and His Messenger.' Thereupon, the Messenger of Allah said, 'Keep some of your wealth with you, as it is better for you.' I said, 'I shall keep my share from Khaybar.' I added: 'O Messenger of Allah! Verily, Allah has granted me salvation because of my truthfulness, and therefore, repentance obliges me to speak nothing but the truth as long as I live.'" Ka'b added: "By Allah, I do not know of any Muslim whom Allah has helped to

tell the truth more than I since I said this to the Messenger of Allah. By Allah! Since the time I made a pledge of this to the Messenger of Allah, I have never intended to tell a lie, and I hope that Allah would protect me (against telling lies) for the rest of my life. I hope that Allah would save me (from trials) for the rest of my life." He said: So Allah, the Exalted, revealed these verses:

{لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ ٱلْعُسْرَةِ}

{Indeed, Allah has turned in mercy to the Prophet, the Emigrants and the Helpers who followed him in the hour of hardship [at Tabūk]... } he recited until:

{إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ * وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُواْ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ}

{... for He is All-Gracious, Most Merciful to them. And [Allah also turned in mercy] to the three who stayed behind, until the earth became constrained to them, despite its vastness... } until:

{ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ}

{... fear Allah and be with those who are truthful.} [Surat at-Tawbah: 117-119] Ka'b said: "By Allah, since Allah guided me to Islam, there has been no blessing more significant for me than this truth of mine which I spoke to the Messenger of Allah (may Allah's peace and blessings be upon him), and if I were to tell a lie I would have been ruined as were ruined those who had told lies, for

Allah described those who told lies with the worst description He ever attributed to anybody else. Allah Almighty said:

{سَيَحۡلِفُونَ بِٱللَّهِ لَكُمۡ إِذَا ٱنقَلَبۡتُمۡ إِلَيۡهِمۡ لِتُعۡرِضُواْ عَنۡهُمۡۖ فَأَعۡرِضُواْ عَنۡهُمۡۖ إِنَّهُمۡ رِجۡسٞۖ وَمَأۡوَىٰهُمۡ جَهَنَّمُ جَزَآءَۢ بِمَا كَانُواْ يَكۡسِبُونَ * يَحۡلِفُونَ لَكُمۡ لِتَرۡضَوۡاْ عَنۡهُمۡۖ فَإِن تَرۡضَوۡاْ عَنۡهُمۡ فَإِنَّ ٱللَّهَ لَا يَرۡضَىٰ عَنِ ٱلۡقَوۡمِ ٱلۡفَٰسِقِينَ} [التوبة:95 – 96].

{When you return to them, they will swear to you by Allah so that you may leave them alone. So leave them alone, for they are evil. Their abode is Hell, as a recompense for what they used to do. They will swear to you in order to please you. Even if you are pleased with them, Allah will not be pleased with the rebellious people.} [Surat at-Tawbah: 95-96]

K'ab said: The matter of us three persons was deferred as compared with those who took an oath before the Messenger of Allah and he accepted their allegiance and sought forgiveness for them. He deferred our case until Allah, the Exalted, gave the decision therein. Allah Almighty said:

{وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُواْ}

{And [Allah also turned in mercy] to the three who stayed behind} The verse does not mean by "left behind" our staying behind from Jihad, but that he left our case behind and deferred our matter as opposed to those who took oath and presented excuses to him so he accepted them. [Narrated by Al-Bukhārī and Muslim]

In another version:

«أَنَّ النَّبيَّ صلى الله عليه وسلم خَرَجَ في غَزْوَةِ تَبُوكَ يَوْمَ الخمِيسِ، وكانَ يُحِبُّ أنْ يَخْرُجَ يَوْمَ الخمِيسِ»

"The Prophet (may Allah's peace and blessings be upon him) set out for the battle of Tabūk on Thursday, and he liked to set out for battle on Thursdays." In another version:

«وكانَ لا يقْدَمُ مِن سَفَرٍ إلَّا نَهَاراً في الضحَى، فإذَا قَدِمَ بَدَأَ بالمسْجِد فصَلَّىٰ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَس فِيهِ».

"He (the Messenger of Allah) used to come back from travel only during daytime in the forenoon. When he arrived, he would first go to the masjid and pray two Rak'ahs then sit down."

Words in the Hadīth:

Caravan: camels loaded with supplies.

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Confirmed hypocrite: disparaged with hypocrisy.

The beauty of his cloak and an appreciation of his finery have detained him: boasting with one's clothes and showing them off.

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Sal': the name of a mountain in Madīnah.

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Guidance from the Hadīth:

1) It is permissible that an individual informs others about his negligence and shortcomings in obeying Allah and His Messenger, and what he went through as a result. The purpose is to offer warning and advice, and to point out the ways of goodness to be followed and the ways of evil to be avoided.

2) The individual should firmly seize any opportunity to do good. If Allah Almighty opens a door to do good for a person and he does not go through it, Allah may punish him by not offering him another opportunity; or worse, he may become afflicted with preoccupation with what harms him.

3)The legitimacy of not greeting a sinner to discipline him if this would be of benefit (in reforming his condition). It is also permissible to reprimand one's friends for the purpose of disciplining them.

4) Sins cause feelings of alienation in a person's heart. However, the intensity of such feelings depends on how alive the believer's heart is.

5) Destroying what is feared to harm one's religion. The advice for the believer is to remove from his house anything that might lead him to commit sin lest he weakens and commits it.

6) The absolute best day of a person's life is the day Allah accepts his repentance and forgives him.

7) Whoever feels remorse for a sin, Allah will guide him to repentance and help him fulfill it.

22/10- Abu Nujayd ‘Imrān ibn al-Husayn al-Khuzā‘i (may Allah be pleased with him and his father) reported: “A woman from (the tribe of) Juhaynah came to the Messenger of Allah (may Allah’s peace and blessings be upon him) and she was pregnant as a result of adultery. She said: ‘O Messenger of Allah, I have done something that makes me liable to receive Hadd (a prescribed corporal punishment), so apply it on me.’ The Messenger of Allah (may Allah’s peace and blessings be upon him) called her guardian and said to him: ‘Be kind to her, and when she gives birth, come to me.’ He did so and the Prophet of Allah (may Allah’s peace and blessings be upon him) commanded that her clothes be secured on her and that she be stoned to death. He then offered the funeral prayer over her. ‘Umar asked him: ‘O Messenger of Allah, you pray over her even though she committed adultery?’ He said:

«لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ المدينَةِ لَوَسِعَتْهُمْ، وَهَلْ وَجَدْتَ أَفضلَ مِن أن جَادَتْ بنَفْسِهَا لله _عز وجل_؟!».

‘Indeed, she has made such a repentance that if it were to be divided among seventy people of Madīnah, it would be enough for them all. Has she found something better than offering her life to

Allah, Glorified and Exalted?'" [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is obligatory to stone the married adulterer. The Messenger of Allah (may Allah's peace and blessings be upon him) did this stoning and so did the rightfully guided Caliphs after him. This punishment is out of the mercy of Allah Almighty to purify his slave from the sin.

2) The recompense for a deed is of the same nature as the deed. Since the adulterer's whole body indulged in sin, it is wise that the whole body suffers punishment for the sin just as it received pleasure from it.

3) It is permissible that a person admits committing adultery to be purified through the prescribed corporal punishment, not to expose himself or to brag about his sin.

11/23 - Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَوْ أَنَّ لِابْنِ آدَمَ وَادِياً مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانِ، وَلَنْ يَمْلأَ فَاهُ إِلَّا التُّرَابُ، وَيَتُوبُ اللهُ عَلَىٰ مَنْ تَابَ».

"If the son of Adam were to own a valley of gold, he would desire to have two valleys. Nothing can fill his mouth except dust (of the grave), and Allah accepts the repentance of whoever repents." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The human nature cherishes piling up wealth, except the one who purifies himself and reminds it that it will meet Allah Almighty.

2) Repenting to Allah Almighty is a cause for quitting sins and for contentment with the provision that Allah alloted for His servant.

3) Allah erases sins through repentance even if they are related to the financial rights of others, on condition that they are paid back to their rightful owners.

24/12- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«يَضْحَكُ اللهُ سُبْحَانَهُ وَتَعَالَىٰ إِلَىٰ رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ يَدْخُلانِ الْجَنَّةَ؛ يُقَاتِلُ هذَا في سَبِيلِ اللهِ فَيُقْتَلُ، ثُمَّ يَتُوبُ عَلَىٰ الْقَاتِلِ، فَيُسْلِم فَيُسْتَشْهَدُ».

"Allah, Glorified and Exalted, laughs at two men, one of them kills the other, yet both enter Paradise. This one fights in the cause of Allah and gets killed. Then Allah accepts the repentance of the killer, so he embraces Islam and dies as a martyr." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The residents of Paradise are cleansed from spite and grudge to the extent that the killer and the one he killed both enter Paradise without harboring any grudge or hard feelings for each other, and it is in this respect that Allah Almighty laughs at them (in a way that befits His Majesty).

2) Just as "embracing Islam wipes out the sins that preceded it", so does "repentance abolishes the sin committed preceding it." Hence, the believer should always be keen on renewing his repentance.

3- Chapter on Patience

Allah Almighty says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ وَصَابِرُواْ}

{O you who believe, be patient and endure} [Surat Āl ʻImrān: 200] He also says:

{وَلَنَبۡلُوَنَّكُم بِشَيۡءٖ مِّنَ ٱلۡخَوۡفِ وَٱلۡجُوعِ وَنَقۡصٖ مِّنَ ٱلۡأَمۡوَٰلِ وَٱلۡأَنفُسِ وَٱلثَّمَرَٰتِۗ وَبَشِّرِ ٱلصَّٰبِرِينَ}

{We will surely test you with something of fear and famine, and loss of property, lives and fruits. But give glad tidings to those who are patient.} [Surat al-Baqarah:155] He also says:

{إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجۡرَهُم بِغَيۡرِ حِسَابٖ}

{Those who observe patience will be given their reward without measure.} [Surat az-Zumar: 10] He also says:

{وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنۡ عَزۡمِ ٱلۡأُمُورِ}

{But whoever observes patience and forgives, it is indeed a matter of great resolve.} [Surat ash-Shūra: 43] Allah Almighty also says:

{ٱسۡتَعِينُواْ بِٱلصَّبۡرِ وَٱلصَّلَوٰةِۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ}

{seek help in patience and prayer, for Allah is with those who are patient.} [Surat al-Baqarah: 153] Allah Almighty also says:

{وَلَنَبۡلُوَنَّكُمۡ حَتَّىٰ نَعۡلَمَ ٱلۡمُجَٰهِدِينَ مِنكُمۡ وَٱلصَّٰبِرِينَ وَنَبۡلُوَاْ أَخۡبَارَكُمۡ}

{We will certainly test you so as to reveal those of you who struggle [in Allah's way] and remain patient, and We will test sincerity of your assertions.} [Surat Muhammad: 31] There are many other well-known verse addressing patience and its merit.

Benefit:

Linguistically, Sabr (Arabic term for patience) means confinement. In Islamic terminology, it means confining oneself to three matters: first, obeying Allah; second, avoiding what He prohibited; and third, patience with what Allah decrees of painful fates.

Guidance from the verses:

1) Allah Almighty commanded the believers to be steadfast in obeying Him, abandon sins, and be content with His decree and fate.

2) Afflicting the believers is meant to test them and reward their patience, each according to his level of faith and patience.

3) Patience is a virtue and a praiseworthy behavior endured only by strong-willed individuals.

25/1- Abu Mālik al-Hārith ibn ‘Āsim al-Ash‘ari (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«الطُّهُورُ شَطْرُ الإيمَان، وَالْحَمْدُ لله تَمْلأُ الْمِيزَانَ، وَسُبْحَانَ الله وَالْحَمْدُ لله تَمْلآنِ ـ أوْ تَمْلأُ ـ مَا بَيْنَ السَّمَاواتِ وَالأرْضِ، وَالصَّلاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أوْ عَلَيْكَ. كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا، أوْ مُوبِقُهَا».

“Purity is half of faith. (Saying) Al-hamdulillah (All praise be to Allah) fills the scale. (Saying) Subhānallah wal-hamdulillah (Exalted is Allah above every imperfection and all praise be to Allah) fills what is between the heavens and earth. Prayer is light. Charity is proof (of faith). Patience is illumination. The Qur’an is an argument either for you or against you. Everyone goes out in the morning and sells himself either freeing it or destroying it.” [Narrated by Muslim]

Words in the Hadīth:

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Freeing it: saving it from punishment.

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Guidance from the Hadīth:

1) The merit of purity in Islam such that it amounts to half of the faith.

2) The merit of the remembrance of Allah, Glorified and Exalted, and its great reward.

3) Prayer illuminates the path of truth for its observer in this life and the Sirāt (bridge over hellfire) in the Hereafter.

4) The merit of patience, for it is a praiseworthy trait that shines a ray of light in the intense gloom of adversity. It was described as illumination because it involves burning as well as brightness, given how hard it is.

5) It urges giving care and attention to the Qur'an in terms of recitation, understanding, implementation, preaching, and finding sufficiency in revelation apart from any other source. This is the reward of the believer who pays great care to the Book of Allah Almighty.

26/2- Abu Sa'īd Sa'd ibn Mālik ibn Sinān al-Khudrī (may Allah be pleased with him and his father) reported that a group from the Ansār asked the Prophet (may Allah's peace and blessings be upon him) to give them [money] and he gave them. They asked him again and he gave them until he ran out of money. After he had spend everything he had, he said to them:

«مَا يَكُنْ عِنْدِي مِن خَيْرٍ فَلَن أَدَّخِرَهُ عَنكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللهُ، وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْراً وَأَوْسَعَ مِنَ الصَّبْرِ».

"Whatever good I have, I will not withhold it from you. Whoever seeks to be chaste, Allah will grant him chastity; whoever seeks to be self-sufficient, Allah will grant him self-sufficiency; whoever seeks to be patient, Allah will grant him patience. No one is granted a gift better and ampler than patience." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) When the servant refrains from unlawful deeds, Allah, Exlated and Glorified, will grant him virtuousness and protect him and his relatives from such unlawful deeds and their allure.

2) When the servant suffices himself with what Allah gives him rather than beg people for what they have, Allah will make him needless of people and aid him in keeping his integrity intact without having to beg.

3) One of the best blessings the servant is granted is to have patience in all his affairs.

27/3 - Abu Yahya Suhayb ibn Sinān (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«عَجَباً لأَمْرِ المُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذلِكَ لأَحَدٍ إِلَّا لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْراً لَهُ، وَإِنْ أَصَابَتْهُ ضَرّاءُ صَبَرَ فَكَانَ خَيْراً لَهُ».

"How wonderful the affair of the believer is! Indeed, all of his affairs are good for him. This is for none but the believer. If something good happens to him, he is grateful to Allah, and that is good for him. And if something bad happens to him, he has patience, and that is good for him." [Narrated by Muslim]

Guidance from the Hadīth:

1) It urges showing gratitude to Allah in times of prosperity because it increases the blessings.

2) The believer who has complete faith and sincere certitude displays gratitude when blessed and patience when afflicted.

3) The excellence of patience because it is one of the most particular traits of the believers.

28/4- Anas (may Allah be pleased with him) reported: When the Prophet (may Allah's peace and blessings be upon him) became fatally ill and was suffering the agonies of death, Fātimah (may Allah be pleased with her) said, "How agonized my father is!" So he said:

«لَيْسَ عَلَىٰ أَبِيكِ كَرْبٌ بَعْدَ الْيَوْمِ»

"Your father will suffer no more agony after this day." When he died, she said: "O Father, who answered the Lord Who called him. O Father, whose abode is the highest garden of Paradise. O Father, whose death we announce to Gabriel." When he was buried, Fātimah said: "How could you

find it pleasing to your hearts to throw dust over the Messenger of Allah?" [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Messenger of Allah (may Allah's peace and blessings be upon him) like other human beings; suffered from illnesses, hunger, and thirst. Therefore, it is impermissible to seek his help after his death, which some ignorant people do. May Allah guide them to achieve Tawhīd and sincerity for Allah, the Lord of the worlds.

2) There is no harm in slight lamentation as long as it is not caused by discontentment with the decree of Allah, Glorified and Exalted, but rather by overwhelming sadness.

3) It encourages adherence to patience in the face of adversities and refraining from discontent.

29/5- Abu Zayd Usāmah ibn Zayd ibn Hārithah, the Prophet's freed slave and his beloved and the son of his beloved (may Allah be pleased with him and his father), said: "The daughter of the Messenger of Allah (may Allah's peace and blessings be upon him) sent him a message saying: 'My son is dying, so come to us.' He sent her his reply, greeting her with peace then saying:

«إِنَّ لله مَا أَخَذَ، وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ»

‘To Allah belongs what He takes, and to Him belongs what He gives, and for everything He sets a specific term. So she should have patience and seek the reward from Allah.’ She then sent a message adjuring him (to come to her). So he got up along with Sa‘d ibn ‘Ubādah, Mu‘ādh ibn Jabal, Ubay ibn Ka‘b, and Zayd ibn Thābit among others (may Allah be pleased with them). The boy was brought to the Messenger of Allah so he placed him on his lap while he was breathing his last. Tears flowed from the eyes of the Messenger of Allah, so Sa‘d said: ‘What is this, O Messenger of Allah?’ He said:

«هذِهِ رَحْمَةٌ جَعَلَهَا اللهُ تَعَالَىٰ فِي قُلُوبِ عِبَادِهِ»

‘This is mercy which Allah has placed in the hearts of His servants.’” In another version he said:

«في قُلُوبِ مَن شَاءَ مِنْ عِبَادِهِ ، وَإِنَّمَا يَرْحَمُ اللهُ مِنْ عِبَادِهِ الرُّحَمَاءَ».

“This is mercy which Allah has placed in the hearts of whomever He wills of His servants. Verily, Allah bestows His Mercy on the merciful among His servants.” [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) It shows the obligation of patience at times of calamity and refraining from discontentment.

2) It displays the humility of the Prophet (may Allah’s peace and blessings be upon him) and his concern for the affairs of the Companions (may

Allah be pleased with them). He would feel happy when they were happy and sad when they were sad.

3) It is permissible to cry out of mercy towards the afflicted but without wailing. If women gather and cry loudly in an exaggerated manner when someone dies, this is prohibited.

4) Merciful people who show mercy towards one another in the life of this world, Allah Almighty will grant them mercy in this life and in the Hereafter, because one of the means to obtain Allah's mercy is to show mercy to one another.

30/6 - Suhayb (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«كَانَ مَلِكٌ فِيمَنْ قَبْلَكُمْ، وَكَانَ لَهُ سَاحِرٌ، فَلَمَّا كَبِرَ قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَبِرْتُ فَابْعَثْ إِلَيَّ غُلاماً أُعَلِّمْهُ السِّحْرَ؟ فَبَعَثَ إِلَيْهِ غُلاماً يُعَلِّمُهُ، وَكَانَ فِي طَرِيقِهِ إِذَا سَلَكَ رَاهِبٌ، فَقَعَدَ إِلَيْهِ وَسَمِعَ كَلاَمَهُ فَأَعْجَبَهُ، وَكَانَ إِذَا أَتَىٰ السَّاحِرَ مَرَّ بِالرَاهِبِ وَقَعَدَ إِلَيْهِ، فَإِذَا أَتَىٰ السَّاحِرَ ضَرَبَهُ، فَشَكَا ذٰلِكَ إِلَىٰ الرَّاهِبِ فَقَالَ: إِذَا خَشِيتَ السَّاحِرَ فَقُلْ: حَبَسَنِي أَهْلِي، وَإِذَا خَشِيتَ أَهْلَكَ فَقُلْ: حَبَسَنِي السَّاحِرُ. فَبَيْنَمَا هُوَ عَلَىٰ ذٰلِكَ إِذْ أَتَىٰ عَلَىٰ دَابَّةٍ عَظِيمَةٍ قَدْ حَبَسَتِ النَّاسَ، فَقَالَ: الْيَوْمَ أَعْلَمُ السَّاحِرُ أَفْضَلُ أَمِ الرَّاهِبُ أَفْضَلُ ؟ فَأَخَذَ حَجَراً، فَقَالَ: اللهم إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ السَّاحِرِ فَاقْتُلْ هَذِهِ الدَابَّةَ حَتَّىٰ يَمْضِيَ النَّاسُ، فَرَمَاهَا فَقَتَلَها وَمَضَىٰ النَّاسُ، فَأَتَىٰ الرَّاهِبَ فَأَخْبَرَهُ. فَقَالَ لَهُ الرَّاهِبُ: أَيْ بُنَيَّ أَنْتَ الْيَوْمَ أَفْضلُ مِنِّي، قَدْ بُلِغَ مِنْ أَمْرِكَ مَا أَرَى، وَإِنَّكَ سَتُبْتَلَى، فَإِنِ ابْتُلِيتَ فَلاَ تَدُلَّ عَلَيَّ . وَكَانَ الْغُلاَمُ يُبْرِىءُ الأَكْمَهَ وَالأَبْرَصَ، وَيُدَاوِي النَّاسَ مِنْ سَائِرِ الأَدْوَاءِ. فَسَمِعَ جَلِيسٌ لِلْمَلِكِ كَانَ قَدْ عَمِيَ، فَأَتَاه بِهَدَايَا كثِيرةٍ، فَقَالَ: مَا هَاهُنَا لَكَ أَجْمَعُ إِنْ أَنْتَ شَفَيْتَنِي، فَقَالَ: إِنِّي لا أَشْفِي أَحَداً، إِنَّمَا يَشْفِي اللهُ تَعَالَى، فَإِنْ آمَنْتَ بِاللهِ تَعَالَىٰ دَعَوْتُ اللهَ فَشَفَاكَ، فَآمَنَ بِاللهِ تَعَالَىٰ فَشَفَاهُ اللهُ تَعَالَى، فَأَتَىٰ الْمَلِكَ فَجَلَسَ إِلَيْهِ كَمَا كَانَ يَجْلِسُ فَقَالَ لَهُ الْمَلِكُ: مَنْ رَدَّ عَلَيْكَ بَصَرَكَ؟ قَالَ: رَبِّي، قَالَ: وَلَكَ رَبٌّ غَيْرِي؟! قَالَ: رَبِّي وَرَبُّكَ اللهُ ، فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّىٰ دَلَّ عَلَىٰ الْغُلاَمِ، فَجِيءَ بِالْغُلاَمِ، فَقَالَ لَهُ الْمَلِكُ: أَيْ بُنَيَّ! قَدْ

بَلَغَ مِنْ سِحْرِكَ مَا تُبْرِىءُ الأَكْمَهَ وَالأَبْرَصَ، وَتَفْعَلُ وَتَفْعَلُ، فَقَالَ: إِنِّي لا أَشْفِي أَحَداً، إِنَّمَا يَشْفِي اللهُ تَعَالَى، فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَىٰ دَلَّ عَلَىٰ الرَّاهِبِ، فَجِيءَ بِالرَّاهِبِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ، فَأَبَى، فَدَعَا بِالمِنْشَارِ، فَوُضِعَ الْمِنْشَارُ فِي مَفْرِقِ رَأْسِهِ، فَشَقَّهُ حَتَّىٰ وَقَعَ شِقَّاهُ، ثُمَّ جِيءَ بِجَلِيسِ الْمَلِكِ، فقيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ فَأَبَى، فَوُضِعَ المِنْشَارُ في مَفْرِقِ رَأْسِهِ، فَشَقَّهُ بِهِ حَتَّىٰ وَقَعَ شِقَّاهُ، ثُمَّ جِيءَ بِالْغُلاَمِ، فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ، فَأَبَى، فَدَفَعَهُ إِلَىٰ نَفَرٍ مِنْ أَصْحَابِهِ، فَقَالَ: اذْهَبُوا بِهِ إِلَىٰ جَبَلِ كَذَا وَكَذَا فاصعدُوا بِهِ الْجَبَلَ، فَإِذَا بَلَغْتُمْ ذِرْوَتَهُ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فاطْرَحُوهُ، فَذَهَبُوا بِهِ فَصعدُوا بِهِ الْجَبَلَ، فَقَالَ: اللهم اكْفِنِيهِمْ بِمَا شِئْتَ، فَرَجَفَ بِهِمُ الْجَبَلُ فَسَقَطُوا، وَجَاءَ يَمْشِي إِلَىٰ الْمَلِكِ. فَقَالَ لَهُ الْمَلِكُ: مَا فُعِلَ بأصْحَابِكَ ؟ فَقَالَ: كَفَانِيهِمُ اللهُ تعالىٰ، فَدَفَعَهُ إِلىٰ نَفَرٍ مِنْ أَصْحَابه، فقالَ: اذْهَبُوا به فاحْمِلُوهُ في قُرْقُورٍ وَتَوَسَّطُوا به الْبَحْرَ، فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فاقْذِفُوهُ، فَذَهَبُوا به، فقالَ: اللهم اكْفِنِيهِمْ بِمَا شِئْتَ، فانْكَفَأَتْ بِهِمُ السَّفِينَةُ فَغَرِقُوا، وَجَاءَ يَمْشِي إِلَىٰ الْمَلِكِ. فقالَ لَهُ الْمَلِكُ: مَا فُعِلَ بأصْحَابِكَ ؟ فَقَالَ: كَفَانِيهِمُ اللهُ تعالىٰ، فَقَالَ لِلْمَلِكِ: إِنَّكَ لَسْتَ بِقَاتِلِي حَتَىٰ تَفْعَلَ مَا آمُرُكَ بِهِ، قَالَ: مَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ في صَعِيدٍ وَاحِدٍ، وَتَصْلُبُنِي عَلَىٰ جَذْعٍ، ثُمَّ خُذْ سَهْماً مِنْ كِنَانَتِي، ثُمَّ ضع السَّهْمَ في كَبِدِ الْقَوْسِ، ثُمَّ قُلْ: بِسْمِ الله رَبِّ الْغُلاَمِ، ثُمَّ ارْمِنِي، فَإِنَّكَ إِذَا فَعَلْتَ ذٰلِكَ قَتَلْتَنِي. فَجَمَعَ النَّاسَ فِي صَعِيدٍ وَاحِدٍ، وَصَلَبَهُ عَلَىٰ جِذْعٍ، ثُمَّ أَخَذَ سَهْماً مِنْ كِنَانَتِهِ، ثُمَّ وَضَعَ السَّهْمَ في كَبِدِ الْقَوْسِ، ثُمَّ قَالَ : بِسْمِ الله رَبِّ الْغُلاَمِ، ثُمَّ رَمَاهُ فَوَقَعَ السَّهْمُ في صُدْغِهِ، فَوَضَعَ يَدَهُ فِي صُدْغِهِ فَمَاتَ. فَقَالَ النَّاسُ: آمَنَّا بِرَبِّ الْغُلاَمِ. فَأُتِيَ الْمَلِكُ، فَقِيلَ لَهُ: أَرَأَيْتَ مَا كُنْتَ تَحْذَرُ قَدْ وَالله نَزَلَ بِكَ حَذَرُكَ، قَدْ آمَنَ النَّاسُ. فَأَمَرَ بالأُخْدُودِ بِأَفْوَاهِ السِّكَكِ فَخُدَّتْ، وَأُضْرِمَ فِيهَا النِّيرَانُ، وَقَالَ: مَنْ لَمْ يَرْجِعْ عَنْ دِينِهِ فَأَقْحِمُوهُ فِيها ـ أَوْ قِيلَ لَهُ: اقْتَحِمْ ـ، فَفَعَلُوا. حَتَّىٰ جَاءَتِ امْرَأَةٌ وَمَعَهَا صَبِيٌّ لَهَا، فَتَقَاعَسَتْ أَنْ تَقَعَ فِيهَا، فَقَالَ لَهَا الْغُلاَمُ: يَا أُمَّاهُ اصْبِرِي فَإِنَّكِ عَلَىٰ الْحَقِّ».

“Among the people who lived before you, there was a king who had a sorcerer. When the sorcerer became old, he said to the king: ‘I have become old, so send me a boy whom I will teach sorcery.’ So, he sent him a boy to teach him. On the boy’s way, whenever he went to the sorcerer, there was a monk. The boy sat with him and listened to his

speech and admired it. So, whenever he went to the sorcerer, he passed by the monk and sat with him; and on visiting the sorcerer, the latter would beat him (for being late). The boy complained about this to the monk. The monk said to him: 'When you fear the sorcerer, say to him: "My family detained me," and when you fear your family, say to them: "The sorcerer detained me."' The boy carried on like that (for some time). One day he saw a huge beast that blocked the people's way. The boy said: 'Today I shall know whether the sorcerer or the monk is better.' So, he took a stone and said: 'O Allah! If what the monk is upon is dearer to You than what the sorcerer is upon, then let this beast be killed so that people can pass.' Then he threw the beast with the stone and killed it and people managed to pass. The boy came to the monk and informed him about that. The monk said to him: 'O son! Today you are better than me; you have come to a stage where I feel that you would soon be put to a trial, and in case you are put to a trial, do not inform them about me.' The boy used to treat people suffering from congenital blindness, leprosy, and other diseases. One of the king's companions, who had become blind, heard about the boy. He brought many gifts for the boy and said: 'All these gifts are for you on condition that you cure me.' The boy said: 'I do not cure anybody; it is only Allah Almighty who can cure people. If you believe in Allah Almighty I will

supplicate Him to cure you and He will cure you.' So, he believed in Allah Almighty and Allah cured him. Later, that man came to the king and sat with him as he used to. The king said: 'Who gave you back your sight?' The man replied: 'My Lord.' The king then said: 'Do you have a Lord other than me?' The man said: 'My Lord and your Lord is Allah.' The king tortured him and did not stop until he told him about the boy. So, the boy was brought to the king and he said to him: 'O son! Your magic has reached the extent that enables you to cure congenital blindness, leprosy, etc.' The boy said: 'I do not cure anyone. Only Allah Almighty can cure.' So, he tortured him also until he informed him about the monk. Then the monk was brought to him and the king said to him: 'Abandon your religion.' The monk refused and so the king ordered a saw to be brought, and it was placed in the middle of his head and he was split until he fell in two halves. Then the king's companion was brought and it was said to him: 'Abandon your religion.' He refused to do so, and so a saw was brought and placed in the middle of his head and he was split until he fell in two halves. Then the boy was brought and it was said to him: 'Abandon your religion.' He refused and so the king turned him over to a group of his people and said: 'Take him to such-and-such mountain. Ascend the mountain with him till you reach its peak, then see if he abandons his religion; otherwise throw

him from the top.' They took him and when they ascended to the top, he said: 'O Allah! Save me from them the way You wish.' So, the mountain shook and they all fell down and the boy came back walking to the king. The king said: 'What did your companions do?' The boy said: 'Allah saved me from them.' So, the king turned him over to a group of his people and said: 'Take him on a boat to the middle of the sea and ask him to renounce his religion, but if he refuses, throw him overboard.' So, they took him out to the sea and he said: 'O Allah! Save me from them the way You wish.' So the boat capsized and they drowned. Then the boy came walking back to the king and the king said: 'What did your companions do?' The boy replied: 'Allah saved me from them.' Then he said to the king: 'You will not be able to kill me until you do as I order you.' The king asked: 'And what is that?' The boy said: 'Gather the people in one place and tie me to the trunk of a tree, then take an arrow from my quiver and say: "In the Name of Allah, the Lord of the boy." Then shoot it at me. If you do this, you will kill me.' So, the king gathered the people in one place and tied the boy to a tree trunk, then took an arrow from his quiver and placed the arrow in the bow, then said: 'In the Name of Allah, the Lord of the boy,' then shot the arrow. It hit the boy in the temple, and the boy put his hand over the arrow wound and died. The people proclaimed: 'We

believe in the Lord of the boy!' The king was approached and was told: 'Remember what you were afraid of? By Allah, what you feared has happened; people have believed.' So he ordered that trenches be dug at the entrances to roads, and they were dug, and fires were kindled therein. Then the king said: 'Whoever does not renounce his religion, throw him into the fire.' They did so until a woman came with her child, and she was hesitant to jump into the fire (out of fear), so her child said to her: 'Be patient mother, for verily, you are upon the truth!'" [Narrated by Muslim]

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Words in the Hadīth:

-- Leprosy: white patches on the skin.

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Temple: the part of the face between the eye and the ear-lobe.

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Guidance from the Hadīth:

1) It is recommended to learn at a young age because it is like engraving on stone.

2) Those who believe and are mindful of Allah are His allies, and they are blessed with supernatural occurrences because of their merit in the sight of Allah.

2) It is out of Allah's mercy that He answers the distressed person when he calls upon Him.

3) It urges sacrificing for the sake of calling to Allah, Glorified and Exalted, and manifesting the truth.

5) One of the fields of Jihad for the sake of Allah, the Exalted, is to endure the harm caused by the disbelievers, sinners, and those who introduce innovations into the religion, It is also among the highest-ranking good deeds at times of tribulation.

6) Tawhīd (monotheism) of Allah and doing good deeds sincerely for Him are among the most important rights of Allah Almighty upon His servants. They measure how close or distant the servant is from Allah, Glorified and Exalted. The stronger one's faith becomes and the more rooted Tawhīd is in his heart, the more he draws closer to Allah and gains His love. On the contrary, the weaker one's faith and Tawhīd become, the more distant and humiliated he becomes.

7) Tawhīd of Allah, Glorified and Exalted, and refraining from all kinds and forms of polytheism is the greatest cause a scholar should pursue and preach.

31/7- Anas (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) passed by a woman who was weeping beside a grave. He said to her:

«اتَّقِي اللهَ وَاصْبِرِي»

'Fear Allah and be patient.' She said: 'Leave me alone, for you have not been afflicted with my calamity,' and she did not recognize him. She was later told that he was the Prophet (may Allah's peace and blessings be upon him). So, she went to the house of the Prophet (may Allah's peace and blessings be upon him) and there she did not find any doormen. Then she said to him: 'I did not recognize you.' He said:

«إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى».

'Indeed, patience is only at the first shock.'" [Narrated by Al-Bukhāri and Muslim]

In a version narrated by Muslim:

«تَبْكِي عَلَىٰ صَبِيٍّ لَهَا».

"...a woman crying over (the death of) a child of hers."

Guidance from the Hadīth:

1) It shows the good morals of the Prophet (may Allah's peace and blessings be upon him) in the manner he preached the truth and showed mercy to the people.

2) The praiseworthy patience is when one reacts as such at the first shock.

32/8 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يَقُولُ اللهُ تَعَالى: مَا لِعَبْدِي الـمُؤْمِنِ عِنْدِي جَزَاءٌ إِذَا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا ثُمَّ احْتَسَبَهُ إِلَّا الجَنَّةُ».

"Allah Almighty says: My reward shall be nothing less than Paradise for My faithful servant who, if I take the life of his beloved one from the inhabitants of the world, he bears it patiently in expectation of My reward." [Narrated by Al-Bukhāri]

Words in the Hadīth:

Beloved one: it may be one's child, mother, father, sibling, uncle, or friend.

Guidance from the Hadīth:

1) The excellence of exercising patience when a beloved one dies, because Allah will reward with Paradise the servant who expects the reward [of patience] from Allah.

2) It shows the kindness of Allah, Glorified and Exalted, towards His servants as He compensates those who are patient with great reward; so, how blissful the patient ones are!

33/9 - 'Ā'ishah (may Allah be pleased with her) asked the Prophet (may Allah's peace and blessings be upon him) about the plague.

فَأَخْبَرَهَا «أَنَّهُ كَانَ عَذاباً يَبْعَثُهُ اللهُ تَعَالَىٰ عَلَىٰ مَنْ يَشَاءُ، فَجَعَلَهُ اللهُ تَعَالَىٰ رَحْمَةً لِلْمُؤْمِنِينَ، فَلَيْسَ مِنْ عَبْدٍ يَقَعُ فِي الطَّاعُون، فَيَمْكُثُ فِي بَلَدِهِ صَابِراً مُحْتَسِباً يَعْلَمُ أَنَّهُ لا يُصِيبُهُ إِلَّا مَا كَتَبَ اللهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ».

He told her: "It was a Punishment sent by Allah upon whom He willed, and Allah Almighty made it a source of mercy for the believers; for if one

patiently stays during the plague in his country hoping for Allah's reward and believing that nothing will befall him except what Allah has written for him, he will gain the reward of a martyr." [Narrated by Al-Bukhāri]

34/10 - Anas (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«إِنَّ اللهَ _عز وجل_ قَالَ: إِذَا ابْتَلَيْتُ عَبدِي بحَبِيبَتيهِ، فَصَبَرَ، عَوَّضْتُهُ مِنْهُمَا الجَنَّةَ» يُريدُ عَيْنَيْه،

"Allah, Glorified and Exalted, said: If I afflict my servant in his two dear things (i.e. his eyes), and he endures patiently, I shall compensate him for them with Paradise." [Narrated by Al-Bukhāri]

Guidance from the Hadīths:

1) It shows excellence of patience and awaiting Allah's reward, for they are intertwined. If the individual wishes to obtain the reward for his patience, then his patience must be for the sake of Allah, Glorified and Exalted, rather than worldly purposes.

2) A person afflicted with the plague should remain in his country, exercise patience, and await Allah's reward, based on the saying of the Prophet (may Allah's peace and blessings be upon him):

«إذا سمعتم به بأرض فلا تَقْدَمُوا عليه، وإذا وقع بأرض وأنتم بها فلا تخرجوا فراراً منه» رواه البخاري.

"If you heard of it (the plague) striking some land, then do not proceed towards it, and if it struck a land while you are in it, then do not leave to flee from it." [Narrated by Al-Bukhāri]

3) Whomever Allah Almighty loves, He afflicts him with trials to fend off harm heading his way, or to absolve him of a sin, or to raise him in rank in this life and the Hereafter.

4) Paradise is the ultimate compensation because its bliss is everlasting; so, the individual should always seek Paradise as compensation for any harm afflicting him.

35/11- 'Atā' ibn abi Rabāh reported: "Ibn 'Abbās (may Allah be pleased with him and his father) said to me: 'Shall I show you a woman of Paradise?' I said: 'Yes, please do.' He said: 'This black woman. She came to the Prophet (may Allah's peace and blessings be upon him) and said: "I suffer from epileptic seizures and, as a result, my body becomes uncovered. So please supplicate Allah, the Exalted, for me." The Prophet said:

«إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ، وَإِنْ شِئْتِ دَعَوْتُ اللهَ تَعَالىٰ أَنْ يُعَافِيَكِ»

"If you wish, be patient and you will enter Paradise, or, if you wish, I will supplicate Allah to cure you." She then said: "But I become uncovered, so supplicate Allah that I do not become uncovered." So he supplicated for her.'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It shows the excellence of patience, for it is a cause for admission to Paradise.

2) It is possible to bear witness that someone will enter Paradise for those whom the Messenger of Allah (may Allah's peace and blessings be upon him) testified.

3) It shows the intense modesty of the female Companions (may Allah be pleased with them). Muslim women of today should take them as role models and adhere to proper Hijāb, for Allah has blessed them with the obligation of Hijāb.

36/12- Abu 'Abdur-Rahmān 'Abdullah ibn Mas'ūd (may Allah be pleased with him) said: "It is as though I am looking at the Messenger of Allah (may Allah's peace and blessings be upon him) as he tells the story of one of the Prophets (peace be upon them) whose people struck him and caused him to bleed, and he wiped the blood from his face, saying:

«اللهم اغْفِرْ لِقَوْمي فَإِنَّهُمْ لا يَعْلَمُونَ».

'O Allah! Forgive my people for they do not know.'"
[Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Tells the story of a Prophet: act like the past Prophet who suffered as much harm as our Prophet (may Allah's peace and blessings be upon him) in the battle of Uhud.

Guidance from the Hadīth:

1) One should follow the example of the Prophets' patience and endurance of harm for the sake of preaching their call to people.

2) One should not deal with the ignorant in the same manner they do because a believer is expected to be a gracious forgiver of the harms inflicted by them.

3) One should not supplicate for the swift punishment of the opponents and the enemies of the religion.

37/13 - Abu Sa'īd and Abu Hurayrah (may Allah be pleased with them) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلاَ وَصَبٍ وَلاَ هَمٍّ وَلاَ حَزَنٍ وَلاَ أَذىً وَلا غَمٍّ، حَتَّىٰ الشَّوْكَةُ يُشَاكُهَا إِلَّا كَفَّرَ اللهُ بِهَا مِنْ خَطَايَاهُ».

"No fatigue, disease, sorrow, sadness, harm, or distress befalls a Muslim, even a prick he receives from a thorn, but Allah will thereby expiate some of his sins." [Narrated by Al-Bukhāri and Muslim]

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38/14- Ibn Mas'ūd '(may Allah be pleased with him) reported: I visited the Prophet (may Allah's peace and blessings be upon him) while he was suffering from fever. I said: "O Messenger of Allah! You are suffering from a strong fever." He said:

«أَجَلْ، إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلاَنِ مِنكُمْ»،

"Yes, I suffer as much as two men of you." I said: "Is it because you gain double the reward?" He said:

«أَجَلْ ذَلِكَ كَذلِكَ، مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذىً، شَوْكَةٌ فَمَا فَوْقَهَا إِلَّا كَفَّرَ اللهُ بِهَا سَيِّئَاتِهِ، وَحُطَّتْ عَنْهُ ذُنُوبُهُ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا».

"Yes, it is so. No Muslim is afflicted by a harm, be it the pricking of a thorn or anything more (painful than that), but Allah thereby expiates his bad deeds and causes his sins to fall away from him just as a tree sheds its leaves." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadiiths:

1) One of the aspects of Allah's mercy towards His servant is that He expiates some of his sins by what he suffers of grief, distress, fatigue, and illness among others.

2) The more the believer suffers sickness and harm and he is patient with it, the greater the reward Allah grants him and expiates his sins thereby.

3) The individual should not make himself suffer both the harm and the loss of reward due to impatience; it is obligatory at times of distress to adhere to patience and avoid discontentment.

39/15 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ يُرِدِ اللهُ بِهِ خَيْراً يُصِبْ مِنْهُ»

"If Allah wills good for someone, He afflicts him with trials." [Narrated by Al-Bukhāri]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) Facing affliction with patience and expectation of the reward from Allah raises one's ranks and expiates his sins.

2) The afflictions befalling the believer is a proof that Allah loves him and wills good for him.

40/16 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لاَ يَتَمَنَّيَنَّ أَحَدكُمُ الْمَوْتَ لضُرٍّ أَصَابَهُ، فَإِنْ كَانَ لابُدَّ فَاعِلاً فَلْيَقُل: اللهم أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْراً لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْراً لِي».

"Let none of you wish for death due to a harm that afflicted him. If he cannot help but do so, let him say: O Allah, keep me alive as long as life is better for me and cause me to die as long as death is better for me!" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It instructs against wishing for death at times of trials and distress because it runs counter to the obligation of patience and indicates the impatience of the distressed individual.

2) A believer relies on Allah in all of his affairs and loves to meet Him, Glorified and Exalted; for the best of people is the one whose life is long and his deeds are good.

41/17- Abu ʻAbdullah Khabāb ibn al-Aratt (may Allah be pleased with him) reported: We complained to the Messenger of Allah (may Allah's peace and blessings be upon him) regarding the persecution inflicted upon us by the disbelievers while he was lying in the shade of the Kaʻbah and using his cloak as a pillow. We said: "Would you seek help for us? Would you supplicate (Allah) for us?" He replied:

«قَدْ كَانَ مَنْ قَبْلَكُمْ يُؤْخَذُ الرَّجُلُ، فَيُحْفَرُ لَهُ فِي الأَرْضِ فَيُجْعَلُ فِيها، ثُمَّ يُؤْتَىٰ بالْمِنْشَارِ فَيُوضَعُ عَلَىٰ رَأْسِهِ فَيُجْعَلُ نِصْفَيْنِ، وَيُمْشَطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَحْمِهِ وَعَظْمِهِ، مَا يَصُدُّهُ ذلِكَ عَنْ دِينِهِ، وَاللهِ لَيُتِمَّنَّ اللهُ هَذَا الأَمْرَ حَتَّىٰ يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَىٰ حَضْرَمَوْتَ لاَ يَخَافُ إِلَّا اللهَ وَالذِّئْبَ عَلَىٰ غَنَمِهِ، وَلكِنَّكُمْ تَسْتَعْجِلُونَ».

"Among those who came before you, a man would be seized and held in a pit dug for him in the ground and he would be sawed into two halves from his head, and his flesh torn away from his bones with an iron comb; but, in spite of this, he would not wean away from his faith. By Allah, Allah will bring

this matter to its completion until a rider will travel from San‘ā’ to Hadramout fearing none except Allah, and except the wolf for his sheep, but you are in too much of a hurry.” [Narrated by Al-Bukhāri]

In another version: “while he was using his cloak as a pillow, and we had suffered considerable persecution from the disbelievers.”

Words in the Hadīth:

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Guidance from the Hadīth:

1) The obligation of enduring the harm of the enemies of the Muslims whilst taking the means to victory and relief.

2) Among the proofs of Prophethood is that what the Prophet (may Allah’s peace and blessings be upon him) foretold came true. The consequence of patience was exactly what he foretold; the matter of the religion was completed (and Islam prevailed).

42/18- Ibn Mas‘ūd (may Allah be pleased with him) reported: “On the Day of (the battle of) Hunayn, the Messenger of Allah (may Allah’s peace and blessings be upon him) favored some people in the distribution of spoils. He gave Al-Aqra‘ ibn Hābis one hundred camels and gave ‘Uyaynah ibn Hisn the same. On that day, he gave to some of the nobles of the Arabs, favoring them over others in the distribution of the spoils. A man said: ‘By Allah! There is no justice in this distribution and it is not

intended to please Allah.' I said to myself: 'By Allah! I will tell the Messenger of Allah (may Allah's peace and blessings be upon him) about this.' I went to him and informed him of what the man had said. The color of his face changed as if it was dyed in red, and he said:

«فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللهُ وَرَسُولُهُ»؟

'Who will observe justice if Allah and His Messenger do not?' Then he said:

«يَرْحَمُ اللهُ مُوسَى، قَدْ أُوْذِيَ بِأَكْثَرَ مِنْ هذَا فَصَبَرَ».

'May Allah have mercy upon Mūsa (Moses); he was hurt more than this, but he remained patient.' Having heard this, I said to myself: 'Surely, I shall never convey any speech of this kind to him any more.'" [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It is permissible for the ruler to give to people based on the benefit expected, such as appealing to their hearts.

2) The individual should follow the example of the Prophets in their patience in the face of harm, and he should expect the reward from Allah Almighty. If one is harmed, he should console

himself with [thinking of] the harm inflicted upon the Prophets before us (peace be upon them).

43/19 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا أَرَادَ اللهُ بِعَبْدِهِ خَيْراً عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا، وَإِذَا أَرَادَ اللهُ بِعَبْدِهِ الشَرَّ أَمْسَكَ عَنْهُ بِذَنْبِهِ حَتَّىٰ يُوَافِيَ بِهِ يَوْمَ الْقِيَامَةِ».

"If Allah willed to do good to His servant, He expedites his punishment in the life of this world, and if He willed to do ill to His servant, He withholds the punishment for his sins until He comes with all his sins on the Day of Resurrection."

The Prophet (may Allah's peace and blessings be upon him) also said:

«إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلاء، وَإِنَّ اللهَ تَعَالَىٰ إِذَا أَحَبَّ قَوْماً ابْتَلاهُم، فَمَنْ رَضِيَ فَلَهُ الرِّضى، وَمَنْ سَخِطَ فَلَهُ السُّخْطُ».

"The greater the tribulation, the greater the reward. When Allah loves a people, He tests them. So whoever is content, for him is content; and whoever is discontent, for him is discontent." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) Punishment expiates sins.

2) The individual should endure adversity in order to gain the pleasure of Allah, the Exalted.

3) The respite that Allah, the Exalted, grants the sinners is only a gradual destruction for them,

because their punishment is delayed for a wisdom and until a prescribed time that Allah Almighty destined for them.

{حَتَّىٰٓ إِذَا فَرِحُواْ بِمَآ أُوتُواْ أَخَذۡنَٰهُم بَغۡتَةٗ فَإِذَا هُم مُّبۡلِسُونَ}.

{until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair.}

Benefit:

The above Hadīths explicitly indicate that the stronger the believer's faith is, the greater the afflictions and trails he goes through. Conversely, the weaker his faith is, the lesser the afflictions and trials. This refutes the feeble-minded people who claim that if the believer is afflicted, then his Lord is displeased with him. This is a faulty assumption whose purpose is to associate the pleasure of Allah in the Hereafter with prosperity in the life of this world.

{أَيَحۡسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٖ وَبَنِينَ * نُسَارِعُ لَهُمۡ فِي ٱلۡخَيۡرَٰتِۚ بَل لَّا يَشۡعُرُونَ}.

{Do they think that what we extend to them of wealth and children, is [because] We hasten for them good things? Rather, they do not perceive.}

44/20- Anas (may Allah be pleased with him) reported: "The son of Abu Talhah was sick. Abu Talhah went out (on an errand) and his son breathed his last in his absence. When Abu Talhah returned home, he asked: 'How is my son?' Um

Sulaym (the child's mother) said: 'He is now calmer than he ever was.' She served him the evening meal and he took it then he had sexual intercourse with her. When he was done, she said: 'Make arrangements for the boy's burial.' The next morning, Abu Talhah went to the Messenger of Allah (may Allah's peace and blessings be upon him) and informed him, whereupon he said: 'Did you and her have intimate relations last night?' He said: 'Yes.' The Messenger of Allah said: 'O Allah, bless (it) for them,' so (as a result of the blessing she became pregnant and) she gave birth to a baby boy. Abu Talhah told me (Anas) to carry the baby to the Prophet (may Allah's peace and blessings be upon him), and he sent some dates with him. He (the Prophet) asked: 'Is there anything sent with him?' They (the Companions) said: 'Yes. Some dates.' The Prophet (may Allah's peace and blessings be upon him) took the dates and chewed them. He then put them in the baby's mouth and gently rubbed his palate with them, and he gave him the name 'Abdullah." [Narrated by Al-Bukhāri and Muslim]

The wording of another narration of Al-Bukhāri reads:

قَالَ ابْنُ عُيَيْنَةَ: فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: فَرَأَيْتُ تِسْعَةَ أَوْلادٍ كُلَّهُمْ قَدْ قَرَؤُوا الْقُرْآنَ، يَعْنِي مِنْ أَوْلادِ عَبْدِ اللهِ الْمَوْلُودِ.

Ibn 'Uyaynah said: "A man from the Ansār said: 'I saw nine children, and all of whom memorized the

entire Qur'an,' referring to the children of the infant boy 'Abdullah ibn Talhah.

In a version narrated by Muslim:

مَاتَ ابْنٌ لأَبِي طَلْحَةَ مِنْ أُمِّ سُلَيْمٍ، فَقَالَتْ لأَهْلِهَا: لا تُحَدِّثُوا أَبَا طَلْحَةَ بابنِهِ حَتَّىٰ أَكُونَ أنا أُحَدِّثُهُ، فَجَاءَ فَقَرَّبَتْ إِلَيْهِ عَشَاءً فَأَكَلَ وَشَرِبَ، ثُمَّ تَصَنَّعَتْ لَهُ أَحْسَنَ مَا كَانَتْ تَصَنَّعُ قَبْلَ ذلِكَ، فَوَقَعَ بِهَا، فَلَمَّا أَنْ رَأَتْ أَنَّهُ قَدْ شَبِعَ وَأَصَابَ مِنْهَا قَالَتْ: يَا أَبَا طَلْحَةَ، أَرَأَيْتَ لَوْ أَنَّ قَوْماً أَعَارُوا عَارِيَتَهُمْ أَهْلَ بَيْتٍ فَطَلَبُوا عَارِيَتَهُمْ، أَلَهُم أَنْ يَمْنَعُوهُمْ ؟ قَالَ: لا، فَقَالَتْ: فَاحْتَسِبِ ابْنَكَ. قَالَ: فَغَضِبَ، ثُمَّ قَالَ: تَرَكْتِنِي حَتَّىٰ إِذَا تَلَطَّخْتُ ثُمَّ أَخْبَرْتِنِي بابْنِي! فَانْطَلَقَ حَتَّىٰ أَتَىٰ رَسُولَ الله صلى الله عليه وسلم فَأَخْبَرَهُ بِمَا كَانَ، فَقَالَ رَسُولُ الله صلى الله عليه وسلم : «بَارَكَ اللهُ في لَيْلَتِكُما» قَالَ: فَحَمَلَتْ، قَالَ: وَكَانَ رَسُولُ الله صلى الله عليه وسلم في سَفَرٍ وَهِيَ مَعَهُ، وَكَانَ رَسُولُ الله صلى الله عليه وسلم إِذَا أَتىٰ الْمَدِينَةَ مِنْ سَفَرٍ لا يَطْرُقُهَا طُرُوقاً فَدَنَوْا مِنَ الْمَدِينَةِ، فَضَرَبَهَا الْمَخَاضُ، فَاحْتَبَسَ عَلَيْهَا أَبُو طَلْحَةَ، وَانْطَلَقَ رَسُولُ الله صلى الله عليه وسلم ، قَالَ: يَقُولُ أَبُو طَلْحَةَ: إِنَّكَ لَتَعْلَمُ يَا رَبِّ أَنَّهُ يُعْجِبُنِي أَنْ أَخْرُجَ مَعَ رَسُولِ الله صلى الله عليه وسلم إذا خَرَجَ، وَأَدْخُلَ مَعَهُ إِذَا دَخَلَ، وَقَد احْتَبَسْتُ بِمَا تَرَى، تَقُولُ أُمُّ سُلَيْمٍ: يَا أَبَا طَلْحَةَ مَا أَجِدُ الذي كُنْتُ أَجِدُ، انْطَلِقْ، فانطَلَقْنَا، وَضَرَبَهَا المَخَاضُ حِينَ قَدِمَا فَوَلَدَتْ غُلاماً. فَقَالَتْ لِي أُمِّي: يَا أَنَسُ لا يُرْضِعُهُ أَحَدٌ حَتَّىٰ تَغْدُوَ بِهِ عَلَىٰ رَسُولِ الله صلى الله عليه وسلم ، فَلَمَّا أَصْبَحَ احْتَمَلْتُه فَانْطَلَقْتُ بِهِ إِلَىٰ رَسُولِ الله صلى الله عليه وسلم

The son of Abu Talhah and Um Sulaym died, so she said to her family: "Do not tell Abu Talhah about his son until I mention it to him myself." Abu Talhah came home and she gave him supper. He ate and drank. She then beautified herself the best way she ever did and he slept with her. When she saw that he was satisfied after sexual intercourse with her, she said, "O Abu Talhah! If some people borrow something from another family and then the latter ask for its return, would they refuse to give it back to them?" He said, "No". She said, "Then expect the

reward (from Allah) for your son (i.e for his death)." Abu Talhah got angry, and said; "You left me uninformed until I stained myself (with sexual intercourse) and then you told me about my son!" He went to the Messenger of Allah (may Allah's peace and blessings be upon him) and informed him about the matter. Thereupon the Messenger of Allah said, "May Allah bless the night you spent together!" He (the narrator) said: She conceived. (One day) the Messenger of Allah was in the course of a journey and she was along with him. When the Messenger of Allah used to return to Madīnah from a journey, he would not enter it during the night. When the travelers were near Madīnah, she felt labor pains, so Abu Talhah remained with her and the Messenger of Allah proceeded on. Abu Talhah said: "O my Lord, You know that I love to go along with the Messenger of Allah when he goes out and enter along with him when he enters, and I have been detained as You see." Um Sulaym then said: "O Abu Talhah, I do not feel (so much pain) as I was feeling earlier, so we better proceed on." So we proceeded on and she felt the labor of delivery as they reached Madīnah. She gave birth to a male child. My mother said to me: "O Anas, none should suckle him until you go to the Messenger of Allah tomorrow morning." The next morning I carried the baby with me to the Messenger of Allah (may

Allah's peace and blessings be upon him. Then he reported the remaining part of the Hadīth.

Words in the Hadīth:

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Guidance from the Hadīth:

1) Today, women should follow the example of the female Companions (may Allah be pleased with them) with regard to their patience such as Um Sulaym (may Allah be pleased with her).

2) A sign of a person's prudence is to choose the best names for his sons and daughters.

3) Anyone who bears a calamity patiently and awaits Allah's reward, Allah, the Exalted, will compensate him with better than what he lost either in himself or his family.

45/21 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَيْسَ الشدِيدُ بالصُّرَعةِ، إنَّمَا الشَّديدُ الَّذِي يَمْلِكُ نَفْسَهُ عَنْدَ الْغَضَبِ».

"The strong man is not the one who can overpower others (in wrestling); rather, the strong man is the one who controls himself when he gets angry." [Narrated by Al-Bukhāri and Muslim]

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46/22- Sulaymān ibn Surad (may Allah be pleased with him) reported: While I was sitting in the company of the Prophet (may Allah's peace and blessings be upon him), two men insulted each other and the face of one of them turned red and his jugular veins swelled (out of extreme anger). The Prophet (may Allah's peace and blessings be upon him) said:

«إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِالله مِنَ الشَّيْطَانِ الرَّجِيمِ ذَهَبَ عنْهُ مَا يَجِدُ».

"I know a word that if he said, his rage would go away. If he said: A'ūdhu billāhi min ash-shaytān ar-rajīm (I seek refuge with Allah from the accursed devil), his rage would subside." So they said to the man: The Prophet (may Allah's peace and blessings be upon him) said:

«تَعَوَّذْ بالله مِنَ الشَّيْطَانِ الرَّجِيمِ».

"Seek refuge with Allah from the accursed devil." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadiiths:

1) It urges the individual to adhere to self-restraint at the time of anger.

2) Seeking refuge in Allah from the accursed devil helps the person to be patient and restrain himself. The devil is the source of all evils. He keeps fanning the rage of the angry person until the latter speaks ill and does what displeases Allah, the Most Merciful.

3) Getting angry for a cause other than the cause of Allah Almighty is inspired by the devil, whereas getting angry because of the violation of Allah's prohibitions is a sign of sound faith.

47/23 - Mu'ādh ibn Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ كَظَمَ غَيْظاً، وَهُوَ قَادِرٌ عَلَىٰ أن يُنْفِذَهُ، دَعَاهُ اللهُ سُبْحَانَهُ وَتَعَالَىٰ عَلَىٰ رُؤُوسِ الْخَلائِقِ يَوْمَ الْقِيَامَةِ حَتَّىٰ يُخَيِّرَهُ مِنَ الْحُورِ العِينِ مَا شَاءَ».

"Whoever suppresses his rage while being able to vent it, Allah, Glorified and Exalted, will call him before the entire creation on the Day of Judgment so that he can choose whomever he wishes of the houris (damsels of Paradise)." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

48/24 - Abu Hurayrah (may Allah be pleased with him) reported: A man came to the Prophet (may Allah's peace and blessings be upon him) and said: "Advise me." He replied: "Do not get angry." The man repeated this several times and every time he replied: "Do not get angry." [Narrated by Al-Bukhāri]

49/25 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَا يَزَالُ الْبَلاءُ بالْمُؤمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِه وَمَالِهِ، حَتَّىٰ يَلْقَىٰ اللهَ تَعَالىٰ وَمَا عَلَيْهِ خَطِيئَةٌ».

"Trials will not cease afflicting the believing man and the believing woman in their self, children, and wealth, until they meet Allah without having any sin." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

Suppresses his rage: to withstand its cause and bear it patiently.

Guidance from the Hadiiths:

1) It shows the excellence of patience as it is one of the major means to draw oneself closer to Allah, the Exalted, and a most important advice to be heeded by the believer.

2) When the believer bears patiently and awaits Allah's reward, Allah Almighty expiates his sins.

3) An aspect of Allah's mercy towards his believing servants is that He expiates their sins by afflicting them with calamities and plights of this world.

50/26- 'Abdullah ibn 'Abbās (may Allah be pleased with him and his father) reported: 'Uyaynah ibn Hisn came to Madīnah and stayed with his nephew al-Hurr ibn Qays who was among the people close to 'Umar (may Allah be pleased with him). The Qur'anic reciters, old or young, had the privilege of joining 'Umar's council and he used to consult them. 'Uyaynah said to al-Hurr: "My nephew! You are privileged in the sight of this

Commander of the Believers. So, seek permission for me to sit with him?" Al-Hurr asked 'Umar and he granted permission. When 'Uyaynah came into the presence of 'Umar, he addressed him thus: "O son of al-Khattāb! By Allah, you neither bestow much on us nor deal with us justly." 'Umar got so angry that he was about to beat him. Thereupon, al-Hurr said: "O Commander of the Believers! Allah said to His Prophet (may Allah's peace and blessings be upon him):

{خُذِ ٱلۡعَفۡوَ وَأۡمُرۡ بِٱلۡعُرۡفِ وَأَعۡرِضۡ عَنِ ٱلۡجَٰهِلِينَ}

{Be gracious, enjoin what is right and turn away from those who are ignorant.} [Al-A'rāf: 199] Indeed, this one is from the ignorants." By Allah! 'Umar stood committed to the verse when al-Hurr recited it, as he always adhered strictly to the Book of Allah Almighty. [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) When one is stricken with rage and anger, he should remember the words of Allah, the Exalted, the words of the Messenger of Allah (may Allah's peace and blessings be upon him), and the practice and patience of the Companions (may Allah be

pleased with them) so that one commits to the limits set by Allah Almighty.

2) It shows the great merit of the honorable Companion ‘Umar ibn al-Khattāb (may Allah be pleased with him) as he was committed to the limits of Allah, the Exalted. Today, Muslims should follow the example of role models like the Companions (may Allah be pleased with them) and avoid the likes of disbelievers, sinners, and heedless people.

3) The ruler is obligated to choose people of knowledge and faith to be his companions.

51/27 - Ibn Mas‘ūd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«إِنَّهَا سَتَكُونُ بَعْدِي أَثَرَةٌ وَأُمُورٌ تُنْكِرُونَهَا ! قَالُوا: يَا رسُولَ الله فَمَا تَأْمُرُنَا ؟ قال: تُؤَدُّونَ الْحَقَّ الَّذي عَلَيْكُمْ، وَتَسْأَلُونَ اللهَ الذي لَكُمْ».

“There will be favoritism after me and other matters that you will disapprove of.” The Companions asked: “O, Messenger of Allah, what do you order us to do (under such circumstances)?” He said: “Fulfill the duties upon you and ask Allah for your rights.” [Narrated by Al-Bukhāri and Muslim]

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52/28- Abu Yahya Usayd ibn Hudayr (may Allah be pleased with him) reported that a man from the Ansār said: “O Messenger of Allah! Will you not appoint me as you appointed so-and-so?” He replied:

«إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فاصْبِرُوا حتَّىٰ تَلْقَوني عَلَىٰ الْحَوْضِ».

"You will experience favoritism after me, so have patience until you meet me at the Hawd (the Basin)." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīths:

1) It urges people to bear patiently the rulers' unlawful treatment of their subjects and that they should fulfill their duties of listening and obeying in what is good.

2) Asking Allah, the Exalted, of His bounties is one of the greatest means to secure one's needs and ward off what he fears.

3) The reward of those who were patient on the Day of Judgment is drinking from the Basin of the Prophet (may Allah's peace and blessings be upon him). If the believer misses any of the fortunes of this world, he should remember the great reward in the Hereafter.

53/29 - Abu Ibrāhim 'Abdullah ibn abi Awfa (may Allah be pleased with him and his father) reported: "On one occasion as the Messenger of Allah (may Allah's peace and blessings be upon him) was in a battle against the enemy, he waited till the sun declined, then he stood up to address the people and said:

«يَا أَيُّها النَّاسُ لا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَاسْأَلُوا اللهَ العَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلالِ السُّيُوفِ»

"O people, do not wish to meet the enemy, and ask Allah for safety. And if you meet them, have patience and know that Paradise lies under the shadows of swords." Then the Prophet (may Allah's peace and blessings be upon him) said:

«اللهم مُنْزِلَ الْكِتَابِ، وَمُجْرِيَ السَّحَابِ، وَهَازِمَ الأَحْزَابِ، اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ».

"O Allah, Revealer of the Book, Mover of the clouds, Defeater of the armies, defeat them and give us victory over them." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It forbids the individual from wishing to meet the enemy; but if it happened, one must be patient and ask Allah, the Exalted, to aid him in fulfilling this task.

2) It is recommended to supplicate Allah for the defeat of the enemy, because a fighter in the cause of Allah always resorts to Allah to grant him victory over his enemies.

Benefit:

The prohibition of wishing to meet the enemy does not imply dislike of Jihad, or not cherishing the idea of fighting in the battlefield, nor wishing to be a martyr for the sake of Allah. Instead, all of these wishes are encouraged by the Sharia and are traits of those who are righteous and truthful.

4. Chapter on Truthfulness

Allah Almighty says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ}

{O you who believe, fear Allah and be with those who are truthful.} [Surat at-Tawbah: 119] Allah Almighty also says:

{وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ}

{... and the truthful men and women} [Surat al-Ahzāb: 35] Allah Almighty also says:

{فَلَوۡ صَدَقُواْ ٱللَّهَ لَكَانَ خَيۡرٗا لَّهُمۡ}

{... it would be better for them to be truthful to Allah.} [Surat Muhammad: 21]

Guidance from the verses:

1) Allah, Glorified and Exalted, commands His believing servants to be truthful and adhere to the truth so that they be among the people of the truth.

2) Truthfulness is a praiseworthy trait that is required of believers, males and females alike.

3) Truthfulness is all good and it is a savior. It is what imparts value to words and deeds.

As for the relevant Hadīths:

54/1 - First: Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ الصِدْقَ يَهْدِي إِلَىٰ الْبِرِّ ، وَإِنَّ الْبِرَّ يَهْدِي إِلَىٰ الجنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّىٰ يُكْتَبَ عِنْدَ الله صِدِّيقاً، وَإِنَ الْكَذِبَ يَهْدِي إِلَىٰ الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَىٰ النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّىٰ يُكْتَبَ عِنْدَ الله كَذَّاباً».

"Truthfulness leads to Birr (righteousness), and Birr leads to Paradise. A man continues to tell the truth until he is written as truthful with Allah. Lying leads to Fujūr (deviance), and Fujūr leads to the Hellfire. A man continues to lie until he is written as a liar with Allah." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Birr: an umbrella term comprising all aspects of good.

Fujūr: evil deeds.

Guidance from the Hadīth:

1) It encourages committing to truthfulness at all times because it is the cause of every good. It warns against lying and against taking it lightly because it is the cause of every evil.

2) Lying is prohibited and it is absolutely impermissible to lie even for the sake of joking or jesting. What laymen call a 'white lie' is also prohibited because all lying is black and incurs evil on oneself as well as on the people around him. The only exemption to lying is the type classified as permissible by the Lawgiver.

Benefit:

There are reported situations where the Prophet (may Allah's peace and blessings be upon him) permitted lying for a greater interest. They are as follows:

1) during war;

2) when reconciling among people;

3) and in what the wife tells her husband and what he tells her.

These situations are listed in the Hadīth reported by Um Kulthūm bint ‘Uqbah:

«رخّص النَّبيُّ صلى الله عليه وسلم مِنَ الكذبِ في ثلاثٍ: في الحرب، وفي الإصلاح بين الناس، وقول الرجل لامرأته».

“The Prophet (may Allah’s peace and blessings be upon him) permitted lying in three situations only: in war, in reconciling among people, and in what a man says to his wife.” In another version of the Hadīth:

«وحديثِ الرجلِ امرأتَهُ، وحديثِ المرأةِ زوجَهَا».

“... and in what the husband says to his wife and what the wife says to her husband.” [Narrated by Ahmad]

55/2- Second: Abu Muhammad al-Hasan ibn ‘Ali ibn abi Tālib (may Allah be pleased with him and his father) reported: “I memorized from the words of the Messenger of Allah (may Allah’s peace and blessings be upon him):

«دَعْ مَا يَرِيبُكَ إِلَىٰ مَا لا يَرِيبُكَ، فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ، وَالْكَذِبَ رِيبَةٌ».

‘Leave what you doubt for what you do not doubt, for the truth brings tranquility while lying sows doubt.’” [Narrated by Al-Tirmidhi; he classified it as Sahīh (authentic)]

What you doubt: means leave what you doubt in terms of lawfulness for what you do not doubt to be lawful.

Words in the Hadīth:

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Guidance from the Hadīth:

1) The individual must abandon lying and commit to the truth, because lying plants doubt whereas the truth inspires tranquility.

2) A manifestation of one's piety is to avoid the doubtful and ambiguous matters.

56/3- Third: Abu Sufyān Sakhr ibn Harb (may Allah be pleased with him) reported, in the course of his long narration about his story with Heraclius, that the latter asked him: "What does he – meaning the Prophet (may Allah's peace and blessings be upon him) – command you to do?" Abu Sufyān replied: "He says:

«اعْبُدُوا الله وَحْدَهُ ولا تُشْرِكُوا بِهِ شَيْئاً، وَاتْرُكُوا مَا يَقُولُ آباؤُكم، وَيَأْمُرنَا بالصَّلاةِ، والصِّدْقِ، والْعَفَافِ، والصِّلَةِ».

'Worship Allah alone and do not associate anything with Him, and give up what your ancestors say.' And he commands us to perform prayers, speak the truth, to observe modesty and to uphold the ties of kinship." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The central pillar of this religion is Tawhīd of Allah Almighty because it is the source of all types of good. All Muslims must pay Tawhīd their utmost attention because its presence is indispensable for the validity of any deed and the lack of which bars from admission to Paradise, for it is the key to it.

2) It warns against blind following of the forefathers, chiefs, or dignitaries, especially in issues of religious nature. Instead, one must learn the Sharia from its genuine source, namely the Qur'an and the Sunnah as interpreted by the early predecessors of this nation (Salaf). As for what people grew accustomed to – that contradicts the revealed religion – it must not be followed as if it is religious law.

3) Truthfulness is among the essential morals that one must internalize; and it is a trait of the prophets and messengers (peace be upon them).

57/4- Fourth: Abu Thābit (it was said his nickname was Abu Sa'īd or Abu al-Walīd) Sahl ibn Hunayf (may Allah be pleased with him), who attended the Battle of Badr, reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ سَأَلَ اللهَ تعالىٰ الشَّهَادَةَ بِصِدْقٍ بَلَّغَهُ اللهُ مَنَازِلَ الشُّهَدَاءِ، وإنْ مَاتَ عَلَىٰ فِرَاشِهِ».

“Whoever sincerely asks Allah Almighty for martyrdom, Allah will make him reach the ranks of martyrs even if he dies on his bed.” [Narrated by Muslim]

Guidance from the Hadīth:

1) Truthfulness of the hearts is a cause to attain what is desired. Whoever intends to do a good deed will be rewarded for it even if he were unable to do it or failed to complete it.

2) It is recommended to sincerely ask Allah for martyrdom.

58/5- Fifth: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«غَزَا نَبِيٌّ مِنَ الأَنْبِيَاءِ صَلَواتُ الله وَسَلامُهُ عَلَيْهِمْ، فَقَالَ لِقَوْمِهِ: لا يَتبعَنِّي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَلَمَّا يَبْنِ بِهَا، وَلا أَحَدٌ بَنَىٰ بُيُوتاً لَمْ يَرْفَعْ سُقُوفَهَا، وَلا أَحَدٌ اشْتَرَىٰ غَنَماً أَوْ خَلِفَاتٍ وَهُوَ يَنْتَظِرُ أَوْلادَهَا. فَغَزَا، فَدَنَا مِنَ الْقَرْيَةِ صَلاةَ الْعَصرِ أَوْ قَرِيباً مِنْ ذلكَ، فَقَالَ لِلشَّمْسِ: إِنَّكِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللهم احْبِسْهَا عَلَيْنَا، فَحُبِسَت حَتَّىٰ فَتَحَ الله عَلَيْهِ، فَجَمَعَ الْغَنَائِمَ، فَجَاءَتْ ـ يَعْنِي النَّارَ ـ لِتَأْكُلَهَا فَلَمْ تَطْعَمْهَا، فَقَالَ: إِنَّ فِيكُمْ غُلُولاً، فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَلَزِقَتْ يَدُ رَجُلٍ بِيَدِهِ، فَقَالَ: فِيكُمُ الْغُلُولُ، فَلْتُبَايِعْنِي قَبِيلَتُكَ، فَلَزِقَتْ يَدُ رَجُلَيْنِ أَوْ ثَلاثَةٍ بِيَدِهِ فَقَالَ: فِيكُمُ الْغُلُولُ. فَجَاؤُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ الذَّهَبِ، فَوَضَعَهَا، فَجَاءَت النَّارُ فَأَكَلَتْهَا، فَلَمْ تَحِلَّ الْغَنَائِمُ لأَحَدٍ قَبْلَنَا، ثُمَّ أَحَلَّ الله لَنَا الْغَنَائِمَ لَمَّا رَأَىٰ ضعفَنَا وَعَجْزَنَا فَأَحَلَّهَا لَنَا».

“One of the Prophets (may Allah’s peace and blessings be upon them) set out on a military expedition. He said to his people: ‘Let not anyone accompany me who has married a woman and wishes to consummate his marriage with her but

has not yet done so, or one who has built a house but has not yet erected its roof, or one who has bought sheep or pregnant camels and is waiting for their offspring.' Then he marched on and approached a village at the time of the afternoon prayer or close to that, so he said to the sun: 'You are commanded and so am I. O Allah, hold it back (from setting) for us,' and it was held back until Allah granted him victory. He gathered the spoils of war, and the fire came down to devour them but it did not devour them. He said: 'Some of you misappropriated the spoils of war, so one man from each tribe should give me his pledge of allegiance.' They all did so and the hand of one man stuck to his hand, so he said: 'Your tribe is guilty of misappropriation of the spoils of war. Let all the members of your tribe give their pledge of allegiance to me.' They did so and the hands of two or three men stuck to his hand. He said: 'You have taken something from the spoils of war illegally.' So they brought an amount of gold equal in size to the head of a cow. They placed it among the spoils so the fire approached and devoured them. The spoils of war were not made lawful for any people before us, then Allah made the spoils of war lawful for us when He saw our weakness and helplessness, so He made them lawful for us." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) If the individual intends to perform an act of worship, he must devote his heart and body to it, so that he approaches it while yearning to it and performs it with deliberateness, tranquility, and an open-heart.

2) It displays the blessings of Allah, Glorified and Exalted, for this nation because He made lawful for them war spoils while they were made unlawful for the preceding nations; this reflects how Allah bestowed mercy on this nation.

3) It makes clear the severe consequences of lying as opposed to the pleasant consequences of truthfulness.

Benefit:

The prophet mentioned in the Hadīth is Yūshaʻ ibn Nūn (Joshua son of Nun) because the Messenger of Allah (may Allah's peace and blessings be upon him) said in an authentic Hadīth:

«إن الشمس لم تُحبس علىٰ بشر، إلا لِيُوشَعَ لياليَ سارَ إلىٰ بَيْتِ المَقْدِسِ».

"The sun was not held (from setting) for any human except Joshua, on the nights he marched to Jerusalem." [Narrated by Ahmad on the authority of Abu Hurayrah (may Allah be pleased with him)]

59/6 - Sixth: Abu Khālid Hakīm ibn Hizām (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«الْبَيِّعَان بالخِيَارِ ما لم يَتَفَرَّقا، فإن صَدَقا وبيَّنا بُورِك لَهُما في بيعِهِمَا، وإن كَذَبا وكَتَما مُحِقَتْ بركَةُ بَيْعِهِما».

"Both parties in a business transaction have the right to annul it so long as they have not separated. If they are honest and truthful, their transaction will be blessed for them, and if they conceal something and tell lies, the blessing of their transaction will be wiped out." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Parties: the vendor and the buyer.

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Guidance from the Hadīth:

1) It is obligatory to display any fault in merchandise, and it is prohibited to hide it. How remote the market vendors are from the guidance of this Hadīth!

2) Honest trading is an ambitious goal that demands a level of patience enjoyed only by highly self-restrained individuals.

3) Truthfulness in buying and selling is the source of blessings and growth.

5. Chapter on Mindfulness of Allah

Allah Almighty says:

{ٱلَّذِي يَرَىٰكَ حِينَ تَقُومُ * وَتَقَلُّبَكَ فِي ٱلسَّٰجِدِينَ}

{Who sees you when you stand up [for prayer], and your movements among those who prostrate.} [Surat ash-Shu'arā': 218, 219] Allah Almighty also says:

{وَهُوَ مَعَكُمۡ أَيۡنَ مَا كُنتُمۡۚ}

{He is with you wheresoever you are} [Surat al-Hadīd: 4] Allah Almighty also says:

{إِنَّ ٱللَّهَ لَا يَخۡفَىٰ عَلَيۡهِ شَيۡءٞ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِ}

{Indeed, there is nothing hidden from Allah on earth or in the heaven.} [Surat Āl 'Imrān: 5] Allah Almighty also says:

{إِنَّ رَبَّكَ لَبِٱلۡمِرۡصَادِ}

{Indeed, your Lord is ever vigilant.} [Surat al-Fajr: 14] Allah Almighty also says:

{يَعۡلَمُ خَآئِنَةَ ٱلۡأَعۡيُنِ وَمَا تُخۡفِي ٱلصُّدُورُ}

{He knows the sneaky glances of the eyes and what the hearts conceal.} [Surat Ghāfir: 19] There are many other well-known verses in this regard.

Guidance from the verses:

1) The servant must be mindful of his Lord and know that Allah is watching him.

2) The attribute of Ma'iyyah (Withness, or Allah being with His servants) that Allah attributed to

Himself in the Noble Qur'an has multiple categories:

First: It means encompassing the creation in terms of knowledge, power, authority, and disposal of their affairs. This is meant in the following verse:

{وَهُوَ مَعَكُمۡ أَيۡنَ مَا كُنتُمۡۚ}.

{And He is with you [wih His Knowledge] wheresoever you may be.}

Second: it implies a threat and a warning as in the following verse:

{يَسۡتَخۡفُونَ مِنَ ٱلنَّاسِ وَلَا يَسۡتَخۡفُونَ مِنَ ٱللَّهِ وَهُوَ مَعَهُمۡ إِذۡ يُبَيِّتُونَ مَا لَا يَرۡضَىٰ مِنَ ٱلۡقَوۡلِۚ وَكَانَ ٱللَّهُ بِمَا يَعۡمَلُونَ مُحِيطًا}

{They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allah, and He is with them [with His knowledge] when they spend the night in such as He does not accept of speech. And Allah is All-Encompassing of what they do.} [Surat an-Nisā': 108]

Third: it means granting victory, support, and steadfastness, as in the saying of Allah Almighty:

{إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَواْ وَّٱلَّذِينَ هُم مُّحۡسِنُونَ}

{Indeed, Allah is with those who fear Him and those who do good.} [Surat an-Nahl: 128] One of the requirements of such Ma'iyyah is to be mindful of Allah and be fearful of Him; so you obey Him, abandon what He prohibited, and believe what He revealed.

As for the relevant Hadīths:

60/1- First: ‘Umar ibn al-Khattāb (may Allah be pleased with him) reported:

«بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رسولِ الله صلى الله عليه وسلم ، ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شديدُ سَوَادِ الشَّعْرِ، لا يُرَىٰ عَلَيْهِ أَثَرُ السَّفَرِ، وَلا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّىٰ جَلَسَ إِلَىٰ النَّبيِّ صلى الله عليه وسلم فأسْنَدَ رُكْبَتَيْهِ إِلَىٰ رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَىٰ فَخِذَيْهِ ، وقالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الإِسْلامِ، فقالَ رسولُ الله صلى الله عليه وسلم : الإِسْلامُ أَنْ تَشْهَدَ أَنْ لا إِلَهَ إِلَّا اللهُ ، وَأَنَّ مُحَمَّداً رسولُ الله، وَتُقِيمَ الصَّلاةَ، وَتُؤْتِيَ الزَّكاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً، قالَ: صَدَقْتَ، فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ! قالَ: فَأَخْبِرْنِي عَنِ الإِيمَانِ، قالَ: أَنْ تُؤْمِنَ بالله، وَمَلائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، والْيَوْمِ الآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قالَ: صَدَقْتَ. قالَ: فَأَخْبِرْنِي عَنِ الإِحْسَانِ، قالَ: أَنْ تَعْبُدَ الله كَأَنَّكَ تَرَاهُ ، فإِنْ لَمْ تَكُنْ تَرَاهُ فإِنَّهُ يَرَاكَ. قالَ: فأَخْبِرْنِي عَنِ السَّاعَةِ. قالَ: مَا المسْؤولُ عنها بأعْلَم مِن السَّائِلِ، قالَ: فأَخْبِرْنِي عَنْ أَمَارَاتِهَا، قالَ: أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا، وَأَنْ تَرَىٰ الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ في الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيّاً، ثُمَّ قال: يا عُمَرُ أَتَدْرِي مَنِ السَّائِلُ ؟ قلتُ: اللهُ ورسُولُهُ أَعْلَمُ، قالَ: فإِنَّه جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ».

“One day, we were sitting with the Messenger of Allah (may Allah’s peace and blessings be upon him) when there appeared before us a man dressed in extremely white clothes, and had very black hair. No traces of travel were visible on him, and none of us knew him. He came in and sat down opposite to the Prophet (may Allah’s peace and blessings be upon him) and rested his knees against his and placed the palms of his hands on the thighs of the Prophet (may Allah’s peace and blessings be upon him). He said: ‘O Muhammad! Tell me about Islam.’ The Messenger of Allah (may Allah’s peace and

blessings be upon him) said: 'Islam is to testify that there is no god except Allah and that Muhammad is the Messenger of Allah, to establish prayer (daily obligatory prayers), to pay Zakat, to fast (the month of) Ramadan, and to perform pilgrimage to the (Sacred) House if you are able to find a way thereto.' He said: 'You have spoken the truth.' It surprised us that he asked him and at the same time he affirmed that he had told the truth. Then he said: 'Tell me about Imān (belief).' The Prophet (may Allah's peace and blessings be upon him) said: 'It is to believe in Allah, His angels, His Books, His Messengers, and the Last Day, and to believe in Qadar (fate), what is good and what is bad thereof.' Then, the man said: 'You have spoken the truth.' He then said: 'Tell me about Ihsān.' He said: 'It is to worship Allah as if you see Him, for if you do not see Him, He sees you.' He said: 'Tell me about the Hour.' He said: 'About that, the one questioned knows no more than the questioner.' The man said: 'Then tell me about its signs.' The Prophet (may Allah's peace and blessings be upon him) said: 'The slave-girl will give birth to her mistress, and you will see the barefoot, naked, destitute herdsmen competing in constructing lofty buildings.' Then the man departed. I stayed for a while, and then the Prophet (may Allah's peace and blessings be upon him) said to me: 'O 'Umar, do you know who the questioner was?' I said: 'Allah and His Messenger know best.'

He said: 'That was Jibrīl (Archangel Gabriel), who came to teach you your religion.'" [Narrated by Muslim]

"The slave-girl will give birth to her mistress: means that the female slaves will increase to the level that the slave will give birth to a daughter of her master, who would become her mistress. Other interpretations were also given for this sign of the Hour.

Words in the Hadīth:

Herdsmen: shepherds of sheep and goats.

Guidance from the Hadīth:

1) The Testimony of Tawhīd (there is no god except Allah and Muhammad is the Messenger of Allah) is the greatest pillar of Islam and is rather the foundation of one's faith in Islam.

2) When the seeker of knowledge sits with a scholar in a gathering, he should ask questions of interest to the present audience even if he knows their answers already, just for the purpose of benefiting and teaching the audience.

3) One should always be mindful of Allah, Glorified and Exalted, and that He is watching him and knows what he conceals and what he reveals. This knowledge leads to awe, fear, and veneration of Allah Almighty in the heart of the servant. It also drives the individual to be sincere in performing

acts of worship and to perfect them to the best of his ability.

4) It shows the decorum of the Companions with the Messenger of Allah (may Allah's peace and blessings be upon him), as they ascribed knowledge to Allah Almighty and His Messenger (may Allah's peace and blessings be upon him) during his life.

5) The Prophetic Sunnah is a divine revelation so it is impermissible to downgrade its capacity of legislation, because we are commanded to follow both revelations: the Qur'an and the Sunnah.

61/2- Second: Abu Dharr Jundub ibn Junādah and Abu 'Abdur-Rahmān Mu'ādh ibn Jabal (may Allah be pleased with them) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«اتَّقِ اللهَ حَيْثُمَا كُنْتَ، وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ».

"Fear Allah wherever you are, follow a bad deed with a good one so that it erases it, and deal with people with good manners." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) One must fear Allah Almighty – which is a consequence of being mindful of Him – in all words and deeds, in secret and in public.

2) Good deeds wipe out bad deeds, which reflects the mercy of Allah Almighty towards His servants.

3) It shows the lofty status of good manners, as they are the means to success in this life and the Hereafter; so, the believer should strive to improve his manners.

62/3- Third: Ibn ‘Abbās (may Allah be pleased with him and his father) said: I was behind the Prophet (may Allah’s peace and blessings be upon him) one day, and he said:

«يَا غُلامُ إنّي أُعَلِّمُكَ كَلِمَاتٍ: احَفَظِ اللهَ يَحْفَظْكَ، احْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ، إذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإذَا اسْتَعَنْتَ فَاسْتَعِنْ بالله، وَاعْلَمْ: أنَّ الأُمَّةَ لَو اجْتَمَعَتْ عَلَىٰ أنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ ينْفَعُوكَ إلَّا بشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ، وَإنِ اجْتَمَعُوا عَلَىٰ أنْ يَضُرُّوكَ بِشَيْءٍ؟ لَمْ يَضُرُّوكَ إلَّا بشَيْءٍ قَد كَتَبَهُ الله عَلَيْكَ. رُفِعَتِ الأقْلامُ، وَجَفَّتِ الصُّحُفُ».

“O boy, I will teach you some phrases: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah; and if you seek help, then seek help from Allah. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already decreed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already decreed against you. The pens have been lifted and the pages have dried.” [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

In narrations by other than Al-Tirmidhi, the following was reported:

«احْفَظِ اللهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلىٰ اللهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشِّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسرِ يُسْراً».

"Be mindful of Allah, and you will find Him in front of you. Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and hardship with ease."

Words in the Hadīth:

Being mindful of Allah: it means be mindful of His religion by adhering to fear of Him, maintaining the limits and rights He set, and fulfilling the rights of the people.

The pens have been lifted and the pages have dried: it means no more writing because all destinies have already been written.

Guidance from the Hadīth:

1) It prohibits asking other than Allah Almighty for things only Allah is able to do, such as provision, healing, forgiveness, and victory among others. The believer should be keen on correcting his Tawhīd of Allah Almighty through asking none but Allah, Glorified and Exalted.

2) Recognizing the incompetence of all created beings and their need to Allah Almighty drives the servant to attach his heart to Allah alone without any partner, while severing all attachments to created beings.

3) The servant cannot bring himself any good nor fend off any harm except with the permission of Allah. This requires that the servant worships Allah alone, seeks His assistance, and attaches his heart to none of the people regardless of their status or prestige because they are just as weak as he is and just as needy to Allah Almighty as he is.

4) Mindfulness of Allah, Glorified and Exalted, and maintaining publicly and secretly the limits He set secure Allah's preservation and protection of the servant, because the reward for a deed is of the same nature of the deed.

63/4- Fourth: Anas (may Allah be pleased with him) reported:

«إِنَّكُمْ لَتَعْمَلُونَ أَعْمَالاً هِيَ أَدَقُّ فِي أَعْيُنِكُمْ مِنَ الشَّعْرِ، كُنَّا نَعُدُّهَا عَلَىٰ عَهْدِ رسول الله صلى الله عليه وسلم مِنَ الْمُوبِقَاتِ».

"You people indulge in (bad) deeds that seem thinner (less significant) in your eyes than hair, while we used to consider them during the time of the Messenger of Allah (may Allah's peace and blessings be upon him) as destructive sins." [Narrated by Al-Bukhāri]

64/5 - Fifth: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ اللهَ تَعَالَىٰ يَغَارُ، وَ غَيْرَةُ اللهِ تَعَالَىٰ أَنْ يَأْتِيَ الْمَرْءُ مَا حَرَّمَ اللهُ عَلَيْهِ».

"Verily, Allah Almighty gets jealous. The jealousy of Allah Almighty is when a person commits what Allah has made unlawful for him." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīths:

1) Underestimating a sin reflects the servant's low level of fear of Allah Almighty. On the other hand, feeling overwhelmed by the sin reflects the servant's high level of fear and mindfulness of Allah Almighty.

2) The servant must steer away from sins because they provoke the anger of Allah, Glorified and Exalted.

3) A sign of complete faith is to be mindful of Allah Almighty and be wary of disobeying Him.

Note:

The Hadīth of Anas shows that the Companions (may Allah be pleased with them) venerated the sanctities of Allah and feared sins, which indicates that no one surpasses them in their knowledge of Allah Almighty and in the perfectness of their piety and fear of Allah except the prophets. Therefore, one must follow their example and know that their

understanding of the Book of Allah and the Sunnah of the Messenger of Allah (may Allah's peace and blessings be upon him) constitutes the sole criterion [in understanding Shariah] because it is the path of the believers. So whoever follows their path shall gain salvation whereas whoever veers away from their path shall perish and drag others with him.

65/6 - Sixth: Abu Hurayrah (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

«إِنَّ ثَلاثَةً مِنْ بَنِي إِسْرَائِيلَ: أَبْرَصَ، وَأَقْرَعَ، وَأَعْمَى، أَرَادَ اللهُ أَنْ يَبْتَلِيَهُمْ، فَبَعَثَ إِلَيْهِمْ مَلَكاً، فَأَتَىٰ الأَبْرَصَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: لَوْنٌ حسنٌ، وَجِلْدٌ حَسَنٌ، وَيَذْهَبُ عَنِّي الَّذِي قَدْ قَذِرَنِي النَّاسُ، فَمَسَحَه، فَذَهَبَ عَنْهُ قَذَرُهُ، وَأُعْطِيَ لَوْناً حَسَناً، قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الإِبِلُ ـ أَوْ قَالَ الْبَقَرُ ـ شَكَّ الرَّاوِي ـ، فَأُعْطِيَ نَاقَةً عُشَرَاءَ، فَقَالَ: بَارَكَ اللهُ لَكَ فِيهَا.فَأَتَىٰ الأَقْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ ؟ قال: شَعْرٌ حَسَنٌ، وَيَذْهَبُ عَنِّي هذا الذي قَذرني النَّاسُ، فَمَسَحَهُ، فَذَهَبَ عَنْهُ، وَأُعْطِيَ شَعْراً حَسَناً، قال: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْبقرُ، فَأُعْطِيَ بَقَرَةً حَامِلاً، وقَالَ: بَارَكَ اللهُ لَكَ فِيهَا.

"There were three (persons) from the Children of Israel; a leper, a bald-headed, and a blind man. Allah decided to test them, so He sent an angel who came to the leper and said: What do you like most? He said: Beautiful color and fine skin and removal of that which makes me detestable in the eyes of people. He wiped over him and his illness was no more and he was given a beautiful skin color. The angel then said: Which property do you like most?

The man said: Camels – the narrator doubted whether it was camels or cows. The man was given a camel in an advanced stage of pregnancy, and the angel said while giving it to him: May Allah bless it for you. Then he came to the bald-headed man and said: What do you like most? He said: Beautiful hair and that this (baldness) may be removed from me because of which people hate me. He wiped over him and it was removed and replaced with beautiful hair. The angel said: Which wealth do you like most? He said: Cows. So he was given a pregnant cow and while giving it to him, the angel said: May Allah bless it for you.

Then he came to the blind man and he said: What do you like most? He said: That Allah restores my eyesight so that I could see people. He wiped over him and Allah restored to him his eyesight, and the angel said: Which wealth do you like most? He said: Sheep. So he was given a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley.

The angel then came to the one who had suffered from leprosy in a form similar to the man's old form when he was ill, and said: I am a poor person and my provision has run short in my journey and there

is none to take me to my destination except with the help of Allah and your favor. I beg of you in His name Who gave you fine color and fine skin and wealth that you give me a camel to carry me in my journey. The man said: I have many responsibilities to discharge. Thereupon the angel said: I think I know you. Were you not suffering from leprosy and people despised you, and you were destitute and Allah gave you (wealth)? The man said: (No) I inherited this wealth from my forefathers. Thereupon the angel said: If you are a liar, may Allah turn you to what you were before.

He then came to the one who was bald-headed in a form similar to the man's old bald-headed form and said to him the same that he said to the first and the man gave him the same reply as the first had given. The angel said: If you are a liar, may Allah turn you to what you were before.

He then came to the man who was blind in a form similar to the man's old blind form and said: I am a destitute person and a wayfarer. My provisions have run short and today I have no means to reach my destination but with the help of Allah and then with your help, and I beg of you in the (name) of the One Who restored your eyesight to give me a sheep as provision for my journey. The man said: I was blind and Allah restored to me my eyesight; so take whatever you like and leave whatever you like. By Allah, I shall not stand in your way today for what

you take in the name of Allah. Thereupon, the angel said: Keep your wealth. You (three) were put to test, and Allah is well pleased with you and angry with your companions." [Narrated by Al-Bukhāri and Muslim]

-- -- -- -- -- In another version narrated by Al-Bukhāri, it reads: "I shall not thank you today..." The intended meaning is that I shall not thank you for not taking something that you need. This is similar to the meaning of the poetic verse: 'There should be no regret over long life'. The intended meaning is that there should be no regret over not living a long life.

Guidance from the Hadīth:

1) Thanking Allah for His blessings is one of the reasons for their permanence and increase.

2) It shows the excellence of charity and encourages kindness, generosity, and fulfilling the needs of the weak.

3) Once something is blessed, it becomes abundant even if it is little; and once something is stripped of blessings, it becomes little even if it is abundant.

4) Recognizing the blessings of Allah in one's senses and the fulfillment of his needs drives him to appropriate those blessings in the service of Allah's obedience alone without a partner. In this manner, he utilizes those blessings in securing the pleasure

of Allah, Glorified and Exalted, because He is the One who bestows them in this world and in the Hereafter.

5) Allah, Glorified and Exalted, grants success to His servant in the form of guiding him to good deeds and aiding him to perform them to gain His reward. The servant stands in need of Allah Almighty before, during, and after performing an act of obedience.

66/7- Seventh: Abu Ya'la Shaddād ibn Aws (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الْكَيِّسِ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا، وَتَمَنَّىٰ عَلَىٰ الله».

"The wise person is the one who holds himself accountable and does good deeds for what comes after death. The foolish person is the one who follows his desires and expects from Allah to fulfill his wishes." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)][1]

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Words in the Hadīth:

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[1] The Hadīth has a weak Isnād.

Guidance from the Hadīth:

1) It encourages the individual to seize every opportunity to please Allah, Glorified and Exalted.

2) It states the obligation of preparing for what is after death by doing good deeds.

3) Laziness, negligence, and vain wishful thinking are causes for wasting deeds in this world and in the Hereafter.

67/8- Eighth: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مِنْ حُسْنِ إِسْلامِ الْمَرءِ تَرْكُهُ مَا لا يَعْنِيهِ».

"Part of the excellence of a person's Islam is that he leaves what does not concern him." [A Hasan (sound) Hadīth narrated by Al-Tirmidhi and others]

68/9 - Ninth: 'Umar (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يُسْأَلُ الرَّجُلُ فيمَ ضرَبَ امرَأتَـهُ».

"A man should not be asked why he beat his wife." [Narrated by Abu Dawūd and others][1]

Guidance from the Hadīths:

1) The individual must concern himself with what benefits him in this life and the Hereafter, as well as keep himself away from what he does not

[1] (2) The Hadīth has a weak Isnād.

need and, rather, may cause him harm. Doing so reflects the excellence of one's commitment to Islam.

2) The believer must be mindful of his conduct, statements, and actions. He must internalize the feeling that Allah is watching him and that He knows his private undisclosed affairs. As a result, he will make sure that Allah sees him doing only what pleases Him.

Benefit:

The author (may Allah have mercy upon him) listed this last Hadīth following that of Abu Hurayrah (may Allah be pleased with him) to provide an example of issues of no concern to the individual. It is part of a person's good commitment to Islam that he does not interfere between a husband and his wife because it does not concern him.

6. Chapter on Taqwa (Piety/Fear of Allah)

Allah Almighty says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ}

{O you who believe, fear Allah as He should be feared} [Surat Āl 'Imrān: 102] Allah Almighty also says:

{فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ}

{So fear Allah as much as you can} [Surat at-Taghābun: 16] This verse explains the objective of the first verse. Allah Almighty also says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا}

{O you who believe, fear Allah and say what is right.} [Surat al-Ahzāb: 70] There are many other well-known verses commanding fear of Allah. Allah Almighty also says:

{وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا * وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ}

{And whoever fears Allah, He will make a way out for him, and He will provide for him from where he does not expect.} [Surat at-Talāq: 2, 3] Allah Almighty also says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَتَّقُواْ ٱللَّهَ يَجۡعَل لَّكُمۡ فُرۡقَانٗا وَيُكَفِّرۡ عَنكُمۡ سَيِّـَٔاتِكُمۡ وَيَغۡفِرۡ لَكُمۡۗ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ}

{O you who believe, if you fear Allah, He will provide you with an insight to distinguish between right and wrong, absolve you of your sins and forgive you, for Allah is the Lord of great bounty.} [Surat al-Anfāl: 29] There are many other well-known verses in this regard.

Words in the verses:

Taqwa: Piety (fear of Allah and mindfulness of Him) means that the servant arms himself with whatever protects him from the punishment of Allah, Glorified and Exalted, by complying with His commands and refraining from His prohibitions.

Guidance from the verses:

1) The individual should harness all of his deeds to achieve complete Taqwa (piety/fear of Allah) as

much as possible because Allah does not charge a soul except [with that is within] its capacity.

2) One of the fruits of Taqwa is the alleviation of distress, growth of provision, and expiation and forgiveness of sins.

3) Taqwa is a [metaphorical] light helping the individual to discern between the truth and falsehood, the good and the harmful, and the [standard practice] of Sunnah from [religious] innovation.

Hadīths in this regard:

69/1- First: Abu Hurayrah (may Allah be pleased with him) reported: "It was asked: 'O Messenger of Allah, who is the most honorable among people?' He replied: 'The most pious among them.' They said: 'This is not what we are asking you about.' He said: 'Then, it is Yūsuf (Joseph) the prophet of Allah, son of the prophet of Allah (Jacob), son of the prophet of Allah (Isaq), son of the intimate friend of Allah (Abraham).' They said: 'This is not what we are asking you about.' He said: 'Are you then asking me about the characters of the Arabs? The best of them in the pre-Islamic era are the best of them in Islam if they acquire religious knowledge.'" [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) Human dignity and honor are secured only through being mindful of Allah, Glorified and Exalted.

2) It illustrates the excellence of prophet Yūsuf (peace be upon him), for he possessed upright morals along with the honor of prophethood, lineage, and knowledge.

3) It makes clear the excellence of knowledge and the fact that it outclasses lineage, prestige, and wealth.

70/2 - Second: Abu Sa'īd al-Khudrī (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ الله مُسْتَخْلِفُكُمْ فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاء، فَإِنَّ أَوَّلَ فِتنَةِ بَنِي إِسْرَائِيلَ كَانَتْ في النِّسَاءِ».

"Life in this world is sweet and green, and indeed, Allah has made you successors therein to see how you will behave. So be cautious of this world and be cautious of women, for indeed, the first temptation of the children of Israel was with regard to women."
[Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It urges aversion to indulgence of this life and refraining from pursuing its withering pleasures.

Instead, one should consider it no more than a means of provision to the Hereafter such that he takes his fair share of it whilst seeking the Hereafter.

2) It instructs caution of being infatuated by this life in general and by women in particular, because they are one of the most serious and severe trials of this life.

71/3 - Third: Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«اللهم إِنِّي أَسْأَلُكَ الْهُدىٰ وَالتُّقَىٰ وَالْعَفَافَ وَالْغِنَى».

"Allāhumma inni as'aluka al-huda wat-tuqa wal-'afāfa wal-ghina (O Allah, I ask You for guidance, piety, abstinence, and sufficiency)." [Narrated by Muslim]

Guidance from the Hadīth:

1) A sign of one's success is to ask his Lord, Glorified and Exalted, to rectify his religious and worldly affairs.

2) It makes clear the excellence of those inclusive and blessed supplications, hence the Prophet (may Allah's peace and blessings be upon him) used them in his supplication. Indeed, asking Allah for guidance, consistent piety, contentment with what Allah Almighty provided, and abstinence from what people have is a most sublime supplication.

Note:

The Prophet (may Allah's peace and blessings be upon him) used to ask Allah for guidance, piety, abstinence, and sufficiency because he is unable to bring to himself any benefit or harm; only Allah Almighty possesses this power. This remark is a direct refutation of the false creed of those who attach to righteous people hoping that the latter would bring them benefit or fend off harm. Those whom people seek possess nothing; so, it is impermissible to attach the hearts except to Allah, Glorified and Exalted.

72/4 - Fourth: Abu Tarīf 'Uday ibn Hātim al-Tā'ī (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«مَنْ حَلَفَ عَلَىٰ يَمِينٍ ثُمَّ رَأَىٰ أَتْقَىٰ لله مِنْهَا فَلْيَأْتِ التَّقْوَى».

"Whoever swears an oath (to do something) then finds a more pious alternative, then he should do what is more pious." [Narrated by Muslim]

Guidance from the Hadīth:

1) If a person swore by Allah to do something then he failed to do it, he must atone for it, unless he conditioned it upon the will of Allah, such as saying: I swear I will do so and so if Allah wills. Such a vow requires no atonement even if he fails to fulfill his vow.

2) A successful servant of Allah is he who chooses to do the most pious deeds bound to raise his rank on the Day of Judgment.

73/5- Fifth: Abu Umāmah Sudayy ibn ʻAjlān al-Bāhili (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying during his Farewell Hajj:

«اتَّقُوا اللهَ ، وَصَلُّوا خَمْسَكُمْ، وَصُومُوا شَهْرَكُمْ، وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ، وَأَطِيعُوا أُمَرَاءَكُمْ، تَدْخُلُوا جَنَّةَ رَبِّكُمْ».

"Be mindful of Allah, pray your five (daily prayers), fast your month (of Ramadan), give the Zakat due on your wealth, obey your rulers; you will enter your Lord's Paradise." [Narrated by al-Tirmidhī at the end of the Book of Prayer; he classified it is as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) It instructs commitment to the pillars of Islam because they, along with piety, lead to Paradise.

2) The obligation of obeying the Muslim rulers because it is a form of piety unless they enjoin a sin, at which case obeying [this command] is prohibited; for indeed obedience is required in what is good only.

7. Chapter on Certitude and Reliance

Allah Almighty says:

{وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُواْ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا}

{When the believers saw the confederates, they said, “This is what Allah and His messenger had promised us, and Allah and His messenger have told the truth.” And it only increased them in faith and submission.} [Surat al-Ahzāb: 22] Allah Almighty also says:

{ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدۡ جَمَعُواْ لَكُمۡ فَٱخۡشَوۡهُمۡ فَزَادَهُمۡ إِيمَٰنٗا وَقَالُواْ حَسۡبُنَا ٱللَّهُ وَنِعۡمَ ٱلۡوَكِيلُ * فَٱنقَلَبُواْ بِنِعۡمَةٖ مِّنَ ٱللَّهِ وَفَضۡلٖ لَّمۡ يَمۡسَسۡهُمۡ سُوٓءٞ وَٱتَّبَعُواْ رِضۡوَٰنَ ٱللَّهِۗ وَٱللَّهُ ذُو فَضۡلٍ عَظِيمٍ}

{Those to whom people said, “Indeed, the people have gathered against you, so fear them.” But it only increased them in faith, and they said, “Allah is Sufficient for us, and He is the best Protector.” They then returned with grace and bounty of Allah, having suffered no harm. They pursued Allah’s pleasure, and Allah is the Possessor of great bounty.} [Surat Āl ‘Imrān: 173-174] Allah Almighty also says:

{وَتَوَكَّلۡ عَلَى ٱلۡحَيِّ ٱلَّذِي لَا يَمُوتُ}

{Put your trust in the Ever-Living Who never dies} [Surat al-Furqān: 58] Allah Almighty also says:

{وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ}

{And in Allah let the faithful put their trust.} [Surat Ibrāhīm: 11] Allah Almighty also says:

{فَإِذَا عَزَمۡتَ فَتَوَكَّلۡ عَلَى ٱللَّهِۚ}

{But once you have made a decision, put your trust in Allah} [Surat Āl ‘Imrān: 159] There are

many other well-known verses commanding reliance on Allah. Allah Almighty also says:

{وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ}

{Whoever puts his trust in Allah, He is sufficient for him} [Surat at-Talāq: 3] Allah Almighty also says:

{إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ}

{The true believers are those whose hearts are filled with awe when Allah is mentioned, and their faith increases when His verses are recited to them, and they put their trust only in their Lord.} [Surat al-Anfāl: 2] There are many other well-known verses addressing the merit of reliance on Allah.

Words in the verses:

Certitude (Yaqīn): it is the strength of faith and firmness of the heart that makes one feel as if he can see with his own eyes what Allah Almighty and His Messenger (may Allah's peace and blessings be upon him) informed us about.

Reliance (Tawakkul): it is the servant's reliance upon his Lord, Glorified and Exalted, inwardly and outwardly, to bring benefit and fend off harm. Notably, reliance is one of the fruits of certitude.

Guidance from the verses:

1) Having good expectations of Allah is a sign of true faith.

2) Sincere reliance on Allah Almighty is a trait of the believers.

3) Allah suffices anyone who relies on Him because He does not disappoint those hopeful of Him.

{أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ}.

{Is Allah not sufficient for His slave?}

As for the relevant Hadīths:

74/1- First: Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«عُرِضَتْ عَلَيَّ الأمَمُ؛ فَرَأيْت النَّبِيَّ وَمَعَهُ الرُّهَيط، وَالنَّبِيَّ وَمَعَهُ الرَّجُل وَالرَّجُلانِ، وَالنَّبِيَّ وَلَيْسَ مَعَهُ أحَدٌ. إذْ رُفِعَ لِي سَوَادٌ عَظِيمٌ فَظَنَنْت أنَّهُمْ أُمَّتِي، فَقِيلَ لِي: هذَا مُوسَىٰ وَقَوْمُه، وَلكِن انْظُرْ إلَىٰ الأفقِ، فَنَظَرْتُ فَإذَا سَوَادٌ عَظِيمٌ، فَقِيلَ لِي: انْظُرْ إلَىٰ الأفقِ الآخَر، فَإذَا سَوَادٌ عَظِيمٌ، فَقِيلَ لِي: هذِهِ أُمَّتُكَ، وَمَعَهُمْ سَبْعُونَ أَلْفاً يَدْخُلُونَ الْجَنَّة بِغَيْرِ حِسَاب وَلاَ عَذَابٍ»

“I was shown the nations. I saw a prophet who had a very small group (less than ten) with him, another prophet who was accompanied by only one or two men, and some did not have anyone with them. Suddenly I was shown a huge crowd and I thought that they were my nation, but I was told: ‘This is Mūsa (Moses) and his people, but look this way.’ I looked and beheld a great assemblage. I was told: ‘Now look the other way.’ I looked and beheld a great assemblage. I was told: ‘This is your nation, and with them there are seventy thousand who shall enter Paradise without being taken to account

or being punished.' Then the Prophet (may Allah's peace and blessings be upon him) got up and went into his house, and the Companions began to guess who are those people who would enter Paradise without any accounting or torment. Some said: 'Perhaps they are the ones who kept company with the Messenger of Allah (may Allah's peace and blessings be upon him).' Others said: 'Perhaps they are the ones who were born Muslims and never associated anyone with Allah in worship.' And they made other guesses... The Messenger of Allah (may Allah's peace and blessings be upon him) then came out and asked, 'What are you discussing?' So they told him. He then said:

«هُمُ الَّذِينَ لاَ يَرْقُونَ، وَلا يَسْتَرْقُونَ، وَلاَ يَتَطَيَّرُونَ، وَعَلىٰ رَبِّهِمْ يَتَوَكَّلُونَ».

'They are those who neither treat with Ruqyah nor ask to be treated by it, nor do they believe in evil omens, and they rely upon their Lord.' Upon this, 'Ukkāshah ibn Muhsin stood up and said: 'Supplicate Allah that He makes me one of them.' So he (the Messenger of Allah) said: 'You are one of them.' Then another man stood up and said: 'Supplicate Allah that He makes me one of them.' So he said:

«سَبَقَكَ بِهَا عُكَّاشَةُ».

'Ukkāshah has preceded you.'" [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Do not treat with Ruqyah: means they do not recite something by which they seek refuge from the evil of what has happened or is expected to happen.

Regarding the phrase "they do not treat with Ruqyah", scholars of Hadīth said that it is eccentric and no one narrated it except Muslim. In addition, it contradicts the established Prophetic guidance that recommends Ruqyah by means of reciting Ruqyah over oneself or over others, either free of charge for the sake of Allah Almighty or in return for a fee.

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Believe in evil omens: drawing an evil omen from birds (the direction they fly in) and the like.

Guidance from the Hadīth:

1) It shows the excellence and status of the Prophet (may Allah's peace and blessings be upon him) because all the nations were shown before him and his nation is the largest of them on the Day of Judgment.

2) It shows the excellence of reliance on Allah Almighty and placing trust in Him. This exposes the deviance and loss of those who rely on people in

things only Allah Almighty is capable of doing, such as securing benefit or fending off harm.

3) One should seize the opportunity to grasp the good fruit just as the venerable Companion ‘Ukkāshah ibn Muhsin (may Allah be pleased with him) did.

4) It makes clear the excellence of the Companions of the Messenger of Allah (may Allah’s peace and blessings be upon him). Whoever follows their path will be guided and whoever deviates from their path will be led astray and misguided.

75/2- Second: Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said: «اللهم لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ. اللهم إِنِّي أَعُوذُ بِعِزَّتِك لا إلهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذي لا يَمُوتُ، وَالْجِنُّ وَالإِنْسُ يَمُوتُونَ».

“Allahumma laka aslamtu, wa bika āmantu, wa ‘alayka tawakkaltu, wa ilayka anabtu, wa bika khāsamt. Allahumma inni a‘ūdhu bi‘izzatika la ilāha illa anta an tudillani. Anta al-hayyu alladhi la yamūtu, wal-jinnu wal-insu yamūtūn (O Allah, I surrender to You, I believe in You, I rely upon You, to you I repent, and with Your Help I argue. I seek refuge with Your Might, no deity is worthy of worship except You, that you do not let me go astray. You are The Ever-Living Who never dies,

while the jinn and humans die).” [Narrated by Al-Bukhāri and Muslim]

This is the wording of Muslim while Al-Bukhāri’s version is brief.

Words in the Hadīth:

To You I repent: means that I returned to worship You and do all that brings me closer to You.

And with Your Help I argue: it means that I seek Your help to argue against Your enemies for Your sake.

Guidance from the Hadīth:

1) The obligation of relying on Allah Almighty alone because He possesses all the attributes of perfection. Upon Him alone one must rely, rather than relying on the needy creatures. All of us are in need of Allah and need His help.

2) We should follow the example of the Prophet (may Allah’s peace and blessings be upon him) in using those inclusive words in supplication, offering advice, and preaching, because the best guidance is that of Muhammad (may Allah’s peace and blessings be upon him).

76//3 - Third: Ibn ‘Abbās (may Allah be pleased with him and his father) also said:

{حَسۡبُنَا ٱللَّهُ وَنِعۡمَ ٱلۡوَكِيلُ}،

{“Allah is Sufficient for us, and He is the best Protector.”} Abraham said it when he was thrown

into the fire, and Muhammad (may Allah's peace and blessings be upon him) said it when they said: {إِنَّ ٱلنَّاسَ قَدۡ جَمَعُواْ لَكُمۡ فَٱخۡشَوۡهُمۡ فَزَادَهُمۡ إِيمَٰنٗا وَقَالُواْ حَسۡبُنَا ٱللَّهُ وَنِعۡمَ ٱلۡوَكِيلُ}.

{"Indeed, the people have gathered against you, so fear them." But it only increased them in faith, and they said, "Allah is Sufficient for us, and He is the best Protector."} [Narrated by Al-Bukhāri]

It another narration by Al-Bukhāri, Ibn 'Abbās (may Allah be pleased with him and his father) said: «كَانَ آخِرَ قَوْلِ إِبْرَاهِيمَ صلى الله عليه وسلم حِينَ أُلْقِيَ فِي النَّارِ: حَسْبِيَ اللهُ وَنِعْمَ الْوَكِيلُ».

"The last thing that Abraham (peace be upon him) said when he was thrown into the fire was: 'Allah is Sufficient for me, and He is the best Protector.'"

Guidance from the Hadīth:

2) Reliance on Allah is the way of all the prophets (peace be upon them). So, one should follow their example in supplication and reliance on Allah because they were the most afflicted of people.

2) It shows the excellence of relying on Allah Almighty during times of difficulty and adversity.

Note:

Some ignorant people, who attached their hearts to other than Allah Almighty, go during times of adversity and affliction to seek the help of created beings and supplicate other than Allah to alleviate these adversities. By Allah, such action is the ultimate form of loss and failure, and it is at this

point that faith is extinguished in their hearts. A person who is keen on preserving the light of faith shining in his heart must have hope in Allah Almighty, the Creator, and sever hope in creatures.

77/4 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يَدْخُلُ الْجَنَّةَ أَقْوَامٌ أَفْئِدَتُهُمْ مِثْلُ أَفْئِدَةِ الطَّيْرِ».

"Some people will enter Paradise who have hearts like the hearts of birds." [Narrated by Muslim]

This was interpreted to mean that they fully rely on Allah, or that their hearts are gentle.

Guidance from the Hadīth:

1) Reliance on Allah and gentleness of the heart are causes to enter Paradise and enjoy its bliss.

2) It shows the description of the people of Paradise; it is every person who has a gentle compassionate heart.

78/5- Fifth: Jābir (may Allah be pleased with him) reported: I went on an expedition with the Prophet (may Allah's peace and blessings be upon him) in the direction of Najd. When the Messenger of Allah (may Allah's peace and blessings be upon him) returned, I also returned with him. Then, the time for the mid-day sleep came upon us while we were in a valley full of prickly shrubs. The Messenger of Allah (may Allah's peace and blessings be upon him) dismounted and the people

scattered around seeking shade under the trees. The Messenger of Allah (may Allah's peace and blessings be upon him) hung his sword on the branch of a tree, and we all took a nap. All of a sudden, the Messenger of Allah (may Allah's peace and blessings be upon him) called us, and lo! There was a Bedouin near him. He (may Allah's peace and blessings be upon him) said:

«إِنَّ هذَا اخْتَرَط عَلَيَّ سَيْفِي وَأَنَا نَائِمٌ، فَاسْتَيْقَظْتُ وَهُوَ فِي يَدِهِ صَلْتاً، قَالَ: مَنْ يَمْنَعُكَ مِنِّي؟ قُلْتُ: اللهُ. ثَلاثاً»

"This man brandished my sword over me while I was asleep. I woke up and saw it in his hand unsheathed. He said: 'Who will protect you from me?' I replied: 'Allah,' thrice." He did not punish him and sat down. [Narrated by Al-Bukhāri and Muslim]

In another version: Jābir (may Allah be pleased with him) reported: "We were in the company of the Prophet (may Allah's peace and blessings be upon him) during the Battle of Dhāt al-Riqā'. We came across a shady tree and we left it for the Prophet (may Allah's peace and blessings be upon him) to take rest under its shade. A man from the polytheists came while the Prophet's sword was hanging on the tree. He unsheathed it and said (to the Prophet): 'Are you afraid of me?' The Prophet said: 'No.' He said: 'Who can save you from me?' The Prophet replied: 'Allah.'"

In the version narrated by Abu Bakr al-Ismāʿīli in his Sahīh, the polytheist said: "Who will protect you from me?" The Messenger of Allah (may Allah's peace and blessings be upon him) replied: "Allah." As soon as he said this, the sword fell from his hand and the Messenger of Allah, catching the sword, asked him: "Who will protect you from me?" He said: "Please forgive me." The Messenger of Allah said: "Do you bear witness that there is no god worthy of worship except Allah and that I am the Messenger of Allah?" He said: "No, but I promise you that I shall not fight against you, nor shall I be with a people who fight against you." The Prophet (may Allah's peace and blessings be upon him) let him go. The man then went back to his fellow tribesmen and said: "I have come to you from one who is the best of mankind."

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the consequences of relying on Allah Almighty in terms of salvation from adversities and alleviation of distress.

2) It manifests the forgiveness of the Prophet (may Allah's peace and blessings be upon him), his generosity of spirit, not taking revenge for himself, his farsighted decision-making, and his adequate

treatment of human souls to attract them to the truth. Accordingly, we must follow his Sunnah and guidance, because the best of guidance is that of Muhammad (may Allah's peace and blessings be upon him):

{لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٌ}.

{Indeed, in the Messenger of Allah you have an excellent example}

79/6- Sixth: 'Umar (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«لَوْ أَنَّكُمْ تتَوَكَّلُونَ عَلَىٰ الله حقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ ، تَغْدُو خِمَاصاً وَتَرُوحُ بِطَاناً».

"If only you relied on Allah the way you should, He would provide for you as He provides for birds; they set out hungry in the morning and return satiated in the evening." [Narrated by Al-Tirmidhi, he classified it as Hasan (sound)]

It means that the birds start their day hungry with empty bellies and return full by the end of the day.

Guidance from the Hadīth:

1) Pursuing the means to secure provision is indicative of one's true reliance on Allah Almighty.

2) Genuine reliance on Allah Almighty is the dependence of the heart and sincere delegation of affairs to Allah Almighty with certitude.

80/7 - Seventh: Abu ‘Umārah al-Barā’ ibn ‘Āzib (may Allah be pleased with him and his father) reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«يَا فُلَانُ إِذَا أَوَيْتَ إِلَىٰ فِرَاشِكَ فَقُلْ: اللهم أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لا مَلْجَأَ وَلاَ مَنْجَىٰ مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنَّكَ إِنْ مِتَّ مِنْ لَيْلَتِكَ مِتَّ عَلَىٰ الْفِطْرَةِ، وَإِنْ أَصْبَحْتَ أَصَبْتَ خَيْراً».

“O so-and-so, whenever you go to bed, say: ‘Allahumma aslamtu nafsi ilayk, wa wajjahtu wajhi ilayk, wa fawwadtu amri ilayk, wa alja’tu zahri ilayk, raghbatan wa rahbatan ilayka, la malja’a wa la manja minka illa ilayk, āmantu bikitābik al-ladhi anzalt, wa nabiyyik al-ladhi arsalt (O Allah, I have submitted myself to You, I have turned my face to You, I have entrusted my affairs to You, I have committed my back to You, expecting Your reward and fearing Your punishment. There is no refuge and no place of safety from You but with You. I believe in the Book You have revealed and in the Prophet You have sent). If you die that night, you would die upon the true religion; and if you are alive in the morning, you receive a good reward.” [Narrated by Al-Bukhāri and Muslim]

In another version also narrated by Al-Bukhāri and Muslim, Al-Barā’ (may Allah be pleased with him) reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) said to me:

«إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَىٰ شِقِّكَ الأَيْمَنِ، وَقُلْ: وَذَكَرَ نَحْوَهُ، ثُمَّ قَالَ: وَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ».

"When you go to bed, perform ablution like the one you make for prayer, then lie on your right side and say: '[He said the aforementioned supplications]' Then, he said: 'Make them the last thing you say.'"

Guidance from the Hadīth:

1) One of the traits of genuine believers is their resort to Allah Almighty in all their affairs.

2) It guides to the renewal of one's promise to Allah, Glorified and Exalted, every night, and to solidify faith in word and deed.

3) It is recommended to sleep while ritually pure and to say those words last before sleeping.

81/8- Eighth: Abu Bakr al-Siddīq 'Abdullah ibn 'Uthmān ibn 'Āmir ibn 'Umar ibn Ka'b ibn Taym ibn Murrah ibn Ka'b ibn Lu'ay ibn Ghālib al-Qurashi al-Taymi (may Allah be pleased with him, his father and his mother who were also Companions) reported: "When the Messenger of Allah (may Allah's peace and blessings be upon him) and I were in the cave (of Thawr) and I saw the feet of the polytheists who were above us at the mouth of the cave (on the eve of the Emigration), I said: 'O Messenger of Allah! If one of them were to look down below his feet, he would see us!' He said:

«مَا ظَنُّكَ يَا أَبَا بَكْرٍ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا» .

‘O Abu Bakr, what do you think of two persons the third of whom is Allah?’” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It shows the complete reliance of the Prophet (may Allah’s peace and blessings be upon him) on Allah Almighty and his absolute trust in Allah, Glorified and Exalted.

2) One must train his self to completely rely on Allah Almighty, because this gives rise to certitude, which, once it enters the heart, it drives out fear from anyone but Allah, Glorified and Exalted, such that one says and does only what is right without fearing blame from anyone.

3) It shows the merit of Abu Bakr al-Siddīq (may Allah be pleased with him) as he is the best of the Companions, second to the Prophet (may Allah’s peace and blessings be upon him). Allah, Glorified and Exalted, chose him for the company of His Prophet and eternalized his praise in Quranic verses to be recited until the Day of Judgment.

82/9- Ninth: The Mother of the Believers Umm Salamah Hind bint Abu Umayyah Huthayfah al-Makhzūmiyyah- (may Allah be pleased with her) reported that whenever the Prophet (may Allah’s peace and blessings be upon him) left his house, he would say:

«بِسْمِ اللهِ، تَوَكَّلْتُ عَلَىٰ اللهِ ، اللهم إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَزِلَّ أَوْ أُزَلَّ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ».

"Bismillah, tawakkaltu 'ala-Allah, Allahumma inni a'ūdhu bika an adilla aw udal, aw azilla aw uzal, aw azhlima aw uzhlam, aw ajhala aw yujhala 'alayy (In the name of Allah, I rely on Allah. O Allah, I seek refuge with You lest I should go astray or cause someone to go astray, slip or cause someone to slip, do injustice or have injustice done against me, or act foolishly or be treated foolishly)." [Classified as Sahīh (authentic); narrated by Abu Dāwūd, Al-Tirmidhi, and others, with authentic Isnād] Al-Tirmidhi classified it as Hasan Sahīh (sound and authentic). This is the wording of Abu Dāwūd.

83/10 - Tenth: Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ قَالَ ـ يَعْنِي إِذَا خَرَجَ مِنْ بَيْتِهِ ـ: بِسْمِ اللهِ، تَوَكَّلْتُ عَلَىٰ اللهِ ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلَّا بِاللهِ، يُقَالُ لَهُ: هُدِيتَ وَكُفِيتَ وَوُقِيتَ، وَتَنَحَّىٰ عَنْهُ الشَّيْطَانُ».

"Whoever says – i.e. when leaving his house – 'Bismillah, tawakkaltu 'ala-Allah, wa la hawla wa la quwwata illa billah' (In the name of Allah; I rely on Allah; there is no might and no power save in Allah), it will be said to him: 'You are guided, sufficed, and protected', and the devil will move out of his way." [Narrated by Abu Dāwūd, Al-Tirmidhi, Al-Nasā'i, and others] Al-Tirmidhi classified it as Hasan

(sound). The narration by Abu Dāwūd has the following addition:

«فَيَقُول: ـ يَعْنِي الشَّيْطَانَ لِشَيْطَانٍ آخَرَ ـ: كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ؟».

"So one devil will say to another: 'How can you deal with a man who has been guided, sufficed, and protected?'"

Words in the Hadīth:

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Slip here means error.

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Guidance from the Hadīths:

1) It instructs consistent reliance on Allah Almighty, seeking protection in Him, and supplicating him to bring benefit and fend off harm.

2) The individual should fortify himself with the authentic Dhikr (remembrance of Allah) taught to us by the Messenger of Allah (may Allah's peace and blessings be upon him) and aoivd Dhikr innovated by people, because blessings and goodness come about only through following what is reported from the Prophet (may Allah's peace and blessings be upon him).

Note:

The individual cannot properly employ the reported Prophetic Dhikr unless he knows it, for knowledge precedes words and deeds. We must learn what our Lord sent us in the revelation so that we rejoice in it and dispense with it, and desert what we inherited of innovated Dhikr.

{Follow [O mankind] what has been sent down to you from your Lord, and do not follow any guardians besides Him. Little it is that you take heed!} [Al-'Arāf: 3]

84/11- Anas (may Allah be pleased with him) reported: "There were two brothers during the time of the Prophet (may Allah's peace and blessings be upon him). One of them used to come to the Prophet (may Allah's peace and blessings be upon him) and the other used to work to earn a living. Once, the working brother complained to the Prophet (may Allah's peace and blessings be upon him) about his brother. Thereupon, he said:

«لَعَلَّكَ تُرْزَقُ بِهِ».

"Perhaps you are granted sustenance because of him.'" [Narrated by Al-Tirmidhi with an authentic Isnād that meets the criteria set by Muslim]

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Guidance from the Hadīth:

1) It encourages providing aid to scholars and knowledge seekers.

2) It shows that providing for the knowledge seekers is one of the keys to sustenance.

3) It urges supporting a group of the community to seek knowledge and learn the religion thoroughly.

8. Chapter on Steadfastness

Allah Almighty says:

{فَٱسۡتَقِمۡ كَمَآ أُمِرۡتَ}

{So stay on a straight path as you have been commanded} [Surat Hūd: 112] Allah Almighty also says:

{إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسۡتَقَٰمُواْ تَتَنَزَّلُ عَلَيۡهِمُ ٱلۡمَلَٰٓئِكَةُ أَلَّا تَخَافُواْ وَلَا تَحۡزَنُواْ وَأَبۡشِرُواْ بِٱلۡجَنَّةِ ٱلَّتِي كُنتُمۡ تُوعَدُونَ * نَحۡنُ أَوۡلِيَآؤُكُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَفِي ٱلۡأٓخِرَةِۖ وَلَكُمۡ فِيهَا مَا تَشۡتَهِيٓ أَنفُسُكُمۡ وَلَكُمۡ فِيهَا مَا تَدَّعُونَ * نُزُلٗا مِّنۡ غَفُورٖ رَّحِيمٖ}

{Those who say, “Our Lord is Allah,” then remain steadfast, the angels will descend upon them [at the time of death, saying], “Do not fear, nor grieve, but receive glad tidings of Paradise which you were promised. We are your allies in the life of this world and in the Hereafter. You will have therein whatever your souls desire, and you will have therein whatever you ask for, a hospitality from the All-Forgiving, the Most Merciful One.”} [Surat Fussilat: 30-32] Allah Almighty also says:

{إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسۡتَقَٰمُواْ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ * أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآءُۢ بِمَا كَانُواْ يَعۡمَلُونَ}

{Indeed, those who say, “Our Lord is Allah”, then remain steadfast, they will have no fear, nor will they grieve. They are the people of Paradise; abiding therein forever, as a reward for what they used to do.} [Surat al-Ahqāf: 13-14]

Guidance from the verses:

1) Steadfastness upon the religion of Islam requires moderation in all aspects, without adding anything, removing anything, or making any alterations to it.

2) It gives those who are steadfast great glad tidings in this life and the Hereafter.

85/1- Abu ‘Amr – or Abu ‘Amrah – Sufyān ibn ‘Abdullah (may Allah be pleased with him) reported that he said: “O Messenger of Allah, tell me something about Islam that I can ask none but you.” He (may Allah’s peace and blessings be upon him) said:

«قُلْ: آمَنْتُ بِاللهِ، ثُمَّ اسْتَقِمْ».

“Say: I believe in Allah, then be steadfast.” [Narrated by Muslim]

Guidance from the Hadīth:

1) Faith requires more than the word of the mouth as it should be verified with good deeds.

2) Steadfastness is not achieved except after attaining faith inwardly and outwardly.

86/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«قَارِبُوا وَسَدِّدُوا، وَاعْلَمُوا أَنَّهُ لَنْ يَنْجُوَ أَحَدٌ مِنكُمْ بِعَمَلِهِ»،

"Adopt a moderate course and be upright; and keep in mind that none of you will be saved by his deeds." They said: "Not even you, O Messenger of Allah?" He said:

«وَلاَ أَنا إِلَّا أَنْ يَتَغَمَّدَنِيَ الله بِرَحْمَةٍ مِنْهُ وَفَضْلٍ».

He said: "Not even me, unless Allah bestows on me His Mercy and Grace." [Narrated by Muslim]

Moderate: means seeking one's goal with neither extremism nor negligence. -- --

Scholars said that the meaning of steadfastness (Istiqāmah) is adherence to the obedience of Allah Almighty. They also said that it is an inclusive and a regulator for all of one's deeds. And success is granted only by Allah.

Guidance from the Hadīth:

1) Steadfastness is dependent on personal capability, as Allah does not charge a soul beyond its ability.

2) No matter what status or rank a person reaches in good-doing, his deeds alone will not save him. However, those deeds shall be a cause to gain Allah's mercy and salvation from hellfire.

3) The individual must not admire his self or deeds but rather submit to Allah, Glorified and Exalted, the Lord of the worlds.

4) It shows the excellence of the Companions (may Allah be pleased with them) for they were the most keen to seek knowledge and would not spare any chance to learn about their religion. They used to ask whenever they need and follow it with adherence. Therefore, we must follow their example and learn about their deeds to find inspiration therein.

9. Chapter on reflecting on the greatness of Allah's creation, the end of this world,

the horrors of the Hereafter, the shortcomings of the self, disciplining it, and urging it to be steadfast.

Allah Almighty says:

{إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ أَن تَقُومُواْ لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُواْ}

{Say [O Prophet], "I only advise you to do one thing: stand up for Allah, in pairs and individually, then reflect} [Saba': 46] Allah Almighty also says:

{إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَأٓيَٰتٍ لِّأُوْلِي ٱلْأَلْبَٰبِ * ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ}

{Indeed, in the creation of the heavens and earth and the alternation of the night and day are signs for people of understanding, those who remember Allah while standing, sitting, and lying on their sides, and reflect upon the creation of the heavens

and earth [saying], “Our Lord, you have not created all this in vain. Glory be to You. Protect us from the punishment of the Fire.} [Āl ‘Imrān: 190-191] Allah Almighty also says:

{أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ * وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ * وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ * وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ * فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ}

{Do they not reflect on camels, how they are created; and the sky, how it is raised high; and the mountains, how they are firmly set up; and the earth, how it is spread out? So remind [O Prophet]; your duty is only to remind} [Al-Ghāshiyah: 17-21] Allah Almighty also says:

{أَفَلَمْ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنظُرُواْ}

{Have they not traveled through the land to observe} [Muhammad: 10] The verses in this regard are many.

One of the Hadīths in this regard is the previously mentioned Hadīth: “A wise person is the one who calls himself to account...”

Benefit:

Reflecting: means that a person uses his mind to examine a matter until he reaches a conclusion. Reflection yields remembrance (of Allah) and inspires awe of Him.

Guidance from the verses:

1) They urge the individual to reflect on his deeds to realize the extent of his benefiting of them

and how much of the reward and pleasure of Allah he is obtaining.

2) They encourage contemplation on Allah's great creation because it inspires humility before Allah Almighty, cause one to remember Allah, Glorified and Exalted, boosts one's certainty in Allah's promise of reward and punishment, and provoke one to do good deeds infused with a sincere intention to Allah alone.

3) Reflection is one of the traits of sincere believers who remember Allah abundantly and contemplate His creation.

4) They encourage the individual to pay attention to the beneficial deeds in this world and the Hereafter, besides disparaging ill desires, prohibited lusts, and wishful thinking that is void of action.

How plentiful are those who let their desires govern their life while violating the Sharia of Allah Almighty for no reason but their worldly interests. So beware of being one of them!

10. Chapter on Hastening to Good Deeds and urging anyone wishing to do good to approach it eagerly without hesitation.

Allah Almighty says:

{فَٱسۡتَبِقُواْ ٱلۡخَيۡرَٰتِۚ}

{so compete with one another in good deeds} [Al-Baqarah: 148] Allah Almighty also says:

{وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ}

{And hasten towards forgiveness from your Lord and a Paradise as wide as the heavens and earth, prepared for the righteous} [Āl ʻImrān: 133]

Guidance from the verses:

1) They urge racing to do good deeds without delaying them because they could be missed.

2) One of the traits of pious people is their eagerness towards the Hereafter and hastening to gain the pleasure of Allah, Glorified and Exalted, by asking for His forgiveness and commitment to acts of obedience.

As for the relevant Hadīths:

87/1 - First: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«بَادِرُوا بالأَعْمَالِ فِتَناً كَقِطَعِ اللَّيْلِ الْمُظْلِمِ؛ يُصْبِحُ الرَّجُل مُؤْمِناً وَيُمْسِي كَافِراً، وَيُمْسِي مُؤْمِناً وَيُصبح كَافِراً، يَبِيعُ دِينَه بعَرَضٍ مِنَ الدُّنْيَا».

"Hasten to do good deeds before being overtaken by tribulations that are like parts of the dark night. A man would be a believer in the morning and turn to a disbeliever in the evening, or he would be a believer in the evening and turn to a disbeliever in the morning. He sells his religion for a worldly gain." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the obligation of holding firm onto religion and hastening to do good deeds before any hindrances or obstacles stand in the way of doing them unexpectedly.

2) It warns against falling into tribulations, because they plant doubt in one's religion and weakness in faith.

3) It urges adherence to knowledge and to action based on that knowledge, because they protect the individual at the time of tribulations.

88/2- Second: Abu Sirwa'ah 'Uqbah ibn al-Hārith (may Allah be pleased with him) reported: "I offered the 'Asr prayer behind the Prophet (may Allah's peace and blessings be upon him) at Madīnah. When he finished the prayer with Taslīm, he got up hurriedly and went out crossing the rows of the people to one of the dwellings of his wives. The people were startled at his speed. He later came out and, finding them surprised at his haste, he said to them:

«ذَكَرْتُ شَيْئاً مِن تِبْرٍ عِنْدَنَا، فَكَرِهْتُ أَنْ يَحْبِسَنِي، فَأَمَرْتُ بِقِسْمَتِه».

"I recalled that there was some gold (meant for charity) left with us; I did not like to keep it any longer, so I gave orders that it should be distributed." [Narrated by Al-Bukhāri]

In another version also narrated by Al-Bukhāri:

«كُنْتُ خَلَّفْتُ فِي الْبَيْتِ تِبْراً مِنَ الصَّدَقَةِ، فَكرِهْتُ أَنْ أُبيِّتَه».

"I have left pieces of gold belonging to charity in my house, and I disliked keeping them overnight."

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Guidance from the Hadīth:

1) It urges hastening to do good deeds, deliver people's rights, and avoid negligence in this regard.

2) It shows the care of the Prophet (may Allah's peace and blessings be upon him) to do good deeds and his hastening to deliver trusts to their rightful owners. So, adhere to the guidance of your Prophet (may Allah's peace and blessings be upon him) and hold on to his Sunnah because all forms of good lie in his guidance whereas all forms of evil lie in following [ill] personal desires.

3) It shows the attentiveness of the Companions (may Allah be pleased with them) to follow the sayings and actions of the Prophet (may Allah's peace and blessings be upon him), which is among their merits.

89/3- Third: Jābir (may Allah be pleased with him) reported: "A man asked the Prophet (may Allah's peace and blessings be upon him) during the Battle of Uhud: 'If I am killed, where do you think I would be?' He (the Prophet) replied: 'In Paradise.' So the man threw some dates that were in his hand

and fought until he was killed." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It manifests the Companions keenness and hastening to do good deeds, and their commitment to the affairs of their religion and their afterlife.

2) It promises Paradise for the one who is killed for the sake of Allah.

3) Nothing should fully concern the Muslim more than his final destination on the Day of Judgment, either to Paradise or to Hellfire. So, be keen on doing what draws you closer to Paradise while distancing you from Hellfire.

90/4- Fourth: Abu Hurayrah (may Allah be pleased with him) reported: "A man came to the Prophet (may Allah's peace and blessings be upon him) and asked: 'O Messenger of Allah! Which charity earns the greatest reward?' He answered:

«أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَىٰ الْفَقْرَ، وَتَأْمُلُ الْغِنَى، وَلاَ تُمْهِلُ حَتَّىٰ إِذَا بَلَغَت الْحُلْقُومَ قُلْتَ: لِفُلاَنٍ كَذَا وَلِفُلاَنٍ كَذَا، وَقَدْ كَانَ لِفُلاَنٍ».

'That you give charity when you are healthy and miserly, fearing poverty and hoping to become rich. Do not delay charity until your soul reaches up to the throat, and then you say: This is for so-and-so and this is for so-and-so. Lo, it has already come into the possession of so-and-so.'" [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) The individual must hasten to do good deeds before death surprises him.

2) Giving out charity during healthiness is superior to giving it out during sickness.

91/5- Fifth: Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) took hold of a sword on the Day of Uhud and said: "Who would take this from me?" All of them stretched their hands, each saying: "Me, me." He (Allah's Messenger) said: "Who would take it in order to fulfill its rights?" Thereupon, the people withdrew their hands. Abu Dujānah, however, said: "I take it to fulfill its rights." So he took it and struck the heads of the polytheists with it. [Narrated by Muslim]

Abu Dujānah's full name is: Simāk ibn Kharshah.

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Guidance from the Hadīth:

1) It shows the good care the Prophet (may Allah's peace and blessings be upon him) gave to his Companions (may Allah be pleased with them), as he did not favor one of them with the sword but rather made it a matter of competition among them

all in general, in order to find the best man for the task at hand.

2) It reflects the bravery of Abu Dujānah (may Allah be pleased with him) and his sacrifice and sincerity in Jihad.

3) The individual should not approach an act of worship with laziness or consider its performance beyond his capability. Instead, he must seek the help of Allah, rely on Him, and hasten to do good deeds without hesitation or doubt.

Note:

The reaction of the Companions (may Allah be pleased with him) should not be misconstrued as cowardliness or fear, because they were reluctant to take the sword out of fearing failure to fulfill their promise to the Messenger of Allah (may Allah's peace and blessings be upon him). This implies their utmost piety and respect of promises and the rights of their Prophet (may Allah's peace and blessings be upon him).

92/6- Sixth: Al-Zubayr ibn 'Ady reported: We went to Anas ibn Mālik (may Allah be pleased with him) and complained to him about the suffering we were experiencing at the hands of al-Hajjāj. So he said:

«اصْبُروا؛ فَإنَّه لا يَأْتي عليكم زَمَانٌ إلَّا وَالَّذي بعْدَه شَرٌّ منْه، حَتَّىٰ تَلْقَوْا رَبَّكُم»

"Be patient, for no time will come upon you but the one that follows it will be worse than it until you

meet your Lord. I heard it from your Prophet (may Allah's peace and blessings be upon him." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It shows the obligation of patience in the face of the rulers even if they were oppressors and tyrants.

2) It prescribes adherence to acts of obedience to Allah during times of tribulations because they are the protectors against the tribulations.

Note:

Guidance of people during times of tribulation is the task of godly and committed scholars. People must listen to what scholars instruct during times of tribulation and adversity because they are the most knowledgeable of Sharia, the status quo, and the conditions of the people. Allah Almighty says:

{وَلَوۡ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُوْلِي ٱلۡأَمۡرِ مِنۡهُمۡ لَعَلِمَهُ ٱلَّذِينَ يَسۡتَنۢبِطُونَهُۥ مِنۡهُمۡۗ}

{If they referred it to the Messenger or to those in authority among them, those with sound judgment among them could know it.} [Surat an-Nisā': 83]

93/7- Seventh: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«بادِرُوا بالأعْمَالِ سَبْعاً؛ هَلْ تَنْتَظرونَ إِلَّا فَقْراً مُنْسياً، أَوْ غنىً مُطْغِياً، أَوْ مَرَضاً مُفْسِداً، أَوْ هَرَماً مُفْنِداً أَوْ مَوْتاً مُجْهِزاً، أوِ الدَّجَّالَ فَشَرُّ غَائبٍ يُنْتَظَر، أَوِ السَّاعَةَ فَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ!».

"Hasten to good deeds before seven [afflictions]! Are you waiting for poverty to make you oblivious? Or wealth to turn you into an oppressor? Or debilitating illness? Or hoary senility? Or sudden death? Or the Antichrist – what a loathsome wait! Or the Hour [of Resurrection]? Indeed, the Hour is hardest to bear and most bitter!" [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)][1]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Hadīth provides the most telling of examples about significant distractions keeping the individual away from doing good so that he can steer away from them and do what benefits him.

2) It urges taking advantage of the times of having good health and leisure time and not many temptations and distractions to do more of the good deeds.

3) The Antichrist is the most serious trial and temptation that all the Prophets (peace be upon them) warned against.

[1] (1) The Hadīth has a weak Isnād.

94/8 - Eighth: He also reported that the Prophet (may Allah's peace and blessings be upon him) said during the Battle of Khaybar:

«لأُعْطِيَنَّ هذِهِ الرَّايَةَ رَجُلاً يُحِبُّ اللهَ وَرَسُولَه، يَفْتَح اللهُ عَلَىٰ يَدَيْهِ».

"I shall give this banner to a man who loves Allah and His Messenger, and Allah will grant victory at his hands." 'Umar ibn al-Khattāb (may Allah be pleased with him) said: "Never did I wish for leadership but on that day. I came before him with the hope that I might be called for this," but the Messenger of Allah (may Allah's peace and blessings be upon him) called 'Ali ibn abi Tālib and he handed over the banner to him, saying:

«امْشِ وَ لا تَلْتَفتْ حَتَّىٰ يَفْتَحَ اللهُ عَلَيْكَ»،

"Proceed and do not turn around until Allah grants you victory." 'Ali proceeded for a short distance then halted and, without turning around, shouted saying: "O Messenger of Allah, on what issue should I fight with the people?" Thereupon, he (the Prophet) said:

«قَاتِلْهُمْ حَتَّىٰ يَشْهَدوا أَنْ لا إلهَ إلَّا الله ، وَأَنَ مُحَمَّداً رسولُ الله ، فَإذَا فَعَلُوا ذلكَ فَقَدْ مَنَعُوا مِنْكَ دِمَاءَهُمْ وَأَمْوَالَهُمْ إلَّا بحَقِّهَا، وَحِسَابُهُمْ عَلَىٰ الله ».

"Fight them until they bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah. If they do that then their blood and their riches are inviolable from your hands except for what is justified by law, and their reckoning is with Allah." [Narrated by Muslim]

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Guidance from the Hadīth:

1) The Companions (may Allah be pleased with them) disliked rulership due to the accountability it involves.

2) It shows how they rushed to obey the command of the Messenger of Allah (may Allah's peace and blessings be upon him), which is an aspect of hastening to do good deeds.

3) It reflects the Companions' compliance and hastening to apply the recommendations of the Messenger of Allah (may Allah's peace and blessings be upon him) without much questioning. We must follow the Messenger (may Allah's peace and blessings be upon him) in submission to Allah, Glorified and Exalted. We should also read the biographies of the Companions (may Allah be pleased with them) and follow their example and behavior [towards the commands of] the Book and Sunnah, because it is the sign of success for this nation. Indeed, nothing would reform the later generations of this nation except what reformed its earlier generations.

11. Chapter on Striving for Reformation

Allah Almighty says:

{وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَاۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلۡمُحۡسِنِينَ}

{As for those who strive in Our cause, We will surely guide them to Our ways, for Allah is certainly

with those who do good.} [Surat al-‘Ankabūt: 69] Allah Almighty also says:

{وَٱعۡبُدۡ رَبَّكَ حَتَّىٰ يَأۡتِيَكَ ٱلۡيَقِينُ}

{And worship your Lord until the certainty [of death] comes to you.} [Surat al-Hijr: 99] Allah Almighty also says:

{وَٱذۡكُرِ ٱسۡمَ رَبِّكَ وَتَبَتَّلۡ إِلَيۡهِ تَبۡتِيلٗا}

{And remember the name of your Lord, and devote yourself completely to Him.} [Surat al-Muzzammil: 8] -- Allah Almighty also says:

{فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرٗا يَرَهُۥ}

{So whoever does an atom’s weight of good will see it.} [Surat az-Zalzalah: 7] Allah Almighty also says:

{وَمَا تُقَدِّمُواْ لِأَنفُسِكُم مِّنۡ خَيۡرٖ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيۡرٗا وَأَعۡظَمَ أَجۡرٗاۚ}

{Whatever good you send forth for yourselves, you will find it with Allah, much better in condition and much greater in reward.} [Surat al-Muzzammil: 20] Allah Almighty also says:

{وَمَا تُنفِقُواْ مِنۡ خَيۡرٖ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٞ}

{And whatever wealth you give, then Allah is All-Knowing of it.} [Surat al-Baqarah: 273] There are many other well-known verses in this regard.

Benefit:

Striving: it is to exert efforts to reform oneself and others.

Self-reform is achieved through complying with the commands while refraining from the prohibitions, and the only means to do so is to gain beneficial knowledge and do good deeds.

As for reforming others, it is achieved through lucid preaching and endurance of harm.

On the other hand, reforming those who resist and transgress the Shariah is achieved through Jihad with weaponry to ward off their evil and deter their ilk.

Guidance from the verses:

1) They urge choosing the path of striving, because guidance is with those who strive.

{وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَاۚ}

{As for those who strive in Our cause, We will surely guide them to Our ways} [Surat al-'Ankabūt: 69]

2) Anyone doing good deeds will reap its fruits even if they were few; so, the individual should never look down upon any good deed.

As for the relevant Hadīths:

95/1- First: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ الله تعالىٰ قال: مَن عَادَىٰ لي وَلِيّاً فَقَدْ آذَنْتُهُ بالْحَرْب. وَما تَقَرَبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْت عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بالنَّوَافِلِ حَتَّىٰ أُحِبَّه، فَإِذَا أَحْبَبْتُه كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ به، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتي يَبْطُشُ بِهَا، وَرِجْلَهُ الَّتي يَمْشِي بهَا، وَإِنْ سَأَلَنِي أَعْطَيْتُهُ وَلَئِنِ اسْتَعَاذَنِي لأُعِيذَنَّهُ».

"Allah Almighty said: 'I will declare war against him who shows hostility to a pious worshiper of Mine. And the most beloved thing with which My servant draws nearer to Me is what I have enjoined upon him; and My servant keeps drawing nearer to Me through performing supererogatory acts of worship till I love him. When I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he seizes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks for My Protection, I protect him.'" [Narrated by Al-Bukhāri]

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Words in the Hadīth:

Pious worshiper refers to any righteous believer.

{أَلَآ إِنَّ أَوۡلِيَآءَ ٱللَّهِ لَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ * ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ}

{Indeed, the allies of Allah will have no fear, nor will they grieve. Those who believe and fear Allah.} [Surat Yūnus: 62-63]

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Guidance from the Hadīth:

1) A pious worshiper is a person who seeks closeness to Allah Almighty by means of observing the obligations, the most critical of which is monotheism, and then performing many supererogatory acts of worship.

2) The Hadīth establishes that Allah supports the true believers. He protects them, guides their words and deeds, and defends them:

{إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓاْ}

{Indeed, Allah defends those who believe} [Surat al-Hajj: 38]

3) The obligatory acts of worship are the most beloved deeds by which Allah likes that His worshipers draw closer to Him.

4) Performing the supererogatory acts alongside the obligatory ones ensures the love of Allah Almighty for the servant.

Benefit:

The statement: "I become his hearing with which he hears, his sight with which he sees..." is explained in another narration: "by Me he hears and by Me he sees..."

In other words, the servant is entirely preoccupied, in all his words and deeds, with what pleases Allah Almighty such that he does not hear nor see except what pleases Allah. He also does nothing with his hands or his legs except what is permissible and legitimate. Only then does one become a pious worshiper favored by Allah.

96/2- Second: Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said that Allah, Glorified and Exalted, said:

«إِذَا تَقَرَّبَ الْعَبْدُ إِلَيَّ شِبْراً تَقَرَّبْتُ إِلَيْهِ ذِرَاعاً، وَإِذَا تَقَرَّبَ إِلَيَّ ذِراعاً تَقَرَّبْتُ مِنْهُ بَاعاً، وَإِذَا أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً».

"If the servant draws closer to Me by a hand span, I shall draw closer to him by a cubit (the span of a forearm); and if he draws closer to Me by a cubit, I shall draw closer to him by the span of two outstretched arms. If he comes to Me walking, I shall come to him running." [Narrated by Al-Bukhāri]

Words in the Hadīth:

This form of Hadīth indicates a Qudsi (divine) Hadīth.

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Guidance from the Hadīth:

1) It shows Allah Almighty's kindness to His obedient servants. He doubles His reward for their deeds.

2) It shows that whoever is sincere in his worship, Allah Almighty will guide him to more of it.

97/3- Third: Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ، وَالْفَرَاغُ».

"There are two blessings in which many people incur loss: health and free time." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) One must seize the opportunities of health and free time in the worship of Allah, Glorified and Exalted, as much as possible.

2) The blessings of Allah are varied, and among the greatest of His blessings, after faith, are health and free time.

3) Reacting to the blessings of Allah, Glorified and Exalted, by gratitude and performing acts of worship ensure their continual presence and preservation; for indeed gratitude increases blessings.

98/4- Fourth: 'Ā'ishah (may Allah be pleased with her) reported: "The Prophet (may Allah's peace and blessings be upon him) used to stand in prayer at night until the skin of his feet would crack. I asked him: 'O Messenger of Allah, why are you doing this while your past and future sins have been forgiven for you?' He said: 'Should I not like to be a grateful servant (of Allah)?'" [Narrated by Al-Bukhāri and Muslim] This is the version narrated by Al-Bukhāri. There is a version with a similar

wording narrated by Al-Bukhāri and Muslim, reported by al-Mughīrah ibn Shu'bah.

Words in the Hadīth:

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Guidance from the Hadīth:

1) Gratitude is reflected in obeying Allah, and its practical aspect is to do acts of worship.

2) One of the privileges of the Messenger (may Allah's peace and blessings be upon him) is that Allah forgave for him all his sins, past and future.

3) The excellence of night prayer and standing for long during it. They are among the most beloved acts to Allah that bring the servant closer to Him.

99/5 - Fifth: 'Ā'ishah (may Allah be pleased with her) reported:

«كان رسولُ الله صلى الله عليه وسلم إذَا دَخَلَ الْعَشْرُ أحيَا اللَّيْلَ، وَأيْقَظَ أهْلَهُ، وَجَدَّ وَشَدَّ المِئْزَرَ».

"With the start of the last ten nights of Ramadan, the Messenger of Allah (may Allah's peace and blessings be upon him) would pray all night, wake up his family, show diligence (in worship), and tie up his lower garment firmly." [Narrated by Al-Bukhāri and Muslim]

-- "Tie up his lower garment firmly" is a metaphor meant to show his abandonment of sexual intimacy with his wives [during those ten nights]. Another opinion suggests that this

metaphor refers to his resolved preparedness to worship, like rolling up one's sleeves.

Guidance from the Hadīth:

1) The excellence of the last ten nights of Ramadan given the extra care the Prophet (may Allah's peace and blessings be upon him) paid them, spending them in prayer and worship, and the presence of the Night of Qadr within them.

2) One of the practices of the Prophet (may Allah's peace and blessings be upon him) is that he never stood the entire night in prayer except in the last ten nights of Ramadan.

3) It instructs that a worshiper observing I'tikāf should keep away from sexual intimacy with his wife.

4) One should strive in virtuous days and fill them with the worship of Allah Almighty because they present opportunities for a successful trade with Allah that shall bring success in this life and in the Hereafter.

100/6- Sixth: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«المُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلىٰ اللهِ مِنَ المُؤْمِنِ الضَّعِيفِ، وَفِي كُلٍّ خَيْرٌ. احْرِصْ عَلَىٰ مَا يَنْفَعُكَ، وَاستَعِنْ بِاللهِ وَلاَ تَعْجِزْ. وَإِنْ أَصَابَكَ شَيْءٌ فَلاَ تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلكِنْ قُلْ: قَدَّرَ اللهُ، ومَا شاءَ فَعَلَ؛ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ».

"A strong believer is better and dearer to Allah than a weak believer, and there is good in both. Adhere

to whatever brings you benefit, seek the help of Allah, and do not feel helpless. If something befalls you, do not say: 'Had I done such-and-such, it would have been such-and-such.' Indeed, 'if' opens the way before the devil to act." [Narrated by Muslim]

Words in the Hadīth:

A strong believer means strong with regards to faith and abundant acts of worship.

A weak believer means weak with regards to faith and a small amount of acts of worship.

Do not feel helpless: helplessness here refers to the inability to perform good deeds.

Guidance from the Hadīth:

1) It shows the believer's keenness to strengthen his faith through performing acts of obedience to Allah and refraining from committing what He prohibited.

2) A rational person who complies with the guidance of the Prophet (may Allah's peace and blessings be upon him) is expected to adhere to what benefits him in his life and in his religion as well as refrain from anything that is of no benefit.

3) It urges reliance on Allah for help in all affairs, no matter how minor; for indeed reliance on Allah negates helplessness.

4) Part of the guidance of the Prophet (may Allah's peace and blessings be upon him) is that a person completes his deed without laziness, and

that he starts with what is more important then what is less in importance.

5) The Hadīth affirms fate and the obligation of feeling content with it, because everything happens according to a divine decree and predestination.

Benefit:

The Prophet's saying: "adhere to what benefits you" instructs prioritizing beneficial acts according to their level of importance. So if there is a conflict between a religious benefit and a worldly benefit, the former takes precedence because if one's religion is sound, his worldly life becomes sound and vice versa.

101/7 - Seventh: He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«حُجِبَتِ النَّارُ بِالشهَواتِ، وحُجِبَتِ الْجَنَّةُ بِالمَكَارِهِ».

"Hellfire is veiled by lusts and Paradise is veiled by adversities." [Narrated by Al-Bukhāri and Muslim]

In another version narrated by Muslim, it reads: "surrounded" instead of "veiled". Both signify the same meaning; that this is what stands between the person and his destination; he would enter the destination that his actions lead to.

Guidance from the Hadīth:

1) It shows that the prohibited lusts are doors to hellfire; and it means following one's desires that violate the Sharia.

2) Arduous deeds lead to honor and admission to Paradise.

3) If the individual pushes himself to worship Allah, his self will eventually love this worship and grow accustomed to it.

102/8- Eights: Hudhayfah ibn al-Yamān (may Allah be pleased with him and his father) reported: "I prayed with the Prophet (may Allah's peace and blessings be upon him) one night and he started reciting Surat al-Baqarah. I thought that he would bow in Rukū' at the end of one hundred verses, but he continued. I thought that he would probably recite it (this Surah only) in one Rak'ah, but he continued. I thought he would perhaps bow in Rukū' on completing (this Surah). He then started reciting Surat an-Nisā' and read it all, then he started reciting Surat Āl 'Imrān and read it all. He recited slowly; when he came across a verse of Tasbīh (glorifying Allah), he would glorify Him, and when he came across a verse of asking Allah (for something), he would ask from Him, and when he came across a verse of seeking refuge (with Allah), he would seek refuge (with Him).Then he bowed in Rukū' and said: 'Subhana Rabbi al-'Azīm'. His bowing lasted about the same length of time as his standing. Upon rising from Rukū', he said: 'Sami' Allahu liman hamidah. Rabbana lak al-hamd' (Allah listens to him who praises Him. Praise be to You, Our Lord). He then remained standing about the

same length of time as he had spent in bowing. He then prostrated and said: 'Subhana Rabbiy al-A'la,' and his prostration lasted nearly the same length of time as his standing." [Narrated by Muslim]

Words in the Hadīth:

He recited slowly: without haste; a measured recitation with clear proper pronunciation of the letters.

Guidance from the Hadīth:

1) It shows how the Prophet (may Allah's peace and blessings be upon him) used to strive diligently to perform acts of obedience in the most perfect manner (to set an example for all Muslims).

2) It is sometimes permissible to observe the night prayer in congregation as long as it is not arranged and not done on a regular basis. In Ramadan, however, the Sunnah is that people perform the night prayer in congregation.

3) The individual praying the night prayer should combine supplication, remembrance of Allah, and contemplation. He should ask for mercy when he recites a verse of mercy, seek refuge when he recites a verse of threatening, and glorifies Allah when he recites a verse of glorification.

4) It shows the excellence of long standing in the night prayer, which is a kind of striving against the self for the sake of Allah Almighty.

103/9- Ninth: Ibn Mas'ūd (may Allah be pleased with him) reported: "I prayed one night with the Prophet (may Allah's peace and blessings be upon him) and he continued standing for long until I was about to do something bad." Someone said: "What were you about to do?" He said: "I was about to sit down and leave him (standing)." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is recommended to stand for a long time in the night prayer.

2) Long standing in worship at night is from the guidance of the Prophet (may Allah's peace and blessings be upon him). If one wants to push himself to observe the night prayer, he should follow the example of the Messenger (may Allah's peace and blessings be upon him).

104/10 - Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«يَتْبَعُ المَيِّتَ ثَلاثَةٌ: أَهْلُهُ وَمَالُه وَعَمَلُه، فَيَرْجِع اثْنَانِ وَيَبْقَىٰ وَاحِدٌ: يَرْجِع أَهْلُهُ وَمَالُهُ، وَيَبْقَىٰ عَمَلُهُ».

"A dead person is followed by three: his family, his wealth, and his deeds. Then two of them return - his

family and his wealth - and only his deeds remain (with him).” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The believer must take every opportunity to do good deeds because it is the only asset that remains with him.

2) It encourages the believer to do more of good deeds so that it accompanies him and comforts him in his grave.

Benefit:

This Hadīth is well-suited under the chapter of striving because increasing good deeds require striving against the self. The more good deeds one does, the more he becomes accustomed to doing them and they raise him to higher ranks.

105/11- Eleventh: Ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«الْجَنَّةُ أَقْرَبُ إِلىٰ أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذٰلِكَ».

“Paradise is nearer to one of you than the straps on his sandals, and so is Hell.” [Narrated by Al-Bukhāri]

Words in the Hadīth:

“the straps on his sandals”: this is an expression that signifies how close something is.

Guidance from the Hadīth:

1) The individual may say a word or do something out of the pleasure of Allah without considering how significant it is, yet it takes him to the bliss of Paradise.

In contrast, the individual may say a word or do something of the displeasure of Allah without considering how significant it is, yet it ditches him in the depth of hellfire.

2) Providing examples when educating ensures better understanding.

106/12- Twelfth: Abu Firās Rabīʿah ibn Kaʿb al-Aslamī (may Allah be pleased with him), the servant of the Messenger of Allah (may Allah's peace and blessings be upon him) and one of the people of Suffah (i.e. the destitute Companions), reported:

«كُنْتُ أَبِيتُ مَعَ رسول الله صلى الله عليه وسلم ، فآتِيهِ بِوَضوئه وَحَاجَتِهِ، فَقَالَ: «سَلْني»، فَقُلْت: أَسْأَلُكَ مُرَافَقَتَكَ في الجَنَّةِ، فَقَالَ: «أَوَ غَيْرَ ذلكَ ؟» قلْت: هُوَ ذَاكَ، قال: «فَأَعِنِّي عَلىٰ نَفْسِكَ بِكَثْرَةِ السُّجُودِ».

"I used to spend my night in the company of the Messenger of Allah (may Allah's peace and blessings be upon him) and used to bring him water for his ablution and anything else he needed. One day he said to me: 'Ask something of me.' I said: 'I request your companionship in Paradise.' He said: 'Anything else?' I said: 'That is all.' He said: 'Then

help me in your request by making a lot of prostration.'" [Narrated by Muslim]

Words in the Hadīth:

Suffah people: are the Companions who migrated to Madīnah but were homeless so the Prophet (may Allah's peace and blessings be upon him) housed them at the rear of the Prophet's Masjid. Sometimes, their number reached eighty or less at other times. The Companions (may Allah be pleased with them) used to bring them food and milk and other forms of charity.

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Guidance from the Hadīth:

1) It shows the excellence of this honorable Companion and his high resolve because he asked for something pertaining the Hereafter.

2) It demonstrates the excellence of prostration over the rest of the positions during prayer, since

«فإن أقرب ما يكون العبد من ربّه و هو ساجد».

"... the nearest a servant is to his Lord is when he is prostrating."

3) The Prophet (may Allah's peace and blessings be upon him) cannot make anyone enter Paradise, therefore he could not ensure it for this man though he was his servant and quite close to him. Accordingly, the believer should beware of relying

only on lineage, prestige, or social status because none of it will avail him if he lacks sincere faith and good deeds.

107/13- Thirteenth: Thawbān (may Allah be pleased with him), the freed slave of the Prophet (may Allah's peace and blessings be upon him), reported that he heard the Prophet saying:

«عَلَيْكَ بِكَثْرَةِ السُّجُودِ، فَإِنَّكَ لَنْ تَسْجُدَ لله سَجْدَةً إِلَّا رَفَعَكَ اللهُ بِهَا دَرَجَةً، وَحَطَّ عَنْكَ بِهَا خَطِيئَةً».

"Make frequent prostration. For every prostration you make for Allah, He will raise you with it one rank and remit one of your sins." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Prostrating more in prayer (by praying more) was recommended by the Messenger of Allah (may Allah's peace and blessings be upon him), and it is a kind of striving against the self.

2) Prostration induces two great benefits for the individual: Allah raises him one rank and remits one of his sins.

108/14 - Fourteenth: Abu Safwān 'Abdullah ibn Busr al-Aslami (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«خَيْر النَّاسِ مَنْ طَالَ عُمُره وَحَسُنَ عَمَلُه».

"The best of people is the one whose life is long and his deeds are good." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)] --

Guidance from the Hadīth:

1) The believer should ask Allah to make him among those whose lives are long and their deeds are good.

2) Long life does not necessarily bode well for the individual except if his deeds are good.

Benefit:

Some scholars disliked making supplication for long life without restricting it (to long life in obedience to Allah). Instead, one should supplicate for a long life filled with obedience to Allah. Um Habībah, wife of the Prophet (may Allah's peace and blessings be upon him) once said: "O Allah, give me the joy of being with my husband, the Messenger of Allah (may Allah's peace and blessings be upon him), and of being with my father Abu Sufyān, and my brother Mu'āwiyah." The Prophet (may Allah's peace and blessings be upon him) said to her:

«قد سألتِ الله لآجال مضروبة، وأيام معدودة، وأرزاق مقسومة، لن يُعجل شيئاً قبل حلِّه، أو يُؤخر شيئاً عن حلّه، ولو كنتِ سألتِ الله أن يعيذك من عذاب في النار أو عذاب في القبر، كان خيراً أو أفضل».

"You have asked Allah regarding life terms that are already set, and days already allotted, and

sustenances already fixed. Nothing will happen before its decreed time or be delayed beyond its decreed time. Had you asked Allah to provide you refuge from the torment of the hellfire or from the torment of the grave, it would have been better for you." [Narrated by Muslim]

109/15- Fifteenth: Anas ibn Mālik (may Allah be pleased with him) reported: "My uncle Anas ibn an-Nadr (may Allah be pleased with him) did not take part in the Battle of Badr; so he said: 'O Messenger of Allah! I was absent from the first battle you fought against the polytheists. If Allah gives me a chance to fight them, no doubt, Allah will show how (bravely) I will fight.' So, on the day of (the Battle of) Uhud, when the Muslims left their posts and were defeated, he said: 'O Allah, I apologize to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the polytheists) have done.' Then he advanced with his sword and met Sa'd ibn Mu'ādh passing in front of him so he said to him: 'O Sa'd ibn Mu'ādh! Paradise, by the Lord of An-Nadr! I smell its fragrance near Mount Uhud.' Sa'd later said: 'O Messenger of Allah, what he did was beyond my power.'" Anas said: "We found on his body over eighty wounds caused by swords, spears, and arrows. He was killed and mutilated by the polytheists to the extent that no one was able to identify him except his sister, from his fingertips.

We believe that this Qur'anic verse refers to him and the likes of him:

{مِّنَ ٱلۡمُؤۡمِنِينَ رِجَالٞ صَدَقُواْ مَا عَٰهَدُواْ ٱللَّهَ عَلَيۡهِۖ}

{Among the believers there are men who have been true to their pledge with Allah} [Surat al-Ahzāb: 23] until the end of the verse. [Narrated by Al-Bukhāri and Muslim]

The part "Allah will show how (bravely) I will fight" is narrated in another version as follows: "Allah will see how (bravely) I will fight."

Words in the Hadīth:

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Guidance from the Hadīth:

1) It showcases the individual's resolve to do good deeds and use the means leading to them.

2) It shows that disavowing the actions of the people of disbelief and disobedience is proof of one's sincere faith.

3) It reflects the excellence of the Companion Anas ibn an-Nadr (may Allah be pleased with him) and his bravery in the battle against the disbelievers.

7) It urges steadfastness in the battlefield even if the fellow warriors abandoned their posts.

110/6- Sixteenth: Abu Mas'ūd 'Uqbah ibn 'Amr al-Ansārī al-Badri (may Allah be pleased with him) reported: "When the verse of charity was revealed,

we would carry loads on our backs (in return for money that we can give for charity). A man came and gave so much in charity, so they said: 'He is showing off.' Another man came and gave a Sā' (about three kilos) in charity, so they said: 'Allah is in no need for the Sā' of that one.' Thereupon, the following verse was revealed:

{ٱلَّذِينَ يَلۡمِزُونَ ٱلۡمُطَّوِّعِينَ مِنَ ٱلۡمُؤۡمِنِينَ فِي ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهۡدَهُمۡ}

{Those who disparage the believers who voluntarily give charities and ridicule them for having nothing to give except their effort.} [Surat at-Tawbah: 79] [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

Showing off: doing a deed so that people would see the doer and he would earn some worldly gain from them.

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Guidance from the Hadīth:

1) When the believer learns that Allah, Glorified and Exalted, and His Messenger (may Allah's peace and blessings be upon him) ordained something, he

must hasten to do it, whether it is a command or a prohibition. The Companions of the Messenger of Allah (may Allah's peace and blessings be upon him) complied with the command of charity by offering the best they could.

2) It shows the Companions readiness to hasten to good deeds and strive throughout the cause, which is one of their excellent features (may Allah be pleased with them).

3) Allah, Glorified and Exalted, defends the believers, which is one of the fruits of faith.

111/17- Seventeenth: Sa'īd ibn 'Abdul 'Azīz narrated from Rabī'ah ibn Yazīd from Abu Idrīs al-Khawlāni from Abu Dharr Jundub ibn Junādah (may Allah be pleased with him) from the Prophet (may Allah's peace and blessings be upon him) who reported from Allah, Blessed and Exalted, that He said:

«يا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلىٰ نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّماً، فَلا تَظَالموا،

"O My servants, I have forbidden injustice for Myself and made it forbidden amongst you; so, do not wrong one another. O My servants, all of you are misguided except those I guide; so, ask Me for guidance and I will guide you. O My servants, all of you are hungry except those I feed; so, ask Me for food and I will feed you. O My servants, all of you are naked except those I clothe. So, ask Me for clothing and I will clothe you. O My servants, you

commit sins by day and by night, and I forgive all sins, so ask Me for forgiveness and I will forgive you. O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as pious as the one with the most pious heart amongst you, this would not increase My Kingdom an iota. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as wicked as the one with the most wicked heart amongst you, this would not decrease My Kingdom an iota. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all to stand together in one place and ask of Me, and I were to give everyone what they requested, that would not decrease what I possess except what is decreased of the ocean when a needle is dipped into it. O My servants, it is but your deeds that I count for you, and then I recompense you for. So whoever finds good should praise Allah, and whoever finds other than that, let them blame no one but themselves." Sa'īd said: whenever Abu Idrīs related this Hadīth, he would kneel down. [Narrated by Muslim]

It has been narrated to us that Imam Ahmad ibn Hanbal (may Allah have mercy upon him) said:

“The people of Levant have not reported any Hadīth superior to this one.”

Words in the Hadīth:

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Guidance from the Hadīth:

1) It demonstrates the servants’ absolute need of their Lord in the fulfillment of all their worldly and religious needs. The guidance of the heart and all the worldly graces such as food, drink, and clothing, are all from Allah Almighty out of His grace and favor.

2) The depositories of Allah Almighty are full, and expenditure does not decrease them. Therefore, one should supplicate Allah as best as he could whilst being certain that Allah Almighty will grant him good, because the fruit of having good expectations of Allah is all good.

3) Allah, the Exalted, prohibits Himself from doing things and obligates Himself to do things out of His wisdom and omniscience.

4) Beneficial knowledge and good deeds are the nourishment of the heart just as food and drink are the nourishment of the body.

5) Everyone is judged according to his deeds; if he does well, he is rewarded, but if he wronged himself, he will be punished.

6) One must push himself to do good so that he would find the reward for that in this life and in the Hereafter.

12. Chapter on encouraging doing more good deeds in old age

Allah Almighty says:

{أَوَ لَمۡ نُعَمِّرۡكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُۖ}

{Did We not give you long enough lives to take heed for anyone who wished to take heed? And the warner did come to you} [Surat Fātir: 37]

Ibn ‘Abbās (may Allah be pleased with him and his father), as well as the expert scholars, maintained that the verse means: Did we not give you sixty years? This statement is supported by a Hadīth we will list later by the Will of Allah. It was also said it means eighteen years. Others such as Al-Hasan, Al-Kalbi, and Masrūq said it means forty years; and this opinion was also quoted from Ibn ‘Abbās (may Allah be pleased with him and his father). It is reported that when the residents of Madīnah reached forty years of age, they dedicated themselves to worship only. It was also said that 'long enough lives' [in the verse] refers to reaching puberty.

Regarding Allah’s saying: {And the warner did come to you}, Ibn ‘Abbās (may Allah be pleased with him and his father) and the majority of scholars said that the warner refers to the Prophet

(may Allah's peace and blessings be upon him). 'Ikrimah, Ibn 'Uyaynah, and others said that the warner refers to old age; and Allah knows best.

Guidance from the verses:

1) One should be admonished by old age because the deeds that count are the last. It was authentically narrated that the Prophet (may Allah's peace and blessings be upon him) said:

«من كَانَ آخر كلامه من الدنيا لا إله إلَّا الله دخل الجنة».

"He whose last speech in this world is 'there is no god but Allah' will enter Paradise." [Narrated by Ahmad]

2) One must increase his good deeds because he does not know when he is going to die.

3) Aging should inspire self-admonition because one becomes close to meeting Allah Almighty.

As for the relevant Hadīths,

112/1 - First: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَعْذَرَ اللهُ إلىٰ امْرِىءٍ أَخَّرَ أَجَلَه حتىٰ بَلَغَ سِتِّينَ سَنَةً».

"Allah excuses and grants forgiveness to a person until he reaches the age of sixty years." [Narrated by Al-Bukhāri]

Scholars stated: it means that Allah left him no excuse by giving him this long life span.

Guidance from the Hadīth:

1) Allah, Glorified and Exalted, has an irrefutable argument against His servants, as He granted them reason and understanding, sent messengers, revealed scriptures, and preserved legislations.

2) The believer must seize every opportunity to worship Allah, invest his time in what pleases Allah, refrain from sins, and prepare for a Day wherein he will have no excuse.

113/2- Second: Ibn ʻAbbās (may Allah be pleased with him and his father) reported: "'Umar (may Allah be pleased with him) used to make me sit with the elderly men who had fought in the Battle of Badr. Some of them did not like that and said to 'Umar: 'Why do you bring in this boy to sit with us while we have sons his age?' 'Umar replied: 'Because of his status, which you already know about.' One day, 'Umar called me and made me sit in the gathering of those people; and I thought that he must have called me to prove something to them. 'Umar then asked them: 'What do you say about the verse that says:

{ إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ }

{When there comes Allah's help and the Conquest.} [Surat an-Nasr: 1]? Some of them said: 'It is a command for us to praise Allah and ask for His forgiveness when He helps us and grants us victory.' Some others kept quiet and said nothing.

Thereupon, ‘Umar asked me: ‘Do you say the same, O Ibn ‘Abbās?’ I replied: ‘No.’ He said: ‘What do you say then?’ I replied: ‘That it is a sign of the Messenger’s death, of which Allah informed him. He says:

{إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ}

{When there comes Allah’s help and the Conquest}, which is the sign of your imminent death,

{فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَٱسۡتَغۡفِرۡهُۚ إِنَّهُۥ كَانَ تَوَّابَۢا}

{then glorify the praise of your Lord, and ask His forgiveness. Indeed, He is ever Accepting of Repentance.} [Surat an-Nasr: 3] Upon that, ‘Umar said: ‘I do not know any interpretation for it other than what you have said.’” [Narrated by Al-Bukhāri]

114/3 Third: ‘Ā’ishah (may Allah be pleased with her) said: “The Messenger of Allah (may Allah’s peace and blessings be upon him) did not observe any prayer after the revelation of this verse:

{إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ}

{When there comes Allah’s help and the Conquest} except that he said during it:

«سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ، اللهم اغْفِرْ لي».

'Subhānaka Rabbana wa bihamdik, Allāhumm-aghfir li' (Glory and praise be to You, Our Lord. O Allah, forgive me).” [Narrated by Al-Bukhāri and Muslim]

In another version also narrated by Al-Bukhāri and Muslim, ‘Ā’ishah (may Allah be pleased with her) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) used to recite frequently in Rukū‘ (bowing) and Sujūd (prostration): Subhānak Allahumma Rabbana wa bihamdik, Allahumm-aghfir li (Glory and praise be to You O Allah, Our Lord. O Allah, forgive me), in compliance with the command in the Qur’an.”

“in compliance with the command in the Qur’an”: i.e. doing what he was commanded to do in the verse:

{فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَٱسۡتَغۡفِرۡهُۚ}.

{then glorify the praise of your Lord, and ask His forgiveness}

In another version narrated by Muslim: The Messenger of Allah (may Allah’s peace and blessings be upon him) used to say more often before his death:

«سُبْحَانَكَ اللهم وبِحَمدِكَ، أَسْتَغْفِرك وَأَتُوب إِلَيْكَ».

“Subhānak Allahumma wa bihamdik, astaghfiruka wa atūbu Ilayk (Glory and praise be to You, O Allah, I seek Your forgiveness and repent to You).” ‘Ā’ishah said: “O Messenger of Allah, what are those words that you have accustomed yourself to say as of late?” He said:

«جُعِلَتْ لي علامةٌ في أُمَّتي إذَا رَأيْتُها قُلْتُها

“There has been made a sign for me in my nation; when I saw that, I recited them (these words)

{إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ}

{When there comes Allah’s help and the Conquest} to the end of the Sūrah.”

In another version narrated by Muslim: “The Messenger of Allah (may Allah’s peace and blessings be upon him) used to say often:

«سُبْحَانَ الله وبِحَمْدِهِ، أَسْتَغفِر الله وَأَتُوبُ إِلَيْهِ».

Subhān Allah wa bihamdih, astaghfirullah wa atūbu Ilayh (Glory and praise be to Allah; I ask for Allah’s forgiveness and repent to Him). ‘Ā’ishah said: “O Messenger of Allah, I noticed that you recently say more often: Subhān Allah wa bihamdih, astaghfirullah wa atūbu Ilayh.”

So he said:

«أخبَرَني رَبِّي أنّي سَأَرَىٰ عَلاَمَةً في أُمَّتي، فَإذا رَأَيْتُها أَكْثَرْتُ مِنْ قَوْل: سُبْحَانَ الله وبحَمْدِهِ، أستَغْفِرُ الله وَأَتُوبُ إِلَيْه، فَقَدْ رَأَيتُها:

“My Lord informed me that I would see a sign in my nation, and when I see it I should often recite (these) words: Subhān Allah wa bihamdih, astaghfirullah wa atūbu Ilayh (Glory and praise be to Allah; I ask for Allah’s forgiveness and repent to Him), and I have seen it:

{إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ}

{When there comes Allah’s help and the Conquest} This verse refers to the Conquest of Makkah.

{وَرَأَيۡتَ ٱلنَّاسَ يَدۡخُلُونَ فِي دِينِ ٱللَّهِ أَفۡوَاجٗا * فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَٱسۡتَغۡفِرۡهُۚ إِنَّهُۥ كَانَ تَوَّابَۢا}».

{and you see people entering Allah's religion in multitudes, then glorify the praise of your Lord, and ask His forgiveness. Indeed, He is ever Accepting of Repentance.}"

Words in the Hadīth:

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Guidance from the Hadīths:

1) It reflects the prestige that 'Abdullah ibn 'Abbās (may Allah be pleased with him and his father) enjoyed among the children of the Companions.

2) It encourages pondering on the meanings of the Qur'an.

3) It instructs persistent repentance and asking for forgiveness, because they are keys to knowledge and all that is good.

4) It is recommended for the one who prays to recite often the following remembrance during bowing and prostration:

«سبحانك اللهم ربنا وبحمدك، اللهم اغفر لي».

"Subhānak Allāhumma Rabbana wa bihamdik, Allāhumm-aghfir li (Glory and praise be to You O Allah, Our Lord. O Allah, forgive me)."

115/4- Fourth: Anas ibn Mālik (may Allah be pleased with him) reported: "Allah, Glorified and

Exalted, sent down the Divine Revelation to the Messenger of Allah (may Allah's peace and blessings be upon him) abundantly during the period preceding his death until he died at a time when the revelation had never been more abundant." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The exponential increase in revelation near the end of the life of the Prophet (may Allah's peace and blessings be upon him) was an indication of his imminent death.

2) Allah completed His favor upon this nation by keeping the recited revelation, which is the Qur'an and Sunnah, alive even though the revelation stopped following the death of the Messenger of Allah (may Allah's peace and blessings be upon him). Allah Almighty kept His legislation preserved and alive among people.

{إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذِّكۡرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ}

{It is We Who have sent down the Reminder, and it is We Who will preserve it.} [Surat al-Hijr: 9]

116/5- Fifth: Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يُبْعَثُ كُلُّ عَبْدٍ عَلَىٰ مَا مَات عَلَيْهِ». رواه مسلم.

"Every person will be resurrected in the same state he died in." [Narrated by Muslim]

Guidance from the Hadīth:

1) What counts is the final deeds. Therefore, the person should constantly do good deeds in order to be resurrected in the good state he died upon.

2) It urges the individual to constantly do more acts of worship because death strikes suddenly.

13. Chapter on the abundance of the means to good deeds

Allah Almighty says:

{وَمَا تَفۡعَلُواْ مِنۡ خَيۡرٖ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٞ}

{And whatever good you do, Allah is All-Knowing of it.} [Surat al-Baqarah: 215] Allah Almighty also says:

{وَمَا تَفۡعَلُواْ مِنۡ خَيۡرٖ يَعۡلَمۡهُ ٱللَّهُۗ}

{Whatever good you do, Allah is aware of it} [Surat al-Baqarah: 197] Allah Almighty also says:

{فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرٗا يَرَهُۥ}

{So whoever does an atom's weight of good will see it.} [Surat az-Zalzalah: 7] Allah Almighty also says:

{مَنۡ عَمِلَ صَٰلِحٗا فَلِنَفۡسِهِۦۖ}

{Whoever does righteous deed, it is for his own benefit} [Surat al-Jāthiyah: 15] The verses in this regard are numerous.

Guidance from the verses:

1) They urge pursuing all the means to good deeds, each person according to their own abilities. There are three main means to good deeds:

physical, financial, and means that are both physical and financial.

- the Physical manifest in bodily actions, such as prayer, fasting, and Jihad;

- the financial manifest in paying Zakat, charities, and required expenditures;

- the means that are both physical and financial are like Jihad for the sake of Allah since it demands both financial expenditure and offering one's life.

2) It reflects the wisdom of the Lawgiver in diversifying the means of doing good to increase the rewards and avoid the boredom evoked by the repetition of a particular act of worship. So, it is recommended for the individual to pursue the various means to lawful acts of worship, each to the best of his ability.

As for the relevant Hadīths, they are quite many; so, we list a number of them as follows:

117/1- First: Abu Dharr Jundub ibn Junādah (may Allah be pleased with him) reported: "I said: 'O Messenger of Allah, which deed is the best?' He said:

«الإيمانُ بالله ، وَالجِهَادُ في سَبِيلِهِ»،

'Belief in Allah and Jihad in His cause.' I said: 'Which slave is the best?' He said: 'The most precious in the sight of their master and the most expensive.' I said: 'If I cannot afford to do that?' He said: 'You help a laborer or do good for a person who cannot work for himself.' I said: 'If I failed to do some of this?' He said:

«تكُفُّ شَرَّكَ عَنِ النَّاسِ، فَإنها صَدقَةٌ مِنْكَ عَلىٰ نَفْسِكَ».

'Spare people your harm, for this will be charity that you give to yourself.'" [Narrated by Al-Bukhāri and Muslim]

Another version reads: "You help a weak person" referring to a person who is poor or has many children and the like. --

Words in the Hadīth:

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Guidance from the Hadīth:

1) It reflects the Companions' keenness to ask about the best of deeds so that they can implement them. This is how righteous people should be! It is obligatory upon the individual to pursue the best deeds likely to draw him closer to Allah, Glorified and Exalted, to earn the most reward.

2) Helping people is one of the most excellence good deeds in the sight of Allah.

3) Abstaining from harming people is a typical character of a [true] Muslim, and everyone must embrace it.

4) The individual should, to the best of his ability, follow a gradual process in observing acts of worship. He should be keen on doing what is most beneficial and avoid laziness, because the most beloved deeds to Allah, Glorified and Exalted, are the ones done constantly even if they are few.

118/2 - Second: Abu Dharr (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«يُصْبِحُ عَلىٰ كُلِّ سُلاَمَىٰ مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تكبِيرَةٍ صَدَقَةٌ، وَأَمْرٌ بالمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ المُنْكَرَ صَدَقَةٌ، وَيُجْزِئُ مِنْ ذلكَ رَكْعَتَانِ يَرْكَعُهُما مِنَ الضُّحَى».

"Every morning, charity is due on every joint in the body of each of you. Every utterance of Allah's exaltation (saying Subhānallah) is an act of charity, and every utterance of praising Him (saying Al-hamdulillah) is an act of charity, and every utterance of the profession of faith (saying La ilaha illa Allah) is an act of charity, and every utterance of Allah's glorification (saying Allahu Akbar) is an act of charity; and enjoining good is an act of charity, and forbidding evil is an act of charity; and a two-Rak'ah prayer which one offers in the

forenoon (Duha prayer) suffices for all this." [Narrated by Muslim]

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Guidance from the Hadīth:

1) The forenoon prayer (Duha) is a recommended daily practice (Sunnah), and it compensates for the charities due on the person's body.

2) It reflects the great bounty of Allah, Glorified and Exalted, upon His servants as He opened up for them abundant doors to do good.

Benefit:

The prescribed time for the Duha prayer is when the sun reaches the height of one spear or, in other words, a few minutes after the sun disk fully rises. It ends before the sun crosses its zenith, exactly at the middle of the day when the sun centers the sky. Then there is no prayer until the sun declines a few minutes later.

119/3 - Third: He also reported that the Prophet (may Allah's peace and blessings be upon him) said: «عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي حَسَنُهَا وَسَيِّئُهَا، فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الأَذَىٰ يُمَاطُ عَنِ الطَّرِيقِ، وَوَجَدْتُ فِي مَسَاوِئِ أَعْمَالِهَا النَّخَاعَةُ تَكُونُ فِي المَسجِدِ لاَ تُدْفَنُ».

"The deeds of my nation, the good and the bad thereof, were presented to me. I found the removal of harm from the road among their good deeds, and

the spittle in a masjid that was not buried among their bad deeds." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Upon seeing a harmful object in the street, it is recommended for the individual to remove it as this is an aspect of faith.

2) It denounces belittling deeds, however little they may seem, because Allah rewards them greatly.

3) It urges cleaning and attending to the masjids due to the great reward involved.

Benefit:

Removal of the spittle and similar harmful things is done by any means that serve the purpose, such as washing, wiping with tissues, or any other means of cleaning.

120/4- Fourth: He also reported: "Some people said: 'O Messenger of Allah! The wealthy people have taken all the rewards. They pray as we pray and fast as we fast, but they give charity from their excess wealth.' He said:

«أَوَ لَيْسَ قَدْ جَعَلَ اللهُ لَكُمْ مَا تَصَدَّقُونَ بِهِ: إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةً، وَكُلِّ تكبِيرَةٍ صدقةً، وكلِّ تَحْمِيدَةٍ صدقةً، وكلِّ تَهْلِيلَةٍ صدقةً، وَأَمْرٌ بالمعْرُوفِ صدقةٌ، ونَهْيٌ عَنِ المُنْكَرِ صدقةٌ، وفي بُضْعِ أَحَدِكُمْ صدقةٌ»

‘Has Allah not given you something to give as charity? Every utterance of ‘glory be to Allah’ is charity; every utterance of ‘Allah is Great’ is charity; every utterance of ‘praise be to Allah’ is charity; every utterance of ‘there is no god but Allah’ is charity; commanding what is right is charity; forbidding what is wrong is charity; and there is charity in the lawful sexual intercourse.’ They said: ‘O Messenger of Allah! Does one of us satisfy his lust and he is rewarded for that?’ He replied:

«أَرَأَيْتُمْ لَوْ وَضَعَهَا في حَرَامٍ أَكَانَ عَلَيْهِ فيها وِزْرٌ؟ فكذلكَ إذا وضَعَهَا في الحَلاَلِ كانَ لَهُ أَجْرٌ».

‘What do you see if he satisfied it unlawfully, shall he not incur a sin? Likewise, if he satisfies it lawfully, he shall get a reward.’” [Narrated by Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the excellence of the remembrance of Allah Almighty as it is one of the greatest forms of charity.

2) Enjoining what is right and forbidding what is wrong is a great form of charity, and it is the means to this nation’s glory and goodness;

{كُنتُمۡ خَيۡرَ أُمَّةٍ أُخۡرِجَتۡ لِلنَّاسِ تَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَتَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ}.

Allah says: {You are the best nation ever raised for mankind: you enjoin what is right and forbid what is wrong}.

3) The person commanding the right and forbidding the wrong should do so with the intention of reforming people rather than gaining the edge over them.

4) When the individual does what is lawful to avoid the unlawful, he shall be rewarded for it.

5) It reflects the mercy of Allah Almighty as He designated a reward for His believing servants even when they indulge their permissible desires.

121/5- Fifth: He also reported: The Prophet (may Allah's peace and blessings be upon him) said to me: "Do not belittle any good deed, even meeting your brother with a cheerful face." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Displaying a cheerful face before fellow believers is a form of charity that the person is rewarded for.

2) It urges consistent performance of good deeds even if it is insignificant in the sight of people, for perhaps a few good deeds may yield more honor and reward.

122/6- Sixth: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«كُلُّ سُلاَمَىٰ مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فيه الشَّمْسُ: تَعْدِلُ بَيْنَ الاثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ في دَابَّتِهِ، فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صدقةٌ، والكلِمَة الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خَطْوَةٍ تَمْشِيها إلىٰ الصَّلاَةِ صَدَقَةٌ، وتُميطُ الأَذَىٰ عَنِ الطَّرِيقِ صَدَقَةٌ».

"Charity is due upon every joint in a person's body each day the sun rises: to judge justly between two people is a charity. To help a man with his mount, lifting him onto it or hoisting up his belongings onto it, is a charity. Saying a good word is a charity. Every step that you take towards the prayer is a charity, and removing a harmful object from the road is a charity." [Narrated by Al-Bukhāri and Muslim]

Muslim also narrated it on the authority of 'Ā'ishah (may Allah be pleased with her) who reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّهُ خُلِقَ كُلُّ إِنْسَانٍ مِنْ بَنِي آدَمَ عَلىٰ سِتِّينَ وثَلاثِمائَةِ مفْصِلٍ، فَمَنْ كَبَّرَ اللهَ، وَحَمِدَ اللهَ، وَهَلَّلَ اللهَ، وَسَبَّحَ اللهَ، واسْتَغْفَرَ اللهَ، وَعَزَلَ حَجَراً عَنْ طَرِيقِ الناسِ أَوْ شَوْكَةً أَوْ عَظْماً عَن طَرِيقِ النَّاسِ، أَوْ أَمَرَ بمَعْروفٍ أَوْ نهىٰ عَنْ مُنكَرٍ، عَدَدَ السِّتِّينَ وَالثَّلاثمائَةِ، فَإِنَّهُ يُمْسِي يَوْمَئِذٍ وَقَدْ زَحْزَحَ نَفْسَهُ عَنِ النَّارِ».

"Every one of the children of Adam has been created with three hundred and sixty joints; so he who glorifies Allah (says Allahu Akbar), praises Allah (says al-hamdulillah), declares oneness of Allah (says La ilāha illa Allah), exalts Allah (says Subhān Allah), seeks forgiveness from Allah, and

removes a stone or a thorn or a bone from people's path, and enjoins what is good and forbids what is evil, to the number of those three hundred and sixty joints, will have saved himself from the Fire by the end of that day."

Guidance from the Hadīth:

1) The believer will be rewarded when he intends to do a good deed and proceeds to it even if it is a single step that he takes towards an act of obedience to Allah.

2) It shows the diversification of good deeds in the life of the believers, which is a manifestation of the mercy of Allah Almighty so that they can gain greater rewards and be motivated to do good.

123/7 - Seventh: He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ غَدَا إِلىٰ المَسْجِدِ أَوْ رَاحَ، أَعَدَّ اللهُ لَهُ فِي الجَنَّةِ نُزُلاً كُلَّمَا غَدَا أَوْ رَاحَ».

"He who goes to the mosque in the morning or in the evening, Allah prepares an honorable abode with good hospitality for him in Paradise every time he goes to the masjid, in the morning or in the evening." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the excellence of attending prayer in the masjid, and the excellence of frequenting it in the mornings and the evenings.

2) It demonstrates the favor of Allah, Glorified and Exalted, on the servant as He gives him such abundant rewards for such easy deeds.

124/8- Eighth: He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«يَا نِسَاءَ الْمُسْلِمَاتِ لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ».

"O Muslim women, none of you should consider insignificant (a gift) to give to her neighbor, even if it is the trotter of a sheep." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) It urges Muslims to exchange gifts.

2) One should pay due care to his neighbors and treat them kindly because it is a means to good deeds.

3) This instruction addresses women in particular, encouraging them to do good, which reflects the care the Sharia gave to the rulings pertaining to women.

125/9- Ninth: He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الإيمَانُ بِضْعٌ وَسَبْعُونَ، أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً: فَأَفْضَلُهَا قَوْلُ لَا إلهَ إلَّا الله، وَأَدْنَاهَا إمَاطَةُ الأَذَىٰ عَنِ الطَّرِيقِ، وَالحَيَاءُ شُعْبَةٌ مِنَ الإيمَانِ».

"Faith has over seventy branches or over sixty branches, the most excellent of which is the statement: La ilāha illa Allah (there is no god but Allah), and the lowest of which is the removal of what is harmful from the road; and modesty is a branch of faith." [Narrated by Al-Bukhāri and Muslim]

"Over" means a number between three and nine; i.e, the branches of faith are between seventy three and seventy nine, or between sixty three and sixty nine. --

Words in the Hadīth:

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Modesty is a moral trait that prompts a person to do what is commendable and shun what is reprehensible.

Guidance from the Hadīth:

1) The merit of the Word of Tawhīd: La ilāha illa Allah, as it occupies the most superior branch of faith. So, one should strive to implement what it entails.

2) A commendable trait is adhering to modesty and shyness, except in matters of truth wherein he must not shy away from announcing it.

126/10 - Tenth: He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«بَيْنَمَا رَجُلٌ يَمْشِي بطَرِيق اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بِئْراً فَنَزَلَ فيها فَشَرِبَ، ثُمَّ خَرَجَ فإذا كَلْبٌ يَلْهَثُ يَأْكُل الثَّرَىٰ مِنَ الْعَطَشِ، فقال الرَّجُل: لَقَدْ بَلَغَ هذَا الْكَلْبَ مِنَ الْعَطَشِ مِثْلُ الَّذي كَانَ قَدْ بَلَغَ مِنِّي، فَنَزَلَ الْبِئْرَ فَمَلأَ خُفَّه مَاءً ثُمَّ أَمْسَكَه بِفِيهِ، حَتَّىٰ رَقِيَ فَسَقَىٰ الْكَلْبَ، فَشَكَرَ اللهُ لَه فَغَفَرَ لَه» قَالُوا: يا رسولَ الله إنَّ لَنَا في الْبَهَائِمِ أَجْراً؟ فَقَالَ: في كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ»

"A man was walking on his way when he became extremely thirsty. He came upon a well so he went down into it and drank from its water. Upon coming out, he saw a panting dog eating the dirt (searching for water). The man thought to himself: 'This dog is as thirsty as I was,' so he again went down into the well, filled up his leather sock with water, and holding it in his mouth, climbed back up and quenched the thirst of the dog. Allah held his act in high esteem and so He forgave his sins." The Companions asked: "O Messenger of Allah, shall we be rewarded for showing kindness to the animals?" He said: "A reward is given for (kindness to) every living creature." [Narrated by Al-Bukhāri and Muslim]

The wording of another narration of Al-Bukhāri reads:

«فَشَكَرَ اللهُ لَه فَغَفَرَ لَه، فَأَدْخَلَه الْجَنَّةَ».

"Allah was thankful to him so He granted him forgiveness and admitted him to Paradise."

In another narration by both Al-Bukhāri and Muslim:

«بَيْنَما كَلْبٌ يُطِيف بِرَكِيَّةٍ قَدْ كَادَ يَقْتُلُه الْعَطَش، إِذْ رَأَتْه بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ، فَنَزَعَتْ مُوقَهَا، فَاسْتَقَتْ لَهُ بِهِ، فَسَقَتْهُ، فَغُفِرَ لَهَا بِهِ».

"While a dog was going round a well, almost dying of thirst, a prostitute from the Israelites saw it, so she took off her leather sock, filled it with water, and gave it to the dog to drink. Her sins were forgiven because of that."

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Words in the Hadīth:

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Guidance from the Hadīth:

1) A minor good deed, if accepted by Allah, Glorified and Exalted, is a means to entering Paradise.

2) Minor deeds accompanied by a good intention become major, whereas major deeds accompanied by heedlessness become minor. In short, the intention in the heart is the criterion for judging any deed.

3) The purpose of Prophetic stories is to take admonition and lessons therefrom.

Benefit:

Some of the Tābiʿis (the generation that received their teachings from the Companions) said: "A person with excessive sins should offer drinking water. If Allah forgave the sins of those who quenched the thirst of a dog, how about [the reward] of the one who quenches the thirst of a believer and gave him life because of it?"

127/11 - Eleventh: He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَقَد رَأيْتُ رَجُلاً يَتَقَلَّبُ فِي الْجَنَّةِ، في شَجَرةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ كَانَتْ تُؤْذِي الْمُسْلِمِينَ».

"I saw a man enjoying the pleasures of Paradise because he cut a tree from the road that was a source of inconvenience and harm to the Muslims." [Narrated by Muslim]

In another version of the Hadīth, he said:

«مَرَّ رَجُل بِغُصْنِ شَجَرَةٍ عَلَى ظَهْرِ طَرِيقٍ فَقَالَ: وَاللهِ لأُنَحِّيَنَّ هذَا عَنِ الْمُسْلِمِين لا يُؤْذِيهِمْ، فأُدْخِلَ الْجَنَّةَ».

"A man passed by a branch of a tree on a road, so he said: 'By Allah, I will remove this away from (the path of) Muslims so that it would not harm them.' So he was admitted to Paradise (on account of that)."

In another version narrated by Al-Bukhāri and Muslim: "While a man was walking on a road, he found a thorny branch of a tree lying there on the

way so he pushed it aside. Allah thanked him for that deed and forgave him."

Words in the Hadīth:

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Guidance from the Hadīth:

1) The excellence of removing harm from the road as it is a means to entering Paradise.

2) Whoever removes physical harm that may cause physical harm to Muslims will be rewarded in abundance. So, how about the one who removes the intangible harm that tarnish their religion such as bad morals, ill thoughts, corrupt creeds, and religious innovations that lead astray?!

128/12- Twelfth: He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَىٰ الْجُمُعَةَ، فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيادَةُ ثَلاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَا فَقَدْ لَغَا».

"He who performs ablution properly and then comes to the Friday prayer and listens attentively and keeps silent, his sins between that Friday and the following Friday will be forgiven, with the addition of three more days; but he who touches the pebbles has engaged in idle activity." [Narrated by Muslim]

Words in the Hadīth:

"engaged in idle activity" means that the Friday prayer is now counted as Dhuhr prayer, as explained in the narrations of Abu Dāwūd and others.

Guidance from the Hadīth:

1) Attending the Friday prayer, along with proper ablution and listening to the sermon attentively, are an expiation of sins committed between the Friday prayer and the following Friday prayer, with an additional three days forgiven.

2) It shows the excellence of attentive listening to the sermon to secure the full reward.

Benefit:

Touching the pebbles and playing with them during the sermon resembles using the mobile phone or the watch today. So, one should beware of playing with anything during the sermon. Doing so will count his attendance and sitting as a form of worship until he concludes the prayer.

129/13- Thirteenth: He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ ، أوِ الْمُؤمِنُ، فَغَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنِهِ مَعَ الْمَاءِ، أوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خُطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ المَاءِ، أوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلاهُ مَعَ الْمَاءِ، أوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، حَتَّىٰ يَخْرُجَ نَقِيّاً مِنَ الذُّنُوبِ».

"If a Muslim, or a believer, performs ablution, when he washes his face, every sin he has committed with his eyes is washed away with water or with the last drop of water; when he washes his hands, every sin he has committed with his hands is washed away with water or with the last drop of water; and when he washes his feet, every sin that his feet walked towards is washed away with water or with the last drop of water, until he comes out cleansed of all sins." [Narrated by Muslim]

Guidance from the Hadīth:

1) Ablution is a means for the expiation of sins.

2) Cleansing during ablution is both tangible, when those parts of the body are cleaned, and intangible, when they are cleansed from the sins they committed.

3) It expresses the mercy of Allah Almighty conferred upon this nation as He legislated for it means that expiate sins and entail mercy.

130/14- Fourteenth: He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَىٰ الْجُمُعَةِ، وَرَمَضَانُ إِلَىٰ رَمَضَانَ مُكَفِّرَاتٌ لِمَا بَيْنَهُنَّ إِذَا اجْتُنِبَت الْكَبَائِرُ».

"The five (daily) prayers, Friday prayer to the next Friday prayer, and Ramadan to the next Ramadan, are expiation of the sins committed in between

them, so long as major sins are avoided." [Narrated by Muslim]

Words in the Hadīth:

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Major sins: refer to every sin whose designation in the Sharia results in negation of faith, or its doer is cursed, or it mandates corporal punishment in the worldly life or the threat of punishment in the Hereafter.

Guidance from the Hadīth:

1) The greatest means for the expiation of sins are: the five daily prayers, attendance of Friday prayers, and fasting Ramadan.

2) Major sins require special repentance due to their immense danger on one's faith.

131/15 - Fifteenth: He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«أَلا أَدُلُّكُمْ عَلَىٰ مَا يَمْحُو اللهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟»

"Shall I inform you of that by which Allah erases sins and raises ranks?" They said: "Yes, please do, O Messenger of Allah!" He said:

«إِسْبَاغُ الْوُضُوءِ عَلَىٰ الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَىٰ الْمَسَاجِدِ، وَانْتِظَارُ الصَّلاة بَعْدَ الصَّلاةِ، فَذَلِكُمُ الرِّبَاطُ».

"Performing ablution perfectly despite difficulties, taking many steps to masjids, and waiting for the

next prayer after the last prayer; that is indeed the Ribāt." [Narrated by Muslim]

Words in the Hadīth:

"Performing ablution perfectly despite difficulties": means to complete the ablution and give each body part its due right despite the unintentional difficulty one may encounter.

"Ribāt": means stationing for Jihad for the sake of Allah.

Guidance from the Hadīth:

1) One of the means for the expiation of sins and elevation of one's ranks is performing ablution, taking many trips to the masjid, and attending the congregational prayers therein.

2) Consistent observance of good deeds is a form of Jihad for the sake of Allah, Glorified and Exalted. Even more, they serve as a preamble to the armed Jihad against the enemies of Allah Almighty. If one failed to strive against himself and discipline it for the sake of Allah, he cannot engage in Jihad against the enemies of Allah.

132/16- Sixteenth: Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ».

"Whoever prays the Bardayn (Fajr and 'Asr prayers) will enter Paradise." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) It shows the excellence of the two prayers: Fajr and 'Asr.

2) Consistent observance of these two prayers is a means to entering Paradise.

133/17- Seventeenth: He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيماً صَحِيحاً».

"If a person falls ill or travels, he shall be credited with whatever good deeds he used to perform while at home and in good health." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) The believer should seize his times of health and leisure to do good deeds.

2) Doing good deeds at times of health and leisure compensates for any shortcomings at times of preoccupation. Therefore, the believer should increase his record of the lasting good deeds whenever he experiences unexpected blessings.

134/18- Eighteenth: Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«كُلُّ مَعْرُوفٍ صَدَقَةٌ».

"Every act of goodness is charity." [Narrated by Al-Bukhāri, while Muslim narrated it on the authority of Hudhayfah (may Allah be pleased with him)]

Words in the Hadīth:

Goodness: what is commonly regarded as good in Sharia and among people.

Guidance from the Hadīth:

1) It urges keenness on doing good deeds, as this draws one closer to Allah Almighty and is a means to the expiation of sins.

2) The encouraged goodness is diverse and abundant, done by words or deeds, or even by good morals. So, where are the silent preachers; those who invite people to Paradise by their conduct and good morals?!

135/19 - Nineteenth: He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَا مِنْ مُسْلِمٍ يَغرِسُ غَرْساً إِلَّا كَانَ مَا أُكِلَ مِنْهُ لَهُ صَدَقَةً، وَمَا سُرِقَ مِنْه لَه صَدَقَةً، ولا يَرْزَؤُهُ أَحَدٌ إِلَّا كَانَ لَه صَدَقَةً».

"No Muslim plants a plant except that whatever is eaten from it will be counted for him as charity, and whatever is stolen from it will be counted for him

as charity, and whatever is decreased from it will be counted for him as charity." [Narrated by Muslim] In another version also narrated by him:

«فَلا يَغْرِس المسْلِم غَرْساً، فَيَأْكُلَ مِنْه إنْسَانٌ وَلا دَابَّةٌ وَلا طَيْرٌ إلَّا كَانَ لَه صَدَقَةً إلَىٰ يَوْم الْقِيَامَة».

"No Muslim plants a tree, then a man, a beast, or a bird eats from it, but it will be counted as charity for him until the Day of Judgment."

In a third version narrated by him:

«لا يَغْرِس مُسْلِم غَرْساً، وَلا يَزْرَع زَرْعاً، فَيَأْكُلَ مِنْه إنْسَانٌ وَلا دَابَّةٌ وَلا شَيءٌ إلَّا كَانَتْ لَه صَدَقَةً»

"No Muslim plants a tree or sows a field, then a man, a beast, or anything else eats from it, but it will be counted as charity for him." All the versions were narrated on the authority of Anas (may Allah be pleased with him).

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Guidance from the Hadīth:

1) It urges planting trees and plants due to the religious and worldly benefits this involves.

2) It shows the abundant and diverse means of good deeds.

3) Establishing public services benefits its founder when people make use of it, even if the founder had not intended so. If he intended to benefit people thereby, his reward will be multiplied;

{وَمَن يَفْعَلْ ذَٰلِكَ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا}

{Anyone who does that, seeking Allah's pleasure, We will give him a great reward.} [Surat an-Nisā': 114]

136/ 20- Twentieth: He also reported: "The tribe of Banu Salimah wanted to move closer to the masjid. On learning this, the Messenger of Allah (may Allah's peace and blessings be upon him) said to them:

«إِنَّهُ قَدْ بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ؟» فَقَالُوا: نَعَمْ يَا رسولَ الله، قَدْ أَرَدْنَا ذلكَ، فَقَالَ:

'I was told that you intend to move closer to the masjid.' They said: 'That is true, O Messenger of Allah, we want to.' He said:

«بَنِي سَلِمَةَ، دِيَارَكُمْ تُكْتَبْ آثَارُكُمْ، دِيَارَكُمْ تُكْتَبْ آثَارُكُمْ».

'O Banu Salimah, stay in your neighborhood, your footsteps are recorded for you; stay in your neighborhood, your footsteps are recorded for you.'" [Narrated by Muslim] In another version of the Hadīth, he said:

«إِنَّ بِكُلِّ خَطْوَةٍ دَرَجَةً».

"Every footstep merits one higher rank." [Narrated by Muslim] Al-Bukhāri narrated a Hadīth with the same meaning on the authority of Anas (may Allah be pleased with him).

Banu Salimah: a well-known tribe from the Ansār (may Allah be pleased with them). --

Words in the Hadīth:

Stay in your neighborhood, your footsteps are recorded for you: do not move from your houses even if they were distant from the masjid, as your footsteps are recorded as good deeds; each step counts as a good deed or a higher rank.

Guidance from the Hadīth:

1) Taking many steps to the masjid is among the means to the expiation of sins and elevation of ranks.

2) It instructs verifying any piece of news before making a judgment, as reflected in the Prophet's question to them before he passed his judgment.

137/21- Twenty-first: Abu al-Mundhir Ubay ibn Ka'b (may Allah be pleased with him) reported: "There was a man who, as far as I know, lived farther from the masjid than anyone else, and he never missed a prayer. It was said to him or I said to him: 'If only you would buy a donkey so that you may ride it in the darkness and the scorching heat.' He said: 'I do not like that my house be near the masjid, for I want the steps I take to the masjid and back from it to my family to be recorded for me.' Upon this, the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«قَدْ جَمَعَ اللهُ لَكَ ذٰلِكَ كُلَّهُ».

‘Verily, Allah has gathered all of that for you.’” [Narrated by Muslim] In another version: “You shall have the reward you expected.”

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Words in the Hadīth:

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Guidance from the Hadīth:

1) Intention has a great effect on the validity of deeds and their reward. The more sincere a person is to Allah and the stronger his compliance is with the Messenger of Allah (may Allah’s peace and blessings be upon him), the greater his reward.

2) Anyone who does good deeds, even as little as a step towards the masjid, will have all of his reward gathered for him by Allah without missing a single portion thereof.

138/22 - Twenty-second: Abu Muhammad ‘Abdullah ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«أَرْبَعُونَ خَصْلَةً أَعْلاهَا مَنِيحَةُ الْعَنْزِ، مَا مِنْ عَامِلٍ يَعْمَل بِخَصْلَةٍ مِنْهَا رَجَاءَ ثَوَابِهَا وَتَصْدِيقَ مَوْعُودِهَا إِلَّا أَدْخَلَهُ اللهُ بِهَا الْجَنَّةَ».

“There are forty kinds of good deeds, the best of which is the Manīhah (lending) of a milch goat. Anyone who carries out any of these deeds seeking its reward with firm confidence that he will receive

it, Allah will admit him to Paradise by virtue of it." [Narrated by Al-Bukhāri]

Lending here means to give the goat to someone to milk it and drink its milk then return it.

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the diversity and abundance of the means to good deeds. A fortunate one is indeed guided by Allah while the unfortunate is deprived of this guidance.

2) Sincerity and honesty are the criteria for deeds that, once fulfilled, the doer will obtain the designated reward.

3) Good deeds serve as a means to entering Paradise, second in rank to the mercy of Allah Almighty.

139/23 - Twenty-third: ‘Adi ibn Hātim (may Allah be pleased with him) reported: I heard the Prophet (may Allah’s peace and blessings be upon him) say:

«اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ».

“Avoid Hellfire even by half a date.” [Narrated by Al-Bukhāri and Muslim]

In another version, Al-Bukhāri and Muslim narrated on the authority of ‘Adi: The Prophet (may Allah’s peace and blessings be upon him) said:

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُه رَبُّه لَيْس بَيْنَهُ وَبَيْنَه تَرْجُمَانٌ، فَيَنْظُر أَيْمَنَ مِنْهُ فَلا يَرَىٰ إِلَّا مَا قَدَّمَ، وَيَنْظُر أَشْأَمَ مِنْهُ فَلا يَرَىٰ إِلَّا مَا قَدَّمَ، وَيَنْظُر بَيْنَ يَدَيْه فَلا يَرَىٰ إِلَّا النَّارَ تِلْقَاءَ وَجْهِهِ، فاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرةٍ، فَمَنْ لَمْ يَجدْ فَبِكَلِمَةٍ طَيِّبَةٍ».

“There is no o-ne among you except that His Lord will speak to him, with no interpreter between them. He will look to his right and will see nothing except what he has put forth (of deeds) and he will look to his left and will see nothing except what he has put forth. He will look in front of him and see nothing except the Fire in front of his face. So avoid the Fire even with half a date (in charity). Whoever does not even find that, then with a kind word.”

Words in the Hadīth:

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Guidance from the Hadīth:

1) Everyone will stand before Allah Almighty, surrounded by his deeds, and the hellfire within his sight; so, what did he put forth?

2) It affirms the attribute of Speech to Allah, Glorified and Exalted. He, Glorified and Exalted, will speak on the Day of Judgment in understandable audible words needless of an interpreter. This is what is told by the truthful trusted Prophet (may Allah’s peace and blessings be upon him).

3) Charity, even if it is little, saves from hellfire.

4) Recitation of the Qur'an and Dhikr, and learning and teaching religious knowledge are all forms of good speech.

140/24 - Twenty-fourth: Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ اللهَ لَيَرْضَىٰ عَنِ الْعَبْدِ أَنْ يَأْكُلَ الأَكْلَةَ فَيَحْمَدَهُ عَلَيْهَا، أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهَا».

"Allah is pleased with one who eats a meal and praises Him for it, or who drinks some drink and praises Him for it." [Narrated by Muslim]

A meal: refers to lunch or dinner.

Guidance from the Hadīth:

1) The pleasure of Allah Almighty could be obtained by the simplest of means.

2) Eating and drinking require some physical manners, such as eating with the right hand, and verbal manners, such as saying Bismillah (in the name of Allah) at the beginning and saying Al-hamdulillah (praise be to Allah) at the end.

Note:

The phrase "eats a meal" does not mean saying al-hamduillah after every bite of food. Rather, it means when you finish eating altogether, you praise Allah, Glorified and Exalted; as this is the guidance and manners of the Prophet (may Allah's peace and blessings be upon him).

141/25 - Twenty-fifth: Abu Mūsa (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ»

"A charity is due upon every Muslim." It was said: "What if he finds nothing (to give in charity)?" He said: "He should work with his hands to benefit himself and give charity (from his earnings)." It was said: "What if he is not able to do so?" He said: "He should help one who is in desperate need." It was said: "What if he is not able to do so?" He said: "He should enjoin what is good." It was said: "What if he does not do that?" He said:

«يُمْسِكُ عَنِ الشَّرِّ فَإِنَّهَا صَدَقَةٌ».

"He should refrain from doing evil, for that is an act of charity." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Every deed that benefits oneself or others is an encouraged act of goodness.

2) Refraining from doing evil is a form of charity, which reflects the diversity of good deeds.

3) The greater the benefit extending beyond limited individuals, the greater the reward and the effect.

14. Chapter on Moderation in Worship

Allah Almighty says:

{طه * مَآ أَنزَلۡنَا عَلَيۡكَ ٱلۡقُرۡءَانَ لِتَشۡقَىٰٓ}

{Ta Ha. We have not sent down the Qur'an [O Prophet] to cause you distress.} [Surat Ta Ha: 1-2]

Allah Almighty also says:

{يُرِيدُ ٱللَّهُ بِكُمُ ٱلۡيُسۡرَ وَلَا يُرِيدُ بِكُمُ ٱلۡعُسۡرَ}

{Allah wants ease for you and does not want hardship for you} [Surat al-Baqarah: 185]

Guidance from the verses:

1) Shariah is centered on easiness and alleviation of distress.

2) They urge moderation such that the individual follows a middle course between extremism and negligence.

142/1- 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) came in while a woman was sitting with her. He said: "Who is she?" 'Ā'ishah replied: "She is so-and-so," and told him about her (excessive) praying. He said disapprovingly:

«مهْ، عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللهِ لا يَمَلُّ اللهُ حَتَّىٰ تَمَلُّوا»

"Do (good) deeds according to your capacity, for by Allah, Allah never grows weary (of giving rewards) unless you grow weary (of doing good deeds)," and the best deed in his sight was that which is done regularly. [Narrated by Al-Bukhāri and Muslim]

-- Allah never grows weary: means that He will not cut off the reward of your deeds nor will He treat you like a bored one would do unless you grow weary by ceasing to do the good deeds you are doing. So you should do the good deeds you are capable of doing consistently so that you continue to receive the reward from Allah and His favor upon you.

Guidance from the Hadīth:

1) The guidance of the Prophet (may Allah's peace and blessings be upon him) is to do good deeds consistently even if it is little.

2) It instructs people to maintain moderation and avoid extremism. Acts of worship should be performed moderately to enable its consistent observance, because the best deed to Allah is the one done regularly, no matter how little it is.

143/2 -Anas (may Allah be pleased with him) reported: "Three men came to the house of the Prophet (may Allah's peace and blessings be upon him) to ask about his worship. When they were told about his worship, it was as if they considered it insufficient and said: 'How can we be compared to the Prophet (may Allah's peace and blessings be upon him) whom Allah has forgiven his past and future sins?' One of them said: 'As for me, I shall offer prayer all night long.' The other said: 'I shall fast every day and not miss a day without fasting.'

The third said: 'I shall abstain from women and never marry.' The Prophet (may Allah's peace and blessings be upon him) came to them and said:

« أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؟! أَمَا واللهِ إِنِّي لأَخْشَاكُمْ لله، وَأَتْقَاكُمْ لَهُ، لكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي».

'Are you those who said such and such things? By Allah, I am the most fearing of Allah and most mindful of Him than any of you; yet I fast and break my fast, I pray and sleep, and I marry women. So whoever does not follow my Sunnah does not belong to me.'" [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Moderation in worship is a Sunnah of the Prophet (may Allah's peace and blessings be upon him).

2) It relays a Prophetic instruction to attend to the rights of oneself and others. The individual's self has a right upon him, his family has a right upon him, and his wife has a right upon him; a fortunate individual is he who gives each their due right.

3) The best of guidance is that of the Prophet (may Allah's peace and blessings be upon him); so,

the fortunate person is he who is guided to follow his Sunnah throughout his life, and the unfortunate is he who is deprived of following the Sunnah due to ignorance or ill desire; such a person lives and dies in vain.

Benefit:

Al-Nawawi (may Allah have mercy upon him) stated, "Drawing closer to Allah Almighty and fearing Him is done according to the manner He commanded rather than the product of imagination that burdens the individual with deeds that Allah did not command him to do."

[Commentary on Sahīh Muslim]

144/3 - Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«هَلَكَ الْمُتَنَطِّعُونَ» قَالَهَا ثَلَاثاً.

"Ruined are the extremists!" He said it thrice. [Narrated by Muslim]

Extremists: refers to those who unnecessarily delve too deep and go beyond the required bounds.

Guidance from the Hadīth:

1) It instructs against following an extreme course when dealing with Sharia issues because of the harm and loss that such an approach would incur in this life and in the Hereafter.

2) It recommends refraining from searching for fruitless minute issues, while instructing searching

for what benefits the individual in this life and the Hereafter.

145/4 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينُ إلا غَلَبَهُ، فَسَدِّدُوا، وَقَارِبُوا، وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْجَةِ».

"Indeed, the religion (of Islam) is easy. No one overburdens himself with the religion but he will be unable to continue in this way. So be moderate in your religion; if you can't reach perfection, try to be near to it and receive the glad tidings that you will be rewarded. Take benefit of the early mornings, the afternoons, and (the last) part of the night (to worship Allah)." [Narrated by Al-Bukhāri]

In another version narrated by him: "Do your duties as best as you can and try to be near to perfection; make use of the early morning, the afternoon, and part of the night. Be moderate, be moderate, and you will reach your goal."

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-- -- -- Part of the night: it is a metaphor that means worship Allah, Glorified and Exalted, in the times of your activeness and leisure so that you feel the enjoyment of worship and achieve your goals. These times resemble the very same times an acute traveler would choose to journey, and he would rest with his riding animal at other times. In this

manner, he would reach his destination without weariness; and Allah knows best.

Guidance from the Hadīth:

1) The proper practice is to do acts of worship in a perfect manner; if it is not possible for one to do so, he should try to be as near to perfection as he can.

2) It shows how Sharia encourages good deeds whilst giving glad tidings of the great rewards from Allah, Glorified and Exalted.

3) The individual should bring joy to his companions by delivering good news to them and displaying a cheerful face as much as he can.

4) Moderation in worship with consistency is the means that leads to success in this life and the Hereafter.

5) One should take advantage of the inclination of the heart and its leisure in obeying Allah Almighty and worshiping Him.

146/5- Anas (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) came one day into the masjid and saw a rope stretched between two poles. He inquired: 'What is this rope for?' He was told: 'This is Zaynab's rope. When she feels tired (in voluntary prayer), she holds on to it for support.' The Prophet (may Allah's peace and blessings be upon him said:

«حُلُّوهُ، لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَرْقُدْ».

'Untie it. You should pray as long as you have the energy to do so. If you feel tired, then lie down.'" [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The believer should not overburden himself with abundant acts of worship beyond his ability.

2) It is recommended to be moderate in worship and that the individual should worship Allah at times of his activeness, because the best deed to Allah Almighty is what is done consistently.

147/6 - 'Ā'ishah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي، فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى، وَهُوَ نَاعِسٌ، لا يَدْرِي لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ».

"If anyone of you feels sleepy while praying, he should lie down till the sleepiness goes away, for if he prays while sleepy, he may intend to ask forgiveness but reviles himself instead." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It prompts moderation in worship, because if a person commits himself to do worship that incurs hardship on him, he would be doing injustice to himself.

2) It recommends observing worship when one is active and present-minded, and giving the body its due right of rest.

148/7- Abu ʻAbdullah Jābir ibn Samurah (may Allah be pleased with him and his father) reported: «كُنْتُ أُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم الصَّلَوَاتِ، فَكَانَتْ صَلاَتُهُ قَصْداً، وخُطْبَتُهُ قَصداً».

"I used to pray with the Prophet (may Allah's peace and blessings be upon him), and his prayer was moderate in length and his sermon was moderate in length." [Narrated by Muslim]

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Guidance from the Hadīth:

1) It shows that moderation in worship is from the guidance of the Prophet (may Allah's peace and blessings be upon him).

2) It encourages spending a moderate length of time when preaching to people to avoid making them feel bored, because the Prophet (may Allah's peace and blessings be upon him) used to give moderate sermons, neither long nor short.

149/8- Abu Juhayfah Wahb ibn ʻAbdullah (may Allah be pleased with him) reported that the

Prophet (may Allah's peace and blessings be upon him) made a bond of brotherhood between Salmān and Abu al-Dardā'. Salmān paid a visit to Abu al-Dardā' and found his wife, Umm al-Dardā', dressed in a shabby manner and asked her why she was in that state. She replied: "Your brother Abu al-Dardā' is not interested in (the pleasures of) this world." Later, Abu al-Dardā' came and prepared a meal for Salmān, offered it to him and said: "You eat, for I'm fasting." Salmān said: "I am not going to eat unless you eat." So Abu al-Dardā' ate with him. When it was night, Abu al-Dardā' got up to offer (voluntary) night prayer, but Salmān told him to sleep, and Abu al-Dardā' slept. After sometime, Abu al-Dardā' again got up to pray, but Salmān told him to sleep. During the last hours of the night, Salmān told him to get up, and both of them offered the prayer. Salmān then told Abu al-Dardā': "Your Lord has a right on you, your own self has a right on you, and your family has a right on you, so give everyone their due right." Abu al-Dardā' went to the Prophet (may Allah's peace and blessings be upon him) and told him the whole story. The Prophet (may Allah's peace and blessings be upon him) said: "Salmān has spoken the truth." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is disliked to overburden oneself with fasting and standing [in voluntary prayer] beyond one's capacity.

2) It is recommended that the Muslim visits his fellow Muslim and ensures about his wellbeing and that of his household.

3) It is obligatory to fulfill rights to those entitled to them; and the fortunate person is the one who fulfills this.

150/9- 'Abdullah ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father) reported: "The Prophet (may Allah's peace and blessings be upon him) was told that I had said: 'By Allah, I will fast every day and pray every night for as long as I live.' Allah's Messenger (may Allah's peace and blessings be upon him) asked me: 'Are you the one who said that?' I said: 'Yes, I said it; may my father and mother ransom you.' He said: 'You would not be able to do that. So fast and break your fast, pray and sleep. Fast for three days a month. The reward of a good deed is multiplied by ten, so the fasting of three days a month equals the fasting of a year.' I said: 'I can do (fast) more than this.' He said: 'Then fast one day every three days.' I said: 'I can do more than that.' He said: 'Fast every other day; this was the fasting of Dāwūd (David) and the best form of fasting.' I said: 'I can do better than that.' He said

:‘There is nothing better than that.’” ‘Abdullah said: “If I had accepted the three days that the Messenger of Allah said, it would be dearer to me than my family and my wealth.” Another version reads: ‘I was informed that you always fast during the day and pray at night. Is it true?’ I said: ‘Yes, O Messenger of Allah.’ He said: ‘Do not do that! Fast and stop fasting, and pray and sleep. Indeed, your body has a right upon you, your eyes have a right upon you, your wife has a right upon you, and your visitor has a right upon you. It is enough for you to fast three days every month. You get a ten-fold reward for any good deed, and thus this is tantamount to fasting the whole year.’ But I favored what is harder and so things were made harder for me. I said: ‘O Messenger of Allah, I have strength (to fast more).’ He said: ‘Then, observe the fast of the Prophet of Allah David and no more than that.’ I said: ‘How was the fast of David?’ He said: ‘Half of the year.’ ‘Abdullah used to say after growing old: ‘I wish I had taken the dispensation of the Messenger of Allah (may Allah’s peace and blessings be upon him).’”

In another version:

«أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ الدَهْر، وَتَقْرَأُ الْقُرْآنَ كُلَّ لَيْلَةٍ؟» فَقُلْتُ: بَلَىٰ يَا رَسُولَ الله، وَلَمْ أُرِدْ بِذلِكَ إِلَّا الْخَيْرَ، قَالَ: «فَصُمْ صَوْمَ نَبِيِّ الله دَاوُدَ، فَإِنَّهُ كَانَ أَعْبَدَ النَّاسِ، وَاقْرَأِ الْقُرْآن في كُلِّ شَهْرٍ». قُلْتُ: يَا نَبِيَّ الله إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذلِكَ؟ قَالَ: «فَاقْرَأْهُ في كُلِّ عِشْرِينَ». قُلْتُ: يَا نَبِيَّ الله إِنِّي أُطِيقُ أفضَلَ مِنْ ذلِكَ ؟ قَالَ: «فَاقْرَأْهُ فِي كُلِّ عَشْرٍ» قُلْتُ: يَا نَبِيَّ الله إِنِّي أُطِيق أَفْضَلَ مِنْ ذلِكَ؟ قَالَ: «فَاقْرَأْهُ فِي كُلِّ

سَبْعٍ وَلاَ تَزِدْ عَلَىٰ ذٰلِكَ» فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ، وَقَالَ لِي النَّبِيُّ صلى الله عليه وسلم : «إِنَّكَ لاَ تَدرِي لَعَلَّكَ يَطُولُ بِكَ عُمُرٌ» قَالَ: فَصِرْت إِلَىٰ الَّذِي قَالَ لِي النَّبِيُّ صلى الله عليه وسلم ، فَلَمَّا كَبِرْتُ وَدِدْتُ أَنِّي كُنْت قَبِلْت رخْصَةَ نبيِّ الله صلى الله عليه وسلم .

The Messenger of Allah (may Allah's peace and blessings be upon him) said: 'I have been informed that you fast every day and recite (the whole of the Qur'an) every night.' I said: 'Yes, O Messenger of Allah! But I intended thereby nothing but good,' whereupon he said: 'Then fast like the Prophet of Allah David, for he was the most ardent worshiper of Allah; and recite the Qur'an once every month.' I said: 'O Prophet of Allah, I am capable of doing more than that.' He said: 'Then recite it (the whole Qur'an) in every twenty days.' I said: 'O Prophet of Allah, I am capable of doing more than that.' He said: 'Then recite it once in every ten days.' I said: 'O Prophet of Allah, I am capable of doing more than that.' He said: 'Then recite it once in every seven days, and not recite more than that.' The Prophet of Allah also said to me: 'You do not know, you may live long.' When I grew old, I wished I had availed myself of the concession (granted to me by) the Prophet of Allah (may Allah's peace and blessings be upon him)."

In another version of the Hadīth, he said:

«وَإِنَّ لِوَلَدِكَ عَلَيْكَ حَقّاً» وَفِي رِوَايَةٍ: «لا صَامَ مَنْ صَامَ الأبدَ» ثَلاثاً.

“and your children have a right upon you.” And in another version: “May he, who perpetually fasts (without a break), never fast!” In another version of the Hadīth, he said:

«أَحَبُّ الصيَامِ إِلَىٰ الله تَعَالَىٰ صِيَامُ دَاوُدَ، وأَحَبُّ الصَّلاَةِ إِلَىٰ الله تَعَالَىٰ صَلاَةُ دَاوُدَ: كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً، وَلاَ يَفِرُّ إِذَا لاقَى».

“The best (voluntary) fast in the sight of Allah is the fast of David, and the best (voluntary) prayer in the sight of Allah is the prayer of David. He used to sleep half of the night, stand to pray one third of it, and then sleep one sixth of it, and he used to fast every other day, and he never fled when meeting the enemy.”

In another version:

أَنْكَحَنِي أَبِي امْرَأَةً ذَاتَ حَسَبٍ، وَكَانَ يَتَعَاهَدُ كَنَّتَهُ ـ أي: امْرأَةَ وَلَدِهِ ـ فَيَسْأَلُهَا عَنْ بَعْلِها، فَتَقُولُ لَهُ: نِعْمَ الرَّجُلُ مِنْ رَجُل لَمْ يَطَأْ لَنَا فِرَاشاً، وَلَمْ يُفَتِّشْ لَنَا كَنَفاً مُنْذُ أَتَيْنَاهُ، فَلَمَا طَالَ ذلِكَ عَلَيْهِ ذَكَرَ ذلِكَ لِلنَّبِيّ صلى الله عليه وسلم ، فَقَالَ: «أَلْقَنِي بِهِ» فَلَقَيْتُهُ بَعْد ذلِكَ، فَقَالَ: «كَيْفَ تَصُومُ؟» قُلْتُ: كُلَّ يَوم، قَالَ: «وَكَيْفَ تَخْتِمُ؟» قُلْتُ: كُلَّ لَيْلَةٍ، وَذَكَرَ نَحوَ مَا سَبَقَ، وَكَانَ يَقْرَأُ عَلَىٰ بَعْضِ أَهْلِهِ السبعَ الَذِي يَقْرَؤُهُ، يَعْرِضُهُ مِنَ النَّهَارِ لِيَكُونَ أَخَفَّ عَلَيْهِ بِاللَّيْلِ، وَإِذَا أَرَادَ أَنْ يَتَقَوَّىٰ أَفْطَرَ أَيَّاماً، وَأَحْصَىٰ وَصَامَ مِثْلَهُنَّ؛ كَرَاهِيَةَ أَنْ يَتْرُكَ شَيْئاً فَارَقَ عَلَيْهِ النَّبِيَّ صلى الله عليه وسلم . كُلُّ هذِهِ الرِّوَايَاتِ صَحِيحَةٌ، مُعْظَمُهَا فِي الصَّحِيحَيْنِ، وَقَلِيلٌ مِنْهَا فِي أَحَدِهِمَا.

‘Abdullah said: “My father helped me marry a woman of a noble descent, and he used to inquire of his daughter-in-law regarding her husband. She would say: ‘What a fine man he is! He never comes to my bed, nor has he approached me since he

married me.' When this state of affairs lasted for some time, my father mentioned the matter to the Prophet (may Allah's peace and blessings be upon him) who said to him, "Tell him to meet me." I later met him so he asked me: 'How often do you fast?' I replied: 'Daily.' He asked me: 'How often do you read the whole Qur'an?' I said: 'Every night.'" Then he narrated the rest of the story. He (in his old age) would recite one-seventh of his nightly recitation to some members of his family during the day to lighten his task at night. Whenever he wished to have a relief from his fast on alternate days, he would give up fasting for a few days and make up for the deficiency later by observing the number of fasts he had missed. He would not give up the number of fasts altogether because he did not wish to abandon what he had settled with the Prophet (may Allah's peace and blessings be upon him). All of these narrations are authentic, and most of them are narrated by both Al-Bukhāri and Muslim, while a few are narrated by one of them.

Words in the Hadīth:

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He never comes to my bed: She intends thereby that he refrains from having sexual intercourse with her.

Guidance from the Hadīth:

1) It reflects the vastness of Allah's mercy, by multiplying the single good deed tenfolds.

2) Perfection and goodness lie entirely in following the path of the Prophets (peace be upon them) in terms of knowledge and action.

3) Little consistent worship that conforms to the guidance of the Prophet (may Allah's peace and blessings be upon him) is better than abundant yet inconsistent worship that contradicts his guidance.

4) It shows how Islam is the religion of moderation and the law of easiness and removal of inconvenience and hardship.

151/10- Abu Rib'ī Hanzhallah ibn al-Rabī' al-Usaydi, one of the scribes of the Messenger of Allah (may Allah's peace and blessings be upon him) reported: "I met Abu Bakr (may Allah be pleased with him) and he said: 'How are you?' I said: 'Hanzhalah has turned into a hypocrite.' He (Abu Bakr) said: 'Glory be to Allah! What are you saying?' I said: 'When we are in the company of the Messenger of Allah (may Allah's peace and blessings be upon him), he reminds us of Paradise and Hellfire as if we are seeing them with our very eyes, and when we depart from his company, we attend to our wives, children, and business, and we forget much of that.' Abu Bakr said: 'By Allah, I do experience the same.' So I and Abu Bakr went to the

Messenger of Allah (may Allah's peace and blessings be upon him) and I said: 'O Messenger of Allah, Hanzhalah has turned into a hypocrite.' Thereupon the Messenger of Allah (may Allah's peace and blessings be upon him) said: 'And how is that?' I said: 'O Messenger of Allah, when we are in your company, you remind us of Hellfire and Paradise as if we are seeing them with our own eyes, then when we depart from you we attend to our wives, children, and business, and we forget much of that.' Thereupon the Messenger of Allah (may Allah's peace and blessings be upon him) said: «وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ تَدُومُونَ عَلَىٰ مَا تَكُونُونَ عِنْدِي وَفِي الذِّكْرِ، لصَافَحَتكُمُ المَلَائِكَةُ عَلَىٰ فُرُشِكُمْ وَفِي طُرُقِكُمْ، وَلكِنْ يَا حَنْظَلَةُ سَاعَةً وَسَاعَةً» ثَلاثَ مَرَّاتٍ.

'By Him in Whose Hand is my soul, if your state remains the same as it is in my presence and you are always busy in remembrance (of Allah), the angels will shake hands with you in your beds and in your paths but, Hanzhalah, time (should be devoted to prayer and meditation) and time (should be devoted to worldly affairs).' He said the last words three thrice." [Narrated by Muslim]

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Words in the Hadīth:

Turned hypocrite: means that his deeds are similar to those of the hypocrites.

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Guidance from the Hadīth:

1) It shows the eagerness of the Companions (may Allah's peace and blessings be upon him) to maintain the soundness of their faith and their fear of hypocrisy.

2) It reflects the excellence of remembrance because it is one of the dearest acts of worship to Allah Almighty.

3) One must not overburden himself. Instead, he must attend to the right of Allah and the rights of people, and pay each their due right.

4) It endears Paradise and frightens from Hellfire, which strengthens the faith in the heart of the individual.

152/11- Ibn 'Abbās (may Allah be pleased with him and his father) reported: "While the Prophet (may Allah's peace and blessings be upon him) was delivering a sermon, he saw a man who was standing. He asked about him and was told: 'This is Abu Isrā'īl. He made a vow to stand in the sun and not sit down, to avoid the shade, to keep silent, and to fast.' The Prophet (may Allah's peace and blessings be upon him) said:

« مُرُوهُ فَلْيَتَكَلَّمْ، وَلْيَسْتَظِلَّ، وَلْيَقْعُدْ، وَلْيُتِمَّ صَوْمَهُ».

'Order him to speak, seek the shade, sit down, and complete his fast.'" [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) Allah Almighty does not accept any deed He has not ordained nor permitted, because acts of worship require compliance with Sharia, following the example of the Prophet, and refraining from religious innovation.

2) A vow to sin must not be fulfilled, such as vowing to commit a prohibited or disliked act, or vowing to do what one does not have the ability to fulfill.

3) A vow to do a good deed must be fulfilled and must not be broken (such as the vow of the aforementioned Companion to fast).

4) It prohibits from overburdening oneself beyond his ability.

15. Chapter on Consistency in Doing Good Deeds

Allah Almighty says:

{أَلَمۡ يَأۡنِ لِلَّذِينَ ءَامَنُوٓاْ أَن تَخۡشَعَ قُلُوبُهُمۡ لِذِكۡرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلۡحَقِّ وَلَا يَكُونُواْ كَٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلُ فَطَالَ عَلَيۡهِمُ ٱلۡأَمَدُ فَقَسَتۡ قُلُوبُهُمۡۖ وَكَثِيرٞ مِّنۡهُمۡ فَٰسِقُونَ}

{Has the time not yet come for those who believe that their hearts should be humbled at the remembrance of Allah and to the truth that has been revealed? And that they should not be like those who were given the Scripture before, whose hearts grew hard after the passage of long time, and

many of them were evildoers.} [Surat al-Hadīd:16] Allah Almighty also says:

{وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ ۖ وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً وَرَحْمَةً ۚ وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ}

{Then We sent Our messengers in their footsteps, and We sent after them Jesus, son of Mary; We gave him the Gospel, and instilled kindness and mercy in the hearts of those who followed him. As for monasticism, they invented it – We did not prescribe it for them – seeking thereby Allah's pleasure, yet they did not observe it faithfully.} [Surat al-Hadīd: 27] Allah Almighty also says:

{وَلَا تَكُونُوا۟ كَٱلَّتِى نَقَضَتْ غَزْلَهَا مِنۢ بَعْدِ قُوَّةٍ أَنكَٰثًا}

{Do not be like the woman who unravels her yarn after spinning it firmly} [Surat an-Nahl: 92] Allah Almighty also says:

{وَٱعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ}

{and worship your Lord until the certainty [of death] comes to you.} [Surat al-Hijr: 99]

Guidance from the verses:

1) Performing good deeds consistently reflect the individual's desire to do them.

2) The believer is advised to be consistent with his good deeds and avoid reluctance and laziness in order to continue doing what he does, for indeed a

few consistent deeds are better than abundant yet inconsistent deeds.

As for the relevant Hadīths:

‘Ā’ishah (may Allah be pleased with her) reported:

«وكان أحب الدين إليه ما داوم صاحبه عليه».

“... and the best (good) deed in His sight is that which is done regularly.” It has been explained in the previous chapter.

153/1 - ‘Umar ibn al-Khattāb (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مَنْ نَامَ عَنْ حِزْبِهِ مِنَ اللَّيْلِ، أَوْ عَنْ شَيءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلاَةِ الْفَجْرِ وَصَلاَةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ».

“Whoever sleeps and fails to recite his nightly portion, or part of it, and then observes it between the Fajr prayer and the Dhuhr prayer, it will be recorded for him as if he recited it during the night.” [Narrated by Muslim]

Words in the Hadīth:

His nightly portion: his voluntary night prayer. A portion here refers to a portion of the Qur’an (recited in prayer).

Guidance from the Hadīth:

1) It is recommended to be consistent in doing good deeds, which include the voluntary night prayer.

2) The believer should be keen not to miss an act of worship that he is accustomed to do. Even if he missed its due time, he should make up for it if it can be made up for.

154/2- ‘Abdullah ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) said to me:

«يَا عَبْدَ الله لا تكُنْ مِثْلَ فُلان، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ».

“O ‘Abdullah, do not be like so-and-so. He used to offer prayer the whole night but then abandoned it.” [Narrated by Al-Bukhāri and Muslim]

155/3 - ‘Ā’ishah (may Allah be pleased with her) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) used to

«إِذَا فَاتَتْهُ الصَّلاَةُ مِنَ اللَّيلِ مِنْ وَجَعٍ أوْ غَيْرِهِ، صَلَّىٰ مِنَ النَّهَارِ ثنتَيْ عَشْرَةَ رَكْعَةً».

perform twelve Rak‘ah during the day time if he missed the voluntary nightly prayer due to suffering pain or any other reason.” [Narrated by Muslim]

Guidance from the Hadīths:

1) Steadfastness and consistency in doing good deeds is the practice and guidance of the Prophet (may Allah’s peace and blessings be upon him).

2) It warns against starting a good deed then abandoning it.

3) If one missed an act of worship that is tied to a specific time due to an excuse, he can make up for it.

4) If one misses the Witr (odd-numbered) prayer at night, he makes up for it during the day with an even number of Rak'ahs. For example, if someone usually concludes his night prayer with three Rak'ahs (and misses performing them), he makes up for them during the day with four Rak'ahs.

Benefit:

When giving advice, wisdom entails that we do not mention the name of the individual involved. This has two benefits: the first is concealing the flaws of the individual; and the second is that this individual might change to the better, thus he would not deserve the present judgment we made regarding him.

16. Chapter on Preserving the Sunnah and its Etiquettes

Allah Almighty says:

{وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْ}

{Whatever the Messenger gives you, accept it, and whatever he forbids you, refrain from it.} [Surat al-Hashr: 7] Allah Almighty also says:

{وَمَا يَنطِقُ عَنِ ٱلۡهَوَىٰٓ * إِنۡ هُوَ إِلَّا وَحۡيٞ يُوحَىٰ}

{Nor does he speak out of his own desire. It is but a revelation sent down [to him].} [Surat an-Najm: 3-4] Allah Almighty also says:

{قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحۡبِبۡكُمُ ٱللَّهُ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۚ}

{Say, "If you love Allah then follow me; Allah will love you and forgive you your sins} [Surat Āl 'Imrān: 31] Allah Almighty also says:

{لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٞ لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرٗا}

{Indeed, in the Messenger of Allah you have an excellent example for those who look forward to Allah and the Last Day, and remember Allah much.} [Surat al-Ahzāb: 21] Allah Almighty also says:

{فَلَا وَرَبِّكَ لَا يُؤۡمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيۡنَهُمۡ ثُمَّ لَا يَجِدُواْ فِيٓ أَنفُسِهِمۡ حَرَجٗا مِّمَّا قَضَيۡتَ وَيُسَلِّمُواْ تَسۡلِيمٗا}

{But no, by your Lord, they will not believe until they accept you [O Prophet] as judge in their disputes, and find no discomfort within their hearts about your judgments, but accept them wholeheartedly.} [Surat an-Nisā': 65] Allah Almighty also says:

{فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ}

{If you disagree over anything, refer it to Allah and the Messenger} [Surat an-Nisā': 59] Scholars said it means refer to the Qur'an and the Sunnah. Allah Almighty also says:

{مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَۖ}

{Whoever obeys the Messenger has indeed obeyed Allah} [Surat an-Nisā': 80] Allah Almighty also says:

{وَإِنَّكَ لَتَهْدِيٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ}

{And you are truly leading people to a straight path.} [Surat ash-Shūra: 52] Allah Almighty also says:

{فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ}

{So let those who disobey his command beware lest some trial may afflict them or they may be afflicted with a painful punishment.} [Surat an-Nūr: 63] Allah Almighty also says:

{وَٱذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِۚ}

{And remember what is recited in your homes of Allah's verses and [prophetic] wisdom.} [Surat al-Ahzāb: 34] There are many other verses in this regard.

Benefit:

Sunnah means the conduct and practice of the Messenger (may Allah's peace and blessings be upon him). It includes his sayings, actions, tacit approvals, and what he refrained from. In short, Sunnah is the guidance reported from the Prophet (may Allah's peace and blessings be upon him).

Guidance from the verses:

1) It is not possible to apply the Sunnah of the Messenger (may Allah's peace and blessings be

upon him) without prior knowledge of what it is, which encourages seeking knowledge and learning the guidance of the Prophet (may Allah's peace and blessings be upon him).

2) We are commanded to follow the good example of the Prophet (may Allah's peace and blessings be upon him) by not adding anything to what he legislated or removing any part of it, because both the addition and the removal are counterproductive.

3) The actions of the Prophet (may Allah's peace and blessings be upon him) serve as valid evidence (to support or refute an opinion) unless there is proof that an action is exclusive to him.

4) It is obligatory to refer to Allah Almighty and His Messenger (may Allah's peace and blessings be upon him) because it is required by faith, not to mention the good it produces for the nation and its good results in this life and in the Hereafter.

5) It is obligatory to commit and submit to the ruling of Allah's Sharia, as it is a sign of one's sound faith that mandates:

- Submission to the ruling of the Messenger (may Allah's peace and blessings be upon him).
- To feel ease at the judgment of the Messenger (may Allah's peace and blessings be upon him).
- To completely submit to the Sharia.

6) What is binding in the Sunnah is at the same level as what is binding in the Qur'an. It is

impermissible for anyone to make a difference between the Qur'an and the Sunnah in terms of their legal authority. The Messenger (may Allah's peace and blessings be upon him) said:

«أيحسَبُ أحدُكُمْ مُتَّكئاً علىٰ أريكَةٍ قد يَظنُّ أنَّ اللهَ لم يحرِّمْ شيئاً إلا ما في هذا القرآنِ، ألا وإنّي واللهِ! قد وعظْتُ وأمرْتُ ونهيْتُ عن أشياءَ إنَّها لَمِثْلُ القرآنِ أو أكثرُ»

"Does any of you, while reclining on a couch, (casually) think that Allah did not forbid except what is in the Qur'an? Verily, by Allah, I have warned and commanded and prohibited things that are as important as what is in the Qur'an or more." [Narrated by Abu Dāwūd]

As for the relevant Hadīths,

156/1- First: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«دَعُوني مَا تَرَكْتُكُمْ، فَإِنَّما أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ كَثْرَةُ سُؤالِهِمْ، واختِلافُهُمْ عَلَىٰ أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ ما استَطَعْتُمْ».

"Do not ask me unnecessarily about what I did not mention to you. Verily, what destroyed those who were before you was their asking too many questions and their disagreement with their Prophets. So, if I forbid you from something, then avoid it; and if I command you to do something, then do as much of it as you can." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Asking about Sharia matters and learning the religion is an obligation on every believer. What is forbidden is to delve deep into issues that unnecessarily inconvenience the Muslim Ummah.

2) What Allah Almighty and His Messenger (may Allah's peace and blessings be upon him) left unaddressed, it is pardoned. In other words, we are neither obliged to do it or to leave it, which reflects the Mercy of Allah Almighty towards His servants.

3) Contradicting the guidance of the Prophet (may Allah's peace and blessings be upon him) is a cause for disagreement and dispute among Muslims.

157/2- Second: Abu Najīh al-'Irbād ibn Sāriyah (may Allah be pleased with him) reported: "One day, the Messenger of Allah (may Allah's peace and blessings be upon him) delivered to us a very eloquent sermon on account of which the hearts trembled and the eyes shed tears. We said: 'O Messenger of Allah, this is as if it were a parting advice. So advise us.' He (may Allah's peace and blessings be upon him) said:

«أُوصِيكُمْ بِتَقْوَىٰ اللهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، وَإِنَّهُ مَنْ يَعِشْ مِنكُمْ فَسَيَرَىٰ اخْتِلافاً كَثِيراً، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بالنَّواجِذِ، وَإِيَّاكُمْ ومُحْدَثَاتِ الأُمُورِ؛ فَإِنَّ كُلَّ بِدْعَةٍ ضَلالَةٌ».

'I advise you to be pious to Allah, and to listen and obey even if a slave is appointed as your leader.

Whosoever among you shall live after me will see much discord. So hold fast to my Sunnah and the Sunnah of the Rightly-Guided Caliphs who will come after me, and adhere to them. Beware of new things (in religion) because every religious innovation is a misguidance.'" [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

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Words in the Hadīth:

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Be pious to Allah: take protection against the punishment of Allah by complying with the commands and refraining from the prohibitions.

Guidance from the Hadīth:

1) It instructs commitment to piety of Allah, Glorified and Exalted, in secret and in public.

2) It is obligatory to obey the leaders because this protects against tribulations. However, they are to be obeyed only in matters approved by the Sharia. As for matters that violate the Sharia, no one is obliged to obey it.

3) It instructs holding tight to the Sunnah of the Messenger (may Allah's peace and blessings be upon him) and the the practice of the rightly-guided Caliphs after him.

4) Every religious innovation is misguidance even if its doer believes it to be good, because all

goodness lies in following the guidance of the Prophet (may Allah's peace and blessings be upon him).

158/3 - Third: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«كل أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إلا مِنْ أَبَى»،

"All of my nation shall enter Paradise except the one who refuses." It was said: "Who would refuse, O Messenger of Allah?" He replied:

«مَنْ أَطَاعَنِي دَخَلَ الجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى».

"Whoever obeys me shall enter Paradise, and whoever disobeys me has refused [to enter Paradise]." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) Paradise is the abode of those who obey the commands of Allah Almighty and the commands of His Messenger (may Allah's peace and blessings be upon him).

2) Contradicting the guidance of the Prophet causes deprivation of entry into Paradise.

3) It warns against disobeying the command of the Messenger of Allah (may Allah's peace and blessings be upon him) because it is a sign of failure and abandonment.

159/4- Fourth: Salamah ibn 'Amr ibn al-Akwa' (may Allah be pleased with him) reported that a man ate with his left hand in the presence of the

Messenger of Allah (may Allah's peace and blessings be upon him), whereupon he said: "Eat with your right hand." The man said: "I cannot do that." Thereupon, he (the Prophet, may Allah's peace and blessings be upon him) said: "May you not be able to do that." It was only arrogance that prevented the man from doing that, and consequently he could not raise it (his right hand) up to his mouth afterwards. [Narrated by Muslim]

Guidance from the Hadīth:

1) Violating the command of the Messenger of Allah (may Allah's peace and blessings be upon him) incurs punishment upon the violator.

2) It encourages eating with the right hand and developing this habit in young children so that we have a generation raised upon the Prophetic Sunnah.

160/5- Fifth: Abu 'Abdullah al-Nu'mān ibn Bashīr (may Allah be pleased with him and his father) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying:

«لَتُسَوُّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ».

"Straighten your rows, or Allah will cause dissension amongst you." [Narrated by Al-Bukhāri and Muslim]

In another narration by Muslim: The Messenger of Allah (may Allah's peace and blessings be upon

him) used to straighten our rows (in prayer) as if he was straightening the feathers on an arrow until he saw that we had learned it (how to straighten the rows) from him. One day he came out, stood up (for prayer) and was about to say: Allahu Akbar (marking the beginning of the prayer) when he saw a man whose chest was bulging out from the row. He said:

«عِبَادَ الله، لَتُسَوُّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ».

"Servants of Allah, you must straighten your rows or Allah will cause dissension amongst you."

Words in the Hadīth:

Straightening the feathers on an arrow: the Arabs used to straighten them out perfectly, thereby they used it as an example of perfect straightening.

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Guidance from the Hadīth:

1) It is obligatory to straighten the rows in prayer because it has an impact on straightening the hearts of the believers and driving dissension away from them.

2) The Imams (the individuals who lead the congregational prayer) should check the rows and straighten them and alert the violators, because this is part of the guidance of the Prophet (may Allah's peace and blessings be upon him).

3) It reflects how the inside and outside are interconnected; consider how the crookedness of the lines causes dissension among the worshipers' hearts.

161/6 - Sixth: Abu Mūsa (may Allah be pleased with him) reported: A house in Madīnah caught fire at night with its inhabitants inside. When the Prophet (may Allah's peace and blessings be upon him) was informed about them, he said:

«إِنَّ هَذِهِ النَّارُ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنكُمْ».

"This fire is your enemy, so put it out before going to bed." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) One must take precautions with regards to things carrying potential danger (such as gas and electricity).

2) Putting out the fire-lit lanterns at night is from the guidance of the Prophet (may Allah's peace and blessings be upon him). As for the electric bulbs, this ruling does not extend to them; and Allah knows best.

3) One must take protection against the Hellfire in the afterlife more than he takes protection against the fire of this world.

Benefit:

This Hadīth is an example showing how preserving the Sunnah and its etiquettes effectively preserves the health of the individual against any

harm; how great would it be if we were to make the Prophetic Sunnah the leading guide in our lives and homes?

162/7- Seventh: He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ مَثَلَ مَا بَعَثَنِي اللهُ بِهِ مِنَ الْهُدَىٰ وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضاً؛ فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ، قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللهُ بِهَا النَّاسَ فَشَرِبُوا مِنْهَا وَسَقَوْا وَزَرَعُوا. وَأَصَابَ طَائِفَةٌ مِنْهَا أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لا تُمْسِكُ مَاءً وَلا تُنْبِتُ كَلأً. فَذَلِكَ مَثَلُ مَنْ فَقِهَ فِي دِينِ اللهِ، وَنفَعَهُ بِمَا بَعَثَنِي اللهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذلِكَ رَأْساً، وَلَمْ يَقْبَلْ هُدَىٰ اللهِ الَّذِي أُرْسِلْتُ بِهِ».

"The similitude of guidance and knowledge that Allah has sent me with is like heavy rain that fell on a land. Some spots had good soil; they absorbed the water and brought forth much grass and herbs. Other spots were solid; they held the water. Allah thus made them useful to people: they drank, watered, and grew plantation. Some of the rain, however, fell on plane spots that retained no water and produced no herbage. Such is the likeness of the one who understood the religion of Allah and benefited from what Allah has sent me with; he learned and taught others. It is also the likeness of the one who did not raise his head to it (meaning that he was too arrogant to learn and benefit) and thus did not accept Allah's guidance with which I was sent." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the good methods of education that the Prophet (may Allah's peace and blessings be upon him) used, including giving examples, which are among the best means of teaching.

2) It urges seeking knowledge and disseminating it among people to revive the Sunnah in the lives of Muslims.

3) The person who learns, teaches others, and people act upon the knowledge he taught attains the highest ranks.

163/8- Eighth: Jābir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَثَلِي وَمَثَلُكُم كَمَثَلِ رَجُلٍ أَوْقَدَ نَاراً، فَجَعَلَ الْجَنَادِبُ وَالْفَرَاشُ يَقَعْنَ فِيهَا وَهُوَ يَذُبهُنَّ عَنْهَا، وَأَنا آخذٌ بحُجَزِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تَفلَّتُونَ منْ يَدَي».

"My example and your example is that of a man who lit a fire and grasshoppers and moths began to fall in it while he is trying to push them away. I am catching hold of your waist ties (to save you) from

fire, but you are slipping from my hand." [Narrated by Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It reflects the keenness of the Prophet (may Allah's peace and blessings be upon him) to protect his nation from the Hellfire.

2) The individual must comply with and submit to the Sunnah of the Prophet (may Allah's peace and blessings be upon him) because guidance cannot be secured except by compliance with the Sunnah.

3) It informs of the great right of the Prophet (may Allah's peace and blessings be upon him) on his nation as he spared no effort in protecting it against what may cause it harm with regard to this world or to religion. May Allah reward him greatly.

164/9- Ninth: He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) commanded licking the fingers and the dish (after eating), and he said:

«إِنَّكُم لا تَدْرُونَ فِي أَيِّهَا الْبَرَكَةُ».

"You do not know in which portion of the food the blessing lies." [Narrated by Muslim]

In another narration by Muslim:

«إِذَا وَقَعَتْ لُقْمَةُ أَحَدِكُمْ، فَلْيَأْخُذْهَا، فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَذىً، وَلْيَأْكُلْهَا، وَلا يَدَعْهَا لِلشَّيْطَانِ، وَلا يَمْسَحْ يَدَهُ بِالْمِنْدِيلِ حَتَىٰ يَلْعَقَ أَصَابِعَهُ، فَإِنَّهُ لا يَدْرِي فِي أَيِّ طَعَامِهِ الْبَرَكَةُ».

"When a morsel of food falls from one of you, he should pick it up and remove any dirt therefrom and eat it; he should not leave it for the devil. Also, he should not wipe his hand with a napkin until he has licked his fingers, for he does not know in which portion of the food lies the blessing."

In another narration by Muslim:

«إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِنْ شَأْنِهِ حَتَّىٰ يَحْضُرَهُ عِنْدَ طَعَامِهِ، فَإِذَا سَقَطَتْ مِنْ أَحَدِكُم اللقْمَةُ فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَذىً، فَلْيَأْكُلْهَا، وَلا يَدَعْهَا لِلشَّيْطَانِ».

"Verily, the devil is present with you in all of your affairs. He is present when your meal is brought to you. So, if a morsel fell from any of you, he should remove any dirt that is on it then eat it and not leave it to the devil."

Words in the Hadīth:

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Guidance from the Hadīth:

1) It instructs the obligation of following the Prophetic guidance in everything regardless of learning or failing to learn the rationale behind it.

2) Following the Prophetic manner in eating and drinking involves guidance, which includes

compliance with the command of the Prophet (may Allah's peace and blessings be upon him), modesty, and depriving the devil from sharing our food and drink.

3) Discarding the food if it fell on the floor implies a type of arrogance and contravenes the guidance of the Prophet (may Allah's peace and blessings be upon him). Rather, it is recommended to clean the dirt on the bite that fell and eat it.

165/10 - Tenth: Ibn 'Abbās (may Allah be pleased with him and his father) reported: The Prophet (may Allah's peace and blessings be upon him) preached to us, saying:

«يَا أَيُّهَا النَّاسُ إِنَّكُمْ مَحْشُورُونَ إِلَىٰ اللهِ تَعَالَىٰ حُفَاةً عُرَاةً غُرْلاً

"O people, you will be gathered to stand before Allah Almighty, barefooted, naked, and uncircumcised.

{كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥۚ وَعْدًا عَلَيْنَآۚ إِنَّا كُنَّا فَٰعِلِينَ}

{Just as We originated the first creation, so We will bring it back. That is Our binding promise, which We will surely do.} [Surat al-Anbiyā': 104]

أَلا وَإِنَّ أَوَّلَ الْخَلائِقِ يُكْسَىٰ يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ صلى الله عليه وسلم ، أَلا وَإِنَّهُ سَيُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي، فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَأَقُولُ: يَا رَبِّ أُصَيْحَابِي، فَيُقَالُ: إِنَّكَ لا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ:

Verily, the first to be clothed on the Day of Resurrection will be Abraham. Then some men from my nation will be taken to the left, (i.e. towards the Hellfire), so I will say: 'O my Lord, they

belong to my nation!' It would be said: 'You do not know what they invented after you had left them.' I shall then say what the righteous servant (Jesus) said:

{وَكُنتُ عَلَيۡهِمۡ شَهِيدٗا مَّا دُمۡتُ فِيهِمۡۖ}

{I was witness over them as long as I was among them. But when You took me up, You Yourself were Watcher over them, and You are a Witness over all things If You punish them, they are Your slaves;

{ٱلۡعَزِيزُ ٱلۡحَكِيمُ}

and if You forgive them, You are indeed the All-Mighty, All-Wise.} [Surat al-Mā'idah: 117-118]

فَيُقَالُ لي: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَىٰ أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ».

I shall be told: 'They continued to turn on their heels since you departed them.'" [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) Any individual, whether a judge, a Mufti, a scholar, or a preacher, should deliver the kind of speech that highlights what people need to know about Sharia, which would benefit them in this world and in the Hereafter.

2) It is possible that Allah distinguishes one of the prophets or other than them with a specific characteristic, and this does not imply absolute betterness, as He distinguished Abraham (peace be

upon him) by being the first to be clothed on the Day of Judgment. It does not indicate that he is the best of all messengers, because it is our Prophet Muhammad (may Allah's peace and blessings be upon him) who is absolutely the best of all messengers.

3) It warns against contradicting the Sunnah of the Prophet (may Allah's peace and blessings be upon him), because it deprives the person of drinking from the basin of the Prophet (may Allah's peace and blessings be upon him) and receiving his intercession on the Day of Judgment.

Note:

Some deviant innovators used the literal meaning of this Hadīth to disparage the Companions (may Allah be pleased with them), which reflects their ulterior motives and utter ignorance of the excellence of the Companions of the Prophet (may Allah's peace and blessings be upon him). Not to mention, this is a blatant lie because the majority of the Companions (may Allah be pleased with them) did not apostatize, which is a matter of consensus among Muslims, except a group of Arab Bedouins who reverted to disbelief after the death of the Prophet (may Allah's peace and blessings be upon him) and refused to pay Zakah. The Rightly-Guided Caliph Abu Bakr (may Allah be pleased with him) fought them and most of

them returned to the fold of Islam. Those who died without returning to the fold of Islam are the ones referred to in the Hadīth.

Disparaging the Companions (may Allah be pleased with them) involves four serious violations:

1) Disparaging the Companions;

2) Disparaging the Sharia, because the Companions are the ones who delivered it to the nation;

3) Disparaging the Prophet (may Allah's peace and blessings be upon him) because it implies that the Prophet praised unworthy individuals who apostatized according to the claim of those deviants;

4) Disparaging Allah, the Lord of the worlds, Glorified and Exalted, since how could Allah command the nation to follow the conduct of the Companions if they were in such state?!

166/11 - Eleventh: Abu Sa'īd 'Abdullah ibn Mughaffal (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) prohibited flicking pebbles and said:

«إِنَّهُ لا يَقْتُلُ الصَّيْدَ، وَلا يَنْكَأُ الْعَدُوَّ، وَإِنَّهُ يَفْقَأُ الْعَيْنَ، وَيَكْسِرِ السِّنَّ».

"It does not kill the quarry (game) or harm the enemy, instead it can gouge out an eye or break a tooth." [Narrated by Al-Bukhāri and Muslim]

In another narration: "A relative of Ibn Mughaffal flicked a stone (using the index finger and the thumb), so he forbade him saying: 'The Messenger of Allah (may Allah's peace and blessings be upon him) forbade flicking stones and said: "It does not hunt a quarry."' Then he did it again, so he (Ibn Mughaffal) said: 'I tell you that the Messenger of Allah forbade it and you do it again! I shall never talk to you again.'"

Words in the Hadīth:

Flicking a stone or a pebble (Arabic: Khadhf): it means putting a pebble between the index finger and the thumb then flicking it with the index finger, or putting it on the index finger and flicking it with the thumb.

Guidance from the Hadīth:

1) It shows the serious commitment of the Companions (may Allah be pleased with them) to the Sunnah.

2) When one learns the command of Allah Almighty or the command of His Messenger (may Allah's peace and blessings be upon him), he must say: I listen and I obey, cutting off all means before the devil who may whisper to him: we do not know the rationale behind that evidence, so we are not obliged to follow it.

3) One must avoid anything that may bring harm to Muslims.

4) It is permissible to desert a fellow Muslim who violates the Sharia if the deserter believes that it is likely that such desertion would benefit that individual and bring him back to following the Sunnah and the truth. However, the standard ruling is that a believer must not desert his fellow believer beyond three days; and anyone who committed a sin then repented of it, Allah will accept his repentance.

167/12- ʻĀbis ibn Rabīʻah reported: I saw ʻUmar ibn al-Khattāb (may Allah be pleased with him) kissing the Black Stone (al-Hajar al-Aswad) and saying: "I know that you are just a stone and that you can neither do any harm nor give benefit. Had I not seen the Messenger of Allah (may Allah's peace and blessings be upon him) kissing you, I would not have kissed you." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Allah Almighty made it lawful for His servants to kiss the Black Stone to exhibit utter humility and servitude to Allah Almighty by complying with His Sharia.

2) Worshiping Allah in the most perfect manner requires complying with the Sharia commands whether or not one knows the rationale behind them.

3) Kissing the Black Stone is one of the aspects of following the Prophetic Sunnah. The Stone itself does not benefit nor harm.

17. Chapter on Compliance with the Judgment of Allah Almighty and what one says when enjoined to do good or forbidden from doing evil

Allah Almighty says:

{فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُواْ فِيٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيمًا}

{But no, by your Lord, they will not believe until they accept you [O Prophet] as judge in their disputes, and find no discomfort within their hearts about your judgments, but accept them wholeheartedly.} [Surat an-Nisā': 65] Allah Almighty also says:

{إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَاۚ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ}

{As for the believers, when they are called to Allah and His Messenger so that he may judge between them, they say, "We listen and obey." It is they who are the successful.} [Surat an-Nūr: 51]

As for the Hadīths, they include the aforementioned Hadīth of Abu Hurayrah at the beginning of the previous chapter and other Hadīths therein.

168/1 - Abu Hurayrah (may Allah be pleased with him) reported: When the following verse was revealed to the Prophet (may Allah's peace and blessings be upon him):

{لِّلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَإِن تُبۡدُواْ مَا فِيٓ أَنفُسِكُمۡ أَوۡ تُخۡفُوهُ يُحَاسِبۡكُم بِهِ ٱللَّهُۖ}

{To Allah belongs all that is in the heavens and all that is on earth. Whether you reveal what is within yourselves or conceal it, Allah will call you to account for it. He forgives whom He wills and punishes whom He wills, for Allah is Most Capable of all things.} [Surat al-Baqarah: 284] The Companions of the Messenger of Allah (may Allah's peace and blessings be upon him) found (this verse) hard and severe so they came to the Messenger of Allah (may Allah's peace and blessings be upon him) and sat down on their knees and said: "O Messenger of Allah, we were assigned duties which were within our power to perform: prayer, fasting, Jihad, and charity. Then this verse was revealed to you and it is beyond our power to live up to it." The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«أَتُرِيدُونَ أَن تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا، غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ»،

"Do you want to say what the people of the Scriptures (the Jews and Christians) said before you: 'We hear and we disobey?' You should rather

say: 'We hear and obey. Grant us Your forgiveness, our Lord, and to You is the [final] destination.'" And they said: "We hear and obey. Grant us Your forgiveness, our Lord, and to You is the [final] destination." When the people recited it and it smoothly flowed on their tongues, Allah revealed immediately afterwards:

{ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ سَمِعۡنَا وَأَطَعۡنَاۖ غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ}

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and obey. Grant us Your forgiveness, our Lord, and to You is the [final] destination."} [Surat al-Baqarah: 285] When they did that, Allah abrogated this (verse) and then revealed:

{لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا وُسۡعَهَاۚ لَهَا مَا كَسَبَتۡ وَعَلَيۡهَا مَا ٱكۡتَسَبَتۡۗ رَبَّنَا لَا تُؤَاخِذۡنَآ إِن نَّسِينَآ أَوۡ أَخۡطَأۡنَاۚ}

{Allah does not burden any soul greater than it can bear. For it is what it has earned, and against it is what it has incurred. "Our Lord, do not hold us accountable if we forget or fall into error...} He said: "Yes."

{رَبَّنَا وَلَا تَحۡمِلۡ عَلَيۡنَآ إِصۡرٗا كَمَا حَمَلۡتَهُۥ عَلَى ٱلَّذِينَ مِن قَبۡلِنَاۚ} ،

{Our Lord, do not place on us such a burden as You have placed on those before us...} He said: "Yes."

{رَبَّنَا وَلَا تُحَمِّلۡنَا مَا لَا طَاقَةَ لَنَا بِهِۦۖ وَٱعۡفُ عَنَّا وَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَآۚ أَنتَ مَوۡلَىٰنَا فَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ} ،

{Our Lord, do not burden us with that which we cannot bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so give us victory over the disbelieving people."} He said: "Yes." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Muslim must comply with the command of Allah Almighty and the command of His Messenger (may Allah's peace and blessings be upon him) once he learns of it.

2) It shows the excellence of the Companions in complying with the command of the Prophet (may Allah's peace and blessings be upon him). They never prioritized their opinions and desires over the Command of the Prophet.

3) Allah Almighty praised His Messenger (may Allah's peace and blessings be upon him) and the

believers for complying with His commands and refraining from His prohibitions.

4) Allah Almighty conferred His mercy upon His servants by not burdening them beyond their power. He does not charge them except with what is within their capacity.

5) The ill thoughts one entertains are harmless if the individual does not yield to them.

Benefit:

The Hadīth offers a bright portrayal of the Companions' faith-driven education that guided them to submit to Allah Almighty and comply with the divine Sharia. So, if we want success, happiness, empowerment, and leadership, we must follow the example of the first generation.

18. Chapter on Prohibition of Religious Innovations

Allah Almighty says:

{فَمَاذَا بَعۡدَ ٱلۡحَقِّ إِلَّا ٱلضَّلَٰلُۖ فَأَنَّىٰ تُصۡرَفُونَ}

{What is beyond the truth except falsehood? So how could you be averted [from the truth]?} [Surat Yūnus: 32] Allah Almighty also says:

{مَّا فَرَّطۡنَا فِي ٱلۡكِتَٰبِ مِن شَيۡءٖۚ}

{We have missed nothing in the Record} [Surat al-An'ām: 38] Allah Almighty also says:

{فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ}

{If you disagree over anything, refer it to Allah and the Messenger} [Surat an-Nisā': 59] It means refer it to the Qur'an and Sunnah. Allah Almighty also says:

{وَأَنَّ هَٰذَا صِرَٰطِي مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ}

{This is My straight path; follow it and do not follow other ways, lest they lead you away from His way} [Surat al-An'ām: 153] Allah Almighty also says:

{قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ}

{Say, "If you love Allah then follow me; Allah will love you and forgive you your sins} [Suart Āl 'Imrān: 31] There are many other well-known verses in this regard.

Guidance from the verses:

They warn against religious innovations whose danger is only identified if one learns their evil consequences. Some of them are:

1) Religious innovation goes against following the Prophet (may Allah's peace and blessings be upon him) and contradicts the meaning implied in the profession of faith, "I bear witness that Muhammad is the Messenger of Allah."

2) Religious innovation involves a disparagement of Islam because it implies that the religion is not yet complete.

3) Religious innovation involves a disparagement of the Messenger of Allah (may

Allah's peace and blessings be upon him) in the sense that he had not conveyed the religion in its complete form.

4) It also implies a disparagement of the Companions, who are the best of this nation, because they did not practice that innovation, which makes it seem as if they fell short in their servitude [to Allah].

5) If a religious innovation spreads widely, it eclipses the Prophetic Sunnah from the people's lives.

6) A religious innovator does not refer to the Qur'an and Sunnah for judgment, but rather to his own desires.

As for the relevant Hadīths, they are numerous; so, we list a number of them as follows:

169/1- 'Ā'ishah (may Allah be pleased with her) reported that the Messenger (may Allah's peace and blessings be upon him) said:

«مَنْ أَحْدَثَ في أَمْرِنا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدّ».

"Whoever innovates something in this matter of ours [Islam] which is not part of it, it will be rejected." [Narrated by Al-Bukhāri and Muslim]

Another version narrated by Muslim reads:

«مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنـا فَهُوَ ردٌّ».

"Whoever does something that is not in accordance with this matter of ours (meaning Islam), it will be rejected."

Words in the Hadīth:

Rejected: it will not be accepted from its doer and will rebound on him.

Guidance from the Hadīth:

1) Unless we know that an act meant for worship is actually part of Islam, it would be rejected.

2) The threat in the Hadīth applies only to Sharia-related deeds, whether acts of worship or dealings. As for innovation in worldly affairs, it is permissible as long as it is beneficial and does not violate our Sharia.

3) It instructs avoidance of religious innovation because it renders good deeds worthless.

4) It instructs the obligation of following the guidance of the Prophet (may Allah's peace and blessings be upon him) and adhering to his Sunnah.

170/2- Jābir (may Allah be pleased with him) reported: "When the Messenger of Allah (may Allah's peace and blessings be upon him) delivered a sermon, his eyes would become red, his voice would rise, and his anger would increase. He would sound as if he were warning against an attacking army, saying, 'The enemy will attack you in the morning or in the evening.' He would also say: 'I was sent to you at a time when the Hour is very close like these two fingers,' and he would join his index and middle fingers and would further say:

«أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ صلى الله عليه وسلم ، وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ بِدْعَةٍ ضَلالَةٌ»،

"To proceed, you should know that the best of speech is in the Book of Allah, and the best of guidance is the guidance of Muhammad (may Allah's peace and blessings be upon him). And the most evil of affairs are the innovated ones; and every innovation is error." Then he would say:

«أَنَا أَوْلَىٰ بِـكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ، مَنْ تَرَكَ مَالاً فلأَهْلِهِ، وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعاً فإلَيَّ وَعَلَيَّ».

"I am closer to a Muslim than his own self; so he who left behind property, it is for his family; and he who dies under debt or leaves children (in helplessness), the responsibility (of paying his debt and bringing up his children) lies on me." [Narrated by Muslim]

Al-'Irbād ibn Sāriyah (may Allah be pleased with him) also reported a Hadīth in this regard in the Chapter on Preserving the Sunnah.

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Prophet's eyes turning red, his voice getting louder, and his growing anger reflect his keenness on the welfare of his nation and warning it against what it may encounter.

2) Life is too short; so, one should increase his provision for the Hereafter.

3) All forms of good are embodied in following the Book of Allah Almighty and the Sunnah of His Messenger (may Allah's peace and blessings be upon him), whereas all forms of evil are embodied in religious innovations.

4) It shows the seriousness of dying while indebted to someone. So one must avoid asking for a debt unless in dire necessity, and must try his best to repay and clear his liability as soon as he can.

19. Chapter on the one who introduces a good or a bad practice

Allah Almighty says:

{وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبۡ لَنَا مِنۡ أَزۡوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعۡيُنٖ وَٱجۡعَلۡنَا لِلۡمُتَّقِينَ إِمَامًا}

{and those who say, "Our Lord, let our spouses and children be a source of joy for us, and make us good examples for the righteous."} [Surat al-Furqān: 74] Allah Almighty also says:

{وَجَعَلۡنَٰهُمۡ أَئِمَّةٗ يَهۡدُونَ بِأَمۡرِنَا}

{And We made them leaders, guiding people by Our command} [Surat al-Anbiyā': 73]

Guidance from the verses:

1) A servant of Allah should hasten and compete to do good deeds and acts of worship, and to be an example for others to follow in all ways of doing

good. This is indeed the best of graces bestowed by Allah Almighty upon His servant.

2) Leadership in religion must be accompanied by patience for what the person would face of tiredness, trouble, and lusts. He must have certitude, which is firm knowledge, so that he becomes steadfast in the face of doubts. Indeed, by patience and certitude leadership in religion is attained.

171/1- Abu ‘Amr, Jarīr ibn ‘Abdullāh (may Allah be pleased with him) reported: We were with the Messenger of Allah (may Allah’s peace and blessings be upon him) shortly after dawn when there came to him some people wearing striped woolen rags, or covered with sleeveless blankets; with swords hanging down from their necks. Most of them, rather all of them, belonged to the Mudar tribe. The Prophet’s face changed when he saw them in such a state of poverty. Then he went into his house and came out; then he commanded Bilāl to proclaim the Adhān. So he proclaimed the Adhān and recited Iqāmah and the Prophet (may Allah’s peace and blessings be upon him) led the prayer. Then he delivered a sermon, saying:

« {يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ}

“{O mankind, fear your Lord Who created you from a single soul...} until the end of the verse:

{إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا}،

{for Allah is Ever Watchful over you.} And (he then recited) the other verse at the end of Surat al-Hashr:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ}

{O you who believe, fear Allah, and let every soul consider what it has sent forth for tomorrow} A man donated a dinar, another a dirham, still another clothes, another donated a Sā‘ (measure) of wheat, some a Sā‘ of dates till the Prophet (may Allah's peace and blessing be upon him) said: "Bring even if it is half a date." Then a man from the Ansār came with a money bag which his hands could hardly lift; in fact, they could not lift it. Then the people followed continuously, till I saw two heaps of eatables and clothes and I saw the face of the Messenger of Allah glistening like gold (on account of joy). The Messenger of Allah, (may Allah's peace and blessing be upon him) then said:

«مَنْ سَنَّ فِي الإِسْلامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ، مِنْ غَيرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الإِسْلامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا ووِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أوزارهم شَيْءٌ».

"Whoever introduces a good practice in Islam, he will have its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whoever introduces an evil practice in Islam, he will bear its sin and the sins of all those who will act upon it,

without diminishing anything of their burden." [Narrated by Muslim]

-- Wearing striped woolen rags: the verb used in the Hadīth means that they are wearing them after making a hole from which their heads appear.

The root of that verb is jawb, which means to cut, as used in the words of Allah Almighty:

{وَثَمُودَ ٱلَّذِينَ جَابُواْ ٱلصَّخۡرَ بِٱلۡوَادِ}

{and Thamūd, who carved out the rocks in the Valley} i.e. they carved and cut the rock. -- -- --

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Prophet's care and compassion for his Ummah and his concern for their conditions.

2) The rulers should check the conditions of their subjects and take care of their interests.

3) The excellence of charity; a person has to give in charity abundantly as it brings benefit to himself and others.

4) Muslims are encouraged to practice the abandoned acts of Sunnah because doing so means reviving of the Sunnah itself.

5) Warning people against evil practices, because whosoever introduces an evil practice will

bear its sin and the sins of all those who will follow him in practicing it.

Note:

Some of those who wish to do good deeds and earn more rewards took this Hadīth as evidence on the permissibility of doing some religious innovations saying, "They are good innovations by evidence of the Hadīth that says: 'Whosoever introduces a good practice in Islam..." This is incorrect understanding because the Prophet (may Allah's peace and blessings be upon him) made an inclusive statement: "Every innovation in religion is misguidance." He did not make any exception. They are all considered misguidance and evil deeds.

Rather, the intended meaning of the Hadīth is to urge people to compete in doing good deeds and to hasten to do them. This is apparent from the context of the Hadīth. A good practice has an origin in Islamic legislation, but it sometimes becomes unknown or abandoned. When someone revives it and spreads it among people, he is then introducing a good practice. As for a religious innovation, it has no origin in the Islamic legislation. How nice the words of Imām Ash-Shāfiʻi are when he said, "He who practices Istihsān (juristic preference) has legislated." Another statement was made by the Imām of Dār al-Hijrah (Madinah), Mālik ibn Anas

(may Allah have mercy upon him), “Whatever was not part of the religion then, it will not be so today.”

172/2- Ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«ليس مِنْ نَفْسٍ تُقْتَلُ ظُلْماً إلاّ كَانَ عَلَىٰ ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِن دِمِهَا؛ لأَنَّهُ كَان أَوَّل مَنْ سَنَّ الْقَتْلَ».

“No soul gets killed wrongfully without the first son of Adam bearing guilt for its blood because he was the first to introduce the practice of murder.” [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

The first son of Adam is Qābīl (Cain), as he killed his brother Hābīl (Abel).

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Guidance from the Hadīth:

1) Whoever introduces an evil practice will bear its sin and the sins of all those who will practice it till the Day of Resurrection.

2) One of the aspects of punishment for a sin is that it drags its doer into committing more sins, unless he repents.

3) Killing without a just cause is one of the major sins with which Allah Almighty has been disobeyed.

20. Chapter on guiding others to what is good and calling to guidance or misguidance

Allah Almighty says:

{وَٱدۡعُ إِلَىٰ رَبِّكَۖ}

{call people to your Lord} [Surat al-Qasas: 87] Allah Almighty also says:

{ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ}

{Call to the way of your Lord with wisdom and goodly exhortation} [Surat an-Nahl: 125] Allah Almighty also says:

{وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ}

{cooperate with one another in goodness and righteousness} [Surat al-Mā'idah: 2] Allah Almighty also says:

{وَلۡتَكُن مِّنكُمۡ أُمَّةٞ يَدۡعُونَ إِلَى ٱلۡخَيۡرِ}

{Let there be a group from among you who call to goodness} [Surat Āl 'Imrān: 104]

Guidance from the verses:

1) A servant is commanded to call for what is good through his words, actions, or good manners.

2) Having knowledge is a requirement for the caller to Allah as the one who enjoins what is good and forbids what is evil must have knowledge of what he preaches.

3) Callers to Allah are encouraged to use wisdom and fair preaching while calling people to Allah.

4) The command of Allah Almighty for this nation is to have among it a group of people who enjoin what is good and forbid what is evil, as this is one of the signs of success.

173/1- Abu Mas'ūd, 'Uqbah ibn 'Amr al-Ansāri al-Badri (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ دَلَّ عَلَىٰ خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ».

'Whoever guides to a good deed gets the same reward as the doer of that deed.'" [Narrated by Muslim]

174/2- Abu Hurayrah (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said:

«مَن دَعَا إِلَىٰ هُدَىٰ كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لا يَنْقُصُ ذلِكَ مِنْ أُجُورِهِمْ شَيْئاً، وَمَنْ دَعَا إِلَىٰ ضَلالَةٍ كَانَ عَلَيْهِ مِنَ الإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لا يَنْقُصُ ذلِكَ مِن آثَامِهِمْ شَيْئاً».

"Whoever calls to guidance shall receive a reward similar to that received by those who follow him without that diminishing anything from their rewards. And whoever calls to misguidance shall incur a sin similar to that incurred by those who follow him without that diminishing anything from their sins." [Narrated by Muslim]

Guidance from the Hadīths:

1) Calling for guidance or misguidance may be done by words or actions.

2) Causing something to be done is the same as doing it. Therefore, whoever calls to good or evil gets the like of the reward or the burden of whoever else does it.

3) Giving great attention to calling to goodness and righteousness and preventing evil and corruption.

175/3- Abu Al-'Abbās Sahl ibn Sa'd al-Sa'idi (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said on the day of Khaybar: «لأُعْطِينَّ هذه الرَّايَةَ غَداً رَجُلاً يَفْتَحُ اللهُ عَلَى يَدَيْهِ، يُحِبُّ اللهَ وَرَسُولَهُ، وَيُحِبُّهُ اللهُ وَرَسُولُهُ».

"Tomorrow, I will give this banner to a man at whose hands Allah will grant victory; a man who loves Allah and His Messenger and whom Allah and His Messenger love." The people spent the night thinking as to whom it would be given. When it was morning, the people hastened to the Messenger of Allah (may Allah's peace and blessings be upon him). Every one of them was hoping that the banner would be given to him. He asked: "Where is 'Ali ibn Abi Tālib?" They said: "O Messenger of Allah, his eyes are sore." He said: "Send for him to come." When he came, the Messenger of Allah (may Allah's

peace and blessings be upon him) spat into his eyes and supplicated Allah for him. Thereupon, ‘Ali recovered as if he had no ailment at all, so he (the Messenger of Allah) gave him the banner. ‘Ali said: “O Messenger of Allah, shall I fight against them until they are like us (Muslims)?” He replied:

«انْفُذْ عَلَىٰ رِسْلِكَ حَتَّىٰ تَنْزِل بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَىٰ الإِسْلامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللهِ تَعَالَىٰ فِيهِ، فَوَاللهِ لأَنْ يَهْدِيَ اللهُ بِكَ رَجُلاً وَاحِداً خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ».

“Advance cautiously until you reach their courtyard; then invite them to Islam and inform them what is obligatory on them of the rights of Allah, for, by Allah, if Allah guides even one person through you, it is better for you than possessing a fortune of red camels.” [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) The Hadīth highlights the excellence of the great companion ‘Ali ibn Abi Tālib (may Allah be pleased with him) since he is among those whom Allah and His Messenger love. What a blessing it is! So Allah granted victory at his hands.

2) Allah Almighty may shower a servant with virtues that have never come across his mind.

3) A servant may be deprived of something although he is keen to have it, and may be granted something while he is not keen to have it.

4) Encouraging people to pursue goodness and be foremost in doing good deeds.

5) Calling to Islam is one of the most important duties, given the great reward that results from guiding people to the right path.

176/4- Anas (may Allah be pleased with him) reported that a young man from Aslam tribe said, "O Messenger of Allah, I wish to fight in the cause of Allah but I do not have anything to equip myself with for fighting." The Prophet (may Allah's peace and blessings be upon him) said:

«ائْتِ فُلاناً، فإنه قَدْ كانَ تجَهَّزَ، فَمَرِضَ»

"Go to so-and-so, for he had equipped himself (for fighting) but he fell ill." So, the young man went to him and said, "The Messenger of Allah (may Allah's peace and blessings be upon him) sends you his greetings and says that you should give me the equipage that you have provided yourself with." The man said (to his wife or maidservant), "O So-and-so, give him the equipage I have collected for myself and do not withhold anything from him; by Allah, if you withhold anything from him, it will not be blessed for you." [Narrated by Muslim]

Guidance from the Hadīth:

1) A servant is rewarded for guiding others to do goodness.

2) If a servant intended to do a good deed and was prevented by any cause, like illness for

example, he has to give what he has already prepared for doing that good deed to someone else to do it, so as to gain full reward and maintain the intended benefit.

21. Chapter on Cooperating in Goodness and Righteousness

Allah Almighty says:

{وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ}

{Cooperate with one another in goodness and righteousness} [Surat al-Mā'idah: 2] Allah Almighty also says:

{ وَٱلۡعَصۡرِ * إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ * إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ}

{By the time,
man is in utter loss.
Except those who believe and do righteous deeds, and exhort one another to the truth and exhort one another to patience.} [Surat al-'Asr: 1-3]

Imam Al-Shāfi'i (may Allah have mercy upon him) said that people, or most of them, are heedless of pondering on the meaning of this Surah.

Guidance from the verses:

1) Cooperation in goodness and righteousness is the best act done by the believers and the best one they enjoin one another to do.

2) All people are losers except one who has the following four characteristics: 1- He believes in

what it is obligatory to believe in. 2-He does righteous deeds as entailed by his belief. 3- He calls others to the truth. 4- He is patient with the harm he receives in this mission.

177/1- Abu ʻAbdur-Rahmān, Zayd ibn Khālid Al-Juhani (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said:

«مَنْ جَهَّزَ غَازِياً في سَبِيلِ الله فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِياً في أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا».

"Whoever equips a fighter in the cause of Allah has indeed taken part in the fight himself; and whoever looks after the dependents of a fighter in his absence properly has indeed taken part in the fight himself." [Narrated by Al-Bukhāri and Muslim]

178/2- Abu Saʻīd al-Khudri (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) sent a detachment to Banu Lihyān tribe and said:

«لِيَنْبَعِثْ مِنْ كُلِّ رَجُلَيْنِ أَحَدُهُمَا وَالأَجْرُ بَيْنَهُمَا».

"Let one of every two men go forth, and both will share the reward." [Narrated by Muslim]

Guidance from the Hadīths:

1) Whoever aids someone in obeying Allah Almighty will have the same reward as his, without having this reward diminished in the least.

2) Participating in doing good deeds ensures the reward for all.

3) People are encouraged to do good deeds.

Benefit:

Aiding a fighter may take two forms:

1- To provide him with a riding mount, provision, weapons and all that is needed for fight.

2- To be a good successor for him in looking after his family.

179/3- Ibn ʻAbbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) came across a caravan at Al-Rawhā' and asked who the people in the caravan were. They replied that they were Muslims. They asked: "Who are you?" He said: "The Messenger of Allah." So a woman lifted up a boy to him and asked: "Is there Hajj for this one?" He said: "Yes, and you will have a reward." [Narrated by Muslim]

Words in the Hadīth:

Al-Rawhā': a place between Makkah and Madinah.

Guidance from the Hadīth:

1) A believer who is keen on learning about his religion must take advantage of the presence of a scholar or a knowledgeable man and ask him about the matters that are confusing to him, and those that are beneficial in terms of his religiosity.

2) Hajj of a child is valid, even one who is not discerning. If he performs Hajj with his guardian, they both earn the reward.

180/4- Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الخَازِنُ المُسلِمُ الأَمِينُ الَّذِي يُنفِّذُ ما أُمِرَ بِهِ، فَيُعْطِيهِ كامِلاً مُوَفَّراً، طَيِّبَةً بِهِ نَفْسُهُ، فَيَدْفَعُهُ إلىٰ الَّذِي أُمِرَ لَهُ بِهِ أَحَدُ المُتَصدِّقِينَ».

"The honest Muslim trustee who carries out what he is ordered to do and gives out in full and wholeheartedly what he is assigned to give out, to those whom he is ordered to give to, he is one of the givers of charity." [Narrated by Al-Bukhāri and Muslim]

According to another version: "who gives what he is ordered to give... he is one of the two givers of charity." Both versions are correct.

Guidance from the Hadīth:

1) A Muslim is encouraged to keep the trusts, and give what he is in charge of giving.

2) Cooperation in goodness and righteousness; for both the doer and the one who aids him shall get the same reward.

22. Chapter on Nasīhah (Sincere Advice)

Allah Almighty says:

{إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ}

{The believers are but brothers} [Surat al-Hujurāt: 10] Allah Almighty also says as He reports the speech of Nūh (Noah) (peace be upon him):

{وَأَنصَحُ لَكُمۡ}

{and I give you sincere advice} [Surat al-A'rāf: 62] and the speech of Hūd (Heber) (peace be upon him):

{وَأَنَا۠ لَكُمۡ نَاصِحٌ أَمِينٞ}

{and I am your sincere adviser} [Surat al-A'rāf: 68]

Benefit:

Nasīhah is to extend good to others, which entails that the giver of Nasīhah likes for his brother to be in a good state and invite him to what is good and makes it clear to him. The opposite of Nasīhah is cunning, cheating, betrayal, and deception.

Guidance from the verses:

1) Nasīhah is a fruit of religion-inspired brotherliness; rather, it is among the essential requirements of such brotherliness.

2) One should be a giver of Nasīhah to his brothers, showing to them what is good so that the faith-based bond of brotherliness is realized.

As for the relevant Hadīths:

181/1- First Hadīth: Abu Ruqayyah, Tamīm ibn Aws al-Dāri (may Allah be pleased with him)

reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الدِّينُ النَّصِيحَةُ»، قُلْنَا: لِمَنْ ؟ قَالَ: «لله وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأئِمَّةِ المُسْلِمِينَ وَعَامَّتِهِمْ».

"The religion (Islam) is Nasīhah (sincerity)." We (the Companions) said: "To whom?" He said: "To Allah, to His book, to His Messenger, to the imams (scholars and rulers) of Muslims, and to their commoners." [Narrated by Muslim]

Guidance from the Hadīth:

1) Nasīhah to Allah Almighty means to be sincere to Him, achieve servitude to Him out of love and glorification, to have protective zeal for the sacred ordinances of Allah Almighty, defend His religion and call people to believe in it.

2) Nasīhah to the Book of Allah means realization of its words, by recitation and contemplation, spreading its correct meanings among the Muslims, and adhering to its teachings by doing what is obligatory, avoiding what is prohibited and believing its reports.

3) Nasīhah to His Messenger (may Allah's peace and blessings be upon him) means complete belief in his message, deeming truthful all what he informed about, true compliance with his guidance, defending and protecting his Sharia, combating religious innovations and those who follow them,

respecting, honoring, loving and defending the Companions (may Allah be pleased with them).

4) Nasīhah to Muslim imams means to respect the scholars, be keen to learn the knowledge they possess, and avoid pursuing their slips and mistakes because they are not infallible. Rather, one should defend them. As for the Muslim rulers, Nasīhah to them means to overlook their downsides and offer to them advice as much as he can.

5) Nasīhah to common Muslims means that one should like for them what he likes for himself, guide them to good, direct them to the truth and be merciful to them.

182/2- Second Hadīth: Jarīr ibn ʻAbdullah (may Allah be pleased with him) reported: "I gave the Messenger of Allah (may Allah's peace and blessings be upon him) my pledge to establish the prayer, pay Zakah, and extend Nasīhah to every Muslim." [Narrated by Al-Bukhāri and Muslim]

183/3- Third Hadīth: Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لأخِيهِ مَا يُحِبُّ لِنَفْسِهِ».

"None of you is a believer till he loves for his (Muslim) brother what he loves for himself." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) The Hadīths encourage extending Nasīhah to all Muslims, relative or non-relative, young or old, male or female.

2) Wishing for fellow Muslims what one wishes for himself is an aspect of Nasīhah to Muslims.

3) A person's faith is not complete until he likes for his fellow Muslims what he likes for himself.

Benefit:

The negation of faith in the aforementioned Hadīth: "None of you is a believer..." means negating complete faith, not the origin of it. In fact, faith has an origin and branches, and it increases and decreases. A guided believer is the one who seeks to maintain and increase his faith.

{أَلَمۡ تَرَ كَيۡفَ ضَرَبَ ٱللَّهُ مَثَلٗا كَلِمَةٗ طَيِّبَةٗ كَشَجَرَةٖ طَيِّبَةٍ أَصۡلُهَا ثَابِتٞ وَفَرۡعُهَا فِي ٱلسَّمَآءِ * تُؤۡتِيٓ أُكُلَهَا كُلَّ حِينِۭ بِإِذۡنِ رَبِّهَاۗ}

{Do you not see how Allah compares a good word to a good tree? Its root is firm and its branches reach the sky,

yielding its fruit all the times, by the permission of its Lord} [Surat Ibrāhīm: 24-25]

23. Chapter on Enjoining Good and Forbidding Evil

Allah Almighty says:

{وَلۡتَكُن مِّنكُمۡ أُمَّةٞ يَدۡعُونَ إِلَى ٱلۡخَيۡرِ وَيَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ}

{Let there be a group from among you who call to goodness: enjoining what is right, and forbidding what is wrong. It is they who are successful.} [Surat Āl ‘Imrān: 164] Allah Almighty also says:

{كُنتُمۡ خَيۡرَ أُمَّةٍ أُخۡرِجَتۡ لِلنَّاسِ تَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَتَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ}

{You are the best nation ever raised for mankind: you enjoin what is right and forbid what is wrong} [Surat Āl ‘Imrān: 110] Allah Almighty also says:

{خُذِ ٱلۡعَفۡوَ وَأۡمُرۡ بِٱلۡعُرۡفِ وَأَعۡرِضۡ عَنِ ٱلۡجَٰهِلِينَ}

{Be gracious, enjoin what is right and turn away from those who are ignorant.} [Surat Al-A‘rāf: 199] Allah Almighty says:

{وَٱلۡمُؤۡمِنُونَ وَٱلۡمُؤۡمِنَٰتُ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ يَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ}

{The believers, both men and women, are allies of one another; they enjoin what is good and forbid what is evil} [Surat al-Tawbah: 71] Allah Almighty says:

{لُعِنَ ٱلَّذِينَ كَفَرُواْ مِنۢ بَنِيٓ إِسۡرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبۡنِ مَرۡيَمَۚ ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعۡتَدُونَ * كَانُواْ لَا يَتَنَاهَوۡنَ عَن مُّنكَرٖ فَعَلُوهُۚ لَبِئۡسَ مَا كَانُواْ يَفۡعَلُونَ}

{Those who disbelieved from the Children of Israel were cursed on the tongue of David and Jesus, son of Mary. That was because of their disobedience and their persistence in transgression. They did not forbid one another from committing evil deeds. Terrible was indeed

what they used to do!} [Surat al-Mā'idah: 78-79] Allah Almighty says:

{وَقُلِ ٱلۡحَقُّ مِن رَّبِّكُمۡۖ فَمَن شَآءَ فَلۡيُؤۡمِن وَمَن شَآءَ فَلۡيَكۡفُرۡۚ}

{Say, "The truth is from your Lord. Whoever wills may believe, and whoever wills may disbelieve."} [Surat al-Kahf: 29] Allah Almighty says:

{فَٱصۡدَعۡ بِمَا تُؤۡمَرُ وَأَعۡرِضۡ عَنِ ٱلۡمُشۡرِكِينَ}

{Then proclaim what you are commanded, and turn away from those who associate partners with Allah.} [Surat al-Hijr: 94] Allah Almighty says:

{فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِۦٓ أَنجَيۡنَا ٱلَّذِينَ يَنۡهَوۡنَ عَنِ ٱلسُّوٓءِ وَأَخَذۡنَا ٱلَّذِينَ ظَلَمُواْ بِعَذَابِۭ بَـِٔيسِۭ بِمَا كَانُواْ يَفۡسُقُونَ}

{When they ignored the admonition they were given, We saved those who forbade evil and seized the wrongdoers with a grievous punishment for their defiant disobedience.} [Surat al-A'rāf: 165] There are many other well-known verses in this regard.

Benefit:

Good (Ma'rūf) refers to all that is recognized as good by the Sharia, reason, and custom upheld by such righteous and good people who adopt a moderate approach that is away from extremism and negligence.

Evil (Munkar) refers to all that is recognized as evil by the Sharia, reason, and custom, as well as all that is disapproved and banned of all kinds of sins

like disbelief, religious innovations, and defiant disobedience.

Guidance from the verse:

1) Wisdom must be employed when enjoining what is good and forbidding what is evil, and this can only be achieved through knowledge, forbearance, and patience.

2) The role of enjoining what is good and forbidding what is evil is not limited to men, rather, it includes women as well.

3) Forbidding one another from doing what is evil is obligatory, as failing to do so is a cause for curse and expulsion from the mercy of Allah Almighty.

4) Enjoining good and forbidding evil is a reason for the Ummah's salvation and protection from disasters and punishments.

As for the relevant Hadīths:

184/1- First Hadīth: Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَن رَأَىٰ مِنْكُم مُنكَراً فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِن لَمْ يَسْتَطِعْ فبِقَلْبِهِ، وَذٰلِكَ أَضْعَفُ الإيمانِ».

"Whoever of you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart, and that is the weakest form of faith." [Narrated by Muslim]

185/2- Second Hadīth: ‘Abdullah ibn Mas‘ūd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«مَا مِنْ نَبِيٍّ بَعَثَهُ اللهُ فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِن أُمَّتِهِ حَوارِيُّون وَأصْحابٌ يَأْخُذُون بِسُنَّتِهِ ويَقْتَدُون بِأمْرِهِ، ثُمَّ إنها تخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ يَقُولُون مَا لاَ يَفْعَلُونَ، وَيَفْعَلُون مَا لا يُؤْمَرُون، فَمَنْ جَاهَدَهُم بِيدِهِ فَهُو مُؤمِنٌ، ومَن جَاهَدهُمْ بِقَلْبِهِ فَهُو مُؤْمِنٌ، ومَنْ جَاهَدهُمْ بِلِسَانِهِ فَهُو مُؤْمِنٌ، وليس وراء ذلِكَ مِن الإيمانِ حَبَّةُ خَرْدلٍ».

“No Prophet had been sent before me by Allah to a people but he had, among his people, disciples and companions, who followed his ways and obeyed his command. Then, there came after them successors who said what they did not do and did what they were not commanded to do. Whoever strives against them with his hand is a believer; whoever strives against them with his heart is a believer; and whoever strives against them with his tongue is a believer. Beyond that there is no mustard seed’s weight of faith.” [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) There are levels for forbidding evil which are related to ability, power, and consideration of responsibility.

2) Whoever seeks salvation should follow the approach used by the prophets in calling to Allah Almighty.

3) Muslims are urged to strive against those who act contrary to the Islamic law, each according to what he is able to do, because abandoning this duty altogether is a sign of the absence of faith in a person's heart.

4) The best people, next to prophets, are their companions.

5) The Hadīth warns a Muslim against claiming to do what he does not really do, or doing what he is not commanded to do.

186/3- Third Hadīth: Abu al-Walīd 'Ubādah ibn as-Sāmit (may Allah be pleased with him) reported:

« بَايَعْنَا رسولَ الله صلى الله عليه وسلم عَلىٰ السَّمْعِ والطَّاعَةِ في العُسْرِ وَاليُسْرِ، وَالمنشَطِ وَالمَكْرَهِ، وَعَلىٰ أَثَرَةٍ عَلَيْنَا، وَعَلَىٰ أَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ إِلاَّ أَنْ تَرَوْا كُفْراً بَوَاحاً عِنْدَكُمْ مِنَ الله تَعَالَىٰ فِيهِ بُرْهَانٌ، وَعَلَىٰ أَنْ نَقُولَ بِالْحَقِّ أَيْنَمَا كُنَّا، لاَ نَخافُ في الله لَوْمَةَ لائِمٍ».

"We pledged allegiance to the Messenger of Allah (may Allah's peace and blessings be upon him) to listen and obey at times of hardship and ease, energy and tiredness, and to endure if prejudice is held against us, and not to fight for power those in authority, unless you see blatant disbelief concerning which you have a clear proof from Allah Almighty, and to say the truth wherever we are without fearing anyone's reproach." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) Obedience to rulers is obligatory in times of energy and tiredness, and in times of hardship and ease, unless such obedience involves disobedience to Allah Almighty, in which case no obedience is due to them.

2) Offering sincere advice to Muslim rulers in the best manner is the guidance of the Prophet (may Allah's peace and blessings be upon him).

3) Muslims are urged to adhere to the truth in word and action, and should not fear any blame for doing so. Where are the believers who follow this guidance in this day and age?!

187/4- Fourth Hadīth: Al-Nu'mān ibn Bashīr (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَثَلُ القَائِمِ فِي حُدودِ اللهِ وَالْوَاقِعِ فيها كَمَثَلِ قَومٍ اسْتَهَمُوا عَلىٰ سَفِينَةٍ، فَصَارَ بَعْضهُمْ أعْلاهَا وَبَعضُهُمْ أسْفَلَهَا، وَكَانَ الَّذِينَ فِي أسْفَلِهَا إذَا اسْتَقَوْا مِنَ الماءِ مَرُّوا عَلىٰ مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقاً وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإنْ تَرَكُوهُمْ وَمَا أرَادُوا هَلَكُوا جَميعاً، وإنْ أخَذُوا عَلىٰ أيْدِيهِمْ نجَوْا ونجَوْا جَميعاً».

"The example of the one who abides by the limits prescribed by Allah and the one who transgresses them is like the example of a people who boarded a ship after casting lots. Some of them were in its lower deck and others were in its upper deck. When those in the lower deck needed water, they had to

go up and pass by those above them. So they said: 'If we could make a hole in our share of the ship, so that we would not bother those above us.' If those in the upper deck let them do as they wish, they will all perish, but if they stop them, they will all survive." [Narrated by Al-Bukhāri]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) When people of knowledge and religion deter the ignorant and foolish, they will all survive, but if they do not they will all perish.

2) It is recommended for an instructor to use examples in order to convey an abstract idea in a tangible form.

3) The permissibility of drawing lots - when there are conflicting rights - is established in the Hadīth, but there is nothing to prove that it is required. This is also evidenced by the saying of Allah Almighty about Yūnus (Jonah) (peace be upon him):

{فَسَاهَمَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ}

{then he cast lots with them, but was among those who lost.} [Surat al-Sāffāt: 141]

4) Enjoining good and forbidding evil is the safety boat for the ummah, whoever boards it will be saved and whoever remains behind will drown. In fact, the painful reality we are suffering now is a punishment for neglecting the prophetic guidance related to enjoining good and forbidding evil. So, would we repent and return to Allah?!

188/5- Fifth Hadīth: The Mother of the Believers Um Salamah Hind bint Abi Umayyah Hudhayfah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّهُ يُسْتَعْمَلُ عَلَيْكُمْ أُمَرَاءُ، فَتَعْرِفُونَ وَتُنْكِرُونَ، فَمن كَرِهَ فَقَدْ بَرِئَ، وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ، وَلكِنْ مَنْ رَضِيَ وَتَابَعَ». قالوا: يَا رَسُولَ الله أَلا نُقَاتِلُهُمْ ؟ قَالَ: «لا، مَا أَقَامُوا فِيكُمُ الصَّلاَةَ».

"There shall be rulers in charge of you, and you will approve (some of their actions) and disapprove (others). So anyone who dislikes shall be absolved, and anyone who disapproves shall be safe, except for those who approve and comply." They said: "O Messenger of Allah, shall we not fight them?" He replied: "No, so long as they establish prayer among you." [Narrated by Muslim]

Meaning: whoever hates by his heart but could not express that through actions is absolved of the sin and has done his duty, and whoever expresses his disapproval according to his ability is free of sin.

Those who approve their actions and comply with them are the sinners.

Guidance from the Hadīth:

1) Muslims should disapprove of the rulers' wrong actions according to the situation, taking into consideration the resulting benefits and evils.

2) It is permissible to fight rulers if they do not establish the prayer, as long as this would not incur evil consequences and will realize an interest.

3) Prayer is of a great status, whoever abandons it is a disbeliever.

4) Forbidding evil is the way to safety and salvation, so where are those who perform this great rite?!

189/6- Sixth Hadīth: The Mother of the Believers Um al-Hakam Zaynab bint Jahsh (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) entered upon her in an alarmed state and said:

«لا إلهَ إلَّا الله، وَيْلٌ لِلْعَرَبِ مِنْ شرٍّ قَدِ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِن رَدْمِ يأْجُوجَ ومَأْجُوجَ مِثْلُ هَذِهِ» وَحَلَّقَ بأصْبُعَيْهِ الإبْهَامِ وَالَّتِي تَلِيهَا، فَقُلْتُ: يَا رسول الله، أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قال: «نَعَم إذَا كَثُرَ الْخَبَثُ».

"There is no god but Allah. Woe to the Arabs from an impending evil. Today, an aperture has been made in the wall of Gog and Magog, like this," making a circle with his thumb and index finger. So I said: "O Messenger of Allah, shall we perish while there are pious people among us?" He said: "Yes,

when wickedness is rampant." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Wickedness: defiant disobedience of Allah, immorality, and all kinds of sins.

Guidance from the Hadīth:

1) It is encouraged to remember Allah Almighty at times of panic and fear, in order to set firm the belief in the Oneness of Allah (Tawhīd) and to reassure the hearts.

2) The Hadīth provides information about the trial of Gog and Magog in order to warn of it, being one of the worst trials.

3) When evil deeds spread in the society without anyone to disapprove them, then this is a reason for destruction, even if there are righteous people because what counts is the reformers' actions in the Ummah. Allah Almighty says:

{وَمَا كَانَ رَبُّكَ لِيُهۡلِكَ ٱلۡقُرَىٰ بِظُلۡمٖ وَأَهۡلُهَا مُصۡلِحُونَ}

{Your Lord would never destroy the towns unjustly while their people were reformers.} [Surat Hūd: 117]

190/7- Seventh Hadīth: Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِيَّاكُمْ وَالْجُلُوسَ في الطُّرُقَاتِ »، فَقَالُوا: يَا رَسولَ الله مَا لَنَا مِنْ مَجَالِسِنَا بُدّ، نتَحَدَّثُ فِيهَا، فقال رسولُ الله صلى الله عليه وسلم: « فَإِذَا أَبَيْتُم إلاَ الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ» قالوا: وَمَا حَقُّ الطَّرِيقِ يَا رسولَ الله؟ قال:« غَضُّ الْبَصَرِ، وَكَفُّ الأذَى، وَرَدُّ السَّلامِ، وَالأمْرُ بالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَر».

"Beware of sitting on roads (ways)." The people said: "We have but them as sitting places." The Messenger of Allah (may Allah's peace and blessings be upon him) said: "If you have to sit there, then observe the rights of the road." They asked, "What are the rights of the road?" He (may Allah's peace and blessings be upon him) said: "To lower your gaze (on seeing what is illegal to look at), and (removal of harmful objects), returning greetings, enjoining good and forbidding wrong." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Sitting on the roads is forbidden given the obvious consequent evil.

2) Lowering the gaze is an act of worship which is obligatory on whoever sits on the road.

3) Refraining from causing harm to people, whether by word or action, is obligatory.

4) Spreading the greeting of peace among Muslims inspires affection within their hearts.

5) Enjoining good and forbidding evil is a requirement for sitting on the road.

191/8- Eighth Hadīth: Ibn 'Abbās (may Allah be pleased with him and his father) reported that the

Messenger of Allah (may Allah's peace and blessings be upon him) saw a man wearing a gold ring, so he took it off, threw it away and said:

« يَعْمِدُ أَحَدُكُمْ إِلَىٰ جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ!»

"Why would any of you take a live coal and put it on his hand?!" After the Messenger of Allah (may Allah's peace and blessings be upon him) had left, the man was told to take his ring and benefit from it. So, he said: "No, by Allah, I will never take it after the Messenger of Allah (may Allah's peace and blessings be upon him) has thrown it away." [Narrated by Muslim]

Guidance from the Hadīth:

1) Wearing gold is prohibited for men, as it entails the punishment of the Fire.

2) It is wise to adopt harshness in changing evil in case of need. Wisdom is all about placing something in its proper position.

3) The Hadīth highlights the Companions' veneration of the commands of the Messenger of Allah (may Allah's peace and blessings be upon him) and the truthfulness of their faith as shown in their swift compliance. So, where are those who copy them?

192/9- Ninth Hadīth: Abu Sa'īd al-Hasan al-Basri reported that 'Ā'idh ibn 'Amr (may Allah be pleased with him) entered upon 'Ubaydullāh ibn Ziyād and

said: “O Son, I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say:

« إِنَّ شَرَّ الرِّعَاءِ الحُطَمَة»

“The worst shepherds (meaning rulers) are the harsh ones with their subjects. Beware, do not be one of them!” Ibn Ziyād said to him: “Sit down, you are but husk from among the Companions of Muhammad (may Allah’s peace and blessings be upon him).” ‘Ā’idh said: “Was there any husk among them? Indeed, husk came after them and among others than them.” [Narrated by Muslim]

Words in the Hadīth:

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Husk: outer covering of wheat grains. The intended meaning is to refer to something insignificant that is not given any consideration.

Guidance from the Hadīth:

1) The Companions (may Allah be pleased with them) adhered to enjoining what is good and forbidding what is evil, and they never feared the consequences of saying the truth.

2) All the Companions are noble and honorable, and they are the best generation of the Muslim Ummah.

3) The best of people is the one who is gentle and lenient, especially if he is in a position of authority.

193/10- Tenth Hadīth: Hudhayfah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«وَالَّذِي نَفسي بِيَدِهِ لَتَأْمُرُنَّ بِالْمَعْروفِ، وَلَتَنْهَوُنَّ عَنِ المُنكَر، أوْ لَيُوْشِكَنَّ اللهُ أنْ يَبْعَثَ عَلَيْكُمْ عِقَاباً مِنْهُ، ثُمَ تَدعُونهُ فَلا يُسْتَجابُ لَكُمْ».

"By the One in Whose Hand my soul is! Either you enjoin good and forbid evil or Allah will soon send upon you a punishment from Him, then you will supplicate Him but your supplication will not be answered." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) It is permissible to swear by Allah in important matters.

2) Enjoining what is good and forbidding what is evil is one of the most essential obligations.

3) There is a severe threat for the Ummah for abandoning to enjoin what is good and forbid what is evil. So, do we now know why we are afflicted with calamities?

4) Failure to enjoin what is good and forbid what is evil is a reason for having supplications rejected and not answered.

194/11- Eleventh Hadīth: Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أفضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلطَانٍ جَائرٍ».

"The best Jihad is to speak a word of justice to an oppressive ruler." [Narrated by Abu Dāwūd and Al-Tirmidhi who classified it as Hasan (sound)]

195/12- Twelfth Hadīth: Abu 'Abdullah Tāriq ibn Shihāb al-Bajali al-Ahmasi (may Allah be pleased with him) reported that a man, who was set for travel, asked the Prophet (may Allah's peace and blessings be upon him): "Which type of Jihad is best?" He replied:

«كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جائِر».

"A word of truth said to a despotic ruler." [Narrated by Al-Nasā'i, with a sound Isnād]

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Words in the Hadīth:

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Guidance from the Hadīths:

1) Saying a word of truth to an unjust ruler is one of the greatest forms of Jihad, as it deters him from his injustice.

2) Giving sincere advice to unjust rulers is obligatory, along with enjoining them to do good and forbidding them from doing evil.

Benefit:

Expressing disapproval of the ruler's actions falls under four categories:

1) A word of truth said to a just ruler, which is an easy mission.

2) A word of falsehood said to a just ruler. This word is perilous as it is a source of trial to the ruler and the sayer.

3) A word of truth said to an unjust ruler. This is the best form of Jihad.

4) A word of falsehood said to an unjust ruler. This is misguidance to the Ummah.

196/13- Thirteenth Hadīth: Ibn Mas'ūd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ أَوَّلَ مَا دَخَلَ النَّقْصُ عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّه كَانَ الرَّجُلُ يَلْقَىٰ الرَّجُلَ، فَيَقُولُ: يَا هذَا اتَّقِ اللهَ وَدعْ مَا تَصْنَعُ، فَإِنَّهُ لا يَحِلُّ لَكَ، ثُمَّ يَلْقَاهُ مِنْ الْغَدِ وهُو عَلَىٰ حَالِهِ، فَلا يَمْنَعُهُ ذلِكَ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيبَهُ وَقَعِيدَهُ، فَلَمَّا فَعَلُوا ذلِكَ ضَرَبَ اللهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ»

"The first deficiency that occurred among the Israelites was that a man (of them) would meet another man and say: 'O so-and-so, fear Allah, and abandon what you are doing, for it is not lawful for you.' He would then meet him the next day, still doing the same sin, without this preventing him from eating with him, drinking with him and sitting with him. When they did that, Allah made their hearts resemble each other."

Then he (may Allah's peace and blessings be upon him) said:

{لُعِنَ ٱلَّذِينَ كَفَرُواْ مِنۢ بَنِيٓ إِسۡرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبۡنِ مَرۡيَمَۚ ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعۡتَدُونَ * كَانُواْ لَا يَتَنَاهَوۡنَ عَن مُّنكَرٖ فَعَلُوهُۚ لَبِئۡسَ مَا كَانُواْ يَفۡعَلُونَ * تَرَىٰ كَثِيرٗا مِّنۡهُمۡ يَتَوَلَّوۡنَ ٱلَّذِينَ كَفَرُواْۚ لَبِئۡسَ مَا قَدَّمَتۡ لَهُمۡ أَنفُسُهُمۡ}

{Those who disbelieved from the Children of Israel were cursed on the tongue of David and Jesus son of Mary. That was because of their disobedience and their persistence in transgression.

They did not forbid one another from committing evil deeds. Terrible was indeed what they used to do!

You see many of them taking those who disbelieve as allies. Terrible was indeed what they have done for themselves} to His saying:

{فَٰسِقُونَ}

{but most of them are evildoers.} [Surat al-Mā'idah: 78-81] Then he (may Allah's peace and blessings be upon him) said:

«كَلاَّ، وَاللهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ، ولَتَأْخُذُنَّ عَلَىٰ يَدِ الظَّالِمِ، وَلَتَأْطِرُنَّه عَلَىٰ الْحَقِّ أَطْراً، وَلَتَقْصُرُنَّهُ عَلَىٰ الْحَقِّ قَصراً، أَوْ لَيَضْرِبَنَّ اللهُ بِقُلُوبِ بَعْضِكُمْ عَلَىٰ بَعْض، ثُمَّ لَيَلْعَنَنَّكُمْ كَمَا لَعَنَهُمْ».

"Nay! By Allah, you must enjoin what is good and forbid what is evil, prevent the wrongdoer, push him into conformity with what is right, and restrict him to what is right, or Allah will make your hearts resemble each other, then He will curse you as He cursed them." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

[1] (1) The Hadīth has a weak chain of narration.

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«لـمَّا وَقَعَتْ بَنُو إِسْرَائِيلَ فِي الْمَعَاصِي نَهَتْهُمْ عُلَمَاؤُهُمْ، فَلَمْ يَنْتَهُوا، فَجَالَسُوهُمْ فِي مَجَالِسِهِمْ وَوَاكَلُوهُمْ وَشَارَبُوهُمْ، فَضَرَبَ اللهُ قُلُوبَ بَعْضِهِم بِبَعْضٍ، وَلَعَنَهُمْ عَلَىٰ لِسَانِ دَاوُدَ وَعِيسَىٰ ابنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ»

This is the wording of Abu Dāwūd. The wording of Al-Tirmidhi is as follows: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "When the Israelites indulged in committing sins, their learned men prohibited them but they would not desist. Yet, the learned men associated with them and ate and drank with them. So, Allah Almighty made their hearts resemble each other and cursed them on the tongue of Dāwūd (David) and 'Isa (Jesus) son of Maryam (Mary), because they were disobedient and were given to transgression."

«لا وَالَّذي نَفْسي بِيَدِه حَتَّىٰ تَأْطِرُوهُمْ عَلَىٰ الحَقِّ أطْراً».

At this point, the Messenger of Allah (may Allah's peace and blessings be upon him), who was reclining on a pillow, sat up straight and said: "Nay! By Him in Whose Hand my soul is, (there is no escape for you) until you persuade them to act justly." --

Guidance from the Hadīth:

1) Muslims should beware of adopting the characteristics of the Jews who, in addition to committing sins, they did so openly and did not forbid each other from committing them.

2) Remaining silent when sins are committed is tantamount to inciting people to commit them and a cause for their spread. Evil has spread within the Ummah for no other reason than not disapproving it.

3) It is prohibited to sit with a doer of evil, except for the purpose of expressing one's disapproval of what he does.

4) Deterring wrongdoers and sinners leads to prosperity and unity of the word of the Ummah, while failure to do so leads to incurring the curse of Allah Almighty, disunity and division.

5) The heart's disapproval of evil entails staying away from its doers.

197/14- Forteenth Hadīth: Abu Bakr al-Siddīq (may Allah be pleased with him) said: "O People, you do recite this verse:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيۡكُمۡ أَنفُسَكُمۡۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهۡتَدَيۡتُمۡۚ}

{O you who believe, take care of your own selves. Those who have gone astray will not harm you as long as you are guided.} [Surat al-Mā'idah: 105] and I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«إِنَّ النَّاسَ إِذَا رَأَوُا الظَّالِمَ، فَلَمْ يَأْخُذُوا عَلَىٰ يَدَيْهِ أَوْشَكَ أَنْ يَعُمَّهُمُ اللهُ بِعِقَابٍ مِنْهُ».

'When people see an oppressor but do not prevent him from doing evil, Allah will soon punish them all.'" [Narrated by Abu Dāwūd, Al-Tirmidhi and Al-Nasā'i with authentic chains of narration]

Guidance from the Hadīth:

1) It is obligatory to pay attention to having good understanding of the Book of Allah Almighty and the Sunnah of His Prophet (may Allah's peace and blessings be upon him), as therein lies the origin of knowledge.

2) It is prohibited to interpret the Qur'an based on reason. Many ignorant people use some verses as evidence improperly.

3) The punishment of Allah Almighty includes the oppressor because of the evil he does, as well as the non-oppressor who approves of that evil.

4) Members of the Ummah have to cooperate in righteousness and piety, and advise one another to adhere to the truth and to patience.

24. Chapter on the Severe Punishment for Whoever Enjoins Good and Forbids Evil and Acts Contrary to That

Allah Almighty says:

{أَتَأۡمُرُونَ ٱلنَّاسَ بِٱلۡبِرِّ وَتَنسَوۡنَ أَنفُسَكُمۡ وَأَنتُمۡ تَتۡلُونَ ٱلۡكِتَٰبَۚ أَفَلَا تَعۡقِلُونَ}

{Do you enjoin righteousness upon people while you forget yourselves, even though you recite the Scripture? Do you not understand?} [Surat al-Baqarah: 44] Allah Almighty also says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لَا تَفۡعَلُونَ * كَبُرَ مَقۡتًا عِندَ ٱللَّهِ أَن تَقُولُواْ مَا لَا تَفۡعَلُونَ}

{O you who believe, why do you say what you do not do?

It is most loathsome to Allah that you say what you do not do.} [Surat as-Saff: 2-3] Allah Almighty also says that Shu'ayb (Jethro) (peace be upon him) said to his people:

{وَمَآ أُرِيدُ أَنۡ أُخَالِفَكُمۡ إِلَىٰ مَآ أَنۡهَىٰكُمۡ عَنۡهُۚ}

{I do not want to go against what I am forbidding you} [Surat Hūd: 88]

Guidance from the verses:

1) Those who enjoin what is good and forbid what is evil, yet their actions contradict their words are threatened of receiving punishment by Allah and are hateful in His Sight.

2) Whoever does this is not complying with the way of the messengers (peace be upon them).

198/1- Abu Zayd Usāmah ibn Zayd ibn Hārithah (may Allah be pleased with him and his father) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying:

«يُؤْتَىٰ بالرَّجُلِ يَوْمَ الْقِيامَةِ فَيُلْقَىٰ في النَّار، فَتَنْدَلِقُ أَقْتَابُ بَطْنِهِ، فَيَدُورُ بِهَا كَمَا يَدُورُ الحِمَارُ في الرَّحَا، فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّار، فَيَقُولُونَ: يَا فُلانُ مَا لَكَ؟ أَلَمْ تَكُ تَأْمُرُ بالمَعْروفِ وَتَنْهَىٰ عَنِ المُنْكَر؟ فَيَقُولُ: بَلَى، كُنْتُ آمُرُ بالمَعْرُوفِ وَلا آتِيْه، وَأَنْهَىٰ عَنِ المُنْكَر وَآتِيهِ».

"A man will be brought on the Day of Resurrection and thrown into the fire, and his intestines will slip out and he will go around by them like a donkey goes around a millstone. The dwellers of Hell will

gather around him and say, 'O so-and-so, what is the matter with you? Did you not use to command us to do right and forbid us from doing wrong?' He will reply, 'Yes, I commanded you to do right but I did not do it myself, and I forbade you from doing wrong but I did it myself.'" [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) Highlighting the severe punishment of those who do not practice what they preach.

2) Description of the Fire and its denizens is an aspect of the unseen which the Prophet (may Allah's peace and blessings be upon him) informed us about, thus it is obligatory to believe in the prophetic reports and hold them truthful.

3) Doing good and abandoning evil saves the person from entering the Fire.

4) One should start by reforming himself in terms of his words and actions according to the prophetic advice.

25. Chapter on Fulfillment of Trusts

Allah Almighty says:

{إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا}

{Indeed, Allah commands you to return trusts to their owners} [Surat an-Nisā': 58] Allah also says:

{إِنَّا عَرَضۡنَا ٱلۡأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱلۡجِبَالِ فَأَبَيۡنَ أَن يَحۡمِلۡنَهَا وَأَشۡفَقۡنَ مِنۡهَا وَحَمَلَهَا ٱلۡإِنسَٰنُۖ إِنَّهُۥ كَانَ ظَلُومٗا جَهُولٗا}

{Indeed, We offered the Trust to the heavens, the earth, and the mountains, yet they refused to bear it and were afraid of it. But man assumed it; he is indeed wrongful and ignorant.} [Surat al-Ahzāb: 72]

Guidance from the verses:

There are two types of trusts:

1) Trusts related to the rights of Allah like acts of worship dedicated to Allah Almighty, and the greatest of which is adhering to Tawhīd (monotheistic belief) and prayer.

2) Trusts related to the rights of people like dutifulness to parents, maintaining ties of kinship, and educating children.

199/1- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«آيَةُ الـمُنـَافِقِ ثَلاثٌ: إذَا حَدَّثَ كَذَبَ، وَإذَا وَعَدَ أَخْلَفَ، وَإذَا اؤْتُمِنَ خَانَ». متفقٌ عليه.

"The signs of the hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted with something, he betrays the trust." [Narrated by Al-Bukhāri and Muslim]

In another version of the Hadīth, he said:

«وَإِنْ صَامَ وَصَلَّىٰ وَزَعَمَ أَنهُ مُسْلِمٌ».

"even if he fasts, prays, and claims to be a Muslim."

Words in the Hadīth:

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Guidance from the Hadīth:

1) The information the Prophet (may Allah's peace and blessings be upon him) gave in this Hadīth includes two points: identifying the hypocrites and their qualities, and caution against possessing such qualities. Thus, the Hadīth contains information and guidance.

2) Truthfulness in speech, honoring the promise, and fulfilling the trust are among the qualities of the believers, and they are all obligatory.

3) A Muslim's speech should match his actions.

{كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُواْ مَا لَا تَفْعَلُونَ}

{It is most loathsome to Allah that you say what you do not do.} [Surat as-Saff: 3]

200/2- Hudhayfah ibn al-Yamān (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) narrated two narrations to us, one of which I have seen happening, and I am waiting for the other. He narrated that (in the beginning) trust was preserved in the roots of the hearts of men, then the

Qur'an was revealed, and they learned it from the Qur'an, and then they learned it from the Sunnah. Then he told us about the disappearance of trust as he said:

«يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلّ أَثَرُهَا مِثْلَ أَثَرِ الْمَجْلِ، كَجَمْرٍ دَحْرَجْتَهُ عَلَىٰ رِجْلِكَ فَنَفِطَ، فَتَرَاهُ مُنْتَبِراً وَلَيْسَ فِيهِ شَيْءٌ»

'A man will go to sleep whereupon trust will be taken away from his heart, and only its trace will remain like speckles. He then will sleep, whereupon the remainder of the trust will also be taken away and its trace will remain like a blister, like an ember that you roll on your leg, it causes pain and you see it swollen while it contains nothing.' Then he took a pebble and rolled it over his leg.

«فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ، فَلا يَكَادُ أَحَدٌ يُؤَدِّي الأَمَانَةَ حَتَّىٰ يُقَالَ: إنَّ في بَنِي فُلانٍ رَجُلاً أَمِيناً، حَتَّىٰ يُقَالَ لِلرَّجُلِ: مَا أَجْلَدَهُ! مَا أَظْرَفَهُ! مَا أَعْقَلَهُ! وَمَا في قَلْبِهِ مِثْقَالُ حَبَّةِ مِنْ خَرْدَلٍ مِنْ إيمَانٍ. وَلَقَدْ أَتَىٰ عَلَيَّ زَمَانٌ وَمَا أُبَالِي أَيُّكُمْ بَايَعْتُ، لَئِنْ كَانَ مُسْلِماً لَيَرُدَّنَّهُ عَلَيَّ دِينُهُ، وَلَئِنْ كَانَ نَصْرَانِيّاً أَوْ يَهُودِياً لَيَرُدَّنَّهُ عَلَيَّ سَاعِيهِ، وَأَمَّا الْيَوْمَ فَمَا كُنْتُ أُبَايِعُ مِنْكُمْ إلَّا فُلاناً وَفُلاناً».

'So there will come a day when people will deal in business with each other, but there will hardly be any trustworthy persons among them, until it would be said that in such and such a tribe, there is an honest man, and until a man will be admired for his strength, intelligence, and good manners, although he will not have faith equal to a mustard seed in his heart. There came upon me a time when I did not mind dealing with anyone of you, for if he

was a Muslim, his religion would prevent him from cheating me, and if he was a Jew or a Christian, his Muslim ruler would prevent him from cheating me; but today I cannot deal except with so-and-so and so-and-so.'" [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) Ethics in Islam are deeper than the concept of contemporary humanism since they go beyond outward and visible aspects to reach the actions of the hearts and the secrets of the souls.

2) Islamic ethics emanate from the Qur'an and Sunnah, and therein lies the perfection of morals and refinement.

3) Morals are changeable, or else refinement would be of no use.

4) Morals and faith are inseparable, whenever either of them is missing, the other is missing too.

5) One of the portents of the Hour is the disappearance of trust so much so that the honest would not be trusted and the dishonest would be trusted.

201/3- Hudhayfah and Abu Hurayrah (may Allah be pleased with both of them) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«يَجْمَعُ اللهُ تَبَارَكَ وَتَعَالَىٰ النَّاسَ، فَيَقُومُ الْمُؤْمِنُونَ حَتَّىٰ تُزْلَفَ لَهُمُ الْجَنَّةُ، فَيَأْتُونَ آدَمَ، صَلَوَاتُ اللهِ عَلَيْهِ، فَيَقُولُونَ: يَا أَبَانَا اسْتَفْتِحْ لَنَا الْجَنَّةَ، فَيَقُولُ: وَهَلْ أَخْرَجَكُمْ

مِنَ الْجَنَّةِ إِلَّا خَطِيئَةُ أَبِيكُمْ ! لَسْتُ بِصاحِبِ ذلِكَ، اذْهَبُوا إِلَىٰ ابْنِي إِبْراهِيمَ خَلِيلِ اللهِ. قال: فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُ إِبْرَاهِيمُ: لستُ بصَاحِبِ ذلِكَ، إِنَّمَا كُنْتُ خَلِيلاً مِنْ وَرَاءَ وَرَاءَ، اعْمَدُوا إِلَىٰ مُوسَىٰ الَّذي كَلَّمَهُ اللهُ تكْلِيماً. فَيَأْتُونَ مُوسَى، فَيَقُولُ: لَسْتُ بِصَاحِبِ ذلِكَ ؟ اذْهَبُوا إِلَىٰ عِيسَىٰ كَلِمَةِ اللهِ وَرُوحِهِ. فَيَقُولُ عِيسَى: لَسْتُ بِصَاحِبِ ذلِكَ. فَيَأْتُونَ مُحَمَّداً صلى الله عليه وسلم ، فَيَقُومُ فَيؤْذَنُ لهُ، وَتُرْسَلُ الأَمَانَةُ والرَّحِمُ، فَيَقُومَانِ جَنْبَتَي الصِّرَاطِ يَمِيناً وَشِمالاً، فَيَمُرُّ أَوَّلُكُمْ كالْبَرْقِ، قُلْتُ: بِأَبِي وَأُمِّي، أَيُّ شَيْءٍ كَمَرّ الْبَرْقِ؟ قال: أَلَمْ تَرَوْا كَيْفَ يَمُرُّ وَيَرْجِعُ في طَرْفَةِ عَيْنٍ؟ ثُم كَمَرِّ الرِّيحِ، ثُمَّ كَمَرِّ الطَّيْرِ وشدِّ الرِّجالِ، تَجْرِي بِهِمْ أَعْمَالُهُمْ، وَنَبِيُّكُمْ قَائِمٌ عَلَىٰ الصِّرَاطِ يَقُولُ: رَبِّ سَلِّمْ سَلِّمْ، حَتَّىٰ تَعْجِزَ أَعْمَالُ الْعِبَادِ، حَتَّىٰ يجيءَ الرَّجُلُ لا يَسْتَطِيعُ السَّيرَ إِلَّا زَحْفاً، وَفي حَافَتَي الصِّرَاطِ كَلالِيبُ مُعَلَّقَةٌ مأْمُورَةٌ بأَخْذِ مَنْ أُمِرَتْ بِهِ، فَمَخْدوشٌ نَاجٍ، ومُكَرْدَسٌ في النَّارِ» وَالذي نَفْسُ أَبي هُرَيْرَةَ بِيَدِهِ إِنَّ قَعْرَ جَهَنَّم لَسَبْعُون خَرِيْفاً.

"Allah, Blessed and Exalted, will gather mankind (on the Day of Resurrection). The believers will stand until Paradise is brought near to them. So, they will go to Adam (peace be upon him) and say: 'O our Father! Request that Paradise be opened for us.' He will say: 'Was it anything other than your father's sin that got you out of Paradise? I am not fit for that. Go to my son Ibrāhīm (Abraham), the intimate friend of Allah.' They will go to Ibrāhīm who will say: 'I am not fit for that. Indeed, I was only an intimate friend of a low order. Go to Mūsa (Moses) whom Allah spoke directly to.' They will go to Mūsa, but he will say: 'I am not fit for that. Go to 'Isa (Jesus), the Word and Spirit of Allah.' 'Isa will say: 'I am not fit for that.' So they will go to Muhammad (may Allah' s peace and blessings be upon him) who will stand and will be given

permission. Trust and kinship will be sent to stand on the right and left of the Sirāt (Bridge over Hell). The first of you will pass over it like lightning." I (the narrator) said: "May my father and mother be sacrificed for you! What is the passing of lightening like?" He said: "Have you not seen how it comes and goes in the blink of an eye? Then it will be like the passing of wind. Then it will be like the passing of birds. Then it will be like the running of men; their deeds will make them run. Your Prophet will be standing at the Sirāt saying: 'O Lord, grant safety, grant safety!' until the deeds of the slaves will not avail them; until a man would not be able to move except by crawling. On the two edges of the Sirāt, there will be suspended hooks, commanded to snatch whom they are ordered to snatch. Some people will sustain scratches but will be saved; others will be dumped in the Fire." By the One in whose Hand is the soul of Abu Hurayrah, the depth of Hell is seventy years. [Narrated by Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) Paradise will not be opened until the Intercessor, Prophet Muhammad (May Allah's peace and blessings be upon him), requests that it be opened.

2) The modesty of the prophets (peace be upon them) is highlighted through each of them referring the matter to the other.

3) Trust and kinship are of a high status as they will stand at the sides of the Sirāt.

4) The manner the slaves pass over the Sirāt will vary according to their righteous deeds, so let everyone strive in doing righteous deeds whereby he would pass over the Sirāt quickly and easily.

202/4- Abu Khubayb 'Abdullah ibn Az-Zubayr (may Allah be pleased with him) reported: "When Az-Zubayr got ready to fight during the Battle of Al-Jamal, he called me and I stood up beside him, and he said to me: 'O my son! Today none will be killed except as either an oppressor or an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my debts. Do you think that anything will be left of our property after the debts are settled?' Then he said: 'O my son! Sell our property and pay my debts.' He then bequeathed one-third of his property and bequeathed one-third of that portion to 'Abdullah's sons. He said: 'One-

third of the one third. If any property is left after the settlement of the debts, one-third (of the one-third of what is left) is to be given to your sons.'" (Hishām, a sub-narrator, said: 'Some of the sons of 'Abdullah were equal in age to the sons of Az-Zubayr, like Khubayb and 'Abbād. 'Abdullah had nine sons and nine daughters at that time.') 'Abdullah added: "He (Az-Zubayr) went on advising me regarding his debts, saying: 'If you should fail to settle part of the debts, appeal to my Master to help you.' By Allah! I could not understand what he meant till I asked: 'O father, Who is your Master?' He replied: 'Allah (is my Master).' By Allah, whenever I had any difficulty regarding his debts, I would say: 'O Master of Az-Zubayr, settle his debts on his behalf,' and Allah would (help me to) settle them. Az-Zubayr was martyred leaving no Dinar or Dirham except for land and property, including a land which was (called) Al-Ghābah, and eleven houses in Madinah, two in Basrah, one in Kufah, and one in Egypt. The source of the debt which he owed was, that if somebody brought some money to him for safekeeping, Az-Zubayr would say: 'No, (I won't keep it as a trust) but I take it as a debt, for I am afraid it might be lost.' Az-Zubayr was never appointed governor or collector of the tax of Kharāj or any other similar thing, but he collected his wealth (from the war booty he gained) during the battles he took part in, in the company of the

Messenger of Allah (may Allah's peace and blessings be upon him) and Abu Bakr, 'Umar, and 'Uthmān (may Allah be pleased with them). When I counted his debt, it turned out to be two million and two hundred thousand." (The sub-narrator added:) Hakīm ibn Hizām met 'Abdullah ibn Az-Zubayr and asked him: "O my nephew, How much is the debt of my brother?" 'Abdullah did not reveal the exact amount and said, "One hundred thousand." Hakīm said: "By Allah! I do not think your property will cover it." Upon that, 'Abdullah said to him: "What if I told you that it is two million and two hundred thousand?" Hakīm said: "I do not think you can repay it; so if you are unable to repay all of it, I will help you." Az-Zubayr had bought Al-Ghābah for one hundred and seventy thousand. 'Abdullah sold it for one million and six hundred thousand. Then he called out to the people saying: "Any person who has any money claim on Az-Zubayr should come to us in Al-Ghābah." There came to him 'Abdullah ibn Ja'far whom Az-Zubayr owed four hundred thousand. He said to 'Abdullah: "If you wish I will forgo the debt." 'Abdullah said: "No." Then Ibn Ja'far said: "If you wish you can defer repayment if you are going to defer the repayment of any debt." 'Abdullah said: "No." Ibn Ja'far said: "Then give me a piece of the land." 'Abdullah said (to him): "Yours is the land extending from this place to this place." So, 'Abdullah sold most of the land and settled the

debt perfectly, with four and a half shares remaining unsold from the land of Al-Ghābah. He then went to Muʻāwiyah while ʻAmr ibn ʻUthmān, Al-Mundhir ibn az-Zubayr and Ibn Zamʻah were sitting with him. Muʻāwiyah asked: "At what price have you appraised Al-Ghābah?" He said: "One hundred thousand for each share." Muʻāwiyah asked: "How many shares are left?" ʻAbdullah replied, "Four and a half shares." Al-Mundhir ibn az-Zubayr said: "I would like to buy one share for one hundred thousand." ʻAmr ibn ʻUthmān said: "I would like to buy one share for one hundred thousand." Ibn Zamʻah said: "I would like to buy one share for one hundred thousand." Muʻāwiyah said: "How much is left now?" ʻAbdullah replied: "One share and a half." Muʻāwiyah said: "I would like to buy it for one hundred and fifty thousand." ʻAbdullah ibn Jaʻfar then sold his share to Muʻāwiyah for six hundred thousand. When ʻAbdullah ibn az-Zubayr had paid all the debts, Az-Zubayr's other sons said to him: "Distribute our inheritance among us." He said: "No, by Allah, I will not distribute it among you till I announce in four successive Hajj seasons: "Would those who have money claims on Az-Zubayr come forward so that we may repay them." So, he started to announce that in public in every Hajj season, and when four years had elapsed, he distributed the inheritance among the heirs. Az-Zubayr had four wives, and

after the one-third of his property was excluded (according to the will), each of his wives received one million and two hundred thousand. So the total amount of his property was fifty million and two hundred thousand. [Narrated by Al-Bukhāri]

Words in the Hadīth:

The Day of Al-Jamal: a famous battle that took place between the Muslims, and the conflicting parties were the Commander of the Believers, ʻAli ibn Abi Tālib and the Mother of the Believers ʻĀishah (may Allah be pleased with both of them).

Al-Ghābah: A well known land in the uppermost area of Madinah.

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Guidance from the Hadīth:

1) Muslims are urged to observe the fulfillment of trusts.

2) Debts are a serious matter. One should hasten to settle his debts before death.

3) Whoever Calls upon Allah Almighty by supplication, takes refuge with Him, and makes Him his master and guardian, Allah will suffice him and give him in abundance. Indeed, He never fails a slave who pins his hopes on Him.

Benefit:

The fighting that took place between the Companions (may Allah be pleased with them) has a valid justification. Ibn Taymiyyah (may Allah have

mercy upon him) said in his book Al-'Aqīdah Al-wāsitiyyah:

"And they remain silent regarding the dispute that took place among the Companions, and they say about the traditions reporting their faults that some of them are fabricated lies while some have undergone addition and deletion and were altered from their original meaning. As for the authentic traditions, the Companions are excused for what is reported about them therein. They conducted Ijtihād (reasoning based on knowledge) and were either correct or incorrect in their deductions... They had of virtues and merits what entails forgiveness of whatever they might have committed, if any. Much of their sins are forgiven in such a way that outdoes those who will come after them because they had good deeds that erase sins much more than those who come after them... Also, if it happened that any of them had committed a sin, then he must have repented of it or had done good deeds that erased it or has been forgiven by virtue of his early acceptance of Islam or by the intercession of Muhammad (may Allah's peace and blessings be upon him)... or he was subjected to an affliction that expiated his sin... Another point is that their disapproved deeds are so little in comparison to their merits and advantages including their belief in Allah and His Messenger, doing Jihad in His cause, migration, support of the

religion, beneficial knowledge, and righteous deeds. In fact, whoever studies their biographies with knowledge and insight, and recognizes the virtues bestowed upon them by Allah Almighty, will know for sure that they are the best people next to prophets, that there is none who can be like them either in the past or in the future generations, and that they are the chosen of the generations of the Muslim nation, which is the best of all nations and the most honorable in the Sight of Allah." End of quote with summarization.

26. Chapter on Prohibition of Injustice and the Command to Settle Grievances

Allah Almighty says:

{مَا لِلظَّٰلِمِينَ مِنۡ حَمِيمٖ وَلَا شَفِيعٖ يُطَاعُ}

{The wrongdoers will have no close friend or intercessor whose word may be heeded.} [Surat Ghāfir: 18] Allah Almighty also says:

{وَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٖ}

{The wrongdoers will have no helper.} [Surat al-Hajj: 71]

Benefit:

Injustice is of two categories:

1- Injustice that is related to the rights of Allah Almighty like Shirk, religious innovations, major sins and minor sins.

2- Injustice related to the rights of the slaves, like those related to their blood, wealth, and honor.

As for the relevant Hadīths:

The Hadīth of Abu Dharr that was previously cited at the end of the Chapter on Mujāhadah.

203/1- Jābir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«اتَّقُوا الظُّلْمَ؛ فَإِنَّ الظُّلْم ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، واتَّقُوا الشُّحَّ؛ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَىٰ أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ».

"Beware of injustice, for injustice will be layers of darkness on the Day of Resurrection; and beware of avarice, for avarice ruined those who were before you. It incited them to shed their blood and regard the unlawful as lawful." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Injustice and avarice are among the major sins that cause destruction in the worldly life and severe distress on the Day of Judgment.

2) Stinginess is not a characteristic of the believers; rather, generosity and openhandedness are.

204/2- Abu Hurayrah (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said:

«لَتُؤَدُّنَّ الْحُقُوقَ إِلَىٰ أَهْلِهَا يَوْمَ الْقِيَامَةِ، حَتَّىٰ يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ».

"Verily, you will restore the rights to their owners on the Day of Judgment, so that even the hornless sheep will take its revenge from the horned one." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Rights should be fulfilled to their rightful owners.

2) Rights of the slaves are not forgivable until they are fulfilled.

3) The justice of Allah Almighty is perfect to the point that He settles the rights between animals. So, let those who do injustice to people fear Allah!

205/3- Ibn 'Umar (may Allah be pleased with him and his father) said: "We were talking about the Farewell Hajj when the Prophet (may Allah's peace and blessings be upon him) was with us and we did not know what the Farewell Hajj was. Then the Messenger of Allah (may Allah's peace and blessings be upon him) praised Allah and extolled

Him, then mentioned the Dajjāl (Anti Christ) and spoke about him extensively, saying:

«مَا بَعَثَ اللهُ مِنْ نَبِيٍّ إِلَّا أَنْذَرَهُ أُمَّتَهُ: أَنْذَرَهُ نُوح والنَّبيونَ مِنْ بَعْدِهِ، وَإِنَّهُ إِنْ يَخْرُجْ فِيكُمْ فَمَا خَفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ فَلَيْسَ يَخْفَىٰ عَلَيْكُمْ، إِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، وَإِنَّهُ أَعْوَرُ عَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنبَةٌ طَافِيَةٌ، أَلا إِنَّ اللهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ، كَحُرْمَةِ يَوْمِكُمْ هذَا، فِي بلدِكُم هذَا، فِي شَهْرِكُمْ هذَا، أَلاَ هَلْ بَلَّغْتُ؟» قَالُوا: نَعَمْ، قَالَ: «اللهم اشْهَدْ ـ ثَلاثاً ـ وَيْلَكُمْ، أَوْ ويْحَكُمْ، انْظُرُوا: لا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

'Every Prophet sent by Allah had warned his people against his mischief. Nūh (peace be upon him) warned his people and so did all the Prophets after him. If he (i.e. the Dajjāl) appears among you, his affair will not remain hidden from you. Your Lord is not one-eyed, but the Dajjāl is. His right eye is protruding like a swollen grape. Listen, Allah has made your blood and your properties as inviolable as this day of yours (the Day of Sacrifice), in this city of yours (Makkah), in this month of yours (Dhul-Hijjah). Listen, have I conveyed Allah's Message to you?' The people replied in the affirmative. There upon he said, 'O Allah, bear witness,' and he repeated it thrice. He (may Allah's peace and blessings be upon him) said: 'Do not revert after me as disbelievers striking the neck of one another.'" [Narrated by Al-Bukhāri; partially narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The trial of the Dajjāl is extremely dangerous for the people. All the prophets warned their people of him.

2) Muslims' blood, properties, and honor are inviolable, and transgression against any of these is a form of prohibited injustice.

3) Fighting against one another is forbidden, being an act of disbelief and a form of injustice that people commit against one another.

206/4-'Ā'ishah (may Allah be pleased with her) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الأَرْضِ طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ».

"Whoever unjustly usurps even one handspan of land, his neck will be encircled with it down the seven earths." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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The person who does this will be punished by having a collar around his neck which will be seen by all the people for the purpose of humiliating him on the Day of Judgment.

Guidance from the Hadīth:

1) Usurping others' land is a major sin and a form of injustice that is promised punishment.

2) One reaps what he sows, so whoever commits injustice, Allah will punish him in the same way by which he wronged others.

Benefit:

A rightful owner of a land is an owner of whatever lies beneath it. None can dig a tunnel beneath unless the owner gives his consent to this. Also, whatever is found underground in his land is his property.

207/5- Abu Mūsa (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ فَإِذَا أَخَذَهُ لَمْ يُفْلِتْهُ، ثُمَّ قَرَأَ:

"Verily, Allah gives respite to the oppressor, but when He seizes him, He does not release him, then he recited:

{وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِيَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ}»

{Such is the seizing of your Lord when He seizes the towns that are given to wrongdoing; His seizing is surely painful and severe.} [Surat Hūd: 102]" [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Those who commit injustice should not be deceived by their own power, nor by the respite that Allah gives them.

2) Allah Almighty drags those who are unjust into committing more sins so that their punishment will be double fold.

208/6- Mu'ādh (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) dispatched me to Yemen and said:

«إِنَّكَ تَأْتِي قَوْماً مِنْ أَهْلِ الْكِتَابِ، فادْعُهُمْ إِلَىٰ شَهَادَةِ أَنْ لاَ إِلهَ إِلَّا الله، وَأَنِّي رَسُولُ الله، فَإِنْ هُمْ أَطَاعُوا لِذلِكَ، فَأَعْلِمْهُمْ أَنَّ الله قَدِ افْتَرَضَ عَلَيْهِم خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذلِكَ، فَأَعْلِمْهُمْ أَنَّ اللهَ قَدِ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَىٰ فُقَرائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لِذلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ. وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ الله حِجَابٌ».

"You will go to a people of the Scripture. Invite them to the testimony that there is no god but Allah and that I am the Messenger of Allah. If they obey you in that, tell them that Allah Almighty ordained for them five prayers every day and night. If they obey you in that, tell them that Allah ordained on them Zakah (alms) to be taken from the rich among them and given back to the poor among them. If they obey you in that, do not ever approach their precious property, and beware of the supplication of an oppressed person, for there is no barrier

between it and Allah." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The first thing people should be called to is to testify that there is no god but Allah. Believing in the oneness of Allah (Tawhīd) is the foremost duty upon the slaves.

2) Prayer and Zakah are of utmost importance, being the most superior pillars of Islam after the two testimonies of faith.

3) Injustice is prohibited, and so it is impermissible for the collector of Zakah to take more than what is due.

4) The supplication of the oppressed is answered, whether he is a Muslim or a disbeliever, because Allah Almighty has prohibited injustice among the slaves.

209/7- Abu Humayd 'Abdur-Rahmān ibn Sa'd al-Sā'idi (may Allah be pleased with him) said: "The Prophet (may Allah's peace and blessings be upon him) appointed a man from the tribe of Azd called Ibn al-Lutbiyyah for collecting the Zakah. When he returned (after collecting it) he said: 'This (Zakah money) is for you and this has been given to me as a gift.' The Prophet (may Allah's peace and

blessings be upon him) got up, stood on the pulpit, then praised Allah and said:

«أَمَّا بَعْدُ فَإِنِّي أَسْتَعْمِلُ الرَّجُلَ مِنْكُمْ عَلَىٰ الْعَمَلِ مِمَّا وَلاَّنِي اللهُ، فَيَأْتِي فَيَقُولُ: هذَا لَكُمْ، وَهذَا هَدِيَّةٌ أُهْدِيَتْ إِلَيَّ، أَفَلاَ جَلَسَ فِي بَيْتِ أَبِيهِ أَوْ أُمِّهِ حَتَّىٰ تَأْتِيَهُ هَدِيَّتُهُ إِنْ كَانَ صَادِقاً؟ وَاللهِ لا يَأْخُذُ أَحَدٌ مِنكُمْ شَيْئاً بِغَيْرِ حَقِّهِ إِلَّا لَقِيَ اللهَ تَعَالَى، يَحْمِلُهُ يَوْمَ الْقِيَامَةِ، فَلا أَعْرِفَنَّ أَحَداً مِنْكُمْ لَقِيَ اللهَ يَحْمِلُ بَعِيراً لَهُ رُغَاءٌ، أَو بَقَرَةً لَهَا خُوَارٌ، أَوْ شَاةً تَيْعَرُ»،

'I employ a man to do a job and he comes and says: "This is for you and this has been given to me as a gift!" Why does he not stay in the house of his father or his mother and see whether gifts will be given to him or not? By Allah, if any one of you took anything wrongfully, he will meet Allah Almighty carrying it on the Day of Resurrection. I will not recognize anyone of you on the Day of Resurrection who is carrying a grunting camel or a bellowing cow or a bleating ewe.' Then he raised his hands till we could see the whiteness of his armpits, and he said thrice: 'O Allah! have I conveyed (Your Commandments)?'" [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Gifts received by employees are bribes and unlawful gain. They have no right to use their positions in acquiring private benefits.

2) Everyone who acts unjustly will come on the Day of Judgment with the injustice that he did. Verily, the consequences of injustice are calamitous.

3) The prophetic approach in giving advice and reminder is to address the public rather than criticize certain individuals, as this broadens the scale of benefit and keeps the people unexposed.

210/8- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ كَانَتْ عِنْدَهُ مَظْلَمَةٌ لأَخِيهِ، مِنْ عِرْضِهِ أَوْ مِنْ شَيْءٍ، فَلْيَتَحَلله مِنْهُ الْيَوْمَ قَبْلَ أَنْ لا يَكُونَ دِينَارٌ وَلاَ دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ».

"He who has wronged his brother, concerning his honor or anything else, let him ask for his pardon today before there comes a time when there will be neither a Dinar nor a Dirham (on the Day of Judgment). If he has good deeds, an amount equivalent to the wrong he has done will be taken from his good deeds (and given to the one whom he has wronged). If he has no good deeds, then some of that person's bad deeds will be taken and loaded upon him." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) One must seek pardon of those whom he wronged, no matter how insignificant the wrong he did is.

2) Injustice is grievous, and people's rights will surely be restored to them either in the worldly life or the Hereafter.

Benefit:

Concerning the defamation of honor, some scholars said that if the wronged person has no knowledge of such defamation, then there is no need to inform him of that, so that no further evil would be incurred as a result. However, the perpetrator should ask Allah for forgiveness for the person he defamed, supplicate in his favor, and praise him in the gatherings where he used to defame him. In this way, he absolves himself of the injustice he committed against him.

211/9- 'Abdullah ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَىٰ اللهُ عَنْهُ».

"A Muslim is the one from whose tongue and hand Muslims are safe, and the emigrant is the one who abandons what Allah has forbidden." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) A true Muslim is the one from whose tongue and hand Muslims are safe. In other words, he does not insult them, curse them, backbite them, nor does he beat or hurt them in any way.

2) Injustice could be done by words or actions, and its perpetrator is in great danger.

212/10- ‘Abdullah ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) also reported: “There was a man who looked after the belongings of the Prophet (may Allah’s peace and blessings be upon him) who was called Kirkirah. The man died and Allah’s Messenger (may Allah’s peace and blessings be upon him) said: ‘He is in the Fire.’ The people then went to look at him and found in his place a cloak he had stolen from the war booty.” [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Unrightful taking of public property is prohibited, whether in great or small amounts.

2) Dishonesty with regard to Muslims’ public property is a major sin, whether that property was large or small.

213/11- Abu Bakrah Nufay‘ ibn al-Hārith (may Allah be pleased with him) reported that the

Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّمَوَاتِ وَالأَرْضَ: السَّنَةُ اثْنَا عَشَرَ شَهْراً، مِنْهَا أَرْبَعَةٌ حُرُمٌ: ثَلاثٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَة، وَذُو الْحِجَّةِ، وَالْمُحَرَّم، وَرَجَبُ مُضَرَ، الَّذِي بَيْنَ جُمَادَىٰ وَشَعْبَانَ، أيُّ شَهْرٍ هذَا؟»

"Time has completed its cycle and has returned to its state when Allah created the heavens and the earth. A year consists of twelve months, of which four are sacred; three of them are consecutive: Dhul-Qa'dah, Dhul-Hijjah, Al-Muharram, and Rajab of Mudar that is between Jumāda and Sha'bān. Which month is this?" We said: "Allah and His Messenger know best." He then remained silent till we thought that he would give it another name. Then he said: "Is it not Dhul-Hijjah?" We said: "Yes." He said: "What city is this?" We said: "Allah and His Messenger know best." He then remained silent till we thought that he would give it another name. Then he said: "Is it not The (sacred) City?" We said: "Yes." He then said: "What day is this?" We said: "Allah and His Messenger know best." He then remained silent till we thought that he would give it another name. Then he said: "Is it not the Day of Nahr?" We said: "Yes." He then said:

«فَإِنَّ دِمَاءَكُمْ وَ أَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هذَا، فِي بَلَدِكُمْ هذَا، فِي شَهْرِكُمْ هذَا، وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعمَالِكُمْ، أَلا فَلا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضكُمْ رِقَابَ بَعْضٍ، أَلا لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يَبْلُغُه أَنْ يَكُونَ أَوْعَىٰ لَه مِنْ بَعْضِ مَنْ سَمِعَه» ثُمَّ قَالَ: «أَلا هَلْ بَلَّغْت؟ أَلا هَلْ بَلَّغْتُ؟» قُلْنَا: نَعَمْ، قَال: «اللهم اشْهَدْ».

"Verily! Your blood, property, and honor are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours, in this city of yours. You will meet your Lord and He will ask you about your deeds. Do not revert to disbelief after me, striking each other's necks. It is incumbent upon those who are present to inform those who are absent, for perhaps some of those who are informed of it might comprehend (what I have said) better than some of those who heard it (from me)." Then he said twice: "Have I conveyed the message?" We said: "Yes." He said: "O Allah, be witness." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Time has completed its cycle: This was interpreted by his saying, "A year consists of twelve months."

Rajab of Mudar: The month of Rajab is attributed to the Mudar Tribe because they sanctified it the most among all other tribes.

Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) warned his ummah against killing one another.

2) The Prophet (may Allah's peace and blessings be upon him) demonstrated the greatness of the occasion on the day of the Farewell Hajj. On that day, he instructed the Muslims to fulfill the rights

and refrain from injustice. Verily, the successful is the one who adheres to the instruction of the Messenger of Allah (may Allah's peace and blessings be upon him).

3) The Muslim's blood, wealth, and honor are inviolable to his fellow Muslim brother. Violating this right is serious injustice.

214/12- Abu Umāmah Iyās ibn Tha'labah al-Hārithi (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنِ اقْتَطَعَ حَقَّ امْرِىءٍ مُسْلِمٍ بِيَمِينِهِ فَقَدْ أَوْجَبَ اللهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ» فَقَالَ رَجُلٌ: وَإِنْ كَانَ شَيْئاً يَسِيراً يَا رَسُولَ اللهِ؟ فَقَالَ: «وَإِنْ قَضِيباً مِنْ أَرَاكٍ».

"Whoever seizes the right of a Muslim by taking a false oath, Allah will condemn him to Hell and will forbid Paradise for him." One man asked: "O Messenger of Allah, even if it is something insignificant?" He replied: "Yes, even if it is a twig of the Arāk tree." [Narrated by Muslim]

Words in the Hadīth:

Arāk: A tree whose twigs are used as Siwāk (toothstick).

Guidance from the Hadīth:

1) Usurping others' rights is prohibited. Rather, Muslims are required to fulfill the rights to whom they are due, even if they were insignificant.

2) Usurping others' rights deprives its doer of entering Paradise, until they are restored to their rightful owners.

215/11- 'Adiyy ibn 'Umayrah (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«من اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَىٰ عَمَلٍ، فَكَتَمَنَا مِخْيَطاً فَمَا فَوْقَهُ، كَانَ غُلُولاً يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ»،

"Whoever of you that we assign to a position and he conceals from us a needle or what is more, it will be counted as misappropriation and he will be called upon to restore it on the Day of Judgment." A black man from the Ansār stood up - I can remember exactly what he looked like - and said: "O Messenger of Allah, take back from me your assignment." He (the Prophet) said: "What happened to you?" The man replied: "I heard you saying such-and-such." He (the Prophet) said:

«وَأَنَا أَقُولُه الآنَ: مَنِ اسْتَعْمَلْنَاهُ عَلَىٰ عَمَلٍ فَلْيَجِىءْ بِقَلِيلِهِ وَكَثِيرِهِ، فَمَا أُوتِيَ مِنْهُ أَخَذَ، وَمَا نُهِيَ عَنْهُ انْتَهَى».

"I say that even now: Whosoever from you is appointed by us to a position, he should render an account of everything, big or small, and whatever he is given therefrom, he should take and he should desist from taking what is forbidden for him to take." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Whoever is entrusted with the Muslims' public wealth must guard it and deliver it to those who are entitled to it.

2) A Muslim should be careful to avoid being in a post of authority and public office because it is most likely that he would not discharge his duties as due.

216/14- 'Umar ibn al-Khattāb (may Allah be pleased with him) reported: "On the Day (of the Battle) of Khaybar, some of the Companions of the Prophet (may Allah's peace and blessings be upon him) came and remarked: 'So-and-so is a martyr and so-and-so is a martyr,' until they came upon a man and said: 'So-and-so is a martyr.' Thereupon, the Prophet (may Allah's peace and blessings be upon him) said:

«كَلَّا ، إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّهَا ـ أَوْ عَبَاءَةٍ ـ».

'Nay, I saw him in the Fire because of a mantle – or a cloak – that he had taken without right (from the war spoils).'" [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is impermissible to call a certain person a martyr, because martyrdom in the Sight of Allah Almighty is to fight for the sake of making Allah's word superior, and what is in the hearts is known to Allah Almighty alone.

2) Being killed in the cause of Allah does not expiate for the violation of others' rights.

217/15- Abu Qatādah, Al-Hārith ibn Rib'i (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) stood up and said to them that striving in the Cause of Allah and belief in Him are the best of deeds. A man stood up and said: "O Messenger of Allah! Tell me if I am killed in the Cause of Allah, will all my sins be expiated?" The Messenger of Allah (may Allah's peace and blessings be upon him) replied:

«نَعَمْ إِنْ قُتِلْتَ فِي سَبِيلِ اللهِ، وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرُ مُدْبِرٍ»

"Yes, if you are killed in the Cause of Allah while you are patient, hopeful of your reward and marching forward not retreating." Then the Messenger of Allah (may Allah's peace and blessings be upon him) said to him: "Repeat what you have said." The man said: "Tell me if I am killed in the Cause of Allah, will all my sins be expiated?" He replied: "Yes, if you are killed while you are patient, hopeful of your reward and marching

forward not retreating, unless you owe a debt (it will not be remitted). Jibrīl (Gabriel) told me that." [Narrated by Muslim]

Guidance from the Hadīth:

1) A martyr is the one who is killed in the cause of Allah while he is patient, sincere, and marching forward not retreating. Hopefully, this is a martyr who will have all his sins forgiven, except for unsettled debts that he owed.

2) Islam assigns great care to people's rights and enjoins Muslims to fulfill them, otherwise their sins will not be expiated until they fulfill others' rights.

218/16- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Do you know who is the bankrupt?" They said: "The bankrupt among us is the one who has neither money nor property." He said:

«إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هذَا، وَقَذَفَ هذَا، وَأَكَلَ مَالَ هذَا، وسَفَكَ دَمَ هذَا، وَضَرَبَ هذا، فَيُعْطَىٰ هذَا مِنْ حَسَنَاتِهِ، وَهذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يَقْضِيَ مَا عَلَيْهِ، أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ».

"The (real) bankrupt in my Ummah is the one who will come on the Day of Judgment with prayer, fasting, and Zakah, but he has hurled abuse at someone, slandered another, unlawfully consumed the wealth of another, shed the blood of another, and beat another, so each of them will be given

some of the reward for his good deeds. And if his good deeds are not sufficient to settle his account (with them), then some of their sins will be cast on him and he will then be thrown in the Fire." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Hadīth warns Muslims of transgressing against others and wronging them, and urges them to fulfill the rights to their owners before death.

2) Allah Almighty treats the evildoers with justice and treats the doers of good with grace.

3) Wronging others is promised a severe punishment, that is the loss of one's good deeds. So, the believer should be keen on preserving his good deeds for the day when he will return to Allah.

219/17- Um Salamah (may Allah be pleased with her) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said:

«إِنَّمَا أَنَا بَشَرٌ، وَإِنَّكُم تَخْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، فَأَقْضِيَ لَهُ بِنَحْوِ مَا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ أَخِيه فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ».

"Verily, I am only a human and you bring your disputes to me. Perhaps some of you are more eloquent than others in presenting their case, and I judge according to what I hear. So, if my judgment grants one of you the right of his brother, then, in

fact, I give him a portion of the Hellfire." [Narrated by Al-Bukhāri and Muslim] --

Words in the Hadīth:

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Guidance from the Hadīth:

1) A severe punishment is promised to those who devour others' rights out of injustice and transgression.

2) The Messenger of Allah (may Allah's peace and blessings be upon him) is a human who does not know the Unseen. Therefore, it is impermissible for Muslims to supplicate him or ask him to remove harm or bring good, since doing this contradicts the testimony of monotheism (Tawhīd). This is because Allah Almighty alone knows the Unseen, so Muslims ask Him alone for bringing good and warding off evil.

3) The judgment of the ruler or a judge does not make permissible what is originally impermissible, nor does it make impermissible what is originally permissible.

4) A judge or ruler must not issue a judgment until he listens to the both litigants equally.

220/18- Ibn 'Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ مَا لَمْ يُصِبْ دَماً حَرَاماً».

"A believer will remain in a safe zone concerning his religion unless he sheds blood unlawfully." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) Shedding blood unlawfully is from the major sins.

2) transgressing against the Muslims' blood is one of the gravest forms of injustice and entails corrupting the perpetrator's religiosity.

221/19- Khawlah bint 'Āmir al-Ansāriyyah, the wife of Hamzah (may Allah be pleased with both of them), reported that she heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«إِنَّ رِجَالاً يَتَخَوَّضُونَ فِي مَالِ اللهِ بِغَيْرِ حَقٍّ، فَلَهُمُ النَّارُ يَوْمَ الْقِيَامَةِ».

"Some men dispose of Allah's property wrongfully; for them there will be Hellfire on the Day of Judgment." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Prohibition of free disposal of public property that is not based on Sharia, for it is an act of injustice.

2) Spending money uselessly and disposing of it inappropriately is strictly warned of as it entails subjection to divine threat on the Day of Judgment.

27. Chapter on Honoring the Sanctity of Muslims; Highlighting Their Rights; and Showing Compassion and Mercy to them

Allah Almighty says:

{وَمَن يُعَظِّمْ حُرُمَٰتِ ٱللَّهِ فَهُوَ خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ}

{and whoever honors the sacred rituals of Allah, it is best for him with his Lord} [Surat al-Hajj: 30] Allah Almighty also says:

{وَمَن يُعَظِّمْ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ}

{And whoever honors the rituals of Allah, it is from the piety of the hearts.} [Surat al-Hajj: 32] Allah Almighty also says:

{وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ}

{and lower your wing [in humility] to the believers} [Surat al-Hijr: 88] And Allah Almighty says:

{مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا}

{whoever kills a person – unless in retribution for murder or corruption in the land – it is as if he killed all mankind} [Surat al-Mā'idah: 32]

Guidance from the verses:

1) Honoring the sanctity of Muslims and placing them in their proper rank is an obligation.

2) A believer is commanded to show humbleness to his fellow believers, and to be gentle to them in his words and actions.

3) Violating the sanctity of a single Muslim is the same as violating the sanctity of all Muslims.

222/1- Abu Mūsa (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«المُؤْمِنُ لِلْمُؤْمِنِ كَالبُنْيَانِ يَشُدُّ بعضُهُ بَعْضاً» وَشَبَّكَ بَيْنَ أَصَابِعِهِ.

"The believer to another believer is like (the bricks of) a building, each strengthens the other," and he illustrated this by interlacing the fingers of both his hands. [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Cooperation in righteousness and piety is obligatory on the believers.

2) A believer should seek to fulfill the needs of his fellow believers because he is strengthened by them, and the believers integrate one another.

223/2- Abu Mūsa (may Allah be pleased with him) also reported that Allah's Messenger (may Allah's peace and blessings be upon him) said:

«مَنْ مَرَّ فِي شَيْءٍ مِنْ مَسَاجِدِنَا، أَوْ أَسْوَاقِنَا، وَمَعَهُ نَبْلٌ فَلْيُمْسِكْ، أَوْلِيَقْبِضْ عَلَىٰ نِصَالِهَا بِكَفِّهِ أَنْ يُصِيبَ أحداً مِنَ الْمُسْلِمِينَ مِنْهَا بِشَيْءٍ».

"Whoever passes through any of our mosques or markets with arrows with him, he should hold them by their heads (blades) lest he injures any of the Muslims with them." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) One should avoid all that could cause moral or physical harm to Muslims, like defaming their honor or cheating them with regard to their wealth.

2) Gentleness and mercy to all Muslims were part of the guidance of the Prophet (may Allah's peace and blessings be upon him).

224/3- Al-Nuʻmān ibn Bashīr (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ إِذَا اشْتَكَىٰ مِنْهُ عُضْوٌ تَدَاعَىٰ لَهُ سَائِرُ الْجَسَدِ بِالسهَرِ وَالحُمّى».

"The believers, in their mutual love, compassion, and sympathy, are like a single body; if one of its organs suffers, the whole body will respond to it with sleeplessness and fever." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Hadīth calls for honoring the rights of Muslims and urges them to cooperate with one

another, be gentle to one another, and spread love and mercy amongst themselves.

2) A community where affinity and cooperation prevail is a coherent and robust one.

3) A Muslim is urged to care for the conditions of his fellow Muslims and to ask after them.

225/4- Abu Hurayrah (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) kissed Al-Hasan ibn 'Ali while Al-Aqra' ibn Hābis was present. Al-Aqra' remarked: 'I have ten children, and I have never kissed any of them.' Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) looked at him and said:

«مَنْ لا يَرْحَمْ لاَ يُرْحَمْ».

'Whoever does not show mercy will not be shown mercy.'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is part of the Prophet's guidance that we treat our children mercifully.

2) People's mercy to one another is a means for attaining the mercy of Allah Almighty.

3) The Prophet (may Allah's peace and blessings be upon him) educated and instructed his Ummah in the most excellent manner.

226/5- 'Ā'ishah (may Allah be pleased with her) reported: "Some Bedouins visited the Messenger of Allah (may Allah's peace and blessings be upon

him), and they asked: 'Do you kiss your children?!' He said: 'Yes.' They said: 'By Allah, we do not kiss our children.' Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said: «أَوَ أَمْلِكُ إِنْ كَانَ اللهُ نَزَعَ مِنْ قُلُوبِكُمُ الرَّحْمَةَ؟».

'Then what can I do if Allah has removed mercy from your hearts?'" [Narrated by Al-Bukhāri and Muslim]

227/6- Jarīr ibn 'Abdullāh (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever does not show mercy to people, Allah will not show him mercy."

Guidance from the Hadīths:

1) Kissing children out of compassion and mercy is compliant with the Sunnah of the Prophet (may Allah's peace and blessings be upon him).

2) If Allah instills mercy in a person's heart, this is a cause for attaining Allah's mercy.

228/7- Abu Hurayrah (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said: «إِذَا صَلَّىٰ أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الضَّعِيفَ والسَّقِيمَ وَالْكَبِيرَ، وَإِذَا صَلَّىٰ أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ».

"If any of you leads the people in prayer, let him shorten it, because among them are the weak, the sick, and the elderly. And if any of you prays alone,

then let him prolong (his prayer) as much as he wishes." [Narrated by Al-Bukhāri and Muslim]

Another version of the Hadīth mentions "the busy" who has something to do.

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Imam has to be considerate of his fellow worshipers' conditions and lead them in prayer in a manner that is convenient to the weakest thereof.

2) Shortening the prayer is of two kinds: permanent shortening that conforms to the guidance of the Prophet (may Allah's peace and blessings be upon him), and temporary shortening, which is to shorten the prayer more than in the first kind when there is a need that calls to it, like the crying of a baby while its mother is praying.

Note:

Valid shortening of the prayer is that which conforms to the Sunnah of the Prophet (may Allah's peace and blessings be upon him) not to people's inclinations. There are Hadīths reported on the length of the recitation of the Prophet (may Allah's peace and blessings be upon him), like reciting Surat al-Sajdah and Surat al-Insān in Fajr prayer on Friday. He also ordered Mu'ādh (may Allah be pleased with him) to recite Surat al-A'la and Surat al-Ghāshiyah. Thus, shortening the prayer is not

about reciting a few verses and performing the actions of the prayer quickly, rather it is to comply with the prophetic guidance in shortening it.

229/8- ‘Ā’ishah (may Allah be pleased with her) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) would give up a deed, even though he liked to perform it, for fear that people would follow him and perform it, and it would thus become obligatory for them. [Narrated by Al-Bukhāri and Muslim]

230/9- ‘Ā’ishah (may Allah be pleased with her) also reported that the Prophet (may Allah’s peace and blessings be upon him) forbade them from observing uninterrupted fast out of mercy for them. They said: “But yo do that!” Thereupon, he said:

«إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي».

“I am not like you. I spend the night with my Lord providing me with food and drink.” [Narrated by Al-Bukhāri and Muslim]

It means that Allah makes him as energetic as one who eats and drinks.

Words in the Hadīth:

Uninterrupted fast: that one fasts two days or more without breaking his fast.

Guidance from the Hadīths:

1) The Prophet’s mercy and compassion for his Ummah.

2) A Muslim is required to give up some recommended matters in order to realize a greater interest for himself and for other Muslims.

3) A Muslim has to be concerned about the conditions of his fellow Muslims, doing what is good for them and shunning what is evil for them.

231/10- Abu Qatādah al-Hārith ibn Rib'i (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنِّي لأَقُومُ إِلَىٰ الصَّلاَةِ، وَأُرِيدُ أَنْ أُطَوِّلَ فِيهَا، فَأَسْمَعَ بُكَاءَ الصَّبِيِّ، فَأَتَجَوَّزَ فِي صَلاَتِي كَرَاهِيَةَ أَنْ أَشُقَّ عَلَىٰ أُمِّهِ».

"Verily, I would stand up for prayer intending to prolong it, but I hear the crying of an infant, so I shorten my prayer lest I make it burdensome for his mother." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is permissible for women to attend congregational prayers at the mosques – occasionally – and it is permissible for minors to witness the congregational prayer.

2) A praying person is allowed to change his intention from prolonging the prayer into shortening it and vice versa.

232/11- Jundub ibn ‘Abdullāh (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«مَنْ صَلَّىٰ صَلاَةَ الصُّبْحِ فَهُوَ فِي ذِمَّةِ اللهِ، فَلا يَطْلُبَنَّكُمُ اللهُ مِنْ ذِمَّتِهِ بِشَيءٍ، فَإِنَّهُ مَنْ يَطْلُبْهُ مِنْ ذِمَّتِهِ بِشَيْءٍ يُدْرِكْهُ، ثُمَّ يَكُبُّهُ عَلَىٰ وَجْهِهِ فِي نَارِ جَهَنَّمَ».

“Whoever performs the Fajr (dawn) prayer is under Allah’s covenant of protection, so beware lest Allah questions you about betraying His covenant. For if He questions anyone of you about betraying His covenant, He will requite him and then throw him upon his face into the Hellfire.” [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Hadīth underlines the importance of the Fajr prayer and the excellence of performing it in congregation, as another version of the Hadīth reads: “Whoever performs the Fajr prayer in congregation is under the protection of Allah...”

2) Guarding the limits set by Allah and His sacred ordinances is a reason for a slave to receive Allah’s protection and help.

3) Whoever is deprived of Allah’s protection is in loss and destruction.

233/12- Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«المُسْلِمُ أَخُو الْمُسْلِمِ، لا يَظْلِمهُ، وَلا يُسْلِمُهُ، مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِماً سَتَرَهُ اللهُ يَوْمَ الْقِيامَةِ».

“A Muslim is a brother to a Muslim; he should not oppress him nor hand him over (to an oppressor). Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever removes the trouble of his brother, Allah will remove his trouble on the Day of Resurrection; and whoever covers up the fault of a Muslim, Allah will cover up his faults on the Day of Resurrection.” [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Hand him over: this means that one should not leave his Muslim brother to an enemy or a hater to offend him whether in his presence or absence then fails to support him.

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Guidance from the Hadīth:

1) Endeavoring to fulfill the needs of Muslims and remove their distress is a means of closeness to Allah and a reason for having one’s needs fulfilled and his grief and distress alleviated.

2) It is obligatory on a Muslim to defend the honor, life, and wealth of his fellow Muslim.

3) One reaps what he sows.

234/13- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«المُسْلِمُ أَخُو الْمُسْلِمِ، لا يَخُونُه، وَلا يَكْذِبُهُ، وَلا يَخْذُلُهُ، كُلُّ الْمُسْلِمِ عَلَىٰ الْمُسْلِمِ حَرَامٌ عِرْضُهُ وَمَالُه وَدَمُهُ، التَّقْوَىٰ هاهُنَا، بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ المسلمَ».

"A Muslim is a brother to a Muslim. He should neither deceive him nor lie to him nor leave him without assistance. Everything belonging to a Muslim is inviolable for a Muslim; his honor, his blood, and his property. Piety is here (and he pointed to his chest thrice). It is enough evil for a Muslim to look down upon his fellow Muslim." [Narrated by Al-Tirmidhi; who classified it as Hasan (sound)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Despising Muslims is a sign of arrogance, which is all evil.

2) A Muslim's blood, honor, and property are inviolable, unless there is a Shariah-approved cause that cancels such inviolability.

3) Piety withholds one from committing injustice, arrogance, and denial of the truth. It is only when piety grew weak that grievances have occurred between people.

Note:

Some people misunderstand this Hadīth, so when you enjoin him to do good or forbid him from doing evil, he says, "Piety is here!" or that what counts is intention. The correct meaning though is that the heart is the cornerstone of piety; when the heart is pious, the body acts accordingly. Likewise, when the heart indulges in sin, the body acts accordingly. Thus, the state of the heart is reflected on the body parts.

235/14- He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا تَحَاسَدُوا، وَلا تنَاجَشُوا، وَلا تَبَاغَضُوا، وَلا تَدَابَرُوا، وَلا يَبِعْ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ الله إِخْوَاناً. الْمُسْلِمُ أَخو الْمُسْلِمِ: لا يَظْلِمُه وَلا يَحْقِرُهُ، وَلا يَخْذُلُهُ. التَّقْوَىٰ هاهنَا ـ وَيُشِيرُ إِلَىٰ صَدْرِهِ ثَلاثَ مَرَّاتٍ ـ بِحَسْبِ امْرىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ. كُلُّ الْمُسْلِمِ عَلَىٰ الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُه».

"Do not envy one another, do not raise prices by overbidding against one another, do not hate one another, do not turn your backs on one another, and do not undercut one another in trade; but be as brothers, O slaves of Allah! A Muslim is the brother of a Muslim; he does not wrong him, he does not show contempt for him, and he does not fail him

(when he needs him). Piety lies here - and he pointed to his chest three times. It is enough evil for a Muslim to hold his Muslim brother in contempt. All of a Muslim is inviolable to another Muslim: his blood, his property, and his honor." [Narrated by Muslim]

Overbidding: "Najsh", which means bidding with a higher price without the intention to buy the merchandise, but only to make others buy it for a high price. This practice is unlawful. --

Guidance from the Hadīth:

1) Overbidding in transactions is prohibited because it is based upon cheating, fraud, and harm.

2) It is prohibited for Muslims to forsake one another for a worldly attainment, because it leads to severance of relations between them.

3) The pious are the most honorable in the Sight of Allah.

4) Extending harm to a Muslim in any form, verbally or physically, is prohibited.

Benefit:

Envy is one of the gravest faults and heart diseases; it incurs upon the envier five harms:

1- It invalidates one's deeds of obedience, because the envier will come on the Day of Judgment bankrupt of deeds, as the fire of envy he ignited in his heart was fueled by his good deeds.

2- Committing disobedience and evildoing, because the envier has three signs: flattering those who are present, backbiting those who are absent, and gloating over other's calamities.

3- Exhausting and troubling himself in vain.

4- Blindness of the heart and evilness of intention.

5- Deprivation and disappointment, since the envier could scarcely attain his purpose, which is the removal of Allah's blessings bestowed upon the believers.

The envied person, on the other hand, is unharmed with regard to his religious and worldly affairs.

236/15- Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ».

"None of you becomes a (true) believer till he wishes for his brother what he wishes for himself." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) One of the signs of sound faith is that a believer loves for his brother what he loves for himself of good things.

2) Sound faith has an impact on the believers in general, and the more sincere faith is, the more impact of this love manifests.

237/16- Anas (may Allah be pleased with him) also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«انْصُرْ أَخَاكَ ظَالِماً أَوْ مَظْلُوماً»

"Support your brother whether he is an oppressor or oppressed." A man said: "O Messenger of Allah, I support him when he is oppressed, but how can I support him when he is an oppressor?" He said:

«تَحْجُزُهُ ـ أَوْ تَمْنَعُهُ ـ مِنَ الظُّلْمِ فَإِنَّ ذلِكَ نَصْرُهُ».

"You prevent him from committing oppression, for that is how to support him." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It is obligatory to support both the oppressed and the oppressor according to the manner mentioned by the Prophet (may Allah's peace and blessings be upon him).

2) Fulfilling the due rights of brotherhood in faith is one of the requirements of faith.

3) The Muslim community is the one where meanings of mutual support in righteousness and piety are evident.

238/17- Abu Hurayrah (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said:

«حَقُّ الْمُسْلِمِ عَلَىٰ الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ».

“A Muslim owes another Muslim five rights: responding to the greetings of peace, visiting the sick, following the funerals, accepting the invitation, and responding to the sneezing person (by saying Yarhamuk Allah).” [Narrated by Al-Bukhāri and Muslim]

A version narrated by Muslim reads:

«حَقُّ الْمُسْلِمِ ستٌّ: إِذَا لَقِيتَهُ فَسَلِّم عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانصَحْ لَهُ، وَإِذَا عَطَس، فَحَمِدَ الله، فَشَمِّتْهُ، وَإِذَا مَرِضَ فَعُدْهُ، وَإِذَا مَاتَ فَاتْبَعْهُ».

“The rights of a Muslim are six: when you meet him, greet him; when he invites you, accept his invitation; when he asks for your advice, give him advice; when he sneezes and praises Allah, say: May Allah have mercy on you; when he is ill, visit him; and when he dies, follow his funeral.”

Words in the Hadīth:

Responding to the sneezing person: saying to him, “Yarhamuk Allah” (May Allah have mercy on you). This is called Tashmīt in Arabic.

Guidance from the Hadīth:

1) One of the rights a Muslim owes his fellow Muslim is to greet him with peace, whether by initiating the greeting or returning it.

2) Visiting the sick is a right that a Muslim owes other Muslims.

3) Mutual Fulfillment of Muslims' rights fosters love and affection between them and eliminates grudge and rancor.

Benefit:

Is the invitee still obligated to accept the invitation of a fellow Muslim, if accepting it would result in witnessing what is wrong? The answer is: if the invitee is able to change that wrong, he must answer the invitation for two reasons: the first is to eliminate the wrong, and the second is to answer the invitation of his Muslim brother.

But if he cannot change or alleviate the wrong committed there, it is not permissible for him to accept the invitation.

239/18- Abu 'Umārah al-Barā ibn 'Āazib (may Allah be pleased with him and his father) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) ordered us to do seven things and forbade us from seven things. He ordered us to visit the sick; to follow the funeral procession; to invoke Allah's mercy upon the one sneezing; to help others to fulfill their oaths; to support the oppressed; to accept the invitation of others; and to spread the greeting of peace. He forbade us to wear gold rings; to drink in silver utensils; to use Mayāthir (cushions of silk stuffed with cotton and placed under the rider on the saddle), to use Qasiyy (linen containing silk); and to

wear silk, brocade and Dībāj (another fine kind of silk).” [Narrated by Al-Bukhāri and Muslim]

Another version of the Hadīth includes the following in the first seven things: “and making announcements of lost-and-found objects.”

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Words in the Hadīth:

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Spreading the greeting of peace: greeting Muslims, those you know and those you do not know alike.

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Guidance from the Hadīth:

1) The Shariah commands what is beneficial and forbids what is evil. What the Prophet (may Allah’s peace and blessings be upon him) commanded is all good, and what he forbade is all evil.

2) It is obligatory to support the oppressed person, for whoever is able to, by restoring his right to him and deterring the oppressor.

3) It is prohibited to use utensils made of gold or silver.

4) It is prohibited for men to wear silk clothes or gold rings.

5) The forbiddance of making announcements for lost and found objects is restricted to mosques apart from any other place.

28. Chapter on concealing the ‘Awrahs of Muslims and the forbiddance of publicizing them without necessity.

Allah Almighty says:

{إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلۡفَٰحِشَةُ فِي ٱلَّذِينَ ءَامَنُواْ لَهُمۡ عَذَابٌ أَلِيمٞ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ}

{Indeed, those who like to see indecency spread among the believers will have a painful punishment in this world and the Hereafter; Allah knows and you do not know.} [Surat al-Nūr: 19]

Benefit:

‘Awrah is of two types: physical and moral.

The physical ‘Awrah refers to the body parts that are prohibited to be looked at, like the private parts and the like.

The moral ‘Awrah refers to faults in character or in actions.

A Muslim is required to conceal all the ‘Awrahs of Muslims.

As for “liking to see indecency spread among the believers,” this includes two cases:

- Liking to see indecency spread in the Muslim community.

- Liking to see it spread in a certain person.

240/1- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«لا يَسْتُرُ عَبْدٌ عَبْداً فِي الدُّنْيَا إِلَّا سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ».

"There is no person who conceals the faults of another person in this worldly life, except that Allah will conceal his faults on the Day of Resurrection." [Narrated by Muslim]

Guidance from the Hadīth:

1) Like deed like reward: so whoever conceals the faults of a Muslim, Allah Almighty will reward him on the Day of Judgment in the same way.

2) Concealment depends on interests. That is, if interest lies in concealment, it should be opted for, and if it lies in exposure, it should be opted for.

Benefit:

Concealment is of two types:

Praiseworthy concealment: it is to conceal the faults of an upright person. Such a person should be granted concealment of faults and sincere advice.

Dispraised concealment: it is to conceal the faults of a person who is indulged in prohibitions and transgresses against others. Such a person should not be granted concealment; rather, he should be exposed and his real character should be disclosed.

241/2- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "All of my Ummah may be forgiven except those who commit sin openly. One kind of committing sin openly is that someone sins during the night, then comes the

next day - while Allah has screened his sin - yet he says, 'O So-and-so, last night, I did such-and-such.' His Lord has screened his sin all night but in the morning he exposes what Allah has screened." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Your self is a trust with you, you have to assign due care to it and avoid exposing it to the displeasure of Allah Almighty.

2) Introducing a bad practice is included in the public committing of bad deeds.

242/3- He also reported that the Prophet (may Allah's peace and blessings be upon him) said: "If a slave-girl commits fornication and it is proved that she committed fornication, he (her master) should lash her the prescribed number of lashes (fifty lashes) and not rebuke her. If she committed fornication again, he should lash her the prescribed number of lashes and not rebuke her. If she committed fornication for the third time, he should sell her, even for a rope woven from hair (i.e. something worthless)." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Hadd (prescribed punishment for Zina) of the female slave is half that of a free woman.

2) Reproaching a female slave for committing Zina is forbidden so that she would not take that sin lightly due to excessive reproach.

3) The Prophet (may Allah's peace and blessings be upon him) guided us to the correct manner of implementing punishment for sins. This shows that, by criticizing excessive reproach and reprimand, the prophetic guidance was ahead of modern pedagogical approaches.

243/4- Abu Hurayrah (may Allah be pleased with him) also reported that a man who had drunk alcohol was brought to the Prophet (may Allah's peace and blessings be upon him) so he said: "Beat him." Abu Hurayrah added: "So some of us beat him with their hands, some with their sandals, and some with their garment (by twisting it like a lash). Then, when the man left, someone said: "May Allah disgrace you!" Upon that, the Prophet (may Allah's peace and blessings be upon him) said:

«لا تَقُولُوا هكَذَا، لا تُعِينُوا عَلَيْه الشَّيْطَانَ».

"Do not say this! Do not help the devil to overpower him." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) When a slave commits a sin and receives the corresponding punishment in the worldly life, it is an expiation for his sin. So, we should not invoke disgrace and shame upon him, but ask Allah to guide and forgive him.

2) One should not help the devil against his Muslim brother.

29. Chapter on fulfilling the needs of Muslim

Allah Almighty says:

{وَٱفۡعَلُواْ ٱلۡخَيۡرَ لَعَلَّكُمۡ تُفۡلِحُونَ}

{and do good so that you may succeed.} [Surat al-Hajj: 77]

Guidance from the verse:

1) Fulfilling the needs of Muslims is part of the enjoined doing of good.

2) Doing good is one of the greatest reasons for success.

224/1- Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«المُسْلِمُ أَخُو المُسْلِمِ لا يَظْلِمه وَلا يُسْلِمُهُ. مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِماً سَتَرَهُ اللهُ يَوْمَ الْقِيامَةِ».

“A Muslim is the brother of a Muslim; he neither oppresses him nor hand him over (to an oppressor). Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever removes the trouble of his brother, Allah will remove his trouble on the Day of Resurrection; and whoever covers up the fault of a Muslim, Allah will cover up his fault on the Day of Resurrection.” [Narrated by Al-Bukhāri and Muslim]

245/2- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مَن نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا، نَفَّسَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ،

“Whoever relieves a believer from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection,

وَمَنْ يَسَّرَ عَلَىٰ مُعْسِرٍ يَسَّرَ اللهُ عَلَيْهِ في الدُّنْيَا وَالآخِرَةِ،

and whoever makes it easy for an insolvent debtor, Allah will make it easy for him in the worldly life and in the Hereafter,

وَمَنْ سَتَرَ مُسْلِماً سَتَرَهُ اللهُ في الدُّنْيَا وَالآخِرَةِ،

and whoever conceals the fault of a Muslim, Allah will conceal his fault in the worldly life and the Hereafter.

وَاللهُ في عَوْنِ الْعَبدِ مَا كَانَ الْعَبْدُ في عَوْنِ أَخِيهِ،

And Allah will aid His slave so long as he aids his brother.

وَمَنْ سَلَكَ طَرِيقاً يَلْتَمِسُ فِيهِ عِلْماً سَهَّلَ اللهُ لَهُ طَرِيقاً إِلَىٰ الجَنَّةِ.

Whoever follows a path in pursuit of knowledge, Allah will facilitate for him a path to Paradise.

وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللهِ تَعَالَى؛ يَتْلُونَ كِتَابَ اللهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ المَلاَئِكَةُ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ،

No people gather in one of the houses of Allah to recite the Book of Allah and study it together except that tranquility descends upon them, mercy engulfs them, angels surround them, and Allah mentions them among those who are with Him,

وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

and he who lags behind in doing good deeds, his noble lineage will not make him go ahead faster." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) The Hadīth urges Muslims to relieve the distress of other Muslims and seek to fulfill their needs. Whoever does this will receive a reward similar to his deed in the worldly life and the Hereafter.

2) The believers are encouraged to cooperate with one another;

{وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ}.

{Cooperate with one another in goodness and righteousness}

3) The believers integrate with one another in having their needs fulfilled.

30. Chapter on Intercession

Allah Almighty says:

{مَّن يَشۡفَعۡ شَفَٰعَةً حَسَنَةٗ يَكُن لَّهُۥ نَصِيبٞ مِّنۡهَاۖ}

{Whoever intercedes in a good cause will have a share in its reward} [Surat an-Nisā': 85]

246/1- Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that when someone came to him asking for something, he would turn towards those sitting with him and say:

«اشْفَعُوا تُؤْجَرُوا وَيَقْضِي اللهُ عَلَىٰ لِسَانِ نَبِيِّهِ مَا أَحبَّ».

"Intercede and you will be rewarded, and Allah will decide what He loves on the tongue of His Prophet." [Narrated by Al-Bukhāri and Muslim]

Another narration reads "what He wills" instead of "what He loves".

247/2- Ibn 'Abbās (may Allah be pleased with him and his father) reported regarding the story of Barīrah and her husband: "The Prophet (may Allah's peace and blessings be upon him) said to her: 'If you would return back to him?' She said: 'O Messenger of Allah, are you ordering me to do so?' He replied: 'I'm just interceding.' So she said: 'I have no need for him.'" [Narrated by Al-Bukhāri]

Words in the Hadīth:

Intercession means to mediate in favor of someone for the purpose of bringing a benefit or warding off harm. The intercession that the author is referring to is that which occurs in the worldly life.

Guidance from the Hadīths:

1) Interceding for something unlawful is cooperation in sin and transgression, like one who intercedes on behalf of someone who transgresses against others.

2) Interceding regarding a lawful matter is a form of favor done to others, and the doer earns a reward for that.

3) The Companions (may Allah be pleased with them) venerated the commands of the Messenger of Allah (may Allah's peace and blessings be upon him). Look how Barīrah reacted when the Prophet (may Allah's peace and blessings be upon him) said to her: 'If you would return back to him?' She asked the Messenger of Allah (may Allah's peace and blessings be upon him) if he was ordering her, so that she would listen and obey. This is the attitude of the believer; as he/she hastens to comply with the command of Allah Almighty and the command of His Messenger (may Allah's peace and blessings be upon him).

31. Chapter on reconciliation between people

Allah Almighty says:

{لَّا خَيۡرَ فِي كَثِيرٖ مِّن نَّجۡوَىٰهُمۡ إِلَّا مَنۡ أَمَرَ بِصَدَقَةٍ أَوۡ مَعۡرُوفٍ أَوۡ إِصۡلَٰحُۢ بَيۡنَ ٱلنَّاسِۚ}

{There is no good in much of their private talks, except for one who enjoins charity, kindness, or reconciliation between people} [Surat an-Nisā': 114] Allah Almighty also says:

{وَٱلصُّلۡحُ خَيۡرٞۗ}

{for reconciliation is best} [Surat an-Nisā': 128] And He says:

{فَٱتَّقُواْ ٱللَّهَ وَأَصۡلِحُواْ ذَاتَ بَيۡنِكُمۡۖ}

{So fear Allah and settle your affairs among yourselves} [Surat al-Anfāl: 1] And He says:

{إِنَّمَا ٱلۡمُؤۡمِنُونَ إِخۡوَةٞ فَأَصۡلِحُواْ بَيۡنَ أَخَوَيۡكُمۡۚ}

{The believers are but brothers, so make peace between your brothers} [Surat al-Hujurāt: 10]

Benefit:

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Guidance from the verses:

1) Good is guaranteed to those who command giving charity or reconciliation between people.

2) One who seeks to reconcile between people, urge them to give charity or do what is right should do that seeking thereby Allah's reward, not out of

ostentation and fame, so that his reward would be much more.

3) The Most Merciful orders the believers to reconcile between themselves.

248/1- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«كُلُّ سُلامَىٰ مِنَ النَّاسِ عَلَيهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ الاثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ. وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَىٰ الصَّلاةِ صَدَقَةٌ، وَتُمِيطُ الأَذَىٰ عَنِ الطَّرِيقِ صَدَقَةٌ».

"On each joint of humans there is a due charity every day on which the sun rises: doing justice between two persons is a charity; helping someone with his mount, lifting him onto it or hoisting his belongings onto it is a charity; a good word is a charity; every step you take towards the prayer is a charity, and removing harm from the road is a charity." [Narrated by Al-Bukhāri and Muslim]

Doing justice between two persons: reconciling between them fairly.

Words in the Hadīth:

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A good word could be good in itself or good by virtue of its effect. The one that is good in itself is like Dhikr, and the best form of Dhikr is reciting the Qur'an. As for the one that is good by virtue of its

effect, it is every permissible speech whereby one seeks to inspire happiness and cordiality among people.

Guidance from the Hadīth:

1) Charity is not limited to money, because every deed that draws its doer closer to Allah Almighty is an indication of his sincerity in seeking Allah Almighty's pleasure, so it is included in the meaning of charity.

2) All that which conforms to the Islamic law is justice and all that which goes against it is injustice and inequity. Thus, reconciliation between people is part of the enjoined justice.

3) Tolerance, not dispute, is essential in reconciliation. The one who conducts reconciliation should stay away from self inclination and the diseases of the heart.

249/2- Um Kulthūm bint 'Uqbah ibn Abi Mu'ayt (may Allah be pleased with her) reported that she heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«لَيْسَ الْكَذَّابُ الَذِي يُصْلحُ بَيْنَ النَّاسِ فَيَنمِي خَيْراً، أَوْ يَقُولُ خَيْراً».

"He is not a liar who reconciles between people so he conveys something good or says something good." [Narrated by Al-Bukhāri and Muslim]

A narration of Muslim has the following addition: "Um Kulthūm said: I did not hear him allowing people to lie except in three cases: war,

reconciliation between people, and what a husband says to his wife and a wife says to her husband."

Words in the Hadīth:

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Guidance from the Hadīth:

1) The one who seeks to reconcile between Muslims is permitted to resort to lying, if needed, in order to eliminate disagreements, reconnect ties of kinship, and settle grievances.

2) Lying in war is permissible because the Prophet (may Allah's peace and blessings be upon him) allowed it, as a form of facilitation for the Muslims who may need to do it, and to cause trouble the disbeliever and vex them thereby.

3) Lying between the spouses is permissible if it is intended for good purposes, provided that it does not involve evil against others, backbiting, or gossip.

Benefit:

The reconciler should not widen the scope of lying that is permitted for the sake or reconciliation, lest it would drag him into impermissible lying. Concessions should not be used beyond their proper occasions.

250/3- 'Ā'ishah (may Allah be pleased with her) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) heard the loud voice of some opponents quarreling at the door.

One of them was appealing to the other to reduce his debt and asking him to be lenient, but the other was saying, “By Allah, I will not do so.” The Messenger of Allah (may Allah’s peace and blessings be upon him) went out to them and asked: “Where is the one who was swearing by Allah that he would not do a favor?” The man said, “It is me, O Messenger of Allah. I will grant him whatever he wants.” [Narrated by Al-Bukhāri and Muslim]

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251/4- Abu al-‘Abbās Sahl ibn Sa‘d al-Sā‘idi (may Allah be pleased with him) reported: “News about the dispute among the people of Banu ‘Amr ibn ‘Awf reached the Messenger of Allah (may Allah’s peace and blessings be upon him) so he went, along with some of his Companions, to effect reconciliation between them. The Messenger of Allah (may Allah’s peace and blessings be upon him) was detained there on account of their hospitality, and the time of prayer was due. Bilāl went to Abu Bakr (may Allah be pleased with both of them) and said to him: ‘O Abu Bakr, the Messenger of Allah (may Allah’s peace and blessings be upon him) is not back yet and the time of prayer is due. Would you lead the people in prayer?’ Abu Bakr said: ‘Yes, if you wish.’ Bilāl called the Iqāmah (second call to prayer) and Abu Bakr went forward and recited Takbīr and the people said it after him. In the meantime, the Messenger of Allah (may Allah’s peace and

blessings be upon him) came in crossing the rows (of the praying people) and stood in the (first) row and the people started clapping. Abu Bakr (may Allah be pleased with him) would never glance sideways in his prayer, but when the people clapped much he looked aside and saw the Messenger of Allah (may Allah's peace and blessings be upon him) who beckoned to him to carry on with the prayer. Abu Bakr (may Allah be pleased with him) raised his hands and praised Allah and moved backwards to the (first) row. The Messenger of Allah (may Allah's peace and blessings be upon him) went forward and led the people in the prayer. When he completed the prayer, he faced the people and said:

«أَيُّهَا النَّاسُ، مَا لَكُمْ حِينَ نَابَكُمْ شَيْءٌ فِي الصَّلاةِ أَخَذْتُمْ فِي التَّصْفِيقِ؟! إِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ، مَنْ نَابَهُ شَيْءٌ فِي صَلاتِهِ فَلْيَقُلْ: سُبْحَانَ اللهِ، فَإِنَّهُ لا يَسْمَعُهُ أَحَدٌ حِينَ يَقُولُ: سُبْحَانَ اللهِ، إِلَّا الْتَفَتَ. يَا أَبَا بَكْرٍ: مَا مَنَعَكَ أَنْ تُصَلِّيَ بِالنَّاسِ حِينَ أَشَرْتُ إِلَيْكَ ؟»

'O people! Why did you start clapping when something unusual happened to you in the prayer? Clapping is only for women. So whoever among you comes across something in the prayer should say Subhān Allah (Glory be to Allah) for there is none who will not turn around on hearing Subhān Allah. O Abu Bakr! What prevented you from leading the people in the prayer when I beckoned to you to do so?' Abu Bakr replied: 'It is not for the son of Abu

Quhāfah to lead the people in prayer in the presence of the Messenger of Allah (may Allah's peace and blessings be upon him).'" [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīths:

1) There is nothing wrong with interfering to settle a dispute between two persons, unless the matter is a private affair that they keep secret.

2) The Companions (may Allah be pleased with them) were foremost in returning to what Allah Almighty loves and is pleased with, and in abandoning indulgence in what is wrong.

3) The Hadīth demonstrates the guidance of the Prophet (may Allah's peace and blessings be upon him) in reconciling between disputants and his encouragement of reconciliation as manifest in his words and actions.

4) Strengthening the bond between lay Muslims and scholars of the Muslim Ummah through the efforts the people of knowledge in order to settle people's disputes. The Hadīth shows us how the Messenger of Allah (may Allah's peace and blessings be upon him) who is the leader of the Muslim scholars sought to make reconciliation between the people of Banu 'Amr ibn 'Awf.

5) Amending the relations between Muslims and avoiding spoiling them are highly urged and

encouraged, because good relations between Muslims bring about mercy, protection, and safety, while bad relations are detrimental to their religiosity.

32. Chapter on the Merit of the Weak, Poor, and Humble Muslims

Allah Almighty says:

{وَٱصۡبِرۡ نَفۡسَكَ مَعَ ٱلَّذِينَ يَدۡعُونَ رَبَّهُم بِٱلۡغَدَوٰةِ وَٱلۡعَشِيِّ يُرِيدُونَ وَجۡهَهُۥۖ وَلَا تَعۡدُ عَيۡنَاكَ عَنۡهُمۡ}

{Be patient with those who call upon their Lord morning and evening, seeking His pleasure. Do not turn your eyes away from them} [Surat al-Kahf: 28]

Guidance from the verse:

1) Whoever suffers weakness in his body, intellect, property, or any other aspects that people view as weakness is given relief by knowing that he is strong in terms of the reward that Allah Almighty has in store for him.

2) The verse shows the guidance of the Prophet (may Allah's peace and blessings be upon him) of dealing with the weak and poor Muslims, as he was always with them, sitting with them and seeking to fulfill their needs.

252/1- Hārithah ibn Wahb (may Allah be pleased with him) reported that he heard Allah's Messenger (may Allah's peace and blessings be upon him) say:

«أَلا أُخْبِرُكُمْ بِأَهْلِ الجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ، لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّهُ. أَلا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ».

"Shall I inform you about the people of Paradise? Every weak person who is looked down upon; if he were to make an oath in the Name of Allah, He (Allah) would fulfill it. Shall I inform you about the people of Hellfire? Every cruel, greedy, arrogant person." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) One of the signs of the people of Paradise is that they do not care when they miss their share of the worldly life. They accept whatever they get and never regret what they miss thereof.

2) One of the signs of the people of Hell is that they are arrogant and boastful. So let everyone beware of assuming the qualities of those who will be tortured.

3) Among the slaves of Allah there are those whom if they take an oath in the Name of Allah, out of trust and hope in Him, Allah will fulfill it for them.

253/2- Abu al-'Abbās Sahl ibn Sa'd al-Sā'idi (may Allah be pleased with him) reported that a man passed by the Prophet (may Allah's peace and

blessings be upon him) so he said to a man who was sitting with him: “What do you say about this man?” He replied: “He is one of the noblest of people. By Allah, if he proposes marriage, his proposal deserves to be accepted, and if he intercedes, his intercession deserves to be accepted.” The Messenger of Allah (may Allah’s peace and blessings be upon him) remained silent. Then another man passed by. The Messenger of Allah (may Allah’s peace and blessings be upon him) said: “What do you think about this man?” He replied: “O Messenger of Allah, this is one of the poor Muslims. If he proposes marriage, his proposal does not deserve to be accepted, and if he intercedes, his intercession does not deserve to be accepted, and if he speaks, he does not deserve to be listened to.” Then the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«هذَا خَيْرٌ مِنْ مِلْءِ الأَرْضِ مِثْلِ هذَا».

“This one (the second) is better than an earth full of the other (the first).” [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) A man with a high standing in the worldly life may be of no value in the sight of Allah Almighty.

2) It is the nature of deeds and the faith of the heart that count, not the looks and appearances.

254/3- Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«احْتَجَّتِ الجَنَّةُ وَالنَّارُ، فقالتِ النَّارُ: فِيَّ الجَبَّارُونَ وَالمُتَكَبِّرُونَ، وَقَالَتِ الجَنَّةُ: فِيَّ ضُعَفَاءُ النَّاسِ وَمَسَاكِينُهُمْ، فَقَضَىٰ اللهُ بَيْنَهُمَا: إِنَّكِ الجَنَّةُ رَحْمَتِي، أَرْحَمُ بِكِ مَنْ أَشَاءُ، وَإِنَّكِ النَّارُ عَذَابِي، أُعَذِّب بِكِ مَنْ أَشَاءُ، وَلِكِلَيْكُمَا عَلَيَّ مِلْؤُهَا».

"Paradise and Hell disputed. Hell said: 'The tyrants and the arrogant are in me.' Paradise said: 'The weak and the poor are in me.' So Allah judged between them and said to Paradise: 'You are My Mercy. I show mercy through you to whom I will.' And He said to Hell: 'You are My Punishment, I punish through you whom I will. And I guarantee to fill both of you completely.'" [Narrated by Muslim]

Words in the Hadīth:

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'You are My Mercy': It means that it is the abode that is created out of the mercy of Allah. As for Allah's Mercy which is one of His Attributes, it is not created.

Guidance from the Hadīth:

1) Believing in such matters of the unseen is an obligation, even though they are unperceived by the minds. A believer submissively accepts the command of Allah Almighty and the command of His Messenger (may Allah's peace and blessings be upon him).

2) The favor and mercy of Allah Almighty are broader than His anger. He makes it incumbent upon Himself to fill Paradise and Hell, but His mercy precedes His anger.

3) The poor and the weak are the people of Paradise, because they mostly follow the truth with submission, whereas tyrants are the people of Hell because they are too arrogant to submit to the truth.

255/4- Abu Hurayrah (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said:

«إِنَّهُ لَيَأْتِي الرَّجُلُ السَّمِينُ الْعَظِيمُ يَومَ الْقِيَامَةِ لا يَزِنُ عِنْدَ الله جَنَاحَ بَعُوضَةٍ».

"Verily, the huge fat man will come on the Day of Judgment weighing less in the sight of Allah than the wing of a mosquito."

متفق عَلَيْهِ.

[Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The Hadīth establishes that weighing will take place on the Day of Judgment; it will be entirely just and involves no injustice.

2) Warning against being focused on physical comfort alone, while everyone is obligated to take care of providing his heart with knowledge and faith which are the source of its comfort. In fact, when the heart finds comfort, the body finds it as well.

Note:

The reason this Hadīth is included under the Chapter on "Merit of the Weak, Poor, and Humble Muslims" is that obesity mostly results from overeating, which is sometimes an indicator of wealthiness and richness, arrogance and insolence, ingratitude to blessings and forgetting about the weak Muslims.

Benefit:

What is weighed in the balance?

The apparent meaning of the Hadīth suggests that what is weighed is man, and that he is light or heavy based upon his deeds. Some scholars said that what is weighed is the scrolls of deeds as supported by the Hadīth of the Card:

«فتخرج بطاقة فيها: أشهد أن لاإله إلا الله وأن محمداً عبده ورسوله فتُوضَع البطاقة في كفة»، وقال آخرون: بل الذي يُوزَن (العمل)، لقول الله تعالىٰ:

"Then a card will be brought out on which is written 'I bear witness that none has the right to be worshiped but Allah and that Muhammad is His slave and Messenger' and it will be placed in one pan of the scale..." Others said that what is weighed are the deeds, given the saying of Allah Almighty:

{وَنَضَعُ ٱلۡمَوَٰزِينَ ٱلۡقِسۡطَ لِيَوۡمِ ٱلۡقِيَٰمَةِ} الآية.

{We will place the scales of justice on the Day of Resurrection...} The Prophet (may Allah's peace and blessings be upon him) said:

«كلمتان ثقيلتان في الميزان»،

"Two words weigh heavily in the Scale...", which means that what will be weighed are the deeds. There is no contradiction, however, between these views, because it is possible that all that is mentioned will be subject to weighing, i.e. the doers, the scrolls, and the deeds; and Allah knows best.

256/5- Abu Hurayrah (may Allah be pleased with him) also narrated that a black woman (or a young man in another narration) used to sweep the mosque. The Messenger of Allah (may Allah's peace and blessings be upon him) did not find her, so he asked about her, and was informed that she had died. Thereupon, he said:

«أفلا كُنْتُمْ آذَنْتُمُوني».

"Why did you not tell me?" It seemed that they undermined her status. The Prophet (may Allah's

peace and blessings be upon him) said: “Tell me where her grave is.” They told him. He offered the funeral prayer for her then said:

«إِنَّ هذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَىٰ أَهْلِهَا، وَإِنَّ اللهَ تعالىٰ يُنَوِّرُهَا لهُمْ بصَلاتِي عَلَيْهِمْ».

“Indeed, these graves are full of darkness, and Allah Almighty illuminates them by my prayer for them.” [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) The believers’ value varies according to their deeds, so whoever does good is regarded as good.

2) Cleaning mosques and removing trash from them is recommended without adorning and decorating them in a way that distracts the worshipers.

3) The Hadīth underlines that the Prophet (may Allah’s peace and blessings be upon him) did not know the unseen, that is why he said: “Tell me where her grave is.” He was unaware of such tangible things that were close to him, so he was unaware of matters of the unseen with greater reason!

4) The Prophet (may Allah’s peace and blessings be upon him) cared well for his Companions; he used to check on them and ask about their conditions.

257/6- He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«رُبَّ أَشْعَثَ أَغْبَرَ مَدْفُوعٍ بِالأَبْوَابِ، لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّه».

"Perhaps a person who is disheveled, dusty, and driven away from doors (is so close to Allah that), if he takes an oath by Allah (about something), He will definitely fulfill it for him." [Narrated by Muslim]

258/1- Usāmah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«قُمْتُ عَلَى بَابِ الْجَنَّةِ، فَإِذَا عَامَّةُ مَنْ دَخَلَهَا الْمَسَاكِينُ، وَأَصْحَابُ الْجَدِّ مَحْبُوسُونَ، غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ. وَقُمْتُ عَلَى بَابِ النَّارِ فَإِذَا عَامَّةُ مَنْ دَخَلَهَا النِّسَاءُ».

"I stood at the gate of Paradise, and (I saw) that the majority of those who entered it are the poor, and the wealthy were kept confined. The inmates of the Fire had been ordered to enter the Fire, and I stood at the gate of the Fire and saw that the majority of its inmates are women." [Narrated by Al-Bukhāri and Muslim]

-- Kept confined: not yet given permission to enter Paradise.

Words in the Hadīth:

Disheveled: with uncombed hair, not having anything to improve his hair therewith.

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Guidance from the Hadīths:

1) Piety is the criterion; the more pious a person is, the more honorable he is in the sight of Allah Almighty.

2) Most of the people of Hell are women because they are given to Fitnah, except those protected by Allah Almighty through piety.

3) A slave has to guard against the trial of wealth. In fact, wealth may lead one to be tyrannical, and it could lead to his ruin and corruption. Therefore, a slave is enjoined to remain patient in poverty and in richness alike.

259/8- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَمْ يَتَكَلَّمْ فِي المَهْدِ إِلَّا ثَلاثَةٌ: عِيسىٰ ابْنُ مَرْيَمَ، وَصَاحِبُ جُرَيْجٍ، وَكَانَ جُرَيْجٌ رَجُلاً عَابِداً، فَاتَّخَذَ صَوْمَعَةً فَكَانَ فِيهَا، فَأَتَتْهُ أُمُّهُ، وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ، فقال: يَا رَبِّ أُمِّي وَصَلاتِي! فَأَقْبَلَ عَلَىٰ صَلاتِهِ فَانْصَرَفَتْ. فَلَمَّا كَانَ مِنَ الْغَدِ أَتَتْهُ، وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ، فقال: أَيْ رَبِّ أُمِّي وَصَلاتِي! فَأَقْبَلَ عَلَىٰ صَلاتِهِ، فَلَمَّا كَانَ مِنَ الْغَدِ أَتَتْهُ، وَهُوَ يُصلِّي، فَقَالَتْ: يَا جُرَيْجُ، فقال: أَيْ رَبِّ أُمِّي وَصَلاتِي! فأَقْبَلَ عَلَىٰ صَلاتِهِ، فَقَالَت: اللَّهم لا تُمِتْهُ حَتَّىٰ يَنْظُرَ إِلَىٰ وُجُوهِ المُومِسَاتِ. فَتَذَاكَرَ بَنُو إِسْرَائِيلِ جُريجاً وَعِبَادَتَهُ، وَكَانَتِ امْرَأَةٌ بَغِيٌّ يُتَمَثَّلُ بِحُسْنِهَا، فَقَالَتْ: إِنْ شِئْتُمْ لأَفْتِنَنَّهُ، فَتَعَرَّضَتْ لَهُ، فَلَمْ يَلْتَفِتْ إِلَيْهَا، فَأَتَتْ رَاعِياً كَانَ يَأْوِي إِلَىٰ صَوْمَعَتِهِ، فَأَمْكَنَتْهُ مِنْ نَفْسِهَا فَوَقَعَ عَلَيْهَا فَحَمَلَتْ، فَلَمَّا وَلَدَتْ قَالَتْ: هُوَ مِنْ جُرَيْجٍ، فَأَتَوْهُ فَاسْتَنْزَلُوهُ وَهَدَمُوا صَوْمَعَتَهُ، وَجَعَلُوا يَضْرِبُونَهُ، فقال: مَا شَأْنُكُمْ ؟ قالوا: زَنَيْتَ بِهذِهِ الْبَغِيِّ فَوَلَدَتْ مِنكَ، قال: أَيْنَ الصَّبِيُّ؟ فَجَاؤُوا بِهِ، فقال: دَعُونِي حَتَّىٰ أُصَلِّيَ، فَصَلَّى، فَلَمَّا انْصَرَفَ أَتَىٰ الصَّبِيَّ فَطَعَنَ فِي بَطْنِهِ، وَقَالَ: يَا غُلامُ مَنْ أَبُوكَ؟ قال: فُلانٌ الرَّاعِي، فَأَقْبَلُوا عَلَىٰ جُرَيْجٍ يُقَبِّلُونَهُ وَيَتَمَسَّحُونَ بِهِ، وَقَالُوا: نَبْنِي لَكَ صَوْمَعَتَكَ مِن ذَهَبٍ، قال: لا، أَعِيدُوهَا مِنْ طِينٍ كَمَا كَانَتْ، فَفَعَلُوا. وَبَيْنَمَا

صَبِيٌّ يَرْضَعُ مِنْ أُمِّهِ، فَمَرَّ رَجُل رَاكِبٌ عَلَىٰ دابَّةٍ فَارِهَةٍ وَشَارَةٍ حَسَنَةٍ، فقالت أُمُّهُ: اللَّهم اجْعَلِ ابْنِي مِثْلَ هذَا، فَتَرَكَ الثَّدْيَ وَأَقْبَلَ إِلَيْهِ فَنَظَرَ إِلَيْهِ، فقال: اللَّهم لا تَجْعَلْنِي مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَىٰ ثَدْيِهِ فَجَعَلَ يَرْتَضِعُ» ،

"None spoke in the cradle but only three (persons), 'Isa (Jesus) son of Maryam (Mary), the second one was the baby in the story of Jurayj. Jurayj was a devoted worshiper who took a hermitage for worship and confined himself in it. His mother came to him as he was busy in prayer and she called, 'Jurayj.' He said, 'My Lord, my mother (is calling me while I am engaged in) my prayer.' He continued with the prayer. She left and she came on the next day and he was (still) busy in prayer. She called, 'Jurayj.' He said: 'My Lord, my mother (is calling me while I am engaged in) my prayer, and he continued with the prayer,' and she left. On the next day she again came while he was busy in prayer and called, 'Jurayj.' He said, 'My Lord, my mother (is calling me while I am engaged in) my prayer.' He continued with the prayer, so she said, 'O Allah, do not let him die until he has seen the faces of prostitutes.' The story of Jurayj and his devotion to worship spread amongst the Children of Israel. There was a prostitute who was regarded as the standard of beauty. She said (to the people): 'If you wish, I can seduce him.' She presented herself to him but he paid no heed to her. She came to a shepherd who took shelter in the hermitage and she offered herself to him. He (the shepherd) had

sexual intercourse with her and so she became pregnant. When she gave birth to a baby she said, 'He is Jurayj's baby.' So they came and took Jurayj down from his hermitage, tore it down, and started beating him. He asked them what the matter was. They said, 'You have committed fornication with this prostitute and she has given birth to your baby.' He said: 'Where is the baby?' They brought him (the baby) and Jurayj said, 'Let me pray.' He performed prayer and when he finished, he poked the baby in his belly and asked him, 'O boy, who is your father?' The baby answered, 'It is so-and-so, the shepherd.' The people turned towards Jurayj, kissing him and touching him (seeking blessing) and said, 'We will build your hermitage with gold.' He said, 'No just rebuild it with mud as it was,' and they did. And while a baby was suckling from his mother's breast, a man passed by who was dressed in fine garments and riding a fancy mount. His mother said, 'O Allah, make my child like this one.' He (the baby) left stopped suckling and looked at the man and said, 'O Allah, do not make me like him.' He then returned to the breast and resumed suckling. It still remember the Messenger of Allah (may Allah's peace and blessings be upon him) as he illustrated his suckling with his index finger in his mouth and sucking that. He (the Messenger of Allah) continued:

«وَمَرُّوا بِجَارِيَةٍ وَهُمْ يَضْرِبُونَهَا، وَيَقُولُونَ: زَنَيْتِ، سَرَقْتِ، وَهِيَ تَقُولُ: حَسْبِيَ اللهُ وَنِعْمَ الْوَكِيلُ، فقالت أُمُّهُ: اللَّهم لا تَجْعَلِ ابْنِي مِثْلَهَا، فَتَرَكَ الرَّضَاعَ وَنَظَرَ إِلَيْهَا، فقال: اللَّهم اجْعَلْنِي مِثْلَهَا. فَهُنَالِكَ تَرَاجَعَا الحديثَ، فقالت: مَرَّ رَجُلٌ حَسَنُ الهَيْئَةِ، فَقُلْتُ: اللَّهم اجْعَلِ ابْنِي مِثْلَهُ، فَقُلْتَ: اللَّهم لا تَجْعَلْنِي مِثْلَهُ، وَمَرُّوا بِهذِهِ الأَمَةِ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ: زَنَيْتِ، سَرَقْتِ، فَقُلْتُ: اللَّهم لا تَجْعَلِ ابْنِي مِثْلَهَا، فَقُلْتَ: اللَّهم اجْعَلْنِي مِثْلَهَا؟! قالَ: إِنَّ ذلِكَ الرَّجُلَ كَانَ جَبَّاراً، فَقُلْتُ: اللَّهم لا تَجْعَلْنِي مِثْلَهُ، وَإِنَّ هذِهِ يَقُولُونَ لها: زَنَيْتِ، وَلَمْ تَزْنِ، وَسَرَقْتِ، وَلَمْ تَسْرِقْ، فَقُلْتُ: اللَّهم اجْعَلْنِي مِثْلَهَا».

‘They (the baby and its mother) happened to pass by a slave girl who was being beaten and those beating her were saying, ‘You have committed fornication and theft.’ She was saying, ‘Sufficient for me is Allah and excellent is He as Protector (indicating that she is innocent).’ So his mother said, ‘O Allah, do not make my son like her.’ He stopped suckling, looked at her and said: ‘O Allah! Make me like her.’ This was followed by a conversation between the mother and the child. She said, ‘A good looking man happened to pass by and I said, “O Allah, make my son like him,” and you said, “O Allah, do not make me like him,” and there passed a girl while they were beating her and saying, “You committed fornication and theft,” and I said, “O Allah, do not make my son like her,” and you said, “O Allah, make me like her.” The baby said, ‘That man was a tyrant, and I said, “O Allah, do not make me like him,” and they were saying about the girl, “You committed fornication,” whereas she had not committed that and they were saying, “You

committed theft," whereas she had not committed theft, so I said, "O Allah, make me like her."" [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

Hermitage: a raised structure where monks stay for worship.

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Guidance from the Hadīth:

1) Jurayj was patient before affliction. He did not take revenge for himself, but he was content to remain one of the weak and poor.

2) When a slave gets close to Allah at times of prosperity, Allah Almighty gets close to him at times of distress. A true believer is not harmed by trials, and it is out of Allah's mercy that He makes for his devoted worshipers a way out of their affliction. This may be delayed for some time in order for them to be more disciplined and receive greater reward.

3) A believer should keenly choose to be one of the common people rather than one of the arrogant tyrants.

4) The Hadīth encourages responding to the mother's call rather than carrying on with a voluntary prayer.

5) Resorting to prayer in hard times is a sign of the one's good understanding of the religion.

33. Chapter on gentleness with orphans, daughters, and all those who are weak and poor, showing Kindness and compassion to them, and treating them with humbleness

Allah Almighty says:

{وَٱخۡفِضۡ جَنَاحَكَ لِلۡمُؤۡمِنِينَ}

{and lower your wing [in humility] to the believers} [Surat al-Hijr: 88] Allah Almighty says:

{وَٱصۡبِرۡ نَفۡسَكَ مَعَ ٱلَّذِينَ يَدۡعُونَ رَبَّهُم بِٱلۡغَدَوٰةِ وَٱلۡعَشِيِّ يُرِيدُونَ وَجۡهَهُۥۖ وَلَا تَعۡدُ عَيۡنَاكَ عَنۡهُمۡ تُرِيدُ زِينَةَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ}

{Be patient with those who call upon their Lord morning and evening, seeking His pleasure. Do not turn your eyes away from them} [Surat al-Kahf: 28] Allah Almighty also says:

{فَأَمَّا ٱلۡيَتِيمَ فَلَا تَقۡهَرۡ * وَأَمَّا ٱلسَّآئِلَ فَلَا تَنۡهَرۡ}

{So do not mistreat the orphan.

Nor repulse the beggar.} [Surat al-Duha: 9-10] Allah Almighty says: {Have you seen the one who denies the Recompense?

فَذَٰلِكَ ٱلَّذِي يَدُعُّ ٱلۡيَتِيمَ * وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ}

Such is the one who repulses the orphan harshly,

and does not urge others to feed the needy.} [Surat al-Mā'ūn: 1-3]

Guidance from the verses:

1) The verses encourage gentle treatment to the heart-broken and those who lost their supporter like orphans, widows, and others of similar situations.

2) Taking care of the poor by consoling them, giving them food, and fulfilling their needs are among the qualities of the believers.

3) The verses encourage patience with the poor Muslims, lowering one's wing to them, and being humble with them.

260/1- Sa'd ibn Abi Waqqās (may Allah be pleased with him) reported: "Six of us were with the Prophet (may Allah's peace and blessings be upon him) when the polytheists said to him: 'Drive these ones away, lest they dare to venture against us.' The six were myself, Ibn Mas'ūd, a man of the Hudhayl tribe, Bilāl and two other men whose names I do not know. The Messenger of Allah (may Allah's peace and blessings be upon him) thought what Allah wished him to think (of sending them away) then Allah revealed:

{وَلَا تَطۡرُدِ ٱلَّذِينَ يَدۡعُونَ رَبَّهُم بِٱلۡغَدَوٰةِ وَٱلۡعَشِيِّ يُرِيدُونَ وَجۡهَهُۥ}

{Do not send away [O Prophet] those who supplicate their Lord morning and evening, seeking His pleasure} [Surat al-An'ām: 52] [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) A person has to sit with those who are doers of good and obedient to Allah. He should not sit with dignitaries and nobles who are arrogant and haughty.

2) Sincerity to Allah Almighty is the criterion for accepting or rejecting the deeds of people. Allah Almighty looks at the sincerity and deeds of the person, not his form and looks.

261/2- Abu Hubayrah ʻĀʼidh ibn ʻAmr al-Muzani, who was one of the members of the Ridwān pledge (may Allah be pleased with him) reported that Abu Sufyān passed by Salmān, Suhayb, and Bilāl in the presence of a group of people. They said, “By Allah, the sword of Allah did not reach the neck of the enemy of Allah as it was required to reach.” Thereupon, Abu Bakr said, “Do you say this to the old man of the Quraysh and their chief?” Then he came to Allah’s Messenger (may Allah’s peace and blessings be upon him) and informed him of this. Thereupon, he (the Prophet) said: “O Abu Bakr, you might have made them angry, and if you made them angry, then you have made your Lord angry.” So Abu Bakr went to them and said, “O my brothers,

have I made you angry?" They said, "No, may Allah forgive you, brother." [Narrated by Muslim]

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Guidance from the Hadīth:

1) It is impermissible for one to disdain the poor and needy and those who are customarily regarded as worthless, because man's real worth is his worth in the sight of Allah Almighty.

2) The Hadīth demonstrates the religious prudence of Abu Bakr (may Allah be pleased with him) and his keenness to clear his liability of others' rights. It is incumbent upon anyone who wrongs another in word or deed to ask his forgiveness in the worldly life before he would be subject to retribution in the Hereafter.

Benefit:

The appropriateness of citing this Hadīth in this chapter is that Salmān, Suhayb, and Bilāl (may Allah be pleased with them) were all freed slaves, so they should be treated with gentleness and kindness. That is why the Prophet (may Allah's peace and blessings be upon him) defended them, saying: "O Abu Bakr, you might have made them angry."

262/3- Sahl ibn Sa'd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«أَنَا وَكَافِلُ الْيَتِيمِ فِي الجَنَّةِ هكَذَا» وَأَشَارَ بِالسَّبَابَةِ وَالْوُسْطَى، وَفَرَّجَ بَيْنَهُمَا،

"I and the one who takes care of an orphan will be in Paradise like this," and he raised his parted index and middle fingers. [Narrated by Al-Bukhāri]

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263/4- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: «كَافِلُ الْيَتِيمِ لَهُ أَوْ لِغَيْرِهِ أَنَا وَهُوَ كَهَاتَيْنِ فِي الجَنَّةِ». وَأَشَارَ الرَّاوِي وَهُوَ مَالِكُ بْن أَنَسٍ بِالسَّبَّابَةِ وَالْوُسْطَى.

"He who takes care of an orphan, whether he is his relative or a stranger, will be in Paradise with me like these two." The narrator, Mālik ibn Anas, raised his index and middle fingers for illustration." [Narrated by Muslim]

In the statement of the Prophet (may Allah's peace and blessings be upon him): "an orphan, whether he is his relative or a stranger," the relative refers, for instance, to the case when an orphan is taken care of by his mother, grandfather, brother, or any other relative of his, and Allah knows best.

Words in the Hadīth:

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Guidance from the Hadīths:

1) The Hadīth encourages sponsoring an orphan by doing whatever is good for him with respect to his religion and worldly life.

2) The Hadīth underlines the reward for taking care of an orphan as the person who does this will be in the company of the Messenger of Allah (may Allah's peace and blessings be upon him) in Paradise, which is quite a superior rank.

3) The poor person should show patience and expect relief from Allah. He should not beg from people who may or may not give him. When one pins his hope on people, Allah entrusts him to them, in which case, he is entrusted to loss.

264/5- He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لَيْسَ المِسْكِينُ الَّذِي تَرُدُّه التَّمْرَةُ وَالتَّمْرَتَانِ، وَلا اللُّقْمَةُ وَاللُّقْمَتَانِ إنَّمَا المِسْكِينُ الَّذِي يَتَعَفَّفُ».

"The needy is not the one who is satisfied with a date-fruit or two, or a morsel or two (that he receives through begging). But, the needy is the one who abstains from begging." [Narrated by Al-Bukhāri and Muslim]

In another narration by Al-Bukhāri and Muslim:

«لَيْسَ المِسْكِينُ الَّذي يطوفُ عَلَىٰ النَّاسِ تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَان، وَالتَّمْرَةُ وَالتَّمْرتَانِ، وَلكِنَّ المِسْكِينَ الَّذي لا يَجِدُ غنىٰ يُغْنِيه، وَلا يُفْطَنُ بِهِ فَيُتَصَدَّقَ عَلَيْهِ، وَلا يَقُومُ فَيَسْأَلَ النَّاسَ».

"A needy person is not the one who goes from door to door begging and is turned away with a morsel or two or with a date or two. But a needy person is the one who does not have enough to live upon, and

his appearance does not show him to be needy and thus receive charity, and he does not beg anything from others."

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Hadīth explains the description of the person who is truly in need, being the one who expects relief form Allah Almighty without begging from people.

2) A poor person should remain patient until he receives provision form Allah Almighty. When one pins his hope on the Creator, He will spare him his need, but when he pins his hope on people, he will become even more poor and needy.

265/6- He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«السَّاعِي عَلَىٰ الأَرْمَلَةِ وَالمِسْكِينِ كَالمُجَاهِدِ في سَبيلِ الله»

"The one who looks after the widow and the needy person is like the one who fights in the cause of Allah." And I think that he also said:

«وَكَالْقَائِمِ الَّذي لا يَفْتُرُ، وَكَالصَّائِمِ الَّذي لا يُفْطِرُ».

"and like the one who prays all night and fasts all day." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The reward for looking after helpless and poor people is akin to the reward for performing such great acts of worship in Islam such as striving in the cause of Allah.

2) The believers are urged to cooperate amongst themselves, in the sense that the rich and poor should live in solidarity.

266/7- He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ؛ يُمْنَعُهَا مَنْ يَأْتِيهَا، وَيُدْعَىٰ إِلَيْهَا مَنْ يَأْبَاهَا، وَمَنْ لَمْ يُجِبِ الدَّعْوَةَ فَقَدْ عَصَىٰ اللهَ وَرَسُولَهُ».

"The worst food is that of a wedding banquet from which are left out those who would like to come and to which are invited those who refuse to come. He who rejects an invitation disobeys Allah and His Messenger." [Narrated by Muslim]

Another narration cited in Sahīh Al-Bukhāri and Sahīh Muslim on the authority of Abu Hurayrah reads: "The worst food is that of a wedding banquet to which the rich are invited and the poor are ignored."

Words in the Hadīth:

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Guidance from the Hadīth:

1) Inviting the poor and needy to the wedding banquet is encouraged, as they are more deserving of it than wealthy people.

2) It is obligatory to accept the invitation to a banquet because disobedience occurs when an obligatory act is abandoned. This is inferred by the statement of the Prophet (may Allah's peace and blessings be upon him):

«ومن لم يجب الدعوة فقد عصىٰ الله ورسوله».

"He who rejects an invitation disobeys Allah and His Messenger."

Benefit:

A banquet invitation here refers to the food to which people are invited in wedding occasions only.

Conditions for the obligatory acceptance of a banquet invitation:

First Condition: that the host is Muslim, otherwise, it is not obligatory to accept it. However, it is permissible to accept the invitation of a disbeliever if this would yield an interest like calling him to Islam or defending the religion.

Second Condition: that the money of the host is lawful, otherwise, it is not obligatory to accept it.

Third Condition: that there are no violations of Shariah involved, otherwise, it is not obligatory to

accept it, unless the guest is able to change or alleviate the violations involved.

Fourth Condition: that the host identifies the guest by name when he invites him. In other words, he should say, "O so-and-so, I invite you to the wedding banquet." If he makes a public invitation without identifying the invitees by name, then accepting the invitation is recommended rather than obligatory.

267/8- Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ عَالَ جَارِيَتَيْنِ حَتَّىٰ تَبْلُغَا جَاءَ يَوْمَ القِيَامَةِ أَنَا وَهُوَ كَهَاتَيْنِ» وَضَمَّ أَصَابِعَهُ.

"Whoever supports two girls till they reach puberty, he and I will come on the Day of Resurrection like these two," and he joined his fingers (the index and middle fingers). [Narrated by Muslim]

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Words in the Hadīth:

The support mentioned in the Hadīth refers to providing the basic needs of a person, such as food, clothes, etc. Support also extends to include moral needs in addition to physical needs, i.e. offering proper upbringing to the body and the heart.

Reaching puberty is realized by the appearance of its known signs in women.

Guidance from the Hadīth:

1) The merit of taking care of girls, given that they are usually weak and not looked after by their parents like male children.

2) A Muslim must pay attention to what draws him near to Allah Almighty, especially in the process of raising and qualifying a Muslim generation. One of the major reasons for the weakness the Islamic Ummah suffers is the lack of faith-related upbringing offered to young generations.

268/9- ‘Ā’ishah (may Allah be pleased with her) reported: “A woman, along with her two daughters, came to me asking (for charity). She found that I had nothing except one date, so I gave it to her. She divided it between her two daughters and ate nothing herself, then she got up and left. The Prophet (may Allah’s peace and blessings be upon him) then came in, and I told him about it so he said:

«مَنِ ابْتُلِيَ مِنْ هذِهِ البَنَاتِ بِشَيءٍ، فَأَحْسَنَ إِلَيْهِنَّ، كُنَّ لَهُ سِتْراً من النَّارِ».

‘Whoever is tried by having daughters and he treats them kindly, they will be a screen for him from Hellfire.’” [Narrated by Al-Bukhāri and Muslim]

269/10- ‘Ā’ishah (may Allah be pleased with her) reported: “A poor woman came to me carrying her two daughters. I gave her three dates to eat, and she gave one to each of her daughters. She then

lifted a date to her mouth to eat it, but her daughters asked for it, so she split the date between the two of them. Her action amazed me. I mentioned what she did to the Messenger of Allah (may Allah's peace and blessings be upon him) and he said:

«إِنَّ اللهَ قَدْ أَوْجَبَ لَهَا بِهَا الجَنَّةَ، أَوْ أَعْتَقَهَا بِهَا مِنَ النَّارِ».

'Because of it, Allah made Paradise guaranteed for her or saved her from the Hellfire.'" [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) The Hadīth demonstrates the altruism of the Companions (may Allah be pleased with them). 'Ā'ishah (may Allah be pleased with her) had nothing but a few dates, yet she preferred to give them to the poor woman rather than keep them for herself.

2) The Hadīth highlights the virtue of offering kind treatment to daughters by providing them with money and clothes and gentleness because they are weak and helpless.

3) A small act has great merit if coupled with sincerity of the heart; a simple deed can earn its doer a great reward.

4) Kind treatment to children and showing them mercy is a reason for entering Paradise and safety from the Fire.

270/11- Abu Shurayh Khuwaylid ibn ‘Amr al-Khuzā‘i (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«اللَّهُمَّ إِنِّي أُحَرِّجُ حَقَّ الضعِيفَيْنِ: الْيَتِيمِ وَالمَرْأَة».

“O Allah, I declare strictly inviolable the rights of the two weak ones: the orphan and the woman.” [Hasan (sound) Hadīth narrated by Al-Nasā’i with a good Isnād (chain of narration)]

I declare strictly inviolable: I declare as sinful whoever neglects or violates their rights, and I strongly warn against that and strongly denounce it.

271/12- Mus‘ab ibn Sa‘d ibn Abi Waqqās (may Allah be pleased with him and his father) reported: “Sa‘d believed that he deserved a bigger share (of war booty) than those below him. Thereupon, the Prophet (may Allah’s peace and blessings be upon him) said:

«هَلْ تُنْصَرُونَ وَتُرْزَقُونَ إِلَّا بِضُعَفَائِكُمْ».

‘Are you granted victory and sustenance except because of your weak ones?’” [Narrated by Al-Bukhāri as a Mursal Hadīth, since Mus‘ab ibn Sa‘d is a Tābi‘i (not a Companion]. It was also narrated by Abu Bakr al-Barqāni in his Sahīh with a connected

chain of narration on the authority of Mus'ab from his father (may Allah be pleased with him).

272/13- Abu al-Dardā' 'Uwaymir (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«ابْغُونِي الضُّعفَاءَ، فَإِنَّمَا تُنْصَرُونَ وَتُرْزَقُونَ بضُعَفَائِكُمْ».

"Seek for me the weak persons, for you are granted victory and means of subsistence because of your weaklings." [Narrated by Abu Dāwūd, with a good Isnād]

Words in the Hadīth:

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Guidance from the Hadīths:

1) The weak among the believers are a reason for gaining victory over the enemies and bestowal of sustenance upon the people.

2) Showing mercy to the weak is a means for attaining the mercy of Allah Almighty, as evidenced by the statement of the Prophet (may Allah's peace and blessings be upon him):

«ارْحمُوا مَن في الأرضِ يَرْحمْكُمْ مَن في السَّماءِ»

"Show mercy to those on earth, and the One in the heaven will show mercy to you." [Narrated by Ahmad]

3) The Hadīth shows the compassion of the Messenger of Allah (may Allah's peace and blessings be upon him) to weak people. It is incumbent on the guided slaves of Allah Almighty to follow the example of the Messenger of Allah (may Allah's peace and blessings be upon him) in all aspects of doing good.

34. Chapter on enjoining good treatment to women

Allah Almighty says:

{وَعَاشِرُوهُنَّ بِٱلۡمَعۡرُوفِۚ}

{and treat them kindly} [Surat an-Nisā': 19]
Allah Almighty also says:

{وَلَن تَسۡتَطِيعُوٓاْ أَن تَعۡدِلُواْ بَيۡنَ ٱلنِّسَآءِ وَلَوۡ حَرَصۡتُمۡۖ فَلَا تَمِيلُواْ كُلَّ ٱلۡمَيۡلِ فَتَذَرُوهَا كَٱلۡمُعَلَّقَةِۚ وَإِن تُصۡلِحُواْ وَتَتَّقُواْ فَإِنَّ ٱللَّهَ كَانَ غَفُورٗا رَّحِيمٗا}

{You will never be able to maintain absolute justice between your wives, no matter how keen you are. So do not completely incline to one leaving the other in suspense. If you do what is right and fear Allah, Allah is surely All-Forgiving, Most Merciful.} [Surat an-Nisā': 129]

Guidance from the verses:

1) Husbands are urged to treat women gently and live with them in a way that is best; a husband should not seek to get his rights in full because fulfilling his rights in full by the wife is

unachievable, just as it is not within his ability to fulfill her rights upon him perfectly.

2) The Shariah-enjoined treatment is that which conforms to custom, i.e. what is commonly known and accepted by average people.

273/1- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«اسْتَوْصُوا بِالنِّسَاءِ خَيْراً؛ فَإِنَ المَرأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ مَا في الضِّلَعِ أَعْلاهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ».

"Treat women kindly, for the woman was created from a rib, and the most crooked part of the rib is its uppermost part. If you try to straighten it, you will break it; and if you leave it, it will remain crooked, so treat women kindly." [Narrated by Al-Bukhāri and Muslim]

Another narration by Al-Bukhāri and Muslim reads:

«المَرأَةُ كَالضِّلَعِ؛ إِنْ أَقَمْتَهَا كَسَرْتَهَا، وَإِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ وَفِيهَا عِوَجٌ».

"A woman is like a rib, if you attempt to straighten it, you will break it; and if you enjoy her company, you will do so while crookedness remains in her."

In a version narrated by Muslim:

«إِنَّ المَرأَةَ خُلِقَتْ مِنْ ضِلَعٍ، لَنْ تَسْتَقِيمَ لَكَ عَلَىٰ طَرِيقَةٍ، فَإِنْ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ، وَإِنْ ذَهَبْتَ تُقِيمُهَا كَسَرْتَهَا، وَكَسْرُهَا طَلاقُهَا».

"The woman was created from a rib and she will never be straightened for you; so if you want to enjoy her company, you will do so while

crookedness remains in her. If you attempt to straighten her, you will break her, and breaking her is divorcing her."

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Words in the Hadīth:

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Guidance from the Hadīth:

1) An instruction from the Messenger of Allah (may Allah's peace and blessings be upon him) for men to live with their wives in kindness. A husband should take what his wife offers willingly and easily.

2) If you dislike some of your wife's manners, you surely like some other manners, so let the latter make up for the former, and keep on showing patience and giving advice until matters are set right.

3) The Lawgiver (Allah Almighty) is careful to maintain marital affection and provide all that reinforces it, by encouraging pardon and forgiveness and constant giving of advice.

274/2- 'Abdullah ibn Zam'ah (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) delivering a speech where he mentioned the she-camel (of Prophet Sālih) and the one who slaughtered it wrongfully. He (may Allah's peace and blessings be upon him) said:

«{إِذِ ٱنۢبَعَثَ أَشۡقَىٰهَا}

"{When the most wretched among them rose [to kill the camel].} A wicked man of authority and power within his people rose to kill it." Then he mentioned women, and said as he offered them admonition concerning them:

«يَعْمِد أَحَدُكُمْ فَيَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ، فَلَعَلَّهُ يُضَاجِعُهَا من آخِرِ يَوْمِهِ»،

"Some of you would whip your wife as if she were a slave and then he might have intercourse with her at the end of the day." Then he gave them admonition regarding their laughter at farting, saying:

«لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ؟».

"Why should one of you laugh at what he does?" [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) Marital happiness is based upon love and affection.

2) Although the Shariah permits a man to beat his wife, such beating is meant only for discipline and admonition, not for punishment and humiliation.

Benefit:

The sermons of the Messengers of Allah (may Allah's peace and blessings be upon him) were of two types: regular sermons and occasional sermons.

Regular sermons are like the sermons delivered on Friday, the two days of 'Eid, Istisqā' (prayer offered to invoke Allah for rain at the time of drought), Kusoof (prayer offered when there is an eclipse) and the like.

Occasional sermons are those offered when an occasion arises that warrants delivering a sermon, so the Prophet (may Allah's peace and blessings be upon him) would get up and deliver a sermon to people in order to instruct them and give them guidance on the situation.

275/3- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً؛ إِنْ كَرِهَ مِنْهَا خُلُقاً رَضِيَ مِنْهَا آخَرَ» أَوْ قَالَ: «غَيْرَهُ».

"Let not a believing man hate a believing woman. If he dislikes one of her characteristics, he will be pleased with another." [Narrated by Muslim]

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Guidance from the Hadīth:

1) One has to adopt justice and fairness, so when your wife offends you, do not focus on the current

offense, but recall the past with its kind company, as this urges the husband to pardon and forgive.

2) The Shariah calls for justice, and to observe justice in the marital life one has to weigh good and bad behaviors and see which of them has more impact on their life, then let him base his judgment according to it.

3) The guidelines the Prophet (may Allah's peace and blessings be upon him) set for dealing with women should also be followed in dealing with others, like friends and the like.

276/4- 'Amr ibn al-Ahwas al-Jushami (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say in the Farewell Hajj, after he praised Allah Almighty and extolled Him, and gave reminder and admonition to the people:

«أَلا وَاسْتَوْصُوا بالنِّسَاءِ خَيْراً، فَإِنَّمَا هُنَّ عَوَانٍ عِنْدَكُمْ، لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئاً غَيْرَ ذلِكَ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ، فإن فَعَلْنَ فَاهجُرُوهُنَّ في المَضَاجِعِ، وَاضْرِبُوهُنَّ ضَرْباً غَيْرَ مُبَرِّحٍ، فإنْ أَطَعْنَكُمْ فَلا تَبْغُوا عَلَيْهِنَّ سَبِيلاً؟ أَلا إِنَّ لَكُمْ عَلَىٰ نِسَائِكُمْ حَقّاً، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقّاً ؟ فَحَقُّكُمْ عَلَيْهِنَّ أَلا يُوطِئْنَ فُرُشَكُمْ مَنْ تكْرَهُونَ، وَلا يَأْذَنَّ في بُيُوتِكُمْ لِمَنْ تكْرَهُونَ، أَلا وَحَقهُنَّ عَلَيْكُمْ أَنْ تُحسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ».

"Treat women kindly, for they are like captives with you; you have no right to treat them otherwise. If they are guilty of manifest immorality, then do not share their beds and beat them lightly. If they return to obedience, then do not take further action against them. You have rights over your wives and

they have rights over you. Your right is that they do not permit anyone you dislike to sit on your bedding or enter your home, and their right is that you treat them well with regard to their food and clothing." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

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The Messenger of Allah (may Allah's peace and blessings be upon him) likened the situation of a woman being under the authority of her husband to the situation of a captive.

«فَلا تَبْغُوا عَلَيْهِنَّ سَبيلاً»

Do not have recourse to anything else against them: i.e. do not seek a way to argue against them and hurt them thereby, and Allah knows best.

Words in the Hadīth:

Indecency here refers to the wife's disobedience to her husband as evidenced by the statement of Allah Almighty mentioned thereafter:

{فَإِنۡ أَطَعۡنَكُمۡ فَلَا تَبۡغُواْ عَلَيۡهِنَّ سَبِيلًاۗ إِنَّ ٱللَّهَ كَانَ عَلِيّٗا كَبِيرٗا}.

{Then if they obey you, do not take further action against them. Indeed, Allah is Most High, All-Great.}

They do not permit anyone you dislike to sit on your bedding: they do not host or give hospitality to someone you hate.

Guidance from the Hadīth:

1) A woman should not allow anyone to enter her bedroom if her husband dislikes that, nor should she show hospitality to those whom he dislikes, nor receive in her house those whom he dislikes. All these are from the rights her husband has over her.

2) A husband should provide for his wife even if she is rich, because he is granted the right of being in charge of her in return for spending on her from what Allah Almighty has provided him with.

Benefit:

The levels of disciplining the wife are mentioned in the verse where Allah Almighty says:

{وَٱلَّٰتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهۡجُرُوهُنَّ فِي ٱلۡمَضَاجِعِ وَٱضۡرِبُوهُنَّ}

{As for those women on whose part you fear rebellion, [first] admonish them, [next] forsake them in bed, and [last] hit them [gently]} Hence, they are three levels:

1) That he gives her advice in a good manner. If she does not respond to the advice, he moves to the second level.

2) That he forsakes her in bed, but he does not leave the bed. Forsaking means that he turns his back to her or does not talk to her. Those who understand that it means to just leave their sleeping place are wrong in their understanding. If this method does not work, he moves to the third level.

3) That he beats her lightly, without harming her, if she persists in her disobedience.

277/5- Mu'āwiyah ibn Haydah (may Allah be pleased with him) reported that he said to Allah's Messenger (may Allah's peace and blessings be upon him): "O Messenger of Allah, what is the right the wife of one of us over him?" He said:

«أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ، وَلا تَضْرِبِ الْوَجْهَ، وَلا تُقَبِّحْ، وَلا تَهْجُرْ إِلَّا فِي الْبَيْتِ»

"That you feed her when you feed yourself and clothe her when you clothe yourself, and you do not strike her on the face or revile her (by saying: 'may Allah make your face ugly'), and you do not forsake her except inside the house." [Hasan (sound) Hadīth narrated by Abu Dāwūd]

Guidance from the Hadīth:

1) A husband is obligated to spend on his wife as he spends on himself. Providing for the wife is a due right of hers upon the husband.

2) The face is excluded from the permissible mild striking, because the face is the most honored part of the body. It is impermissible under the Shariah to strike the face.

3) It is forbidden to offend the wife physically or morally, such as taunting her for a physical defect in her, or telling her that she comes from a bad family, and the like.

04) Forsaking should be done at home only; he should not forsake her in public or make that noticed by people. Wisdom dictates that marital affairs should be concealed, so that when they reconcile with each other, everything goes back to normal without anyone knowing about the problem they had. Such is the state of the successful Muslim family.

278/6- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«أَكْمَلُ المُؤْمِنِينَ إِيْمَاناً أَحْسَنُهُمْ خُلُقاً، وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ».

"The most perfect believers in terms of faith are the ones who have the most excellent manners, and the best of you are those who are best to their wives." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) Faith is of various degrees, as indicated in the verse where Allah Almighty says:

{وَيَزۡدَادَ ٱلَّذِينَ ءَامَنُوٓاْ إِيمَٰنٗا}،

{...and the believers may increase in faith} The more excellent one's character is, the more it is indicative of the strength of his faith.

2) The best among people are those who are best in treating their families.

3) Relatives are the most deserving of favor. So, if one is to do good to others, then his family is the worthiest of receiving such good.

Benefit:

One should be well-mannered with Allah Almighty and with His slaves. To be well-mannered with Allah Almighty is realized by accepting His Shariah, fully and willingly submitting to it with reassurance, and to be pleased with the predestination of Allah Almighty. Being well-mannered with people is to refrain from harming them, but treat them with generosity and show patience in the face of harm received from them.

279/7- Iyās ibn ʻAbdullāh ibn Abi Dhubāb (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا تَضْرِبُوا إمَاء الله»،

"Do not beat women." ʻUmar (may Allah be pleased with him) later came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: "The women have become very daring towards their husbands," so he (may Allah's peace and blessings be upon him) gave permission to beat them. Many women went to the wives of the Messenger of Allah (may Allah's peace and blessings be upon him) complaining of their

husbands. So, he (may Allah's peace and blessings be upon him) said:

«لَقَدْ أَطَافَ بِآلِ بَيْتِ مُحَمَّدٍ نِسَاءٌ كَثِيرٌ يَشْكُونَ أَزْوَاجَهُنَّ، لَيْسَ أُولَئِكَ بِخِيَارِكُمْ».

"Many women have gone round Muhammad's families complaining about their husbands. Those (husbands) are not the best of you." [Narrated by Abu Dāwūd with an authentic Isnād]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) One should not beat his wife excessively. If there is a reason that entails beating her, he may do so, otherwise, he should not. Beating should be the last resort.

2) Frequent beating of the wife is a sign of the lack of good in the husband because the best of people are those who are best to their wives.

280/8- 'Abdullah ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِهَا المَرْأَةُ الصّالِحَةُ».

"This world is but an enjoyment, and the best of its enjoyments is a righteous woman." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) When a man is blessed with a wife whose religion and reason are sound, then this is the best of the worldly enjoyment.

2) A righteous woman is the best provision that helps one have a safe journey to the Hereafter.

Benefit:

When Allah Almighty mentioned the blessings he bestowed upon His slave Zakariyya (Zachariah, peace be upon him), He said:

{وَأَصۡلَحۡنَا لَهُۥ زَوۡجَهُۥ}

{and We amended for him his wife} So, it is an indication of the slave's good understanding of the religion that he seeks to reform his wife because reforming her is a reform to the whole family. This can be achieved by some matters including the following:

1- That he himself adheres to obedience to Allah Almighty, for the husband's righteousness is a reason for the wife's righteousness.

The Prophet (may Allah's peace and blessings be upon him) said:

«أقيموا الصلاة، وآتوا الزكاة، وحجوا واعتمروا، واستقيموا يستقم بكم».

"Establish the prayer, give charity, perform Hajj and 'Umrah, and be upright so that others would be

upright by following your way." [Narrated by Al-Tabarāni in his three Mu'jams on the authority of Samurah]

2- That he educates her within an environment of servitude to Allah Almighty:

{مَنۡ عَمِلَ صَٰلِحٗا مِّن ذَكَرٍ أَوۡ أُنثَىٰ وَهُوَ مُؤۡمِنٞ فَلَنُحۡيِيَنَّهُۥ حَيَوٰةٗ طَيِّبَةٗ}

{Whoever does righteous deeds, male or female, while being a believer, We will surely grant him a good life} [Surat al-Nahl: 97]

3- That he constantly asks Allah Almighty to mend his wife:

{وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبۡ لَنَا مِنۡ أَزۡوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعۡيُنٖ}

{and those who say, "Our Lord, let our spouses and children be a source of joy for us} [Surat al-Furqān: 74]

4- That he remains patient before temporary bad manners that his wife might show:

{فَعَسَىٰٓ أَن تَكۡرَهُواْ شَيۡـٔٗا وَيَجۡعَلَ ٱللَّهُ فِيهِ خَيۡرٗا كَثِيرٗا}

{it may be that you dislike something which Allah has put much good in it.} [Surat an-Nisā': 19]

5- That he ensures that his earnings are lawful, for it is the means to blessings, goodness, success, and prosperity:

{يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُواْ مِنَ ٱلطَّيِّبَٰتِ وَٱعۡمَلُواْ صَٰلِحًا}

{O messengers, eat from the lawful things and act righteously} [Sūrat al-Mu'minūn: 51]

35. Chapter on the husband's right over his wife

Allah Almighty says:

{ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعۡضَهُمۡ عَلَىٰ بَعۡضٖ وَبِمَآ أَنفَقُواْ مِنۡ أَمۡوَٰلِهِمۡۚ فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٞ لِّلۡغَيۡبِ بِمَا حَفِظَ ٱللَّهُۚ}

{Men are in charge of women, as Allah has made some of them excel the others, and because they spend of their wealth. Therefore the righteous women are obedient, and protect what Allah has entrusted them with in [their husband's] absence} [Surat an-Nisā': 34]

Guidance from the verse:

1) Men are in charge of women because of what Allah Almighty has assigned to them of special tasks, one of which is that the man is responsible for providing for the woman.

2) A woman's honor lies in staying at her home, whereby she keeps her husband's secrets, guards in his absence what Allah Almighty ordered her to guard, and devotes herself to worshiping her Lord and obeying her husband.

As for the relevant Hadīths:

they include the Hadīth of 'Amr ibn al-Ahwas mentioned in the previous chapter.

281/1- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَىٰ فِرَاشِهِ فَلَمْ تَأْتِهِ، فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتْهَا المَلاَئِكَةُ حَتَّىٰ تُصبِحَ».

"If a man invites his wife to his bed and she refuses, and so he spends the night angry with her, the angels will curse her until the morning." [Narrated by Al-Bukhāri and Muslim]

In another narration by Al-Bukhāri and Muslim:

«إِذا بَاتَتِ المَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا لَعَنَتْهَا المَلاَئِكَةُ حَتَّىٰ تُصبِحَ».

"If a woman spends the night deserting her husband's bed, the angels curse her until the morning."

In another version, the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«وَالَّذِي نَفْسِي بِيَدِهِ مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَىٰ فِرَاشِهِ ، فَتَأْبَىٰ عَلَيْهِ ، إلا كَانَ الَّذِي فِي السَّمَاءِ سَاخِطاً عَلَيْهَا حَتَّىٰ يَرْضَىٰ عَنْهَا».

"By Him in Whose Hand my soul is, when a man calls his wife to his bed and she refuses, the One Who is in the heaven becomes displeased with her until he (her husband) becomes pleased with her."

Words in the Hadīth:

The angels curse her: they invoke Allah that she be cursed, meaning that she be expelled and excluded from Allah's mercy.

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Guidance from the Hadīth:

1) The Hadīth provides explicit proof of the view held by Ahl-us-Sunnah wa al-Jamā'ah that Allah

Almighty is in the heaven, established upon His Throne which is above the seven heavens. This is supported by texts of the Shariah as well as scholarly consensus.

2) The Hadīth highlights the great right a husband has over his wife; a right that is further emphasized when the husband is properly observing the rights of his wife.

3) A stern warning for the woman against incurring the displeasure of Allah Almighty and the curse of the angels if she refuses to accept her husband's invitation to bed with the purpose of disobedience and rebellion that lack a Shariah-approved reason.

282/2- Abu Hurayrah (may Allah be pleased with him) also reported that Allah's Messenger (may Allah's peace and blessings be upon him) said: «لا يَحِلُّ لِامْرَأَةٍ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ، وَلا تَأْذَنَ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ».

"It is not lawful for a woman to fast while her husband is present without his permission, nor to admit anyone into his house without his permission." [Narrated by Al-Bukhāri and Muslim; this is the wording narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) When the husband is absent, it is permissible for the wife to fast as she wishes.

2) A husband should manage his household affairs according to what is commonly acceptable; he may ban those whose presence in his house might be a source of harm.

Benefit:

Is the ruling concerning voluntary prayers the same as that of voluntary fasting, in terms of the necessity of the husband's permission?

Scholars said that voluntary prayers is different form fasting because the time during which the prayer is offered is short, unlike fasting that consumes the whole daytime. So, the wife may offer voluntary prayers when her husband is present, unless he prevents her. However, a husband should not deprive his wife of doing what is good, instead, he should urge her to do it.

Benefit:

Permission for admitting others into one's house is of two kinds:

- Conventional permission: that is common among people and compliant with their traditions, like the case of female neighbors and relatives and the like entering the house.

- Verbal permission: when the husband says to his wife that she may admit whoever she wishes

into the house except those whose presence might incur harm. Here the matter is dependent upon his permission.

283/3- Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيتِهِ، وَالأَمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ عَلَىٰ أَهْلِ بَيْتِهِ، وَالمَرْأَةُ رَاعِيَةٌ عَلَىٰ بَيْتِ زَوْجِها وَوَلَدِهِ، فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسؤُولٌ عَنْ رَعِيَّتِهِ».

“All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian of her husband’s house and his children; so all of you are guardians and are responsible for your subjects.” [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

A guardian is the caretaker who guards the interests of his wards and makes them accessible to them, and spots the evils and wards them off.

Guidance from the Hadīth:

1) The speech is addressed to all the Muslim Ummah. The Messenger of Allah (may Allah’s peace and blessings be upon him) explains in it the categories of responsibility that should be discharged in order to realize interests.

2) The responsibility of guardians vary between large expansive responsibilities and small limited ones.

3) A husband has a great right over his wife that she is obligated to fulfill.

284/4- Abu ‘Ali Talq ibn ‘Ali (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«إِذَا دَعَا الرَّجُلُ زَوْجَتَهُ لِحَاجَتِهِ فَلْتَأْتِهِ وَإِنْ كَانَتْ عَلَى التَّنُّورِ».

“If a man calls his wife to fulfill his need, she should come to him even if she is busy at the oven.” [Narrated by Al-Tirmidhi and Al-Nasā’i; Al-Tirmidhi classified it as Hasan Sahīh (sound and authentic)]

285/5- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«لَوْ كُنْتُ آمِراً أَحَداً أَنْ يَسْجُدَ لأَحَدٍ لأَمَرْتُ المَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا».

“If I were to order anyone to prostrate himself before another, I would have ordered the wife to prostrate herself before her husband.” [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

To fulfill his need: this may refer to any need in general or to the man’s need to fulfill his sexual lust for his wife.

Oven (Ar. Tannūr): the place where baking is done.

Guidance from the Hadīths:

1) The Hadīth lays great emphasis on the obligation for a woman to obey her husband even in the hardest circumstances.

2) The Shariah blocked the way before men from being tempted by other women, so it made the wife lawful to her husband and urged her to obey him.

3) The husband's right over his wife is a great one, and the wife is encouraged to obey her husband according to what is acceptable.

286/6- Um Salamah (may Allah be pleased with her) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«أَيُّمَا امْرَأَةٍ مَاتَتْ، وَزَوْجُهَا عَنْهَا رَاضٍ ، دَخَلَتِ الجَنَّةَ».

"Any woman who dies while her husband is pleased with her will enter Paradise." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

[1] **(1)The Hadīth has a weak Isnād.**

1) Obeying the husband is a reason for entering Paradise.

2) The Shariah honors the woman by assigning to her a deed that would earn her Paradise if she were patient and obeyed her husband according to what is acceptable.

[1] Guidance from the Hadīth:

3) If a husband dies while he is displeased with his wife, she is in grave danger and threatened with punishment.

287/7- Mu‘ādh ibn Jabal (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«لا تُؤْذِي امْرَأَةٌ زَوْجَهَا فِي الدُّنْيَا إِلَّا قَالَتْ زَوْجَتُهُ مِنَ الحُورِ الْعِينِ: لا تُؤْذِيهِ قَاتَلَكِ الله ! فَإِنَّما هُوَ عِنْدَكِ دَخِيلٌ يُوشِكُ أَنْ يُفَارِقَكِ إِلَيْنَا».

“Whenever a woman harms her husband in this world, his wife from the Houris of Paradise says: Do not harm him! May Allah destroy you! He is but a passing guest with you, and he will soon leave you to join us.” [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) The Houris rebuke the woman who abuses her husband in the worldly life, which indicates the gravity of disobedience.

2) The spouses are urged to maintain good companionship, because the worldly life is but a passage to the Hereafter, not an abode of eternal residence.

288/8/ - Usāmah ibn Zayd (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مَا تَرَكْتُ بَعْدِي فِتْنَةً هِيَ أَضَرُّ عَلَىٰ الرِّجَالِ مِنَ النِّسَاءِ». متفق عليه.

"I am not leaving a trial behind me that is more harmful to men than women." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) informed about this trial in order to warn men against being tempted by women.

2) All the ways that lead to falling into temptation by women are to be blocked. The prohibition of intermixing between the two sexes is an example of that.

Benefit:

Allah Almighty says:

{زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلۡبَنِينَ وَٱلۡقَنَٰطِيرِ ٱلۡمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلۡفِضَّةِ وَٱلۡخَيۡلِ ٱلۡمُسَوَّمَةِ وَٱلۡأَنۡعَٰمِ وَٱلۡحَرۡثِۗ}

{The love of desirable things has been made appealing to people, such as women, children, hoarded heaps of gold and silver, branded fine horses, livestock, and tilled land} [Surat Āl 'Imrān: 14] All of these things were made appealing to people in this world and have become a source of temptation to them. However, the most severe temptation is that of women, and that is the reason why Allah Almighty mentions them first in that context, as He says:

{زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ}.

{The love of desirable things has been made appealing to people, such as women... }

- Some men misunderstand these Hadīths and therefore tyrannize their wives and abuse them. They fail to realize that the Hadīths are not meant for allowing them to treat their wives unjustly and wrongfully, but rather that they must be fair and just, return the kind treatment with its like, and fulfill the rights due upon them

{وَلَهُنَّ مِثْلُ ٱلَّذِي عَلَيْهِنَّ بِٱلْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ}

{Women have rights similar to the rights over them in a reasonable manner, although men have a higher degree [of responsibility] over them} [Surat al-Baqarah: 228] A wise husband builds his relationship with his wife on a basis of affection and mercy, and forgiveness and giving advice so that he would attain success and goodness. He should take the prophetic household as a role model in this regard and assume the manners of the Prophet (may Allah's peace and blessings be upon him) with his wives and family members; and Allah is the One who grants success.

36. Chapter on spending on one's dependents

Allah Almighty says:

{وَعَلَى ٱلْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ}

{It is the obligation upon the father of the child that he provides food and clothing [for the mothers] with fairness} [Surat al-Baqarah: 233] Allah Almighty says:

{لِيُنفِقۡ ذُو سَعَةٖ مِّن سَعَتِهِۦۖ وَمَن قُدِرَ عَلَيۡهِ رِزۡقُهُۥ فَلۡيُنفِقۡ مِمَّآ ءَاتَىٰهُ ٱللَّهُۚ لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا مَآ ءَاتَىٰهَاۚ}

{Let the wealthy man spend according to his means. As for the one with limited resources, he should spend according to whatever Allah has given him. Allah does not burden any soul beyond what He has given him} [Surat al-Talāq: 7] Allah Almighty also says:

{وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥ}

{Whatever you spend in charity, He will compensate for it} [Surat Saba': 39]

Benefit:

{The father of the child} includes all levels of fathers, including the direct father as well as the grandfathers up to all levels.

Guidance from the verses:

1) A Muslim is urged to spend on his dependents according to his ability without unnecessary excess that may incur hardship upon him.

2) Allah Almighty took upon Himself to compensate the one who spends on his dependents. Verily, the one who receives compensation from Allah Almighty shall never find himself lost.

Benefit:

Conditions of obligatory spending:

First condition: that the one in charge of spending is financially able to undertake this duty,

otherwise he is not obligated to spend except according to what is within his ability.

Second condition: that the spender must be one of the legitimate heirs of the one whom he spends on. If the spender is a relative who is not a legitimate heir, then he is not obligated to spend.

289/1- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«دِينَارٌ أَنْفَقْتَهُ في سَبِيلِ الله، وَدِينَارٌ أَنْفَقْتَهُ في رَقَبَةٍ، وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَىٰ مِسْكِينٍ، وَدِينَارٌ أَنْفَقْتَهُ عَلَىٰ أَهْلِكَ، أَعْظَمُهَا أَجْراً الَّذِي أَنْفَقْتَهُ عَلَىٰ أَهْلِكَ».

"A dinar you spend in the cause of Allah, a dinar you spend on (freeing) a slave, a dinar you give in charity to a needy person, and a dinar you spend on your family; the greatest in reward is the one you spend on your family." [Narrated by Muslim]

290/2- Abu ʿAbdullah (and he was also nicknamed Abu ʿAbdur-Rahmān) Thawbān ibn Bujdud (may Allah be pleased with him) the freed slave of the Messenger of Allah (may Allah's peace and blessings be upon him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«أَفْضلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ دينَارٌ يُنْفِقُهُ عَلَىٰ عِيَالِهِ، وَدِينَارٌ يُنْفِقُهُ عَلَىٰ دَابَّتِهِ في سَبيلِ الله، وَدِينَارٌ يُنفِقُهُ عَلَىٰ أصْحَابِهِ في سَبِيلِ الله».

"The most excellent dinar that a man spends is the dinar that he spends on his dependents, and the dinar that he spends on his riding-animal in the

cause of Allah, and the dinar that he spends on his companions in the cause of Allah." [Narrated by Muslim]

Guidance from the Hadīths:

1) The Hadīths highlight the excellence of spending on one's family, being one of the best forms of obligatory spending given its good consequences.

2) spending on one's family is an individual obligation, while spending on other than them is a communal obligation. According to the majority of scholars, individual obligations are better than communal ones.

292/3- Um Salamah (may Allah be pleased with her) reported: "I said: 'O Messenger of Allah, would I be rewarded for Abu Salamah's children that I spend on them so as not to leave them like this and like that, while they are my children?' He said:

«نَعَمْ لَكِ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ».

'Yes, you will be rewarded for what you spend on them.'" [Narrated by Al-Bukhāri and Muslim]

292/4- Sa'd ibn Abi Waqqās (may Allah be pleased with him) reported, in his long Hadīth that we presented in the beginning of the book in the "Chapter on the Intention", that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللهِ إِلَّا أُجِرْتَ بِهَا حَتَّىٰ مَا تَجْعَلُ فِي فِيِّ امْرَأَتِكَ».

"... and you will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife's mouth." [Narrated by Al-Bukhāri and Muslim]

293/5- Abu Mas'ūd al-Badri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

« إِذَا أَنْفَقَ الرَّجُلُ عَلَىٰ أَهْلِهِ نَفَقَةً يَحْتَسِبُهَا فَهِيَ لَهُ صَدَقَةٌ».

"If a man spends something on his family, seeking reward from Allah for it, it shall be recorded for him as charity." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

'so as not to leave them like this and like that': means that they go here and there in pursuit of basic sustenance.

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Guidance from the Hadīths:

1) Spending on one's family and dependents is one of the encouraged acts of obedience.

2) Habits become acts of worship through the person's good intention. Consider how the usual spending of a man on his family becomes a charity when he sought by it Allah's reward. So, let the spenders be keen on correcting their intentions

294/6- ‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«كَفَىٰ بِالمَرْءِ إِثْماً أَنْ يُضَيِّعَ مَنْ يَقُوتُ».

“It is a sufficient sin for a man to neglect those whom he provides for.” [Sahīh (authentic) Hadīth narrated by Abu Dāwūd and others]

Muslim also narrated its meaning in his Sahīh in the following wording:

«كَفَىٰ بِالمَرْءِ إِثْماً أَن يَحْبِسَ عَمَّنْ يَمْلِكُ قُوتَهُ».

“It is a sufficient sin for a man to withhold sustenance from those whom he provides for.”

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Hadīth includes threat of punishment to the one who neglects his dependents, namely, people and otherwise whom he is obligated to provide for.

2) One is obligated to take care of those whom Allah Almighty has made it obligatory on him to provide for.

295/7- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلانِ، فَيَقُولُ أَحَدُهُمَا: اللَّهم أَعْطِ مُنْفِقاً خَلَفاً، وَيَقُولُ الآخَرُ: اللَّهم أَعْطِ مُمْسِكاً تَلَفاً».

"Every morning, two angels descend. One of them says: 'O Allah, give the one who spends (in the way of Allah) compensation.' The other one says: 'O Allah, give the one who withholds (from spending in the way of Allah) damage.'" [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Hadīth encourages invoking Allah in favor of the generous spender to be given more in return for their spending and be compensated by Allah with something better than what they spent, and invoking against the stingy that Allah destroys his money that he withheld and hoarded.

2) Allah Almighty responds to the supplication of a slave for his brother in his absence.

3) The angels invoke goodness and blessing upon the spending righteous believers, and this encourages spending.

4) Spending in the Cause of Allah is a form of showing gratefulness for Allah's blessings, which is a reason for receiving more thereof:

{لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ}.

{If you are grateful, I will surely give you more}

296/8- He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

« الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنىً، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ».

"The upper hand (the one that gives) is better than the lower one (the one that receives); and begin (charity) with those who are under your care; and the best charity is what is given out of surplus; and he who asks (Allah) to help him abstain from the unlawful and the forbidden, Allah will fulfill his wish; and he who seeks self-sufficiency will be made self-sufficient by Allah." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Being rich is better for a righteous man who fulfills the right due on him with regard to his wealth. What an excellent wealth it is for a righteous believer!

2) Begging is reprehensible and criticized; it is not permissible unless there is a necessity, a need, or a Shariah-approved reason.

3) Abstinence and contentment are qualities of the people of faith.

4) When one seeks Allah's help for achieving the good deeds he intended within himself, Allah Almighty will help him, fulfill his wish, and give him sufficiency.

37. Chapter on spending of what one loves and what is good

Allah Almighty says:

{لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَۚ}

{You will never attain righteousness until you spend in charity from what you love} [Surat Āl 'Imrān: 92] Allah Almighty also says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِن طَيِّبَٰتِ مَا كَسَبۡتُمۡ وَمِمَّآ أَخۡرَجۡنَا لَكُم مِّنَ ٱلۡأَرۡضِۖ وَلَا تَيَمَّمُواْ ٱلۡخَبِيثَ مِنۡهُ تُنفِقُونَ}

{O you who believe, spend in charity from the good things you have earned and of what We have produced for you from the earth. Do not choose inferior things for charity} [Surat al-Baqarah: 267]

Guidance from the verses:

1) 'Sadaqah' (charity) is called as such because it indicates the 'Sidq' (truthfulness) of the one's faith.

2) Humans are disposed to reject to take what is bad, so how should one give (in charity) what is bad rather than what is good?!

3) One should have high resolve in doing good deeds, so he should spend of the best of his property and of what he loves, since by doing this his self becomes pure and good.

297/1- Anas (may Allah be pleased with him) reported: “Abu Talhah (may Allah be pleased with him) was the richest among the Ansar of Madinah and possessed the largest property from palm-trees, and among his possessions that he loved most was (his garden known as) Bayrahā’ which was opposite the mosque. The Messenger of Allah (may Allah’s peace and blessings be upon him) often visited it and drank from its fresh water.” Anas (may Allah be pleased with him) added: “When this verse was revealed:

{لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَۚ}

{You will never attain righteousness until you spend in charity from what you love}, Abu Talhah came to the Messenger of Allah (may Allah’s peace and blessings be upon him) and said, ‘O Messenger of Allah, Allah Almighty has revealed to you:

{لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَۚ}

{You will never attain righteousness until you spend in charity from what you love}, and what I love most of my property is Bayrahā’, so I have

given it as charity for Allah's sake, and I anticipate its reward with Him; so spend it, O Messenger of Allah, as Allah guides you.' Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«بَخ! ذلِكَ مَالٌ رَابِحٌ، ذلِكَ مَالٌ رَابِحٌ، وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإنِّي أَرَىٰ أَنْ تَجْعَلَهَا في ٱلأقْرَبِينَ»

'Well-done! That is a profitable deal! That is a profitable deal! I heard what you said, and I suggest that you give it to your nearest relatives.' Abu Talhah then said, 'I will do so, O Messenger of Allah,' and he divided it among his relatives and paternal cousins." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) The Companions (may Allah be pleased with them) took the initiative and hastened to doing good deeds as they perceived the true weight of the worldly life and money, and that they are incomparable to what is with Allah Almighty of enduring reward.

2) Your true wealth is what you send forward, but what you withhold will either leave you or you

will leave it. So, one should be keen to have provision that will help him on his way to Allah and the Hereafter.

38. Chapter on the obligation of commanding one's family, discerning children, and those under his care to obey Allah Almighty and forbidding them from disobedience, disciplining them, and preventing them from committing what is forbidden

Allah Almighty says:

{وَأْمُرْ أَهْلَكَ بِٱلصَّلَوٰةِ وَٱصْطَبِرْ عَلَيْهَا}

{Enjoin your household to perform prayer and adhere to it firmly} [Tāha: 132] Allah Almighty also says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا}

{O you who believe, protect yourselves and your families from a Fire} [Surat al-Tahrīm: 6]

Guidance from the verses:

1) This chapter is related to the previous one from the point that, since the author (may Allah have mercy upon him) gave an account of what is due for the family for the nutrition of the body, he also mentioned what is due for them for the nutrition of the soul. Thus, the first thing they are

commanded to do is to establish Tawhīd (oneness of Allah) and the prayer.

2) Commanding one's family to obey Allah Almighty and His Messenger (may Allah's peace and blessings be upon him) is a means of protection from the torment of Allah Almighty in the worldly life and the Hereafter.

298/1- Abu Hurayrah (may Allah be pleased with him) reported: "Al-Hasan ibn 'Ali (may Allah be pleased with him and his father) took a date from the dates of charity and put it in his mouth. Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«كِخْ كِخْ، ارْمِ بِهَا، أَمَا عَلِمْتَ أَنَّا لا نَأْكُلُ الصَّدَقَةَ!؟».

'Kikh, kikh! Throw it! Do you not know that we do not eat from charity?'" [Narrated by Al-Bukhāri and Muslim]

According to another narration: "Do you not know that charity is not lawful for us?" 'Kikh, kikh' is a word said to little children to hold them back from approaching filthy stuff, since Al-Hasan was a little boy back then.

Guidance from the Hadīth:

1) Charity is not lawful for the household of the Prophet (may Allah's peace and blessings be upon him) because they are the most honorable among people, while charity and obligatory alms are the

filth of people. It is not befitting for the most honorable people to take the filth of other people.

2) A successful mentor has to raise his children and students on abandoning prohibitions, and to discipline them for failing to perform the religious obligations.

299/2- Abu Hafs, ‘Umar ibn Abi Salamah ‘Abdullah ibn ‘Abd al-Asad, the step-son of the Messenger of Allah (may Allah’s peace and blessings be upon him) reported: “I was a boy under the care of the Messenger of Allah (may Allah’s peace and blessings be upon him) and my hand used to go here and there in the plate. So, the Messenger of Allah (may Allah’s peace and blessings be upon him) said to me:

«يَا غُلَامُ سَمِّ اللهَ تعالىٰ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ» فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ.

‘O boy, mention the Name of Allah, eat with your right hand, and eat from what is near to you.’ I have been sticking to that manner of eating ever since.” [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

Step-son: the boy was the son of the Umm Salamah, the wife of the Messenger of Allah (may Allah’s peace and blessings be upon him).

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Guidance from the Hadīth:

1) The guardian must teach his children the manners of eating and drinking, as well as other prophetic manners and Shariah morals.

2) The Hadīth reveals the excellent morals of the Prophet (may Allah's peace and blessings be upon him) and his graceful manner of instruction, as he did not rebuke the boy when he acted inappropriately while eating, but instead, he taught him in a gentle manner.

3) Teaching the children such etiquettes is one of the best methods because children do not forget what they learn in their young age.

Benefit:

There are three etiquettes that the Prophet (may Allah's peace and blessings be upon him) taught to the boy in this Hadīth:

1) One should say, 'In the Name of Allah' at the beginning of the meal. If he fails to do so, the devil will share the food with him. If he forgets to say it at the beginning, he may say while eating: 'In the Name of Allah at the beginning and at the end of it.'

2) His saying: 'eat with your right hand' is a command denoting obligation. Hence, one must eat and drink with his right hand since the Prophet (may Allah's peace and blessings be upon him) forbade one from eating or drinking with his left

hand, and he said: “Verily, the devil eats with his left hand and drinks with his left hand.”

3) His saying: ‘and eat from what is near to you’ means that one should not eat from the side of the dish that is closer to others as doing this is considered bad manners.

Benefit:

Is it permissible to eat with the left hand, or to take food from what is not near to the eater?

1) If there is a necessity for eating with the left hand, like an excuse of illness or the like, then there is nothing wrong with that.

2) If there is a diversity of dishes and variety of food, then there is nothing wrong for one to eat from plates that are not nearest to him.

300/3- Ibn ‘Umar (may Allah be pleased with him and his father) reported that he heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say:

«كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ؛

“Everyone of you is a guardian and everyone of you is responsible for those under his guardianship;

الإِمَامُ رَاعٍ، وَمَسْؤُول عَنْ رَعِيَّتِهِ،

A ruler is a guardian and is responsible for those under his guardianship,

والرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ،

A man is a guardian of his family and is responsible for those under his guardianship,

وَالمَرأَة رَاعِيةٌ في بَيتِ زَوْجِهَا وَمَسْؤُولَةٌ عَنْ رَعِيَّتِهَا،

A woman is a guardian in her husband's house and is responsible for those under her guardianship,

وَالْخَادِمُ رَاعٍ في مَالِ سَيِّدِه وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ».

and a servant is a guardian over the property of his master and is responsible for what is under his guardianship. So everyone of you is a guardian and is responsible for those under his guardianship." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Every individual in the Muslim community has a responsibility which he should discharge in a way that is pleasing to Allah Almighty.

2) With the proper distribution of responsibilities and guardianships, matters become perfect and rightly-set, for it is true that the believers complete each other.

Benefit:

The Hadīth includes a great commandment, which is to refer to the people of knowledge and follow their guidance. This is evidenced by the statement of the prominent scholar Al-Tāhir ibn ʻĀshūr (may Allah have mercy upon him) on the Fiqh of the Hadīth: "Scholars are not mentioned among the guardians of the Ummah, nor are they responsible for the Muslims, because they are a

referential authority that the guardians and caretakers refer to."

He added: "The calamities and afflictions that befell this Ummah did not appear until its lay people swerved away from the guidance of the scholars and refrained from resorting to them for solving whatever problematic matters they might encounter. When the lay Muslims dared to follow their own opinions in solving matters that were too hard to be handled, dispensed with the guidance of the scholars of Shariah, and became followers of the callers to error, Muslims were afflicted with failure, and their guide became the sword and sharp arrows." [Summarized from Usool al-Nidhām al-Ijtimā'i fi al-Islām]

301/4- 'Amr ibn Shu'ayb related from his father that his grandfather (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مُرُوا أَوْلادَكُمْ بالصَّلاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرٍ، وَفَرِّقُوا بَيْنَهُمْ في المَضَاجِعِ».

"Command your children to offer the prayer when they are seven years old, and beat them for not offering it when they are ten, and separate between them in beds." [Hasan (sound) Hadīth, narrated by Abu Dāwūd with a sound Isnād]

302/5- Abu Thurayyah, Sabrah ibn Ma'bad al-Juhani (may Allah be pleased with him) reported

that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«عَلِّمُوا الصَّبِيَّ الصَّلاةَ لِسَبْعِ سنِينَ، وَاضْرِبُوهُ عَلَيْهَا ابْنَ عَشْرِ سِنِينَ».

"Teach a young boy how to pray when he is seven years old and beat him for not praying when he turns ten." [Narrated by Abu Dāwūd and Al-Tirmidhi who classified it as Hasan (sound)]

The wording of Abu Dāwūd is: "Command a little boy to pray when he reaches the age of seven."

Words in the Hadīth:

Beating here refers to that form of beating that fulfills the purpose of discipline without incurring harm.

Guidance from the Hadīths:

1) Children have a right over their parents that they command them to perform the prayer when they are seven years old and beat them for not performing it when they are ten years old.

2) The Prophet (may Allah's peace and blessings be upon him) ordered that the children be beaten for not offering the prayer for the purpose of disciplining and correcting them, not for tormenting them and causing them pain. Mercy entails that a child should learn how to obey Allah Almighty so that he would be brought up as a pious person.

39. Chapter on the right of the neighbor and enjoining good treatment of him

Allah Almighty says:

{وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنٗا وَبِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱلۡجَارِ ذِي ٱلۡقُرۡبَىٰ وَٱلۡجَارِ ٱلۡجُنُبِ وَٱلصَّاحِبِ بِٱلۡجَنۢبِ وَٱبۡنِ ٱلسَّبِيلِ وَمَا مَلَكَتۡ أَيۡمَٰنُكُمۡۗ}

{Worship Allah and do not associate any partners with Him. Be kind to parents, relatives, orphans, the needy, near and distant neighbors, close friends, wayfarers, and slaves whom you own} [Surat an-Nisā': 36]

Guidance from the verse:

1) Fulfilling the rights of the neighbor is Allah's commandment to His slaves. Allah Almighty joined between establishing worship of Him and enjoining good treatment to neighbors.

2) Guarding the neighbor's right is achieved by being kind to him in terms of words and actions and refraining from harming him.

303/1- Ibn 'Umar and 'Āishah (may Allah be pleased with them) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

« مَا زَالَ جِبريلُ يُوصِينِي بِالجَارِ حَتَّىٰ ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ».

"Jibrīl (Gabriel) kept enjoining the good treatment of the neighbor to the extent that I thought he

would include the neighbor as an heir." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) A neighbor enjoys a great right in Islam. Thus, he should be honored by offering him kind treatment and warding harm away from him.

2) It is permissible to verbalize the good thoughts that one harbors within himself.

304/2- Abu Dharr (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«يَا أَبَا ذرٍّ، إذا طَبَخْتَ مَرَقَةً فَأَكْثِرْ ماءَها، وَتَعَاهَدْ جِيرَانَكَ».

"O Abu Dharr, when you prepare broth, add more water to it and give some of it to your neighbors." [Narrated by Muslim]

According to another narration by Muslim on the authority of Abu Dharr: "My intimate friend (may Allah's peace and blessings be upon him) advised me:

«إذا طَبَخْتَ مَرَقاً فَأَكْثِرْ مَاءَه، ثُمَّ انْظُرْ أَهْلَ بَيْتٍ مِنْ جِيرَانِكَ، فَأَصِبْهُمْ مِنْهَا بِمَعْرُوفٍ».

'When you cook broth, add much water to it, then give a reasonable amount of it to a household of your neighbors.'"

Guidance from the Hadīth:

1) Exchanging gifts between neighbors is recommended because it fosters love and increases affection.

2) One should not belittle anything of the acts of goodness no matter how simple it is, since all of them are good.

3) The guidance of the Prophet (may Allah's peace and blessings be upon him) is perfect, as he urged all that which reinforces bonds between the believers.

305/3- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«والله لا يُؤْمِنُ، وَاللهِ لاَ يُؤْمِنُ، وَاللهِ لا يُؤْمِنُ». قِيلَ: مَنْ يَا رسولَ الله؟ قالَ: «الَّذِي لاَ يَأْمَنُ جَارُهُ بَوَائِقَهُ».

"By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer. He was asked: 'Who is that, O Messenger of Allah?' He said: 'The one whose neighbor does not feel safe from his harm.'" [Narrated by Al-Bukhāri and Muslim]

According to a narration of Muslim: "He will not enter Paradise whose neighbor is not secure from his evildoing."

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Words in the Hadīth:

'He is not a believer' is a statement that denotes that such a person's faith is imperfect.

Guidance from the Hadīth:

1) It is prohibited to transgress against a neighbor, neither by words like letting him hear what annoys or upsets him, nor by actions like throwing harmful stuff near his house and the like.

2) Refraining from causing harm to neighbors and transgressing against them is a sign of perfect faith. A guided person is the one who endeavors to perfect his faith.

306/4- He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«يَا نِسَاءَ الْمُسْلِمَاتِ لا تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرسِنَ شَاةٍ».

"O Muslim women, none of you should consider insignificant (a gift) to give to her neighbor, even if it is the trotter of a sheep." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) A good deed, no matter how insignificant it may seem, is great in the sight of Allah Almighty and is a sign of the validity of faith.

2) Giving admonition to women and encouraging them to do acts of kindness is urged in Islam.

307/5- He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا يَمْنَعْ جَارٌ جَارَهُ أَنْ يَغْرِزَ خَشَبَةً في جِدَارِهِ».

"No one should prevent his neighbor from fixing a peg into his wall." Abu Hurayrah then added: "Why do I see you turning away from this (Sunnah)! By Allah, I shall go on proclaiming it among you." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) It is unlawful for someone to prevent his neighbor from repairing or improving his house if this would not incur upon him harmful consequences.

2) Cooperation and tolerance are from the neighbor's rights.

3) One should express his disapproval of neglecting a Shariah command in a manner that suits the situation. Actually, teaching people and calling them to what is good is one of the best deeds.

308/6- He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ كَانَ يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ، فَلا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ، فَلْيَقُلْ خَيْراً أَوْ لِيَسْكُتْ».

"Whoever believes in Allah and the Last Day should not harm his neighbor; whoever believes in Allah

and the Last Day should honor his guest; and whoever believes in Allah and the Last Day should speak good or keep silent." [Narrated by Al-Bukhāri and Muslim]

309/7- Abu Shurayh al-Khuzā'i (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ كَانَ يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ، فَلْيُحْسِنْ إِلىٰ جَارِهِ، ومَنْ كَانَ يُؤْمِنُ بِالله والْيَوْمِ الآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بالله وَالْيَوْمِ الآخِرِ، فَلْيَقُلْ خَيْراً أَوْ لِيَسْكُتْ».

"Whoever believes in Allah and the Last Day, let him be kind to his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him speak good or remain silent." [Narrated by Muslim with this wording; partially narrated by Al-Bukhāri]

Guidance from the Hadīths:

1) Causing harm to neighbors by words or actions is inconsistent with having perfect faith, and is inconsistent with the traits of the believers.

2) Fulfilling the right of the guest is one of the characteristics of the believers.

3) One should watch his tongue and speak good words so that he would be a winner or remain silent so that he would be safe. All good lies in restraining the tongue from engaging in idle talk. There is a word of wisdom that states: "Affliction is the result of spoken words."

310/8- ‘Ā’ishah (may Allah be pleased with her) reported: “I said: ‘O Messenger of Allah, I have two neighbors, so which one of them should I give a gift to?’ He said: ‘The one whose door is the nearest to you.’” [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) The Prophet (may Allah’s peace and blessings be upon him) advised Muslims to be considerate of the nearest neighbors.

2) The nearer a neighbor is, the greater his right over his neighbor is. Nearness referred to here is the nearness of the house doors to each other.

3) The Companions (may Allah be pleased with them) were keen on learning knowledge before doing the deeds. This is the state of the guided slaves: they learn, then they act upon what they have learned.

311/9- ‘Abdullāh ibn ‘Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«خَيْرُ الأَصْحَابِ عِنْدَ الله خَيْرُهُمْ لصَاحِبِهِ، وخَيْرُ الجِيرَانِ عِنْدَ الله تعالىٰ خَيْرُهُمْ لجَارِهِ».

“The best of companions in the sight of Allah is the best of them to his companion, and the best of neighbors in the sight of Allah is the best of them to his neighbor.” [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) Muslims are urged to venerate companionship that is based on faith, for the best of companions is the one who is of most benefit to his companion.

2) The best neighbor in the sight of Allah Almighty is the one who guards the right of his neighbor and treats him kindly.

3) All good, love, and affinity between the believers are found in following the guidance of the Prophet (may Allah's peace and blessings be upon him). Allah Almighty says:

{وَإِن تُطِيعُوهُ تَهۡتَدُواْ}

{If you obey him, you will be guided}

40. Chapter on dutifulness to parents and maintaining ties of kinship

Allah Almighty says:

{وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنٗا وَبِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱلۡجَارِ ذِي ٱلۡقُرۡبَىٰ وَٱلۡجَارِ ٱلۡجُنُبِ وَٱلصَّاحِبِ بِٱلۡجَنۢبِ وَٱبۡنِ ٱلسَّبِيلِ وَمَا مَلَكَتۡ أَيۡمَٰنُكُمۡۗ}

{Worship Allah and do not associate any partners with Him. Be kind to parents, relatives, orphans, the needy, near and distant neighbors, close friends, wayfarers, and slaves whom you own} [Surat an-Nisā': 36] Allah Almighty says:

{وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ}

{Fear Allah in Whose name you ask one another, and be mindful of your kinship ties} [Surat an-Nisā': 1] Allah Almighty also says:

{وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ}الآية

{and those who maintain [the ties] which Allah has ordered to be maintained, and fear their Lord, and are afraid of a terrible reckoning} [Surat al-Ra'd: 21] Allah Almighty also says:

{وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ حُسۡنٗاۖ}

{We have enjoined upon man kindness to his parents} [Surat al-'Ankabūt] Allah Almighty says:

{وَقَضَىٰ رَبُّكَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنًاۚ إِمَّا يَبۡلُغَنَّ عِندَكَ ٱلۡكِبَرَ أَحَدُهُمَآ أَوۡ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفّٖ وَلَا تَنۡهَرۡهُمَا وَقُل لَّهُمَا قَوۡلٗا كَرِيمٗا * وَٱخۡفِضۡ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحۡمَةِ وَقُل رَّبِّ ٱرۡحَمۡهُمَا كَمَا رَبَّيَانِي صَغِيرٗا}

{Your Lord has ordained that you worship none but Him, and show kindness to parents. If one or both of them reach old age in your care, do not say to them a word of annoyance nor scold them, rather speak to them noble words.

and lower to them the wing of humility out of mercy, and say, "My Lord, have mercy upon them as they raised me when I was small."} [Surat al-Isrā': 23-24] Allah Almighty also says:

{وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ حَمَلَتۡهُ أُمُّهُۥ وَهۡنًا عَلَىٰ وَهۡنٖ وَفِصَٰلُهُۥ فِي عَامَيۡنِ أَنِ ٱشۡكُرۡ لِي وَلِوَٰلِدَيۡكَ}

{We have enjoined upon man kindness to his parents. His mother bore him in weakness upon weakness, and his weaning took place within two

years. Be grateful to Me and to your parents} [Surat Luqmān: 14]

Guidance from the verses:

1) The verses highlight the greatness of the parents' right, then that of the relatives. Allah Almighty joined between His own right to be worshiped and their right to be treated kindly, indicating thereby their great status.

2) The parents are the worthiest of people of the person's company. Their right comes next to the right of Allah. "The parents are the reason for one's existence, and their favors upon him are enormous, the father provides for him and the mother lovingly cares for him." [Ibn Kathīr's commentary on Allah's saying:

{وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ}

{And We have enjoined upon man kindness to his parents}]

312/1- Abu 'Abdur-Rahmān 'Abdullah ibn Mas'ūd (may Allah be pleased with him) reported: "I asked the Messenger of Allah, 'Which deed is the best?' He said: 'Offering prayer on time.' I said, "Then what?' He said: 'Kindness to parents.' I said, 'Then what?' He said: "Jihad in the way of Allah.'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The best right due to Allah Almighty after proclaiming His oneness is offering the prayer.

2) The excellence of dutifulness to parents, which is to be kind to them in words and actions.

3) Negligence in extending kindness to parents through words and actions is a form of undutifulness.

4) The Companions (may Allah be pleased with them) competed with each other in doing good deeds and raced for attaining righteousness. They used to ask about things that are all-inclusive of benefit.

5) Jihad in the way of Allah enjoys a high status in Islam given the great interests it provides, like protecting the lands of Muslims, and the spread of Islam in all corners of the earth.

313/2- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا يَجْزِي وَلَدٌ وَالِداً إِلَّا أَنْ يَجِدَهُ مَمْلُوكاً فَيَشْتَرِيَهُ، فيُعْتِقَهُ».

"No son can repay (the kindness of his father) unless he finds him enslaved so he buys him and emancipates him." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The parents enjoy a great right in Islam, and it comes next to fulfilling the right of servitude to Allah Almighty.

2) It is impermissible for a person to enslave his parents or one of them. Were such a thing to occur, it would be one of the portents of the Hour, heralding great evils owing to people's corruption.

3) Emancipating a slave parent takes place once his son buys him/her. Buying is a cause for emancipation without need for uttering such words like: I have set him/her free.

314/3- He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ كَانَ يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ، فَلْيُكْرِمْ ضَيْفَه، وَمَنْ كَانَ يُؤْمِنُ بِالله وَالْيوم الآخر، فَلْيَصِلْ رَحِمَهُ، وَمَنْ كَانَ يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ، فَلْيَقُلْ خَيْراً أَوْ لِيَصْمُتْ».

"Whoever believes in Allah and the Last Day should honor his guest; whoever believes in Allah and the Last Day should maintain his ties of kinship; and whoever believes in Allah and the Last Day should speak good or keep silent." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Maintaining ties of kinship, i.e. ties with one's relatives, is one of the characteristics of faith.

2) The guidance of Islam ensures reinforcement of the ties among relatives and warns against whatever may weaken or spoil those ties.

315/4- He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ اللهَ تَعَالَى خَلَقَ الخَلْقَ، حَتَّى إذا فرَغَ مِنْهُمْ قَامَتِ الرَّحِمُ، فَقَالَتْ: هذا مُقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ، قال: نَعَمْ أمَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ، وَأَقطَعَ مَن قَطَعَكِ؟ قالت: بَلَى، قال: فَذٰلِكَ لَكِ، ثم قال رسولُ الله صلى الله عليه وسلم: اقْرَؤُوا إِنْ شِئْتُمْ:

"Verily, Allah Almighty created the creation, and when He had finished that, the womb (ties of kinship) got up and said, 'This is the place for one who seeks refuge with You from severing (of ties of kinship).' He said: 'Yes. Are you not satisfied that I should keep relationship with one who joins your ties with you and sever it with one who severs ties with you?' It said, 'Certainly so.' Thereupon He said: 'Well, that is how things are for you.' Allah's Messenger (may Allah's peace and blessings be upon him) then said: 'Recite if you like:

{فَهَلۡ عَسَيۡتُمۡ إِن تَوَلَّيۡتُمۡ أَن تُفۡسِدُواْ فِي ٱلۡأَرۡضِ وَتُقَطِّعُوٓاْ أَرۡحَامَكُمۡ * أُوْلَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمۡ وَأَعۡمَىٰٓ أَبۡصَٰرَهُمۡ}

{Then if you turn away, what else can be expected but that you will spread corruption in the land and sever your ties of kinship?

These are the ones whom Allah has cursed, and has made them deaf and has blinded their sight.}

[Muhammad: 22-23]'" [Narrated by Al-Bukhāri and Muslim]

The wording of another narration of Al-Bukhāri reads:

«فقال اللهُ تعالىٰ: مَنْ وَصلِكِ وَصَلْتُهُ، وَمَنْ قَطَعَكِ قَطَعْتُهُ».

"Thereupon, Allah Almighty said: 'I will keep ties with he who keeps ties with you and sever ties with he who severs ties with you.'"

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Hadīth encourages maintaining ties of kinship and asserts the prohibition of severing them.

2) It is the refuge of Allah alone, without partner, that should be sought. It is impermissible to seek refuge with created beings, even those who enjoy a high position in the sight of Allah Almighty.

3) Maintaining ties of kinship is a cause of receiving mercy from Allah and emergence of goodness among the people, whereas severing ties of kinship is a cause for the spread of mischief and corruption.

Benefit:

The words of the Messenger of Allah (may Allah's peace and blessings be upon him) are one of the best means whereby the noble Qur'an can be

explained and the meanings of Allah's speech can be clarified. That is because the noble Qur'an and the prophetic Hadīths are both revealed by Allah Almighty. Allah Almighty says:

{وَأَنزَلۡنَآ إِلَيۡكَ ٱلذِّكۡرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيۡهِمۡ}

{and We have sent down to you [O Prophet] the Reminder to explain to people what has been sent down to them}, which means: we sent down to you the Sunnah so that it would explain to the people the Qur'an that was sent down to them. The aforementioned Hadīth is an example to prove that.

316/5- Abu Hurayrah (may Allah be pleased with him) reported: "A man came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: 'O Messenger of Allah, who is the most entitled among people to my good companionship?' He said: 'Your mother.' The man said: 'Then who?' He said: 'Your mother.' The man said: 'Then who?' He said: 'Your mother.' The man said: 'Then who?' He said: 'Your father.'" [Narrated by Al-Bukhāri and Muslim]

According to another version the man said: "O Messenger of Allah, who is the most entitled among people to good companionship?" He said:

«أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أَبَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ».

"Your mother, then your mother, then your mother, then your father, then your nearest relatives according to the order (of nearness)."

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Words in the Hadīth:

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Guidance from the Hadīth:

1) The mother is the most deserving person of her chilld's good companionship, given her weakness and need for care, and because she has suffered as much hardship and trouble as none else has. Moreover, a mother is weak since her birth, so what would her state be in her old age?!

2) One is urged to keep good company with his mother, and with his father to the best of his ability because they are the reason for his existence, after Allah Almighty. Thus, this right is due to them in return for the birth, care, and benefit they provided.

3) Putting the rights in their due order is the justice which the Shariah called for.

4) The Hadīth highlights the Companions' keenness on knowing the levels of goodness and the rights due upon them.

317/6- He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«رَغِمَ أَنْفُ، ثُمَّ رَغِمَ أَنْفُ، ثُمَّ رَغِمَ أَنْفُ مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ، أَحَدَهُمَا أَوْ كِلَيْهِما، فَلَمْ يَدْخُلِ الجَنَّةَ».

"May he be disgraced, may he be disgraced, may he be disgraced, he whose parents, either of them or both of them, reach old age in his life and he does

not enter Paradise (because of his dutifulness towards them).” [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Dutifulness to parents is a great reason for entering Paradise.

2) The parents in their old age are the neediest to dutifulness owing to their weakness. Showing dutifulness to them is realized by saying to them good words and treating them in a good way.

3) Undutifulness to parents is a reason for entering Hell. So, one should beware of closing a door to Paradise that was opened to him, and from opening a door leading him to Hell.

318/7- Abu Hurayrah (may Allah be pleased with him) also reported that a man said: “O Messenger of Allah, I have relatives whom I keep ties with, yet they sever ties with me; whom I treat kindly, yet they abuse me; and whom I tolerate, yet they are intolerant with me.” Thereupon, he (may Allah’s peace and blessings be upon him, said:

«لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَأَنَّمَا تُسِفُّهُم المَلَّ، وَلا يَزَالُ مَعَكَ مِنَ الله ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلىٰ ذَلِكَ».

“If you are as you say, it is as if you are feeding them hot ashes, and you will have a supporter against

them from Allah as long as you continue to do so." [Narrated by Muslim]

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«وَالمَلُّ» بفتح الميم، وتشديد اللام، وهو الرَّمَادُ الحَارُّ، أَيْ: كَأَنَّمَا تُطْعِمُهُمُ الرَّمَادَ الحَارّ، وَهُوَ تَشْبِيه لِمَا يَلْحَقُهُم مِنَ الإِثْمِ بِمَا يَلْحَقُ آكِلَ الرَّمَادِ الحَارّ مِنَ الأَلَمِ، وَلا شَيْءَ عَلَىٰ هَذَا المُحْسِنِ إِلَيْهِمْ، لَكِنْ يَنَالُهُمْ إِثْمٌ عَظِيمٌ بِتَقْصِيرِهِمْ في حَقِّهِ، وإِدْخَالِهِمُ الأَذَىٰ عَلَيْهِ. وَالله أعلم.

His saying: 'it is as if you are feeding them hot ashes' is a simile intended for illustrating that the pain they suffer from incurring the sin for doing this is similar to the pain felt by someone who is eating hot ashes, as they bear a huge sin for neglecting his right of maintaining ties with him and abusing him, while he is safe of such a sin for his kindness to them; and Allah knows best.

Words in the Hadīth:

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Guidance from the Hadīth:

1) Maintaining ties of kinship should be based on taking the initiative rather than expecting a similar attitude.

2) A great share of good is for one who fends off abuse through good treatment, and meets his relatives' severing of ties by maintaining ties with them.

{ٱدۡفَعۡ بِٱلَّتِي هِيَ أَحۡسَنُ}

{Repel evil with what is good} However,

{وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ}.

{and none can attain this except those who are greatly fortunate.}

3) Complying with the command of Allah is a reason for a slave receiving help from Him. A guided slave is the one who aptly complies with the law of Allah Almighty and expects the reward for that from Him, without paying attention to people's negligence of his rights upon them.

4) Having the reward for patience stored is better than receiving the rights in the worldly life, according to the interest involved in pardoning or getting the right.

{فَمَنْ عَفَا وَأَصْلَحَ}.

{but whoever pardons and seeks reconciliation}

319/8- Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

« مَنْ أَحَبَّ أَنْ يُبْسَطَ له في رِزْقِهِ، وَيُنْسَأَ لَهُ في أَثَرِهِ، فَلْيَصِلْ رِحِمَهُ».

"Whoever loves to have his sustenance expanded and his term of life prolonged should maintain ties of kinship." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) Maintaining ties of kinship is a major reason for increasing one's sustenance and prolonging one's life term.

2) One reaps what he sows, so whoever shows kindness to his relatives by maintaining ties with them, Allah will show him kindness by maintaining his sustenance and extending his lifespan.

Benefit:

Allah Almighty, by His wisdom, made maintaining the ties of kinship a Shariah-valid reason for increasing the lifespan of the doer and expanding his sustenance. This does not go against the known fact that all this is predestined.

Just as belief and guidance, and disbelief and misguidance are all predestined and associated with causes, also lifespan and sustenance may increase or decrease in relation to their causes. For this reason, many reports have been reported on supplicating Allah Almighty for having a long life and abundant sustenance. So, O you who keenly wishes to live for long and receive abundant sustenance, hasten to piety and maintaining ties of kinship, for this is the best way thereto.

297/9- Anas (may Allah be pleased with him) reported: “Abu Talhah was the richest among the Ansar of Madinah and possessed the largest property from palm-trees, and the most beloved of his possessions to him was (his garden known as) Bayrahā’ which was opposite the mosque. The Messenger of Allah (may Allah’s peace and

blessings be upon him) often visited it and drank from its fresh water. When this verse was revealed:

{لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَۚ}

{You will never attain righteousness until you spend in charity from what you love} [Surat Āl ‘Imrān: 92], Abu Talhah came to the Messenger of Allah (may Allah’s peace and blessings be upon him) and said: ‘O Messenger of Allah, Allah Almighty has revealed to you:

{لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَۚ}

{You will never attain righteousness until you spend in charity from what you love}, and what I love most of my property is Bayrahā’, so I have given it as charity for Allah’s sake, and I anticipate its reward with Him; so spend it, O Messenger of Allah, as Allah guides you.’ Thereupon, the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«بَخٍ! ذلِكَ مَالٌ رَابِحٌ، ذلِكَ مَالٌ رَابِحٌ! وقَدْ سَمِعْتُ ما قُلْتَ، وَإنِّي أَرَىٰ أَنْ تَجْعَلَهَا في الأَقْرَبِينَ»،

‘Well-done! That is a profitable deal! That is a profitable deal! I heard what you said, and I suggest that you give it to your nearest relatives.’ Abu Talhah then said, ‘I will do so, O Messenger of Allah,’ and he divided it among his relatives and paternal cousins.” [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) Relatives are the most entitled among people to honor and maintenance of ties.

2) Spending on relatives counts as both maintenance of ties of kinship and charity.

3) It is recommended to consult scholars regarding important matters, for scholars are the heirs of prophets.

321/10- ‘Abdullah ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported: “A man came to the Prophet (may Allah’s peace and blessings be upon him) and said: ‘I pledge allegiance to you to make Hijrah (emigration) and Jihad, seeking reward from Allah.’ He said:

«فَهَلْ لَكَ مِن وَالِدَيْكَ أَحَدٌ حَيٌّ ؟»

‘Is either of your parents alive?’ He said, ‘Yes, both of them.’ The Prophet (may Allah’s peace and blessings be upon him) said:

«فَتَبْتَغِي الأَجْرَ مِنَ الله تَعالى؟»

‘And you are seeking reward from Allah Almighty?’ He said, ‘Yes.’ The Prophet (may Allah’s peace and blessings be upon him) said:

«فَارْجِعْ إِلىٰ وَالِدَيْكَ، فَأَحْسِنْ صُحْبَتَهُمَا».

‘Then return to your parents and give them your good companionship.’” [Narrated by Al-Bukhāri and Muslim; this is the wording of Muslim]

Another version narrated by both of them reads: “A man came seeking his permission to perform

Jihad, so he said: 'Are your parents alive?' He said: 'Yes.' He said: 'Then strive in serving them.'"

Guidance from the Hadīth:

1) Prioritization is required in the Muslim's life; he should start with fulfilling the most confirmed rights, then what comes next. This reflects the person's good understanding and that he is rightly guided by Allah Almighty.

2) Dutifulness to parents is one of the most confirmed obligations; it is more confirmed than Jihad when it is a communal obligation.

3) Jihad has ranks and branches, and whoever performs an act of obedience, seeking thereby to please Allah Almighty, like being dutiful to his parents, is considered to be performing an aspect of Jihad (striving) for the sake of Allah Almighty.

322/11- He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَيْسَ الْوَاصِلُ بالمكافِئِ، وَلكِنَّ الوَاصِلَ الَّذِي إِذَا قَطَعَتْ رَحِمُهُ وَصَلَهَا».

"The one who upholds ties of kinship is not the one who recompenses the good done to him by his relatives; rather, he is the one who keeps good relations with those relatives who had severed the bond of kinship with him." [Narrated by Al-Bukhāri]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) The true upholder of ties of kinship is the one who takes the initiative to maintain ties with his relatives, even if they do not respond to him in the same manner.

2) It is obligatory to devote one's deeds sincerely to Allah Almighty, for the good effects resulting from that endure in the worldly life and the Hereafter.

323/12- 'Ā'ishah (may Allah be pleased with her) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«الرَّحِمُ مُعَلَّقَةٌ بِالعَرْشِ تَقُولُ: مَنْ وَصَلَنِي وَصَلَهُ اللهُ، وَمَن قَطَعَنِي قَطَعَهُ اللهُ».

"The womb (meaning the ties of kinship) is suspended from the Throne, saying: 'He who keeps ties with me, Allah will keep ties with him, and he who severs ties with me, Allah will sever ties with him.'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Ties of kinship have a significant status in Islam, and due to this, they are under the Throne and near to the Most Merciful.

2) Whoever upholds ties with his relatives, Allah will extend His bounty and mercy to him, and

whoever severs ties with his relatives, Allah will sever connection with him.

324/13- The Mother of the Believers, Maymūnah bint al-Hārith (may Allah be pleased with her) reported that she had set free a slave-girl of hers without first seeking the permission of the Prophet (may Allah's peace and blessings be upon him). On the day when it was her turn to have the Prophet (may Allah's peace and blessings be upon him) stay with her overnight, she said to him, 'O Messenger of Allah, do you know that I set free my slave-girl?' He said: 'You did?' She replied, 'Yes.' He said:

«أَما إِنَّكِ لَوْ أَعْطَيْتِهَا أَخْوَالَكِ كَانَ أَعْظَمَ لأَجْرِكِ».

'Had you given her to your maternal uncles, your reward would have been greater.'" [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Charity given to relatives is better and greater in reward, because it combines both charity and maintenance of ties of kinship.

2) A Muslim with a good understanding of the religion consults with people of knowledge in order to handle matters properly.

325/14- Asmā' bint Abu Bakr (may Allah be pleased with her and her father) said: "My mother

came to me while she was still a polytheist, during the time of the covenant of the Messenger of Allah (with the Quraysh). So, I asked the Messenger of Allah (may Allah's peace and blessings be upon him): 'My mother has come to visit me, wishing to receive something good from me. Shall I maintain relations with her?' He replied: 'Yes, maintain relations with your mother.'" [Narrated by Al-Bukhāri and Muslim]

It was said that she was her biological mother, and it was also said that she was her mother through suckling, but the first opinion is the correct one.

Words in the Hadīth:

The covenant of the Messenger of Allah (with the Quraysh): the term of his peace treaty with the polytheists of Quraysh in Hudaybiyah.

Guidance from the Hadīth:

1) A Muslim should uphold ties with his relatives, even if they are disbelievers, because the right of kinship is due to them.

2) Maintaining ties of kinship with disbelieving relatives is not part of the forbidden alliance with the disbelievers, rather it is a form of dutifulness and fair treatment that are not prohibited.

3) The perfect justice of Islam is reflected in giving every person his due right without injustice or exaggeration. A disbelieving relative should have

his right of maintaining of ties with him because he is a relative anyway.

321/15- Zaynab al-Thaqafiyyah, wife of ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with both of them) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ وَلَوْ مِنْ حُلِيِّكُنَّ» قَالَتْ: فَرَجَعْتُ إِلَىٰ عَبْدِ اللهِ بْنِ مَسْعُودٍ ، فَقُلْتُ لَهُ: إِنَّكَ رَجُلٌ خَفِيفُ ذَاتِ اليَدِ ، وإِنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَدْ أَمَرَنَا بِالصَّدَقَةِ فَأْتِهِ، فَاسْأَلْهُ، فَإِن كَانَ ذٰلِكَ يُجْزِىءُ عَنِّي وَإِلَّا صَرَفتُهَا إِلَىٰ غَيْرِكُمْ. فَقَالَ عَبْدُ اللهِ: بلِ ائتِهِ أَنْتِ، فانْطَلَقْتُ، فَإِذَا امْرَأَةٌ مِنَ الأَنْصَارِ بِبَابِ رَسُولِ اللهِ صلى الله عليه وسلم حَاجَتِي حَاجَتُهَا، وَكَانَ رَسُولُ اللهِ صلى الله عليه وسلم قَدْ أُلقِيَتْ عَلَيْهِ المَهابَةُ، فَخَرَجَ عَلَيْنَا بِلالٌ، فَقُلْنَا لَهُ: ائْتِ رَسُولَ اللهِ صلى الله عليه وسلم، فأَخْبِرْهُ أَنَّ امْرَأَتَيْنِ بِالبَابِ تَسْأَلانِكَ: أَتُجْزِئُ الصَّدَقَةُ عَنْهُمَا عَلَىٰ أَزْوَاجِهِمَا، وَعَلَىٰ أَيْتَامٍ فِي حُجُورِهِمَا؟ وَلا تُخْبِرْهُ مَنْ نحنُ، فَدَخَلَ بِلالٌ عَلَىٰ رَسُولِ اللهِ صلى الله عليه وسلم، فَسَأَلَهُ، فِقَالَ لَهُ رَسُولُ اللهِ صلى الله عليه وسلم «مَنْ هُمَا؟» قَالَ: امْرأَةٌ مِنَ الأَنْصَارِ وَزَيْنَبُ، فَقَالَ رَسولُ اللهِ صلى الله عليه وسلم «أَيُّ الزَّيَانِبِ هِيَ؟» قَالَ: امْرَأَةُ عَبْدِ اللهِ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم:

“Give in charity, O women, even if it should be some of your jewelery.” I returned to ‘Abdullāh ibn Mas‘ūd and said, ‘You are a man who does not possess much (property), and the Messenger of Allah (may Allah’s peace and blessings be upon him) has commanded us (women) to give charity. So go and ask him if giving charity to you will serve the purpose; otherwise, I shall give it to someone else.’ ‘Abdullāh said: ‘Rather, you go ask him.’ I went and found a woman of the Ansār at the door of the Messenger of Allah (may Allah’s peace and blessings be upon him), waiting to ask the same

question as mine. The Messenger of Allah (may Allah's peace and blessings be upon him) was endowed with awe, and so we could not go in. When Bilāl came out to us, we said to him, 'Go to the Messenger of Allah (may Allah's peace and blessings be upon him) and tell him that there are two women at the door who have come to ask him whether it will serve them to give charity to their husbands and to orphans who are in their charge, but do not tell him who we are.' Bilāl went in and asked him, and the Messenger of Allah (may Allah's peace and blessings be upon him) asked him who the women were. When he told him that they were a woman from the Ansār and Zaynab, he asked him which Zaynab it was, and when he was told that it was the wife of 'Abdullāh ibn Mas'ūd, he (may Allah's peace and blessings be upon him) said:

«لَهُمَا أَجْرَانِ: أَجْرُ القَرَابَةِ وَأَجْرُ الصَّدَقَةِ».

'They will have a double reward, one for maintaining the ties of kinship and another for giving charity.'" [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Upholding ties with relatives through charity earns the upholder two rewards, one for charity and one for maintaining ties with them.

2) It is permissible for a wife to give charity to her household members.

3) It is permissible for a woman to go out of her house to fulfill a need or ask about a matter related to religion, provided that she has taken permission from her husband to do that.

4) Seeking religious knowledge and inquiring about useful matters is one of the most important obligations.

327/16- Abu Sufyān, Sakhr ibn Harb (may Allah be pleased with him) reported, in the course of his long narration about Heraclius when the latter questioned him about the teachings of the Prophet (may Allah's peace and blessings be upon him): I (Abu Sufyān) said: "He (i.e. the Prophet) says to us: «اعبُدُوا اللهَ وَحْدَهُ، وَلاَ تُشْرِكُوا بِهِ شَيْئاً، وَاتْرُكُوا مَا يَقُولُ آباؤُكُمْ، وَيَأْمُرُنا بِالصَّلاةِ، والصِدْقِ، وَالعَفَافِ، والصِلَةِ».

'Worship Allah alone and do not associate anything with Him, and give up what your ancestors say.' And he commands us to perform prayers, speak the truth, to observe modesty, and to uphold the ties of kinship." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The mission of the Prophet (may Allah's peace and blessings be upon him) was founded on worshiping Allah Almighty in a good manner by proclaiming His oneness, and being kind to the people by maintaining ties with them and fulfilling their rights.

2) The command to uphold ties of kinship is one of the first provisions laid down by Islam, the thing that testifies well to its significance.

328/17- Abu Dharr (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّكُمْ سَتَفْتَحُونَ أَرضاً يُذكرُ فِيهَا القِيرَاطُ».

"Verily, you are going to conquer a land where the 'qīrāt' is mentioned."

In another version of the Hadīth, he said:

«سَتَفْتَحُونَ مِصْرَ، وَهِيَ أَرْضٌ يُسَمَّىٰ فِيهَا القِيرَاطُ، فَاسْتَوْصُوا بِأَهلِهَا خَيْراً، فَإِنَّ لَهُمْ ذِمَّةً وَرَحِماً».

"You are going to conquer Egypt, which is a land where the qīrāt is frequently mentioned. So when you conquer it, treat its inhabitants kindly, for there is a right due for them as well as blood ties with them."

According to another version of the Hadīth, "...So when you conquer it, be kind to its inhabitants, for there is a right due for them for the blood ties with

them," or he said: "for the marriage relationship with them." [Narrated by Muslim]

Scholars said that the blood ties refer to the fact that Hājar, the mother of Ismā'īl (Ishmael, peace be upon him) was from that land. The marriage relationship refers to the fact that Māriyah, the mother of Ibrāhīm, the son of the Messenger of Allah (may Allah's peace and blessings be upon him) was from that land.

Words in the Hadīth:

Qīrāt: the name of a currency.

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Guidance from the Hadīth:

1) Blood relatives are entitled to keeping ties with them even the far ones, for the concept of kinship ties is broader than the close relatives.

2) Maintaining ties with maternal relatives is the same as maintaining ties with paternal relatives.

3) It is recommended to be kind to blood relatives and those related through marriage even if they are polytheists, so long as they are not in war with Allah Almighty and His Messenger (may Allah's peace and blessings be upon him) and not showing open animosity.

329/18- Abu Hurayrah (may Allah be pleased with him) reported: "When this verse was revealed:

{وَأَنذِرۡ عَشِيرَتَكَ ٱلۡأَقۡرَبِينَ}

{And warn [starting with] the nearest kinsfolk.} [Surat al-Shu‘arā’: 214] the Messenger of Allah (may Allah’s peace and blessings be upon him) called the people of Quraysh. When they gathered, he addressed them generally and personally and said:

« يَا بني عَبْدِ شَمْسٍ، يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي مرَةَ بْنِ كَعْبٍ، أَنْقِذُوا أَنفُسَكُمْ مِنَ النَّارِ، يَا بَنِي عَبْدِ مَنَافٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي هَاشِمٍ، أَنْقِذُوا أَنفُسَكُم مِنَ النَّارِ، يَا بَنِي عَبْدِ المُطَّلِبِ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا فَاطِمَةُ أَنْقِذِي نَفْسَكِ مِنَ النَّارِ، فَإِنِّي لا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئاً، غَيْرَ أَنَّ لَكُمْ رَحِماً سَأَبُلُّهَا بِبِلالِهَا».

“O sons of ‘Abd Shams! O Banu Ka‘b ibn Lu’ay! Save yourselves from Hell! O Banu Murrah ibn Ka‘b! Save yourselves from Hell! O Banu ‘Abd Manāf! Save yourselves from Hell! O Banu Hāshim! Save yourselves from Hell! O Banu ‘Abdul-Muttalib! Save yourselves from Hell! O Fātimah! Save yourself from Hell, for I have no power (to protect you) from Allah in anything except that I would duly sustain my ties of kinship with you.” [Narrated by Muslim]

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Words in the Hadīth:

The nearest kinsfolk: your closest relatives then the ones next to them.

He addressed them generally and personally: he spoke to them of what generally applies to all of them, then he singled some of them because of their close kinship with him.

Guidance from the Hadīth:

1) It is obligatory to maintain ties with relatives, take care of them, try constantly to reform them and guide them to what is good, for these are some of the fruits of maintaining ties of kinship.

2) A caller to Allah is required to start with warning his own relatives then the members of his clan, for the relatives are worthier of receiving goodness, then those who come next to them, till goodness reaches all the people.

3) Keenness on guiding people is one of the characteristics of a successful caller to Allah, as he demonstrates his love to people and his care to extend goodness to them.

4) The Hadīth encourages a Muslim to do good deeds and not rely upon lineage or boasting of it.

330/19- ‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported: “I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) saying publicly, not secretly:

«إِنَّ آلَ بَنِي فُلانٍ لَيْسُوا بِأَوْلِيائِي، إِنَّمَا وَلِيِّيَ اللهُ وَصَالِحُ الْمُؤْمِنِينَ، وَلكِنْ لَهُمْ رَحِمٌ أَبُلُّهَا بِبِلالِهَا».

‘Indeed, the family of Banu so-and-so are not my allies. Rather, my ally is Allah and the righteous believing people, but they (that family) have kinship ties with me and I do what I must do to

uphold them.'" [Narrated by Al-Bukhāri and Muslim; this is the wording of Al-Bukhāri]

Words in the Hadīth:

My ally: my supporter to whom I turn in all my affairs.

Guidance from the Hadīth:

1) Loving and hating for Allah's sake is one of the most important characteristics of faith. A believer has to disassociate himself from affection to the disbelievers with regard to their religion, since there should not be alliance between a Muslim and a disbeliever.

2) The disbelieving relative is entitled to the right of upholding ties of kinship with him, but he is not entitled to the right of alliance which entails love and aid.

3) The bond of Islam and brotherliness for the sake of the religion are greater than the bonds of blood, marriage, and interest.

Benefit:

Ties that should be maintained are general and personal:

- General ties are those related to faith and knowledge; they should be maintained by mutual love and exchange of advice, enjoining adherence to the truth and patience, and fulfilling obligatory as well as recommended rights.

- Personal ties , on the other hand, refer to relationships that are based on blood, marriage, or breastfeeding.

The all-inclusive meaning of maintaining such ties is to extend good to them to the best of one's ability, and avert evil from them to the best of his ability, as the situation may call for.

331/20- Abu Ayyūb, Khālid ibn Zayd al-Ansāri (may Allah be pleased with him) reported that a man said: "O Messenger of Allah, inform me of a deed that admits me to Paradise and distances me from Hell. Thereupon, the Prophet (may Allah's peace and blessings be upon him) said:

«تَعْبُدُ اللهَ وَلا تُشْرِكُ بِهِ شَيْئاً، وَتُقِيمُ الصَّلاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ».

'Worship Allah and not associate any partner with Him, establish prayer, pay Zakah, and uphold kinship ties.'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Muslims are urged to carry out the Shariah obligations including maintaining ties of kinship, for they are a reason for entering Paradise and distancing from Hell.

2) It is part of a person's good understanding of the religion that he endeavors to keep himself away from the Fire and to enter Paradise and attain the pleasure of Allah Almighty.

332/21- Salmān ibn ʻĀmir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيُفْطِرْ عَلَىٰ تَمْرٍ، فَإِنَّهُ بَرَكَةٌ، فَإِنْ لَمْ يَجِدْ تَمْراً فَالمَاءُ، فَإِنَّهُ طَهُورٌ»

"When any of you breaks his fast, let him break it with dates for they are a blessing. If he cannot find dates, then with water, for it is pure." He also said:

«الصَّدَقَةُ عَلَىٰ المِسْكِينِ صَدَقَةٌ، وَعَلَىٰ ذِي الرَّحِمِ ثِنْتَانِ: صَدَقَةٌ وَصِلَةٌ».

"Charity given to a needy person counts as charity only, but charity given to a relative counts as (two good deeds): charity and maintaining ties." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) The Shariah explains that charity is of various degrees based on the one to whom it is given. The closer the recipient is, the better the charity is.

2) Charity given to the poor counts as charity only, but charity given to a relative counts as both charity and maintaining of kinship ties.

Note:

This Hadīth is not authentic if cited as a statement of the Prophet (may Allah's peace and blessings be upon him). Rather it is authentically attributed to him as an action. Anas ibn Mālik (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and

blessings be upon him) used to break his fast before he prayed with fresh dates; if there were not any, he would eat some small dates; if there were not any, he would have some sips of water.

333/22- Ibn 'Umar (may Allah be pleased with him and his father) reported: "I had a wife whom I loved, but (my father) 'Umar hated her. He told me to divorce her, but I refused. 'Umar went to the Prophet (may Allah's peace and blessings be upon him) and mentioned this to him. So the Prophet (may Allah's peace and blessings be upon him) said: 'Divorce her.'" [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) It is obligatory to obey the parent even in what is disliked.

2) Obedience to the parents applies to what is good only. If one of them orders his child to do something that would spoil his religiosity, then no obedience is due to him.

334/23- Abu Ad-Dardā' (may Allah be pleased with him) reported that a man came to him and said: "I have a wife and my mother orders me to divorce her?" So, he said: "I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«الْوَالِدُ أَوْسَطُ أَبْوَابِ الجَنَّةِ، فَإِنْ شِئْتَ فَأَضِعْ ذلِكَ الْبَابَ، أَوِ احْفَظْهُ».

'The parent is the middle door of Paradise (i.e. the best way to Paradise), so it is up to you whether you take advantage of it or not.'" [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Pleasing the parents takes precedence over pleasing the wife.

2) The Companions' approach in giving Fatwa was to mention the statements of the Messenger of Allah (may Allah's peace and blessings be upon him) without unnecessarily conducting personal reasoning.

Important note:

Obedience is not absolutely due in all cases where a father orders his son to divorce his wife, but this rather depends on the father's character and uprightness. If he is righteous, wise, and more aware of the interests than his son, then he should be obeyed in this case. But if the father is dissolute and unwise, he should not be obeyed in what incurs evil upon his son.

335/24- Al-Barā' ibn 'Āzib (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الخَالَةُ بِمَنْزِلَة الأُمِّ».

"The maternal aunt has the status of the mother." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

There are many other famous Hadīths reported in the books of Sahīh Hadīths that are relevant to this topic like the Hadīth of the People of the Cave, the Hadīth of Jurayj, and both were previously cited. There are still other famous Hadīths cited in the books of Sahīh that I have excluded for the sake of brevity. One of the most important of them is the long Hadīth reported by 'Amr ibn 'Abasah (may Allah be pleased with him) that included many general principles and etiquettes of Islam. I will cite it in full, Allah willing, in the Chapter on Hope. 'Amr ibn 'Abasah (may Allah be pleased with him) said in this Hadīth: "I entered upon the Prophet (may Allah's peace and blessings be upon him) in Makkah, i.e. at the beginning of his mission of prophethood, and said to him: 'Who are you?' He said: 'I am a prophet.' I said: 'What is a prophet?' He said: 'I was sent by Allah, the Exalted .' I said: 'What did He send you with?' He said:

«أَرْسَلَني بِصِلَةِ الأَرْحَامِ، وَكَسر الأَوْثَانِ، وَأَنْ يُوَحَّدَ اللهُ لا يُشْرَكُ بِهِ شَيْءٌ» وَذَكَرَ تَمَامَ الحديث.

'He sent me with the command to uphold the ties of kinship and to destroy the idols so that Allah alone should be worshiped and nothing should be

associated with Him...'" and he mentioned the Hadīth till its end. Allah knows best.

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is obligatory on a person to show dutifulness and kindness to his maternal aunt just as he does with his mother because they are of the same status. The Prophet (may Allah's peace and blessings be upon him) said: "The maternal aunt has the status of the mother." [Narrated by Al-Bukhāri]

2) The maternal aunt is like the mother in terms of her compassion to her nephews and nieces and her taking care of them.

41. Chapter on the prohibition of undutifulness to parents and severance of ties of kinship

Allah Almighty says:

{فَهَلۡ عَسَيۡتُمۡ إِن تَوَلَّيۡتُمۡ أَن تُفۡسِدُواْ فِي ٱلۡأَرۡضِ وَتُقَطِّعُوٓاْ أَرۡحَامَكُمۡ * أُوْلَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمۡ وَأَعۡمَىٰٓ أَبۡصَٰرَهُمۡ}

{Then if you turn away, what else can be expected but that you will spread corruption in the land and sever your ties of kinship?

These are the ones whom Allah has cursed, and has made them deaf and has blinded their sight.} [Surat Muhammad: 22-23] Allah Almighty says:

{وَٱلَّذِينَ يَنقُضُونَ عَهۡدَ ٱللَّهِ مِنۢ بَعۡدِ مِيثَٰقِهِۦ وَيَقۡطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفۡسِدُونَ فِي ٱلۡأَرۡضِ أُوْلَٰٓئِكَ لَهُمُ ٱللَّعۡنَةُ وَلَهُمۡ سُوٓءُ ٱلدَّارِ}

{As for those who break the covenant of Allah after it has been ratified, and sever the ties that Allah has commanded to be maintained, and spread corruption in the land – it is they who are cursed, and for them there will be the worst abode.} [Surat ar-Ra‘d: 25] Allah Almighty says:

{وَقَضَىٰ رَبُّكَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنًاۚ إِمَّا يَبۡلُغَنَّ عِندَكَ ٱلۡكِبَرَ أَحَدُهُمَآ أَوۡ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفّٖ وَلَا تَنۡهَرۡهُمَا وَقُل لَّهُمَا قَوۡلٗا كَرِيمٗا * وَٱخۡفِضۡ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحۡمَةِ وَقُل رَّبِّ ٱرۡحَمۡهُمَا كَمَا رَبَّيَانِي صَغِيرٗا}

{Your Lord has ordained that you worship none but Him, and show kindness to parents. If one or both of them reach old age in your care, do not say to them a word of annoyance nor scold them, rather speak to them noble words.

and lower to them the wing of humility out of mercy, and say, “My Lord, have mercy upon them as they raised me when I was small.”} [Surat al-Isrā’: 23-24]

Guidance from the verses:

1) Severing the ties of kinship is a reason for torment and incurring the general divine punishment, which indicates that it is one of the major sins.

2) It is forbidden to cause to the parents the least harm, even by saying to them ‘Uff’ (a word that

expresses annoyance), for it is a type of undutifulness.

336/1- Abu Bakrah, Nufay‘ ibn al-Hārith (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«أَلا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟» ـ ثَلاثاً ـ قُلْنَا: بَلَىٰ يَا رَسُولَ الله: قَالَ: «الإِشْرَاكُ بِالله، وَعُقُوقُ الْوَالِدَيْنِ» وَكَانَ مُتَّكِئاً فَجَلَسَ، فَقَالَ: «أَلا وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ» فَمَا زَالَ يُكَرِّرُهَا حَتَّىٰ قُلْنَا: لَيْتَهُ سَكَتَ.

“Shall I inform you of the gravest of the major sins?” He repeated this three times. They said: “Yes, please do, O Messenger of Allah.” He said: “Ascribing partners to Allah, and unkindness to parents.” He was reclining so he sat up and said: “Beware of false statements and false testimony.” He kept repeating this so many times that we wished he would stop.” [Narrated by Al-Bukhāri and Muslim]

337/2 - ‘Abdullah ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«الكَبَائِرُ: الإِشْرَاكُ بِالله، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْغَمُوسُ».

“The major sins are: associating partners with Allah, undutifulness towards parents, killing a soul, and the intentional false oath.” [Narrated by Al-Bukhāri]

In the Arabic text of the Hadīth, the intentional false oath is described as 'the dipping oath', because it 'dips' the one who makes it in sin.

Words in the Hadīth:

False statements: this means lying, falsehood, and all obscene language. False testimony: lying in giving witness testimony. False testimony is included in false statements.

Guidance from the Hadīths:

1) Undutifulness to one's parents is one of the gravest major sins, and therefore it is mentioned along with associating partners with Allah Almighty.

2) The Hadīth strictly warns against giving a false testimony. The one who gives a false testimony has wronged himself for having committed a major sin, and wronged the one for whose interest the false testimony was given, since he authorized him to unlawfully consume what he does not deserve. He also wronged the one against whom the testimony was made since he committed injustice and transgression against him. For all these reasons, a false testimony is one of the gravest major sins.

3) One should beware of these major sins: associating partners with Allah, undutifulness to parents, false statements, and false testimony given

the evil consequences they lead to in the worldly life and the Hereafter.

4) The Prophet (may Allah's peace and blessings be upon him) showed to his nation the paths of good so that they would follow it, and also showed them the paths of evil so that they would beware of them.

338/3- He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "One of the major sins is that a man verbally abuses his parents." They (the Companions) said: "O Messenger of Allah, does a man verbally abuse his parents?"

«نَعَمْ، يَسُبُّ أَبا الرَّجُلِ فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ».

He replied: "Yes, he verbally abuses the father of another man, who in turn abuses his father, and he abuses his mother and he in turn abuses his mother.'" [Narrated by Al-Bukhāri and Muslim]

In another version of the Hadīth, he said:

«إِنَّ مِنْ أَكْبَرَ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ!» قِيلَ: يا رسولَ الله، كَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيْهِ؟! قال:«يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ فَيَسُبّ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ».

"One of the gravest major sins is that a man curses his parents!" He was asked: "O Messenger of Allah, How does a man curse his parents?" He replied: "He curses a man's father who then curses his father, and he curses a man's mother who then curses his mother."

Guidance from the Hadīth:

1) The Hadīth includes a warning for a slave against being a cause for abusing and insulting his parents by abusing the parents of others.

2) Being a cause for a deed is like doing it. Therefore, the one who causes his parents to be verbally abused is like one who verbally abuses them himself.

339/4- Abu Muhammad, Jubayr ibn Mut'im (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يَدْخُلُ الجَنَّةَ قَاطِعٌ».

"The severer does not enter Paradise." Sufyāan said in his narration: it means the severer of kinship ties. [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Severing ties of kinship is strictly warned of being a reason for banning the perpetrator from entering Paradise.

2) The negation of entering Paradise here is a kind of threat of the punishment, but it does not mean eternal abidance in Hell or permanent banning from entering Paradise.

Benefit:

Al-Nawawi (may Allah have mercy upon him) said: "This Hadīth can be interpreted in two ways:

First interpretation: it could be referring to someone who deems severing ties of kinship lawful without a valid reason or a misconception, despite his awareness of the prohibition. Such a person is a disbeliever who will abide eternally in Hell and will never enter Paradise.

Second interpretation: It could mean that such a person will not enter Paradise with the first group to enter it, but he will be delayed as a punishment for some time as Allah Almighty wills. [Sharh Sahīh Muslim]

340/5- Abu ʻĪsa, Al-Mughīrah ibn Shuʻbah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ اللهَ تَعَالَىٰ حَرَّمَ عَلَيْكُمْ: عُقُوقَ الأُمَّهَاتِ، ومَنْعاً وهاتِ، وَوَأْدَ البَنَاتِ. وَكَرِهَ لَكُمْ: قِيلَ وقَالَ، وكَثْرَةَ السُّؤَالِ، وإضَاعَةَ المَالِ».

"Allah prohibited for you that you be undutiful to your mothers, that you withhold (what you should give) or demand (what you do not deserve), and that you bury girls alive. And He disliked for you engaging in gossip, asking too many questions, and wasting your property." [Narrated by Al-Bukhāri and Muslim]

-- -- Engaging in gossip means that a person reports all what he hears from others without verifying its truthfulness. It is an enough sin for someone to speak of all what he hears. Wasting of

property means squandering and spending it in impermissible purposes concerning the Hereafter or the worldly life, and failing to preserve it when there is a possibility to do so. Asking too many questions means persistent asking about matters that one is in no need of.

There are other Hadīths related to this topic that were cited in the previous chapter, like the one that reads:

«وأَقْطَعُ مَنْ قَطَعَكِ»

"... and that I sever ties with he who severs ties with you." and the one that reads:

«مَنْ قَطَعَنِي قَطَعَهُ اللهُ».

"...whosoever severs relations with me, Allah will sever connection with him."

Guidance from the Hadīth:

1) It is forbidden to be undutiful to mothers as well as fathers, but mothers were mentioned particularly in the Hadīth given their weakness and need for care.

2) Wealth is a trust with the slave, so he should spend it only in what yields worldly or religious interests.

3) Spending money in unlawful ways involves two prohibitions: wasting money and committing something prohibited, so one should beware of that.

4) The Shariah bans all that spoils people's religiosity, intellect, or wealth; and this reflects the perfection of this great religion.

Benefit:

The reward of maintaining ties of kinship and kindness to others is perceived in the worldly life before the Hereafter, and the punishment of severing the ties of kinship and transgression against others' rights is inflicted upon the perpetrator in the worldly life before the Hereafter. The Prophet (may Allah's peace and blessings be upon him) said:

«ليسَ شيءٌ أُطيعَ اللهُ فيهِ أَعْجَلُ ثواباً من صلةِ الرحمِ، وليسَ شيءٌ أعجَلُ عِقاباً من البَغْيِ وقطيعةِ الرحمِ»،

"There is nothing in which Allah is obeyed that yields a swifter reward than maintaining the ties of kinship, and there is nothing whose punishment is swifter than that of transgression and severing the ties of kinship." [Narrated by Al-Bayhaqi in Al-Sunan Al-Kubra as reported by Abu Hurayrah (may Allah be pleased with him)]

42. Chapter on kindness to the friends of the father, mother, relatives, wife, and others whom one is recommended to honor

341/1- Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِن أَبَرَّ البِرّ أَنْ يَصِلَ الرَّجُلَ ودَّ أَبِيهِ».

“The best form of dutifulness is maintaining relations with those whom one’s father loved.”

342/2- ‘Abdullah ibn Dīnār reported that ‘Abdullah ibn ‘Umar (may Allah be pleased with him and his father) met a Bedouin man on his way to Makkah, so he greeted him, offered him to mount the donkey he was riding and gave him the turban he was wearing on his head. Ibn Dīnār said: So we said to him: “May Allah make you righteous! Bedouins can be satisfied with anything you give them (i.e. what you have given the Bedouin is too much).” Upon this, ‘Abdullah ibn ‘Umar said: “The father of this man was one of ‘Umar ibn al-Khattāb’s friends whom he loved dearly, and I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) saying:

«إِنَّ أَبَرَّ البِرّ صِلَةُ الرَّجُلِ أَهْلَ وِدِّ أَبِيهِ».

‘The finest form of dutifulness is maintaining relations with those whom one’s father loved.’”

In another narration, Ibn Dīnār reported: “When Ibn ‘Umar used to set out to Makkah, he kept a donkey with him to ride when he would get tired of riding the camel, and he had a turban which he tied round his head. One day, as he was riding the donkey, a Bedouin happened to pass by him. He (Ibn ‘Umar) said: ‘Are you not the son of so-and-so?’ The Bedouin said: ‘Yes, I am.’ So he gave him his donkey and his turban and said: ‘Ride this donkey,

and tie this turban round your head.' Some of his companions said: 'May Allah forgive you! You gave to this Bedouin a donkey which you would ride for rest, and the turban which you tied round your head?' Thereupon, he said: 'I heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying:

«إِنَ مِنْ أَبَرّ البِرّ أَنْ يَصِلَ الرَّجُلُ أَهْلَ وِدّ أَبِيهِ بَعْدَ أَنْ يُوَلِّيَ»

"One of the best acts of dutifulness is that a man maintains good ties with those whom his father loved after his death," and the father of this man was a friend of 'Umar (may Allah be pleased with him).'" [All of these narrations were narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) One of the greatest forms of dutifulness to parents is to honor those whom they loved.

2) The compliance of the Companions (may Allah be pleased with them) with the Sunnah of the Prophet (may Allah's peace and blessings be upon him), their desire for doing good, and their hastening to do it, and the many merits of 'Abdullah

ibn ‘Umar (may Allah be pleased with him and his father).

3) One of the perfect aspects of dutifulness and maintaining of ties is to spend on the friends of one’s parents by giving them what he most likes and favors of his property.

343/3- Abu Usayd, Mālik ibn Rabī‘ah al-Sā‘idi (may Allah be pleased with him) reported: “We were sitting with the Messenger of Allah (may Allah’s peace and blessings be upon him) when a man of Banu Salimah came to him and asked: ‘O Messenger of Allah, is there any dutifulness to parents left that I can show to them after their death?’ He replied:

«نَعَمْ، الصَّلاةُ عَلَيْهِمَا، وَالاسْتِغْفَارُ لَهُمَا، وَإِنْفَاذُ عَهْدِهِمَا مِنْ بَعْدِهِمَا، وَصِلَةُ الرَّحِمِ الَّتي لا تُوصَلُ إِلَّا بِهِمَا، وَإِكْرَامُ صَدِيقِهِما».

‘Yes, praying for them, supplicating for their forgiveness, fulfilling their will after their death, maintaining the ties of kinship which cannot be maintained except through them, and honoring their friends.’” [Narrated by Abu Dāwūd]

[1] **(1) The Hadīth has a weak Isnād.**

To pray for them: to supplicate Allah in their favor.

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[1] Words in the Hadīth:

Guidance from the Hadīth:

1) The dutifulness which one can show to his parents after their death is to pray for them, ask Allah to forgive them, honor their friends, fulfill their will, and to maintain ties with those to whom one is related only through them.

2) Parents should be keen on giving righteous upbringing to their children so that they would enjoy their dutifulness during their life and benefit from their supplications for them after their death.

3) The Companions (may Allah be pleased with them) were keen to maintain what is good and not stop doing it. A guided believer is the one who follows the example of the Companions of the Messenger of Allah (may Allah's peace and blessings be upon him) in their good conduct.

344/4- 'Āishah (may Allah be pleased with her) reported: "I did not feel jealous of any of the wives of the Prophet (may Allah's peace and blessings be upon him) as much as I did of Khadījah though I did not see her, but the Prophet (may Allah's peace and blessings be upon him) used to mention her very often, and he would perhaps slaughter a sheep, cut it into parts, and send them to the female friends of Khadījah. When I sometimes said to him: 'It is as if there was no woman on earth except Khadījah!' He would say:

«إِنَّهَا كَانَتْ وَكَانَتْ، وَكَانَ لي مِنْهَا وَلَدٌ».

'Khadījah was such-and-such, and from her I had children.'" [Narrated by Al-Bukhāri and Muslim]

According to other versions of the Hadīth: "and whenever he slaughtered a sheep, he would send her close female friends a sufficient share of it."

"and whenever he slaughtered a sheep, he would say: 'send it to the female friends of Khadījah.'"

In another version of the Hadīth, 'Āishah (may Allah be pleased with her) reported: "Hālah bint Khuwaylid (sister of Khadījah) asked permission to enter upon the Messenger of Allah (may Allah's peace and blessings be upon him) and he was reminded of Khadījah's (manner of) asking leave to enter. He was overwhelmed with emotions thereby and said: 'O Allah, let it be Halah bint Khuwaylid,'"

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Words in the Hadīth:

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'From her I had children': The Prophet (may Allah's peace and blessings be upon him) had four daughters and three sons, all of them were from Khadījah (may Allah be pleased with her). It was only his son Ibrāhīm (may Allah be pleased with him) that he had with Māriyah al-Qibtiyyah (may Allah be pleased with her).

He was reminded of Khadījah's (manner of) asking leave to enter: because Hālah's voice was

similar to Khadījah's voice (may Allah be pleased with them both).

Guidance from the Hadīth:

1) Honoring the deceased person's friend after his death is considered honoring of the deceased and dutifulness to him.

2) The exclusive merit and excellence of the Mother of the Believers, Khadījah bint Khuwaylid (may Allah be pleased with her) is highlighted.

3) The graceful faithfulness of the Messenger of Allah (may Allah's peace and blessings be upon him) to his first wife who supported him and stood firmly by his side. Here is a great commandment for husbands to guard the rights of their wives after their death, so how about guarding such rights in their lives?!

345/5- Anas ibn Mālik (may Allah be pleased with him) reported: "I set out with Jarīr ibn 'Abdullah al-Bajali on a journey, and he would serve me. I said to him: 'Do not do that!' He said: 'I saw the Ansār do (good) things to the Messenger of Allah (may Allah's peace and blessings be upon him), so I took a pledge upon myself that whenever I accompanied anyone of them, I would serve him.'" [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Whoever honors the Prophet (may Allah's peace and blessings be upon him) should be honored, because honoring someone's friends is like honoring him and respecting them is like respecting him.

2) The Companions (may Allah be pleased with them) were modest and recognized each other's merits. Here is the example of Jarīr who served Anas (may Allah be pleased with both of them) since Anas was from the Ansār who supported the Messenger of Allah (may Allah's peace and blessings be upon him).

43. Chapter on honoring the household of the Messenger of Allah (may Allah's peace and blessings be upon him) and demonstrating their merit

Allah Almighty says:

{إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذۡهِبَ عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ وَيُطَهِّرَكُمۡ تَطۡهِيرًا}

{Allah only intends to keep evil away from you, O members of the [Prophet's] household, and to completely purify you.} [Surat al-Ahzāb: 33] Allah Almighty also says:

{ذَٰلِكَ وَمَن يُعَظِّمۡ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقۡوَى ٱلۡقُلُوبِ}

{This is so. And whoever honors the rituals of Allah, it is from the piety of the hearts.} [Surat al-Hajj: 32]

Guidance from the verses:

1) The household of the Messenger of Allah (may Allah's peace and blessings be upon him) are his believing relatives and his wives who are the Mothers of the Believers. All those are included in his household members to whom the rights of his kinship are due.

2) There are two rights for the household of the Messenger of Allah (may Allah's peace and blessings be upon him): the right due to the believers and the right due to his kinship. We have to venerate them and observe these rights of them without extremism or fanaticism as done by some sects who follow religious innovation, as they exaggerate in venerating some imams in a way that goes against the fundamentals of the Shariah.

346/1- Yazīd ibn Habbān reported: "I went along with Husayn ibn Sabrah and 'Amr ibn Muslim to Zayd ibn Arqam (may Allah be pleased with him) and, as we sat by his side, Husayn said to him: 'O Zayd, you have been able to acquire a great virtue that you saw Allah's Messenger (may Allah's peace and blessings be upon him), listened to his speech, fought by his side in battle, and offered prayer behind him. O Zayd, you have earned a great virtue. O Zayd, narrate to us what you heard from Allah's Messenger (may Allah's peace and blessings be upon him).' He said: 'I have grown old and have

been living for long, and I have forgotten some of the things which I remembered in connection with Allah's Messenger (may Allah's peace and blessings be upon him), so accept whatever I narrate to you, and what I do not narrate, do not compel me to do that.' He then said: 'One day, the Messenger of Allah (may Allah's peace and blessings be upon him) stood up to deliver a sermon at a watering place known as Khumm located between Makkah and Madinah. He praised Allah, extolled Him, and gave us an admonition and reminder, then said:

«أَمَّا بَعْدُ: أَلا أَيُّهَا النَّاسُ، فَإِنَّمَا أنا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رسولُ رَبِيّ فَأُجِيبَ، وَأنا تَارِكٌ فِيكُمْ ثَقَلَيْنِ؛ أَوَّلُهُمَا كِتَابُ الله، فِيهِ الهُدىٰ وَالنُّورُ، فَخُذُوا بِكِتَابِ الله، وَاسْتَمْسِكُوا بِه». فَحَثَّ عَلىٰ كِتَابِ الله، وَرَغَّبَ فِيهِ، ثُمَّ قَالَ: «وَأَهْلُ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي»، فَقَالَ لَهُ حُصَيْنٌ: وَمَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ ؟ أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ ؟ قالَ: نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ، وَلٰكِنْ أَهْلُ بَيتِهِ مَنْ حُرِمَ الصَّدَقَةَ بَعْدَهُ، قَالَ: وَمَنْ هُمْ ؟ قَالَ: هُمْ آلُ عَلِيٍّ، وَآلُ عَقِيلٍ، وَآلُ جَعْفَرٍ، وَآلُ عَبَّاسٍ، قَالَ: كُلُّ هؤُلاءِ حُرِمَ الصدَقَةَ؟ قَالَ: نَعَمْ.

'O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid farewell to you), but I am leaving among you two weighty things: first, the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it.' He exhorted (us) to hold fast to the Book of Allah and then said: 'The second are the members of my household. I remind you (of your duties) to the members of my family.' He (Husayn) said to Zayd: 'Who are the members of

his household? Are his wives not the members of his family?' Thereupon, he said, 'His wives are the members of his family, but (here) the members of his family are those for whom acceptance of charity is forbidden after him.' He said: 'Who are they?' Zayd said: 'The household of 'Ali, the household of 'Aqīl, the household of Ja'far, and the household of 'Abbās.' Husayn said: 'Are all these forbidden from accepting charity?' Zayd said: 'Yes.'" [Narrated by Muslim]

In another version of the Hadīth, he said:

«أَلا وَإِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَحَدُهُمَا كِتَابُ الله، وَهُوَ حَبْلُ الله، مَنِ اتَّبَعَه كَانَ عَلىٰ الهُدَى، وَمَنْ تَرَكَهُ كَانَ عَلىٰ ضَلاَلَةٍ».

"Behold, for I am leaving among you two weighty things, one of which is the Book of Allah. It is the rope of Allah. He who follows it will be upon right guidance and he who abandons it will be in error."

347/2- Ibn 'Umar (may Allah be pleased with him and his father) reported that Abu Bakr al-Siddīq (may Allah be pleased with him) said: "Honor the right of Muhammad (may Allah's peace and blessings be upon him) through showing reverence to his household." [Narrated by Al-Bukhāri]

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Words in the Hadīth:

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Guidance from the Hadīths:

1) Adherence to the Book of Allah is an obligation, as it contains guidance and light. In fact, complete guidance and light are dependent on having knowledge of the Book of Allah and acting upon it.

2) Muslims are urged to guard the rights of the household of the Prophet (may Allah's peace and blessings be upon him) as they have an extra right that exceeds the rights due to other Muslims.

3) The household of the Prophet (may Allah's peace and blessings be upon him) have distinct characteristics that are exclusive to them, and have honor and superiority that suit their rank. Thus, charity and Zakah are not lawful for them, for they (charity and Zakah) are the dirt of people. They are too honored and superior to be permitted to receive charity.

4) The Mothers of the Believers (may Allah be pleased with them) who are the wives of the Prophet (may Allah's peace and blessings be upon him) belong to his household, and whoever claims otherwise is misguided and deviating from the way of Ahlus-sunnah wa al-Jamāʿah.

44. Chapter on revering scholars, the elderly, and dignitaries, and favoring them

over others and highlighting their high status

Allah Almighty says:

{قُلۡ هَلۡ يَسۡتَوِي ٱلَّذِينَ يَعۡلَمُونَ وَٱلَّذِينَ لَا يَعۡلَمُونَۗ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلۡأَلۡبَٰبِ}

{Say, "Are those who know equal to those who do not know?" It is only the people of understanding who will take heed.} [Surat az-Zumar: 9]

Guidance from the verse:

1) 'Those who know' are the scholars of the Shariah; they are the heirs of the Prophet (may Allah's peace and blessings be upon him), since scholars are the heirs of prophets. Venerating scholars is a means for venerating the Shariah, because they are its carriers. Therefore, honoring them is the same as honoring the Shariah.

2) The verse highlights the difference between the knowledgeable and the ignorant, as the knowledgeable is praised while the ignorant is dispraised.

348/1- Abu Mas'ūd, 'Uqbah ibn 'Amr al-Ansāri al-Badri (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ الله، فَإِنْ كَانُوا فِي الْقِرَاءة سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الهِجْرَةِ سَوَاءً، فَأَقْدَمُهُمْ سِنّاً، وَلا يَؤُمَّنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلا يَقعُدْ فِي بَيْتِهِ عَلَىٰ تكْرِمَتِهِ إِلَّا بِإِذْنِهِ».

"The one who leads people in prayer is the most versed of them in Allah's Book. If they are equally versed in reciting it, then the one who is the most knowledgeable about the Sunnah. If they are equal regarding the Sunnah, then the earliest one to emigrate. If they emigrated at the same time, then the oldest of them. No man is to lead another in prayer where the latter has authority or sit in his special place in his house without his permission." [Narrated by Muslim]

According to another narration of Muslim, he said: "then the earliest one to embrace Islam" instead of "then the oldest of them."

In another version of the Hadīth, he said: "A man who is well versed in the Book of Allah and the earliest to memorize it should lead the prayer. If they (all those present) are equal in this respect, then the man who made Hijrah (emigration) first. If they are equal in that respect too, then the oldest of them should lead the prayer."

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Words in the Hadīth:

His special place: the place of honor, such as the center seat.

Guidance from the Hadīth:

1) A knowledgeable Muslim is more deserving of assuming religious tasks, such as leading the prayer. Thus, the one who is more knowledgeable

of the Book of Allah should be given precedence for assuming that role, then the one who is more knowledgeable of the Sunnah of the Messenger of Allah (may Allah's peace and blessings be upon him).

2) The greatest field of knowledge is knowledge of the Book of Allah (Glorified and Exalted) and knowledge of the Prophet's Sunnah. So, a believer has to assign good care to these two fundamentals: the Qur'an and the Sunnah, and to dispense thereby with whatever else.

349/2- He also reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) would pass his hands over our shoulders as we align for prayer and say:

«اسْتَوُوا وَلا تَخْتَلِفُوا، فَتَخْتَلِفَ قُلُوبُكُمْ، لِيَلِنِي مِنكُمْ أُولُو الأَحْلاَمِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ ثم الذين يَلُونَهُمْ».

'Stand in straight rows and do not differ among yourselves, or else your hearts will suffer discord. Let those be nearest to me who are mature and endowed with understanding, then those who are nearest to them in these respects and then those who are nearest to them.'" [Narrated by Muslim]

-- -- Mature: those who have reached puberty.

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is obligatory to straighten the rows, fill the gaps, and align the shoulders and feet during the prayer.

2) The imam (who leads the prayer) should be keen to check the rows and straighten them by means of words and action, in compliance with the practice of the Prophet (may Allah's peace and blessings be upon him).

3) It is encouraged to let the mature and the people of virtue and wisdom be in the nearest row to the imam.

350/3 - 'Abdullāh ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لِيَلِنِي مِنكُمْ أُولُو الأحلام وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ» ثلاثاً «وَإِيَّاكُمْ وَهَيْشَاتِ الأَسْوَاقِ».

"Let those who are mature and have good understanding be near me, then those who are next to them (saying it three times), and beware of the tumult of the markets." [Narrated by Muslim]

Words in the Hadīth:

Tumult of the markets: what occurs therein of crowding, arguing, disputing, and raised voices.

Guidance from the Hadīth:

1) Mosques have their preserved right; it is impermissible for the worshipers to quarrel or

raise their voices inside mosques since this eliminates the required Khushū‘ (humble sumission to Allah).

2) It is urged to let the wise and mature people stand right behind the imam then those next to them in that respect.

Benefit (1):

Some people understand from the Hadīth that it is forbidden for boys to stand right behind the imam, which is incorrect. There is a difference between saying, ‘none but the mature should be near to me,’ and the statement of the Prophet (may Allah’s peace and blessings be upon him): ‘Let those who are mature be near to me.’ The second statement urges those who are mature and wise to step forward and be nearest to the imam, and this is the one reported in the Hadīth, whereas the first means that he forbids those who are not adults or wise to be nearest to the imam. Accordingly, it is impermissible to prevent boys from standing in the first rows unless they cause trouble, because the Prophet (may Allah’s peace and blessings be upon him) did not forbid boys from standing right behind the imam, but rather, he urged the mature men to stand near to the imam. So contemplate the difference in meaning.

Benefit (2)

Those who ban boys from joining the first rows have fallen into several evils, some of which are:

1) They prevent them from enjoying their rights, since boys, even little ones, have rights.

2) They make little boys dislike mosques, which may lead to their aversion to mosques and hating those who dismiss them.

3) If boys are dismissed from the first rows, they will be placed in the last rows where they will have the chance to engage in play and cause disturbance.

351/4- Abu Yahya, and it was also said (that his nickname was) Abu Muhammad, Sahl ibn Hathmah al-Ansāri (may Allah be pleased with him) said: "'Abdullah ibn Sahl and Muhayyisah ibn Mas'ūd went to Khaybar during the period of the truce (after its conquest) and they separated to perform their duties. When Muhayyisah returned to 'Abdullah ibn Sahl, he found him murdered, drenched in his blood. So he buried him and returned to Madinah. Then 'Abdur-Rahmān ibn Sahl, Huwayyisah and Muhayyisah, the two sons of Mas'ūd, went to the Messenger of Allah (may Allah's peace and blessings be upon him) and to tell him about the case of their (murdered) friend. 'Abdur-Rahmān, who was the youngest of them all, started talking. The Messenger of Allah (may Allah's peace and blessings be upon him) said: 'Let those older

than you speak first.' So he stopped talking and the other two spoke. The Messenger of Allah (may Allah's peace and blessings be upon him) said: 'Will you take an oath whereby you will have the right to receive the blood money of your murdered man?'" And mentioned the rest of the Hadīth. [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) Muslims are urged to let those who are older start the speech, being one of the etiquettes to which the Messenger of Allah (may Allah's peace and blessings be upon him) guided us.

2) Learning about the prophetic etiquettes is one of the most important duties in the life of the believer.

352/5- Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) would bury two men of those killed in the battle of Uhud in one grave and say:

«أَيُّهُمَا أَكْثَرُ أَخْذاً لِلْقُرْآنِ ؟»

"Which of them learned more of the Qur'an?" If either of them was pointed out to him, he would

place him first in the Lahd (grave). [Narrated by Al-Bukhāri]

Words in the Hadīth:

Lahd: a niche dug in the side wall of the grave wherein the deceased is placed.

Guidance from the Hadīth:

1) It is permissible to dig 'Lahd' or 'Shaqq' in graves to place the deceased therein. 'Lahd' is a niche that is dug in the side wall of the grave, whereas 'Shaqq' is a trench that is dug at the bottom in the middle of the grave. They are both permissible types of graves as both were used during the time of the Prophet (may Allah's peace and blessings be upon him), yet 'Lahd' is better.

2) It is permissible to bury two or three men in a single grave if there is a need or necessity.

3) People of knowledge and virtue should be given precedence over others in their lives and after their death, owing to the honor of knowledge they carry in their hearts.

353/6 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَرَانِي فِي المَنَامِ أتسَوَّكُ بِسِوَاكٍ، فَجَاءَنِي رَجُلانِ، أَحَدُهُمَا أَكْبَرُ مِن الآخَرِ، فَنَاوَلْتُ السِّوَاكَ الأَصْغَرَ، فقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إلىٰ الأَكْبَرِ مِنْهُمَا».

"I saw in my dream that I was using a Siwāk (tooth-cleaning twig) when two men came to me, one of

them older than the other. I gave the Siwāk to the younger one, but I was told to give it to the older one first, so I did." [Narrated by Muslim with its full chain of narration and by Al-Bukhāri with its chain of narration partially omitted]

Guidance from the Hadīth:

1) Age is given special consideration; those that are older should be the first to be given something from among those that are present.

2) When there are people sitting on the right and left, one should start by the right side.

354/7- Abu Mūsa (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ مِن إِجْلَالِ الله تعالىٰ إِكْرَامَ ذِي الشَّيْبَةِ المُسْلِمِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ وَالجَافي عَنْهُ، وَإِكْرَامَ ذِي السُّلْطَانِ المُقْسِطِ».

"It is out of glorification of Allah Almighty to honor the gray-haired (old) Muslim, and the bearer of the Qur'an who neither exaggerates concerning it nor neglects it, and to honor the just ruler." [Hasan (sound) Hadīth narrated by Abu Dāwūd]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is recommended to honor those who have a special virtue or are older in age and show to them respect in gatherings, in acknowledgment of their excellence and precedence in virtue.

2) Exaggeration is destructive, whereas avoidance is alienation and negligence. Thus, moderation is the fairest approach.

3) The religion of Allah is a middle course between exaggeration and negligence. Whoever adheres to the prophetic Sunnah, the guidance of the Companions and the earlier generations of Muslims with regard to his words, deeds, and attitudes is guided to moderation.

355/8- ‘Amr ibn Shu‘ayb related from his father that his grandfather reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفْ شَرَفَ كَبِيرِنَا».

“He does not belong to us who does not show mercy to the young among us and honor the old among us.” [Sahīh (authentic) Hadīth, narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

According to the narration by Abu Dāwūd: “... and does not recognize the right of our old.”

Words in the Hadīth:

Does not belong to us: does not follow our guidance and way.

Guidance from the Hadīth:

1) It is recommended to honor the elderly and show reverence to them, and to be merciful to the young, for by doing so matters are perfected.

2) The believers complete one another in the Muslim community.

356/9- Maymūn ibn Abi Shabīb (may Allah have mercy upon him) reported that a beggar passed by ʻĀ'ishah (may Allah be pleased with her) whom she gave a small piece of bread. Then another man who was well-dressed asked her for charity and she invited him to sit down and served him food. When she was asked about the reason for the difference in treatment, she said: "The Messenger of Allah (may Allah's peace and blessings be upon him) instructed us: 'Treat people according to their status.'" [Narrated by Abu Dāwūd, but he said that Maymūn was not a contemporary of ʻĀ'ishah]

[1] The Hadīth has a weak Isnād. It was cited by Muslim at the beginning of his Sahīh without mentioning its Isnād. He narrated it in this wording: "It was reported that ʻĀ'ishah (may Allah be pleased with her) said: 'The Messenger of Allah (may Allah's

[1] The Hadīth was also cited by Al-Hākim Abu ʻAbdullah in his book Maʻrifat ʻUlūm al-Hadīth, and he said: It is a Sahīh (authentic) Hadīth.

peace and blessings be upon him) ordered us to treat people according to their status.'"

Words in the Hadīth:

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Guidance from the Hadīth:

1) Muslims are urged to consider the ranks and positions of people without committing injustice or oppression, rather they should act in accordance with justice. As such, the one with a high status should not be underestimated, nor should the one with a low status be placed above his due rank.

2) Variance in people's ranks is a divine norm decreed by Allah Almighty in the essence of the creation, and the call to deem all people equal in all respects is an ignorant call that is devoid of rightly-guided knowledge and correct understanding.

357/10- 'Abdullah ibn 'Abbās (may Allah be pleased with him and his father) reported: 'Uyaynah ibn Hisn came to Madinah and stayed with his nephew Al-Hurr ibn Qays who was among the people close to 'Umar (may Allah be pleased with him). The Qur'anic reciters, old or young, had the privilege of joining 'Umar's council and he used to consult them. 'Uyaynah said to Al-Hurr: "My nephew! You are privileged in the sight of this ruler. So, seek permission for me to sit with him?" Al-Hurr asked 'Umar and he granted permission. When 'Uyaynah came into the presence of 'Umar, he

addressed him thus: “O son of Al-Khattāb! By Allah, you neither bestow much on us nor deal with us justly.” ‘Umar got so angry that he was about to hit him. Thereupon, Al-Hurr said: “O Commander of the Believers! Allah Almighty said to His Prophet (may Allah’s peace and blessings be upon him):

{خُذِ ٱلۡعَفۡوَ وَأۡمُرۡ بِٱلۡعُرۡفِ وَأَعۡرِضۡ عَنِ ٱلۡجَٰهِلِينَ}

{Be gracious, enjoin what is right and turn away from those who are ignorant.} Indeed, this one is from the ignorants.” By Allah! ‘Umar stood committed to the verse when Al-Hurr recited it, as he always adhered strictly to the Book of Allah Almighty. [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Everyone should be addressed according to his status; a commander or a leader should not be addressed in the same way as laymen.

2) The virtue of ‘Umar (may Allah be pleased with him) is highlighted through his reverence of the verses of Allah. When he heard the verse of pardoning and turning away from the ignorant, he immediately complied and pardoned the man. So, is

there anyone to follow the example of Al-Fārūq (may Allah be pleased with him)?

358/11- Abu Sa'īd, Samurah ibn Jundub (may Allah be pleased with him) reported: "I was a boy during the time of the Messenger of Allah (may Allah's peace and blessings be upon him) and I used to memorize some of what he said. Nothing prevented me from narrating (what I learned) except that there were men here who were older than me." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is disliked for one to present some valuable information when there is among the present those who are older and more knowledgeable.

2) Youngsters should be raised on the principle of respecting and venerating those who are old so that they would be polite as they grow up.

3) The juniors among the Companions of Allah's Messenger (may Allah's peace and blessings be upon him) acknowledged the honor of their seniors. They knew that they were on the right way as long as they received knowledge from their seniors.

Benefit:

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Blessing lies with their seniors." [Narrated by Al-Hākim on the

authority of Ibn ‘Abbās (may Allah be pleased with him and his father)]

This is a prophetic approach that should be adopted in all aspects of life, whether those related to knowledge or practice. A person with seniority in knowledge and age should be given precedence over those below him in knowledge and age. The only reason why we are suffering from instability and confusion nowadays is that we have deviated from that great methodology, and leadership has been assumed by juniors instead of seniors. May Allah be pleased with Al-Fārūq ‘Umar ibn al-Khattāb as he said: “I know when would people be good and when they would be evil: when Fiqh is communicated by a young man, the old will disdain to follow him, but when it is communicated by a senior, the young will follow him, so both of them are guided.” [Narrated by Ibn ‘Abd al-Barr in his book Jāmi‘ Bayān al-‘Ilm wa Fadhlih]

359/12- Anas (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مَا أَكْرَمَ شَابٌّ شَيْخاً لِسِنِّهِ إِلَّا قَيَّضَ اللهُ لَهُ مَنْ يُكْرِمُهُ عِنْدَ سِنِّه».

“No youth honors an elderly person for his old age except that Allah will appoint someone to honor him in his old age.” [Narrated by Al-Tirmidhi who said that it is Gharīb (strange) Hadīth]

[1] **(1) The Hadīth has a weak Isnād.**

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Guidance from the Hadīth:

1) It is recommended to honor the elderly Muslims given their old age and early faith. They should be honored for those two reasons.

2) Recompense is of the same type of action, and good deeds do not go to waste, even if little.

3) Muslims are urged to learn the prophetic Islamic etiquettes, like honoring the elderly.

45. Chapter on visiting good people, sitting with them, accompanying them, loving them, asking for their visits and supplications, and visiting honorable places

Allah Almighty says:

{وَإِذۡ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبۡرَحُ حَتَّىٰٓ أَبۡلُغَ مَجۡمَعَ ٱلۡبَحۡرَيۡنِ أَوۡ أَمۡضِيَ حُقُبٗا}

{And [remember] when Moses said to his servant, "I will not give up until I reach the junction of the two seas, or I travel for ages."} until the verse that says:

{قَالَ لَهُۥ مُوسَىٰ هَلۡ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمۡتَ رُشۡدٗا}

{Moses said to him, "May I follow you so that you may teach me some knowledge that you have been

[1] Words in the Hadīth:

taught?"} [Surat al-Kahf: 60, 66] Allah Almighty says:

{وَٱصۡبِرۡ نَفۡسَكَ مَعَ ٱلَّذِينَ يَدۡعُونَ رَبَّهُم بِٱلۡغَدَوٰةِ وَٱلۡعَشِيِّ يُرِيدُونَ وَجۡهَهُۥ}

{Be patient with those who call upon their Lord morning and evening, seeking His pleasure} [Surat Al-Kahf: 28]

Guidance from the verses:

1) The verses urge Muslims to maintain relations with good people, namely people of knowledge, faith, and righteousness.

2) To commit oneself patiently to accompanying righteous people is the advice of Allah Almighty to His Prophet (may Allah's peace and blessings be upon him).

360/1- Anas ibn Mālik (may Allah be pleased with him) reported: "After the death of the Messenger of Allah (may Allah's peace and blessings be upon him), Abu Bakr said to 'Umar (may Allah be pleased with both of them): 'Let us visit Um Ayman (may Allah be pleased with her) just as the Messenger of Allah used to visit her.' When they came to her, she wept. They said to her: 'What makes you weep? Do you not know that what is with Allah is better for the Messenger of Allah?' She said: 'I am not weeping because of not knowing that what is with Allah is better for the Messenger of Allah, but I weep because the revelation from the sky has stopped.' Her words moved them to tears

and they began to weep along with her." [Narrated by Muslim]

Words in the Hadīth:

Um Ayman: The freed slave-woman of the Messenger of Allah (may Allah's peace and blessings be upon him) and the one who took care of him in his early childhood. He (may Allah's peace and blessings be upon him) emancipated her when he grew up.

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Guidance from the Hadīth:

1) The Companions (may Allah be pleased with them) followed the example of the Messenger of Allah (may Allah's peace and blessings be upon him) in all matters, even in his visiting and asking after those who had rights upon him.

2) The Companions (may Allah be pleased with them) revered the revelation (the Qur'an and the Sunnah) and wept for its cessation. So, why are those who wasted and deserted it not weeping?!

3) Weeping out of sadness for losing the righteous and the cessation of goodness is not included in the prohibited wailing.

4) Muslims are urged to visit good people, being one of the rights entailed by faith-based brotherliness.

361/2- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَنَّ رَجُلاً زَارَ أَخاً لَهُ في قَرْيَةٍ أُخْرَى، فَأَرْصَدَ اللهُ تعالىٰ عَلىٰ مَدْرَجَتِهِ مَلَكاً، فَلَمَّا أَتَىٰ عَلَيْهِ قال: أَيْنَ تُرِيدُ؟ قال: أُرِيدُ أَخاً لي في هَذِهِ الْقَرْيَةِ، قال: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا عَلَيْهِ ؟ قال: لا، غَيْرَ أَنِّي أَحْبَبْتُهُ في الله تعالىٰ، قال: فَإِنِّي رَسُولُ الله إِلَيْكَ بِأَنَّ اللهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ».

"A man set out to visit his brother (in faith) in another town, so Allah Almighty sent an angel to wait for him on his way. When he met the man, the angel said: 'Where are you going?' He said: 'I am going to visit my brother in this town.' The angel said: 'Are you doing this to return a favor?' He said: 'No, only that I love him for the sake of Allah, the Exalted.' Thereupon, the angel said: 'I am a messenger from Allah to you to tell you that Allah loves you as you love him for His sake.'" [Narrated by Muslim]

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362/3- Abu Hurayrah (may Allah be pleased with him) also reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever visits a sick person or a brother of his for Allah's sake, a caller calls out: 'May you be blessed, may your footsteps be blessed, and may you dwell in a home in Paradise.'" [Narrated by Al-Tirmidhi, who classified it as Hasan Sahīh (sound and

authentic); and as Gharīb (strange) in some editions]

Guidance from the Hadīths:

1) It is recommended to visit those whom one takes as brothers for the sake of Allah, since the bond of brotherliness for Allah's sake is stronger than the bonds of blood, marriage, and worldly interests.

2) The virtue of loving others and visiting them for the sake of Allah is highlighted by the Hadīth. Whoever loves Allah sincerely, loves His allies sincerely.

3) Visiting one another for the sake of Allah is a reason for entering Paradise and earning a great reward.

4) The Shariah encourages all that which fosters affection between brothers, like communicating with and visiting one another.

363/4- Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّمَا مَثَلُ الجَلِيسِ الصَّالِحِ وَجَلِيسِ السُّوءِ كَحَامِلِ المِسْكِ، وَنَافِخِ الْكِيرِ؛ فَحَامِلُ المِسْكِ إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحاً طَيِّبَةً، وَنَافِخُ الكِيرِ، إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحاً منتِنَةً».

"The example of the righteous companion and the evil companion is like that of the musk-seller and the one who blows the bellows (a blacksmith). As for the musk-seller, he will either give you some as

a present, or you will buy some from him, or you will just receive a good smell from him. Whereas the one blowing the bellows will either burn your clothes or you will receive a nasty smell from him." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) Using examples in prophetic Hadīths is one of the educational methods that are used to ensure clearer understanding for the listener.

2) It is forbidden to accompany evil and wicked people, for their company badly impacts one's religious and worldly affairs.

3) It is encouraged to befriend righteous people, as their example is like that of the seller of perfumes from whom you get only what is good.

364/5- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«تُنْكَحُ المَرْأَةُ لأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَلِجَمَالِهَا، وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ».

"A woman is married for four things: for her wealth, for her lineage, for her beauty, or for her

piety. So, win the pious one, may you be blessed!" [Narrated by Al-Bukhāri and Muslim]

The meaning of the Hadīth is that people usually tend to marry a woman who has such qualities, and it urges a Muslim man to choose a pious wife and be keen to keep her company.

Words in the Hadīth:

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Guidance from the Hadīth:

1) Religiosity is the best quality sought by a suitor in the woman he is going to marry, since a religiously-committed woman will aid him to adhere to his religion, keep his trust, and take care of his children.

3) The most blessed marriage is that which is founded upon religiosity.

365/6- Ibn ʻAbbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said to Jibrīl (Gabriel) (peace be upon him):

«مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورَنا ؟» فَنَزَلَتْ:

"What makes you not visit us more than you do?" So, Allah Almighty, revealed:

{وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا}.

{[Gabriel said], "We do not descend except with the command of your Lord. To Him belongs all that

is before us and all that is behind us, and all that is in between. Your Lord is never forgetful.} [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) A Muslim is encouraged to ask good people to visit him at his home, in order to get the benefit of their company.

2) The Messenger of Allah (may Allah's peace and blessings be upon him) loved Gabriel, since he communicated to him the revelation that carried guidance and light.

3) The angels do not act or descend except by the command of Allah Almighty. Such should be the attitude of the believer; he should not embark on something unless he has learned the judgment of Allah Almighty and His Messenger (may Allah's peace and blessings be upon him) concerning it, so that his affairs would be compliant with the command of Allah Almighty and the command of His Messenger (may Allah's peace and blessings be upon him).

366/7- Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تُصَاحِبْ إِلَّا مُؤْمِناً، وَلا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ».

"Take no companion except a believer, and let no one eat your food except a pious person."

[Narrated by Abu Dāwūd, and by Al-Tirmidhi with an acceptable Isnād]

Guidance from the Hadīth:

1) It is strictly forbidden to keep the company of the disbelievers or the wicked or to show them affection. It is also forbidden to honor them even by giving them food and drink.

2) It is enjoined to keep the company of the pious believers and socialize with them, since this is the commandment of the Prophet (may Allah's peace and blessings be upon him) which we should comply with.

367/8- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الرَّجُلُ عَلىٰ دينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ».

"A man follows the religion (i.e. ways and manners) of his intimate friend. So, each of you should carefully consider whom he takes as his intimate friend."

[Narrated by Abu Dāwūd and Al-Tirmidhi with an authentic Isnād; Al-Tirmidhi classified it as Hasan (sound)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) One should accompany good people, since companionship has an evident impact on the person's behavior.

2) A person's faith increases by accompanying the believers and decreases by accompanying the sinners. A companion is a dragger, either to good or evil, and mixing with someone entails resemblance to them.

368/9- Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«المَرْءُ مَعَ مَنْ أَحَبَّ».

"One will be with those whom he loves." [Narrated by Al-Bukhāri and Muslim]

He said in another version of the Hadīth: "The Prophet (may Allah's peace and blessings be upon him) was asked: 'What about a man who loves a people but he cannot be at the same level of excellence as them?' Thereupon, he said:

«المَرءُ مَعَ مَنْ أَحَبَّ».

'One will be with those whom he loves.'"

Guidance from the Hadīth:

1) A Muslim should love the pious in order for him to join them, for one will be gathered on the Day of Judgment with those whom he loves.

2) Loving others for Allah's sake is an act of worship that enables one to make up for what he has missed or neglected of other acts of worship.

3) The variance among the believers with regard to their degrees of servitude to Allah does not prevent the negligent one from joining the excellent, since the root of faith-based love, which is one of the highest deeds of the hearts, is a common factor between them.

4) The merit of loving the righteous, from among the people of knowledge and religiosity, on top of whom come the Companions (may Allah be pleased with them) and the righteous predecessors. So, let those who take them as allies rejoice! And woe to those who bears hatred and enmity towards them.

369/10- Anas ibn Mālik (may Allah be pleased with him) reported that once a Bedouin said to the Messenger of Allah (may Allah's peace and blessings be upon him): "When is the Hour?" The Messenger of Allah (may Allah's peace and blessings be upon him) said: "What have you prepared for it?" He said: "Love for Allah and His Messenger." The Messenger (may Allah's peace and blessings be upon him) said:

«أَنْتَ مَعَ مَنْ أَحْبَبْتَ».

"You will be with those whom you love."

[Narrated by Al-Bukhāri and Muslim; this is the wording of Muslim]

Another narration by both of them reads: “I have not prepared as much of fasting, prayer, or charity for it, but I love Allah and His Messenger.”

370/11- Ibn Mas‘ūd (may Allah be pleased with him) reported: “A man came to the Messenger of Allah (may Allah’s peace and blessings be upon him) and said: ‘O Messenger of Allah, what do you say about a man who loves a people but he cannot catch up with their level of excellence?’ Thereupon, the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«المَرْءُ مَعَ مَنْ أَحَبَّ».

‘A person will be with those whom he loves.’” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) One should ask himself and call it to account: ‘Have you done good deeds? Have you repented? Have you returned to Allah?’ This is what matters for his salvation rather than waiting for death to come without having done good deeds!

2) The wisdom of the Messenger of Allah (may Allah’s peace and blessings be upon him) is illustrated in the Hadīth through his reply to the questioner. He guided him to what is optimal for him in attaining salvation, namely, getting prepared for the Hereafter by doing what is beneficial for him.

3) Allah Almighty concealed knowledge of the Hour from the people, so that everyone would be always prepared for meeting Allah Almighty.

{وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ}،

{and do not die except as Muslims.} For, once a slave dies, he will face his Hour.

4) Loving Allah Almighty and obeying Him, as well as loving His Messenger (may Allah's peace and blessings be upon him) are among the best deeds by which one draws close to Allah Almighty, and are among the most perfect acts of worship that save one in the worldly life and on the Day of Judgment.

Benefit:

According to a narration by Al-Bukhāri and Muslim:

«قال أنس: فإني أحب النبي صلى الله عليه وسلم وأبا بكر وعمر، وأرجو أن أكون معهم بحُبّي إياهم، وإن لم أعمل بمثل أعمالهم».

"Anas said: I love the Prophet (may Allah's peace and blessings be upon him) and Abu Bakr and 'Umar, and I hope that I would be with them by virtue of my love for them, even though my deeds are not as excellent as theirs."

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said in his poem Al-Lāmiyyah:

Love for all the Companions is a principle that I adopt, and love for the relatives of the Prophet

(may Allah's peace and blessings be upon him) is something through which I seek closeness to Allah.

All of them are high in status and have abundant merits, yet Al-Siddīq tops all of them.

371/12- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«النَّاسُ مَعَادِنٌ كَمَعَادِنِ الذَّهَبِ وَالْفِضَّةِ؛ خِيَارُهُمْ فِي الجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ إِذَا فَقِهُوا، وَالأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ».

"People are of different origins (characters), like gold and silver; the best of them in the pre-Islamic period are the best of them in Islam, if they are well-versed in the religion. Souls are like recruited soldiers, they mix with those who are similar to them in qualities and drift away from those who do not share their qualities." [Narrated by Muslim]

In the narration of Al-Bukhāri, the part that reads "Souls are like recruited soldiers..." is reported by 'Ā'ishah (may Allah be pleased with her).

Words in the Hadīth:

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Guidance from the Hadīth:

1) A Muslim is urged to endeavor to rectify himself and seek to enhance the good nature within himself.

2) Knowledge and good understanding of the religion are the greatest factors whereby souls are refined.

{قَدۡ أَفۡلَحَ مَن زَكَّىٰهَا}.

{Indeed, he who purifies his soul will attain success.}

3) Souls familiarize with one another according to the nature upon which they are disposed. However, one should refine himself so that it would love and familiarize with righteous believers and keep away from disbelievers and sinners and have an aversion to them.

372/13- Usayr ibn ‘Amr, or ibn Jābir, reported: “When delegations from Yemen came to the help (of the Muslim army at the time of Jihad), ‘Umar (may Allah be pleased with him) would ask them, ‘Is there an Uways ibn ‘Āmir amongst you?’ He continued searching for him until he met Uways (may Allah be pleased with him). He said, ‘Are you Uways ibn ‘Āmir?’ He said, ‘Yes.’ ‘Umar asked, ‘Are you from the Qaran branch of the tribe of Murād?’ He said, ‘Yes.’ ‘Umar said, ‘Did you suffer from vitiligo and then you were cured from it but for a spot the size of a dirham?’ He said, ‘Yes.’ ‘Umar said, ‘Is your mother still alive?’ He said, ‘Yes.’ ‘Umar said, ‘I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) saying:

«يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ اليَمَنِ مِنْ مُرَادٍ، ثُمَّ مِنْ قَرَنٍ، كَانَ بِهِ بَرَصٌ، فَبَرَأَ مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ، لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ، لَوْ أَقْسَمَ عَلَىٰ اللهِ لَأَبَرَّهُ، فَإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ»

'There would come to you Uways ibn 'Āmir with the reinforcement from the people of Yemen. He would be from Qaran (the branch) of Murād. He had been suffering from vitiligo from which he was cured but for a spot the size of a dirham. He has a mother to whom he is very dutiful. If he were to take an oath in the Name of Allah, Allah would fulfill his oath. So if you can ask him to ask forgiveness for you, then do so.' So, ask forgiveness for me.' Uways asked forgiveness for him. 'Umar then said, 'Where do you intend to go?' He said, 'To Kufah.' 'Umar said, 'Let me write a letter for you to its governor,' whereupon Uways said, 'I love to be with the poor people.' The following year, a person from among the elite of Kufah performed Hajj and he met 'Umar. 'Umar asked him about Uways. The man said, 'I left him in a state with meager means of sustenance in a decayed house.' 'Umar said, 'I heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying:

«يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادٍ مِنْ أَهْلِ الْيَمَنِ مِنْ مُرادٍ، ثُمَّ مِنْ قُرَنٍ،كَانَ بِهِ بَرَصٌ فَبَرَأَ مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ، لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ، لَوْ أَقْسَمَ عَلَىٰ اللهِ لَأَبَرَّهُ، فَإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ»

'There would come to you Uways ibn 'Āmir with the reinforcement from the people of Yemen. He would be from Qaran (the branch) of Murād. He had

been suffering from vitiligo from which he was cured but for a spot the size of a dirham. He has a mother to whom he is very dutiful. If he were to take an oath in the Name of Allah, Allah would fulfill his oath. So if you can ask him to ask forgiveness for you, then do so.' This man went to Uways and asked him to ask forgiveness for him. Uways said to him, 'You have just returned from a blessed journey; it is you who should pray for forgiveness for me. Did you meet 'Umar?' The man said, 'Yes.' Uways then prayed for forgiveness for him. People became aware of the high status of Uways, so he set out following his course. [Narrated by Muslim]

In another narration of the Hadīth by Muslim, Usayr ibn Jābir (may Allah be pleased with him) reported that a delegation from Kufah came to 'Umar (may Allah be pleased with him). Among them was a man who used to mock Uways. 'Umar inquired, "Is there anyone among you anyone from Qaran?" So this man stepped forward. Then 'Umar said, "I heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying:

«إِنَّ رَجُلاً يَأْتِيكُمْ مِنَ اليَمَنِ يُقَالُ لَهُ: أُوَيْسٌ، لا يَدَعُ بِاليَمَنِ غَيرَ أُمٍّ لَهُ، قَدْ كَانَ بِهِ بَيَاضٌ فَدَعَا الله تعالىٰ، فَأَذْهَبَهُ إِلَّا مَوْضِعَ الدِّينَارِ أَوِ الدِّرْهَمِ، فَمَنْ لَقِيَهُ مِنكُمْ فَلْيَسْتَغْفِرْ لَكُمْ».

'A man will come to you from Yemen named Uways. He will have left in the Yemen only his mother. He was suffering from vitiligo and prayed

to Allah to be cured of it. So he was cured except for a spot the size of a dinar or a dirham. Whoever of you should meet him should ask him to pray for forgiveness for him.'"

Another narration of by Muslim on the authority of 'Umar reads, " I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: «إِنَّ خَيْرَ التَّابِعِينَ رَجُلٌ يقَالُ لَهُ: أُوَيْسٌ، وَلَهُ وَالِدَةٌ، وكَانَ بِهِ بَيَاضٌ، فَمُرُوهُ، فَلْيَسْتَغْفِرْ لَكُمْ».

'The best of the next generation (the Tābiʻūn) is a man called Uways; he will have a mother and he will have suffered from vitiligo. Ask him to pray for forgiveness for you.'"

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Words in the Hadīth:

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Guidance from the Hadīth:

1) The Hadīth underlines the merit of Uways ibn 'Āmir al-Qarani (may Allah have mercy upon him), for he was the best of the Tābiʻūn, just as Abu Bakr al-Siddīq (may Allah be pleased with him) was the best of the Companions.

2) One may ask from the righteous to supplicate on his favor, even if the asker is superior to the one asked, and one may take advantage of the supplication of those whose supplications are

hoped to be answered by virtue of their knowledge and righteousness. All these are lawful forms of Tawassul (beseeching Allah).

3) Dutifulness to parents is a means for having one's supplications answered and being granted success by Allah Almighty.

4) The humbleness of 'Umar ibn al-Khattāb (may Allah be pleased with him) and his keenness on what is good, at a time when he was the Caliph of the Muslims. May Allah have mercy upon 'Umar ibn al-Khattāb and be pleased with him, for he made it hard for those who succeeded him to follow his way!

373/14 - 'Umar ibn al-Khattāb (may Allah be pleased with him) reported: I asked the Prophet (may Allah's peace and blessings be upon him) for permission to perform 'Umrah, and he gave permission to me and said:

«لا تَنْسَنَا يَا أُخَيَّ مِنْ دُعَائِكَ»

"Remember us, brother, in your supplication." He thus said words which I would not exchange for the world.

In another version, he said: "Include us, my brother, in your supplication." [An authentic Hadīth narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

[1] **(1)The Hadīth has a weak Isnād.**

1) The supplication of the traveler is readily answered, so a believer should be keen on taking good advantage of the times where supplications are answered.

2) It is permissible for one to ask the righteous to supplicate in his favor if he aims thereby to let the supplicant receive the same good things as what he supplicates for the other, as implied by the Hadīth that reads: "He who supplicates for his brother, the angel (commissioned for carrying the supplication to his Lord) says, 'May the same be for you.'"

374/15- Ibn 'Umar (may Allah be pleased with him and his father) reported: "The Prophet (may Allah's peace and blessings be upon him) used to visit Qubā' Mosque, either riding or on foot, and he would pray two Rak'ahs there." [Narrated by Al-Bukhāri and Muslim]

According to another version, he said: "The Prophet (may Allah's peace and blessings be upon him) used to visit Qubā' Mosque every Saturday, either riding or on foot, and Ibn 'Umar used to do the same thing."

[1] Guidance from the Hadīth:

Words in the Hadīth:

Qubā' is a mosque located in one of the districts of Madinah, about 3 kilometers from the Prophet's Mosque. It is the mosque referred to in the following verse:

{لَّمَسۡجِدٌ أُسِّسَ عَلَى ٱلتَّقۡوَىٰ مِنۡ أَوَّلِ يَوۡمٍ أَحَقُّ أَن تَقُومَ فِيهِۚ}.

{A mosque that was founded on piety from the first day is more deserving for you to pray therein}.

Guidance from the Hadīth:

1) It is recommended to visit Qubā' Mosque, emulating the practice of the Messenger of Allah (may Allah's peace and blessings be upon him).

2) 'Abdullah ibn 'Umar (may Allah be pleased with him and his father) was so keen to follow the example of the Prophet (may Allah's peace and blessings be upon him), which should be the attitude of the successful believers.

Benefit:

The merit of Qubā' Mosque was highlighted in many Hadīths, one of which is the one where Abu Umāmah reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ تَطَهَّرَ في بَيتِهِ، ثم أتىٰ مَسجِدَ قباءَ فصلَّىٰ فيه، كان له كَأَجْرِ عُمْرةٍ».

'Whoever performs ablution at home and then comes to the mosque of Qubā' and offers prayer in it shall have a reward like that of 'Umrah.'"

[Narrated by Ahmad with an authentic chain of narration]

Ibn Kathīr (may Allah have mercy upon him) said in his Tafsīr book:

"Allah urged his Prophet (may Allah's peace and blessings be upon him) to pray in the mosque of Qubā' which was founded on piety ever since the first day...Therefore He said:

{لَّمَسۡجِدٌ أُسِّسَ عَلَى ٱلتَّقۡوَىٰ مِنۡ أَوَّلِ يَوۡمٍ أَحَقُّ أَن تَقُومَ فِيهِۚ} والسياق إنما هو في معرض مسجد قباء...

{A mosque that was founded on piety from the first day is more deserving for you to pray therein}. The mosque referred to in this context is the mosque of Qubā'... A group of the righteous predecessors stated that the mosque mentioned in the verse is Qubā' Mosque... However, according to an authentic Hadīth: "The mosque that was founded on piety is the mosque of the Messenger of Allah which stands in the middle of Madinah." This is a correct statement, and there is no contradiction between the two views, for if the mosque of Qubā' was founded on piety from the first day, then this is true of the mosque of the Messenger of Allah (may Allah's peace and blessings be upon him) with greater reason and more deservingly.

46. Chapter on the virtue of loving for Allah's sake, urging it, and a man informing

the one whom he loves of his love for him, and how the latter should respond.

Allah Almighty says:

{مُّحَمَّدٞ رَّسُولُ ٱللَّهِۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلۡكُفَّارِ رُحَمَآءُ بَيۡنَهُمۡۖ}

{Muhammad is the Messenger of Allah, and those who are with him are firm against the disbelievers and compassionate among themselves} [Surat al-Fat'h: 29] till the end of the Surah. Allah Almighty also says:

{وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلۡإِيمَٰنَ مِن قَبۡلِهِمۡ يُحِبُّونَ مَنۡ هَاجَرَ إِلَيۡهِمۡ}

{As for those who were settled in the city [of Madinah] and embraced Islam before them, they love those who migrated to them} [Surat al-Hashr: 9]

Guidance from the verses:

1) Mutual love among the believers is a sign of true faith and one of the implications of brotherhood for Allah's sake.

2) The most perfect of the believers in terms of faith are those who are most loved by others and most helpful to them.

375/1- Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

« ثَلاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَ حَلاَوَةَ الإيمَانِ: أَنْ يَكُونَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُما، وَأَنْ يُحِبَّ المَرْءَ لا يُحِبُّهُ إِلَّا لله، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللهُ مِنْهُ، كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ».

"There are three qualities whoever has them will taste the sweetness of faith: that Allah and His Messenger are more beloved to him than any other; that he loves a person only for the sake of Allah; and that he hates to return to disbelief after Allah has saved him from it just as he hates to be thrown into fire." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Love for the Messenger of Allah (may Allah's peace and blessings be upon him) is related to and stemming from love for Allah Almighty, since the Hadīth says: "Allah and His Messenger," not "Allah then His Messenger".

2) The sweetness of faith is relished when one enjoys doing acts of obedience and likes doing them, and prefers them over the inclinations of his soul.

376/2- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«سَبْعَةٌ يُظِلُّهُمُ اللهُ في ظِلِّهِ يَوْمَ لا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ،

"Seven people Allah will give them His Shade on the Day when there will be no shade but His Shade (i.e. on the Day of Resurrection): They are: a just ruler; a youth who grew up worshiping Allah;

وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالمَسَاجِدِ،

a man whose heart is attached to the mosques,

وَرَجُلانِ تَحَابَّا في الله اجْتَمَعَا عَلَيْهِ، وَتَفَرَّقَا عَلَيْهِ،

two men who love each other for the sake of Allah, they meet each other and depart from each other for His sake;

وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ حُسْنٍ وَجَمَالٍ، فقال: إِنِّي أَخَافُ اللهَ،

a man whom an extremely beautiful woman tries to seduce but he (rejects this offer and) says: 'I fear Allah';

وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ، فَأَخْفَاهَا حَتَّىٰ لا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ،

a man who gives in charity and conceals it (to such an extent) that his left hand does not know what his right has given;

وَرَجُلٌ ذَكَرَ اللهَ خَالِياً فَفَاضَتْ عَيْنَاهُ».

and a man who remembers Allah in solitude and his eyes flow with tears." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

The word seven here does not literally mean that they are seven persons only, but it refers to seven categories of people, each category includes many people whose number is known to Allah Almighty alone.

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They departed from each other for His sake: they were physically separated because of traveling or death.

Guidance from the Hadīth:

1) Nothing of this worldly affairs interrupts the love of those who love one another for the sake of Allah, and nothing separates them except death.

2) The true sense of loving someone for the sake of Allah is that such love should not be founded on a worldly interest, which once it ends or diminishes, love fades away.

377/3- He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنّ الله تعالىٰ يقولُ يَوْمَ الْقِيَامَةِ: أَيْنَ المُتَحَابُّونَ بِجَلالي؟ الْيَوْمَ أُظِلُّهُمْ في ظِلِّي يَوْمَ لاَ ظِلَّ إِلاَّ ظِلِّي».

Allah Almighty will say on the Day of Judgment: "Where are those who loved each other for My glory? Today, I will shelter them under My shade the day when there is no shade but My shade." [Narrated by Muslim]

Guidance from the Hadīth:

1) The Hadīth highlights the virtue of loving one another for the sake of Allah and urges the believers to love one another for His sake.

2) The reward is of the same kind as the deed, so whoever prefers love for Allah over his desires and offers acts of obedience diligently, Allah will favor him on the Day of Judgment and will shelter him under His shade.

378/4- He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«وَالَّذِي نَفْسِي بِيَدِهِ لا تَدْخُلُوا الجَنَّةَ حَتَّىٰ تُؤْمِنُوا، وَلا تُؤْمِنُوا حَتَّىٰ تَحَابُّوا، أَوَلَا أَدُلُّكُمْ عَلَىٰ شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَينكم».

"By the One in Whose Hand my soul is, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I tell you of something that, if you do it, you will love one another? Spread the greeting of peace among yourselves." [Narrated by Muslim]

Guidance from the Hadīth:

1) A person's faith is not complete until he loves for his brother what he loves for himself of good things.

2) One of the reasons for fostering love among Muslims is for a Muslim to offer the greeting of peace to his fellow Muslims often; he greets with it whoever he meets of Muslims, whether he knows them or not.

3) A Muslim should seek to pursue every means that generates affection and love among Muslims.

4) Offering the greeting of peace is exclusive to Muslims, because the Prophet (may Allah's peace and blessings be upon him) said: "among yourselves." Thus, it is impermissible to extend it to the disbelievers.

379/5 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَنَّ رَجُلاً زَارَ أَخاً لَهُ في قَرْيَةٍ أُخْرَى، فَأَرْصَدَ اللهُ لَهُ عَلىٰ مَدْرَجَتِهِ مَلَكاً»

"A man set out to visit a brother (in faith) in another town and Allah sent an angel on his way... " Where the angel said at the end:

«إِنَّ اللهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ».

"I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake)." [Narrated by Muslim] It was cited in the previous chapter.

Words in the Hadīth:

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Guidance from the Hadīth:

1) Whoever loves the people of faith, Allah loves him.

2) The greatest fortune a slave may attain is to be loved by Allah Almighty. One can attain this great fortune when he loves Allah Almighty through following His Messenger (may Allah's peace and blessings be upon him) and complying with his way, not loving Him by mere claims.

{قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحۡبِبۡكُمُ ٱللَّهُ}.

{Say, "If you love Allah then follow me; Allah will love you...}

380/6- Al-Barā' ibn 'Āzib (may Allah be pleased with him and his father) reported that the Prophet

(may Allah's peace and blessings be upon him) said about the Ansār:

«لا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ، وَلا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ، مَنْ أَحَبَّهُمْ أَحَبَّهُ اللهُ، وَمَنْ أَبْغَضَهم أَبْغَضَهُ اللهُ».

"Only a believer loves them, and only a hypocrite hates them. Whoever loves them, Allah loves him, and whoever hates them, Allah hates him." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Loving the Ansār is part of faith, and hating them is one of the branches of hypocrisy and ingratitude. They are the ones who supported the Messenger of Allah (may Allah's peace and blessings be upon him) and the immigrants, may Allah be pleased with them all.

2) Loving the allies of Allah Almighty and supporting them is a reason for attaining the love of Allah Almighty.

Benefit:

Imam Al-Tahāwi (may Allah have mercy upon him) said: "We love the Companions of the Messenger of Allah (may Allah's peace and blessings be upon him). We do not exaggerate in our love for any of them, nor do we disown any of them. We hate whoever hates them and speaks ill of them. We say only good things about them. Loving them is part of religion, faith, and good doing,

whereas hating them is disbelief, hypocrisy, and transgression."

381/7- Mu'ādth (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«قَالَ اللهُ _عز وجل_: المُتَحَابُّونَ في جَلاَلِي، لَهُمْ مَنَابِرُ مِنْ نُورٍ، يَغْبِطُهُمُ النَّبِيُّونَ وَالشّهَدَاءُ».

"Allah, Glorified and Exalted, said: 'Those who love one another for the sake of My Glory will have pulpits of light, and the prophets and martyrs will admire them and wish to share with them such an honor.'" [Narrated by Al-Tirmidhi; who classified it as Hasan Sahīh (sound authentic)]

Words in the Hadīth:

Prophets and martyrs will admire them: they will wish to have the same rank and honor as theirs, without wishing that those people should lose such rank and honor though, and this is what is known as Ghibtah (malice-free envy).

Guidance from the Hadīth:

1) Those who love one another for the sake of Allah's glory occupy a great rank and an honorable position. They are guided by light in the worldly life and will have pulpits of light on the Day of Judgment.

2) Vying for doing good deeds is the way of the faithful believers.

382/8- Abu Idrīs al-Khawlāni (may Allah have mercy upon him) reported: “I once entered the Damascus Mosque. I saw a young man who had shining teeth, and people were with him. When they differed over anything, they would refer it to him and would adopt his opinion. I asked who he was and I was told that he was Mu‘ādh ibn Jabal (may Allah be pleased with him). On the next day, I went early to the mosque, but found that he had arrived earlier than me and was praying. I waited until he completed his prayer and then went up to him from the front. I greeted him and said: ‘By Allah, I love you for the sake of Allah.’ He asked: ‘By Allah?’ I replied: ‘Yes, by Allah.’ He then asked me again: ‘By Allah?’ I replied: ‘Yes, by Allah.’ Then he took hold of the waist edge of my cloak, drew me close to himself and said, ‘Rejoice, for I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) saying:

«قال اللهُ تعالَى: وَجبَتْ مَحَبَّتِي لِلْمُتحابّينَ فِيَّ، وَالمُتَجَالِسِيْنَ فِيَّ، وَالمُتَزَاورينَ فِيَّ، وَالمُتبَاذِلِينَ فِيَّ».

“Allah Almighty said: ‘My love is certainly due to those who love one another for My sake, sit with one another for My sake, visit one another for My sake, cooperate and give one another for My sake.’”” This is an authentic Hadīth narrated by Mālik in Al-Muwatta’ with an authentic chain of narration.

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Words in the Hadīth:

Who had shining teeth: with a cheerful face and an ever present smile.

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Guidance from the Hadīth:

1) It is recommended for someone who loves another to tell him that, saying to him: I love you for the sake of Allah.

2) It is out of courtesy that when someone has to ask another for something, he should approach him from the front so that he would not startle him.

3) People must have a scholar who would edify them on the Qur'an and Sunnah, to whom they should refer and act upon his Fatwa.

4) The Hadīth underlines the great virtue of loving one another for Allah's sake, which entails that people would visit one another, give one another and cooperate with one another. All these acts serve as bonds that reinforce their love for Allah's sake.

383/9 - Abu Karīmah Al-Miqdām ibn Ma'dīyakrib (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إذا أَحَبَّ الرَّجُلُ أخَاهُ فَلْيُخْبِرْه أنَّهُ يُحِبُّهُ».

"When a man loves his brother (in faith), he should tell him that he loves him." [Narrated by Abu

Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

Guidance from the Hadīth:

1) When one loves his brother, he should tell him as this is part of the guidance of the Prophet (may Allah's peace and blessings be upon him).

2) To inform whom you love that you love him for the sake of Allah is a reason for fortifying the bond of brotherhood and fostering friendliness and affection.

384/10- Mu'ādh (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) held his hand and said:

«يَا مُعَاذُ، واللهِ إِنِّي لأُحِبُّكَ، ثُمَّ أُوصِيكَ يَا مُعَاذُ: لاَ تَدَعَنَّ في دُبُرِ كُلِّ صَلاةٍ تَقُولُ: اللَّهم أَعِنِّي عَلَىٰ ذِكْرِكَ وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ».

"O Mu'ādh, by Allah, I truly love you. I advise you, O Mu'ādh, never fail to say after each prayer: Allahumma a'inni 'ala dhikrika wa shukrika wa husni 'ibādatik (O Allah, help me remember You, thank You, and worship You in an excellent manner." [A Sahīh (authentic) Hadīth narrated by Abu Dāwūd and Al-Nasā'i with an authentic Isnād]]

Words in the Hadīth:

After each prayer: This means that the invocation mentioned in the Hadīth should be

recited after finishing the prayer and before making Taslīm.

Guidance from the Hadīth:

1) To say to someone whom you love: 'I love you' is a directive of the Sunnah.

2) Mu'ādh ibn Jabal (may Allah be pleased with him) occupies an excellent position in Islam, as the Prophet (may Allah's peace and blessings be upon him) singled him out with this sincere advice owing to his love for him.

3) It is recommended to adhere to saying this invocation before making Taslīm that ends the prayer.

Benefit:

Scholars said that when the Prophet (may Allah's peace and blessings be upon him) says that something should be done or said 'after the prayer,' we should look at the context. If it belongs to praising and remembering Allah like Tasbīh, Tahmīd, and Takbīr, then 'after the prayer' here means after ending the prayer with Taslīm. But, if it is an invocation, like what is mentioned in the cited Hadīth of Mu'ādh, then it is to be said before ending the prayer with Taslīm.

The erudite scholar Ibn Al-Qayyim (may Allah have mercy upon him) said:

"Generally speaking... there is no doubt that most of his invocations that he used to recite and which

he taught to Al-Siddīq were recited inside the prayer. As for the Hadīth of Mu‘ādh ibn Jabal where he said: ‘Do not forget to say after every prayer...’ 'after' means at the end of the prayer before making Taslīm... or after Taslīm, as in his saying: You should make Tasbīh, Takbīr and Tahmīd after every prayer...”

He added: “'after the prayer' may mean before Taslīm of after it.”

(Zād al-Ma‘ād fi Hady Khayr al-‘Ibād)

385/11- Anas ibn Mālik (may Allah be pleased with him) reported that a man was with the Prophet (may Allah’s peace and blessings be upon him) when another man passed by him. He said, “O Messenger of Allah, I love this man.” The Prophet (may Allah’s peace and blessings be upon him) said: “Have you told him?” He said, “No.” He said: “Tell him.” So he caught up with him and said, “I love you for Allah’s sake.” He said, “May He (Allah) love you, for the sake of whom you love me.”

Guidance from the Hadīth:

1) Telling someone about your love for them strengthens the ties between you and increases intimacy.

2) When someone is informed by his brother that he loves him, he should respond by saying to him, “May Allah love you, for the sake of whom you love me.”

3) The Messenger of Allah (may Allah's peace and blessings be upon him) guided his Ummah to all that is good, including teaching them how to love one another and how such love could increase. So, why are some Muslims today negligent about the guidance of their Prophet (may Allah's peace and blessings be upon him) in this regard?

47. Chapter on the signs that Allah Almighty loves a person, urging Muslims to adopt them and endeavor to fulfill them

Allah Almighty says:

{قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحۡبِبۡكُمُ ٱللَّهُ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَٱللَّهُ غَفُورٞ رَّحِيمٞ}

{Say, "If you love Allah then follow me; Allah will love you and forgive you your sins."} [Surat Āl 'Imrān: 31] Allah also says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَن يَرۡتَدَّ مِنكُمۡ عَن دِينِهِۦ فَسَوۡفَ يَأۡتِي ٱللَّهُ بِقَوۡمٖ يُحِبُّهُمۡ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلۡمُؤۡمِنِينَ أَعِزَّةٍ عَلَى ٱلۡكَٰفِرِينَ يُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوۡمَةَ لَآئِمٖۚ ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ}

{O you who believe, Whoever among you renounces his faith, Allah will bring a people whom He loves and who love Him. They will be humble towards the believers but strict towards the disbelievers, striving in the way of Allah and fearing no reproach from any critic. This is Allah's favor which He gives to whom He wills. And Allah is All-Bountiful, All-Knowing.} [Surat al-Mā'idah: 54]

Guidance from the verses:

1) The first verse:

{قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحۡبِبۡكُمُ ٱللَّهُ}.

{Say, "If you love Allah then follow me; Allah will love you} It is called the Test Verse, as Allah Almighty tests by it those who claim to love Him. So, it can be known by whether or not they are complying with the guidance of the Messenger of Allah (may Allah's peace and blessings be upon him), for this is the proof of the truthfulness of their claim.

2) When Allah Almighty loves a slave, he attains by such love all happiness in the worldly life and the Hereafter.

3) Whoever turns away from the love of Allah Almighty and declines closeness to Him, Allah will replace them by those who are worthier of His love than them.

386/1- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ اللهَ تَعَالَىٰ قال: مَنْ عَادَىٰ لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّىٰ أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي أَعْطَيْتُهُ، وَلَئِن اسْتَعَاذَنِي لأُعِيذَنَّه».

"Allah the Almighty says: 'Whoever shows hostility to an ally of mine, I will declare war against him.

And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing supererogatory acts of worship till I love him. When I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he seizes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him.'" [Narrated by Al-Bukhāri]

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Words in the Hadīth:

Ally (of Allah): the pious believer.

Guidance from the Hadīth:

1) Obligatory acts are dearer to Allah than voluntary ones. The higher the obligation is, the dearer to Allah Almighty it is.

2) Performing as much voluntary and supererogatory acts of worship is a reason for earning the love of Allah Almighty.

3) Guidance to what is correct of deeds and words is the fruit of obedience to Allah. Adherence to performing the obligations of Allah Almighty along with observing voluntary acts of worship ensure for one's correctness of words and deeds and all his affairs.

387/2- He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا أَحَبَّ الله تعالىٰ العَبْدَ نَادَىٰ جِبْرِيلَ: إِنَّ اللهَ تعالىٰ يُحِبُّ فُلاناً فَأَحْبِبْهُ، فَيُحِبُّه جِبْرِيلُ، فَيُنَادي في أَهْلِ السَّمَاءِ: إِنَّ اللهَ يُحِبُّ فُلاناً فَأَحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوْضَعُ له القَبُولُ في الأَرْضِ».

"If Allah Almighty loves a slave, He would call Jibrīl and say: 'Indeed, Allah Almighty loves so-and-so, so love him.' So Jibrīl would love him and then would make an announcement in the heavens: 'Allah loves so-and-so, so love him.' So all the dwellers of the heavens would love him, and then he would be granted acceptance on earth.'" [Narrated by Al-Bukhāri and Muslim]

In another narration by Muslim's: "The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ الله تعالىٰ إِذَا أَحَبَّ عَبْداً دَعَا جِبْرِيلَ، فقال: إِنِّي أُحِبُّ فُلاناً فَأَحْبِبْهُ، فَيُحِبُّهُ جِبْرِيلُ، ثُمَّ يُنَادِي في السَّمَاءِ، فَيَقُولُ: إِنَّ اللهَ يُحِبُّ فُلاناً فَأَحِبّوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ له القَبُولُ في الأَرْضِ. وإذا أَبْغَضَ عَبْداً دَعا جِبْرِيلَ، فيقُولُ: إِنِّي أُبْغِضُ فُلاناً، فَأَبْغِضْهُ، فَيُبْغِضُهُ جِبْرِيلُ، ثُمَّ يُنَادِي في أَهْلِ السَّمَاءِ: إِنَّ الله يُبْغِضُ فُلاناً، فَأَبْغِضُوهُ، فَيُبْغِضهُ أَهْلُ السَّمَاءِ، ثُمَّ تُوضَعُ لَهُ البَغْضاءُ في الأَرْضِ».

'Indeed, when Allah Almighty loves a slave, He calls Jibrīl and says: 'I love so-and-so, so love him.' So Jibrīl loves him. Then he (Jibrīl) calls out in heaven, saying, 'Allah loves so-and-so, so love him.' And the inhabitants of heaven love him. Then acceptance is established for him on earth. And if Allah hates a slave, He calls Jibrīl and says: 'I hate so-and-so, so

hate him.' So Jibrīl hates him. Then Jibrīl calls out to the inhabitants of heaven, 'Indeed, Allah hates so-and-so, so hate him. So they hate him, and hatred is established for him on earth."

Words in the Hadīth:

The inhabitants of heaven: the angels.

Guidance from the Hadīth:

1) One of the signs of Allah's love for a slave is that he is granted acceptance on earth, which means that he becomes acceptable to and loved by the believers.

2) The criterion in determining whether a person is loved or hated is how the good and virtuous people feel about him. The hatred the wicked people show to a righteous man has no effect, just like their love for those who are wicked like them.

388/3- 'Ā'ishah (may Allah be pleased with her) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) appointed a man to lead a military unit. The man used to recite for his companions in their prayer (a portion of the Qur'an) then would conclude the recitation by reciting (Surat al-Ikhlās):

{قُلۡ هُوَ ٱللَّهُ أَحَدٌ}،

{Say: He is Allah, the One... } When they returned, they mentioned that to the Messenger of

Allah (may Allah's peace and blessings be upon him) who said:

«سَلُوهُ لأيِّ شَيْءٍ يَصْنَعُ ذلِكَ؟»

"Ask him for what reason he does that." When they asked him, he said, "Because it is a description of Ar-Rahmān (The Most Compassionate), so I like to recite it in the prayer." Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«أَخْبِرُوهُ أَنَّ اللهَ تعالىٰ يُحِبُّهُ».

"Tell him that Allah Almighty loves him." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Companions (may Allah be pleased with them) used to hasten to ask the Messenger of Allah (may Allah's peace and blessings be upon him) about anything that happens to them which they had no prior knowledge about its ruling. This reflects their perfect prudence and their excellence, may Allah be pleased with them.

2) The superiority of Surat al-Ikhlās as it includes acknowledgment of the Oneness due to Allah Almighty. It is a chapter that highlights the attributes of the Most Compassionate, may He be Glorified.

3) When one does something that Allah loves, seeking thereby to get closer to Him, Allah Almighty loves him.

4) Fulfilling the requirements of Tawhīd is one of the greatest means a slave may pursue in order to attain the love of Allah Almighty. Therefore, this Surah is all about explaining the Tawhīd (proclaiming the Oneness of Allah) that is due upon the slaves.

48. Chapter on warning against harming the righteous, the weak, and the poor

Allah Almighty says:

{وَٱلَّذِينَ يُؤۡذُونَ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ بِغَيۡرِ مَا ٱكۡتَسَبُواْ فَقَدِ ٱحۡتَمَلُواْ بُهۡتَٰنٗا وَإِثۡمٗا مُّبِينٗا}

{Those who abuse believing men and women for something they did not commit, they will bear the burden of slander and flagrant sin.} [Surat al-Ahzāb: 58] Allah also says:

{فَأَمَّا ٱلۡيَتِيمَ فَلَا تَقۡهَرۡ * وَأَمَّا ٱلسَّآئِلَ فَلَا تَنۡهَرۡ}

{So do not mistreat the orphan.
Nor repulse the beggar.} [Surat al-Duha: 9-10]

Guidance from the verses:

1) The verses forbid causing harm to the believers either by word or action.

2) Inflicting harm upon a believer on account of a fault they committed, like implementing the relevant corporal punishment on a criminal or

transgressor, is not included in the threat mentioned in the verses.

As for the relevant Hadīths,

they are many, including the Hadīth of Abu Hurayrah (may Allah be pleased with him) cited in the previous chapter:

«مَنْ عَادَىٰ لِي وَلِيًّا فَقَدْ أَذَنْتُهُ بِالْحَرْبِ».

"Whoever shows enmity to an ally of Mine, then I have declared war against him..."

And the Hadīth narrated on the authority of Sa'd ibn Abi Waqqās (may Allah be pleased with him) cited in the previous chapter on being kind to orphans, where the Prophet (may Allah's peace and blessings be upon him) said:

«يَا أَبَا بَكْرٍ، لَئِنْ كُنْتَ أَغْضَبْتَهُمْ، لَقَدْ أَغْضَبْتَ رَبَّكَ».

"O Abu Bakr, if you made them angry, then you evoked the anger of your Lord."

389/1- Jundub ibn 'Abdullāh (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ صَلَّىٰ صَلاةَ الصبْح فَهُوَ في ذِمَّةِ الله، فَلا يَطْلُبَنَّكُمْ الله مِنْ ذِمَّتِهِ بِشَيء، فَإِنَّهُ مَنْ يَطْلُبْهُ مِنْ ذِمَّتِهِ بِشَيءٍ يُدْرِكْهُ، ثُمَّ يَكُبَّهُ عَلَىٰ وَجْهِهِ في نَارِ جَهَنَّمَ».

"He who performs the Fajr (dawn) prayer comes under the protection of Allah, so beware lest Allah questions you about what you owe Him. For if He questions anyone of you and he falls short of fulfilling the duty which he owes Him, He will

requite and then throw him upon his face into the Hellfire." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Harming the righteous people involves harming Allah Almighty and His Messenger (may Allah's peace and blessings be upon him), thus it is a reason for being punished by Allah Almighty.

2) The promised punishment of Allah is inevitable unless He wills otherwise. Indeed, Allah Almighty "gives respite to the wrongdoer, but when He seizes him, He never lets him go."

{وَكَذَٰلِكَ أَخۡذُ رَبِّكَ إِذَآ أَخَذَ ٱلۡقُرَىٰ وَهِيَ ظَٰلِمَةٌۚ إِنَّ أَخۡذَهُۥٓ أَلِيمٞ شَدِيدٞ}».

{And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe.}

49. Chapter on judging people according to their apparent aspects and leaving their secret aspects to Allah Almighty

Allah Almighty says:

{فَإِن تَابُواْ وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ فَخَلُّواْ سَبِيلَهُمۡۚ}

{But if they repent, establish prayers and give Zakah, then set them free} [Surat al-Tawbah: 5]

Guidance from the verses:

The criterion for judging people in the worldly life is their apparent aspects, namely the words of the tongue and the actions of the body, whereas they are judged in the Hereafter according to what is hidden in their hearts.

{يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ}.

{On that day, you will be brought forth [before Allah], and none of your secrets will remain hidden.}

390/1- Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«أُمِرْتُ أَنْ أقاتِلَ النَّاسَ حَتَّىٰ يَشْهَدُوا أَنْ لا إلهَ إلَّا الله، وَأَنَّ مُحَمَّداً رسولُ الله، وَيُقِيمُوا الصَّلاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإذَا فَعَلُوا ذلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالهمْ إلَّا بِحَقِّ الإسْلامِ، وَحِسَابُهُمْ عَلىٰ الله تعالىٰ».

“I have been commanded to fight against the people until they testify that there is no deity worthy of worship but Allah and that Muhammad is the Messenger of Allah, and until they establish the prayer and pay Zakat (alms). If they do so, their blood and property are guaranteed my protection, unless (they commit acts that are punishable) in accordance with Islam, and their reckoning will be with Allah Almighty.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The disbelievers should be fought until they enter into Islam, the proof of which is to pronounce the Two Testimonies of Faith, and to fulfill the requirements of Tawhīd.

2) Actions should be accepted and judged according to their apparent nature in the worldly life.

Benefit:

The Word of accepting Islam: "La ilaha illa Allah" (There is no deity worthy of worship except Allah) is the key to Islam. Verily, every key has teeth, and the teeth of the Word of Tawhīd are the good deeds, the most superior of which are carrying out the Shariah obligations, the supplements of faith, as well as shunning prohibitions.

391/2 - Abu 'Abdullah, Tāriq ibn Ushaym (may Allah be pleased with him) reported: "I heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying:

«مَن قال لا إلهَ إلَّا الله، وكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ الله، حَرُمَ مَالُهُ وَدَمُهُ، وَحِسَابُهُ عَلَىٰ الله تعالىٰ».

'Whoever says, 'there is no god except Allah' and disbelieves in everything worshiped besides Allah, his property and blood become inviolable, and his reckoning will be with Allah Almighty.'" [Narrated by Muslim]

Guidance from the Hadīth:

1) Disassociation from false deities that are worshiped besides Allah Almighty is a condition for the validity of Tawhīd.

2) The blood, property and honor of a Muslim are inviolable. It is impermissible to transgress against a Muslim or to inflict harm upon him.

3) People should be judged according to their apparent aspect, whereas their hidden aspects are entrusted to Allah.

392/3- Abu Ma'bad, Al-Miqdād ibn al-Aswad (may Allah be pleased with him) reported: "I said to the Messenger of Allah (may Allah's peace and blessings be upon him), 'What if I meet a man from the disbelievers and we fight each other. He strikes one of my hands with the sword and cuts it off. Then he seeks refuge from me in a tree and says, 'I have submitted to Allah (i.e. I accepted Islam).' O Messenger of Allah, shall I kill him after he had said it?' He said: 'Do not kill him.' I said, 'O Messenger of Allah, he cut off one of my hands, and then he said this after he had cut it.' Thereupon he said: 'Do not kill him, for if you kill him, he will be in the same position of you before you have killed him, and you will be in the same position he had been before saying the word which he had said.'" [Narrated by Al-Bukhāri and Muslim]

‘He will be in the same position of you’ means that his blood is inviolable on account of embracing Islam, whereas ‘you will be in the same position he had been’ means that your blood is no longer inviolable because you become liable for retribution due for his heirs. It does not mean that he is in the position of him in terms of disbelief. Allah knows best.

Words in the Hadīth:

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Guidance from the Hadīth:

1) Whoever enters Islam by proclaiming the testimony of Tawhīd will have his blood protected, even if he had sinned excessively before it, unless he is liable for some right.

2) A Muslim has to adapt his inclination in accordance with the Islamic law, not with bigotry and revenge. Spite has no place in the Shariah. Souls can never be refined and purified unless they give up their desires in favor of obeying their Lord.

393/4- Usāmah ibn Zayd (may Allah be pleased with him and his father) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) sent us to Al-Huraqah, a branch of the Juhaynah Tribe. We attacked them early in the morning and defeated them, and I and a man from the Ansār caught hold of one of their men. When we overcame him, he said, ‘There is no god but Allah.’

At that moment, the Ansāri spared him, but I stabbed him with my spear and killed him. When we returned to Madinah, news of that incident reached the Prophet (may Allah's peace and blessings be upon him), so he said to me:

«يَا أُسَامَةُ أَقَتَلْتَهُ بَعْدَ مَا قَالَ: لا إلهَ إلَّا الله؟»،

'O Usāmah! Did you kill him after he had said, 'There is no god but Allah'?' I said, 'O Messenger of Allah, he just said it out of fear!' He said:

«أَقَتَلْتَهُ بَعْدَ مَا قَالَ: لا إلهَ إلَّا الله؟!»

'Did you kill him after he had said, 'There is no god but Allah'?' He kept repeating this statement till I wished that I had not embraced Islam before that day." [Narrated by Al-Bukhāri and Muslim]

Another narration reads: "So, the Prophet (may Allah's peace and blessings be upon him) said:

«أَقَالَ: لا إلهَ إلَّا الله وقَتَلْتَهُ ؟!»

'Did he say, 'There is no god but Allah' and you (still) killed him?!' I said, 'O Messenger of Allah, he only said it out fear of the weapon.' He said: 'Why did you not split open his heart so that you could know if he had said it sincerely or not?!' He continued repeating it until I wished that I had embraced Islam only that day."

He said it out of fear: i.e. to avoid being killed, not out of belief in it.

Words in the Hadīth:

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Guidance from the Hadīth:

1) People in the life of this world must be judged according to their apparent state, and what is hidden in their hearts is entrusted to Allah Almighty for judgment.

2) Transgressing against the limits of Shariah is strictly disapproved, even when done out of mistaken personal reasoning.

394/5- Jundub ibn ʻAbdullāh (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) sent an army of the Muslims to a tribe of polytheists. The two sides met in combat. There was one of the polytheists who, whenever he wanted to aim for one of the Muslims, he went straight for him and killed him. A man from the Muslims was waiting for a chance to attack him while he was unaware. We heard that it was Usāmah ibn Zayd. When he (the Muslim man) raised his sword, the polytheist said, 'There is no god but Allah', but he killed him. A man came to the Messenger of Allah (may Allah's peace and blessings be upon him) with news of the victory, and he asked him (about the battle) so he informed him of everything including what that man

(Usāmah) had done. The Messenger of Allah (may Allah's peace and blessings be upon him) summoned him and asked him: 'Why did you kill him?' He said, 'O Messenger of Allah, He struck many of the Muslims and killed so-and-so of them – and he named a group. I attacked him and when he saw the sword he said, 'There is no god but Allah.'' The Messenger of Allah (may Allah's peace and blessings be upon him) said: 'Did you kill him?' Usāmah said, 'Yes.' The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«فَكَيْفَ تَصْنَعُ بِلا إِلهَ إِلَّا الله، إذا جاءتْ يَوْمَ القِيامَةِ؟»

'What will you do with (his statement): 'There is no god but Allah' if it comes on the Day of Judgment?' Usāmah said: 'O Messenger of Allah, seek forgiveness for me!' He said:

«وكيْفَ تَصْنَعُ بِلا إِلهَ إِلَّا الله إذا جَاءتْ يَوْمَ القِيَامَةِ؟»

'And what will you do with 'There is no god but Allah' if it comes on the Day of Judgment?' He added nothing, but kept repeating:

«كَيْفَ تَصْنَعُ بِلا إِلهَ إِلَّا الله إِذَا جَاءَتْ يَوْمَ القِيَامَةِ».

'What will you do with 'There is no god but Allah' if it comes on the Day of Judgment?'" [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Repayment of wrong should be done out of jealousy for the religion of Allah. Only those who are surely known to be disbelievers should be killed. But those whose hidden beliefs are unknown should be entrusted to Allah Almighty.

2) The statement of Tawhīd will be of a great status when it comes in the person's record on the Day of Judgment. So, prosperous is he who is guided to fulfill the implications of Tawhīd.

395/6- 'Abdullāh ibn 'Utbah ibn Mas'ūd reported: "I heard 'Umar ibn al-Khattāb (may Allah be pleased with him) say, 'People were judged by the divine revelation during the lifetime of the Messenger of Allah (may Allah's peace and blessings be upon him), but the divine revelation has ceased. Now, we only judge you by what is apparent to us from your deeds. Whoever appears to be good, we trust and honor him, and what he does in secret is not of our concern, for Allah will judge him for what he does in secret. Whoever appears to be evil, we will not trust or believe him, even if he says that his hidden aspect is good.'" [Narrated by Al-Bukhāri]

Words in the Hadīth:

'People were judged by the divine revelation': This refers to the group of hypocrites who were exposed by the revelation that the Messenger of

Allah (may Allah's peace and blessings be upon him) received concerning them.

Guidance from the Hadīth:

1) Judging people's hidden beliefs is a matter belonging to the unseen which are known to Allah Almighty alone. Those in charge of implementing the Shariah rulings should judge people according to their apparent states, while their secret state is entrusted to Allah.

2) On the Day of Recompense, one will be reckoned according to the intentions he hid within himself, if they are good, he will have good things, and if they are evil, he will be recompensed accordingly.

3) The one endeared and favored by the believers is the one whose deeds are good and displays what is good.

50 - Chapter on fear

Allah Almighty says:

{وَإِيَّـٰيَ فَٱرۡهَبُونِ}

{and have awe of Me.} [Al-Baqarah: 40] He also says:

{إِنَّ بَطۡشَ رَبِّكَ لَشَدِيدٌ}

{Indeed, the vengeance of your Lord is severe.} [Al-Burūj: 12] And He says:

{وَكَذَٰلِكَ أَخۡذُ رَبِّكَ إِذَآ أَخَذَ ٱلۡقُرَىٰ وَهِيَ ظَٰلِمَةٌۚ إِنَّ أَخۡذَهُۥٓ أَلِيمٞ شَدِيدٌ * إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّمَنۡ خَافَ عَذَابَ ٱلۡأٓخِرَةِۚ ذَٰلِكَ يَوۡمٞ مَّجۡمُوعٞ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوۡمٞ مَّشۡهُودٞ * وَمَا

نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٖ مَّعۡدُودٖ * يَوۡمَ يَأۡتِ لَا تَكَلَّمُ نَفۡسٌ إِلَّا بِإِذۡنِهِۦۚ فَمِنۡهُمۡ شَقِيّٞ وَسَعِيدٞ * فَأَمَّا ٱلَّذِينَ شَقُواْ فَفِي ٱلنَّارِ لَهُمۡ فِيهَا زَفِيرٞ وَشَهِيقٞ}

{And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe.

Indeed in that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be collected, and that is a Day witnessed.

And We do not delay it except for a limited term.

The Day it comes no soul will speak except by His permission. And among them will be the wretched and the blissful.

As for those who were condemned, they will be in the Fire. For them therein is [violent] sighing and sobbing.} [Hūd: 102-106] He also says:

{وَيُحَذِّرُكُمُ ٱللَّهُ نَفۡسَهُۥ}

{And Allah warns you of Himself} [Āl-'Imrān: 28] And He says:

{يَوۡمَ يَفِرُّ ٱلۡمَرۡءُ مِنۡ أَخِيهِ * وَأُمِّهِۦ وَأَبِيهِ * وَصَٰحِبَتِهِۦ وَبَنِيهِ * لِكُلِّ ٱمۡرِيٕ مِّنۡهُمۡ يَوۡمَئِذٖ شَأۡنٞ يُغۡنِيهِ}

{On the Day a man will flee from his brother,
and his mother and his father,
and his wife and his children.

For every man, that Day, will be a matter adequate for him.} ['Abasa: 34-37] And He says:

{يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمۡۚ إِنَّ زَلۡزَلَةَ ٱلسَّاعَةِ شَيۡءٌ عَظِيمٞ * يَوۡمَ تَرَوۡنَهَا تَذۡهَلُ كُلُّ مُرۡضِعَةٍ عَمَّآ أَرۡضَعَتۡ وَتَضَعُ كُلُّ ذَاتِ حَمۡلٍ حَمۡلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٞ}

{O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing.

On the Day you see it every nursing mother will be distracted from what she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe.} [Al-Hajj: 1-2] He also says:

{وَلِمَنۡ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ}

{But for he who has feared the position of his Lord are two gardens.} [Ar-Rahmān: 46] And He says:

{وَأَقۡبَلَ بَعۡضُهُمۡ عَلَىٰ بَعۡضٖ يَتَسَآءَلُونَ * قَالُوٓاْ إِنَّا كُنَّا قَبۡلُ فِيٓ أَهۡلِنَا مُشۡفِقِينَ * فَمَنَّ ٱللَّهُ عَلَيۡنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ * إِنَّا كُنَّا مِن قَبۡلُ نَدۡعُوهُۖ إِنَّهُۥ هُوَ ٱلۡبَرُّ ٱلرَّحِيمُ}

{And they will approach one another, inquiring of each other.

They will say: “Indeed, we were previously among our people fearful [of displeasing Allah].

So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire.

Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful.”} [At-Tūr: 25-28] The verses in this regard are many. Our purpose was to cite some of them.

Guidance from the verses:

1) A person should fear his Lord in a way that makes him exalt Him, by fulfilling what He commanded and avoiding what He prohibited and warned against.

2) Extreme intimidation regarding the horrors of the Day of Judgment. Whoever duly fears that day, Allah will make him safe from its horrors.

As for the Hadīths in this regard,

they are quite many. Here we cite some of them, and Allah is the source of all success.

396/1 - Ibn Mas'ūd (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) – the truthful one and the receiver of the truth – related to us:

«إِنَّ أَحَدَكُم يُجْمَعُ خَلْقُهُ في بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْماً نُطْفَةً، ثمَّ يَكُونُ عَلَقَةً مِثْلَ ذلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذلِكَ، ثُمَّ يُرْسَلُ المَلَكُ، فَيَنْفُخُ فيهِ الرُّوحَ، ويُؤْمَرُ بِأَرْبَعِ كَلِماتٍ: بِكَتْبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٌّ أو سَعِيدٌ. فَوَالَّذِي لا إلهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِراعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فَيَدْخُلُهَا، وَإِنَّ أَحَدكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ ، فَيَدْخُلُهَا».

"The creation of each one of you is gathered in the form of a drop of semen in the womb of his mother for forty days; then it becomes a clinging clot in a similar period; then it becomes a lump of flesh in a similar period; then Allah sends an angel who breathes life into it; and (the angel) is commanded

to record four things about it: its provision, its term of life (in this world), its conduct; and whether it will be happy or miserable. By the One other than Whom there is no other god, one of you would do the deeds of the dwellers of Paradise until there is only one cubit between him and it, and destiny would come to pass, and he would do the deeds of the inmates of Hellfire, so he will enter it. And one of you would do the deeds of the inmates of Hellfire until there is only one cubit between him and it, and destiny would come to pass, and he would do the deeds of the dwellers of Paradise, so he will enter it."

[Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) We should believe in divine decree, and the pleasant and unpleasant aspects thereof as all from Allah, the Exalted.

2) A person should continue to supplicate Allah Almighty to grant him steadfastness and a good end and to fear the evil end and his recorded preordained fate.

3) The keenness on guiding people.

4) We are urged to perform good deeds and be persistent in doing so, as they are a great means for having a good end.

397/2 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يُؤْتَىٰ بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا».

"Hellfire will be brought on that Day with seventy thousand bridles, and each bridle will have seventy thousand angels pulling it." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It points out how massive Hellfire is, as a tremendous number of angels, whose strength is known to Allah alone, will pull it. So, how immense this Fire must be!

2) Allah Almighty frightens His servants so they would fear and worship Him. Whoever knows about the gravity of Hellfire is expected to be fearful of his Lord.

398/3 - Al-Nuʿmān ibn Bashīr (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَاباً يَوْمَ الْقِيَامَةِ لَرَجُلٌ يُوضعُ فِي أَخْمَصِ قَدَمَيْهِ جمرتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ، مَا يَرَىٰ أَنَّ أَحَداً أَشِدُّ مِنْهُ عَذَاباً، وَإِنَّهُ لأَهْوَنُهُمْ عَذَاباً».

"The least tortured one among the dwellers of the Fire on the Day of Judgment is a man who will have two live coals placed underneath his feet that will cause his brain to boil. He will think that no one is being tortured more than him, whereas he is the least tortured." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) People are warned against committing sins, lest they will be among the dwellers of Hellfire who are promised severe punishment.

2) The punishment in Hellfire is of varying degrees, the least of which will be thought to be the severest.

399/4 - Samurah ibn Jundub (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Among them are those whom the fire will reach up to their ankles, others up to their knees, others up to their waists, and others up to their collarbones." [Narrated by Muslim]

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Guidance from the Hadīth:

1) It frightens people of Hellfire and issues a stern warning to those who act like the dwellers of Hellfire.

2) People will be punished in Hellfire according to their sins. So, a person should be keen to come to his Lord free from sins in order to save himself from being purified in Hellfire.

400/5 - Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«يَقُومُ النَّاسُ لِرَبِّ العَالَمِينَ، حَتَّىٰ يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلىٰ أَنْصَافِ أُذُنَيْهِ».

“People will rise from their graves and stand before the Lord of the Worlds. Some of them will get submerged in their perspiration up to the middle of their ears.” [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) There will be great horrors on that day to the extent that perspiration will be so profuse.

2) People’s perspiration will differ according to the difference in their deeds. Their deeds will affect their positions in the land of resurrection. Blissful are those who acted rightly in the life of this world and will be among those whom Allah will shade on the Day of Judgment.

401/6 - Anas (may Allah be pleased with him) reported: The Prophet (may Allah’s peace and

blessings be upon him) delivered to us a sermon the like of which I have never heard. He said:

«لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً، ولَبَكَيْتُمْ كَثِيراً»

"If you were to know what I know, you would laugh a little and weep much." Thereupon, the Prophet's Companions covered their faces and began to sob. [Narrated by Al-Bukhāri and Muslim]

In another version: The Messenger of Allah (may Allah's peace and blessings be upon him) heard of something about his Companions, and thereupon he addressed them, saying:

«عُرِضَتْ عَلَيَّ الجَنَّةُ وَالنَّارُ، فَلَمْ أَرَ كَالْيَوْمِ في الخَيْرِ والشرّ، ولَوْ تَعْلَمُونَ ما أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً، وَلَبَكَيْتُمْ كَثِيراً» فَمَا أَتَىٰ عَلَىٰ أَصْحَابِ رسولِ الله صلى الله عليه وسلم يَوْمٌ أَشَدُّ مِنْهُ، غَطَّوْا رُؤُوسَهُمْ وَلَهُمْ خَنِينٌ.

"Paradise and Hellfire were shown to me, and I have never seen the like of this day in good and in evil. If you were to know what I know, you would laugh little and weep much." His Companions experienced such suffering on that day that had no equal. They covered their faces and began to sob.

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Guidance from the Hadīth:

1) The prophets (peace be upon them) knew things through revelation which were not known to people. Allah Almighty would inform them of things of the unseen, as He wished, to make them more fearful of Him.

2) It is recommended to cry in fear of the punishment of Allah. Frequent laughter is a sign of heedlessness and hardheartedness. The Prophet (may Allah's peace and blessings be upon him) said:

«ولا تكثر الضحك فإن كثرة الضحك تميت القلب».

"Do not laugh a lot, for laughing a lot deadens the heart." [Narrated by Ahmad]

3) The Companions were moved by preaching, as they had the sincerest faith among all people. So, those who follow their path will be the winners in the worldly life and in the Hereafter.

402/7 - Al-Miqdād (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«تُدْنَىٰ الشَّمْسُ يَوْمَ القِيَامَةِ مِنَ الخَلْقِ، حَتَّىٰ تكُونَ مِنْهُمْ كَمِقدَارِ مِيل»

"On the Day of Judgment, the sun will be drawn near people until it becomes a 'mīl' away from them." Sulaym ibn 'Āmir, who narrated the Hadīth from Al-Miqdād, said: "By Allah, I do not know what he meant by 'mīl'; is it the mile of the distance measure or the stick used for applying antimony powder to the eye?"

«فَيَكُونُ النَّاسُ عَلىٰ قَدْرِ أَعْمَالِهم في العَرَقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلىٰ كَعْبَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلىٰ رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلىٰ حِقْوَيْهِ، ومِنْهُمْ مَنْ يُلْجِمُه العَرَقُ إِلجاماً» وَأَشَارَ رسُولُ الله صلى الله عليه وسلم بِيَدِهِ إِلىٰ فِيهِ.

"The people then will be submerged in perspiration according to their deeds, some up to their ankles, some up to their knees, some up to

their waist, and some will be bridled by perspiration," pointing with his hand to his mouth. [Narrated by Muslim]

403/8 - Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«يَعْرَقُ النَّاسُ يَوْمَ الْقِيَامَةِ، حَتَّىٰ يَذْهَبَ عَرَقُهُمْ فِي الأَرْضِ سَبْعِينَ ذِرَاعاً، وَيُلْجِمُهُمْ حَتَّىٰ يَبْلُغَ آذَانَهُمْ».

"The people will sweat so profusely on the Day of Judgment that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches their mouths and ears." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīths:

1) It points out the horrors of the Day of Judgment and the severity of the Resurrection, so as to warn people of disobeying their Lord.

2) Encouraging people to do good deeds and warning them of evil deeds is the approach adopted by the Prophets (peace be upon them) in preaching people and teaching them.

404/9 - He also reported: We were in the Prophet's company when he heard a bang. Thereupon, he said:

«هَلْ تَدْرُونَ ما هذا؟»

"Do you know what this is?" We said: "Allah and His Messenger know best." He said:

«هذا حَجَرٌ رُمِيَ بِهِ في النَّارِ مُنْذُ سَبْعِينَ خَريفاً، فَهُو يَهْوِي في النَّارِ الآنَ حَتَّىٰ انْتَهَىٰ إِلىٰ قَعْرِهَا، فَسَمِعْتُمْ وَجْبَتَهَا».

"That is a stone which was thrown into Hell seventy years ago and it has just reached its bottom, and now you've just heard its bang." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It scares people from the depth of Hellfire and its distant bottom. When a believer learns about this, he becomes extremely fearful of Hellfire.

2) One of the methods of education for the teacher is to draw attention of the learners before giving information. For this purpose, the Prophet (may Allah's peace and blessings be upon him) informed them about this matter using the interrogative form first (to draw their attention).

405/10 - ‘Adyy ibn Hātim (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مَا مِنْكُم مِنْ أَحَدٍ إلاَ سيُكَلِّمُهُ رَبُّهُ، لَيْس بَيْنَهُ وبَينَهُ تَرْجُمَانٌ، فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلا يَرَىٰ إِلَّا مَا قَدَّمَ، ويَنْظُرُ أَشْأَمَ مِنْهُ فَلا يَرَىٰ إِلَّا ما قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلا يَرَىٰ إِلَّا النَّارَ تِلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ».

“There will be none among you but that His Lord will talk to him, without an interpreter between him and His Lord. He will look to his right and will see nothing but the deeds he had done, and he will look to his left and will see nothing but the deeds he had done, and he will look in front of him, and he will see nothing but Hellfire facing him. So, shield yourselves from Hellfire even with half a date (to give in charity).” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) A servant will be close to his Lord so that He will show him all his deeds, something which makes one greatly apprehensive of this situation.

2) Urging people to save themselves from punishment by means of righteous words and deeds, even if little.

406/11 - Abu Dharr (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إِنِّي أَرَىٰ مَا لَا تَرَوْنَ؟ وأَسْمَعُ ما لا تَسْمَعونَ، أَطَّتِ السَّماءُ وَحُقَّ لَهَا أَنْ تَئِطَّ، مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلَّا وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِداً لله تَعَالىٰ، والله لَوْ تَعْلَمُونَ

مَا أَعْلَمُ لَضَحِكْتُم قَلِيلاً، وَلَبَكَيْتُمْ كَثِيراً، وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلىٰ الْفُرُشِ، وَلَخَرَجْتُمْ إلىٰ الصُّعُداتِ تَجْأَرُونَ إلىٰ الله تَعَالىٰ».

"Verily, I see what you do not see, and I hear what you do not hear. The sky has squeaked, and it has every right to do so, for it does not have a space of four fingers where there is no angel putting his forehead in prostration before Allah Almighty. By Allah, if you knew what I know, you would laugh little and weep much; you would not enjoy women in bed; and you would go out to the open plains loudly imploring Allah Almighty." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

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Guidance from the Hadīth:

1) Among the traits of a believer is that he fears his Almighty Lord and does not despair of His mercy. A believer should have both fear and hope.

2) The dwellers of the heavens are obedient to Allah Almighty. They prostrate themselves to Him and never forget to mention His name. This is because they possess greater knowledge of their Lord and hence they are more fearful of Him.

3) People are urged to implore their Lord and submit to Him, for He is the only Refuge for them.

407/12 - Abu Barzah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تَزُولُ قَدَما عَبْدٍ حَتَّىٰ يُسْأَلَ عَنْ عُمُرِهِ فِيمَ أَفْنَاهُ، وَعَن عِلْمِهِ فِيمَ فَعَلَ فِيهِ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكتَسَبَهُ، وَفِيمَ أَنْفَقَهُ، وَعَنْ جِسْمِهِ فِيمَ أَبْلاهُ».

"Man's feet will not move from their place on the Day of Resurrection before he is asked about his life, in what did he let it perish? About his knowledge, what did he do with it? About his wealth, where did he earn it from, and how did he spend it? About his body, in what did he wear it out?" [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) The believer uses Allah's favors in things pleasing to Him, and this is a form of expressing gratitude to Him for His favors.

2) People are reminded that they will be held accountable on the Day of Judgment, as they will be questioned about their lives, knowledge, wealth, and deeds.

408/13 - Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said:

{يَومَئِذٍ تُحَدِّثُ أَخبَارَهَا}

{That Day, it will report its news.} [Az-Zalzalah: 4] Then, he said:

«أَتَدْرُونَ مَا أَخْبَارُهَا؟» قالوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قال: «فَإِنَّ أَخبَارَهَا أَنْ تَشْهَدَ عَلىٰ كُلِّ عَبْدٍ أَوْ أَمَةٍ بِمَا عَمِلَ عَلىٰ ظَهْرِهَا، تَقُولُ: عَمِلْتَ كَذا وَكَذَا في يَوْمِ كَذَا وَكَذَا، فهذِهِ أَخْبَارُهَا».

"Do you know what its news is?" They said: "Allah and His Messenger know best." He said: "Its news is that it will bear witness against every male or female person, relating what they did on its surface. It will say: You did such and such on such and such day. This will be its news." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) The best method of interpretation is to interpret the Qur'an through the Prophet's statements. So, a believer should be keen on adopting this method when it comes to the Qur'an interpretation.

2) People are urged to do good and keep away from sin. This is one of the effects of servitude to Allah based on fear of Him.

3) It underlines the ability of Allah Almighty to make anything of His creation speak. Even the earth will bear witness to what took place on its surface.

409/14 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«كَيْفَ أَنْعَمُ وَصَاحِبِ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ، وَاسْتَمَعَ الإِذْنَ، مَتَىٰ يُؤْمَرُ بِالنَّفْخِ، فَيَنْفُخُ»

"How can I be at ease when the one with the Horn has put his lips to the Horn waiting to hear the order to blow it?" This was apparently too hard for the Companions, so he said to them:

«قُولُوا: حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ».

"Say: Hasbunallāh wa ni'ma al-Wakīl (Sufficient for us is Allah, and He is the best Disposer of affairs)." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

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Words in the Hadīth:

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The one with the trumpet: The angel assigned to blow the Horn, which is Isrāfīl (may Allah exalt his mention).

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Guidance from the Hadīth:

1) It was the Prophet's guidance to give up living in comfort and luxury out of fear from the Day of Judgment.

2) People are urged to seek help from Allah Almighty alone and hasten to do good deeds.

3) It shows the Prophet's compassion towards his Ummah and his fear that the Hour might come while they are alive, as he knew that it will come upon the most evil of people.

4) If a person is troubled by something and he says,

{حَسبُنَا ٱللَّهُ وَنِعمَ ٱلوَكِيلُ}

{Sufficient for us is Allah, and He is the best Disposer of affairs}, no harm will touch him, since

remembrance of Allah makes hard things easy upon people.

410/15 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ خَافَ أَدْلَجَ، وَمَنْ أَدْلَجَ بَلَغَ المَنْزِلَ. أَلا إِنَّ سِلْعَةَ الله غَالِيَةٌ، أَلا إِنَّ سِلْعَةَ اللهِ الجَنَّةُ».

"The one who is afraid (of the pillage of the enemy) sets out in the early part of the night, and the one who sets out early will reach his destination. Verily, the commodity of Allah is precious. Verily, the commodity of Allah is Paradise." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

"Sets out in the early part of the night": a metaphorical reference to hastening to do good deeds, and Allah knows best.

Guidance from the Hadīth:

1) It urges people to be keen on doing good deeds and hastening to rid themselves of sin.

2) Paradise is a precious commodity that can only be attained at a very high price, which is good deeds and acts of piety. Only an ambitious seeker can win Paradise by the mercy of his Lord, The Exalted.

411/16 - 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرْلاً» قُلْتُ: يا رسولَ الله الرِّجَالُ وَالنِّسَاءُ جَمِيعاً، يَنْظُرُ بَعْضُهُمْ إِلىٰ بَعْضٍ؟! قال: «يَا عَائِشَةُ الأَمْرُ أَشَدُّ مِنْ أَنْ يُهِمَّهُمْ ذٰلِكَ».

"The people would be assembled on the Day of Resurrection barefooted, naked, and uncircumcised." I said: "O Messenger of Allah, will men and women be all together, looking at one another?" Thereupon, he said: "O 'Ā'ishah, the matter would be too serious for them to care about that."

In another version: "The matter would be too serious for them to look at one another." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) People will come out of their graves in the state in which they were born, i.e. in their original state of creation.

2) It shows the horrors of the Day of Judgment. Nothing will concern anyone on that day but their deeds and reckoning.

3) Women during the Prophet's lifetime were perfectly modest. Here is 'Ā'ishah (may Allah be pleased with her) feeling shocked when she heard that men and women would be gathered naked. She was concerned about them looking at one another in that state. Such was the community of the Companions; a community marked by chastity, purity, and righteousness.

{أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُۖ فَبِهُدَىٰهُمُ ٱقۡتَدِهۡۗ}.

{Those are the ones whom Allah has guided, so from their guidance take an example.}

51 - Chapter on Hope

Allah Almighty says:

{قُلۡ يَٰعِبَادِيَ ٱلَّذِينَ أَسۡرَفُواْ عَلَىٰٓ أَنفُسِهِمۡ لَا تَقۡنَطُواْ مِن رَّحۡمَةِ ٱللَّهِۚ إِنَّ ٱللَّهَ يَغۡفِرُ ٱلذُّنُوبَ جَمِيعًاۚ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ}

{Say: "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."} [Az-Zumar: 53] He also says:

{وَهَلۡ نُجَٰزِيٓ إِلَّا ٱلۡكَفُورَ}

{And do We repay except the ungrateful?} [Saba': 17] And He says:

{إِنَّا قَدۡ أُوحِيَ إِلَيۡنَآ أَنَّ ٱلۡعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ}

{Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away.} [Taha: 48] He also says:

{وَرَحۡمَتِي وَسِعَتۡ كُلَّ شَيۡءٖ}

{And My mercy encompasses all things.} [Al-A'rāf: 156]

Guidance from the verses:

1) Fear and hope go hand in hand. Whoever fears Allah Almighty and is heedful of Him should also hope for His reward.

2) A believer's heart should contain both fear and hope. They are to him like a pair of wings to a bird. If one of them prevailed over the other at a time, he should let the other prevail over it at another time, thus maintaining a balance between them.

Benefit:

What is the difference between hope and wishful thinking?

Hope is anticipating something good in the near future while pursuing the proper means for achieving it. So, it is coupled with endeavor, and it prompts one to obey Allah Almighty. Without hope, one would not perform good deeds.

Wishful thinking, on the other hand, is rooted in lethargy and inaction. A wishful thinker would not be diligent in doing things pleasing to his Lord.

412/1 - 'Ubādah ibn al-Sāmit (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ شَهِدَ أَنْ لا إلهَ إِلَّا اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرسُولُهُ، وَأَنَّ عِيسَىٰ عَبْدُ اللهِ وَرَسُولُهُ، وَكَلِمَتُهُ أَلْقَاهَا إِلىٰ مَرْيَمَ وَرُوحٌ مِنْهُ، وَأَنَّ الجَنَّةَ حَقٌّ وَأَنَّ النَّارَ حَقٌّ، أَدْخَلَهُ اللهُ الجَنَّةَ عَلىٰ ما كانَ مِنَ العَمَلِ».

"Whoever bears witness that there is no god but Allah alone with no partner, and that Muhammad is His slave and Messenger; that Jesus is the slave and Messenger of Allah and His word which He communicated to Maryam (Mary) and a spirit from

Him; and that Paradise is true and that Hell is true, Allah will certainly admit him into Paradise, regardless of what he has done." [Narrated by Al-Bukhāri and Muslim]

In a version by Muslim:

«مَنْ شَهِدَ أَنْ لاَ إِلهَ إِلَّا الله، وَأَنَّ مُحَمَّداً رَسُولُ الله، حَرَّمَ الله عَلَيْهِ النَّارَ».

"Whoever bears witness that there is no god but Allah and that Muhammad is His slave and Messenger, Allah will forbid him to Hellfire."

Words in the Hadīth:

A spirit from Him: He created him and brought him into existence.

Guidance from the Hadīth:

1) None will enter Paradise except a believer whose faith is confirmed by righteous deeds.

2) The highest rank of belief is to be a true servant of Allah Almighty, bearing sincere witness that drives him towards good deeds.

413/2 - Abu Dharr (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يقول اللهُ _عز وجل_: مَنْ جاءَ بِالحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا، أَوْ أَزْيَدُ، وَمَنْ جَاءَ بِالسَّيئَةِ فَجَزَاءُ سَيئَةٍ سَيِّئَةٌ مِثْلُهَا، أَوْ أَغْفِرُ. وَمَنْ تَقَرَّبَ مَنِّي شِبْراً تَقَرَّبْتُ مِنْهُ ذِرَاعاً، وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعاً تَقَرَّبْتُ مِنْهُ باعاً، وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً، وَمَنْ لَقِيَنِي بِقُرَابِ الأَرْضِ خَطِيئَةً، لاَ يُشْرِكُ بِي شَيْئا، لَقِيتُهُ بِمِثْلِهَا مَغْفِرَةً».

"Allah Almighty says: Whoever comes with a good deed will have the reward of ten like it or even

more. Whoever comes with an evil deed will be recompensed for one evil deed like it or I will forgive. Whoever draws close to me by one span, I will draw close to him by one cubit. Whoever draws close to me by one cubit, I will draw close to him by one fathom. Whoever comes to me walking, I will come to him running. Whoever meets me with enough sins to fill the earth, not associating anything with me, I will meet him with as much forgiveness." [Narrated by Muslim]

The Hadīth means: If a servant of Mine draws close to Me through good deeds, I will draw close to Him with My mercy; and if he does more, I will do more. If he comes to me walking, I will go to him running, i.e. I will shower him with My mercy and precede him with it, and I spare him the need to walk a lot to reach his destination. -- And Allah knows best.

Words in the Hadīth:

Fathom: length of a person's outstretched arms plus the width of his chest (i.e. distance from tip of middle finger to the tip of the other middle finger when a person stands with his arms outstretched).

Guidance from the Hadīth:

1) It urges people to hope for the forgiveness and mercy of Allah Almighty and not despair of His pardon.

2) When a person diligently seeks to please Allah, He will give him rewards many times more than his deeds. This is among the glad tidings for the believers.

Benefit:

"Allah Almighty said... I will draw close to him by one cubit... I will draw close to him by one fathom..."

This is one of the Hadīths comprising attributes of Allah Almighty, which we establish as confirmed by the Prophet (may Allah's peace and blessings be upon him) and adopted by our righteous predecessors. We do not change the meanings of these attributes or negate them. Blissful are those who adhere to the Sunnah.

414/3 - Jābir (may Allah be pleased with him) reported: A Bedouin came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, what are the two imperatives which lead to Paradise or Hellfire?" He said:

«مَنْ مَاتَ لاَ يُشْرِكُ بِاللهِ شَيْئاً دَخَلَ الجَنَّةَ، وَمَنْ مَاتَ يُشْرِكُ بِهِ شَيْئاً دَخَلَ النَّارَ».

"Whoever dies without associating partners with Allah will enter Paradise, and whoever dies while associating partners with Him will enter Hellfire." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Genuine Tawhīd (belief in Allah alone without associating any partners with Him) prevents one from abiding eternally in Hellfire, and it is a means for admission into Paradise.

2) Polytheism (associating partners with Allah) prevents one from entering Paradise, and it is the greatest means for admission into Hellfire and abiding eternally therein.

415/4 - Anas (may Allah be pleased with him) reported: While Mu'ādh was riding behind the Prophet (may Allah's peace and blessings be upon him) on the mount, he said: "O Mu'ādh!" He replied: "At your service, O Messenger of Allah." He said again: "O Mu'ādh!" He replied: "At your service, O Messenger of Allah." three times. He said for the third time: "O Mu'ādh!" He again replied: "At your service, O Messenger of Allah." He then said:

«ما مِن عَبْدٍ يَشْهَدُ أَنْ لا إلهَ إلَّا الله، وأنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ صِدْقاً مِنْ قَلْبِهِ إلَّا حَرَّمَهُ اللهُ عَلَىٰ النَّار»

"There is no one who bears witness that there is no god but Allah and that Muhammad is His slave and Messenger, sincerely from his heart, but Allah will forbid him to Hellfire." He (Mu'ādh) said: "O Messenger of Allah, shall I inform people about this so that they rejoice?" He said: "Then they will rely upon it." Mu'ādh related this just before his death

out of fear from sin for concealing knowledge. [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the merit of Tawhīd and the testimony that "there is no god except Allah and that Muhammad is the Messenger of Allah". If a person proclaims it and acts upon it, Allah will forbid Hellfire to him and admit him into Paradise.

2) We should beware of concealing knowledge. A person who teaches people their religion should clarify to them the useful information and concepts, so that they will not misunderstand the religious proofs.

416/5 - Abu Hurayrah or Abu Sa'īd al-Khudri (the narrator was unsure, and his doubt is harmless since all the Companions are trustworthy narrators) reported: During the Battle of Tabūk, the people suffered famine, so they said: "O Messenger of Allah, grant us permission to slaughter our camels to eat and use their fat." The Messenger of Allah (may Allah's peace and blessings be upon him) said: "You may do that." Then 'Umar (may Allah be pleased with him) came and said: "O

Messenger of Allah, if you do that, there will be a shortage in riding animals. Instead of that, let them bring the leftovers of their provisions, then supplicate Allah for them to bless it; perhaps Allah will put some blessing therein." The Messenger (may Allah's peace and blessings be upon him) agreed to that and asked for a leather mat and spread it out. Then he asked them to bring their leftovers. One man brought a handful of corn; another brought a handful of dates; and another brought a piece of bread until an insignificant amount was collected on the leather mat. So the Messenger invoked the blessing of Allah and then said: "Take and fill your containers." They filled their containers until no container in the army was left unfilled. They ate their fill and there was some food left over. So the Messenger said:

«أَشْهَدُ أَنْ لاَ إِلهَ إِلَّا الله، وأنّي رَسُولُ الله، لاَ يَلْقَىٰ اللهَ بهما عَبْدٌ غَيْرَ شاكٍّ فَيُحْجَبَ عَنِ الجَنَّةِ».

"I bear witness that there is no god except Allah and that I am the Messenger of Allah. No slave will meet Allah believing in these two (testimonies of faith) having no doubt about them and be prevented from Paradise." [Narrated by Muslim]

Words in the Hadīth:

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Blessing: increase, growth, abundance of good.

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Guidance from the Hadīth:

1) It shows the Companions' politeness towards the Prophet (may Allah's peace and blessings be upon him). They used to seek his permission before doing what they wanted to do. The scholars are the heirs to the Prophets. So, people should be keen to ask their scholars who adhere to the Qur'an and the Sunnah and derive guidance from the righteous predecessors.

2) It urges cooperation between Muslims in all their affairs. The people of faith complement one another through mutual solidarity and support.

3) It highlights the merit of the words of Tawhīd ("I bear witness that there is no god except Allah, and that Muhammad is His slave and messenger"), which is the key to Paradise for those who act upon it and observe the prescribed commands and prohibitions.

417/6 - 'Itbān ibn Mālik (may Allah be pleased with him), who was one of the Companions who took part in the Battle of Badr, reported: "I used to lead my people, Banu Sālim, in prayer and there was a valley between me (my house) and them. Whenever it rained, it became difficult for me to cross it for going to their mosque. So I went to the Messenger of Allah (may Allah's peace and

blessings be upon him) and said: 'I have weak eyesight and the valley between me and my people flows during the rainy season and it becomes difficult for me to cross it. I wish you to come to my house and offer prayer in a place so that I could reserve that as a place for prayer.' The Messenger said: 'I will do that.' So the Messenger and Abu Bakr came to my house the (next) morning after the sun had risen high. The Messenger asked my permission to enter and I admitted him. He did not sit before saying:

«أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟»

'Where do you like me to offer prayer in your house?' I pointed to the place where I wanted him to offer prayers. So the Messenger of Allah stood up for the prayer and started the prayer with Takbīr and we aligned in rows behind him; and he offered a two-Rak'ah prayer and finished them with Taslīm, and we also made Taslīm with him. I detained him for a meal called Khazīrah which I had prepared for him. When the neighbors got the news that the Messenger was in my house, they started coming till a large number of men gathered in my house. One of them said: 'What is the matter with Mālik, for I do not see him?' A man replied: 'He is a hypocrite who does not love Allah and His Messenger.' Thereupon, the Messenger (may Allah's peace and blessings be upon him) said:

«لاَ تَقُلْ ذلِكَ، أَلاَ تَرَاهُ قالَ: لاَ إلهَ إلَّا الله يَبْتَغِي بِذلِكَ وَجْهَ الله تَعالىٰ؟».

'Don't say that. Haven't you seen that he testified that there is no god except Allah, seeking only the Countenance of Allah thereby?' The man replied: 'Allah and His Messenger know best, but as for us, by Allah, we never saw him but talking and acting in a friendly manner with the hypocrites.' The Messenger replied:

«فَإنَّ اللهَ قَدْ حَرَّمَ علىٰ النَّارِ مَنْ قَالَ: لا إلهَ إلَّا الله يَبْتَغِي بِذلِكَ وَجْهَ الله».

'Allah has made forbidden for Hellfire anyone who says "there is no god but but Allah" seeking thereby Allah's pleasure.'" [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) Whoever says "there is no god except Allah" seeking thereby the Countenance of Allah Almighty will be forbidden for Hellfire. This indicates the greatness of this noble word of Tawhīd.

2) It opens the door of hope for the believer who performs good deeds and is diligent in it.

3) A Muslim is required to accept the invitation of his fellow Muslim. This is one of the rights of Muslims upon one another.

418/7 - ‘Umar ibn al-Khattāb (may Allah be pleased with him) reported: “Some captives of war were brought to the Messenger of Allah (may Allah’s peace and blessings be upon him) amongst whom there was a woman who was running (searching for her child). When she saw a child among the captives, she took hold of him, pressed him against her belly, and breastfed him. Thereupon, the Messenger said:

«أَتُرَوْنَ هذِهِ المَرْأَةَ طارِحَةً وَلَدَهَا في النَّارِ؟».

‘Do you think this woman would ever throw her child in the fire?’ We said: ‘No, by Allah.’ He said:

«لَلَّـهُ أَرْحَمُ بِعِبَادِهِ مِنْ هذِهِ بِوَلَدِهَا».

‘Allah is more merciful to His slaves than this woman is to her child.’” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Allah Almighty is more merciful to His servants than a mother to her child. Hence, He legislated for them what makes them win His mercy and avoid His punishment.

2) The Prophet (may Allah’s peace and blessings be upon him) would make use of incidents to give instructions and advice to people, along with giving examples. Thus, they can gain knowledge in the most proper way. He was the most excellent teacher indeed.

3) In all situations and times, a person should be attached to Allah alone.

419/8 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لمَّا خَلَقَ اللهُ الخَلْقَ كتَبَ في كِتاب، فَهُوَ عِنْدَهُ فَوْقَ العَرْشِ: إنَّ رَحْمَتِي تَغْلِبُ غَضَبِي».

"When Allah created the creation, He wrote in a book, which is with Him over the Throne, 'Verily, My mercy prevails over My anger.'"

In another version: "Verily, My mercy has overcome My anger." And in another version: "Verily, My mercy has preceded My anger." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It affirms the highness of Allah Almighty above His creation, while He is established over His Throne.

{ٱلرَّحمَٰنُ عَلَى ٱلعَرشِ ٱستَوَىٰ}.

{The Most Merciful rose over the Throne.}

2) It affirms for Allah Almighty the attributes of mercy and anger, in a manner that befits Him, without asking how or negating the attributes. It also affirms that the mercy of Allah is closer to His servants than His anger.

420/9 - He also reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«جَعَلَ اللهُ الرَّحْمَةَ مِائَةَ جزءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وتِسْعِينَ، وَأَنْزَلَ في الأَرْضِ جُزْءاً واحِداً، فَمِنْ ذلِكَ الجُزْءِ يَتَرَاحَمُ الخَلاَئِقُ، حَتَّىٰ تَرْفَعَ الدَّابَةُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةَ أَنْ تُصِيبَهُ».

"Allah divided mercy into one hundred parts. He retained with Him ninety-nine parts and sent down to earth one part. From this one part, creatures show mercy towards each other, so much so that an animal lifts its hoof away from its youngster lest it should hurt it."

In another version: "Allah has one hundred mercies, out of which He has sent down only one for jinn, mankind, animals, and vermin, through which they have compassion for one another; and through it, wild animals care for their young. Allah has retained ninety-nine mercies to grant mercy to His servants on the Day of Resurrection." [Narrated by Al-Bukhāri and Muslim]

Muslim also narrated it via Salmān al-Fārisi (may Allah be pleased with him) who reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ للهِ مِائَةَ رَحْمَةٍ، فَمِنْهَا رَحمَةٌ بِها يَتَراحَمُ الخَلْقُ بَيْنَهُمْ، وَتِسْعٌ وَتِسْعُونَ لِيَوْمِ القِيَامَةِ».

"Verily, Allah has one hundred mercies; by virtue of one of which the creation are mutually merciful, and (the remaining) ninety-nine are reserved for the Day of Resurrection."

In another version: “Verily, Allah created, on the same day when He created the heavens and the earth, one hundred parts of mercy. Every part of mercy fills the space between the heavens and the earth, and He, out of this mercy, endowed one part to the earth and out of this mercy the mother shows affection to her child and even the beasts and birds show kindness to one another, and when the Day of Resurrection comes, He will make full use of His mercy.”

Words in the Hadīth:

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Guidance from the Hadīth:

1) The mercy which Allah Almighty put within the hearts of His creation is part of His overall mercy.

2) It gives the believers glad tidings about the vast mercy of their Lord. If all the compassion that exists among them is the result of only one part of His mercy, then what about a hundred parts of mercy on the Day of Judgment!

421/1 - He also reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«أَذنَبَ عَبْدٌ ذَنباً، فقالَ: اللهم اغْفِرْ لِي ذَنبِي، فقالَ الله تَبَارَكَ وتعالىٰ: أَذنَبَ عبدي ذَنباً، فَعَلِمَ أَنَّ لَهُ رَبّاً يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فقال: أَيْ رَبِّ، اغْفِرْ لي ذَنبي، فقال تَبَارَكَ وتعالىٰ: أَذْنَبَ عَبْدِي ذَنْباً، فَعلِمَ أَنَّ لَهُ رَبّاً يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فقال: أَيْ رَبِّ اغْفِرْ لي ذَنبي، فقال تَبَارَكَ وَتَعَالىٰ:

أَذْنَبَ عَبدِي ذَنباً، فَعَلِمَ أَنَّ لَهُ رَبّاً يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، قَد غَفَرْتُ لِعَبْدِي، فَلْيَفعَلْ مَا شَاءَ».

"A slave committed a sin and he said: 'O Allah, forgive my sin,' and Allah Almighty said: 'My slave committed a sin and then he realized that he has a Lord who forgives the sin and punishes for the sin.' He then again committed a sin and said: 'My Lord, forgive my sin,' and Allah Almighty said: 'My slave committed a sin and then realized that he has a Lord who forgives the sin and punishes for the sin.' He again committed a sin and said: 'My Lord, forgive my sin,' and Allah Almighty said: 'My slave has committed a sin and then realized that he has a Lord who forgives the sin and punishes for the sin. I have granted forgiveness to my slave. Let him do whatever he likes.'" [Narrated by Al-Bukhāri and Muslim]

His statement "Let him do whatever he likes" means: as long as he does the same, i.e. sinning and then repenting. Indeed, repentance erases the sins committed before it.

Guidance from the Hadīth:

1) It shows the grace and mercy of Allah towards His servants, as long as they believe that He is the Disposer of their affairs. This indicates the merit of Tawhīd.

2) True repentance expiates sins. So, whenever a person commits a sin, let him repent from it.

422/11 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«وَالَّذي نَفْسي بِيَدِهِ لَوْ لَمْ تُذْنِبُوا لَذَهَبَ اللهُ بِكُمْ، وَلَجَاءَ بقَوم يُذْنِبُونَ، فَيَسْتَغْفِرُونَ اللهَ تعالىٰ، فَيَغْفِرُ لَهُمْ».

"By the One in Whose hand my soul is, if you were not to commit sins, Allah would replace you with people who would commit sins and then seek forgiveness from Allah Almighty, who would then forgive them." [Narrated by Muslim]

423/12 - Abu Ayyūb Khālid ibn Zayd (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«لَوْلاَ أَنَّكُمْ تُذْنِبُونَ لَخَلَقَ الله خَلْقاً يُذْنِبُونَ، فَيَسْتَغْفِرُونَ، فَيَغْفِرُ لَهُمْ».

"Were you not to commit sins, Allah would bring into existence a creation who would commit sins and ask for forgiveness and He would forgive them." [Narrated by Muslim]

Guidance from the Hadīths:

1) It gives hope about the mercy of Allah, who opens the door to repentance and pursuit of forgiveness.

2) If a person constantly repents and asks his Lord for forgiveness, being humble before Him, that is indeed one of the pious and dear acts to Allah Almighty. Blissful are those who continue to knock on the door of heaven through repentance and supplication.

Note:

The Hadīth gives hope and glad tidings of forgiveness for those who sin and then repent. Let no one be deluded and think that the Hadīth encourages the perpetration of sins.

424/13 - Abu Hurayrah (may Allah be pleased with him) reported: We were sitting with the Messenger of Allah (may Allah's peace and blessings be upon him). Abu Bakr and 'Umar were also present with us among a group of men. Meanwhile the Messenger of Allah got up and left us. We waited long for his return then got worried about his safety and got up (to look for him). I was the first to get up and went out to look for the Messenger until I came to a garden which belonged to the Ansār... (in the last part of the Hadīth, he said:) Then, the Messenger said to me:

«اذْهَبْ فَمَنْ لَقِيتَ وَرَاءَ هذَا الحَائِطِ يَشْهَدُ أَنْ لا إِلهَ إِلَّا الله، مُسْتَيْقِناً بِهَا قَلْبُهُ، فَبَشِّرْهُ بِالجَنَّةِ».

"Go and whoever you come across outside this garden who testifies that there is no god except Allah, being certain of it in his heart, give him glad tidings of entering Paradise." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows how much the Companions (may Allah be pleased with them) loved the Prophet (may Allah's peace and blessings be upon him) and were concerned about his safety during his lifetime. After his death, those who believe and follow him are concerned about the safety and soundness of his Sunnah so they defend it. This is also considered concern about the Prophet's safety.

2) It is recommended to give hope and glad tidings to the believers.

3) Tawhīd is the key to entering Paradise. So, let a person be careful to maintain the soundness of his Tawhīd.

425/14 - 'Abdullāh ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father) reported: The Prophet (may Allah's peace and blessings be upon him) recited the verse in which Prophet Ibrāhīm (peace be upon him) is quoted as saying:

{رَبِّ إِنَّهُنَّ أَضلَلنَ كَثِيرا مِّنَ ٱلنَّاسِۖ فَمَن تَبِعَنِي فَإِنَّهُۥ مِنِّيۖ}

{My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me.} [Ibrāhīm: 36] And the verse in which Prophet Jesus (peace be upon him) is quoted as saying:

{إِن تُعَذِّبهُم فَإِنَّهُم عِبَادُكَۖ وَإِن تَغفِر لَهُم فَإِنَّكَ أَنتَ ٱلعَزِيزُ ٱلحَكِيمُ}

{If You should punish them – indeed they are Your servants but if You forgive them – indeed it is

You who is the Exalted in Might, the Wise.} [Al-Mā'idah: 118] Then, he raised his hands and said,

« اللهم أُمَّتِي أُمَّتِي» وَبكَىٰ،

"O Allah, my Ummah, my Ummah," and wept. Thereupon, Allah Almighty said:

«يَا جِبريلُ اذْهَبْ إِلىٰ مَحَمَّدٍ، وَرَبُّكَ أَعْلَمُ، فَسَلْهُ مَا يُبْكِيهِ؟»

"O Gabriel, go to Muhammad and ask him why he is weeping, and your Lord knows best." Gabriel (peace be upon him) came to him, and the Prophet (may Allah's peace and blessings be upon him) informed him about what he had said. So, Allah Almighty said:

«يَا جِبريلُ، اذهَبْ إِلىٰ مُحَمَّدٍ فَقُلْ: إِنَّا سَنُرضِيكَ فِي أُمَّتِكَ، وَلا نَسُوؤُكَ».

"O Gabriel, go to Muhammad and say: 'Verily, We will please you with regard to your Ummah and will not hurt you.'" [Narrated by Muslim]

Guidance from the Hadīth:

1) It shows the Prophet's compassion towards his Ummah and his care about their interests. This is how every Muslim should behave: caring about people and not making things hard for them, in imitation of the Prophet's example.

2) It opens the door of hope for this Ummah that will be shown mercy, if they act uprightly, in honor of their Prophet.

426/15 - Mu'ādh ibn Jabal (may Allah be pleased with him) reported: I was riding behind the

Prophet (may Allah's peace and blessings be upon him) on a donkey, and he said: "O Mu'ādh, do you know what the right of Allah upon His servants is, and what the right of the servants upon Allah is?" I said: "Allah and His Messenger know best." He said: «فَإِنَّ حَقَّ الله عَلىٰ العِبَادِ أَنْ يَعْبُدُوهُ وَلا يُشْرِكُوا بِهِ شَيْئاً، وَحَقَّ العِبَادِ عَلىٰ الله أَلاَ يُعَذِّبَ مَنْ لاَ يُشْرِكُ بِهِ شَيْئاً» فقلتُ: يا رسولَ الله، أَفَلا أُبَشِّرُ النَّاسَ؟ قال: «لا تُبَشِّرْهُمْ فَيَتَّكِلُوا».

"The right of Allah upon His servants is that they worship Him and not associate any partners with Him. And the right of the servants upon Allah is that He should not punish those who do not associate partners with Him." I said: "O Messenger of Allah, shall I give this good news to people?" He said: "No, lest they rely upon it." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It gives glad tidings to the believers of the mercy of Allah to those who act rightly and sincerely. But if they are idle and lethargic, this would be no more than wishful thinking.

2) Negating that a person associates partners with Allah indicates his sincerity and Tawhīd. Hence, the believer should be keen on maintaining the soundness of his Tawhīd.

427/16 - Al-Barā' ibn 'Āzib (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«المُسلِمُ إذَا سُئِلَ في القَبْرِ يَشْهَدُ أن لاَ إلهَ إلَّا الله، وَأنَّ مُحَمَّداً رسولُ الله، فَذلِكَ قَولُه تعالىٰ:

"When a Muslim is questioned in his grave, he will testify that there is no god except Allah and that Muhammad is the Messenger of Allah; and that is what is meant by the verse:

{يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ بِٱلقَولِ ٱلثَّابِتِ فِي ٱلحَيَوٰةِ ٱلدُّنيَا وَفِي ٱلأٓخِرَةِ}

{Allah will keep firm those who believe with a word that stands firm in this world and in the Hereafter.} [Ibrāhīm: 27] [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It points out Allah's mercy towards His servants in this world and in the Hereafter. If a person fulfills Tawhīd and applies it in his life, Allah will reward him by making him firm in this world, in the grave, and on the Day of Judgment.

2) The best means whereby we can interpret the Qur'an is the Prophet's statements.

428/17 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إنَّ الكَافِرَ إذَا عَمِلَ حَسَنَةً أُطعِمَ بِهَا طُعْمَةً مِنَ الدّنيَا، وَأَمّا المُؤمِنُ فَإنَّ اللهَ يَدَّخِرُ لَهُ حَسَنَاتِه في الآخِرَةِ، وَيعقِبُهُ رِزْقاً في الدُّنْيَا عَلىٰ طَاعَتِهِ».

"When a disbeliever does a good deed, he is rewarded for it in this world. As for the believer, Allah Almighty saves his good deeds to reward him

in the Hereafter and provides him with sustenance in this life as a consequence of his obedience."

In another version: "Allah does not wrong a believer with regard to a good deed; he is given blessings for it in this world and will be rewarded for it in the Hereafter. But the disbeliever is given in this world the reward for the good deeds he has done for the sake of Allah, and when he comes to the Hereafter, there will be no good deed for which he can be rewarded." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It points out how Allah Almighty deals justly with His servants, as He recompenses their deeds in full, even the wicked disbelievers. Verily, He loves justice and is pleased with it.

2) The disbeliever is recompensed for his good deeds in this world. The believer, on the other hand, is rewarded for his good deeds both in this world and in the Hereafter. Indeed, this is a source of good news and hope for the believers.

429/18 - Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَثَلُ الصَّلَوَاتِ الخَمسِ كَمَثَلِ نَهَرٍ جَارٍ غَمْرٍ عَلىٰ بَابِ أَحَدِكُمْ، يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ».

"The five prayers are like a great river running by your door in which you wash yourselves five times every day." [Narrated by Muslim] --

Guidance from the Hadīth:

1) Prayer expiates sins. This indicates Allah's mercy towards His believing servants, as He legislates for them acts of worship whereby they can erase their sins.

2) If Allah Almighty enables a person to perform the five prayers persistently, this is a good sign for him indicating that he may be one of those whose sins will be forgiven.

430/19 - Ibn 'Abbās (may Allah be pleased with him and his father) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say: «مَا مِنْ رَجُلٍ مُسلِمٍ يَمُوتُ، فَيَقُومُ عَلىٰ جنَازَتِهِ أَربَعُونَ رَجُلاً، لا يُشْرِكُونَ بالله شَيْئاً، إلَّا شَفَّعَهُمُ الله فيهِ».

"No Muslim man dies, and forty men who associate no partners with Allah, offer the funeral prayer for him except that Allah will accept their intercession for him." [Narrated by Muslim]

Guidance from the Hadīth:

1) It establishes intercession by the believers, if the deceased is entitled to that. Their intercession for him is that Allah Almighty forgives his sins.

2) It encourages increasing the number of participants in the funeral prayer in hope that the deceased would be forgiven, out of Allah's grace.

3) It shows the merit of Tawhīd and its people and the disavowal of polytheism and its people.

431/20 - Ibn Masʿūd (may Allah be pleased with him) reported: "There were about forty of us with the Messenger of Allah (may Allah's peace and blessings be upon him) in a tent when he said: 'Would it please you to be one-fourth of the inhabitants of Paradise?' We said: 'Yes.' He said: 'Would it please you to be one-third of the inhabitants of Paradise?' We said: 'Yes.' Thereupon, he said: 'By the One in Whose hand Muhammad's soul is, I hope that you would be one-half of the inhabitants of Paradise; for none shall enter Paradise except a Muslim soul, and you, compared to the polytheists, are no more than a white hair on the skin of a black ox, or a black hair on the skin of a red ox.'" [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The believers from the Ummah of Muhammad (may Allah's peace and blessings be upon him) are the majority of the inhabitants of Paradise, which indicates the status of this Ummah in the sight of Allah Almighty.

2) The believers are few in number compared to the disbelievers. A wise believer would not weigh things on the basis of the number of its followers, but he knows the truth according to whether it accords with the Shariah of Allah and the practice of the early followers of Islam.

3) Gradation and repetition of giving glad tidings time after time, which inspires renewal of gratitude time after time.

432/21 - Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا كَانَ يَوْمُ القِيَامَةِ دَفَعَ اللهُ إِلَى كُلِّ مُسْلِمٍ يَهودِيّاً أَوْ نَصْرانِيّاً، فَيَقُولُ: هذَا فِكَاكُكَ مِنَ النَّارِ».

"On the Day of Judgment, Allah will deliver to every Muslim a Jew or a Christian and say: 'This is your ransom from Hellfire.'"

In another version: "On the Day of Judgment, some Muslims will come with sins as huge as mountains, and Allah will forgive it for them." [Narrated by Muslim]

His statement "Allah will deliver to every Muslim a Jew or a Christian and say: 'This is your ransom from Hellfire'" is explained by another Hadīth reported by Abu Hurayrah (may Allah be pleased with him), which reads: "Everyone has a place in Paradise and a place in Hellfire. When the believer enters Paradise, the disbeliever takes his place in

Hellfire, for he deserves that on account of his disbelief."

"Your ransom" means you were in danger of entering Hellfire and this is your ransom, because Allah Almighty predestined that a certain number fills Hellfire, and when the disbelievers enter it due to their sins and disbelief, they are like a ransom on behalf of Muslims. And Allah knows best.

Guidance from the Hadīth:

1) Allah Almighty honors this (Muslim) nation due to their belief in Him and their role as a witness over other nations.

2) The low status of the Jews and Christians, for they distorted the speech of Allah and killed His messengers, and so they will be like offerings whereby Muslims will be ransomed.

433/22 - Ibn 'Umar (may Allah be pleased with him and his father) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«يُدْنَىٰ المُؤْمِنُ يَوْمَ القِيَامَةِ مِن رَبِّهِ حَتَّىٰ يَضَعَ كَنَفَهُ عَلَيْهِ، فَيُقَرِّرُهُ بِذُنُوبِه، فيقولُ: أَتَعرفُ ذَنبَ كَذَا؟ أَتَعرفُ ذَنبَ كَذَا ؟ فيقول: رَبِّ أَعْرِفُ، قال: فَإِنِّي قَد سَتَرتُهَا عَلَيْكَ في الدُّنْيَا، وَأَنَا أَغْفِرُها لَكَ اليومَ، فيُعطَىٰ صَحِيفَةَ حَسَنَاتِه».

"A believer will be brought close to his Lord on the Day of Judgment and He will envelop him in His mercy and make him confess his sins. Allah will say: 'Do you remember (doing) this sin and that sin?' He will reply: 'My Lord, I remember.' Then He will say: 'I covered it up for you in the life of the world, and I

forgive it for you today.' Then the record of his good deeds will be handed to him." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) Allah Almighty takes care of the believers and protects them, and He conceals their faults in the worldly life and in the Hereafter.

2) A believer does not lie, for lying is a trait of the hypocrites, whereas truthfulness is a trait of the believers.

Note:

One of the Beautiful Names of Allah is "Al-Sittīr" (the Concealing). He loves that the faults of the believers be concealed. So, blissful are those who help cover up the faults of their fellow Muslims.

The name "'Abd al-Sattār" has become common among people, but it is a wrong name, because Al-Sittīr is one of the Names of Allah whereas Al-Sattār is not. We should adhere to what is reported in the Shariah texts. Indeed, the Names of Allah should be taken exactly as they are reported.

{قُل ءَأَنتُم أَعلَمُ أَمِ ٱللَّهُ؟}

{Say: "Are you more knowing or is Allah?"}

434/23 - Ibn Mas‘ūd (may Allah be pleased with him) reported: A man kissed a woman, and he came to the Prophet (may Allah’s peace and blessings be upon him) and informed him of the matter. Thereupon, Allah Almighty revealed the following verse:

{وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفا مِّنَ ٱلَّيلِ إِنَّ ٱلحَسَنَٰتِ يُذهِبنَ ٱلسَّيِّـَٔاتِ}

{And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds.} [Hūd: 114] The man asked: “Is this for me, O Messenger of Allah?” He said: “For my entire Ummah.” [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Prayer is the best act of worship to be performed by the believers, and the best thing about which they should advise one another.

2) It opens the door of hope to the entire Ummah of Muhammad. If a person commits a sin, let him offer a prayer after that to expiate the sin. The Prophet (may Allah’s peace and blessings be upon him) said:

«وأتبع السيئة الحسنة تمحُها».

"... and follow the sin with a good deed and it will wipe it out."

435/24 - Anas (may Allah be pleased with him) reported: A man came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, I committed a sin liable to a legal punishment, so inflict it upon me." It was prayer time, so he offered the prayer along with the Messenger. When the prayer was over, he said: "O Messenger of Allah, I committed a sin liable to a legal punishment, so apply the punishment stated in the Book of Allah to me." He asked: "Have you offered the prayer with us?" He said: "Yes." He said: "You have been forgiven." [Narrated by Al-Bukhāri and Muslim]

His statement "I committed a sin liable to a legal punishment"; actually means a sin that entails a discretionary punishment, not a fixed legal punishment, such as the punishment for adultery and drinking alcohol, for these punishments are not absolved by prayer, and it is not permissible for a ruler to abandon carrying them out.

Guidance from the Hadīth:

1) If a person performs the prayer in the proper prescribed manner, following the Prophet's example inwardly and outwardly, then this act of worship expiates his sins, even if they are great.

2) Allah is merciful to His servants, as He has opened to them the doors to expiation of sins, one of which is prayer.

436/25 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ اللهَ لَيَرْضَىٰ عن الْعبْدِ أَنْ يَأْكُلَ الأَكْلَةَ، فَيَحْمَدَهُ عَليها، أَوْ يَشْرَبَ الشَّرْبَةَ، فَيَحْمَدَهُ عَليها».

"Allah is pleased with one who eats some food and then praises Him for it, or who drinks some drink and then praises Him for it." [Narrated by Muslim]

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Guidance from the Hadīth:

1) When a person praises Allah Almighty each time he eats or drinks, this is a kind of hope on the part of this person towards his Lord.

2) In his food and drink, a believer seeks the pleasure of Allah Almighty and to be able to worship Him.

437/26 - Abu Mūsa (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ اللهَ تعالىٰ يَبْسُطُ يَدَهُ باللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهارِ لِيَتُوبَ مُسيءُ اللَّيْلِ، حتىٰ تطْلُعَ الشَّمسُ مِنْ مَغْرِبها».

"Allah Almighty stretches His hand during the night so that the sinners of the day may repent, and He stretches His hand in the day so that the sinners of the night may repent. He keeps doing so until the sun rises from the west." [Narrated by Muslim]

Guidance from the Hadīth:

1) The door of repentance is open. Whoever knocks on that door, it will be opened for him.

2) Allah is merciful to His servants, as He accepts the repentance of sinners and guides them to it.

438/27 - Abu Nujayh ‘Amr ibn ‘Abasa Al-Sulami (may Allah be pleased with him) reported: In the Pre-Islamic Period of Ignorance, I used to think that people who worshiped idols were deviated and did not adhere to a true religion. Then, I heard of a man in Makkah who was preaching a message. So I mounted my camel and went to him. I found that (this man who was) the Messenger of Allah remained hidden because of the persecution by his people. I had entered Makkah stealthily and when I met him, I asked him: “Who are you?” He said: “I am a Prophet.” I asked: “What is a Prophet?” He said: “Allah has sent me (with a message).” I asked: “With what has He sent you?” He said:

«أَرْسَلَنِي بِصَلِةِ الأَرْحَامِ، وكسْرِ الأَوْثَانِ، وَأَنْ يُوَحَّدَ الله لاَ يُشْرِكَ بِه شَيْءٌ»

“He sent me to uphold the ties of kinship and to destroy idols so that Allah alone should be worshiped and nothing should be associated with Him.” I asked: “Who has followed you in this?” He said: “A freeman and a slave.” On that day, Abu Bakr and Bilāl (may Allah be pleased with them) were with him. I said: “I shall follow you.” He said:

«إِنَّكَ لَنْ تَسْتَطِيعَ ذلِكَ يَوْمَكَ هذَا، أَلا تَرَىٰ حَالي وحالَ النَّاسِ؟ ولكِن ارْجِعْ إِلىٰ أَهْلِكَ، فَإِذَا سَمِعْتَ بي قد ظَهَرتُ فَأْتِني».

"You can not do that now. Do you not see my situation and that of the people? Go back to your people, and when you hear that my cause has prevailed, come to me." So I went back to my people, and while I was with my people, the Messenger of Allah (may Allah's peace and blessings be upon him) migrated to Madīnah. I continued to ask people about him till some of my people visited Madīnah. On their return, I asked them: "How is that man who has arrived in Madīnah faring?" They said: "People are hastening to him. His own people had planned to kill him but did not succeed." Then, I went to Madīnah and came to him and said: "O Messenger of Allah, do you recognize me?" He said: "Yes, you are the one who met me in Makkah." I said: "O Messenger of Allah, tell me of what Allah has taught you and of which I am unaware. Tell me about prayer." He replied:

«صَلِّ صَلاةَ الصُّبحِ، ثُمَّ اقْصُرْ عَنِ الصَّلاةِ حَتَّىٰ تَرْتَفِعَ الشَّمْسُ قِيدَ رُمْحٍ؛ فَإِنَّهَا تَطْلُعُ حِينَ تَطْلُعُ بَينَ قَرْنَي شَيْطَانٍ، وَحِينَئِذٍ يَسْجُدُ لها الكُفَّارُ، ثُمَّ صَلِّ فَإِنَّ الصَّلاةَ مشهودةٌ مَحْضورَةٌ حتىٰ يستَقِلَّ الظِّلُّ بالرُّمْحِ، ثُمَّ اقْصُرْ عنِ الصَّلاةِ؛ فإنه حينئذٍ تُسْجَرُ جَهَنَّمُ؟ فإذا أقبَلَ الفَيءُ فَصَلِّ؛ فإنَ الصَّلاةَ مَشهودةٌ مَحضورة حتىٰ تُصَلِّيَ العصرَ، ثم اقْصُرْ عنِ الصَّلاةِ حتىٰ تَغْرُبَ الشمسُ؛ فإنها تَغْرُبُ بين قَرنَيْ شيطانٍ، وحينئذٍ يسجدُ لها الكُفَّارُ»

"Perform the Fajr prayer and then stop prayer until the sun has risen up to the height of a lance, for when it rises, it rises up between the horns of the

devil, and the disbelievers prostrate themselves before it at that time. Then, perform prayer, for prayer is witnessed and angels attend it, until the shadow becomes equal to the length of its object. Then, stop prayer, for at that time Hell is heated up. Then, pray when the shadow becomes longer, for the prayer is witnessed and angels attend it, until you perform the ‘Asr prayer. Then, stop prayer till the sun sets, for it sets between the horns of a devil. At that time, the disbelievers prostrate themselves before it.” I said: “O Prophet of Allah, what about ablution? Tell me about it.” He said:

«ما مِنكُمْ رَجُلٌ يقرّبُ وَضوءَهُ، فَيتَمَضْمَضُ، ويسْتَنْشِقُ فيَنْتَثِرُ، إلَّا خَرَّتْ خطايَا وجهِه وفِيْهِ وخَياشِيمِهِ، ثم إذا غَسَلَ وجهَهُ كما أَمَرَهُ اللهُ، إلاَ خرَّت خطايا وجهِهِ مِنْ أطرافِ لِحْيَتِهِ مع الماءِ، ثم يغسِل يَدَيْهِ إلىٰ المِرفَقَينِ، إلَّا خرّت خطايا يديه من أنامِلِهِ مع الماءِ، ثم يَمسحُ رَأسَهُ، إلَّا خَرَّتْ خَطَايَا رَأسِهِ مِن أطرافِ شَعَرِهِ مع الماءِ، ثم يَغْسِلُ قَدَمَيْهِ إلىٰ الكَعْبَيْنِ، إلَّا خَرَّتْ خطايا رِجْلَيه من أنامِلِهِ مع الماءِ، فإن هو قامَ فَصَلَّىٰ، فَحَمِدَ اللّهَ تعالىٰ، وأَثْنَىٰ عليهِ، ومَجَّدَهُ بِالذي هو له أَهلٌ، وفَرَّغَ قلبه لله تعالىٰ، إلَّا انصرَفَ من خَطيئَتِهِ كَهَيْئَتِهِ يومَ ولَدَتْهُ أُمُّهُ».

“When one of you begins ablution, rinses his mouth and sniffs water into his nostrils, the sins committed by his face, mouth, and nostrils are washed out. Then, when he washes his face as commanded by Allah, the sins of his face are washed out with the water from the tips of his beard. Then, he washes his hands up to the elbows and the sins of his hands are washed out with the water from his fingertips. Then, he passes his wet hands over his head and the sins of the head are

washed out with the water from the ends of his hair. Then, he washes his feet up to the ankles and the sins of his feet are washed out with the water from his toes. Then, if he stands up for prayer and praises Allah, glorifies Him, proclaims His greatness as He deserves and devotes his heart wholly to Allah, he emerges sin-free as the day his mother gave birth to him. When ʻAmr ibn ʻAbasah reported this Hadīth to Abu Umāmah, one of the Prophet's Companions, the latter said to him: "Watch what you are saying, O ʻAmr ibn ʻAbasah; a man will be getting all of this in one shot?" ʻAmr replied: "O Abu Umāmah, I have attained old age, my bones have become dry, my death is approaching, and there is no need for me to tell lies about Allah and His Messenger. Had I not heard this from the Messenger of Allah only once, twice, thrice (and he counted up to seven), I would never have reported it. But indeed I have heard it more than that." [Narrated by Muslim]

-- The Prophet's words "between the horns of the devil" mean: the two sides of his head. The meaning intended here is that the devil and his allies move and hold sway at that time. -- -- --

Words in the Hadīth:

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"I shall follow you": I will declare my Islam and stay with you in Makkah.

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Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) began his Da'wah secretly. Then, Allah Almighty bestowed His favor upon him and his Companions and empowered them in the land, as a reward for their patience over the harm and affliction they suffered. This is a great lesson for the Muslim preachers that they should not hasten the victory of Allah.

2) It shows the merit of Abu Bakr and Bilāl (may Allah be pleased with both of them), as they were among the earliest front-runners.

3) It is prohibited to imitate the disbelievers, even unintentionally. A person who prays when the sun rises or sets may not intend to imitate the disbelievers. Nonetheless, prayer at that time is forbidden.

4) It points out the virtue of ablution and that it expiates sins and misdeeds. This is a source of hope for the believers who purify themselves frequently.

439/28 - Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إذا أرادَ اللهُ تعالىٰ رحمةَ أُمَّةٍ قَبَضَ نبيَّهَا قبلَها، فجعَلَهُ لها فَرطاً وسَلَفاً بينَ يَدَيها، وإذا أرادَ هَلَكَةَ أُمَّةٍ، عَذَّبها ونبيُّهَا حَيٌّ، فَأَهْلَكَهَا وهوَ حَيٌّ ينظُرُ، فأَقَرَّ عيْنَهُ بِهَلاكِها حين كذَّبُوهُ وعَصَوا أَمْرَهُ».

"If Allah wills to show mercy to a people, He takes the soul of their prophet before them, thus making him a forerunner and an intercessor for them. Whereas, if He wills to destroy a people, He punishes them whilst their prophet is alive, witnessing their destruction, thus, consoling him by their destruction as they disbelieved in him and disobeyed his orders." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Allah is gentle and kind to this Ummah of Muhammad - may Allah increase them in honor - as He caused their Prophet to die before them.

2) The prophets cared about their peoples and were keen to look after them and set their affairs right.

3) The punishment and destruction of the disbelievers is a kind of victory for the path of the prophets (peace be upon them) and their followers.

52 - Chapter on the virtue of hope

In the Qur'an, the righteous servant is quoted as saying:

{وَأُفَوِّضُ أَمرِيٓ إِلَى ٱللَّهِۚ إِنَّ ٱللَّهَ بَصِيرُۢ بِٱلۡعِبَادِ * فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُواْ}

{"And I entrust my affair to Allah. Indeed, Allah is All-Seeing of the servants."

So Allah protected him from the evils they plotted} [Ghāfir: 44-45]

Guidance from the verses:

1) When a person entrusts his affairs to Allah Almighty, this is a sign of his true reliance upon his Lord.

2) Whoever entrusts his affairs to his Lord, He will suffice him and fulfill his needs.

440/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«قال الله _عز وجل_: أَنَا عِنْدَ ظَنِّ عَبْدِي بي، وأنا مَعَهُ حَيْثُ يَذكُرُني، وَاللهِ لَلهُ أَفْرَحُ بتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ بِالْفَلاةِ، وَمَنْ تَقَرَّبَ إِلَيَّ شِبْراً تَقَرَّبْتُ إِلَيه ذِراعاً، وَمَنْ تَقَرَّبَ إِلَيَّ ذِراعاً تَقَرَّبْتُ إليه بَاعاً، وإذا أَقْبَلَ إِلَيَّ يَمْشي أَقبَلتُ إِلَيه أُهَرْوِلُ».

"Allah Almighty said: 'I am just as My slave thinks of Me, and I am with him where he remembers Me.' By Allah, Allah is happier with the repentance of His slave than one of you who finds his lost camel in the desert. (Allah said:): 'He who comes closer to Me one span, I come closer to him one cubit; and he who comes closer to Me one cubit, I come closer to him one fathom; and if he comes to Me walking, I come to him running.'" [Narrated by Al-Bukhāri and Muslim] This wording is one of the versions

narrated by Muslim. It has already been explained in the previous chapter.

In a version narrated by Al-Bukhāri and Muslim: “And I am with him when he remembers me.” In this version: “And I am with him where he remembers me.” Both are correct.

Guidance from the Hadīth:

1) The Hadīth urges people to think well of their Lord, hope for His mercy, and hasten to repent to Him and draw close to Him through pious acts.

2) Positive thinking about Allah Almighty means that we hope for what is with Him even though it belongs to the realm of the Unseen, and that we do not get attached to what we and other people have even though it exists in this world.

Benefit:

When can a person be regarded as thinking well about Allah Almighty?

This is the case when he does what makes him deserving of Allah’s grace and mercy, by performing good deeds and feeling hopeful that Allah will accept them. But positive thinking coupled with lack of action or even commission of sins is only the way of the idle bankrupt incompetent ones.

441/2 - Jābir ibn ‘Abdullāh (may Allah be pleased with him) reported that he heard the

Prophet (may Allah's peace and blessings be upon him), three days before his death, say:

«لاَ يمُوتَنَّ أَحَدُكُم إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بالله _عز وجل_».

"Let none of you die without having good expectations of Allah Almighty." [Narrated by Muslim]

Words in the Hadīth:

"Let none of you die" means: Everyone should be keen not to die except in this state.

Guidance from the Hadīth:

1) A person should think well of Allah Almighty while doing the things that confirm this, like having sincere beliefs, doing good deeds, and adherence to the Sunnah of the Prophet (may Allah's peace and blessings be upon him).

2) The Prophet (may Allah's peace and blessings be upon him) was keen to guide his Ummah, and he showed intense compassion towards the believers in all his situations, even while on his death bed.

3) We are urged to be hopeful, especially at the time of death, for hope in this situation is the best condition for a person.

442/3 - Anas (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«قال الله تعالىٰ: يَا ابْنَ آدَمَ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلىٰ مَا كَانَ مِنكَ وَلا أُبَالِي، يَا ابْنَ آدَمَ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السماءِ، ثم اسْتَغْفَرْتَنِي غَفَرتُ

لَكَ وَلا أُبالي، يَا ابْنَ آدَمَ، إِنَّكَ لَوْ أَتَيْتَنِي بِقُرابِ الأَرضِ خطايا، ثُمَّ لَقَيْتَنِي لا تُشْرِكُ بِي شَيْئاً لأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً».

"Allah Almighty said: 'O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I shall forgive you, and I shall not mind. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to meet Me, ascribing no partner to Me, I shall bring you forgiveness nearly as great as it.'" [Narrated by Al-Tirmidhi and he classified it as Hasan (sound)]

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Guidance from the Hadīth:

1) It shows the vastness of Allah's grace and bounty, as His mercy encompasses all things. He only created mankind to show mercy to them through their servitude to Him, not to punish them.

2) It urges us to seek the forgiveness of Allah, supplicate Him, and hope for His mercy. This is a trait of the believers.

3) It points out the merit of Tawhīd and that it is one of the greatest means for expiating sins.

53 - Chapter on combining hope and fear

Know that when a person is in good health, he should be both fearful and hopeful, equally. But when he is sick, he should be solely hopeful. The

Islamic principles derived from the Qur'an and the Sunnah confirm this idea. Allah Almighty says:

{فَلَا يَأۡمَنُ مَكۡرَ ٱللَّهِ إِلَّا ٱلۡقَوۡمُ ٱلۡخَٰسِرُونَ}

{But no one feels secure from the plan of Allah except the losing people.} [Al-A'rāf: 99] He also says:

{إِنَّهُۥ لَا يَاۡيۡـَٔسُ مِن رَّوۡحِ ٱللَّهِ إِلَّا ٱلۡقَوۡمُ ٱلۡكَٰفِرُونَ}

{Indeed, no one despairs of relief from Allah except the disbelieving people.} [Yūsuf: 87] And He says:

{يَوۡمَ تَبۡيَضُّ وُجُوهٞ وَتَسۡوَدُّ وُجُوهٞ}

{On that Day some faces will turn white and some faces will turn black.} [Āl-'Imrān: 106] He also says:

{إِنَّ رَبَّكَ لَسَرِيعُ ٱلۡعِقَابِ وَإِنَّهُۥ لَغَفُورٞ رَّحِيمٞ}

{Indeed, your Lord is swift in penalty; and indeed, He is All-Forgiving, Most Merciful.} [Al-A'rāf: 167] And He says:

{إِنَّ ٱلۡأَبۡرَارَ لَفِي نَعِيمٖ * وَإِنَّ ٱلۡفُجَّارَ لَفِي جَحِيمٖ}

{Indeed, the righteous will be in pleasure.
And indeed, the wicked will be in Hellfire.} [Al-Infitār: 13-14] He also says:

{فَأَمَّا مَن ثَقُلَتۡ مَوَٰزِينُهُۥ * فَهُوَ فِي عِيشَةٖ رَّاضِيَةٖ * وَأَمَّا مَنۡ خَفَّتۡ مَوَٰزِينُهُۥ * فَأُمُّهُۥ هَاوِيَةٞ}

{So as for those whose scale is heavy,
they will be in a pleasant life.
But as for those whose scales are light,

their refuge will be an abyss.} [Al-Qāri'ah: 6-9] The verses in this regard are numerous. So, hope and fear come together in two connected verses or more or in one verse.

Guidance from the verses:

1) A person should be his own therapist. If he finds himself feeling secure from the scheming of Allah Almighty, which is manifest in his persistence in sin, he should turn away from this path and follow the path of fear. On the other hand, if he finds himself fearful beyond reason, he should also turn away from this path and follow the path of hope. He should act like this until his fear and hope are moderate and reasonable.

2) The Qur'an adopts the approach of combining fear and hope. So, a true insightful believer would follow the same approach, taking guidance from this noble Book.

443/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَوْ يَعْلَمُ المُؤْمِنُ ما عندَ اللهِ مِنَ العُقُوبَةِ ما طَمِعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الكافِرُ ما عِنْدَ اللهِ مِنَ الرَّحْمَةِ مَا قَنِطَ مِنْ جَنَّتِهِ أَحَدٌ».

"If a believer knew what is with Allah of punishment, no one would hope to enter His Paradise, and if a non-believer knew what is with Allah of mercy, no one would despair of entering His Paradise." [Narrated by Muslim]

Guidance from the Hadīth:

1) The believer is honored by Allah Almighty, as He gives him hope for entering Paradise and guides him to do good deeds.

2) The disbeliever holds no value in the sight of his Lord, as He keeps him away from righteous deeds because he has turned away from Allah and followed worldly desires and vain inclinations.

444/2 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

« إذا وُضِعَتِ الجِنَازَةُ، واحتَمَلَهَا النَّاسُ أَوْ الرِّجالُ عَلىٰ أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قالَتْ: قَدِّمُوني قَدِّمُوني، وَإِنْ كانتْ غَيرَ صالِحَةٍ قالَتْ: يا وَيْلَهَا! أَيْنَ تذْهَبُونَ بها؟ يَسْمَعُ صَوْتَها كُلُّ شَيْءٍ إِلَّا الإِنْسانُ، وَلَوْ سَمِعَهُ صَعِقَ ».

"When a deceased is placed on a bier and the people – or the men – carry it on their shoulders, if the he was righteous, it (the corpse) will say: 'Send me forward, send me forward', but if he was not righteous, it will say: 'Woe to it, where are you taking it?' Everything hears its voice, except humans. If they were to hear it, they would fall unconscious." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The righteous dead person hopes for Allah's reward, for he knows the good awaiting for him with his Lord.

2) It shows the Prophet's guidance in education, as he mentioned both fear and hope.

Benefit:

His words "and the people – or the men – carry it on their shoulders" indicate that the deceased should not be carried in car, for the following reasons:

1) This is a tradition among the disbelievers, and the Shariah prohibits us from imitating and copying them.

2) This contradicts the Prophet's guidance in carrying the dead persons.

3) Missing the benefit and lesson to be gained from carrying the bier and people seeing it.

You should know, fellow believer, that when remembrance of death disappeared from the hearts of the disbelieving nations and they indulged in vain desires and worldly pleasures, they started to avoid any reminder of death. So, they place their dead within these closed boxes inside cars.

4) It is a strong reason for reducing the number of those who follow the funeral procession in pursuit of the reward. Not everyone can join the funeral in this manner.

5) Holding the funeral through cars and motorcades does not accord with the simplicity and ease of the Islamic Shariah in terms of keeping away from formalities with regard to death.

Excluded from this prohibition is anything dictated by need, such as the graves being quite far, in which case we can do so as much as needed, without engaging in such formalities.

445/3 - Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الجَنَّةُ أَقْرَبُ إِلىٰ أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذٰلِكَ».

"Paradise is nearer to one of you than his shoe laces, and so is Hell." [Narrated by Al-Bukhāri]

Words in the Hadīth:

Shoe laces are given as an example of nearness because the shoes are in contact with the body.

Guidance from the Hadīth:

1) A person should seek to redress any shortcoming in his fear or hope.

2) In his work and endeavor, a person is heading either to Paradise or Hellfire. So, the one guided to righteous deeds should be grateful to his Lord.

54 - Chapter on the merit of weeping out of fear from Allah and out of longing for Him.

Allah Almighty says:

{وَيَخِرُّونَ لِلأَذْقَانِ يَبكُونَ وَيَزِيدُهُم خُشُوعا}

{And they fall upon their faces weeping, and it [i.e. the Qur'an] increases them in humble submission.} [Al-Isrā': 109] He also says:

{أَفَمِن هَٰذَا ٱلۡحَدِيثِ تَعۡجَبُونَ * وَتَضۡحَكُونَ وَلَا تَبۡكُونَ}

{Then at this statement do you wonder?
And you laugh and do not weep.} [An-Najm: 59-60]

Guidance from the verses:

1) The reason behind a person weeping out of fear from Allah is either fear after the commission of a sin that left within him a feeling of being rejected, or longing for Him, if this follows a pious act that left within him a feeling of love for Him and closeness to Him.

2) Expressing disapproval of hard-hearted people whose tears dried up because of their harshness.

446/1 - Ibn Mas'ūd (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said to me:

«اقْرَأ عليَّ القُرآنَ»

"Recite the Qur'an to me." I said: "O Messenger of Allah, should I recite it to you while it has been revealed to you!" He said:

«إنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْري»

"I like to hear it from others." I recited to him Sūrat Al-Nisā' till I reached this verse:

{فَكَيفَ إِذَا جِئنَا مِن كُلِّ أُمَّةٍ بِشَهِيد وَجِئنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدا}

{So how [will it be] when We bring from every nation a witness and We bring you, [O Muhammad], against these [people] as a witness?} [An-Nisā': 41] Thereupon, he said: "Enough, now." I turned toward him and saw him shedding tears. [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) We are urged to contemplate the Qur'an as we recite it or listen to its recitation. This brings tears to our eyes and fear into our hearts. Indeed, the thirst of our hearts is quenched by remembrance of Allah Almighty.

2) The Prophet (may Allah's peace and blessings be upon him) used to weep and feel fearful of Allah during Qur'an recitation, and Allah Almighty says: {There has certainly been for you in the Messenger of Allah an excellent pattern.}

447/2 - Anas (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) delivered to us a sermon the like of which I have never heard. He said:

«لَوْ تَعْلَمُونَ ما أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً، وَلَبَكَيْتُمْ كثيراً»،

"By Allah, if you were to know what I know, you would laugh a little and weep much." Thereupon, the Prophet's Companions covered their faces and began to sob. [Narrated by Al-Bukhāri and Muslim] It has been previously cited in the chapter on fear.

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the Prophet's guidance in preaching people and urging them to weep out of fear of Allah Almighty.

2) A person's ignorance and wrongdoing cause him not to weep.

3) It points out the Companions' merit and how they were directly moved by the Prophet's preaching. How far from it are those to whom clear verses and Hadīths are read and they are not moved! And they may be humbled and weep upon hearing songs and poems. We should find a way to revive the approach of the Companions in listening.

Benefit:

In another version of the Hadīth: "Allah Almighty revealed to him: 'O Muhammad, why do you cause my slaves to despair?' So, the Prophet (may Allah's peace and blessings be upon him) returned and said: 'Rejoice, and do good deeds properly and moderately.'"

So, the Hadīth urges us to combine hope and fear, for fear alone causes despair, and hope alone inspires arrogance and self-conceit.

448/3 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لاَ يَلِجُ النَّارَ رَجُلٌ بَكَىٰ مِنْ خَشْيَةِ الله حَتَّىٰ يَعُودَ اللَّبَنُ في الضَّرْعِ، وَلا يَجْتَمِعُ غُبَارٌ في سَبِيلِ الله وَدُخانُ جَهَنَّمَ».

"One who weeps out of fear of Allah will not enter Hellfire till milk returns back in the udder; and the dust raised on account of fighting in the way of Allah will not exist together with the smoke of Hellfire." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Weeping out of fear of Allah Almighty inspires uprightness, and thus it protects one from the punishment in Hellfire.

2) It is a sign of sincere faith that a person sheds tears out of fear of his Lord.

449/4 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«سَبْعَةٌ يُظِلُّهُمُ الله في ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلَّا ظِلُّه: إمامٌ عادِلٌ، وشَابٌ نَشَأَ في عِبَادَةِ الله تَعالىٰ، وَرَجُلٌ قَلْبُهُ مُعَلَّق في المَسَاجِدِ، وَرَجُلانِ تَحَابَّا في الله؛ اجْتَمَعَا عَلَيْهِ، وتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللهَ، ورَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفاها، حتَىٰ لاَ تَعْلَمَ شِمالُهُ ما تُنْفِقُ يَمينُه، ورَجُلٌ ذَكَرَ اللهَ خَالِياً فَفَاضَتْ عَيْنَاهُ».

"Seven people Allah will give them His shade on the Day when there would be no shade but His shade: a just ruler; a young man who grew up in the worship of Allah; a man whose heart is attached to the mosques; two men who love each other for the sake

of Allah so they meet and depart from each other for His sake; a man whom a woman of status and beauty tries to seduce but he (rejects her advances and) says: 'I fear Allah'; a man who gives in charity and conceals it (to such an extent) that his left hand does not know what his right hand has given; and a man who remembers Allah in solitude so his eyes overflow with tears." [Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) He who weeps out of fear of Allah is among the seven types of people whom Allah will shade under His shade.

2) It is recommended that a person remembers Allah Almighty while his mind is free from any other thought and his place is free from any other person; thus his weeping would be purely for Allah's sake.

450/5 - 'Abdullāh ibn al-Shikhkhīr (may Allah be pleased with him) reported: I came to the Prophet (may Allah's peace and blessings be upon him) while he was praying. He was sobbing with his chest wheezing like a boiling pot. [Narrated by Abu Dāwūd and Al-Tirmidhi in Al-Shamā'il with an authentic Isnād]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It highlights the Prophet's perfect fear of Allah Almighty. The sound of his weeping was a clear sign of that.

2) There is nothing wrong with signs of humility showing on a person without affectation. Verily, a good deed brings light and radiance to the faces of the pious.

451/6 - Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said to Ubayy ibn Ka'b (may Allah be pleased with him):

«إِنَّ الله _عز وجل_ أَمَرَني أَنْ أَقْرَأَ عَلَيْكَ: {لَم يَكُنِ ٱلَّذِينَ كَفَرُواْ}»، قَالَ: وسَمَّانِي؟ قالَ: «نَعَمْ» فَبَكىٰ أُبَيّ.

"Allah Almighty commanded me to recite to you the Sūrah of Al-Bayyinah." He said: "And He mentioned me by name?" He said: "Yes." Thereupon, Ubayy wept. [Narrated by Al-Bukhāri and Muslim]

In another version: "Ubayy kept weeping."

Guidance from the Hadīth:

1) It shows the merit of the Companion Ubayy ibn Ka'b (may Allah be pleased with him), for he was one of those versed in Qur'an's memorization and recitation. So, Allah Almighty mentioned him by name.

2) It is permissible to weep upon the occurrence of pleasant things and blessings.

3) It highlights the merit of Sūrat Al-Bayyinah, as it includes Tawhīd (monotheism), the message, the Hereafter, the scrolls, the scriptures revealed to the prophets, mention of prayer, Zakah, and sincerity, and demonstration of the conditions of people in Paradise and Hellfire. So, it sheds light on good things in the worldly life and in the Hereafter.

452/7 - Anas ibn Mālik (may Allah be pleased with him) reported: After the Prophet's death, Abu Bakr said to 'Umar (may Allah be pleased with both of them): "Let us visit Umm Ayman just as the Messenger of Allah used to visit her." When they came to her, she wept. They said to her: "What makes you weep? Do you not know that what is with Allah is better for the Messenger of Allah?" She said: "I am not weeping because of not knowing that what is with Allah is better for the Messenger of Allah, but I weep because the revelation from the sky has stopped." Her words moved them to tears and they began to weep along with her. [Narrated by Muslim] It has been previously cited in the chapter on visiting good people.

Guidance from the Hadīth:

1) The Companions (may Allah be pleased with them) had soft hearts. A small reminder of faith would move them and touch their hearts.

2) When a person visits his fellow Muslims, he ought to mention to them what revives their faith

and brings tears to their eyes out of fear of Allah Almighty.

453/8 - Ibn ‘Umar (may Allah be pleased with him and his father) reported: When the Prophet’s illness got worse, he was asked about (leading) the prayer so he said:

«مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»،

“Order Abu Bakr to lead the people in prayer.” Thereupon, ‘Ā’ishah (may Allah be pleased with her) said: “Abu Bakr is a softhearted man; when he recites the Qur’an, he cannot help but weep.” He still said: “Order him to lead the prayer.” In another version by ‘Ā’ishah, she said: I said: “If Abu Bakr leads the prayer in place of you, people will not be able to hear him due to his weeping.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It describes Abu Bakr (may Allah be pleased with him) and how much he feared Allah Almighty.

2) Unaffected softheartedness and weeping during recitation of the Qur’an is commendable.

454/9 - Ibrahīm ibn ‘Abd al-Rahmān ibn ‘Awf reported that food was brought to his father, ‘Abd al-Rahman ibn ‘Awf (may Allah be pleased with him), and he was fasting (that day); so he said: “Mus‘ab ibn ‘Umayr was martyred and he was better than me, but only one garment was available to shroud him. It was so small that if his head was

covered, his feet remained uncovered, and if his feet were covered, his head remained uncovered. Then, the bounties of this world were bestowed upon us generously - or he said: We were given of this world what we were given - I am afraid that the reward of our good deeds has been hastened to us in this world (instead of the Hereafter)." Upon saying this, he started crying and left the food untouched. [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It is recommended to remember the lives of the righteous people, for this helps one proceed on the path to Paradise.

2) When a person mentions his companions and fellow Muslims, he should mention their good actions and attributes, and he should ask Allah's forgiveness for them and avoid saying about them what would upset them.

3) In terms of worship, a person should compare himself to those better than him, and in terms of worldly affairs, he should compare himself to those below him. In this way, he will always be keen to do more good deeds and show gratitude to his Lord.

455/10 - Abu Umāmah Sudayy ibn 'Ajlān al-Bāhili (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَيْسَ شيءٌ أَحَبَّ إلىٰ الله تعالىٰ من قَطْرَتَيْنِ وَأَثَرَيْنِ: قَطْرَةُ دُمُوعٍ من خَشْيَةِ الله، وَقَطْرَةُ دَمٍ تُهرَاقُ في سَبِيلِ الله. وَأَمَّا الأَثَرَانِ: فَأَثَرٌ في سَبِيلِ الله تَعالىٰ، وَأَثَرٌ في فَرِيضَةٍ مِنْ فَرَائِضِ الله تعالىٰ».

"Nothing is dearer to Allah Almighty than two drops and two marks: a drop of tears shed out of fear of Allah and a drop of blood shed in the cause of Allah. As for the two marks, they are a mark left in the cause of Allah and a mark left in observing one of the obligations prescribed by Allah Almighty." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Weeping out of fear of Allah Almighty is one of the best virtuous deeds.

2) It points out the merit of drawing close to Allah Almighty by performing the various kinds of obligations He ordained.

There are many other Hadīths in this chapter, including the following:

456/11 - Al-'Irbād ibn Sāriyah (may Allah be pleased with him) reported:

«وَعَظَنَا رسولُ الله صلى الله عليه وسلم مَوْعِظَةً وَجِلَتْ مِنها القُلُوبُ، وَذَرَفَتْ مِنْهَا العُيُونُ».

The Messenger of Allah (may Allah's peace and blessings be upon him) delivered to us such a

sermon that brought fear to our hearts and tears to our eyes. It has previously been cited in the chapter on prohibiting religious innovations.

Guidance from the Hadīth:

1) It highlights that a sermon should be eloquent and touching; making the eyes tearful and the hearts fearful.

2) The moving speech is what comes out of the beacon of Shariah and the guidance of revelation and thus finds its way into the hearts.

55 - Chapter on the virtue of asceticism in the worldly life and the merit of poverty

Allah Almighty says:

{إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَتَفَكَّرُونَ}

{The example of [this] worldly life is like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as stubble, as if it had not flourished the day before. Thus do We explain in detail the signs for a people who give thought.} [Yūnus: 24] He also says:

{وَٱضرِب لَهُم مَّثَلَ ٱلحَيَوٰةِ ٱلدُّنيَا كَمَآءٍ أَنزَلنَٰهُ مِنَ ٱلسَّمَآءِ فَٱختَلَطَ بِهِۦ نَبَاتُ ٱلأَرضِ فَأَصبَحَ هَشِيما تَذرُوهُ ٱلرِّيَٰحُۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيءٖ مُّقتَدِرًا * ٱلمَالُ وَٱلبَنُونَ زِينَةُ ٱلحَيَوٰةِ ٱلدُّنيَاۖ وَٱلبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيرٌ عِندَ رَبِّكَ ثَوَابا وَخَيرٌ أَمَلا}

{And give them the example of the life of this world; like rain which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes dry remnants, scattered by the winds. And Allah is Most Capable over all things.

Wealth and children are adornment of the worldly life. But the lasting good deeds are better to your Lord in reward and better for [one's] hope.} [Al-Kahf: 45-46] And He says:

{ٱعلَمُوٓاْ أَنَّمَا ٱلحَيَوٰةُ ٱلدُّنيَا لَعِبٞ وَلَهوٞ وَزِينَةٞ وَتَفَاخُرُۢ بَينَكُم وَتَكَاثُرٞ فِي ٱلأَموَٰلِ وَٱلأَولَٰدِۖ كَمَثَلِ غَيثٍ أَعجَبَ ٱلكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصفَرّٗا ثُمَّ يَكُونُ حُطَٰمٗاۖ وَفِي ٱلأٓخِرَةِ عَذَابٞ شَدِيدٞ وَمَغفِرَةٞ مِّنَ ٱللَّهِ وَرِضوَٰنٞۚ وَمَا ٱلحَيَوٰةُ ٱلدُّنيَآ إِلَّا مَتَٰعُ ٱلغُرُورِ}

{Know that the life of this world is but amusement and diversion and adornment and boasting among yourselves and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.} [Al-Hadīd: 20] He also says:

{زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلبَنِينَ وَٱلقَنَٰطِيرِ ٱلمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلفِضَّةِ وَٱلخَيلِ ٱلمُسَوَّمَةِ وَٱلأَنعَٰمِ وَٱلحَرثِۗ ذَٰلِكَ مَتَٰعُ ٱلحَيَوٰةِ ٱلدُّنيَاۖ وَٱللَّهُ عِندَهُۥ حُسنُ ٱلمَـَٔابِ}

{Beautified for people is the love of what they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.} [Āl ʻImrān: 14] And He says:

{يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعدَ ٱللَّهِ حَقّٞۖ فَلَا تَغُرَّنَّكُمُ ٱلحَيَوٰةُ ٱلدُّنيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلغَرُورُ}

{O mankind, indeed the promise of Allah is true, so let not the worldly life delude you and be not deceived about Allah by the Deceiver [i.e. Satan].} [Fātir: 5] He also says:

{أَلۡهَىٰكُمُ ٱلتَّكَاثُرُ (1) حَتَّىٰ زُرۡتُمُ ٱلۡمَقَابِرَ (2) كَلَّا سَوۡفَ تَعۡلَمُونَ (3) ثُمَّ كَلَّا سَوۡفَ تَعۡلَمُونَ (4) كَلَّا لَوۡ تَعۡلَمُونَ عِلۡمَ ٱلۡيَقِينِ (5) لَتَرَوُنَّ ٱلۡجَحِيمَ (6) ثُمَّ لَتَرَوُنَّهَا عَيۡنَ ٱلۡيَقِينِ (7) ثُمَّ لَتُسۡـَٔلُنَّ يَوۡمَئِذٍ عَنِ ٱلنَّعِيمِ(8)}

{Competition in [worldly] increase diverts you,
until you visit the graveyards.
No! You are going to know.
Then, no! You are going to know.
No! If only you knew with knowledge of certainty.
You will surely see the Hellfire.
Then you will surely see it with the eye of certainty.
Then you will surely be asked that Day about pleasure.} [At-Takāthur: 1-8] And He says:

{وَمَا هَٰذِهِ ٱلۡحَيَوٰةُ ٱلدُّنۡيَآ إِلَّا لَهۡوٞ وَلَعِبٞۚ وَإِنَّ ٱلدَّارَ ٱلۡأٓخِرَةَ لَهِيَ ٱلۡحَيَوَانُۚ لَو كَانُواْ يَعۡلَمُونَ}

{And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter is the [eternal] life, if only they knew.} [Al-'Ankabūt: 64] There are many other well-known verses in this respect.

Guidance from the verses:

1) The life of this world, with all its pleasures, is nothing but temporary enjoyment. So, a wise person would treat it as an abode of passing, not of permanent stay.

2) Allah is merciful to His servants, as He warned them of getting deceived by this world and opened for them the doors of the Hereafter.

As for the relevant Hadīths,

they are too many to be counted. So, we only mention some of them.

457/1 - 'Amr ibn 'Awf al-Ansāri (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) sent Abu 'Ubaydah ibn al-Jarrāh to Bahrain to collect its tribute. So, he returned from Bahrain with wealth. The Ansār got news of it and joined the Prophet in the Fajr prayer. When the Prophet (may Allah's peace and blessings be upon him) concluded the prayer, they stood in his way. When he saw them, he smiled and said: "I think you have heard

about the arrival of Abu ‘Ubaydah with something from Bahrain.” They said: “Yes, O Messenger of Allah.” He said:

«أبشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ، فوَاللهِ ما الفَقْرَ أَخْشَىٰ عَلَيْكُمْ، ولكِنِّي أَخْشَىٰ عَلَيْكُمْ أَن تُبْسَطَ الدُّنْيَا عَلَيْكُم، كما بُسِطَتْ عَلىٰ مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا، فَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ».

“Rejoice and hope for that which will please you. By Allah, it is not poverty that I fear for you, but I fear that this world will be opened up with its wealth for you as it was opened to those before you; and that you would vie with one another over it as they did and eventually it ruins you as it ruined them.” [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Its tribute: a tax paid by its residents, who were mostly Magians. A tribute is money paid by non-Muslims in subjugation to Muslims in return for staying as non-Muslims and receiving protection for their families, property, and religion.

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Guidance from the Hadīth:

1) Poverty may be better for people, as wealth often makes them transgress the bounds.

2) The Prophet’s perfect approach in dealing with human souls in a way that reforms them. He knew what the Ansār wanted, and so he gave them hope and put their hearts at ease.

458/2 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) sat on the pulpit and we sat around him. He said:

«إِنَّ مِمّا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِن زَهْرَةِ الدُّنْيَا وزِينَتِهَا».

"Verily, among the things I fear for you after me are the splendor and pleasures of this worldly life when they become plentifully available to you." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Attachment to worldly life that makes a person forget about the Hereafter is the thing that the Prophet (may Allah's peace and blessings be upon him) feared most for his Ummah.

2) The Prophet (may Allah's peace and blessings be upon him) was compassionate toward his Ummah and keen on their salvation. He feared they might get attached to the transient pleasures and forget the permanent ones. Callers to Allah Almighty should adopt this same approach.

3) The Prophet (may Allah's peace and blessings be upon him) informed us about the condition of his Ummah and that worldly life will be opened for them along with its ornaments and temptations.

459/3 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللهَ تَعالىٰ مُسْتَخْلِفُكُمْ فِيهَا، فَيَنْظُرُ كَيفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ».

"The life of this world is sweet and green, and Allah makes you generations succeeding one another so that He may try you with respect to your actions. So beware of (the temptations of) this world and beware of (the temptations of) women." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) People can enjoy the permissible worldly pleasures, for life is sweet and green.

2) A person's duty in this life is to worship Allah and establish servitude to Him:

{وَمَا خَلَقتُ ٱلجِنَّ وَٱلإِنسَ إِلَّا لِيَعبُدُونِ}.

{I have not created jinn and men except to worship Me.}

460/4 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«اللهمَّ لا عَيْشَ إلَّا عَيْشُ الآخِرَةِ».

"O Allah, there is no true life except the life of the Hereafter." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The truly blissful life a person seeks to attain and feels joyful when he gets is the life of the Hereafter. As for worldly life, it is mixed with different kinds of trials and troubles.

2) A believer is urged to care about the reward and blessings from Allah Almighty, which are permanent.

461/5 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يَتْبَعُ الميتَ ثَلاثَةٌ: أَهْلُهُ وَمَالُهُ وَعَمَلُهُ؛ فَيَرْجِعُ اثْنانِ، ويَبْقَىٰ مَعَهُ وَاحِدٌ؛ يَرْجِعُ أَهْلُهُ وَمَالُهُ، ويَبْقَىٰ عَمَلُهُ».

"A dead person is followed (to the grave) by three: his family, his wealth, and his deeds. Then two of them return - his family and his wealth - and only his deeds remain with him." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) What truly benefits a deceased person is his good deeds. So, blissful are those who are taken to their graves with abundant righteous deeds.

2) A person's family and property are but temporary deposits with him, and he will eventually go to his Lord and leave them behind.

462/6 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يُؤْتَىٰ بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِي النَّارِ صَبْغَةً، ثُمَّ يُقَالُ: يا ابْنَ آدَمَ، هَلْ رَأَيْتَ خَيْراً قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ ؟ فَيَقُولُ: لا واللهِ يَارَبِّ. وَيُؤْتَىٰ بِأَشَدِّ النَّاسِ بُؤْساً فِي الدُّنْيَا مِنْ أَهْلِ الجَنَّةِ، فَيُصْبَغُ صَبْغَةً فِي الجَنَّةِ، فَيُقَالُ لَهُ: يا ابْنَ آدَمَ هَلْ رَأَيْتَ بُؤْساً قَطُّ ؟ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ ؟ فيقولُ: لا وَاللهِ، مَا مَرَّ بِي بُؤْسٌ قَطُّ، وَلا رَأَيْتُ شِدَّةً قَطُّ».

"The most privileged of people in this world, from among the dwellers of Hellfire, will be brought on

the Day of Judgment and dipped once in Hellfire and then he will be asked: 'O son of Adam, have you ever experienced any bliss?' He will say: 'No my Lord, by Allah, I have not.' Then, the most miserable of people in this world, from among the dwellers of Paradise, will be dipped once in Paradise and then he will be asked: 'O son of Adam, have you ever experienced any misery?' He will say: 'No, by Allah, I have never been in misery nor have I experienced any hardship.'" [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The bliss and torment in the life of this world are nothing compared to the bliss in Paradise and the torment in the Hellfire. This fact prompts us to be patient and hopeful.

2) When Allah Almighty bestows favors upon evil people in the worldly life, this does not mean that He loves them. Rather, He only gives them their share in this life so that they will have nothing but punishment in the Hereafter when they meet Him.

463/7 - Al-Mustawrid ibn Shaddād (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: «مَا الدُّنْيَا في الآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ أُصْبُعَهُ في اليَمِّ، فَلْيَنْظُرْ بِمَ يرْجِعُ؟».

"This world in comparison with the Hereafter is like the amount of water one of you gets when he dips his finger in the sea. Let him look what his finger returns with." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The worldly life is lowly and transient. A wise person would make it a means by which he can win in the Hereafter.

2) It is permissible to set examples to clarify meanings.

464/8 - Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) was passing through the market with his Companions on his both sides, when he saw a dead lamb with very short – or cut – ears. He held its ear and said:

«أَيُّكُمْ يُحِبُّ أَنْ يكُونَ هذَا لَهُ بِدِرهمٍ؟»

"Which one of you would like to have this for a dirham?" They replied: "We do not like to have it for anything, and what shall we do with it?" Then he asked:

«أَتُحِبُّونَ أَنَّهُ لَكُمْ؟»

"Would you like to have it for nothing?" They replied: "Had it been alive, it would have been

defective because of its short – or cut – ears, and this is more so as it is dead." He said:

«فَوَاللهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللهِ مِنْ هذَا عَلَيْكُمْ».

"By Allah, the world is less worthy to Allah than this is to you." [Narrated by Muslim]

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Guidance from the Hadīth:

1) The worldly life and all that it contains is more lowly and worthless in the sight of Allah than the carcass of a defective animal. How could it deceive people then!

2) The scholars should remind people of the worthlessness of this world, urge them to live in it in an ascetic way, and warn them of attachment to it. There is nothing wrong with enjoying the permissible pleasures in this life, provided that one does not forget the Hereafter.

465/9 - Abu Dharr (may Allah be pleased with him) reported: While I was walking with the Prophet (may Allah's peace and blessings be upon him) in the Harra of Madīnah, (Mount) Uhud came in sight. Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: "O Abu Dharr!" I said: "At your service, O Messenger of Allah!" He said:

«مَا يَسُرُّنِي أَنَّ عِنْدِي مِثْلَ أُحُدٍ هَذَا ذَهباً، تمْضِي عَلَيَّ ثَلاثَةُ أَيَّامٍ وَعِنْدِي مِنْهُ دِينَارٌ، إِلَّا شَيْءٌ أُرْصِدُهُ لِدَيْنٍ، إِلَّا أَنْ أَقُولَ بِهِ فِي عِبَادِ اللهِ هكَذَا وَهكَذَا وَهكَذَا» عن يَمِينِه، وعن شمالِه، وعن خلفه. ثم سار، فقال: «إِنَّ الأَكثَرِينَ هُمُ الأَقَلُّونَ يَوْمَ

القيامةِ، إلَّا مَنْ قَالَ بالمَالِ هكَذا وهكَذا وهكَذا» عن يمينِهِ، وعن شمالِهِ، ومِن خَلْفه، «وَقَلِيلٌ مَا هُم». ثم قال لي: «مَكَانَكَ لاَ تَبْرَحْ حَتَّىٰ آتِيَكَ». ثم انْطَلَقَ في سَوَادِ اللَّيْلِ حتىٰ تَوَارَىٰ، فَسَمِعْتُ صَوْتاً قَدِ ارْتَفَعَ، فَتَخَوَّفْتُ أَنْ يَكُونَ أَحَدٌ عَرَضَ للنَّبِيِّ صلى الله عليه وسلم، فَأَرَدْتُ أَنْ آتِيَهُ، فَذَكَرْتُ قوله: «لا تَبْرَحَ حتَّىٰ آتِيَكَ»، فلم أَبْرَحْ حَتَّىٰ أتاني، فَقُلْتُ: لقد سَمِعْتُ صَوْتاً تَخَوَّفْتُ منه، فَذَكَرْتُ له، فقال: «وَ هَلْ سَمِعْتَهُ ؟» قلت: نَعَم، قال: «ذَاكَ جِبريلُ أَتاني، فقال: مَن مات مِنْ أُمَّتِكَ لا يُشرِكُ بِالله شَيئاً دَخَلَ الجَنَّةَ»، قلتُ: وَإِنْ زَنَىٰ وَإِنْ سَرَقَ؟ قال: «وَإِن زَنَىٰ وَإِن سَرَقَ».

“I would not be pleased to have the like of Uhud in gold and three days pass while even one dinar thereof remains with me, except what I keep to repay debts. Otherwise, I would distribute it among Allah’s slaves like this, and like this, and like this,” pointing to his right, his left, and behind his back. He then walked and said: “The rich ones will be the ones with the least good deeds on the Day of Judgment except those who spend their wealth like this, and like this, and like this,” pointing to his right, his left, and behind his back, “but these are only few.” Then he said to me: “Stay in your place. Do not leave it until I come back to you.” Then he proceeded in the darkness of night until he went out of sight. I then heard a voice and I was afraid that someone might have attacked the Prophet. So I wanted to go to him, but I remembered what he had said: “Do not leave until I come back to you.” Therefore, I stayed at my place until he came back to me. I said: “I heard a voice and I was afraid of it,” and I mentioned that to him. He said: “You heard

it?" I replied: "Yes." He said: "That was Jibrīl, who came to me and said: 'If anyone of your Ummah dies without associating anything with Allah, he will enter Paradise." I said: "Even if he commits fornication and theft?" He said: "Even if he commits fornication and theft." [Narrated by Al-Bukhāri and Muslim; this is the wording narrated by Al-Bukhāri]

466/10 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لو كان لي مِثْلُ أُحُدٍ ذَهَباً، لَسَرَّني أَلَّا تَمُرَّ عَلَيَّ ثَلاثُ لَيَالٍ وَعِندِي منه شَيْءٌ، إِلَّا شَيْءٌ أُرْصِدهُ لِدَينٍ».

"If I had gold equal to (Mount) Uhud, it would please me that I should have nothing left of it with me after the passage of three nights, except what I might retain to repay a debt." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Harra: a land covered in black stones.

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Guidance from the Hadīths:

1) They point out the merit of Tawhīd and that it expiates sins, and that whoever fulfills Tawhīd will enter Paradise, without punishment or reckoning.

2) The Prophet (may Allah's peace and blessings be upon him) was the most ascetic of all people with

regard to the worldly life, along with having perfect richness and contentment in his heart.

3) Wealthy people mostly transgress and act arrogantly.

{كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ (6) أَن رَّآهُ اسْتَغْنَىٰ (7)}.

{No! [But] indeed, man transgresses,
because he sees himself self-sufficient.}

4) Abu Dharr (may Allah be pleased with him) was most polite towards the Prophet (may Allah's peace and blessings be upon him). He respected his command and did not disobey it, even for some likely need or benefit. Indeed, all goodness lies in following the infallible Prophet (may Allah's peace and blessings be upon him).

5) Wealth is the best help whereby a righteous person can do a lot of good. A fortunate person is the one endowed with wealth and knowledge, for he will spend the money on the charitable causes he knows about.

467/11 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«انْظُرُوا إِلىٰ مَنْ هُوَ أَسْفَلَ مِنْكُمْ، وَلا تَنْظُرُوا إِلىٰ مَنْ هُوَ فَوقَكُم، فَهُوَ أَجْدَرُ أَلا تَزْدَرُوا نِعمَةَ الله عَلَيْكُمْ».

"Look at those who are below you, and do not look at those who are above you, for that is more likely to hold you back from belittling the blessings that Allah has bestowed upon you." [Narrated by Al-Bukhāri and Muslim; this is the wording of Muslim]

In the version by Al-Bukhāri: “When one of you looks at those who are superior to him in property and appearance, he should look at those who are inferior to him.”

Words in the Hadīth:

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Guidance from the Hadīth:

1) It urges us to give thanks to Allah Almighty for His blessings, even if we are less fortunate than others in this regard.

2) The Shariah came to refine people’s souls and manners and reform their conditions.

468/12 - He also reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«تَعِسَ عَبْدُ الدِّينَارِ وَالدِّرْهَمِ وَالقَطِيفَةِ وَالخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ».

“Wretched is the slave of the dinar (gold coin) and dirham (silver coin) and of fancy clothes of velvet and striped silk. If he is given, he is satisfied; but if he is not given, he is unsatisfied.” [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) A human being is inevitably a slave. He is either a slave to Allah or a slave to his lusts.

2) Dispraised is the one who gets distracted by wealth from Allah Almighty, feeling joyful when he is given of it and sad when deprived.

469/13 - Abu Hurayrah (may Allah be pleased with him) reported: "I have seen seventy of the people of the Suffah, and none of them had a shirt on them. They had either a lower garment (waist sheet) or a sheet which they tied around their necks. Some reached halfway down the shins and some reached the ankles; and the one wearing it would hold it with his hand to avoid exposing his private parts." [Narrated by Al-Bukhāri]

Words in the Hadīth:

The people of the Suffah: They are the guests of Islam from among the poor Companions. They used to take shelter in an area at the back of the Prophet's mosque known as Suffah.

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Guidance from the Hadīth:

1) The leading figures of this Ummah would mostly have little worldly possessions, and they include the people of the Suffah from among the Prophet's Companions.

2) Poverty does not prevent a person from being diligent in doing good. In fact, at the hands of those ascetic Companions, countries and people's hearts were opened to Islam. So, do not be sad, O poor and patient Muslim!

470/14 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الدُّنْيَا سِجْنُ المُؤْمِنِ وَجَنَّةُ الكَافِرِ».

"This world is a prison for the believer and a paradise for the disbeliever." [Narrated by Muslim]

Guidance from the Hadīth:

1) This world is so insignificant in the sight of Allah Almighty that it was likened to a prison for the believer.

2) If a person finds nothing but pure bliss in this world and suffers no affliction, he should check his heart and deeds, for the Prophet (may Allah's peace and blessings be upon him) described the condition of a believer in this worldly life as that of a prisoner.

471/15 - Ibn 'Umar (may Allah be pleased with him and his father) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) held me by the shoulders and said:

«كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ».

"Be in this world as if you are a stranger or a wayfarer."

Ibn 'Umar (may Allah be pleased with him and his father) used to say: "In the evening do not

expect [to live until] the morning, and in the morning do not expect [to live until] the evening. Take advantage of your health before times of sickness, and take advantage of your life before your death." [Narrated by Al-Bukhāri]

They commented on this statement, saying: It means: Do not be attracted to this life or regard it as an abode of long stay. Do not hold the thought that you will live for long or have a keen interest in it except as a stranger who only cares for certain things in other than his home. And do not get preoccupied with things that should not concern a stranger who wants to return to his family.

Guidance from the Hadīth:

1) The Prophet holding Ibn 'Umar by the shoulders is a sign of his love for him.

2) It is recommended that a teacher holds his student by the shoulders as he teaches him and preaches to him. This inspires friendliness and draws his attention.

3) The Prophet (may Allah's peace and blessings be upon him) was keen to deliver everything good to his Ummah.

4) A person in this world is like a traveler. The worldly life is not an abode of permanent stay, rather a transit passage.

5) The believer is a stranger in this world because Paradise is his original home.

{وَيَٰٓـَٔادَمُ ٱسۡكُنۡ أَنتَ وَزَوۡجُكَ ٱلۡجَنَّةَ}

{And We said: "O Adam, dwell, you and your wife, in Paradise."} But his enemy, Satan, drove him out of it and took him captive. So, he is now living in captivity, with constant longing for his home.

472/16 - Sahl ibn Sa'd al-Sā'idi (may Allah be pleased with him) reported: A man came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, direct me to a deed which, if I do it, [will cause] Allah to love me and the people to love me." He said:

«ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللهُ، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ».

"Be indifferent to the worldly life, Allah will love you; and be indifferent to what people have, people will love you." [Narrated by Ibn Mājah and others, with sound Isnāds]

Guidance from the Hadīth:

1) The Companions (may Allah be pleased with them) were keen to ask about what would benefit them and draw them close to Allah Almighty.

2) If a person renounces worldly life and aspires to what Allah has, his Lord will love him.

3) It encourages us not to covet people's possessions. That is why all messengers would not ask their peoples for wages.

473/17 - Al-Nu'mān ibn Bashīr (may Allah be pleased with him and his father) reported that 'Umar ibn al-Khattāb (may Allah be pleased with

him) mentioned what the people had gained of worldly pleasures and said: "I saw how the Messenger of Allah (may Allah's peace and blessings be upon him) would pass a whole day writhing (from hunger), not even finding bad dates to fill his stomach with." [Narrated by Muslim]

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Guidance from the Hadīth:

1) A person's condition in this world is not a true measure of his status in the sight of Allah. A case in point is the Prophet (may Allah's peace and blessings be upon him), the noblest of all people, who would go to sleep while suffering hunger.

2) The Prophet (may Allah's peace and blessings be upon him) led an ascetic life and endured hunger, preferring the Hereafter over the life of this world.

474/18 - 'Ā'ishah (may Allah be pleased with her) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) died when my house was void of any edible thing except for a small quantity of barley I had on a shelf and from which I kept eating for a long time. Then when I measured what was left of it, it was soon finished." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the Prophet's asceticism and describes the life that his household lived.

2) If Allah Almighty endows someone with sustenance or some exceptional thing, it is incumbent on him to thank his Lord.

475/19 - 'Amr ibn al-Hārith, the brother of Juwayriyyah bint al-Hārith, the Mother of the Believers, (may Allah be pleased with both of them) reported:

«مَا تَرَكَ رسولُ الله صلى الله عليه وسلم عِنْدَ مَوْتِهِ دِينَاراً، وَلا دِرْهَماً، وَلا عَبْداً، وَلا أَمَةً، ولاَ شَيْئاً، إِلَّا بغْلَتَهُ الْبَيْضَاءَ الَّتي كَان يَرْكَبُهَا، وَسِلاحَهُ، وَأَرْضاً جَعَلَهَا لابْنِ السَّبيلِ صَدقةً».

"When the Messenger of Allah (may Allah's peace and blessings be upon him) died, he left neither a dinar nor a dirham nor a male slave nor a female slave, nor anything else except his white riding mule, his weapon, and a piece of land which he had given in charity to wayfarers." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) The Prophets did not leave wealth as inheritance. Whatever they left was deemed charity.

2) Whoever loves to meet Allah Almighty should carry less of the worldly possessions, except what benefits him in the Hereafter.

476/20 - Khabbāb ibn al-Aratt (may Allah be pleased with him) reported: "We immigrated along with the Prophet (may Allah's peace and blessings be upon him) seeking the face of Allah. So our reward is with Allah. Among us were those who died and did not consume any of the reward (in this life), like Musʻab ibn 'Umayr who died without leaving anything behind but a colored sheet of wool (that we used as his shroud). When we covered his head with it, his feet would become exposed; and when we covered his feet, his head would become exposed. So the Messenger of Allah (may Allah's peace and blessings be upon him) commanded us to cover his head and place Idhkhir on his feet. Others among us lived to see the fruits of their reward and harvest them." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

Idhkhir: a pleasant-scented plant.

Guidance from the Hadīth:

1) It describes how the Companions (may Allah be pleased with them) patiently endured hardships for the sake of supporting this religion. They immigrated to another place seeking reward from Allah Almighty. So it behooves the believers to follow their example.

2) Allah Almighty gives worldly opulence to those He loves and those He does not love; but He only gives the religion and the good reward in the Hereafter to those He loves.

477/21 - Sahl ibn Sa‘d al-Sā‘idi (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«لَوْ كَانَت الدُّنْيَا تَعدِلُ عِنْدَ الله جَنَاحَ بَعُوضَةٍ، مَا سَقَىٰ كَافِراً مِنْهَا شَرْبَةَ مَاءٍ».

“Were the worldly life worth the wing of a mosquito in the sight of Allah, He would not give a disbeliever a drink of its water.” [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) The worldly life is so insignificant in the sight of Allah Almighty, even less in worth than the wing of a mosquito.

2) The true worth of the worldly life lies in making it a path to the Hereafter, not in making it an abode that you furnish as if you will remain in it forever while deserting the Hereafter as if you are heedless of it.

478/22 - Abu Hurayrah (may Allah be pleased with him) reported: I heard the Prophet (may Allah’s peace and blessings be upon him) say:

«أَلا إنَّ الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فيها، إلَّا ذِكْرَ الله تَعَالىٰ وَمَا وَالاهُ، وَعالماً وَمُتَعَلِّماً».

"Verily, this world is cursed, and everything in it is cursed, except the remembrance of Allah and all that is relevant to it, a scholar, and a seeker of knowledge." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Words in the Hadīth:

Cursed: lowly, hateful.

Guidance from the Hadīth:

1) All what exists in this world is deemed play and diversion, except remembrance of Allah and what is related to it. The wise person is he who knows the true worth of this life and its deception.

2) It points out the great status of knowledge and its people. They are the honored ones in this transient life.

3) In pursuit of knowledge, people are of two types: a scholar and a student. Both are following the path of salvation. So, be one of these two types in order to win and be saved.

479/23 - 'Abdullāh ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَا تَتَّخِذُوا الضَّيْعَةَ فَتَرْغَبُوا في الدُّنْيَا».

"Do not crave for property lest you should become consumed with desire for worldly life." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Words in the Hadīth:

Property: real estate.

Guidance from the Hadīth:

1) We are prohibited from seeking more and more worldly possessions, which would attract us to them and make us heedless of the Hereafter.

2) The Prophet (may Allah's peace and blessings be upon him) was keen to guide his Ummah to the paths of goodness and keep them away from the paths of evil.

480/24 - 'Abdullāh ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) passed by us while we were repairing a hut we owned. He said: "What is this?" We replied: "It has become weak, so we are repairing it." He said:

«ما أَرَىٰ الأَمْرَ إِلَّا أَعْجَلَ مِنْ ذٰلِكَ».

"I only foresee that the matter (meaning death) is sooner than that." [Abu Dāwūd and Al-Tirmidhi, with an authentic Isnād (that meets the conditions of Al-Bukhāri and Muslim] [Al-Tirmidhi classified this Hadīth as Hasan Sahīh (sound and authentic)][1]

Words in the Hadīth:

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[1] 1) A person should sit at any empty place near the gathering, not in the middle of the circle.

Guidance from the Hadīth:

1) Repair of our houses, in case they become shaky or vulnerable to collapsing, does not fall under the dispraised attachment to worldly life.

2) We should always put death before our eyes and remember that it may be the nearest thing to us.

3) This Prophetic directive is meant to curb the attachment of hearts to the worldly life, not to totally abandon it.

{وَٱبۡتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلۡأٓخِرَةَۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنۡيَاۖ}.

{But seek, through what Allah has given you, the home of the Hereafter; but do not forget your share of the world.}

481/25 - Ka'b ibn 'Iyād (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«إِنَّ لكلِّ أمَّةٍ فِتْنَـةً، وَفِتْنَةُ أُمَّتي المَالُ».

"Indeed there is a source of temptation for every Ummah, and the source of temptation for my Ummah is wealth." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) Putting people to test through temptations is the norm of Allah in every nation. "Blissful is he who is spared temptation and he who is tested and shows patience."

2) Keenness on amassing wealth ruins relationships, as it results in stinginess, which in turn leads to severance of kinship ties.

{فَهَل عَسَيتُم إِن تَوَلَّيتُم أَن تُفسِدُواْ فِي ٱلأَرضِ وَتُقَطِّعُوٓاْ أَرحَامَكُم}.

{So would you perhaps, if you turned away, cause corruption on earth and sever your kinship ties?}

3) A person should renounce worldly vanities and desire the Hereafter. Let the worldly possessions be in one's hands, not in the heart.

4) A wise person would treat wealth like a bathroom, which is indispensable but not desirable.

482/26 - 'Uthmān ibn 'Affān (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَيْسَ لابْنِ آدَمَ حَقٌّ في سِوىٰ هذه الخِصَالِ: بَيْتٌ يَسْكُنُهُ، وَثَوْبٌ يُواري عَوْرَتَهُ، وجِلْفُ الخُبْزِ، وَالمَاءِ».

"The son of Adam has no right to anything but these things: a house in which he lives, a garment which covers his 'Awrah (private parts), bread, and water." [Al-Tirmidhi; he classified it as authentic][1]

Al-Tirmidhi said: I heard Abu Dāwūd Sulaymān ibn Sālim al-Balkhi say: I heard Al-Nadr ibn Shumayl say: Jilf is bread without any accompanying food. Others said it refers to thick

[1] The Hadīth has a weak Isnād.

bread. Al-Harawi said it is the container of bread. And Allah knows best.

Note:

This Hadīth comes from Jewish sources. About Hurayth ibn al-Sā'ib, one of the narrators of this Hadīth, Imām Ahmad (may Allah have mercy upon him) said: "He narrated a Munkar (odd) Hadīth allegedly from the Prophet (may Allah's peace and blessings be upon him), and this is not from the Prophet (may Allah's peace and blessings be upon him)," meaning this Hadīth. Al-Dāraqutni was asked about this Hadīth and he said:

"Hurayth was mistaken in it. The correct chain is from Al-Hasan ibn Himrān from one of the People of the Scripture."

483/27 - 'Abdullāh ibn al-Shikhkhīr (may Allah be pleased with him) reported: I came to the Prophet (may Allah's peace and blessings be upon him) while he was reciting:

{أَلْهَاكُمُ التَّكَاثُرُ}،

{Competition in [worldly] increase diverts you.}

He said: "The son of Adam says: 'My wealth, my wealth.' O son of Adam, is there anything of your wealth that belongs to you except what you ate and consumed, or what you wore and wore out or what you gave as charity and sent it forward?" [Narrated by Muslim]

Guidance from the Hadīths:

1) The Shariah adopts a balanced approach in dealing with all matters. It endears the Hereafter to people, as it is the permanent abode, and encourages them to take their share in this life without competing in hoarding worldly possessions.

2) Useful wealth is what is used as a means to the Hereafter, like food, clothes, house, or charity.

484/28 - ʻAbdullāh ibn Mughaffal (may Allah be pleased with him) reported: A man said to the Prophet (may Allah's peace and blessings be upon him): "O Messenger of Allah, by Allah, I love you." He said: "Think about what you are saying." The man repeated thrice: "By Allah, I love you." He said: «إِنْ كُنْتَ تُحِبُّنِي فَأَعِدَّ لِلفَقْرِ تِجفَافاً، فإنَّ الفَقْرَ أَسْرَعُ إلىٰ مَن يُحِبُّني مِنَ السَّيْلِ إلىٰ مُنْتَهَاهُ».

"If you love me, you should be ready for acute poverty, because poverty comes to those who love me, faster than a torrent flowing towards its destination." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

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Guidance from the Hadīth:

1) There is no link between loving the Prophet (may Allah's peace and blessings be upon him) and being wealthy. Indeed, the sign of love for him is to

follow him closely and adhere to his Sunnah. Greater following denotes greater love.

2) The Prophet (may Allah's peace and blessings be upon him) is authentically reported to have said: "How excellent is the good wealth for the good person." So, he praised the lawfully earned money if it is spent in a proper manner.

3) Whoever is keen to follow the Prophet (may Allah's peace and blessings be upon him) will be required to have little of worldly possessions. True love for the Hereafter and indulgence in worldly pleasures cannot exist together in a believer's heart.

Note:

Some may take this Hadīth to mean that "poverty is inseparable from the people of piety", whereas there is actually no correlation between them. Wealth and opulence may even be combined with piety and love for the Prophet (may Allah's peace and blessings be upon him). Rather, the Hadīth refers to patience over afflictions in general, which are destined to befall the believer to raise his rank and expiate his sins.

This meaning is further confirmed by another version of this Hadīth cited in Sahīh Ibn Hibbān, in which 'Abdullāh ibn Mughaffal (may Allah be pleased with him) said: A man came to the Prophet (may Allah's peace and blessings be upon him) and

said: “O Messenger of Allah, by Allah, I love you.” The Prophet said: “Afflictions come to those who love me faster than a torrent runs to its destination.”

485/29 - Ka‘b ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مَا ذِئْبَانِ جَائِعَانِ أُرْسِلا في غَنَمٍ بِأَفْسَدَ لَها مِنْ حِرْصِ المَرْءِ عَلَىٰ المَالِ وَالشَّرَفِ لِدِينِه».

“Two hungry wolves sent in the midst of a flock of sheep are no more destructive to them than a man’s greed for wealth and fame is to his religion.” [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) Keenness to amass wealth by any means ruins one’s religion, since when opulence is not accompanied by piety, it causes a person to transgress.

2) Human souls are greedy. So, a person should teach himself to be contented.

486/30 - ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) reported: The Prophet (may Allah’s peace and blessings be upon him) was sleeping upon a mat, and then he got up, and the mat had left marks on his side. We said: “O Messenger of Allah, we could get a bed for you.” He said:

«مَالي وَلِلدُّنيَا؟ مَا أنَا في الدُّنْيَا إلَّا كَرَاكِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ، ثُمَّ رَاحَ وَتَرَكَهَا».

"What do I have to do with the world! I am not in the world but as a rider seeking shade under a tree, then he leaves it and continues his journey."

[Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the Prophet's asceticism and little worldly possessions.

{لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسوَةٌ حَسَنَةٌ}.

{There has certainly been for you in the Messenger of Allah an excellent example}.

2) It likens worldly life to the rest a traveler takes underneath a tree - how brief it is!

487/31 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يَدْخُلُ الْفُقَراءُ الجنَّةَ قَبْلَ الأَغْنِيَاءِ بِخَمْسِمَائَةِ عَامٍ».

"The poor will enter Paradise 500 years before the rich." [Al-Tirmidhi; he classified it as Sahīh (authentic)]

Guidance from the Hadīth:

1) The poor will be quicker in entering Paradise, as patient poor people have nothing to distract them from the Hereafter.

2) Wealth usually hinders one from good deeds. So, a poor person should be patient and grateful to his Lord, and let him rejoice at this Prophetic glad tiding.

488/32 - Ibn ‘Abbās and ‘Imrān ibn Husayn (may Allah be pleased with both of them) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«اطَّلَعْتُ في الجَنَّةِ، فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ في النَارِ، فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ».

“I looked into Paradise and found that the majority of its people are the poor, and I looked into the Fire and found that the majority of its people are women.” [Narrated by Al-Bukhāri and Muslim] This is the version reported by Ibn ‘Abbās.

It is also narrated by Al-Bukhāri via ‘Imrān ibn Husayn.

489/33 - Usāmah ibn Zayd (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

« قُمْتُ عَلَىٰ بَابِ الجَنَّةِ، فَكَانَ عَامَّةُ مَنْ دَخَلَهَا المَسَاكِينُ، وَأَصحَابُ الجَدِّ محبُوسُونَ، غَيْرَ أَنَّ أَصحَابَ النَّار قَد أُمِرَ بِهِم إِلىٰ النَّارِ».

“I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the reckoning). But the people of the Fire were ordered to be taken to the Fire.” [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīths:

1) The poor make up the majority of the dwellers of Paradise. It should be known, however, that poverty is not the reason for their entry into Paradise, but their good deeds and patience in the face of afflictions.

2) Women are urged to do good deeds to protect themselves from Hellfire.

3) Paradise and Hell are two created entities that do exist.

490/34 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَصْدَقُ كلِمَةٍ قَالَها شَاعِرٌ كَلِمَةُ لَبِيدٍ: أَلا كُلُّ شيءٍ ما خَلا الله بَاطِلُ».

"The truest word uttered by a poet is this verse of Labīd: 'Behold! Apart from Allah everything is vain.'" [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Labīd ibn Rabī'ah was one of the greatest Arab poets before Islam. He was alive at the time of Islam and he came to the Prophet (may Allah's peace and blessings be upon him) and embraced Islam, after which he abandoned poetry.

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Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) would cite good poetry, occasionally citing half a verse.

2) Apart from Allah Almighty, everything is vain and useless. So, anything done for Allah's sake will remain and endure; otherwise, it is doomed to failure.

3) The truth should be accepted from the one who says it, regardless of who he is.

56 - Chapter on the merit of hunger, austerity, having little food, drink, clothes, and other worldly possessions, and shunning lusts

Allah Almighty says:

{فَخَلَفَ مِن بَعدِهِم خَلفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِ فَسَوفَ يَلقَونَ غَيًّا * إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحا فَأُوْلَٰئِكَ يَدخُلُونَ ٱلجَنَّةَ وَلَا يُظلَمُونَ شَيًا}

{But there came after them successors who neglected prayer and pursued lusts; so they are going to meet evil.

Except those who repent, believe and do righteous deeds; they will enter Paradise and will not be wronged at all.} [Maryam: 59-60] He also says:

{فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۖ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ * وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَقَّاهَا إِلَّا الصَّابِرُونَ}

{So he came out before his people in his adornment. Those who desired the worldly life said: "Oh, would that we had like what was given to Qārūn. Indeed, he is one of great fortune."

But those who had been given knowledge said: "Woe to you! The reward of Allah is better for he who believes and does righteous deed. And none are granted it except the patient."} [Al-Qasas: 79-80] And He says:

{ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ}

{Then you will surely be asked that Day about pleasure.} [At-Takāthur: 8] Allah Almighty also says:

{مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا}

{Whoever should desire the immediate - We hasten for him from what We will to whom We intend. Then We have prepared for him Hell, which he will [enter to] burn, censured and banished.} [Al-Isrā': 18] There are many other well-known verses in this regard.

Guidance from the verses:

1) The people of prohibited lusts are those who turn away from their Lord and bask in their vain inclinations and goals.

2) The people of knowledge can detect the areas of tests and trials, given their patience and certitude.

491/1 - ‘Ā’ishah (may Allah be pleased with her) reported: “The family of Muhammad (may Allah’s peace and blessings be upon him) never ate to the fill the bread of barley for two successive days until he died.” [Narrated by Al-Bukhāri and Muslim]

In another version: “The family of Muhammad (may Allah’s peace and blessings be upon him) never ate to the fill the bread of wheat for three successive nights since he came to Madīnah until he passed away.”

Words in the Hadīth:

Muhammad’s family: his wives and servants.

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Guidance from the Hadīth:

1) The Prophet (may Allah’s peace and blessings be upon him) and his family renounced the possessions of this world and led an ascetic life. Had he wanted it, it would have come to him submissively.

2) Whoever leads a rough life should follow the example of the Prophet (may Allah’s peace and blessings be upon him) in terms of asceticism and patience.

492/2 - ‘Urwah (may Allah be pleased with him) reported that ‘Ā’ishah (may Allah be pleased with her) said: “O son of my sister, by Allah, we used to see the new moon, then the new moon, then the new moon; three new moons in two months, and a

fire was not kindled in the Messenger's house." I said: "O my aunt, what were your means of sustenance?" She said: "The two black things: dates and water. But the Messenger of Allah (may Allah's peace and blessings be upon him) had some Ansār neighbors who had milch animals. They used to send the Messenger of Allah some milk from their animals and he would give us to drink." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is permissible for a person to tell others about the little he has at home, if this serves the purpose of admonition and reminder and is not intended for begging or showing discontent.

2) It describes the ascetic life led by the Prophet and his household; they lived on dates and water!

493/3 - Abu Sa'īd al-Maqburi reported: Abu Hurayrah (may Allah be pleased with him) said that he happened to pass by some people who had a roast lamb before them. They invited him, but he declined, saying: "The Messenger of Allah (may Allah's peace and blessings be upon him) left the world without having eaten his fill of barley bread." [Narrated by Al-Bukhāri]

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Guidance from the Hadīth:

1) It is recommended to invite righteous and virtuous people to food.

2) The Companions (may Allah be pleased with them) were keen to follow the Prophet (may Allah's peace and blessings be upon him) and have little of worldly pleasures and possessions.

3) It shows how the Prophet (may Allah's peace and blessings be upon him) led an austere life and had little food and drink.

494/4 - Anas (may Allah be pleased with him) reported:

«لَمْ يَأْكُلِ النَّبِيُّ صلى الله عليه وسلم عَلىٰ خِوَانٍ حَتَّىٰ ماتَ، ومَا أَكَلَ خُبْزاً مُرَقَّقاً حَتَّىٰ مَاتَ».

"The Prophet (may Allah's peace and blessings be upon him) neither ate at a table nor ate thin nicely baked bread until he died." [Narrated by Al-Bukhāri]

In another version: "And he never even saw a Samīt lamb." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Samīt lamb: a roasted young lamb.

Guidance from the Hadīth:

1) It is recommended not to imitate the people of luxury and extravagance in food, drink, and clothes.

2) It shows the Prophet's asceticism and abandonment of worldly pleasures and how he shared food and drink with the poor to make them pleased and happy.

495/5 - Al-Nu'mān ibn Bashīr (may Allah be pleased with him and his father) reported:

«لَقَد رَأَيْتُ نَبِيَّكُمْ صلى الله عليه وسلم وَما يَجِدُ مِنَ الدَّقَلِ ما يَمْلأُ بِهِ بَطْنَهُ».

"I saw your Prophet (may Allah's peace and blessings be upon him) while he did not find enough low quality dates to fill his stomach." [Narrated by Muslim]

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Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) led an ascetic life and would barely make ends meet, as he had no interest in worldly pleasures.

2) Blissful are those who endure poverty patiently and follow the Prophet's example.

496/6 - Sahl ibn Sa'd (may Allah be pleased with him) reported:

«ما رَأَىٰ رَسولُ الله صلى الله عليه وسلم النَّقِيَّ مِنْ حِينَ ابتَعَثَهُ اللهُ تعالىٰ حتَّىٰ قَبَضَهُ الله، فَقِيلَ لَهُ: هَلْ كَانَ لَكُمْ في عَهْدِ رسُولِ الله صلى الله عليه وسلم مَناخِلُ؟ قالَ: ما رَأَىٰ رسولُ الله صلى الله عليه وسلم مُنْخُلاً مِنْ حِينَ ابْتَعَثَهُ اللهُ تعالىٰ حتَّىٰ قَبَضَهُ الله تعالىٰ، فَقِيلَ لَهُ: كَيْفَ كُنْتُمْ تَأْكُلُونَ الشَّعِيرَ غَيْرَ مَنْخولٍ؟ قالَ: كُنَّا نَطْحَنُهُ وَنَنفُخُهُ، فَيَطِيرُ ما طارَ، وما بقِيَ ثَرَّيْناهُ».

"The Messenger of Allah (may Allah's peace and blessings be upon him) never saw bread made out

of fine flour throughout his life, since Allah commissioned him until his death." He was asked: "Did you not have sifters at the time of the Messenger of Allah?" He replied: "The Messenger of Allah never saw a sifter since Allah commissioned him until his death." He was asked: "How did you manage to eat barley bread made of unsifted flour?" He said: "We used to grind it then blow away the husk, and what remained we kneaded into dough." [Narrated by Al-Bukhāri]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the asceticism of the Prophet (may Allah's peace and blessings be upon him) and his Companions, as they would only eat what was available with flexibility in this regard.

2) It is recommended to refrain from the luxurious and extravagant approach in eating, drinking, and dressing, in compliance with the example of the Prophet (may Allah's peace and blessings be upon him) and his Companions (may Allah be pleased with them).

497/7 - Abu Hurayrah (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) went out one day

or one night, and there he found Abu Bakr and ‘Umar. He said:

‘What brought you out of your houses at this hour?’ They said: ‘O Messenger of Allah, it is hunger.’ Thereupon he said: ‘By Him in Whose hand is my life, what brought you out is what brought me out too; get up.’ They got up along with him and (all of them) came to the house of an Ansāri man, but he was not at home. When his wife saw the Messenger of Allah, she said: ‘Most welcome.’ The Messenger said to her: ‘Where is so-and-so?’ She said: ‘He has gone to get some fresh water for us.’ Thereupon, the Ansāri man came and when he saw the Messenger and his two Companions, he said: ‘Praise be to Allah, no one has more honorable guests today than I (have).’ He then went out and brought them a bunch of ripe dates, dry dates, and fresh dates, and said: ‘Eat some of them.’ He then took hold of his long knife (for slaughtering a goat or a sheep). The Messenger (may Allah’s peace and blessings be upon him) said to him: ‘Beware of killing a milch animal.’ He slaughtered a sheep for them, and after they had eaten of it and of that bunch (of dates) and drank, fully satisfying their hunger and thirst, the Messenger said to Abu Bakr and ‘Umar:

«وَالَّذِي نَفْسي بِيَدِهِ، لَتُسْأَلُنَّ عَنْ هذَا النَّعِيمِ يَوْمَ القِيَامَةِ، أَخْرَجَكُمْ مِنْ بُيُوتِكُمُ الجُوعُ، ثُمَّ لَمْ تَرْجِعُوا حَتَّىٰ أَصَابَكُمْ هذا النَّعِيمُ».

‘By the one in Whose hand my soul is, you will surely be asked about these blessings on the Day of Judgment. Hunger urged you to get out of your houses, but you did not return until you have enjoyed these blessings.’” [Narrated by Muslim]

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The Ansāri man whom they went to was Abu al-Haytham ibn al-Tīhān (may Allah be pleased with him), who is named in the version narrated by Al-Tirmidhi and others.

Words in the Hadīth:

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Guidance from the Hadīth:

1) Hunger brought the most virtuous men of this Ummah out of their houses. O people who are poor, do not be sad!

2) All the good things enjoyed be a person in this life are part of the bliss about which he will be questioned on the Day of Judgment.

3) It is permissible to enjoy good things, but a person is obligated to give thanks for them. Extravagance is prohibited.

498/8 - Khālid ibn ‘Umar al-‘Adawi reported: “‘Utbah ibn Ghazwān, who was the ruler of Basrah,

delivered a sermon to us. He praised Allah and glorified Him, then said: 'Verily, the world has been given the news of its end and is running to meet its end swiftly. Nothing is left of it but very little, like the remainder in a vessel whose owner is collecting it to drink. You are going to move to an abode which knows no end, and you should proceed there with the best of your deeds, for we have been informed that a stone would be thrown from the brink of Hell and it would travel down for seventy years without reaching its bottom. By Allah, it will be filled (with men and jinn). Do you find it strange? We have been informed that the distance between two shutters of the gate of Paradise is a forty-year travel, and a day would come when it would be fully packed. I was the seventh amongst the seven who had been with Messenger of Allah (may Allah's peace and blessings be upon him), and we had nothing to eat but tree leaves until the sides of our mouths were injured. I found a cloak so I tore it into two halves, one for myself and one for Sa'd ibn Mālik. I wore it as a lower garment and so did Sa'd. Today, there is none amongst us who has not become the governor of a city, and I seek refuge with Allah that I should consider myself great while I am insignificant in the sight of Allah.'" [Narrated by Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) We are urged to advise one another, encourage one another to do good, and warn one another of the punishment of the Hereafter.

2) It points out this great admonition to the Ummah: Whoever is concerned with the Hereafter should not amass worldly possessions; and whoever desires worldly life will find it hard in the Hereafter, and whoever desires the Hereafter will find it hard in the life of this world.

3) It shows the condition of the Prophet (may Allah's peace and blessings be upon him) and his Companions who were the forerunners in embracing Islam (may Allah be pleased with them). The gates to the world were never opened to people who opened their hearts to lusts, even if those lusts were permissible.

499/9 - Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported: "'Ā'ishah (may Allah be pleased with her) showed us a gown and a thick lower garment and said to us: 'The Messenger of Allah (may Allah's peace and blessings be upon

him) was wearing them when he died.'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It describes the noble Prophet's clothing, which was coarse and rough. How far (from his example) are those who lead a life of luxury!

2) It shows the Prophet's asceticism, modesty, and contentment. He used to wear what was available, without extravagance or boastfulness.

Note:

The correct reporters of this Hadīth: Abu Burdah related from Abu Mūsa al-Ash'ari, as narrated by Al-Bukhāri and Muslim.

500/10 - Sa'd ibn Abi Waqqās (may Allah be pleased with him) reported:

«إِنِّي لأَوَّلُ العَرَبِ رَمىٰ بِسَهْمٍ في سَبيلِ الله، وَلَقَدْ كُنَّا نَغْزُو مَعَ رَسُولِ الله صلى الله عليه وسلم ما لَنَا طَعَامٌ إلا وَرَقُ الحُبْلَةِ، وَهذَا السَّمُرُ، حَتَّىٰ إنْ كانَ أَحَدُنا لَيَضَعُ كما تَضَعُ الشاةُ، مالَهُ خِلْطٌ»

"By Allah, I am the first Arab who shot an arrow in the cause of Allah. We fought along with the Messenger of Allah (may Allah's peace and blessings be upon him) and our food was only the leaves of wild trees. Our stool resembled the droppings of sheep; its contents unmixed (due to their extreme dryness)." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It is permissible to talk about one's blessings from Allah and to mention one's good deeds, if this is intended for preaching and advice.

2) The Companions (may Allah be pleased with them) patiently endured the harshness of life for the sake of raising high the banner of Islam. Whoever wishes to serve this religion should take them as his role model.

501/11 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«اللهمَّ اجْعَل رِزقَ آلِ مُحَمَّدٍ قُوتاً».

"O Allah, make the provision of the household of Muhammad bare subsistence." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) It is a sign of a person's happiness that he is content with what is sufficient and spares him the need to beg people.

2) Moderateness is the Prophet's approach; which is sufficiency, without extravagance or stinginess.

3) It was the Prophet's guidance to ask Allah for sufficiency while seeking refuge from poverty.

502/12 - Abu Hurayrah (may Allah be pleased with him) reported: "By Allah besides Whom there is no god, I used to press my stomach against the earth because of hunger; I would tie a stone over it. One day, I was sitting on the way they usually take, when the Prophet (may Allah's peace and blessings be upon him) passed by me. When he saw me, he smiled at me and knew my condition and what I felt. He called me and I replied: 'At your service, O Messenger of Allah.' He said: 'Follow me.' So I followed him. When he arrived at home, he sought permission and entered. He then allowed me in and I too entered. He found milk in a mug and asked: 'Where is this milk from?' He was told that it was a gift for him from so-and-so. He called me and I responded: 'At your service, O Messenger of Allah.' He said: 'Go to the people of Suffah and call them over.' The people of Suffah were the guests of Islam; they had no family or wealth or anyone to support them. Whenever he was brought charity, he would send it to them, without having anything of it himself. Whenever he was given a gift, he would send some of it to them and keep a share for himself. I felt uneasy about this (that he told me to call them over). I said to myself: 'This meager quantity of milk will not be enough for all the people of Suffah! I am more deserving than anyone

else of drinking from it to get some strength. When they come, he will order me to give it to them, and I do not expect that anything will be left for me from this milk.' As there was no alternative but to obey Allah and His Messenger, I went and called them. They came and sought permission, which was granted. They took their seats. The Prophet (may Allah's peace and blessings be upon him) called me and I responded: 'At your service, O Messenger of Allah.' He said: 'Take the milk and give it to them.' I took the mug and gave it to one man who drank his fill and returned it to me, then I gave it to the next and he did the same. I went on doing this till the mug reached the Messenger of Allah. By that time all had taken their fill. He took the mug, put it on his hand, looked at me, smiled, and said: 'O Abu Hirr!' I said: 'At your service, O Messenger of Allah.' He said: 'Now you and I are left.' I said: 'That is true, O Messenger of Allah.' He said: 'Sit down and drink.' I drank, then he said: 'Drink some more.' I drank, then he again told me to drink some more and kept telling me to drink until I said: 'No, by Him Who has sent you with the truth, I have no room for it.' He said: 'Then give it to me.' So I gave him the mug. He praised Allah, said 'Bismillah' (in the name of Allah), and drank what was left." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) cared for the needy among his Companions and checked on them regularly.

2) The leading figures of this Ummah, i.e. the Companions, were mostly poor. So, there is no shame in being poor and faithful, and all shame is in being rich and faithless.

503/13 - Muhammad ibn Sīrīn related that Abu Hurayrah (may Allah be pleased with him) reported:

«لَقَدْ رَأَيْتُني وَإنّي لأخِرُّ فِيمَا بَيْنَ مِنْبَرِ رسولِ الله صلى الله عليه وسلم، إلىٰ حُجْرَةِ عَائِشَةَ رضي الله عنها مَغْشِيّاً عَلَيَّ، فَيَجِيءُ الجَائي، فَيَضَعُ رِجْلَهُ عَلىٰ عُنُقِي، وَيَرَىٰ أَنِّي مَجْنُونٌ وَمَا بي مِنْ جُنُونٍ، مَا بي إلا الجُوعُ».

"There came a time when I would fall senseless between the pulpit of the Messenger of Allah (may Allah's peace and blessings be upon him) and 'Ā'ishah's dwelling whereupon a passerby would come and put his foot on my neck, considering me a mad man, but in fact, I had no madness; I suffered nothing but hunger." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Companions (may Allah be pleased with them) endured poverty and hunger patiently and abstained from begging.

2) Honor and glory are not afforded to someone unless he is put to trial and test. A case in point is Abu Hurayrah (may Allah be pleased with him). He became the leading figure in Hadīth reporting in the Ummah and the preserver of the Sunnah after he patiently endured hunger and fatigue. Hence, our Imām, Al-Shāfiʻi (may Allah have mercy upon him), said: "A man is not empowered until he is tested."

504/14 - ʻĀ'ishah (may Allah be pleased with her) reported:

«تُوفِّيَ رسول الله صلى الله عليه وسلم وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يهُودِيٍّ في ثَلاثِينَ صَاعاً مِنْ شَعير».

"The Prophet (may Allah's peace and blessings be upon him) died while his armor was mortgaged to a Jew for thirty measures of barley." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Armor: what is worn for protection during battle. It is made of iron.

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Guidance from the Hadīth:

1) It points out the Prophet's asceticism and his lack of interest in worldly possessions and vanities.

If he had wished, the world would have come to him submissively, and he would have gotten mountains of gold; but, instead, he was the servant of Allah and His messenger.

2) It is permissible to deal with disbelievers in buying and selling and similar financial transactions.

505/15 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) mortgaged his armor for some barley, and I took to him some barley bread and rancid fat. I heard him saying: "The family of Muhammad does not have a measure of wheat from dawn to dusk," though they were nine houses (to feed). [Narrated by Al-Bukhāri]

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Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) and his family patiently endured poverty and were content with what is little.

2) The most honored households in the sight of Allah Almighty are the houses of the Mothers of the Believers, i.e. the Prophet's wives. Morning and evening would come while they had nothing to eat. There is a lesson in this for those who believe.

506/16 - Abu Hurayrah (may Allah be pleased with him) reported:

«لَقَدْ رَأَيْتُ سَبْعِينَ مِنْ أَهْلِ الصُّفَّةِ، ما مِنْهُمْ رَجُلٌ عَلَيْهِ رِدَاءٌ، إِمَّا إِزَارٌ وَإِمَّا كِسَاءٌ، قَدْ رَبَطُوا في أَعْنَاقِهِم، فمِنهَا ما يَبْلُغُ نِصفَ السَّاقَين، وَمِنهَا ما يَبْلُغُ الكَعبَينِ، فَيَجمَعُهُ بِيَدِهِ كَرَاهِيَةَ أَنْ تُرَىٰ عَوْرَتُهُ».

"I have seen seventy of the people of Suffah, none of them had a cloak. They either had a lower garment or a sheet that they tied around their necks. Some reached halfway down the shins and some reached the ankles; and some of them would hold it with their hand to avoid exposing their private parts." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) Bliss can only be attained by giving up bliss. The people of Suffah, who were Companions of the Prophet (may Allah's peace and blessings be upon him), won the bliss of faith only by abandoning luxury and easy living.

2) Poverty does not prevent a person from reaching the top. In fact, no one should be sad about his poverty, but should rather weep over his weak resolve.

507/17 - 'Ā'ishah (may Allah be pleased with her) reported:

«كَانَ فِرَاشُ رسولِ الله صلى الله عليه وسلم مِنْ أُدْمٍ، حَشْوُهُ مِنْ لِيفٍ».

"The mattress of the Messenger of Allah (may Allah's peace and blessings be upon him) was made of tanned leather stuffed with palm fibers." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) was modest and uninterested in worldly pleasures, along with being perfectly content and submissive to Allah's decree.

2) The mattress of the leader of all ascetic people was leather stuffed with palm fibers. Let those who follow the Prophet's ascetic example take heed.

508/18 - Ibn 'Umar (may Allah be pleased with him and his father) reported: "We were once sitting in the company of the Messenger of Allah (may Allah's peace and blessings be upon him) when a man from the Ansār came and greeted him. As he was leaving, the Messenger said to him: 'O brother of the Ansār, how is my brother Sa'd ibn 'Ubādah?' He replied: 'He is well.' The Messenger of Allah asked: 'Who amongst you wishes to visit him?' He then got up and we followed him. We were ten and odd in number and we were not wearing sandals nor light boots nor caps nor shirts. We walked on foot through the barren plain till we came to the residence of Sa'd. His people made way and the Messenger of Allah (may Allah's peace and blessings be upon him) along with those who accompanied him went up to him." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the Companions' asceticism and simple clothes and how they patiently endured severe poverty and austere living.

2) True provision and clothing is that of piety. Look at those noble Companions (may Allah be pleased with them) and consider how they lacked clothing, yet their hearts were filled with faith and guidance.

509/19 - 'Imrān ibn al-Husayn (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«خَيْرُكُمْ قَرنِي، ثُمَّ الَّذِينَ يَلُونَهُم، ثُمَّ الَّذِينَ يَلُونَهُم ـ قال عِمرَانُ: فَمَا أَدْرِي قال النَّبيُّ صلى الله عليه وسلم مَرَّتَيْن أو ثَلاثاً ـ ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ ولا يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلا يُؤْتَمَنُون، وَيَنْذِرُونَ وَلا يُوفُونَ، وَيَظْهَرُ فِيهِمُ السِّمَنُ».

"The best of you (people) are my generation, and the second best will be those who will follow them, and then those who will follow the second generation." 'Imrān added: I do not remember whether he mentioned two or three (generations) after his generation. Then, he said: "Then will come some people who will give their witness without being asked to give their witness; they will make vows but will not fulfill them; they will be dishonest

and will not be trustworthy; and obesity will appear among them." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It points out the superiority of the first three generations over those who came after them. Those are the Companions, the Tābiʻis (the generation that followed the Companions), and the generation that followed the Tābiʻis (may Allah be pleased with them all).

2) The best generations were marked by certain signs, such as holding onto the traits of sincere faith, abandonment of luxury, and moderateness with regard to food and drink.

3) The appearance of obesity in the succeeding generations is a sign of their shortcomings that resulted from their remoteness from the traits of true believers and their attachment to worldly pleasures.

510/20 - Abu Umāmah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يَا ابْنَ آدَمَ: إِنَّكَ أَنْ تَبْذُلَ الفَضْلَ خَيْرٌ لَكَ، وَأَن تُمْسِكَهُ شَرٌّ لَكَ، وَلا تُلامُ عَلىٰ كَفَافٍ، وَابْدَأْ بِمَنْ تَعُولُ».

"O son of Adam, if you spend the surplus, it will be better for you; and if you retain it, it will be evil for you. Yet there is no blame upon you if you do so out of necessity. And start by spending on your

dependents." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

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Your dependents: those your are obliged to provide for, like your wife and children.

Guidance from the Hadīth:

1) We are urged to spend in the way of Allah, for this is what will endure and remain in store for us.

2) Moderation in all things is the best policy. This means fulfillment of needs without extravagance or asking people for financial aid.

3) The best charity is the one given to one's family and kins, for it constitutes both charity and upholding of kinship ties.

511/21 - 'Ubaydullāh ibn Mihsan al-Ansāri Al-Khatmi (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ أَصْبَحَ مِنْكُمْ آمِناً في سربِهِ، مُعَافىً في جَسَدِهِ، عِنْدَهُ قُوتُ يَومِهِ، فكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا بِحَذَافِيرِهَا».

"Whoever among you wakes up in the morning secure in his dwelling (or safe with his family), healthy in his body, and has his food for the day, it is as if the whole world has been given to him."

[Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) Security, good health, and sustenance are the best bliss a person can attain in this transient life.

2) The believers are urged to treat worldly life as a passing area, not a permanent residence. Allah Almighty put us in this life to pass through it, not to remain therein and ruin our lives in the Hereafter because it and forget our eternal abode in Paradise.

512/22 - ‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«قَدْ أَفْلَحَ مَنْ أَسْلَمَ، وَكَانَ رِزْقُهُ كَفَافاً، وَقَنَّعَهُ اللهُ بِمَا آتَاهُ».

“Successful is the one who enters Islam and is provided with bare subsistence and Allah makes him content with what He has given him.” [Narrated by Muslim]

513/23 - Abu Muhammad Fadālah ibn ‘Ubayd al-Ansāri (may Allah be pleased with him) reported: I heard the Prophet (may Allah’s peace and blessings be upon him) say:

«طُوبَىٰ لِمَنْ هُدِيَ إِلىٰ الإِسْلامِ، وَكَانَ عَيْشُهُ كَفَافاً، وَقَنَعَ».

"Blessed is the one who is guided to Islam, lives on bare subsistence, and is content with it." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

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Guidance from the Hadīths:

1) The sign of a person's success and guidance is that he is content with the share of provision that Allah Almighty has given him.

2) The greatest blessing is the blessing of faith, guidance, and good health.

3) Bare subsistence is a sign of a person's success and the guidance Allah has granted him. So, O you who are afflicted with poverty, do not grieve!

514/24 - Ibn 'Abbās (may Allah be pleased with him and his father) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) used to go to bed for consecutive nights on an empty stomach, and his household would find no supper, and their bread was mostly made of of barley." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the Prophet's asceticism and patience in dealing with difficult living.

2) It highlights the merit of the Mothers of the Believers (the Prophet's wives) and their patience over the roughness of life, for they were living in the bliss of faith.

515/25 - Fudālah ibn 'Ubayd (may Allah be pleased with him) reported that when the Messenger of Allah (may Allah's peace and blessings be upon him) led the people in prayer, some men would collapse while praying from extreme hunger — Those were the people of the Suffah — until the Bedouins would say: "These people are mad." So when the Messenger of Allah (may Allah's peace and blessings upon him) finished the prayer, he would turn to them and say:

«لَوْ تَعْلَمُونَ مَا لَكُمْ عِنْدَ الله تعالىٰ، لأَحْبَبْتُمْ أَنْ تَزْدَادُوا فَاقَةً وَحَاجَةً».

"If you knew what was in store for you with Allah Almighty, you would love to be increased in poverty and need." [Al-Tirmidhi; he classified it as Sahīh (authentic)]

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Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) was keen to comfort his Companions (may Allah be pleased with them). He is our teacher and role model.

2) A person may slacken in performing good deeds due to his ignorance of the promised rewards. If he knew the truth, he would not be lazy.

516/26 - Al-Miqdām ibn Ma'di Yakarib (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "The son of Adam does not fill any vessel worse than his stomach. It is enough for the son of Adam to eat a few mouthfuls to straighten his back, but if he must (fill his stomach), then one third for his food, one third for his drink, and one third for his breath." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

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Guidance from the Hadīth:

1) It gives a great Prophetic advice regarding the protection of health by adopting an approach of moderateness in eating and drinking. This precludes the causes of illness.

2) It points out the Prophet's guidance in eating and drinking. This is part of the excellence of this blessed Shariah, which teaches its followers how to eat.

517/27 - Abu Umāmah Iyās ibn Tha'labah al-Ansāri al-Hārithi (may Allah be pleased with him) reported: The Prophet's Companions mentioned

the life of this world before him one day. Thereupon, he said:

«أَلا تَسْمَعُونَ؟ أَلا تَسْمَعُونَ؟ إِنَّ الْبَذَاذَةَ مِنَ الإِيمَانِ، إِنَّ الْبَذَاذَةَ مِنَ الإِيمَانِ» يَعْنِي: التَّقَحُّلَ.

"Will you not listen? Will you not listen? Simplicity in appearance is part of faith, simplicity in appearance is part of faith." [Narrated by Abu Dāwūd]

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Guidance from the Hadīth:

1) We are urged to act modestly and ascetically, as this inspires resolve to perform acts of worship and obedience. This is the attitude of a believer desiring the Hereafter.

2) This Prophetic guidance does not mean abandonment of cleanliness and beautification. Indeed, Islam calls for purification and adornment, yet without immoderation, for moderation in all things is the best policy.

518/28 - Abu 'Abdullāh Jābir ibn 'Abdullāh (may Allah be pleased with him and his father) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) dispatched us to intercept a caravan belonging to Quraysh, and he appointed Abu 'Ubaydah as our commander. He gave us a bag of dates as provision, other than which he did not find anything for us. Abu 'Ubaydah used to give us one date at a time." He was asked: "What did you

use to do with it?" He said: "We used to suck it just as a baby suckles, then we would drink some water after it, which would suffice us for the day until the night. We also used to beat off tree leaves with our sticks, then soak them in water and eat them." He continued: "We then headed towards the sea coast, where something like a huge mound appeared to us. When we came to it, we found that it was an animal called 'al-'Anbar' (sperm whale)." Abu 'Ubaydah said: "It is a dead animal!" Then he said: "No, rather we are the messengers of the Messenger of Allah and we have gone out in the cause of Allah. Now you are forced by necessity, so you can eat." We kept on eating from it for a month until we fattened up, and we were three hundred men. And indeed, I saw how we scooped out fat from the cavity of its eye in pitchers, then we would cut pieces from it like a bull or the size of a bull. Abu 'Ubaydah took thirteen men from us and seated them in the cavity of its eye. He took one of its ribs and fixed it up, then saddled the largest camel of ours and it passed under it (the rib). We dried large pieces of its meat as provision for our journey back home. When we arrived at Madīnah, we came to the Messenger of Allah (may Allah's peace and blessings be upon him) and mentioned all of that to him. Thereupon, he said:

«هُوَ رِزْقٌ أَخْرَجَهُ اللهُ لَكُمْ، فَهَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيء فَتُطْعِمُونَا؟ فَأَرْسَلْنَا إلىٰ رسولِ الله صلى الله عليه وسلم مِنْهُ، فَأَكَلَهُ».

'It is sustenance that Allah brought out for you. Do you have anything from its meat with you, so that you would feed us?' We sent some of its meat to the Messenger of Allah (may Allah's peace and blessings be upon him), which he ate." [Narrated by Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the asceticism of the Companions and how they patiently endured hunger and poverty for the sake of conveying the Prophet's message.

2) It points out how Allah Almighty honored and cared for the Prophet's Companions, as He brought sustenance to them when they displayed sincere faith and patience in obeying their Lord. This is the attitude of true believers: They exhibit patience until relief comes from Allah Almighty.

{وَبَشِّرِ ٱلصَّٰبِرِينَ}.

{And give glad tidings to the patient.}

519/29 - Asmā' bint Yazīd (may Allah be pleased with her) reported: "The sleeves of the shirt of the Messenger of Allah (may Allah's peace and blessings be upon him) reached down to his wrists." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)][1]

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Guidance from the Hadīth:

1) We are urged not to wear long clothes, for this leads to boastfulness.

2) One of the signs of ascetic people is that they do not wear long clothes and brag about them.

520/30 - Jābir (may Allah be pleased with him) reported: "We were digging (the trench) on the day of the Battle of the Trench and we came across a big solid rock. We went to the Prophet (may Allah's peace and blessings be upon him) and said: 'Here is a rock appearing across the trench.' He said: 'I am coming down.' Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet (may Allah's peace and blessings be upon him) took the axe and struck the big solid rock and it turned into sand. I said: 'O Messenger of Allah, give me permission to go home.' I said to my wife: 'I saw the Prophet in a state that I cannot afford to see. Have you got something (for him to eat)?' She replied: 'I have barley and a

[1] The Hadīth has a weak Isnād (chain of narrators).

goat.' So, I slaughtered the goat and she ground the barley; then we put the meat in the earthenware cooking pot. Then, I came to the Prophet (may Allah's peace and blessings be upon him) when the dough had become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said: 'I have got a little food prepared, so get up, O Messenger of Allah, you and one or two men along with you (for the food).' The Prophet asked: 'How much is that food?' I told him about it. He said:

«كَثِيرٌ طَيِّبٌ، قُل لَهَا لا تَنْزِعِ البُرْمَةَ، ولا الخُبْزَ مِنَ التَّنُّورِ حَتَّىٰ آتِي»،

'It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I get there.' Then he said (to all his Companions): 'Get up.' So the Muhājirūn and the Ansār got up. When I came to my wife, I said: 'Alas! The Prophet came along with the Muhājirūn and the Ansār and those who were present with them.' She said: 'Did he ask you (how much food you had)?' I replied: 'Yes.' Then, the Prophet (may Allah's peace and blessings be upon him) said: 'Enter and do not throng.' He started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his Companions then take the meat out of the pot. He went on

cutting the bread and scooping the meat (for his Companions) until they all ate their fill, and even then, some food remained. Then, the Prophet (may Allah's peace and blessings be upon him) said (to my wife): 'Eat and gift others as the people are struck with famine.'" [Narrated by Al-Bukhāri and Muslim]

In another version, Jābir reported: "When the Trench was dug, I saw the Prophet (may Allah's peace and blessings be upon him) in the state of severe hunger. So I returned to my wife and said: 'Have you got anything (to eat), for I have seen the Messenger of Allah in a state of severe hunger.' She brought out for me a bag containing one measure of barley, and we had a small domestic goat. So I slaughtered the goat and my wife ground the barley, and she finished at the time I finished slaughtering the goat. Then I cut the meat into pieces and put it in an earthenware (cooking) pot and returned to the Messenger of Allah. My wife said: 'Do not disgrace me in front of the Messenger of Allah and those who are with him (i.e. by bringing too many people for the food she had).' So I went to him and said to him secretly: 'O Messenger of Allah, I have slaughtered a small goat of ours, and we have ground a measure of barley that we had. So please come, you and a few others along with you.' The Prophet raised his voice and said: 'O people of the Trench, Jābir has prepared a meal; so let us go.' The

Messenger said to me: 'Don't put down your pot (from the fire) or bake your dough till I come.' So I came (to my house) and the Messenger came proceeding before the people. When I came to my wife, she said: 'May Allah do such-and-such to you.' I said: 'I did what you said (i.e I told the Prophet how much food we had).' Then she brought out to him the dough, and he (the Prophet) spat in it and invoked for Allah's blessings in it. Then he proceeded towards our meat-pot and spat in it and invoked for Allah's blessings in it. Then he said (to my wife): 'Call a lady-baker to bake with you, and keep on taking out scoops from your meat-pot without taking it down from the fire.' They were one thousand (who took their meal), and by Allah they all ate, and when they left the food and went away, our pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it."

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows how the Companions (may Allah be pleased with them) loved the Prophet (may Allah's peace and blessings be upon him) and would prefer him over themselves, even in small things.

2) It informs of that great miracle of increasing the food that Allah the Exalted granted His Prophet (may Allah's peace and blessings be upon him) and the believers, as a reward for their patience and sincere faith.

3) The believers have mutual solidarity amongst themselves and they unite against their enemies. Look at how they were all invited and gathered around one food, and imagine how they would act like one firm structure!

521/31 - Anas (may Allah be pleased with him) reported that Abu Talhah said to Um Sulaym: "I felt some feebleness in the Prophet's voice and perceived that it was due to hunger; so do you have any food?" She said: "Yes," and brought out barley loaves. She then took out a head-covering of hers, in

a part of which she wrapped those loaves and then put them underneath my mantle and covered me with a part of it. She then sent me to the Messenger (may Allah's peace and blessings be upon him). I set forth and found the Messenger sitting in the mosque in the company of some people. I stood near them, whereupon the Messenger said: "Has Abu Talhah sent you?" I said: "Yes." He said: "Is it for a meal?" I said: "Yes." Thereupon, the Messenger told those who were with him to get up. They went forth and I went ahead of them until I came to Abu Talhah and informed him. Abu Talhah said: "Um Sulaym, here comes the Messenger along with people and we do not have (enough) food to feed them." She said: "Allah and His Messenger know best." Abu Talhah went out and proceeded until he met the Messenger, and the Messenger came along with him until they both came in. Then, the Messenger said: "Um Sulaym, bring forth what you have." She brought that bread. The Messenger (may Allah's peace and blessings be upon him) commanded that the bread be broken into small pieces then Um Sulaym squeezed the contents of a small bag (used mostly to store ghee and honey) on it. The Messenger recited over it what Allah wished him to say and then said: "Permit ten to come in." So he (Abu Talhah) gave permission to them and they came in and ate until they had their fill then went out. He again said: "Permit ten (more)," so he

gave permission to them and they ate until they had their fill then went out. He again said: “Permit ten (more),” until all the people had eaten to their fill, and they were seventy or eighty men. [Narrated by Al-Bukhāri and Muslim]

In another version: “Groups of ten kept entering and going out until all of them entered and ate their fill. He then collected the remaining food and it was the same as it had been before they ate from it.”

In another version: “They, in groups of ten, ate, until eighty men did so. Then, the Prophet (may Allah’s peace and blessings be upon him) and his household ate and left a remainder.”

In another version: “Then they sent what was left to their neighbors.”

In another version: Anas (may Allah be pleased with him) reported: I went to the Messenger of Allah (may Allah’s peace and blessings be upon him) one day and found him sitting with his Companions, and he had a band tied on his belly. I asked some of his Companions why the Messenger tied his belly and they said: “Because of hunger.” I went to Abu Talhah, the husband of (my mother) Um Sulaym bint Milhān, and said to him: “O father, I saw the Messenger having tied a band on his belly. I asked some of his Companions and they said that it was because of hunger.” Abu Talhah went to my mother and said: “Is there any food here?” She said: “Yes, I have some pieces of bread and some dates. If

the Messenger of Allah comes to us alone, we can feed him to his fill, but if someone comes along with him, this would be insufficient for them." The rest of the Hadīth is the same.

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the merit and wisdom of Um Sulaym (may Allah be pleased with her). She knew that the Prophet (may Allah's peace and blessings be upon him) invited many people deliberately for the purpose of revealing the miracle of increasing the food. So, she said: Allah and His Messenger know best. This attitude highlights her virtue which manifested in her submission to the command of Allah and the command of His Messenger.

2) It shows how the Companions (may Allah be pleased with them) cared about the condition of the Prophet (may Allah's peace and blessings be upon him).

3) It reveals the state of asceticism and poverty that the community of the Companions (may Allah be pleased with them) lived in.

Benefit:

Saying: “Allah and His Messenger know best” is permissible with regards to religious Shariah matters. As for worldly affairs, we should only say: “Allah knows best.” This is because the Prophet (may Allah’s peace and blessings be upon him), albeit the best and most honored man in the sight of Allah Almighty, did not know the unseen.

{وَلَو كُنتُ أَعلَمُ ٱلغَيبَ لَٱستَكثَرتُ مِنَ ٱلخَيرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُ}

{And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me} [Al-A‘rāf: 188]. The perfect Shariah came to guide people’s words, actions, and conditions. Every believer, who loves Allah and His Messenger, should be careful to base his words on this divine Shariah and not get deceived by the fact that many people may take it lightly and turn to alternative laws.

57 - Chapter on contentment, modesty, and frugality in living and spending, and the dispraise of begging without necessity

Allah Almighty says:

{وَمَا مِن دَآبَّةٖ فِي ٱلأَرضِ إِلَّا عَلَى ٱللَّهِ رِزقُهَا}

{And there is no creature on earth but that upon Allah is its provision} [Hūd: 6] He also says:

{لِلفُقَرَآءِ ٱلَّذِينَ أُحصِرُواْ فِي سَبِيلِ ٱللَّهِ لَا يَستَطِيعُونَ ضَربا فِي ٱلأَرضِ يَحسَبُهُمُ ٱلجَاهِلُ أَغنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعرِفُهُم بِسِيمَٰهُم لَا يَسـَٔلُونَ ٱلنَّاسَ إِلحَافٗا}

{[Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] may think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently.} [Al-Baqarah: 273] And He says:

{وَٱلَّذِينَ إِذَآ أَنفَقُواْ لَم يُسرِفُواْ وَلَم يَقتُرُواْ وَكَانَ بَينَ ذَٰلِكَ قَوَاما}

{And they are those who, when they spend, they do not do so excessively or sparingly but are moderate between them.} [Al-Furqān: 67] And He says: {And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me.} [Adh-Dhāriyāt: 56-57]

Benefit:

Contentment is to be satisfied with what Allah Almighty gives us, which in turn inspires modesty and restraint in us. Thus, we do not covet what others have or complain about our circumstances except to our Lord, the Exalted.

Guidance from the verses:

1) Reliance upon Allah Almighty for the provision of sustenance is the attitude of the believers.

2) Frugal living is the trait of the righteous servants of Allah.

As for the relevant Hadīths,

most of them were cited in the two preceding chapters. The following are among the ones that were not cited:

522/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَيسَ الغِنَىٰ عَن كَثرَةِ العَرَضِ، وَلكِنَّ الغِنَىٰ غِنَى النَفْسِ».

"Richness does not lie in worldly abundance; rather, richness lies in self-contentment." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) The useful commendable richness is the sense of richness derived from self-contentment.

2) The Shariah teaches a believer the true standards in life. Real richness is not the wealth and worldly possessions a person has, but it is his contentment and modesty. It is the richness of the heart.

523/2 - 'Abdullāh ibn 'Amr (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«قَدْ أَفْلَحَ مَنْ أَسلَمَ، وَرُزِقَ كَفَافاً، وَقَنَّعَهُ الله بما آتاهُ».

"Successful is the one who enters Islam and is provided with bare subsistence and Allah makes him content with what He has given him." [Narrated by Muslim]

Guidance from the Hadīth:

1) The means to success is the blessing of Islam and contentment with little provision.

2) The Prophet (may Allah's peace and blessings be upon him) gave us the following blessed advice: "Bo content with what Allah has given you and you will be the richest of people." [Narrated by Ahmad]

524/3 - Hakīm ibn Hizām (may Allah be pleased with him) reported: "I asked the Messenger of Allah (may Allah's peace and blessings be upon him) (i.e. for money) and he gave me. Then I asked him again and he gave me. Then I asked him again and he gave me. Then he said:

«يا حَكِيمُ، إنَّ هذَا المَالَ خَضِرٌ حُلْوٌ، فَمن أَخَذَهُ بِسَخَاوَةِ نَفسٍ بُورِكَ لَهُ فِيهِ، وَمَن أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فيهِ، وَكَانَ كَالَّذِيَ يَأْكُلُ وَلا يَشْبَعُ، واليَدُ العليَا خَيْرٌ مِنَ اليَدِ السُّفلَىٰ»

'O Hakīm, this money is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like someone who eats but is never satiated; and the giving hand is better than the receiving hand.' So I said: 'O Messenger of Allah, by He Who sent you with the truth, I shall never accept anything from anybody after you until I

leave this world.'" Then, Abu Bakr (during his caliphate) would call Hakīm to give him his share from the war booty, but he would refuse to take anything of it. Then, 'Umar (during his caliphate) called him to give him his share, but he refused. Thereupon, 'Umar said: "O Muslims, bear witness that I offered Hakīm his share from this booty that Allah entitled him to and he refused to take it." And so, Hakīm never took anything from anyone after the Prophet (may Allah's peace and blessings be upon him) until he died. [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) We are urged to show restraint and refrain from asking help from people without need. The believer should know that his honor lies in his lack of need for people and his constant pursuit of the bounty and favors of his Lord.

2) It shows the merit of the Companion Hakīm ibn Hizām (may Allah be pleased with him). He made a promise and fulfilled it. This indicates the true faith and complete sincerity of the first generation of this Ummah.

525/4 - Abu Burdah reported that Abu Mūsa Al-Ash'ari (may Allah be pleased with him) said:

«خَرَجْنا مَعَ رَسُولِ الله صلى الله عليه وسلم في غَزَاةٍ، ونحْن سِتَّةُ نَفَرٍ بَيْنَنا بَعِيرٌ نَعْتَقِبُهُ، فَنَقِبَتْ أَقْدامنا، ونَقِبَتْ قَدَمِي، وسقَطَتْ أَظْفاري، فَكُنَّا نَلُفّ عَلىٰ أَرْجُلِنا الخِرَقَ، فَسُمِّيَتْ غَزْوَةَ ذَاتِ الرِّقاع؛ لما كُنَّا نَعْصبُ علىٰ أَرْجُلِنَا مِنَ الخِرَقِ».

"We set out with the Prophet (may Allah's peace and blessings be upon him) for a battle and we were six persons having one camel which we rode in rotation. As a result, the skin of our feet became thin and fragile. The skin on my feet became thin and my toenails fell off. We used to wrap our feet in rags so this battle was named Dhāt al-Riqā' (i.e. that of the rags), because of the rags we wrapped around our feet." Abu Burdah said: "Abu Mūsa narrated this then he disliked having done so, saying: 'What was I thinking when I mentioned it,' as if he disliked to have disclosed a good deed of his." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the austere life of the Companions (may Allah be pleased with them) and how they endured this patiently and displayed contentment and submission to the commands of Allah Almighty.

2) With patience and certitude, leadership in religion is attained.

3) It is disliked for a person to speak about the good deeds he had done, as sincere believers keep their acts of piety between them and their Lord.

526/5 - ‘Amr ibn Taghlib (may Allah be pleased with him) reported: “Some money or war booty was brought to the Prophet (may Allah’s peace and blessings be upon him) so he divided it, giving some men and not giving some others. Then he was told that the ones who were not given were dissatisfied. So, he praised Allah and lauded Him then said:

«أَمَّا بَعد؟ فَوَالله إنِّي لأعطِي الرَّجُلَ، وَأَدَعُ الرَّجُلَ، والَّذِي أَدَع أَحّبُّ إليَّ مِنَ الَّذِي أعْطِي، وَلكِنِّي إنَّمَا أُعْطِي أَقْوَاماً لِما أرىٰ في قُلُوبِهِمْ مِنَ الجَزَع والهَلَع، وَأَكِلُ أَقْواماً إلىٰ ما جَعَلَ اللهُ في قُلُوبِهِمْ مِنَ الغِنَىٰ والخَيْرِ، مِنهُمْ عَمْرُو بنُ تَغْلِبَ»

‘By Allah, I give to one man and leave another, and the one to whom I do not give is dearer to me than the one to whom I give. But I only give to some people because of the impatience and discontent that I see in their hearts, and I entrust other people to the content and goodness that Allah has put in their hearts, and one of them is ‘Amr ibn Taghlib.’”

‘Amr ibn Taghlib said: “By Allah, what the Messenger of Allah said in my favor is dearer to me than having red camels (i.e the most precious possessions).” [Narrated by Al-Bukhāri]

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Words in the Hadīth:

Red camels: The best and most expensive breed of camels. The Arabs used them as an example of the most precious property a person can possess.

Guidance from the Hadīth:

1) Wealth and property are not the measure of a person's status in the sight of his Lord. Some people are poor in wealth but rich in faith and piety.

2) It points out the Prophet's wisdom in attracting people's hearts and saving them from ruin.

3) It highlights the merit of the Companion 'Amr ibn Taghlib (may Allah be pleased with him), as the Prophet (may Allah's peace and blessings be upon him) attested to him being one of those who have richness of their hearts and good deeds.

527/6 - Hakīm ibn Hizām (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«اليَدُ العُلْيَا خَيْرٌ مِنَ اليَدِ السُّفْلَى، وابْدَأْ بِمَنْ تَعُولُ، وخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنًى، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ، ومَنْ يَسْتَغْنِ يُغْنِهِ اللهُ».

"The upper hand (the one that gives) is better than the lower one (the one that receives); and begin (charity) with those who are under your care; and the best charity is what is given out of surplus; and he who asks (Allah) to help him abstain from the unlawful and the forbidden, Allah will fulfill his wish; and he who seeks self-sufficiency will be

made self-sufficient by Allah." [Narrated by Al-Bukhāri and Muslim] This is the version narrated by Al-Bukhāri; the version by Muslim is shorter.

Words in the Hadīth:

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Guidance from the Hadīth:

1) We are urged to show restraint and refrain from begging.

2) Allah Almighty grants success to those who pursue goodness. So, he who seeks to be modest and self-sufficient is helped by Allah Almighty to reach his goal.

528/7 - Abu Sufyān Sakhr ibn Harb (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تُلْحِفُوا في المسْأَلَةِ، فوَاللهِ لا يَسْأَلُني أَحَدٌ مِنْكُمْ شَيْئاً، فَتُخرِجَ لَهُ مَسأَلَتهُ مِنِّي شَيْئاً، وَأَنا لَهُ كَارِهٌ، فَيُبَارَكَ لهُ فيما أَعْطَيْتُهُ».

"Do not be importunate in asking (for something), for by Allah, if one of you asked me for something and I gave it to him while I was reluctant to do so, there will be no blessing in what I gave him." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) We are prohibited from taking what is possessed by others through persistent asking and embarrassing them into giving.

2) What is taken by means of persistent asking and embarrassment is devoid of blessing.

Note:

The narrator of this Hadīth, according to the famous editions of Riyādh al-Sālihīn, is Abu Sufyān Sakhr ibn Harb, whereas the version in Sahīh Muslim reads: "Mu'āwiyah reported that the Prophet (may Allah's peace and blessings be upon him) said..." So, the correct version is as follows:

Mu'āwiyah ibn Abi Sufyān Sakhr ibn Harb (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said..."

529/8 - Abu 'Abdur-Rahmān 'Awf ibn Mālik al-Ashja'i (may Allah be pleased with him) reported: "We were with the Messenger of Allah (may Allah's peace and blessings be upon him), and we were seven or eight or nine, when he remarked: 'Would you pledge allegiance to the Messenger of Allah?' As we had recently given our pledge of allegiance, we said: 'We have already given you our pledge of allegiance, O Messenger of Allah.' He again asked: 'Would you pledge allegiance to the Messenger of Allah?' So, we stretched out our hands and said: 'We

have already given our pledge of allegiance to you, O Messenger of Allah, so what pledge should we give you?' He said:

«علىٰ أن تَعْبُدُوا الله ولا تُشْرِكُوا بِه شَيْئاً، والصَّلَوَاتِ الخَمْسِ، وَتُطِيعوا»، وَأَسَرَّ كَلِمَةً خَفِيَّةً: «وَلا تَسْأَلُوا النَّاسَ شَيْئاً».

'To worship Allah and not associate anything with Him, to perform the five prayers, and to obey.' Then, he added in a low tone: 'And not to ask people for anything.' Thereafter, I saw some of those who were present when the whip of one of them fell to the ground, he would not ask anyone to pick it up for him." [Narrated by Muslim]

Guidance from the Hadīth:

1) With his instruction to his Ummah: "And not to ask people for anything", the Prophet (may Allah's peace and blessings be upon him) teaches us to be dignified.

2) The Companions' fulfillment of the pledge they gave to the Prophet (may Allah's peace and blessings be upon him) is a sign of their merit.

530/9 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تَزَالُ المَسْأَلَةُ بِأَحَدِكُم حَتَّىٰ يَلْقَىٰ الله تعالَىٰ، وَلَيْسَ في وَجْهِه مُزْعَةُ لَحْمٍ».

"If one of you keeps begging (of people), he will meet Allah Almighty with no shred of flesh left on his face." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) The stern warning in the Hadīth indicates that begging is prohibited.

2) It urges the believers to have a sense of dignity. A person should be a slave to Allah Almighty alone and not humiliate himself before people.

531/10 - He also reported that the Prophet (may Allah's peace and blessings be upon him) while he was on the pulpit, after speaking about charity and restraint from begging, said:

«اليَد العُلْيَا خَيرٌ مِنَ اليَدِ السُّفْلىٰ. وَاليَد العُلْيَا هِيَ المُنْفِقَة، وَالسُّفْلَىٰ هِيَ السَّائِلَة».

"The upper hand is better than the lower hand; the upper hand is the giving hand, and the lower hand is the begging hand." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It urges the believers to have the upper and giving hand,

2) A believer has high ambitions and does not know laziness. He always hastens to do acts of goodness and kindness.

532/11 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ سَأَلَ النَّاسَ تكثُّراً فَإنَّمَا يَسْأَلُ جَمْراً، فَلْيَسْتَقِلَّ، أوْ لِيَسْتَكْثِرْ».

"He who begs people to increase his riches is only asking for live coals. So, it is up to him to take a few or to take many." [Narrated by Muslim]

533/12 - Samurah ibn Jundub (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ المَسأَلَةَ كَدٌّ، يَكُدُّ بها الرَّجلُ وَجْهَهُ، إِلَّا أَنْ يَسأَلَ الرَّجُلُ سُلْطاناً، أَوْ في أَمْرٍ لا بُدَّ مِنْهُ».

"Begging is a scratch that a person inflicts upon his face; except for asking a man in authority or regarding something necessary." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

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Words in the Hadīth:

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Guidance from the Hadīths:

1) It is prohibited to beg from people. Indeed, all honor lies in a person's humiliation before his Lord alone. It is not permissible for him to humiliate himself by begging from others - except in case of necessity.

2) It is legitimate under the Shariah to seek one's rights from those in authority, as a Muslim ruler is the one in charge of the affairs of his subjects. So,

asking him for something is not a form of humiliation.

534/13 - Ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ، وَمَنْ أَنْزَلَها بالله فَيُوشِكُ الله لَهُ بِرِزْق عاجِلٍ أَوْ آجِلٍ».

“He who is inflicted with poverty and seeks relief from people, he will not be relieved; whereas he who seeks relief from Allah, he will be given sustenance from Allah, sooner or later.” [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) If a person gets attached to something, he is left to it and not helped. So, if someone accustoms himself to begging from people, he will have a hard and straitened life.

2) We should hold onto the Prophet’s advice that we should patiently endure austere living. If a person complains to people about his Lord, he is actually complaining about the All-Merciful to those who have no mercy!

535/14 - Thawbān (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ يكفلُ لِي أَلَّا يَسْأَلَ النَّاسَ شَيْئاً، وأَتكَفَّلُ له بالجَنَّةِ؟ فقلتُ: أنا. فَكانَ لا يَسْأَلُ أَحَداً شَيْئاً».

"Who guarantees to me that he will not ask people for anything, and I will guarantee Paradise for him?" I said: "Me." So Thawbān never asked anything from people afterwards. [Narrated by Abu Dawūd, with an authentic Isnād]

Guidance from the Hadīth:

1) It urges us not to beg from people and to rely upon ourselves in the fulfillment of our needs.

2) It shows the merit of Thawbān (may Allah be pleased with him), as he gave a pledge to the Prophet (may Allah's peace and blessings be upon him) and fulfilled it. This was one of the virtuous traits of the noble Companions.

w536/15 - Abu Bishr Qabīsah ibn al-Mukhāriq (may Allah be pleased with him) reported: "I guaranteed the payment of a debt, so I went to the Messenger of Allah (may Allah's peace and blessings be upon him) begging him for money to pay it. He said:

«أَقِمْ حَتىٰ تَأْتِيَنَا الصَّدَقَة، فَنَأْمُرَ لكَ بها»،

'Wait till we receive the charity so that we give you from it.' Then, he said:

«يَا قَبِيصَةُ إِنَّ المَسأَلَةَ لاَ تَحِلُّ إِلَّا لأَحَدِ ثَلاثَةٍ: رَجُلٍ تَحَمَّلَ حَمَالَةً، وَحَلَّتْ لَهُ المَسْأَلَةُ حَتَّىٰ يُصِيبَهَا، ثُمَّ يُمْسِكُ. وَرَجُلٌ أَصَابَتْهُ جَائِحَةٌ اجْتَاحَتْ مالَهُ، فَحَلَّتْ لَهُ المَسأَلَةُ حَتَّىٰ يُصيبَ قِوَاماً مِنْ عَيشٍ ـ أَوْ قَالَ: سِداداً مِنْ عَيْشٍ ـ. وَرَجُلٌ أَصَابَتْهُ فاقَةٌ، حَتَّىٰ يَقُولَ ثَلاثَةٌ مِنْ ذَوِي الحِجَىٰ مِنْ قَوْمِهِ: لَقَدْ أَصَابَتْ فُلاناً فَاقَةٌ، فَحَلَّتْ لَهُ المَسأَلَةُ حَتَّىٰ يُصِيبَ قِواماً مِنْ عَيْشٍ ـ أَوْ قَالَ: سِداداً مِنْ عَيْشٍ ـ.فَمَا سِوَاهُنَّ مِنَ المَسْأَلَةِ يَا قَبِيصَةُ سُحْتٌ، يأْكُلُهَا صَاحِبُهَا سُحْتاً».

'O Qabīsah, begging is not permissible but for one of three persons: a man who has incurred a debt (for assuming guarantee), and for him begging is permissible till he pays that off, after which he must refrain (from begging); a man whose property has been destroyed by a calamity, and for him begging is permissible till he gets what will support him – or he said: what will provide him reasonable subsistence; and a man who has been smitten by poverty and his poverty is confirmed by three rational members of his people; for him begging is permissible till he gets what will support him – or he said: what will provide him reasonable subsistence. O Qabīsah, apart from these three, begging is unlawful, and one who engages in it consumes what is unlawful.'" [Narrated by Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It is not permissible to beg except in specific cases sanctioned by the Shariah, which are all marked by need and necessity.

2) It teaches us to have a sense of honor and dignity and not covet the possessions of others.

537/16 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَيْسَ المِسْكِينُ الَّذِي يَطُوفُ عَلَىٰ النَّاسِ، تَرُدُّهُ اللُّقْمَةُ واللُّقْمَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَلَكِنَّ المِسْكِينَ الَّذِي لاَ يَجِدُ غِنىً يُغْنِيهِ، وَلاَ يُفْطَنُ لَهُ، فَيُتَصَدَّقَ عَلَيْهِ، وَلاَ يَقُومُ فَيَسْأَلَ النَّاسَ».

"The needy person is not the one who goes from door to door, begging people and is turned away with a morsel or two or with a date or two. Rather, the needy person is the one who does not have enough to live on, and his appearance does not show him to be needy, and thus receives charity, and he does not go and beg from people." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The needy person who deserves to be given is the one who is too bashful to beg from others or display his need.

2) The believers are urged to check on poor families whose affairs are concealed from the people.

58 - Chapter on the permissibility of taking something without asking for it or coveting it

538/1 - Sālim ibn ‘Abdullāh ibn ‘Umar related that his father Ibn ‘Umar (may Allah be pleased with him) reported: “I heard ‘Umar say: ‘The Prophet (may Allah’s peace and blessings be upon him) used to give me money and I would say (to him): “Give it to someone who needs it more than me.” So once he said to me:

«خُذهُ، إذَا جاءكَ مِن هذا المَالِ شَيْءٌ، وَأَنْتَ غَيْرُ مُشْرِفٍ وَلا سَائِلٍ، فَخُذْهُ، فَتَمَوَّلْهُ، فَإنْ شِئتَ كُلْهُ، وإنَ شِئْتَ تَصَدَّقْ بهِ. وَمَا لا، فَلا تُتْبِعْهُ نَفْسَكَ»

“Take it. Whatever comes to you of this money while you were not keen to have it and you did not ask for it, then take it. If you wish use all of it, and if you wish give it in charity. But what you are not given, do not covet it.” Sālim said: “So ‘Abdullāh would not ask anyone for anything and would not refuse anything given to him.” [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) A person should not humiliate himself by coveting wealth and getting deeply attached to seeking it.

2) If you are given something without asking for it or coveting it, then accept it. This is commendable in the Shariah, because rejecting a gift may make the giver dislike you.

59 - Chapter on urging people to earn from their labor and be self-sufficient beyond asking from others or displaying their need

Allah Almighty says:

{فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِي ٱلأَرضِ وَٱبتَغُواْ مِن فَضلِ ٱللَّهِ}

{And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah} [Al-Jumu'ah: 10]

Guidance from the verse:

1) Pursuit of sustenance following the performance of acts of worship is something recommended and commendable in the Shariah.

2) The Shariah takes people's needs into consideration, and so it has prohibited begging and encouraged working and being active.

539/1 - Al-Zubayr ibn al-'Awwām (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لأَنْ يَأْخُذَ أَحَدُكُمْ أَحبُلَهُ، ثُمَّ يَأْتِيَ الجَبَلَ، فَيَأْتِيَ بِحُزْمَةٍ مِنْ حَطَبٍ عَلىٰ ظَهْرِهِ، فَيَبِيعَهَا، فَيَكُفَّ اللهُ بها وَجْهَه، خَيْرٌ لَهُ مِنْ أن يَسأَلَ النَّاسَ، أَعطَوْهُ أَوْ مَنَعُوهُ».

"If one of you takes his rope, goes to the mountain, cuts some firewood, carries it on his back, and sells it, thereby Allah saves his face (his dignity) is better for him than to ask people and they either give him or deny him." [Narrated by Al-Bukhāri]

540/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لأَنْ يَحْتَطِبَ أَحَدُكُم حُزمَةً عَلىٰ ظَهرِه، خَيْرٌ لَهُ من أَنْ يَسأَلَ أَحَداً، فَيُعْطِيَهُ أَو يَمْنَعَهُ».

"If one of you cuts a bundle of firewood and carries it on his back (to sell it) is better for him than to beg from someone and he either gives him or denies him." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) Lawful work is a source of honor and dignity for the believer, even if it is lowly in people's eyes.

2) It is part of reliance upon Allah Almighty that a person pursues the proper means, starts to work, and seeks his sustenance.

541/3 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«كانَ دَاوُدُ –عليه السلام– لا يَأْكُل إلَّا مِن عَمَلِ يَدِهِ».

"Dāwūd (Prophet David, peace be upon him) would only eat from the earnings of his manual labor." [Narrated by Al-Bukhāri]

542/4 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«كانَ زكَريَّا –عليه السلام– نجَّاراً».

"Zakariyya (Prophet Zechariah, peace be upon him) was a carpenter." [Narrated by Muslim]

543/5 - Al-Miqdām ibn Ma'di Yakarib (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَا أَكَلَ أَحَدٌ طَعَاماً قَطُّ خَيْراً مِن أن يَأكُلَ مِن عَمَلِ يَدِهِ، وَإنَّ نَبيَّ الله دَاوُدَ –عليه السلام– كان يَأكُل مِن عَمَلِ يَدِهِ».

"No one has ever eaten food better than what his own hands have earned. Indeed, the Prophet of Allah, David, used to eat from the earnings of his own hands." [Narrated by Al-Bukhāri]

Guidance from the Hadīths:

1) The Muslim is urged to work and earn from his own labor. What a person does by himself takes priority over what is done by others.

2) They encourage us to follow the guidance of the Prophets (peace be upon them), as they used to earn their living from their own labor, though they are the best of mankind in the sight of Allah, as He said about them:

{أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُۖ فَبِهُدَىٰهُمُ ٱقۡتَدِهۡۗ}

{Those are the ones whom Allah has guided, so from their guidance take an example.} [Al-An‘ām: 90]

60 - Chapter on generosity and spending in charitable ways out of trust in Allah Almighty

Allah Almighty says:

{وَمَآ أَنفَقتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥ}

{But whatever thing you spend [in His cause] - He will compensate it.} [Saba’: 39] He also says:

{وَمَا تُنفِقُواْ مِن خَيۡرٖ فَلِأَنفُسِكُمۡ وَمَا تُنفِقُونَ إِلَّا ٱبۡتِغَآءَ وَجۡهِ ٱللَّهِ وَمَا تُنفِقُواْ مِن خَيۡرٖ يُوَفَّ إِلَيۡكُمۡ وَأَنتُمۡ لَا تُظۡلَمُونَ}

{And whatever good you spend is for yourselves, and you do not spend except seeking the face of Allah. And whatever you spend of good – it will be fully repaid to you, and you will not be wronged.} [Al-Baqarah: 272] And He says:

{وَمَا تُنفِقُواْ مِن خَيۡرٖ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٞ}

{And whatever you spend of good, indeed Allah is Knowing of it.} [Al-Baqarah: 273]

Benefit:

Generosity is a collective term that refers to all areas of goodness, including:

Generosity in spending, generosity in refraining from others’ possessions, and generosity in forgiving people’s offences.

Guidance from the verses:

1) They urge the believers to spend in pursuit of Allah's pleasure.

2) The believer is certain that Allah Almighty will compensate him for whatever he spends in charity with what is better than what he spends.

544/1 - Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لاَ حَسَدَ إلاَ في اثْنَتَيْنِ: رَجُلٌ آتاهُ اللهُ مَالاً، فَسَلَّطَهُ عَلىٰ هَلَكَتِهِ في الحَقِّ، وَرَجُلٌ آتاه اللهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا».

"There is no cause for envy except in two cases: a man to whom Allah gives wealth and enables him to spend it rightly, and a man to whom Allah gives wisdom and he rules in accordance with it and teaches it." [Narrated by Al-Bukhāri and Muslim] It means: A person may only be envied for these two traits.

Words in the Hadīth:

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Guidance from the Hadīth:

1) It urges people to compete in doing acts of goodness. The Prophet (may Allah's peace and blessings be upon him) mentioned this area of goodness only to encourage the believers to compete over it.

2) All blessings come from Allah Almighty, and we are required to show gratitude for them. To this end, we should use the blessings in the ways determined by the One Who bestowed them.

3) Spending is a general term that includes spending of money and spending of knowledge.

Benefit:

In wisdom and knowledge, people fall under four categories:

First: those who are not given wisdom at all; they are the ignorant.

Second: those whom Allah has given wisdom, yet they are sparing with it, even with regard to themselves. So, they do not make use of it. Those are the heedless. They are endowed with knowledge and deprived of work. Nonetheless, they are one degree higher than the first category.

Third: those whom Allah has given wisdom and they use it, but do not teach it to others. So, they are in limited goodness.

Fourth: those whom Allah has given wisdom and they use it and teach it to others so that everyone can benefit therefrom. Those are the most virtuous. So, dear fellow Muslims, be keen to belong to this fourth category.

545/2 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَيُّكُمْ مَالُ وَارِثِهِ أَحَبُّ إليه مِن مَالِهِ؟»

"Which of you prefers the money of his heir to his own money?" They said: "O Messenger of Allah, everyone of us prefers his own money." He said:

«فَإِنَّ مَالَه ما قَدَّمَ، وَمَالَ وَارِثِهِ ما أَخَّرَ».

"His money is whatever he spends during his life (in good ways), while the money of his heir is whatever he leaves after his death." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) We are urged to spend our money on charitable purposes so that we can benefit from it in worldly life and in the Hereafter.

2) Correcting the wrong concepts in people's lives is the mission of scholars and seekers of knowledge.

546/3 - 'Adyy ibn Hātim (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمرَةٍ».

"Avoid Hellfire even with half a date." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The areas of goodness are numerous and varied. The believer will always find something good to do, even if it were only half a date that he gives in charity so that it will save him from Hellfire.

2) The Prophet (may Allah's peace and blessings be upon him) taught his Ummah the ways of attaining salvation from punishment.

547/4 - Jābir (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) was never asked for something and he said 'No'." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It shows the Prophet's generosity and good manners. He would not turn down anyone who asked him for something. In fact, he would give as if he feared no poverty.

2) The fortunate among the servants of Allah Almighty are those who seek to take the Prophet (may Allah's peace and blessings be upon him) as a role model and follow his guidance, which includes this noble trait.

548/5 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Every morning, two angels descend. One of them says: 'O Allah, give the one who spends compensation.' The other one says: 'O Allah, give the one who withholds damage.'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It includes supplication for the spenders to be compensated and for the withholders to suffer damage.

2) The angels supplicate for the righteous believers, and this is good tidings for the people of faith.

Benefit:

Damage is of two types:

1. Material damage: This is when the wealth itself gets damaged, such as by burning, stealing, or sinking.

2. Moral damage: This is when blessing is removed from it, in a way that its owner barely benefits from it in his life.

549/6 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«قالَ الله تعالىٰ: أَنْفِقْ يَا ابْنَ آدَمَ يُنْفَقْ عَلَيْكَ».

"Allah Almighty said: 'Spend, O son of Adam, and you will be spent on.'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It urges us to spend in the way of Allah Almighty, as this is a means to increase one's sustenance.

2) Allah Almighty gives to a person according to how much this person gives to the poor and needy.

550/7 - ‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported that a man asked the Messenger of Allah (may Allah’s peace and blessings be upon him): “Which deed in Islam is better?” He said:

« تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلامَ عَلىٰ مَنْ عَرَفتَ وَمَن لَمْ تَعْرِفْ ».

“That you feed (people) and greet those whom you know and those whom you do not know.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The Companions were keen to know, and do, the acts that benefit one in worldly life and in the Hereafter.

2) It urges us to spend and give, by feeding people.

Benefit:

His statement “greet those whom you know and those whom you do not know” is limited to Muslims only. We should not initiate the greeting to non-Muslims, based on the Prophet’s statement: “Do not initiate the greeting to the Jews and Christians...”

Benefit:

The difference between a generous and wasteful person is that the former puts his spending in its proper place, while the latter often spends in unworthy areas.

A generous person seeks to fulfill, by his wealth, such rights that are due or commendable, as per the

Shariah and the sense of chivalry. He honors guests and spends in ways that maintain his honor, doing this willingly and in pursuit of divine compensation in this world and in Hereafter.

A wasteful person, on the other hand, spends according to his whims and lusts, disregarding any personal or public interest. He neglects all rights, due or recommended.

551/8 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said: "There are forty kinds of virtue; the uppermost of which is to lend a milch goat. He who practices any of these virtues expecting its reward and relying on the truthfulness of the promise made for it shall enter Paradise." [Narrated by Al-Bukhāri] This was previously explained in the chapter on the multitude of the areas of goodness.

Guidance from the Hadīth:

1) The doors of goodness are numerous, and they are open to those who want to work. Deprived are those who are not guided to enter through them.

2) The spending that is regarded as commendable in the Shariah and for which there is a great reward is conditional upon sincerity towards Allah Almighty.

{وَمَن يَفعَل ذَٰلِكَ ٱبتِغَآءَ مَرضَاتِ ٱللَّهِ فَسَوفَ نُؤتِيهِ أَجرًا عَظِيما}

{And whoever does that seeking to please Allah - then We are going to give him a great reward.} [An-Nisā': 114]

552/9 - Abu Umāmah Sudayy ibn 'Ajlān (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يَا ابنَ آدَمَ، إِنَّكَ أَن تَبْذُلَ الفَضْلَ خَيْرٌ لَكَ، وأن تُمسِكَهُ شَرٌّ لَكَ، وَلا تُلامُ عَلىٰ كَفَافٍ، وَابْدأْ بِمَنْ تَعُولُ، واليَدُ العُلْيَا خَيْرٌ مِنَ اليَدِ السُّفْلَىٰ».

"O son of Adam, if you spend the surplus, it will be better for you; and if you retain it, it will be evil for you. You will not be reprimanded for storing what is enough for your need. And start by spending on your dependents; and the upper hand (that gives) is better than the lower hand (that receives)." [Narrated by Muslim]

Guidance from the Hadīth:

1) It is better for a person to give his surplus wealth, for this helps maintain the ties with his needy fellow Muslims and shows his trust in the promise of the Almighty Lord.

2) Everyone is required to give according to his means, without overburdening himself.

{وَمَن قُدِرَ عَلَيهِ رِزقُهُۥ فَلۡيُنفِق مِمَّآ ءَاتَىٰهُ ٱللَّهُ}.

{And he whose provision is restricted - let him spend from what Allah has given him.}

553/10 - Anas (may Allah be pleased with him) reported: "Never was the Messenger of Allah (may

Allah's peace and blessings be upon him) asked for anything by someone who was about to accept Islam but that he gave it to them. A man came to him and asked for alms, so he gave him a number of sheep (so large that they filled the space) between two mountains. So the man returned to his people and told them: 'O my people, embrace Islam, for Muhammad gives lavishly like someone who does not fear any poverty.' Some people would embrace Islam only for worldly gains, but Islam would soon become dearer to them than the whole world and all what is in it." [Narrated by Muslim]

Guidance from the Hadīth:

1) Giving money and good manners are very effective means in winning people's hearts.

2) It is permissible to give those with weak faith from the money of Zakah with the aim of winning their hearts. A person may embrace Islam for worldly gains, but then when he tastes the sweetness of faith, he loves it and becomes a true Muslim.

554/11 - 'Umar (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) distributed some wealth and I said to him: 'O Messenger of Allah, do you not think that there are other people who are more deserving than these whom you gave?' He said:

«إِنَّهُمْ خَيَّرُوني أن يَسْأَلُوني بالْفُحْشِ، أَوْ يُبَخِّلُوني، ولَسْتُ بِبَاخِلٍ».

'They left me no alternative but that they either beg of me importunately or regard me as a miser, and I am not a miser.'" [Narrated by Muslim]

Guidance from the Hadīth:

1) It shows the Prophet's noble manners, patience, and forbearance and how he would turn away from the ignorant (i.e. he would not react to their ignorance).

2) Miserliness is not a trait of the prophets or pious people. Indeed, a believer should be generous.

555/12 - Jubayr ibn Mut'im (may Allah be pleased with him) reported that while he was walking with the Prophet (may Allah's peace and blessings be upon him) on the way back from the Battle of Hunayn, a few Bedouins caught hold of him and began to demand their shares. They forced him to a tree and someone snatched away his cloak (which got entangled in that thorny tree). Thereupon, the Prophet said:

«أَعْطُوني رِدَائِي، فَلَوْ كَانَ لي عَدَدُ هذِهِ العِضَاه نَعَماً لَقَسَمْتُهُ بَيْنكُمْ، ثم لا تَجِدُوني بَخِيلاً وَلا كَذَّاباً وَلا جَبَاناً».

"Give me back my cloak. Were I to have camels equal to the number of these trees, I would distribute them all among you, and you would not find me a miser or a liar or a coward." [Narrated by Al-Bukhāri]

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Guidance from the Hadīth:

1) The leader of Muslims (the Prophet) is free from any blameworthy trait. This is how any person who serves as a role model for people should be; he must follow the Prophet's example to this end.

2) It shows how the Prophet (may Allah's peace and blessings be upon him) used to teach people by example. He would follow knowledge by deeds.

3) Guidance and good manners have deep impact upon people's hearts.

556/13 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَما زَادَ الله عَبْداً بِعَفْوٍ إِلَّا عِزّاً، وَما تَوَاضَعَ أَحَدٌ لِلهِ إِلَّا رَفَعَهُ اللهُ _عز وجل_».

"Charity never diminishes wealth, and Allah does not increase the one who pardons others except in honor, and no one humbles himself seeking the pleasure of Allah except that Allah Almighty will raise him in rank." [Narrated by Muslim]

Guidance from the Hadīth:

1) Charity does not decrease one's wealth, for Allah Almighty blesses that wealth and compensates him for what was spent of it.

2) The believer trusts his Lord and is certain of His promise that He will compensate him with goodness and blessing.

557/14 - Abu Kabshah ʻUmar ibn Saʻd al-Anmāri (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

« ثَلاَثَةٌ أُقْسِمُ عَلَيْهِنَّ، وَأُحَدِّثُكُم حَدِيثاً فَاحْفَظُوهُ: مَا نَقَصَ مَالُ عَبدٍ مِن صَدَقَةٍ، وَلا ظُلِمَ عَبدٌ مَظْلِمَةً صَبَرَ عَلَيْهَا إلا زَادَهُ اللهُ عِزّاً، وَلاَ فَتَحَ عَبْدٌ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللهُ عَلَيهِ بَابَ فَقْرٍ، أَوْ كَلِمَةً نَحْوَهَا، وَأُحَدِّثُكُم حَدِيثاً فَاحْفَظُوهُ قال: إِنَّمَا الدُّنْيَا لأَرْبَعَةِ نَفَرٍ:

"I swear by Allah regarding three (qualities) which I am going to tell you about. Remember them well: The wealth of a man will not diminish by charity; Allah augments the honor of a man who endures injustice inflicted upon him patiently; and he who opens a gate of begging, Allah opens to him a gate of poverty - or he said a word similar to that. Remember well what I am going to tell you: The world is for four kinds of people:

1. One whom Allah has given wealth and knowledge so he fears his Lord with regards to his wealth and uses it in upholding kinship ties and acknowledges the right of Allah on him in it. He is in the best rank. 2. One whom Allah has given knowledge but no wealth, and he is sincere in his intention and says: 'Had I possessed wealth, I would have acted like so-and-so (meaning the first).' If that is his intention, then his reward is the same as

that of the first. 3. One whom Allah has given wealth but no knowledge and he squanders his wealth ignorantly, does not fear Allah in respect to it, does not discharge the obligations of kinship, and does not acknowledge the rights of Allah in his wealth. He is in the worst rank. 4. One whom Allah has given neither wealth nor knowledge and he says: 'Had I possessed wealth, I would have acted like so-and-so (meaning the third).' If this is his intention, then both will bear equal sin." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) This is sure information said by the Prophet (may Allah's peace and blessings be upon him): that charity does not decrease wealth, but in fact increases it.

2) Knowledge is the measure in all matters. Those whom Allah Almighty gives useful knowledge know how to manage their affairs rightly; and those who are deprived of knowledge walk confusedly in life. This is an encouragement to seek beneficial knowledge.

558/15 - 'Ā'ishah (may Allah be pleased with her) reported that they slaughtered a sheep, and the Prophet (may Allah's peace and blessings be

upon him) asked: “What is left of it?” She replied: “Nothing is left except its shoulder.” He said: “All of it is left except its shoulder.” [Al-Tirmidhi; he classified it as Sahīh (authentic)]

It means: they gave all of it in charity except for the shoulder. That is why he said: It will all remain for us in the Hereafter, save for the shoulder.

Guidance from the Hadīth:

1) It shows the generosity of the Prophet (may Allah’s peace and blessings be upon him) and his family.

2) What remains of a person’s wealth is the part he gives in charity and so its reward is kept in store with Allah Almighty.

3) It presents the Prophet’s approach in correcting wrong concepts and standards in people’s lives.

559/16 - Asmā’ bint Abu Bakr Al-Siddīq (may Allah be pleased with her and her father) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) said to me:

«لاَ تُوكِي فَيُوكَىٰ عَلَيكِ».

‘Do not withhold (what you have), lest your sustenance will be withheld from you.’”

In another version:

«أَنْفِقِي، أَو انْفَحِي، أَوِ انْضَحِي، وَلا تُحْصي فَيُحْصي الله عَلَيْك، وَلا تُوعِي فَيُوعِي الله عَلَيْكِ».

"Spend (in charity), and do not keep account, lest Allah count it against you, and do not hoard, lest Allah withhold from you." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) We are prohibited from withholding charity fearing we will run out of money. This constitutes distrust of Allah Almighty.

2) A person is recompensed by something similar to his action. So, whoever withholds the right of Allah, he will be punished by suffering straitened circumstances.

560/17 - Abu Hurayrah (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

«مَثَلُ البَخِيلِ والمُنْفِقِ، كَمَثَلِ رَجُلَيْنِ عَلَيْهِما جُنَّتَانِ مِن حَدِيدٍ مِن ثُدِيِّهِمَا إلىٰ تَرَاقِيهِمَا، فَأَمَّا المُنْفِقُ؛ فَلا يُنْفِقُ إلَّا سَبَغَتْ، أَوْ وَفَرَتْ عَلىٰ جلدِهِ حتىٰ تُخْفِيَ بَنَانَهُ، وَتَعْفُوَ أَثَرَهُ، وَأَمّا البَخِيلُ؛ فَلا يُرِيدُ أَنْ يُنْفِقَ شَيئاً إلَّا لَزِقَتْ كُلُّ حَلْقَةٍ مَكَانَهَا، فَهُوَ يُوَسِّعُهَا فَلا تَتَّسِعُ».

"The example of a miser and a spender is that of two men wearing an iron armor covering their breasts up to their collarbones. Whenever the spender spends, his armor expands until it becomes so wide that it covers his fingertips and removes his

traces. As for the miser, whenever he thinks of spending, every ring of the armor sticks to its place (against his body) and he tries to loosen it, but it does not loosen." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) Charity conceals sins, just as a long garment conceals its wearer's trace on the ground when he walks.

2) Spending and charity produces a sense of joy and relief.

561/18 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ تَصَدَّقَ بِعَدْلِ تَمْرةٍ مِن كَسْبٍ طَيِّبٍ، ولا يَقْبَلُ اللهُ إلَّا الطَّيِّبَ، فَإنَّ اللهَ يَقْبَلُهَا بِيَمِينِهِ، ثُمَّ يُرَبِّيها لصَاحِبِهَا، كما يُرَبِّي أحَدُكمْ فَلُوَّهُ حتَّىٰ تكونَ مثْلَ الجبلِ».

"He who gives in charity the value of a date that was lawfully earned - and Allah only accepts that which was lawfully earned - Allah will accept it with His right hand and nurture it for him, just as one of

you nurtures his foal until it becomes the size of a mountain." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) Allah is good and only accepts what is good. So, the person giving charity should make sure that what he is giving in charity was lawfully earned.

2) It points out the promise of Allah Almighty to multiply charity given out of lawfully earned money until it becomes like a mountain. This is indeed one of the fruits of lawful earning.

562/19 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«بَيْنَمَا رَجُلٌ يَمشِي بِفَلاةٍ مِن الأَرْضِ، فَسَمِعَ صَوتاً في سَحَابَةٍ: اسقِ حَدِيقَةَ فُلانٍ، فَتَنَحَّىٰ ذٰلِكَ السَّحَابُ، فَأَفْرَغَ مَاءهُ في حَرَّةٍ، فإذا شَرْجَةٌ مِن تلكَ الشِّراجِ قَدِ اسْتَوعَبَتْ ذٰلِكَ الماءَ كُلَّهُ، فَتَتَبَّعَ المَاءَ، فإذا رَجُلٌ قَائِمٌ في حَدِيقَتِهِ يُحَوِّلُ المَاءَ بِمِسْحَاتِهِ، فقال له: يَا عَبْدَ الله، ما اسْمُكَ؟ قال: فُلانٌ للاسْمِ الَّذي سَمِعَ في السَّحَابَةِ، فقال له: يا عَبْدَ الله، لِمَ تَسْأَلُني عَنِ اسْمِي؟ فَقَال: إنِّي سَمِعْتُ صَوتاً في السَّحَابِ الذِي هذَا مَاؤُهُ يقُولُ: اسْقِ حَدِيقَةَ فُلانٍ لاسمِكَ، فما تَصْنَعُ فِيها؟ فقال: أَمَا إذْ قُلْتَ هذَا، فإنِّي أَنْظُرُ إلىٰ ما يخْرُجُ مِنْها، فَأَتَصَدَّقُ بِثُلُثِهِ، وآكُلُ أَنا وعِيالي ثُلُثاً، وأَرُدُّ فيهَا ثُلُثَهُ».

"While a man was walking through a barren land, he heard a voice coming out of a cloud, saying: 'Irrigate the garden of so-and- so.' Thereupon, the cloud drifted in a certain direction and discharged its water over a rocky plain. The streamlets flowed into a channel. The man followed this channel until it reached a garden and he saw a man standing in

his garden working with his spade to change the course of the water. He asked him: 'O slave of Allah, what is your name?' He told his name, which was the same that he heard from the cloud. The owner of the garden then asked him: 'O slave of Allah, why did you ask my name?' He replied: 'I heard a voice from a cloud which poured down this water, saying: "Irrigate the garden of so-and-so." I would like to know what you do with it.' He said: 'Now since you asked me, I will tell you. I estimate the produce of the garden and give out one-third of it in charity, spend one-third on myself and my family, and invest one-third back into the garden.'" [Narrated by Muslim]

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Guidance from the Hadīth:

1) Spending on one's dependents and giving to the needy are deeds dear to Allah Almighty and pleasing to Him.

2) Allah Almighty endows the sincere believers with special mercy, exclusively given to them apart from all other people.

3) It affirms the miraculous incidents that happen to the pious servants of Allah in this Ummah and in the past nations, whom Allah Almighty describes as:

{ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ}.

{Those who believed and feared Allah.}

61 - Chapter on the prohibition of miserliness and avarice

Allah Almighty says:

{ وَأَمَّا مَن بَخِلَ وَٱسۡتَغۡنَىٰ * وَكَذَّبَ بِٱلۡحُسۡنَىٰ * فَسَنُيَسِّرُهُۥ لِلۡعُسۡرَىٰ * وَمَا يُغۡنِي عَنۡهُ مَالُهُۥٓ إِذَا تَرَدَّىٰٓ}

{But as for he who withholds and considers himself free of need and denies the best [reward], We will ease him toward difficulty. And what will avail him his wealth when he falls?} [Al-Layl: 8-11]

He also says:

{وَمَن يُوقَ شُحَّ نَفۡسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ}

{And whoever is protected from the avarice of his soul - it is those who will be the successful.} [At-Taghābun: 16]

Benefit:

Miserliness is to withhold what should or is recommended to be given.

Avarice is to covet what one does not have. Avarice is worse than miserliness, and both are reprehensible traits.

Guidance from the verses:

1) The core of success of a person lies in getting rid of his avarice.

2) A person's miserliness and reluctance to give leads to misery and keeps one away from the best reward.

As for the relevant Hadīths,

some of them have already been cited in the previous chapter.

563/1 - Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«اتَّقُوا الظُّلْمَ؛ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ القِيَامَةِ، واتَّقُوا الشُّحَّ؛ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُم علىٰ أن سَفَكُوا دِمَاءهم، واستَحَلُّوا مَحَارِمَهُم».

"Beware of injustice, for injustice will be layers of darkness on the Day of Resurrection; and beware of avarice, as it ruined those who were before you. It incited them to shed their blood and regard the unlawful as lawful." [Narrated by Muslim]

Guidance from the Hadīth:

1) Injustice is a major sin, for its perpetrator is threatened with punishment on the Day of Judgment.

2) We should beware of avarice, as it caused the ruin of those before us. The believers are prohibited from emulating the punished people.

Benefit:

Injustice is of two types:

1) Self-injustice, which falls under two categories:

a. Injustice by associating partners with Allah Almighty - that is great injustice.

{إِنَّ ٱلشِّرۡكَ لَظُلۡمٌ عَظِيمٞ}.

{Indeed, associating partners [with him] is great injustice.}

b. Injustice by commission of sins - that is less severe than associating partners with Allah.

2) Injustice to others, which also falls under two categories:

a. Doing injustice to them by failing to fulfill their obligatory or recommended rights, like the repayment of debts or fulfillment of promises.

b. Oppressing them by taking their rights and violating their sanctities, like backbiting and stealing.

62 - Chapter on altruism and consolation

Allah Almighty says:

{وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِم وَلَو كَانَ بِهِم خَصَاصَةٌ}

{But they give [them] preference over themselves, even though they are in privation.} [Al-Hashr: 9] He also says:

{وَيُطعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسكِينا وَيَتِيما وَأَسِيرًا}

{And they give food in spite of love for it to the needy, the orphan, and the captive.} [Al-Insān: 8] In addition to other similar verses.

Benefit:

Altruism is to prefer others over oneself.

Consolation is to comfort others; altruism is better.

Altruism falls under three categories:

First: Forbidden altruism: This is when a person prefers others over himself in what is required of him under the Shariah. An example is when someone gives another water when he himself needs it for ablution.

Second: Disliked altruism: This is when a person prefers others over himself in what he is recommended to do. An example is when someone prefers another over himself in standing in the first row in the congregational prayer.

Some scholars, however, hold that this type of altruism is commendable, for it falls under cooperation in piety and goodness. This view is better, and we will elaborate on this later. And Allah knows best.

Third: Permissible altruism: This is when a person prefers others over himself in permissible worldly matters, like preferring someone over yourself in eating when you are hungry.

This type becomes commendable and its doer gets rewarded if he does it purely for Allah's sake.

564/1 - Abu Hurayrah (may Allah be pleased with him) reported that a man came to the Prophet (may Allah's peace and blessings be upon him) and said: "I am hard pressed by hunger." So the Prophet sent a word to one of his wives, who replied: "By Him Who has sent you with the truth, I have nothing

except water." Then, he sent the same message to another (wife) and received the same reply. He sent this message to all of them and received the same reply. Then, he said (to his Companions): "Who will host this (man) tonight?" One of the Ansār said: "O Messenger of Allah, I will." So, he took him home and said to his wife: "Honor the guest of the Messenger of Allah."

In another version: The Ansāri man asked his wife: "Have you got anything (to serve the guest)?" She answered: "Nothing, except a little food for the children." He said: "Distract them with something and when they ask for food, put them to sleep. When the guest enters, extinguish the lamp and give him the impression that we are also eating." So, they sat down and the guest ate and they passed the night hungry. When he came to the Prophet (may Allah's peace and blessings be upon him) in the morning, he said to him: "Allah admired what you two did with your guest last night." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Keep them busy with something: That is, distract them and divert their attention from food.

Guidance from the Hadīth:

1) It shows the great altruism exhibited by the Ansāri Companion (may Allah be pleased with

him), when he and his family passed the night without eating in order to honor the guest sent by the Prophet (may Allah's peace and blessings be upon him). From these noble manners and behaviors, let us take example.

2) It is permissible that a person prefers the guest and the like over himself and his family. This applies in occasional circumstances only, because the priority is for taking care of one's dependents first (Start with yourself then your dependents).

Benefit:

- This story is the reason for which the following verse was revealed:

{وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِم وَلَو كَانَ بِهِم خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ}.

{But they give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.}

- Al-Nawawi (may Allah have mercy upon him) said: "The scholars unanimously agreed on the virtue of altruism in food and other similar worldly matters and personal desires. But when it comes to acts of piety, there should be no altruism, because the right in them belongs to Allah Almighty." [Commentary on Sahīh Muslim]

Other scholars, however, held that it is permissible to prefer others over oneself in acts of

piety. We will mention that in connection with Hadīth No. 761.

565/2 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«طَعَامُ الاثْنَيْنِ كافي الثَّلاثَةِ، وطَعَامُ الثَّلاثَةِ كافي الأربَعَةِ».

"Food for two persons suffices three, and food for three persons suffices four." [Narrated by Al-Bukhāri and Muslim]

In a version narrated by Muslim, Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«طَعَامُ الوَاحِدِ يَكفِي الاثْنَينِ، وطَعَامُ الاثْنَيْنِ يَكْفي الأَربَعَةَ، وطَعَامُ الأَربَعَةِ يكفي الثَّمَانِيَةَ».

"Food for one person suffices two, food for two suffices four, and food for four suffices eight."

Guidance from the Hadīth:

1) We are urged to be selfless and content with what is little and sufficient.

2) It is recommended to gather around food. The greater the gathering, the greater the blessing. This blessing makes food sufficient.

3) We are encouraged to feed others and not underestimate what we have, no matter how little it is.

566/3 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: "While we were with the Messenger of Allah (may Allah's peace and blessings be upon him) on a journey, a man came

on his riding mount and began to stare to the right and to the left. Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ كَانَ مَعَهُ فَضْلُ ظَهرٍ فَلْيَعُدْ بِهِ عَلىٰ مَنْ لا ظَهْرَ لَهُ، وَمَنْ كَانَ لَهُ فَضلٌ مِن زَادٍ فَلْيَعُدْ بِهِ عَلىٰ مَن لا زَادَ لَهُ، فَذَكَرَ مِن أَصْنافِ المَالِ مَا ذَكَرَ، حَتَىٰ رَأَينَا أَنَّهُ لا حَقَّ لأَحَدٍ مِنَّا في فَضْلٍ».

'He who has an extra riding mount should give it to he who has no mount, and he who has surplus provisions should give them to he who has no provisions.' And he mentioned so many kinds of wealth until we thought that none of us has any right to any surplus." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Cooperation in doing good, giving out the surplus wealth, and altruism are all traits of the believers.

2) It shows how the Companions (may Allah be pleased with them) were quick in complying with the Prophet's command. Blissful are those who follow their path in terms of complying with the Prophet's Sunnah and commands without objection or hesitation. Allah Almighty says:

{فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُم ثُمَّ لَا يَجِدُواْ فِيٓ أَنفُسِهِم حَرَجا مِّمَّا قَضَيتَ وَيُسَلِّمُواْ تَسلِيما}.

{But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad] judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in full submission.}

567/4 - Sahl ibn Sa'd (may Allah be pleased with him) reported that a woman brought a woven piece of cloth to the Messenger of Allah (may Allah's peace and blessings be upon him) and said to him: "I have woven this with my own hands for you to wear." He accepted it as he was in need of it. He later came out wearing it as a lower garment (Izār). Someone said: "How nice it is! Give it to me." The Messenger of Allah said: "Very well." He remained in our company for some time and then he went home, folded it, and sent it to the man. The people said (to that man): "You did not do well. The Messenger of Allah wore it and he was in need of it, and you asked him for it when you are well aware that he never turns down any request." He said: "I swear by Allah that I did not ask him for it to wear it. I asked him for it so that it might be my shroud." Sahl said: "And it was actually used as his shroud." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the Prophet's generosity and how he would prefer others over himself. He would not turn down any request.

2) It is legitimate to criticize someone for his open impoliteness.

568/5 - Abu Mūsa (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ الأَشْعَرِيِّينَ إِذَا أَرْمَلُوا في الْغَزْوِ، أَو قَلَّ طَعَام عِيَالِهم بالمَدِينَةِ، جَمَعُوا ما كانَ عِنْدَهُم في ثَوبٍ وَاحِدٍ، ثمَّ اقتَسَمُوهُ بَيْنَهُم في إِنَاءٍ وَاحِدٍ بالسَّوِيَّةِ، فَهُم مِنِّي، وَأَنا مِنهُم».

"When the Ash'ariyyūn (the tribe Abu Mūsa belonged to) run short of food in the battle or when they are at home in Madīnah, they collect all the provisions they have in one sheet and then divide it equally among themselves. They are of me and I am of them." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) It shows the merit of consolation and the virtue of mixing the available food during travel and putting it in one container when it is little.

2) It is permissible for a man to talk about the good traits of his people, if this is intended to encourage others to imitate their good behavior.

Benefit:

Some scholars said:

“This Hadīth apparently indicates the permissibility of monthly collective funds (Jam‘iyyah), in which some people cooperate in doing good. It proceeds as follows:

Each participant pays the same sum of money, and then one of the participants takes the total amount in that month. Then, this process is repeated every month until all the participants take their turn in taking that amount, equally and successively.

Such a fund is legitimate, and it also entails a reward if done with the intention of cooperation in goodness. In fact, it helps save people from debt or the need to take up usurious loans. So, this activity achieves certain interests and involves no evils; and Allah knows best.”

63 - Chapter on vying over matters of the Hereafter and increasing such things that bring blessing

Allah Almighty says:

{خِتَٰمُهُۥ مِسۡكٞۚ وَفِي ذَٰلِكَ فَلۡيَتَنَافَسِ ٱلۡمُتَنَٰفِسُونَ}

{The last of it is musk. So for this let the competitors compete.} [Al-Mutaffifīn: 26]

Guidance from the verse:

1) It is commendable to be diligent in performing good deeds, for this leads to competition in this area.

2) We should extol the symbols and rituals of Allah Almighty and engage in more good deeds.

569/1 - Sahl ibn Sa'd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) was given a drink and he drank from it. There was a boy on his right and old men on his left. He said to the boy: "Do you allow me to give it to these?" The boy said: "No, by Allah, O Messenger of Allah. I will not prefer anyone over myself with my share from you." So, the Messenger of Allah put it in his hand. [Narrated by Al-Bukhāri and Muslim]

The boy was Ibn 'Abbās (may Allah be pleased with him and his father).

Guidance from the Hadīth:

1) It was the Prophet's guidance to begin with the right side in all honorable acts.

2) It is recommended to revere the elderly and treat people in accordance with their status, unless it runs counter to a Shariah ruling.

3) The Companions (may Allah be pleased with them) were keen to pursue what benefits them. Even the young amongst them knew how to compete in goodness. So, how and over what do our children today compete?

570/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«بَيْنَما أَيُّوبُ –عليه السلام– يَغْتَسِلُ عُرياناً، فَخَرَّ عَلَيْهِ رِجْلُ جَرَادٍ مِن ذَهَبٍ، فَجَعَلَ أَيُّوبُ يَحْثي في ثَوبِهِ، فَنَادَاهُ ربُّهُ –عز وجل–: يَا أَيُّوبُ، أَلم أَكُن أَغْنَيْتُكَ عَمَّا تَرَىٰ؟! قال: بَلَىٰ وعِزَّتِكَ، وَلَكِن لا غِنَىٰ بي عَن بَرَكَتِكَ».

"While Job (Prophet Ayyūb, peace be upon him) was taking a bath, naked, pieces of gold like locusts in shape and amount started to fall on him. Job started collecting them in his clothes. His Lord, The Exalted, called him: 'O Job, have I not made you rich enough not to be in need of this?' Job replied: 'Yes, by Your might, but I cannot dispense with Your blessing.'" [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It urges us to pursue what brings us more blessing.

2) Everything attributed to Allah Almighty, be it a place, a time, or a person, is blessed.

64 - Chapter on the merit of the grateful rich person, who earns the money lawfully and spends it properly

Allah Almighty says:

{فَأَمَّا مَن أَعطَىٰ وَٱتَّقَىٰ * وَصَدَّقَ بِٱلحُسنَىٰ * فَسَنُيَسِّرُهُۥ لِلۡيُسرَىٰ}

{As for he who gives and fears Allah
and believes in the best [reward],
We will ease him toward ease.} [Al-Layl: 5-7] He also says:

{وَسَيُجَنَّبُهَا ٱلۡأَتۡقَى * ٱلَّذِي يُؤۡتِي مَالَهُۥ يَتَزَكَّىٰ * وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعۡمَةٖ تُجۡزَىٰٓ * إِلَّا ٱبۡتِغَآءَ وَجۡهِ رَبِّهِ ٱلۡأَعۡلَىٰ * وَلَسَوۡفَ يَرۡضَىٰ}

{But the righteous one will avoid it -

He who gives from his wealth to purify himself,

and not giving for anyone who has done him a favor to be rewarded,

but only seeking the countenance of his Lord, Most High.

And he is going to be satisfied.} [Al-Layl: 17-21]

And He says:

إِن تُبۡدُواْ ٱلصَّدَقَٰتِ فَنِعِمَّا هِيَۖ وَإِن تُخۡفُوهَا وَتُؤۡتُوهَا ٱلۡفُقَرَآءَ فَهُوَ خَيۡرٞ لَّكُمۡ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمۡۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ}

{If you disclose your acts of charity, it is well; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds thereby. And Allah is All-Aware of what you do.} [Al-Baqarah: 271] And He says:

{لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَ وَمَا تُنفِقُواْ مِن شَيۡءٖ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٞ}

{Never will you attain the good reward until you spend from what you love. And whatever you spend – indeed, Allah is All-Knowing of it.} [Āl-‘Imrān: 92]

The verses on the merit of spending in charitable areas are numerous and well known.

Guidance from the verses:

1) They encourage the believers to spend in charitable areas, seeking Allah’s pleasure.

2) They point out the merit of the pious rich person who spends his wealth in the areas commended by the Shariah.

571/1 - ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«لاَ حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتاهُ اللهُ مَالاً، فَسَلَّطَهُ عَلىٰ هَلَكَتِهِ في الحَقِّ، وَرَجُلٌ آتاهُ الله حِكْمَةً، فَهُو يَقضِي بِها ويُعَلِّمُهَا».

“There should be no envy except in two (cases): a man whom Allah has given wealth and he spends it in the right way, and a man whom Allah has given wisdom and he judges according to it and teaches it to others.” [Narrated by Al-Bukhāri and Muslim] It has recently been explained.

572/2 - Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«لا حَسَدَ إِلَّا في اثْنَتَيْنِ: رجُلٌ آتاهُ اللهُ القُرْآنَ، فهو يَقُومُ بِهِ آناءَ اللَّيلِ وآناءَ النَّهارِ، وَرَجُلٌ آتاهُ الله مالاً، فهوَ يُنْفِقهُ آناءَ اللَّيْلِ وآناءَ النَّهارِ».

“There should be no envy except with regard to two types of persons: a man whom Allah has given knowledge of the Qur’an, and so he recites it during the night and during the day; and a man whom Allah has given wealth and so he spends from it during the night and during the day.” [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīths:

1) Successful is the one whom Allah has given wealth and he spends it in ways pleasing to Him. This is one of the best areas of competition.

2) Wealth is a trust, and it will one day be returned to its Owner. So, let a person fear his Lord with regard to how he earns his money and how he spends it.

573/3 - Abu Hurayrah (may Allah be pleased with him) reported that the poor among the Muhājirūn came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: "The wealthy have gone with the highest ranks and lasting bliss." He asked: "How is that?" They replied: "They offer prayer as we offer it and they observe fast as we do, but they spend in charity while we cannot and they free slaves while we cannot." The Messenger of Allah said:

«أَفَلا أُعَلِّمُكُمْ شَيْئاً تُدرِكونَ بِهِ مَنْ سَبَقَكُمْ، وتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ، وَلاَ يَكُونُ أَحَدٌ أَفْضَلُ مِنكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ ما صَنَعْتُمْ؟»

"Shall I not teach you something with which you may overtake those who surpassed you and surpass those who will come after you, and none will be better than you except he who does what you do?" They said: "Yes, O Messenger of Allah!" He said:

«تُسَبِّحُونَ، وتَحْمدونَ، وتكَبِّرُونَ دُبُرَ كُلِّ صَلاةٍ ثلاثاً وثَلاثِينَ مَرَّةً» .

"Recite Tasbīh (Subhān Allah), Tahmīd (Alhamdulillah), and Takbīr (Allahu Akbar) thirty-three times after each prayer." Later, the poor among the Muhājirūn returned to the Messenger and said: "Our wealthy brothers heard about what we did and they did the same." Thereupon, he said:

«ذٰلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَن يَشَاءُ».

"That is the favor of Allah and He gives it to whomever He wills." [Narrated by Al-Bukhāri and Muslim; this is the wording of Muslim]

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Guidance from the Hadīth:

1) It shows the merit of the Companions (may Allah be pleased with them) and how they competed in doing good deeds and acts of worship.

2) If Allah Almighty bestows wealth upon a person, he should spend it in ways pleasing to His Lord. This is the true object of envy.

3) The areas of goodness are numerous and the means of attaining reward are many. One of these is spending in the cause of Allah Almighty.

4) The bounty of Allah Almighty is great, and He bestows it upon whomever He wills. It is not permissible to object to His decree as regards the preference of some people over the others.

65 - Chapter on remembering death and having modest aspirations

Allah Almighty says:

{كُلُّ نَفس ذَآئِقَةُ ٱلمَوتِۖ وَإِنَّمَا تُوَفَّونَ أُجُورَكُم يَومَ ٱلقِيَٰمَةِۖ فَمَن زُحزِحَ عَنِ ٱلنَّارِ وَأُدخِلَ ٱلجَنَّةَ فَقَد فَازَۗ وَمَا ٱلحَيَوٰةُ ٱلدُّنيَآ إِلَّا مَتَٰعُ ٱلغُرُورِ}

{Every soul will taste death, and you will only be given your full compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.} [Āl-'Imrān: 185] He also says:

{وَمَا تَدرِي نَفسٌ مَّاذَا تَكسِبُ غَدٗاۖ وَمَا تَدرِي نَفسُۢ بِأَيِّ أَرضٖ تَمُوتُۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرُۢ}

{And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, Allah is All-Knowing and All-Aware.} [Luqmān: 34] And He says:

{فَإِذَا جَآءَ أَجَلُهُم لَا يَستَأخِرُونَ سَاعَةٗ وَلَا يَستَقدِمُونَ}

{So when their term comes, they will not be able to postpone it for an hour, nor can they put it forward.} [An-Nahl: 61] And He says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ (9) وَأَنفِقُوا مِن مَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ (11) وَلَن يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (11)}

{O you who believe, let not your wealth and your children divert you from the remembrance of Allah. And whoever does that, it is they who are the losers. (9)

And spend from what We have provided for you before death approaches one of you and he says: "My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous." (10)

But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.} (11) [Al-Munāfiqūn: 9-11] He also says:

{ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ (99) لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۖ وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ (100) فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ (101) فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (102) وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ (103) تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ (104) أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنتُم بِهَا تُكَذِّبُونَ (105)}

{For such is the state of the disbelievers, until when death comes to one of them, he says: "My Lord, send me back. (99)

That I might do righteousness in that which I left behind." No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected. (100)

So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another. (101)

And those whose scales are heavy [with good deeds] – it is they who are the successful. (102)

But those whose scales are light – those are the ones who have lost their souls, abiding in Hell forever. (103)

The Fire will sear their faces, and they will be therein disfigured. (104)

[It will be said]: "Were not My verses recited to you and you used to deny them?" (105)} To the verses that say:

{قَالَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ۖ لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ (114) أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ (115)}

{He will say: "You stayed not but a little – if only you had known. (114)

Then did you think that We created you aimlessly and that to Us you would not be returned? (114)} [Al-Mu'minūn: 99-115] And He says:

{أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ (16)}

{Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.} [Al-Hadīd:16]

There are many other well-known verses in this regard.

Guidance from the verses:

1) When a person feels he has high hopes for worldly life and deep inclination towards it, he should remember death and think about the Hereafter.

2) They mention the reward for those who are patient, as they patiently worshiped their Lord, abandoned disobedience to Him, and endured His decree. Those are the winners. 3) The believers' hearts should be humble upon remembrance of Allah and the revealed truth, and they should not be like the followers of the previous scriptures, in terms of their hardheartedness. In this, He blames the believers for the purpose of rectifying their hearts.

574/1 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) held my shoulders and said:

«كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَو عَابِرُ سَبِيلٍ».

"Be in this world as if you are a stranger or a wayfarer."

Ibn 'Umar (may Allah be pleased with him and his father) used to say: "In the evening, do not expect [to live until] the morning, and in the morning, do not expect [to live until] the evening.

Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It shows the good approach adopted by the Prophet (may Allah's peace and blessings be upon him) in teaching his followers. He would use all the proper means for attracting the attention of the addressees.

2) A person should treat this world as a place for passing, not for permanent stay. The original home for which one should always yearn is Paradise, the abode of the pious.

575/2 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said: "It is the duty of a Muslim who has anything to bequeath not to let two nights pass without writing a will about it." [Narrated by Al-Bukhāri and Muslim; this is the wording narrated by Al-Bukhāri]

In another version narrated by Muslim: "not to spend three nights". Ibn 'Umar said: "No night has passed ever since I heard the Prophet (may Allah's peace and blessings be upon him) say that without me having my will."

Guidance from the Hadīth:

1) We are encouraged to write a will, and the testator should know the Shariah rulings regarding the will in order not to err in this regard.

2) We should pay attention to the matter of the will, as death may come suddenly, in which case the person who ignored to write his will would incur sin and cause loss of others' rights.

3) It points out how the Companions (may Allah be pleased with them) would quickly comply with the Prophet's commands. This is the attitude of the believers: We listen and obey.

Benefit:

Types of wills:

1. Due will: This is when a person makes a will that includes rights due upon him, like Zakah, debts, deposits, or trusts, provided none of them contradicts the Shariah.

2. Prohibited will: It is of two types:

a. When a person makes a bequest for one of his heirs beyond their due share of inheritance. The Prophet (may Allah's peace and blessings be upon him) said: "Allah has appointed for everyone who has a right what is due to him, so no bequest should be made for an heir." [Narrated by Al-Tirmidhi]

b. When the will exceeds one third of the estate, at the expense of the rights of the heirs. The Prophet (may Allah's peace and blessings be upon him) forbade that a will exceeds one third of the estate.

3. Permissible will: This is when the will does not comprise the foregoing and does not exceed one third. The Prophet (may Allah's peace and blessings

be upon him) said: “A third, and a third is much.” [Narrated by Al-Bukhāri and Muslim]

576/3 - Anas (may Allah be pleased with him) reported: The Prophet (may Allah’s peace and blessings be upon him) drew a few lines and said:

«هَذَا الإنسَانُ، وَهذَا أَجَلُهُ، فَبَينَمَا هُوَ كَذلِكَ إذ جَاءَ الخَطُّ الأَقْرَبُ».

“This is man and this is his death; and a man continues like this until the nearest line (i.e. death) overtakes him.” [Narrated by Al-Bukhāri]

577/4 - Ibn Mas‘ūd (may Allah be pleased with him) reported: The Prophet (may Allah’s peace and blessings be upon him) drew up a square and in the middle of it he drew a line, the end of which jutted out beyond the square. Further across the middle line, he drew a number of smaller lines. Then he said:

«هذَا الإنْسَانُ، وَهذَا أَجَلُهُ مُحيطٌ بِهِ ـ أَو قَد أَحَاطَ بِهِ ـ، وهذَا الَّذي هُوَ خَارِجٌ أَمَلُهُ، وَهذِهِ الخُطَطُ الصِّغَارُ الأَعْرَاضُ، فَإن أَخْطَأَهُ هذَا نَهَشَهُ هذَا، وإنْ أَخْطَأَهُ هذَا نَهَشَهُ هذَا».

“The figure represents man and the encircling square is his death which is encompassing him. The middle line represents his hope (to live long) and the smaller lines are the vicissitudes of life. If one of those misses him, another distresses him, and if that one misses him, he falls victim to another.” [Narrated by Al-Bukhāri]

It comprises the following:

Term of life.

Hope.

Vicissitudes of life.

Words in the Hadīth:

Vicissitudes: what afflicts man of calamities, misfortunes, etc.

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Guidance from the Hadīths:

1) We grow old and our hopes remain youthful. Blissful are those whose biggest hope is to win the pleasure of Allah Almighty.

2) A person should hasten to repent, for death comes suddenly and his deeds will be his companion in the grave.

3) Life does not cease to include afflictions, for it is the abode of trials, and the Hereafter is the abode of recompense.

578/5 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«بادِرُوا بِالأعْمَالِ سَبْعاً؟ هَل تَنْتَظِرُونَ إِلَّا فَقْراً مُنْسِياً، أَو غِنىً مُطغِياً، أَوْ مَرَضاً مُفْسِداً، أَو هَرَماً مُفَنِّداً، أَو مَوتاً مُجْهِزاً، أَوِ الدَّجَّالَ، فَشَرُّ غائِبٍ يُنْتَظَرُ، أَوِ السَّاعَةَ، وَالسَّاعَةُ أَدْهَىٰ وأَمرُّ».

"Hasten to good deeds before being overtaken by (one of) seven (afflictions). Are you waiting for poverty that will make you forgetful? Or wealth that will make you oppressive? Or a debilitating illness? Or old age that will make you senile? Or sudden death? Or the Anti-Christ –the worst expected evil?

Or the Hour; and the Hour is much more grievous and much more bitter?" [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)][1]

Words in the Hadīth:

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Guidance from the Hadīth:

1) We are urged to hasten to good deeds, when we are still living, in good health, and enjoying youth, free time, and sufficient sustenance.

2) A person will always experience something that keeps him from worship. So, a fortunate one will be helped by his Lord to overcome these hindrances and hasten towards the enduring righteous deeds.

579/6 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَكْثِرُوا ذِكْرَ هَاذِمِ اللَّذَاتِ»

"Frequently remember the destroyer of pleasures," i.e. death. [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) It is recommended for every Muslim to remember death within his heart, by his tongue,

[1] The Hadīth has a weak Isnād.

and through his state (in life), for this makes him more remote from sinning and closer to piety.

2) A person remembers death by recalling that Allah Almighty is ever Watchful over his life. It does not mean that he abandons work in the world. Rather, people are required to fear their Lord and work to maintain their worldly well-being. Abandonment of worldly pleasures is a virtue, and fear of Allah is an obligation.

580/7 - Ubayy ibn Ka'b (may Allah be pleased with him) reported: When one-third of the night had passed, the Messenger of Allah (may Allah's peace and blessings be upon him) would get up and call out:

«يا أَيُّها النَّاسُ اذْكُرُوا الله، جاءتِ الرَّاجفَةُ، تَتْبَعُها الرَّادِفَةُ، جاءَ المَوْتُ بما فِيهِ، جاءَ المَوْتُ بما فِيهِ»: قلتُ: يا رَسُولَ الله إنّي أُكْثِرُ الصَّلاةَ عَلَيْكَ، فَكَمْ أَجْعَلُ لكَ مِن صَلاتِي؟ قال: «مَا شِئْتَ»، قُلْتُ: الرُّبُعَ؟ قال: «ما شِئْتَ، فَإنْ زِدْتَ فَهُوَ خَيْرٌ لكَ»، قُلْتُ: فَالنِّصْفَ ؟ قالَ: «مَا شِئْتَ، فإنْ زِدْتَ فهو خَيرٌ لكَ»، قُلْتُ: فالثُّلثَينِ؟ قالَ: «ما شِئْتَ فَإنْ زِدْتَ فَهُوَ خَيْرٌ لكَ» قُلْتُ: أَجْعَلُ لكَ صلاتي كُلَّها؟ قال: «إذاً تُكفىٰ هَمَّكَ، ويُغْفَرُ لكَ ذَنْبُكَ».

"O people, remember Allah. The Rājifah (first blow of the Horn) has come, followed by the Rādifah (second blow of the Horn). Death has approached with all that it comprises. Death has approached with all that it comprises." I said: "O Messenger of Allah, I frequently invoke Allah's peace and blessings upon you. How much of my supplication should I devote to you?" He said: "As much as you wish." I said: "A quarter?" He said: "As much as you

wish, and if it is more, it will be better for you." I said: "Then, one half?" He said: "As much as you wish, and if it is more, it will be better for you." I said: "Then, two-thirds?" He said: "As much as you wish, and if it is more, it will be better for you." I said: "Shall I devote all my supplication to invoke Allah's peace and blessings upon you?" He said: "Then, you will be relieved of your worries and your sins will be forgiven." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Words in the Hadīth:

The Rājifah: the first blowing of the Horn, which will shake the whole universe and thus cause all life to cease.

The Rādifah: the second blowing of the Horn, which will restore life and thus mark the Resurrection Day.

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Guidance from the Hadīth:

1) The best Qiyām (voluntary night prayer) is what is offered in the last third of the night. So, who is ready to start?

2) It shows the merit of invoking Allah's peace and blessings upon the Prophet, which is part of the prescribed Dhikr (remembrance of Allah). This invocation brings security to people's hearts, relieves their distress, and eliminates their sins.

Benefit:

In his book Jalā' al-Afhām Fi Fadl al-Salāh wa al-Salām 'Ala Khayr al-Anām, the erudite scholar Ibn Al-Qayyim said:

"Our Shaykh Abu al-'Abbās was asked about the meaning of this Hadīth - the Hadīth reported by Ubayy ibn Ka'b - and he said: Ubayy ibn Ka'b used to make supplication for himself, and he asked the Prophet (may Allah's peace and blessings be upon him) as to whether he should devote one-fourth of his supplication to invoking Allah's peace and blessings upon him. To this, the Prophet replied: 'If it is more, then it will be better for you.' He asked about half of the supplication and got the same reply, and then about the entire supplication, and thereupon he got this reply: 'Then, you will be relieved of your worries and your sins will be forgiven.' This is because when a person invokes Allah's blessings upon the Prophet once, Allah Almighty bestows His blessings upon that person ten times, and whomever Allah bestows His blessings upon, He relieves him of his distress and forgives his sins. That is the meaning of Ubayy's words."

66 - Chapter on the desirability of visiting the graves by men and what the visitor should say

581/1 - Buraydah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوها».

"I forbade you from visiting graves, but now you can visit them." [Narrated by Muslim]

Guidance from the Hadīth:

1) The wisdom behind the initial forbiddance of visiting the graves was to protect people from committing Shirk (associating partners with Allah). This is because people at that time were new converts to Islam. So, the ban was intended to protect their state of monotheism. Belief was not yet ingrained into their hearts, so it was feared that they might commit acts of Shirk, such as asking the dead to help them or fulfill their needs. Those acts frustrate one's good deeds and are a cause for entering Hellfire.

2) Then visiting the graves was sanctioned for the benefits it has to the visitor and the visited. The visitor takes lessons as he remembers death and the Hereafter; whereas the visited benefits from the supplication made for him, not to him. It behooves us to correct our monotheistic beliefs.

582/2 - ‘Ā’ishah (may Allah be pleased with her) reported that whenever it was her turn that the Prophet (may Allah’s peace and blessings be upon him) spends the night in her home, he would go out to the Baqī‘ (graveyard in Madīnah) in the last part of night and say:

«السَّلامُ عَلَيْكُمْ دَارَ قَوْمٍ مؤمِنينَ، وأَتاكُمْ ما تُوعَدُونَ، غَداً مُؤَجَّلُونَ، وإنَّا إنْ شاءَ اللهُ بِكُمْ لاحِقُونَ، اللهم اغْفِرْ لأهْلِ بَقِيعِ الغَرْقَدِ».

“Peace be upon you, O abode of a believing people. What you have been promised has come to you. You are tarried till tomorrow, and we shall certainly follow you, Allah willing. O Allah, forgive the dwellers of Baqī‘ al-Gharqad.” [Narrated by Muslim]

583/3 - Buraydah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) used to teach them to say upon going to the graves:

«السلامُ عَلَيْكُمْ أَهْلَ الدِّيارِ مِنَ المُؤمِـنِينَ والمُسْلِمِينَ، وَإنّا إنْ شاءَ الله بِكُمْ لَاحِقُونَ، أَسْأَلُ الله لَنَا وَلَكُمُ العافِيةَ».

“Peace be upon you, dwellers of these abodes from amongst the believers and Muslims. We, Allah willing, shall definitely join you. I ask Allah to grant us and you well-being.” [Narrated by Muslim]

584/4 - Ibn ‘Abbās (may Allah be pleased with him and his father) reported: The Messenger of Allah (may Allah’s peace and blessings be upon

him) passed by the graves of Madīnah and he turned towards them and said:

«السَّلامُ عَلَيْكُمْ يا أَهْلَ القُبُورِ، يَغْفِرُ الله لَنَا ولَكُم، أَنْتُم سَلَفُنا ونحنُ بالأثَرِ».

"Peace be upon you, O dwellers of the graves. May Allah forgive us and you. You have preceded us, and we are to follow." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)][1]

Words in the Hadīth:

Baqī' al-Gharqad: It is the cemetery of the people of Madīnah, situated next to the Prophet's Mosque. It was called so because it used to have Al-Gharqad trees, which were later cut off. Al-Gharqad is a kind of thorny trees.

Guidance from the Hadīths:

1) It is recommended to visit the graves in the lawful manner, without specifying certain days for doing so.

2) A person is advised to make the reported supplications upon visiting the graves, as blessing lies in them. However, if he does not memorize any of the reported supplications, he can supplicate as he wishes.

3) The Prophet (may Allah's peace and blessings be upon him) was keen to teach his Ummah what is beneficial for them. Knowledge precedes words and deeds.

[1] The Hadīth has a weak Isnād.

4) It is a right of the believers in general to receive supplication for them to be forgiven and shown mercy. This is one of the rights of brotherliness that last after death.

Benefit:

Visiting the graves falls under three categories: lawful, innovative, and polytheistic. These were extensively explained by the erudite scholar Hāfiz Hakami (may Allah have mercy upon him) in his work Sullam al-Wusūl Fi Tawhīd Allah wa Ittibā‘ al-Rasūl.

67 - Chapter on the dislike of wishing to die due to some affliction and the permissibility of doing so in case one fears temptation in one’s religion

585/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«لا يَتَمَنَّ أَحَدُكُمُ المَوْتَ؛ إمّا مُحسِناً فَلَعَلَّهُ يَزْدادُ، وَإمّا مُسِيئاً فَلَعَلَّهُ يَسْتَعْتِبُ».

“None of you should wish for death. Either he is a doer of good, so he may do more good; or he is an evildoer, so he may give up evil deeds.” [Narrated by Al-Bukhāri and Muslim; this is the wording narrated by Al-Bukhāri]

In another version narrated by Muslim: Abu Hurayrah (may Allah be pleased with him)

reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يَتَمَنَّ أَحَدُكُمُ المَوتَ، وَلا يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ ؟ إِنَّهُ إذا ماتَ انْقَطَعَ عَمَلُهُ، وَإِنَّهُ لاَ يَزِيدُ المُؤْمِنَ عُمُرهُ إِلَّا خيراً».

"Let none of you wish for death, and let him not supplicate for death before it comes to him. If he dies, his work will cease, and the life of a believer only increases him in goodness."

586/2 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يَتَمَنَّيَنَّ أَحَدُكُمُ الموتَ لِضُرٍّ أَصَابَهُ، فَإِنْ كانَ لا بُدَّ فاعِلاً فَلْيَقُلْ: اللهم أَحْيِنِي ما كانَتِ الحَياةُ خَيْراً لي، وتَوَفَّنِي إذا كانَتِ الوَفاةُ خَيراً لي».

"Let none of you wish for death due to a harm that afflicted him. If he cannot help but do so, let him say: O Allah, keep me alive as long as life is better for me and cause me to die as long as death is better for me." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) Wishing for death is in some way a sign of discontentment with Allah's decrees.

2) The life of a believer is better for him, for in it he either increases his good deeds or repents from his sins.

587/3 - Qays ibn Abi Hāzim reported: "We visited Khabbab ibn al-Aratt (may Allah be pleased with him) when he was ill and he had been cauterized seven times. He said to us: 'Our

companions who died before us left (this world) without having their rewards reduced due to enjoying the pleasures of this life, but we have (so much) wealth that we find no place for it except in the dust. Had the Prophet not forbidden us to pray for death, I would have prayed for it.' When we visited him for a second time, he was building himself a wall, and he said: "A Muslim is rewarded for whatever he spends, except for what he invests in this dust." [Narrated by Al-Bukhāri and Muslim; this is the wording narrated by Al-Bukhāri]

Words in the Hadīth:

That we find no place for it except in the dust: to protect it from theft.

Invests in this dust: in construction.

Guidance from the Hadīth:

1) "Do not wish for death;" this is the Prophet's instruction to his Ummah, so the Muslim should heed this instruction, adhere to patience, and teach this to his family both by words and example.

2) It shows the merit of the Companion Khabbāb ibn al-Aratt (may Allah be pleased with him) and his self-censure and self-accountability even in permissible things.

68 - Chapter on Wara' (God-fearing) and avoidance of suspicions

Allah Almighty says:

{وَتَحسَبُونَهُۥ هَيِّنا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ}

{And you think it is insignificant, while it is tremendous in the sight of Allah.} [An-Nūr: 15] He also says:

{إِنَّ رَبَّكَ لَبِٱلۡمِرۡصَادِ}

{Indeed, your Lord is observing everything.} [Al-Fajr: 14]

588/1 - Al-Nu'mān ibn Bashīr (may Allah be pleased with him and his father) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«إِنَّ الحَلَالَ بيِّنٌ، وإِنَّ الحَرَامَ بيِّنٌ، وَبَيْنَهُما مُشْتَبِهاتٌ لاَ يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَىٰ الشُّبهاتِ اسْتَبْرَأَ لِدِينِهِ وعِرْضِهِ، وَمَنْ وَقَعَ في الشُّبهاتِ وَقَعَ في الحَرامِ، كالرَّاعِي يَرْعىٰ حَوْلَ الحِمَىٰ يُوشِكُ أَنْ يَرْتَعَ فيهِ، أَلاَ وإِنَّ لِكُلِّ مَلِكٍ حِمىٰ، أَلاَ وإِنَّ حِمَىٰ اللهِ مَحَارِمُهُ، أَلاَ وإِنَّ في الجَسَدِ مُضْغَةً، إذا صَلَحَت صَلَحَ الجَسَدُ كُلُّهُ، وَإذا فَسَدَتْ فَسَدَ الجَسَدُ كُلُّهُ، أَلا وَهِيَ القَلْبُ».

"The lawful is clear, and the unlawful is clear, and there are matters between them that are doubtful and not many people know of them. Whoever avoids the doubtful matters saves their religion and honor from being blamed, but whoever indulges in the doubtful matters falls into unlawful matters. It is like a shepherd herding his sheep close to a restricted area; they are liable to trespass into it at any moment. Beware, every king has a restricted area, and the restricted area of Allah is His prohibitions. Beware, in the body there is a piece of flesh, if it is upright, the rest of the body follows, and

if it is corrupted, the rest of the body follows. This piece of flesh is the heart." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Doubtful matters: confusing, because it is unclear whether they are lawful or unlawful.

Restricted area: This is a place enclosed and guarded to prevent anyone from approaching.

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Guidance from the Hadīth:

1) The prohibitions under the Shariah are protected by a tight fence, lest people fall into them. Each prohibition is surrounded by barriers that block access to it.

2) Whoever feels confused about some religious matter should leave it out of erring on the side of caution.

3) We are urged and instructed to seek knowledge, for it is a light through which we can see the truths that are unclear to many people. Sufyaan al-Thawri said: "Knowledge is that a scholar grants you a proper concession. As for giving the strictest opinion, anybody can do that well."

4) A person's righteousness or wickedness rests upon his heart. So, a Muslim should be careful to reform his heart, which can be achieved by fearing Allah Almighty in terms of constantly observing His commands and prohibitions.

589/2 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) came across a date on his way so he said:

«لَوْلا أَنِّي أَخَافُ أَنْ تكُونَ مِنَ الصَّدَقَةِ لأَكَلْتُها».

"Were it not for my fear that it could be from charity, I would eat it." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) One of the characteristics of the Prophet (may Allah's peace and blessings be upon him) and his household is that charity is forbidden for them, since charity is regarded as the impurities of people.

2) It is recommended for a person feeling doubt about something to let his sense of God-fearing prevail and leave that thing.

590/3 - Al-Nawwās ibn Sam'ān (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«البِرُّ حُسنُ الخُلُقِ، وَالإثمُ ما حاكَ في نَفْسِكَ، وكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ».

"Righteousness is good character, and sin is what wavers in your heart and you hate that people know about it." [Narrated by Muslim]

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Guidance from the Hadīth:

1) A sin has two signs: that it wavers in one's heart and gives him feelings of unease, and that he dislikes that people should know about it.

2) What should a person do regarding something that causes suspicion within his heart? God-fearing and piety dictate that he keeps away from it.

591/4 - Wābisah ibn Maʿbad (may Allah be pleased with him) reported: "I went to the Messenger of Allah (may Allah's peace and blessings be upon him) and he asked me: 'Have you come to inquire about piety?' I said: 'Yes.' He said: 'Ask your heart regarding it. Piety is what the soul feels reassured about and the heart feels comfort in, and sin is what causes doubts and perturbs the heart, even if people give you verdicts again and again (in its favor).'" [Narrated by Ahmad and Al-Dārimi in their Musnads]

Guidance from the Hadīth:

1) "Ask your heart" is addressed to those with sound hearts which are free from unlawful lusts and evil ideas.

2) Understanding the Prophet's definition of piety and sin, which is one of the best and most comprehensive definitions.

592/5 - Abu Sirwaʿah ʿUqbah ibn al-Hārith (may Allah be pleased with him) reported that he married the daughter of Abu Ihāb ibn ʿAzīz, then a

woman came to him and said: “I suckled ‘Uqbah and the woman he married.” ‘Uqbah said to her: “I do not know that you suckled me, and you did not inform me.” So he rode to the Prophet in Madīnah and asked him about it. The Prophet said: “How (can you keep your wife) after it has been said (that both of you were suckled by the same woman)?” So ‘Uqbah divorced her and she married another husband. [Narrated by Al-Bukhāri]

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Guidance from the Hadīth:

1) A woman’s testimony that she has suckled a person is sufficient proof to confirm it.

2) A person who is unaware or uncertain about some ruling is required to refer to the scholars.

3) A person should be cautious to preserve his religion. The Prophet (may Allah’s peace and blessings be upon him) said: “The best of your religion is piety.” [Narrated by Al-Hākim]

Benefit:

Suckling that causes non-marriageability is that which meets the following conditions:

1) The milk comes from a woman; Allah Almighty said:

{وَأُمَّهَٰتُكُمُ ٱلَّٰتِيٓ أَرضَعنَكُم}.

{And your [milk] mothers who nursed you}

2) There were five full (satiating) sucklings or more.

3) The suckling takes place within the first two years before weaning.

If non-marriageability is established, it applies to the suckled person and his progeny only, i.e. his descendants. As for his ascendants and collaterals, like his parents and siblings, it has no effect on them.

For example, the father of the suckled child, his brother, and his sister are not affected by this suckling.

593/6 - Al-Hasan ibn ʻAli (may Allah be pleased with him) reported: I learned this from the Prophet (may Allah's peace and blessings be upon him):

«دَعْ مَا يرِيبُكَ إِلىٰ مَا لا يرِيبُكَ».

"Leave what you doubt for what you do not doubt." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

It means: Give up what you are doubtful about and turn to what you have no doubts about.

Guidance from the Hadīth:

1) Do not act except on what you believe to be certain or most likely. As for doubt, it is not a basis for rulings in the Shariah.

2) The believer should stop at suspicious matters and avoid them so that he can base his religion on what is clear and certain.

594/7 - ʻĀ'ishah (may Allah be pleased with her) reported: "Abu Bakr al-Siddīq (may Allah be

pleased with him) had a slave who used to give him a portion of his daily income as the master's share. Abu Bakr used to eat the food bought with that share. Once he brought him some food and Abu Bakr ate from it. The slave then said: 'Do you know what the source of this is?' Abu Bakr said: 'What is it?' The slave said: 'I did some soothsaying for a man before I embraced Islam, and I was not good at soothsaying, but I deceived him. He met me and rewarded me for my work. That is the source of what you have eaten from.' Upon hearing this, Abu Bakr inserted his hand (in his mouth) and vomited all that was in his stomach." [Narrated by Al-Bukhāri]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) The wage of soothsaying is ill-gotten money, whether the soothsayer is good at this work or not. The Prophet (may Allah's peace and blessings be upon him) forbade the earning of soothsayers. The wage for doing something unlawful is also unlawful.

2) It shows how perfectly God-fearing Abu Bakr was (may Allah be pleased with him) and his keenness not to let any doubtful thing into his body. How far from this is the one who eats along with his

household earnings that are known for certain to be unlawful, like Riba (usurious interest)!

595/8 - Nāfi‘ reported that ‘Umar ibn al-Khattāb (may Allah be pleased with him) allocated a sum of four thousand dirhams for each of the early Muhājirūn (immigrants), but for his son, he allocated three thousand and five hundred. He was asked: “He (your son) is also from the Muhājirūn. So why did you allocate a lesser sum for him?” He said: “It was his father who took him along with him. He is not like one who emigrated by himself.” [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It shows the piety of the Commander of the Faithful ‘Umar ibn al-Khattāb (may Allah be pleased with him), as his emotion as a father would not drive him to act unjustly.

2) A Muslim ruler or anyone in authority should treat everyone as is due. This is the attitude of pious and just people.

596/9 - ‘Atiyyah ibn ‘Urwah al-Sa‘di (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«لا يَبْلُغُ العَبْدُ أنْ يكُونَ مِنَ المُتَّقِينَ حَتىٰ يَدَعَ مَا لا بَأْسَ بِهِ حَذَراً لِمَا بِهِ بأسٌ».

“A person does not attain the rank of the pious until he abandons what is permissible as a precaution against committing what is impermissible.”

[Narrated by Al-Tirmidhi; he classified it as Hasan (sound)][1]

Guidance from the Hadīth:

1) It is part of perfect piety and certitude to give up what is lawful but involves doubt for fearing of committing what is unlawful.

2) If a lawful thing is mixed with an unlawful one, we should avoid it all. This is because we are required to avoid anything unlawful, which cannot be done in such a case without avoiding the entire matter.

69 - Chapter on the desirability of seclusion when people and times are evil, temptations regarding one's religion are feared, or it is feared one may fall into prohibitions or suspicious matters or the like

Allah Almighty says:

{فَفِرُّوٓاْ إِلَى ٱللَّهِۖ إِنِّي لَكُم مِّنهُ نَذِيرٞ مُّبِينٞ}

{So flee to Allah. Indeed, I am a clear warner to you from Him.} [Adh-Dhāriyāt: 50]

Benefit:

A believer who associates with people and patiently endures their harm is better than a believer who does not associate with people and

[1] The Hadīth has a weak Isnād.

does not patiently endure their harm. But sometimes things happen that make seclusion better than associating with people, like when there are times of trials and temptations.

597/1 - Sa'd ibn Abi Waqqās (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«إِنَّ اللهَ يُحِبُّ العَبدَ التَّقِيَّ الغَنيَّ الخَفِيَّ».

"Verily, Allah loves the servant who is pious, rich (free of wants), and inconspicuous." [Narrated by Muslim]

"Rich" here means content and free of wants, as previously explained in the authentic Hadīth.

Guidance from the Hadīth:

1) It points out the merit of being secluded from people and committing oneself to worship of Allah when one fears temptation and people are corrupt.

2) It affirms the attribute of love in Allah Almighty, as He loves His obedient servants. So, let everyone be diligent in doing such things that win him the love of his Lord.

3) The best of actions are those done secretly to avoid showing-off, unless doing an action openly serves a good purpose.

598/2 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that a man said: "O Messenger of Allah, who is the best among people?" He said: "A believer who strives in the cause of Allah

with his life and wealth." He said: "Then who?" He said: "A man who retires to a narrow valley to worship his Lord."

In another version: "A man who fears Allah and spares people his own evil." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) One of the best things to do when there are many trials is to keep away from people, since this makes a person safe from people and makes them safe from him.

2) For such retirement to be Shariah-compliant and commendable, it should be devoted to worshiping Allah. A person should not hide from people and engage in sins.

599/3 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ المُسْلِمِ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الفِتَنِ».

"A time will soon come when the best property of a Muslim will be sheep which he will take to the top of mountains and the places of rainfall, fleeing with his religion from trials." [Narrated by Al-Bukhāri]

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Words in the Hadīth:

The places of rainfall: the places of grass where rain falls.

Guidance from the Hadīth:

1) It is the way of the believers to flee temptations, for this protects their religious and worldly affairs.

2) Solitude gives one relief from evil companions.

3) When trials are rife, the company of animals becomes better than that of wicked people!

600/4 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَا بَعَثَ اللهُ نَبِيّاً إِلَّا رَعَىٰ الْغَنَمَ»، فَقَالَ أَصْحَابُه: وَأَنْتَ؟ قَالَ: «نَعَمْ، كُنْتُ أَرْعَاهَا عَلَىٰ قَرَارِيطَ لأَهْلِ مَكَّةَ».

"Every prophet that Allah sent tended sheep." He was asked: "And did you?" He replied: "Yes, I tended them for the Makkans in return for some money." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Tending sheep accustoms the shepherd to turning to what is good, like good pastures for example. Likewise, anyone who is responsible for tending to people's religious or worldly affairs

should guide them to what serves their interests and forbid them from what is harmful to them.

2) All the prophets were shepherds of sheep, because shepherding sheep in particular makes the shepherd calm and composed. Sheep are weaker than other animals and they can be subdued more readily. These are lessons to be learned from the prophets' guidance.

3) It is better for a person to work in lawful professions, even sheep herding, than to engage in any unlawful work.

601/5 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ رَجُلٌ مُمْسِكٌ عِنَانَ فَرَسِهِ في سَبِيلِ الله، يَطِيرُ عَلَىٰ مَتْنِهِ، كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَزْعَةً طارَ عَلَيْهِ، يَبْتَغِي الْقَتْلَ أو المَوْتَ مَظَانَّه، أَوْ رَجُلٌ في غُنَيْمَةٍ في رَأْسِ شَعَفَةٍ مِن هذهِ الشَّعَفِ، أَوْ بَطنِ وادٍ مِن هذهِ الأَوديَةِ، يُقِيم الصَّلاةَ، وَيُؤتِي الزَّكاةَ، ويَعْبُد رَبَّهُ حَتَّىٰ يَأْتِيَهُ اليَقِينُ، ليسَ مِنَ النَّاسِ، إلَّا في خَيْرٍ».

"Of the people who live the best kind of life is the man who holds the reins of his horse (ever ready to march) in the way of Allah, flies on its back whenever he hears the war cry; he flies to it seeking to be killed or to face death at places where it is expected. Or a man who lives with a few sheep at a hill-top or in a valley, performs prayer regularly, gives alms, and worships his Lord until death comes to him. He does not mix with people except in what is good." [Narrated by Muslim]

Flies: rushes, hastens. -- -- -- -- --

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is good to seclude oneself from people, unless this prevents one from performing the Islamic duties in the proper way.

2) A person should keep away from people whose company causes sickness in the heart, like those who are defiantly disobedient to Allah or followers of religious innovations. As for those whose company nurtures the heart, like the pious, the people of knowledge, and the followers of the Sunnah, a person should be keen to accompany them and love them.

70 - Chapter on the merit of mixing with people, attending the Friday prayer, the congregational prayers, the good events, and the gatherings of Dhikr, visiting the sick, following funeral processions, helping the needy among them, guiding the ignorant among them, as well as doing other good things with them - in case one is able to enjoin what is right and forbid what

is wrong, refrains from harming others, and patiently endures harm by others

Know that associating with people in the manner mentioned above was the practice adopted by the Prophet (may Allah's peace and blessings be upon him), all the prophets (peace be upon them), the rightly-guided Caliphs, the Companions and the succeeding generation, and after them the scholars and the righteous among the Muslims. This was also the opinion held by Al-Shāfi'i, Ahmad, and most other scholars (may Allah be pleased with them all). Allah Almighty says:

{وَتَعَاوَنُواْ عَلَى ٱلبِرِّ وَٱلتَّقۡوَىٰۖ}

{And cooperate in righteousness and piety} [Al-Mā'idah: 2] The verses indicating this meaning are many and well known.

Benefit:

The explanation favored by Al-Nawawi (may Allah have mercy upon him) is the one supported by this Hadīth:

«لَيأتيَنَّ علىٰ الناس زمانٌ يكون أفضلُ الناس فيه، بمنزلة رجل آخذ بعنان فرسه في سبيل الله، كلما سمع بِهَيْعَةً استوىٰ علىٰ متنه، ثم طلب الموت مظانه، ورجل في شعب من هذه الشعاب، يقيم الصلاة، ويؤتي الزكاة، ويدع الناس إلا من خير».

"There will come a time when the best among people will be a man who holds the reins of his horse (ever ready to march) in the way of Allah. Whenever he hears the war cry, he settles on its

back then he seeks death at places where it is expected. And a man who lives in one of these mountain passes, where he prays, pays the obligatory alms, and keeps away from people except in what is good." [Narrated by Ahmad]

And the Hadīth:

«المؤمن الذي يخالط الناس، ويصبر علىٰ أذاهم خير من الذي لا يخالط الناس، ولا يصبر علىٰ أذاهم»

"A believer who associates with people and patiently endures their harm is better than a believer who does not associate with people and does not patiently endure their harm." [Narrated by Ahmad]

Guidance from the verse:

{وَتَعَاوَنُواْ عَلَى ٱلبِرِّ وَٱلتَّقوَىٰۖ} :

{And cooperate in righteousness and piety}

1) The believers cooperate in righteousness and piety, and this is their slogan when they get together.

2) People's interests necessitate that they hold gatherings, because it is by gathering that benefits can be realized.

71 - Chapter on humbleness and showing kindness to the believers

Allah Almighty says:

{وَٱخفِض جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلمُؤمِنِينَ}

{And lower your wing [i.e. show kindness] to those who follow you of the believers.} [Ash-Shu‘arā’: 215] He also says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَن يَرۡتَدَّ مِنكُمۡ عَن دِينِهِۦ فَسَوۡفَ يَأۡتِي ٱللَّهُ بِقَوۡمٖ يُحِبُّهُمۡ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلۡمُؤۡمِنِينَ أَعِزَّةٍ عَلَى ٱلۡكَٰفِرِينَ}

{O you who believe, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, strict against the disbelievers.} [Al-Mā’idah: 54] And He says:

{يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡ}

{O mankind, indeed We have created you from male and female and made you peoples and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.} [Al-Hujurāt: 13] Allah Almighty also says:

{فَلَا تُزَكُّوٓاْ أَنفُسَكُمۡۖ هُوَ أَعۡلَمُ بِمَنِ ٱتَّقَىٰٓ}

{So do not claim yourselves to be pure; He is most knowing of who fears Him.} [An-Najm: 32] He also says:

{وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡأَعۡرَافِ رِجَالٗا يَعۡرِفُونَهُم بِسِيمَٰهُمۡ قَالُواْ مَآ أَغۡنَىٰ عَنكُمۡ جَمۡعُكُمۡ وَمَا كُنتُمۡ تَسۡتَكۡبِرُونَ * أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقۡسَمۡتُمۡ لَا يَنَالُهُمُ ٱللَّهُ بِرَحۡمَةٍۚ ٱدۡخُلُواْ ٱلۡجَنَّةَ لَا خَوۡفٌ عَلَيۡكُمۡ وَلَآ أَنتُمۡ تَحۡزَنُونَ}

{And the companions of the Heights will call to men [within Hell] whom they recognize by their

mark, saying: “Of no avail to you was your gathering and [the fact] that you were arrogant.”

[Allah will say]: “Are these the ones whom you [inhabitants of Hell] swore that Allah would never show mercy? Enter Paradise, [O people of the Heights]. No fear will there be for you, nor will you grieve.”} [Al-A‘rāf: 48-49]

Guidance from the verses:

1) The believers should be humble when they deal with one another. But they should not be humble towards the disbelievers. On the contrary, they should treat them in a superior manner. The Prophet (may Allah’s peace and blessings be upon him) said: “Islam is always superior and nothing can be superior to it.” [Al-Dāraqutni]

2) They describe the Prophet (may Allah’s peace and blessings be upon him) and his Companions (may Allah be pleased with them) as tough against the disbelievers, yet merciful towards one another.

3) They affirm the attribute of Love to Allah Almighty, as He loves and is loved: {Allah will bring forth [in place of them] a people He will love and who will love Him.}

4) They point out the wisdom behind Allah Almighty creating us as different peoples and tribes; it is to get acquainted, and not for the purpose of bragging before one another. The merit in Islam lies in piety and good deeds.

602/1 - ‘Iyād ibn Himār (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إِنَّ اللهَ أَوحَىٰ إِليَّ أَنْ تَوَاضَعُوا، حتىٰ لا يَفْخَرَ أَحَدٌ عَلَىٰ أَحَدٍ، وَلا يَبغِيَ أَحَدٌ علىٰ أَحَدٍ».

“Verily, Allah revealed to me that you must be humble, so that no one boasts of himself before another nor oppresses another.” [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) A person should be humble to Allah Almighty and towards Muslims. He should look with respect and reverence at those older than him, with mercy and compassion at those who are younger, and with equality at those who are his peers. Indeed, showing humility to the people of faith helps spread justice and benevolence.

2) The Prophet’s Sunnah is a revelation from Allah Almighty, which was sent down just like the Qur’an.

3) Arrogance generates bragging amongst people, and bragging leads to oppression and severance of ties. So, let everyone shun this behavior.

603/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«ما نَقَصَتْ صَدَقَةٌ من مالٍ، وما زادَ اللهُ عَبداً بِعَفْوٍ إلَّا عِزّاً، ومَا تَوَاضَعَ أَحَدٌ لله إلاّ رَفَعَهُ الله».

"Charity never diminishes wealth, and Allah does not increase the one who pardons others except in honor, and no one humbles himself seeking the pleasure of Allah except that Allah will raise him in rank." [Narrated by Muslim]

Guidance from the Hadīth:

1) We are urged to pardon; yet, this is conditional upon the achievement of reconciliation. Allah Almighty says:

{فَمَن عَفَا وَأَصلَحَ فَأَجرُهُ عَلَى ٱللَّهِ إِنَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ}.

{But whoever pardons and makes reconciliation - his reward is [due] from Allah. Indeed, He does not like wrongdoers.}

2) If a person shows humbleness for the sake of Allah, Allah will raise his rank in this world and in the Hereafter. Recompense for a deed is of the same nature of the deed.

604/3 - Anas (may Allah be pleased with him) reportedly passed by some boys and greeted them. He said: The Prophet (may Allah's peace and blessings be upon him) used to do so. [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is recommended to greet children, for this teaches them the Shariah etiquette and trains people to be humble.

2) The Companions (may Allah be pleased with them) were keen to follow the Prophet's example. This is what every believer should do. In every deed he does, he should do it sincerely for the sake of Allah and in compliance with the Prophet's example.

3) When we deal humbly with children, this gives them a sense of worth and instills into them respect and reverence towards the adults.

605/4 - He also reported: A slave-girl of Madīnah would take hold of the Prophet's hand and take him wherever she wished. [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the Prophet's remarkable modesty, as he used to stand with the weak and those who had needs to be fulfilled, though he is the noblest among all people.

2) Part of the Prophet's guidance, which we are required to follow, is to help any person in need, whether he is near or far.

606/5 - Al-Aswad ibn Yazīd reported: 'Ā'ishah (may Allah be pleased with her) was asked: "What

would the Prophet do at home?" She replied: "He would serve his family, and when the time of prayer came, he would go out to pray." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It shows the Prophet's complete modesty and kindness towards his family. When a man helps his family with their chores, this serves a variety of purposes, like sustaining harmony and love, in addition to following the Prophet's guidance.

2) Worldly activities should not distract a person from prayer. Religious duties take precedence over worldly ones.

3) A person with complete servitude to his Lord would do every act of worship at its prescribed time.

607/6 - Abu Rifā'ah Tamīm ibn Usayd (may Allah be pleased with him) reported: "I went to the Messenger of Allah (may Allah's peace and blessings be upon him) while he was delivering a sermon, and I said: 'O Messenger of Allah, a stranger (meaning himself) has come to inquire about his religion. He is quite ignorant about his religion.' So the Messenger of Allah (may Allah's peace and blessings be upon him) interrupted his sermon and came to me. A chair was brought for him and he sat on it and started teaching me of what Allah had

taught him. Then, he resumed his sermon and completed it." [Narrated by Muslim]

Guidance from the Hadīth:

1) It shows the Prophet's complete modesty and compassion towards Muslims and points out his wisdom, as his way of teaching attracts people's hearts to Islam.

2) We should pay attention to such important things that can be missed if they are not dealt with immediately. That is why the Prophet (may Allah's peace and blessings be upon him) chose to interrupt the sermon and teach that man.

608/7 - Anas (may Allah be pleased with him) reported that whenever the Prophet (may Allah's peace and blessings be upon him) ate food, he would lick his three fingers (thumb, index, and middle fingers); and he said:

«إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُمْ فَلْيُمِطْ عَنْها الأذى، ولْيَأْكُلْها، وَلا يَدَعْها للشَّيْطَانِ».

"If any one of you drops a morsel of food, he should remove anything filthy on it and eat it and not leave it for the devil." And he commanded us to clean out the dish, saying:

«فَإِنَّكُمْ لاَ تَدْرُونَ فِي أَيِّ طَعَامِكُمُ البَرَكَةُ».

"You do not know in which portion of the food the blessing lies." [Narrated by Muslim]

Words in the Hadīth:

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Clean out the dish: to take any food remaining in the dish with one's fingers and lick the fingers.

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Guidance from the Hadīth:

1) It shows the Prophet's perfect way of teaching. When he mentioned a ruling, he would clarify the wisdom behind it, which serves two great purposes:

First: It demonstrates the sublimity of this Shariah, which primarily relies on taking people's interests into consideration and removing evils. All his commands and prohibitions certainly serve our interests.

Second: When a person learns about the wisdom behind a certain ruling, he grows more reassured and certain and feels activated to do what is commanded and avoid what is prohibited.

2) The devil may share a person's food and drink, unless he takes his precautions by the means prescribed in the Shariah.

3) Not wasting the food that falls on the ground teaches us to preserve wealth, no matter how little it is.

Benefit:

Licking the fingers after eating achieves two benefits:

- A Shariah benefit, which is following the Prophet's example.

- A health benefit: some doctors said that when the fingertips are used in eating, they release a substance that helps with digestion - and Allah knows best.

609/8 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«ما بَعَثَ اللهُ نبيّاً إلَّا رَعَىٰ الغَنَمَ»،

"Allah did not send a prophet except that he tended sheep." His Companions asked: "And did you?" He said:

«نَعَمْ، كُنْتُ أَرْعَاهَا عَلَىٰ قَرَارِيطَ لأَهْلِ مَكَّةَ».

"Yes, I tended them for the Makkans in return for a wage." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Sheep herding trains one to be humble and shun arrogance.

2) Those who play the role of teaching and educating people should follow the example of the prophets (peace be upon them) in their humbleness and noble manners.

610/9 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَو دُعِيْتُ إلىٰ كُرَاعٍ أو ذِرَاعٍ لأَجَبْتُ، وَلَوْ أُهْدِيَ إليَّ ذِراعٌ أو كُراعٌ لَقَبِلْتُ».

"If I were invited to (a meal of) a sheep's trotter or foreleg, I would accept the invitation; and if I were gifted a sheep's foreleg or trotter, I would accept the gift." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) We are encouraged to accept invitations, even if it were to little food, and to accept gifts, no matter how simple. This is part of modesty and it helps create intimacy between Muslims.

2) It shows the Prophet's perfect modesty and how he would comfort people, especially the weak among them.

611/10 - Anas (may Allah be pleased with him) reported: "The Prophet's camel, Al-'Adbā', would not be outstripped, or almost so. A Bedouin came riding his strong camel which outstripped it. Muslims were much grieved at this. The Messenger of Allah (may Allah's peace and blessings be upon him) perceived this and said:

«حَقٌّ عَلىٰ الله أَلاَ يَرْتَفِعَ شَيْءٌ مِنَ الدُّنْيَا إِلَّا وَضَعَهُ».

'It is Allah's way that nothing rises in this world except that He lowers it.'" [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It points out how insignificant this world is in the sight of Allah Almighty, and it encourages us to give up boastfulness, to act humbly, and to shed the garment of arrogance.

2) Anything that rises in this world will ultimately go down.

3) Anything that rises of the matters related to the Hereafter will not be lowered by Allah Almighty.

{يَرفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُم وَٱلَّذِينَ أُوتُواْ ٱلعِلمَ دَرَجَٰتٖ}.

{Allah will raise in ranks those who believe among you and those who were given knowledge.}

72 - Chapter on the prohibition of arrogance and self-conceit

Allah Almighty says:

{تِلكَ ٱلدَّارُ ٱلأَخِرَةُ نَجعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوّٗا فِي ٱلأَرضِ وَلَا فَسَادٗا وَٱلعَٰقِبَةُ لِلمُتَّقِينَ}

{That is the home of the Hereafter that We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.} [Al-Qasas: 83] He also says:

{وَلَا تَمشِ فِي ٱلأَرضِ مَرَحًاۖ}

{And do not walk upon the earth exultantly} [Al-Isrā': 37] And He says:

{وَلَا تُصَعِّرۡ خَدَّكَ لِلنَّاسِ وَلَا تَمۡشِ فِي ٱلۡأَرۡضِ مَرَحًاۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخۡتَالٖ فَخُورٖ}

{And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like every self-deluded and boastful.} [Luqmān: 18]

-- -- And He says:

{إِنَّ قَٰرُونَ كَانَ مِن قَوۡمِ مُوسَىٰ فَبَغَىٰ عَلَيۡهِمۡۖ وَءَاتَيۡنَٰهُ مِنَ ٱلۡكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلۡعُصۡبَةِ أُوْلِي ٱلۡقُوَّةِ إِذۡ قَالَ لَهُۥ قَوۡمُهُۥ لَا تَفۡرَحۡۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡفَرِحِينَ}

{Indeed, Korah was from the people of Moses, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him: "Do not exult. Indeed, Allah does not like the exultant."} [Al-Qasas: 76] until the verse that says:

{فَخَسَفۡنَا بِهِۦ وَبِدَارِهِ ٱلۡأَرۡضَ}

{And We caused the earth to swallow him and his home.} [Al-Qasas: 81]

Benefit:

There are two types of arrogance: arrogance towards the truth, and arrogance towards people. The Prophet (may Allah's peace and blessings be upon him) pointed them out saying:

«الكِبر بَطَرُ الحقّ، وغَمْطُ النّاس».

"Arrogance is to reject the truth and despise people."

Self-conceit is a person's self-admiration and self-pride.

Guidance from the verses:

1) Allah Almighty chose the abode of the Hereafter for those who do not want to be arrogant towards the truth or people.

2) Allah Almighty loves those who are humble, inconspicous, and pure, and does not love those who are ostentatious and boastful by their words and conditions.

3) Causing the greatest corruption on earth is by committing sins.

{وَلَا تُفسِدُواْ فِي ٱلأَرضِ بَعدَ إِصلَٰحِهَا}.

{And cause not corruption upon the earth after its reformation.}

612/1 - ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«لاَ يَدْخُلُ الجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ»،

“Whoever has in his heart an atom’s weight of arrogance will not enter Paradise.” A man said: “A man loves that his clothes be fine and his shoes be fine.” Thereupon, he said:

«إِنَّ اللهَ جَمِيلٌ يُحِبُّ الجَمَالَ، الكِبْرُ بَطَرُ الحَقِّ وَغَمْطُ النَّاسِ».

“Indeed, Allah is beautiful and He loves beauty. Arrogance is to reject the truth and despise people.” [Narrated by Muslim]

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Guidance from the Hadīth:

1) This is one of the Hadīths that contain a threat and warning. An arrogant person will not enter Paradise.

This is either arrogance towards the truth, by rejecting it and hating it, which is an act that renders its doer a disbeliever who will abide in Hellfire forever and will not enter Paradise. Allah Almighty says:

{ذَٰلِكَ بِأَنَّهُم كَرِهُواْ مَآ أَنزَلَ ٱللَّهُ فَأَحبَطَ أَعمَٰلَهُم}.

{That is because they disliked what Allah revealed, so He rendered their deeds worthless.}

Or it is arrogance towards people, but it does not involve arrogance towards the worship of Allah. Such a person will not initially enter Paradise. His matter is left to be decided by Allah Almighty; He may punish him if He so wills, and He may pardon him if He so wills.

2) The sign of a person's humbleness is that he submits to the truth and follows it. On the other hand, one of the clearest signs of arrogance is to deny the truth out of disdain and haughtiness.

613/2 - Salamah ibn al-Akwa' (may Allah be pleased with him) reported that a man ate with his left hand in the presence of the Prophet (may Allah's peace and blessings be upon him), so he said to him: "Eat with your right hand." The man said: "I cannot do that." Thereupon, he (the Prophet) said:

"May you not be able to do that." It was only arrogance that prevented the man from doing it, and consequently he could not raise it (his right hand) up to his mouth afterwards. [Narrated by Muslim]

Words in the Hadīth:

May you not be able to do that: This is a supplication against the man, invoking Allah to make him unable to raise his hand up to his mouth again, as arrogance prevented him from complying with the Prophet's command.

Guidance from the Hadīth:

1) It is obligatory to eat and drink with the right hand. If a person intentionally eats or drinks with his left hand, he thus resembles the devil and his allies.

2) It is a duty to criticize what is wrong.

3) It presents the punishment for he who intentionally contradicts and abandons the Prophet's Sunnah out of arrogance.

614/3 - Hārithah ibn Wahb (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say: "Shall I inform you about the people of Hellfire? They are every cruel, violent, arrogant person." [Narrated by Al-Bukhāri and Muslim] It has previously been explained in the chapter on weak Muslims.

615/4 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«احْتَجَّتِ الجنَّةُ والنَّارُ، فقالتِ النَّارُ: فيَّ الجَبَّارُونَ وَالمُتكَبِّرُونَ، وقالَتِ الجنَّةُ: فيَّ ضُعَفَاءُ النَّاسِ ومَسَاكِينُهُمْ، فَقَضَىٰ اللهُ بَيْنَهُمَا: إنَّكِ الجَنَّةُ رَحْمَتِي، أَرْحَمُ بِكِ مَنْ أَشَاءُ، وَإنَّكِ النَّارُ عَذَابِي، أُعَذِّبُ بِكِ مَنْ أَشَاءُ، وَلِكِلَيكُما عَليَّ مِلْؤُهَا».

"Paradise and Hell debated. Hell said: 'The tyrants and the arrogant are going to be in me.' Paradise said: 'The weak and the poor are going to be in me.' So, Allah judged between them and said to Paradise: 'You are My mercy. I show mercy through you to whom I will.' And He said to Hell: 'You are My punishment. I punish through you whom I will. And I guarantee to fill both of you.'" [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) The dwellers of Paradise are the weak, poor, and modest people.

2) We are required to shun the attributes of the people of Hellfire.

3) Recompense for a deed is of the same nature of the deed. So, if a person shows modesty for the sake of Allah, He will cover him with His mercy; and

if a person acts arrogantly and unjustly, He will subject him to His punishment.

616/5 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يَنْظُرُ الله يَوْمَ القِيَامَةِ إلىٰ مَنْ جَرَّ إزارَهُ بَطَراً».

"On the Day of Judgment, Allah will not look at one who drags his Izār (lower garment) out of arrogance." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Izār: what is worn to cover the lower half of the body.

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Guidance from the Hadīth:

1) Whoever drags his garment out of arrogance is subject to the threat of Allah Almighty not to look at him on the Day of Judgment.

2) The Sunnah regarding the length of clothing is that the garment should reach down anywhere between the middle of the shank and the ankle. This is the form of the clothing worn by the Prophet and his Companions, and it is a sign of modesty.

617/6 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ الله يَوْمَ القِيَامَةِ، وَلا يُزَكِّيهِمْ، وَلا يَنْظُرُ إِلَيْهِمْ، ولَهُمْ عَذابٌ أَلِيمٌ: شَيْخٌ زانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُستكْبِرٌ».

"On the Day of Resurrection, there will be three categories of people whom Allah will not speak to, will not purify, and will not look at, and they will receive a painful punishment. These are: an elderly man who commits adultery, a king who lies, and a destitute person who is arrogant." [Narrated by Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) Proof of the attribute of speech for Allah Almighty.

2) Adultery, lying, and arrogance are major and destructive sins, and they are strictly prohibited; but when they are done by these types of people, they become worse and more serious.

Benefit:

A sin becomes graver and more serious when it is committed by a person who has no strong motive for it. An old man is not like a young one. An old man's lust has abated, and so it is more reprehensible for him to commit adultery. Likewise, a king does not need to lie, for he is most influential among people. And a poor person who is arrogant does not possess anything to justify his arrogance. Poverty should prompt a person to be

humble. What reason does he have to act arrogantly?

618/7 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«قال الله _عز وجل_: العِزُّ إِزَارِي، والكِبْرِيَاءُ رِدَائي، فَمَن يُنازِعُني عَذَّبْتُه».

"Allah Almighty said: 'Glory is My garment and pride is My cloak. So whoever contends with Me (over them), I will punish him." [Narrated by Muslim]

Guidance from the Hadīth:

1) Glory and pride are two attributes of Allah Almighty.

2) If a person contends with Allah over any of His attributes, He will punish him for that.

3) By arrogance, a person is acting daringly towards Allah Almighty. It is reprehensible for a person who knows the greatness of his Lord to act arrogantly and for he who recognizes his weakness to persist in doing so.

619/8 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«بَيْنَمَا رَجُلٌ يَمْشِي في حُلَّةٍ تُعْجِبُهُ نَفْسُهُ، مُرَجِّلٌ رَأْسَهُ، يَخْتَال في مِشْيَتِهِ، إذْ خَسَفَ اللهُ بِهِ، فهو يَتَجَلْجَلُ في الأَرْضِ إلىٰ يَوْمِ القِيَامَةِ».

"While a man was walking, dressed in a two-piece garment admiring himself, his hair groomed, and walking haughtily, Allah made him sink into the earth, and he will continue to sink into it until the

Day of Resurrection." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) Arrogance and self-conceit are prohibited. A person should realize the level of his own significance and treat himself accordingly.

2) Over-indulgence in wearing elegant fancy clothes, along with boastfulness and pomp, makes a person self-conceited and subject to Allah's wrath.

620/9 - Salamah ibn al-Akwa' (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لاَ يَزَالُ الرَّجُلُ يَذْهَبُ بِنَفْسِهِ حَتَّىٰ يُكْتَبَ في الجَبَّارِينَ، فَيُصِيبَهُ مَا أَصَابَهُمْ».

"A man will continue to exalt himself (act arrogantly) until he is recorded among the tyrants, facing what they faced." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)][1]

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Guidance from the Hadīth:

1) Whoever imitates a people will be gathered with them on the Day of Resurrection. Allah Almighty says:

[1] The Hadīth has a weak Isnād.

{ٱحشُرُواْ ٱلَّذِينَ ظَلَمُواْ وَأَزوَٰجَهُم}

{Gather those who committed wrong and their kinds}. i.e., their associates and their likes.

2) A person who gives himself good advice should block the means to arrogance in his heart, lest he gradually becomes arrogant.

73 - Chapter on good manners

Allah Almighty says:

{وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ}

{And indeed you are of a great moral character.} [Al-Qalam: 4] He also says:

{وَٱلكَٰظِمِينَ ٱلغَيظَ وَٱلعَافِينَ عَنِ ٱلنَّاسِۗ} الآية

{And those who restrain anger and pardon the people. And Allah loves the doers of good.} [Āl-‘Imrān: 134]

Benefit:

Good manners are to be shown towards Allah Almighty and towards His servants.

- As for good manners towards Allah, these comprise contentment with His predestined decrees and receiving them with a comforted heart without feelings of inconvenience.

- As for good manners towards people, these include two things: refraining from harming them and giving them of one’s bounty. Refraining from harming them is by not harming them with words or actions; and giving them is by spending from

one's money, knowledge, good treatment, a cheerful face, and the like.

Guidance from the verses:

1) The Prophet (may Allah's peace and blessings be upon him) was praised as possessing the character of the Qur'an, assuming its manners and observing its commands and prohibitions. Hence, Allah Almighty describes him saying:

{وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ}.

{And indeed you are of a great moral character.}

2) Restraining one's anger and forgiving people are traits of the good-doers.

621/1 - Anas (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) was the best of people in terms of manners." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) There is no good and noble manner except that the Prophet (may Allah's peace and blessings be upon him) was the best example of it.

2) The Prophet (may Allah's peace and blessings be upon him) is our role model. So, the believers should imitate his manners and character.

622/2 - Anas (may Allah be pleased with him) reported: "I have never touched plain or woven silk softer than the palm of the Messenger of Allah (may

Allah's peace and blessings be upon him); nor have I smelt a perfume more pleasant than the scent of the Messenger of Allah (may Allah's peace and blessings be upon him). Verily, I have served the Messenger of Allah (may Allah's peace and blessings be upon him) for ten years, and not once did he express his discontent with me, nor did he say about something I had done, 'Why did you do it?' nor about something I hadn't done, 'Why didn't you do it?'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Allah Almighty softened his Prophet's hand and heart. He says:

{فَبِمَا رَحمَة مِّنَ ٱللَّهِ لِنتَ لَهُمۡ}.

{So because (of) mercy from Allah you dealt gently with them}

2) It points out the Prophet's refined manners in dealing with his servant and those whom he would often associate with. This is the attitude befitting a true believer.

3) Anas (may Allah be pleased with him) was keen to know and comply with the Prophet's intent, as he served him for ten years, during which the Prophet (may Allah's peace and blessings be upon him) did not express disapproval of his attitude. Had Anas done what deserved discipline, the Prophet (may Allah's peace and blessings be upon him) would surely have disciplined him.

Benefit:

One of the lessons we can take from this Hadīth is that we need to refrain from inflicting a punishment for something that has passed, for this creates dissension and rancor and will not set right what has gone wrong. We should not tend to reproach and censure others, thus leaving them with feelings of unease. All this applies when it comes to worldly matters.

As regards religious matters, however, we should not overlook wrongdoing, and this falls under commanding what is right and forbidding what is wrong. This is a Shariah right, not a personal one.

623/3 - Al-Sa'b ibn Jaththāmah (may Allah be pleased with him) reported: "I presented a wild donkey to the Messenger of Allah (may Allah's peace and blessings be upon him) as a gift, but he returned it to me. When he perceived signs of despair on my face, he said:

«إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَّا حُرُمٌ».

'We have only returned it because we are in the state of Ihrām (ritual consecration).'" [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the Prophet's good manners towards his Companions in the way he would comfort their hearts.

2) A person should comfort his brother's heart if he did something unpleasant to him by explaining to him why he did it so.

624/4 - Al-Nawwās ibn Sam'ān (may Allah be pleased with him) reported: "I asked the Prophet (may Allah's peace and blessings be upon him) about piety and sin, and he said: 'Piety is good manners, and sin is what creates doubt within you and you do not like people to know about it.'" [Narrated by Muslim]

Guidance from the Hadīth:

1) All piety lies in good manners towards Allah Almighty and towards people.

2) Anything that stirs doubts within a person's heart is a sin that should be avoided.

625/5 - 'Abdullāh ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) was neither obscene nor vulgar, and he used to say:

«إِنَّ مِنْ خِيارِكُم أَحْسَنَكُمْ أَخْلاقاً».

'Verily, among the best of you are those who have the best manners.'" [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the Prophet's good character. He was the farthest of people from obscenity in his words and deeds. So, a Muslim should follow his example in this regard.

2) It urges us to assume good manners, which are the core of this religion and the area of competition between the believers. Whoever outruns others in this field is among the best and most complete in terms of faith.

626/6 - Abu al-Dardā' (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Nothing is heavier on the believer's scale on the Day of Judgment than good manners. Indeed, Allah Almighty dislikes the shameless obscene person." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

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Guidance from the Hadīth:

1) Good manners are among the greatest acts of piety which the believer will find on his scale and records of deeds on the Day of Judgment.

2) The believer should keep away from anything displeasing to his Lord, including obscenity and shamelessness.

627/7 - Abu Hurayrah (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) was asked about the foremost things that lead people to Paradise, and he replied: 'Piety and good manners.' Then, he was asked about the foremost things that lead people into Hellfire, and he said: 'The tongue and the private parts.'" [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) It urges us to be pious; and piety is a universal term that comprises doing everything that Allah commanded and refraining from everything that He prohibited.

2) Good manners, along with piety, are the key to entering Paradise.

628/8 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَكْمَلُ المُؤْمِنِينَ إِيْمَاناً أَحْسَنُهُم خُلُقاً، وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ».

"The most perfect of the believers in terms of faith is the one who has the most excellent manners, and the best of you are those who are best to their wives." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) Faith consists of branches, in which people are of varying degrees. The fortunate believer is the one who seeks to increase his faith.

2) A person should be most kind and loving to his family and should be the best companion and educator for them. Indeed, a person's family are the most entitled to his good manners than others. So, begin with the nearest then the second nearest.

629/9 - 'Ā'ishah (may Allah be pleased with her) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«إِنَّ المُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ القَائِمِ».

"Verily, a believer attains by his good manners the rank of one who fasts and prays abundantly." [Narrated by Abu Dāwūd]

Guidance from the Hadīth:

1) Among the highest ranks is fasting during daytime and praying during the night. So, how could we be heedless of an act of worship that is equal to that?!

2) Good manners are a reason for multiplying rewards, so much so that a well-mannered person can reach the rank of someone who observes fast without missing a day and someone who performs voluntary night prayer without missing a night.

630/10 - Abu Umāmah al-Bāhili (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَنا زَعِيمٌ بِبَيْتٍ في رَبَضِ الجَنَّةِ لِمَنْ تَرَكَ المِرَاءَ، وَإِن كَانَ مُحِقاً، وَبِبَيْتٍ في وَسَطِ الجَنَّةِ لِمَن تَرَكَ الكَذِبَ، وَإِن كانَ مازِحاً، وَبِبَيتٍ في أَعْلىٰ الجَنَّةِ لِمَن حَسُنَ خُلُقُهُ».

"I guarantee a house on the outskirts of Paradise for the one who refrains from arguing even if he is right, and a house in the middle of Paradise for the one who refrains from lying even if he is joking, and a house in the highest part of Paradise for the one who has perfect manners." [Narrated by Abu Dawūd, with an authentic Isnād]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It encourages us to refrain from argument, for it leads to discord and dissension.

2) Lying in all its forms is prohibited, including during fun and jesting. This refutes the view that says there are white lies.

3) The highest ranks in the sight of Allah are attained by those who have good manners, for this attribute combines all virtues.

631/6 - Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ مِنْ أَحَبِّكُم إِليَّ، وَأَقْرَبِكُم مِنِّي مَجْلِساً يَوْمَ القِيَامَةِ، أَحَاسِنكُم أَخلاقاً. وإِنَّ أَبْغَضَكُم إِليَّ، وَأَبْعَدَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ، الثَّرْثَارُونَ وَالمُتَشَدِّقُونَ وَالمُتَفَيْهِقُونَ» قالوا: يا رسولَ الله قَدْ عَلِمْنَا الثَّرْثَارُونَ وَالمُتَشَدِّقُونَ فَمَا المُتَفَيْهِقُونَ؟ قال: «المُتكَبِّرُونَ».

"Indeed, among the most beloved and nearest of you to me on the Day of Judgment are those of you who have the best manners, and, indeed, the most hated of you to me and farthest from me on the Day of Judgment are the talkative, the pompous, and the Mutafayhiqūn." They asked: "O Messenger of Allah, we know the talkative and the pompous, but we do not know who the Mutafayhiqūn are." He replied: "The arrogant." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

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Defining good manners, 'Abdullāh ibn al-Mubārak (may Allah have mercy upon him) said: "It is to put on a cheerful face, show kindness to others, and cause no harm."

Guidance from the Hadīth:

1) The good manners of a Muslim are among the reasons for him to win the Prophet's love and being close to him on the Day of Judgment.

2) It warns us against talking too much for the purpose of boastfulness or to show our eloquence.

These are traits disliked by the Prophet (may Allah's peace and blessings be upon him), along with the people who have them. They cause them to be away from him on the Day of Judgment.

3) It shows the Prophet's compassion towards his Ummah, as he clarified to us what he liked so that we can do it and what he disliked so that we should avoid it.

74 - Chapter on forbearance, deliberateness, and gentleness

Allah Almighty says:

{وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ}

{And those who restrain anger and who pardon the people - and Allah loves the doers of good.} [Āl-'Imrān: 134] He also says:

{خُذِ ٱلۡعَفۡوَ وَأۡمُرۡ بِٱلۡعُرۡفِ وَأَعۡرِضۡ عَنِ ٱلۡجَٰهِلِينَ}

{Take to clemency, enjoin what is good, and turn away from the ignorant.} [Al-A'rāf: 199] And He says:

{وَلَا تَسۡتَوِي ٱلۡحَسَنَةُ وَلَا ٱلسَّيِّئَةُۚ ٱدۡفَعۡ بِٱلَّتِي هِيَ أَحۡسَنُ فَإِذَا ٱلَّذِي بَيۡنَكَ وَبَيۡنَهُۥ عَدَٰوَةٞ كَأَنَّهُۥ وَلِيٌّ حَمِيمٞ * وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُواْ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٖ}

{And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was an intimate friend.

But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].} [Fussilat: 34-35] And He says:

{وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنۡ عَزۡمِ ٱلۡأُمُورِ}

{And whoever is patient and forgives – indeed, that is of the matters [worthy] of resolve.} [Ash-Shūra: 43]

Benefit:

Forbearance: self-restraint at the time of anger.

Deliberateness: opposite of haste.

Gentleness: treating people in an easy and lenient manner, for those who deserve that.

Guidance from the verses:

1) A forgiving person deserves to be forgiven. But an evil one who only increases in evil when he is forgiven should rather be punished. Indeed, the commendable forgiveness is the one that leads to reform.

2) Taking to clemency means adopting what is easier with regard to people's conditions. Enjoining what is good: commanding the things that are regarded by people and the Shariah as good. Turning away from the ignorant: those are the fools who have no knowledge about the rights of others, and so they neglect them.

These are three commands issued by our Lord. If we observe them, we will find much good.

3) Enduring harm patiently and pardoning it is one of the matters that require resolve and indicate a person's firm determination and wisdom.

632/1 - Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said to Ashajj 'Abd al-Qays:

«إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا الله: الحِلْمُ وَالأَناةُ».

"Indeed, you possess two traits that Allah loves: forbearance and deliberateness." [Narrated by Muslim]

Guidance from the Hadīth:

1) It affirms Love as an attribute of Allah Almighty, in the sense that befits Him.

2) Traits are varied; some are innate and others are acquired.

3) Traits are changeable; otherwise, preaching and advice would be meaningless.

4) We are urged to carefully consider matters and their consequences. Deliberateness on problematic matters is good.

633/2 - 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ الله رفِيقٌ يُحِبُّ الرِّفْقَ في الأَمْرِ كُلِّهِ».

"Allah is gentle and He loves gentleness in all matters." [Narrated by Al-Bukhāri and Muslim]

634/3 - She also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفقَ، وَيُعْطِي عَلىٰ الرِّفْق ما لا يُعْطي عَلىٰ العُنفِ، وَمَا لا يُعْطي عَلىٰ ما سِواه».

"Indeed, Allah is gentle and He loves gentleness. And He gives for gentleness what He does not give for harshness and what He does not give for anything else." [Narrated by Muslim]

Guidance from the Hadīths:

1) We are urged to be gentle in all matters. Gentleness is dear and pleasing to Allah Almighty, as well as to people.

2) Gentleness occupies a high rank among good manners, given its good outcome and the great reward.

635/4 - She also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ الرِّفقَ لا يَكُونُ في شَيْءٍ إِلَّا زَانَهُ، وَلاَ يُنْزَعُ مِنْ شَيْءٍ إلاَ شَانَهُ».

"Verily, gentleness does not exist in anything except that it adorns it, and it is not removed from anything except that it makes it defective." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is necessary to be gentle, for gentleness makes us more beautiful and adorns us in the eyes of people and raises our value in the sight of Allah Almighty.

2) We are instructed to keep away from violence and harshness, for these are character flaws that spoil a person's good deeds.

636/5 - Abu Hurayrah (may Allah be pleased with him) reported: "A Bedouin man urinated in the mosque, so the people rose towards him to scorn him. Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: 'Let him be and pour a bucket of water onto his urine. You were sent to make things easy and not to make them difficult.'" [Narrated by Al-Bukhāri]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows that a person can be excused for his ignorance, if it is difficult for him to seek knowledge; and it instructs us to teach the ignorant.

2) It highlights the Prophet's good manners and guidance in teaching the people in a gentle manner. Indeed, gentleness brings forth good, and harshness brings forth evil.

3) It demonstrates the core of the Prophet's mission: to make things easy, not difficult, and to make people hopeful, not averse.

Benefit:

There is an Islamic rule that says we should ward off the greater of two evils if we cannot ward off both.

The two evils mentioned in the Hadīth are:

First: the Bedouin carrying on urinating, which is a lesser evil.

Second: interrupting his urination, and this is a greater evil, for this would cause harm to this person and spread the urine in a broader area of the mosque, as well as on his clothing.

But, if he is made to complete urination, this would lead to a lesser harm. So, if a number of evils are there and they cannot be removed all together, we should ward off what is greater.

637/6 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يَسِّرُوا وَلا تُعَسِّرُوا، وَبَشِّرُوا وَلا تُنَفِّرُوا».

"Make things easy and do not make them difficult; and give people glad tidings, and do not repulse them." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) What is easier is better, unless it involves a sin. Hence, whenever the Prophet (may Allah's

peace and blessings be upon him) was given a choice between two things, he would always choose what is easier, unless it was a sin.

2) It is recommended to give glad tidings and hope, for this brings joy to the heart of Muslims and non-Muslims alike.

3) A caller to Allah Almighty should wisely consider the way of conveying the message of Islam. He should make things easy, not difficult, and give people hope and not repulse them.

638/7 - Jarīr ibn ʻAbdullāh (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الخيْرَ كُلَّهُ».

"Whoever is deprived of gentleness is deprived of all goodness." [Narrated by Muslim]

Guidance from the Hadīth:

1) It commands gentleness and urges us to be gentle, for Allah gives for gentleness what He does not give for anything else.

2) A seeker of good should be knowledgeable and gentle in his pursuit, so that he can reach his goal.

639/8 - Abu Hurayrah (may Allah be pleased with him) reported that a man came to the Prophet (may Allah's peace and blessings be upon him) and said: "Advise me." He replied: "Do not get angry." The man repeated this several times and every time

he replied: “Do not get angry.” [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) Anger is an ember that Satan throws into a person’s heart. So, he should seek refuge with Allah Almighty from the accursed Satan and rush to ablution to make Satan’s insinuations go away.

2) When angry, a person should turn to methods that help him alleviate his anger and restrain himself and not let himself get carried away with anger.

640/9 - Abu Ya‘la Shaddād ibn Aws (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إِنَّ اللهَ كَتَبَ الإحسَانَ عَلىٰ كُلِّ شَيءٍ؛ فإذا قَتَلتُم فَأَحْسِنُوا القِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ، وَلْيُحِدَّ أَحَدُكُم شَفْرَتَه، وَلْيُرِحْ ذَبِيحَتَهُ».

“Allah has prescribed good conduct for everything. If one of you kills, he should do so in a good manner, and if one of you slaughters, he should do so in a good manner. He should sharpen his blade and comfort his sacrificial animal.” [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) We are required to do everything in a perfect manner and to show kindness and compassion towards all creation.

2) Giving comfort to the sacrificial animal is not limited to merely sharpening the blade, but we should also sever the jugular veins powerfully.

Benefit:

Part of the slaughtering method that comforts the animal is that you put your leg on the animal's neck and let its legs move freely. This is easier for the animal and it causes stronger outflow of the blood.

641/10 - 'Ā'ishah (may Allah be pleased with her) reported: "Whenever the Messenger of Allah (may Allah's peace and blessings be upon him) was given the choice between two things, he would choose the easier of the two, unless it was a sin. If it were a sin, he would be the farthest of people from it. The Messenger of Allah (may Allah's peace and blessings be upon him) never took revenge for himself, but when the prohibitions of Allah were violated, he would take revenge for the sake of Allah Almighty." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Islam is a religion that revolves around the principle of facilitation, removal of difficulty, and

adopting what is easier and compliant with the Shariah in all worldly and religious matters.

2) We should keep away from sins and evil deeds and not make the facilitation of the Shariah a reason for abandoning our duties or engaging in prohibitions or taking the sanctities of the Shariah lightly.

3) We are urged to show forgiveness and forbearance, endure harm patiently, and support the religion of Allah when the sanctities are violated. Allah Almighty loves such jealousy on the part of His servants.

4) Imāms and judges and all those in authority are recommended to assume this noble manner. They should not take revenge for themselves nor neglect the rights due to Allah Almighty.

642/11 - Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَلاَ أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلىٰ النَّار، أَوْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ؟ تَحْرُمُ عَلىٰ كُلِّ قَرِيبٍ هَيِّنٍ لَيِّنٍ سَهْلٍ».

"Shall I inform you of he who is forbidden from Hellfire or he for whom Hellfire is forbidden? It is forbidden for anyone who is accessible, lenient, tender, and easy to get along with." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Noble manners are a means of salvation from the punishment of Allah.

2) The Prophet (may Allah's peace and blessings be upon him) instructed us to be lenient and tender and to associate with people and bear their harm patiently.

75 - Chapter on forgiveness and turning away from the ignorant

Allah Almighty says:

{خُذِ ٱلعَفوَ وَأمُر بِٱلعُرفِ وَأعرِض عَنِ ٱلجَٰهِلِينَ}

{Take to forgiveness, enjoin what is good, and turn away from the ignorant.} [Al-A'rāf: 199] He also says:

{فَٱصفَحِ ٱلصَّفحَ ٱلجَمِيلَ}

{So forgive with gracious forgiveness.} [Al-Hijr: 85] And He says:

{وَلۡيَعۡفُواْ وَلۡيَصۡفَحُوٓاْۗ أَلَا تُحِبُّونَ أَن يَغۡفِرَ ٱللَّهُ لَكُمۡ}

{And let them pardon and overlook. Would you not like that Allah should forgive you?} [An-Nūr: 22] And He says:

{وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ}

{And those who restrain anger and who pardon people - and Allah loves the doers of good.} [Āl-'Imrān: 134] He also says:

{وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنۡ عَزۡمِ ٱلۡأُمُورِ}

{And whoever is patient and forgives – indeed, that is of the matters firm resolve.} [Ash-Shūra: 43] There are many other well-known verses in this regard.

Guidance from the verses:

1) We are urged to forgive graciously, meaning to forgive without blame or rebuke.

2) Recompense is of the same type of the deed. A person who forgives is shown forgiveness by his Creator.

3) Patience and tolerance are traits of those who possess firm resolve.

643/1 - ‘Ā’ishah (may Allah be pleased with her) reported that she asked the Prophet (may Allah’s peace and blessings be upon him): “Was there ever a day harder on you than the day of (the Battle of) Uhud?” He replied: “Indeed, I have suffered a lot at the hands of your people, the harshest of which was what they did to me on the Day of Al-‘Aqabah when I went to Ibn ‘Abd Yālīl ibn ‘Abd Kulāl with the purpose of inviting him to Islam, but he did not respond to my call. So I departed with deep distress. I did not recover until I arrived at Qarn Al-Tha‘ālib. There, I raised my head and saw a cloud shading me. I looked and, lo and behold, I saw in it Gabriel (peace be upon him), who called me and said: ‘Indeed, Allah Almighty heard what your people said to you and the response they gave you. He has

sent to you the angel in charge of mountains to order him to do whatever you wish concerning them.' Then, the angel of the mountains called me, greeted me, and said: 'O Muhammad, Allah heard what your people said to you. I am the angel of mountains, and my Lord has sent me to you so that you may give me your orders concerning them. If you wish I would bring together the Akhshabayn (two mountains) to crush them in between.' I replied:

«بَلْ أَرْجُو أَنْ يُخْرِجَ اللهُ مِنْ أَصْلابِهِمْ مَنْ يَعْبُدُ اللهَ وَحْدَهُ لا يُشْرِكُ بِه شَيْئاً».

'No, I hope that Allah will let them beget children who will worship Allah alone ascribing no partner with Him.'" [Narrated by Al-Bukhāri and Muslim]

The Akhshabayn: two mountains surrounding Makkah.

Words in the Hadīth:

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Ibn 'Abd Yālīl ibn 'Abd Kulāl: one of the chiefs of Taif, from the tribe of Thaqīf.

Qarn al-Tha'ālib: a place on the way from Taif to Makkah. It is the Miqāt (place of assuming Ihrām for pilgrimage) for the people of Najd. It is also called Qarn al-Manāzil and better known now as Miqāt al-Sayl al-Kabīr.

Guidance of the Hadīth:

1) It shows the Prophet's forbearance, deliberateness, and forgiveness, even though he suffered severe harm. This continued until Allah Almighty enabled him to reach his goal and granted him clear victory.

2) A person should endure harm patiently, especially if this happens for the sake of Allah. He should not take revenge for himself.

3) Preachers should be patient in conveying the religion of Allah. It is not wise to invoke Allah Almighty to hasten punishment for those who oppose the religion. Indeed, the purpose of calling to Islam is to keep people away from the punishment of Hellfire. A preacher would thus say: Praise be to Allah Who saved him from Hellfire through me!

644/2 - She also reported: "The Prophet (may Allah's peace and blessings be upon him) never struck anybody with his hand, neither a woman nor a servant, except when fighting in the cause of Allah. He never took revenge upon anybody for something wrong done to him except when one of the sacred ordinances of Allah Almighty was violated, in which case he would take revenge for the sake of Allah Almighty." [Narrated by Muslim]

Guidance from the Hadīth:

1) It shows the Prophet's magnanimity, as he would never strike anyone for anything related to his personal rights.

2) Anger for the sake of Allah does not contradict forbearance, deliberateness, leniency, and forgiveness, for it constitutes support for the religion of Allah.

645/3 - Anas (may Allah be pleased with him) reported: "I was walking with the Messenger of Allah (may Allah's peace and blessings be upon him) and he was wearing a Najrāni cloak with a thick hem. A Bedouin approached him and pulled him violently by his cloak. I looked at the Prophet's neck and saw that it was chaffed by his hard tug. The Bedouin then said: 'O Muhammad, give me some of Allah's wealth that you have with you.' The Prophet turned to him, smiled, and ordered that he be given something." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Najrāni cloak: from the town of Najrān in Yemen.

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Guidance from the Hadīth:

1) It shows the Prophet's good character and his patience over the harshness and rough conduct of

Bedouins. He would face their harm with patience and forgiveness.

2) A person should follow the Prophet's example in forbearance and kindness and in responding to offense with kindness.

3) We ought to console the heart of a wrongful person and refrain from rebuking him, for this is more beneficial as advice and more effective in bringing him back to the truth.

646/4 - Ibn Masʿūd (may Allah be pleased with him) reported: "It is as though I am looking at the Messenger of Allah as he tells the story of one of the prophets (peace be upon them) as his people struck him and caused him to bleed, and he wiped the blood from his face, saying: 'O Allah, forgive my people for they do not know.'" [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the prophets' perfect manners, as they were the most afflicted among people, followed in this by the most pious and then the next in the level of piety.

2) It is recommended to supplicate Allah Almighty to guide the disbelievers, and it is permissible at times to supplicate against them.

3) We are required to be patient and endure harm in the way of Allah Almighty.

647/5 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الغَضَبِ».

"The strong man is not the one who can overpower others (in wrestling); rather, the strong man is the one who controls himself when he gets angry." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) A truly strong person is the one who fights and overpowers his anger.

2) It was the approach of the prophets to correct people's errors and teach them. So, seekers of knowledge should be keen to correct people's common mistakes and non-Islamic habits.

3) A person who calls people to the true and good path could miss a great deal of opportunities to achieve his goals on account of his anger. Most people tend to get close to well-mannered and well-spoken persons, regardless of whether they are right or wrong. So, we should be keen to call to Allah Almighty by a sound judicious approach and right guidance and manners.

Benefit:

Ibn Al-Qayyim (may Allah have mercy upon him) said:

“Religion is all about good manners. So, if a person is better mannered than you, then he is more religious than you... Good manners rest upon four necessary pillars:

Patience, chastity, bravery, and justice.

Patience: It drives a person to endure, restrain his anger, refrain from harming others, and show forbearance and gentleness... Chastity: It prompts a person to avoid all vices and reprehensible deeds or actions and to be bashful, which is the key to all goodness. It also prevents him from immorality, stinginess, and lying...

Bravery: It urges a person to be dignified, seek lofty morals and traits, and give to others, and it prompts him to restrain his anger and act with forbearance...

Justice: It prods a person to be upright and moderate in his manners, midway between exaggeration and neglect... All good morals stem from these four pillars...” [Madārij al-Sālikīn]

76 - Chapter on enduring harm

Allah Almighty says:

{وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ}

{And those who restrain anger and who pardon the people - and Allah loves the doers of good.} [Āl-'Imrān: 134] He also says:

{وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنۡ عَزۡمِ ٱلۡأُمُورِ}

{And whoever is patient and forgives – indeed, that is of the matters of firm resolve.} [Ash-Shūra: 43]

Guidance from the verses:

1) We are urged to show patience and forgiveness for they are traits that befit people with firm resolve.

2) Enduring harm and forgiving the offender, where appropriate, are among the traits loved by Allah Almighty.

This chapter contains the same Hadīths in the previous chapter.

648/1 - Abu Hurayrah (may Allah be pleased with him) reported that a man said: "O Messenger of Allah, I have relatives with whom I try to keep the ties of kinship, but they sever ties with me; and whom I treat kindly, but they treat me badly. I am gentle with them, but they are rough with me." The Prophet (may Allah's peace and blessings be upon him) replied: "If you are as you say, it is as if you are feeding them hot ashes, and you will have a supporter against them from Allah as long as you continue to do so." [Narrated by Muslim] It has

already been explained in the chapter on upholding kinship ties.

Words in the Hadīth:

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Guidance from the Hadīth:

1) True upholding of kinship ties is not when a person maintains the ties with those who also maintain the ties with him; but when he does so when they sever the ties.

2) A person should patiently endure the harm by his relatives and neighbors and others.

3) Allah Almighty grants His support to those of His servants who patiently endure and seek His reward.

77 - Chapter on getting angry when Islamic prohibitions are violated and supporting the religion of Allah

Allah Almighty says:

{وَمَن يُعَظِّم حُرُمَٰتِ ٱللَّهِ فَهُوَ خَيرٌ لَّهُۥ عِندَ رَبِّهِۦ}

{And whoever honors the sacred ordinances of Allah - it is best for him in the sight of his Lord.} [Al-Hajj: 30] He also says:

{إِن تَنصُرُواْ ٱللَّهَ يَنصُركُم وَيُثَبِّت أَقدَامَكُم}

{If you support Allah, He will support you and make firm your feet.} [Muhammad: 7]

Guidance from the verses:

1) They encourage us to honor the sacred ordinances and sanctities of Allah Almighty. A person should get angry for the sake of these things. That is the commendable anger.

2) A person can support Allah Almighty by supporting His religion, by conveying it, applying it, defending it, and getting angry when it is violated.

The chapter also contains the Hadīth reported by ʻĀ'ishah, which was cited in the chapter on forgiveness.

649/1 - Abu Masʻūd ʻUqbah ibn ʻAmr al-Badri (may Allah be pleased with him) reported: "A man came to the Prophet (may Allah's peace and blessings be upon him) and said: 'I join the Fajr prayer late because of so-and-so who leads it and prolongs it.' I had never seen the Prophet so angry while giving a speech as he was on that day. He said: «يَا أَيُّهَا النَّاسُ: إِنَّ مِنْكُم مُنَفِّرِين، فَأَيُّكُم أَمَّ النَّاسَ فَلْيُوجِزْ، فإِنَّ مِنْ ورائِهِ الكَبيرَ والصَّغِيرَ وَذا الحَاجَةِ».

'O people, indeed some of you repulse. Whoever leads the prayer should make it brief because the congregation includes old men and youngsters and those who have some urgent work to do.'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) A preacher should present the religion of Allah to the people in a calm and pleasant way.

2) It shows the Prophet's anger when giving the sermon because the prohibitions set by Allah were violated. A person should follow the Prophet's example in supporting the religion.

3) An Imām should not burden the people in prayer by prolonging it beyond what is prescribed in the Sunnah.

Benefit:

With regard to the performance of prayer, Imāms are of three types:

1. The Negligent: those who fall short and perform the prayer in a quick way that does not enable those praying behind to do the supererogatory elements of the prayer. Such Imāms are wrong and sinful and do not fulfill the trust assigned to them.

2. The Excessive: those who go to extremes and prolong the prayer in a way that makes it hard for people, as if one of them were praying alone. Such Imāms are also erroneous and wrongful to themselves.

3. The Moderate: those who take a moderate approach. They pray like the Prophet (may Allah's peace and blessings be upon him). Those are the best among the three types, and they fulfill the trust in the most perfect manner.

650/2 - 'Ā'ishah (may Allah be pleased with her) reported: "The Messenger of Allah (may Allah's

peace and blessings be upon him) once returned from a journey and I had covered a cupboard of mine with a thin curtain that had some images (of animate beings) on it. His face color changed (with anger) and he tore it up and said:

«يَا عَائِشَةُ! أَشَدُّ النَّاسِ عَذَاباً عِنْدَ الله يَوْمَ القِيامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ الله».

'O 'Ā'ishah, those who will receive the hardest punishment on the Day of Resurrection are those who try to create the like of Allah's creation.'" [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It encourages us to get angry when the prohibitions set by Allah are violated, as the Prophet (may Allah's peace and blessings be upon him) got angry and tore up the curtain that had images.

2) A Muslim man should be a guardian over his family, commanding them to do what is right, forbidding them from doing what is wrong, and checking his house lest something that Allah prohibited enters it.

Benefit:

- In terms of their rulings, images fall under three categories:

1. Three dimensional images (like statues and carvings).

If the images are for living beings, such as humans and animals, they are prohibited and fall under the severe warning in this regard.

If they are for inanimate beings, such as trees and pots, they are permissible.

2. Non-three-dimensional images (hand-drawn): These are subject to the same ruling that applies to the three-dimensional images. They are prohibited in case they represent living beings and permissible if they represent inanimate ones.

3. Non-three-dimensional images taken by modern devices (photographs): They are subject to disagreement among the scholars. Some hold that they are permissible if used in permissible things and prohibited if used in forbidden things.

He who takes them is not subject to the relevant stern warning, as he does not emulate the creation of Allah Almighty, as is the case in hand-drawn images.

- Other scholars maintain that images of living beings are prohibited in all their forms and types and may not be done except in case of need and necessity, like the photos for identity documents and passports. And Allah knows best!

651/3 - She also reported that the Quraysh were very worried about the case of the woman from (the tribe of) Banu Makhzūm who had committed

theft and wondered who should intercede for her with the Messenger of Allah (may Allah's peace and blessings be upon him). Some said Usāmah ibn Zayd was his beloved one, and so he may dare do so. Usāmah spoke to him about that matter, and the Prophet (may Allah's peace and blessings be upon him) said to him: "Do you intercede regarding one of the legal penalties ordained by Allah?" Then, he got up and addressed the people, saying:

«إِنَّمَا أَهْلَكَ مَنْ قَبلَكُم أَنَّهُم كانُوا إِذَا سَرَقَ فيهِمُ الشَّرِيفُ تَرَكُوهُ، وإِذا سَرَقَ فيهِمُ الضَّعِيْفُ أَقَامُوا عَلَيهِ الحَدَّ، وَأَيْمُ الله، لو أَنَّ فَاطِمَةَ بنتَ محمَّدٍ سَرَقَت لَقَطَعْتُ يَدَها».

"The people before you were ruined because when a noble person amongst them committed theft, they would let him go, but if a weak person amongst them committed theft, they would execute the legal penalty on him. By Allah, were Fātimah, the daughter of Muhammad, to commit theft, I would cut off her hand!" [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is commendable to get angry for the sake of Allah. But anger for personal revenge or interests is mostly dispraised.

2) The high status of an offender should not spare him the legal punishment. The Shariah rulings should apply to the noble and the weak equally.

3) Discrimination between people in terms of the implementation of the legal punishments is an act of injustice, which throws nations into ruin.

4) It shows the great disapproval of negligence regarding the legal punishments and of those who allow them to be overlooked or intercede for this purpose regarding someone who deserves such a punishment.

5) It points out the status of Usāmah ibn Zayd (may Allah be pleased with him and his father) with the Prophet (may Allah's peace and blessings be upon him). He was known as the Prophet's beloved one, and so was his father Zayd ibn Hārithah (may Allah be pleased with him).

652/1 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) noticed spittle in the mosque in the direction of the Qiblah. This was hard on him, and it showed on his face. So he got up and scraped it away with his own hand and said:

«إِنَّ أَحَدَكم إِذَا قَامَ فِي صَلاتِهِ فَإِنَّهُ يُنَاجِي رَبَّه، وإِنّ رَبَّهُ بِيْنَهُ وَبَينَ القِبْلَةِ، فَلا يَبْزُقَنَّ أَحَدُكُم قِبَلَ القِبْلَةِ، ولكِنْ عَن يسَارِهِ، أَوْ تَحتَ قَدَمِهِ» ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ فَبَصَقَ فيهِ، ثُم رَدَّ بَعْضَهُ عَلَىٰ بَعْضٍ، فقال: «أَوْ يَفْعَلُ هكَذَا».

"When you stand in prayer, you hold communion with your Lord and He is between you and the Qiblah. Let no one therefore cast out his spittle in that direction, but only to his left or under his foot." Then, he caught hold of a corner of his garment, spat into it, folded it up, and said: "Or he may do like this." [Narrated by Al-Bukhāri and Muslim]

The instruction regarding spitting to the left or under one's foot applies to the case when one is outside the mosque. Inside the mosque, however, one should only spit in one's garment.

Words in the Hadīth:

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Guidance from the Hadīth:

1) Disapproval and anger should be shown when the sanctity of the mosques is violated.

2) As a preacher tells people about what is prohibited, he should also clarify to them what is permissible, lest he blocks the means to goodness for people. People are naturally disposed for action, not inaction.

3) Teaching people by example, as the Prophet (may Allah's peace and blessings be upon him) said, "Or he may do like this", as he spat in the hem of his garment and rubbed it against each other.

78 - Chapter on commanding the rulers to be kind, sincere, and compassionate

towards their subjects and prohibiting them from deceiving them, making things hard for them, neglecting their interests, or paying no attention to them or their needs

Allah Almighty says:

{وَٱخفِض جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلمُؤمِنِينَ}

{And lower your wing to those who follow you of the believers.} [Ash-Shu'arā': 215] He also says:

{إِنَّ ٱللَّهَ يَأمُرُ بِٱلعَدلِ وَٱلإِحسَٰنِ وَإِيتَآيِٕ ذِي ٱلقُربَىٰ وَيَنهَىٰ عَنِ ٱلفَحشَآءِ وَٱلمُنكَرِ وَٱلبَغيِ يَعِظُكُم لَعَلَّكُم تَذَكَّرُونَ}

{Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you, so that you may take heed.} [An-Nahl: 90]

Benefit:

Muslim rulers, who apply the Shariah, should be gentle and kind to their subjects and should keep evils away from them and serve their interests. The subjects should also listen to them and obey, unless a sin is involved, and they should render sincere advice to them and not incite people against them. They should also conceal their faults and highlight their good traits and deeds. Indeed, disclosing the faults of the rulers to people only makes things worse and more intense. Thus, people begin to hold grudge and rancor against them, which leads to disunity and dissension within the Muslim nation.

Guidance from the verses:

1) The legitimate Muslim ruler should establish justice among his subjects and be merciful and compassionate to them.

2) The verses prohibit all the sins that are reprehensible and frowned upon in the Shariah and according to customs and traditions. They also prohibit oppression. The believers – both the rulers and the ruled – must observe these rights.

653/1 - Ibn ‘Umar (may Allah be pleased with him and his father) reported: I heard the Prophet (may Allah’s peace and blessings be upon him) say: «كُلُّكُم رَاعٍ، وكُلُّكُم مَسْؤُولٌ عَنْ رعِيَّتِهِ: الإمَامُ راعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِه، وَالرَّجُلُ رَاعٍ في أَهْلِهِ وَمَسؤُولٌ عَنْ رَعِيَّتِهِ، وَالمَرأَةُ رَاعِيَةٌ في بَيْتِ زَوجِهَا وَمَسؤُولةٌ عَنْ رَعِيَّتِهَا، وَالخَادِمُ رَاعٍ في مالِ سَيِّده وَمَسؤُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُم رَاعٍ وَمَسؤُولٌ عَنْ رَعِيَّتِهِ».

“All of you are guardians and are responsible for your subjects. The ruler is a guardian and responsible for his subjects; the man is a guardian of his family and responsible for his subjects; the woman is a guardian in her husband’s house and responsible for her subjects; a servant is guardian of his master’s property and responsible for his subjects. So, all of you are guardians and are responsible for your subjects.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It shows the responsibility of the ruler towards his subjects. He should bring all good to them and keep every evil away from them.

2) Neglecting the affairs and interests of Muslims is deemed non-compliance with the Prophet's instruction: "All of you are guardians and are responsible for your subjects."

654/2 - Abu Ya'la Ma'qil ibn Yasār (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say: «ما مِنْ عَبْدٍ يَستَرعِيهِ اللهُ رعِيَّةً، يَمُوتُ يَومَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللهُ عَلَيهِ الجَنَّةَ».

"There is no person whom Allah has put in a position of authority and he dies on the day he dies cheating those under his authority except that Allah will forbid Paradise for him." [Narrated by Al-Bukhāri and Muslim]

In another version: "... and he does not look after his subjects with goodwill and sincerity, he will be deprived [even] of the fragrance of Paradise."

In a version by Muslim: "Any ruler who is in charge of the affairs of Muslims then he does not strive diligently for their betterment and does not serve them sincerely will not enter Paradise with them."

Words in the Hadīth:

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Guidance from the Hadīth:

1) Rulers are warned against cheating their subjects, betraying them, and neglecting their rights.

2) Part of the sincerity that should be shown by the rulers towards their subjects is that they should take them through the path that serves their worldly and religious interests and keep them away from all that harms them in terms of their religion and worldly affairs. For example, they should prevent evil ideas and the ways of Satan from reaching them through the media outlets. Is there anyone to take heed?

655/3 - ʻĀ'ishah (may Allah be pleased with her) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«اللهمَّ مَن وَلِيَ مِن أَمر أُمَّتي شَيْئاً، فَشَقَّ عَلَيهم، فَاشْقُقْ عليه، وَمَن وَلِيَ مِنْ أمر أُمَّتي شَيْئاً، فَرَفَقَ بِهِم، فَارفُقْ بِهِ».

"O Allah, whoever rules over my Ummah and makes things hard for them, make things hard for him; and whoever rules over my Ummah and is compassionate to them, be compassionate to him." [Narrated by Muslim]

Guidance from the Hadīth:

1) Recompense for a deed should be of the same nature of the deed. So, if a person makes things hard

for the Prophet's Ummah, Allah will make things hard for him, and vice versa.

2) The Prophet (may Allah's peace and blessings be upon him) was keen on preserving the safety and welfare of his Ummah after his death, which shows his compassion towards them.

3) To be compassionate towards people is to direct them according to the commands of Allah and His Messenger, to take them through the easier and shorter way, and to not make things hard for them by ordaining on them what is not obligatory under the Shariah or preventing them from what is sanctioned by the Shariah.

656/4 Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«كَانَت بَنُو إسرائيلَ تَسُوسُهُمُ الأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خلَفَهُ نَبِيٌّ، وَإِنَّهُ لا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْثُرُونَ. قالوا: يَا رسولَ الله، فَمَا تَأْمُرُنا؟ قال: أَوْفُوا بِبَيْعَةِ الأَوَّلِ فالأَوَّلِ، أَعْطُوهُم حَقَّهُم، وَاسألُوا الله الَّذي لَكُم، فإنَّ الله سَائِلُهُم عَمَّا استَرعاهُم».

"The Children of Israel were ruled by prophets. Whenever a prophet died, another would succeed him. Verily, there will be no prophet after me, but there will be caliphs (successors) who will increase in number." The Companions said: "O Messenger of Allah, what do you command us to do?" He said: "Fulfill the pledge of allegiance that is sworn first and then the next. Give them their due rights and ask Allah for what is yours. Allah will call them to

account with respect to the subjects whom He had entrusted to them." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The religion of Allah is Islam, which is suitable for every age and place. It comprises both the Shariah (legislation) and politics. He who differentiates between sound political leadership and the Prophetic Shariah has no proper understanding of the system and objectives of legislation in Islam.

2) People of authority in this Ummah are the scholars and the rulers. It is necessary for people to have those who manage their affairs, lead them to the right path, and save them from the evil of wrongdoers.

3) The ruler has a great responsibility, and Allah Almighty will question him as to what he did with regard to his authority and those he ruled. So, he should look before he leaps.

657/5 - ʻĀ'idh ibn ʻAmr (may Allah be pleased with him) reported that he visited ʻUbaydullāh ibn Ziyād and said to him: "Dear son, I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: 'The worst of rulers are

those who treat their subjects harshly.' So, beware of becoming one of them." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It warns those who assume some authority over Muslims against treating them violently and making things hard for them.

2) A ruler is required to treat his subjects kindly, along with acting in a firm, strong, and active manner. He should be lenient but not weak and firm but not harsh.

3) The best of subjects are those who adopt an easy lenient approach and can reach their goals without resorting to violence.

658/6 - Abu Maryam al-Azdi reported that he said to Mu'āwiyah (may Allah be pleased with both of them): I heard the Prophet (may Allah's peace and blessings be upon him) say:

«مَنْ وَلَّاه شَيْئاً مِن أمورِ المُسلِمِينَ، فَاحتَجَبَ دُونَ حَاجَتِهِم وخَلَّتِهِم وفَقرِهِم، احتَجَبَ اللهُ دُونَ حَاجَتِه وخَلَّتِهِ وفَقرِهِ يَومَ القِيامَةِ »

"If Allah puts anyone in the position of authority over the affairs of Muslims and he keeps them away, not meeting their needs, deficiencies, and poverty, Allah will keep him away, not fulfilling his

needs, deficiencies, and poverty on the Day of Judgment." As a consequence, Mu'āwiyah appointed a man in charge of people's needs. [Narrated by Abu Dāwūd and Al-Tirmidhi]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Recompense for a deed should be of the same nature of the deed. So, if a ruler screens himself from his subjects, Allah Almighty will screen Himself from him on the Day of Resurrection.

2) It shows how the Companions (may Allah be pleased with them) would readily adhere to and respect the Prophet's Sunnah. We have a good example in them. We should be keen to follow the guidance of the Prophet and his Companions.

79 - Chapter on the just ruler

Allah Almighty says:

{إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ}

{Indeed, Allah orders justice and benevolence} [An-Nahl: 90] He also says:

{وَأَقۡسِطُوٓاْۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ}

{And act justly. Indeed, Allah loves those who act justly.} [Al-Hujūrāt: 9]

Guidance from the verses:

1) Justice is an obligation, while benevolence is a virtue and grace. Part of the obligatory justice is to give everyone their due rights.

2) The rulers are urged to act justly, as justice is the pillar of the heavens and the earth.

659/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«سَبْعَةٌ يُظِلُّهُمُ اللهُ في ظِلِّهِ يَومَ لاَ ظِلَّ إِلَّا ظِلّه: إِمَامٌ عَادِلٌ، وشَابٌّ نَشَأَ في عِبَادَةِ اللهِ تَعَالَىٰ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ في المَسَاجِدِ، وَرَجُلانِ تَحَابَّا في اللهِ، اجتَمَعا عليهِ، وتَفَرَّقَا عَلَيهِ، ورجُلٌ دَعَتْهُ امرَأَةٌ ذَاتُ مَنصِبٍ وجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ، فَأَخْفَاهَا، حَتَّىٰ لا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللهَ خَالِياً فَفَاضَتْ عَيْنَاهُ».

"Seven people Allah will give them His shade on the Day when there will be no shade but His shade: a just ruler; a youth who grew up with the worship of Allah; a man whose heart is attached to the mosques; two men who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces but he (rejects her advances and) says: 'I fear Allah'; a man who gives in charity and conceals it (to such an extent) that his left hand does not know what his right hand has given; and a man who remembers Allah in solitude and his eyes flow with tears." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The best form of justice is to rule in the land according to the Shariah of Allah.

2) It points out the high standing of the just ruler; that is why he is mentioned first in the Hadīth.

Benefit:

The shade of Allah is actually the shade of His Throne, based on another version of the Hadīth that says: "Seven people Allah will give them the shade of His Throne..." [Narrated by Ahmad] The Prophet's Hadīths complete one another. Something may be briefly mentioned in one Hadīth and explained in another.

660/2 - 'Abdullāh ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ الْمُقْسِطِينَ عِنْدَ الله عَلىٰ مَنَابِرَ مِنْ نُورٍ: الَّذِينَ يَعْدِلُونَ في حُكْمِهِمْ وأَهْلِيهِمْ وَمَا وَلُوا».

"Those who are just will be on pulpits of light with Allah. They are those who are fair with regard to their judgment, their families, and what they are in charge of." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It points to the great reward promised to those who are just in their judgments and in dealing with their families, as well as in their private and public leadership roles.

2) Recompense for a deed should be of the same nature of the deed. So, since justice is an illuminating light in the life of this world, Allah will reward the just people with pulpits of light on the Day of Judgment.

661/3 - ‘Awf ibn Mālik (may Allah be pleased with him) reported: I heard the Prophet (may Allah’s peace and blessings be upon him) say:

«خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ، وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونهم ويُبْغِضُونَكُمْ، وتَلْعَنُونَهُمْ ويَلْعَنُونكُمْ» قالَ: قُلْنَا يا رَسُولَ الله، أَفلا نُنَابِذُهُمْ؟ قالَ: «لا، مَا أَقَامُوا فِيكُمُ الصَّلاةَ. لا، مَا أَقَامُوا فيكُمُ الصَّلاةَ».

“The best of your leaders are those whom you love and who love you, and who invoke Allah’s blessings upon you and you invoke His blessings upon them. And the worst of your leaders are those whom you hate and they hate you, and whom you curse and they curse you.” He was asked: “O Messenger of Allah, shouldn’t we rebel against them?” He said: “No, as long as they establish prayer amongst you. No, as long as they establish prayer amongst you.” [Narrated by Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) Rulers are of two types:

- There are rulers who fulfill their duties, and so people love them and they love the people, and each of them supplicates Allah for the other. Such are the best of rulers.

- There are rulers who hate the people and the people hate them, and they curse and revile each other. Such are the worst of rulers.

2) The rulers are urged to act justly toward their subjects, and people are urged to obey them where no sin is involved, so that their interests can be served and cordiality and love can prevail amongst them.

662/4 - ʻIyād ibn Himār (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَهْلُ الجَنَّةِ ثَلاثَةٌ: ذُو سُلْطانٍ مُقْسِطٌ مُوَفَّقٌ، ورَجُلٌ رَحِيمٌ رَقِيقُ القَلْبِ لِكُلِّ ذِي قُرْبَىٰ ومسلِمٍ، وعَفِيفٌ مُتَعَفِّفٌ ذُو عِيالٍ».

"The people of Paradise are three: a ruler who is just and guided to goodness and success; a man who is compassionate and soft-hearted toward every relative and Muslim; and a man with dependents who is chaste and abstains from begging." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) If Allah Almighty wills good for a ruler, He guides him to establish justice among his subjects. Indeed, justice is a sign of success ad guidance.

2) It urges us to deal with everyone in a gentle kind manner.

3) Justice, benevolence, mercy, and chastity are among the noble manners that lead to Paradise.

80 - Chapter on the obligation to obey the rulers where no sin is involved and the prohibition to obey them in sins

Allah Almighty says:

{ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلأَمرِ مِنكُم}

{O you who believe, obey Allah and obey the Messenger and those in authority among you} [Al-Nisā': 59]

Benefit:

Those in authority fall under two categories: the scholars and the rulers.

- The scholars are in authority over Muslims in terms of explaining the Shariah and conveying it to the Ummah.

- The rulers are in authority in terms of establishing the Shariah and obliging people to adhere to it. The rulers can only be established

through the scholars. As they know the Shariah, they apply it to people, thus serving the interests of the individuals and the Ummah, through the guiding Book and the supportive power.

{وَكَفَىٰ بِرَبِّكَ هَادِيا وَنَصِيرا}.

{And sufficient is your Lord as a guide and a helper.}

Guidance from the verses:

1) Obedience to those in authority is part of the Shariah, not separate from it. As for obeying Allah and obeying His Messenger, it is something separate; that is why Allah Almighty repeats the verb 'obey':

{أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ}.

{Obey Allah and obey the Messenger}

2. The judgment of Allah Almighty is above those in authority; if they command anything in disobedience to Him, they are not to be obeyed.

663/1 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«عَلَىٰ المَرْءِ المُسْلِمِ السَّمْعُ والطَّاعَةُ فِيما أَحَبَّ وكَرِهَ، إلا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلا سَمْعَ وَلا طَاعَةَ».

"A Muslim must listen and obey concerning what he likes and hates, unless he is ordered to commit a sin. If he is ordered to commit a sin, then he should

neither listen nor obey." [Narrated by Al-Bukhāri and Muslim]

664/2 - He also reported: "Whenever we gave the Messenger of Allah (may Allah's peace and blessings be upon him) the pledge of allegiance to listen and obey, he would say to us: 'To the best of your ability.'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) A Muslim should obey those in authority in what he likes or dislikes, unless he is ordered to commit a sin, in which case he should not obey them.

2) Invalidity of the approach of those who say: We only obey those in authority in things commanded by Allah Almighty. This is because the Shariah prescribes that we should obey them to the best of our ability, and because disobedience to them leads to many public evils.

Benefit:

The commands of those in authority fall under three categories:

First: They command what Allah commanded. In such a case, obedience is due to them for two reasons:

because Allah commanded it, and because they commanded it.

Second: They command the commission of a sin. In such a case, they should neither be listened to

nor obeyed with regard to that sin, yet obedience is due to them in other than sin.

Third: They command something that does not involve divine commands or prohibitions. In such a case, they are to be obeyed because obedience brings about welfare, unity, and mercy.

665/3 - He also reported: I heard the Prophet (may Allah's peace and blessings be upon him) say: «مَنْ خَلَعَ يَداً مِنْ طَاعَةٍ لَقِيَ اللهَ يَوْمَ القِيَامَةِ وَلا حُجَّةَ لَهُ، وَمَنْ مَاتَ وَلَيْسَ في عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً».

"Whoever withdraws his hand from obedience without valid reason, when he stands before Allah on the Day of Resurrection; and whoever dies without having sworn allegiance, will die the death of those of the Period of Ignorance." [Narrated by Muslim]

In another version: "Whoever dies while leaving the community shall die the death of those of the Period of Ignorance."

Guidance from the Hadīth:

1) The obligation to adhere to the Muslim community and give the pledge of allegiance to their leader; and the prohibition of revolting against the legitimate ruler.

2) The immense importance of the pledge of allegiance, given the interests achieved by it; and the warning against breaking it, given the resultant evils.

666/4 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«اِسْمَعُوا وأَطِيعُوا، وَإِنِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ، كَأَنَّ رَأْسَهُ زَبِيبَةٌ».

"Listen and obey, even if an Abyssinian slave, whose head is like a raisin, was appointed as a ruler over you." [Narrated by Al-Bukhāri]

667/5 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«عَلَيْكَ السَّمعُ وَالطَّاعَةُ في عُسْرِكَ وَيُسْرِكَ، وَمَنْشَطِكَ وَمَكْرَهِكَ، وَأَثَرَةٍ عَلَيْكَ»

"It is obligatory upon you to listen and obey at times of adversity and at times of prosperity, whether you are willing or unwilling, and even when someone else is given undue preference over you." [Narrated by Muslim]

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Guidance from the Hadīths:

1) A person should listen to the ruler and obey him regardless of his color or race.

2) Continuing to listen and obey the Muslim ruler even if he denies the rights of the subjects. Denial of rights by rulers does not preclude obedience to them.

668/6 - ‘Abdullāh ibn ‘Amr (may Allah be pleased with him and his father) reported: “We accompanied the Messenger of Allah (may Allah’s peace and blessings be upon him) on a journey. We stopped at a place to rest. Some of us began to fix their tents, others were competing in archery, while others were grazing their animals. The announcer of the Messenger of Allah (may Allah’s peace and blessings be upon him) announced that people should gather for prayer. We gathered around the Messenger of Allah and he addressed us, saying:

«إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقّاً عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلىٰ خَيرِ مَا يَعْلَمُهُ لَهُمْ، وَيُنْذِرَهُمْ شَرَّ ما يَعْلَمُه لَهُمْ، وَإِنَّ أُمَّتكُمْ هذِه جُعِلَ عَافِيَتُهَا في أَوَّلِهَا، وَسَيُصِيبُ آخرَهَا بَلاَءٌ وَأُمُورٌ تُنكِرُونَهَا، وَتَجِيءُ فِتَنٌ يُرقِّقُ بَعْضُها بَعْضاً، وَتجيءُ الفِتْنَةُ، فَيَقُولُ المُؤْمِنُ: هذِهِ مُهْلِكَتي، ثُمَّ تَنكَشِفُ. وتَجِيءُ الفِتْنَةُ، فَيَقُولُ المُؤْمِنُ: هذِهِ هذِهِ، فَمَنْ أَحَبَّ أَنْ يُزَحْزَحَ عَنِ النَّار، ويُدْخَلَ الجَنَّةَ، فَلتَأْتِهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِالله وَاليوْمِ الآخِرِ، وَلْيَأْتِ إِلىٰ النَّاسِ الَّذي يُحِبُّ أَنْ يُؤتىٰ إِلَيهِ، وَمَنْ بَايَعَ إِمَاماً فَأعطَاهُ صَفْقَةَ يَدِهِ وَثَمَرةَ قَلْبِهِ فَلْيُطِعْهُ إِنِ اسْتَطَاعَ، فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ فَاضْرِبُوا عُنُقَ الآخَرِ».

‘Every prophet before me was under obligation to guide his followers to what he knew was good for them and to warn them against what he knew was evil. As for this Ummah of yours, it will have a sound state in its early stage of existence; but the last phase of its existence will be faced with trials and with things you do not recognize. There will be trials, one after another, with the next trial being far more tremendous than the previous one. Whenever a trial comes, the believer will say: “This is going to bring about my destruction.” When this passes,

another trial will approach and he will say: "This is it! This is it!" Whosoever wishes to be removed from Hellfire and admitted to Paradise should die believing in Allah and the Last Day, and he should treat others as he wishes to be treated. He who swears allegiance to a ruler and gives him the pledge from his heart should obey him to the best of his ability. If another comes forward to dispute his authority (and take his place), strike that other person's neck.'" [Narrated by Muslim]

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Guidance from the Hadīth:

1) Demonstrating the methodology of the prophets and messengers (may Allah exalt their mention) in their keenness to give sincere advice to their peoples and guide them to what is good. Likewise, the scholars and knowledge seekers should clarify what is good to people and urge them to do it and clarify what is evil and warn them against it.

2) A believer should be patient and expect the divine reward for that, and he should turn to Allah Almighty and seek refuge with Him at times of trials.

3) The duty to obey the legitimate ruler and fight any group who rebels against him, so as to maintain the unity of Muslims and prevent disunity.

669/7 - Abu Hunaydah Wā'il ibn Hujr (may Allah be pleased with him) reported: "Salamah ibn Yazīd al-Ju'fi asked the Messenger of Allah (may Allah's peace and blessings be upon him): 'O Prophet of Allah, if we have rulers who demand their rights from us but they do not give us our rights, what would you order us to do?' The Prophet turned his face away (without giving an answer). He repeated the question, so the Prophet said:

«اسْمَعُوا وَأَطِيعُوا؟ فَإِنَّمَا عَلَيْهِمْ ما حُمِّلُوا، وَعَلَيْكُمْ ما حُمِّلْتُمْ».

'Listen and obey, for verily, they will be held accountable for what they are responsible for and you will be held accountable for what you are responsible for.'" [Narrated by Muslim]

670/8 - 'Abdullāh ibn Mas'ūd (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) said: 'You will see after me favoritism and things which you will disapprove of.' They said: 'O Messenger of Allah, what do you order us to do then?' He replied:

«تُؤَدُّونَ الحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللهَ الَّذِي لَكُمْ».

'Fulfill the rights that are upon you and ask Allah for your rights.'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) Every person is responsible for their deeds and will be held accountable for their shortcomings. An error should not be corrected with another error. So, a ruler's negligence in his duties does not give the subjects justification to be negligent in their duties.

2) The Prophet (may Allah's peace and blessings be upon him) informed of the evils that the leaders and rulers would do with regard to the Shariah, and that Muslims are required to give them advice and endure their harm patiently.

3) The evil done by rulers is only a reflection of the subjects' deeds. "As you are, so shall be your rulers."

{إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوۡمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمۡ}.

{Indeed, Allah does not change the condition of a people, until they change what is in themselves.}

671/9 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَانِي فَقَدْ عَصَىٰ اللهَ، وَمَنْ يُطعِ الأَمِيرَ فَقَدْ أَطَاعَني، وَمَنْ يَعْصِ الأَمِيرَ فَقَدْ عَصَانِي».

"Whoever obeys me has obeyed Allah, and whoever disobeys me has disobeyed Allah; and whoever obeys the leader has obeyed me, and whoever disobeys the leader has disobeyed me." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Obedience to the Prophet (may Allah's peace and blessings be upon him) is part of obedience to Allah Almighty. So, if he commanded something, then it is part of the Shariah.

2) Obedience to Muslim rulers is part of compliance with the Shariah. So, they should be obeyed except for sins. Obeying them in what is good is a pious act for which people are rewarded.

672/10 - Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَن كَرِهَ مِن أَمِيرِهِ شَيْئاً فَلْيَصْبِرْ؛ فإنَّهُ مَن خَرَجَ مِنَ السُّلطَانِ شِبراً مَاتَ مِيتَةً جاهِلِيَّةً».

"Whoever disapproves of something done by his ruler should be patient, for he who disobeys the ruler even for a span (a little) will die as those of the Period of Ignorance." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Whoever departs from the Muslim group is prone to deviance in his heart, until this sin leads to his setback and he dies those of the Period of Ignorance, for the people of ignorance do not have leader to unite them in obedience.

2) It is not permissible to oppose the rulers or speak badly about them among the public in a way that stirs spite and rancor. Evil should not be

repelled by evil, but by goodness. Indeed, patience leads to benign consequences.

673/11 - Abu Bakrah (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«مَن أَهَانَ السُّلطان أَهَانَهُ اللهُ».

"Whoever insults the ruler, Allah will insult him." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

There are lots of authentic Hadīths in this regard.

Guidance from the Hadīth:

1) If a person insults the Muslim ruler by defaming him and announces his flaws among the people, he will be subject to insult from Allah Almighty; a punishment similar to what he committed.

2) Insulting a Muslim ruler makes him look weak and undermines respect for the Shariah. Indeed, applying the Shariah honors the legislation.

81 - Chapter on the prohibition of asking for a leadership post and the preference to refrain from it unless it is incumbent or necessitated by some need.

Allah Almighty says:

{تِلۡكَ ٱلدَّارُ ٱلۡأٓخِرَةُ نَجۡعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوّٗا فِي ٱلۡأَرۡضِ وَلَا فَسَادٗا وَٱلۡعَٰقِبَةُ لِلۡمُتَّقِينَ}

{That home of the Hereafter We assign to those who do not desire supremacy upon the earth or corruption. And the best outcome is for the righteous.} [Al-Qasas: 83]

Guidance from the verses:

1) It is prohibited to ask for a leadership post if it is intended for a bad purpose, like attaining superiority and control over people and issuing evil commands and prohibitions.

2) It is the pious who will attain the good outcome in this world and in the Hereafter.

674/1 - Abu Sa'īd 'Abdur-Rahmān ibn Samurah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said to me:

«يَا عَبدَ الرَّحمن بن سَمُرَةَ، لا تَسأَلِ الإمارَةَ؛ فَإنَّكَ إن أُعْطِيتَهَا عَن غَيْرِ مَسْأَلَةٍ أُعِنتَ عَلَيْها، وإن أُعطِيتَها عَن مَسأَلَة وُكِلْتَ إلَيها، وإذَا حَلَفتَ عَلىٰ يَمِينٍ، فَرَأَيْتَ غَيرها خَيراً مِنهَا، فَأْتِ الَّذِي هُوَ خَيرٌ، وَكَفِّر عَن يَمينِكَ».

"O 'Abdur-Rahmān ibn Samurah, do not seek a leadership post, because if it is given to you without you asking for it, you will be helped by Allah, but if it is given to you after you have asked for it, you will be held responsible for it. Whenever you take an oath to do something and then find that something else is better than the former, then do what is better and make expiation for your oath." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is part of piety and religiousness not to ask for a leadership position, for when a person does so and he is given the position, he is left to his himself, not to the support from Allah.

2) If a person is given a position without him asking for it or aspiring to it, Allah will help him in the discharge of his responsibility.

675/2 - Abu Dharr (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said to me:

«يَا أَبَا ذَرٍّ، إِنِّي أَرَاكَ ضَعِيفاً، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفسي، لا تَأَمَّرَنَّ عَلىٰ اثْنَيْنِ، وَلا تَوَلِّيَنَّ مالَ يَتِيمٍ».

"O Abu Dharr, I see that you are weak and I love for you what I love for myself. Do not rule over two persons and do not manage an orphan's property." [Narrated by Muslim]

676/3 - He also reported: I said: "O Messenger of Allah, why do you not appoint me (to an official position)?" He patted me on my shoulder and said:

«يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيف، وَإِنَّها أَمانَةٌ، وإِنَّها يَومَ القِيامَةِ خِزْيٌ وَنَدَامَةٌ، إِلَّا مَن أَخَذَهَا بِحَقِّها، وَأَدَّىٰ الذي عَلَيه فِيها».

"O Abu Dharr, you are weak and it is a trust. It will be a cause of disgrace and remorse on the Day of Resurrection, except for the one who takes it up with a full sense of responsibility and fulfills what is entrusted to him." [Narrated by Muslim]

Guidance from the Hadīths:

1) It is required for any leadership post that the person be strong and trustworthy; {Indeed, the best one you can hire is the strong and the trustworthy.} In case of failure to find a person possessing these two attributes perfectly, then the best should be appointed.

2) Authority is a great responsibility and tremendous trust. So, whoever assumes it should undertake it properly and not breach the trust that Allah assigned to him.

3) A Muslim should advise his fellow Muslim not to assume a leadership position if he sees certain incompetence or weakness in him. A case in point is the Prophet's advice to Abu Dharr (may Allah be pleased with him) to keep away from leadership.

677/4 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّكُم سَتَحرِصُونَ عَلىٰ الإمارَة، وَسَتَكُونُ نَدَامَةً يَوْمَ القِيَامَةِ».

"You will be keen on leadership positions, and it will be a source of regret on the Day of Judgment." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) Pursuit of leadership positions and the love for high status corrupts one's religiosity.

2) A wise person would consider the consequences of matters in the Hereafter and thus

abandon anything that would negatively affect his afterlife.

82 - Chapter on urging the ruler and the judge and other people in authority to appoint a good adviser, and warning them of evil companions and of listening to them

Allah Almighty says:

{ٱلۡأَخِلَّآءُ يَوۡمَئِذِۭ بَعۡضُهُمۡ لِبَعۡضٍ عَدُوٌّ إِلَّا ٱلۡمُتَّقِينَ}

{On that Day close friends will be enemies to one another, except for the pious.} [Al-Zukhruf: 67]

Guidance from the verses:

1) Anything that is done for the sake of Allah lasts, and anything that is done for other than Him is doomed to perish. So, those who befriend in life for mundane interests will turn into enemies in the Hereafter.

2) This gives glad tidings for those who are bonded by sincere friendship. So, a believer should be keen to be one of them.

678/1 - Abu Sa'īd and Abu Hurayrah (may Allah be pleased with both of them) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَا بَعَثَ اللهُ مِن نَبِيٍّ، وَلا اسْتَخْلَفَ مِنْ خَلِيفَةٍ إِلَّا كَانَتْ لَهُ بِطَانَتَانِ؛ بِطَانَةٌ تَأْمُرُهُ بِالمَعْرُوفِ وَتَحُضُّهُ عليهِ، وبِطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحُضُّهُ عليهِ، والمَعْصُومُ مَنْ عَصَمَ اللهُ».

"Allah never sent any prophet nor did He assign anyone with authority except that he had two entourages: one entourage enjoins him to do good and encourages him to carry it out; and another entourage enjoins him to do evil and incites him to carry it out; and the protected is the one whom Allah protects." [Narrated by Al-Bukhāri]

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Guidance from the Hadīth:

1) A person is either a caller to Allah Almighty, commanding and encouraging the right and forbidding and warning of the wrong, or a caller to the devil and his allies. Let a wise person see which way to choose!

2) Whoever seeks light from knowledge and faith and applies the Shariah of Allah, Allah will guide him, out of His grace, and protect him from his own evil and from the plots of Satan and his allies.

Benefit:

In relation to the circumstances surrounding this Hadīth, it is reported that the Prophet (may Allah's peace and blessings be upon him) and Abu Bakr and 'Umar (may Allah be pleased with both of them) visited Abu al-Haytham al-Tīhān al-Ansāri and ate and drank in his house. When they finished, the Prophet (may Allah's peace and blessings be upon

him) asked him: “Do you have a servant?” He replied: “No.” The Prophet said: “If we get captives of war, come to us.” Only two captives were subsequently brought to the Prophet (may Allah’s peace and blessings be upon him), and Abu al-Haytham went to him. The Prophet (may Allah’s peace and blessings be upon him) said: “Choose one of them.” He said: “O Messenger of Allah, choose for me.” Thereupon, the Prophet (may Allah’s peace and blessings be upon him) said: “Indeed, a person consulted is a person given a trust. Take this one, for I have seen him pray, and treat him kindly.” His wife said: “You will not be able to fulfill the Prophet's instruction regarding him except by setting him free.” He said: “He is free.” Thereupon, the Prophet (may Allah’s peace and blessings be upon him) said: “Allah never sent any prophet nor did He assign anyone with authority except that he has two entourages...”

So, the Hadīth literally pertains to the entourages of prophets and caliphs, yet it was said in connection to family affairs. This is because when the family is good, society becomes good, and so does the entire Ummah. So, a man should carefully choose a righteous wife, who will be a good entourage that encourages him to do what is right and discourages him from doing what is wrong. And Allah knows best.

679/2 - ‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إِذَا أَرَادَ الله بالأمِيرِ خَيراً جَعَل له وزِيرَ صِدقٍ، إنْ نَسِيَ ذَكَّرَهُ، وَإنْ ذَكَرَ أَعَانَهُ. وَإذَا أَرَادَ بِهِ غَيرَ ذلكَ جَعَلَ لَه وَزِيرَ سُوءٍ، إنْ نَسِيَ لم يُذَكِّرْه، وَإنْ ذَكَرَ لم يُعِنْهُ».

“If Allah wills to do good to a ruler, He appoints for him a truthful adviser, who will remind him if he forgets and help him if he remembers. And if Allah wills otherwise for him, He appoints for him a bad adviser who will not remind him if he forgets, nor will he help him if he remembers.” [Narrated by Abu Dāwūd with a sound Isnād that meets the conditions of Muslim]

Guidance from the Hadīth:

1) The Shariah prescribes taking a sincere adviser; which is a sign that Allah wills good for him.

2) Rulers are warned against evil retinues, for they are a cause of corruption and transgression.

3) A ruler is exhorted to bring good and righteous people near him and keep evil and treacherous ones away. He cannot have a good retinue unless he brings them near.

83 - Chapter on the prohibition of giving public, judiciary, or other posts to those

who ask for them or show keenness to assume them

680/1 - Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported: Two of my cousins and I entered upon the Prophet. One of them said: "O Messenger of Allah, appoint us as rulers over some lands that Allah Almighty has entrusted to your care." The other also said something similar. Thereupon, he said:

«إنَّا، وَالله، لا نُوَلِّي هَذَا العَمَلَ أَحَداً سَأَلَه، أَو أَحَداً حَرَصَ عليهِ».

"By Allah, we do not entrust this post to anyone who seeks it or is keen to attain it." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is not permissible for a ruler to give a position to anyone who asks for it or is keen to assume it, for this is an indication of his desire to personally benefit from the position.

2) Demonstrating the Prophet's guidance with regards to Islamic policy. Verily, the welfare of the Ummah, the ruler, and the ruled, is conditional upon following the Prophet's example and adopting his way, apart from all else.

Benefit:

How do we reconcile Prophet Joseph's request to Egypt's ruler:

{قَالَ ٱجۡعَلۡنِي عَلَىٰ خَزَآئِنِ ٱلۡأَرۡضِۖ إِنِّي حَفِيظٌ عَلِيمٞ}

{Appoint me over the storehouses of the land. Indeed, I am a knowing guardian.} [Yūsuf: 55]? He asked for a leadership position!

To clarify this issue, the scholars raised a number of points, which prominently include the following:

First: If our Shariah differs from a previous Shariah, our Shariah acts as the criterion, based on the rule that says: The Shariah of past nations is not a Shariah for us, where they differ.

Second: Prophet Joseph (Yūsuf, peace be upon him) saw that the country's funds were being squandered and neglected, and he wanted to save people from mismanagement. So, the purpose of his request was to end the bad policies, a great and noble purpose. Something similar occurs in a Hadīth reporting that 'Uthmān ibn Abi al-'Ās (may Allah be pleased with him) said to the Prophet (may Allah's peace and blessings be upon him): "Appoint me as the Imam for my people," i.e. to lead them in prayer. The Prophet (may Allah's peace and blessings be upon him) said: "You are their Imam." So, the Prophet accepted his request because he knew that he was qualified to be an Imam. Hence, a ruler should consider the reason behind a person's request for a leadership position and then decide what is in the public interest. Indeed, a ruler's actions in relation to the subjects should be based on public interest.

Book of Good Manners
84 - Chapter on modesty and its excellence and encouraging to adopt this manner

Benefit:

Good manners refer to the group of traits that a person possesses and by which he is inwardly adorned.

Modesty is a trait that prompts one to do what is good and pleasant and abandon what is bad and shameful. Modesty is a part of faith.

681/1 - Ibn ‘Umar (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) passed by an Ansāri man who was chastising his brother for being too modest. The Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«دَعْهُ فَإِنَّ الْحَيَاءَ مِنَ الإِيْمَانِ».

“Leave him, for indeed modesty is a part of faith.” [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) Modesty prevents one from committing sins. A Muslim should be modest and polite towards Allah Almighty and towards people.

2) It is a duty to command what is right and forbid what is wrong and to render advice at the right time without delay.

682/2 - ‘Imrān ibn Husayn (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«الحَياءُ لا يَأْتِي إلَّا بخَيْرٍ».

“Modesty brings nothing but good.” [Narrated by Al-Bukhāri and Muslim]

In another version by Muslim: “All modesty is good,” or: “Modesty is nothing but good.”

Guidance from the Hadīth:

1) People are urged to be modest, for it brings good for individuals and society, as it prompts one to do what is good and shun what is bad.

2) The modesty that is described as good does not prevent one from speaking the truth or acting according to it.

683/3 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«الإيمَانُ بِضْعٌ وَسَبْعُونَ، أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لا إلهَ إلَّا الله، وَأَدْنَاهَا إمَاطَةُ الأَذَىٰ عَنِ الطّرِيقِ، وَالحَياءُ شُعْبَةٌ مِنَ الإيمَانِ».

“Faith has over seventy branches, or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the lowest of which is the removal of what is harmful

from the path; and modesty is a branch of faith." [Narrated by Al-Bukhāri and Muslim]

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-- "What is harmful" may be a stone, thorns, mud, ash, filth, or the like.

Guidance from the Hadīth:

1) Faith comprises many branches, which the Prophet (may Allah's peace and blessings be upon him) pointed out in detail, so that people can diligently learn them and apply them. The more a person fulfills these branches in terms of both knowledge and action, the greater his faith becomes.

2) The merit of the word of Tawhīd (there is no god but Allah); it is the greatest branch of faith.

3) Modesty is a branch of faith and it falls under good manners, which indicates that assuming good manners is part of faith.

Benefit:

The type of modesty regarded as a branch of faith is:

- Modesty towards Allah Almighty, which requires a servant to obey Him and shun whatever He prohibited.

- Modesty towards people, which requires a person to act magnanimously, doing what is good and pleasant and keeping away from what is bad and shameful.

684/4 - Abu Saʿīd Al-Khudri (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) was more modest than a virgin in her boudoir. Whenever he saw anything he disliked, we could perceive it on his face.” [Narrated by Al-Bukhāri and Muslim]

The scholars said: Modesty, in its true sense, is a trait that prompts one to avoid what is reprehensible and prevents one from falling short in one’s duties. Abu al-Qāsim al-Junayd (may Allah have mercy upon him) is reported to have said: Modesty is to recognize ones’ blessings and one’s shortcoming, and thus a state called Hayā’ (modesty) emerges between the two.

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Guidance from the Hadīth:

1) Every Muslim should follow the Prophet’s example in modesty, for it is a noble manner.

2) Modesty that prevents a person from asking questions he needs to ask is dispraised modesty, and we should not call it modesty; rather, it is cowardice, weakness, and demoralization by Satan.

85 - Chapter on keeping secrets

Allah Almighty says:

{وَأَوفُواْ بِٱلعَهدِ إِنَّ ٱلعَهدَ كَانَ مَسئُولا}

{And fulfill the covenant. Surely, you will be questioned about it.} [Al-Isrā': 34]

Benefit:

A secret is something that occurs covertly between you and your companion. You may not disclose this secret to anyone, whether your companion literally asks you not to, like saying "do not tell anyone about this;" or if this is deduced from the actual situation, like when he speaks to you while looking around to make sure no one is listening; or it is logically known that what he has told you is a secret, like when it is one of the matters of whose mention a person would feel shy and apprehensive. In such cases, it is not permissible for you to disclose and reveal the secret.

Guidance from the verses:

1) It is an obligation to fulfill all the conditions that people stipulate in contracts, except a condition that renders lawful what is unlawful or vice versa.

2) Keeping secrets falls under the covenants a person is commanded to fulfill.

685/1 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ مِنْ أَشَرِّ النَّاسِ عِندَ الله مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلَ يُفْضِي إِلىٰ المَرْأَةِ وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا».

"Among the most wicked people in the sight of Allah on the Day of Judgment is the man who has sexual intercourse with a woman (his wife) and then divulges her secret." [Narrated by Muslim]

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Guidance from the Hadīth:

1) It is an obligation to conceal the internal affairs of households and the intimacy with one's wife. The Muslim society should be pure and chaste.

2) One of the rules to be observed in marital life is concealing what intimately takes place between husband and wife.

686/2 - 'Abdullāh ibn 'Umar (may Allah be pleased with him and his father) reported that 'Umar, when his daughter Hafsah became a widow, said: "I met 'Uthmān ibn 'Affān and offered Hafsah for marriage to him. I said: 'If you wish, I shall give you Hafsah bint 'Umar in marriage.' 'Uthmān said: 'I shall think over the matter.' I waited for a few days and then 'Uthmān met me and said: 'It occurred to me that I should not marry at present.' Then I met Abu Bakr and said to him: 'If you wish, I shall marry Hafsah bint 'Umar to you.' Abu Bakr remained silent and did not give me any reply! I was more upset with him than with 'Uthmān. A few days later, the Prophet (may Allah's peace and blessings be upon

him) asked for her hand in marriage and I married her to him. Thereafter, I met Abu Bakr who said: 'Perhaps you were angry with me when you offered Hafsah to me and I said nothing in reply?' I said: 'Yes, that is so.' He said: 'Nothing stopped me from responding to your offer except that I knew that the Prophet (may Allah's peace and blessings be upon him) had mentioned her, and I could not disclose the Prophet's secret. Had the Prophet not proposed to her, I would have accepted (to marry) her.'" [Narrated by Al-Bukhāri]

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Words in the Hadīth:

Commenting on "Hafsah became a widow", Al-Nawawi (may Allah have mercy upon him) said: Her husband, Khunays ibn Hudhāfah al-Sahmi, the brother of 'Abdullāh ibn Hudhāfah, died in Madīnah of injuries he sustained during the battle of Uhud.

Guidance from the Hadīth:

1) A man may offer his daughter or sister in marriage to righteous people, as this brings benefit to everyone.

2) Keeping secrets and being very careful about it is a virtue. If the person to whom the secret belongs divulges it himself, those who have heard it are no longer under any restriction regarding it.

3) Blaming does not spoil love. When a person presents his excuse, it is recommended to accept it.

687/3 - ‘Ā’ishah (may Allah be pleased with her) reported: The wives of the Prophet (may Allah’s peace and blessings be upon him) were with him when Fātimah came walking. Her gait was exactly similar to the Prophet’s. When he saw her, he welcomed her saying: “Welcome, my daughter.” He made her sit on his right side or on his left side. Then he said something secretly to her and she wept bitterly. When he found her in grief, he told her something secretly for the second time and she laughed. I said to her: “The Messenger (may Allah’s peace and blessings be upon him) has singled you out with talking to you secretly, excluding all his wives, and you weep!” When the Messenger went away, I said to her: “What did the Messenger say to you?” Thereupon she said: “I am not going to disclose the Messenger’s secret.” When the Messenger died, I said to her: “I adjure you by the right that I have upon you that you should tell me what the Messenger had said to you.” She said: “Yes, now I can do that. When he talked to me secretly for the first time he told me that Jibrīl was in the habit of reciting the whole Qur’an along with him once or twice every year, but this year it had been twice and so he perceived that his death was quite near, ‘so fear Allah and be patient’, and he told me that he would be an excellent predecessor for me, and so I wept as you saw me. Then when he saw me in grief, he talked to me secretly for the second time and

said: ‘O Fātimah, would it please you to know that you will be the most honored of the believing women or the most honored of the women of this Ummah?’ So, I laughed and it was that laughter which you saw.” [Narrated by Al-Bukhāri and Muslim; this is the wording of Muslim]

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Guidance from the Hadīth:

1) It demonstrates Fātimah’s merit, as she is the most honored of the women of this Ummah.

2) It is recommended to keep secrets and not divulge them until the reason for secrecy is no longer there. This kind pure daughter of the Prophet (may Allah’s peace and blessings be upon him) kept his secret throughout his lifetime.

3) It is permissible to weep, without screaming, wailing, or slapping the cheeks, for this stems from mercy which Allah has put into a believer’s heart.

4) It is permissible to say ‘welcome’ and similar phrases of greeting. Yet, it is preferable to say “peace be upon you”.

688/4 - Thābit related that Anas (may Allah be pleased with him) reported: The Prophet (may Allah’s peace and blessings be upon him) came to me as I was playing with playmates. He greeted us and sent me on an errand and I was late in going to my mother. When I came to her, she said: “What

detained you?" I said: "The Prophet sent me on an errand." She said: "What was the purpose?" I said: "It is something secret." Thereupon, she said: "Do not divulge the Prophet's secret to anyone."

Anas said: "By Allah, if I were to divulge it to anyone, I would divulge it to you, Thābit." [Narrated by Muslim; partially narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It highlights the Prophet's fine character and his modesty. Despite his high status in the sight of Allah Almighty and among people, he was so modest that he would greet children while they were playing.

2) Um Sulaym's good parenting of her child. She exhorted him: "Do not divulge the Prophet's secret to anyone," in support of his conduct. How far are mothers from her today!

3) It is not permissible for a person to divulge someone's secret, even to his mother or father or the closest people to him.

86 - Chapter on fulfillment of covenants and keeping promises

Allah Almighty says:

{وَأَوفُواْ بِٱلعَهدِ إِنَّ ٱلعَهدَ كَانَ مَسئُولا}

{And fulfill the covenant. Surely you will be questioned about it.} [Al-Isrā': 34] He also says:

{وَأَوفُواْ بِعَهدِ ٱللَّهِ إِذَا عَٰهَدتُّم}

{And fulfill the covenant of Allah when you have taken it} [Al-Nahl: 91] He also says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوفُواْ بِٱلعُقُودِ}

{O you who believe, fulfill the contracts} [Al-Mā'idah: 1] He also says:

{ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لَا تَفعَلُونَ * كَبُرَ مَقتًا عِندَ ٱللَّهِ أَن تَقُولُواْ مَا لَا تَفعَلُونَ}

{O you who believe, why do you say what you do not do?

Greatly hateful in the sight of Allah is that you say what you do not do.} [Al-Saff: 2-3]

Benefit:

A covenant is what a person pledges to others. It is of two types:

- A covenant with Allah Almighty concerning the fulfillment of Tawhīd (monotheism), which is the right of Allah upon His servants. He took covenant from His servants to worship Him alone and associate no partners with Him.

- A covenant with people concerning the fulfillment of rights. This includes the contracts concluded among people, like sales, marriages, mortgages, deposits, etc.

Guidance from the verses:

1) Fulfillment of covenants is one of the trusts for which one is held accountable on the Day of Judgment.

2) If a person promises someone that he will do something and does not fulfill his promise, he has thus said what he does not do, and Allah Almighty hates such people and loves those who fulfill their promises.

689/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«آيَةُ المُنَافِقِ ثَلاثٌ: إذا حَدَّثَ كَذَبَ، وَإذَا وَعَدَ أَخلَفَ، وَإذا اؤْتُمن خَانَ».

"The signs of the hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted with something, he betrays the trust." [Narrated by Al-Bukhāri and Muslim]

The version by Muslim has this addition: "Even if he fasts, prays, and claims to be a Muslim."

690/2 - 'Abdullāh ibn 'Amr ibn al-'Ās (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever has the following four (characteristics) is a pure hypocrite and whoever has one of them has one characteristic of hypocrisy, until he gives it up: whenever he is entrusted, he betrays; whenever he speaks, he tells a lie; whenever he makes a covenant, he proves treacherous; and whenever he quarrels, he behaves in an imprudent immoral manner." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) Lying, breaking promises, breach of trust, non-fulfillment of covenants, and immorality in disputes are all signs of hypocrisy about which the Prophet (may Allah's peace and blessings be upon him) informed and warned us.

2) A believer should be punctual, for an appointment is like a promise to be fulfilled, and non-fulfillment of promises is a trait of hypocrites. How often people break their promises, and this ruins interests and yields evils.

691/3 - Jābir (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said to me: "When the revenues of Bahrain arrive, I shall give you this much and this much and this much." He passed away before the revenues were received. When they arrived during the caliphate of Abu Bakr (may Allah be pleased with him), he called out: "Anyone whom the Prophet (may Allah's peace and blessings be upon him) promised or owed anything should come to me." I went to him and said: "The Prophet said to me such-and-such." So he took a double handful out of the money and gave it to me. I counted it and found that it was five hundred. Then, he said to me: "Take twice as much." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Bahrain refers to Al-Ihsā' and the surrounding area in the Arabian Peninsula. It was called Bahrain at the time.

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Guidance from the Hadīth:

1) It is permissible to allocate something from the treasury to some Muslims, provided this is not based on personal whims; rather, for public or private interests.

2) It highlights the merit of Abu Bakr al-Siddīq (may Allah be pleased with him), who fulfilled the Prophet's promise.

87 - Chapter on maintaining the good deeds one habitually performs

Allah Almighty says: {Indeed, Allah will not change the condition of a people until they change what is in themselves} [Al-Ra'd: 11]. He also says: {And do not be like she who untwisted her spun thread after it was strong} [Al-Nahl: 92].

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Allah Almighty also says: {And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened} [Al-Hadīd: 16]. And He says: {But they did not observe it with due observance} [Al-Hadīd: 27].

Guidance from the verses:

1) A person should maintain good deeds he performs habitually. This is the Prophet's guidance. He said: "Goodness is a habit." [Narrated by Ibn Mājah]

2) Acting differently from the People of the Scripture who used to do good, but when a long period passed over them, their hearts hardened and they abandoned the good deeds.

692/1 - 'Abdullāh ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said to me: "O 'Abdullāh, do not be like so-and-so. He used to offer Qiyām al-Layl (voluntary night prayer) and then abandoned it." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

"Fulān" (so-and-so): it refers to an unidentified person. This word might have been said by the Prophet (may Allah's peace and blessings be upon him) himself, as he wanted to keep the intended person anonymous to conceal his faults, for what mattered was the deed itself, not the doer. But it is also possible that the Prophet (may Allah's peace and blessings be upon him) identified the person, but 'Abdullāh ibn 'Amr did not name him.

Guidance from the Hadīth:

1) When Allah Almighty, out of His grace, enables someone to do good, he should not slacken and drag his feet in doing it. Performing good deeds on a regular basis was part of the Prophet's guidance.

2) Abandoning good deeds is a clear fault, avoided by people of firm determination.

Note:

One of the best pieces of advice with regard to the performance of good deeds is to seek knowledge on a persistent basis. A person should not start to seek knowledge and then when Allah Almighty helps him in this area, he abandons it. This constitutes ingratitude towards Allah. So, if you embark upon pursuit of knowledge, keep on, unless you are temporarily distracted by something necessary. Apart from this, seek knowledge persistently and rejoice, for the pursuit of knowledge is a collective duty, for which a person is given the reward for an obligation, which is greater than rewards for supererogatory deeds.

How beautiful are the lines of poetry composed by the erudite scholar Hāfizh Hakami (d. 1377 A.H.) on the merit of the pursuit of knowledge. In his poem "Al-Mīmiyyah fi al-Wasāya Wa al-Ādāb al-'Ilmiyyah", he says:

it is established, and without knowledge it is not

Knowledge carries the weight of divine legislation whereby

from the inhabitants of the heavens and the earths

Knowledge, O companion, invokes Allah's forgiveness for its seeker

I swear by the Almighty Lord that you have won

O seeker of knowledge, do not accept any alternative to it

in your words, actions, and manners

Revere knowledge and recognize its status

for if one knew the standing of knowledge, he would not sleep from it

Strive to attain it with relentless effort

and give precedence to the text, and take opinions with doubt

Start with what is more important to grasp it

with its light of guidance every ambiguity becomes clear

Knowledge is naught but the Book of Allah or the tradition (of the Prophet)

of Allah especially in the darkness of night

With contemplation and measured recitation read the Book

saved ones as explicitly revealed to the Messenger

Narrate Hadīth and stay with its people, for they are the

and shun any ill expectation or accusation against Allah

So work diligently until your term ends

and the late hours and the night with purpose and perseverance

Do your best, rejoice, and make use of the early hours

and the immoderate person is ever deprived by tedium

Nothing betrays the lazy person more than his resolve

88 - Chapter on the desirability of good speech and cheerfulness upon meeting others

Allah Almighty says:

{وَٱخۡفِضۡ جَنَاحَكَ لِلۡمُؤۡمِنِينَ}

{And lower your wing to the believers.} [Al-Hijr: 88] He also says:

{وَلَوۡ كُنتَ فَظًّا غَلِيظَ ٱلۡقَلۡبِ لَٱنفَضُّواْ مِنۡ حَوۡلِكَ}

{And if you had been rude and harsh in heart, they would have disbanded from about you.} [Āl ʻImrān: 159]

Guidance from the verses:

1) A person should meet people with a cheerful face and good words, in order to win a divine reward and spread love and friendliness.

2) A pleasant meeting is a cause of continued brotherliness.

693/1 - ‘Adyy ibn Hātim (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرةٍ، فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ».

“Guard yourselves against Hellfire, even with only half a date (given in charity); and if one cannot afford even that, let him do so with a good word.” [Narrated by Al-Bukhāri and Muslim]

694/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«وَالكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ».

“And a good word is charity.” [Narrated by Al-Bukhāri and Muslim] This is part of a Hadīth previously mentioned in full.

Guidance from the Hadīths:

1) Every good word with which you bring joy to others is charity for which you will be rewarded.

2) We are urged to speak good words, for this is one of the ways leading to Paradise.

695/3 - Abu Dharr (may Allah be pleased with him) reported: The Prophet (may Allah’s peace and blessings be upon him) said to me:

«لا تحْقِرَنَّ مِنَ المَعْرُوفِ شَيْئاً، وَلَوْ أَنْ تَلْقَىٰ أَخَاكَ بِوَجْهٍ طَلِيقٍ».

"Do not belittle any good deed, even meeting your brother with a cheerful face." [Narrated by Muslim]

Guidance from the Hadīth:

1) Meeting your fellow Muslim with a cheerful face is a good deed because it brings joy to him.

2) We are required to follow the Prophet's blessed guidance in teaching Muslims the etiquette of good companionship.

89 - Chapter on the desirability of making one's speech clear to the addressee and repeating it if this is the only way for him to understand

696/1 - Anas (may Allah be pleased with him) reported: "Whenever the Prophet (may Allah's peace and blessings be upon him) made a statement, he would repeat it thrice until he is understood. Whenever he greeted a group of people, he would greet them thrice." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It is recommended to speak in a clear manner that can be understood by the addressee. This is part of the speaker's eloquence.

2) It is better to repeat the speech in case the addressee does not understand; but if he understands without repetition, then there is no

need to repeat, for he said in the Hadīth: “until he is understood”.

3) Repeating thrice is the maximum that makes the speech clear.

697/2 - ‘Ā’ishah (may Allah be pleased with her) reported: “The Prophet’s speech was clearly articulated that anyone who listened to him could understand it.” [Abu Dāwūd]

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Guidance from the Hadīth:

1) The Prophet (may Allah’s peace and blessings be upon him) used to make his voice heard to the best of his ability, and would make the required effort to this end.

2) In observing this guidance, a Muslim should be mindful that he is following the Prophet’s example in order for him to be a true follower and obtain the due reward and benefit.

90 - Chapter on listening to the lawful speech of one’s companion, and the scholar and preacher asking those attending their gathering to keep quiet and listen

698/1 - Jarīr ibn ‘Abdullāh (may Allah be pleased with him) reported: The Prophet (may Allah’s peace and blessings be upon him) said to me during

the Farewell Hajj: “Tell the people to keep quiet and listen.” Then, he said (addressing the people):

«لا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

“Do not revert to disbelief after me, striking one another’s necks.” [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) According to the Prophetic etiquette, a person should listen attentively to the person speaking to him, unless he engages in idle or unlawful talk, in which case he should turn away from him.

2) A scholar and an educator should teach people to listen attentively to others.

Benefit:

Attentive listening is achieved by:

- Speech: A person should not speak while his companion is speaking. Only one voice should be heard at a time, and thus everyone can benefit from what is said.

{وَإِذَا كَانُواْ مَعَهُۥ عَلَىٰٓ أَمرٍ جَامِعٍ}.

{and when they are meeting with him for a matter of common interest}.

- Action: When someone is speaking to you, you should turn to him and not look around so that he knows that you are paying attention to his speech.

91- Chapter on preaching and doing so moderately

Allah Almighty says:

{ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ}

{Invite to the way of your Lord with wisdom and good instruction} [Al-Nahl: 125]

Benefit:

Preaching is to mention the Islamic rulings along with encouragement and warning. The best thing to preach people therewith is the divine revelation, namely the Qur'an and Sunnah, for it encompasses all goodness. A preacher, however, should be moderate lest people get bored of what he preaches to them about. Boredom begets lethargy and tiredness.

Guidance from the verse:

1) Calling to the religion of Allah in a wise manner, putting things in their proper place at the right time and speaking in a suitable way.

2) Coupling the call to Allah with good admonition in terms of style and content as well as persuasion through divinely-revealed proofs. The best arguments are those that include: "Allah Almighty says," and "the Prophet (may Allah's peace and blessings be upon him) says".

699/1 - Shaqīq ibn Salamah reported: Ibn Mas'ūd (may Allah be pleased with him) used to

give us a reminder every Thursday. A man said to him: "O Abu 'Abdur-Rahmān, we would like for you to give us a reminder every day!" He said: "What prevents me from doing so is that I dislike to bore you. I give you admonitions every now and then, just as the Messenger of Allah (may Allah's peace and blessings be upon him) used to give us, out of fear that we might get bored." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) It is recommended to be brief in preaching people, lest they get bored. Indeed, the dearest deeds to Allah Almighty are those done continuously even if they are little.

2) A preacher is advised not to respond to everything he is asked. Rather, he should give admonition as much as suitable in a specific matter. He sees things from the perspective of his knowledge, while people are prodded by their passions. So, he should give them what is more suitable, not what they request based on their inclination.

700/2 - Ammār ibn Yāsir (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«إِنَّ طُولَ صَلاةِ الرَّجُلِ وَقِصَرَ خُطْبَتِهِ مَئِنَّةٌ مِنْ فقْهِهِ، فَأَطِيلُوا الصَّلاةَ، وَأَقْصِرُوا الخُطْبَةَ».

"A man's prolonged prayer and short sermon indicate his good religious knowledge. So, make your prayer long and your sermon short." [Narrated by Muslim]

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Guidance from the Hadīth:

1) A preacher should not make his sermon too long. He should limit his admonition to the purpose he wants to achieve. And the best guidance is that of Muhammad (may Allah's peace and blessings be upon him).

2) The Prophet (may Allah's peace and blessings be upon him) used to make the Friday prayer longer than the (Friday) sermon.

701/3 - Mu'āwiyah ibn al-Hakam al-Sulami (may Allah be pleased with him) reported: While I was praying with the Messenger of Allah (may Allah's peace and blessings be upon him), a man in the congregation sneezed and I responded saying "May Allah have mercy upon you". The people stared at me with disapproving looks. So, I said: "May my mother lose me! Why are you staring at me?" Thereupon, they began to strike their thighs with their hands. When I saw them urging me to remain silent, I became angry but restrained myself. The Messenger of Allah (may Allah's peace and blessings be upon him) concluded his prayer. I have never seen before an instructor who gave better

instruction than him, may my father and mother be sacrificed for him. He neither rebuked me, nor beat me, nor verbally abused me. He simply said: “Mundane speech is not permissible during prayer; rather, it consists of glorifying Allah, declaring His greatness, ands recitation of the Qur’an.” Or he said words to that effect. I said: “O Messenger of Allah, I have recently accepted Islam. Allah has favored us with Islam and there are still some people among us who go to consult soothsayers.” He said: “Do not consult them.” Then I said: “There are some of us who are guided by omens.” He said: “This is something that comes to their minds. They should not be influenced by it.” [Narrated by Muslim]

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Guidance from the Hadīth:

1) Little movement during prayer does not harm, for the Companions, as related in the Hadīth, began to strike their thighs with their hands, and the Prophet (may Allah’s peace and blessings be upon him) did not criticize their act.

2) The Prophet (may Allah’s peace and blessings be upon him) used to teach people in a kind and lenient manner. A person should treat people in a way that suits them.

3) Preachers and teachers should adhere to the Prophet's way in preaching the ignorant.

Note:

There is common belief among some Muslims that three movements during prayer nullifies it. This opinion, expressed in such general sense, is wrong. A person should be well aware of the types of movements in prayer:

1) Nullifying movement: This is the frequent successive movement without need, to the extent that those who see the praying person would think he is not in prayer. An example is when he brings out his wallet, searches it, and then returns it to its place.

2) Disliked movement: This is the little movement without need, like when he turns his watch, for example.

3) Permissible movement: This is the little movement for some need, like keeping away flies that fall on the worshiper's face.

4) Recommended or required movement: An example is stepping forward or backwards for the benefit of prayer, like straightening a curved row or closing a gap in a row. And Allah knows best.

Benefit:

There are three types of people who go to a soothsayer:

First: He goes and asks him and does not believe him. If anyone does so, his prayer shall not be accepted for forty days. The Prophet (may Allah's peace and blessings be upon him) said: "If anyone goes to a soothsayer and asks him about something, no prayer will be accepted from him for forty nights." [Narrated by Muslim]

Second: He goes to him and asks him and believes him. This is an act of disbelief, for the Prophet (may Allah's peace and blessings be upon him) said:

«مَن أتىٰ عرّافاً أو كاهناً فصدّقه بما يقول فقد كفر بما أُنزل علىٰ محمد».

"If anyone goes to a soothsayer or a diviner and believes what he says, he has disbelieved in what was revealed to Muhammad." [Narrated by Ahmad]

Third: He asks him with the intention to belie him. He wants to test him and expose his falsehood among people. There is nothing wrong with that. This is even recommended, because it refutes the untruth.

702/4 - Al-'Irbād ibn Sāriyah (may Allah be pleased with him) reported: "One day, the Messenger of Allah delivered to us a sermon on account of which hearts softened and eyes shed tears..." to the rest of the Hadīth. The complete Hadīth is narrated in a chapter titled "The command to maintain the Sunnah". We mentioned

that Al-Tirmidhi classified this Hadīth as sound and authentic.

Guidance from the Hadīth:

1) It shows the Prophet's guidance in terms of brevity and eloquence of sermons.

2) It describes the Companions' hearts and how they tasted the sweetness of faith as they were immediately moved by the Prophet's admonition.

92 - Chapter on calmness and tranquility

Allah Almighty says:

{وَعِبَادُ ٱلرَّحمَٰنِ ٱلَّذِينَ يَمشُونَ عَلَى ٱلأَرضِ هَونا وَإِذَا خَاطَبَهُمُ ٱلجَٰهِلُونَ قَالُواْ سَلَٰما}

{And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace.} [Al-Furqān: 63]

Benefit:

Calmness refers to the state of a person when he is self-possessed.

Tranquility is a spiritual state that makes a person calm in his heart, in his actions, and in his speech.

These two are among the best traits with which Allah Almighty endows His servants.

Guidance from the verse:

1) Forbearance and tranquility are traits of the servants of the Most Merciful.

2) Fortunately, the servants of the Most Merciful have a word to say when the ignorant speak to them and by which they can be safe from sin and fault.

703/1 - ‘Ā’ishah (may Allah be pleased with her) reported: “I have never seen the Messenger of Allah (may Allah’s peace and blessings be upon him) laugh so hard that his uvula (at the back of the mouth) could be seen; rather, he would only smile.” [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) It shows the calmness and solemnity of the Prophet (may Allah’s peace and blessings be upon him). His laughter was in the form of smiling whenever he liked something or approved of it. A fortunate person would follow the Prophet’s example in his laughter and all other acts.

2) Laughing too much and loud giggling are not typical of the righteous, for this deadens the heart. The Prophet (may Allah’s peace and blessings be upon him) said:

«ولا تُكثر الضَّحِكَ؛ فإنَّ كثرةَ الضَّحِكِ تُميتُ القلبَ».

“Do not laugh too much, for laughing too much deadens the heart.” [Narrated by Ahmad]

93 - Chapter on the desirability of going to prayer, knowledge, and other acts of worship in calm and tranquility

Allah Almighty says:

{ذَٰلِكَ وَمَن يُعَظِّم شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقۡوَى ٱلۡقُلُوبِ}

{That (is the Command); and whoever honors the symbols of Allah, then surely it is of the piety of the hearts.} [Al-Hajj: 32]

Guidance from the verse:

1) Honoring the symbols of Allah Almighty is done within the heart, speech, and actions.

2) Anything Allah ordained to be honored is of the symbols that must be honored, and this includes prayer.

704/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إذا أُقِيمَتِ الصَّلاة فَلا تَأْتُوها تَسْعَوْنَ، وَأْتُوهَا تمْشُونَ، وعَلَيْكُمُ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا».

"When the Iqāmah for prayer is announced, do not come to it running; come walking with tranquility. Pray what you catch up with and complete what you miss." [Narrated by Al-Bukhāri and Muslim]

A version by Muslim has this addition:

«فَإِنَّ أَحَدَكُمْ إذا كانَ يَعمِدُ إلىٰ الصَّلاةِ فَهُوَ في صَلاةٍ».

"For when anyone of you heads for prayer, he is in prayer."

Guidance from the Hadīth:

1) Prayer should be held in high regard, which includes coming to it in a polite, calm, and tranquil manner.

2) A person should join prayer in whatever position the Imam is in. He prays what he catches up with and completes what he misses.

Note:

Whoever catches up with part of the prayer with the Imam has gained part of the merit of congregational prayer, for the Prophet (may Allah's peace and blessings be upon him) said: "Pray what you catch up with." Hence, what some people do, as they remain standing until the Imam rises to the following Rak'ah, is wrong.

705/2 - Ibn 'Abbās (may Allah be pleased with him and his father) reported: "I accompanied the Prophet (may Allah's peace and blessings be upon him) while we were returning from 'Arafāt. He heard behind him a loud noise of beating and driving the camels forcibly. He pointed towards the people behind him with his whip and said:

«أَيُّهَا النَّاسُ عَلَيْكُمْ بِالسَّكِينَةِ، فإنَّ الْبِرَّ لَيْسَ بِالإيضَاعِ».

"O people, proceed calmly, for goodness is not attained by rushing." [Narrated by Al-Bukhāri; partially narrated by Muslim]

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Guidance from the Hadīth:

1) We are instructed not to hasten on our way to places of worship, lest we lose calm and tranquility, and because it leads to crowdedness and pushing among people, which involves harm and disturbance.

2) Acts of worship are intended to be performed in the best manner, which includes calmness in performing and perfecting them.

94 - Chapter on honoring the guest

Allah Almighty says:

{هَل أَتَىٰكَ حَدِيثُ ضَيفِ إِبرَٰهِيمَ ٱلمُكرَمِينَ * إِذ دَخَلُواْ عَلَيهِ فَقَالُواْ سَلَٰما قَالَ سَلَٰم قَوم مُّنكَرُونَ * فَرَاغَ إِلَىٰٓ أَهلِهِۦ فَجَآءَ بِعِجل سَمِين * فَقَرَّبَهُۥٓ إِلَيهِم قَالَ أَلَا تَأكُلُونَ}

{Has there reached you the story of the honored guests of Abraham?

When they entered upon him and said: “Peace [be with you].” He answered: “[Upon you be] peace; an unknown people.”

Then he went to his family and came with a fat [roasted] calf

and placed it before them; he said: “Will you not eat?”} [Al-Dhāriyāt: 24-27] Allah Almighty also says:

{وَجَآءَهُۥ قَومُهُۥ يُهرَعُونَ إِلَيهِ وَمِن قَبلُ كَانُواْ يَعمَلُونَ ٱلسَّيِّـَٔاتِ قَالَ يَٰقَومِ هَٰٓؤُلَآءِ بَنَاتِي هُنَّ أَطهَرُ لَكُم فَٱتَّقُواْ ٱللَّهَ وَلَا تُخزُونِ فِي ضَيفِيٓ أَلَيسَ مِنكُم رَجُل رَّشِيد}

{And his people came hastening to him, and before [this] they had been doing evil deeds. He said: “O my people, these are my daughters; they

are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?"} [Hūd: 78]

Guidance from the verses:

1) It is recommended for a person who receives a greeting that he returns it with a greeting better than it or like it. This kindness can be shown verbally or behaviorally. This is commendable generosity.

2) Hospitality and honoring guests are among the traits entailed by belief in Allah Almighty and the Last Day.

3) A subtle aspect of hospitality is to serve food to the guest, not to let him go to the food. This is deduced from the part of the verse that says:

{فَقَرَّبَهُۥٓ إِلَيۡهِمۡ}.

{and he placed it before them}.

706/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ كَانَ يُؤمِنُ بِالله وَاليَومِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كانَ يُؤمِنُ بِالله وَاليَومِ الآخِرِ فَلْيَصِلْ رَحِمَهُ، وَمَنْ كانَ يُؤمِنُ بِالله وَاليَوْمِ الآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَصْمُتْ».

"Whoever believes in Allah and the Last Day should honor his guest; whoever believes in Allah and the Last Day should maintain his ties of kinship; and whoever believes in Allah and the Last Day should speak good or keep silent." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) urged hospitality, which includes all the things commonly considered by the righteous people as hospitality to the guest.

2) Hospitality can be shown through words or actions or both.

707/2 - Abu Shurayh Khuwaylid ibn 'Amr al-Khuzā'i (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«مَنْ كانَ يؤمِنُ بِالله وَاليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيفَهُ جَائِزَتَهُ» قالوا: وما جَائِزَتُهُ يارسولَ الله؟ قال: «يَومُهُ ولَيْلَتُهُ. والضِّيَافَةُ ثَلاثَةُ أَيَّامٍ، فما كان وَرَاءَ ذلكَ فهو صَدَقَةٌ عليه».

"Whoever believes in Allah and the Last Day, let him honor his guest with his due reward." They said: "O Messenger of Allah, what is his due reward?" He said: "A day and a night (of excellent accommodation); and hospitality is for three days, and whatever beyond that is charity offered to him." [Narrated by Al-Bukhāri and Muslim]

In a version by Muslim:

«لا يَحِلُّ لِمُسْلِمٍ أَن يُقِيمَ عِند أَخِيهِ حتىٰ يُؤْثِمَهُ» قالوا: يا رسولَ الله، وكَيْفَ يُؤثِمُهُ؟ قال: «يقِيمُ عِنْدَهُ وَلا شَيْءَ لَهُ يَقْرِيهِ بِهِ».

"It is not lawful for a Muslim to stay in his fellow Muslim's house making him sinful." They said: "O Messenger of Allah, how would he make him sinful?" He said: "He stays with him (so long) that

nothing is left with him to offer to him as hospitality."

Guidance from the Hadīth:

1) Honoring the guest is a duty, for the Prophet (may Allah's peace and blessings be upon him) commanded it and regarded it as a sign of belief in Allah and the Last Day.

2) Three days are the period of due hospitality, and whatever beyond that is charity and benevolence.

3) It is recommended for a guest not to burden the host and place him in an embarrassing situation if he cannot afford to entertain him.

4) The Shariah calls for observance of etiquettes among the believers.

95 - Chapter on the desirability of giving glad tidings and offering congratulations for good things

Allah Almighty says:

{فَبَشِّرۡ عِبَادِ * ٱلَّذِينَ يَستَمِعُونَ ٱلقَولَ فَيَتَّبِعُونَ أَحسَنَهُۥ}

{So give good tidings to My servants,
who listen to the speech and follow the best of it.} [Al-Zumar: 17-18] Allah Almighty also says:

{يُبَشِّرُهُم رَبُّهُم بِرَحمَة مِّنهُ وَرِضوَٰن وَجَنَّٰت لَّهُم فِيهَا نَعِيم مُّقِيمٌ}

{Their Lord gives them glad tidings of mercy from Him and approval and of gardens for them

wherein is enduring pleasure.} [Al-Tawbah: 21] Allah Almighty also says:

{وَأَبۡشِرُواْ بِٱلۡجَنَّةِ ٱلَّتِي كُنتُمۡ تُوعَدُونَ}

{And receive good tidings of Paradise, which you were promised.} [Fussilat: 30] Allah Almighty also says:

{فَبَشَّرۡنَٰهُ بِغُلَٰمٍ حَلِيمٖ}

{So We gave him good tidings of a forbearing boy.} [Al-Sāffāt: 101] And He says:

{وَلَقَدۡ جَآءَتۡ رُسُلُنَآ إِبۡرَٰهِيمَ بِٱلۡبُشۡرَىٰ}

{And certainly did Our messengers come to Abraham with good tidings.} [Hūd: 69] And He says:

{وَٱمۡرَأَتُهُۥ قَآئِمَةٞ فَضَحِكَتۡ فَبَشَّرۡنَٰهَا بِإِسۡحَٰقَ وَمِن وَرَآءِ إِسۡحَٰقَ يَعۡقُوبَ}

{And his Wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob.} [Hūd: 71] And He says:

{فَنَادَتۡهُ ٱلۡمَلَٰٓئِكَةُ وَهُوَ قَآئِمٞ يُصَلِّي فِي ٱلۡمِحۡرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحۡيَىٰ}

{So the angels called him while he was standing in prayer in the chamber: “Indeed, Allah gives you glad tidings of John.”} [Āl ‘Imrān: 39] And He says:

{إِذۡ قَالَتِ ٱلۡمَلَٰٓئِكَةُ يَٰمَرۡيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٖ مِّنۡهُ ٱسۡمُهُ ٱلۡمَسِيحُ}

{[And mention] when the angels said: “O Mary, indeed Allah gives you glad tidings of a word from Him, whose name will be the Messiah.”} [Āl ‘Imrān: 45] There are many other well-known verses in this regard.

Benefit:

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Guidance from the verses:

1) It is desirable for the Muslim to be hopeful, not seeing life dark before him, which would fill him with sorrow and despair and make him abandon doing good deeds. Inside the belly of a whale, Yūnus (Jonah, peace be upon him) was glorifying his Lord.

2) It is desirable for the Muslim to congratulate his fellow Muslims upon the occurrence of something good for them, and he should give them glad tidings about pleasant things to come, so as to fill them with joy and energy and expectations of relief.

Hadīths in this regard

are numerous and authentic, like the following:

708/1 - ‘Abdullāh ibn Abi Awfa (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) gave Khadījah (may Allah be pleased with her) glad tidings of a house made from Qasab in Paradise, where there will be no noise or fatigue.” [Narrated by Al-Bukhāri and Muslim]

“Qasab” here means hollowed pearls.

Guidance from the Hadīth:

1) The Mother of the Believers Khadījah (may Allah be pleased with her) was given glad tidings,

and the Hadīth highlights her merit, for she was one of the very earliest Muslims and she supported the Prophet (may Allah's peace and blessings be upon him) in the beginning of his mission.

2) It is recommended to give good news to the believers. This good news was given by the best angel, Jibrīl, through the best human Prophet, Muhammad (peace be upon both of them).

709/2 - Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that he performed ablution in his house and then came out saying: "I shall remain with the Messenger of Allah (may Allah's peace and blessings be upon him) all day long." He came to the mosque and asked about the Prophet. They said: "He has gone in this direction." He said: "I followed his steps asking about him until I came to Bi'r Arīs (a well in the suburbs of Madīnah). I sat by its door until the Messenger had relieved himself and then performed ablution. I went to him and he was sitting at the well in the middle of its elevated edge with his shanks uncovered up to the knees and his legs dangling in that well. I greeted him then came back and sat at the door saying: "Today, I shall be the Messenger's gatekeeper." Abu Bakr came and pushed the door and I said: "Who is it?" He said: "This is Abu Bakr." I said: "Wait, please." I went and said: "O Messenger of Allah, Abu Bakr seeks permission to come in." He said: "Let him in and give him glad tidings of

Paradise." I came and said to Abu Bakr: "Come in, and the Messenger of Allah gives you glad tidings of Paradise." Abu Bakr went in and sat on the right side of the Messenger of Allah on the elevated edge and dangled his legs in the well just as the Messenger had done, and he uncovered his shanks. I then returned and sat there, and I had left my brother performing ablution and he was to meet me, and I said: "If Allah intends goodness for so and so (meaning his brother), He would bring him here." As I was thinking this, someone moved the door. I said: "Who is it?" He said: "This is 'Umar ibn al-Khattāb." I said: "Wait, please." Then, I went to the Messenger of Allah and said: "O Messenger of Allah, 'Umar seeks permission to come in." He said: "Let him in and give him glad tidings of Paradise." I came to 'Umar and said: "He gave permission, and the Messenger of Allah gives you glad tidings of Paradise." So he went in and sat on the edge on the left side of the Messenger and dangled his legs in the well. I then returned and sat and said: "If Allah intends goodness for so and so (meaning his brother), He would bring him here. Then, another person came and moved the door and I said: "Who is it?" He said: "This is 'Uthmān ibn 'Affān." I said: "Wait, please." I then came to the Messenger of Allah and told him, so he said: "Let him in and give him glad tidings of Paradise along with an affliction that will befall him." I came and said: "Come in and

the Messenger of Allah gives you glad tidings of Paradise along with an affliction that will befall you." He went in and saw that the edge of the well was fully occupied; so he sat on the other side facing them."

Sa'īd ibn al-Musayyib said: "I interpreted this (order of sitting) as the way their graves would be arranged." [Narrated by Al-Bukhāri and Muslim]

Another version has this addition: "The Messenger of Allah (may Allah's peace and blessings be upon him) commanded me to stand guard at the gate." It also includes that when he gave glad tidings to 'Uthmān, he ('Uthmān) praised Allah Almighty and said: "Allah is the One sought for help."

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Words in the Hadīth:

Bi'r Arīs: is located in an orchard in Madīnah near Qubā'. It was in this well that the Prophet's ring fell from the rightly-guided Caliph 'Uthmān ibn 'Affān (may Allah be pleased with him).

Guidance from the Hadīth:

1) It is desirable to give people glad tidings, as the Prophet (may Allah's peace and blessings be upon him) gave glad tidings of entry into Paradise to his three Companions.

2) It highlights the merit of Abu Bakr, ‘Umar, and ‘Uthmān (may Allah be pleased with them). They will be among the dwellers of Paradise.

3) Their entry upon the Prophet in this order was interpreted to refer to their order in assuming the caliphate, and their sitting was interpreted to refer to the arrangement of their graves.

4) The Messenger’s prophecy about what would happen to ‘Uthmān and its actual realization is a sign of his truthfulness as a Prophet of Allah.

Benefit:

Sa‘īd ibn al-Musayyib’s statement: “I interpreted this (order of sitting) as the way their graves would be arranged,” refers to the burial of the two Companions beside the Prophet (may Allah’s peace and blessings be upon him) and the burial of ‘Uthmān away from them, in Al-Baqī‘.

710/3 - Abu Hurayrah (may Allah be pleased with him) reported: We were sitting around the Messenger of Allah (may Allah’s peace and blessings be upon him) and with us were Abu Bakr and ‘Umar, as well as others. The Messenger got up and left us. He was away for too long so we got worried that he might have been attacked by some enemy when we were not with him. We were alarmed so we got up (to look for him). I was the first to be alarmed, so I went out looking for the Messenger of Allah. I came upon an orchard that

belonged to Banu al-Najjār from the Ansār. I went around it to find a gate but I could not. Then I noticed a streamlet flowing into the garden from a well outside the orchard. I dug the earth around the entrance and reached the Messenger of Allah. He said: “Is it you Abu Hurayrah?” I replied: “Yes, O Messenger of Allah.” He said: “What is the matter?” I replied: “You were among us and then you left and stayed away for too long, so we feared that you were attacked. We were alarmed and got up (to look for you). I was the first to be alarmed and move. When I came to this garden, I dug the earth like a fox, and the others are there behind me.” He said: “O Abu Hurayrah,” and he gave me his sandals and added: “Take these sandals of mine, and anyone you meet outside this orchard testifying with full certainty that there is no god but Allah, give him glad tidings that he will enter Paradise.” Abu Hurayrah then reported the rest of the Hadīth. [Narrated by Muslim]

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Guidance from the Hadīth:

1) Glad tidings are given to the one who bears witness that there is no god but Allah with certitude in his heart.

2) It shows how the Companions were concerned about the Prophet's safety and were keen to surround and defend him and his Sunnah. The fortunate believer is the one who follows the path of the Companions (may Allah be pleased with them).

3) The followers of Tawhīd (monotheism) have the most right to the prophets and the righteous, and they are more entitled to glad tidings than others.

711/4 - Ibn Shumāsah reported: We went to ʻAmr ibn al-ʻĀs when he was in his death throes. He wept for a long time and turned his face to the wall. His son said: "O Father, did the Messenger of Allah not give you glad tidings of such-and-such? Did the Messenger of Allah not give you glad tidings of such-and-such?" He turned his face to us and said: "The best thing which we can count upon is the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah. Verily, I have passed through three phases. (The first one) in which I found myself averse to none else more than I was averse to the Messenger of Allah, and there was no other desire stronger in me than the desire to overpower him and kill him. Had I died in that state, I would have been definitely among the denizens of Hellfire. When Allah instilled the love of Islam in my heart, I came to the Prophet (may Allah's peace and blessings be upon him) and said:

‘Stretch out your right hand so that I may pledge my allegiance to you.’ He stretched out his right hand, and I withdrew my hand. He said: ‘What is the matter, O ‘Amr?’ I replied: ‘I wish to stipulate some condition.’ He asked: ‘What condition do you wish to stipulate?’ I said: ‘That I should be forgiven.’ He observed:

«أَمَا عَلِمْتَ أَنَّ الإِسْلاَمَ يَهْدِمُ ما كَانَ قَبلَهُ؟ وَأَنَّ الهِجرَةَ تَهدِمُ ما كان قَبْلَهَا؟ وَأَنَّ الحَجَّ يَهْدِمُ ما كَانَ قَبْلَهُ؟»

‘Are you not aware that Islam wipes out all (sins) that preceded it, and that Hijrah (emigration) wipes out all (sins) that preceded it, and that Hajj wipes out all (sins) that preceded it?’ No one was dearer to me than the Messenger of Allah and none was more revered in my eyes than him. I would not dare catch a full glimpse of his face due to its splendor. So, if I am asked to describe his features, I cannot do that for I have not eyed him fully. Had I died in that state, I would have had every reason to hope that I would be among the dwellers of Paradise. Then, we became responsible for certain things (in the light of which) I am unable to know what is in store for me. When I die, let not a wailing woman nor fire accompany my bier. When you bury me, fill my grave well with earth and then stay around it for the time it takes to slaughter a camel and divide its meat so that I may find comfort in your presence and prepare the answer I will give to the

messengers (angels) of my Lord." [Narrated by Muslim]

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Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) used to give glad tidings to his Companions, and 'Amr ibn al-'Ās was among those who received glad tidings.

2) It highlights the great merit of Islam, Hijrah, and Hajj, for each of them wipes out all sins preceding it.

3) The Companions (may Allah be pleased with them) revered the Prophet (may Allah's peace and blessings be upon him) and held him in high regard. Muslims and seekers of knowledge should treat their scholars with politeness and respect, for they are the heirs of the Prophets.

4) It is not permissible to follow a funeral procession with a wailing woman, a fire, or a loud voice, even if it involves mention of Allah, like Tahlīl, Takbīr, or recitation of the Qur'an.

96 - Chapter on bidding farewell to one's companion and giving him advice as he departs for travel and the like, and

supplicating for him and asking him to supplicate

Allah Almighty says:

{وَوَصَّىٰ بِهَآ إِبرَٰهِـۧمُ بَنِيهِ وَيَعقُوبُ يَٰبَنِيَّ إِنَّ ٱللَّهَ ٱصطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسلِمُونَ * أَم كُنتُم شُهَدَآءَ إِذ حَضَرَ يَعقُوبَ ٱلمَوتُ إِذ قَالَ لِبَنِيهِ مَا تَعبُدُونَ مِن بَعدِي قَالُواْ نَعبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبرَٰهِـۧمَ وَإِسمَٰعِيلَ وَإِسحَٰقَ إِلَٰهٗا وَٰحِدٗا وَنَحنُ لَهُۥ مُسلِمُونَ}

{And Abraham instructed his sons and [so did] Jacob, [saying]: "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."

Or were you witnesses when death approached Jacob, when he said to his sons: "What will you worship after me?" They said: "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac – one God. And we are Muslims [in submission] to Him."} [Al-Baqarah: 132-133]

Guidance from the verses:

1) The greatest advice is to urge submission to Allah Almighty inwardly and outwardly, and following the Sunnah of the Messenger of Allah (may Allah's peace and blessings be upon him).

2) Submission to Allah Almighty with Tawhīd is the advice given by all Prophets to their peoples.

3) Travel is a period during which people will be mostly busy and prone to neglect their duties; so they need advice, encouragement, and support.

The relevant Hadīths include the following:

712/1 - The Hadīth reported by Zayd ibn Arqam (may Allah be pleased with him) which we cited in the Chapter on honoring the Prophet's household. He said: The Messenger of Allah stood to deliver a sermon to us. He praised Allah and gave a reminder and admonition and then said:

«أَمَّا بَعدُ، أَلا أَيُّهَا النَّاسُ إِنَّما أنا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ : أَوَّلُهُمَا : كِتَابُ الله، فِيهِ الهُدَىٰ وَالنُّورُ، فَخُذُوا بِكِتَابِ الله، واسْتَمْسِكُوا بِهِ» فَحَثَّ عَلَىٰ كِتَابِ الله، وَرَغَّبَ فِيهِ، ثُمَّ قال: «وَأَهْلُ بَيْتِي ، أُذَكِّرُكُمُ الله في أَهْلِ بَيْتِي».

"Now then! O people, certainly I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I will respond (to Allah's call); but I am leaving among you two weighty things: the Book of Allah in which there is right guidance and light; so hold fast to the Book of Allah and adhere to it." He exhorted (us) (to hold fast) to the Book of Allah and then said: "The second are the members of my household; I remind you (of your duties) to the members of my household." [Narrated by Muslim; and it was cited above in full]

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Guidance from the Hadīth:

1) It urges us to hold onto the Book of Allah, for it is the firm rope and the straight path.

2) We are instructed to treat the Prophet's household well and give due care to everything related to them.

Benefit:

The moderate Ummah, i.e. Ahl al-Sunnah Wa al-Jamā'ah, observed this Prophetic instruction – praise be to Allah – with regard to his family, revering them and recognizing their merit and ranks. A fair look into history reveals this fact. But if a person looks at this matter with prejudice, the multitude of books will only increase him in confusion and loss.

713/2 - Abu Sulaymān Mālik ibn al-Huwayrith (may Allah be pleased with him) reported: We came to the Prophet (may Allah's peace and blessings be upon him) when we were young men of similar age. We spent twenty nights with him. He was merciful and kind. He thought that we must be missing our families, so he asked us about those of our family we had left behind, and we told him. Thereupon, he said:

«ارْجِعُوا إِلىٰ أَهْلِيكم، فَأَقِيمُوا فِيهِمْ، وَعَلِّمُوهُم وَمُرُوهُمْ، وَصَلُّوا صَلاةَ كَذَا في حِينِ كَذَا، وَصَلُّوا كَذَا في حِينِ كَذَا، فَإِذَا حَضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُم أَكبَرُكُم».

"Go back to your families and stay with them. Teach them (religion) and command them (to adhere to it); perform so-and-so prayer at so-and-so time, and when prayer becomes due, let one of

you call the Adhān and let the oldest among you lead you in prayer." [Narrated by Al-Bukhāri and Muslim]

A version by Al-Bukhāri has this addition: "and pray as you have seen me pray."

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Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) was the epitome of mercy and kindness. He was the kindest and most merciful among people.

2) A man is required to teach his family what they need, along with disciplining and directing them.

3) Conveyance of the Shariah occupies high status, as the Prophet (may Allah's peace and blessings be upon him) instructed the youths to teach their families when they return to them.

714/3 - 'Umar ibn al-Khattāb (may Allah be pleased with him) reported: I asked the Prophet (may Allah's peace and blessings be upon him) for permission to perform 'Umrah, and he gave it and said:

«لا تَنْسَنَا يَا أُخَيَّ مِنْ دُعَائِكَ».

"Do not forget us, brother, in your supplication." He said words which I would not exchange for the whole world.

In another version, he said: “Include us, my brother, in your supplication.” [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as sound and authentic]

[1] **The Hadīth has a weak Isnād (chain of narrators).**

Guidance from the Hadīth:

2) It shows the merit of ‘Umar (may Allah be pleased with him) in terms of supplication.

715/4 - Sālim ibn ‘Abdullāh ibn ‘Umar reported that ‘Abdullāh ibn ‘Umar (may Allah be pleased with him and his father) used to say to a man setting out to travel: “Come close to me so that I bid you farewell as the Prophet (may Allah’s peace and blessings be upon him) used to bid us farewell,” and he would say:

«أَسْتَوْدِعُ اللهَ دِينَكَ، وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَلِكَ».

“Astawdiʻullah dīnak wa amānatak wa khawātīm ‘amalak (I entrust to Allah your religion, your trust, and your final deeds).” [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

716/5 - ‘Abdullāh ibn Yazīd al-Khatmi, a Companion, (may Allah be pleased with him) reported: Whenever the Prophet (may Allah’s peace and blessings be upon him) wanted to bid

[1] 1) It is permissible to ask a traveler for supplication, given that this benefits both the supplicant and the one for whom supplication is made.

farewell to the army, he would say: “Astawdiʻullah dīnakum wa amānatakum wa khawātīma ʻamalikum (I entrust to Allah your religion, your trust, and your final deeds).”

[Narrated by Abu Dāwūd and others with an authentic Isnād]

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Guidance from the Hadīths:

1) The Companions were keen to follow the Prophet’s example in all their affairs. A person should be careful to adhere to the Prophet’s guidance in terms of knowledge and application, for it is indeed the best guidance.

2) The most precious thing a person possesses in his life and fears it may be lost is the religion. A blissful person would strive to keep and maintain his religion. Indeed, any shortcoming in other areas can be redressed by religion; but a shortcoming in religion cannot be redressed by anything.

3) It is recommended that the Muslim supplicates for his fellow Muslim in all his affairs, including wishing for him a good ending of life.

4) It is recommended to say farewell to travelers and supplicate for them, as the Prophet (may Allah’s peace and blessings be upon him) and his Companions (may Allah be pleased with them) used to do.

717/6 - Anas ibn Mālik (may Allah be pleased with him) reported: A man came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, I intend to go on a journey; so give me provision." He said: "May Allah grant you piety as your provision." He said: "Give me more." He said: "And may He forgive your sin." He said: "Give me more." He said: "And may He make goodness easy for you wherever you are." [Narrated by Al-Tirmidhi; he classified it as sound]

Guidance from the Hadīth:

1) The Companions (may Allah be pleased with them) were keen to make the Prophet (may Allah's peace and blessings be upon him) supplicate for them in both their travel and their stay.

2) The best advice a person can give to others is fear of Allah, for it is the provision of the soul and the ultimate attainment in the worldly life and the Hereafter.

3) It is recommended to seek more goodness by asking righteous people for supplication.

Benefit:

Asking others for supplication falls under different categories:

First: When a person asks for supplication for the welfare of Muslims in general. This is recommended, for it aims at the public interest.

Second: When a person asks someone righteous to supplicate for him, seeking to benefit the supplicant himself, because when a Muslim supplicates for a fellow Muslim in absentia, the angel in charge of this responds to him saying: “And you shall have the same”, as authentically reported from the Prophet (may Allah’s peace and blessings be upon him). This type is also commendable.

Third: When a person asks for supplication only to personally benefit therefrom without considering the benefit for the supplicant. Some scholars regarded this type as permissible, while others said it is not recommended, as it falls under the detestable asking. The Prophet (may Allah’s peace and blessings be upon him) took the pledge of allegiance from his Companions that “they should not ask anything of people”, a general rule applying to any request. So, it is more appropriate to give up this type of supplication request. And Allah knows best.

97 - Chapter on Istikhārah (seeking guidance from Allah) and consultation

Allah Almighty says:

{وَشَاوِرهُم فِي ٱلأَمر}

{And consult them in the matter} [Āl ‘Imrān: 159] He also says:

{وَأَمرُهُم شُورَىٰ بَينَهُم}

{And their affair is [determined by] consultation among themselves.} [Al-Shūra: 38] i.e. they mutually consult one another.

Benefit:

It is recommended to seek guidance from Allah Almighty (through Istikhārah) and consult the people of wisdom, righteousness, and trustworthiness over any matter about which one is in doubt and confusion as to whether he should do it or abandon it.

Guidance from the verses:

1) Although the Prophet (may Allah's peace and blessings be upon him) was the most judicious and wise among people, yet he would consult his Companions regarding some issues; and the same approach was adopted by his successors after his death. From this the Muslim Ummah should learn.

2) For a person to be consulted, he should be faithful, religiously committed, judicious, experienced, and deliberate.

718/1 - Jābir (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) used to teach us Istikhārah in all matters just as he would teach us a Qur'anic Sūrah, saying:

«إِذَا هَمَّ أَحَدُكُمْ بالأمرِ، فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الفَرِيضَةِ، ثم لِيَقُلْ: اللهمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ العَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلا أَقْدِرُ، وَتَعْلَمُ وَلا أَعْلَمُ، وأَنْتَ عَلَّامُ الْغُيُوبِ. اللهمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هذَا الأَمْرَ خَيْرٌ

لي في دِيني ومَعَاشي وعَاقِبَةِ أَمْري» أَوْ قالَ: «عَاجِلِ أَمْري وَآجِلِهِ، فاقْدُرْهُ لي، ويَسِّرْهُ لي، ثمَّ بارِكْ لي فِيهِ، وَإن كُنْتَ تَعْلَمُ أَنَّ هذَا الأَمْرَ شرٌّ لي في دِيني وَمَعَاشي وَعَاقِبَةِ أَمري» أو قال: «عَاجِلِ أَمري وَآجِلِهِ، فاصْرِفْهُ عَنِّي، وَاصْرِفْني عَنْهُ، وَاقْدُرْ ليَ الخَيْرَ حَيْثُ كانَ، ثمَّ رْضِنِي بِهِ» قال: وَيُسَمِّي حَاجَتَهُ.

"When one of you intends to do something, let him perform two Rak'ahs other than the obligatory prayer and then say: 'Allāhumma inni astakhīruka bi'ilmik wa astaqdiruka biqudratik wa as'aluka min fadlik al-'azhīm, fa'innaka taqdiru wa lā aqdir, wa ta'lamu wa lā a'lam, wa anta 'allām al-ghuyūb. Allāhumma in kunta ta'lamu anna hadha al-amra sharrun lī fī dīni wa ma'āshi wa 'āqibati amri – or he said: fī 'ājil amri wa ājilih – fasrifhu 'anni wasrifni 'anh, waqdur liya al-khayra haythu kana thumma irdini bih (O Allah, I consult You for Your knowledge, and I seek strength from You for Your power, and I ask of Your great bounty. Indeed, You are capable and I am not, and You know and I do not, and You are the All-Knower of the unseen. O Allah, if You know that this matter is good for me in relation to my religion, my livelihood, and the outcome of my affairs, (or he said) my immediate and future affairs, then decree it for me, make it easy for me, and then bless it for me. And if You know that this matter is bad in relation to my religion, my livelihood, or the outcome of my affairs, (or he said) my immediate and future affairs, then turn it away from me, and turn me away from it, and decree for me what is good

whatever it may be, and make me pleased with it).'"
[Narrated by Al-Bukhāri]

Words in the Hadīth:

Istikhārah: Seeking guidance, when needed, as to which of two matters is better.

Guidance from the Hadīth:

1) It is recommended to perform Istikhārah concerning any doubtful matter, no matter how insignificant it may appear.

2) The Prophet (may Allah's peace and blessings be upon him) was keen to teach this prayer to his Companions, given the immediate and future benefits it accords. Likewise, a preacher should be keen to teach people what is beneficial for them.

3) A person should refer all matters to his Lord and not rely on his own strength or power, for true strength and power belong to Allah Almighty. Doing this is an indication of one's happiness and success.

Benefit:

His words "and then say" signify succession and lack of hurry. Hence, the supplication should be made after the prayer; i.e. he prays two Rak'ahs then make this supplication. Some scholars, however, said that a person should make the supplication before Taslīm, for the end of prayer is a position for supplication while the person is turning towards his Lord.

In Fat'h Al-Bāri Sharh Sahīh Al-Bukhāri, Al-Hāfizh Ibn Hajar al-'Askalāni (may Allah have mercy upon him) said:

"His words 'and then say' apparently indicate that the supplication is to be made after the prayer. Yet, it is also possible that it is valid to make it during prayer. This order may signify that prayer is commenced before making supplication, for the place of supplication in prayer is during prostration or Tashahhud. Ibn Abi Jamrah said: 'The wisdom behind putting prayer ahead of supplication is that the purpose of Istikhārah is to combine the goodness of this world and goodness of the Hereafter, and so a person needs to knock on the door of the Almighty Lord, and nothing can do this more effectively and successfully than performing prayer, given that it comprises great exaltation and praise of Allah as well as standing in need before Him.'"

98 - Chapter of the desirability of going to Eid prayer, visiting the sick, going to Hajj, battle, funeral, and the like from one route and returning from another, to multiply the places witnessing worship

1- Jābir (may Allah be pleased with him) reported: On the day of Eid, the Prophet (may Allah's peace and blessings be upon him) would

proceed (to the prayer place) taking one route and return by another. [Narrated by Al-Bukhāri]

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720/2 - ‘Abdullāh ibn ‘Umar (may Allah be pleased with him and his father) reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) used to go by way of Al-Shajarah and return by way of Al-Mu‘arras. He would also enter Makkah through the Higher Pass and leave through the Lower Pass. [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Way of Al-Shajarah is a well-known place on the way from Makkah to Madīnah.

Al-Mu‘arras is a well-known place but closer than Al-Shajarah.

The Pass is a narrow route between two mountains. The Higher Pass lies in Al-Hujūn, while the Lower Pass is in Al-Shubaykah.

Guidance from the Hadīths:

1) It is recommended to return from the Eid prayer through a different route (than the route one took to the prayer). This applies to both the Imam and those led in prayer.

2) We are urged to follow the Prophet’s example in relation to the day of Eid.

Benefit:

The scholars said that the Prophet (may Allah's peace and blessings be upon him) used to do so for a number of reasons, including the following:

1) The two routes will testify for him, since earth will testify on the Day of Judgment regarding the good and evil that took place therein.

2) To display the rituals of Islam more widely and fill many streets with people on that day.

3) This benefits the poor in the streets, as they receive charity here and there.

99 - Chapter on the desirability of beginning with the right side in everything regarded as honorable

such as ablution, bathing, dry ablution, wearing clothes and shoes, entering the mosque, using the tooth-stick, applying kohl, clipping the nails, trimming the mustache, plucking the armpit hair, shaving the head, making Taslīm in prayer, eating and drinking, shaking hands, touching the Black Stone, leaving the toilet, and taking and giving.

On the other hand, it is recommended to begin with the left side in the things opposite to these (i.e. not regarded as honorable), like blowing the nose and spitting to one's left, entering the toilet, leaving the mosque, taking off clothes and shoes, cleaning after relieving oneself, and doing anything deemed unclean.

Allah Almighty says:

{فَأَمَّا مَن أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقۡرَءُواْ كِتَٰبِيَه} الآيات

{As for he who is given his record in his right hand, he will say: "Here, read my record!} [Al-Hāqqah: 19]

He also says:

{فَأَصۡحَٰبُ ٱلۡمَيۡمَنَةِ مَآ أَصۡحَٰبُ ٱلۡمَيۡمَنَةِ * وَأَصۡحَٰبُ ٱلۡمَشۡـَٔمَةِ مَآ أَصۡحَٰبُ ٱلۡمَشۡـَٔمَةِ}

{The companions of the right - what are the companions of the right?

And the companions of the left - what are the companions of the left?} [Al-Wāqi'ah: 8-9]

Guidance from the verses:

1) The people of the right are those who possess constant virtues in this world and in the Hereafter.

2) Those who are good-doers and righteous in the life of this world will be among the people of the right on the Day of Judgment.

1/721 - 'Ā'ishah (may Allah be pleased with her) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) loved to begin with the right side in all his affairs: in his purification, when combing his hair, and when putting on his shoes." [Narrated by Al-Bukhāri and Muslim]

722/2 - She also reported: "The Messenger's right hand was for his purification and eating, and his left hand was for cleansing after relieving

himself and (handling) repulsive things." [Narrated by Abu Dāwūd and others with an authentic Isnād]

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Guidance from the Hadīths:

1) It is recommended to begin with the right in every good thing. This includes the body parts during ablution, bathing, hair combing or cutting, and putting on shoes.

2) The left hand should be used in things involving no honor, like removing filth.

Benefit:

The right side is a position of honor, and so it should be kept away from anything deemed dirty. The left hand should be used for dirty things, and the right hand is for all else. This is a sign of the Shariah's care to organize the life affairs of the believers, which indicates the perfection of this religion.

723/3 - Um 'Atiyyah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said to the women who were washing the body of his deceased daughter Zaynab: "Start with her right side and with the parts of the body that are washed in ablution." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) A dead woman can only be washed by her husband or other women, and it is impermissible for men to wash her.

2) The Sunnah with regard to washing a dead person is to start with the right side and the body parts included in ablution, as they are more honorable than the rest of the body.

724/4 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إذا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بالْيُمْنىٰ، وَإذا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ. لِتكُنِ الْيُمْنَىٰ أَوَّلَهُما تُنْعَلُ، وآخِرَهُمَا تُنْزَعُ».

"When any of you is putting on his shoes, let him start with the right foot; and when he is taking them off, let him start with the left foot. Let the right foot be the first when putting on the shoes and the last when taking them off." [Narrated by Al-Bukhāri and Muslim]

725/5 - Hafsah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) would use his right hand for eating, drinking, and wearing his clothes, and would use his left hand for other purposes. [Narrated by Abu Dāwūd, Al-Tirmidhi, and others]

726/6 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إذا لَبِسْتُمْ، وَإِذَا تَوَضَّأْتُمْ فَابْدَؤُوا بِأَيَامِنِكُمْ».

"When you put on clothes and when you perform ablution, begin with your right side." [Narrated by Abu Dāwūd and Al-Tirmidhi with an authentic Isnād]

Guidance from the Hadīths:

1) It is recommended to start with the right foot when putting on shoes and with the left foot when taking them off. This indicates that honor is afforded to the right.

2) It is recommended to start with the right side and use the right hand in ablution, eating, drinking, and wearing clothes, and to use the left hand in removing dirt and taking off clothes or shoes.

727/7 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) came to Mina; he went to the Jamrah and threw pebbles at it, after which he went to his lodging in Mina and sacrificed the animal. He then said to the barber 'shave', pointing to his right side, and then his left side. He then gave it (his hair) to the people. [Narrated by Al-Bukhāri and Muslim]

In another version: After he had thrown the pebbles and sacrificed the animal, he had his hair shaved. He turned his right side to the barber so he shaved it. Then, he called for Abu Talhah al-Ansāri (may Allah be pleased with him) and gave it (the

hair) to him. Then, he turned his left side to the barber and said: “Shave it”. The barber shaved it, and he gave the hair to Abu Talhah, saying: “Distribute it among the people.”

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Guidance from the Hadīth:

1) It is a recommended Sunnah to begin with the right side when shaving or cutting one’s hair.

2) The Companions (may Allah be pleased with them) used to seek blessing in the Prophet’s hair, clothes, and sweat. This does not apply to anyone else, even if it be a pious person. It is limited to the Prophet (may Allah’s peace and blessings be upon him), to whom no other person can be compared.

3) Sometimes Allah Almighty bestows some advantage upon someone in particular. For example, Abu Talhah (may Allah be pleased with him) was given the whole right side of the Prophet’s hair, though there were other Companions more meritorious than him. But this is the favor of Allah and He gives it to whomever He wills.

4) If a person intends to follow, revive, and revere the Sunnah by starting with the right in honorable things and with the left in unpleasant matters, he will get a great reward for that.

The Book of the Etiquette of Eating and Drinking

100 - Chapter on Basmalah in its beginning and praise in its end

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728/1 - ‘Umar ibn Abi Salamah (may Allah be pleased with him) 0reported: The Prophet (may Allah’s peace and blessings be upon him) said to me:

«سَمِّ اللهَ، وَكُلْ بِيَمِينِكَ، وكُلْ مِمَّا يَلِيكَ»

“Mention Allah’s name, eat with your right hand, and eat from what is nearer to you.” [Narrated by Al-Bukhāri and Muslim]

679/2 - ‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إذا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرِ اسْمَ الله تعالىٰ، فإنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ الله تَعَالَىٰ في أَوَّلِهِ، فَلْيَقُلْ: بِسْمِ الله أَوَّلَهُ وَآخِرَهُ»

“When one of you eats, let him mention the name of Allah, the Exalted. If he forgets to mention His name at the beginning, let him say: ‘Bimillāhi awwalahu wa ākhirah (In the name of Allah, for its beginning and its end)’.” [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīths:

1) It is part of the Prophet's guidance that we teach our children the etiquettes of eating and drinking.

2) It is incumbent upon a Muslim to mention the name of Allah before eating, and if he fails to do this intentionally, he incurs a sin and Satan shares the food with him.

3) Eating from the food near someone else is impolite, except if there are various types of food, in which case there is nothing wrong with doing so.

730/3 - Jābir (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«إذا دخل الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللهَ عِنْدَ دُخُولِهِ وعِنْدَ طَعامِهِ، قال الشَّيْطَانُ لأَصْحَابِهِ: لا مَبِيتَ لَكُم ولا عَشَاءَ، وإذَا دَخَلَ، فَلَمْ يَذْكُرِ اللهَ تعالىٰ عِنْدَ دُخُولِهِ، قال الشَّيْطَانُ: أَدْرَكْتُمُ المَبِيتَ، وإذا لَمْ يَذْكُرِ اللهَ تعالىٰ عِنْدَ طَعَامِهِ قال: أَدْرَكْتُمُ المَبِيتَ وَالعَشَاءَ».

"When a man mentions Allah's name upon entering his house and when eating, the devil says (to his companions): 'There is no night shelter nor supper here for you.' But when a man does not mention Allah's name upon entering his house, the devil says: 'You have found for yourselves a night shelter.' If he does not mention Allah's name when starting to eat, the devil says: 'You have found for yourselves both a night shelter and supper.'" [Narrated by Muslim]

Guidance from the Hadīth:

1) It is a merciful aspect of the Shariah that it endears to people all the things that guard them against Satan.

2) Satan observes all actions and behaviors of the children of Adam. Whenever a person falls into heedlessness, this helps Satan achieve his purpose. So, a fortunate person is the one who protects himself by adhering to the Sunnah.

731/4 - Hudhayfah (may Allah be pleased with him) reported: "When we attended a meal with the Messenger of Allah (may Allah's peace and blessings be upon him), we would not stretch our hands until the Messenger would start and stretch his hand. Once we attended a meal with him and a little girl came in rushing as if she was being pushed forward. She was about to put her hand into the food when the Messenger caught her hand. Then a Bedouin came in rushing as if he was being pushed forward. He caught his hand too, and then said: 'Verily, the devil can eat from any food upon which the name of Allah is not mentioned. He brought this little girl to be able to eat, but I caught her hand. Then he brought this Bedouin to be able to eat, but I caught his hand too. By the One in Whose hand my soul is, his hand is in my grasp along with their hands." Then he mentioned the name of Allah and ate. [Narrated by Muslim]

Guidance from the Hadīth:

1) It shows how the Companions (may Allah be pleased with them) respected the Prophet (may Allah's peace and blessings be upon him) and observed proper etiquette with him.

2) Part of the etiquette of eating is letting the elderly eat first, as it is impolite to extend one's hand in front of an older person and eat ahead of him.

3) It is a duty to change what is wrong upon the person who has proper knowledge of it. The Prophet (may Allah's peace and blessings be upon him) held their hands and taught them how to observe the etiquette of eating.

732/5 - Umayyah ibn Makhshi, a Companion, (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) was sitting while a man was eating. He did not mention Allah's name until there remained the last morsel. When he raised it to his mouth, he said: "In the name of Allah at the beginning and at the end of it." Thereupon, the Prophet (may Allah's peace and blessings be upon him) laughed and said:

«مَا زَالَ الشَّيْطَانُ يَأْكُلُ مَعَهُ، فَلَمَّا ذَكَرَ اسْمَ اللهِ اسْتَقَاءَ مَا فِي بَطْنِهِ».

"Alhamdulillāh hamdan kathīran tayyiban mubārakan feeh, ghayra mukfiy wa la muwadda' wa la mustaghnan 'anhu rabbana (Praise be to Allah, abundant, good, and blessed praise. He is in

no need to any of His creation and His alone is a never-ending praise, a praise that we will never bid farewell to and an indispensable praise, O our Lord)." [Narrated by Abu Dāwūd and Al-Nasā'i]

[1] The Hadīth has a weak Isnād. 733/6 - 'Ā'ishah (may Allah be pleased with her) reported: While the Messenger of Allah (may Allah's peace and blessings be upon him) was eating some food with six of his Companions, a Bedouin came and ate it up in two morsels. Thereupon, the Messenger said: "If only he had mentioned the name of Allah, it would have been enough for all of you."

[Al-Tirmidhi; and he classified it as Hasan Sahīh (sound and authentic)]

1) Mentioning the name of Allah brings blessing. When a person mentions the name of his Lord in anything he does, it becomes blessed.

2) Satan is close to heedless people who are away from the remembrance of their Lord. So, the believer should be keen to constantly remember Allah Almighty.

3) Gathering around food is desirable, even if it is little.

734/7 - Abu Umāmah (may Allah be pleased with him) reported that the Prophet (may Allah's

[1] Guidance from the Hadīths:

peace and blessings be upon him) used to say upon finishing his meal:

«الحَمْدُ لله حمداً كَثِيراً طَيِّباً مُبَارَكاً فِيه، غَيْرَ مَكْفِيٍّ، وَلاَ مُوَدَّعٍ، وَلا مُسْتَغْنىً عَنْهُ، رَبَّنا».

"Alhamdulillāh hamdan kathīran tayyiban mubārakan feeh, ghayra mukfiy wa la muwadda' wa la mustaghnan 'anhu rabbana (Praise be to Allah, abundant, good, and blessed praise. He is in no need to any of His creation and His alone is a never-ending praise, a praise that we will never bid farewell to and an indispensable praise, O our Lord)." [Narrated by Al-Bukhāri]

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Guidance from the Hadīth:

1) After a person eats food, he should praise his Lord, for He alone deserves praise and He alone is the Bestower of favors.

2) All servants stand in need of their Lord in terms of their sustenance and very existence, whereas He does not need them and He bestows favors upon them.

735/8 - Mu'ādh ibn Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ أَكَلَ طَعَاماً فَقَالَ: الحَمْدُ لله الَّذِي أَطْعَمَنِي هذا الطَّعَامَ، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلا قُوَّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

"Whoever eats food and says, 'Alhamdulillāh alladhi at'amani hadha al-ta'ām wa razaqanīh min ghayri hawlin minni wa la quwwah (Praise be to Allah Who fed me and provided me with this food through no might or power on my part)', his past sins will be forgiven." [Narrated by Abu Dāwūd and Al-Tirmidhi who classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) It highlights the greatness of Allah's grace towards His servants. Indeed, everything possessed by people comes from their Creator, and not through any power or strength on their part.

2) Glad tidings are given to the believers that their sins will be forgiven and their blessings increased, if they give thanks to their Lord for His favors, which include food and drink.

101 - Chapter on not finding fault with food and the desirability of praising it

736/1 - Abu Hurayrah (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) never found fault with any food. If he liked it, he would eat it, and if he disliked it, he would leave it." [Narrated by Al-Bukhāri and Muslim]

737/2 - Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) asked his family for a dip (to eat with bread), and they replied: "We have nothing but vinegar." So, he told them to bring it and began to eat, saying:

«نِعْمَ الأُدْمُ الخَلُّ، نِعْمَ الأُدْمُ الخَلُّ».

"What an excellent dip vinegar is! What an excellent dip vinegar is!" [Narrated by Muslim]

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Guidance from the Hadīths:

1) A person should recognize the value of his Lord's favors. So, he should not find fault with any food by way of expressing dislike of it.

2) The Prophet (may Allah's peace and blessings be upon him) was noble in manners. He never found fault with any lawful food.

Benefit:

One of the methods of spiritual education is to occasionally deprive oneself of the things it desires. A person should not seek all things he covets. A believer should train himself to live economically and not indulge in permissible pleasures; rather, he should only take as much as he needs. Life, with all its pleasures, is too narrow for a person to deem it a permanent home. Among the traits of the servants

of the Most Merciful, as recommended in the Qur'an:

{وَٱلَّذِينَ إِذَآ أَنفَقُواْ لَم يُسرِفُواْ وَلَم يَقتُرُواْ وَكَانَ بَينَ ذَٰلِكَ قَوَاما} [الفرقان].

{And [they are] those who, when they spend, do so not excessively or sparingly but are between them in a moderate way.} [Al-Furqān]

So, we should not deprive ourselves of our due share in permissible things, nor should we indulge in pleasures.

102 - Chapter on what should be said by someone who attends a meal while fasting

738/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إذا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ، فَإِنْ كَانَ صَائِماً فَلْيُصَلِّ، وَإِنْ كانَ مُفْطِراً فَلْيَطْعَمْ».

"If anyone of you is invited, let him answer the invitation. If he is fasting, let him supplicate (for the inviter); and if he is not fasting, let him eat." [Narrated by Muslim]

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Guidance from the Hadīth:

1) The obligation to accept the invitation to a wedding banquet, whether the person is fasting or not.

2) Fasting does not prevent a person from attending the wedding banquet. Although he may

not eat, he can still invoke Allah's blessings upon the hosts.

Benefit:

The Prophet (may Allah's peace and blessings be upon him) said: "A person observing voluntary fasting is in control of his affair. He can fast if he so wishes, and he can break his fast if he so wishes." [Ahmad] We learn from this Hadīth

that it is permissible for a person observing voluntary fasting to break his fast if he is invited to a wedding banquet, especially if he intends by doing so to please the hosts.

The Prophet (may Allah's peace and blessings be upon him) said:

«أحب الناس إلىٰ الله أنفعهم للناس، وأحب الأعمال إلىٰ الله سرور تدخله على مسلم، أو تكشف عنه كربة، أو تقضي عنه ديناً، أو تطرد عنه جوعاً، ولأن أمشي مع أخٍ لي في حاجة أحب إليَّ من أن أعتكف في هذا المسجد ـ يعني مسجد المدينة ـ شهراً.. ومن مشى مع أخيه في حاجة حتىٰ أثبتها له، أثبت الله عز وجل قدمه علىٰ الصراط يوم تزل الأقدام». الحديث،

"The dearest among people to Allah are those who are most beneficial to people, and the dearest deed in the sight of Allah is joy that you bring to a Muslim, or that you relieve his distress, repay his debt, or satisfy his hunger. I would rather go with a brother of mine to fulfill some of his needs than to retire in this mosque - i.e. the mosque of Madīnah - for a month. If anyone goes with his brother to fulfill a need of his until he establishes it for him, Allah will make his feet established on the Sirāt (Bridge) on a

day when feet will slip...” [Narrated by Ibn Abi al-Dunya in his book "Qadā’ Al-Hawā’ij"; reported by ‘Abdullāh ibn ‘Umar (may Allah be pleased with him and his father)]

103 - Chapter on what a person invited to food should say if another one follows him

739/1 - Abu Mas‘ūd al-Badri (may Allah be pleased with him) reported: A man prepared some food especially for the Prophet (may Allah’s peace and blessings be upon him) and invited him along with four others. But a man accompanied him. When they arrived at the door, the Messenger said to the host:

«إِنَّ هذَا تَبِعَنَا، فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ، وَإِنْ شِئْتَ رَجَعَ» قال: لاَ، بل آذَنُ لَهُ يا رسولَ الله.

“This person has followed us. You may allow him, if you wish, and if you wish, he will return.” He said: “O Messenger of Allah, I allow him.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is permissible for a person to invite specific number of invitees. There is nothing wrong with that.

2) There is no blame upon the host if he does not give permission to a person who accompanied the invitee; and if he asks him to go back, he should comply. These are the manners taught in the Qur’an:

{وَإِن قِيلَ لَكُمُ ٱرۡجِعُواْ فَٱرۡجِعُواْ}،

{And if it is said to you, "Go back," then go back.} However, it is noble and kind of the host to give permission to the one who has come without invitation and not ask him to go back.

3) Hospitality is legitimate and its desirability is affirmed.

104 - Chapter on eating from what is near one and reminding or disciplining someone who eats in an improper manner

740/1 - 'Umar ibn Abi Salamah (may Allah be pleased with him and his father) reported: I was a young boy under the Prophet's care, and my hand used to roam about in the dish, so he said to me:

«يَا غُلَامُ، سَمِّ اللهَ تَعَالَىٰ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ».

"O boy, mention the name of Allah, eat with your right hand, and eat from what is near you." [Narrated by Al-Bukhāri and Muslim]

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741/2 - Salamah ibn al-Akwa' (may Allah be pleased with him) reported: A man ate with his left hand in the Messenger's presence, so he said to him: "Eat with your right hand." The man said: "I cannot do that." Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: "May you not be able to do that." It was only arrogance that prevented the man from doing it, and consequently

he could not raise it (his right hand) up to his mouth afterwards. [Narrated by Muslim]

Guidance from the Hadīths:

1) It shows the Prophet's guidance in teaching his Companions on every possible occasion. Likewise, a seeker of knowledge should seize every opportunity to spread the Prophet's teachings and guidance among people.

2) It is recommended for a Muslim to eat from what is near him, unless there are various types of food.

3) It points out the punishment of the person who abandons the Sunnah deliberately and out of arrogance.

105 - Chapter on the prohibition to eat two dates and the like at a time if one is eating with a group, unless the others give permission

742/1 - Jabalah ibn Suhaym reported: "We were afflicted with a year of drought at the time of 'Abdullāh ibn al-Zubayr. We received some dates. 'Abdullāh ibn 'Umar (may Allah be pleased with him and his father) would pass by us while we were eating and he would say: 'Do not take two at a time, for indeed the Messenger of Allah (may Allah's peace and blessings be upon him) forbade taking two at a time. Then, he said: "Unless one asks for his

brother's permission.'" [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) It is forbidden to eat two items of food at a time without permission from those sharing the meal with him, for this would be injustice to the others.

2) Comprehensiveness of the Shariah that it addresses even the fine aspects of etiquette, a sign of the sublimity of the Islamic legislation.

106 - Chapter on what a person should say and do who eats and is not satisfied

743/1 - Wahshi ibn Harb (may Allah be pleased with him) reported: The Prophet's Companions said: "O Messenger of Allah, we eat and do not feel satisfied." He said: "Perhaps you eat individually." They said: 'Yes.' He said:

«فَاجْتَمِعُوا عَلَىٰ طَعَامِكُمْ، وَاذْكُرُوا اسْمَ اللهِ، يُبَارِكْ لَكُمْ فيه».

"Get together over food and mention the name of Allah, and it will be blessed for you." [Narrated by Abu Dāwūd]

Guidance from the Hadīth:

1) It is recommended for a group of people to eat from one bowl, if possible, for this will bring blessing to their food.

2) Mentioning the name of Allah upon eating brings blessing. Indeed, when the name of Allah is mentioned upon anything little, it increases, and upon anything hard, it becomes easy.

107 - Chapter on the command to eat from the side of the bowl and the prohibition to eat from its middle

It contains the Hadīth in which the Prophet (may Allah's peace and blessings be upon him) said: "and eat from what is near you." [Narrated by Al-Bukhāri and Muslim] This Hadīth was cited above.

744/1 - Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الْبَرَكَةُ تَنْزِلُ وَسْطَ الطَّعَامِ، فَكُلُوا مِنْ حَافَتَيْهِ وَلا تَأْكُلُوا مِنْ وَسْطِهِ».

"Blessing descends in the middle of the food. So eat from the sides, and do not eat from the middle." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

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Guidance from the Hadīth:

1) Eating from the middle of the food removes blessing therefrom. The proper etiquette in eating is that one should eat from the side of the bowl.

2) It shows how perfect the Prophet's guidance is in teaching the Ummah the eating etiquette. How excellent it is!

745/2 - 'Abdullāh ibn Busr (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) had a large bowl called Al-Gharrā', which needed four men to carry it. One day, when they finished the Duha (forenoon) Prayer, that bowl was brought full of bread sopped in broth, and they sat down around it. When their number increased, the Messenger of Allah (may Allah's peace and blessings be upon him) knelt down. A Bedouin said: "What sort of sitting is that!" Thereupon, the Messenger said: "Verily, Allah has made me a noble servant, not an obstinate tyrant." Then he said:

«كُلُوا مِن حَوَالَيْهَا، وَدَعُوا ذِرْوَتَهَا يُبَارَكْ فيه».

"Eat from its sides and leave its summit so that your food would be blessed." [Narrated by Abu Dāwūd, with a good Isnād]

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Words in the Hadīth:

Al-Gharrā': The bowl was called as such because of its white color.

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Guidance from the Hadīth:

1) It shows the Prophet's generosity towards his Companions and his care for them and for those sitting with him, as well as his extreme modesty.

2) Blessing lies in the middle of the food and it affects the whole food.

Benefit:

Some people commonly believe that it is Sunnah to eat while sitting like the sitting for Tashahhud. This, however, is not Prophetic Sunnah. It is only permissible for anyone who wants to do it. But people should not be obliged to follow a certain opinion or action and treat this as a Prophetic practice unless it is clearly indicated by the Sunnah.

The rule governing our following of the Prophet's Sunnah is that we do what he did, in the manner he did it, and because he did it, and that we abandon what he abandoned, in the manner he abandoned it, and because he did it.

108 - Chapter on the dislike of eating while reclining

746/1 - Abu Juhayfah Wahb ibn 'Abdullāh (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "I do not eat while reclining." [Narrated by Al-Bukhāri]

Al-Khattābi said: "Reclining here refers to a person who sits supported by a cover underneath

him and that he (the Prophet) meant that he does not sit on spreads and cushions like one who wants to eat a lot; rather, he should collect himself while sitting and only eat what satisfies his hunger." This is Al-Khattābi's opinion, and others said that a reclining person is one who leans to one side. And Allah knows best.

Guidance from the Hadīth:

1) Forbiddance to eat while reclining.

2) Reclining while eating denotes arrogance and pride, which is why the Shariah forbids this manner. Moreover, reclining causes some health problems, since the passage of food is not in a straight position. This is a material reason related to the body.

747-2 - Anas (may Allah be pleased with him) reported: "I saw the Messenger of Allah (may Allah's peace and blessings be upon him) sitting in a squat and eating dates." [Narrated by Muslim]

Sitting in a squat means sitting with the buttocks on the ground and the legs erect.

Guidance from the Hadīth:

1) It is permissible to eat while sitting in a squat.

2) One of the things that help a person to eat less is that he avoids sitting in a stable and completely comfortable position.

109 - Chapter on the desirability to eat with three fingers, desirability to lick one's fingers, and the disliking to wipe them before licking, the desirability to lick the bowl and to pick up a morsel falling from it and to eat it, and the permissibility to wipe it after licking with one's forearm or so.

748/1 - Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا أَكَلَ أَحَدُكُمْ طَعَاماً، فَلا يَمسَحْ أَصَابِعَهُ حَتَّىٰ يَلْعَقَهَا أَوْ يُلْعِقَهَا».

"When anyone of you eats food, let him not wipe his hand until he licks it or has it licked." [Narrated by Al-Bukhāri and Muslim]

749/2 - Ka'b ibn Mālik (may Allah be pleased with him) reported: "I saw the Messenger of Allah eat with three fingers, and when he finished eating, he would lick them." [Narrated by Muslim]

750/3 - Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) commanded licking the fingers and the plate and said: "You do not know where the blessing lies in your food." [Narrated by Muslim]

Guidance from the Hadīths:

1) We are urged to eat the remnants of food on our fingers. This is part of the Prophet's guidance, though it is now mostly abandoned. Fortunate are those who follow the Sunnah and prompt others to do the same, with knowledge and forbearance.

2) All goodness lies in following the Shariah and its etiquettes. As a result, one attains unlimited blessings. Allah Almighty says:

{وَإِن تُطِيعُوهُ تَهتَدُواْ}.

{And if you obey him, you will be guided.}

751/4 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا وَقَعَتْ لُقْمَةُ أَحَدِكُمْ فَلْيَأْخُذْهَا، فَلْيُمِطْ ما كان بها مِن أَذىً، ولْيَأْكُلْهَا، ولا يَدَعْها للشَّيْطَانِ، ولا يَمسَحْ يَدَهُ بالمِنْدِيلِ حتَّىٰ يَلعقَ أَصَابِعَه، فإنه لا يَدرِي في أيِّ طعامِهِ البركةُ».

"If anyone of you drops a morsel, he should pick it up, remove anything bad on it, and eat it and not leave it for the devil, nor should he wipe his hand with the napkin until he has licked his fingers, for he does not know in what portion of his food the blessing lies." [Narrated by Muslim]

752/5 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ الشَّيْطَانَ يَحضرُ أَحدَكم عِندَ كُلِّ شَيْءٍ مِنْ شَأْنِهِ، حتىٰ يَحْضُرَهُ عِندَ طَعَامِهِ؛ فَإِذا سَقَطَتْ لُقْمَةُ أَحَدِكُم فَلْيَأْخذهَا، فَلْيُمِطْ ما كانَ بها مِن أَذىً، ثُمَّ لِيَأْكُلْهَا، ولا يَدَعْهَا للشَّيْطَانِ، فإذا فَرَغَ فَلْيَلْعَقْ أَصَابِعَهُ، فإنه لا يَدْري في أيِّ طَعامِهِ تكونُ البَرَكَةُ».

"Satan is present with one of you in everything he does; he is present even when he eats food; so if anyone of you drops a morsel, he should pick it up, remove anything bad on it, and eat it and not leave it for the devil; and when he finishes, he should lick his fingers, for he does not know in what portion of his food the blessing lies." [Narrated by Muslim]

753/6 - Anas (may Allah be pleased with him) reported: Whenever the Prophet (may Allah's peace and blessings be upon him) ate food, he would lick his three fingers; and he said:

«إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُم فَلْيَأْخُذْهَا، وَلْيُمِطْ عنها الأَذَىٰ، ولْيَأْكُلْهَا، ولا يَدَعْهَا لِلشَّيْطَانِ»،

"If one of you drops a morsel, he should pick it up, remove anything bad on it, and eat it and not leave it for the devil." And he ordered us to wipe the bowl, and said:

«إِنَّكُم لا تَدْرُونَ في أيِّ طَعَامِكُم البَرَكَةُ».

"You do not know in which portion of your food the blessing lies." [Narrated by Muslim]

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Guidance from the Hadīths:

1) The Prophet (may Allah's peace and blessings be upon him) taught his Ummah the proper etiquette to follow when some food falls on the ground. This indicates that the Islamic teachings

may sometimes be at odds with people's inclinations, views, and habits.

2) This etiquette irritates the devil, as it deprives him of the fallen morsel.

3) We are encouraged to preserve the blessings we have, no matter how insignificant they may seem in the sight of people.

754/7 - Sa'īd ibn al-Hārith related that he asked Jābir (may Allah be pleased with him) about ablution after eating food cooked on fire, and he said:

«لا، قد كُـنَّا زَمَنَ النَّبيِّ صلى الله عليه وسلم لا نجدُ مِثلَ ذلك مِنَ الطعامِ إلَّا قَلِيلاً، فإذا نَحنُ وجَدناهُ، لَمْ يَكُنْ لَنَا مَنَادِيلُ إلَّا أَكُفَّنَا وسَوَاعِدَنا وأَقْدَامَنَا، ثُمَّ نُصَلِّي وَلا نتَوَضَّأُ».

"Nay; during the Prophet's life-time, we would not find such food except rarely. So, if we found it, we had no napkins except our palms, forearms, and feet. Then we would pray without making (a new) ablution." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) The Companions (may Allah be pleased with them) led ascetic lives, rarely eating delicious food cooked on fire.

2) There is nothing wrong with using napkins after licking one's fingers. This does not contradict the Companions' practice, for they did not have napkins at the time.

Benefit:

A successful preacher makes people love to follow the Prophet's Sunnah without opposing some useful practices they may currently follow. Indeed, the religion of Allah Almighty is comprehensive and suitable for every time and place.

110 - Chapter on getting together over food

755/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«طَعَامُ الاثنَينِ كافي الثَّلاثَةِ، وَطَعَامُ الثَّلاثَةِ كافي الأربعَةِ».

"Food for two persons suffices three, and food for three persons suffices four." [Narrated by Al-Bukhāri and Muslim]

756/2 - Jābir (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«طَعَامُ الوَاحِدِ يَكْفِي الاثنَيْنِ، وطَعَامُ الاثْنَيْنِ يَكْفِي الأربَعَةَ، وطعامُ الأربَعَةِ يَكْفِي الثَّمَانِيَةَ».

"Food for one person suffices two, food for two persons suffices four, and food for four suffices eight." [Narrated by Muslim]

Guidance from the Hadīths:

1) It is recommended that people get together over food, for the blessing stemming from such gathering makes the food sufficient.

2) The Shariah calls for unity and harmony and prohibits disunity and dissension, even in increasing the number of hands over food.

111 - Chapter on the etiquette of drinking, the desirability of breathing thrice outside the vessel and the dislike of breathing inside the vessel, and the desirability of giving the vessel to people in turn beginning from the right side of the first drinker

757/1 - Anas (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) used to breathe three times while drinking." [Narrated by Al-Bukhāri and Muslim]

This means he would breathe outside the vessel.

758/2 - Ibn 'Abbās (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لاَ تَشْرَبُوا وَاحِداً كَشُربِ البَعِيرِ، ولكِنِ اشْرَبُوا مَثْنىٰ وَثُلاثَ، وَسَمُّوا إذا أَنْتُمْ شَرِبْتُمْ، وَاحْمَدُوا إذا أَنْتُمْ رَفَعْتُمْ».

"Do not drink in a single gulp like a camel; rather, drink in two or three (gulps). Mention the name of Allah upon drinking, and praise Him after drinking." [Narrated by Al-Tirmidhi; he classified it as sound]

[1] The Hadīth has a weak Isnād. 759/3 - Abu Qatādah (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) forbade breathing into the vessel."

[Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) The Sunnah in drinking is that one drinks three times from the vessel, for the Prophet (may Allah's peace and blessings be upon him) said:

«هو أهنأ وأمرأ وأبرأ».

"It is more wholesome, thirst-quenching, and healthier." [Narrated by Abu Dāwūd]

2) The Shariah calls for maintaining physical health. If water is drunk all at once, it may cause some harm. Yet, if it is drunk some at a time, this is better in quenching one's thirst and further from causing harm.

760/4 - Anas ibn Mālik (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) was brought milk mixed with water. A Bedouin was sitting on his right and Abu Bakr was sitting on his left. He drank and then gave it to the Bedouin and said:

«الأَيْمَنُ فَالأَيْمَنُ».

[1] Meaning in the same vessel (one is drinking from).

"The one on the right (first) and then the next on the right." [Narrated by Al-Bukhāri and Muslim]

761/5 - Sahl ibn Sa'd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) was given a drink, and he drank from it. There was a boy on his right and old men on his left. He said to the boy: "Do you allow me to give it to these?" The boy said: "No, by Allah, O Messenger of Allah. I will not prefer anyone over myself with my share from you." So, the Messenger of Allah (may Allah's peace and blessings be upon him) put it in his hand. [Narrated by Al-Bukhāri and Muslim]

The boy was Ibn 'Abbās (may Allah be pleased with him).

Guidance from the Hadīths:

1) The Prophet (may Allah's peace and blessings be upon him) was keen to begin with the right in all his affairs, as reported by 'Ā'ishah (may Allah be pleased with her): "He used to prefer the right side in everything."

2) The Prophet (may Allah's peace and blessings be upon him) gave precedence to the less meritorious over the more meritorious, as Abu Bakr was undoubtedly more meritorious than the Bedouin. Yet, beginning with the right is the Sunnah. A fortunate person would make the

Prophet's Sunnah govern all his life and be the motive behind his speech, actions, and conditions.

Benefit:

There is a common saying among the scholars that "there should be no altruism in acts of piety", as previously quoted from Al-Nawawi (may Allah have mercy upon him). However, some verifying scholars maintained that such altruism is permissible.

In his book "Zād al-Maʻād Fi Hady Khayr al-ʻIbād", the erudite scholar Ibn al-Qayyim (may Allah have mercy upon him), in the course of listing the benefits of the battle of Taif, said: "These include the complete love felt by Abu Bakr for him... Hence, he appealed to Al-Mughīrah to let him convey to the Prophet (may Allah's peace and blessings be upon him) the good news that the delegation of Taif was coming... This indicates that it is permissible for a man to ask his brother to prefer him with regard to some pious act, and it is permissible for the other person to do so. Incorrect is the scholarly view declaring such preference impermissible. ʻĀ'ishah gave precedence to ʻUmar ibn al-Khattāb as she allowed him to be buried in her house beside the Prophet (may Allah's peace and blessings be upon him). He asked her for that... So, if someone asks someone else to give precedence to him and let him stand in the first row, this request is not disliked,

nor is granting it. If we ponder the Companions' life, we will find that they did not dislike that. Indeed, this is nothing but generosity and altruism by giving what is dearest to oneself just to make a fellow Muslim happy, show appreciation for him... and endear good things to him..." End quote [summarized].

112 - Chapter on the dislike of drinking from the bottle's mouth and explaining that this is only disliked, not prohibited

762/1 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) forbade bending the mouths of waterskins to drink directly from them."

[Narrated by Al-Bukhāri and Muslim]

763/2 - Abu Hurayrah (may Allah be pleased with him) reported:

«نَهَىٰ رسولُ الله أَن يُشْرَبَ مِن فِيِّ السِّقَاءِ أو القِرْبَةِ».

"The Messenger of Allah (may Allah's peace and blessings be upon him) prohibited drinking directly from the mouth of a waterskin." [Narrated by Al-Bukhāri and Muslim]

764/3 - Um Thābit Kabshah bint Thābit, sister of Hassān ibn Thābit, (may Allah be pleased with both of them) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) visited me and drank from the mouth of a hanging waterskin

while he was standing. So, I got up and cut off its mouth." [Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

She cut it off to keep the part that the Prophet's mouth touched, seek blessing therefrom, and protect it from degradation. This Hadīth is taken to point out the permissibility of doing so (drinking from the mouth of a waterskin), whereas the two previous Hadīths point out what is better and more perfect. And Allah knows best.

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Guidance from the Hadīths:

1) Forbiddance from tilting the mouths of waterskins and drinking from them in this state, lest there are harmful things in the water.

2) This forbiddance pertains to the act of putting one's mouth over the waterskin's mouth, for this causes stench in the vessel. But there is nothing wrong if a person pours water from the skin and then drinks it.

3) It is permissible to drink while standing, if needed. In such a case, a person does what is otherwise forbidden, because of need.

4) It is permissible to seek blessing from the Prophet's authentic relics. The Companions (may Allah be pleased with them) were keen to retain his

relics and belongings to seek blessing therefrom. As for other people, no blessing should be sought from their bodies or relics. This trait exclusively belongs to the Prophet (may Allah's peace and blessings be upon him) in light of his status as a Messenger of Allah.

113 - Chapter on the dislike of blowing into drink

765/1 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) prohibited blowing in one's drink. A man said: "Sometimes I see a speck in the vessel. What should I do then?" He replied: "Spill it." Then, the man said: "My thirst is not quenched with one gulp." He said: "Then remove the cup from your mouth (in between three gulps, and take a breath)." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

766/2 - Ibn 'Abbās (may Allah be pleased with him and his father) reported: "The Prophet (may Allah's peace and blessings be upon him) forbade breathing into the vessel or blowing in it." [Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

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Guidance from the Hadīths:

1) The Islamic Shariah is perfect in all aspects, even in the fine details concerning the etiquette of eating and drinking.

2) The forbiddance to blow into the vessel, lest harmful things come out. So, this instruction is aimed at protecting health and warding off harms. Is there a legislation more sublime than Islam?!

114 - Chapter on permissibility to drink while standing and clarifying that it is better and more perfect to drink while sitting

It contains the Hadīth reported by Kabshah cited above.

767/1 - Ibn ʻAbbās (may Allah be pleased with him and his father) reported: "I gave the Prophet (may Allah's peace and blessings be upon him) to drink from Zamzam, and he drank while standing." [Narrated by Al-Bukhāri and Muslim]

768/2 - Al-Nazzāl ibn Sabrah (may Allah be pleased with him) reported: ʻAli came to me at Bāb al-Rahbah and drank while standing; and he said:

«وإِنِّي رَأَيْتُ رَسولَ الله صلى الله عليه وسلم فَعَلَ كَما رَأَيْتُمُونِي فَعَلْتُ».

"I saw the Messenger of Allah (may Allah's peace and blessings be upon him) do what you have seen me do." [Narrated by Al-Bukhāri]

769/3 - Ibn ‘Umar (may Allah be pleased with him and his father) reported: “During the Prophet’s lifetime, we would eat while walking and would drink while standing.” [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

770/4 - ‘Amr ibn Shu‘ayb related from his father that his grandfather reported: “I saw the Messenger of Allah (may Allah’s peace and blessings be upon him) drink while sitting and while standing.” [Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

Al-Rahbah is an expanse of land. Here in the Hadīth, it refers to Al-Rahbah of Kūfa.

Guidance from the Hadīths:

1) It is permissible to drink while standing in case of need, like in crowded places or when the source of water is high, as is the case in the preceding Hadīth reported by Kabshah bint Thābit (764).

2) If a scholar finds that people avoid something and he knows that it is permissible, he should clarify to them the correct ruling on this matter.

771/5 - Anas (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) prohibited that a man should drink while standing.” Qatādah said: “We asked Anas: ‘What about eating?’ He replied: ‘This

is worse - or more malicious.'" [Narrated by Muslim]

In another version: "The Prophet (may Allah's peace and blessings be upon him) disapproved drinking while standing."

772/6 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لاَ يَشْرَبَنْ أَحَدٌ مِنكُمْ قَائِماً، فَمنَ نَسِيَ فَلْيَسْتَقِئ».

"None of you should drink while standing, and whoever forgets, let him induce vomit." [Narrated by Muslim]

Guidance from the Hadīths:

1) The forbiddance of drinking while standing denotes actual prohibition; yet a prohibited thing may be done sometimes because of need.

2) The Prophet's command that a man should induce vomit indicates that it is strongly prohibited to drink while standing.

Note:

What the author (may Allah have mercy upon him) said in Chapter "the permissibility to drink while standing and clarifying that drinking while sitting is better and more perfect" does not agree with the apparent meaning of the reported texts. In fact, the Prophet (may Allah's peace and blessings be upon him) only drank while standing because of need. Hence, it is permissible to drink while

standing when needed. On the other hand, there are numerous Hadīths giving stern warnings about drinking while standing, including

Hadīths cited by the author - “He forbade drinking while standing”; “He disapproved drinking while standing”; and “None of you should drink while standing, and whoever forgets, let him induce vomit” - and other Hadīths in which the Prophet (may Allah’s peace and blessings be upon him) commanded drinking while sitting. As part of a long Hadīth, he said to Abu Hurayrah (may Allah be pleased with him): “Sit down and drink.” So, based on the various forms of prohibition of drinking while standing and the emphatic command to drink while sitting, it becomes clear that we are required to drink while sitting, except if the situation necessitates otherwise, like being in a crowded place or it is not possible to sit down. And Allah knows best. In Fat'h al-Bāri Sharh Sahīh al-Bukhāri, for Ibn hajar al-‘Asqalāni summarized this issue in the following verses:

(the reward of) following the Sunnah of the Prophet

When you drink, sit down, so you will win.

But that was only to denote permissibility

They authentically reported that he drank while standing

115 - Chapter of the desirability that a person who gives people to drink be the last one to drink

773/1 - Abu Qatādah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«سَاقِي الْقَوْمِ آخِرُهُمْ شُرْباً».

"The one who gives people to drink should be the last to drink." [Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) A person ought to serve his fellow Muslims and give them to drink, and he should be the last one to drink, thus preferring them over himself.

2) The Shariah urges its followers to train themselves to be patient and to be humble towards others.

116 - Chapter on the permissibility to drink from all types of pure vessels except gold and silver, and to drink from the river and other sources directly without a bottle or using the hand, and the prohibition of using gold and silver vessels for drinking, eating, purification, or any other purposes

774/1 - Anas (may Allah be pleased with him) reported: It was the time for prayer, and those

whose houses were near got up and went to their people (to perform ablution), and there remained some people (sitting). Then, a painted stove pot containing water was brought to the Messenger of Allah (may Allah's peace and blessings be upon him). The pot was small, not broad enough for one to spread one's hand in; yet all the people performed ablution. They asked Anas: "How many persons were you?" He replied: "We were eighty or more." [Narrated by Al-Bukhāri and Muslim; this is the version narrated by Al-Bukhāri]

In another version by Al-Bukhāri and Muslim: The Prophet (may Allah's peace and blessings be upon him) asked for water and a broad tumbler with a not-so-deep base containing a small quantity of water was brought to him. He put his fingers in it. Anas further said: "I saw the water springing out from amongst his fingers. I estimated that the people who performed ablution with it numbered between seventy to eighty."

775/2 - 'Abdullāh ibn Zayd (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) came and we brought to him water from a brass tumbler, and he performed ablution." [Narrated by Al-Bukhāri]

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Guidance from the Hadīths:

1) It is permissible to perform ablution or bathe from the water in a pot, a tumbler, wood, stones, or brass. All vessels are fundamentally lawful and pure.

2) It shows one of the Prophet's miraculous actions, as the amount of water increased and sprang out from between his fingers.

776/3 - Jābir (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) visited the house of a man of the Ansār with one of his Companions and said to him:

«إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ هذه اللَّيْلَةَ في شَنَّةٍ وَإِلَّا كَرَعْنَا».

"If you have some water in the waterskin left over from last night, give it to us for drinking; otherwise, we shall drink from some stream directly." [Narrated by Al-Bukhāri]

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Guidance from the Hadīth:

1) It shows how the Shariah is easy and flexible when it comes to the manner of drinking.

2) Everything Allah Almighty has created on earth is fundamentally lawful, unless otherwise established by a proof.

777/4 - Hudhayfah (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) forbade us from wearing brocade or silk and drinking out of gold or silver vessels and said:

«هِيَ لَهُمْ فِي الدُّنْيَا، وَهِيَ لَكُمْ فِي الآخِرَةِ».

"They are for them in the worldly life, and they are for you in the Hereafter." [Narrated by Al-Bukhāri and Muslim]

778/5 - Um Salamah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الَّذِي يَشْرَبُ فِي آنِيَةِ الفِضَّةِ إِنَّما يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ».

"He who drinks in a silver utensil is only swallowing in his stomach fire from Hell." [Narrated by Al-Bukhāri and Muslim]

In a version by Muslim: "He who eats or drinks in a silver or gold utensil..."

In another version by him: "He who drinks in a silver or gold utensil is only swallowing in his stomach fire from Hell."

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Guidance from the Hadīths:

1) It is prohibited to drink in a gold or silver vessel; and it is also prohibited to use them for food. The Prophet (may Allah's peace and blessings be

upon him) explained the reason behind the prohibition, saying: “They are for them in the worldly life, and they are for you in the Hereafter.”

2) It is prohibited for men to wear silk or brocade, for this is typical of the disbelievers. That is why the Shariah called for distinction between the clothes of the servants of Allah, the Most Merciful, and those of the servants of Satan.

3) Glad tidings are given to the believers who comply with the commands of Allah Almighty and His Messenger that they shall enter Paradise.

Book of Clothing

117 - Chapter on the desirability of white clothing; the permissibility of red, green, yellow, and black clothes; and the permissibility of clothes made of cotton, linen, hair, wool, etc., except silk

Allah Almighty says:

{يَٰبَنِيٓ ءَادَمَ قَد أَنزَلنَا عَلَيكُم لِبَاسا يُوَٰرِي سَوءَٰتِكُم وَرِيشا وَلِبَاسُ ٱلتَّقوَىٰ ذَٰلِكَ خَير}

{O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best.} [Al-A‘rāf: 26] He also says:

{وَجَعَلَ لَكُم مِّنَ ٱلجِبَالِ أَكنَٰنا وَجَعَلَ لَكُم سَرَٰبِيلَ تَقِيكُمُ ٱلحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأسَكُم}

{And He has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments which protect you in your battle.} [Al-Nahl: 81]

Guidance from the verses:

1) Out of His wisdom, Allah Almighty made human beings in need of clothing to cover their outward ‘Awrah (private parts) and in need of the clothing of piety to cover their inward ‘Awrah, i.e. their sins. So, our Lord mentions two types of clothing, one is outward and material and the other is inward and moral.

2) The material clothing is of two types: one is necessary, which is used to cover the ‘Awrah, and the other is complementary, which is worn for adornment.

3) The clothing of piety, which is the moral one, is better and longer lasting than the material clothing. A person, therefore, should take care of the clothing of piety and adorn and beautify it.

779/1 - Ibn ‘Abbās (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«الْبَسُوا مِنْ ثِيَابِكُمُ البَيَاضَ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ».

“Wear white clothes, for they are among the best of your clothes; and use them for shrouding your dead.” [Narrated by Abu Dāwūd and Al-Tirmidhi,

who classified it as Hasan Sahīh (sound and authentic)]

780/2 - Samurah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الْبَسُوا البَيَاضَ، فإنَّهَا أَطهَرُ وأَطْيَبُ، وكَفِّنُوا فِيها مَوْتَاكُمْ».

"Wear white clothes, for they are purer and better, and use them as shrouds for your dead." [Narrated by Al-Nasā'i and Al-Hākim, who classified it as authentic]

Guidance from the Hadīths:

1) The best clothes are the white ones. They are purer and more pleasant, and they give brightness and indicate the purity of this Ummah and its members, as well as its creed. Indeed, clothing has impact on those who wear it.

2) We should take care of how we shroud the dead, given their inviolability.

781/3 - Al-Barā' (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) was of medium stature. I saw him wearing a red mantle. I have never seen anything more graceful than that." [Narrated by Al-Bukhāri and Muslim]

782/4 - Abu Juhayfah Wahb ibn 'Abdullāh (may Allah be pleased with him) reported: "I saw the Prophet (may Allah's peace and blessings be upon him) in Al-Abtah when he was in a red leather tent.

Bilāl stepped out with ablution water (that was left over from the Prophet's ablution). There were people who managed to get some of it (seeking its blessing), whereas others just received a sprinkle of it. Then, the Prophet (may Allah's peace and blessings be upon him) came out wearing a red garment. It is as if I am looking right now at the whiteness of his legs. He performed ablution and Bilāl called the Adhān. I kept watching the movement of his mouth (as he turned) to this side and that side and he said to the right and to the left: 'Come to prayer, come to success'. Then, a (walking) stick was fixed for him (in the ground). He stepped forward and prayed, and dogs and donkeys would pass in front of him, and they were not prevented." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Al-Abtah is a spacious area in Makkah, a mile away from Mina. It is modern-day Al-Ma'abdah district.

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Guidance from the Hadīths:

1) It is permissible to wear red clothing and pray while wearing it, provided it is not purely red.

2) It is permissible to use red tents, for the Prophet's tent was made of red skin.

Benefit:

In Zād al-Maʿād fi Hady Khayr al-ʿIbād, Ibn Qayyim al-Jawziyyah (may Allah have mercy upon him) said: "The Prophet (may Allah's peace and blessings be upon him) wore a red mantle, which necessarily consisted of an upper garment and a lower one. So, it is wrong to think that the Prophet's mantle was strictly red, not mixed with another color. Indeed, the red mantle was woven out of red and black threads. It is called red because of the red threads in it. In fact, pure red is strictly forbidden. It is narrated in Sahīh Al-Bukhāri that the Prophet (may Allah's peace and blessings be upon him) prohibited the use of red saddle cloths. As for the permissibility of wearing red clothing, this is debatable. But it is known to be very disliked. How would anyone imagine that the Prophet (may Allah's peace and blessings be upon him) did wear clothing in blood red color!

783/5 - Abu Rimthah At-Taymi (may Allah be pleased with him) reported: "I saw the Messenger of Allah (may Allah's peace and blessings be upon

him) wearing two green garments." [Narrated by Abu Dāwūd and Al-Nasā'i, with an authentic Isnād]

784/6 - Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) entered Makkah on the day of its conquest while wearing a black turban. [Narrated by Muslim]

785/7 - Abu Sa'īd 'Amr ibn Hurayth (may Allah be pleased with him) reported: "It is as if I am looking at the Prophet (may Allah's peace and blessings be upon him) while he was wearing a black turban, and he let its ends hang between his shoulders." [Narrated by Muslim]

In another version by him: The Prophet (may Allah's peace and blessings be upon him) delivered a speech while wearing a black turban.

Guidance from the Hadīths:

1) It is permissible to wear green and black clothes, though white clothing is better.

2) It is permissible to wear a black turban during sermons and other activities, without making it a habit. The persistent wearing of black clothing has become a slogan for some groups opposing the Sunnah.

786/8 - 'Ā'ishah (may Allah be pleased with her) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) was shrouded in three pieces of white Yemenite cotton sheets. They

did not include a shirt or a turban." [Narrated by Al-Bukhāri and Muslim]

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787/9 - She also reported: "One early morning, the Messenger of Allah (may Allah's peace and blessings be upon him) went out wearing a garment with a pattern of camel saddles on it, made of black hair." [Narrated by Muslim]

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788/10 - Al-Mughīrah ibn Shu'bah (may Allah be pleased with him) reported: "One night, I was traveling with the Prophet (may Allah's peace and blessings be upon him). He asked me: 'Do you have any water with you?' I replied: 'Yes.' So, he got off his camel and walked away till he disappeared in the darkness of the night. Then, he came back and I poured water for him from the waterskin. He washed his face and hands while wearing a woolen cloak from which he could not take his arms out. So, he took them out from underneath the cloak. Then, he washed his forearms and wiped over his head. I got down to take off his leather socks, but he said: 'Leave them, for I have performed ablution before putting them on,' and he wiped over them." [Narrated by Al-Bukhāri and Muslim]

In another version: "wearing a Syrian cloak with tight sleeves."

In yet another version: This happened during the battle of Tabūk.

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Guidance from the Hadīths:

1) Description of the Prophet's shroud.

2) It is better to shroud the dead in white clothing, if possible; and neither a shirt nor a turban should be included in the shroud.

3) It is permissible to wear black clothing, but without restricting that to a particular time or occasion, as people usually do in gatherings to mourn the dead or in formal ceremonies.

4) There is an Islamic dispensation for a person who has put on leather socks or regular socks while in a state of ablution to wipe over them when he performs a new ablution. That is better than taking them off and washing his feet.

5) It is permissible to assist someone with his ablution and to seek help from others for ablution.

118 - Chapter on the desirability of wearing Qamīs

789/1 - Um Salamah (may Allah be pleased with her) reported: "The most beloved clothing to the Messenger of Allah (may Allah's peace and blessings be upon him) was the Qamīs (long shirt)." [Narrated by Abu Dāwūd and Al-Tirmidhi who classified it as Hasan Sahīh (sound and authentic)]

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Guidance from the Hadīth:

1) It is recommended to wear a Qamīs, for the Prophet (may Allah's peace and blessings be upon him) used to wear it, and this was the most favorite clothing to him.

2) It is the Prophet's guidance to wear what is more concealing of the 'Awrah.

119 - Chapter on the description of the length of the Qamīs, sleeves, waist-wrapper, and ends of the turban, and the prohibition of making any of these too long by way of boastfulness, and the dislike of doing so without boastfulness

790/1 - Asmā' bint Yazīd al-Ansāriyyah (may Allah be pleased with her) reported:

«كان كُمُّ قمِيصِ رسولِ الله صلى الله عليه وسلم إلىٰ الرُّسْغِ».

"The sleeves of the Prophet's Qamīs reached down to his wrists." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

[1] **The Hadīth has a weak Isnād.**

Guidance from the Hadīth:

[1] 1) It demonstrates the Prophet's guidance with regard to the length of the sleeve; that it reaches the wrist.

2) The fortunate believer is the one who follows the Prophet's example in all his affairs, including the form and size of clothing.

791/2 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ لَمْ يَنْظُرِ اللهُ إليه يَوْمَ القِيَامَةِ»،

"If anyone drags his garment out of pride, Allah will not look at him on the Day of Judgment." Abu Bakr (may Allah be pleased with him) said: "O Messenger of Allah, one side of my waist-wrapper hangs low if I do not keep tightening it." The Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّكَ لَسْتَ مِمَّنْ يَفْعَلُهُ خُيَلَاءَ».

"You are not one of those who do that out of pride." [Narrated by Al-Bukhāri; partially narrated by Muslim]

792/3 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يَنْظُرُ اللهُ يَوْمَ الْقِيَامَةِ إِلىٰ مَنْ جَرَّ إِزَارَهُ بَطَراً».

"On the Day of Judgment, Allah will not look at one who drags his lower garment out of arrogance." [Narrated by Al-Bukhāri and Muslim]

793/4 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الإزار ففِي النَّار».

"The part of the lower garment that hangs below the ankles is in Hellfire." [Narrated by Al-Bukhāri]

794/5 - Abu Dharr (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«ثلاثةٌ لا يُكَلِّمُهُمُ اللهُ يَوْمَ القِيامةِ، ولا يَنْظُرُ إِلَيْهم، وَلا يُزَكِّيهِمْ، وَلهُم عَذَابٌ أَلِيمٌ» قَال: فَقَرأها رسولُ الله صلى الله عليه وسلم ثلاث مِرَارٍ. قال أبو ذرّ: خابُوا وخَسِرُوا، مَنْ هُمْ يَا رَسول الله؟ قال: «المُسْبِلُ، والمنَّانُ، وَالمُنَفِّقُ سِلْعَتَهُ بِالحَلفِ الكاذِبِ».

"There are three to whom Allah will neither speak on the Day of Resurrection nor will He look at them nor purify them, and they will be severely tormented." When he repeated this (statement) thrice, Abu Dharr said: "They are doomed and destroyed! Who are they, O Messenger of Allah?" He said: "One whose lower garment trails; one who reminds others of his favors to them; and one who promotes sale of his business by taking false oaths." [Narrated by Muslim]

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Guidance from the Hadīths:

1) In relation to letting the garment trail, people fall under two categories:

First: Those who drag their garment out of pride. Second: Those who let their garment hang below the ankles, without pride.

2) A person who drags his garment out of pride shall receive four punishments: Allah will not talk to him on the Day of Judgment, nor will He look at him (a look of mercy), nor will He purify him, and he will have a painful torment.

3) Letting one's garment trail without pride is a major sin, as a person who does so is threatened with entering Hellfire.

795/6 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الإِسْبَالُ فِي الإِزَارِ وَالقَمِيصِ وَالعِمَامَةِ، مَنْ جَرَّ شَيْئاً خُيَلاءَ لَمْ يَنْظُرِ اللهُ إِلَيهِ يَوْمَ الْقِيَامَةِ»

"Hanging down (the garment) applies to the lower garment, Qamīs, or turban. Whoever lets something (of his clothing) drag out of pride, Allah will not look at him on the Day of Resurrection." [Narrated by Abu Dāwūd and Al-Nasā'i, with an authentic Isnād]

Guidance from the Hadīth:

Hanging down does not apply to lower garments only, but it also includes shirts and turbans. So, the sleeve should go down to the wrist, the lower garment should not go beyond the ankles, and the

turban should not have lengthy ends. All of these may denote arrogance.

2) It demonstrates a stern warning to those who drag their clothing out of arrogance.

796/7 - Jābir ibn Sulaym (may Allah be pleased with him) reported: I saw a man whose opinion was accepted by the people, and whatever he said, they submitted to it. I asked: "Who is he?" They said: "This is the Messenger of Allah (may Allah's peace and blessings be upon him)." I said: "On you be peace, O Messenger of Allah," twice. He said:

«لا تَقُل عَليكَ السَّلامُ، عَلَيْكَ السَّلامُ تَحِيَّةُ المَوْتَىٰ، قُل: السَّلامُ عَلَيْكَ»

"Do not say: 'On you be peace,' for 'on you be peace' is a greeting to the dead. Say instead: 'Peace be upon you'." I said: "Are you the Messenger of Allah?" He said:

«أنَا رسول الله، الذي إذا أَصَابَكَ ضُرٌّ فَدَعَوْتَهُ كَشَفَهُ عَنْكَ، وَإذا أَصَابَكَ عَامُ سَنَةٍ فَدَعَوْتَهُ أَنبَتَها لكَ، وإذا كُنتَ بِأَرْضٍ قَفْرٍ أَوْ فَلاةٍ، فَضَلَّت رَاحِلَتُكَ، فَدَعَوْتَه رَدَّهَا عَلَيْكَ»

"I am the Messenger of Allah Whom you call when a calamity befalls you and He will remove it; when you suffer from drought and you call Him, He will grow food for you; and when you are in a desolate land or in a desert and your camel strays and you call Him, He will return it to you." I said: "Give me some advice." He said: "Do not verbally abuse anyone." I did not abuse a freeman, a slave, a camel, or a sheep thenceforth.

«وَلاَ تَحقِرَنَّ مِنَ المَعرُوفِ شَيْئاً، وأَنْ تكلِّم أخاكَ وأنْتَ مُنْبَسِطٌ إليهِ وجهُكَ، إنَّ ذلكَ مِنَ المَعرُوفِ، وارفَعْ إزَارَكَ إلىٰ نِصْفِ السَّاقِ، فَإن أَبَيتَ فَإلىٰ الكَعبَين، وإيَّاكَ وإسْبَالَ الإزَارِ؛ فَإنَّها مِن المَخِيلَةِ، وإنَّ اللهَ لا يحِبُّ المَخِيلَةَ، وإنِ امْرؤٌ شَتَمَكَ وَعَيَّرَكَ بِمَا يَعْلَمُ فيكَ فَلا تُعَيِّرْهُ بما تَعلَم فيهِ، فإنَّمَا وَبَالُ ذلكَ عَليهِ».

He said: “Do not belittle any good deed, and when you speak to your brother, show him a cheerful face. This is a good deed. Have your lower garment halfway down your shin; if you cannot do that, then let it go down to the ankles. Beware of trailing the lower garment, for it is conceit and Allah does not like conceit. And if a man abuses and shames you for something which he finds in you, do not shame him for something which you find in him; he will bear the evil consequences for it.” [Narrated by Abu Dāwūd and Al-Tirmidhi with an authentic Isnād; Al-Tirmidhi classified it as Hasan Sahīh (good and authentic)]

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Guidance from the Hadīth:

1) It is obligatory to refer to Allah Almighty and His Messenger for judgment in every matter; and it is prohibited not to comply with their judgment.

2) According to the Sunnah, the greeting to both the living and the dead is one and the same. As for the prohibition reported in the Hadīth over saying "on you be peace" to living people, this is because it was the greeting to the dead during the pre-Islamic period of ignorance.

3) A believer's lower garment should be down to the middle of his shank. And if he likes to make it longer, it can go down to the ankle, not lower, for this would constitute Isbāl.

4) A person should always be humble in his clothing, gait, appearance, and all his conditions. Indeed, Allah Almighty elevates the one who shows humility to Him.

5) Whoever complies with these etiquettes which the Prophet (may Allah's peace and blessings be upon him) taught his Ummah will get two benefits:

First: He thus obeys the Prophet's command, which is a reason for guidance: {and if you obey him, you will be guided.}

Second: He assumes noble manners and puts on good appearance through observing these Islamic ethics, by which Muslims are characterized.

A precious benefit:

His words "I am the Messenger of Allah Whom you call when a calamity befalls you and He removes it..." mean that we should refer all matters

to Allah Almighty, for goodness and evil and benefit and harm lie in His hand. No one should have the illusion that these words refer to the Prophet himself. This would be an error, which is further affirmed by the general proofs about the obligation to leave all affairs to the Almighty Lord. In another version of this Hadīth narrated by Imam Ahmad: "I said: 'O Messenger of Allah, to what do you call?' He said: 'I call to Allah alone, Who, if you are afflicted with some harm and supplicate to Him, will remove it from you.'"

797/8 - Abu Hurayrah (may Allah be pleased with him) reported: While a man was performing prayer with his lower garment reaching below his ankles, the Messenger of Allah (may Allah's peace and blessings be upon him) said to him: "Go and perform ablution." The man went and performed ablution and then came back. Again, he said to him: "Go and perform ablution." A man said: "O Messenger of Allah, why did you ask him to perform ablution and then you kept silent about him (without saying the reason)?" He replied:

«إِنَّه كانَ يُصَلِّي وهو مُسبِلٌ إزَارَهُ، وإنَّ اللهَ لا يَقْبَلُ صَلاةَ رَجُلٍ مُسبِلٍ».

"He was praying with his lower garment reaching below his ankles, and, verily, Allah does not accept the prayer of a man whose garment reaches below the ankles." [Narrated by Abu Dāwūd with a sound Isnād that meets the conditions of Muslim]

[1] **The Hadīth has a weak Isnād.**

Guidance from the Hadīth:

2) A stern warning is issued to one who wears his garment below the ankles.

Benefit:

The prayer of a person wearing his garment below the ankles is valid, yet he is sinful. This is because the prohibition is general, in prayer and outside it. So, this sin does not affect prayer in particular. However, a person should fear Allah Almighty and not use His favors as a means for incurring His anger. The fortunate believer is the one who follows the Prophet's example and observes his commands and prohibitions.

798/9 - Qays ibn Bishr al-Taghlibi related: My father, who attended the company of Abu al-Dardā', recounted to me: There was a man in Damascus who was a Companion of the Prophet (may Allah's peace and blessings be upon him). He was called Ibn al-Hanzhaliyyah. He was a lonesome person and would rarely spend time in the company of people. He would spend most of his time in performing prayer, and when he finished, he would engage in glorification of Allah and Takbīr, till he would go home. He passed by us one day when we were sitting with Abu al-Dardā'. The latter said to him: "Tell us something which will benefit us and

[1] 1) It is a duty to rectify wrong things through wisdom and good admonition.

not harm you." He said: "The Messenger of Allah (may Allah's peace and blessings be upon him) sent a detachment. When they returned, one of them came to the gathering in which the Messenger was present and said to his neighbor during the conversation: 'I wish you had seen us when we encountered the enemy. So-and-so took up his spear, struck, and said: "Take this from me and I am the Ghifāri boy." Now, what do you think of this?' The neighbor said: 'I think that he lost his reward because of boasting.' He said: 'I see no harm in it.' They began to exchange arguments till the Prophet heard them and said: 'Glory be to Allah! There is no harm that he be rewarded and praised.'" I noticed that Abu al-Dardā' was so pleased to hear this remark and, raising his head, began to repeat: "Have you heard the Messenger say this?" Ibn al-Hanzhaliyyah said: "Yes." He kept asking him the same question and he continued to repeat the answer to him that I thought he was going to kneel down.

Ibn al-Hanzhaliyyah happened to pass by us another day and Abu al-Dardā' said to him: "Tell us something which will benefit us and not harm you." He said: "The Messenger of Allah (may Allah's peace and blessings be upon him) told us: 'He who spends to purchase a horse (for Jihad) is like one who extends his hand for spending in charity without withdrawing it.'"

He passed by us another day and Abu al-Dardā' said to him: "Tell us something which might benefit us and not harm you." He said: "The Messenger of Allah (may Allah's peace and blessings be upon him) once said: 'Khuraym al-Asadi is an excellent man were it not for his long hair and his lower garment which is hanging down.' When Khuraym heard what the Prophet had said about him, he hurriedly took a razor and trimmed his long hair up to his ears and raised his lower garment half way up his shanks."

On another occasion, he passed by us and Abu al-Dardā' said to him: "Tell us something that will benefit us and not harm you." He said that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say, while coming back from an expedition: "You are returning to your brothers, so set your saddles and clothes in order so that you look tidy and graceful. Indeed, Allah does not like obscenity and ugliness."

[Narrated by Abu Dāwūd with a sound Isnād, except for Qays ibn bishr whom scholars differed about. Muslim narrated from him]

[1] **The Hadīth has a weak Isnād.**

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Guidance from the Hadīth:

1) There is nothing wrong with a believer boasting before the enemy about something which is religiously permissible to do. This vexes the enemies, which is commendable.

2) The Companions (may Allah be pleased with them) readily complied with the Prophet's commands and instructions. So, imitating them is a sign of true faith.

3) A person should observe himself in all matters, even with regard to the appearance of his clothing. Indeed, the Muslim Ummah should be distinct from all other communities.

4) Shortening clothes in a way consistent with the Sunnah does not make them less beautiful. On the contrary, the Shariah calls for adornment and beautification in a manner that accords with Islamic teachings.

Note:

This wording of the Hadīth is weak. But the Prophet's statement "Allah does not like obscenity and ugliness" was narrated by Muslim and reported by 'Ā'ishah (may Allah be pleased with her). It reads: The Prophet (may Allah's peace and blessings be upon him) came to some Jews, who said: "As-Sām (death) be upon you, O Abu al-Qāsim." Thereupon, he said: "And upon you!" 'Ā'ishah (may Allah be pleased with her) said:

“Death and disgrace be upon you!” Whereupon, the Prophet (may Allah’s peace and blessings be upon him) said: “O ‘Ā’ishah, do not be obscene, for indeed Allah does not like obscenity and ugliness.” Then, this verse was revealed: {And when they come to you, they greet you with that [word] by which Allah does not greet you...}.

799/10 - Abu Sa‘īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إِزْرَةُ الْمُسْلِمِ إِلىٰ نِصْفِ السَّاقِ، وَلاَ حَرَجَ ـ أَوْ لا جُنَاحَ ـ فيما بَيْنَهُ وَبَيْنَ الكَعْبَيْنِ، فَما كانَ أَسْفَلَ مِنَ الكَعْبَيْنِ فَهُوَ في النَّارِ، ومَنْ جَرَّ إِزارَهُ بَطَراً لَمْ يَنْظُرِ اللهُ إِلَيْهِ».

“The Muslim’s lower garment should be half way down the shank. There is no harm (if it reaches) between that and the ankles. However, what is below the ankles will be in Hellfire. Whoever trails his lower garment out of arrogance, Allah will not look at him.” [Narrated by Abu Dāwūd, with an authentic Isnād]

`800/11 - Ibn ‘Umar (may Allah be pleased with him and his father) reported: My lower garment was trailing as I passed by the Messenger of Allah (may Allah’s peace and blessings be upon him), so he said:

«يَا عَبْدَ اللهِ، ارْفَعْ إِزَارَكَ»،

“O ‘Abdullāh, tug up your lower garment.” I tugged it up and he told me to tug it up more. I tugged it up more then tugged it up further, whereupon some

people asked: “To what extent?” He said: “To the middle of the shanks.” [Narrated by Muslim]

801/12 - He also reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مَنْ جَرَّ ثَوْبَهُ خيلاء لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ القِيَامَةِ».

“If anyone drags his garment out of pride, Allah will not look at him on the Day of Judgment.”

So Um Salamah asked: “What should women do with the hem of their clothes?” He replied: “Let them lower them a hand span.” She said: “But their feet would still remain exposed.” He said: “Let them lower them the length of a forearm, but not more than that.” [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīths:

1) Whoever lets his garment trail below the ankles has committed a serious violation, whether he does it out of arrogance or not, given the stern warning issued about this act.

2) A woman’s feet are ‘Awrah, both in prayer and outside it. She should wear clothing that covers her ‘Awrah.

3) The female Companions (may Allah be pleased with them) were very modest. A case in point is the mother of the believers, Um Salamah, who feared that part of women’s ‘Awrah could be revealed, and so she wanted more concealment.

This is a far cry from the display of beauty by some Muslim women today!

Benefit:

The distinction the author (may Allah have mercy upon him) made between Isbāl with and without pride does not agree with the explicit texts prohibiting this act in general. Apparently, the difference in these texts is merely related to the punishment for Isbāl. As for the ruling, both are prohibited, though they differ in the degree of prohibition. And Allah knows best.

120 - Chapter on the desirability of abandoning elegant clothes out of humbleness

In Chapter "the merit of hunger and austere life", we have cited statements related to this chapter.

802/1 - Mu'ādh ibn Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ تَرَكَ اللِّبَاسَ تَواضعاً لله، وَهُوَ يَقْدِرُ عَلَيْهِ، دَعَاهُ الله يَوْمَ القِيَامَةِ عَلىٰ رُؤُوسِ الخَلائِقِ، حتَّىٰ يُخَيِّرَهُ مِنْ أَيِّ حُلَلِ الإيمانِ شَاءَ يَلْبَسُهَا».

"Whoever gives up wearing elegant expensive clothes out of humbleness with Allah, while he can afford it, Allah will call him on the Day of Judgment before all people and let him choose whichever of the garments of faith he would like to wear." [Al-Tirmidhi; he classified it as sound]

Guidance from the Hadīth:

1) A person should wear clothing that suits the situation. If he is in the gathering of people wearing simple clothing, it is incumbent upon him to give up elegant clothes out of humility before Allah Almighty and being considerate of the feelings of those around him. But if he is in the company of rich and elegantly-dressed people, he can wear similar clothes.

2) Allah Almighty undertakes to adorn those who abandon adornment out of humbleness to Him and renouncement of worldly pleasures. Verily, the reward is of the same type of the deed.

121 - Chapter on the desirability of wearing average clothing, not only modest clothing without need or an Islamic purpose

803/1 - ‘Amr ibn Shu‘ayb related from his father that his grandfather reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«إِنَّ اللهَ يُحِبُّ أَنْ يَرىٰ أَثَرَ نِعْمَتِهِ عَلَىٰ عَبْدِه».

“Verily, Allah likes to see the effect of His favor upon His servant.” [Al-Tirmidhi; he classified it as sound]

Guidance from the Hadīth:

1) A person should adopt moderateness in all things, including his clothing, food, and drink, without showing ingratitude to Allah's favors.

2) Indeed, Allah Almighty likes to see the effect of His favor upon His servants, be it wealth or knowledge; otherwise, this would be concealment of Allah's favors.

122 - Chapter on the prohibition of men wearing silk or sitting or reclining upon it and its permissibility for women to wear it

804/1 - 'Umar ibn al-Khattāb (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لاَ تَلْبَسُوا الحَرِيرَ؛ فَإِنَّ مَنْ لَبِسَهُ في الدُّنْيَا لَمْ يَلْبَسْهُ في الآخِرَةِ».

"Do not wear silk, for whoever wears it in this world will not wear it in the Hereafter." [Narrated by Al-Bukhāri and Muslim]

805/2 - He also reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«إِنَّما يَلْبَسُ الحَرِيرَ مَنْ لاَ خَلاَقَ لَهُ».

"Indeed, silk is worn by he who has no share (in the Hereafter)." [Narrated by Al-Bukhāri and Muslim]

In a version by Al-Bukhāri: "by he who has no share in the Hereafter."

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806/3 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ لَبِسَ الحَرِيرَ في الدُّنْيا لَمْ يَلْبَسْهُ في الآخِرَةِ».

"Whoever wears silk in the life of this world will not wear it in the Hereafter." [Narrated by Al-Bukhāri and Muslim]

807/4 - 'Ali (may Allah be pleased with him) reported: I saw the Prophet (may Allah's peace and blessings be upon him) taking silk and holding it in his right hand and taking gold and holding it in his left hand, and then he said:

«إنَّ هَذَيْنِ حَرَامٌ عَلىٰ ذُكُورِ أُمَّتي».

"These two are prohibited for males in my Ummah." [Narrated by Abu Dāwūd, with a sound Isnād]

808/5 - Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«حُرِّمَ لِبَاسُ الحَرِيرِ وَالذَّهَبِ عَلىٰ ذُكُورِ أُمَّتي، وَأُحِلَّ لإناثِهِمْ».

"Wearing silk and gold is prohibited for the males of my Ummah and permissible for their females." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

809/6 - Hudhayfah (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) prohibited us from drinking in gold or silver vessels or eating in them

and from wearing silk or brocade or sitting on them." [Narrated by Al-Bukhāri]

Guidance from the Hadīths:

1) It is a major sin for men to wear silk or to sit on it. A stern warning was given in this regard, which indicates that the sin is a major one.

2) Whoever enjoys disobedience to Allah Almighty in this world is threatened with deprivation of bliss in the Hereafter.

3) Wearing silk and gold is permissible for women and prohibited for men. This is one of the rulings that make a distinction between men and women.

4) The prohibition of drinking in gold and silver vessels applies to both men and women, for this is typical of the disbelievers, and it is impermissible for Muslims to imitate them.

123 - Chapter on the permissibility to wear silk by a man suffering from itch

810/1 - Anas (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) gave a dispensation to Al-Zubayr and 'Abdur-Rahmān ibn 'Awf to wear silk because they had itchy skin." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Silk is smooth, soft, and cool which helps to alleviate the itch. Hence, the Prophet (may Allah's peace and blessings be upon him) permitted wearing it for necessity.

2) This shows how the religion is easy and tolerant and how it takes people's conditions into consideration. How blissful the believers are by their adherence to the Shariah of the Almighty Lord!

Benefit:

It is permissible for men to wear silk in four cases:

First: For some need, like having itchy skin.

Second: If it is equal in size to four fingers or less.

Third: If silk is mixed with another prevailing material.

Four: At war, for the purpose of irritating the disbelievers.

124 - Chapter on the prohibition of sitting or riding on leopard skin

811/1 - Mu'āwiyah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تَرْكَبُوا الخَزَّ وَلاَ النِّمَارَ»

"Do not ride on silk or leopard skin." [Narrated by Abu Dāwūd and others with a sound Isnād]

812/2 - Abu al-Malīh related that his father (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) forbade the skin of predators.

[Narrated by Abu Dāwūd, Al-Tirmidhi, and Al-Nasā'i, with authentic Isnāds]

In a version by Al-Tirmidhi: He forbade sitting on the skin of predators.

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Guidance from the Hadīths:

1) It is not permissible to wear fur made from the skin of leopards or any predator. The reason is that the savage nature of these animals impacts those who wear them. It is also prohibited to sit or ride on such skin.

2) It is prohibited to ride on saddles made of silk, for it denotes arrogance and extravagance, which is forbidden.

3) We are prohibited from imitating the people of luxury, immorality, and tyranny. Indeed, a person is affected by those he imitates.

4) The Shariah cares about outward guidance, given the correlation between the outward and the inward.

125 - Chapter on what is said upon wearing new clothing, shoes, or the like

813/1 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: "When the Prophet (may Allah's peace and blessings be upon him) had a new item of clothes, he used to mention it by its name: a turban, shirt, or upper garment, and would then say:

«اللهمَّ لَكَ الحَمْدُ أَنْتَ كَسَوْتَنيهِ، أَسْأَلُكَ خَيْرَهُ وخَيْرَ مَا صُنعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنعَ لَهُ».

"O Allah, praise be to You; You clothed me therewith. I ask You for its good and the good for which it was made; and I seek refuge with You from its evil and the evil for which it was made."

[Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

Guidance from the Hadīth:

1) It is recommended to call an item of clothing by its name and say supplication upon wearing it. This was the Prophet's practice.

2) Showing gratitude to Allah Almighty under every circumstance. This is complete servitude to the Bestower of favors. Anything a person has is but a favor from his Lord.

3) It contains the Prophetic instruction that we should ask Allah Almighty for the good in things we use and seek refuge with Him from the evil in them.

126 - Chapter on the desirability of starting from the right side when wearing clothes

We have previously mentioned the purpose of this chapter and cited the authentic Hadīths relevant to it.

Benefit:

The Prophet (may Allah's peace and blessings be upon him) preferred the right side in all commendable and honorable acts, like ablution, putting on clothes and shoes, and hospitality. So, the Prophet's Sunnah in wearing clothes is to begin with the right side and then the left.

Book of the Etiquettes of Sleep

127 - Chapter on the etiquettes of sleeping and reclining

814/1- Al-Barā' ibn 'Āzib (may Allah be pleased with him) reported: When the Prophet (may Allah's peace and blessings be upon him) went to bed, he used to lie on his right side and say:

«اللهمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمرِي إِلَيكَ، وَأَلجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لا مَلجَأَ وَلاَ مَنْجىٰ مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ».

"O Allah, I have submitted myself to You, turned my face to You, entrusted my affairs to You, and committed my back to You, out of desire for You and fear from You. There is no refuge and no place of safety from You but with You. I believe in the

Book You have revealed and in the Prophet You have sent."

[Narrated by Al-Bukhāri with this wording in his Sahīh, in the Book of Etiquette]

815/2 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said to him:

«إذا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَىٰ شِقِّكَ الأَيْمَنِ، وَقُلْ» وَذَكَرَ نَحْوَهُ، وَفيه: «وَاجْعَلْهُنَّ آخِرَ مَا تَقُول».

"When you go to bed, perform ablution like the one you make for prayer, then lie on your right side and say: [He mentioned a similar supplication]." Then, he said: "Make them the last thing you say." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) It is recommended to lie on the right side, as this does not burden the heart. This posture is consistent with the Sunnah and easier on the body.

2) It is recommended that the Muslim sleeps in a state of purification, which makes him safer from Satan's manipulation.

3) Out of His wisdom and mercy, Allah Almighty laid down specific Dhikr to be said during the different actions people engage in. Thus, they do not become heedless of mentioning their Lord.

816/3 - 'Ā'ishah (may Allah be pleased with her) reported: "The Prophet (may Allah's peace and blessings be upon him) used to pray 11 Rak'ahs

during the night, and when dawn came, he would offer two brief Rak'ahs and then lie on his right side, until the Muezzin would come and notify him (that the people are gathered for prayer)." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) Out of His mercy and grace, Allah Almighty enabled us to know what the Prophet (may Allah's peace and blessings be upon him) used to do privately, through his wives, the Mothers of the Believers (may Allah be pleased with them).

2) It is Sunnah to make the two Rak'ahs of Fajr brief, provided tranquility is observed.

3) It is permissible for a person who offers the Fajr Sunnah at home to lie on his right side after it, in case he has performed voluntary prayer during the night and stood for long.

817/4 - Hudhayfah (may Allah be pleased with him) reported that when the Prophet (may Allah's peace and blessings be upon him) wanted to sleep, he used to put his right hand under his cheek and say:

«اللهمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا» وَإِذَا اسْتَيْقَظَ قَالَ: «الحَمْدُ لله الَّذي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ».

"O Allah, in Your name I die and live." And when he woke up, he used to say: "Praise be to Allah Who gave us life after He caused us to die and to Him is the resurrection." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It is part of the Prophet's guidance to put the right hand under the right cheek when one lies on his right side.

2) It is desirable to praise Allah Almighty under all conditions, for He alone is the Disposer of all affairs in the universe.

818/5 - Ya'īsh ibn Tikhfah al-Ghifāri (may Allah be pleased with him) reported: My father related: "While I was lying down on my abdomen in the mosque, a man prodded me with his leg and said:

«إِنَّ هذِهِ ضِجْعَةٌ يُبْغِضُهَا اللهُ».

'This is a sleep posture that Allah hates.' I looked up and saw that it was the Messenger of Allah (may Allah's peace and blessings be upon him)." [Narrated by Abu Dāwūd, with an authentic Isnād]

Guidance from the Hadīth:

1) It points out the intense dislike for sleeping on one's abdomen, as this is a way of sleep that Allah Almighty hates, especially in places frequented by people.

2) It is part of the Prophet's guidance to forbid what is wrong and correct common mistakes.

819/6 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ قَعَدَ مَقْعَداً لَمْ يَذْكُرِ اللهَ فِيهِ، كَانَتْ عَلَيْهِ مِنَ اللهِ تِرَةٌ، وَمَنِ اضْطَجَعَ مَضْجَعاً لا يَذْكُرُ اللهَ تعالىٰ فِيهِ، كَانَتْ عَلَيْهِ مِن اللهِ تِرَةٌ».

"Whoever sits in a place where he does not remember Allah, deprivation will descend on him from Allah; and whoever lies down in a place where he does not remember Allah, deprivation will descend on him from Allah." [Narrated by Abu Dāwūd, with a sound Isnād]

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Guidance from the Hadīth:

1) A person should frequently remember Allah Almighty while standing, sitting, or lying on his side. All people's deeds are recorded for them.

2) Gatherings are perfected when Allah Almighty is remembered in them. As for gatherings where Allah is not mentioned, they are but a source of regret for those attending. And what about our gatherings today! They abound in gossip and backbiting and mostly lack any remembrance of our Lord.

128 - Chapter on the permissibility of lying flat on one's back and putting one leg over the other unless the 'Awrah is feared to be

uncovered and the permissibility of sitting cross-legged and squatting

820/1 - ‘Abdullāh ibn Zayd (may Allah be pleased with him and his father) reported that he saw the Prophet (may Allah’s peace and blessings be upon him) lying flat on his back in the mosque, with one leg resting on the other. [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is permissible to lie flat on one’s back with one leg over the other, during times of rest, not when people are gathering.

2) It is permissible to lie down, recline, or rest in any manner in the mosque, provided the ‘Awrah is safe from being uncovered.

Benefit:

Jābir (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) forbade putting one leg over the other when lying on one’s back. [Narrated by Muslim]

Commenting on this Hadīth, Al-Nawawi (may Allah have mercy upon him) said: “The scholars said: The Hadīths involving the forbiddance of lying down with one leg over the other are taken to refer to the cases where the ‘Awrah or part of it can be seen; but as for the Prophet’s action, it was done in a way that did not uncover the ‘Awrah. So, reclining

in this manner is acceptable and not disliked. Allah knows best." [Sharh Sahīh Muslim]

821/2 - Jābir ibn Samurah (may Allah be pleased with him) reported: "When the Prophet (may Allah's peace and blessings be upon him) performed the Fajr prayer, he would sit cross-legged in the same place where he had prayed till the sun shone brightly." [Narrated by Abu Dāwūd and others, with authentic Isnāds]

822/3 - Ibn 'Umar (may Allah be pleased with him) reported: "I saw the Prophet (may Allah's peace and blessings be upon him) in the courtyard of the Ka'bah, squatting like this," and he described the squatting with his hands. [Narrated by Al-Bukhāri]

823/4 - Qaylah bint Makhramah (may Allah be pleased with her) reported: "I saw the Prophet (may Allah's peace and blessings be upon him) squatting. When I saw the Prophet in such a humble sitting position, I trembled with fear." [Narrated by Abu Dāwūd and Al-Tirmidhi]

824/5 - Al-Sharīd ibn Suwayd (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) passed by me when I was sitting with my left hand behind my back and leaning on my palm. On seeing me in this posture, he said: "Do you sit like those with whom Allah is angry?" [Narrated by Abu Dāwūd, with an authentic Isnād]

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Guidance from the Hadīths:

1) It is permissible to sit cross-legged or squatting. This gives people leeway in this respect.

2) The appearance and attitude of the believers should make others hold them in awe. But why do our enemies not fear us? The reason for this weakness: our love for worldly life and hate of death. We ought to revive faith within the Ummah again!

3) It is forbidden to sit like those with whom Allah Almighty is angry, with the hand behind the back and the palm on the ground, while resting on it.

Note:

The Shariah prohibits imitation of disbelieving nations in general, which includes those with whom Allah Almighty is angry, i.e. the Jews. This Muslim Ummah should be distinct in all things, even in the manner of sitting.

129 - Chapter on the etiquette of gatherings and those gathered

825/1 - Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«لاَ يُقِيمَنَّ أَحَدُكُمْ رَجُلاً مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلكِنْ تَوَسَّعُوا وَتَفَسَّحُوا»

“None of you should make a man rise from his seat then sit in it. Rather, make room and spread out.” When anyone would stand in a gathering to make room for Ibn ‘Umar, he would not sit there. [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It points out the Prophetic Sunnah of making room and spreading out in gatherings. This manner brings love and harmony among people.

2) It highlights the piety and care shown by Ibn ‘Umar (may Allah be pleased with him and his father).

826/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إذا قامَ أَحَدُكُمْ مِنْ مَجْلِسٍ ثُمَّ رَجَعَ إِلَيْهِ، فَهُوَ أَحَقُّ بِهِ».

“When one of you gets up from his place and then returns to it, he is more entitled to it.” [Narrated by Muslim]

Guidance from the Hadīth:

1) If a person leaves his seat in a gathering for some need and then returns to it, he is more entitled to it than others.

2) Islam is careful to give everyone their due rights, curbing vain inclinations and respecting the rights of brotherliness in faith.

827/3 - Jābir ibn Samurah (may Allah be pleased with him) reported: "When we went to the Prophet (may Allah's peace and blessings be upon him), one would sit at any empty place near the group."

[Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

Guidance from the Hadīth:

1) It points out one of the etiquettes related to gatherings, namely sitting at any empty place near the group.

2) This etiquette is recommended in all gatherings in general and in the gatherings of knowledge in particular, for they are the noblest and most worthy of proper manners.

828/4 - Abu 'Abdullāh Salmān al-Fārisi (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يَغْتَسِلُ رَجُلٌ يَوْمَ الجُمُعَةِ، وَيَتَطَهَّرِ ما اسْتَطَاعَ مِنْ طُهْرٍ، وَيَدَّهِنُ مِنْ دُهْنِهِ، أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَخْرُجُ، فَلا يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إذا تكَلَّمَ الإمامُ، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الجُمُعَةِ الأُخْرَىٰ».

"If a man takes a bath on Friday, purifies himself as much as he can, uses his (hair) oil or applies whatever perfume available in his house, then proceeds (for the Friday prayer) and does not separate two people (to make a seat for himself), then prays as much as (Allah has) written for him, and remains silent when the Imam speaks, his sins between that Friday and the following Friday will be forgiven." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) One of the etiquettes of attending the Friday prayer is not to separate between two persons. But if there is a gap between two persons, then filling it is not considered separating between them.

2) Expiation of sins from Friday to Friday is conditional upon the fulfillment of all the etiquettes mentioned in the Hadīth. A complete reward depends on a complete action.

829/5 - 'Amr ibn Shu'ayb related from his father that his grandfather (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا يَحِلُّ لِرَجُلٍ أنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ إلَّا بإذْنِهِمَا».

"It is not lawful for a man to separate two persons except with their permission." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

In a version by Abu Dāwūd: “He should not sit between two men except with their permission.”

Guidance from the Hadīth:

1) It is not permissible to separate two persons, unless they give permission in words or action.

2) A Muslim should be considerate of people’s feelings and not annoy them.

830/6 - Hudhayfah ibn al-Yamān (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) cursed the one who sits in the middle of people’s circle. [Narrated by Abu Dāwūd, with a sound Isnād]

Al-Tirmidhi reported from Abu Mijlaz that a man sat in the middle of a circle. Thereupon, Hudhayfah said: “He is cured by the tongue of Muhammad (may Allah’s peace and blessings be upon him),” or “Allah cursed through the tongue of Muhammad (may Allah’s peace and blessings be upon him), he who sits in the middle of a circle.” [Al-Tirmidhi classified this Hadīth as Hasan Sahīh (sound and authentic)]

The Hadīth has a weak Isnād.

Guidance from the Hadīth:

2) When a person sits in the middle of a circle, he acts as a barrier amongst them, and this is a form of encroachment upon their rights.

831/7 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«خَيْرُ المَجَالِسِ أَوْسَعُهَا»..

"The best gatherings are the widest."

[Narrated by Abu Dāwūd with an authentic Isnād that meets the conditions of Al-Bukhāri]

Guidance from the Hadīth:

1) Wide gatherings are the best of gatherings, since they give a sense of relief and spaciousness.

2) Attendees should prevent anything that restricts the space of the gathering, lest it may lose its benefit. This is particularly so if it is a gathering of knowledge.

832/8 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ جَلَسَ في مَجْلِسٍ، فَكَثُرَ فِيهِ لَغَطُهُ، فقال قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذلكَ: سُبْحَانَكَ اللهم وَبِحَمْدِكَ، أَشْهَدُ أَنْ لاَ إِلهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، إِلَّا غُفِرَ لَهُ مَا كَانَ في مَجْلِسِهِ ذلكَ».

"Whoever sits in a gathering and indulges in useless talk, and before getting up, he says, 'Subhānak Allāhumma wa bihamdik, ashhadu an la ilāha illa ant, astaghfiruka wa atūbu ilayk (O Allah, glory and praise be to You. I testify that there is no god but You; I ask Your Pardon and turn to You in repentance),' he will be forgiven for what took place in that assembly." [Narrated by Al-Tirmidhi;

he classified it as Hasan Sahīh (sound and authentic)]

833/9 - Abu Barzah (may Allah be pleased with him) reported: When the Messenger of Allah (may Allah's peace and blessings be upon him) intended to get up from the assembly, the last thing he would say was:

«سُبْحَانَكَ اللهم وَبحَمْدِكَ، أَشْهَدُ أَنْ لَا إلهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ»

"O Allah, glory and praise be to You. I testify that there is no god but You; I ask Your Pardon and turn to You in repentance." A man asked: "O Messenger of Allah, you utter words now which you did not say in the past?" He replied: "This is an atonement for what takes place in the assembly." [Narrated by Abu Dāwūd]

It was also narrated by Al-Hākim in Al-Mustadrak as reported by 'Ā'ishah (may Allah be pleased with her). He classified its Isnād as authentic.

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Guidance from the Hadīths:

1) If a person sits in a gathering and engages in a lot of idle talk, he can expiate for that through the reported supplication. A believer should be keen to

memorize this supplication, say it in gatherings, and teach it to other attendees.

2) The supplication involves exaltation of Allah Almighty above any imperfection, praise Him for everything, affirmation of His divinity and oneness, and repenting to Him.

Benefit:

This supplication should also be said at the end of pious gatherings, acting like a seal, as indicated in an authentic Hadīth narrated by Al-Nasā'i and reported by 'Ā'ishah (may Allah be pleased with her): "When the Prophet (may Allah's peace and blessings be upon him) sat in a gathering or offered a prayer, he would utter certain words. I asked him about these words and he replied: 'If he (a person) has spoken some good words, these will be a seal for them to preserve them until the Day of Resurrection, and if he has spoken otherwise, these will be an expiation for him: Subhānak Allāhumma wa bihamdik, la ilāha illa ant, astaghfiruka wa atūbu ilayk (O Allah, glory and praise be to You. I testify that there is no god but You; I ask Your Pardon and turn to You in repentance).'"

834/10 - Ibn 'Umar (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) would rarely get up from a gathering without making this supplication:

«اللهم اقسِم لَنَا مِن خَشْيَتِكَ ما تَحُولُ بهِ بَيْنَنَا وَبَيْنَ مَعَاصِيْكَ، ومن طَاعَتِكَ ما تُبَلِّغُنا بِهِ جَنَّتَكَ، ومِنَ اليَقينِ ما تُهَوّنُ بِهِ عَلَينا مَصَائِبَ الدُّنيَا. اللهم مَتِّعْنَا بِأَسْمَاعِنَا، وأبصَارِنَا، وقوَّتِنَا ما أَحْيَيْتَنَا، واجعلْهُ الوَارِثَ مِنَّا، وَاجعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنا، وانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلا تَجْعَل مُصِيبَتَنَا في دِينِنَا، وَلا تَجْعَلِ الدُّنيَا أَكبَرَ هَمِّنَا، ولا مَبلَغَ عِلمِنَا، ولاَ تُسَلِّطْ عَلَيْنَا مَنْ لا يَرْحَمُنَا»،

“Allāhumma iqsim lana min khashyatika ma tahūlu bihi baynana wa bayna ma‘āsīk, wa min tā‘atika ma tuballighuna bihi jannatak, wa min al-yaqīni ma tuhawwinu bihi ‘alayna masā’ib al-dunya. Allāhumma matti‘na bi-asmā‘ina wa absārina wa quwwātina mā ahyaytana, waj‘alhu al-wāritha minna, waj‘al tha’rana ‘ala man zhalamana, wansurna ‘ala man ‘ādana, wa la taj‘al musībatana fi dīnina, wa la taj‘al al-dunya akbara hammina wa la mablagha ‘ilmina, wa la tusallit ‘alayna man la yarhamuna (O Allah, apportion to us such fear that should serve as a barrier between us and acts of disobedience; and such obedience that should take us to Your Paradise; and such certitude that should alleviate for us the calamities of this worldly life. O Allah, let us enjoy our hearing, our sight and our strength as long as You keep us alive, and allow this to remain until our death, and make our retaliation restricted to those who oppress us, and give us victory over those who show hostility towards us. Let no misfortune afflict our religion; let not worldly affairs be our main concern or the ultimate limit of our knowledge, and give not authority over us to those who do not show mercy to us.”

[Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) We are encouraged to supplicate Allah Almighty to grant us what stands as a barrier between us and acts of disobedience, namely fear of Allah. The more a person is fearful of his Lord, the more he exalts Him.

2) A person should constantly seek help from Allah Almighty. Indeed, we can only be led to obedience with help from our Lord.

3) It is recommended to ask Allah Almighty for the continuity of His favors and enjoying them in a lawful manner.

4) This Dhikr is not required all the time. What is meant here is that the Prophet (may Allah's peace and blessings be upon him) would often say it.

835/11 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَا مِنْ قَوْمٍ يَقومُونَ مِنْ مَجْلِسٍ لا يَذْكُرُونَ اللهَ تعالىٰ فِيهِ، إلا قَامُوا عَنْ مِثْلِ جِيفَةِ حِمَارٍ، وكانَ لَهُم حَسرَةً».

"No people leave a gathering in which they do not remember Allah Almighty except that it will be as if they are leaving the carcass of a donkey, and it will be a cause of regret for them."

[Narrated by Abu Dāwūd, with an authentic Isnād]

836/12 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَا جَلَسَ قَومٌ مَجْلِساً لم يَذْكُرُوا اللهَ تعالىٰ فِيهِ، ولَمْ يُصَلُّوا علىٰ نَبِيِّهم فِيهِ، إِلَّا كانَ عليهِمْ تِرَةٌ، فَإِن شَاءَ عَذَّبَهُم، وإن شَاءَ غَفَرَ لَهُم».

"No people sit in an assembly where they do not mention the name of Allah or invoke prayers upon their Prophet but they will regret it. If Allah wills, He will punish them, and if He wills, He will forgive them." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

837/13 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ قَعَدَ مَقْعَداً لم يذكرِ اللهَ تعالىٰ فِيهِ كانَت عليهِ مِنَ اللهِ تِرَةٌ، وَمَنِ اضطَجَعَ مَضْجَعاً لا يَذْكُرُ اللهَ تعالىٰ فِيهِ كانتْ عَلَيْهِ مِنَ اللهِ تِرَةٌ».

"Whoever sits in a place where he does not remember Allah, deprivation will descend on him from Allah; and whoever lies down in a place where he does not remember Allah, deprivation will descend on him from Allah." [Narrated by Abu Dāwūd]

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Guidance from the Hadīths:

1) As he attends a gathering, a person should engage in remembrance of Allah and invocation of Allah's blessings upon His Prophet; otherwise, the gathering will be a source of regret for him.

2) Remembrance of Allah makes gatherings good and hearts tranquil. His remembrance is cure, while the remembrance of people is a malaise.

Benefit:

Imam Al-Hasan al-Basri said in his comment on the following verse:

{وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ}:

{And they spend out of what We have provided for them},

"One of the best types of spending is the giving of knowledge." Another tradition says:

"The most excellent gift is a good word, which a person hears and then presents to his fellow Muslim." Abu al-Dardā' is reported to have said: "No charity would a person give better than admonition that he gives to his fellow believers, who then disperse after receiving this benefit from him." [Majmū' al-Fatāwa]

130 - Chapter on dreams and what is related to them

Allah Almighty says:

{وَمِنۡ ءَايَٰتِهِۦ مَنَامُكُم بِٱلَّيۡلِ وَٱلنَّهَارِ}

{And of His signs is your sleep by night and day} [Al-Rūm: 23]

Benefit:

Dreams and visions fall under three categories:

First: Good pleasant dreams: This is when a person sees pleasant things in his sleep. It is glad tidings from Allah Almighty, and he can relate it to his loved ones.

Second: Unpleasant dreams: These come from Satan.

Third: Dreams with no specific interpretation: These stem from people's inner thoughts, Satanic insinuations during sleep, or other causes.

838/1 - Abu Hurayrah (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«لَمْ يَبْقَ مِنَ النُّبُوَّةِ إِلَّا المُبَشِّرَاتُ» قالوا: وَمَا المُبَشِّرَاتُ؟ قال: «الرُّؤْيَا الصالِحَةُ».

"Nothing of prophethood is left but glad tidings." They said: "What are the glad tidings?" He said: "A good dream." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) Only a believer can have a good true dream, and someone else can have it for him. It is an honor from Allah Almighty to His pious servants, and it is deemed as advance glad tidings for them.

2) A good dream is affirmation and honor, and it does not entail any obligation.

839/2 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إذا اقتَرَبَ الزَّمَانُ لَمْ تكَدْ رُؤْيَا المُؤمِنِ تكْذِبُ، وَرُؤْيَا المُؤمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

"When the (end of) time draws near, the dream of a believer can hardly be false, and the dream of a believer is one part from forty-six parts of prophethood." [Narrated by Al-Bukhāri and Muslim]

In another version: "The most truthful of you in their speech are those who have the truest dreams."

Guidance from the Hadīth:

1) When the Hour approaches and most knowledge is taken away, people will be compensated by true dreams.

2) The more a person is truthful, the purer his heart and the stronger his perception, and this state stays with him in his sleep and thus he only has true dreams.

840/3 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ رآني في المَنَامِ فسَيَرانِي في اليَقَظَةِ، أَوْ كأَنَّمَا رَآني في اليَقَظَةِ، لا يَتَمَثَّلُ الشَّيْطَانُ بي».

"Whoever sees me in a dream will see me when he is awake – or: it is as if he has seen me when he is awake – the devil does not take my shape." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Satan does not take the Prophet's image, lest one would lie that he told him something during sleep.

2) Seeing the Prophet (may Allah's peace and blessings be upon him) here means seeing his well-known image which is described in the books of the Prophet's characteristics.

3) Seeing the Prophet (may Allah's peace and blessings be upon him) is a sign of the dream's trueness, if his appearance conforms with the description reported in the books on the Prophet's biography.

841/4 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say: «إِذَا رَأَىٰ أَحَدُكُمْ رُؤْيَا يُحِبُّهَا، فَإِنَّمَا هِيَ مِنَ اللهِ تعالىٰ، فَلْيَحْمَدِ اللهَ عَلَيهَا، وَلْيُحَدِّثْ بهَا ـ وفي رواية: فَلا يُحَدِّثْ بهَا إِلَّا مَنْ يُحِبُّ ـ وَإذا رَأَىٰ غَيرَ ذلكَ مِمَّا يَكرَهُ، فإِنَّمَا هِيَ منَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا، وَلا يَذكرْها لأَحَدٍ، فإِنَّها لا تضُرُّهُ».

"If anyone of you sees a dream that he likes, it is from Allah Almighty. He should praise Allah for it and relate it to others." Another version reads: "He should narrate it only to those whom he loves. If he sees something else which he dislikes, it is from the devil. He should seek refuge with Allah from its evil and not mention it to anyone, for it will not harm him." [Narrated by Al-Bukhāri and Muslim]

842/5 - Abu Qatādah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الرُّؤيَا الصَّالِحَةُ ـ وفي روايةٍ: الرُّؤيَا الحَسَنَةُ ـ مِنَ الله، والحُلْمُ مِنَ الشَّيْطَانِ، فَمَن رَأَىٰ شَيئاً يَكرَهُهُ فَلْيَنْفُثْ عَن شِمَالِهِ ثَلاثاً، وَلْيَتَعَوَّذْ مِنَ الشَّيطَانِ، فَإنَّها لا تَضُرُّهُ».

"A good dream is from Allah, and a bad dream is from Satan. So, whoever sees (in a dream) something he dislikes, he should spit dryly to his left three times and seek refuge with Allah from Satan, for it will not harm him." [Narrated by Al-Bukhāri and Muslim]

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843/6 - Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إذَا رَأَىٰ أَحَدُكُمُ الرُّؤْيَا يكرَهُهَا، فَلْيَبْصُقْ عَن يسَارِهِ ثَلاثاً، وَلْيَسْتَعِذْ بالله مِنَ الشَّيْطَانِ ثَلاثاً، وَلْيَتَحَوَّلْ عَن جَنبِهِ الذي كان عليه».

"If anyone of you has a dream that he dislikes, let him spit thrice on his left, seek refuge with Allah from Satan thrice, and turn to the other side." [Narrated by Muslim]

Guidance from the Hadīths:

1) A bad dream, in which a person sees unpleasant and disturbing things, comes from Satan. A good dream, on the other hand, is glad tidings to the believer, and it comes from Allah Almighty.

2) A bad dream does not harm a person if he does certain things: spitting dryly three times to his left side, seeking refuge with Allah three times from the

evil of Satan and the evil of what he has seen in the dream, and turning to the other side. Moreover, if he feels active, he can get up, perform ablution, and pray. He should not relate the dream to anyone or try to interpret it. Whoever does these things will not be harmed by such dreams, Allah Willing.

844/7 - Abu al-Asqa‘ Wāthilah ibn al-Asqa‘ (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إِنَّ مِن أَعظَمِ الفِرَىٰ أَن يَدَّعِيَ الرَّجُلُ إِلىٰ غَيْرِ أَبِيهِ، أَوْ يُرِيَ عَينَهُ مَا لم تَرَ، أَوْ يَقُولَ علىٰ رسولِ الله مَا لم يقُلْ».

“From the gravest of lies is someone who ascribes himself to other than his biological father, or claims to have seen something in a dream which he has not actually seen, or ascribes something to the Messenger of Allah which he did not say.” [Narrated by Al-Bukhāri]

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Guidance from the Hadīth:

1) Lying with regard to having a (good) dream is a lie with regard to Allah, and that is a major sin. Indeed, telling a lie concerning Allah is not like lies about people.

2) It is prohibited to tell lies with regard to the Prophet (may Allah’s peace and blessings be upon

him), which, by extension, is considered lies about Allah Almighty, since the Prophet only spoke by divine revelation.

3) If a person lies and claims to have seen something in a dream, this is one of the worst types of falsehood. A believer should stick to the truth, for it is a means of salvation, and avoid lying, which leads to ruin.

Book of the Greeting of Peace

131 - Chapter on the merit of the greeting of peace and the command to spread it

Allah Almighty says:

{ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدخُلُواْ بُيُوتًا غَيرَ بُيُوتِكُم حَتَّىٰ تَستَأنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓ أَهلِهَا}

{O you who believe, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants} [Surat an-Nūr: 27] He also says:

{فَإِذَا دَخَلتُم بُيُوتا فَسَلِّمُواْ عَلَىٰٓ أَنفُسِكُم تَحِيَّة مِّن عِندِ ٱللَّهِ مُبَٰرَكَة طَيِّبَة}

{When you enter houses, give greetings of peace upon each other, a greeting from Allah} [Surat an-Nūr: 61] He also says:

{وَإِذَا حُيِّيتُم بِتَحِيَّة فَحَيُّواْ بِأَحسَنَ مِنهَآ أَو رُدُّوهَآ}

{And when you are greeted with a greeting, greet [in return] with one better than it or return it [in a like manner]} [Surat an-Nisā': 86] Allah Almighty also says:

{ هَل أَتَىٰكَ حَدِيثُ ضَيفِ إِبرَٰهِيمَ ٱلمُكرَمِينَ * إِذ دَخَلُواْ عَلَيهِ فَقَالُواْ سَلَٰمٗاۖ قَالَ سَلَٰمٞ قَومٞ مُّنكَرُونَ}

{Has there reached you the story of the honored guests of Abraham?

When they entered upon him and said: "Peace be upon you." He said: "Upon you be peace; [you are] a people unknown."} [Surat adh-Dhāriyāt: 24-25]

Benefit:

To greet someone with Salām (Peace) means to invoke Allah to make them safe from all harm. It is a general term, which is also intended as the greeting legislated by the Prophet (may Allah's peace and blessings be upon him) for his Ummah. Muslims are required to give this greeting and spread it among themselves. It is an effective means for inspiring love among the believers.

Guidance from the verses:

1) The greeting of peace is a tradition of the messengers and the angels nearest to Allah (peace be upon them).

2) If you want to enter a house that is not yours, you should first seek permission and give the greeting of peace, in order to break the ice and create harmony.

3) It is recommended in returning the greeting to return it with a better one, in terms of the words and the manner of saying them. So, the best in terms

of the words is to reply to “As-Salāmu ‘alaykum” (Peace be upon you) with “Wa ‘alaykum as-salām wa rahmatullāhi wa barakātuh” (And peace be upon you and the mercy of Allah and His blessings). In terms of the manner, if a person greeted us in a clear voice while looking towards us, we should not return the greeting while looking away from him or in a weak and low voice.

845/1 - ‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported that a man asked the Messenger of Allah (may Allah’s peace and blessings be upon him): “Which deed in Islam is better?” He said:

«تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلامَ عَلىٰ مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ».

“To feed people and to greet with peace those whom you know and those you do not know.” [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) When someone asks a scholar about something useful, he should intend to act upon it, not merely to acquire knowledge.

2) Let us not only greet those we know, but give the greeting for the sake of cordiality and divine reward.

3) Feeding one's relatives is regarded as both an act of charity and upholding of kinship ties, as well as fulfillment of an obligatory act. Feeding unrelated people, on the other hand, is regarded as charity and performance of a recommended act. What is obligatory is dearer to Allah Almighty than what is recommended.

Benefit:

Types of people with regard to the greeting of peace:

First: Muslims who are not known to be evildoers. We greet them, and the best of two persons meeting each other is the one who initiates the greeting of peace.

Second: Muslims who are known to be evildoers. We greet such people if the greeting serves a good purpose and we refrain from it if deserting them serves a good purpose.

Third: Disbelievers. We do not initiate the greeting to them. But if they greet us, we return the greeting, based on the generality of the verse that says:

{وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّواْ بِأَحسَنَ مِنهَآ أَو رُدُّوهَآ}.

{And when you are greeted with a greeting, greet [in return] with one better than it or return it [in a like manner].}

846/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لـمَّا خَلَقَ اللهُ تَعَالَىٰ آدم صلى الله عليه وسلم قَالَ: اذهَبْ فَسَلِّمْ عَلَىٰ أولئك ـ نَفَرٌ منَ الملائكَة جُلُوسٌ ـ فاسْتمعْ ما يُحيُّونَكَ، فإنَّها تحيَّتُكَ وتحيَّةُ ذُرِّيَّتكَ، فَقَالَ: السَّلامُ عليْكُمْ، فقالوا: السَّلامُ عَلَيْكَ ورَحْمَةُ الله، فَزَادُوهُ: ورَحْمَةُ الله».

"After Allah Almighty created Adam (peace be upon him), He said: 'Go and greet those - a group of sitting angels - and listen to what they greet you, for this is your greeting and the greeting of your progeny.' Adam said: 'As-salāmu 'alaykum' (Peace be upon you). They replied: 'As-salāmu 'alayk wa rahmatullah' (Peace be upon you and the mercy of Allah). They added 'and the mercy of Allah'." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The Islamic greeting is taken from the honorable angels by the command of Allah Almighty.

2) The best form for returning the greeting is: "Wa 'alykum as-salām wa rahmatullāh wa barakātuh" (And peace be upon you and the mercy of Allah and His blessings).

Note:

It is not permissible to replace the greeting reported in the Shariah with phrases that people commonly say, such as "good morning" or "welcome". This would be regarded as trading what

is superior for what is inferior. Likewise, we may only return the greeting with the form reported in the Shariah. Such phrases as "and upon you be what you have said" and "hello and welcome" are not Islamic responses to the greeting.

847/3 - Abu 'Umārah Al-Barā' ibn 'Āzib (may Allah be pleased with him and his father) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) ordered us to do seven (things): to visit the sick, to follow the funeral processions, to say Tashmīt to a sneezer (i.e. saying: may Allah show mercy to you), to help the weak, to aid the oppressed, to spread the greeting of peace, and to help others fulfill their oaths." [Narrated by Al-Bukhāri and Muslim; this is the wording of one of the versions narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It shows the rights of Muslims upon one another. Fulfillment of the rights of Muslims is one of the fruits of faith.

2) It is part of the Prophet's guidance to give the greeting of peace, spread it among Muslims, and say it to those you know and those you do not know. This holds benefit for a person in his worldly life and in the Hereafter.

848/4 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تَدخُلُوا الجَنَّةَ حَتَّىٰ تُؤْمِنُوا، ولا تُؤْمِنُوا حَتَّىٰ تَحَابُّوا، أَوَلا أَدُلُّكُمْ عَلَىٰ شيءٍ إذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أفشُوا السَّلام بَيْنَكُمْ».

"You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I tell you of something which, if you do it, will make you love one another? Spread the greeting of peace among yourselves." [Narrated by Muslim]

849/5 - Abu Yusuf 'Abdullāh ibn Salām (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "O people, spread the greeting of peace, feed others, maintain kinship ties, and pray at night when people are asleep; you will enter Paradise in peace."

[Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) Giving the greeting of peace among the believers is an effective means for creating love and cordiality.

2) The key to entering Paradise is faith, the key to faith is love, and the key to love is the greeting of peace.

3) It shows Allah's mercy towards His servants, as He encourages them to enter Paradise through simple and easy deeds.

850/6 - Al-Tufayl ibn Ubay ibn Ka'b reported: "I used to visit 'Abdullāh ibn 'Umar in the morning

and accompany him to the market. ‘Abdullāh would offer the greeting of peace to everyone he met on the way, whether they were junk dealers, store owners, or poor people. One day when I went to ‘Abdullāh ibn ‘Umar, he asked me to accompany him to the market. I said to him: ‘What do you do in the market if you do not sell, nor ask about merchandise, nor offer a price for them, nor do you sit in the market gatherings?’ and I said to him: ‘Let us sit here and talk.’ He replied: ‘O one with the belly (a nickname, as Al-Tufayl had a big belly), we only go to the market to give the greeting of peace to everyone we meet.’”

[Narrated by Mālik in Al-Muwatta’, with an authentic Isnād]

Words in the Hadīth:

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Guidance from the Hadīth:

1) A believer should seize the opportunities to do good. When any door of goodness opens to him, he enters and gains a reward.

2) The Companions (may Allah be pleased with them) were keen on gaining divine rewards. This was Ibn ‘Umar (may Allah be pleased with him) going out in the morning to give the greeting of peace! The successful person is the one who follows the example of the Companions.

3) Friends may call one another using nicknames by way of humor; this is permissible, and it depends on people's tradition whether to accept or reject it. This does not fall under calling others by offensive nicknames.

132 - Chapter on the manner of greeting

It is recommended that the person initiating the greeting says: "As-salāmu ʻalaykum wa rahmatullahi wa barakātuh" (Peace be upon you and the mercy of Allah and His blessings). He uses the plural pronoun even if he is greeting one person. The greeted person should reply saying: "Wa ʻalaykum as-salām wa rahmatullahi wa barakātuh" (And upon you be peace and the mercy of Allah and His blessings). So he starts with the conjunction 'wa' (which means 'and').

851/1 - ʻImrān ibn al-Husayn (may Allah be pleased with him and his father) reported: "A man came to the Prophet (may Allah's peace and blessings be upon him) and said: 'Peace be upon you.' The Prophet responded to his greeting and the man sat down, then the Prophet said: 'Ten.' Then another man came and said: 'May the peace and mercy of Allah be upon you.' The Prophet replied to his greeting and the man sat down, then the Prophet said: 'Twenty.' Then another man came and said: 'May the peace, mercy, and blessings of Allah be upon you.' The Prophet replied to his

greeting and the man sat down, then the Prophet said: 'Thirty.'" [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

Guidance from the Hadīth:

1) The longer the greeting of peace used by a person, according to the Sunnah, the greater the reward.

2) It encourages us to reap great rewards for simple deeds. This comes from the bounty and grace of Allah towards His believing servants.

852/2 - 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said to her:

«هذا جِبريلُ يَقرَأُ عَلَيْكِ السَّلامَ، قَالَتْ: قُلتُ: وَعليه السَّلامُ ورحْمَةُ اللهِ وَبَرَكَاتُهُ».

"This is Jibrīl (Gabriel) giving you the greeting of peace." I said: "And may peace be upon him and the mercy of Allah and His blessings." [Narrated by Al-Bukhāri and Muslim]

In some of the versions reported by Al-Bukhāri and Muslim, it comes with "and His blessings of", and other versions do not have this part. An addition made by trustworthy reporters is accepted.

Guidance from the Hadīth:

1) When a person conveys the greeting of peace from one to another, it is Sunnah to say to him: "And peace be upon you," or "Peace be upon you and

him." This is because the person conveying the greeting has done something good so you reward him by supplicating in his favor.

2) If a person is asked to convey the greeting of peace to someone and he commits to it, it becomes a trust and he must convey it.

{إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا}،

{Indeed, Allah commands you to render trusts to whom they are due} If he does not commit to it, however, then he is under no obligation to convey it.

3) It shows the merit of ʻĀ'ishah (may Allah be pleased with her), as the noblest of all angels sent her the greeting of peace through the noblest of all messengers.

853/3 - Anas (may Allah be pleased with him) reported: "Whenever the Prophet (may Allah's peace and blessings be upon him) spoke a word, he would repeat it thrice until it is understood from him. And whenever he greeted a group of people, he would greet them thrice." [Narrated by Al-Bukhāri]

This is taken to refer to the case when there is a large gathering.

Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) was keen to deliver everything good to his Ummah and was compassionate towards them.

2) A believer should address people in the manner that suits their level of understanding and find excuses for them.

854/4 - Al-Miqdād (may Allah be pleased with him) reported in a long Hadīth: "We used to set aside for the Prophet (may Allah's peace and blessings be upon him) his share of milk, and he would come at night and offer greetings of peace in a tone that did not disturb those who were asleep but was heard by those who were awake. So (one night), the Prophet came and gave greetings of peace as he used to greet... " [Narrated by Muslim]

Guidance from the Hadīth:

1) It shows the Prophet's perfect guidance and his mercy towards the believers. His greeting would be heard by those awake and not disturb those asleep.

2) There should be no harm nor reciprocation of harm; an Islamic rule.

855/5 - Asmā bint Yazīd (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) passed through the mosque one day while a group of women were sitting there, so he moved his hand with the greeting of peace. [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)][1]

[1] The Hadīth has a weak Isnād.

This is taken to mean that the Prophet (may Allah's peace and blessings be upon him) said and signaled the greeting, which is supported by another version narrated by Abu Dāwūd in which it is reported: "so he gave us the greeting of peace."

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is forbidden to give the greeting only with the hand, without saying it verbally, for this resembles the manner of the Jews and Christians, from whom we are commanded to differ.

2) It is permissible to greet women when temptation is not feared. But when a woman is alone, it is not permissible for an unrelated man to greet her, for fear of temptation.

3) That the Prophet (may Allah's peace and blessings be upon him) would differ from the People of the Book is one of the rites of Islam. This includes the greeting of peace. So where are Muslims from this great principle?

856/6 - Abu Jurayy al-Hujaymi (may Allah be pleased with him) reported: I went to the Prophet (may Allah's peace and blessings be upon him) and said: "Upon you be peace, O Messenger of Allah." He said:

«لا تَقُلْ عليكَ السَّلامُ، فإنَّ عليْكَ السَّلامُ تحيَّةُ المَوْتىٰ».

"Do not say 'Upon you be peace', for this is the greeting to the dead."

[Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic). It has previously been cited in its entirety]

Guidance from the Hadīth:

1) It urges us to teach the ignorant what they do not know about and alert the person who uses the wrong wording to the correct wording prescribed in the Shariah.

2) It shows the manner of saying the greeting to the dead in their graves; it is: "'Alayka as-salām" (Upon you be peace). This is addressed to someone who is absent yet near. However, the Sunnah also indicates that it is permissible to greet the dead with the words "Salāmun 'alaykum ahl ad-diyār" (Peace be upon you, O inhabitants of the dwellings). So, the greeting is the same to the living and the dead.

133 - Chapter on the etiquettes of the greeting of peace

857/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يُسَلِّمُ الرَّاكبُ عَلَىٰ المَاشي، والمَاشي عَلَىٰ القَاعد، والقليلُ عَلَىٰ الكَثير».

"The one who is riding should greet the one who is walking, the one who is walking should greet the

one who is sitting, and the small group of people should greet the large one." [Narrated by Al-Bukhāri and Muslim]

In another version narrated by Al-Bukhāri: "and the young should greet the old."

Guidance from the Hadīth:

1) Islam teaches its followers to deal politely, modestly, and kindly with one another. As a rider is in a higher position, he should greet those walking. Likewise, a walking person should greet one who is sitting.

2) The young should show respect to the older ones. It also shows the right of the larger group over the smaller one.

858/2 - Abu Umāmah Sudayy ibn 'Ajlān al-Bāhili (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إن أَوْلىٰ النَّاسِ بالله مَنْ بَدَأَهم بالسَّلامِ».

"The closest people to Allah are those who give the greeting of peace first." [Narrated by Abu Dāwūd, with a good Isnād]

In another version narrated by Al-Tirmidhi, Abu Umāmah (may Allah be pleased with him) reported: It was said: "O Messenger of Allah, when two men meet, which of them initiates the greeting of peace?" He said: "The nearest of them to Allah Almighty."

[Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) The best among people are those who initiate the greeting of peace, and they are more entitled than others to the protection of Allah Almighty.

2) Allah's protection of His servants depends on how much they fulfill the rights of servitude to Him. The greater the obedience, the greater the protection.

{أَلَيسَ ٱللَّهُ بِكَافٍ عَبدَهُۥ}.

{Is not Allah sufficient for His Servant?}

134 - Chapter on the desirability of repeating the greeting when people meet repeatedly in closeness, like when one enters a place and goes out and then enters right away, or when two persons are separated by a tree or the like

859/1 - In the Hadīth about the man who prayed wrong, Abu Hurayrah (may Allah be pleased with him) reported that he prayed, came to the Prophet (may Allah's peace and blessings be upon him) and greeted him. He returned the greeting and said: "Go back and pray, for you have not prayed." He went back, prayed, and then came and greeted the Prophet (may Allah's peace and blessings be upon

him). He did that three times. [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Repetition of the greeting is a favor from Allah Almighty upon His servants, for it is a means for reaping more rewards.

2) A teacher should make his students eager for knowledge and useful information. The Prophet (may Allah's peace and blessings be upon him) did not teach the man who prayed wrong from the first time. But, he kept him longing for knowledge. When a person gets something after badly needing it, it stays with him.

3) It shows the Prophet's mercy towards his Ummah and his keenness to teach and guide them.

860/2 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا لقي أَحَدُكُم أخاه، فلْيُسلِّمْ علَيْه، فإنْ حَالَتْ بَيْنَهُما شَجَرَةٌ، أو جدَارٌ، أو حَجَرٌ، ثُمَّ لقيهُ، فلْيُسلِّمْ عَلَيْه».

"When anyone of you meets his brother, let him give him the greeting of peace. If a tree, a wall, or a stone comes between them and then he meets him, let him give him the greeting of peace." [Narrated by Abu Dāwūd]

Guidance from the Hadīth:

1) Adherence to the Prophet's guidance brings forth cordiality and love between fellow Muslims.

2) It encourages us to remove any bad feelings within our hearts and deepen the bonds between us, the believers, even if separation is only caused by a stone or a tree. Then what about real separation and schism! A person should seek to bring about reconciliation between his fellow Muslims.

135 - Chapter on the desirability of giving the greeting of peace upon entering one's house

Allah Almighty says:

{فَإِذَا دَخَلْتُم بُيُوتا فَسَلِّمُواْ عَلَىٰٓ أَنفُسِكُم تَحِيَّة مِّن عِندِ ٱللَّهِ مُبَٰرَكَة طَيِّبَة}

{When you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good} [Surat an-Nūr: 61]

861/1 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said to him:

«يا بُنَيَّ، إذَا دَخَلْتَ عَلَىٰ أَهْلِكَ فسَلِّمْ، يكُنْ بَرَكَةً عليْكَ، وَعَلىٰ أَهْل بَيْتكَ».

"O son, when you enter your house, greet your family, for it will be a blessing for you and your household." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) Saying the greeting of peace to one's household brings about blessing and cordiality.

2) The Prophet (may Allah's peace and blessings be upon him) treated his servant Anas kindly and mercifully. He addressed him "O son!"

3) A man may address a child saying "O son", even if he is not his son, by way of showing kindness.

136 - Chapter on greeting children

862/2 - Anas (may Allah be pleased with him) reportedly passed by some boys and greeted them. He said: "The Prophet (may Allah's peace and blessings be upon him) used to do so." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It shows the Prophet's modesty as he would greet children. The person guided to success is the one who follows the Prophet's Sunnah and applies it to his life.

2) We should teach children good manners and the Prophetic Sunnahs.

3) It was part of the Prophet's guidance to treat children with affection and bring joy to their hearts.

4) The Companions would follow the Prophet's example in all that pertains to worship and is not part of individual natural disposition. They were keen to act like him.

137 - Chapter on man greeting his wife and close female relatives, and his greeting an

unrelated woman or group of women provided no temptation is feared

863/1 - Sahl ibn Sa‘d (may Allah be pleased with him) reported: “There was a woman among us who would put beet roots in a pot and add to it some ground barley and cook them together. Upon returning from the Friday prayer, we would greet her and she would offer it to us.” [Narrated by Al-Bukhāri]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It describes the community of the Companions (may Allah be pleased with them) and how they led a simple life, until Allah Almighty enriched them through conquests.

2) It is permissible for a man to greet a woman when temptation is not feared, such as when she is old.

864/2 - Um Hāni’ Fākhitah bint Abi Tālib (may Allah be pleased with her) reported: “I went to the Prophet (may Allah’s peace and blessings be upon him) on the day of the Conquest (of Makkah) while he was taking a bath and Fātimah was concealing

him with a garment. I greeted him...” to the rest of the Hadīth. [Narrated by Muslim]

Guidance from the Hadīth:

1) It is permissible for a woman to greet a man when no temptation or seclusion is involved.

2) It is permissible for someone to greet another while the latter is taking a bath, and it is permissible for a naked person to return the greeting.

3) It is permissible for a man to be helped in taking a bath by a member of his family.

4) Concealing oneself from people’s sight while taking a bath is one of the Prophet’s manners.

865/3 - Asmā’ bint Yazīd (may Allah be pleased with her) reported: “The Prophet (may Allah’s peace and blessings be upon him) passed by us when we were with a group of women, and he greeted us.”

[Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound). This is the version narrated by Abu Dāwūd] The version narrated by Al-Tirmidhi reads: “The Messenger of Allah (may Allah’s peace and blessings be upon him) passed through the mosque one day, and there was a group of women sitting there, so he moved his hand to offer greetings.”

Note:

The version by Al-Tirmidhi: “The Messenger of Allah (may Allah’s peace and blessings be upon

him) passed through the mosque one day, and there was a group of women sitting there, so he moved his hand to offer greetings." This version has a weak Isnād, as previously noted in the Hadīth No. 855.

Guidance from the Hadīth:

1) It is permissible for a man to greet a group of women.

2) If a man needs to signal the greeting with his hand, he should also utter the words. He may not use the signal only, lest he would be imitating the Jews and Christians.

138 - Chapter on the prohibition of initiating the greeting of peace to disbelievers and how to return their greeting, and the desirability of giving the greeting to a gathering wherein there are Muslims and disbelievers

866/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تبدؤوا اليَهُودَ ولا النَّصَارىٰ بالسَّلام، فإذا لقيتُم أحَدَهم في طريق فاضطرُّوهُ إلَىٰ أضيقه».

"Do not initiate the greeting to the Jews and Christians. And if you meet one of them on a road, force him to the narrowest part of it." [Narrated by Muslim]

Words in the Hadīth:

"Force him to the narrowest part of it": This applies when the road is not wide enough, so that the Muslim uses the wider part and the disbeliever is forced to the roadside. It does not mean crowding with the disbeliever when the road is wide enough for all.

Guidance from the Hadīth:

1) It is not permissible to initiate the greeting of peace to a disbeliever, for this would be a form of honoring him, whereas a disbeliever should be humiliated, not honored.

2) Vexing the disbelievers is something required in the religion. Yet we should do so without being unjust to them or breaking any covenant with them. We must establish justice and avoid oppression.

Benefit:

Someone may ask: Is it permissible to initiate talk to disbelievers with other than the greeting of peace, such as saying: "How are you?" or "How are you doing today?" or "May Allah keep you sound" or the like?

The answer is: Yes, this is permissible and nothing is wrong with it, for these are normal questions and a supplication that Allah keeps their heart free from polytheism. The reported prohibition pertains to the greeting of Islam.

867/2 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا سَلَّم عَلَيْكُمْ أهلُ الكتَاب فقولُوا: وعَلَيْكُمْ».

"If the people of the Scripture greet you, say: 'Wa 'alaykum' (And upon you)." [Narrated by Al-Bukhāri and Muslim]

Benefit:

There are circumstances surrounding this Hadīth which ought to be mentioned for a better understanding. 'Ā'ishah (may Allah be pleased with her) reported: "A group of Jews sought permission to enter the Prophet's place. They said: 'As-Sām 'alaykum.' (Death be upon you – the Arabic terms Salām [peace] and Sām [death] sound very close) I said: 'Rather, upon you is death and curse.' Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: 'O 'Ā'ishah, Allah loves gentleness in all things.' I said: 'Didn't you hear what they said?' He said: 'I said: 'Wa 'alaykum' (And upon you)." [Narrated by Muslim]

'Abdullāh ibn 'Umar (may Allah be pleased with him and his father) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "When the Jews greet you, they say: 'Al-Sām be upon you.' So say: 'Upon you.'"

Al-Sām means death and ruin.

It is clear from the two Hadīths that we should only say to them "Wa 'alaykum", if they show their evil intent by saying "As-Sām". But if they give the Islamic greeting, i.e. "As-Salām 'alaykum", we should return it according to the instructions in the Qur'an:

{وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّواْ بِأَحسَنَ مِنهَآ أَو رُدُّوهَاۗ}.

{And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner].}

Guidance from the Hadīth:

1) The believer should be smart, not getting deceived by the cunning and evil of the disbelievers. He should be guided by the light and insight derived from the Qur'an and Sunnah.

2) It is permissible to respond to aggression and injustice in the like manner, without exceeding the limits.

3) The Prophet (may Allah's peace and blessings be upon him) was compassionate towards his Ummah, as he taught them the cunning ways of their enemies so that they could be on guard.

868/3 - Usāmah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) passed by a gathering that had a mix of Muslims, polytheists - idol worshipers - and Jews, and he greeted them. [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is permissible to give the greeting of peace to a gathering that comprises a mix of Muslims and disbelievers with the intention of addressing the Muslims among them only with the greeting of peace.

2) One of the reasons behind the prohibition of initiating the greeting of peace to a disbeliever is that "Islam is superior and nothing is more superior to it." [Narrated by Al-Darāqutni; classified as Sahīh] (authentic)]

139 - Chapter on the desirability of saying the greeting of peace upon leaving a gathering

869/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إذَا انتهىٰ أحَدُكُم إلَىٰ المَجْلس فَلْيُسَلِّمْ، فإذا أرَادَ أنْ يقومَ فَلْيُسلِّمْ، فَلَيْسَتِ الأولىٰ بأحقَّ منَ الآخرَة».

"When one of you arrives at a gathering, he should say the greeting of peace. When he wants to get up and leave, he should say the greeting of peace, for the former is not more important than the latter." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

Guidance from the Hadīth:

1) It is a sign of the perfection and justice of the Shariah that it made the first and last greetings equally important.

2) Our religion urges us to gain plenty of rewards by giving the greeting of peace at the beginning and end of gatherings.

Benefit:

Giving the greeting of peace when leaving a gathering is a Prophetic etiquette that is commonly abandoned now. More than anyone else, the scholars and seekers of knowledge should work to revive it. As they enter a gathering or leave it, they should give the greeting of peace, for the former is not more important than the latter.

Also, when a man enters or leaves his house, he should greet his family.

Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said to him:

«يا بُنيَ إذا دخلتَ على أهلكَ فسلِّم تكن بركة عليك وعلىٰ أهل بيتك».

"O son, when you enter your house, give your family the greeting of peace, for it will be a blessing for you and your household." [Narrated by Al-Tirmidhi]

140 - Chapter on seeking permission and the related etiquettes

Allah Almighty says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَا}

{O you who believe, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants} [Surat an-Nūr: 27] He also says:

{وَإِذَا بَلَغَ ٱلۡأَطۡفَٰلُ مِنكُمُ ٱلۡحُلُمَ فَلۡيَسۡتَـٔۡذِنُواْ كَمَا ٱسۡتَـٔۡذَنَ ٱلَّذِينَ مِن قَبۡلِهِمۡ}

{And when the children among you reach puberty, let them ask permission [at all times] as those before them have done} [Surat an-Nūr: 59]

Guidance from the verses:

1) When a child reaches puberty, he should not enter the house without permission, just like adults.

2) Children below the age of puberty should be asked to seek permission at the three private times.

3) The three private times at which people change to lighter clothes for rest are outlined in the Qur'an:

{مِّن قَبۡلِ صَلَوٰةِ ٱلۡفَجۡرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعۡدِ صَلَوٰةِ ٱلۡعِشَآءِ}

{Before the dawn prayer and when you put aside your clothing [for rest] at noon and after the 'Ishā' prayer} [Surat an-Nūr: 58]

870/1 - Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الاسْتِئْذَانُ ثَلاثٌ، فَإِن أُذِنَ لَكَ، وَإِلاّ فَارْجِعْ».

"Permission should be sought three times, and if it is not given, then turn back." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The Islamic etiquette is that a person seeks permission up to three times and not knock on the door after that.

2) It shows the perfect guidance of Islam which takes people's conditions into consideration and teaches the believers their rights upon one another.

871/2 - Sahl ibn Sa'd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّما جُعِلَ الاستئذانُ مِنْ أجْل البَصَر».

"Seeking permission is enjoined only so as to prevent looking." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The Shariah is keen on protecting the privacy of homes; that is why it prescribed seeking permission before entering a home in order to protect its privacy against looking.

2) It is prohibited to look inside homes before seeking permission.

872/3 - Rib'i ibn Hirāsh reported: A man from Banu 'Āmir related to us that he asked the Prophet (may Allah's peace and blessings be upon him) for

permission to enter when he was in his house, saying: “Do I come in?” The Prophet said to his servant: “Go out to this (man) and teach him how to ask permission to enter the house, and say to him: ‘Say: Peace be upon you. May I come in?’” The man heard it and said: “Peace be upon you. May I come in?” The Prophet (may Allah’s peace and blessings be upon him) gave him permission and he entered.

[Narrated by Abu Dāwūd, with an authentic Isnād]

873/4 - Kildah ibn al-Hanbal (may Allah be pleased with him) reported: I went to the Prophet (may Allah’s peace and blessings be upon him) and entered his place without saying the greeting of peace. Thereupon, he said:

«ارْجِعْ فَقُلْ: السَّلامُ عَلَيْكُم، أَأَدْخُلُ؟».

“Go back and say: Peace be upon you. May I come in?” [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) One of the etiquettes of seeking permission is to give the greeting of peace and wait until permission to enter is granted.

2) The Prophet (may Allah’s peace and blessings be upon him) taught his Ummah the proper

etiquettes, and he did so using both words and deeds.

141 - Chapter on pointing out that the Sunnah when the seeker of permission is asked "who are you?" is to introduce himself by his name or nickname and that it is disliked to say 'It's me' and the like

874/1 - In the famous Hadīth about Isrā' (the Night Journey), Anas (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said:

«ثُمَّ صَعِدَ بي جِبْريلُ إلىٰ السَّمَاءِ الدُّنْيَا، فَاسْتَفْتَحَ، فَقِيلَ: مَنْ هذَا؟ قال: جِبْريلُ، قيلَ: وَمَنْ مَعَكَ ؟ قال مُحَمَّدٌ. ثُمَّ صَعِدَ إلىٰ السَّمَاءِ الثَّانِيَةِ والثَّالِثَةِ وَالرَّابِعَةِ وَسائِرِهِنَّ، وَيقَالُ في بَابِ كُلِّ سَمَاءٍ ؟ مَنْ هذا ؟ فَيقُولُ: جِبْريلُ».

"Then Jibrīl (Gabriel) ascended with me to the nearest heaven and requested that the gate be opened. He was asked: 'Who is it?' He replied: 'Jibrīl.' He was asked: 'Who is with you?' He said: 'Muhammad.' Then, he ascended to the second heaven and then the third then the fourth and all the heavens. At every gate, he was asked: 'Who is it?' He would reply: 'Jibrīl.'" [Narrated by Al-Bukhāri and Muslim]

875/2 - Abu Dharr (may Allah be pleased with him) reported: "One night, I went out and found the Messenger of Allah (may Allah's peace and blessings be upon him) walking alone. I kept

walking in the shadow of the moon, and he looked around and saw me. He said: 'Who is it?' I said: 'Abu Dharr.' (to the rest of the Hadīth) [Narrated by Al-Bukhāri and Muslim]

876/3 - Um Hāni' (may Allah be pleased with her) reported: "I went to the Prophet (may Allah's peace and blessings be upon him) while he was taking a bath and Fātimah was concealing him. He asked: 'Who is this?' I said: 'I am Um Hāni'.'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) It is recommended that a person seeking permission to enter introduces himself so as to end any sense of alienation and replace it with familiarity.

2) He should introduce himself by his name or nickname and anyone else accompanying him.

877/4 - Jābir (may Allah be pleased with him) reported: I went to the Prophet (may Allah's peace and blessings be upon him) and knocked on the door. He said: "Who is it?" I said: "Me." He remarked: "Me, me?!" He sounded as if he disliked it. [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Upon seeking permission to enter, it is disliked that a person says, "It's me, it's me," if these words do not make him known.

2) It is permissible to criticize the person who violates the proper etiquette and to teach him what is right.

142 - Chapter on the desirability of Tashmīt (praying for mercy) for the sneezer if he praises Allah Almighty after sneezing, and the dislike of Tashmīt if he does not praise Allah Almighty after sneezing, and demonstrating the etiquettes of Tashmīt, sneezing, and yawning

878/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ اللهَ يُحبُّ العُطَاسَ، ويَكرَهُ التَّثَاؤبَ، فإذا عَطَسَ أحدُكُمْ، وحَمدَ اللهَ تَعَالَىٰ، كانَ حقًّا عَلَىٰ كُلِّ مسلم سمعَهُ أن يقول لَهُ: يَرْحَمُكَ الله، وأمَّا التَّثَاؤُبَ فإنَّما هُوَ منَ الشَّيْطَانِ، فإذا تَثَاءَبَ أحَدُكُمْ فلْيَرُدَّهُ ما اسْتَطَاعَ، فإنَّ أحَدَكُمْ إذَا تَثَاءَبَ ضَحكَ منْهُ الشَّيْطَانُ».

"Allah likes sneezing and dislikes yawning; so if one of you sneezes and then praises Allah (by saying 'al-hamdulillah'), it is incumbent upon every Muslim who hears him to say to him: 'Yarhamuk Allah' (which means: may Allah have mercy on you). But as regards yawning, it is from Satan; so if one of you yawns, he should try his best to suppress it, for when one of you yawns, Satan laughs at him." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) Allah Almighty loves sneezing, as it is a sign of activeness and agility, and our Lord loves those who have strong serious resolve in the doing of good.

2) Satan loves yawning, for it is a sign of lethargy and slackness, and he loves those who are lazy and weak.

3) Saying Tashmīt is a right for the person who sneezed, which is due upon every individual who heard him praising Allah after sneezing.

4) It is recommended to suppress yawning as much as one can, for Satan laughs at a yawning person, given that it is a sign of laziness and slackness.

5) This shows praising Allah for His favors, and sneezing is one of those favors. Favors should be met with gratitude and praise.

879/2 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا عَطَسَ أَحدُكُم فَلْيَقُلْ: الحمدُ لله، ولْيَقُلْ لَهُ أَخُوهُ أو صاحبُهُ: يَرْحَمُكَ اللهُ، فإذا قَالَ لَهُ: يَرْحمُكَ اللهُ، فَلْيقُلْ: يَهديكُمُ اللهُ ويُصْلحُ بالَكُمْ».

"When one of you sneezes, he should say, 'Al-hamdulillah' (Praise be to Allah); and his brother or companion should say to him, 'Yarhamuk Allah' (May Allah have mercy on you). When he says to him, 'Yarhamuk Allah,' the sneezer should reply, 'Yahdīkum Allah wa yuslih bālakum' (May Allah

guide you and grant you well being).” [Narrated by Al-Bukhāri]

880/3 - Abu Mūsa (may Allah be pleased with him) reported: I heard the Prophet (may Allah’s peace and blessings be upon him) say:

«إذَا عَطَسَ أحدُكُم فحمدَ اللهَ فَشَمِّتُوهُ، فإنْ لم يَحْمَدِ الله فلا تُشَمِّتُوهُ».

“If anyone of you sneezes and praises Allah, say Tashmīt to him; and if he does not praise Allah, do not say Tashmīt to him.” [Narrated by Muslim]

881/4 - Anas (may Allah be pleased with him) reported: “Two men sneezed in the Prophet’s presence, and he said Tashmīt to one of them but not the other. The one to whom he did not say Tashmīt said: ‘So-and-so sneezed and you said Tashmīt to him, and I sneezed but you did not say Tashmīt to me.’ The Prophet said: ‘This (man) praised Allah, and you did not.’” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) Recompense for a deed should be of the same nature of the deed. He who praises Allah upon sneezing deserves to receive this supplication “may Allah show mercy to you”. So, we invoke mercy upon him as recompense for his praise of Allah.

2) The believers complement one another. They are like a solid structure.

3) If a person sneezes and does not praise Allah, we ought not to say Tashmīt to him, but we teach him the Prophetic etiquette regarding sneezing.

4) It was the Prophet's guidance to teach the Ummah all the beneficial Shariah etiquettes.

Note:

According to the Prophet's guidance in responding to a person who says Tashmīt, we should say to him: "Yahdīkum Allah wa yuslih bālakum" (May Allah guide you and grant you well being), or "Yaghfir Allah lana wa lakum" (may Allah forgive us and you). These are reported in the Sunnah. As for the phrases laymen say, such as "Yahdīna wa yahdīkum Allah" (may Allah guide us and you) and the like, these are not part of the Sunnah, and Allah Almighty says:

{لَّقَد كَانَ لَكُم فِي رَسُولِ ٱللَّهِ أُسوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرجُواْ ٱللَّهَ وَٱليَومَ ٱلأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرا}،

{There has certainly been for you in the Messenger of Allah an excellent example for someone whose hope is in Allah and the Last Day and [who] remembers Allah often.} In saying Dhikr (rememberance of Allah), we should adhere to the Sunnah and keep away from religious innovations.

882/5 - Abu Hurayrah (may Allah be pleased with him) reported: "Whenever the Messenger of Allah (may Allah's peace and blessings be upon him) sneezed, he would cover his mouth with his

hand or clothes, lowering the sound therewith." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) The Prophet's practical manners with regard to sneezing include putting the hand or clothes on the face. This serves a number of good purposes, including the following:

a. It protects those around the sneezing person, lest something harmful and contagious comes out with the sneeze and infects them.

b. This spares people any feeling of disgust from what comes out of the nose with sneezing.

2) The Shariah honors the believer by its overall guidelines which he should observe towards himself and others.

3) It is recommended to lower the sound of sneezing to avoid bothering those around.

883/6 - Abu Mūsa (may Allah be pleased with him) reported: "The Jews would pretend to sneeze in the Prophet's presence hoping that he would say to them 'may Allah show mercy to you', but he would respond with: 'May Allah guide you and grant you well being.'"

[Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) We may only invoke Allah's mercy upon the believers. With regard to the disbelievers, we can only supplicate Allah to guide them.

2) The Jews are people with whom Allah Almighty is displeased, as they knew the truth and rejected it. They knew that the Prophet (may Allah's peace and blessings be upon him) was truthful, and hence they hoped to derive blessing from his invocation for them.

884/7 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيُمْسِكْ بِيَدِه عَلَىٰ فيهِ، فإِنَّ الشَّيْطانَ يَدْخُلُ».

"When one of you yawns, he should hold his hand over his mouth, for the devil enters." [Narrated by Muslim]

Guidance from the Hadīth:

1) It establishes that the devil enters one's body when he yawns and opens his mouth.

2) The Shariah points out the method by which a person can protect himself from the devil while yawning.

3) We should believe in the information told by Allah Almighty and His Messenger, for it is certain, even if we do not see it with our own eyes. This is part of the submission to the divine revelation, which is due upon every Muslim.

143 - Chapter on the desirability of shaking hands upon meeting, putting on a cheerful a face, kissing the hand of righteous men, kissing one's children out of compassion, and hugging those returning from travel, and the dislike of bowing

885/1 - Abu al-Khattāb Qatādah reported that he asked Anas: "Was the handshake common among the Prophet's Companions?" He replied: "Yes." [Narrated by Al-Bukhāri]

886/2 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«قَدْ جاءكُمْ أهلُ اليَمَن وهُمْ أوَّلُ مَنْ جَاءَ بالمُصَافَحة».

"The people of the Yemen have come to you, and they are the first to shake hands." [Narrated by Abu Dāwūd, with an authentic Isnād]

887/3 - Al-Barā' (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«ما مِنْ مُسْلِمَيْنِ يَلْتَقِيانِ، فَيَتَصَافَحَانِ، إلَّا غُفِرَ لَهُمَا قبْلَ أنْ يَفْتَرِقَا».

"No two Muslims meet and shake hands except that their sins are forgiven before they part (from each other)." [Narrated by Abu Dāwūd]

888/4 - Anas (may Allah be pleased with him) reported: A man said: "O Messenger of Allah, when a man amongst us meets a brother or a friend,

should he bow to him?" He said: "No." He said: "Should he embrace and kiss him?" He said: "No." He said: "Should he take his hand and shake it?" He said: "Yes." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Guidance from the Hadīths:

1) They show the merit of shaking hands between Muslims, which expiates sins and brings about love and cordiality amongst them.

2) They point out the merit of the people of Yemen, as they have the softest hearts and they are the first to shake hands.

3) They prohibit us from bowing to a person we meet, for this constitutes imitation of foreigners and disbelievers.

4) They prohibit us from hugging and kissing when we meet frequently; this is only permissible for some unusual event or reason, like returning from travel.

889/5 - Safwān ibn 'Assāl (may Allah be pleased with him) reported: A Jew said to his companion: "Let's go to this Prophet." So, they came to the Messenger of Allah (may Allah's peace and blessings be upon him) and asked him about nine clear signs... He related the Hadīth till the statement: Thereupon, they kissed his hand and feet and said: "We bear witness that you are a

Prophet." [Narrated by Al-Tirmidhi and others, with authentic Isnāds][1]

Guidance from the Hadīth:

1) The Jews disbelieved in the Prophet's message out of rejection, stubbornness, and envy. They believed him by their tongues, but their hearts rejected it.

2) It is legitimate to kiss the hand of a scholar and any person of high status in Islam, such as one's parents, provided this is done occasionally, not as a habit like a handshake.

890/6 - 'Abdullāh ibn 'Umar (may Allah be pleased with him and his father) reported a story in which he said: "Then, we approached the Prophet (may Allah's peace and blessings be upon him) and kissed his hand." [Narrated by Abu Dāwūd][2]

891/7 - 'Ā'ishah (may Allah be pleased with her) reported: "Zayd ibn Hārithah arrived in Madīnah while the Messenger of Allah (may Allah's peace and blessings be upon him) was in my house. He came and knocked on the door, so the Prophet (may Allah's peace and blessings be upon him) got up for him, dragging his garment, and he embraced and kissed him." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)][3]

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[1] The Hadīth has a weak Isnād.
[2] The Hadīth has a weak Isnād.
[3] The Hadīth has a weak Isnād.

Guidance from the Hadīths:

1) It is permissible to hug a person and kiss his hand due to a casual event, like returning from travel or the like.

2) Dragging one's garment, if done unintentionally and accidentally, does not fall under the prohibited Isbāl (letting the garment reach below the ankles).

3) The Prophet (may Allah's peace and blessings be upon him) was modest towards the Companions and he used to do what brought joy to their hearts.

4) standing up to receive and greet someone who returned from travel does not fall under the prohibition to stand up for someone.

892/8 - Abu Dharr (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said to me:

«لاتَحْقِرَنَّ منَ المعْرُوف شَيئاً، ولو أنْ تَلْقىٰ أخَاكَ بوَجْه طليق».

"Do not belittle any good deed, even if it is meeting your brother with a cheerful face." [Narrated by Muslim]

Guidance from the Hadīth:

1) The etiquettes of the Islamic religion and Prophetic guidance bring about affection and cordiality among the believers, which gives joy and harmony to their hearts.

2) Smiling in the face of fellow Muslims and meeting them with a cheerful face is an act of kindness and charity.

3) An act of kindness, even if insignificant in the sight of people, weighs heavy in the scale of deeds.

4) The Prophet (may Allah's peace and blessings be upon him) was keen on giving advice to the believers. Advice is a Qur'anic and Prophetic approach.

893/9 - Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) kissed (his grandson) Al-Hasan ibn 'Ali while Al-Aqra' ibn Hābis was present. Al-Aqra' observed: "I have ten children, and I have never kissed any of them." Thereupon, the Messenger of Allah looked at him and said:

«مَنْ لا يَرْحَمْ لا يُرْحَمُ!».

"Whoever does not show mercy will not be shown mercy!" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is recommended to kiss young children out of mercy and compassion towards them.

2) The more a person acts mercifully to people, the more likely he will receive mercy from Allah Almighty. Our mercy towards one another brings us the mercy of our Lord. This is how we can get His mercy!

3) It shows his humbleness and great mercy as he caressed Al-Hasan and kissed him in public.

The Book of visiting the sick, following the funeral procession, praying over the deceased, attending his burial, and staying at the grave after burial

144 - Chapter on visiting the sick

894/1 - Al-Barā' ibn 'Āzib (may Allah be pleased with him and his father) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) ordered us to visit the sick, to follow the funeral procession, to say Tashmīt to a sneezer, to help others fulfill their oaths, to aid the oppressed, to accept invitations, and to spread the greeting of peace." [Narrated by Al-Bukhāri and Muslim]

895/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«حقُّ المُسْلِمِ عَلَىٰ المُسْلِمِ خَمْسٌ: رَدُّ السَّلامِ، وعيادةُ المريضِ، واتِّباعُ الجَنَائزِ، وإجابةُ الدَّعوةِ، وتَشْميتُ العَاطسِ».

"A Muslim owes another Muslim five rights: returning the greeting of peace, visiting the sick, following the funeral processions, accepting invitations, and saying Tashmīt (Yarhamuk Allah) to the person who sneezes." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) Visiting the sick is a right of Muslims upon one another. This is a collective duty (i.e. if some of them fulfilled it, it is waived from the rest).

2) While visiting a sick person, it is recommended to give him hope of recovery and cheer him up.

3) When a person visits someone who is sick, he should utilize his state of broken-heartedness and remind him of Allah, advise him to repent and ask Allah for forgiveness and absolve himself of the rights that he owes to people, and teach him the Shariah rulings related to illness, such as his ablution and prayer.

4) We should remember the divine favor of good health and show gratitude to our Lord within our hearts and through our words and deeds.

5) A person should be keen to visit the sick, given the abundant rewards and good for both the visitor and the visited.

896/2 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ اللهَ _عز وجل_ يَقُولُ يَوْمَ القِيَامَةِ: يَا ابْنَ آدَمَ مَرِضْتُ فَلَمْ تَعُدْنِي! قال: يَا رَبِّ كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ العَالَمِينَ؟! قال: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلاناً مَرِضَ فَلَمْ تَعُدْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِي! قال: يَا رَبِّ كَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟! قال: أَمَا عَلِمْتَ أَنَّهُ اسْتَطْعَمَكَ عَبْدِي فُلانٌ فَلَمْ تُطْعِمْه؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي! قال: يَا رَبِّ كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟! قال: اسْتَسْقَاكَ عَبْدِي فُلانٌ فَلَمْ تَسْقِه! أَمَا عَلِمْتَ أَنَّكَ لَوْ سَقَيْتَهُ لَوَجَدْتَ ذلِكَ عِنْدِي؟».

"Allah Almighty will say on the Day of Judgment: 'O son of Adam, I was ill, but you did not visit Me.' He will respond: 'O Lord, how could I visit You and You are the Lord of the worlds?' Allah will say: 'Did you not know that My servant so-and-so was ill but you did not visit him? Do you not know that if you had visited him, you would have found Me with him? O son of Adam, I asked you for food, but you did not feed Me.' He will respond: 'O Lord, how could I feed You and You are the Lord of the worlds?' Allah will say: 'Did you not know that My servant so-and-so asked you for food, but you did not feed him? Do you not know that if you had fed him, you would have found its reward with Me? O son of Adam, I asked you for water to drink, but you did not give Me any.' He will respond: 'O Lord, how could I give You (water) to drink and You are the Lord of the worlds?' And Allah will say: 'My servant so-and-so asked you for a drink, but you did not give him any. Do you not know that if you had given him a drink, you would have found its reward with Me?'" [Narrated by Muslim]

Guidance from the Hadīth:

1) It shows the closeness of Allah Almighty to His sick servants, as He said: "You would have found Me with him." That is why a sick person's supplication, for himself or others, is worthy of being readily answered.

2) It highlights the merit of feeding the hungry and giving water to those who ask for it. The reward for this is stored for us with Allah Almighty.

3) We are required to exalt Allah Almighty free from any attribute of imperfection and to ascribe to Him all attributes of perfection.

{سُبۡحَٰنَ رَبِّكَ رَبِّ ٱلۡعِزَّةِ عَمَّا يَصِفُونَ}.

{Exalted is your Lord, the Lord of might, above what they describe.}

897/4 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«عُودُوا المريضَ، وأطْعِمُوا الجائعَ، وفُكُّوا العَانيَ».

"Visit the sick, feed the hungry, and set the captive free." [Narrated by Al-Bukhāri]

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Guidance from the Hadīth:

1) It shows the merit of such deeds whose benefit extend to others, like feeding people.

2) These three deeds mentioned in the Hadīth are a collective duty upon Muslims (i.e. if some of them fulfill it, it is waived from the rest).

898/5 - Thawbān (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إنَّ المُسْلِمَ إذَا عَادَ أخَاهُ المُسْلِمَ لَمْ يَزَلْ في خُرْفَة الجَنَّة حَتَّىٰ يرجعَ» قيلَ: يارسولَ الله، وما خُرْفَةُ الجَنَّة؟ قَالَ: «جَنَاهَا».

"He who visits his sick Muslim brother continues to enjoy the harvest of Paradise until he returns." [Narrated by Muslim]

899/6 - 'Ali (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«ما منْ مُسْلم يَعُودُ مُسْلماً غُدْوَةً إِلَّا صَلَّىٰ عليه سَبْعُونَ أَلفَ مَلَكٍ حَتَّىٰ يُمْسيَ، وإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّىٰ عَلَيْه سَبْعُونَ أَلْفَ مَلكٍ حَتَّىٰ يُصبحَ، وَكَانَ لَهُ خَرِيفٌ في الجَنَّة».

"No Muslim visits a sick Muslim in the morning except that seventy-thousand angels will invoke Allah's blessings upon him until the evening; and if he visits him in the evening, seventy-thousand angels will invoke Allah's blessings upon him until the morning, and he will thereby have a fruit harvest in Paradise." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

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Words in the Hadīth:

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Guidance from the Hadīths:

1) Visiting the sick is a means leading to Paradise and enjoying its bliss.

2) The angels invoke Allah's forgiveness upon a person who visits the sick.

3) The duration of stay with the sick person differs according to different conditions and persons.

4) One of the ways for seeking knowledge is to pose a question so as to receive the answer.

Benefit:

Some people think that we should only visit people who are seriously ill and not those whose illness is moderate, like having a toothache or a headache or the like. This contradicts the Sunnah and deprives them of some of the means for forgiveness of sins and obtaining great rewards. Zayd ibn Arqam said: "I had a pain in my eyes and the Prophet (may Allah's peace and blessings be upon him) visited me." [Narrated by Al-Bukhāri in Al-Adab al-Mufrad] So, we should be keen on seizing such opportunities. A small deed in the sight of people may be the reason for you to enter Paradise.

900/7 - Anas (may Allah be pleased with him) reported: "A Jewish boy used to serve the Prophet (may Allah's peace and blessings be upon him), and he fell sick. So, the Prophet went to visit him. He sat by his head and said to him: 'Embrace Islam.' The boy looked at his father who was with him and who then said: 'Obey Abu al-Qāsim.' So, he embraced Islam. The Prophet (may Allah's peace and blessings be upon him) came out saying: 'Praise be to Allah who saved him from the Fire.'" [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It is permissible to hire Jews in some jobs, provided that one is safe from their scheming.

2) It is permissible to visit a sick disbeliever hoping to invite him to Islam. By contrast, visiting a sick Muslim is confirmed and commendable.

3) When someone visits a sick person, it is recommended to guide him to the truth and encourage him to seek what is good in this life and in the Hereafter.

4) A person who knows the truth yet turns away from it may be deprived of it. There is a profound lesson in this, if we only think.

5) Some disbelievers and enemies attested to the truth of the Prophet's message.

145 - Chapter on the supplication for the sick

901/1 - 'Ā'ishah (may Allah be pleased with her) reported: When someone complained of an ailment or had a sore or a wound, the Prophet (may Allah's peace and blessings be upon him) would do this with his index finger – the narrator, Sufyān ibn 'Uyaynah, touched the ground with his index finger and then raised it - and said:

«بسم الله، تُرْبَةُ أَرْضِنا، بِرِيقَةِ بَعْضِنَا، يُشْفىٰ بِهِ سَقِيمُنا، بِإِذْنِ رَبِّنَا».

"Bismillah, turbatu ardina, birīqati ba'dina, yushfa bihi saqīmuna, bi-idhni rabbina (In the name of Allah, the dust of our earth, along with the saliva of

some of us, will cure our sick, with the permission of our Lord).” [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Ruqyah (healing formula consisting of Qur’anic verses and supplications) and supplication are very effective in healing.

2) Strong certitude and trust in Allah Almighty is a great means for cure.

3) Dust is pure and so is the saliva of believers. So, when the two pure things are combined, cure occurs by the permission of Allah Almighty.

4) In saying the supplications reported from the Prophet (may Allah’s peace and blessings be upon him), a person should believe in their effect with certitude. Those in whose hearts there is deviation do not derive benefit from the legitimate Ruqyah because they only recite it by way of trying.

902/2 - She also reported that the Prophet (may Allah’s peace and blessings be upon him) would visit some sick members of his family, wiping with his right hand over them and saying:

«اللّهم ربَّ النَّاسِ، أذْهبِ البَأسَ، واشْفِ أنْتَ الشَّافي، لا شفَاءَ إلَّا شفَاؤُكَ، شفاءً لا يُغادِرُ سَقَماً».

“Allahumma rabb an-nās, adhhib al-ba’s, washfi anta ash-shāfi, la shifā’a illa shifā’uk, shifā’an la

yughādiru saqaman (O Allah, Lord of mankind, remove the harm, and cure for You are the Curer, there is no cure but Your cure, a cure that leaves behind no illness)." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The true curer is Allah Almighty. Medicine and physicians are only means which Allah commanded us to pursue.

2) It is recommended to visit the sick and supplicate for their full recovery, while passing our right hand over the area of illness.

Note:

This Hadīth is found in the widespread editions of Riyād al-Sālihīn with this wording: "The Prophet (may Allah's peace and blessings be upon him) would visit some sick members of his family..."; yet the correct wording of the Hadīth, as narrated by Al-Bukhāri, is: "The Prophet (may Allah's peace and blessings be upon him) would seek refuge with Allah for some members of his family (meaning: he would recite protective Ruqyah over them)..." There is a difference in meaning between the two wordings.

In the wording by Al-Bukhāri, he sought refuge with Allah to remove harm from them.

903/3 - Anas (may Allah be pleased with him) reported that he said to Thābit (may Allah have mercy upon him): “Shall I recite over you the Ruqyah recited by the Prophet (may Allah’s peace and blessings be upon him)?” He said: “Yes.” Anas said:

«اللَّهم ربَّ النَّاسِ، مُذهِبَ البَأسِ، اشْفِ أنتَ الشافي، لا شافيَ إلَّا أنْتَ، شفاءً لا يُغادِرُ سَقَماً».

“Allahumma rabb al-nās, mudhhib al-ba’s, ishfi anta al-shāfi, la shāfi illa Ant, shifā’an la yughādiru saqaman (O Allah, Lord of mankind, Remover of harm, cure for You are the Curer, there is no curer but You, a cure that leaves behind no illness).” [Narrated by Al-Bukhāri]

904/4 - Sa‘d ibn Abi Waqqās (may Allah be pleased with him) reported: The Prophet (may Allah’s peace and blessings be upon him) visited me while I was sick and said:

«اللّهم اشْفِ سَعْداً، اللّهم اشْفِ سَعْداً، اللّهم اشْفِ سَعْداً».

“O Allah, cure Sa‘d; O Allah, cure Sa‘d; O Allah, cure Sa‘d.” [Narrated by Muslim]

Guidance from the Hadīths:

1) They show the Prophet’s good treatment of his Companions (may Allah be pleased with them) as he would visit the sick amongst them and supplicate for them.

2) It is recommended to make this supplication for sick people three times: “O Allah, cure so-and-so.”

3) We ought to repeat supplications three times, as the Prophet (may Allah’s peace and blessings be upon him) used to do. By doing so, a person insists on his Lord to answer the supplication, which is something that Allah Almighty likes.

905/5 - Abu ‘Abdullāh ‘Uthmān ibn Abi al-‘Ās ‘(may Allah be pleased with him) reported that he complained to the Prophet (may Allah’s peace and blessings be upon him) about a pain in his body, so he said to him:

«ضَعْ يَدَكَ عَلَىٰ الذي تَأَلَّمَ مِنْ جَسَدِكَ، وقلْ: بسم الله ثلاثاً، وقُلْ سَبْعَ مرَّاتٍ: أعُوذُ بعزَّة الله وقُدْرتهِ مِنْ شَر ما أجدُ وأحاذِرُ».

“Place your hand where you feel pain and say ‘Bismillah’ (In the name of Allah) three times; and then repeat seven times: ‘A‘ūthu bi‘izzatillah wa qudratih min sharri ma ajidu wa uhādhir’ (I seek refuge with Allah’s might and power from the evil that I find and fear).” [Narrated by Muslim]

906/6 - Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مَنْ عَادَ مريضاً لَمْ يَحْضُرْهُ أجَلُهُ، فَقَالَ عندهُ سبعَ مَرَّات: أسألُ اللهَ العَظيم ربَّ العرشِ العظيمِ أنْ يَشْفيَكَ، إلَّا عَافاه اللهُ من ذلك المرض».

“Whoever visits a sick person whose time of death has not come and says seven times ‘As’alu Allah al-

‘Azhīm Rabb al-‘arsh al-‘azhīm an yashfiyak’ (I ask Allah the Great, the Lord of the Great Throne, to cure you), Allah will certainly cure him from that sickness.” [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)] Al-Hākim classified it as authentic according to the conditions set by Al-Bukhāri.

Guidance from the Hadīths:

1) Supplication to Allah, along with sincere reliance upon Him, is more effective than tangible medicine in bringing about cure, for it constitutes seeking aid from the One in Whose hand is the dominion of the heavens and the earth, {the One Who, if I become ill, He cures me.}

2) Supplication benefits a person unless his time of death has come.

{وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُم لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ}.

{And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it].}

3) It is legitimate to implore Allah Almighty by His attributes for the fulfillment of needs, as in saying: “I seek refuge with Allah’s might and power...”.

907/7- He also reported that the Prophet (may Allah’s peace and blessings be upon him) entered upon a Bedouin whom he went to visit because he

was sick, and whenever he visited a sick person, he would say upon entering:

«لابأسَ، طَهُورٌ إنْ شاءَ الله».

"La ba's, tahūrun in shā' Allah (No harm, [it will be] purification [from sins] Allah willing)." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Allah willing: It is an informative phrase, not a supplication. This is because when a person supplicates, he should be firm in making it and not say for example: O Allah, cure me if You will. "Allah willing" means by the permission of Allah.

Guidance from the Hadīth:

1) It is recommended that when a person visits someone who is sick to say: "No harm, it will be purification from sins, Allah willing."

2) It is part of the Sunnah to be assertive in making a supplication. Saying: "If You will" does not denote hesitance, for nothing is beyond the power of Allah Almighty.

908/8 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that Jibrīl (Gabriel) came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Muhammad, have you fallen ill?" He said: "Yes." So Jibrīl said: "In the name of Allah I recite over you, (to cleanse you)

from everything that troubles you, from the evil of every soul or envious eye, Allah will cure you, in the name of Allah I recite over you." [Narrated by Muslim]

Guidance from the Hadīth:

1) It is permissible for a sick person to announce his illness for the purpose of informing others about it, not with the intention of complaining or expressing discontentment.

2) It shows the Prophetic guidance in reciting over a sick person or a person suffering from the effect of envy through the legitimate Ruqyah: "In the name of Allah I recite over you..."

3) Envy and the evil eye are true things that exist among people. Their treatment is to recite the legitimate Ruqyah over the affected person.

4) Like other human beings, the Prophet (may Allah's peace and blessings be upon him) would fall ill, which does not undermine his status as a Prophet.

5) Reciting over a sick person does not contradict complete reliance upon Allah Almighty. On the contrary, it is a commendable and legitimate means of treatment.

909/9 - Abu Sa'īd al-Khudri and Abu Hurayrah (may Allah be pleased with them) reported that they testified that the Prophet (may Allah's peace and blessings be upon him) had said:

«مَنْ قَالَ: لا إلهَ إلَّا اللهُ واللهُ أكْبَرُ، صَدَّقَهُ ربُّهُ، فَقَالَ: لا إلهَ إلَّا أنا وأنا أكْبَرُ. وإذا قَالَ: لا إلهَ إلَّا اللهُ وَحْدَهُ لا شريكَ لَهُ، قَالَ: يقول: لا إلهَ إلَّا أنا وحدي لا شريكَ لي. وإذا قَالَ: لا إلهَ إلَّا اللهُ لَهُ المُلْكُ ولهُ الحمْدُ، قَالَ: لا إلهَ إلَّا أنَا ليَ المُلْكُ ولِيَ الحمدُ، وإذا قَالَ: لا إلهَ إلَّا اللهُ ولا حولَ ولا قوَّةَ إلَّا باللهِ، قَالَ: لا إلهَ إلَّا أنَا ولا حَوْلَ ولا قُوَّةَ إلَّا بي» وكان يقولُ: «مَنْ قالَها في مَرَضِه، ثُمَّ ماتَ، لم تَطْعَمْهُ النارُ».

"Whoever says, 'There is no god but Allah, and Allah is the Most Great,' his Lord affirms it, saying, 'There is no god but Me, and I am the Most Great.' And if he says, 'There is no god but Allah, alone; He has no partner,' Allah says, 'There is no god but Me, alone; I have no partner.' And if he says, 'There is no god but Allah. To Him is the dominion and to Him is praise,' Allah says, 'There is no god but Me. To Me is the dominion, and to Me is praise.' And if he says, 'There is no god but Allah, and there is no might nor power save with Allah,' Allah says, 'There is no god but Me, and there is no might nor power save with Me.'" And he (the Prophet) used to say: 'Whoever says this in his illness and then dies, the Fire will not consume him." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) It presents the Prophet's guidance regarding the supplication a sick person should make for himself.

2) Turning to Allah Almighty alone, supplicating Him alone, and frequently proclaiming His Oneness are effective means for recovery.

146 - Chapter on the desirability of asking the sick person's family about his condition

910/1 - Ibn 'Abbās (may Allah be pleased with him and his father) reported that 'Ali ibn Abi Tālib (may Allah be pleased with him) came out of the Prophet's house during his final illness. The people asked: "O Abu al-Hasan, how is the Messenger of Allah this morning?" He said: "Praise be to Allah, he is well this morning." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) Inquiring about the sick person's condition directly from him or through his family is something commendable and one of the rights the believers have upon one another.

2) Optimism and being hopeful about recovery is the state of the fortunate believers.

147 - Chapter on what a desperate person of his life should say

911/1 - 'Ā'ishah (may Allah be pleased with her) reported: I heard the Prophet (may Allah's peace and blessings be upon him), as he rested against me, say:

«اللّهم اغْفِرْ لي وارْحَمْني، وألحقْني بالرَّفيق الأعْلَىٰ».

"O Allah, forgive me, have mercy on me, and join me with the exalted companions." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is recommended to be persistent in supplicating Allah and asking Him for forgiveness and mercy at the time of death. This opens the door to optimism and hope for Allah's mercy.

2) It encourages us to implore Allah Almighty to join us with the exalted companions, where the prophets, the affirmers of the truth, the martyrs, and the pious will be.

912/2 - 'Ā'ishah (may Allah be pleased with her) reported: "I saw the Messenger of Allah (may Allah's peace and blessings be upon him) on his death bed, and he had a utensil with water in it next to him, into which he would insert his hand and then wipe his face with water and say:

«اللّهم أعنِّي عَلَىٰ غَمَرَات المَوْت وسَكَرَات المَوْت».

'O Allah, help me to bear the agonies of death.'" [Narrated by Al-Tirmidhi][1]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It describes the severity of the agonies of death, and the need to persistently ask Allah Almighty to grant support in this situation. Even the prophets (peace be upon them) implored their Lord to make them firm, given the gravity of this state.

[1] The Hadīth has a weak Isnād.

2) Supplicating Allah Almighty alleviates the agonies of death that a dying person suffers.

148 - Chapter on th desirability of advising the family of a sick person and those who serve him to be kind to him and endure patiently anything difficult in this regard and also enjoining kindness to those whose death is near due to legal retribution and the like

913/1 - ‘Imrān ibn al-Husayn (may Allah be pleased with him) reported: “A woman from the tribe of Juhaynah came to the Prophet (may Allah’s peace and blessings be upon him) while she was pregnant from adultery, and she said to him: ‘O Messenger of Allah, I have committed a sin liable to Hadd (prescribed corporal punishment), so execute the Hadd on me.’ The Messenger of Allah called her guardian and said to him: ‘Treat her kindly and bring her to me after she delivers (her baby).’ The man complied with the order, and the Prophet (may Allah’s peace and blessings be upon him) commanded that the Hadd be executed on her. Her clothes were secured around her and she was stoned to death. The Prophet then led the funeral prayer over her.” [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Advising the family of a person whose death is near to treat him kindly and compassionately.

2) If a person confesses to adultery while being sane and aware, and there is no suspicion about his condition, his confession is accepted and the Hadd is executed upon him.

3) In executing the Hadd, it is required that its harm should not extend to someone else. If a pregnant woman is stoned to death, her embryo will also die. This reflects the Shariah's kindness and justice.

4) When a Hadd is executed, the punished person is thus purified of his sins. That is why the Prophet (may Allah's peace and blessings be upon him) offered the funeral prayer for the woman in the Hadīth.

5) It shows how the Shariah is merciful towards the believers and finds dispensations and excuses for them.

{وَمَا جَعَلَ عَلَيكُم فِي ٱلدِّينِ مِن حَرَجٍ}.

{And He has not placed upon you in the religion any hardship.}

149 - Chapter on the permissibility of a sick person saying: I am in pain; I am in extreme pain; It hurts; O my head, and the like, and clarifying that this is not disliked, provided

it is not said as an expression of indignation or impatience

914/1 - ‘Abdullāh ibn Mas‘ūd ‘(may Allah be pleased with him) reported: “I visited the Prophet (may Allah’s peace and blessings be upon him) while he was in pain. I touched him and said: ‘You suffer intense pain.’ He said:

«أجل، إنّي أُوعَكُ كما يُوعَكُ رجُلان منْكُمْ».

‘Yes, I suffer as much pain as two men of you suffer.’” [Narrated by Al-Bukhāri and Muslim]

915/2 - Sa‘d ibn Abi Waqqās ‘(may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) came to visit me when I was suffering intense pain. I said: ‘You can see how intense my state (of illness) has become, and I am a wealthy man and my sole heir is my daughter...” To the rest of the Hadīth. [Narrated by Al-Bukhāri and Muslim]

916/3 - Al-Qāsim ibn Muhammad reported: ‘Ā’ishah (may Allah be pleased with her) said (because of headache): “O my head!” Thereupon, the Prophet (may Allah’s peace and blessings be upon him) said:

«بَلْ أَنا وارَأسَاهُ» وذكر الحديث،

“Nay, it is I who should say: O my head!” [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīths:

1) It is permissible for a man to say he is suffering from pain and illness, by way of informing, not complaining.

2) The more pious a person is, the greater the affliction he suffers, so that he will obtain greater rewards.

3) It is recommended to consult knowledgeable people with regard to the writing of wills, which is beneficial for the deceased and his family. This is one of the ways for deepening the bond between the scholars and lay Muslims.

150 - Chapter on exhorting the dying person to say: La Ilaha illa Allah (There is no god but Allah)

917/1 - Mu'ādh '(may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ كَانَ آخرُ كَلامِهِ لا إلهَ إلَّا اللهُ دَخَلَ الجَنَّةَ».

"He whose last words are 'La ilah illa Allah' (there is no god but Allah) will enter Paradise." [Narrated by Abu Dāwūd and Al-Hākim, who classified its Isnād as authentic]

918/2 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَقِّنُوا مَوْتَاكُمْ لا إلهَ إلَّا اللهُ».

"Exhort your dying people to say: La ilah illa Allah (There is no god but Allah)." [Narrated by Muslim]

Guidance from the Hadīths:

1) It shows the merit of monotheism. The words of Tawhīd: La illah illa Allah (there is no god but Allah) is a means to enter Paradise.

2) We should be keen to make the words of Tawhīd "there is no god but Allah" the last thing that the dying person says. If he utters other words after it, we should remind him of it once again.

3) When we exhort a dying person to say the testimony of faith, we thus comply with the Prophet's command and show kindness to the dying person. Nothing is better than reminding him of words whose price is Paradise.

151 - Chapter on what should be said after closing the dead person's eyes

919/1 - Um Salamah (may Allah be pleased with her) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) entered upon Abu Salamah as his eyes were wide open (after his death). He closed his eyes and said:

«إنَّ الرَّوحَ إذَا قُبِضَ، تَبِعَهُ البَصَرُ»

"When the soul is taken, the sight follows it." Some members of his family began to weep. Thereupon, he said:

«لا تَدْعُوا عَلَىٰ أَنْفُسِكُمْ إِلَّا بخير، فإنَّ الملائكةَ يُؤَمِّنُونَ عَلَىٰ مَا تَقُولونَ»

"Do not supplicate for yourselves except what is good, for the angels say 'amen' to what you say." Then, he said:

«اللّهم اغْفِرْ لأبي سلَمةَ، وارْفَعْ دَرَجَتَهُ في المَهْدِيِّين، واخْلُفْهُ في عَقِبِهِ في الغَابرين، واغفِرْ لنا ولهُ يارِبَّ العَالمينَ، وافْسحْ لَهُ في قَبْرِهِ، وَنَوّرْ لَهُ فيه».

"O Allah, forgive Abu Salamah, raise his rank among those who are rightly-guided, and grant him successors from his descendants who remain behind. Grant us and him pardon, O Lord of the worlds. Make his grave spacious for him and give him light in it." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The angels say 'amen' to the supplication of those around the dead person. So, upon the strike of disasters, people should supplicate only for what is good.

2) We are required to differ from the pre-Islamic customs of ignorance, like supplication for ruin and expression of discontentment at the time of a disaster. The believer should be content and submissive to his Lord.

3) There is blessing in the Prophet's supplications, which are brief and comprise all goodness in the worldly life and the Hereafter. Blissful are those who follow this Prophetic Sunnah.

4) The Prophet (may Allah's peace and blessings be upon him) was merciful and compassionate towards his Companions and his Ummah.

5) It informs us that when the soul departs the body, the dead person sees it, but those around him do not see it. This is part of the realm of the unseen in which we believe. Allah Almighty says:

{وَيَسۡـَٔلُونَكَ عَنِ ٱلرُّوحِۖ قُلِ ٱلرُّوحُ مِنۡ أَمۡرِ رَبِّي وَمَآ أُوتِيتُم مِّنَ ٱلۡعِلۡمِ إِلَّا قَلِيلٗا}

{And they ask you about the soul. Say: "The soul is of the affair of my Lord. And you [i.e. mankind] have not been given of knowledge except a little."} [Surat al-Isrā': 85]

152 - Chapter on what should be said around the dead person and what his relatives should say

920/1 - Um Salamah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا حَضَرْتُمُ المَرِيضَ، أو المَيِّتَ، فقُولُوا خَيْراً، فإنَّ الملائكةَ يُؤَمِّنونَ عَلَىٰ مَا تَقُولُون»

"If you visit a sick or dead person, say good things, for the angels say 'amen' to what you say." She said:

“When Abu Salamh died, I went to the Prophet (may Allah’s peace and blessings be upon him) and said: ‘O Messenger of Allah, Abu Salamah died.’ He said:

«قُولي: اللّهم اغْفرْ لي وَلَهُ، وأعْقِبْني مِنْهُ عُقْبَىٰ حَسَنَةً»

‘Say: O Allah, forgive me and him, and compensate me well for his loss.’ I said that and Allah compensated me by someone better than him; Muhammad (may Allah’s peace and blessings be upon him).” [Narrated by Muslim, Abu Dāwūd, and others]

«إذَا حَضَرْتُمُ المَريضَ أو المَيِّتَ» عَلَىٰ الشَّكِّ،

The version by Muslim says: “If you visit a sick or a dead person...” (with some degree of doubt regarding the wording) The version by Abu Dāwūd and others says: “If you visit a dead person...” (without any doubt regarding the wording)

921/2 - She also reported: I heard the Prophet (may Allah’s peace and blessings be upon him) say:

«مَا مِنْ عَبْدٍ تُصيبُهُ مُصيبةٌ، فيقولُ: إنَّا لله وإنَّا إليْه رَاجعُون؛ اللّهم أْؤْجُرْني في مُصيبَتي، واخْلُفْ لي خَيْراً منْهَا، إلَّا أجَرَهُ اللهُ تَعَالَىٰ في مُصيبَته، وأخْلَفَ لَهُ خَيراً مِنْهَا»

“If a person who is stricken by a calamity says, ‘Inna lillah wa inna ilayhi rāji‘ūn’. Allahumma u’jurni fi musībati wakhluf li khyran minha (Indeed we belong to Allah and indeed to Him we shall return. O Allah, recompense me for my loss and give me something better than it), Allah Almighty will surely recompense him for his loss and will give

him what is better than it." Um Salamah said: "So when Abu Salamah died, I said the same supplication as the Messenger of Allah had commanded me (to do). So, Allah bestowed upon me a better substitute than him: the Messenger of Allah (may Allah's peace and blessings be upon him)." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) There is blessing in the Prophet's supplication. Adherence to his guidance brings good for a person now and in the future.

2) It shows the good outcome of patience and enduring a disaster. Allah Almighty compensates the patient well in this world and in the Hereafter.

3) According to the Sunnah, we should say at the time of affliction: "Inna lillah wa inna ilayhi rājiʻūn'. Allahumma u'jurni fi musībati wakhluf li khyran minha" (Indeed we belong to Allah and indeed to Him we shall return. O Allah, recompense me for my loss and give me something better than it). We should give up other wrong phrases which people have newly introduced.

922/3 - Abu Mūsa (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إذَا مَاتَ ولدُ العَبد، قَالَ اللهُ لمَلائكَتِهِ: قَبَضْتُم ولدَ عَبْدِي، فيقولُون: نَعَم، فيقولُ: قَبَضتُم ثَمَرَةَ فُؤادِهِ، فيقولونَ: نَعَم، فيقُولُ: فماذا قَالَ عبدي؟ فيقولُونَ: حَمِدَكَ واسْتَرْجَعَ، فيقولُ اللهُ تَعَالَى: ابنُوا لعَبْدِي بَيتاً في الجَنَّة، وسَمُّوهُ بيتَ الحَمدِ».

"When a person's child dies, Allah Almighty asks His angels: 'Have you taken out the life of the child of My slave?' They reply in the affirmative. He then asks: 'Have you taken the fruit of his heart?' They reply in the affirmative. Thereupon, He asks: 'What did My slave say?' They say: 'He has praised You and said: Indeed, we belong to Allah and indeed to Him we shall return.' Allah says: 'Build a house for My slave in Paradise and name it the House of Praise.'" [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

923/3 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يَقُولُ اللهُ تَعَالَى: ما لعَبْدي المُؤمِنِ عنْدي جَزَاءٌ إذَا قَبَضْتُ صَفيَّهُ منْ أهل الدُّنْيَا، ثُمَّ احْتَسَبَهُ، إلَّا الجَنَّةَ».

"Allah Almighty says: 'My reward shall be nothing less than Paradise for My faithful servant who, if I take the life of his beloved one from the inhabitants of the world, bears it patiently in expectation of My reward.'" [Narrated by Al-Bukhāri]

Guidance from the Hadīths:

1) Praising Allah at the time of affliction and saying "praise be to Allah. Indeed, we belong to Allah and indeed to Him we shall return" is a sign of

a person's patience with the fate decreed by his Lord.

2) They show the merit of patience and hope for the divine reward upon the death of a loved one.

3) Paradise is the reward for those who display patience and pursue the divine reward.

4) They confirm the attribute of speech for Allah Almighty. He speaks to the angels saying what He wills in the manner He wills, as established by proofs from the Qur'an and Sunnah. All goodness lies in adherence to the creed received through the clear revelation.

924/4 - Usāmah ibn Zayd (may Allah be pleased with him and his father) reported: "One of the daughters of the Prophet (may Allah's peace and blessings be upon him) sent a message to him that her son was dying and asking him to go to her house. The Messenger of Allah (may Allah's peace and blessings be upon him) said to her messenger:

«ارْجِعْ إِلَيْها، فأخبِرْها أَنَّ لِلهِ تَعَالَىٰ ما أَخَذَ وَلَهُ ما أَعْطَىٰ، وكُلُّ شيءٍ عِنْدَهُ بأَجَلٍ مُسَمًّىٰ، فَمُرْهَا، فَلْتَصبِرْ ولْتَحْتَسِبْ». وذكر تمام الحديث.

'Go back to her and inform her that what Allah takes belongs to Him and what He gives belongs to Him, and everything with Him has a specified term. So command her to be patient and expect the reward..." To the rest of the Hadīth. [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) We are urged to stick to the Prophetic supplication while offering condolences: "What Allah takes belongs to Him and what He gives belongs to Him, and everything with Him has a specified term." We should give up the newly introduced phrases which have become common.

2) The best thing to do in offering condolences is to adhere to what is reported from the Prophet (may Allah's peace and blessings be upon him) and abandon what people have newly introduced in this regard.

3) The Prophet (may Allah's peace and blessings be upon him) was merciful towards the Ummah and would instruct them to be patient and expect divine reward.

153 - Chapter on the permissibility of weeping over the dead without wailing

Wailing is prohibited. We will tackle it in a chapter of the Book of Prohibitions, Allah willing. As for weeping over the dead, there are many Hadīths that prohibit that and inform that the dead person suffers as a result of his family weeping over him. This is in case if the dead person had asked his family to do so. The prohibited weeping is the one that involves wailing and lamenting (crying out the merits of the deceased while), which is evidenced by many Hadīths, such as the following:

925/1 - Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) visited Sa‘d ibn ‘Ubādah during his illness. He was accompanied by ‘Abdur-Rahmān ibn ‘Awf, Sa‘d ibn Abi Waqqās, and ‘Abdullāh ibn Mas‘ūd. The Messenger of Allah (may Allah’s peace and blessings be upon him) began to weep, and when his Companions saw this, their tears also started flowing. He said: “Will you listen? Allah does not punish for the shedding of tears or the grief of the heart, but He punishes or bestows mercy because of this,” pointing to his tongue. [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is permissible to weep over the dead, provided it involves no wailing.

2) A person’s feeling of mercy, softness of heart, and shedding tears when afflicted with calamity is something he is not to blame for.

3) It warns us of the danger of the tongue, as it is a means leading to earning Allah’s pleasure or wrath.

Benefit:

‘Nadb’ and ‘Niyāhah’ are prohibited.

‘Nadb’ means crying out the good traits of the deceased, by way of expressing discontent with Allah’s decree.

‘Niyāhah’ means wailing with long loud shrieks. The Prophet (may Allah’s peace and blessings be upon him) disassociated himself from the woman who does ‘Niyāhah’ over the dead.

926/2 - Usāmah ibn Zayd (may Allah be pleased with him and his father) reported that the son of the Prophet’s daughter was raised to him while dying, so his eyes flowed with tears. Thereupon, Sa‘d to him: “What is this, O Messenger of Allah?” He said:

«هذه رحمةٌ جَعَلَهَا اللهُ تَعَالَىٰ في قُلوبِ عبَادِهِ، وإنَّما يَرْحَمُ اللهُ من عبَادِهِ الرُّحماءَ».

“This is mercy that Allah placed in the hearts of His slaves. Surely, Allah shows mercy to those of His slaves who are merciful.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Allah Almighty gives His servants recompense of the same nature of their actions. “Indeed, Allah shows mercy to those of His servants who are merciful.”

2) The more merciful a person is, the nearer he is to the mercy of his Lord.

3) We are urged to purify ourselves and train our souls to show mercy to those who deserve it.

927/3 - Anas ibn Mālik (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) entered upon his son Ibrāhīm while he was

breathing his last. The Prophet's eyes began to shed tears. 'Abdur-Rahmān ibn 'Awf said to him: "And you too, O Messenger of Allah?" He said: "O Ibn 'Awf, this is mercy." Then, he followed it by saying:

«إنَّ العَيْنَ تَدْمَعُ، والقلبَ يَحْزَنُ، ولا نقول إلَّا ما يُرضي ربَّنا، وإنَّا بفراقكَ يا إبراهيمُ لمَحْزُونُون».

"Indeed, the eye tears up and the heart is grieved, and we do not say except what pleases our Lord. And indeed, over your departure, O Ibrāhīm, we are grieved."

[Narrated by Al-Bukhāri; partially narrated by Muslim]

There are many well-known authentic Hadīths in this area, and Allah knows best.

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is permissible for a person to say that he is sad over a certain affliction.

2) The Prophet (may Allah's peace and blessings be upon him), the noblest human being in the sight of Allah, would go through what human beings go through, like sadness and illness.

3) Even if a person enjoys great status in the sight of his Lord, death is still not averted from him, for this is the decree of Allah, and it will surely come to pass.

154 - Chapter on refraining from revealing the unpleasant things one sees in a dead person

928/1 - Abu Rāfi‘ Aslam, the Prophet’s freed slave, reported: The Prophet (may Allah’s peace and blessings be upon him) said:

«مَن غَسَّل ميتاً فَكَتَمَ عَلَيْه، غَفَرَ اللهُ لَهُ أربعينَ مرَّةً».

“He who washes a dead person and conceals what he sees, Allah will grant him forgiveness forty times.” [Narrated by Al-Hākim; he classified it as authentic as per the conditions set by Muslim]

Guidance from the Hadīth:

1) Concealment of the unpleasant things one sees in a dead person is a means for forgiving sins.

2) It is permissible to tell people about the good things one sees in a dead person. If revealing unpleasant things is disliked, then doing the opposite is commendable.

3) It is recommended that the one who washes a dead person is someone known to be good and to have praiseworthy traits.

Benefit:

The Unpleasant things that could be seen in a dead person are of two types:

First: Things related to his condition.

Second: Things related to his body.

As for the things related to his condition, these include anything that indicates an evil ending for him.

With regard to the things related to his body, these include any physical defect, like leprosy. In either case, it is recommended in both cases not to mention what he saw so that he can obtain the forgiveness of sins as well as the reward for concealing something bad about the deceased. Abu Umāmah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«من غَسَّلَ ميتاً فستَرَهُ، سَتَرَهُ اللهُ من الذنوب، ومن كفَّن مسلماً، كساه اللهُ من السندس»

"He who washes a dead person and conceals him, Allah will conceal him from sins, and he who shrouds a Muslim, Allah will clothe him in fine silk."
[Narrated by Al-Tabarāni in Al-Mu'jam al-Kabīr]

155 - Chapter on offering the funeral prayer, following the funeral procession, and attending burial, and the dislike of women following the funeral procession

We have previously talked about the merit of following the funeral procession.

929/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ شَهِدَ الجنَازَةَ حَتَّىٰ يُصَلَّىٰ عَلَيها فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَها حَتَّىٰ تُدْفَنَ فلهُ قِيرَاطَان» قيلَ: وَمَا القيرَاطَان؟ قَالَ: «مثلُ الجَبَلَين العَظيمَيْن».

"Whoever attends a funeral until the funeral prayer is offered over it will get a reward equal to one Qīrāt; and whoever attends it until the deceased is buried will get a reward equal to two Qīrāts." It was asked: "What are the two Qīrāts? He replied: "Like two huge mountains." [Narrated by Al-Bukhāri and Muslim]

930/2 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَن اتَّبعَ جنَازَةَ مُسْلِمٍ إيمَاناً واحتساباً، وكان مَعَهُ حَتَّىٰ يُصَلَّىٰ عليها ويُفْرغ مِنْ دَفْنها، فإنَّه يَرْجعُ من الأجر بقِيرَاطَيْن؛ كلُّ قِيرَاط مثلُ أُحُد، وَمَنْ صلَّىٰ عَلَيْها، ثُمَّ رَجَعَ قبْلَ أنْ تُدْفَنَ، فإنَّهُ يرجعُ بقِيرَاط».

"Whoever attends the funeral of a Muslim, believing and hoping for the reward from Allah and remains with it until he offers the funeral prayer over it and the burial is completed, he will return with a reward of two Qīrāts; each Qīrāt is equivalent to Mount Uhud; and whoever offers the funeral prayer and leaves before burial, he will come back with one Qīrāt of reward." [Narrated by Al-Bukhāri]

Words in the Hadīth:

Qīrāt: the Prophet (may Allah's peace and blessings be upon him) explained it by saying: "each Qīrāt is equivalent to Mount Uhud," meaning that

Qīrāt is a great amount of reward, as huge as Mount Uhud.

Guidance from the Hadīths:

1) Following the funeral processions is one of the rights of Muslims upon one another. It involves a reminder and a lesson for the living. So, it is fulfillment of a right to the dead person and admonition for those attending the funeral.

2) They give glad tidings that he who follows a funeral procession and waits till burial, doing this out of faith and in pursuit of Allah's reward, will get a great reward.

3) They point out the grace of Allah towards His sincere servants, as He promised them abundant rewards for small actions.

931/2 - Um 'Atiyyah (may Allah be pleased with her) reported: "We were forbidden to follow funeral processions, but not strictly." [Narrated by Al-Bukhāri and Muslim]

It means the forbiddance given in this regard was not as strict as it is given with regard to unlawful actions.

Guidance from the Hadīth:

1) The only source of commands and forbiddances in Islamic legislation is the divine revelation sent down to the Prophet. So, when a Companion says, "we were forbidden", this means

that the Prophet (may Allah's peace and blessings be upon him) was the one who forbade them.

2) It is disliked for women to follow funeral processions.

3) If violations of the Shariah arise because of women following funeral processions, like wailing and slapping faces, mingling of men and women, or the existence of temptation, the attendance by women becomes a prohibition (i.e it becomes prohibited rather than only forbidden, due to the evil consequences resulting from it).

156 - Chapter on the desirability of increasing the number of those offering the funeral prayer and lining them in three or more rows

932/1 - 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَا منْ مَيِّتٍ يُصَلِّي عَليه أمَّةٌ من المُسلمين يبلُغُونَ مائةً، كُلُّهُم يشْفَعُونَ لَهُ، إلَّا شُفِّعُوا فيه».

"No person dies and a group of Muslims amounting to one hundred offer the funeral prayer for him, and all of them intercede for him, except that their intercession will be accepted." [Narrated by Muslim]

933/2 - Ibn 'Abbās (may Allah be pleased with him and his father) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«ما من رجُلٍ مُسْلم يَمُوتُ، فَيقُومُ عَلَىٰ جنازته أَرْبَعُون رجلاً، لا يُشْرِكُون بالله شيئاً، إِلَّا شَفَّعَهُمُ اللهُ فيه».

"No Muslim man dies and forty men, who associate no partners with Allah, offer the funeral prayer for him except that Allah will accept their intercession for him." [Narrated by Muslim]

Words in the Hadīth:

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Associating partners with Allah takes place by invoking other than Him or devoting worship to anything other than Him, such as supplication, fear, or hope.

Guidance from the Hadīths:

1) Supplication for the dead person during his funeral constitutes intercession for him before Allah Almighty requested by the people of faith in his favor.

2) The greater the group offering the funeral prayer, the more likely their intercession will be accepted.

3) They point out the merit of monotheism and sincerity to Allah Almighty. A monotheist believer who associates no partner with Him, is the one whose intercession and supplication are hoped to be accepted and answered. This demonstrates the significance of monotheism in the life of the believer.

934/3 - Marthad ibn ‘Abdullāh al-Yazani reported: When Mālik ibn Hubayrah (may Allah be pleased with him) offered a funeral prayer and found a small number of participants, he would divide them into three rows and would say that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«مَنْ صلَّىٰ عَليه ثلاثةُ صُفُوفٍ فَقَدْ أَوْجَبَ».

“If three rows offer the funeral prayer over a person, his entry into Paradise becomes certain.”

[Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is recommended to increase the rows offering the funeral prayer, when people are small in number.

2) The funeral prayer is a reason for the dead person’s sure entry into Paradise. This is part of Allah’s grace towards this Ummah, as He made the mutual mercy and intercession between them during their worldly life and upon their death.

157 - Chapter on what should be recited in the funeral prayer

He makes four Takbīrs (i.e. says “Allahu Akbar”). After the first Takbīr, he says, “A‘ūdhu billahi min ash-shaytān ar-rajīm” (I seek refuge with Allah from the accursed devil), after which he recites Al-Fātihah supplication. Then, he makes the second Takbīr, after which he invokes Allah’s peace and blesssings upon the Prophet, saying: “Allhumma salli ‘ala Muhammad wa ‘ala āli Muhammad” (O Allah, bestow Your blessings upon Muhammad and upon the family of Muhammad). It is preferable that he completes it, saying: “Kama sallayta ‘ala Ibrāhīm... (as You bestowed Your blessings upon Ibrahīm...) until “Innaka hamīdun majīd” (Indeed, You are Praiseworthy and Glorious).

He should refrain from doing what many laymen do, which is reciting the verse that says:

{إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ} الآية

{Indeed, Allah confers blessing upon the Prophet, and His angels [ask him to do so]...} [Surat al-Ahzāb: 56] The prayer is not valid if it is restricted to this only.

Then, he makes the third Takbīr and supplicates for the deceased and for Muslims with the supplications that we will cite, Allah willing. Then, he makes the fourth Takbīr and supplicates. One of the best supplications to be said in this situation is:

O Allah, do not deprive us of his reward, do not put us to trials after him, and forgive us and him.

According to the favored view, he should prolong the supplication after the fourth Takbīr, as opposed to the common practice among many people. This is based on a Hadīth reported by Ibn Abi Awfa, which we will cite here, Allah willing.

As for the reported supplications after the third Takbīr, they include the following:

935/1 - Abu ‘Abdur-Rahmān ‘Awf ibn Mālik (may Allah be pleased with him) reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) offered a funeral prayer, and I memorized this supplication from him:

«اللّهم اغْفِرْ لَهُ، وارْحَمْهُ، وَعَافِهِ، واعْفُ عَنْه، وأكْرِمْ نُزُلَهُ، وَوسِّعْ مُدْخَلَهُ، واغسِلْهُ بالمَاءِ والثَّلْجِ والبَرَدِ، ونَقِّهِ مِنَ الخَطَايَا كما نَقَّيْتَ الثَّوبَ الأبْيضَ من الدَّنَسِ، وأبْدِلْهُ دَاراً خَيراً مِنْ دَارِهِ، وأهْلاً خيراً مِنْ أهْلِهِ، وَزَوْجاً خَيْراً مِنْ زَوْجِهِ، وأدْخِلْهُ الجَنَّةَ، وأعِذْهُ مِنْ عَذَابِ القَبْرِ وَمِنْ عَذَابِ النَّار»

“Allahumma ighfir lahu, warhamhu, wa ‘āfihi, wa‘fu ‘anhu, wa akrim nuzulah, wa wassi‘ mudkhalah, waghsilhu bilmā’ wath-thalj wal-barad, wa naqqihi min al-khtāya kamma naqqayt ath-thawb al-abyad min ad-danas, wa abdilhu dāran khayran min dārih, wa ahlan khayran min ahlih, wa zawjan khayran min zawjih, wa adkhilhu al-jannah, wa a‘idhhu min ‘adhāb al-qabr wa min ‘adhāb an-nār” (O Allah, forgive him and have mercy on him. Grant him ease and respite. Make his resting place a noble one, and facilitate his entry. Wash him with water, snow, and

hail. Purify him from sins as a white garment is cleansed of dirt. Give him in exchange a home better than his home (on earth) and a family better than his family and a spouse better than his spouse. Grant him entrance to Paradise and protect him from the trials of the grave and the torture of Hellfire). ‘Awf said: I wished I was that deceased person! [Narrated by Muslim]

Words in the Hadīth:

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His entry: It refers to the place he enters, namely his grave.

Guidance from the Hadīth:

1) This supplication is made for the deceased person in particular. The funeral prayer comprises the recitation of Al-Fātihah supplication, then invoking Allah’s blessings upon the Prophet, then supplication for Muslims at large, and then supplication for the deceased in particular.

2) It urges us to be sincere to Allah Almighty and be persistent in our supplication for the deceased to be forgiven and his sins to be completely erased.

3) The supplication for him to be given in exchange a better home, family, and spouse may mean to be given a better alternative or to be given the same but with better qualities.

4) The Companions (may Allah be pleased with them) were so keen to benefit from the blessing of the Prophet's supplication that the Companion reporting the Hadīth wished he had been the deceased one, for whom the supplication was made.

Benefit:

His words: "Wash him with water, snow, and hail. Purify him from sins as a white garment is cleansed of dirt," point to the common mistake made by laymen when they say the expression "the heat of faith". Rather, we should say "the coolness of faith". In the Hadīth, he mentions snow and hail because they are cool, and water because it cleans. As sins lead to heated punishment and Satan who whispers to humans to commit them was created from fire, it was appropriate to couple water with snow and hail so that complete cleanliness and cooling from sins would be achieved.

He mentioned the white garment because it is where the least traces of dirt is obvious. So, when it is purified and clear, this means it does not have any traces of dirt whatsoever, which happens as a result of persistent supplication for forgiveness and cleansing of sins. How beneficial the Prophet's supplications are, as they comprise all the aspects of goodness!

936/2 - Abu Hurayrah, Abu Qatādah, and Abu Ibrāhīm Al-Ashhali reporting from his father who

was a Companion (may Allah be pleased with them all) reported: The Prophet (may Allah's peace and blessings be upon him) offered a funeral prayer and said therein:

«اللّهم اغْفِرْ لحَيِّنَا ومَيِّتِنَا، وَصَغِيرِنا وَكبيرِنا، وذَكَرِنا وأنثانَا، وشَاهِدِنا وغَائِبِنَا، اللّهم مَنْ أحيَيْتَهُ مِنَّا فأَحْيِهِ عَلَىٰ الإسلامِ، وَمَنْ تَوَفَّيْتَهُ منَّا فَتَوَفَّهُ عَلَىٰ الإيمان، اللّهم لا تَحْرِمْنَا أَجْرَهُ، ولا تَفْتِنَّا بَعْدَهُ».

"Allahumma ighfir li-hayyina wa mayyitina, wa saghīrina wa kabīrina, wa dhakarina wa unthāna, wa shāhidina wa ghā'ibina. Allahumma man ahyaytahu minna fa'ahyihi 'ala al-Islām, wa man tawffaytahu minna fatawaffahu 'ala al-imān. Allahumma la tahrimna ajrah, wa la taftinna ba'dah" (O Allah, forgive those of us who are living and those of us who are dead, those of us who are young and those who are old, those of us who are males and those who are females, and those of us who are present and those who are absent. O Allah, whoever of us You give life, let him live upon Islam, and whoever of us You take in death, let him die in a state of faith. O Allah, deprive us not of his reward, and subject us not to temptation after his death). [Narrated by Al-Tirmidhi and Abu Dāwūd] Al-Tirmidhi narrated it as reported by Abu Hurayrah and Al-Ashhali; Abu Dāwūd narrated it as reported by Abu Hurayrah and Abu Qatādah. Al-Hākim classified the version reported by Abu Hurayrah as authentic as per the conditions set by Al-Bukhāri

and Muslim. Al-Tirmidhi said: Al-Bukhāri said that the most authentic among the versions of this Hadīth is the one reported by Al-Ashhali. Al-Bukhāri said: The most authentic report on this topic is the Hadīth reported by ‘Awf ibn Mālik.

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is recommended to make supplication simple and detailed, for each phrase in it is a request and praise. And the more a person repeats his supplications, the nearer he gets to his Lord and the greater will be his reward.

2) This supplication includes invocation for the deceased person and for Muslims in general.

3) Islam is based on outward deeds; that is why he mentioned them in relation to life; and faith is based on inward deeds; that is why he mentioned them in relation to death. Faith lies in the heart, while Islam exists outwardly.

4) Living people are not immune to temptation. So, it is recommended to implore Allah Almighty to make us firm and not subject us to temptation.

937/3 - Abu Hurayrah (may Allah be pleased with him) reported: I heard the Prophet (may Allah’s peace and blessings be upon him) say:

«إِذَا صَلَّيْتُمْ عَلَىٰ المَيِّت، فأخلِصُوا لَهُ الدُّعاءَ».

"When you offer a funeral prayer for a dead person, supplicate sincerely for him." [Narrated by Abu Dāwūd]

Guidance from the Hadīth:

1) It is recommended to be sincere in our supplication for the dead person, for he is in need of intercession and supplication by the believers. Indeed, the supplication is the chief objective of the funeral prayer.

2) Acceptance of a supplication depends on the sincerity of the supplicant. The more he is sincere and complying with the Sunnah, the more likely his invocation will be answered.

938/4 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said during a funeral prayer:

«اللّهم أنْتَ ربُّهَا، وأنْتَ خَلَقْتَها، وأنْتَ هَدَيْتَهَا للإسلام، وأنْتَ قَبَضْتَ رُوحَها، وأنْتَ أعْلَمُ بسرّهَا وعَلانيتها، جئْنَاكَ شُفَعَاءَ لَهُ، فَاغفرْ لَهُ».

"Allahumma anta rabbuha, wa anta khalaqtaha, wa anta hadaytaha lil-Islām, wa anta qabadta rūhaha, wa anta a'lamu bisirriha wa 'alāniyyatiha, ji'nāka shufa'ā'a lahu, faghfir lah" (O Allah, You are its Lord [i.e. Lord of this soul]; You created it; You guided it to Islam; You have taken its life back and You are most knowledgeable about its hidden and apparent

affairs. We have come as intercessors for him; so forgive him). [Narrated by Abu Dāwūd][1]

939/5 - Wāthilah ibn al-Asqa‘ (may Allah be pleased with him) reported: The Prophet (may Allah’s peace and blessings be upon him) led us in a funeral prayer for a Muslim man. I heard him say:

«اللّهم إنَّ فُلانَ ابنَ فُلانٍ في ذمَّتِكَ وحَبْلِ جوَارِكَ، فَقِهِ فِتْنَةَ القَبْرِ وَعَذَابَ النَّار، وأنْتَ أهْلُ الوَفَاءِ والحَمْدِ، اللّهم فَاغْفِرْ لَهُ وارْحَمْهُ، إنكَ أنْتَ الغَفُورُ الرَّحيمُ».

“Allahumma inna (mention name of deceased here) fi dhimmatika wa hablu jiwārik, faqihi fitnat al-qabr wa ‘adhāb an-nār, wa anta ahl al-wafā’ wal-hamd. Allahumma faghfir lahu warhamhu, innaka anta al-ghafūr ar-rahīm” (O Allah, so-and-so, the son of so-and-so, is under Your protection and mercy. So, protect him from the trial of the grave and the torture of Hellfire. You are worthy of fulfilling promises and worthy of praise. O Allah, forgive him and have mercy upon him, as You are the Most Forgiving and the Most Merciful). [Narrated by Abu Dāwūd]

Words in the Hadīth:

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Guidance from the Hadīths:

1) It encourages us to be persistent in asking Allah for forgiveness and imploring Him to have mercy upon the deceased person.

[1] The Hadīth has a weak Isnād.

2) The funeral prayer constitutes intercession by the believers before Allah Almighty for deceased Muslims.

3) It is permissible to mention the deceased by his first name and his father's name.

940/6 - 'Abdullāh ibn Abi Awfa (may Allah be pleased with him) reported that he made four Takbīrs in the funeral prayer for one of his daughters and stood after the fourth Takbīr for as long as the duration between two Takbīrs, supplicating for her and asking Allah to forgive her. Then, he said: The Prophet (may Allah's peace and blessings be upon him) used to do like this.

In another version: He made four Takbīrs and stayed for so long that I thought he would make a fifth Takbīr. Then, he made Taslīm (said "As-salāmu 'alykum wa rahmatullah") to the right and to the left. As he left, we said to him: "What was that?" He said: "I did not do anything beyond what I saw the Prophet (may Allah's peace and blessings be upon him) doing." Or "The Prophet (may Allah's peace and blessings be upon him) did like this." [Narrated by Al-Hākim; he classified it as authentic][1]

[1] The Hadīth has a weak Isnād.

Guidance from the Hadīth:

1) It is recommended to prolong the supplication for the dead person, as the situation is that of asking for mercy and forgiveness.

2) The Hadīth apparently indicates that there are two Taslīms in the funeral prayer, just like regular prayers.

3) It shows how the Companions (may Allah be pleased with them) followed the Prophet's example in their acts of worship: "The Prophet (may Allah's peace and blessings be upon him) did like this."

158 - Chapter on hastening with the funeral

941/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أسرعُوا بالجنَازَة، فإنْ تَكُ صَالحةً فَخَيْرٌ تُقَدِّمُونَها إليْه، وإنْ تَكُ سِوَىٰ ذلكَ فَشَرٌّ تَضَعونَهُ عَنْ رقَابِكُمْ».

"Hasten with the funeral, for if it is righteous, you will be taking it forward to what is good; and if it is otherwise, you will be laying evil off your necks." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) It is Sunnah to be quick in preparing the funeral and burying the deceased.

2) Delay in preparing the dead person for burial is an act of injustice against him, for this holds him

back from the bliss Allah Almighty has prepared for him.

3) It is recommended to use euphemism instead of directly saying unpleasant words. The Prophet (may Allah's peace and blessings be upon him) said "and if it is otherwise" instead of saying "and if it is evil". This is part of the Prophet's noble manners. All goodness lies in following his guidance.

Note:

In contradiction to this Hadīth, some people, when a person dies, wait for his relatives to come from far and wide to attend the funeral, which may take one or two days. This is an act of injustice against the dead person and disobedience to the Prophet's command to hasten with the funeral, which is kinder to the deceased and his family.

942/2 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) used to say:

«إِذَا وُضِعَتِ الجِنَازَةُ، فَاحْتَمَلَهَا الرِّجَالُ عَلَىٰ أَعْنَاقِهِمْ، فإِنْ كَانَتْ صالِحَةً قالَتْ: قَدِّمُوني، وإِنْ كَانتْ غيرَ صَالِحَةٍ قالتْ لأَهْلِها: يا ويْلَها أَيْنَ تَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيءٍ إِلَّا الإِنْسانَ، وَلَوْ سَمِعَ الإِنْسانُ لَصُعِقَ».

"When a dead body is placed on a bier and the men carry it on their shoulders, if the deceased was righteous, it will say: 'Send me forward, send me forward,' but if it was not righteous, it will say: 'Woe to it, where are you taking it?' Everything hears its

voice, except humans. If they were to hear it, they would fall unconscious." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It is one of the favors of Allah Almighty that He kept hidden from His servants the conditions in the grave, whether it is bliss or torture. If they knew it, they would never bury one another.

2) Muslims are required to believe in the unseen, including the information told by the Prophet (may Allah's peace and blessings be upon him), which our minds would not absorb properly. Let none say: How would the funeral say: "Send me forward" and "woe to it, where are you taking it?"

159 - Chapter on the quick repayment of debt on behalf of the dead person and hastening to prepare him; except if he dies suddenly, in which case he should be left for a while to ascertain his death

943/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«نَفْسُ المؤمِنِ مُعَلَّقَةٌ بدَيْنِهِ حَتَّىٰ يُقْضَىٰ عَنْه».

"The soul of a believer remains suspended due to his debt until it is paid on his behalf." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Words in the Hadīth:

Suspended: held back from its promised honorable position.

Guidance from the Hadīth:

1) The heirs of a dead person should pay his debts on his behalf. They have no right to the inheritance until the debt has been settled.

2) Debt prevents the dead person from enjoying the bliss in the grave, which Allah Almighty has prepared for the believers.

3) Debt prevents bliss from those deserving it. Then, how would its effect be on sinners!

944/2 - Husayn ibn Wahwah reported that Talhah ibn al-Barā' (may Allah be pleased with both of them) fell ill, and the Prophet (may Allah's peace and blessings be upon him) visited him, and said:

«إِنِّي لا أَرَىٰ طَلْحَةَ إِلَّا قَدْ حَدَثَ فيه المَوْتُ، فآذِنُوني به وعَجِّلُوا بهِ، فإنَّهُ لا يَنْبَغي لجيفَةِ مُسلِمٍ أنْ تُحْبَسَ بَيْنَ ظَهرَاني أهْلِهِ».

"Verily, I think that Talhah is about to die. So inform me when it happens and make haste (in burying him). Indeed, it is improper for the corpse of a Muslim to be kept lying unburied among his family members." [Narrated by Abu Dāwūd][1]

Words in the Hadīth:

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[1] The Hadīth has a weak Isnād.

Guidance from the Hadīth:

1) It urges us to quickly prepare the dead person and not keep him unburied with his family.

2) It shows the Prophet's guidance in visiting the sick among his Companions (may Allah be pleased with them) and inquiring about them.

160 - Chapter on the admonition given at the grave

Benefit:

Admonition is to remind people of such things that soften their hearts, either by making them hopeful about something good or fearful of something evil. The best source of admonition, with the best effect on the heart, is the noble Qur'an.

{يَٰٓأَيُّهَا ٱلنَّاسُ قَد جَآءَتكُم مَّوعِظَة مِّن رَّبِّكُم وَشِفَآء لِّمَا فِي ٱلصُّدُورِ وَهُدى وَرَحمَة لِّلمُؤمِنِينَ}

{O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.} [Yūnus: 57]

945/1 - 'Ali ibn Abi Tālib (may Allah be pleased with him) reported: We were accompanying a funeral procession in Baqī' al-Gharqad (cemetery in Madīnah). The Prophet (may Allah's peace and blessings be upon him) came to us and sat down and we sat around him. He had a small stick in his hand. He lowered his head and scraped the ground with his stick, then said:

«مَا مِنكُم من أحدٍ إلَّا وقد كُتبَ مقعَدُهُ منَ النَّارِ ومَقْعَدُهُ من الجَنَّة» فقالوا: يا رسولَ اللهِ أفَلا نَتَّكلُ عَلَىٰ كتَابنَا؟ فَقَالَ: «اعْمَلُوا، فكُلٌّ مُيَسَّرٌ لِما خُلقَ لَهُ».

"There is none among you but has a place assigned for him either in Paradise or in Hellfire." The Companions said: "O Messenger of Allah, should we not depend upon what has been written for us?" He said: "Carry on doing good deeds. Everyone will find it easy to do the deeds for which he was created..." To the rest of the Hadīth. [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Gharqad is a known type of trees. The burial ground of the residents of Madīnah is called Baqī' al-Gharqad given the abundance of this kind of trees there. So, it is called Al-Baqī' or Baqī' al-Gharqad.

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Guidance from the Hadīth:

1) It is recommended to sometimes give admonition at the grave in a way that softens hearts and reminds people of the Hereafter.

2) The writing down of fates has already been done in the knowledge of Allah Almighty. This does not mean, however, that we rely upon our fate. Rather, we should work and seek what we want, for our written fate is unknown to us.

3) A scholar should correct the mistakes and misconceptions of lay people, as the Prophet (may Allah's peace and blessings be upon him) used to do with his Companions.

Note: Every admonition should be given in a way that suits its circumstances. At the grave, the preacher should have a sense of solemnity, calmness, and fear, and he should be brief. Moreover, the grave should not be taken as a pulpit. We should follow the Prophet's Sunnah, in which all goodness lies, and not swerve from it. Indeed, guidance of the Sunnah provides protection and mercy.

161 - Chapter on supplication for the dead person after burial and remaining at the grave after burying him for a while to supplicate Allah and seek His forgiveness for him and recite

946/1 - 'Uthmān ibn 'Affān (may Allah be pleased with him) reported: When the Prophet (may Allah's peace and blessings be upon him) finished the burial of a dead person, he would stand over him and say:

«اسْتَغْفِرُوا لأخيكمْ وسَلُوا لَهُ التَّثْبِيتَ، فإنَّهُ الآن يُسْأَلُ».

"Ask forgiveness for your brother and implore Allah to make him firm, for he is being questioned now." [Narrated by Abu Dāwūd]

Guidance from the Hadīth:

1) The Sunnah in burial is to ask Allah Almighty to forgive the dead person and make him firm during the questioning by the two angels.

2) The trial of the grave is quite grave, and that is the questioning by the two angels. So, a dead person needs supplication by his fellow Muslims for him to stay firm.

Note:

His words "for he is being questioned now" give a certain piece of information by the Prophet (may Allah's peace and blessings be upon him) at the time, as he knew, through revelation from his Lord, that the man was being questioned after the Prophet had finished the burial. In our time, however, the preacher should not say this phrase "for he is being questioned now", as he does not know whether he is actually being questioned now or not. He should only say: "Ask forgiveness for your brother and implore Allah to make him firm."

947/2 - 'Amr ibn al-'Ās (may Allah be pleased with him) said: "When you bury me, stand around my grave for the length of time within which a camel is slaughtered and its meat is distributed, so that I may find comfort in your presence and ascertain what answer I can give to the messengers of my Lord." [Narrated by Muslim] It has been previously cited in its entirety.

Al-Shāfiʿi (may Allah have mercy upon him) said: "It is recommended that they recite some verses of the Qur'an at his grave. And if they recite the whole Qur'an there, that will be good."

Note:

This reported statement from the Companion 'Amr ibn al-'As, in which he asked his companions, when they bury him, to stay around his grave so that he could have a sense of comfort from their supplication as he prepares to answer the questioning by the two angels; this was only his personal opinion. According to the Prophet's guidance, however, which is the best guidance ever, we should not stand or sit around the grave after burial. He did not command his Companions to do so. If it were good, he would do it or instruct us to do it. Indeed, he left no good but he guided the Ummah to it.

As for the statement reported from Al-Shāfiʿi (may Allah have mercy upon him), it is wrong and inauthentic. Imām Al-Shāfiʿi is authentically reported to have said that reciting the Qur'an, partially or wholly, at the grave or over the dead is not recommended. Ibn Kathīr reported his opinion on the verse that says:

{وَأَن لَّيسَ لِلإِنسَٰنِ إِلَّا مَا سَعَىٰ}

{And that there is not for man except that [good] for which he strives.} He said: "From this noble

verse, Al-Shāfiʻi (may Allah have mercy upon him) and his followers deduced that dedication of the reward of the Qur'an recitation does not reach the dead, for this is not part of their deeds or striving. Therefore, the Prophet (may Allah's peace and blessings be upon him) did not exhort or urge his Ummah to do this, nor did he guide them to this by a statement or a gesture. Moreover, this is not reported to have been done by any of the Companions (may Allah be pleased with them). If it were good, they would have done it before us. In the acts of worship, we should limit ourselves to the texts and not refer to different types of analogical reasoning or opinions. With regard to supplication and charity, there is consensus that they reach the dead, and it is stated in the Shariah."

The author Shaykh Al-Nawawi (may Allah have mercy upon him) said in Al-Majmūʻ Sharh al-Muhadhdhab fi al-Fiqh al-Shāfiʻi 294/5: "The scholars of this school of Fiqh agreed that it is recommended to recite some verses of the Qur'an next to the dead person's grave, and it is even better to recite the whole Qur'an there."

So, this view belongs to the scholars of the Shāfiʻi school of Fiqh, not to Imām Al-Shāfiʻi himself. Accordingly, this view is mistakenly attributed to the Imām by the author, may Allah have mercy upon him and forgive him!

162 - Chapter on giving charity on behalf of the dead person and supplicating for him

Allah Almighty says:

{وَٱلَّذِينَ جَآءُو مِن بَعدِهِم يَقُولُونَ رَبَّنَا ٱغفِر لَنَا وَلِإِخوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلإِيمَٰنِ}

{And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith.} [Surat al-Hashr: 10]

Benefit:

Supplicating for the believers as a whole is one of the rights of Muslims upon one another, and the best people to supplicate for are the Prophet's Companions. So, if you see a person saying after mentioning the name of a Companion, "may Allah be pleased with him/her" and loving the Companions and asking Allah's forgiveness for them, then you should know that he is a follower of the Sunnah and sound guidance. On the other hand, if a person hates them or speaks ill of them, this is a sign that he is a religious innovator who has gone astray and who has no share of the Sunnah. The Companions (may Allah be pleased with them) were the channel through which the religion was conveyed to the Ummah. So, a person who discredits them is actually discrediting the Shariah.

948/1 - 'Ā'ishah (may Allah be pleased with her) reported that a man said to the Prophet (may Allah's peace and blessings be upon him):

«إِنَّ أُمِّي افْتُلِتَتْ نَفْسُها، وأَرَاهَا لو تَكلَّمَتْ تَصَدَّقَتْ، فَهَل لها أجرٌ إن تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ».

"My mother has died suddenly. I think that if she were able to talk, she would have given charity. So, if I give charity now on her behalf, will she get the reward?" The Prophet replied: "Yes." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is legitimate to give charity on behalf of a dead person, and it is recommended to do this quickly so that the reward can reach him fast.

2) Giving charity on behalf of either parents is part of dutifulness to him or her after their death.

3) It is glad tidings to the believers that their deeds do not cease with their death, and that their righteous children remaining after them is an ongoing source of reward for them.

4) The Companions (may Allah be pleased with them) were keen to adhere to the texts of the Qur'an and the Prophet's guidance. That is why the Companion in the Hadīth did not hasten to give the charity, though it was apparently something good, before he asked the Prophet (may Allah's peace and blessings be upon him) about it.

949/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا مَاتَ الإِنسانُ انْقَطَعَ عَنْه عَمَلُهُ إِلَّا من ثلاث: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ به، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ».

"When a person dies, his deeds come to an end except for three things: ongoing charity, beneficial knowledge, or a pious child who supplicates for him." [Narrated by Muslim]

Guidance from the Hadīth:

1) Out of the mercy of Allah towards His believing servants, He has enabled them to benefit from the reward of the deeds they began during their life even after death.

2) We should be keen to raise righteous children, for their righteousness is good for them and us, as they will supplicate for us after we die.

3) Useful knowledge is the best thing a person can leave behind, for it endures for as long as Allah wills. Ongoing charity may come to an end one day, and a person's righteous children will eventually die. So, beneficial knowledge is unparalleled in this regard, if the intention behind it is sincere. It is "the immortal child", as some scholars called it.

Benefit:

Al-Nawawi (may Allah have mercy upon him) said: "The scholars said: The Hadīth means that a person's deeds come to an end with his death, and

so do the rewards for his deeds, except in the three things specified in the Hadīth, given that he was the reason behind them. His children come and grow up due to his earning, and so does the useful knowledge he leaves behind in the form of teaching or books. Likewise, the ongoing charity is the endowment he has made. This points out the significance of getting married in the hope of having righteous children and also indicates the merit and great rewards of endowments and knowledge. We are thus encouraged to seek more and more knowledge and leave it behind through teaching, writing, or explaining. This also tells us that we should seek the most useful branches of knowledge and then the next most useful." [Commentary on Sahīh Muslim]

Al-Subki (may Allah have mercy upon him) said: "And writing books, of knowledge, is more effective, given that it endures throughout the passage of time." [Fayd al-Qadīr Sharh al-Jāmi' al-Saghīr]

163 - Chapter on people speaking in praise of the dead person

950/1 - Anas (may Allah be pleased with him) reported: Some Companions happened to pass by a funeral procession and they spoke in praise of the deceased. The Prophet (may Allah's peace and blessings be upon him) said: "Guaranteed!" Then, they passed by another funeral procession and they

spoke ill of the deceased. The Prophet said: “Guaranteed!” ‘Umar ibn al-Khattāb said: “What is guaranteed?” He replied:

«هذا أَثْنَيْتُمْ عَلَيْه خَيراً فَوَجَبَتْ لَهُ الجَنَّةُ، وهذا أثنيتُم عليه شرّاً فوَجَبَتْ لَهُ النّارُ، أَنْتُم شُهَداءُ الله في الأرض».

“You spoke in praise of this one, so Paradise has been guaranteed for him, and you spoke ill of this one, so Hellfire has been guaranteed for him. You are Allah’s witnesses on earth.” [Narrated by Al-Bukhāri and Muslim]

951/2 - Abu al-Aswad reported: I came to Madīnah and sat with ‘Umar ibn al-Khattāb (may Allah be pleased with him). A funeral passed by and the deceased was praised. ‘Umar said: ‘Guaranteed.’ Then, another funeral passed by and the deceased was praised; whereupon ‘Umar again said: ‘Guaranteed.’ Then, a third funeral passed by and the deceased was dispraised; whereupon ‘Umar said: ‘Guaranteed.’ I asked: “O Commander of the Believers, what is guaranteed?” He said: “I said what the Prophet (may Allah’s peace and blessings be upon him) said: ‘Allah admits to Paradise any Muslim whose goodness is testified by four people.’ We said: ‘What about three people?’ He replied in the affirmative. We said: ‘What about two?’ He replied in the affirmative. Then, we did not ask him about one person.’” [Narrated by Al-Bukhāri]

Guidance from the Hadīths:

1) The believers are Allah's witnesses on earth. So, if they praise a person, Paradise becomes certain for him; and if they speak ill of him, Hellfire becomes certain for him.

2) According to the belief of Ahl-us-Sunnah, we should not confirm that anyone will enter Paradise or Hellfire, unless this is established by certain proofs, like in the case of the ten Companions given glad tidings that they would enter Paradise, as well as Abu Lahab who was given tidings that he would enter Hellfire. But when Muslims speak well of someone, this is a good sign and it is hoped he would enter Paradise, without decisively saying that he would.

164 - Chapter on the merit of a person whose young children die

952/1 - Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«ما منْ مُسْلِمٍ يمَوتُ لَهُ ثلاثةٌ، لم يَبلُغُوا الحنْثَ، إلَّا أدْخَلَهُ اللهُ الجَنَّةَ بفضْل رَحْمَته إيَّاهُمْ».

"Any Muslim who loses to death three children who have not yet reached puberty will be admitted by Allah into Paradise because of his being merciful to them." [Narrated by Al-Bukhāri and Muslim]

953/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يَمُوتُ لأحَد منَ المُسْلمينَ ثلاثةٌ منَ الوَلَد لا تَمَسُّهُ النَّارُ إلَّا تحلَّةَ القَسَم».

"Any Muslim who loses three of his children to death will not be touched by the Hellfire except in fulfillment of the (Qur'anic) oath." [Narrated by Al-Bukhāri and Muslim]

The fulfillment of the oath refers to the verse that says:

{وَإِن مِّنكُم إِلَّا وَارِدُهَا}

{And there is none of you except he will come to it} [Maryam: 71] Coming to it in the verse refers to the passing on the Sirāt, i.e. the bridge above Hellfire. May Allah save us from it!

Words in the Hadīth:

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Guidance from the Hadīths:

1) Young children are shown mercy by their parents. So, if a person's young children die and he endures that patiently and expects the divine reward, they will shield him from Hellfire.

2) The coming of people to Hellfire is true and inevitable. However, the believers will only pass on the Sirāt, without being subject to any torture.

3) The believers will enter Paradise by the grace and mercy of Allah Almighty, and none will enter it on account of their deeds.

954/3 - Abu Saʿīd al-Khudri (may Allah be pleased with him) reported: A woman came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, men have taken the biggest share of your company. So, kindly allocate a day to us to come to you, so you would teach us from what Allah has taught you." He said: "Assemble on such-and-such day." They assembled, and the Prophet came to them and taught them from what Allah had taught him; he then said: "No woman among you loses three of her children to death except that they will screen her from Hellfire." A woman said: "What about two?" Thereupon, he said: "Even if they are two." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is legitimate for women to gather and attend a class of knowledge to gain deep understanding of the religion. Indeed, they are the counterparts of men.

2) It is permissible for a man to teach a group of women, if no temptation is feared.

3) The Prophet (may Allah's peace and blessings be upon him) was modest and merciful towards all the believers. Hence, he allocated a special

gathering for teaching women. Anyone who is adherent of the Sunnah will follow the Prophet's example in dealing with people.

165 - Chapter on weeping and fear upon passing by the graves of wrongful people and the places of their destruction, showing humility before Allah Almighty, and warning people against heedlessness of this

955/1 - Ibn 'Umar (may Allah be pleased with him and his father) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said to his Companions, i.e. when they reached Al-Hijr, the dwellings of Thamūd:

«لا تَدخُلُوا عَلَىٰ هؤلاء المُعَذَّبينَ إلَّا أن تكُونُوا باكينَ، فإنْ لَمْ تَكُونُوا بَاكينَ، فلا تَدْخُلُوا عَلَيْهِمْ، لا يُصيبُكُمْ ما أصابَهُمْ».

"Do not enter upon (the ruins of) those people who had been punished except weeping; and in case you do not feel inclined to weep, then do not enter, lest you may meet the same calamity as had befallen them." [Narrated by Al-Bukhāri and Muslim]

In another version: When the Messenger of Allah (may Allah's peace and blessings be upon him) passed by Al-Hijr, he said:

«لا تَدْخُلُوا مساكنَ الذينَ ظَلَموا أنْفُسَهُمْ، أن يُصيبَكُمْ مَا أصَابَهُمْ إلَّا أنْ تَكُونُوا باكينَ».

"Do not enter the dwellings of those who had wronged themselves, lest you may meet the same calamity as had befallen them, except if you are weeping." Then, he covered his head and quickened his pace till he crossed the valley.

Words in the Hadīth:

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Guidance from the Hadīth:

1) We should be careful to remind and preach others as appropriate, according to the time and place. The Prophet (may Allah's peace and blessings be upon him) preached his Companions at the dwellings of Thamūd.

2) It is impermissible to go to the dwellings of the past nations who had been tortured and ruined for the purpose of tourism and sightseeing. This contradicts the Prophet's Sunnah and subjects those who make such a visit to possible destruction: "lest you may meet the same calamity as had befallen them."

3) Sins have bad impact on dwellings, and this lingers on after the passing of the sinners. So, the believer should beware of sins and heed the Prophet's instruction: "Beware of sins, for sins incur the wrath of Allah." [Narrated by Ahmad; authentic]

Book of the Etiquettes of Travel

166 - Chapter on the desirability of setting out on Thursday and doing that early in daytime

956/1 - Ka'b ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) set out for the battle of Tabūk on Thursday, and he liked to set out on Thursday. [Narrated by Al-Bukhāri and Muslim]

In another version narrated by Al-Bukhāri and Muslim: The Prophet (may Allah's peace and blessings be upon him) would rarely set out on a day other than Thursday.

Guidance from the Hadīth:

1) The Sunnah is to be keen on setting out for travel on a Thursday, in compliance with the Prophet's guidance.

2) Part of the wisdom behind making travel on Thursday is that deeds are raised and presented to Allah Almighty on this day.

957/2 - Sakhr ibn Wadā'ah al-Ghāmidi (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«اللّهم بَارِكْ لأُمَّتِي في بُكُورِهَا»

"O Allah, bless the early morning hours for my Ummah." Whenever he dispatched a military expedition, he would do so in the early part of the

day. Sakhr was a trader, and he would send off his trade at the beginning of the day; and he became rich and had much wealth. [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) supplicated for his Ummah that Allah bless for it the early part of the daytime, when the day begins and work starts. It is the superior time of the day.

2) It shows this Prophetic supplication's impact in the lives of individuals and the Ummah as a whole, as those who act upon this instruction, in compliance with the Sunnah, get blessing and increase.

167 - Chapter on the desirability of seeking company in travel and appointing one as their leader whom they obey

958/1 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لو أنَّ النَّاسَ يعلمُونَ من الوَحدة ما أعْلَمُ ما سَارَ راكبٌ بليلٍ وَحْدَهُ».

"Were people to know of what I know about the dangers of being alone, no rider would travel alone at night." [Narrated by Al-Bukhāri]

959/2 - 'Amr ibn Shu'ayb related from his father that his grandfather (may Allah be pleased with

him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«الرَّاكبُ شيطانٌ، والرَّاكبَان شَيطَانَان، والثَّلاثةُ رَكبٌ».

"A rider is a devil, two riders are two devils, and three are a traveling party."

[Narrated by Abu Dāwūd, Al-Tirmidhi, and Al-Nasā'i with authentic Isnāds; Al-Tirmidhi classified it as Hasan (sound)]

Guidance from the Hadīths:

1) It is recommended to travel in company, not alone.

2) The warning not to travel alone applies to the roads that are not frequented by other travelers. As for modern-time busy routes, they do not fall under the description in the Hadīth and it is not forbidden to travel alone through them.

960/3 - Abu Sa'īd and Abu Hurayrah (may Allah be pleased with both of them) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إذَا خَرَجَ ثَلاثَةٌ في سفرٍ فَلْيُؤَمِّرُوا أحَدَهم».

"If three people set out on a journey, they should appoint one of them as their leader." [Narrated by Abu Dāwūd, with a sound Isnād]

Guidance from the Hadīth:

1) The wisdom behind appointing a leader in travel is that he tends to the traveling party's interests lest they end up in a state of chaos.

2) The leader of a traveling party should be obeyed with regard to the interests of the journey, but with regard to personal matters, it is not obligatory to obey him.

3) The leader should consult his companions over matters related to their travel and not do it alone, in compliance with the verse that says:

{وَأَمرُهُم شُورَىٰ بَينَهُم}.

{And whose affair is [determined by] consultation among themselves.}

961/4 - Ibn 'Abbās (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«خيرُ الصَّحَابةِ أرْبعةٌ، وخَيْرُ السَّرايا أرْبعُمائة، وخيرُ الجُيُوشِ أرْبَعَةُ آلافٍ، ولَنْ يُغْلَبَ اثنا عشرَ ألفاً من قلَّة».

"The best number of companions is four, the best detachment is (that made up of) four hundred, and the best army is (that made up of) four thousand, and an army of twelve thousand will never be defeated because of their number." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)][1]

[1] The Hadīth has a weak Isnād.

Words in the Hadīth:

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Detachment: an army unit.

Guidance from the Hadīth:

1) The best companions are those who cooperate in serving their collective interests while they are travelers or non-travelers.

2) Great numbers are not the basis for victory. Rather, what matters is sincerity of faith and patience.

Note:

Some scholars of Hadīth classified this Hadīth as weak in Isnād. It also contradicts the apparent indication of the verse that says:

{فَإِن يَكُن مِّنكُم مِّاْئَة صَابِرَة يَغلِبُواْ مِاْئَتَينِ وَإِن يَكُن مِّنكُم أَلف يَغلِبُوٓاْ أَلفَينِ بِإِذنِ ٱللَّهِۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ}.

{So if there are from you one hundred [who are] steadfast, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand by permission of Allah. And Allah is with the steadfast.} In his Tafsīr, Ibn Kathīr said: “If they are half the number of their enemy, they may not flee from them. But if they are less than that, it is not incumbent upon them to fight them and they may turn away.” End quote.

The apparent indication of the above Hadīth is that it is not permissible for them to turn away if they number 12 thousand, regardless of the

number of their enemy. This contradicts the apparent meaning of the verse.

Also, the weakness of the meaning of the Hadīth is confirmed by what was reported by Ibn ʻAbbās – the reporter of the above Hadīth – that:

«من فَرَّ من اثنين فقد فَرَّ، ومن فَرَّ من ثلاثة فلم يَفِرَّ».

"He who flees from two has fled (from battle), and he who flees from three has not fled." [Narrated by Al-Tabarāni in Al-Muʻjam al-Kabīr]

168 - Chapter on the etiquettes of moving forward, stopping, passing the night, and sleeping during travel; the desirability of walking by night and showing kindness to and taking care of riding animals; commanding those who neglect their rights to fulfill them; and the permissibility of more than one person riding on one animal, if it can bear that

962/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إذا سَافَرْتُم في الخِصْبِ فَأَعْطُوا الإبِلَ حَظَّهَا مِنَ الأَرْضِ، وَإذا سَافَرْتُمْ في الجَدْبِ فَأَسْرِعُوا عَلَيْهَا السَّيْرَ، وبَادِرُوا بِهَا نِقْيَهَا، وإذَا عَرَّسْتُمْ فَاجتَنِبُوا الطَّرِيقَ، فَإنَّهَا طُرقُ الدَّوَابِّ وَمَأوَى الهَوَامِّ باللَّيْلِ».

"When you travel through green lush land, give the camels their share from the earth, and when you

travel through dry barren land, make them walk quickly before their strength falters. When you encamp at night, keep away from the roads, because they are the paths of animals and the resorts of insects at nighttime." [Narrated by Muslim]

"Give the camels their share from the earth": Be gentle to the camels to let them graze as they travel.
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Words in the Hadīth:

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Guidance from the Hadīth:

1) A traveler should take care of the mount he rides on, because he will be held accountable for the way he treats it.

2) This shows the Prophet's wisdom in taking care of the interests of both people and animals when he instructed travelers to observe these etiquettes.

3) Adhering to the Prophet's guidance achieves the best interests, even when it comes to worldly affairs. He commanded us to avoid dangerous paths when we sleep during journeys.

{وَإِن تُطِيعُوهُ تَهتَدُواْ}.

{And if you obey him, you will be [rightly] guided.}

Benefit:

His words "keep away from the roads" is advice intended to protect people's lives from dangers. An example of that is the roads where cars travel; travelers should camp at a distance from them lest they subject themselves to danger. How sublime the guidance of Islam is in protecting people's interests!

963/2 - Abu Qatādah (may Allah be pleased with him) reported: "When the Messenger of Allah (may Allah's peace and blessings be upon him) was on a journey and stopped for rest at night, he would lie down on his right side, and when he stopped for rest shortly before dawn, he would keep his arm erect and place his head on his palm. [Narrated by Muslim]

The scholars said: He would keep his arm erect lest he goes into deep sleep and thus miss the Fajr (dawn) prayer at its time, or at its earliest time.

Words in the Hadīth:

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Guidance from the Hadīth:

1) A person should give himself the due share of rest without forgetting the worship of his Lord.

2) It was part of the Prophet's guidance to use every means that would help him wake up for prayer, as available at the time. Similar to this in our days is the use of alarms.

964/3 - Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«عليكُمْ بالدُّلْجَةِ، فإنّ الأرضَ تُطْوَىٰ باللَّيْلِ».

"Travel by night, for the earth is folded (traversed more easily) at night." [Narrated by Abu Dāwūd, with a sound Isnād]

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Guidance from the Hadīth:

1) Riding animals become more active during the night, which makes the travel quicker.

2) All goodness and comfort lies in following the Sunnah, which includes travel by night, as it is easier to traverse the land then.

965/4 - Abu Tha'labah al-Khushani (may Allah be pleased with him) reported: When people encamped, they would scatter in the mountain passes and valleys. So the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ تَفَرُّقَكُمْ في هَذِهِ الشِّعَابِ وَالأَوْدِيَةِ إِنَّمَا ذلِكُمْ مِنَ الشَّيْطَانِ !»

"Your scattering about in the mountain passes and valleys is indeed from the devil." Afterwards, they would keep close together whenever they encamped. [Narrated by Abu Dāwūd, with a sound Isnād]

Guidance from the Hadīth:

1) Physical dispersal is the work of Satan, and coming together to do something good is dear and pleasing to Allah Almighty.

2) When people physically scatter, this causes disharmony between their hearts and loss of love and cordiality amongst them. This indicates the correlation between outward and inward aspects in people's relationships.

3) It shows the merit of the Companions (may Allah be pleased with them) in their hastening to obey the Prophet's command and follow his example. Where are those who do this nowadays?

966/5 - Sahl ibn 'Amr – and he is also said to be Sahl ibn al-Rabī' ibn 'Amr – al-Ansāri, known as Ibn al-Hanzhaliyyah, one of the participants in the Bay'ah (pledge of allegiance) of Ridwān, reported: The Messenger of Allah (may Allah's peace and blessings be upon him) came upon an emaciated camel so he said: "Fear Allah regarding these mute animals. Ride them while they are fit (for riding) and eat them while they are fit (for eating)." [Narrated by Abu Dāwūd, with an authentic Isnād]

Words in the Hadīth:

Mute animals: i.e. they cannot speak and express their will.

Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) commanded us to be kind to animals, which is part of the perfect guidance of Islam.

2) The mercy of Islam extends even to animals, as the Prophet (may Allah's peace and blessings be upon him) commanded us to take care of them and their rights. Where are those who claim to be advocates of kindness to animals?

967/6 - Abu Ja'far 'Abdullāh ibn Ja'far (may Allah be pleased with him and his father) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) made me ride behind him one day and confided something to me which I shall never disclose to anyone. What he liked most to screen himself with while answering the call of nature was an elevation or a date-palm orchard. [Narrated by Muslim as such; briefer than other versions]

Al-Barqāni narrated it with Muslim's Isnād with the following addition after "a date-palm orchard": The Messenger of Allah (may Allah's peace and blessings be upon him) entered an orchard belonging to an Ansāri man and saw therein a camel. When the camel saw him, it began to groan and its eyes shed tears. The Messenger approached it and patted it on the hump and behind its ears until it quieted down. Then, he asked: "Who is the

owner of this camel? To whom does it belong?" An Ansāri young man stepped forward and said: "It is mine, O Messenger of Allah!" He said: "Do you not fear Allah regarding this animal which Allah has placed in your possession? It is complaining to me that you starve it and put it to toil." Abu Dāwūd also narrated it with the same wording narrated by Al-Barqāni

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows one of the Prophet's miraculous signs. Even animals would complain to him.

2) The mercy in the Prophet's heart encompassed every living being, even beasts. He was merciful to every living thing.

3) Disapproval of those who neglect and abuse the rights of others, even animals.

968/7 - Anas (may Allah be pleased with him) reported: "When we alighted at a place, we would not offer supererogatory prayers until we untied the saddles of our camels." [Narrated by Abu Dāwūd with an Isnād that meets the conditions of Muslim]

We would not offer supererogatory prayers: Although they were keen on prayers, they would not give precedence to voluntary prayers over untying the saddles and letting their animals rest.

Guidance from the Hadīth:

1) When two rights are in conflict, the more urgent one should be given precedence, even if a portion of the other right is undermined as a result.

2) Kindness to animals is an act of worship that sometimes surpasses hastening to offer voluntary prayers.

169 - Chapter on helping one's companions

There are many relevant Hadīths previously cited, like the one that reads: "Allah helps a person as long as he helps his brother."

And like the Hadīth: "Every act of kindness is charity," and similar Hadīths.

969/1 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: While we were with the Messenger of Allah (may Allah's peace and blessings be upon him) on a journey, a man came on his mount and starting looking right and left. Thereupon, the Prophet said:

«مَنْ كَانَ مَعَهُ فَضْلُ ظَهْرٍ، فَلْيَعُدْ بِهِ عَلىٰ مَنْ لاَ ظَهْرَ له، وَمَنْ كَانَ لَهُ فَضْل زَادٍ، فَلْيَعُدْ بهِ علَىٰ مَن لاَ زَادَ لَه»

"He who has an extra mount should give that to one who has no mount, and he who has surplus of provisions should give them to one who has no

provisions." He made mention of so many kinds of wealth until we started to think that none of us had any right to any surplus. [Narrated by Muslim]

970/3 - Jābir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) decided to embark on an expedition, so he said: "O group of Muhājirūn and Ansār, there are among you those who have no property and no kinsfolk. So let each one of you take along with him two or three men, for none of us has a spare animal and we ride by turns." So I took two or three men with me and I rode my camel by turns with them. [Narrated by Abu Dāwūd]

Words in the Hadīth:

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Guidance from the Hadīths:

1) One of the etiquettes of travel is to be kind to your companion and treat him gently.

2) We are encouraged to show generosity to our brethren and to aid our companions, which are Prophetic etiquettes during travel or stay.

3) It shows the merit of the Companions (may Allah be pleased with them) from among the Muhājirūn and Ansār in being benevolent to their poor fellow Muslims.

971/3 - He also reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) used to be at the rear while traveling, urging the weak on, letting some ride behind him, and making supplication for them.” [Narrated by Abu Dāwūd, with a sound Isnād]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the Prophet’s remarkable guidance, as he would move at the pace of the weakest persons and remain at the rear of the group.

2) The Prophet (may Allah’s peace and blessings be upon him) was merciful to his noble Companions and he would inquire about their conditions, fulfill their needs, and supplicate for them.

3) He who takes charge of people’s education should treat them gently and notice the weak and the disabled among them.

170 - Chapter on what should be said upon riding a mount for travel

Allah Almighty says:

{وَٱلَّذِي خَلَقَ ٱلأَزۡوَٰجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ ٱلۡفُلۡكِ وَٱلأَنۡعَٰمِ مَا تَرۡكَبُونَ * لِتَسۡتَوُۥاْ عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذۡكُرُواْ نِعۡمَةَ رَبِّكُمۡ إِذَا ٱسۡتَوَيۡتُمۡ عَلَيۡهِ وَتَقُولُواْ سُبۡحَٰنَ ٱلَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقۡرِنِينَ * وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ}

{And who created the species, all of them, and has made for you of ships and animals those which you mount.

That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say: "Exalted is He Who has subjected this to us, and we could not have [otherwise] subdued it.

And indeed we, to our Lord, will [surely] return."} [Surat az-Zukhruf: 12-14]

Guidance from the verses:

1) They guide us to recall the favor of Allah as He facilitated to us the use of animals and taught us the manufacture of ships, which helps us in the fulfillment of our needs.

2) Glorifying Allah Almighty in this context is more appropriate than praising Him, as we hold Him far exalted above deficiencies, which include the need for riding a mount or a ship.

Benefit:

Allah Almighty says:

{وَجَعَلَ لَكُم مِّنَ ٱلۡفُلۡكِ وَٱلۡأَنۡعَٰمِ مَا تَرۡكَبُونَ}

{And He has made for you of ships and animals those which you mount.}

Ships are of different types: sea, land, and air.

As for the seaborne ships, they were known since the time of Nūh (Prophet Noah) (peace be

upon him), as Allah Almighty revealed to him, saying:

{وَٱصنَعِ ٱلفُلكَ بِأَعيُنِنَا وَوَحيِنَا}

{And construct the ship under Our observation and Our inspiration.} [Hūd: 37]

As for land types, they include cars and the like, which emerged in recent times.

Air types include planes and the like. All three types fall under the verse that says:

{وَجَعَلَ لَكُم مِّنَ ٱلفُلكِ}

{And He has made for you of ships...} Glory be to the One Who has placed within His Book knowledge for those who look and think!

972/1 - Ibn ‘Umar (may Allah be pleased with him and his father) reported: Whenever the Messenger of Allah (may Allah’s peace and blessings be upon him) mounted his camel while setting out on a journey, he would say “Allāhu Akbar” thrice then say:

«سُبْحَانَ الذي سَخَّرَ لَنَا هذَا وَمَا كُنَّا لَهُ مُقرِنِينَ، وَإِنَّا إِلىٰ رَبِّنَا لَمُنْقَلِبُونَ، اللَّهم إِنَّا نَسْأَلُكَ في سَفَرِنَا هذا البِرَّ وَالتَّقْوَىٰ، وَمِنَ العَمَلِ ما تَرْضَىٰ. اللَّهم هَوِّنْ عَلَيْنَا سَفَرَنَا هذا وَاطْوِ عَنَّا بُعْدَهُ. اللَّهم أنتَ الصَّاحِبُ في السَّفَرِ، وَالخَلِيفَةُ في الأَهْلِ. اللَّهم إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ المَنظَرِ، وَسُوءِ المُنْقَلَبِ في المَالِ والأَهْلِ وَالوَلَدِ» وَإذا رَجَعَ قَالَهُنَّ وَزَادَ فِيهِنَّ: «آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ».

“Subhān alladhi sakh-khara lana hadha wa ma kunna lahu muqrinīn, wa inna ila rabbina lamunqalibūn. Allahumma inna nas’aluka fi safarina hadha al-birr wat-taqwa, wa min al-‘amali

ma tarda. Allahumma hawwin ʻalayna safarana hadha watwi ʻanna buʻdah. Allahumma anta al-sāhib fi al-safar wal-khalīfah fi al-ahl. Allahumma inni aʻūdhu bika min waʻthā' al-safar wa ka'ābat al-manzhar wa sū' al-munqalab fil-māl wal-ahl wal-walad" (Glory be to the One Who has subjected this to us, and we could not have otherwise subdued it. And indeed we, to our Lord, shall return. O Allah, we ask You for righteousness and piety in this journey of ours, and we ask You for deeds which please You. O Allah, facilitate our journey and let us cover its distance quickly. O Allah, You are the Companion on the journey and the Successor over the family. O Allah, I take refuge with You from the hardship of travel, a bad sight in store, and an ill-fated outcome with wealth and family). Upon returning from his journey, he would say the same with the following addition: "Āyibūn tā'ibūn ʻābidūn lirabbina hāmidūn" (We return, repentant, worshiping, and praising our Lord). [Narrated by Muslim]

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973/2 - ʻAbdullāh ibn Sarjis (may Allah be pleased with him) reported: "When the Messenger of Allah (may Allah's peace and blessings be upon him) traveled, he would seek refuge [in Allah] from the hardships of the journey, from having a change of heart, adverse conditions replacing good ones, the prayer of an oppressed person, and from seeing

a misfortune occurring to his family and wealth." [Narrated by Muslim, Al-Tirmidhi, and Al-Nasā'i]

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Words in the Hadīth:

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Guidance from the Hadīths:

1) It presents the Prophet's supplication when riding a mount for travel.

2) We are encouraged to be persistent in asking Allah Almighty to help us and make things easy for us. In fulfilling our needs, we have none to turn to but our Lord.

3) Allah Almighty encompasses His servants in terms of knowledge and protection. He is the Companion during travel and the Successor in one's family, protecting and taking care of them. Indeed, He is encompassing all things, and He is with us wherever we are.

974/3 - 'Ali ibn Rabī'ah reported: In my presence, a riding animal was brought to 'Ali ibn Abi Tālib for him to ride. When he put his foot in the stirrup, he said: "Bismillah" (In the name of Allah). When he had settled himself on its back, he said: "Al-hamdulillah" (Praise be to Allah). Then he said:

{سُبۡحَٰنَ ٱلَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقۡرِنِينَ * وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ}

{Subhān alladhi sakh-khara lana hadha wa ma kunna lahu muqrinīn (Glory be to the One Who has subjected this to us, and we could not have otherwise subdued it).

Wa inna ila rabbina lamunqalibūn (And indeed we, to our Lord, shall return).} [Surat az-Zukhruf: 13-14] Then, he said "Al-hamdulillah" (praise be to Allah) three times and then "Allahu Akbar" (Allah is Most Great) three times; then, he said: "Subhānaka inni zhalamtu nafsi, faghfir li, fa'innahu la yaghfir adh-dhunūb illa ant" (Glory be to You, I have wronged myself, so forgive me, for indeed none forgives sins but You). Then, he smiled. So, it was asked: "O Commander of the Faithful, what made you smile?" He replied: "I saw the Prophet (may Allah's peace and blessings be upon him) do as I did and then he smiled. I said: 'O Messenger of Allah, what made you smile?' He said:

«إِنَّ رَبَّكَ يَعْجَبُ مِنْ عَبْدِهِ إذا قال: اغْفِرْ لي ذُنوبي، يَعْلَمُ أَنهُ لاَ يَغْفِرُ الذُّنُوبَ غَيْرِي».

'Indeed, your Lord is pleased with His slave when he says: "Forgive for me my sins," knowing that none can forgive sins but Me.'" [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound) and in some editions as Hasan Sahīh (sound and authentic). This is the version narrated by Abu Dāwūd]

Guidance from the Hadīth:

1) The Companions (may Allah be pleased with them) were keen to follow the Prophet's example in terms of words, actions, and conditions. Fortunate and guided are those whom Allah enables to abide by the Prophet's guidance.

2) It shows the vast mercy of Allah Almighty, as He rejoices when His sinful servant repents to Him.

3) It establishes the attribute of ''ajab' for Allah Almighty in a way that befits Him. The Arabic verb 'ya'jabu' (translated in the Hadīth above as 'pleased') literally means 'wonders'. So, this attribute is established for Allah Almighty based on the statement of the truthful Prophet, whose literal translation would be: "Allah wonders at His slave..." So, dear Brother who believes in the Oneness of Allah, do not feel discomforted about any attribute of Allah Almighty established by clear texts of Shariah.

171 - Chapter on travelers saying Takbīr (Allahu Akbar) when they go up high ground and the like and saying Tasbīh (Subhān Allah) when they descend to valleys and the like; and the forbiddance of

raising the voice too loud with Takbīr and the like

975/1 - Jābir (may Allah be pleased with him) reported: "Whenever we ascended, we would say 'Allahu Akbar', and whenever we descended, we would say 'Subhān Allah'." [Narrated by Al-Bukhāri]

976/2 - Ibn 'Umar (may Allah be pleased with him and his father) reported: "Whenever the Prophet (may Allah's peace and blessings be upon him) and his armies went up high ground, they would say 'Allahu Akbar', and whenever they descended, they would say 'Subhān Allah'." [Narrated by Abu Dāwūd, with an authentic Isnād]

Words in the Hadīth:

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Guidance from the Hadīths:

1) It is a commendable etiquette, which is part of the Prophet's guidance, to say Takbīr when going up high ground and Tasbīh when descending to low ground.

2) The wisdom behind this is that when a person sees himself in a high place, he may think highly of himself. So, when he says "Allahu Akbar" (Allah is Most Great), he comes back to regard himself as insignificant compared to the greatness of his Lord. But when he descends to a low place and says

“Subhān Allah” (Glory be to Allah), this means that he exalts his Lord high above such descent and lowliness, for Allah Almighty is exalted far above everything and He is established on the Throne, in a manner that befits Him.

977/3 - He also reported: When the Prophet (may Allah’s peace and blessings be upon him) returned from Hajj or ‘Umrah, he would say every time he passed by a mountain path or a high land: “Allahu Akbar” three times and then say:

«لا إلهَ إلَّا اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُوَ علىٰ كُلِّ شَيْءٍ قَدِيرٌ. آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ. صَدَقَ اللهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَه».

“La ilaha illa Allah wahdahu la sharīka lah, lahu al-mulk wa lahu al-hamd wa huwa ‘ala kulli shay’in qadīr. Āyibūn tā’ibūn ‘ābidūn sājidūn lirabbina hāmidūn. Sadaqa Allahu wa‘dah, wa nasara ‘abdah, wa hazama al-ahzāba wahdah” (There is no god but Allah, with no partner. To Him belongs the dominion, to Him belongs all praise, and He has power over all things. We return, repentant, worshiping, prostrating, and praising our Lord. Allah fulfilled His promise, gave victory to His servant, and defeated the confederates alone). [Narrated by Al-Bukhāri and Muslim]

In a version narrated by Muslim: When the Prophet (may Allah’s peace and blessings be upon

him) returned from battle or from military expeditions or from Hajj or ‘Umrah.

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Words in the Hadīth:

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Guidance from the Hadīth:

1) The traveler says Takbīr three times when he goes up a high place: “Allahu Akbar, Allahu Akbar, Allahu Akbar”.

2) Upon return from a journey, we should praise Allah and glorify Him, as an expression of gratitude for His favors.

3) It was part of the Prophet’s guidance that whenever he had a new blessing (or recalled the continuance of a blessing), he would extend fresh praise and show new gratitude.

978/4 - Abu Hurayrah (may Allah be pleased with him) reported that a man said: “O Messenger of Allah, I am going to travel. So, give me advice.” He said:

«عليك بتَقْوىٰ اللهِ، والتَّكبيرِ علىٰ كلِّ شَرَفٍ»

“Hold fast to fear of Allah and say Takbīr upon every high place.” When the man left, he said:

«اللّهم اطوِ لَهُ البُعْدَ، وهوّنْ عليه السَّفَرَ».

“O Allah, make near for him the distance and ease for him the journey.” [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Seeking advice is part of the Prophet's guidance. A giver of advice should be sincere and should advise each person by what is suitable for him.

2) Fear of Allah is the best advice that accompanies a person in the worldly life and the best provision that goes with him to the Hereafter.

3) Supplication has impact on the facilitation of matters and the removal of difficulties.

979/5 - Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported: We were with the Prophet (may Allah's peace and blessings be upon him) on a journey, and whenever we approached a height, we would say: "La Ilah illa Allah" (There is no God but Allah) and "Allahu Akbar" (Allah is Most Great) and our voices would get loud. Thereupon, the Prophet (may Allah's peace and blessings be upon him) said:

«يَا أَيُّهَا النَّاسُ ارْبَعُوا عَلىٰ أَنْفُسِكُم، فَإِنَّكم لا تَدْعُونَ أَصَمَّ وَلا غائِباً؛ إِنَّهُ مَعَكم، إِنَّهُ سَمِيعٌ قَرِيبٌ».

"O people, do not exhaust yourselves. He on Whom you call is neither deaf nor absent. Verily, He is with you; He is All-Hearing and Ever Near." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) It is disliked to raise the voice loud while saying supplication and Dhikr.

2) It establishes that Allah is "with" His creation through His knowledge and encompassment and cognizance. In the Qur'an, He says:

{وَهُوَ مَعَكُم أَينَ مَا كُنتُم وَٱللَّهُ بِمَا تَعمَلُونَ بَصِير}.

{And He is with you wherever you are. And Allah is All-Seeing of what you do.} And He is with His believing servants through His support, victory, and protection. He says:

{إِذ يَقُولُ لِصَٰحِبِهِۦ لَا تَحزَن إِنَّ ٱللَّهَ مَعَنَاۖ}.

{And he said to his companion: "Do not grieve; indeed Allah is with us."}

3) A person should not go to extremes in the acts of worship. Rather, he should adhere to the Prophet's guidance: "Beware of immoderation," and, "Perform your deeds sincerely and moderately. And adopt a middle approach so that you can reach your goal." These are two authentic Hadīths.

172 - Chapter on the desirability of supplication during travel

980/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«ثلاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لاشكَّ فيهنَّ: دَعوَةُ المظْلُومِ، ودعوةُ المسَافرِ، ودعوةُ الوالدِ علىٰ ولَدِهِ».

"Three supplications are undoubtedly answered: the supplication of the oppressed, the supplication by a traveler, and the supplication of a parent against his child."

[Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]. The version by Abu Dāwūd does not contain: "against his child".

Guidance from the Hadīth:

1) The supplication of an oppressed person is readily answered, if he supplicates against his oppressor to suffer something similar to or less than the harm he inflicted upon him. If he supplicates beyond that, he has thus transgressed. Allah Almighty answers the supplication of an oppressed person, even if he is a disbeliever, not out of love for him, but out of love for justice.

2) We are urged to seize the opportunity for supplication during travel. This is because a traveler is in temporary need, and when a person in need supplicates his Lord, He responds to him.

3) The supplication of a parent, whether it is the father or mother, for or against his child is readily answered. As for his supplication for his child, it is answered because he makes it out of mercy and compassion towards him. His supplication against him is answered because the parent would not

supplicate against his child except if the child deserves it.

173 - Chapter on the supplication a person should say when he fears some people or other things

981/1 - Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported: Whenever the Prophet (may Allah's peace and blessings be upon him) feared a certain people, he would say:

«اللّهم إنَّا نَجْعَلُكَ في نحورِهِمْ، وَنعُوذُ بِكَ مِنْ شُرُورِهِمْ».

"Allahuma inna naj'aluka fi nuhūrihim wa na'ūdhu bika min shurūrihim" (O Allah, we make Thee our shield against them, and we take refuge in Thee from their evil).

[Narrated by Abu Dāwūd and Al-Nasā'i, with an authentic Isnād]

Guidance from the Hadīth:

1) Turning to Allah Almighty when we are fearful is sufficient protection against those who are evil.

2) These are two simple phrases from the Prophet's profound and comprehensive speech. If a person says them sincerely, Allah will protect him from evil and save him from distress.

174 - Chapter on what a person should say when he stops at a place

982/1 - Khawlah bint Hakīm (may Allah be pleased with her) reported that she heard the

Messenger of Allah (may Allah's peace and blessings be upon him) say:

«مَنْ نَزَلَ مَنزِلاً ثُمَّ قال: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ حَتَّىٰ يَرْتَحِلَ مِنْ مَنزلِهِ ذٰلِكَ».

"Whoever lands somewhere and then says: A'ūdhu bikalimātillah at-tāmmāt min sharri ma khalaq (I seek refuge with the perfect words of Allah from the evil of what He has created), nothing will harm him until he leaves that place." [Narrated by Muslim]

Words in the Hadīth:

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The words of Allah: This includes His cosmic and His Shar'i (i.e. revealed) words.

Benefit:

An example of the cosmic words of Allah is the verse that says:

{إِنَّمَآ أَمرُهُۥٓ إِذَآ أَرَادَ شَئًا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ}.

{His command is only when He intends a thing that He says to it, 'Be,' and it is.} His Shar'i words means all the revealed words, including Dhikr and supplications occurring in the Qur'an and the authentic Sunnah, like Surat al-Fātihah, the verse of Al-Kursi, and the two refuge-seeking Surahs (Al-Falaq and Al-Nās).

Guidance from the Hadīth:

1) The perfect words of Allah are a source of protection against all evils.

2) We may only seek refuge with the Almighty Creator. As for the helpless or absent created beings, we may not seek refuge with them. Rather, it is they who need help. So, the believer should beware of supplicating anyone other than Allah Almighty for removing harm or preventing it from happening.

983/2 - Ibn ‘Umar (may Allah be pleased with him and his father) reported: When night fell while the Prophet (may Allah’s peace and blessings be upon him) was traveling, he would say:

«يَا أَرْضُ، رَبِّي وَرَبُّكِ اللهُ، أَعُوذُ بِاللهِ مِنْ شَرِّكِ وَشَرِّ مَا فِيكِ، وَشَرِّ مَا خُلِقَ فِيكِ، وَشَرِّ مَا يَدِبُّ عَلَيْكِ، أَعُوذُ باللهِ مِنْ شَرِّ أَسَدٍ وَأَسْوَدٍ، وَمِنَ الحَيَّةِ وَالعَقْرَبِ، وَمِنْ سَاكِنِ البَلَدِ، وَمِنْ وَالِدٍ وَمَا وَلَدَ».

“O earth, my Lord and your Lord is Allah. I seek refuge in Allah from your evil, the evil of what you contain, the evil of what has been created in you, and the evil of what walks upon you. I seek refuge in Allah from lions, people, snakes, scorpions, the inhabitants of the place (jinn), and from the parent and his offspring (Satan and devils).” [Narrated by Abu Dāwūd][1]

-- Al-Khattābi said: “the inhabitants of the place” are the Jinn who inhabit the earth. He said: “the parent and his offspring” possibly refers to Satan and the devils.

[1] The Hadīth has a weak Isnād.

Guidance from the Hadīth:

1) It encourages us to seek refuge with Allah Almighty from all evils. Nothing can protect a person from harm except fleeing to his Lord.

2) For a wise purpose, Allah Almighty made some creatures naturally disposed to pose harm to others, so that people would seek protection from them in their Creator.

175 - Chapter on the desirability of a traveler hastening to return to his family if the purpose of the journey is fulfilled

984/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«السَّفَرُ قطعةٌ من العَذَابِ، يمنعُ أحَدَكم طَعَامَهُ وشرابَهُ ونَوْمَهُ، فإذا قضىٰ أحدُكُمْ نَهْمَتَهُ من سفرِهِ، فلْيُعَجِّلْ إلىٰ أهْلِهِ».

"Traveling is a portion of torment. It prevents you from your sleep, food, and drink. When you have accomplished the purpose of your travel, you should hasten back to your family." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) A Muslim should not stay away from his family beyond what is needed.

2) It is better for a man to remain with his family than to travel, so as to take care of them and discipline and educate them.

3) The Prophet (may Allah's peace and blessings be upon him) was merciful and compassionate towards his Ummah as he gave this instruction to the guardians of households.

176 - Chapter on the desirability of a man returning to his family by daytime and the dislike of doing so by night needlessly

985/1 - Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إذا أَطالَ أَحَدُكُمُ الغَيْبَةَ فَلا يَطْرُقَنَّ أَهْلَهُ لَيْلاً».

"When one of you has been away for long, let him not come back to his family at night."

In another version: The Messenger of Allah (may Allah's peace and blessings be upon him) forbade that a man (returning from travel) goes home to his family at night. [Narrated by Al-Bukhāri and Muslim]

986/2 - Anas (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) would not go back to his family at night (when returning from travel). He used to go home in the morning or in the evening (before dark). [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīths:

1) A traveler who was away for long is instructed not to come back to his family at night, unless he notifies them of the time of his return.

2) The wisdom behind this prohibition is what the Prophet (may Allah's peace and blessings be upon him) said: "so that the woman with unkempt hair would comb it and the woman whose husband has been absent would shave her pubic hair." [Narrated by Al-Bukhāri and Muslim] In other words, this gives the woman time to beautify herself for her husband, according to tradition.

3) Observing the Prophetic etiquettes brings all goodness and benefit for the believers. Look how this Prophetic instruction is meant to strengthen the affection and harmony between spouses?

177 - Chapter what a person should say when he returns and when he sees his town

It contains the previously cited Hadīth reported by Ibn 'Umar in the chapter on "travelers saying Takbīr when they go up high ground".

987/1 - Anas (may Allah be pleased with him) reported: We returned with the Prophet (may Allah's peace and blessings be upon him) from a journey; and when we reached the outskirts of Madīnah, he said:

«آيِبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ»

"Āyibūn, tā'ibūn, 'ābidūn, li-rabbina hāmidūn (We return, repentant, worshiping, and praising our Lord)." He continued saying that till we entered Madīnah. [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) We should show gratitude to our Lord and recite abundant Dhikr (remembrance of Allah) when we are blessed with reaching our hometown.

2) A person's heart should be constantly attached to repentance to Allah Almighty and returning to Him.

178 - Chapter on the desirability of heading to the nearby mosque upon arrival and offering two Rak'ahs therein

988/1 - Ka'b ibn Mālik (may Allah be pleased with him) reported: "Whenever the Messenger of Allah (may Allah's peace and blessings be upon him) returned from a journey, he would first head to the mosque and offer two Rak'ahs therein." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) A person's bond with his Lord and hastening to show gratitude to Him upon returning from travel takes precedence over his bond with people.

2) It is a confirmed Sunnah that a person returning from travel should offer two Rak'ahs (units of prayer). The Prophet (may Allah's peace and blessings be upon him) did it and urged us to follow suit. He said to Jābir ibn 'Abdullāh al-Ansāri: "Did you enter the mosque and pray?" He said: "No." The Prophet said: "Enter the mosque and offer two Rak'ahs." [Narrated by Al-Bukhāri]

179 - Chapter on the prohibition of a woman traveling alone

989/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يَحِلُّ لامرأةٍ تؤمنُ باللهِ واليومِ الآخرِ، تُسافرُ مسيرةَ يومٍ وليلةٍ إلَّا مَعَ ذي مَحْرَمٍ عليْهَا».

"It is not lawful for a woman who believes in Allah and the Last Day to travel the distance of one day and night unless she is accompanied by a Mahram (husband or non-marriageable male relative)." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) A Mahram is required for the travel of a woman, regardless whether she is young or old, accompanied by other women or traveling alone, and whether she is with a safe company or not, for the Prophet (may Allah's peace and blessings be upon him) made it a general rule by saying: "It is not lawful for a woman."

2) The requirement of having a Mahram is not meant to put restrictions on women. Rather, the Shariah honors them in this way and seeks to protect them from any harm.

3) In anything commonly referred to among people as travel, it is required for a woman to have a Mahram.

990/2 - Ibn ‘Abbās (may Allah be pleased with him and his father) reported that he heard the Prophet (may Allah’s peace and blessings be upon him) say:

«لا يَخلُوَنَّ رجلٌ بامْرأةٍ إلَّا ومَعَهَا ذُو مَحرَمٍ، ولا تُسافرُ المرأةُ إلَّا مَعَ ذي محْرَمٍ» فقال لَهُ رجُلٌ: يارسولَ الله إنَّ امرأتي خَرَجَتْ حاجَّةً، وإنِّي اكتُتِبْتُ في غَزوَة كِذا وكذَا؟ قَالَ: «انْطَلِقْ، فَحُجَّ مَعَ امرأتِكَ».

“A man should never be alone with a woman unless there is a Mahram with her. And a woman may not travel except with a Mahram.” A man said to him: “O Messenger of Allah, my wife has set out for Hajj while I am enlisted for such-and-such battle?” The Messenger of Allah (may Allah’s peace and blessings be upon him) replied: “Go and join your wife in Hajj.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is prohibited for a man to be in seclusion with an unrelated woman, given the resultant evils for both of them.

2) The requirement for a woman to be with a Mahram during travel is something due and

necessary, to the extent that the Prophet (may Allah's peace and blessings be upon him) gave precedence to a man going with his wife for the obligatory Hajj over going for the obligation of Jihad in the way of Allah Almighty.

3) A sign of a person's good understanding is his ability to prioritize rights when there is a conflict between some of them.

Book of Merits

180 - Chapter on the merit of reciting the Qur'an

Benefit:

The noble Qur'an is the revealed word of Allah Almighty, whose recitation is an act of worship. Allah spoke it in reality, and Jibrīl (Archangel Garbriel) received it from Him and then went down with it upon the heart of the Prophet (may Allah's peace and blessings be upon him).

There are numerous general merits for the Qur'an and special merits for certain verses and Surahs. The believers should be very keen to recite the Book of Allah and ponder and act upon it.

{كِتَٰبٌ أَنزَلنَٰهُ إِلَيكَ مُبَٰرَكٞ لِّيَدَّبَّرُوٓاْ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُوْلُواْ ٱلأَلبَٰبِ}

{[This is] a blessed Book which We have revealed to you that they might reflect upon its verses and that those of understanding would be reminded.} Indeed, the Qur'an is light, spirit, and

life for the believers and insight for them in knowledge and actions.

991/1 - Abu Umāmah (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«اقرؤُوا القرآنَ، فإنَّه يأتي يومَ القيامةِ شفيعاً لأصحابِهِ».

"Read the Qur'an, as it will come as an intercessor for its companions on the Day of Resurrection." [Narrated by Muslim]

Guidance from the Hadīth:

1) It gives great glad tidings to the believers, as the noble Qur'an will come on the Day of Judgment as an intercessor for those who used to recite it in pursuit of reward from their Lord.

2) It urges us to recite the Qur'an with reflection and understanding so as to earn this great promised reward.

3) We should believe the Prophet (may Allah's peace and blessings be upon him) as he informed us that the Qur'an would intercede on the Day of Judgment and not ask how would it intercede? Indeed, the Prophet's speech is true and truthful.

{إِنَّمَا كَانَ قَوۡلَ ٱلۡمُؤۡمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحۡكُمَ بَيۡنَهُمۡ أَن يَقُولُواْ سَمِعۡنَا وَأَطَعۡنَاۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ}.

{The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say: "We hear and we obey." And those are the successful.}

992/2 - Al-Nawwās ibn Sam‘ān (may Allah be pleased with him) reported: I heard the Prophet (may Allah’s peace and blessings be upon him) say:

«يُؤْتَىٰ يَوْمَ القِيَامَةِ بالْقُرْآنِ وَأَهْلِهِ، الذِينَ كَانُوا يَعْمَلُونَ بِه في الدُّنْيَا، تَقدُمُهُ سورَةُ البَقَرَةِ وَآلِ عِمرَانَ، تُحَاجَّانِ عن صاحِبِهِمَا».

“On the Day of Resurrection, the Qur’an and those who acted according to it will be brought with Surat al-Baqarah and Sūrat ĀI-‘Imrān preceding them and pleading for their companion (i.e. the one who read them and acted upon them).” [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the merit and reward of those who act upon the Qur’an in this worldly life.

2) A person can act upon the Qur’an only after he ponders it and understands its meanings properly. Knowledge should precede actions.

3) It highlights the merit of Surat al-Baqarah and Surat Āl-‘Imrān.

993/3 - ‘Uthmān ibn ‘Affān (may Allah be pleased with him) reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«خيرُكُمْ مَنْ تَعَلَّمَ القرآنَ وعَلَّمَهُ».

"The best of you are those who learn the Qur'an and teach it to others." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) The best among people are those who combine these two traits: learning the Qur'an and teaching it to others.

2) Learning and teaching include both recitation of the Qur'an and explanation of its meanings.

3) Giving due care to the noble Qur'an is a sign of the virtue of the believer, and when this spreads among the believers at large, this denotes the merit of this Ummah.

994/4 - 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الذي يقرأُ القرآنَ وهُوَ ماهرٌ به مَعَ السَّفَرَةِ الكرامِ البَرَرَةِ، والذي يقرأُ القرآنَ وَيَتَتَعْتَعُ فيه وهو عليه شاقٌّ لَهُ أجران».

"The one who reads the Qur'an skillfully will be in the company of the noble and righteous messenger-angels, and the one who reads the Qur'an but stutters and finds it difficult receives a double reward." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the merit of those who recite the Qur'an. They always get a reward, whether they recite it skilfully or otherwise.

2) The reward depends on the difficulty and benefit involved. There is the benefit of the recitation itself, and there is patience over the difficulty.

3) A skillful reciter of the Qur'an is with the noble angels, a great merit indeed.

995/5 - Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

مَثَلُ المُؤمِنِ الَّذِي يَقْرَأُ القُرْآنَ مثلُ الأُتْرُجَّةِ: ريحهَا طَيِّبٌ وَطَعمُها طَيِّبٌ، وَمثلُ المؤمِنِ الَّذِي لا يَقْرَأُ القُرْآنَ كَمَثَلِ التَّمرَةِ: لا رِيحَ لَها وَطَعْمهَا حُلْوٌ، وَمَثَلُ المُنَافِقِ الذي يَقْرَأُ القرْآنَ كَمَثَلِ الرَّيحَانَةِ: رِيحُها طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ المُنَافِقِ الذي لا يَقْرَأُ القرْانَ كمَثَلِ الحَنْظَلَةِ: لَيْسَ لَها رِيحٌ وَطَعمُهَا مُرٌّ».

"The example of a believer who recites the Qur'an is like that of a citron; it smells good and tastes good. And the example of a believer who does not recite the Qur'an is like that of a date; it has no smell and tastes good. And the example of a hypocrite who recites the Qur'an is like that of a basil; it smells good but tastes bitter. And the example of a hypocrite who does not recite the Qur'an is like that of a colocynth; it has no smell and tastes bitter." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) A believer who recites the Qur'an is better than a believer who does not, as the former has a good soul and heart, and he brings good to himself and to people. He is like a fruit that smells good and tastes good. But a believer who does not recite the Qur'an brings good only to himself and does not benefit others. He is like a date; it tastes good but has no smell.

2) The hypocrite has evil character and malicious soul. There is no good in him whether he recites the Qur'an or not; he is like a basil or a colocynth.

3) Setting examples is one of the most effective and useful methods of teaching.

996/6 - 'Umar ibn al-Khattāb (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ اللهَ يرفعُ بهذا الكتابُ أقواماً ويَضَعُ به آخَرين».

"Indeed, Allah elevates some people with this Book and degrades others." [Narrated by Muslim]

Guidance from the Hadīth:

1) It encourages us to seek the reward for acting upon the Qur'an, believing its information, observing its commands and prohibitions, and adhering to its guidance and finding sufficiency therein. Indeed, Allah Almighty elevates the rank of

the people of the Qur'an in this world and in the Hereafter.

2) It warns us of the punishment of reciting the Qur'an for show-off and superiority over others and do not take guidance from it nor believe its information or observe its rulings. Allah Almighty debases such people.

997/7 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا حسَدَ إلَّا في اثنتين، رجُلٌ آتاهُ اللهُ القرآنَ، فهوَ يقومُ به آناءَ اللَّيْلِ وآناءَ النَّهارِ، ورجُلٌ آتاهُ اللهُ مالاً، فهُوَ يُنْفقُهُ آناءَ اللَّيلِ وآناءَ النَّهارِ».

"There should be no envy except in two cases: a man whom Allah has given the Qur'an so he acts upon it during the day and night; and a man whom Allah has given wealth so he spends it (in charity) during the day and night." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It urges us to compete and seek what is beneficial in the worldly life and in the Hereafter, like applying the Qur'an and spending in the way of Allah.

2) A true believer bases all his deeds upon the guidance of the Qur'an and the Sunnah.

3) A person whom Allah gives wealth should fulfill the rights and duties related to it by spending it on charitable causes.

998/8 - Al-Barā ibn ‘Āzib (may Allah be pleased with him) reported: While a man was reciting Surat al-Kahf, with his horse tied with two ropes beside him, a cloud overshadowed him. As it began to come nearer and nearer, the horse began to trample violently. In the morning, the man came to the Prophet (may Allah’s peace and blessings be upon him) and narrated the incident to him. Thereupon, he said:

«تِلْكَ السَّكِينَةُ تَنَزَّلَتْ للقُرآنِ».

“That was tranquility which descended by virtue of the Qur’an.” [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) One of the merits of the Qur’an is that tranquility descends when it is recited.

2) It establishes a supernatural incident that occurred to this Companion. The occurrence of such incidents to the allies of Allah (Awliyā’; devout worshipers) is an established confirmed truth. Every pious believer is an ally of Allah Almighty.

3) Supernatural incidents that occur at the hands of people who do not adhere to the Shariah, like jugglers and impostors, are not honorable

incidents, but in fact they are insults for them and part of the deceit that Satan targets them with.

999/9 - ‘Abdullāh ibn Mas‘ūd (may Allāh be pleased with him) reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«مَنْ قَرَأَ حرفاً من كتَابِ اللهِ فَلَهُ حسنةٌ، والحسنةُ بِعَشْرِ أمثالِها، لا أقُولُ: ﴿ألم﴾ حرفٌ، ولكن: ألفٌ حرفٌ، ولامٌ حرفٌ، وميمٌ حرفٌ».

“Whoever recites a letter from the Book of Allah will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that {Alif-Lām-Mīm} is one letter, but Alif is a letter, Lām is a letter, and Mīm is a letter.” [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) It shows the great reward for reciting the noble Qur’an.

2) It points out the merit of this Ummah, for Allah Almighty endows them with abundant rewards in return for simple deeds.

1000/10 - Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “Verily, the one who does not have any portion of the Qur’an in his heart is like a ruined

house." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)][1]

Guidance from the Hadīth:

1) It points out that the heart blossoms and brightens by the noble Qur'an, becoming like a house bright with lights.

2) It warns us against abandoning the Qur'an, lest our hearts become like ruined houses.

1001/11 - 'Abdullāh ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يُقَالُ لِصاحبِ القرآنِ: اقرأْ وارْتَقِ ورَتِّلْ كما كُنْتَ تُرَتِّل في الدُّنْيا، فإنَّ مَنْزلَتَكَ عِنْدَ آخرِ آيةٍ تقْرؤُها».

"The companion of the Qur'an will be told on the Day of Resurrection: Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last verse you recite." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) A person who is devoted to the Qur'an and acts upon it will be in a high rank in Paradise. His

[1] The Hadīth has a weak Isnād.

rank in Paradise will be as high as the level of his diligence and recitation of the Qur'an in the worldly life.

2) Ranks in Paradise vary according to the good deeds and hard work of the believers.

3) It shows the merit of the proper and measured recitation of the noble Qur'an.

181 - Chapter on the command to frequently recite the Qur'an and the warning against letting it be forgotten

1002/1 - Abu Mūsa (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«تَعَاهَدُوا هذا الْقُرْآنَ، فَوَالَّذِي نَفسُ مُحَمَّدٍ بِيَدِهِ، لَهُوَ أَشَدُّ تَفَلُّتاً مِنَ الإِبِلِ في عُقُلِهَا».

"Keep on reciting this Qur'an, for by the One in Whose Hand the life of Muhammad is, the Qur'an slips away from memory faster than camels escaping their tying ropes." [Narrated by Al-Bukhāri and Muslim]

1003/2 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّمَا مَثَلُ صَاحِبِ القُرْآنِ كَمَثَلِ الإِبِلِ المُعَقَّلَةِ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ».

"The example of the person who knows the Qur'an by heart is like the owner of tied camels. If he keeps them tied, he will control them; but if he releases

them, they will run away." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) It vehemently urges us not to forget the Qur'anic verses we know by heart. To this end, we should revise and recite it frequently.

2) If you leave the Qur'an, it leaves you. So, a person who knows the Qur'an by heart should recite it on a regular basis.

3) Setting examples for educational purposes is one of the best methods for explaining.

Benefit:

The lesson we take from the above Hadīth is that we should revise and study useful knowledge on a constant basis, especially the noble Qur'an. Although Allah Almighty made the Qur'an easy for remembrance, it escapes the memory easily. Then, what about other areas of knowledge!

So, we should study and revise knowledge regularly.

182 - Chapter on the desirability of reciting the Qur'an with a melodious voice and

asking those who have a melodious voice to recite it and listening attentively to it

1004/1 - Abu Hurayrah (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«مَا أَذِنَ اللهُ لِشَيْءٍ مَا أَذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ، يَتَغَنَّىٰ بِالْقُرْآنِ يَجْهَرُ بِهِ».

"Allah does not listen to anything as He does to a prophet with a beautiful voice, reciting the Qur'an aloud pleasantly." [Narrated by Al-Bukhāri and Muslim]

"Allah listens" here indicates that He is pleased with it and accepts it.

Guidance from the Hadīth:

1) It points out the merit of reciting the Qur'an with a pleasant voice, for Allah Almighty likes to listens to it being recited by His servant.

2) Reciting the Qur'an with a pleasant voice includes the following:

Improving the performance, articulating every letter properly,

and improving the tone of the voice. Both are required and commendable, without affectation.

3) We should follow the example of the prophets (peace be upon them) in terms of reciting the Qur'an with a good performance, a pleasant voice, and an audible recitation.

1005/2 - Abu Mūsa al-Ash‘ari (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said to him:

لَقَدْ أُوتِيتَ مِزْمَاراً مِنْ مَزَامِيرِ آلِ دَاوُدَ».

“You have been endowed with one of the melodious voices of the family of Dāwūd (David).” [Narrated by Al-Bukhāri and Muslim]

In a version narrated by Muslim: The Prophet (may Allah’s peace and blessings be upon him) said to him: “If you only saw me while I was listening to your recitation last night!”

Guidance from the Hadīth:

1) It points out the merit of the Companion Abu Mūsa al-Ash‘ari, as the Prophet (may Allah’s peace and blessings be upon him) praised him by saying that Allah Almighty endowed him with a melodious voice like that of Prophet David (peace be upon him).

2) It is recommended to recite the Qur’an with a pleasant voice so that the listener would enjoy the sweetness of the words of Allah. This attracts people to the Qur’an and it affects them. Indeed, a pleasant voice adds to the beauty of the Qur’an.

3) It is permissible to refer to someone by saying “the family of so-and-so”. His words “the family of David” refer to David himself.

1006/3 - Al-Barā’ ibn ‘Āzib (may Allah be pleased with him and his father) reported: “I heard the Prophet (may Allah’s peace and blessings be upon him) reciting Sūrat at-Tīn in the ‘Ishā’ prayer, and I never heard anyone with a voice more pleasant than him.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Of all people, the Prophet (may Allah’s peace and blessings be upon him) had the pleasantest voice and the best performance in reciting the Qur’an.

2) It is acceptable to sometimes recite short Surahs in the ‘Ishā’ prayer, although the Prophet (may Allah’s peace and blessings be upon him) would mostly recite in the ‘Ishā’ prayer such Surahs as Al-A‘la and Al-Ghāshiyah.

1007/4 - Abu Lubābah Bashīr ibn ‘Abd al-Mundhir (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ فَلَيْسَ مِنَّا».

“Whoever does not recite the Qur’an with a melodious voice is not one of us.” [Narrated by Abu Dāwūd, with a good Isnād] “With a melodious voice” means to improve the voice by making it more pleasant when reciting the Qur’an.

Guidance from the Hadīth:

1) It is part of the Prophet's guidance to recite the Qur'an with a melodious voice. Only a fortunate person would be keen to adhere to the Prophetic guidance at all times.

2) If a person seeks guidance from other than the Qur'an, Allah will lead him astray. This is one of the possible meanings of the Arabic verb 'yataghanna' used in the Hadīth. It may mean: to recite with a melodious voice, and it may also mean: to regard something as sufficient. In light of this, another possible translation of the Hadīth would be: "Whoever does not regard the Qur'an as sufficient for him..."

Benefit:

In his Sahīh, Imām Al-Bukhāri gave the following title to a chapter: Whoever does not recite the Qur'an with a melodious voice, and the verse:

{أَوَ لَم يَكفِهِم أَنَّآ أَنزَلنَا عَلَيكَ ٱلكِتَٰبَ يُتلَىٰ عَلَيهِم}

{And is it not sufficient for them that We revealed to you the Book which is recited to them?} [Surat al-'Ankabūt: 51] Then, he cited the Hadīth reported by Abu Hurayrah (may Allah be pleased with him) in which the Prophet (may Allah's peace and blessings be upon him) said: "Allah does not listen to anything as he does to the prophet 'yataghanna' with the Qur'an." Sufyān said: "This means that he regards it as sufficient."

This interpretation is one of the valuables of the Fiqh of our predecessors in understanding the texts. Their hearts were filled with joy over the revelation sent down by Allah Almighty for the life of this Ummah.

{وَٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَفۡرَحُونَ بِمَآ أُنزِلَ إِلَيۡكَۖ}

{And those to whom We have given the Scripture rejoice at what has been revealed to you.} [Surat ar-Ra'd: 36] They believed with certitude that the revelation - the Qur'an and Sunnah - is adequate and sufficient for all people's affairs and interests. How would we replace this divine revelation with religious innovations and personal inclinations? The erudite scholar Ibn Al-Qayyim was right when he said in his poem the Nūniyyah (what means):

They consider personal opinions so carefully

But you should look into the texts yourself

Beware of what they (the innovators) look at, for the blind are so many

Adorn your eyes by looking at the two revelations

A remedy for man's disease of ignorance

Revelation is sufficient for those who give it care

1008/5 - Ibn Mas'ūd (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said to me: "Recite the Qur'an to me." I said: "O Messenger of Allah, shall I recite to you while it has been revealed to you?" He said: "I like to hear it being recited by others." So, I recited to him Sūrat an-Nisā' until I reached the verse that says:

{فَكَيفَ إِذَا جِئنَا مِن كُلِّ أُمَّةِۭ بِشَهِيد وَجِئنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدا}

{So how [will it be] when We bring from every nation a witness and We bring you against these [people] as a witness?} [Surat an-Nisā': 41] Thereupon, he said: "Enough now." I turned to him and behold! His eyes were shedding tears. [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It proclaims the blessing of the Qur'an and that it benefits both the reciter and the listener.

2) It is permissible for a person to ask another to recite the Qur'an to him, even if the former is more knowledgeable and higher in rank.

3) A listener to the Qur'an may be more able than the reciter to ponder its meanings. Hence, it is said that the reciter is a milker and the listener is a drinker.

4) Part of the Prophet's guidance is to be moved by listening to the Qur'an recitation and weeping out of fear from Allah Almighty. That is the way of the believer: His heart becomes humble and his eyes shed tears when he hears the noble Qur'an.

Note:

According to the Sunnah, when the listener feels he had enough of the Qur'an recitation, he should say to the reciter: "Hasbuk" (Enough). This is what the Prophet (may Allah's peace and blessings be upon him) said to Ibn Mas'ūd. As for saying "Sadaq Allahu al-'Azhīm" (Allah Almighty speaks the truth), which many people commonly say (to tell the reciter to stop), it contradicts the Sunnah. Even though its meaning is true, this is not the situation in which to say it. Indeed, we should follow the Prophet's guidance, which is the best of guidance.

183 - Chapter on urging recitation of certain Surahs and verses

1009/1 - Abu Sa‘īd Rāfi‘ ibn al-Mu‘alla (may Allah be pleased with him) reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) said to me:

«ألاَ أُعَلِّمُكَ أَعْظَمَ سُورَةٍ في الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ المَسْجِدِ؟»

“Shall I teach you the greatest Surah in the Qur’an before you leave the mosque?” He held my hand, and when we were about to leave, I said: “O Messenger of Allah, you said you would teach me the greatest Surah in the Qur’an.” He said:

«الحَمْدُ للهِ رَبِّ العَالَمِينَ، هِيَ السَبْعُ المَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذي أُوتِيتُهُ».

“Surat al-Fātihah; it is the seven oft-repeated verses and the great Qur’an that I have been granted.” [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) Surat al-Fātihah is the greatest Surah in the Qur’an, for it is the Mother of the Book, and all the meanings of the Qur’an refer back to this Surah.

2) It was called the seven oft-repeated verses because it consists of seven verses, which are recited in each Rak‘ah in every prayer.

3) The Prophet (may Allah’s peace and blessings be upon him) attracted his Companions’ hearts by benefiting them and teaching them in a good way. Look how he took that Companion by the hand and

walked with him to the mosque's door. Such attitude creates harmony and love.

1010/2 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said about Surat al-Ikhlās: "By the One in Whose Hand my soul is, it equals one third of the Qur'an!"

In another version: The Messenger of Allah (may Allah's peace and blessings be upon him) asked his Companions: "Are you not able to recite one third of the Qur'an in one night?" They found this difficult and said: "None of us would be able to do that, O Messenger of Allah." He said: "Surat al-Ikhlās equals one third of the Qur'an." [Narrated by Al-Bukhāri]

1011/3 - He also reported that a man heard another man reading Surat al-Ikhlās and repeating it. In the morning, he went to the Prophet (may Allah's peace and blessings be upon him) and told him about that, as if he considered it to be little. Thereupon, the Prophet (may Allah's peace and blessings be upon him) said:

«وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ».

"By the One in Whose Hand my soul is, it equals one third of the Qur'an." [Narrated by Al-Bukhāri]

1012/4 - Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said about

Surat al-Ikhlās: “It equals one third of the Qur’an.” [Narrated by Muslim]

Guidance from the Hadīths:

1) Surat al-Ikhlās is called as such because Allah Almighty devoted it to Himself, not mentioning in it but His names and attributes (the Arabic term Ikhlās means sincerity and devotion). It comprises the oneness of Allah Almighty.

2) Tawhīd (belief in the oneness of Allah) covers one third of the Qur’an, whose sciences revolve around three branches: Tawhīd, rulings, and recompense. Hence, Surat al-Ikhlās is a third of the Qur’an, because it contains pure Tawhīd.

3) In declaring Surat al-Ikhlās a third of the Qur’an, the Hadīth refers to the reward and it does not mean that this Surah is sufficient in place of the other meanings in the Qur’an.

1013/5 - Anas (may Allah be pleased with him) reported: A man said: “O Messenger of Allah, I love this Surah; Al-Ikhlās.” He said: “Your love for it admitted you into Paradise.” [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)] [Also narrated by Al-Bukhāri as Mu‘allaq Hadīth (in which one or more narrators are omitted from the beginning of its isnād)]

Guidance from the Hadīth:

1) Love for this Surah which includes Tawhīd is a reason for entering Paradise. Indeed, Tawhīd is the key to the door to Paradise.

2) Good deeds lead to Paradise, and the best deed is establishing Tawhīd in one's life.

1014/6 - 'Uqbah ibn 'Āmir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Have you not seen that some verses were revealed (to me) tonight the like of which has never been seen before? They are Surat al-Falaq and Surat an-Nās." [Narrated by Muslim]

1015/7 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) used to seek refuge (with Allah) against the jinn and the evil eye, until the two refuge-seeking Surahs were revealed (Al-Falaq and Al-Nās). After they had been revealed, he used them for seeking Allah's protection and left everything else." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Guidance from the Hadīths:

1) Ruqyah (faith-healing verses), by the Qur'an in general and by the refuge-seeking Surahs and verses in particular, provides protection for the

believer against the evil eye and any harm posed by humans or jinns.

2) It points out the merit of the two refuge-seeking Surahs, i.e. Surat al-Falaq and Surat al-Nās, as they contain total resort to Allah Almighty and abandonment of any attachment to worldly means. No one seeks refuge through them with faith and sincerity except that Allah Almighty will grant him refuge.

3) Finding sufficiency in the Qur'an is the way of the fortunate and guided servants of Allah Almighty.

1016/8 - Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Indeed there is a Surah in the Qur'an of thirty verses, which interceded for a man until he was forgiven. It is Surat al-Mulk." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)] In the version narrated by Abu Dāwūd: "which intercedes..."

Guidance from the Hadīth:

1) It points out the merit of Surat al-Mulk, as it intercedes for a person who recites it.

2) A person who holds onto the noble Qur'an is promised intercession and forgiveness, by Allah's will.

Benefit:

The number of the verses of Surahs has been well known since the Prophet's time till this day, which is a proof that Allah Almighty has preserved His Book in terms of its meanings and words. So, to claim that the Qur'an was distorted is an act of disbelief that brings one out of the fold of Islam.

1017/9 - Abu Mas'ūd al-Badri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ قرأ بالآيتَينْ مِن آخرِ سُورةِ البَقَرةِ في ليلةٍ كَفَتَاهُ».

"If a person recites the last two verses of Surat al-Baqarah at night, they will suffice him." [Narrated by Al-Bukhāri and Muslim]

It is said that "suffice him" means: suffice him against any harm during that night or be sufficient for him instead of Qiyām al-Layl (offering voluntary night prayer).

1018/10 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تجعلُوا بيوتَكُمْ مقابرَ، إنَّ الشَّيْطانَ ينفرُ مِنَ البيتِ الذي تُقْرأ فيهِ سورةُ البَقَرةِ».

"Do not make your houses graves. Indeed, Satan keeps away from a house where Surat al-Baqarah is recited." [Narrated by Muslim]

Guidance from the Hadīths:

1) It shows the merit of Surat al-Baqarah and the two verses at its end. He who recites them will be protected against all evils.

2) Reciting Surat al-Baqarah at home provides protection against Satan, preventing him from entering. Now we know how to protect our houses!

3) We are instructed to fill our houses with recitation of the Qur'an lest they should be like graves.

1019/11 - Ubayy ibn Ka'b (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يا أبا المُنْذِر، أتدري أيُّ آيةٍ مِن كتابِ اللهِ مَعَكَ أعظمُ؟» قلتُ: {ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُ}، فَضَرَبَ في صَدْري، وقال: «لِيهْنَكَ العلمُ أبا المُنْذِرِ».

"O Abu al-Mundhir, do you know which verse in the Book of Allah is the greatest?" I replied: "It is the verse of Al-Kursi." Thereupon, he patted me in the chest and said: "Rejoice at this knowledge, O Abu al-Mundhir!" [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The verse of Al-Kursi is the greatest verse in the Book of Allah, for it comprises sublime meanings involving the oneness of Allah and His excellent names and attributes.

2) The verse of Al-Kursi contains ten phrases about the attributes of Allah Almighty, all of which manifest sincere belief in the oneness of Allah Almighty.

3) Knowing the oneness of Allah is the great knowledge that is a cause for joy and bliss.

1020/12 - Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) put me in charge of the Zakah of Ramadan. Somebody came to me and started to scoop away some food-stuff. I caught him and said: "I must take you to the Messenger of Allah." He said: "I am a needy man with a large family, so I have a pressing need." I let him go. When I saw the Messenger of Allah (may Allah's peace and blessings be upon him) the next morning, he asked me: "O Abu Hurayrah, what did your captive do last night?" I said: "O Messenger of Allah, he complained of a pressing need and a big family. I felt pity for him; so I let him go." He said: "He told you a lie and he will return." I was sure, based on the Prophet's statement, that he would return. I waited for him. He sneaked up again and started to scoop away from the food-stuff. I caught him and said: "I must take you to the Messenger of Allah." He said: "Let go of me; I am a needy man. I have to bear the expenses of a big family. I will not come again." So, I took pity on him and let him go. I went at dawn to the Messenger of Allah (may

Allah's peace and blessings be upon him) who asked me: "O Abu Hurayrah, what did your captive do last night?" I replied: "O Messenger of Allah, he complained of a pressing want and the burden of a big family. I took pity on him, and so I let him go." He said: "He told you a lie and he will return." I waited for him and he came again to steal the food-stuff. I arrested him and said: "I must take you to the Messenger of Allah, and this is the last of three times. You promised that you would not come again, but you did." He said: "Let go of me; I shall teach you some words with which Allah may benefit you." I asked: "What are those words?" He replied: "When you go to bed, recite the verse of Al-Kursi, for there will be a guardian appointed over you from Allah, and no devil will approach you till morning." So, I let him go. The next morning, the Messenger of Allah (may Allah's peace and blessings be upon him) asked me: "What did your prisoner do last night." I answered: "He promised to teach me some words which he claimed Allah will benefit me with. So, I let him go." The Messenger of Allah asked: "What are those words that he taught you?" I said: "He told me: When you go to bed, recite the verse of Al-Kursi from the beginning to the end, and there will be a guardian appointed over you from Allah who will protect you during the night, and no devil will approach you until morning." The Messenger of Allah said: "Verily, he has told you the

truth though he is a liar. O Abu Hurayrah, do you know with whom you were speaking for the last three nights?" I said: "No." He said: "That was a devil." [Surat al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) A person should be keen to recite the verse of Al-Kursi when he goes to bed, for it protects against all evils.

2) We should accept the truth from whoever comes with it, even if he is a liar, as the truth has a light that makes it recognizable.

3) It is a sign of the truthfulness of the Prophet (may Allah's peace and blessings be upon him) that he knew what had taken place with that Companion, even though he was not present with him. This was by revelation from Allah Almighty.

{عَٰلِمُ ٱلۡغَيۡبِ فَلَا يُظۡهِرُ عَلَىٰ غَيۡبِهِۦٓ أَحَدًا * إِلَّا مَنِ ٱرۡتَضَىٰ مِن رَّسُولٖ}

{[Allah is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone, except whom He has approved of messengers.} [Surat al-Jinn: 26-27]

4) The devil can take a human form or the form of dogs and snakes. A believer who protects himself with legitimate Prophetic Dhikr will not be harmed by the devils in the least.

1021/13 - Abu al-Dardā’ (may Allah be pleased with him) reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«مَن حفظَ عشْرَ آياتٍ مِن أوَّلِ سورةِ الكَهْفِ عُصمَ مِنَ الدَّجَّالِ». وفي رواية: «مِن آخرِ سورةِ الكَهْفِ».

“Whoever memorizes the first ten verses of Surat al-Kahf will be protected from the Anti-Christ.” In another version: “the last ten verses of Surat al-Kahf.” [Both narrated by Muslim]

Guidance from the Hadīth:

1) The trial of the Anti-Christ is the greatest ever on earth since Allah Almighty created Adam (peace be upon him) till the coming of the Hour.

2) One of the means of protection from the Anti-Christ is memorizing the first or last ten verses of Surat al-Kahf.

3) It shows the Prophet’s mercy towards his Ummah, as he guided them to what protects them from trials in general and the trial of the Anti-Christ in particular, by resorting to the noble Qur’an.

1022/14 - Ibn ‘Abbās (may Allah be pleased with him) reported: Jibrīl (Archangel Gabriel) (peace be upon him) was sitting with the Prophet (may Allah’s peace and blessings be upon him) when he heard a creaking sound from above. He raised his head and said: “That is a gate in the heavens that was opened today; it had never been opened before today.” An angel descended from it, and Gabriel

said: “That is an angel that descended to earth; he had never descended before today.” He [the angel] offered the greeting of peace and said to the Prophet: “Rejoice at two lights that have been given to you, which none of the prophets were given before you: the opening Surah of the Qur’an and the concluding verses of Surat al-Baqarah. You will not read one letter of them but you will be given it.” [Narrated by Muslim]

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Guidance from the Hadīth:

1) It shows the special merit of Surat al-Fātihah and the concluding verses of Surat al-Baqarah, beginning from:

{ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيهِ مِن رَّبِّهِۦ وَٱلمُؤمِنُونَ}

{The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers} to the end of the Surah.

2) If a believer recites these two last verses, having certitude in them, Allah Almighty will certainly grant him what is asked in them.

3) It highlights the merit of this Ummah, as Allah Almighty gave them and their Prophet (may Allah’s peace and blessings be upon him) certain virtues, to the exclusion of other nations and prophets.

184 - Chapter on the desirability of gathering to recite the Qur'an

1023/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«وما اجتمعَ قومٌ في بيتٍ من بيوتِ اللهِ يتلُون كتابَ الله، ويَتَدارَسُونَه بينَهُم، إلَّا نَزَلَتْ عليهِمُ السَّكينةُ، وغشيتْهمُ الرَّحْمةُ، وحَفَّتْهمُ الملائكةُ، وذَكَرَهُمُ اللهُ فيمَنْ عندَه».

"No people gather in one of the houses of Allah to recite the Book of Allah and study it together except that tranquility descends upon them, mercy engulfs them, angels surround them, and Allah mentions them among those who are with Him." [Narrated by Muslim]

Guidance from the Hadīth:

1) It shows the merit of gathering to recite the noble Qur'an, which yields great virtues, the greatest of which is that Allah Almighty mentions those who gather to recite among the highest company.

2) Studying the Qur'an includes studying its words and meanings. That was the approach of the Companions and righteous people in this Ummah. They would recite ten verses and not pass them until they have learned them and acted upon their content. So, they gained knowledge and applied it.

3) One of the greatest favors Allah Almighty bestows upon a servant is to send down tranquility

upon his heart. Thus, he becomes free from worries and doubts and feels content with the decree of his Lord; if good things happen to him, he shows gratitude, and if bad things befall him, he displays patience. Such situation only exists in the case of a person whose faith in the oneness of Allah is sincere and sound.

Note:

His statement "in one of the houses of Allah" is meant to show the merit of such a place, for mosques are the noblest places for studying the Qur'an. But the said reward and virtue include places other than mosques. If some people gather in a house, an institute, or a school to learn the Qur'an, they will get the reward. Another authentic version of the Hadīth says: "No people sit to remember Allah Almighty except that angels surround them, mercy engulfs them, tranquility descends upon them, and Allah mentions them among those who are with Him." [Narrated by Muslim] This version is general; it does not restrict the place where they gather to mosques.

185 - Chapter on the merit of ablution

Allah Almighty says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمتُم إِلَى ٱلصَّلَوٰةِ فَٱغسِلُواْ وُجُوهَكُم} إلىٰ قوله: {مَا يُرِيدُ ٱللَّهُ لِيَجعَلَ عَلَيكُم مِّن حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُم وَلِيُتِمَّ نِعمَتَهُۥ عَلَيكُم لَعَلَّكُم تَشكُرُونَ}

{O you who believe, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles...} until the end of the verse: {Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.} [Surat al-Mā'idah: 6]

Guidance from the verse:

1) Ablution is a favor from Allah Almighty upon this Ummah, as it contains outward purification in the form of cleanliness and inward purification represented by complying with the command of Allah and His Messenger.

2) The verse includes description of ablution and bathing and the ruling on dry ablution - all without any inconvenience or difficulty. Allah Almighty is more merciful to us than ourselves. All what He legislated is good and beneficial for us, and all what He prohibited is harmful and bad for us.

3) A person should receive favors with gratitude, observing the commands and prohibitions of Allah Almighty and believing what He revealed.

1024/1 - Abu Hurayrah (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«إنَّ أمَّتِي يُدْعَوْنَ يومَ القيامةِ غُرّاً مُحَجَّلينَ مِن آثارِ الوُضوءِ» .

"My nation will come forth on the Day of Judgment like the 'Ghurr (bright faces) Muhajjalīn' (bright hands and legs) from the traces of ablution."

So whoever can lengthen his Ghurrah should do so. [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Ghurr: pl. of Agharr (having a white blaze on the forehead); derived from 'Ghurrah': the white blaze on the forehead of a horse.

Muhajjalīn: pl. of Muhajjal (having white legs); meaning their hands and legs are bright and radiant because they were washed in ablution.

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Guidance from the Hadīth:

1) It shows the merit of ablution. It will be a light for the believers in this Ummah on the Day of Judgment, as an exclusive privilege for them.

2) It highlights the merit of this Ummah as Allah Almighty has given it certain characteristics to the exclusion to other communities. In a Hadīth, the Prophet (may Allah's peace and blessings be upon him) said: "You have distinctive features not possessed by anyone else but you." [Narrated by Muslim]

3) Acts of worship leave a trace and light on the face, unlike sins, which bring darkness to the face. So, a believer should strive to bring brightness to

his face through acts of piety and beware of blackening it by the darkness of sins.

Note:

Regarding the words "Whoever can lengthen his Ghurrah should do so", the scholars said: This sentence is not part of the Prophet's statement; rather, it was said by Abu Hurayrah (may Allah be pleased with him) out of his desire to urge people to increase their Ghurrah, which is not possible (because the area of the face is limited). Commenting on this, Ibn Al-Qayyim (may Allah have mercy upon him) said in his poem (what means):

Abu Hurayrah said that from his own accord, and it is recognizable by those who have knowledge

It is not possible to lengthen the Ghurrah as well, and this is crystal clear

1025/2 - He also reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«تبلغُ الحِلْيَةُ من المؤمن حَيْثُ يبلُغُ الوضُوءُ».

"The adornment of the believer will reach as far as his ablution reaches." [Narrated by Muslim]

Guidance from the Hadīth:

1) Part of the merit of ablution is that the parts of the body included in it will be an adornment with which the believer, male or female, will be adorned in Paradise.

2) Recompense for a deed should be of the same nature of the deed. Allah Almighty rewards the believers with jewelry of gold, silver, and pearl at the places where ablution is made, as recompense for their regular performance of it in the worldly life.

1026/3 - ‘Uthmān ibn ‘Affān (may Allah be pleased with him) reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«مَنْ تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ، خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّىٰ تَخْرُجَ مِنْ تَحْتِ أَظفارِه».

“He who performs ablution perfectly, his sins will leave his body until they come out from under his fingernails.” [Narrated by Muslim]

1027/4 - He also reported: I saw the Prophet (may Allah’s peace and blessings be upon him) perform ablution like this ablution of mine and then he said:

«مَنْ تَوَضَّأَ هكذا، غُفِرَ لَهُ مَا تقدَّم من ذنبه، وكانَتْ صلاتُهُ ومشيُهُ إلىٰ المسجدِ نافلةً».

“He who performs ablution like this, his past sins will be forgiven and his prayer and walk to the mosque will be a supererogatory act of worship.” [Narrated by Muslim]

1028/5 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إِذَا تَوَضّأَ العَبْدُ المُسْلِم ـ أَوِ المُؤْمِنُ ـ فَغَسَلَ وَجهَهُ، خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ المَاءِ، أَوْ مَعَ آخِرِ قَطْرِ المَاءِ، فإذا غَسَلَ يَدَيْهِ، خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ المَاءِ، أَوْ مَعَ آخِرِ قَطْرِ المَاءِ، فَإذا غَسَلَ رِجْلَيْهِ، خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْها رِجلاه مَعَ الماءِ، أَوْ مَعَ آخِرِ قَطرِ المَاءِ، حَتَّىٰ يَخرُجَ نَقِيّاً مِنَ الذُّنوبِ».

"If a Muslim – or a believer – performs ablution, when he washes his face, every sin he has committed with his eyes is washed away with water, or with the last drop of water; when he washes his hands, every sin he has committed with his hands is washed away with water, or with the last drop of water; and when he washes his feet, every sin that his feet walked towards is washed away with water, or with the last drop of water, until he comes out cleansed of sins." [Narrated by Muslim]

Guidance from the Hadīths:

1) Ablution is a great act of worship, as it leads to forgiveness of sins, even the smallest of them, which lie under the fingernails.

2) When a Muslim, during ablution, feels sincerity to Allah Almighty and adherence to the Prophet's Sunnah and recalls forgiveness of sins due to his ablution, all this is worship for which he will be rewarded. A fortunate person is the one guided to these meanings in terms of awareness and action.

3) They show the merit of this Ummah, as Allah Almighty grants them great rewards for small deeds.

4) The Companion in the Hadīth followed the Prophet's example and was keen to convey his guidance to the Ummah. This is a sign of the honor and virtue of the Companions (may Allah be pleased with them). May Allah show mercy to those who follow in their footsteps!

5) Allah Almighty is merciful to this Ummah, as He legislated for them simple acts of worship for which He forgives many sins. Expiations of sins are a divine mercy towards the believers.

Benefit:

His statement "his prayer and walk to the mosque will be a supererogatory act of worship,"

supererogatory linguistically means surplus or addition. A similar meaning occurs in the verse that says:

{وَمِنَ ٱلَّيلِ فَتَهَجَّد بِهِۦ نَافِلَة لَّكَ}.

{And from [part of] the night, pray with it as supererogatory [worship] for you.} i.e. as additional worship for you. The Hadīth means that his prayer and walk to the mosque is an addition to the forgiveness of sins as a result of his ablution and initial prayer, which is the Sunnah prayer to be offered after ablution.

1029/6 - He also reported: The Prophet (may Allah's peace and blessings be upon him) went to the cemetery and said:

«السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِيْنَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لاَحِقُونَ، وَدِدْتُ أَنَّا قَدْ رَأَيْنَا إِخْوَاننَا»

"Peace be upon you, O dwellers of abode of the believers! We, if Allah wills, will follow you. I wish that we could see our brothers." They said: "O Messenger of Allah, are we not your brothers?" He said:

«أَنْتُمْ أَصْحَابِي، وَإِخْوَانُنا الَّذِينَ لَم يَأْتُوا بَعْدُ»

"You are my Companions, but my brothers are those who have not come into the world yet." They said: "O Messenger of Allah, how will you recognize those of your Ummah who are not born yet?" He said:

«أَرَأَيْتَ لَوْ أَنَّ رَجُلاً لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ ظَهْرَيْ خَيْلٍ دُهْمٍ بُهْمٍ، أَلاَ يَعْرِفُ خَيْلَهُ؟»

"Say, if a man has white-footed horses with white foreheads among horses which are pitch black, will he not recognize his own horses?" They said: "Yes, O Messenger of Allah!" He said:

«فَإِنَّهُمْ يَأْتُونَ غُرّاً مُحَجَّلِينَ مِنَ الوُضُوءِ، وأَنا فَرَطُهُمْ عَلَىٰ الْحَوْضِ».

"They will come with bright faces and white hands and feet from ablution; and I will arrive at the Basin ahead of them." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is permissible to visit the graves, as they remind us of the Hereafter. The reason behind the reported prohibition of visiting the graves is that people in the initial phase of Islam had recently left polytheism; that is why the Prophet (may Allah's peace and blessings be upon him) feared that their hearts would be attached to the graves. So, he prohibited them from visiting them. Thereafter, when monotheism and faith settled in people's hearts, he encouraged them to visit the graves, and the prohibition was thus abrogated.

2) It is Sunnah for a Muslim to give this greeting when he visits the graves: "Peace be upon you, dwellers of the abode of the believers."

3) The Companions (may Allah be pleased with them) were brothers and companions to the Prophet; but those who came later are his brothers, not his companions.

4) The trace of ablution in the face and limbs on the Day of Judgment will be a sign characterizing this Ummah, out of Allah's grace and bounty.

5) We may supplicate Allah to have mercy on the dwellers of the graves, but we may not ask those in

the graves to supplicate for us, as they have no power to bring about benefit or cause harm.

1030/7 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«ألا أدُلُّكُم علىٰ مَا يَمْحُو اللهُ به الخَطَايَا، ويرفعُ به الدَّرجاتِ؟»

"Shall I inform you of that by which Allah erases sins and raises ranks?" They said: "Yes, O Messenger of Allah!" He said:

«إسباغُ الوضُوءِ علىٰ المَكَارِهِ، وكثْرَةُ الخُطا إلىٰ المَسَاجِدِ، وانتظارُ الصَّلاةِ بعدَ الصَّلاةِ، فذلكُمُ الرِّباطُ، فذلِكُمُ الرِّبَاطُ».

"Performing ablution thoroughly despite difficulties, taking many steps to mosques, and waiting for the next prayer after the last prayer; that is the Ribāt, that is the Ribāt (standing vigil for the sake of Allah)." [Narrated by Muslim]

Guidance from the Hadīth:

1) The Companions (may Allah be pleased with them) were keen to know the ways of good and act upon them. That is the believer; he inquires about the gates of goodness to be among those who enter through them.

2) Ablution – performed without intentional difficulty – expiates sins, provided no harm is involved; otherwise, it should not be made; rather, a person should perform dry ablution to avoid harm.

3) A person is not required or recommended to do anything that causes him hardship or harm. On the contrary, the easier the worship, the better.

4) It shows the merit of congregational prayer in the mosque. If a person goes to the mosque from a distant place, he gets a greater reward, provided he does not go to a distant mosque on purpose.

1031/8 - Abu Mālik al-Ash'ari (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«الطُّهُورُ شَطْرُ الإيمان».

"Purity is half of faith." [Narrated by Muslim]

It was cited in its entirety in the chapter on patience

The chapter also contains the Hadīth reported by 'Amr ibn 'Abasah (may Allah be pleased with him) cited above in the latter part of the chapter on hope. It is a great Hadīth indeed that includes lots of good things.

Guidance from the Hadīth:

1) Purity includes both physical purification by ablution (Wudū) and bathing (Ghusl); and moral purification, like freedom from polytheism, doubts, spite, and rancor.

2) Half of faith is to attain both outward physical purification and inward moral purification through removing tangible impurities and getting rid of

vices and different types of polytheism, religious innovations, and sins.

The other half is possessing virtues, such as noble manners and good deeds.

Benefit:

As regards Al-Nawawi's statement: "The chapter also contains the Hadīth reported by 'Amr ibn 'Abasah (may Allah be pleased with him) cited above in the latter part of the chapter on hope. It is a great Hadīth indeed, which includes lots of good things,"

the Hadīth has been previously cited with the number 438, and the part of it that focuses on the merit of ablution says: "When a person begins ablution and rinses his mouth and nose, the sins committed by his face, mouth, and nostrils are washed out. Then if he washes his wrist..." to the end of the Hadīth.

1032/9 - 'Umar ibn al-Khattāb (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَا مِنكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ، فَيُبْلِغُ ـ أَوْ فَيُسْبِغُ الوُضُوءَ ـ ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لاَ إِلهَ إِلَّا اللهُ وَحْدَه لا شَرِيكَ لهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لهُ أَبْوَابُ الجَنَّةِ الثَّمَانِيَةُ، يَدْخُلُ مِنْ أَيِّهَا شاءَ».

"If anyone of you performs ablution thoroughly and then says, 'Ashhadu an la ilaha illa Allah wahdahu la sharīka lah, wa ashhadu anna Muhammadan 'abduhu wa rasūluh' (I bear witness

that there is no god but Allah alone without any partner and that Muhammad is His slave and Messenger,' the eight gates of Paradise will be opened for him and he may enter from whichever of them he wishes." [Narrated by Muslim]

An addition by Al-Tirmidhi says: "Allahumma ijʻalni min at-tawwābīn wajʻalni min al-mutatahhirīn (O Allah, make me of those who are constantly repentant and those who constantly purify themselves)."

Guidance from the Hadīth:

1) Performing ablution according to the Prophet's guidance is a reason for entering Paradise.

2) Proclaiming the testimony of faith after ablution constitutes a combination of both inward purification and outward purification.

3) It points out the merit of performing ablution thoroughly and completely according to the Prophet's guidance. A believer should be keen to learn the Prophet's guidance in ablution just as he is keen to learn it concerning prayer.

186 - Chapter on the merit of Adhān (call to prayer)

1033/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

لَوْ يَعْلَمُ النَّاسُ ما في النِّدَاءِ والصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لاسْتَهَمُوا عَلَيْهِ، ولَوْ يَعْلَمُونَ ما في التَّهْجِيرِ لاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ ما في العَتَمَةِ والصُّبْحِ لأَتَوهُمَا وَلَو حَبْواً».

"Were people to know the blessing of announcing the Adhān (call to prayer) and standing in the first row, they would even draw lots to secure these privileges. And were they to realize the reward of performing prayer early, they would race for it; and were they to know the merits of the 'Ishā' (night) and Fajr (dawn) prayers, they would come to them even if they had to crawl." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the merit of Adhān, which is one of the best acts given the general interest it serves: It extols Allah Almighty by declaring His oneness and calls people to the greatest act of worship.

2) Announcing the Adhān is better than leading people in prayer. This, the scholars said, stems from the fact that the Adhān comprises proclamation of the oneness of Allah and the testimony that Muhammad is His Messenger. This highlight the great significance of the call to Tawhīd (monotheism) and Ittibā' (following the Sunnah of

the Prophet, may Allah's peace and blessings be upon him).

3) It encourages the believers to compete with one another over acts of worship and piety. A believer should seize the opportunities of goodness and worship, one of which is keenness to proclaim the Adhān.

1034/2 - Muʻāwiyah (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«المؤذِّنُون أطوَلُ النَّاسِ أعناقاً يومَ القيامةِ».

"The Muezzins (those who call to prayer) will have the longest necks on the Day of Judgment." [Narrated by Muslim]

Guidance from the Hadīth:

1) Muezzins will have the longest necks amongst people on the Day of Judgment, in honor and recognition of their merit.

2) Recompense for a deed should be of the same nature of the deed. So, Muezzins' heads will be raised high on the Day of Judgment, because they raised the oneness of Allah Almighty on earth.

1035/3 - ʻAbdullāh ibn ʻAbd al-Rahmān ibn Abi Saʻsaʻah reported: Abu Saʻīd al-Khudri (may Allah be pleased with him) said to me: "I see that you like sheep and wilderness. So whenever you are with your sheep - or in the wilderness - and you want to call the Adhān, raise your voice with it , for whoever

hears the voice of the Muezzin, whether it be a human being, a jinn, or anything else, they will testify in his favor on the Day of Judgment." Abu Sa'īd said: "I heard this from the Messenger of Allah." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Animals and even inanimate objects will testify in favor of the Muezzin on the Day of Judgment, which points out the merit and honor of the Adhān.

2) It is recommended to announce the Adhān when the time of prayer comes.

3) It is recommended to raise the voice with the Adhān and that the Muezzin to have a strong voice.

1036/4 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا نُودِيَ بالصَّلاةِ أدبَرَ الشَّيطانُ، لَهُ ضُراطٌ حَتَّىٰ لا يَسْمَعَ التَّأذينَ، فإذا قُضيَ النِّداءُ أقبَلَ، حَتَّىٰ إذَا ثُوِّبَ للصَّلاة أدْبَرَ، حَتَّىٰ إذَا قُضيَ التَّثويبُ أقْبَلَ، حَتَّىٰ يخْطرَ بينَ المَرْءِ ونفسه، يقولُ: اذْكُرْ كَذا، واذْكُرْ كذا، لما لَمْ يَكُنْ يَذْكُرْ من قبلُ، حَتَّىٰ يظَلَّ الرَّجُل مَا يَدْري كَمْ صَلَّىٰ».

"When the Adhān (call to prayer) is announced, the devil takes to his heels and breaks wind with noise so as not to hear the Adhān. When the Adhān is over, he returns. When the Iqāmah (second call to prayer) is announced, he takes to his heels, and

after it is over, he returns again to distract the attention of the worshiper and make him remember things which were not on his mind before the prayer, saying: 'Remember such-and-such, and remember such-and-such,' until the worshiper forgets how many Rak'ahs (units of prayer) he has performed." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the merit of Adhān, as it drives the devil away.

2) The devil is keen to distract the believer from focusing on worship. Therefore, the worshiper should struggle against the devil and sincerely seek refuge with Allah from his insinuations.

1037/5 - 'Abdullāh ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِذَا سَمِعْتُمُ المُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلاَةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْراً، ثُمَّ سَلُوا اللهَ لِيَ الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ في الجَنَّةِ لا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ».

"When you hear the Muezzin, say the same as he says and then invoke Allah's peace and blessings upon me, for whoever invokes Allah's peace and

blessings upon me once will receive peace and blessings from Allah ten times in return. Then, ask Allah to grant me the Wasīlah, which is a rank in Paradise that only one slave of Allah may attain, and I hope that I would be that slave. Whoever asks Allah to grant me the Wasīlah will be entitled to receive intercession." [Narrated by Muslim]

1038/6 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِذَا سمِعْتُمُ النِّداءَ فقُولُوا كَمَا يقولُ المُؤذِّنُ».

"When you hear the Adhān, say the same as the Muezzin says." [Narrated by Al-Bukhāri and Muslim]

1039/7 - Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللّهم رَبَّ هذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلاةِ الْقَائِمَةِ، آتِ مُحَمَّداً الوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَاماً مَحْمُوداً الَّذِي وَعَدْتَه، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ».

"Whoever says upon hearing the Adhān, 'Allahumma rabba hadhihi ad-da'wah at-tāmah was-salāh al-qā'imah āti Muhammadan al-wasīlah wal-fadīlah wab'athhu maqāman mahmūdan alladhi wa'adtah' (O Allah, Lord of this perfect call and prayer that is to be offered, grant Muhammad the Wasīlah and merit and resurrect him to the

praiseworthy station that You have promised him), he will definitely be granted my intercession on the Day of Judgment." [Narrated by Al-Bukhāri]

1040/8 - Sa'd ibn Abi Waqqās (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ قَالَ حِينَ يَسْمَعِ المُؤَذِّنَ: أَشْهَدُ أَنْ لا إِلهَ إِلَّا اللهُ وحْدَهُ لا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بالله ربّاً، وَبِمُحَمَّدٍ رَسُولاً، وَبالإِسْلامِ دِيناً، غُفِرَ لَهُ ذَنْبُهُ».

"Whoever says when he hears the Muezzin, 'Ashhadu an la ilaha illa Allah wahdahu la sharika lah, wa anna Muhammadan 'abduhu wa rasūluh. Radītu billāhi rabban wa bi-Muhammadin rasūlan wa bil-Islāmi dīna' (I bear witness that there is no god but Allah alone without any partner, and that Muhammad is His slave and messenger. I am pleased with Allah as a Lord, with Muhammad as a Messenger, and with Islam as a religion), his sins shall be forgiven." [Narrated by Muslim]

Guidance from the Hadīths:

The above Hadīths include a number of reported Sunnahs and etiquettes related to the Adhān, as follows:

1) We should respond to the Muezzin by repeating what he says, except in the phrases "Hayy 'ala as-salāh, hayy 'ala al-falāh" (come to prayer; come to success), where we should respond with: "La hawla wa la quwwata illa billah" (There is no power nor strength except through Allah). In other

words, we resolve to respond to the call by virtue of Your help, O Lord.

2) It is recommended to invoke Allah's peace and blessings upon the Prophet immediately after the Adhān is over.

3) We should ask Allah Almighty to grant the Prophet (may Allah's peace and blessings be upon him) the Wasīlah, which is the highest rank in Paradise, and to resurrect him to a praiseworthy station which all the creation will praise him for - and that is the station of intercession on the Day of Judgment.

4) Observing these Sunnahs regularly is a means for expiation of sins and winning the Prophet's intercession.

1041/9 - Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«الدُّعَاءُ لا يُرَدُّ بينَ الأذَانِ والإقَامَة».

"Supplication between the Adhān and the Iqāmah is not rejected." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

Guidance from the Hadīth:

1) It encourages us to seek virtuous times for supplication.

2) It points out the etiquette related to supplication. Before making supplication, a person should praise Allah Almighty and invoke His

blessings upon the Prophet, which makes the supplication more likely to be answered. It is recommended for the person who hears the Adhān to repeat after the Muezzin, which is a kind of praise to Allah Almighty, after which he should invoke Allah's blessings upon the Prophet and implore Him to grant the Prophet the Wasīlah. This makes the supplication after the Adhān more likely to be answered.

Note:

As the Adhān is part of the Dhikr reported in the Sunnah, the scholars devoted great attention to determining its words and phrases, and they agreed that the Adhān ends with the phrase "La ilaha illa Allah" (there is no god but Allah).

Invoking Allah's blessings upon the Prophet and asking Him to grant him the Wasīlah, as reported in the preceding Hadīths, is among the Sunnahs associated with the Adhān. It is not permissible to say it loudly lest it becomes regarded as part of the Adhān. The Prophet's guidance, observed during his lifetime, is that the Adhān would be announced, after which the Muezzin and those who heard him would invoke Allah's blessings upon the Prophet inaudibly. Whoever acts otherwise has contradicted the Sunnah and departed from the views of the leading scholars in this regard. Muezzins should be careful to adhere to the Sunnah

and not to swerve from it, for it involves all goodness and blessing.

187 - Chapter on the merit of prayers

Allah Almighty says:

{إِنَّ ٱلصَّلَوٰةَ تَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِۗ}

{Indeed, prayer prohibits immorality and wrongdoing} [Surat al-'Ankabūt: 45]

Guidance from the verse:

1) Prayer that prohibits immorality and wrongdoing is the one that a person establishes in the most perfect manner, both inwardly and outwardly, in accordance with the Prophet's guidance. He should enter the prayer with a focused mind, performing all its obligatory and supererogatory elements and fulfilling its pillars and requirements.

2) A person's insistence on sins and misdeeds prevents him from prayer. Just as prayer prevents immorality and wrongdoing, immorality and wrongdoing prevent prayer and the love and desire for it.

1042/1 - Abu Hurayrah (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«أَرَأَيْتُمْ لَوْ أَنَّ نَهْراً بِبَابِ أَحَدِكُم يَغْتَسِلُ مِنْه كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَىٰ مِنْ دَرَنِهِ شَيْءٌ؟»

"If there were a river at the door of one of you in which he takes a bath five times a day, would any dirt remain on him?" They replied: "No dirt would remain on him." He said:

«فَذلِكَ مَثَلُ الصَّلَوَاتِ الخَمْسِ، يَمْحُو اللهُ بِهِنَّ الخَطَايَا».

"That is the example of the five prayers. Allah obliterates sins by them." [Narrated by Al-Bukhāri and Muslim]

1043/2 - Jābir (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مثَلُ الصَّلواتِ الخَمْسِ كَمَثَلِ نَهْرٍ جَارٍ غَمْرٍ عَلىٰ بَابِ أَحَدِكُمْ، يغْتسلُ منهُ كلَّ يومٍ خَمْسَ مَرَّاتٍ».

"The five prayers are like a great river running by your door in which you wash five times every day." [Narrated by Muslim]

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Words in the Hadīth:

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Guidance from the Hadīths:

1) Through the five prayers, Allah Almighty obliterates a person's sins until he becomes pure and free from all sin.

2) Setting examples for educational purposes makes understanding easier.

3) The more a person performs prayer in the proper manner, the more his sins will be expiated.

So, we should be keen to learn how exactly the Prophet (may Allah's peace and blessings be upon him) used to pray so that we will be rewarded with the expiation of our sins.

1044/3 - Ibn Mas'ūd (may Allah be pleased with him) reported: A man kissed a woman (unlawfully), so he came to the Prophet (may Allah's peace and blessings be upon him) and informed him of the matter. Thereupon, Allah Almighty revealed the following verse:

{وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفا مِّنَ ٱلَّيلِ إِنَّ ٱلحَسَنَٰتِ يُذهِبنَ ٱلسَّيِّـَٔاتِ}

{And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds.} [Hūd: 114] So, the man said: "Is this for me?" He replied:

«لِجَمِيعِ أُمَّتِي كُلِّهِمْ».

"It is for all my Ummah as a whole." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It shows Allah's mercy towards the Muslim Ummah as He has legislated for them good deeds that expiate sins. Indeed, all praise and thanks are due to our Lord.

2) Fundamentally, all Shariah rulings generally apply to the whole Ummah, unless otherwise established by a proof, like the verse that says:

{خَالِصَة لَّكَ مِن دُونِ ٱلمُؤمِنِينَۗ}

{[This is] only for you [Muhammad], excluding the [other] believers.} It is the general meanings of the words that matter, not the specific circumstance surrounding them.

1045/4 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الصَّلَوَاتُ الخمْسُ، والجُمُعَةُ إلىٰ الجُمُعَةِ، كفَّارَةٌ لما بينَهُنَّ، مَا لَمْ تُغشَ الكَبَائر».

"The five (daily) prayers and the Friday prayer to the next Friday prayer are expiation for the sins committed between them, unless major sins are committed." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Major sins are only expiated by separate repentance. Minor sins, on the other hand, are expiated by prayers and other acts of worship.

2) Recognizing the high status of Friday prayer and other congregational prayers, as they are means for bringing mercy and forgiveness of sins.

1046/5 - 'Uthmān ibn 'Affān (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«ما مِن امرئ مُسْلِمٍ تَحْضُرُهُ صَلاةٌ مَكْتُوبَةٌ، فَيُحْسِنُ وُضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا، إلَّا كانَت كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ، ما لَمْ تُؤْتَ كَبِيرَةٌ، وذلِكَ الدَّهْرَ كُلَّهُ».

"When the time for an obligatory prayer comes and a Muslim properly makes ablution for it and performs its bowing and other acts with humility, this prayer will be an expiation for his past sins, so long as he does not commit major sins; and this applies at all times." [Narrated by Muslim]

Guidance from the Hadīth:

1) Making ablution properly and offering prayer is a great means for expiating minor sins.

2) The Hadīth mentions humility during prayer to draw attention to its significance, for it is the spirit of prayer. Allah Almighty says:

{قَد أَفلَحَ ٱلمُؤمِنُونَ * ٱلَّذِينَ هُم فِي صَلَاتِهِم خَٰشِعُونَ}.

{Certainly the believers have succeeded.
Those who are humble in their prayer.}

188 - Chapter on the merit of the Fajr (dawn) and 'Asr (afternoon) prayers

1047/1 - Abu Mūsa (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَن صلَّى البَرْدَيْنِ دَخَلَ الجَنَّةَ».

"Whoever prays the Bardayn (dawn and afternoon) will enter Paradise." [Narrated by Al-Bukhāri and Muslim]

The Bardayn: lit. the two cooler times; i.e. Fajr (dawn) and ‘Asr (afternoon) prayers.

1048/2 - Abu Zuhayr ‘Umārah ibn Ru’aybah (may Allah be pleased with him) reported: I heard the Prophet (may Allah’s peace and blessings be upon him) say:

«لَنْ يَلِجَ النَّارَ أَحَدٌ صلَّى قَبْلَ طُلوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» يَعْنِي الفَجْرَ وَالعَصْرَ.

“He who prays before sunrise and before sunset will not enter Hellfire,” i.e. the Fajr and ‘Asr prayers. [Narrated by Muslim]

Guidance from the Hadīths:

1) Performing the Fajr and ‘Asr prayers regularly leads one to Paradise and salvation from Hellfire. Allah Almighty says:

{فَمَن زُحزِحَ عَنِ ٱلنَّارِ وَأُدخِلَ ٱلجَنَّةَ فَقَد فَازَۗ}

{So he who is drawn away from the Fire and admitted to Paradise is indeed triumphant} [Āl-‘Imrān: 185]

2) There is a special merit for Fajr prayer, as the recitation of the Qur’an during it is well witnessed by the angels.

{إِنَّ قُرءَانَ ٱلفَجرِ كَانَ مَشهُودا}

{Indeed, the recitation of dawn is ever witnessed.} [Surat al-Isrā’: 78]

3) The ‘Asr prayer has a special merit as it has been singled out; it is the middle prayer mentioned in the verse:

{حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلۡوُسۡطَىٰ}

{Maintain with care the [obligatory] prayers and [in particular] the middle prayer} [Surat al-Baqarah: 238]

1049/3 - Jundub ibn Sufyān (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ صَلَّىٰ الصُّبْحَ فَهُوَ في ذِمَّةِ الله، فَانْظُرْ يَا ابنَ آدَمَ لا يَطْلُبـنَّكَ اللهُ مِنْ ذِمَّتِهِ بِشَيْءٍ».

"Whoever offers the Fajr prayer will be in the protection of Allah. So, beware, O son of Adam, lest Allah calls you to account for being absent from His protection for any reason." [Narrated by Muslim]

Words in the Hadīth:

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"Lest Allah calls you to account for being absent from His protection": Do not do something evil or bad, like failing to perform the Fajr prayer in congregation, and thus Allah will call you to account for the covenant (of protection) He has given you.

Guidance from the Hadīth:

1) The Fajr prayer is like a key for the prayers of the day; rather, for all the deeds of the day.

2) The Fajr prayer has a special merit: Whoever offers it is in the protection and care of Allah Almighty.

1050/4 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يتعاقبُون فيكم ملائكةٌ باللَّيلِ، وملائكةٌ بالنَّهار، ويجتمعُون في صَلاةِ الصُّبْحِ وصَلاةِ العَصْرِ، ثُمَّ يَعرُجُ الذين باتُوا فيكم، فيسألُهُمُ اللهُ، وهو أعلمُ بهم، كيفَ تركْتُمْ عبَادي؟ فيقولون: تَرَكناهُم وهُمْ يُصَلُّون، وأتيناهُم وهُم يُصَلُّون».

"Angels take turns among you by night and by day, and they all assemble at the Fajr and 'Asr prayers. Those (angels) who spend the night among you then ascend, and their Lord asks them, though He is the best informed about them: 'How did you leave My servants?' They say: 'We left them while they were praying and we came to them while they were praying.'" [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Allah Almighty honors the believers as He made the angels take turns among them at the start and end of the day, which highlights the honor and merit of those believing servants.

2) The Fajr and 'Asr prayers have a special merit, as they are singled out for the assembly of angels.

Benefit:

We know from this Hadīth an important timing; when to say the reported Dhikr in the morning and

evening. The time to say the morning Dhikr starts after Fajr prayer until sunrise, and the time to say the evening Dhikr starts after the ‘Asr prayer until sunset.

1051/5 - Jābir ibn ‘Abdullāh al-Bajali (may Allah be pleased with him) reported: We were with the Prophet (may Allah’s peace and blessings be upon him), as he looked at the moon when it was full and said:

«إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَما تَرَوْنَ هذا القَمَرَ، لا تُضَامُونَ في رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلىٰ صَلاةٍ قَبْلَ طُلُوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِهَا فَافْعَلُوا».

“Indeed, you will see your Lord just as you see this moon, without any difficulty in seeing Him. So, if you could avoid missing a prayer before sunrise and before sunset, then do so.” [Narrated by Al-Bukhāri and Muslim] In another version: “He looked at the moon on the eve of the 14th (day of the Hijri month).”

Words in the Hadīth:

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Guidance from the Hadīth:

1) It establishes the fact that the believers will see their Lord clearly in Paradise. Indeed, this is one of the best and most sublime aspects of bliss in Paradise.

2) Offering the Fajr and ‘Asr prayers regularly is among the reasons leading to seeing Allah Almighty in Paradise.

3) The believer believes authentic reports from the Prophet (may Allah’s peace and blessings be upon him) and does not reject them by reason. He should not say: How can we see Allah Almighty?! Submission is the attitude of the believer regarding all religious rulings and reports.

1052/6 - Buraydah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«مَنْ تَرَكَ صَلاة العَصْر فَقَدْ حَبطَ عملُهُ».

“If anyone abandons the ‘Asr prayer, his deeds will be rendered worthless.” [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It points out the great status of the ‘Asr prayer, as it is a measure for accepting or rejecting one’s deeds.

2) If a person abandons the ‘Asr prayer, his reward will be invalidated.

189 - Chapter on the merit of walking to mosques

1053/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَن غدَا إلىٰ المسْجدِ أو رَاحَ، أعدَّ اللهُ لَهُ في الجَنَّةِ نُزُلاً كُلَّما غَدَا أوْ رَاحَ».

"He who goes to the mosque in the morning or in the evening, Allah prepares an honorable abode for him in Paradise every time he goes (to the mosque) in the morning or in the evening." [Narrated by Al-Bukhāri and Muslim]

1054/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ تطهّرَ في بيتِهِ ثُمَّ مضىٰ إلىٰ بيتٍ من بيوتِ اللهِ، لِيَقْضيَ فريضةً من فرائضِ اللهِ، كَانَتْ خُطْوَاتُهُ إحْداها تَحُطُّ خطيئةً، والأخرىٰ تَرْفَعُ دَرَجَةً».

"He who makes ablution in his house and then goes to one of the houses of Allah to perform one of the obligatory prayers, his steps will be like this: one step removes a sin and one elevates by one rank." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) Walking to the mosque is a means for expiating sins and raising ranks.

2) They encourage us to regularly attend congregational prayers so that we can get a great reward for such a simple act.

3) The complete reward promised in the Hadīth is due to those who make ablution at home and then go to the mosque, which highlights the merit of making ablution at home.

1055/3 - Ubayy ibn Ka'b (may Allah be pleased with him) reported: "There was a man from the Ansār who, as far as I know, lived farther from the mosque than anyone else, and he never missed a prayer. It was said to him: 'Why don't you buy a donkey to ride it in the darkness and the scorching heat?' He said: 'I do not like that my house be near the mosque, for I want the steps I take to the mosque and back to my family to be recorded for me (as reward).' Upon this, the Messenger of Allah (may Allah's peace and blessings be upon him) said: «قَدْ جَمَعَ اللهُ لَكَ ذلكَ كُلَّه».

'Verily, Allah has gathered all of that for you.'" [Narrated by Muslim]

1056/4 - Jābir (may Allah be pleased with him) reported: "There were some plots of land lying vacant around the mosque. The people of (the tribe of) Banu Salimah wanted to move to this land and

come nearer to the mosque. The Messenger of Allah (may Allah's peace and blessings be upon him) heard about it and said to them:

«بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَن تَنْتَقِلُوا قُرْبَ المَسْجِدِ؟».

'I heard that you want to move near the mosque?' They said: 'Yes, O Messenger of Allah! We want to do that.' He said:

«يا بَنِي سَلِمَةَ، دِيَارَكُمْ تُكْتبْ آثارُكُمْ، دِيارَكُمْ تُكتبْ آثارُكُمْ»

'O Banu Salimah, stay in your neighborhood and your footsteps will be recorded for you; stay in your neighborhood and your footsteps will be recorded for you.' They said: 'We would not have liked to move near the mosque.'" [Narrated by Muslim] Al-Bukhāri narrated a Hadīth with the same meaning, reported by Anas.

Words in the Hadīth:

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Guidance from the Hadīths:

1) It is better to walk to the mosque than to ride to it, unless walking involves difficulty. The easier, the better, for the Prophet (may Allah's peace and blessings be upon him) "was never given a choice between two things except that he would choose what was easier, unless it was a sin." [Narrated by Al-Bukhāri as reported by 'Ā'ishah (may Allah be pleased with her)]

2) The good deeds of a person are recorded for him, along with the resultant effects. This comes from the grace of Allah towards His servants.

3) The Companions (may Allah be pleased with them) were keen to attend congregational prayers and live near the mosque, which shows their intent to hasten to do good deeds and reap the rewards. It behooves us to follow their example.

1057/5 - Abu Mūsa (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ أعظَمَ النَّاسِ أجراً في الصَّلاةِ أبْعَدُهُم إليها ممشىً، فأبْعَدُهُم، والذي ينتظرُ الصَّلاةَ حَتَّىٰ يصلِّيَها مَعَ الإمام أعظمُ أجراً من الذي يُصلِّي ثُمَّ ينامُ».

"Those who get the greatest reward for prayer are those who walk to it from the farthest place; and those who wait to offer the prayer with the Imām get a greater reward than those who pray then sleep." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) When a person experiences a greater difficulty in performing an act of worship, within the permissible bounds in the Shariah, he gets a greater reward.

2) A person gets a greater reward if he delays the 'Ishā' prayer and offers it in congregation with the Imām.

1058/6 - Buraydah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«بَشِّرُوا المَشَّائِينَ في الظُّلَمِ إلىٰ المسَاجِدِ بِالنُّورِ التامِّ يَوْمَ القِيامةِ».

"Give glad tidings to those who walk to the mosques in the darkness, for they will be given a perfect light on the Day of Resurrection." [Narrated by Abu Dāwūd and Al-Tirmidhi]

Guidance from the Hadīth:

1) Recompense is of the same nature of the deed. So, he who comes to the mosque in the darkness of the night, Allah will grant him light on the Day of Judgment.

2) It is recommended to mention the good deed with the reward to be reaped from it, so that people will feel motivated to do it. This is a tip to teachers and educators: mention good deeds along with their merits and rewards.

1059/7 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَلاَ أَدلُّكُمْ عَلىٰ مَا يَمْحُو اللهُ بِهِ الخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟»

"Shall I inform you of that by which Allah erases sins and raises ranks?" They said: "Yes, O Messenger of Allah!" He said:

«إِسْبَاغُ الْوُضُوءِ عَلىٰ المَكَارِهِ، وَكَثْرَةُ الخُطَا إلىٰ المَسَاجِدِ، وَانْتِظَارُ الصَّلاةِ بَعْدَ الصَّلاةِ، فَذلِكُمُ الرِّبَاطُ، فَذلِكُمُ الرِّباطُ».

“Performing ablution thoroughly despite difficulties, taking many steps to mosques, and waiting for the next prayer after the last prayer; that is the Ribāt, that is the Ribāt (guarding for the sake of Allah).” [Narrated by Muslim]

Guidance from the Hadīth:

1) It shows the merit of walking to the mosque to attend congregational prayers on a constant basis, in order to obtain the reward for the steps taken to the mosque.

2) Regular performance of the good deeds legislated in the Shariah falls under the Ribāt, which literally means guarding in the cause of Allah and metaphorically means being stationed to do something good.

1060/8 - Abu Sa‘īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إِذَا رأيتُمُ الرَّجُلَ يعتادُ المَسَاجدَ فاشْهَدُوا لَهُ بالإيمَان، قَالَ الله _عز وجل_: {إِنَّمَا يَعمُرُ مَسَٰجِدَ ٱللَّهِ مَن ءَامَنَ بِٱللَّهِ وَٱلۡيَومِ ٱلۡأٓخِرِ} [التوبة: 18]» الآية،

“If you see a man frequenting mosques, bear witness that he has faith. Allah Almighty says: {The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day} [Surat at-Tawbah: 18].” [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)][1]

[1] The Hadīth has a weak Isnād.

Guidance from the Hadīth:

1) Attending congregational prayers on a regular basis is a sign of true faith.

2) The testimony by the believers for a particular person is a proof that he is righteous, for the believers are the witnesses of Allah on earth.

190 - Chapter on the merit of waiting for prayer

1061/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يزالُ أحَدُكُمْ في صلاةٍ مَا دَامَتِ الصَّلاةُ تحبِسُهُ، لا يمنعُهُ أن يَنقلبَ إلىٰ أهْلِهِ إلَّا الصَّلاةُ».

"Anyone of you remains in prayer as long as he is detained by prayer, and nothing prevents him from returning to his family but prayer." [Narrated by Al-Bukhāri and Muslim]

1062/2 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الملائكةُ تُصَلِّي علىٰ أحدِكُمْ مَا دَامَ في مُصَلاّهُ الذي صَلَّىٰ فيه، مَا لَمْ يُحْدِثْ، تقولُ: اللّهم اغفرْ لَهُ، اللّهم ارحمْهُ».

"The angels invoke Allah's blessings upon anyone of you as long as he remains in the place where he has prayed, unless he makes Hadath (sins or breaks his ablution). They say: O Allah, forgive him; O Allah, have mercy upon him." [Narrated by Al-Bukhāri]

Words in the Hadīth:

"Makes Hadath": to commit a sin or to break his ablution.

Guidance from the Hadīths:

1) They point out the merit of waiting for the next prayer after offering the present one. This falls under the Ribāt (stationing) for goodness. Indeed, waiting for an act of worship is in itself worship.

2) They give glad tidings that the angels invoke Allah's forgiveness and mercy upon the one who prays and sits in the place where he has prayed while in a state of ablution. This is out of Allah's mercy towards the believers.

What a pity on those who deprive themselves of the ways of goodness and rewards!

1063/3 - Anas (may Allah be pleased with him) reported: "One night, the Messenger of Allah (may Allah's peace and blessings be upon him) delayed the 'Ishā' (night) prayer till the middle of the night and then turned to face us after he had prayed and said:

«صلَّىٰ النَّاسُ وَرَقَدُوا، وَلَمْ تَزالُوا فِي صَلاةٍ مُنْذُ انتَظَرْتُمُوهَا».

'Some people prayed and lay down, and you have been in prayer since you started waiting for it.'" [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It shows the merit of delaying the ‘Ishā’ prayer, unless this is difficult for people.

2) It gives glad tidings to the believers by virtue of their worship, as they continue to perform it actively.

3) The time of the ‘Ishā’ prayer extends to the middle of the night and not beyond that. The period from the middle of the night to dawn is not a time for an obligatory prayer; rather, it is a time for Qiyām al-Layl and Tahajjud (voluntary night prayer), which is supererogatory. So, we should be careful not to delay the ‘Ishā’ prayer beyond the middle of the night, as some people commonly do.

Benefit:

We can know the time of the middle of the night by calculating the time from sunset (when the call to the Maghrib prayer is announced) to dawn (when the call to Fajr prayer is announced) and dividing it by two. When we add the result to the time of the Maghrib prayer, we get the middle of the night. For example:

If the Maghrib prayer becomes due at 7 pm and the Fajr prayer at 4 am; so the time between them is 9 hours. When we divide 9 by two, we get 4.5 hours. Then, we add the 4.5 hours to the 7 pm, and thus the middle of the night occurs at 11:30 pm.

Hence, the middle of the night is not necessarily at 12:00 am, as some people believe.

191 - Chapter on the merit of congregational prayer

1064/1 - Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«صَلاةُ الجَمَاعَةِ أفضَلُ مِنْ صَلاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

“Praying in congregation is twenty-seven degrees better than praying alone.” [Narrated by Al-Bukhāri and Muslim]

1065/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«صَلاةُ الرَّجُلِ في جَمَاعَةٍ تُضعَّفُ عَلىٰ صَلاتِهِ في بَيْتِهِ وَفي سُوقِهِ خَمْساً وَعِشْرِينَ ضِعْفاً، وَذلِكَ أَنَّه إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ خَرَجَ إِلىٰ المَسْجِدِ، لا يُخْرِجُه إِلَّا الصَّلاةُ، لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَتْ لَه بهَا دَرَجَةٌ، وَحُطَّتْ عَنْهُ بِهَا خَطِيئَةٌ، فَإِذا صَلَّىٰ لَمْ تَزَلِ المَلائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ في مُصَلاَّه، ما لم يُحْدِثْ، تقولُ: اللّهم صَلِّ عَلَيْهِ، اللّهم ارحَمْهُ. وَلاَ يَزَالُ في صَلاةٍ مَا انْتَظَرَ الصَّلاةَ».

“The reward of a man’s prayer in congregation is twenty-five times greater than that of the prayer he offers in his house or market. That is because if he performs ablution thoroughly and then sets out for the mosque with the sole intention of praying, he will not take a step except he is raised one degree in reward and one sin is removed from his account thereby. Then, when he offers his prayer, the angels keep on supplicating Allah for him as long as he is

in his place of prayer, unless he makes Hadath (sins or breaks his ablution). They say: 'O Allah, bestow Your blessings upon him; O Allah, have mercy upon him.' He is considered to be in prayer as long as he is waiting for prayer." [Narrated by Al-Bukhāri and Muslim] This is the wording of Al-Bukhāri.

Words in the Hadīth:

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Guidance from the Hadīths:

1) Congregational prayer is one of the best acts of worship, given its various merits, such as the multiplication of rewards compared to prayer performed individually.

2) Allah's grace is great and His mercy is all-inclusive. He has made it accessible to His believing servants through the easiest of ways. He gives great rewards for simple deeds.

Benefit:

There is no contradiction between the two Hadīths regarding the reward of 27 degrees and 25 degrees. We should adopt the greater reward by way of increasing the relevant virtue.

1066/3 - He also reported: A blind man came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, I have no one to lead me to the mosque." He asked the Messenger to allow him to pray at home, which he did. When the man was leaving, the Prophet called

him back and said: “Can you hear the Adhān?” He replied in the affirmative. Thereupon, the Prophet (may Allah’s peace and blessings be upon him) said: “Then respond to it.” [Narrated by Muslim]

1067/4 - ‘Abdullāh - or ‘Amr - ibn Qays, aka Ibn Um Maktūm, the Muezzin (may Allah be pleased with him), is reported to have said: “O Messenger of Allah, Madīnah is filled with vermin and wild beasts.” The Prophet (may Allah’s peace and blessings be upon him) asked: “Since you hear ‘come to prayer, come to success’, then come to them.”

[Narrated by Abu Dāwūd with a sound Isnād]

Guidance from the Hadīths:

1) It is obligatory to attend congregational prayer, based on many proofs from the Qur’an and Sunnah. One of these is the fact that the Prophet (may Allah’s peace and blessings be upon him) made it due upon a blind man; then what about sighted people?!

2) What matters in considering congregational prayer obligatory for someone is his ability to hear the Adhān proclaimed with the natural voice, not through loudspeakers.

3) Congregational prayer should be offered in the mosque where it is normally observed, and it is not sufficient to offer it at home, for the Shariah texts and the relevant objectives in the Qur’an and

Sunnah do point to the obligation of offering prayers in congregation in the mosque. This stems from Allah's mercy towards His servants, as their rewards increase and their hearts unite in love and harmony when they gather for prayer.

1068/5 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«والذي نفسِي بيَدِه، لَقَدْ هَمَمْتُ أن آمُرَ بحَطَبٍ فَيُحْتَطَبُ، ثُمَّ آمُرَ بالصَّلاةِ فيُؤَذَّنُ لَها، ثُمَّ آمرَ رَجُلاً فَيَؤُمَّ النَّاسَ، ثُمَّ أُخالِفَ إلىٰ رجالٍ فأحرّقَ عليهم بيوتَهمْ».

"By the One in Whose Hand my soul is, I was about to order firewood to be collected, then order the Adhān for prayer to be proclaimed, then order a man to lead the people in prayer, and then go to some men (who have not attended the prayer) and burn their houses upon them." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It gives a stern warning to those who fail to attend congregational prayer without an excuse, for the Prophet (may Allah's peace and blessings be upon him) would not have thought of inflicting such a punishment upon them, i.e. burning their houses, had it not been an obligation.

2) It shows the Prophet's mercy towards his Ummah as he warned them of disobeying his commands and made the resulting punishment clear to them.

1069/6 - Ibn Masʿūd (may Allah be pleased with him) is reported to have said: "Whoever would like to meet Allah Almighty tomorrow as a Muslim, let him regularly attend these five prayers where the Adhān for them is made, for Allah prescribed for His Prophet the ways of guidance, and they (the prayers) are part of those ways of guidance. If you were to pray in your houses like this one who failed to attend (the congregational prayer) and prayed at home, you would be forsaking the Sunnah of your Prophet, and if you were to forsake the Sunnah of your Prophet, you would go astray. I remember when none of us would fail to attend the prayer except a hypocrite known for hypocrisy. I would see a man coming supported by two others until he would be made to stand in the row." [Narrated by Muslim]

In another version by him: "The Messenger of Allah (may Allah's peace and blessings be upon him) taught us the ways of guidance, and indeed part of the ways of guidance is to offer prayer in the mosque where the Adhān for it is proclaimed."

Words in the Hadīth:

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Guidance from the Hadīth:

1) Regular performance of prayer in congregation in the place where the Adhān for it is announced is a reason for having a good end in life.

2) Everything authentically reported from the Prophet (may Allah's peace and blessings be upon him) is guidance and light. So, a believer is required to submit to the Prophet's commands and yield to his Sunnah, which comprises all guidance and goodness.

3) Deviating from the Sunnah is a reason for misguidance and error.

4) Regular failure to attend congregational prayer is a sign of hypocrisy. By contrast, attending it persistently, even with difficulty, is a sign of true faith. So, to which category do you want to belong?

1070/7 - Abu al-Dardā' (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«مَا مِن ثلاثةٍ في قريةٍ ولا بَدْوٍ لا تُقَامُ فيهمُ الصَّلاةُ إلَّا قد اسْتَحوذَ عليهمُ الشَّيْطانُ. فعليكم بالجَمَاعَةِ، فإنَّما يأكُلُ الذِّئبُ من الغَنم القاصيَةَ».

"If there are three (men) in a village or in the desert among whom congregational prayer is not established, then Satan has certainly overcome them. So, perform prayer in congregation, for the wolf eats up a solitary sheep that strays far from the flock." [Narrated by Abu Dāwūd, with a sound Isnād]

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Guidance from the Hadīth:

1) It enjoins us to develop unity and harmony and avoid disunity and dissension. Indeed, straying from the group leads to ruin.

2) The Prophet (may Allah's peace and blessings be upon him) likened a person who departs from the group to a sheep that strays away from the flock, which leads to it being eaten by the wolf. So, a Muslim is advised to stick to the right course and not swerve from the way of Ahl-us-Sunnah Wa al-Jamā'ah.

3) Satan can only overcome those disunited by personal inclinations. He has no power over those united in guidance.

Benefit:

In Fat'h al-Bāri Sharh Sahīh al-Bukhāri, Al-Hāfiz Ibn Hajar al-'Asqalāni mentioned a valuable study on the benefits of congregational prayer and the wisdom behind the multiplication of rewards for it. Here is a summary of what he said: "The first of them is repeating after the Muezzin, going to prayer early, walking to the mosque in tranquility, entering the mosque in supplication, praying the 'greeting of the mosque' prayer, waiting for congregational prayer, benefiting from the invocation of the angels and their asking for forgiveness for him and their testimony in his favor,

repeating after the Iqāmah, being safe from Satan as the latter runs away upon hearing the Iqāmah, standing to wait for Ihrām (the opening Takbīr in prayer), saying the Takbīr of Ihrām, straightening the rows and closing their gaps, getting the answer to the phrase 'Allah hears he who praises Him', being mostly safe from forgetfulness, achieving focus of mind, improving appearance, being celebrated by the angels, training to recite the Qur'an in a proper and measured way, learning the pillars, showing the rituals of Islam, defeating Satan by gathering in worship, safety from being described as a hypocrite, returning the Imām's greeting of peace, benefiting from the gathering as the perfect (prayer) gives blessing to the deficient (prayer), and the development of harmony among neighbors as they meet each other at the times of prayer and as after each other. These are 25 traits and benefits. Two benefits remain in relation to audible prayers, namely listening to the Imām's recitation and saying 'amen' along with him. And Allah knows best."

192 - Chapter on urging people to attend the Fajr and 'Ishā' prayers in congregation

1071/1 - 'Uthmān ibn 'Affān (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«مَنْ صَلَّىٰ العِشاءَ في جَمَاعَةٍ فكأنَّما قَامَ نِصفَ اللَّيْلِ، وَمَنْ صَلَّىٰ الصُّبـحَ في جَمَاعَةٍ، فكأنَّما صَلَّىٰ اللَّيلَ كلَّهُ».

"If a person offers the 'Ishā' prayer in congregation, it is as if he has prayed for half of the night, and if he offers the Fajr prayer in congregation, it is as if he has prayed all night long." [Narrated by Muslim]

In a version by Al-Tirmidhi, 'Uthmān ibn 'Affān (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَن شهدَ العِشاءَ في جماعةً كان له قيامُ نصْفِ ليلةٍ، ومَنْ صَلَّىٰ العِشاءَ والفَجْرَ في جماعةٍ، كان لهُ كقيامِ ليلةٍ».

"If a person attends the 'Ishā' prayer in congregation, he will have the reward for praying for half of the night, and if he attends the 'Ishā' and Fajr prayers in congregation, he will have the reward for praying the whole night." [Al-Tirmidhi classified this Hadīth as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) The Fajr and 'Ishā' prayers are singled out in recognition of their merit and the great rewards they bring.

2) Only a person guided and helped by his Lord would regularly attend the Fajr and 'Ishā' prayers in congregation and obtain the relevant rewards.

1072/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«ولو يعلمونَ ما في العَتْمةِ والصُّبحِ لأَتَوْهُما وَلو حَبْواً».

"... and were they to know the merits of the 'Ishā' and Fajr prayers, they would come to them even if they had to crawl." [Narrated by Al-Bukhāri and Muslim] It has been previously cited in its entirety.

1073/3 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«ليسَ صلاةٌ أثقلَ علىٰ المنافِقِينَ من صَلاةِ الفَجْرِ والعِشاءِ، ولو يعلَمُون ما فيهما لأَتَوْهُما ولو حَبْواً».

"No prayer is more burdensome to the hypocrites than the Fajr and 'Ishā' prayers; and were they to know their merit, they would come to them, even if they had to crawl." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) A person's ignorance of the great reward and his weak willpower make him neglect worship and acts of piety.

2) True faith within a person's heart prompts him to endure difficulty in worship. Regular

performance of the Fajr and ‘Ishā’ prayers in congregation is a sign of true and sincere faith.

193 - Chapter on the command to regularly perform the obligatory prayers and the emphatic prohibition and stern warning against abandoning them

Allah Almighty says:

{حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلۡوُسۡطَىٰ}

{Maintain with care the [obligatory] prayers and [in particular] the middle prayer} [Surat al-Baqarah: 238] He also says:

{فَإِن تَابُواْ وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ فَخَلُّواْ سَبِيلَهُمۡ}

{But if they should repent, establish prayer, and give alms, then let them go on their way.} [Surat at-Tawbah: 5]

Guidance from the verses:

1) They encourage us to regularly perform the obligatory prayers, with special emphasis on the ‘Asr prayer, which is the middle prayer, as interpreted by the Prophet (may Allah’s peace and blessings be upon him).

2) Performance of prayer is a sign of sincere repentance.

1074/1 - Ibn Mas‘ūd (may Allah be pleased with him) reported: I asked the Messenger of Allah: “Which deed is the best?” He said: “Offering prayer on time.” I said: “Then what?” He said: “Kindness to

one's parents." I said: "Then what?" He said: "Jihād (striving) in the cause of Allah." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It points out the preference of some acts of worship and piety over others. A wise person would perform the superior act of worship at its due time. When any act of worship is done in its proper time, it becomes better than others.

2) It confirms the attribute of love for Allah Almighty, Who loves good deeds and their doers.

3) Performing prayer at its recommended time is the better deed. Some prayers are better to be offered early within their appointed times, like the Fajr, 'Asr, and Maghrib prayers. The opposite is true with other prayers, like the Zhuhr prayer, which ought to be delayed during severe heat, and the 'Ishā' prayer, which may sometimes be delayed, unless this proves difficult for people.

1075/2 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«بُنِيَ الإسلامُ علىٰ خمسٍ: شهادةِ أنْ لا إلهَ إلَّا اللهُ، وأنَّ محمداً رَسُولُ اللهِ، وإقامِ الصَّلاةِ، وإيتاءِ الزَّكاةِ، وَحجِّ البيتِ، وصومِ رمضانَ».

"Islam was built on five pillars: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakah, performing Hajj to the (Sacred) House, and

fasting in Ramadan." [Narrated by Al-Bukhāri and Muslim]

1076/3 - He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«أُمِرْتُ أَنْ أقاتِلَ النَّاسَ حتَّىٰ يَشْهَدُوا أَنْ لاَ إلهَ إلَّا اللهُ وَأَنَّ مُحَمَّداً رَسُولُ الله، وَيُقِيمُوا الصَّلاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإذا فعَلُوا ذلِكَ، عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إلاَّ بِحَقِّ الإسْلامِ، وَحِسَابُهمْ عَلىٰ الله».

"I have been commanded to fight people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah, establish prayer, and pay Zakah; if they do so, they have protected their blood and property from me, unless legally justified; and their reckoning lies with Allah." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) Islam is a strong well-built structure, and the pillars of Islam are the columns of this structure. How well a person upholds these pillars determines how well he adheres to Islam.

2) The testimony of faith "there is no god but Allah" comprises heartfelt certitude and verbal acknowledgment that there is no god worthy of being worshiped but Allah. Along with that, a person should do what is entailed by this testimony, performing physical acts of worship and following the Prophet's example.

3) Regular performance of prayer is a great pillar in the structure of the religion of Islam. So, whoever establishes prayer has established the religion, and vice versa.

4) It is legitimate to fight those who abandon prayer until they return to their bond with Allah Almighty.

1077/4 - Mu'ādh (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) dispatched me to Yemen and said:

«إِنَّكَ تَأْتِي قَوْماً مِنْ أَهْلِ الكِتَابِ، فَادْعُهُمْ إِلىٰ شَهَادَةِ أَنْ لاَ إِلهَ إِلَّا اللهُ، وأني رسولُ الله، فَإِنْ هم أَطَاعُوا لِذلِكَ، فَأعلِمْهُمْ أَنَّ اللهَ تعالىٰ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلواتٍ في كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذلِكَ، فَأَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلىٰ فُقَرَائِهِمْ، فإِنْ هُمْ أَطَاعُوا لِذلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ المَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللهِ حِجَابٌ».

"You will go to a people of the Book. Invite them to the testimony that there is no god but Allah and that I am the Messenger of Allah. If they obey you in that, tell them that Allah Almighty ordained on them five prayers every day and night. If they obey you in that, tell them that Allah ordained on them Zakah (alms) to be taken from the rich among them and given back to the poor among them. If they obey you in that, do not approach their precious property and beware of the supplication of an oppressed person, for there is no barrier between it and Allah." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) A caller to Allah Almighty should learn about the conditions of those he calls so that he can do his mission in the proper way.

2) The first thing one should invite people to is the belief in the oneness of Allah, which is the foundation of Islam.

3) Calling people to fulfill the belief in the oneness of Allah and establish the obligatory prayers and warning them of the failure to do so is one of the greatest missions of a caller to Allah.

1078/5 - Jābir (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«إِنَّ بين الرَّجُلِ وَبَيْنَ الشِّرْكِ والكُفرِ تَرْكَ الصَّلاةِ».

"What stands between a man and polytheism and disbelief is abandonment of prayer." [Narrated by Muslim]

1079/6 - Buraydah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«العهدُ الذي بينَنَا وبَيْنَهُمُ الصَّلاةُ، فَمَنْ ترَكَهَا فَقَدْ كَفَرَ».

"The covenant between us and them is prayer; so whoever abandons it has disbelieved." [Narrated by

Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

1080/7 - ‘Abdullāh ibn Shaqīq (may Allah have mercy upon him), a Tābi‘i (i.e. the successors of the Companions) whose integrity is well known, said: “The Companions of Muhammad (may Allah’s peace and blessings be upon him) would not regard the abandonment of any deed as disbelief except prayer.” [Narrated by Al-Tirmidhi in the Book of Faith, with an authentic Isnād]

Guidance from the Hadīths:

1) They carry a severe warning against abandoning prayer, for this is an act of disbelief. Some scholars even said that he who abandons prayer out of laziness has committed major disbelief that takes him out of Islam!

2) Prayer is the distinction between Muslims and non-Muslims; it is a characteristic sign of believers as opposed to disbelievers.

3) The Prophet’s Companions regarded the abandonment of prayer as an act of disbelief. Shouldn’t everyone heed that?!

1081/8 - Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: «إِنَّ أَوَّلَ ما يُحَاسَبُ بِهِ العَبْدُ يَوْمَ القِيَامَةِ مِنْ عَمَلِهِ صَلاتُهُ، فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنجَحْ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ، فإِنِ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْئاً، قالَ الرَّبُّ

عز وجل: انظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ، فَيُكَمَّلُ منها ما انْتَقَصَ مِنَ الفَرِيضَةِ ؟ ثُمَّ يَكونُ سَائِرُ أعمَالِهِ عَلىٰ هذا».

"The first of man's deeds for which he will be called to account on the Day of Resurrection will be prayer. If it is found to be perfect, he will be safe and successful; but if it is defective, he will be unfortunate and a loser. If any shortcoming is found in his obligatory prayer, the Almighty Lord will say (to the angels): 'See whether My servant has offered any voluntary prayer to make up for the deficiency in the obligatory prayer.' Then, the rest of his deeds will be treated in the same manner." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Prayer is among the first deeds about which a person will be questioned on the Day of Judgment.

2) The soundness of a person's prayer makes his reckoning easy on the Day of Judgment.

3) Supererogatory prayers complement the obligatory ones. So, a wise person would be keen to offer supererogatory prayer so as to make up for any deficiency in his obligatory prayers and to win the love of his Lord.

4) Out of His mercy towards His servants, Allah Almighty has legislated for them supererogatory prayers as a safeguard and in recognition of the

great status of the obligations, and to make up for any deficiency in them.

194 - Chapter on the merit of the first row and the command to complete the first rows and straighten them well

1082/1 - Jābir ibn Samurah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) came out to us one day and said: "Why do you not stand in rows as the angels do before their Lord?" We asked: "O Messenger of Allah, how do the angels stand in rows before their Lord?" He replied: "They complete the first rows and stand in a close and straight manner." [Narrated by Muslim]

Guidance from the Hadīth:

1) It is the Prophet's guidance to complete and straighten the rows of worshipers. He urged his Companions and the whole Ummah to do that.

2) It encourages the believers to imitate the angels with regard to the rows of prayer.

1083/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: «لَوْ يَعْلَمُ النَّاسُ مَا في النِّدَاءِ وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَستَهِمُوا عَلَيْهِ لاسْتَهَمُوا».

"Were people to know the reward for announcing the Adhān and standing in the first row (in

congregational prayer) and they had no choice but to draw lots to secure these privileges, they would draw lots." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is legitimate to draw lots concerning acts of worship and piety when there are a lot of competitors over them, like, for example, drawing lots to decide who stands in the first row in congregational prayer.

2) Ignorance is the reason why many people do not care about vying over good and righteous acts.

1084/3 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«خَيْرُ صفوفِ الرِّجالِ أَوَّلُهَا، وشرُّها آخرُها، وخيُر صُفوفِ النِّساءِ آخرُها، وشرُّها أَوَّلُها».

"The best rows of men are the first and the worst of them are the last; and the best rows of women are the last, and the worst of them are the first." [Narrated by Muslim]

Guidance from the Hadīth:

1) It encourages us to make the rows of men ahead of women's rows. The first rows of men are the best and the last rows of women are the best.

2) If women pray in a separate place from men, then the best rows for them are the first, as there is no closeness to men in this case or mingling with them.

1085/4 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) perceived a tendency among his Companions to stand in the back rows; thereupon, he said to them:

«تقَدَّمُوا فَأْتَمُّوا بي. وَلْيَأْتَمَّ بكُمْ مَنْ بَعْدَكُم، لا يزالُ قومٌ يتأخَّرُون حَتَّىٰ يُؤخِّرَهُمُ اللهُ».

"Come forward and follow my lead, and let those behind you follow your lead. If people continue to lag behind, Allah will put them behind." [Narrated by Muslim]

Guidance from the Hadīth:

1) It urges us to follow the Imām and be close to him in prayer.

2) Lagging behind in the performance of good deeds is a reason for keeping one behind in terms of reward and receiving the mercy of Allah Almighty.

3) A knowledgeable person should teach his companions and correct their mistakes, if any.

1086/5 - Abu Mas'ūd (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) would place his hand upon our shoulders during prayer and say:

«اسْتَوُوا ولا تختلِفُوا فَتَخْتلف قُلُوبُكُمْ، لِيَلِنِي منكُمْ أولُوا الأحلامِ والنُّهَىٰ، ثُمَّ الذين يَلُونَهُمْ، ثُمَّ الذين يَلُونَهُمْ».

"Stand in straight rows and do not differ among yourselves, or else your hearts will suffer discord. Let those be nearest to me who are mature and endowed with understanding, then those who are nearest to them in these respects and then those who are nearest to them." [Narrated by Muslim]

1087/6 - Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«سَوُّوا صُفوفَكُمْ، فإنَّ تسويَةَ الصَّفِّ من تَمامِ الصَّلاةِ».

"Straighten your rows, for indeed, straightening the rows is part of the perfection of prayer." [Narrated by Al-Bukhāri and Muslim]

In the version narrated by Al-Bukhāri: "straightening the rows is part of the establishment of prayer."

Words in the Hadīth:

Nearest to me: directly behind me.

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Guidance from the Hadīths:

1) The Prophet (may Allah's peace and blessings be upon him) paid great attention to straightening the rows during prayer, through his words and example.

2) They forbid us from making our manner of standing in the rows different, lest our hearts become different as well.

3) It encourages that adults and wiser people stand behind the Imām.

4) Straightening rows is part of the good performance of prayer. So, the Prophet (may Allah's peace and blessings be upon him) instructed us to straighten our rows in prayer so that we would reap complete rewards and benefits, while following our Prophet's example.

1088/7 - He also reported: The Iqāmah for prayer was made and the Prophet (may Allah's peace and blessings be upon him) stood facing us and said:

«أقيمُوا صفوفَكُمْ وَتَرَاصُّوا، فإنِّي أرَاكُم مِن وراءِ ظَهْرِي».

"Make your rows straight and stand close together, for I can see you from behind my back." [Narrated by Al-Bukhāri] Muslim narrated a Hadīth with the same meaning.

In another version narrated by Al-Bukhāri: "One of us would stick his shoulder to the shoulder of his companion and his foot to his companion's foot."

Guidance from the Hadīth:

1) Worshipers should straighten their rows in prayer by standing in alignment with one another. That is the Prophet's guidance.

2) One of the Prophet's characteristics in prayer is that he could see from behind his back. Outside prayer, however, he is like all other people.

1089/8 - Al-Nuʿmān ibn Bashīr (may Allah be pleased with him and his father) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«لَتُسوُّنَّ صفُوفَكُمْ، أو لَيُخَالِفَنَّ اللهُ بينَ وَجوهِكُمْ».

"Straighten your rows, or Allah will cause dissension amongst you." [Narrated by Al-Bukhāri and Muslim]

In a version narrated by Muslim: The Messenger of Allah (may Allah's peace and blessings be upon him) used to straighten our rows as if he was straightening the shaft of an arrow with their help until he saw that we had learned it from him. One day he came out and stood and was about to say Takbīr (to begin the prayer) when he saw a man whose chest was bulging out from the row. He said: "O servants of Allah, you must straighten your rows or Allah will cause dissension amongst you."

Words in the Hadīth:

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Guidance from the Hadīth:

1) Not straightening the rows in prayer is a cause of dissension and alienation. This indicates that outward differences lead to inward ones.

2) According to the Prophet's guidance, by words and practice, the Imām should be keen to straighten the rows.

1090/9 - Al-Barā' ibn Āzib (may Allah be pleased with him and his father) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) used to pass through the row from one side to the other, patting our chests and shoulders and saying:

«لاَ تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ» ، وَكَانَ يَقُولُ: «إِنَّ اللهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى الصُّفُوفِ الأُوَلِ».

"Do not differ, lest your hearts differ." He would also say: "Indeed, Allah and His angels send blessings upon the first rows." [Narrated by Abu Dāwūd, with a sound Isnād]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) encouraged us, through his words and example, to stand in rows in congregation prayer and to straighten them.

2) It points out the merit of the first rows, as Allah Almighty and His angels send blessings upon them. So, when Allah guides and enables someone to attend congregation prayers, he should be keen to go early so as to win this great reward.

1091/10 - Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«أَقِيمُوا الصُّفُوفَ، وَحَاذُوا بَيْنَ المَنَاكِبِ، وَسُدُّوا الخَلَلَ، وَلِينُوا بِأَيْدِي إِخْوَانِكُمْ، وَلَا تَذَرُوا فُرُجَاتٍ لِلشَّيْطَانِ، وَمَنْ وَصَلَ صَفًّا وَصَلَهُ اللهُ، وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللهُ»،

“Arrange the rows in order, stand shoulder to shoulder, close the gaps, be accommodating to your brothers, and do not leave gaps for Satan. Whoever joins up a row, Allah will join him (to His mercy), and whoever cuts off a row, Allah will cut him off (from His mercy).” [Narrated by Abu Dawūd, with an authentic Isnād]

1092/11 - Anas (may Allah be pleased with him) reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«رُصُّوا صُفُوفَكُم، وقارِبُوا بَيْنَهَا، وَحاذُوا بالأعنَاقِ، فوالذي نفسي بيَدِهِ إنِّي لأرى الشَّيْطانَ يدخُلُ من خَلَلِ الصَّفِّ، كأنَّها الحَذَفُ».

“Arrange your rows, keep them close to one another, and stand with your necks aligned, for by the One in Whose Hand my soul is, I see the devils entering through the gaps in the row like Hadhaf

(small lambs)." [Abu Dāwūd, with an Isnād as per the conditions set by Muslim]

Hadhaf: a type of small black sheep found in Yemen.

Words in the Hadīth:

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Guidance from the Hadīths:

1) Straightening rows, standing close to one another, and connecting the rows win us the mercy of Allah and connection with Him. Conversely, if we cut off the rows, Allah will cut us off from His mercy.

2) Satan is keen to spoil the prayer and distract worshipers. A wise person would block the ways of Satan by adhering to the Prophet's guidance.

1093/12 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَتِمُّوا الصَّفَّ المقدَّمَ، ثُمَّ الَّذي يليهِ، فمَا كان مِن نَقْصٍ فَلْيَكُنْ في الصَّفِّ المُؤخَّر».

"Complete the front row, then the one that comes next, and if there is any incompleteness, let it be in the last row." [Narrated by Abu Dāwūd, with a sound Isnād]

Guidance from the Hadīth:

1) If a person stands in the second row before the first is completed, he would be neglecting the Prophet's guidance and Sunnah.

2) The Shariah cares for the completion of the rows of worshipers, which trains the believers to be close to one another.

1094/13 - 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ اللهَ وملائكَتَهُ يُصَلُّون علىٰ مَيَامِنِ الصُّفوفِ».

"Indeed, Allah and His angels send blessings upon the right sides of rows." [Narrated by Abu Dāwūd, with an Isnād that meets the conditions set by Muslim; the reliability of one of the narrators is questioned][1]

1095/14 - Al-Barā' (may Allah be pleased with him) reported: Whenever we prayed behind the Prophet (may Allah's peace and blessings be upon him), we liked to be on his right side, as he would turn towards us with his face. I once heard him say:

«رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ ـ أَوْ تَجْمَعُ ـ عِبَادَكَ».

"O Lord, save me from Your punishment on the day You will resurrect - or gather - Your servants." [Narrated by Muslim]

[1] The Hadīth has a weak Isnād.

Guidance from the Hadīth:

1) It shows the merit of standing in the right side of rows so as to win the blessings sent by Allah and His angels.

2) The proper course in this regard is that we should be keen to stand in the right side of the row without abandoning the left side, for the Imām has to be in the middle.

1096/15 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«وسِّطُوا الإِمَامَ، وَسُدُّوا الخَلَلَ».

"Make the Imām stand in the middle and fill gaps." [Narrated by Abu Dāwūd][1]

1) What is intended by making the Imām stand in the middle is that the right and left sides should be close in size. In case they are equal, then standing in the right side is better.

2) To straighten the rows properly, we should fill the gaps and stand close to one another, foot to foot, with the shoulders and necks aligned.

Note:

1) The second half of the Hadīth "and fill gaps" is authentic, as it occurs in the Hadīth reported by Ibn 'Umar (1091), which reads: "Arrange the rows in order, align your shoulders, and fill the gaps." As for

[1] The Hadīth has a weak Isnād.

the statement “make the Imām stand in the middle”, it is weak and not authentically reported from the Prophet (may Allah’s peace and blessings be upon him).

2) We have previously noted the weakness of the Hadīth “Indeed, Allah and His angels send blessings upon the right sides of rows.” But there is an authentic version that says: “...send blessings upon those who connect the rows.” [Narrated by Ahmad, Abu Dāwūd, and Al-Bayhaqi; reported by ‘Ā’ishah (may Allah be pleased with her)]

195 - Chapter on the merit of the Rawātib (regular) Sunnahs along with the obligatory prayers and specifying the least and most amongst them and what lies in between

1097/1 - Ramlah bint Abi Sufyān, wife of the Prophet, also known as Um Habībah (may Allah be pleased with her) reported that she heard the Prophet (may Allah’s peace and blessings be upon him) say:

«مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّي لله تعالىٰ كُلَّ يَوْمٍ ثِنْتَيْ عَشَرَةَ رَكْعَةً تَطَوُّعاً غَيْرَ الفَرِيضَةِ، إِلَّا بَنَىٰ اللهُ لهُ بَيْتاً في الجَنَّةِ ـ أَوْ ـ إِلَّا بُنِيَ لَه بَيْتٌ في الجَنَّةِ».

“No Muslim prays to Allah Almighty every day 12 Rak‘ahs on a voluntary basis, apart from the obligatory prayers, except that Allah will build for

him a house in Paradise - or a house will be built for him in Paradise." [Narrated by Muslim]

1098/2 - Ibn 'Umar (may Allah be pleased with him and his father) reported: "I prayed with the Messenger of Allah (may Allah's peace and blessings be upon him) two Rak'ahs before the Zhuhr prayer, two Rak'ahs after it, two Rak'ahs after the Friday prayer, two Rak'ahs after the Maghrib prayer, and two Rak'ahs after the 'Ishā' prayer." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) Supererogatory prayers are among the best virtues. If a person performs them regularly every day, Allah will build for him a house in Paradise.

2) The Rawātib (regular Sunnah prayers) are 12 Rak'ahs, to be offered along with the obligatory prayers.

3) Allah Almighty is merciful towards His believing servants who offer the prayer, as He opens to them the gates to goodness so that they can reap abundant rewards.

1099/3 - 'Abdullāh ibn Mughaffal (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«بَيْنَ كُلِّ أَذَانَيْن صلاةٌ، بينَ كلِّ أذَانيْن صلاةٌ، بينَ كلِّ أذَانَيْن صلاةٌ» قَالَ في الثالثة: «لمَنْ شاءَ».

"There is a prayer between every two Adhāns; there is a prayer between every two Adhāns; there

is a prayer between every two Adhāns." In the third time, he said: "for whoever wills." [Narrated by Al-Bukhāri and Muslim] The two Adhāns refer to the Adhān (first call to prayer) and Iqāmah (second call to prayer).

Guidance from the Hadīth:

1) Prayer between every Adhān and Iqāmah is not confirmed Rātibah prayer (a regular Sunnah); rather, it is a general supererogatory prayer.

2) It shows the variety of voluntary prayers, as Allah legislated Rawātib and general supererogatory prayers, and a person can choose from them what he can do, without going beyond the Prophet's prescribed guidance.

196 - Chapter on stressing the two-Rak'ah Sunnah of the Fajr prayer

1100/1 - 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) would never leave praying four Rak'ahs before the Zhuhr prayer and two Rak'ahs before the Fajr prayer. [Narrated by Al-Bukhāri]

1101/2 - She also reported: The Prophet (may Allah's peace and blessings be upon him) would not observe a voluntary prayer more regularly than the two-Rak'ah Sunnah of Fajr. [Narrated by Al-Bukhāri and Muslim]

1102/3 - She also reported that the Prophet (may Allah's peace and blessings be upon him) said: «رَكْعَتَا الفَجْرِ خَيْرٌ مِنَ الدُّنْيا وَمَا فِيهَا».

"The two-Rak'ah Sunnah of Fajr is better than the world and all that is in it." [Narrated by Muslim]

In another version: "They are indeed dearer to me than the whole world."

Words in the Hadīth:

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Guidance from the Hadīths:

1) The Prophet (may Allah's peace and blessings be upon him) stressed, through his words and practice, the importance of regularly observing the two-Rak'ah Sunnah before the Fajr prayer.

2) The wise and fortunate person is the one who would regularly observe an act of Sunnah about which the Prophet (may Allah's peace and blessings be upon him) said: "...is better than the world and all that is in it." How often lazy people miss a great deal of goodness!

Benefit:

A person who misses the Sunnah before the Fajr prayer may make up for it immediately after the prayer or after sunrise.

The evidence for this from the preserved Prophetic guidance is the Hadīth in which Qays ibn 'Amr ibn Sahl reported: The Messenger of Allah

(may Allah's peace and blessings be upon him) went out (of his chambers) and the Iqāmah was made. I prayed the Fajr prayer with him then he turned and found me performing prayer; so he said: "Wait, O Qays! Are you praying two prayers together?" I said: "O Messenger of Allah, I did not perform the two-Rak'ah Sunnah of Fajr." He said: "There is no harm then." [Narrated by Al-Tirmidhi]

In another Hadīth, Abu Hurayrah (may Allah be pleased with him) reportedly said: "Whoever has not offered the two-Rak'ah Sunnah of Fajr should pray it after sunrise." [Narrated by Al-Tirmidhi]

1103/4 - Abu 'Abdullāh Bilāl ibn Rabāh, the Prophet's Muezzin (may Allah be pleased with him), reported that he went to inform the Messenger of Allah (may Allah's peace and blessings be upon him) that it was time for the Fajr prayer but 'Ā'ishah asked him about something which diverted his attention till the morning grew bright. Then, he got up and informed the Messenger about the time of prayer. He informed him again but he did not come out immediately to lead the prayer. When he finally came out, he led the people in prayer. Bilāl told him that 'Ā'ishah diverted his attention by asking him about something till the morning grew bright, and that he (the Prophet) also came out late. Upon that, the Prophet said: "I was engaged in performing the two-Rak'ah Sunnah of Fajr." Bilāl said: "O Messenger of Allah, you delayed

the prayer till the morning grew very bright." He replied:

«لَوْ أَصْبَحْتُ أَكْثَرَ مِمَّا أَصبَحتُ، لَرَكَعْتُهُما، وَأَحْسَنْتُهُمَا، وَأَجْمَلْتُهُمَا».

"Even if the morning had become brighter than it had, I would have still performed them (i.e. the two-Rak'ah Sunnah of Fajr) in an excellent and perfect manner." [Narrated by Abu Dāwūd, with a sound Isnād]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It encourages us to perform the two-Rak'ah Sunnah prayer of Fajr, even if we do not have enough time, given its confirmed importance and the Prophet's keenness to offer it.

2) According to the Prophet's guidance, the two-Rak'ah Sunnah of Fajr should be brief, yet performed in an excellent and complete manner. So, when a person is distracted by some worldly affair, he should still not perform worship in haste. Rather, he should give everything its due right.

197 - Chapter on making the two-Rak'ah Sunnah of Fajr brief, what should be recited in it, and its time

1104/1 - 'Ā'ishah (may Allah be pleased with her) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) would

offer two brief Rak'ahs between the Adhān and Iqāmah of the Fajr prayer." [Narrated by Al-Bukhāri and Muslim]

In another version: "He would offer the two-Rak'ah Sunnah of Fajr when he heard the Adhān and would make them so brief that I would wonder: Did he only recite Al-Fātihah in them?" [Narrated by Al-Bukhāri and Muslim]

In another version narrated by Muslim: "He would offer the two-Rak'ah Sunnah of Fajr when he heard the Adhān and would make them brief." In another version: "... when it was dawn ..."

1105/2 - Hafsah (may Allah be pleased with her) reported: "Whenever the Muezzin proclaimed the Adhān for the Fajr prayer and the morning emerged, the Messenger of Allah (may Allah's peace and blessings be upon him) would offer two brief Rak'ahs." [Narrated by Al-Bukhāri and Muslim]

In another version by Muslim: "When it was dawn, the Messenger of Allah (may Allah's peace and blessings be upon him) would only perform two brief Rak'ahs."

1106/3 - Ibn 'Umar (may Allah be pleased with him and his father) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) would pray in the night two Rak'ahs by two Rak'ahs and would observe Witr with one Rak'ah at the latter part of the night, and he would perform two Rak'ahs before the Fajr prayer as if the Iqāmah

was ringing in his ears." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

As if the Iqāmah was ringing in his ears: He would make the two-Rak'ah Sunnah of Fajr so brief as if he was hearing the Iqāmah and fearing he would miss praying the Fajr prayer at its earliest time.

Guidance from the Hadīths:

1) They point out that the Prophet's guidance with regard to the two-Rak'ah Sunnah of Fajr is to make it brief, yet complete and excellent.

2) The time of the two-Rak'ah Sunnah of Fajr begins when it is certain that the earliest time for performing the Fajr prayer has started.

3) After the Adhān of the Fajr prayer, we may only offer the two-Rak'ah Sunnah of Fajr. Offering more supererogatory prayers at this time is not part of the Prophet's Sunnah.

1107/4 - Ibn 'Abbās (may Allah be pleased with him and his father) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) used to recite in the first Rak'ah of the Sunnah prayer of Fajr {Say: "We have believed in Allah and what has been revealed to us..."} [Surat al-Baqarah: 136] and in the second Rak'ah: {We have believed in Allah and bear witness that we are Muslims.} [Surat Āl-'Imrān: 52]

In another version: “and in the second Rak‘ah: {Come to a word that is equitable between us and you} [Surat Āl-‘Imrān: 64] [Narrated by Muslim]

1108/5 - Abu Hurayrah (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) recited in the two-Rak‘ah Sunnah prayer of Fajr: Surat al-Kāfirūn and Surat al-Ikhlās.” [Narrated by Muslim]

1109/6 - Ibn ‘Umar (may Allah be pleased with him and his father) reported: “I watched the Prophet (may Allah’s peace and blessings be upon him) closely for one month, and he used to recite Surat al-Kāfirūn and Surat al-Ikhlās in the two-Rak‘ah Sunnah prayer of Fajr.” [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Guidance from the Hadīths:

1) The reported variety of Surahs to be recited serves many wise purposes, such as making things easy for people, helping people maintain attentiveness of heart in prayer, and showing full compliance with the Prophet’s example, for a follower of his Sunnah would do all that is reported from him.

2) Observing the Prophet’s guidance in the recitation in the Sunnah of Fajr is better and recommended, for full compliance with the Prophet’s Sunnah lies in following all its aspects.

3) The verses (that the Prophet) recited in the Sunnah of Fajr contain disavowal of polytheism and its people, taking pride in monotheism, and display of loyalty towards the believers in the oneness of Allah Almighty. This highlights the significance of monotheism in people's lives, as they begin their day with pronouncing it.

198 - Chapter on the desirability of lying down on the right side after offering the two-Rak'ah Sunnah prayer of Fajr, whether one has prayed at night or not

1110/1 - 'Ā'ishah (may Allah be pleased with her) reported: "Whenever the Prophet (may Allah's peace and blessings be upon him) offered the two-Rak'ah Sunnah of Fajr, he would then lie down on his right side." [Narrated by Al-Bukhāri]

1111/2 - She also reported: "From the time he finished the 'Ishā' prayer till Fajr, the Prophet (may Allah's peace and blessings be upon him) used to pray 11 Rak'ahs, making Taslīm between every two Rak'ahs and observing Witr with one Rak'ah. When the Muezzin finished the Adhān for Fajr and dawn became clear and the Muezzin came to him, he would offer two brief Rak'ahs and then lie down on his right side like this, until the Muezzin came to him for the Iqāmah." [Narrated by Muslim]

Her statement “making Taslīm between every two Rak‘ahs” is narrated like this by Muslim, and it means: after every two Rak‘ahs.

1112/3 - Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) said: “When anyone of you prays the two-Rak‘ah Sunnah of Fajr, let him lie down on his right side.”

[Narrated by Abu Dāwūd and Al-Tirmidhi with authentic Isnāds; Al-Tirmidhi classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīths:

1) They point out the desirability of taking a brief rest on one’s right side after the two-Rak‘ah Sunnah of Fajr. The Prophet (may Allah’s peace and blessings be upon him) is authentically reported to have said and done this.

2) Qiyām al-Layl (voluntary night prayer) is to be offered as two Rak‘ahs by two Rak‘ahs, with Taslīm made after every two Rak‘ahs.

3) Qiyām al-Layl is part of the Prophet’s guidance, and it is an honor for the believer in worldly life and a light for him in the Hereafter.

199 - Chapter on the Sunnah of the Zhuhr prayer

1113/1 - Ibn ‘Umar (may Allah be pleased with him and his father) reported: “I prayed with the Messenger of Allah (may Allah’s peace and

blessings be upon him) two Rak'ahs before the Zhuhr prayer and two Rak'ahs after it."

1114/2 - 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) would never leave praying four Rak'ahs before Zhuhr. [Narrated by Al-Bukhāri]

1115/3 - She also reported: "The Prophet (may Allah's peace and blessings be upon him) would offer four Rak'ahs in my house before the Zhuhr prayer and then go out to lead the people in prayer, and then he would enter and offer two Rak'ahs. He would lead the people in the Maghrib prayer and then enter and offer two Rak'ahs. And he would lead the people in the 'Ishā' prayer and then enter my house and offer two Rak'ahs." [Narrated by Muslim]

1116/4 - Um Habībah (may Allah be pleased with her) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever regularly offers four Rak'ahs before the Zhuhr prayer and four after it, Allah will forbid him for Hellfire."

[Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīths:

1) The Sunnah of the Zhuhr prayer is two or four Rak'ahs before it and two Rak'ahs after it.

2) He who regularly offers four Rak'ahs before the Zhuhr and two Rak'ahs after it will get a great reward.

Note:

According to the Prophet's guidance, we ought to offer supererogatory prayers at home, even though some people believe that it is better to perform them in the mosque, given the noble status of the place. What is better and preferable, however, is to adhere to the Prophet's Sunnah and example - {And if you obey him, you will be [rightly] guided.}

1117/5 - 'Abdullāh ibn al-Sā'ib (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) used to offer four Rak'ahs after Zawāl (i.e. after the sun declines from its zenith) before the Zhuhr prayer, and he said:

«إِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبوابُ السَّمَاءِ، فَأُحِبُّ أَن يَصعَدَ لِي فيها عَمَلٌ صَالِحٌ».

"This is a time in which the gates of heavens are open, and I like that a good deed of mine ascends during it." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) It encourages us to offer the supererogatory prayer after Zawāl, for it is a time in which the gates of heavens are open.

2) The Prophet (may Allah's peace and blessings be upon him) was keen to seize virtuous times and perform good deeds in them.

3) Fortunate and blissful people would seize the opportunities of divine blessings and the times in which supplications are readily answered and perform acts of piety in them.

1118/6 - 'Ā'ishah (may Allah be pleased with her) reported: "Whenever the Prophet (may Allah's peace and blessings be upon him) could not offer four Rak'ahs before the Zhuhr prayer, he would offer them after it."

[Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) It is legitimate for a person to make up for supererogatory prayers which he misses at the appointed times, if he usually performs them.

2) When the Prophet (may Allah's peace and blessings be upon him) did an act of worship, he would do it on a regular basis.

Note:

If a person misses the pre-Zhuhr Sunnah prayer, he makes up for it after offering the post-Zhuhr Sunnah prayer, as indicated by a Hadīth in which 'Ā'ishah (may Allah be pleased with her) reported: "Whenever the Messenger of Allah (may Allah's peace and blessings be upon him) missed the four

Rak'ahs before the Zhuhr prayer, he would offer them after offering the two-Rak'ah Sunnah after Zhuhr." [Narrated by Ibn Mājah; no. 1158]

200 - Chapter on the Sunnah of the 'Asr prayer

1119/1 - 'Ali ibn Abi Tālib (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) used to offer four Rak'ahs before the 'Asr prayer, separating between them with Taslīm upon the close angels and the Muslims and believers who followed them (i.e. Tashahhud)." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

1120/2 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«رَحِمَ اللهُ امرأً صَلَّىٰ قَبْلَ العَصْرِ أَرْبَعاً».

"May Allah have mercy upon a person who offers four Rak'ahs before the 'Asr prayer." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

1121/3 - 'Ali ibn Abi Tālib (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) used to offer two Rak'ahs before the 'Asr prayer. [Narrated by Abu Dāwūd, with an authentic Isnād][1]

[1] The Hadīth has a weak Isnād.

Guidance from the Hadīths:

1) They point out the Prophet's guidance concerning the Sunnah of the 'Asr prayer. It is an ordinary supererogatory prayer, not a Rātibah (regular) one.

2) Performing four Rak'ahs before the 'Asr prayer leads to winning Allah's mercy.

3) The four Rak'ahs are to be separated with Tashahhud, not Taslīm. That is the prescribed Prophetic guidance.

Note:

Authentic Hadīths mention that the Sunnah before the 'Asr prayer is four Rak'ahs. As for the Hadīth in which 'Ali (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) used to perform two Rak'ahs before the 'Asr prayer, it is weak, given that it contradicts the authentic Hadīths.

201 - Chapter on the Sunnah before and after the Maghrib prayer

We have cited in the previous chapters a Hadīth by Ibn 'Umar and another by 'Ā'ishah, both of which are authentic. They report that the Prophet (may Allah's peace and blessings be upon him) used to offer two Rak'ahs after the Maghrib prayer.

1122/1 - 'Abdullāh ibn Mughaffal (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

“Pray it before the Maghrib prayer.” In the third time, he said: “for whoever wills.” [Narrated by Al-Bukhāri]

1123/2 - Anas (may Allah be pleased with him) reported: “I saw senior Companions of the Prophet (may Allah’s peace and blessings be upon him) rushing to the pillars (of the mosque to perform two Rak‘ahs behind them) before the Maghrib prayer.” [Narrated by Al-Bukhāri]

1124/3 - He also reported: “During the Prophet’s lifetime, we used to offer two Rak‘ahs after sunset before the Maghrib prayer.” He was asked: “Did the Prophet (may Allah’s peace and blessings be upon him) offer them?” He said: “He would see us offering them, but he would not command or prohibit us.” [Narrated by Muslim]

1125/4 - He also reported: “When we were in Madīnah, the moment the Muezzin finished the Adhān of the Maghrib prayer, the people would hasten to the pillars of the mosque and perform two Rak‘ahs behind them. A stranger coming into the mosque would think that the obligatory prayer had already been performed because of the number of people performing them.” [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) The Companions (may Allah be pleased with them) were keen to perform the supererogatory Rak'ahs associated with the Maghrib prayer.

2) The supererogatory Rak'ahs before the Maghrib are Sunnah, but they are not confirmed like the Sunnah after Maghrib.

202 - Chapter on the Sunnah before and after the 'Ishā' prayer

It comprises the Hadīth cited above in which Ibn 'Umar (may Allah be pleased with him and his father) reported: "I prayed with the Prophet (may Allah's peace and blessings be upon him) two Rak'ahs after the 'Ishā' prayer;" and the Hadīth reported by 'Abdullāh ibn Mughaffal: "There is a prayer between every two Adhāns." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The Sunnah before the 'Ishā' prayer is not Rātibah (a confirmed regular Sunnah). Rather, it falls under the Prophet's general statement:

«بَيْنَ كُلِّ أذانَيْنِ صَلاةٌ».

"There is a prayer between every two Adhāns."

2) The Sunnah after the 'Ishā' prayer is Rawātib.

Benefit:

A comprehensive summary of supererogatory prayers:

The foregoing Hadīths point out the supererogatory prayers which a person is recommended to perform on a regular basis. They are as follows:

1) The Fajr prayer: It has a Rātibah Sunnah before it and no Rātibah after it.

2) The Zhuhr prayer: It has a Rātibah Sunnah before and after it.

3) The ‘Asr prayer: It has no Rātibah Sunnah before or after it. Rather, it has an ordinary supererogatory prayer before it and another one to be performed after it on an occasional basis.

4) The Maghrib prayer: It has a Rātibah Sunnah after it. As for the Sunnah before it, it is merely recommended, not Rātibah.

5) The ‘Ishā’ prayer: It has a Rātibah Sunnah after it. The Sunnah before it is not Rātibah.

Note:

The Sunnah after the ‘Asr prayer is proved by a Hadīth in which ‘Ā’ishah (may Allah be pleased with her) reported:

«ركعتان لم يكن رسول الله صلى الله عليه وسلم يدعهما سرّاً ولا علانية: ركعتان قبل صلاة الصبح، وركعتان بعد صلاة العصر»

“There are two Rak‘ahs the Prophet (may Allah’s peace and blessings be upon him) would not

abandon, openly or secretly: two Rak'ahs before the Fajr prayer and two Rak'ahs after the 'Asr prayer." [Narrated by Al-Bukhāri and Muslim]

However, this Sunnah is restricted with the word 'occasionally', as the Prophet (may Allah's peace and blessings be upon him) generally prohibited prayer after the 'Asr prayer until sunset.

203 - Chapter on the Sunnah of the Friday (Jumu'ah) prayer

It includes the above-cited Hadīth in which Ibn 'Umar (may Allah be pleased with him and his father) reported that he had performed two Rak'ahs with the Prophet (may Allah's peace and blessings be upon him) after the Friday prayer.

1126/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا صَلَّىٰ أَحَدُكُمُ الجُمُعَةَ، فَلْيُصَلِّ بَعْدَهَا أَرْبَعاً».

"When anyone of you performs the Friday prayer, let him offer four Rak'ahs after it." [Narrated by Muslim]

1127/2 - Ibn 'Umar (may Allah be pleased with him and his father) reported that after the Prophet (may Allah's peace and blessings be upon him) performed the Friday prayer, he would not pray until he left (the mosque) and would offer two Rak'ahs at home. [Narrated by Muslim]

Guidance from the Hadīths:

1) The Friday prayer has no Rawātib Sunnah before it like the Zhuhr prayer, because the rulings on the Zhuhr prayer do not apply by analogy to the Friday prayer.

2) The Sunnah after the Friday prayer is authentically reported as two or four Rakʻahs. As deduced from the relevant Hadīths, he who offers the Sunnah of the Friday prayer in the mosque ought to offer four Rakʻahs, and if he prays it at home, he ought to offer it as two Rakʻahs.

Benefit:

In Zād al-Maʻād Fi Hady Khayr al-ʻIbād, Ibn al-Qayyim (may Allah have mercy upon him) said: "When Bilāl finished the Adhān, the Prophet (may Allah's peace and blessings be upon him) would begin the sermon without anyone offering two Rakʻahs at all. There was only one Adhān, which indicates that the Friday prayer is like the Eid prayer in terms of having no Sunnah prayer before it. This is the more correct scholarly opinion and the one indicated by the Prophet's Sunnah. The Prophet (may Allah's peace and blessings be upon him) would come out of his house, and when he ascended the pulpit, Bilāl would make the Adhān for the Friday prayer. As he finished it, the Prophet would begin the sermon immediately. This happened before people's eyes. So, when did they

perform a Sunnah prayer? Whoever thinks that when Bilāl (may Allah be pleased with him) finished the Adhān, they would all stand up and offer two Rak'ahs are the most ignorant of the Sunnah. This opinion we have mentioned, which says that there is no Sunnah prayer before the Friday prayer, was held by Mālik, it was the more famous opinion reported from Ahmad, and it was one of two views held by the companions of Al-Shāfi'i."

204 - Chapter on the desirability of offering supererogatory prayers, whether Rawātib or others, at home; and the command to move from the place of offering the obligatory prayer to offer a supererogatory one or to separate between them with talk

1128/1 - Zayd ibn Thābit (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«صلُّوا أيُّها النَّاسُ في بُيُوتِكُمْ، فإنَّ أفْضَلَ الصَّلاةِ صَلاةُ المَرْءِ في بَيْتِهِ إلَّا المَكْتوبة».

"O people, pray at your homes, for a person's best prayer is the one he performs at his home, except the obligatory prayer." [Narrated by Al-Bukhāri and Muslim]

1129/2 - Ibn ‘Umar (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«اجْعَلُوا من صلاتِكُمْ في بُيُوتِكُمْ ، ولا تتَّخذُوها قُبُوراً».

“Perform some of your prayers at your homes, and do not turn them into graves.” [Narrated by Al-Bukhāri and Muslim]

1130/3 - Jābir (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إذَا قضَىٰ أحدُكُم صلاتَهُ في مَسجِدِهِ، فلْيَجْعَلْ لبيْتِهِ نصيباً من صَلاتِهِ، فإنَّ اللهَ جَاعلٌ في بيتِهِ من صَلاتِهِ خَيْراً».

“When one of you finishes his prayer in the mosque, let him offer some of his prayers at home, for Allah will put goodness in his house by virtue of his prayer.” [Narrated by Muslim]

Guidance from the Hadīths:

1) It is preferable to perform all supererogatory prayers at home, which is the Prophet’s guidance and his Sunnah.

2) When a person offers a supererogatory prayer at home, Allah puts goodness therein by virtue of his prayer, as his family will follow his example, and there he is farther from showing off his worship. Moreover, the reward of a supererogatory prayer at home is multiplied. There are other benefits related to this. However, if this serves no purpose but

following the Prophet's Sunnah, this would be good enough.

Benefit:

Multiplication of the reward of a supererogatory prayer at home is proved by a Hadīth narrated by Imām 'Abdur-Razzāq al-San'āni in which one of the Companions of the Prophet (may Allah's peace and blessings be upon him) reported that he said:

"A voluntary prayer a man performs at home is better than a voluntary prayer he performs among people as much as his prayer in congregation is better than his prayer alone."

This Hadīth is supported by another one narrated by Imām Abu Ya'la in which Sohaib (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "A voluntary prayer a man performs where people cannot see him is 25 times better than his prayer where people can see him."

In Fayd al-Qadīr Sharh al-Jāmi' al-Saghīr, Al-Munāwi said:

"This is because supererogatory prayers are prescribed as means for drawing close to Allah on the basis of sincerity. So, the more hidden they are, the more distant a person is from show-off. Obligatory prayers, on the other hand, are prescribed for proclaiming the religion. So, it is more appropriate to show them."

1131/4 - ‘Umar ibn ‘Atā’ reported that Nāfi‘ ibn Jubayr sent him to Al-Sā’ib, the nephew of Namir, to ask him about something that Mu‘āwiyah had seen him doing in prayer. He said: “Yes, I performed the Friday prayer along with him in the Maqsūrah (place in the mosque assigned for the ruler), and when the Imām concluded the prayer with Taslīm, I stood up in my place and performed the Sunnah prayer. When Mu‘āwiyah went home, he sent for me and said: ‘Never do again what you did. When you have observed the Friday prayer, do not start a (Sunnah) prayer till you have spoken to someone or have shifted your place. The Messenger of Allah (may Allah’s peace and blessings be upon him) ordered us not to follow up the prayer with another prayer until we have talked or moved from the place.’” [Narrated by Muslim]

Words in the Hadīth:

The Maqsūrah: a private room for prayer, separated from its surroundings.

Guidance from the Hadīth:

1) It is recommended to separate the obligatory prayer from the supererogatory one, either by talking or moving from the place where the obligatory prayer was offered.

2) The Companions (may Allah be pleased with them) were keen to adhere to the Prophet’s Sunnah

and abandon what people had newly introduced in religion.

3) When a person does something wrong, we should teach him how to correct his mistake in a good manner, and we should express disapproval of what he did using wisdom and good admonition.

205 - Chapter on urging people to observe Witr prayer and demonstrating its time and that it is a confirmed Sunnah

1132/1 - ‘Ali (may Allah be pleased with him) reported: Witr is not incumbent like the status of the obligatory prayers, but it is a Sunnah that the Messenger of Allah (may Allah’s peace and blessings be upon him) prescribed and said:

«إِنَّ اللهَ وِتْرٌ يُحبُّ الوِتْرَ، فَأَوتِرُوا يا أَهْلَ الْقُرْآنِ».

“Verily, Allah is Witr (One) and He likes what is Witr (odd-numbered); so offer the Witr prayer, O people of the Qur’an.”

[Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

1133/2 - ‘Ā’ishah (may Allah be pleased with her) reported: “At every part of the night, the Messenger of Allah (may Allah’s peace and blessings be upon him) prayed Witr: at its beginning, middle, and end. The latest he prayed Witr was just before dawn.”

[Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) The Witr prayer is a very confirmed Sunnah. It is the best prayer after the obligatory prayers.

2) It is recommended to delay Witr to the latter part of the night to conclude Qiyām al-Layl (voluntary night prayer) therewith.

3) The effects of Allah's love for Witr are apparent in the creation and the Shariah. Many universal structures and Shar'i rulings are odd-numbered, like the heavens and the earth, the days of the week, the pillars of Islam, the obligatory prayers, the Rak'ahs of Qiyām al-Layl, and the rounds of Tawāf.

134 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«اجْعَلُوا آخِرَ صَلاتِكُمْ بِاللَّيْلِ وِتْراً».

"Make your last prayer in the night Witr (odd-numbered)." [Narrated by Al-Bukhāri and Muslim]

1135/4 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَوْتِرُوا قبلَ أن تُصْبِحُوا».

"Perform the Witr prayer before dawn." [Narrated by Muslim]

1136/5 - 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) used to perform Qiyām

al-Layl while she was lying in front of him, and when only the Witr prayer remained, he would awaken her, and she would observe Witr. [Narrated by Muslim]

In another version also narrated by Muslim: When the Witr remained, he would say: "Wake up, O ʻĀ'ishah, and observe Witr."

1137/6 - Ibn ʻUmar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«بَادِرُوا الصُّبْحَ بالوتْرِ».

"Make haste to perform the Witr prayer before dawn."

[Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīths:

1) The time of the Witr prayer extends from the first part of the night to the time of the Fajr prayer.

2) A man should urge his family to perform Qiyām al-Layl and Witr prayer, something the Prophet (may Allah's peace and blessings be upon him) used to do with ʻĀ'ishah (may Allah be pleased with her).

1138/7 - Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ خَافَ أَنْ لاَ يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ أَوَّلَهُ، وَمَنْ طَمِعَ أَنْ يَقُومَ آخِرَهُ فَلْيُوتِرْ آخِرَ اللَّيْلِ، فإِنَّ صَلاَةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ، وَذلِكَ أَفْضَلُ».

"If anyone fears that he will not wake up at the end of the night, let him offer the Witr prayer at the beginning of the night; and if anyone expects to wake up at the end of the night, let him offer the Witr prayer at the end of the night. Indeed, prayer at the end of the night is witnessed, so that is better." [Narrated by Muslim]

Guidance from the Hadīth:

1) The best time for the Witr prayer is the last part of the night.

2) He who fears that he will not wake up in the end of the night is urged to perform the Witr prayer early in the night.

3) Prayer in the last part of the night is witnessed by the Almighty Lord as He descends in the last third of the night and says: "Is there anyone who asks so that I may grant his request? Is there anyone who supplicates Me so that I may answer his supplication?" He continues to say so until daybreak.

206 - Chapter on the merit of the Duha (forenoon) prayer, demonstrating its minimum, maximum, and average number of Rak'ahs, and urging people to perform it

1139/1 - Abu Hurayrah (may Allah be pleased with him) reported: "My close friend (the Prophet, may Allah's peace and blessings be upon him)

advised me to do three things: fast three days of every month, perform the two Rak'ahs of the Duha prayer, and perform the Witr prayer before I go to sleep." [Narrated by Al-Bukhāri and Muslim]

Observing the Witr prayer before going to bed is recommended for a person who is not sure he will wake up in the last part of the night; if he is sure, it is better for him to delay the Witr prayer till the last part of the night.

Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) advised his Companion Abu Hurayrah (may Allah be pleased with him) to offer the Duha prayer. A fortunate person would act upon the Prophet's advice.

2) The minimum number of Rak'ahs for the Duha prayer is two, to be prayed minutes after the sun has completely risen.

1140/2 - Abu Dharr (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يصبح علىٰ كُلِّ سُلامىٰ من أحَدِكُمْ صَدَقَةٌ: فكُلُّ تحميدةٍ صَدَقةٌ، وكُلُّ تهليلَةٍ صَدَقَةٌ، وكلُّ تكبيرةٍ صَدَقَةٌ، وأمرٌ بالمَعْرُوفِ صَدَقَةٌ، ونهيٌ عَنِ المُنكَرِ صدقَةٌ، ويُجزئ من ذلك ركعَتَان يَركَعُهُما منَ الضُّحىٰ».

"Every morning, charity is due on every joint in your body. Every utterance of Allah's praise (saying 'Alhamdulillah') is an act of charity, every utterance of Allah's oneness (saying 'La ilah illa Allah') is an

act of charity, and every utterance of Allah's greatness (saying 'Allahu Akbar') is an act of charity; and enjoining good is an act of charity, and forbidding evil is an act of charity; and two Rak'ahs which one offers in the forenoon (Duha prayer) suffice for all this." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Charity is due on the joints in a person's body every day in gratitude to Allah Almighty for endowing us with bodies and health.

2) The due charity can take the form of anything pleasing to Allah Almighty, be it a good word or deed or spending money in charitable ways.

3) The Duha prayer consists of two Rak'ahs and it suffices in place of all these due charities. This is mercy from Allah Almighty.

1141/3 - 'Ā'ishah (may Allah be pleased with her) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) used to offer the Duha Prayer as four Rak'ahs, and sometimes as more Rak'ahs as Allah willed." [Narrated by Muslim]

1142/4 - Um Hāni' Fākhitah bint Abi Tālib (may Allah be pleased with her) reported: "I went to the Prophet (may Allah's peace and blessings be upon him) in the year of the Conquest (of Makkah) and I

found him taking a bath. When he finished his bath, he offered eight Rak'ahs. This was in the forenoon." [Narrated by Al-Bukhāri and Muslim] This is one of the versions by Muslim, abbreviated.

Guidance from the Hadīths:

1) The least number of Rak'ahs of the Duha prayer is two, and there is no limit to the maximum. The Hadīth that mentions eight Rak'ahs does not indicate restriction to that number.

2) We are encouraged to regularly perform the Duha prayer, whether we are travelers or non-travelers. The Prophet (may Allah's peace and blessings be upon him) offered this prayer on the day of the Conquest of Makkah, i.e. during travel.

207 - Chapter on the permissibility of offering the Duha prayer from the time the sun has risen until it reaches its zenith; and it is preferable to perform it when it becomes very hot

1143/1 - Zayd ibn Arqam (may Allah be pleased with him) reported that he saw some people performing the Duha prayer in the early forenoon, so he said: "These people must know that performing this prayer in other than this time is better. The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«صَلَاةُ الأَوَّابِينَ حِينَ تَرْمَضُ الفِصالُ».

'The prayer of those who are oft-returning to Allah is when weaned camels are bitten by excessive heat.'" [Narrated by Muslim]

Weaned camel: young camel.

Words in the Hadīth:

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"When weaned camels are bitten by excessive heat": when the young camels, whose hooves are not yet strong, feel the intense heat of the sand so they alternate between their legs.

Guidance from the Hadīth:

1) It points out the best time for offering the Duha prayer, which is the time when it is very hot.

2) It is recommended to pursue the meritorious time for performing acts of worship, even if it is permissible to do them at other times; however, a person with good understanding should seize virtuous times.

Note:

What is known among lay Muslims as Salāt al-Awwābīn (the prayer of the oft-returning), which they offer between the Maghrib and 'Ishā' prayers, has no basis in the Shariah; rather, it contradicts the Prophet's guidance and Sunnah, which gives this name to the Duha prayer. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يحافظ على صلاة الضحىٰ إلا أواب، وهي صلاة الأوابين»

"Only an oft-returning person will offer the Duha prayer regularly; it is the prayer of the oft-returning (to Allah)." [Narrated by Ahmad]. All goodness lies in following the Prophet's guidance and abandoning what people have newly introduced in religion.

208 - Chapter on urging the performance of the two-Rak'ah greeting of the mosque and the dislike of sitting before offering two Rak'ahs at any time he enters, whether the two Rak'ahs are intended as a greeting of the mosque, an obligatory prayer, a Rawātib Sunnah, etc.

1144/1 - Abu Qatādah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إذا دَخَلَ أَحَدُكُمُ المَسْجِدَ فَلا يَجْلِسْ حَتَّىٰ يُصَلِّيَ رَكْعَتَيْنِ».

"When anyone of you enters the mosque, he should not sit down until he prays two Rak'ahs." [Narrated by Al-Bukhāri and Muslim]

1145/2 - Jābir (may Allah be pleased with him) reported: I came to the Prophet (may Allah's peace and blessings be upon him) while he was in the mosque, so he said:

«صلِّ رَكْعَتَيْن».

"Pray two Rak'ahs." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) The greeting of the mosque is a strongly confirmed Sunnah. It is to be prayed whenever a person enters the mosque and intends to sit down.

2) The purpose of the greeting of the mosque is to begin your stay in the mosque with a prayer, be it a Rawātib Sunnah, a Sunnah of ablution, or an obligatory prayer performed in congregation.

3) By legislating the greeting of the mosque, the Shariah shows reverence to the houses of Allah and their sacredness.

209 - Chapter on the desirability of offering two Rak'ahs after ablution

1146/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said to Bilāl:

«يَا بِلالُ، حَدِّثْنِي بِأَرْجَىٰ عَمَلٍ عَمِلْتَهُ في الإسْلامِ، فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ في الجَنَّةِ، قالَ: مَا عَمِلْتُ عَمَلاً أَرْجَىٰ عندي من أني لم أتطهَّرْ طُهوراً، في سَاعَةٍ مِنْ لَيْلٍ أَوْ نَهارٍ، إلاّ صَلّيْتُ بِذلِكَ الطُّهُور ما كُتِبَ لي أنْ أصَلّي.

"O Bilāl, tell me of the most rewarding deed you have done since your acceptance of Islam, as I heard the scuffle of your sandals in front of me in Paradise." Bilāl said: "I do not consider any deed that I have done more rewarding than that whenever I make ablution in any time of night or

day, I immediately perform prayer, for as long as was destined for me to perform." [Narrated by Al-Bukhāri and Muslim] This is the wording of Al-Bukhāri.

Scuffle: the sound of the sandals as they scrape the ground.

Guidance from the Hadīth:

1) Righteous deeds done sincerely for the sake of Allah Almighty lead to Paradise.

2) It is recommended to be keen on performing two Rak'ahs after ablution. Indeed, persistent performance of good deeds is a reason for entering Paradise.

3) It points out the special merit of the Companion Bilāl (may Allah be pleased with him), as he was one of those given glad tidings of entry into Paradise.

210 - Chapter on the merit of Friday and obligation of the Friday (Jumu'ah) prayer, taking a bath and applying perfume for it, going to it early, making supplication on Friday and invoking Allah's blessings upon the Prophet; pointing out the time when supplications are readily answered; and

the desirability of remembering Allah a lot after the Jumu'ah prayer

Allah Almighty says:

{ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِي ٱلأَرضِ وَٱبتَغُواْ مِن فَضلِ ٱللَّهِ وَٱذكُرُواْ ٱللَّهَ كَثِيرا لَّعَلَّكُم تُفلِحُونَ}.

{And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.} [Surat al-Jumu'ah: 9]

Guidance from the verse:

1) It urges us to seek the bounty of Allah Almighty and the different types of sustenance. In transactions and dealings, a believer always heeds his Lord and recalls that He is constantly watching over him. This falls under remembrance of Allah Almighty.

2) When a person has offered the Friday prayer and then engages in buying and selling, it is more hoped that his transactions would be blessed, since he preceded them with an act of obedience to Allah Almighty.

3) Worship of Allah Almighty is a cause of success in attaining all goodness in the worldly life and the Hereafter.

1147/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«خَيْرُ يومٍ طَلَعَتْ عليْه الشَّمْسُ يومُ الجُمُعة؛ فيه خُلِقَ آدَمُ ، وفيه أُدْخِلَ الجَنَّةَ، وفيه أُخْرِجَ منْهَا».

"The best day the sun has risen over is Friday: on it Adam was created, on it he was admitted into Paradise, and on it he was driven out of it." [Narrated by Muslim]

Guidance from the Hadīth:

1) Friday is the best of days. Out of His mercy, Allah Almighty has endowed Friday with this special merit, so that the seekers of the Hereafter can compete in winning rewards.

2) One of the merits of Friday is that the creation began in it, and it also saw the beginning of the trial of Adam entering Paradise and then leaving it.

1148/2 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ توضَّأَ فأحسنَ الوُضوءَ، ثُمَّ أتىٰ الجُمُعةَ، فاسْتَمَعَ وأنْصَتَ، غُفِرَ لَهُ ما بيْنَه وبينَ الجُمُعةِ وزيادةُ ثلاثَةِ أيَّامٍ، وَمَنْ مسَّ الحَصَىٰ فَقَدْ لَغَا».

"He who performs ablution properly and then comes to the Friday prayer and listens attentively and keeps silent, his sins between that Friday and the following Friday will be forgiven, with the addition of three more days; but he who touches pebbles (while listening to the sermon) has engaged in idle activity." [Narrated by Muslim]

1149/3 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said: "The five prayers, from Friday to Friday, and from

Ramadan to Ramadan expiate sins committed between them, if major sins are avoided." [Narrated by Muslim]

Words in the Hadīth:

About idle activity, another Hadīth says:

«ومن لغا وتخطىٰ رقاب الناس كانت له ظهراً».

"Whoever engages in idle activity and steps between people's necks, it will be a Zhuhr prayer for him (not a Friday prayer)." [Narrated by Abu Dāwūd as reported by 'Abdullāh ibn 'Amr ibn al-'Ās] Ibn Wahb, one the subnarrators, said what it means: "His prayer is valid (as Zhuhr prayer), but he is deprived of the merit of the Friday prayer." [Fat-h al-Bāri Sharh Sahīh al-Bukhāri]

Guidance from the Hadīths:

1) The great reward and expiation of sins apply to one who performs ablution perfectly and listens attentively, not being distracted by anything from the sermon.

2) They encourage us to seek Allah's mercy, as He has provided us with opportunities for expiation of sins. These include prayers, fasting, and hastening to perform righteous deeds.

Benefit:

It is deduced from the foregoing Hadīth that listening to the sermon is obligatory, for he who gets distracted from it by touching pebbles misses

the reward of the Friday prayer. Then what about he who intentionally fails to listen to the sermon? A devoted believer would go to the Friday prayer early to witness the sermon from its beginning.

1150/4 - He and Ibn ‘Umar (may Allah be pleased with both of them) reported that they heard the Messenger of Allah (may Allah’s peace and blessings be upon him) speaking on his wooden pulpit, saying:

«لَينتَهِيَنَّ أقوامٌ عَنْ وَدْعِهِمُ الجُمُعاتِ، أوْ لَيَخْتِمَنَّ اللهُ علىٰ قُلُوبِهِمْ، ثُمَّ لَيَكُونُنَّ منَ الغَافلينَ».

“People must stop neglecting the Friday prayers, or else Allah will put a seal on their hearts, then they will be truly among the heedless.” [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It issues a stern warning against neglecting the Friday prayer without a valid excuse. The heart of a person who does so will be sealed.

2) Commission of sins is a reason for deprivation of the light of worship. Allah Almighty punishes a heedless sinner by sealing his heart. So, let the believer beware of neglecting his religious duties.

1151/5 - Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إِذَا جاءَ أَحَدُكُمُ الجُمُعةَ فَلْيَغْتَسِلْ».

“If you come to attend the Friday prayer, take a bath.” [Narrated by Al-Bukhāri and Muslim]

1152/6 - Abu Sa‘īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«غُسْلُ يَوْمِ الجُمُعَةِ وَاجِبٌ عَلىٰ كُلِّ مُحْتَلِمٍ».

“Taking a bath on Friday is due upon every Muslim who has reached puberty.” [Narrated by Al-Bukhāri and Muslim]

The duty here denotes option (i.e. voluntary duty), like telling someone: Your right is a duty upon me. And Allah knows best.

1153/7 - Samurah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«مَنْ تَوَضَّأَ يَوْمَ الجُمُعَة ، فبِها ونِعْمَتْ ، ومَن اغْتَسَلَ فالغُسْلُ أَفْضَلُ».

“Whoever performs ablution on Friday has done something good, and whoever takes a bath has done what is better.” [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

Guidance from the Hadīths:

1) Taking a bath on Friday for the Friday prayer is due upon those who are obligated to attend the prayer.

2) The Prophet's instruction to take a bath on Friday shows how the Shariah cares for purification and cleanliness, especially when people gather in large numbers.

3) He who fails to take a bath on Friday has neglected something due on him, but his prayer is valid. The bath is not a requirement for the validity of prayer; rather, it is due upon those going to attend it.

1154/8 - Salmān (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "If a man takes a bath on Friday, purifies himself as much as he can, oils his hair or applies of his perfume, sets forth for the mosque, does not separate two people (to make a seat for himself), performs prayer as prescribed for him, remains silent when the Imām speaks, then his sins between that Friday and the following Friday will certainly be forgiven."

Guidance from the Hadīth:

1) It is recommended to purify oneself in a perfect manner on Friday. That is the Prophet's guidance.

2) It is recommended to apply perfume on Friday. According to the Shariah etiquettes, a Muslim ought to smell good, especially when in a gathering.

3) The supererogatory prayer before the Friday prayer has no limit. A person may offer as many Rak'ahs as he wishes, until the Imām begins the sermon.

1155/9 - Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنِ اغْتَسَلَ يَوْمَ الجُمُعَةِ غُسْلَ الجَنَابَةِ، ثُمَّ رَاحَ فِي السَّاعَةِ الأُولَى فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشاً أَقْرَنَ، وَمَنْ رَاحَ فِي السّاعَةِ الرّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَة الخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الإمامُ حَضَرَتِ المَلائِكَةُ يَسْتَمِعُونَ الذِّكرَ».

"Whoever performs a ritual bath on Friday and then goes to the mosque in the first part of time (i.e. early), it is as if he sacrificed a camel; if he goes in the second part of time, it is as if he sacrificed a cow; if he goes in the third part of time, it is as if he sacrificed a horned ram; if he goes in the fourth part of time, it is as if he sacrificed a hen; and if he goes in the fifth part of time, it is as if he sacrificed an egg; and when the Imām comes out, the angels attend to listen to Dhikr." [Narrated by Al-Bukhāri and Muslim]

His words "a ritual bath" mean a bath like that taken to remove ritual impurity (Ghusl).

Guidance from the Hadīth:

1) Rewards differ on Friday according to the time in which a person goes to the mosque. The earlier he attends, the greater his reward.

2) The bath on Friday is like a ritual bath (Ghusl), but it is recommended to delay it till shortly before going to the mosque.

1156/10 - He also reported that the Prophet (may Allah's peace and blessings be upon him) talked about Friday and said:

«فيه ساعَةٌ لا يُوَافِقُها عبدٌ مسلمٌ، وهُوَ قائمٌ يُصلِّي، يسألُ اللهَ شيئاً إلا أعطاهُ إيَّاهُ» وأشار بيده يُقَلِّلُها.

"There is a time in it (meaning Friday) at which a Muslim, while he is standing in prayer and supplicating Allah, will be granted whatever he is asking for." He gestured with his hand to indicate that this time is short. [Narrated by Al-Bukhāri and Muslim]

1157/11 - Abu Burdah ibn Abi Mūsa al-Ash'ari (may Allah be pleased with him) reported: 'Abdullāh ibn 'Umar (may Allah be pleased with him and his father) said: "Did you hear your father report something from the Prophet (may Allah's peace and blessings be upon him) regarding the hour on Friday?" I said: "Yes, I heard him say: 'I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«هِيَ مَا بَيْنَ أنْ يَجلِسَ الإمامُ إلىٰ أنْ تُقضَىٰ الصّلاةُ».

'It extends from the time the Imām sits down till the prayer is over.'" [Narrated by Muslim]

Guidance from the Hadīths:

1) One of the merits of Friday is that it has a time in which supplications are readily answered.

2) The time in which supplications are readily answered on Friday is short and unspecified so that people would strive and supplicate a lot on this day in hope that their supplication coincides with this hour.

Note:

The authentic Hadīths on the hour during Friday in which supplications are readily answered indicate that it is the latter part of time after the 'Asr (afternoon) prayer. The last Hadīth cited above says about it:

«ما بين أن يجلس الإمام إلىٰ أن تُقضىٰ الصلاة»،

"It extends from the time the Imām sits down till the prayer is over." The scholars of Hadīth considered the attribution of this wording to the Prophet (may Allah's peace and blessings be upon him) as inauthentic; rather, it is the statement of Ibn 'Umar (may Allah be pleased with him and his father).

1158/12 - Aws ibn Aws (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ مِن أَفْضَلِ أَيَّامِكُم يَوْمَ الجُمُعَةِ، فأكثِرُوا عليَّ من الصَّلاةِ فيهِ، فإنَّ صلاتَكُمْ مَعْرُوضَةٌ عَلَيَّ».

"Indeed, Friday is one of your best days. So, invoke Allah's blessings upon me in it a lot, for your invocations are presented to me." [Narrated by Abu Dawūd, with an authentic chain of narration]

Guidance from the Hadīth:

1) Invoking Allah's blessings upon the Prophet (may Allah's peace and blessings be upon him) is among the recommended acts of worship to be performed often during the day and eve of Friday.

2) Invoking Allah's blessings upon the Prophet (may Allah's peace and blessings be upon him) brings a great reward. Indeed, we need to invoke Allah's blessings upon the Prophet, so that we can win Allah's blessings upon us.

Benefit:

1) When the believers invoke Allah's blessings upon the Prophet, this means that they supplicate Allah to praise him among the highest company of angels, who are close to Him.

2) When a person wants to invoke Allah's blessings upon the Prophet, he should choose one of the wordings occurring in the Qur'an or the Sunnah. These are good and sufficient. It is not permissible for him to use one of the wordings contrived by people which sometime have inappropriate meanings.

Indeed, all goodness lies in following the righteous predecessors; and all evil lies in the religious innovations introduced by those who came later.

211 - Chapter on the desirability of offering prostration of gratitude upon the occurrence of a blessing or relief from an affliction

1159/1 - Sa'd ibn Abi Waqqās (may Allah be pleased with him) reported: We left Makkah with the Messenger of Allah (may Allah's peace and blessings be upon him) heading to Madīnah. When we approached 'Azwarā', he dismounted, raised his hands in supplication to Allah for a while then fell in prostration. He remained in prostration for a long time, after which he sat up and raised his hands for a while then fell in prostration and remained in that position for a long time. He did this three times. Then, he said: "I supplicated to my Lord and interceded for my Ummah and He granted me one-third of them. So, I fell in prostration in gratitude to my Lord. Then, I raised my head and supplicated to my Lord for my Ummah and He granted me another third of them. So, I fell in prostration in gratitude to my Lord. Then, I raised my head and supplicated to my Lord for my Ummah

and He granted me the last third of them. So, I fell in prostration to my Lord." [Narrated by Abu Dāwūd][1]

Words in the Hadīth:

'Azwarā': a place near Makkah.

Guidance from the Hadīth:

1) It is legitimate to offer a prostration of gratitude upon the occurrence of a blessing or relief from an affliction.

2) It was the Prophet's guidance to supplicate Allah Almighty and turn to Him in a persistent manner. Whoever knocks with supplication on the door of His Lord, his supplication is hoped to be answered.

212 - Chapter on the merit of Qiyām al-Layl (voluntary night prayer)

Allah Almighty says:

{وَمِنَ ٱلَّيلِ فَتَهَجَّد بِهِۦ نَافِلَة لَّكَ عَسَىٰٓ أَن يَبعَثَكَ رَبُّكَ مَقَاما مَّحمُودا}

{And wake up during the night and pray, as an additional prayer for you [O Prophet], so your Lord may raise you to a praised status [of Grand Intercession].} [Surat al-Isrā': 79] He also says:

{تَتَجَافَىٰ جُنُوبُهُم عَنِ ٱلمَضَاجِعِ}

{Their sides forsake beds} [Surat as-Sajdah: 16] He also says:

{كَانُواْ قَلِيلا مِّنَ ٱلَّيلِ مَا يَهجَعُونَ}

[1] The Hadīth has a weak chain of narration.

{They used to sleep but little of the night} [Surat adh-Dhāriyāt: 17]

Guidance from the verses:

1) Allah Almighty cared about His Prophet (may Allah's peace and blessings be upon him) as He commanded him to offer Tahajjud (voluntary night prayer) so that he could attain the honor, merit, and the praised station on the Day of Judgment. That is the station of the greatest intercession for the people gathered for the beginning of the Reckoning.

2) They describe the condition of the believers, as they habitually perform Qiyām al-Layl, which grants them honor and dignity in this world and in the Hereafter.

3) He who loves to meet Allah Almighty will abandon physical comfort so as to gain the comfort of his heart.

4) They encourage us to taste the sweetness of closeness to Allah Almighty during the hours of the night.

{تَتَجَافَىٰ جُنُوبُهُم عَنِ ٱلۡمَضَاجِعِ}

{Their sides forsake beds} in longing for Allah Almighty.

1160/1 - 'Ā'ishah (may Allah be pleased with her) reported: The Prophet (may Allah's peace and blessings be upon him) would perform Qiyām al-Layl so long that the skin of his feet would crack. I asked him: "Why are you doing this, O Messenger of

Allah, while your past and future sins have been forgiven?" He said:

«أفلا أكُونُ عَبْداً شَكُوراً».

"Should I not be a grateful servant?"

[Narrated by Al-Bukhāri and Muslim] Al-Mughīrah ibn Shu'bah reported a similar Hadīth, also narrated by Al-Bukhāri and Muslim.

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) honored the right of Allah Almighty upon him; as he was diligent in observing Qiyām al-Layl in gratitude to his Lord.

2) A wise person would show gratitude to Allah Almighty if He endows him with special merits.

3) True gratitude involves recognition within the heart and by the tongue and physical actions in obedience to the Bestower of blessings.

1161/2 - 'Ali (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) once visited him and Fātimah at night and said:

«ألا تُصلِّيان؟».

"Will you not pray?" [Narrated by Al-Bukhāri and Muslim] --

1162/3 - Sālim ibn ‘Abdullāh ibn ‘Umar ibn al-Khattāb (may Allah be pleased with them) reported from his father that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«نِعْمَ الرَّجُلُ عبدُ اللهِ لو كَانَ يُصلِّي من اللَّيلِ»،

“What an excellent man ‘Abdullāh is, if only he prays in the night.” Sālim said: “‘Abdullāh would not sleep but little in the night ever since.” [Narrated by Al-Bukhāri and Muslim]

1163/4 - ‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«يا عبدَ الله، لا تكُنْ مثلَ فُلان؛ كَانَ يقُومُ اللَّيلَ، فَتَرَكَ قيامَ اللَّيْلِ».

“O ‘Abdullāh, do not be like so-and-so. He used to offer Qiyām al-Layl and then abandoned it.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) They point out the merit of Qiyām al-Layl and that a man should urge the members of his household to perform it.

2) It is recommended to praise a good man if this would encourage him to perform more good deeds.

3) The Companions (may Allah be pleased with them) would readily respond to the Prophet’s guidance. That is the attitude of believers: to hasten to obey the commands of Allah and His Prophet, for all goodness and success lie in obeying them.

4) They warn us against being like the lazy people and urge us to be like those with vigor and resolve in doing good deeds.

1164/5 - Ibn Mas‘ūd (may Allah be pleased with him) reported: Mention was made in the Prophet’s presence of a man who had slept all night long until it was the morning. Thereupon, he said:

«ذاكَ رجُلٌ بالَ الشَّيْطانُ في أذُنَيْه» أو قَالَ: «في أذُنِهِ».

“That is a man in whose ears - or in whose ear - the devil urinated.” [Narrated by Al-Bukhāri and Muslim]

1165/6 - Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«يَعْقِدُ الشَّيْطَانُ عَلىٰ قَافِيَةِ رَأْسِ أَحَدِكُم، إذا هُوَ نَامَ، ثَلاثَ عُقَدٍ، يَضْرِبُ عَلىٰ كُلِّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ، فإنِ اسْتَيْقَظَ فَذَكَرَ اللهَ انحَلَّتْ عُقْدَةٌ، فإن تَوضَّأَ انحَلَّتْ عُقْدَةٌ، فَإن صَلَّىٰ انحَلَّتْ عُقَدُهُ، فأصبحَ نَشِيطاً طَيِّبَ النَّفسِ، وَإلَّا أصبَحَ خَبِيثَ النَّفْسِ كَسْلانَ».

“When anyone of you goes to sleep, Satan ties three knots at the back of his head, and he seals each knot with the following words: ‘The night is long; so keep on sleeping.’ When he wakes up and remembers Allah, one knot is undone; when he makes ablution, the second knot is undone; and when he prays, all his knots are undone, and he gets up in the morning active and in good spirits; otherwise, he gets up in bad spirits and sluggish.” [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīths:

1) We should completely believe in everything the Prophet (may Allah's peace and blessings be upon him) informed us about, like his statement "Satan urinated", as believers are required to believe in information related to the unseen even if they do not grasp its reality.

2) Qiyām al-Layl shields the one who performs it from Satan's dominance over him.

3) Remembering Allah, ablution, and prayer are the most effective means for getting rid of the knots made by Satan. These are quite easy to do, with help and guidance from Allah.

4) Worship and activeness lead to relief of the heart, unlike sins and lethargy, which cause unease.

1166/7 - 'Abdullāh ibn Salām (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَيُّهَا النَّاسُ: أَفْشُوا السَّلامَ، وأطعمُوا الطَّعامَ، وصَلُّوا باللَّيل والنَّاسُ نيامٌ، تَدْخُلُوا الجَنَّةَ بسَلامٍ».

"O people, spread the greeting of peace, feed others, and pray at night when people are asleep, and you will enter Paradise in peace."

[Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

"Spread the greeting of peace": This is a command to give the greeting of peace a lot among Muslims, to those you know and those you do not know.

Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) was merciful towards his Ummah, as he guided them to the means whereby they can enter Paradise. So, a seeker of Paradise should adhere to those means, in terms of knowing them and applying them.

2) Fortunate believers would be keen to perform Qiyām al-Layl, as they stand before their Lord and supplicate Him in fear and hope.

1167/8 - Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«أفضلُ الصِّيامِ بعْدَ رَمَضَانَ شَهْرُ اللهِ المُحرَّمُ، وأفضلُ الصَّلاةِ بعدَ الفَريضةِ صلاةُ اللَّيلِ».

"The most excellent fast after Ramadan is in Allah's month 'Muharram', and the most excellent prayer after obligatory prayers is the night prayer." [Narrated by Muslim]

Guidance from the Hadīth:

1) Muharram is one of the best months for supererogatory fasting.

2) Supererogatory prayer in the night is better than supererogatory prayer during daytime, as the night is a time abounding with descending mercy, and supplications in it are readily answered.

1168/9 - Ibn ʻUmar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«صلاةُ اللَّيل مَثْنىٰ مَثْنىٰ، فإذا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِواحدةٍ».

"Night prayers are to be offered in pairs, and if you fear dawn is near, observe Witr with one Rakʻah." [Narrated by Al-Bukhāri and Muslim]

1169/10 - He also reported that the Prophet (may Allah's peace and blessings be upon him) would pray in the night, two Rakʻahs by two Rakʻahs, and then observe Witr with one Rakʻah. [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) The Prophet's guidance regarding Qiyām al-Layl is to pray two Rakʻahs by two Rakʻahs.

2) When dawn breaks, the time of Witr ends, and the minimum for Witr is one Rakʻah.

1170/11 - Anas (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) used to leave fasting in a month (other than Ramadan) until we

would think that he has not fasted at all that month; and he also used to fast in that month until we would think he has not stopped fasting at all in it. If one wished to see him praying at night, one could see him (in that state), and if one wished to see him sleeping at night, one could see him (in that state) too." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It is part of the Prophet's guidance that he used to perform good deeds on a persistent basis. Indeed, the dearest deed to Allah Almighty is the one that is done regularly, even if it is small.

2) It shows the Prophet's guidance with regard to moderation in worship. A person should do what is better and more heedful of his Lord and also what is easier and less burdensome to his body.

3) Diversifying worship and not making things hard and boring for ourselves is the perfect guidance with regards to worship.

1171/12 - 'Ā'ishah (may Allah be pleased with her) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) used to offer eleven Rak'ahs – meaning his voluntary night prayer. He would prostrate himself for as long as one of you would recite fifty verses before he would raise his head. He would also offer two Rak'ahs before the Fajr prayer, after which he would lie on

his right side till the Muezzin came to him for prayer." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) The recommended number of Rak'ahs of Qiyām al-Layl is 11, during Ramadan or outside it.

2) It is recommended to prolong prostration in Qiyām al-Layl with Dhikr and supplication, for a person is closest to his Lord when he is prostrating himself.

3) It shows the Prophet's complete humility before his Lord, as he would prostrate himself for as long as 50 verses are recited.

4) According to the Sunnah, the Imām should only go out to the mosque at the time of Iqāmah.

1172/13 - She also reported: The Messenger of Allah (may Allah's peace and blessings be upon him) would not offer more than 11 Rak'ahs (in night prayer), whether in Ramadan or outside it. He would pray four Rak'ahs; do not ask about how excellent and long they were. Then, he would pray another four; do not ask about how excellent and long they were. Then, he would pray three. I asked: "O Messenger of Allah, will you sleep before observing Witr?" He said:

«يا عائِشَةُ إنَّ عَيْنَيَّ تَنَامَانِ، وَلا يَنامُ قَلبي».

"O 'Ā'ishah, my eyes sleep, but my heart does not."
[Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It demonstrates the Prophet's guidance in Qiyām al-Layl. He would offer four Rak'ahs, making Taslīm after every two Rak'ahs. Then, he would rest for a while after the four Rak'ahs.

2) It points out the special trait of the Prophet (may Allah's peace and blessings be upon him), whose heart would not stop remembering Allah, even when his eyes slept.

3) It was part of the Prophet's guidance to prolong Qiyām al-Layl and perform it perfectly.

1173/14 - And she reported that the Prophet (may Allah's peace and blessings be upon him) used to sleep at the beginning of the night and rise at its end to offer prayer. [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The best time for Qiyām al-Layl is the last third of the night.

2) It was the Prophet's guidance to give the body its share of rest at the beginning of the night, so as to be active in worship.

1174/15 - Ibn Mas'ūd (may Allah be pleased with him) reported: "I prayed with the Prophet (may Allah's peace and blessings be upon him) one night. He kept standing for so long that I intended to do something bad." He was asked: "What did you

intend to do?" He said: "To sit down and leave him." [Narrated by Al-Bukhāri and Muslim]

1175/16 - Hudhayfah (may Allah be pleased with him) reported: "I once prayed with the Prophet (may Allah's peace and blessings be upon him) one night and he started reciting Sūrat Al-Baqarah. I thought that he would bow at the end of one hundred verses, but he continued. I thought that he would probably recite it in one Rak'ah, but he continued. I thought he would perhaps bow on completing (this Sūrah). He then started reciting Sūrat An-Nisā' and read it all, and then he started reciting Sūrat Āl 'Imrān and read it all. He recited slowly and when he came across a verse of Tasbīh (glorifying Allah), he would glorify Him; when he came across a verse asking Allah (for something), he would ask it from Him; and when he came across a verse seeking refuge (with Allah), he would seek refuge (with Him). He then bowed and said: Subāna Rabbi al-'Azhhīm (Glory be to my Lord, the Magnificent). His bowing lasted about the same length of time as his standing. Upon rising from Rukū', he said: Sami' Allahu liman hamidah. Rabbana laka al-hamd (Allah hears him who praises Him. Praise be to You, Our Lord). He then remained standing about the same length of time as he had spent in bowing. He then prostrated and said: Subhāna Rabbi al-A'la (Glory be to my Lord, the Most High), and his prostration lasted nearly

the same length of time as his standing." [Narrated by Muslim]

Guidance from the Hadīths:

1) They show the Prophet's great status, as he used to worship Allah Almighty in the most perfect manner and would prolong Qiyām al-Layl. When a person knows Allah more, he becomes more fearful and heedful of Him.

2) The senior Companions (may Allah be pleased with them) would not bear what the Prophet (may Allah's peace and blessings be upon him) could bear of worship. Nonetheless, they strove to follow him and emulate his performance of worship.

3) The Prophet (may Allah's peace and blessings be upon him) used to offer prayer in a proportionate manner. In other words, if he prolonged his recitation and standing, he would also make his bowing and prostration long.

Benefit:

It is the prayer offered in accordance with the Sunnah that has good impact on a person's character and piety. It comprises long standing and complete bowing and prostration, as well as supplications and Dhikr. So, a person combines in his prayer the Qur'an, supplication, and various forms of praising Allah Almighty. Thus, he tastes the sweetness of private communication with his Lord. That is the true prayer.

{نَهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ}

{Indeed, prayer prohibits immorality and wrongdoing} ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) said:

«إنك ما دمت في الصلاة فأنت تقرع باب الملك، ومن يُدْمن قرع الباب لا بد أن يلجه».

“As long as you are in prayer, you are thus knocking on the door of the King, and he who knocks on a door persistently will surely enter it.”

1176/17 - Jābir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) was asked: “Which part of the prayer is best?” He replied:

«طولُ القُنُوتِ».

“Long Qunūt.” [Narrated by Muslim]

Qunūt here means standing.

Guidance from the Hadīth:

1) Long standing is one of the best acts in prayer, for those who are able to do it.

2) It is preferable to offer the prayer in a proportionate manner. In other words, if we prolong the standing, we should also prolong other pillars of the prayer.

1177/18 - ‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«أَحَبُّ الصَّلاةِ إلىٰ الله صلاةُ دَاوُدَ، وَأَحَبُّ الصيامِ إلىٰ الله صِيَامُ دَاوُدَ، كانَ يَنَامُ نِصْفَ اللَّيْلِ وَيقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَيَصُومُ يَوماً، وَيَفطِرُ يَوماً».

"The best prayer in the sight of Allah is the prayer of Dāwūd (Prophet David), and the best fast in the sight of Allah is the fast of Dāwūd. He used to sleep half of the night and rise up to pray one third of it, and then sleep one sixth of it; and he used to fast on alternate days." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) In worship, a person is best advised to give rights to all those to whom they are due. He worships the Almighty Lord and does not forget his own right and the right of his family.

2) The prophets (peace be upon them) adopted an approach of moderation and blessing in worship. A Muslim should be keen to abide by the prophetic guidance.

1178/19 - Jābir (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«إِنَّ فِي اللَّيْلِ لَسَاعَةً، لا يُوافِقُهَا رَجُلٌ مُسلِمٌ يَسْأَلُ اللهَ خَيْراً مِن أَمْرِ الدُّنْيَا وَالآخِرَةِ، إِلَّا أَعْطَاهُ إِيَّاهُ، وَذلِكَ كُلَّ لَيْلَةٍ».

"There is an hour at night that no Muslim happens to be asking Allah in it for any good of this world or the Hereafter except that He will give it to him. This occurs every night." [Narrated by Muslim]

Guidance from the Hadīth:

1) The hour is not specified for a wise purpose, which is to get people to make effort in pursuit of it.

2) Allah Almighty is vastly merciful towards His servants, as He provides them with opportunities every night for having their supplications answered.

1179/20 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا قَامَ أَحَدُكُم مِنَ اللَّيْلِ فَلْيَفْتَتِحِ الصَّلاةَ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ».

"When any of you gets up at night to pray, let him start with two short Rak'ahs." [Narrated by Muslim]

Note:

This Hadīth is not authentically reported to have been said by the Prophet; rather, it is the speech of the Companion Abu Hurayrah (may Allah be pleased with him). However, the Prophet (may Allah's peace and blessings be upon him) is authentically reported to have regularly performed such two short Rak'ahs, as reported by 'Ā'ishah (may Allah be pleased with her) in the following Hadīth:

1180/21 - 'Ā'ishah (may Allah be pleased with her) reported: "Whenever the Prophet (may Allah's peace and blessings be upon him) got up to pray at night, he would start with two short Rak'ahs." [Narrated by Muslim]

Guidance from the Hadīths:

1) Starting Qiyām al-Layl with two short Rak'ahs is meant to boost a person's energy and get him ready for the prayers to come.

2) The Shariah takes human nature into consideration, as it has prescribed such things that help people get active and energetic.

1181/22 - 'Ā'ishah (may Allah be pleased with her) reported: "When the Messenger of Allah (may Allah's peace and blessings be upon him) missed prayer at night because of sickness or otherwise, he would pray twelve Rak'ahs during the daytime." [Narrated by Muslim]

1182/23 - 'Umar ibn al-Khattāb (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ نامَ عن حِزْبِهِ أو عن شيءٍ منه، فقرأهُ فيما بينَ صلاةِ الفَجْرِ وصلاةِ الظُّهرِ، كُتبَ لَهُ كأنَّما قرأهُ مِنَ اللَّيلِ».

"Whoever sleeps and fails to recite his nightly portion, or part of it, and then recites it between the Fajr prayer and the Dhuhr prayer, it will be recorded for him as if he recited it during the night." [Narrated by Muslim]

Words in the Hadīth:

Nightly portion: the specified amount of recitation in prayer or outside it.

Guidance from the Hadīths:

1) It is legitimate to make up for the missed Qiyām al-Layl during daytime, but without observing Witr, for it is only meant to conclude prayers in the night.

2) The time in which we can make up for prayers missed in the night extends from sunrise till before the decline of the sun from its zenith at noon (time for the Zhuhr prayer).

3) Allah is merciful towards His servants, as He has opened to them the gates of mercy during the night and day and does not deprive from the reward the one with excuse.

1183/24 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«رَحِمَ اللهُ رجُلاً قامَ مِنَ اللَّيلِ فَصَلَّىٰ، وأيْقظَ امرأتَهُ، فإنْ أَبَتْ نضحَ في وجهِهَا الماءَ. رحمَ اللهُ امرأةً قامَتْ مِنَ اللَّيلِ فَصَلَّتْ، وأيْقَظَتْ زَوْجَهَا، فإن أَبىٰ نَضَحَتْ في وجهِهِ الماءَ».

"May Allah have mercy upon a man who wakes up at night and offers prayer, and awakens his wife. If she refuses, he sprinkles water on her face. And may Allah have mercy upon a woman who wakes up at night and offers prayer, and awakens her husband. If he refuses, she sprinkles water on his face." [Narrated by Abu Dāwūd, with an authentic Isnād]

1184/25 - He and Abu Sa'īd (may Allah be pleased with both of them) reported: The Prophet (may Allah's peace and blessings be upon him) said:
«إذا أَيقَظَ الرَّجُلُ أَهْلَهُ مِنَ اللَّيْلِ فَصَلَّيَا ـ أَوْ صَلَّىٰ ـ رَكْعَتَيْنِ جَمِيعاً، كُتِبَا في الذَّاكِرِينَ وَالذَّاكِرَاتِ».

"If a man awakens his wife during the night and they pray - or he prays - two Rak'ahs together, they will be recorded among those men and women who (constantly) make remembrance of Allah." [Narrated by Abu Dāwūd, with an authentic Isnād]

Guidance from the Hadīths:

1) Mercy descends upon husband and wife who cooperate in worship and obedience to Allah Almighty. They do not wake up and leave sleep, which is dear to everyone's heart, except for the sake of something dearer, and that is private communication with the Almighty Lord.

2) It is legitimate to urge one another to observe Qiyām al-Layl. Thus, we get active in the performance of worship.

3) The houses where Allah Almighty is worshiped and obeyed are blessed and blissful. So, do we now know the path to family happiness?

1185/26 - 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:
«إذَا نَعَسَ أَحَدُكُمْ في الصَّلاةِ، فَلْيَرْقُدْ حَتَّىٰ يذهَبَ عَنْهُ النَّومُ، فإنَّ أحدَكُمْ إذَا صَلَّىٰ، وهو ناعسٌ، لعلَّهُ يذْهَبُ يستغفرُ فيَسُبَّ نَفْسَهُ».

"If anyone of you gets sleepy in prayer, let him lie down till sleepiness goes away, for if he prays while sleepy, he may intend to ask forgiveness but he will curse himself instead." [Narrated by Al-Bukhāri and Muslim]

1186/27 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا قَامَ أَحَدُكُمْ من اللَّيل، فَاستَعجَمَ القُرآنُ علىٰ لسَانِهِ، فَلَم يَدْرِ ما يقُولُ، فَلْيَضْطَجِعْ».

"When one of you stands to pray at night and finds it difficult to recite the Qur'an correctly (out of sleepiness), and he is unaware of what he is reciting, he should lie down." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) The Prophet's guidance in worship is to give everything its due right. So, if a person feels sleepy, he should sleep and not tire himself.

2) It shows the tolerance and ease of the Shariah, as it cares about people's various rights, and it does not burden us with things beyond our capacity. Indeed, Allah is more merciful to His servants than they are to themselves.

213 - Chapter on the desirability of performing Qiyām al-Layl in Ramadan, known as Tarāwīh

Benefit:

Qiyām al-Layl in Ramadan was called Tarāwīh because the Companions and those who came after them used to prolong the standing, bowing, and prostration. When they finished four Rak'ahs, they would take a rest (rest in Arabic: Rāhah) for a little while before praying another four, after which they would take another rest. They would pray the four with two Taslīms (i.e 2 Rak'ahs then 2 Rak'ahs). It is for this reason that this prayer came to be known as Tarāwīh, derived from the Arabic word Rāhah, and Allah knows best.

1187/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ قامَ رَمَضَانَ إيماناً واحتساباً غُفرَ لَهُ ما تَقَدَّمَ مِن ذَنْبِهِ».

"He who offers Qiyām (voluntary night prayer) during the month of Ramadan out of Īmān (faith) and Ihtisāb (expecting the reward from Allah) will have his past sins forgiven." [Narrated by Al-Bukhāri and Muslim]

1188/2 - He also reported: The Messenger of Allah (may Allah's peace and blessings be upon him) would encourage the performance of Qiyām in

Ramadan without giving an emphatic command about it. He would say:

«مَنْ قَامَ رَمَضانَ إيمَاناً وَاحْتِساباً غُفِرَ لَهُ مَا تَقَدَّم مِن ذَنْبِهِ».

"He who offers Qiyām in Ramadan, faithfully and expecting its reward from Allah, will have his past sins forgiven." [Narrated by Muslim]

Words in the Hadīth:

An emphatic command: a confirmed command as that given with regard to obligatory acts of worship.

Guidance from the Hadīths:

1) There is a great reward for those who perform Qiyām in Ramadan out of faith in Allah and in pursuit of reward from Him.

2) Qiyām in Ramadan is a confirmed Sunnah, which was done by the Prophet (may Allah's peace and blessings be upon him) and the Companions after him. Blissful are those whom Allah guides to seizing the blessed opportunities during the nights of Ramadan.

214 - Chapter on the merit of Qiyām during the Night of Qadr (Decree) and demonstrating which nights are more likely to be this night

Allah Almighty says:

{إِنَّآ أَنزَلۡنَٰهُ فِي لَيۡلَةِ ٱلۡقَدۡرِ}

{Indeed, We sent this [Qur'an] down in the Night of Decree.} [Surat al-Qadr: 1] To the end of the Sūrah. He also says:

{إِنَّآ أَنزَلۡنَٰهُ فِي لَيۡلَةٖ مُّبَٰرَكَةٍۚ إِنَّا كُنَّا مُنذِرِينَ}

{Indeed, We sent it down in a blessed night. Indeed, We were to warn [mankind].} [Surat ad-Dukhān: 3]

Benefit:

The Night of Qadr is called as such in recognition of its high status (Arabic term for status is: Qadr). Also, because the yearly decrees of the creation are determined in it (Arabic term for decree is: Qadar). Allah Almighty has exclusively provided the Muslim Ummah with this night out of mercy towards them and in honor of their Prophet. Compensating for their short life terms, He has given them certain days and nights in which rewards are greatly multiplied. One of these is the Night of Qadr.

1189/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَن قامَ ليلةَ القَدْرِ إيماناً واحْتساباً غُفرَ لَهُ ما تَقَدَّمَ من ذَنْبِهِ».

"He who offers Qiyām during the Night of Qadr, faithfully and expecting its reward from Allah, will have his past sins forgiven." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It encourages us to perform Qiyām in the Night of Qadr out of faith in Allah Almighty and in pursuit of reward from Him. This leads to forgiveness of all of a person's sins.

2) It points out the significance of sincerity to Allah in performing acts of worship. How much a person gets reward depends on how sincere his intention is.

1190/2 - Ibn 'Umar (may Allah be pleased with him and his father) reported that some men of the Prophet's Companions were shown the Night of Qadr in a dream during the last seven nights. Thereupon, the Prophet (may Allah's peace and blessings be upon him) said:

«أَرَىٰ رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ في السَّبْعِ الأَوَاخِرِ، فَمَن كَانَ مُتَحَرِّيَهَا فَلْيَتَحَرَّهَا في السَّبْعِ الأَوَاخِرِ».

"I see that your dreams have coincided with each other upon the last seven nights. So, whoever seeks it, let him seek it in the last seven nights." [Narrated by Al-Bukhāri and Muslim]

1191/3 - 'Ā'ishah (may Allah be pleased with her) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) used to retire (in the mosque) during the last ten nights of Ramadan. He would say:

«تَحَرَّوا لَيْلَةَ القَدْرِ في العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ».

"Seek out the Night of Qadr in the last ten nights of Ramadan." [Narrated by Al-Bukhāri and Muslim]

1192/4 - She also reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«تَحَرَّوا ليلةَ القَدْرِ في الوِتْرِ من العَشْرِ الأَوَاخِرِ من رَمَضَانَ».

"Seek out the Night of Qadr in the odd nights of the last ten nights of Ramadan." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīths:

1) The Night of Qadr most likely occurs in the odd nights of the last ten days of Ramadan, according to the relevant reports which indicate that it may be the eve of the 21st or the 23rd or the 25th or the 27th or the 29th of Ramadan.

2) The Night of Qadr has not been specified for a wise purpose, namely to encourage the believers to compete and strive in worship during the last ten nights.

Note:

The Night of Qadr is not a fixed specific night of Ramadan every year, rather it keeps moving. It may be the eve of the 21st, for example, and in another

year it occurs in another eve. This is indicated by the overall Hadīths on this issue.

1193/5 - She also reported: "With the start of the last ten days of Ramadan, the Messenger of Allah (may Allah's peace and blessings be upon him) would pray all night, wake up his family, show diligence (in worship), and tie up his lower garment firmly." [Narrated by Al-Bukhāri and Muslim]

1194/6 - And she reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) would be more diligent in worship in Ramadan than he would be in other than it; and in the last ten of it, he would be more diligent than in other times." [Narrated by Muslim]

Words in the Hadīth:

Tie up his lower garment firmly: A metaphor that denotes diligence in worship and retirement from women.

Guidance from the Hadīths:

1) The Prophet (may Allah's peace and blessings be upon him) was diligent in worship during the last ten nights of Ramadan and would urge his family to engage in worship. Thus, he taught his Ummah to be keen on worship during these blessed nights.

2) It is permissible to engage in worship all night during the last ten days of Ramadan.

3) When performed in a meritorious time, an act of worship becomes more virtuous. So, a believer should seize those blessed nights.

1195/7 - She also reported: I said: "O Messenger of Allah, what if I come to know which night is the Night of Qadr: What should I say in it?" He said:

«قُولي: اللّهم إنَّكَ عَفُوٌّ تُحِبُّ العَفْوَ، فَاعْفُ عنِّي».

"Say: Allahumma innaka ʻafuwwun tuhibu al-ʻafwa faʻfu ʻannī (O Allah, You are Oft-Pardoning and You love to pardon, so pardon me)." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīths:

1) They point out the merit of the Mother of the Believers ʻĀ'ishah (may Allah be pleased with her) as she was keen to ask about useful knowledge and put it into practice.

2) The supplication about pardon and forgiveness comprises all goodness in this world and the Hereafter.

3) The best supplication to make during the Night of Qadr is "O Allah, You are Oft-Pardoning and You love to pardon, so pardon me." This is the Prophet's guidance, and had there been a better supplication, he would have informed the Ummah about it.

215 - Chapter on the merit of Siwāk (tooth-stick) and the traits of Fitrah (innate nature)

1196/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَوْلا أن أَشُقَّ علىٰ أمَّتي، أو علىٰ النَّاس، لأمرْتُهُم بالسِّوَاك مع كُلِّ صَلاةٍ».

"Were it not that I do not want to overburden my Ummah – or overburden people – I would command them to use the tooth-stick with every prayer." [Narrated by Al-Bukhāri and Muslim]

1197/2 - Hudhayfah ibn al-Yamān (may Allah be pleased with him) reported: "Whenever the Messenger of Allah (may Allah's peace and blessings be upon him) got up at night, he would rub his mouth (meaning his teeth) with the tooth-stick." [Narrated by Al-Bukhāri and Muslim]

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1198/3 - 'Ā'ishah (may Allah be pleased with her) reported: "We used to prepare for the Messenger of Allah (may Allah's peace and blessings be upon him) his tooth-stick and the water for making ablution. Then, Allah would awaken him whenever He willed during the night, and he would brush his teeth with the tooth-stick, make ablution, and perform prayer." [Narrated by Muslim]

1199/4 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَكْثَرْتُ عليكُم في السِّوَاكِ».

"I have told you repeatedly to use the tooth stick." [Narrated by Al-Bukhāri]

1200/5 - Shurayh ibn Hāni' reported: I asked 'Ā'ishah: "What did the Prophet use to start with upon entering his house?" She said: "With the tooth-stick." [Narrated by Muslim]

1201/6 - Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported: "I entered the Prophet's place while the tip of the tooth-stick was on his tongue." [Narrated by Al-Bukhāri and Muslim; this is the wording of Muslim]

Guidance from the Hadīths:

The preceding Hadīths speak about the merit of using the tooth-stick, the recommended times for doing so, and the manner of using the tooth-stick. They include the following guidance:

1) The Prophet (may Allah's peace and blessings be upon him) stressed the merit of using the tooth-stick upon ablution, prayer, Qiyām al-Layl (voluntary night prayer), and entering one's house, which indicates that using the tooth-stick is a confirmed Sunnah.

2) Islam has perfect guidance, as it calls for purification and cleanliness, including the need to

keep one's mouth and teeth good-smelling, especially when meeting people.

3) In using the tooth-stick, the Prophet (may Allah's peace and blessings be upon him) would rub the teeth and pass the stick over the tip of the tongue in order to achieve the intended cleanliness of the mouth.

4) The Prophet (may Allah's peace and blessings be upon him) had perfect manners in dealing with his family, as the first thing he would do upon entering the house was to use the tooth-stick, thus removing any possible bad smell.

5) It is permissible to inquire about the conditions and manners of righteous people inside their homes so as to follow their example in goodness and worship.

1202/7 - 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«السِّواكُ مَطهَرَةٌ للفَم، مَرْضَاةٌ للرَّبِّ».

"The tooth-stick cleans the mouth and pleases the Lord." [Narrated by Al-Nasā'i and by Ibn Khuzaymah in his Saheeh with authentic chains of narration]

Guidance from the Hadīth:

1) The Legislator wisely recommended the use of the tooth-stick, which cleans the mouth and is thus good for health.

2) Regularly using the tooth-stick wins a person the pleasure of his Lord. How excellent the Shariah is! A small deed, and a big reward!

1203/8 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الفِطرَةُ خَمْسٌ، أَوْ خَمْسٌ مِنَ الفِطرَةِ: الخِتَانُ، وَالاسْتِحْدَادُ، وَتقلِيمُ الأَظفَارِ، وَنَتْفُ الإبِطِ، وَقَصُّ الشَّارِبِ».

"Fitrah consists of five - or five things are part of the Fitrah: circumcision, shaving pubic hair, clipping nails, plucking armpit hair, and cutting the mustache." [Narrated by Al-Bukhāri and Muslim]

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1204/9 - 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«عَشْرٌ مِنَ الفِطرَةِ: قَصُّ الشارِبِ، وَإعْفَاءُ اللِّحْيَةِ، وَالسِّوَاكُ، واسْتِنشَاقُ المَاءِ، وَقَصُّ الأَظفَارِ، وغَسْلُ البَرَاجِمِ، وَنَتفُ الإبطِ، وَحَلقُ العَانَةِ، وانتِقاصُ المَاءِ» قال الرَّاوِي: وَنَسِيتُ العَاشِرَة إلَّا أن يكونَ المَضمَضَةَ، قالَ وَكِيعٌ ـ وَهُوَ أَحَدُ رواتِهِ ـ انتِقَاصُ الماءِ، يَعْني: الاسْتِنْجَاءَ.

"Ten practices are part of the Fitrah: trimming the mustache, letting the beard grow, using the tooth-stick, sniffing water, clipping the nails, washing the finger joints, plucking the armpit hair, shaving pubic hair, and washing the private parts with water (after answering the call of nature)." One of the narrators said: "I have forgotten the tenth one,

except if it was rinsing the mouth." [Narrated by Muslim]

-- Letting the beard grow: not cutting anything from it.

Words in the Hadīth:

Fitrah: The instinctive innate disposition in which Allah Almighty has created people, including the inclination to accept and do what is good - unless there are some bad influences that spoil this natural state.

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Sniffing water: It is to let water into the nose to clean it. This is done in ablution and when needed.

Guidance from the Hadīths:

1) The practices of Fitrah are varied. They are intended to honor human beings and put them in the best form and condition.

2) Islam calls for purification, beauty, and cleanliness, inwardly and outwardly.

3) The Sunnah regarding "trimming the mustache, clipping the nails, shaving the pubes, and plucking armpit hair" is that we should not leave that for forty days, as related in an authentic Hadīth narrated by Al-Tirmidhi and reported by Anas ibn Mālik (may Allah be pleased with him).

Benefit:

A person would not deviate from the Prophetic guidance or contradict any practice of the Fitrah

except because his innate disposition was negatively affected by something, such as growing up in a bad environment. So, the believer should adhere to the practices of the Fitrah, which involve beauty and cleanliness, as well as the reward of following the Sunnah.

1205/10 - Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحَىٰ».

“Trim the mustaches and let the beards grow.” [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Trim the mustache: cut what goes beyond the lips.

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Guidance from the Hadīth:

1) It is the Prophet’s guidance to cut the part of the mustache that goes beyond the lips. It is not permissible to let it grow without trimming it.

2) The beard is adornment for men and a sign of manhood. It is also a sign of full compliance with the Prophet’s example.

3) Shaving the beard detracts from the honor which Allah Almighty has given to men and constitutes aversion from the innate state in which He has created them. It also represents extreme

contravention of the Prophet's guidance and the practice of the senior figures of this Ummah. How would a believer feel comfortable as he runs counter to something adopted by the Prophet and his Companions and the righteous predecessors?

4) We should honor the Prophet's command to "let the beard grow" and not cut it. Where are some Muslims nowadays from this command which denotes the obligation to let the beard grow?

216 - Chapter on affirming the obligation of Zakah and demonstrating its merit and matters related to it

Allah Almighty says:

{وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ}

{And establish prayer and give Zakah} [Surat al-Baqarah: 43] He also says:

{وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُواْ ٱلصَّلَوٰةَ وَيُؤۡتُواْ ٱلزَّكَوٰةَ وَذَٰلِكَ دِينُ ٱلۡقَيِّمَةِ}

{And they were only commanded to worship Allah with sincere devotion to Him in all uprightness, establish prayer, and give Zakah. That is the upright religion.} [Surat al-Bayyinah: 5] Allah Almighty also says:

{خُذۡ مِنۡ أَمۡوَٰلِهِمۡ صَدَقَةٗ تُطَهِّرُهُمۡ وَتُزَكِّيهِم بِهَا}

{Take [O Muhammad] from their wealth a charity by which you purify them and cause them increase.} [Surat at-Tawbah: 103]

Guidance from the verses:

1) Giving Zakah is an act of worship to Allah and kindness to people. It is the third pillar of Islam.

2) Zakah brings relief, increases sustenance, and purifies the heart.

3) Giving Zakah is a sign of true faith and fulfillment of the right of servitude to Allah Almighty.

4) Zakah softens the heart towards the poor and rids a person of miserliness and makes him love giving.

1206/1 - Ibn ʻUmar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«بُنِيَ الإسلامُ علىٰ خمسٍ: شهادةِ أنْ لا إلهَ إلا اللهُ، وأنَّ محمَّداً عبدُهُ ورسُولُهُ، وإقامِ الصَّلاةِ ، وإيتاءِ الزَّكاةِ، وحَجِّ البيتِ، وصوْمِ رَمَضَانَ».

"Islam was built on five pillars: testifying that there is no god but Allah and that Muhammad is His slave and Messenger, establishing prayer, giving Zakah, performing Hajj to the (Sacred) House, and fasting Ramadan." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Giving Zakah is one of the five pillars of Islam. Without it, Islam would be incomplete and unsound.

2) Zakah is coupled with prayer in the Qur'an and the Sunnah, for prayer is a right of Allah and

constitutes the link between a servant and his Lord; whereas Zakah is a link to people.

1207/2 - Talhah ibn ʻUbaydillāh (may Allah be pleased with him) reported: A man from the people of Najd, with disheveled hair, came to the Messenger of Allah (may Allah's peace and blessings be upon him). We could hear his loud voice but could not understand what he was saying, until he came close to the Messenger, when it then became clear that he was asking about Islam. The Messenger of Allah said: "There are five prayers during the day and the night." He said: "Do I have to perform any other prayer besides these?" The Prophet said: "No, unless you do so voluntarily." The Prophet added: "And the fasting of Ramadan." The man asked: "Do I have to fast any other days beyond this?" The Prophet said: "No, unless you do so voluntarily." Then, the Prophet told him about the Zakah, and the man asked: "Do I have to pay anything else beside this?" The Prophet said: "No, unless you do so voluntarily." Then, the man turned away while saying: "By Allah, I will neither do more nor less than this." Upon hearing this, the Prophet (may Allah's peace and blessings be upon him) remarked: "He will be successful if he proves to be truthful." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Performing the obligations is the right due upon everyone; whereas voluntary deeds can be offered to complement what is obligatory.

2) Zakah contains both obligatory and voluntary charity.

3) We are exhorted to learn the Shariah rulings from the scholars and ask them about the matters of religion that we do not understand clearly.

1208 - Ibn ‘Abbās (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) dispatched Mu‘ādh (may Allah be pleased with him) to Yemen and said to him:

«ادْعُهُمْ إِلىٰ شهادةِ أَنْ لا إِلهَ إلا اللهُ وأَنِّي رَسُولُ اللهِ، فإن هُمْ أَطَاعُوا لذلك، فأعلمْهُمْ أَنَّ اللهَ تعالىٰ افتَرَضَ عليهم خمسَ صلواتٍ فِي كلِّ يومٍ وليلةٍ، فإن هُمْ أَطاعُوا لذلك فأَعلمْهُمْ أَنَّ اللهَ افتَرَضَ عليهم صَدَقَةً تُؤخَذُ من أَغنيائهمْ، وتُرَدُّ علىٰ فقَرائهم».

“Call them to the testimony that there is no god but Allah and that I am the Messenger of Allah. If they obey you in that, tell them that Allah Almighty ordained on them five prayers every day and night. If they obey you in that, tell them that Allah ordained on them Zakah to be taken from the rich among them and given back to the poor among them.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Zakah is a religious right upon the rich which they should give to the poor, such that those deserving of Zakah receive and possess this right.

2) Those most entitled to Zakah are the local poor people. The money of Zakah should not be taken to another country unless this serves a predominant interest.

3) When we invite people to the religion of Allah, we should take priorities into consideration. Tawhīd (Monotheism) comes first, then the prayer, and then the other pillars of Islam.

1209/4 - Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«أُمِرْتُ أَنْ أُقاتِلَ النَّاسَ حتىٰ يَشهدُوا أَنْ لاَ إلهَ إِلَّا الله وَأَنَّ مُحَمَّداً رَسُولُ الله، وَيُقِيمُوا الصَّلاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلوا ذلكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وأَمْوَالَهُمْ إِلَّا بِحَقِّ الإِسْلامِ، وَحِسَابُهُمْ عَلىٰ الله».

“I have been commanded to fight people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah, establish prayer, and give Zakah; if they do so, they protect their blood and property from me, unless legally justified; and their reckoning lies with Allah.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Zakah is the right of Islam in a person’s wealth. It is not a favor or gift donated by the rich.

2) If a person refuses to give the due Zakah, the ruler should fight him over that.

1210/5 - Abu Hurayrah (may Allah be pleased with him) reported: When the Messenger of Allah (may Allah's peace and blessings be upon him) passed away, and Abu Bakr became his successor, some Arabs apostatized, 'Umar said to Abu Bakr: "How can you fight people when the Messenger of Allah said:

«أُمِرتُ أَنْ أقاتِلَ النَّاسَ حَتَّىٰ يَقُولُوا لا إلهَ إلَّا الله، فَمَنْ قَالَها فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إلَّا بحَقِّهِ، وَحِسَابُهُ عَلىٰ الله؟!»

'I have been commanded to fight people until they testify that there is no god but Allah; if they say it, they have protected their property and life, unless legally justified; and their reckoning lies with Allah'?" Thereupon, Abu Bakr said: "By Allah, I will definitely fight those who make distinction between prayer and Zakah, because Zakah is the right due in wealth. By Allah, I will fight them even to secure a piece of rope which they used to give to the Messenger of Allah." 'Umar said: "By Allah, I realized that Allah opened the heart of Abu Bakr for fighting, and I fully recognized that this was the right thing to do." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Rope: The rope mentioned here is the cord used to tie a camel.

Guidance from the Hadīth:

1) It shows the merit of Abu Bakr (may Allah be pleased with him), who took this great stance in defense of the due right of Zakah.

2) Fighting those who refused to pay Zakah was done by consensus among the Companions, as they were all present and gave their support.

1211/6 - Abu Ayyūb (may Allah be pleased with him) reported that a man said to the Prophet (may Allah's peace and blessings be upon him): "Tell me of a deed that would make me enter Paradise." He replied:

«تعبُدُ اللهَ لا تُشْرِكُ به شيْئاً، وتُقيمُ الصَّلاةَ، وتُؤتي الزَّكاةَ، وتصلُ الرَّحمَ».

"You worship Allah and do not associate any partner with Him, establish prayer, pay Zakah, and uphold kinship ties." [Narrated by Al-Bukhāri and Muslim]

1212/7 - Abu Hurayrah (may Allah be pleased with him) reported: A Bedouin came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, tell me of a deed which if I do, I will enter Paradise." He said:

«تَعْبُدُ اللهَ لا تُشْرِكُ بِهِ شَيْئاً، وَتُقِيمُ الصَّلاةَ، وَتُؤْتِي الزَّكَاةَ المَفْروضَةَ، وَتَصُومُ رَمَضَانَ»

"That you worship Allah and do not associate any partner with Him, establish prayer, pay the due Zakah, and fast in Ramadan." He (the Bedouin) said: "By the One in Whose hand my soul is, I will not do

anything beyond that." As he left, the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلىٰ رَجُلٍ مِنْ أَهْلِ الجَنَّةِ فَلْيَنْظُر إِلىٰ هذا».

"Whoever is pleased to look at a man from the dwellers of Paradise, he can look at this man." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) Paying the due Zakah is one of the deeds leading to Paradise.

2) The Companions (may Allah be pleased with them) were diligent in asking about such deeds that earn the pleasure of Allah Almighty and lead to Paradise.

3) They note that righteous deeds are a reason for entering Paradise, and that we may not rely on intentions only and refrain from work.

1213/8 - Jarīr ibn 'Abdillāh (may Allah be pleased with him) reported: "I gave the pledge of allegiance to the Prophet that I would establish prayer, pay Zakah, and be sincere to every Muslim." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It highlights a merit of the Companion Jarīr (may Allah be pleased with him) which is his trueness to the pledge he had given to the Prophet (may Allah's peace and blessings be upon him) to do these three things.

2) Paying Zakah is inseparable from establishing prayer, for Zakah is a bond with those entitled to it and the prayer is a bond with the Almighty Lord.

1214/9 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَا مِنْ صَاحِبِ ذهَبٍ وَلا فِضَّةٍ، لا يُؤَدِّي مِنْهَا حَقَّهَا، إِلَّا إذا كَانَ يَوْمُ القِيَامَةِ صُفِّحَتْ لَهُ صفَائِحُ مِنْ نَارٍ، فَأُحْمِيَ عَلَيْهَا في نارِ جَهَنَّمَ، فَيُكْوَىٰ بِهَا جَنْبُهُ، وَجَبِينُهُ، وَظَهْرُهُ، كُلَّمَا بَرَدَتْ أُعيدَتْ لَهُ في يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّىٰ يُقْضَىٰ بَيْنَ العِبَادِ، فَيُرَىٰ سَبِيلُهُ؛ إمَّا إلىٰ الجَنَّةِ، وَإمّا إلىٰ النّار».

"Any person who possesses gold or silver and does not pay what is due on it (i.e. Zakah), on the Day of Resurrection they will be made for him into sheets of fire and would be heated in the fire of Hell and with them his flank, forehead, and back will be branded. When they cool down, they will be heated again and the same process will be repeated during a day the measure whereof will be fifty thousand years. (This will go on) until Judgment is pronounced among the creation, and he will be shown his final path, either to Paradise or to Hellfire."

They said: "O Messenger of Allah, what about camels?" He replied:

«وَلاَ صَاحِبُ إِبِلٍ لا يُؤَدِّي مِنْهَا حَقَّهَا، وَمِنْ حَقِّهَا حَلْبُهَا يَوْمَ وِرْدِها، إِلَّا إذا كَانَ يَوْمُ القِيَامة بُطِحَ لَها بِقَاعٍ قَرْقَرٍ أَوْفَرَ ما كانَتْ، لا يَفْقِدُ مِنْهَا فَصِيلاً وَاحِداً، تَطَؤُهُ بِأَخْفَافِهَا، وَتَعَضُّهُ بِأَفْوَاهِها، كُلَّمَا مَرَّ عَلَيْهِ أُولاها رُدَّ عَلَيْهِ أُخْرَاها، في يَومٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّىٰ يُقْضَىٰ بَيْنَ العِبادِ، فَيُرَىٰ سَبِيلُه؛ إمَّا إلىٰ الجَنَّةِ، وَإمّا إلىٰ النار».

"In the same way the owner of camels who does not discharge what is due with respect to them – and this includes milking them on their watering day – will be thrown on his face or on his back in a vast desert plain on the Day of Resurrection and they will trample upon him with their hoofs and bite him with their teeth. As often as the first of them passes him, the last of them will be made to return during a day the measure whereof will be fifty thousand years. (This will go on) until Judgment is pronounced among the creation, and he will be shown his final path, either to Paradise or to Hellfire."

It was said: "O Messenger of Allah, what abouts cows and sheep?" He replied:

«وَلا صَاحِبُ بَقَرٍ وَلا غَنَمٍ لا يُؤَدِّي مِنْهَا حَقَّهَا، إِلَّا إِذَا كَانَ يَوْمُ القِيَامَةِ، بُطِحَ لَهَا بِقَاعٍ قَرقَرٍ، لا يَفْقِدُ مِنْها شَيْئاً، لَيْسَ فِيها عَقْصَاءُ، وَلا جَلْحاءُ، وَلا عَضبَاءُ، تَنْطَحُهُ بِقُرُونِهَا، وَتَطَؤُهُ بِأَظْلافِهَا، كُلَّمَا مَرَّ عَلَيْهِ أُولاها رُدَّ عَلَيْهِ أُخْرَاها، في يَومٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَىٰ بَيْنَ العِبَادِ، فَيُرَىٰ سَبِيلُهُ إِمّا إِلىٰ الجَنَّةِ، وَإِمّا إِلىٰ النَّارِ».

"If anyone who possesses cattle and sheep and does not pay what is due with respect to them (i.e. their Zakah), on the Day of Resurrection, he will be thrown on his face in a vast plain desert. He will find none of the animals missing, with twisted horns, without horns, or with a broken horn, and they will gore him with their horns and trample upon him with their hoofs. As often as the first of them passes him, the last of them will be made to return to him

during a day the measure whereof will be fifty thousand years. (This will go on) until Judgment is pronounced among the creation, and he will be shown his final path, either to Paradise or to Hellfire."

It was said: "O Messenger of Allah, what about horses?" He replied:

«الخَيْلُ ثَلاثَةٌ: هِيَ لِرَجُلٍ وِزرٌ، وَهِيَ لِرجُلٍ سِتْرٌ، وَهيَ لِرجُلٍ أَجْرٌ. فَأَمَّا التي هِيَ لَهُ وِزرٌ فَرَجُلٌ رَبَطَهَا رِيَاءً وَفَخْراً وَنِواءً عَلىٰ أَهْلِ الإِسْلامِ، فهِيَ لَهُ وِزْرٌ.

"The horses are of three types. One, which is a burden for the owner; another is a shield, and another one makes its owner entitled to reward. The one for whom these are a burden is the person who rears them for show or for pride or in hostility to Muslims. They will be a cause of torment for their owners.

وَأَمَّا التي هِيَ لَهُ سِتْرٌ، فَرَجُلٌ رَبَطَهَا في سَبِيلِ الله، ثُمَّ لَم يَنْسَ حَقَّ الله في ظُهُورِها وَلا رِقابَها، فَهِيَ لَهُ سِتْرٌ.

The one that are a shield is the person who rears them for the sake of Allah and does not forget the right of Allah concerning their backs and their necks, so they are a shield for him.

وَأَمَّا التي هِيَ لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا في سَبِيلِ الله لأَهْلِ الإِسْلامِ في مَرْجٍ، أَوْ رَوْضَةٍ، فَمَا أَكَلَتْ مِن ذلكَ المَرجِ أو الرَّوضَةِ مِن شَيءٍ إِلَّا كُتِبَ لَه عَدَدَ ما أَكَلَتْ حَسَناتٌ، وَكُتِبَ لَهُ عَدَدَ أَرواثِهَا وَأَبْوَالِهَا حَسَنَاتٌ، وَلا تَقْطَعُ طِوَلَها فاستَنَّتْ شَرَفاً أَو شَرَفَيْنِ إِلَّا كَتَبَ الله لَهُ عَدَدَ آثارِهَا، وأَروَاثِهَا حَسَنَاتٍ، وَلا مَرَّ بِها صَاحِبُها عَلىٰ نَهْرٍ، فَشَرِبَتْ مِنْهُ، وَلا يُرِيدُ أن يَسْقِيَهَا إِلَّا كَتَبَ الله لَهُ عَدَدَ مَا شَرِبَتْ حَسَنَاتٍ».

Those which bring reward to their owner are the ones reared in a meadow or garden to be used in the way of Allah (Jihad) by Muslims. Whatever they eat from that meadow or garden will be recorded on his behalf as good deeds so much so that their droppings and urine will be counted for an equal number of good deeds for him. Even when they break their tying rope and run for a stretch or two of highland, every hoofprint they leave will be counted as a good deed on behalf of the owner. When their owner leads them through a stream from which they drink, though he does not intend to quench their thirst, yet Allah will record for him the quantity (of water) of what they drink on his behalf as good deeds."

It was said: "O Messenger of Allah, what about donkeys?" He replied:

«مَا أُنْزِلَ عَلَيَّ فِي الحُمُرِ شَيْءٌ إِلَّا هذِهِ الآيَةُ الْفَاذَّةُ الجَامِعَةُ:

"Nothing has been revealed to me regarding donkeys except this distinct comprehensive verse:

{فَمَن يَعمَل مِثقَالَ ذَرَّةٍ خَيرا يَرَهُ * وَمَن يَعمَل مِثقَالَ ذَرَّة شَرّا يَرَهُ}

{So whoever does an atom's weight of good will see it.

And whoever does an atom's weight of evil will see it.} [Surat az-Zalzalah: 7-8] [Narrated by Al-Bukhāri and Muslim] This is the wording narrated by Muslim.

Words in the Hadīth:

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Guidance from the Hadīth:

1) The punishment mentioned in the Hadīth is a prelude to the punishment in Hellfire with which the withholders of Zakah are threatened.

2) It warns of hoarding wealth without paying the Zakah due on it. Any wealth upon which the due Zakah is not paid is considered a hoarded fortune.

3) Wealth is a blessing from Allah Almighty, if its possessor fulfills the right of his Lord in respect of it; and it is a source of torment for him in the worldly life and the Hereafter if he does not fulfill this right.

4) A person gets a great reward for a simple deed if he does it purely for the sake of Allah. So, let the believer seek the countenance of his Lord in all his deeds, words, and conditions.

217 - Chapter on the obligation of fasting Ramadan and demonstrating the merit of fasting and matters relevant to it

Allah Almighty says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبلِكُم لَعَلَّكُم تَتَّقُونَ}

{O you who believe, fasting has been decreed upon you as it was decreed upon those before you so that you may become righteous.} Till the verse that says:

{شَهرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلقُرءَانُ هُدى لِّلنَّاسِ وَبَيِّنَٰت مِّنَ ٱلهُدَىٰ وَٱلفُرقَانِ فَمَن شَهِدَ مِنكُمُ ٱلشَّهرَ فَليَصُمهُ وَمَن كَانَ مَرِيضًا أَو عَلَىٰ سَفَر فَعِدَّة مِّن أَيَّامٍ أُخَرَ} الآية

{Ramadān is a month in which the Qur'an was sent down as a guidance for mankind and as clear signs that show the right way and distinguish between right and wrong. So whoever of you witnesses this month, should fast. But if anyone is ill or on a journey, he should make up for those days...} [Surat al-Baqarah: 183-185]

Guidance from the verse:

1) Fasting Ramadan is one of the fundamentals of Islam and acts of piety. Failure to observe it is a major sin.

2) It highlights the merit of this Ummah, as Allah Almighty has prescribed for it such obligations for which it vies with past nations, so that its reward would be increased and its rank would be elevated.

3) A main purpose behind prescribing the fast is the attainment of piety. Indeed, Allah does not wish to torment His servants by depriving them of what they desire and are used to.

{وَلَٰكِن يَنَالُهُ ٱلتَّقۡوَىٰ مِنكُمۡ}.

{But what reaches Him is piety from you.}

4) We are exhorted to accept the dispensation given by the Almighty Legislator for not fasting in the case of illness or travel. Indeed, Allah Almighty loves that His dispensations be taken just as He loves His obligations to be discharged.

As for the relevant Hadīths,

they have already been cited in the previous chapter.

1215/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«قَالَ اللهُ _عز وجل_: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إلاَ الصِّيَامَ، فَإِنَّهُ لي وأنا أَجْزِي بِهِ، وَالصِّيَامُ جُنَّةٌ، فَإِذا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلا يَرْفُثْ وَلا يصخَبْ، فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ، فَلْيَقُلْ: إِنِّي صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَائِمِ أَطْيَبُ عِنْدَ الله

مِنْ رِيحِ المِسْكِ، لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا؛ إذا أَفْطَرَ فَرِحَ بِفِطْرِهِ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِه».

"Allah, the Exalted, said: 'All deeds of the son of Adam are for himself, except for fasting; it is for Me, and I give the reward for it.' Fasting is a shield. When anyone of you is fasting, he should avoid obscene language and loud voice, and if anyone curses him or quarrels with him, he should say: 'I am fasting.' By the One in Whose hand the soul of Muhammad is, the breath of a fasting person is more pleasant to Allah than the fragrance of musk. A fasting person has two occasions of joy: When he breaks his fast, he feels joy for breaking his fast, and when he meets his Lord, he feels joy for his fast." [Narrated by Al-Bukhāri and Muslim]

This is the wording narrated by Al-Bukhāri.

In another version by him:

«يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وشَهْوَتَهُ مِنْ أجْلِي، الصِّيَامُ لي وَأنا أَجْزِي بِهِ، وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا».

"He leaves his food, drink, and desire for My sake. Fasting is for Me, and I give reward for it. Every good deed is rewarded by ten times its kind."

In a version by Muslim:

كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ؛ الحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إلىٰ سَبْعِمِائَةِ ضِعْف. قال الله تعالىٰ: إلَّا الصَّوْمَ فَإِنَّهُ لي وَأنا أَجْزِي بِهِ، يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي. لِلصَّائِمِ فَرْحَتَان؛ فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ. وَلَخُلُوفُ فيهِ أَطْيَبُ عِنْدَ الله مِنْ رِيحِ المِسْكِ».

"Every good deed of the son of Adam will be multiplied manifold. A good deed will be multiplied ten times up to as many as seven hundred times. Allah said: 'Except for fasting, which is for Me, and I give reward for it. He gives up his lust and his food for My sake.' The fasting person has two joys: one when he breaks his fast and another when he meets his Lord. The smell that comes out of the mouth of a fasting person is more pleasant in the sight of Allah than the fragrance of musk."

Words in the Hadīth:

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Guidance from the Hadīth:

1) Fasting is one of the greatest acts of worship in terms of sincerity to Allah Almighty, as it remains a secret between a servant and his Lord. That is why Allah Almighty has given it a special merit.

2) Fasting comprises all types of patience: patience in performing worship to Allah, patience in refraining from sins, and patience over the decrees predestined by Allah. As it includes all different forms of patience, it has deserved to entail unlimited reward.

3) The believer feels joy when he completes one of the obligations prescribed by his Lord and he can

now enjoy the good things permissible for him. This is the right attitude of a believer: He is pleased to complete an act of worship to Allah Almighty.

4) We are urged to act upon the Prophet's advice not to respond to evil with evil; rather, a fasting person should honor himself by rising above cursing and name-calling.

Benefit:

This Hadīth involves two kinds of Hadīth: a divine statement and a prophetic one. So, it fits the description of both Qudsi and Prophetic Hadīth.

1216/2 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَن أنْفَقَ زوجيْن في سبيلِ اللهِ نُودي من أبواب الجَنَّة: يا عَبْدَ الله، هذا خيرٌ ، فَمَنْ كَانَ من أهل الصَّلاة دُعيَ من باب الصَّلاة، ومن كَانَ من أهلِ الجهادِ دُعيَ من باب الجهَاد، ومَنْ كَانَ من أهْل الصِّيَام دُعيَ من باب الرَّيَّان، ومن كَانَ من أهل الصدَقَة دُعي من باب الصَّدَقة»

"He who spends a pair in the way of Allah will be called from the gates of Paradise: 'O servant of Allah, this gate is better for you'; the regular performer of prayer will be called from the gate of prayer; whoever is regular in fighting in the cause of Allah will be called from the gate of Jihad; he who is regular in observing fasting will be called from the Rayyān gate; and the one who is generous in charity will be called from the gate of charity." Abu Bakr (may Allah be pleased with him) said: "O Messenger of Allah, may my mother and father be

sacrificed for you! Those who are called from these gates will stand in need of nothing. Will anybody be called from all of those gates?" He replied:

«نعم، وأرجُو أن تكونَ منهم».

"Yes, and I hope that you will be one of them." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It urges us to perform a lot of voluntary acts of worship so that we would be called from one of those gates on the Day of Judgment.

2) Allah Almighty opens the gates of His mercy to His servants to encourage them to compete in worshiping and doing good.

3) The Rayyān gate that will give water to the fasting people to drink is one of the eight gates of Paradise.

4) It highlights a special merit for Abu Bakr as-Siddīq (may Allah be pleased with him), as the Prophet (may Allah's peace and blessings be upon him) gave him glad tidings that he would be one of those called from all these gates, in honor of him, since he engaged in all these kinds of goodness.

1217/3 - Sahl ibn Sa'd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إنَّ في الجَنَّة باباً يُقالُ لَهُ: الرَّيَّانُ، يدخل منهُ الصائمونَ يومَ القيامةِ، لا يدخلُ منهُ أحدٌ غيرُهُم، يقال: أينَ الصَّائمون؟ فيقومون لا يدخلُ منهُ أحدٌ غيرهُم، فإذا دَخَلُوا أُغلقَ، فلم يدخل منه أحدٌ».

"There is a gate in Paradise called the Rayyān through which only those who fast will enter on the Day of Resurrection. No one else will enter through it. It will be called out: 'Where are those who used to fast?' So they will stand up and proceed towards it. When the last of them has entered, the gate will be closed, and no one else will enter through it." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Out of mercy towards fasting people and in honor of them, Allah Almighty has opened to them a gate through which only they will enter.

2) Recompense for a deed is of the same kind of the deed. As fasting people observe their fast exclusively for the sake of Allah Almighty, He gives them an exclusive reward.

1218/4 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said:

«مَا مِنْ عَبْدٍ يَصُومُ يَوماً في سَبِيلِ الله إِلَّا بَاعَدَ الله بِذلكَ اليَومِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفاً».

"When a person fasts a day in the cause of Allah, Allah will certainly keep his face away from Hellfire by virtue of this day for seventy years." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) One of the greatest acts in terms of reward is to observe fast along with Jihad in the cause of Allah, for this combines the two virtues.

2) It shows the merit of sincerity towards Allah Almighty in observing voluntary fast, as a person will not fast during days of Jihad except because he is completely sincere to his Lord.

1219/5 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ صامَ رَمَضَانَ إيماناً واحتساباً ، غُفرَ لَهُ مَا تَقَدَّمَ من ذَنْبِهِ».

"Whoever observes fasting during Ramadan faithfully and expecting its reward from Allah will have his past sins forgiven." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It points out the great reward for fasting Ramadan, as it is a reason for expiation of sins.

2) Faith in Allah and the pursuit of reward from Him, along with complete sincerity towards Him, are among the most sublime acts of worship.

1220/6 - He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إذَا جاءَ رَمَضَانُ فُتِّحَتْ أبوابُ الجنَّة ، وغُلِّقت أبوابُ النَّار، وصُفِّدَت الشَّيَاطينُ».

"When Ramadan comes, the gates of Paradise are opened, the gates of Hellfire are closed, and the devils are chained." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Among the characteristics of Ramadan is that the gates of Paradise are opened therein to encourage people to increase their good deeds. The gates of Hellfire are closed, given the plenty of believers engaged in acts of worship and piety. Moreover, the devils are chained and prevented from doing evil.

2) As sincere advice to his Ummah, the Prophet (may Allah's peace and blessings be upon him) informed them about that. Thereby, he encouraged them to do good and warned them of evil.

3) It is obligatory to believe whatever the Prophet (may Allah's peace and blessings be upon him) informed us regarding the unseen, because

{وَمَا يَنطِقُ عَنِ ٱلۡهَوَىٰٓ * إِنۡ هُوَ إِلَّا وَحۡيٞ يُوحَىٰ}.

{Nor does he speak from [his own] inclination.
It is not but a revelation revealed.}

1221/7 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«صُوْمُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فإن غَبِي عَليكم فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلاثين».

"Observe fast on sighting it (i.e. the new moon) and break fast on sighting it, but if the sky is cloudy for you, then complete the days of Sha'bān as thirty." [Narrated by Al-Bukhāri and Muslim; this is the wording of Al-Bukhāri]

In a version by Muslim: "But if the sky is cloudy for you, then fast thirty days."

Words in the Hadīth:

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Guidance from the Hadīth:

1) Fasting of Ramadan becomes due upon sighting its moon or the completion of Sha'bān as thirty days. Likewise, the end of fast is determined by sighting the moon of Shawwāl or the completion of Ramadan as thirty days. This is to remove any doubt, and base our acts of worship upon certainty or high likelihood.

2) If the moon of Ramadan is obscure, we are required to complete Sha'bān as thirty days, and it is not permissible to fast the doubtful day preceding Ramadan. Whoever fasts it, has indeed disobeyed the Prophet's command.

Benefit:

Following the Sunnah is achieved by completing Sha'bān as thirty days in case the moon cannot be seen, and not by fasting the doubtful day preceding Ramadan on the grounds of caution. Indeed, all

goodness lies in adhering to the Prophet's guidance. If fasting the doubtful day were good, the Prophet (may Allah's peace and blessings be upon him) would have instructed the Ummah to do so. We should stick to his teachings, which guide us to the most correct path.

218 - Chapter on generosity, doing good, and performing lots of pious acts in Ramadan and more so in the last ten days thereof

1222/1 - 'Abdullāh ibn 'Abbās (may Allah be pleased with him and his father) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) was the most generous of people, and he used to be more generous than ever in Ramadan when Jibrīl would meet him. He used to meet him every night during Ramadan to revise the Qur'an with him. Indeed, the Messenger of Allah, when Jibrīl was meeting with him, was more generous than the fast wind." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Generosity is to give out to people of things one holds dear, like wealth or labor or prestige.

Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) was the most generous among

people, giving out money, effort, knowledge, preaching, and advice.

2) Ramadan is a month of generosity. A fortunate person will be generous to his fellow Muslims during this month and will be diligent in doing so, following the Prophet's example.

3) It is recommended to study the Qur'an and its meanings a lot during Ramadan, the month of the Qur'an.

1223/2 - 'Ā'ishah (may Allah be pleased with her) reported:

«كَانَ رَسُولُ الله صلى الله عليه وسلم إِذَا دَخَلَ العَشْرُ أحيَا اللَّيْلَ، وأيْقَظَ أهْلَهُ، وَشَدَّ المِئْزرَ».

"With the start of the last ten (days of Ramadan), the Messenger of Allah (may Allah's peace and blessings be upon him) would pray all night, wake up his family, and tie up his lower garment firmly." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Tie up his lower garment firmly: It denotes diligence in worship or retirement from women.

Guidance from the Hadīth:

1) Part of generosity which we give from our own self is to engage in worship for all night long during the last ten nights of Ramadan. This is generosity towards our Lord.

2) A man should urge his family to participate in performing acts of worship. Some parents nowadays neglect this responsibility towards their families and households.

219 - Chapter on the prohibition of fasting before Ramadan after mid-Sha'bān, except if it is observed as continuation of previous fasting or as a habit, like someone who usually fasts on Mondays and Thursdays

1224/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يَتَقَدَّمَنَّ أَحَدُكُم رَمَضَانَ بِصَومِ يَومٍ أَوْ يومَيْنِ، إِلَّا أَنْ يَكونَ رَجُلٌ كانَ يَصُومُ صَوْمَهُ، فَلْيَصُمْ ذلكَ اليَوْمَ».

"Do not observe fasting for a day or two days before Ramadan, except if a person habitually observes fast on a particular day, so he may fast on that day." [Narrated by Al-Bukhāri and Muslim]

1225/2 - Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تَصُومُوا قَبْلَ رَمَضَانَ، صوموا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ حَالَتْ دُونَهُ غَيَايَةٌ فَأَكْمِلُوا ثَلاثِينَ يَوماً».

"Do not observe fast before Ramadan. Fast when you see it (the new moon) and stop the fast when you see it. If you cannot see it because of cloudiness, complete thirty days."

[Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

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1226/3 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا بقيَ نصفٌ من شَعْبَانَ فلا تَصُومُوا».

"When a half of Sha'bān is remaining, do not observe fast." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīths:

1) There is a stern prohibition to observe fast shortly before Ramadan, like when a person decides to fast one or two days before Ramadan as a precaution. The right thing to do is to abide by the Prophet's guidance in this regard and begin the fast upon seeing the new moon.

2) The legitimate fasting begins when we can verify the advent of Ramadan by sighting the new moon. We may not fast before it.

3) The Shariah takes people's conditions into consideration and removes difficulties from them. So, it prohibits us from observing fasting shortly before Ramadan, so that we can enter this month vigorous and active.

1227/4 - Abu al-Yaqzhān 'Ammār ibn Yāsir (may Allah be pleased with him and his father) said:

«مَنْ صامَ اليَوْمَ الَّذِي يُشَكُّ فِيهِ فَقَدْ عَصَىٰ أَبَا القَاسِمِ صلى الله عليه وسلم»،

"Whoever fasts on the day of doubt has disobeyed Abu al-Qāsim (may Allah's peace and blessings be upon him)." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) It prohibits the fasting of the day of doubt, which precedes the confirmed start of Ramadan, based on prohibition reported from the Prophet (may Allah's peace and blessings be upon him).

2) Violation of the Sunnah and the prohibitions laid down by the Prophet leads to misguidance and disunity, even if the person thinks he is doing good. "How often a person intends good, yet he does not attain it!"

Benefit:

Fasting before Ramadan is of three types:

First: from mid-Sha'bān to the 28th of it. This fasting is disliked, unless a person has a certain habit of fasting.

Second: one or two days before Ramadan. This fasting is prohibited, unless a person has a certain habit of fasting.

Third: Fasting on the day of doubt. One may not fast on it even on a voluntary basis. This is because worship should not be done except on the basis of certainty. Moreover, fasting on this day might

confuse people and make them think this is Ramadan.

220 - Chapter on what should be said upon sighting the new moon

1228/1 - Talhah ibn ʻUbaydillāh (may Allah be pleased with him) reported that when the Prophet (may Allah's peace and blessings be upon him) saw the new moon, he would say:

«اللّهم أَهِلَّهُ عَلَيْنَا بِالأَمْنِ والإيمَانِ، وَالسَّلامَةِ والإسْلامِ، رَبِّـي وَرَبُّكَ اللهُ، هِلالُ رُشْدٍ وَخَيْرٍ»

"Allahumma ahillahu ʻalayna bil-amni wal-īmān was-salāmati wal-islām. Rabbi wa rabbuk Allah. Hilālu rushdin wa khayr (O Allah, let this new moon pass over us with security, faith, safety, and in the belief of Islam. My Lord and yours is Allah. A new moon of right guidance and goodness)." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) It is recommended to say this supplication upon sighting the new moon of every (lunar) month.

2) When a person regularly makes the Prophetic supplication for security, faith, safety, and remaining in Islam, he thus combines all desired things and seeks salvation from all feared ones.

3) A person should take pride in being a servant of Allah Almighty, Who is the Lord and Possessor of

all things, and He is the One worthy of being worshiped and glorified. Planets, stars, or stones should not be worshiped, for they are created beings, not deities.

221 - Chapter on the merit of Suhūr (pre-dawn meal) and its delay unless it is feared dawn is imminent

1229/1 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«تَسَحَّرُوا ، فإنَّ في السُّحُور بركةً».

"Have Suhūr, for indeed there is a blessing in Suhūr." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) There is blessing in Suhūr, most notably compliance with the Prophet's command, which brings all goodness. The Prophet (may Allah's peace and blessings be upon him) also said:

«عليكم بغداء السُّحور؛ فإنه هو الغداء المبارك»

"Eat the meal of Suhūr, for it is the blessed meal." [Narrated by Ahmad] He also said:

«إنَّ اللهَ وملائكتَه يصلُّون علىٰ المُتسحِّرين»

"Indeed, Allah and His angels send blessings upon those who take Suhūr." [Narrated by Ibn Hibbān in his Sahīh] Its blessing also includes differing from the fasting of the people of the Scripture, which is one of the greatest objectives of Shariah.

2) Eating Suhūr provides a person with the strength to engage in worship and good deeds during daytime.

1230/2 - Zayd ibn Thābit (may Allah be pleased with him) reported: "We had Suhūr with the Prophet (may Allah's peace and blessings be upon him) and then got up to pray." It was said: "How long was the time between this and that?" He said: "The duration of reciting 50 verses." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is Sunnah to delay Suhūr till shortly before dawn.

2) It urges us to hasten to perform the Fajr prayer and not delay it, once we ascertain that dawn has come.

1231/3 - Ibn 'Umar (may Allah be pleased with him and his father) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) had two Muezzins: Bilāl and Ibn Um Maktūm. He said:

«إِنَّ بلالاً يؤذِّنُ بليلٍ، فكُلُوا واشربوا حَتَّىٰ يُؤذِّنَ ابنُ أمِّ مكتُوم»

"Bilāl calls the Adhān at night; so eat and drink until you hear the Adhān called by Ibn Um Maktūm." And the gap between their Adhāns was not more than the time spent in one's descent and the other's ascent (to the minaret). [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) With the first Adhān, it is still permissible to have Suhūr. Fasting begins with the second Adhān, the Adhān of Fajr.

2) The amount of time between the two Adhāns is enough for eating and drinking. The words: "... the time spent in one's descent and the other's ascent" denote that the interval between the two was short.

Note:

It has become common in some countries, like in the Levant, to call the first Adhān "the Adhān of abstention". Due to this erroneous appellation, some people tend to refrain from food and drink upon hearing the first Adhān. However, this contradicts the Sunnah of delaying Suhūr till shortly before the Adhān of Fajr. Also, he who does that abandons the dispensation granted by Allah Almighty to His servants in the following verse:

{وَكُلُواْ وَٱشۡرَبُواْ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلۡخَيۡطُ ٱلۡأَبۡيَضُ مِنَ ٱلۡخَيۡطِ ٱلۡأَسۡوَدِ مِنَ ٱلۡفَجۡرِۖ}

{And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night].} The first Adhān is intended for awakening those who are asleep and notifying those in prayer, and Allah knows best.

1232/4 - 'Amr ibn al-'Ās (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«فصلُ مَا بين صيامِنا وصِيامِ أهلِ الكتابِ أَكْلَةُ السَّحَر».

"The difference between our fasting and the fasting of the people of the Scripture is the Suhūr meal." [Narrated by Muslim]

Guidance from the Hadīth:

1) It is required in the Shariah to make distinction between the people of belief and the people of disbelief, i.e. the Jews and Christians.

2) There is blessing in Suhūr, and this includes the distinction it makes between the fasting of Muslims and that of non-Muslims.

222 - Chapter on hastening Iftār (breaking the fast), what is eaten in Iftār, and what should be said after Iftār

1233/1 - Sahl ibn Sa'd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا يزالُ النَّاسُ بخيرٍ مَا عَجَّلُوا الفطرَ».

"People will retain goodness as long as they hasten to break their fast." [Narrated by Al-Bukhāri and Muslim]

1234/2 - Abu 'Atiyyah reported: I and Masrūq went to 'A'ishah (may Allah be pleased with her), and Masrūq said to her: "There are two of the Companions of Muhammad (may Allah's peace and blessings be upon him) who never stop to pursue what is good; as of them hastens to perform the Maghrib prayer and break the fast, while the other

delays the Maghrib prayer and break the fast." She said: "Who hastens to perform the Maghrib prayer and break the fast?" He said: 'Abdullāh,' – meaning Ibn Mas'ūd. She said: "This is what the Messenger of Allah (may Allah's peace and blessings) used to do." [Narrated by Muslim]

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1235/3 - Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said:

«قَالَ اللهُ _عز وجل_: «أحبُّ عبادِي إليَّ أعجلُهُم فطراً».

"Allah Almighty said: 'The most beloved of My servants to me are those who hasten to break their fast.'" [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)][1]

Guidance from the Hadīths:

1) Hastening to break the fast is a sign of goodness in this Ummah and a trait that Allah loves and is pleased with.

2) The Prophet's statements and actions urge us to hasten to break the fast. The fortunate amongst us are those who adhere to the Prophet's Sunnah.

1236/4 - 'Umar ibn al-Khattāb (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

[1] The Hadīth has a weak Isnād.

«إذا أَقْبَلَ اللَّيْلُ مِنْ هاهُنَا، وَأَدْبَرَ النَهَارُ مِنْ هاهُنَا، وَغَرَبَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ».

"When the night approaches from this side, and the day retreats from that side, and the sun sets, then it is time for the fasting person to break his fast." [Narrated by Al-Bukhāri and Muslim]

1237/5 - Abu Ibrāhīm 'Abdullāh ibn Abi Awfa (may Allah be pleased with him and his father) reported: We were with the Messenger of Allah (may Allah's peace and blessings be upon him) on a journey and he was observing fasting. When the sun set, he said to a person: "O so-and-so, dismount and prepare the ground roasted barley drink for us." He replied: "O Messenger of Allah, there is daylight still." The Messenger said: "Dismount and prepare barley drink for us." He said: "But it is still daytime." The Messenger again said to him: "Dismount and prepare barely drink for us." So, he dismounted and prepared a barley drink for them. The Prophet drank that and then said:

«إِذا رَأَيْتُمُ اللَّيْلَ أَقْبَلَ مِن هاهنا، فقد أَفْطَرَ الصَّائِمُ» وأَشارَ بيَدِهِ قِبَلَ المَشْرِقِ.

"When you perceive that the night approaching from that side, a fasting person should break the fast." And he pointed with his hand towards the east. [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīths:

1) It is recommended to hasten in breaking the fast when the night approaches and the sun sets, even if some of its light is still remaining.

2) We have to obey the Prophet (may Allah's peace and blessings be upon him) and comply with his command, even if our minds do not recognize the wisdom behind it. A sign of a person's guidance is his full submission to the texts of Shariah.

{فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُم ثُمَّ لَا يَجِدُواْ فِيٓ أَنفُسِهِم حَرَجا مِّمَّا قَضَيتَ وَيُسَلِّمُواْ تَسلِيما}

{But no, by your Lord, they will not believe until they accept you [O Prophet] as judge in their disputes, and find no discomfort within their hearts about your judgments, but accept them wholeheartedly.}

[Surat an-Nisā': 65]

1238/6 - The Companion Salmān ibn 'Āmir Ad-Dabbi (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا أَفْطَرَ أَحَدُكُم فَلْيُفْطِرْ علىٰ تَمْرٍ، فإِنْ لَمْ يجدْ فَلْيُفْطِرْ علىٰ ماءٍ، فإِنَّهُ طَهُورٌ».

"When anyone of you breaks his fast, let him break it with dates; if he cannot find any, let him break his fast with water, for it is pure."

[Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

1239/7 - Anas (may Allah be pleased with him) reported:

«كَانَ رَسُولُ الله صلى الله عليه وسلم يُفْطِرُ قَبْلَ أَنْ يُصَلِّيَ عَلىٰ رُطَبَاتٍ، فَإِنْ لَمْ تكُنْ رُطَبَاتٌ فَتُمَيْرَاتٌ، فَإِنْ لَمْ تكُنْ تُمَيْرَاتٌ حَسَا حَسَوَاتٍ مِنْ مَاءٍ».

"The Prophet (may Allah's peace and blessings be upon him) used to break his fast before praying with fresh dates. If there were no fresh dates, he would have dried dates; and if there were no dried dates, he would drink a few sips of water." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

Words in the Hadīth:

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Guidance from the Hadīths:

1) It is better for a fasting person to break his fast with fresh dates; and if he cannot find any, he may break his fast with dried dates. If he cannot find it still, he may break his fast with water. In doing so, he complies with the Prophet's command and maintains his health, for the body readily accepts sweet stuff after the long period without food.

2) If a person cannot find what to break his fast therewith, he can hold the intention of breaking the fast in his heart until he finds something to eat.

Note:

As we tackled Hadīth No. (332), we pointed out the weakness of the Hadīth reported by Salmān ibn

‘Āmir, who is mentioned here, and that this is not an authentic statement by the Prophet. Rather, it is a practice of the Prophet narrated by Al-Tirmidhi that, “He used to break his fast before praying by having fresh dates. If there were no fresh dates, he would have dried dates; and if there were no dried dates, he would drink a few sips of water.”

223 - Chapter on commanding the fasting person to restrain his tongue and all his body parts and senses from wrongdoing, reviling, and so on

1240/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُم، فلا يرفُثْ ولا يَصخَبْ، فإن سابَّهُ أحدٌ أو قَاتَلَهُ فَلْيَقُلْ: إِنِّي صائمٌ».

“When anyone of you is fasting, he should avoid obscene language and loud voice, and if anyone curses him or quarrels with him, he should say: ‘I am fasting.’” [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Fasting is a spiritual and educational act of worship. Over the course of a whole month, a

person adheres to worship and obedience and abandons sins, which disciplines his soul.

2) It teaches people to abide by the limits set by the Shariah and not to transgress them due to the folly of the ignorant.

3) A person may inform others of an act of worship he is engaged in, if this brings about some benefit or wards off some evil.

4) The believer does not respond to evil with evil, given his dignity among people and his complete humility before his Lord. So, when he refrains from harming others, he thus submits and stands in humble servitude before his Lord. This is not weakness or humiliation before others.

1241/2 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ والعَمَلَ بِهِ فَلَيْسَ لله حَاجَةٌ في أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ».

"Whoever does not give up false speech and acting upon it, Allah is not in need of him giving up his food and drink." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The great wisdom behind fasting lies in the resultant fruit and benefit, i.e. attaining piety. It is not just about the outward aspects of hunger and thirst.

2) If a person does not attain purity through the act of worship he performs, he should question the sincerity of the deeds he does, for a rightful and sincere worship has a good impact on a person's life.

224 - Chapter on matters related to fasting

1242/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إذا نَسِيَ أَحَدُكمْ فَأَكَلَ، أَوْ شَرِبَ، فَلْيُتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللهُ وَسَقَاهُ».

"Whoever forgetfully eats or drinks should complete his fast, for it was Allah who fed him and gave him to drink." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) A person is not to blame for something he has done out of forgetfulness, nor does this invalidate acts of worship. This is because he has not done it intentionally.

2) Allah Almighty is merciful to His servants, as He does not burden them with anything beyond their capacity.

Benefit:

One of the rights of Muslims upon one another is that if someone forgets, another reminds him. Hence, if you see a fasting person eat, you should remind him that he is fasting. The Prophet (may

Allah's peace and blessings be upon him) said regarding prayer: "And when I forget, remind me."

For example, if you see a person pray away from the direction of the Qiblah, you should draw his attention.

1243/2 - Laqīt ibn Saburah (may Allah be pleased with him) reported: I said: "O Messenger of Allah, tell me about ablution." He said:

«أَسْبِغِ الْوُضُوءَ، وَخَلِّلْ بَيْنَ الأَصَابِعِ، وَبَالِغْ فِي الاسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِماً».

"Perform ablution thoroughly, pass the water between your fingers and toes, and snuff water well into your nostrils, unless you are fasting." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is Sunnah to sniff water well into the nostrils in ablution, except if a person is fasting, lest water may reach deep inside.

2) Water reaching deep inside through the nose is just like water entering through the mouth; both invalidate the fast.

1244/3 - 'Ā'ishah (may Allah be pleased with her) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) would

sometimes get up at the time of Fajr while in a state of ritual impurity after having sexual intercourse with his wives; then he would take a bath and fast." [Narrated by Al-Bukhāri and Muslim]

1245/4 - 'Ā'ishah and Um Salamah (may Allah be pleased with both of them) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) would wake up in the morning in a state of ritual impurity, without having a wet dream, and he would observe fast." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) It is permissible for a person in a state of ritual impurity to begin the fast, even if he does not take the ritual bath before daybreak.

2) The basic rule regarding the Prophet's actions is that they constitute conclusive evidence and are legislations for the Muslims. No one should say that the Prophet's practices only applies to himself unless this is established by a proof.

3) They highlight the merit of the Mothers of the Believers (may Allah be pleased with them) as they conveyed with honesty and integrity what had taken place in their houses relating to the Shariah rulings for the Ummah.

225 - Chapter on the merit of fasting during Muharram, Sha'bān, and the sacred months

1246/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أفضلُ الصِّيَامِ بعدَ رَمَضَانَ: شهرُ الله المحَرَّمُ، وأفْضلُ الصَّلاة ِبعدَ الفَريضَةِ: صلاةُ اللَّيل».

"The most excellent fast after Ramadan is in Allah's month Muharram, and the most excellent prayer after the obligatory prayers is (voluntary) night prayer." [Narrated by Muslim]

Guidance from the Hadīth:

1) It shows the merit of observing voluntary fasting during Muharram, especially on the 10th day of it, as it is reported to have a particular virtue.

2) Some acts of worship are more excellent than others, and their rewards get multiplied at certain times. So, a person should be keen to seize virtuous times for engaging in worship.

1247/2 - 'Ā'ishah (may Allah be pleased with her) reported: "The Prophet (may Allah's peace and blessings be upon him) would not fast in any month more than he did in Sha'bān. He used to fast the whole of Sha'bān." In another version: "He used to fast the whole of Sha'bān except for a few days."

Guidance from the Hadīth:

1) It is Sunnah to fast often during Sha'bān, as the Prophet (may Allah's peace and blessings be upon him) used to fast most of it.

2) The wisdom behind fasting most of Sha'bān is that it serves as a prelude to Ramadan, just like the regular Sunnah prayer before the obligatory prayer.

1248/3 - Mujībah Al-Bāhiliyyah reported from her father or uncle that he visited the Messenger of Allah (may Allah's peace and blessings be upon him) once and then went to see him again after a year. His appearance had totally changed. He asked him: "O Messenger of Allah, do you not recognize me?" The Messenger said: "Who are you?" He replied: "I am the Bāhili who visited you last year." The Messenger said: "You were quite handsome; what has changed your appearance so much?" He replied: "Since my departure from here, I have not eaten anything except at night." The Messenger remarked: "You have put yourself to torture." Then, he said:

«صُمْ شهرَ الصَّبْر، ويوماً مِن كلِّ شَهرٍ»

"Observe fasting during the month of patience (i.e. Ramadan) and fast one day from each month." He said: "Permit me to fast more, for I have the strength for it." He said:

«صُمْ يَوْمين»

"Fast two days." He said: "Permit me to fast more." He said:

«صُمْ ثلاثةَ أيَّامٍ»

"Fast three days." He said: "Permit me to fast more." He said:

«صُمْ مِنَ الحُرُمِ واتْرُكْ ، صُمْ مِنَ الحُرُمِ واتْرُكْ، صُمْ مِنَ الحُرُمِ واتْرُكْ»

"Fast three days during the sacred months and omit fasting for three days alternately." He joined his three fingers while repeating this sentence thrice. [Narrated by Abu Dāwūd] --

Guidance from the Hadīth:

1) It is not part of the Shariah to burden ourselves with things beyond our capacity and torture ourselves with arduous tasks not prescribed in the Shariah. He who does so subjects himself to needless suffering.

2) The dearest deeds to Allah Almighty are those which are done regularly, even if they are little.

Note:

The Hadīth with this wording is inauthentic, but another version of it is authentic, in which Kahmas al-Hilāli reported: I embraced Islam, so I went to the Prophet (may Allah's peace and blessings be upon him) and informed him about this. Then, one year passed in which I became thin and weak. Thereafter, I went to him, and he looked at me closely. I said: "Do you not know me?" He said:

“Who are you?” I said: “I am Kahmas al-Hilāli.” He said: “What made you look like this?” I said: “I have not missed a day without fasting since I met you and have not slept at night.” Thereupon, he said:

“Who commanded you to torture yourself? Fast the month of patience (i.e. Ramadan) and one day every month.” I said: “Permit me to fast more.” He said: “Fast the month of patience and two days every month.” I said: “Permit me to fast more, for I have the strength for it.” He said: “Fast the month of patience and three days every month.” [Narrated by Al-Tayālisi in his Musnad and by Al-Tabarāni in Al-Muʻjam al-Kabīr]

A precious benefit:

In Siyar Aʻlām al-Nubalā’, Al-Hāfizh Al-Dhahabi (may Allah have mercy upon him) said:

“He who does not adhere to the Prophet’s Sunnah in his worship and acts of piety will certainly regret, turn to monasticism, and will be in bad spirit, and he will miss a great deal of good to be obtained by following the Sunnah of the Prophet who is merciful and compassionate towards the believers and keen to benefit them. He taught the Ummah the best deeds and commanded them to abandon monasticism and devotion to their entire time to worship and impermissible continuous fasting and performing Qiyām for most of the night, except in the last ten nights (of Ramadan). He also

prohibited celibacy for those who afford marriage and forbade refraining from eating meat, in addition to other commands and prohibitions.

He who engages in worship without knowing many of these rulings is excused and will be rewarded. But if a person worships while knowing these Prophetic instructions yet he disregards them, he is wrong and deluded. Indeed, the most pleasing deeds to Allah are the most regular, even if they are little.

May Allah guide all of us to follow the Prophet (may Allah's peace and blessings be upon him) properly and keep away from personal inclination and going against the Sunnah."

226 - Chapter on the merit of fasting and other deeds during the first ten days of Dhul-Hijjah

1249/1 - Ibn 'Abbās (may Allah be pleased with him and his father) reported: The Prophet (may Allah's peace and blessings be upon him) said:

«مَا من أَيَّامٍ العَمَلُ الصّالح فِيها أَحَبُّ إلىٰ الله مِنْ هذِهِ الأَيَّام»

"There are no days in which righteous deeds are more beloved to Allah than these days," meaning the ten days (of Dhul-Hijjah). They said: "O Messenger of Allah, even more than Jihad in the cause of Allah?" He said:

«وَلا الجِهَادُ في سَبِيلِ الله، إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ، فَلَم يَرجِعْ مِنْ ذلِكَ بشَيْءٍ».

"Even more than Jihad in the cause of Allah, except the case of a man who goes out offering his life and wealth and returns with nothing of that." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It shows the merit of good deeds during the first ten days of the month of Dhul-Hijjah.

2) Jihad in the cause of Allah is among the best of deeds. So, a person should strive to obtain a rank among those engaged in Jihad.

227 - Chapter on the merit of fasting the days of 'Arafah, 'Āshūrā', and Tāsū'ā'

1250/1 - Abu Qatādah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) was asked about fasting the day of 'Arafah, and he said:

«يُكَفِّرُ السَّنَةَ الماضيةَ والباقيةَ».

"It expiates the sins of the past year and the coming one." [Narrated by Muslim]

Words in the Hadīth:

The past year: It refers to the year preceding the day of 'Arafah, which occurs during the last month of the Hijri year.

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Guidance from the Hadīth:

1) It points out the merit of fasting the day of ‘Arafah for other than pilgrims. It expiates the sins of two years.

2) It shows Allah’s great grace and mercy towards this Ummah, as He gives abundant rewards for simple deeds.

1251/2 - Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) fasted on the Day of ‘Āshūrā’ and ordered Muslims to fast it. [Narrated by Al-Bukhāri and Muslim]

1252/3 - Abu Qatādah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) was asked about fasting the day of ‘Āshūrā’, and he said:

«يُكَفِّرُ السَّنَةَ الماضيةَ».

“It expiates the sins of the past year.” [Narrated by Muslim]

1253/4 - Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«لئن بقيتُ إلىٰ قابلٍ لأصومَنَّ التَّاسعَ».

“If I were to live till the next year, I would definitely fast the ninth day (of Muharram).” [Narrated by Muslim]

Guidance from the Hadīths:

1) ‘Āshūrā is the tenth day of Muharram. It is recommended to fast it in gratitude to Allah Almighty, as He saved Prophet Mūsa (Moses) (peace be upon him) and his people and drowned Pharaoh and his people.

2) It is recommended to fast the day of ‘Āshūrā’, as it expiates the sins of the previous year.

Benefit:

The Sunnah is to fast the day of ‘Āshūrā’ along with a day before or a day after, so as to differ from the Jews.

228 - Chapter on the desirability of fasting six days in Shawwāl

1254/1 - Abu Ayyūb (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«مَنْ صامَ رَمَضَانَ، ثُمَّ أتبَعَهُ ستاً من شوالٍ، كَانَ كصيَامِ الدَّهْرِ».

“Whoever fasts Ramadan and then follows it up with six days in Shawwāl, it is as if he has fasted the entire year.” [Narrated by Muslim]

Guidance from the Hadīth:

1) A good deed is rewarded with ten times as much. So, the fasting of Ramadan is equal to ten months. The six days in Shawwāl equal sixty days, namely two months. This adds up to a whole year.

2) It states the promised reward for those who fast the entire Ramadan along with six days in Shawwāl even if the six days were not in succession.

Benefit:

Some scholars said that a person may not fast the six days in Shawwāl before he has made up for any fast he missed during Ramadan for a valid reason. This is because the reward in the Hadīth is promised to he who fasts all of Ramadan and then fasts six days in Shawwāl.

Other scholars said, however, that it is permissible to fast the six days in Shawwāl before making up for any missed fast in Ramadan, based on the following statement by ‘Ā’ishah (may Allah be pleased with her):

«كان يكون عليَّ الصوم من رمضان فما أستطيع أن أقضيه إلا في شعبان».

“I used to have missed days of fast in Ramadan, and I would not be able to make up for them except in Sha‘bān.” Yahya, a sub-narrator, said: “Her preoccupation was with the Prophet (may Allah’s peace and blessings be upon him).” [Narrated by Al-Bukhāri]

They said: ‘Ā’ishah (may Allah be pleased with her) did so in the presence of the Prophet (may Allah’s peace and blessings be upon him), and it is unlikely that the Mother of the Believers - the knowledgeable and pious person - would fail to fast the six days in Shawwāl.

Moreover, it is part of the Shariah's ease and facilitation that it allows us to delay making up for the missed fast of Ramadan, and Allah knows best.

229 - Chapter on the desirability of fasting Mondays and Thursdays

1255/1 - Abu Qatādah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) was asked about fasting Mondays, and he said:

«ذلكَ يومٌ وُلِدْتُ فيه، ويومٌ بُعِثْتُ ، أو أُنزلَ عليَّ فيه».

"That is a day on which I was born and I was sent as a prophet, or revelation was sent to me." [Narrated by Muslim]

1256/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«تُعْرَضُ الأعْمَالُ يَوْمَ الاثنَيْنِ والخَمِيسِ، فَأُحِبُّ أَنْ يُعْرَضَ عَملي وَأنا صَائِمٌ».

"Deeds are presented (to Allah) on Mondays and Thursdays. So, I like my deeds to be presented while I am fasting." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]. Muslim narrated it without mentioning the fast.

1257/3 - 'Ā'ishah (may Allah be pleased with her) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) was keen to fast on Mondays and Thursdays." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Guidance from the Hadīths:

1) They point out the merit of Monday due to great events that happened on a Monday, namely the birth of the Prophet (may Allah's peace and blessings be upon him), sending down the revelation, and presenting people's deeds to Allah Almighty.

2) We ought to be keen to fast Mondays and Thursdays, as our deeds are presented to Allah Almighty on these two days.

3) We are encouraged to follow the Prophet's noble example, as he used to seek Allah's pleasure through fasting.

Note:

In virtuous days, we should perform acts of worship according to the Prophet's guidance, the best guidance. We may not perform acts of worship during those days not legislated by Allah Almighty or His Messenger. We are required to adhere to the Prophet's Sunnah and abandon religious innovations.

'Abdullāh ibn Mas'ūd (may Allah be pleased with him) said: "Be followers, and do not introduce new things in religion. You already have what is enough. Indeed, every religious innovation is misguidance." [Narrated by Al-Tabarāni in Al-Mu'jam al-Kabīr]

230 - Chapter on the desirability of fasting three days every (Hijri) month

It is preferred to fast the three bright days, namely the 13th, the 14th, and the 15th. They are also said to be the 12th, the 13th, and the 14th. The first opinion is the more correct and famous.

1258/1 - Abu Hurayrah (may Allah be pleased with him) said:

«أَوْصاني خَلِيلي صلى الله عليه وسلم بِثلاثٍ:صيَامِ ثَلاثَةِ أَيَّامٍ مِن كلِّ شَهرٍ، وَرَكعَتَي الضُّحىٰ، وَأن أُوتِرَ قَبْلَ أَنْ أنامَ».

"My close friend (may Allah's peace and blessings be upon him) advised me to observe fast for three days in every month, to perform the two Rak'ahs of the Duha prayer, and to perform the Witr prayer before going to bed." [Narrated by Al-Bukhāri and Muslim]

1259/2 - Abu al-Dardā' (may Allah be pleased with him) reported: "My beloved (may Allah's peace and blessings be upon him) advised me to do three things which I would never abandon as long as I live: fasting three days every month, offering the Duha prayer, and not going to bed before performing the Witr prayer." [Narrated by Muslim]

1260/3 - 'Abdullāh ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«صومُ ثلاثةِ أيَّامٍ من كُلِّ شهرٍ صَوْمُ الدَّهْرِ كُلِّه».

“Fasting three days every month is fasting the whole year.” [Narrated by Al-Bukhāri and Muslim]

1261/4 - Mu‘ādhah al-‘Adawiyyah reported that she asked ‘Ā’ishah (may Allah be pleased with her): “Did the Messenger of Allah fast three days every month?” ‘Ā’ishah replied: “Yes.” Mu‘ādhah asked: “In which part of the month did he fast?” ‘Ā’ishah replied: “It did not matter to him in which part of the month he fasted.” [Narrated by Muslim]

1262/5 - Abu Dharr (may Allah be pleased with him) reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«إِذَا صُمْتَ من الشَّهْرِ ثلاثاً فَصُمْ ثلاثَ عشرةَ، وأربعَ عشرةَ ، وخمْسَ عشرةَ».

“If you fast three days in a month, then fast the thirteenth, fourteenth, and fifteenth.” [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

1263/6 - Qatādah ibn Milhān (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) used to command us to fast the bright days: the thirteenth, the fourteenth, and the fifteenth.” [Narrated by Abu Dāwūd]

1264/7 - Ibn ‘Abbās (may Allah be pleased with him and his father) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) would not fail to fast the bright days whether he was residing or traveling.” [Narrated by Al-Nasā’i with a sound Isnād]

Guidance from the Hadīths:

1) Fasting three days every month is equivalent to fasting the whole year, for a good deed is rewarded by ten times as much.

2) Fasting the three days in the middle of the month - 13, 14, and 15 - is the best form of fasting, for this was the more frequent practice of the Prophet (may Allah's peace and blessings be upon him).

3) They show the merit of the Companions, as they were keen to act upon the Prophet's instructions throughout their lives.

231 - Chapter on the merit of he who provides a fasting person with something to break his fast; the merit of the fasting person who hosts others; and the supplication to be made by the guest for the host

1265/1 - Zayd ibn Khālid al-Juhani (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ فَطَّرَ صَائماً كانَ لَهُ مِثْلُ أَجْرِهِ، غَيْرَ أَنّهُ لا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شيءٌ».

"He who provides a fasting person something with which to break his fast will earn the same reward as the fasting person, without diminishing the reward of the latter in the least."

[Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) We should be keen to provide fasting people with some food to break their fast, given the great reward for doing so, especially when the fasting people are needy and poor.

2) It shows Allah's immense mercy, as He records the full reward for someone who only participates in a part of a good deed.

1266/2 - Um 'Umārah al-Ansāriyyah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) visited her, and she served him food. He said: "Eat." She said: "I am fasting." Thereupon, he said:

«إِنَّ الصَّائِمَ تُصَلِّي عَلَيْهِ المَلاَئِكَةُ إذا أُكِلَ عِنْدَهُ حَتَّىٰ يَفْرُغُوا» وَرُبَّما قالَ: «حَتَّىٰ يَشْبَعُوا».

"Indeed, the angels invoke Allah's blessings upon a fasting person in whose place others eat, until they finish." Or perhaps he said: "until they eat their fill." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)][1]

1267/3 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) came to visit Sa'd ibn

[1] The Hadīth has a weak Isnād.

‘Ubādah, who brought some bread and oil. The Prophet ate and then said:

«أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمُ الأَبرَارُ، وَصَلَّتْ عَلَيْكُمُ المَلاَئِكَةُ».

“May the fasting people break their fast in your house; may the righteous eat your food; and may the angels ask forgiveness and mercy for you!”

[Narrated by Abu Dāwūd, with an authentic Isnād]

Guidance from the Hadīths:

1) They show the merit of serving food to a fasting person at the time of breaking the fast. By virtue of doing so, the angels invoke Allah’s blessings and mercy for the host.

2) It is recommended to supplicate for a person who has entertained fasting people. They demonstrate the supplication to be made by the guest for his host.

3) The Shariah pays attention to etiquette and is careful to reward good-doers so that people will feel motivated to do good. A case in point is the refined etiquette of supplication to be said by a fasting person for the host who provided him with food to break his fast.

Note:

The Hadīth reported by Um ‘Umārah al-Ansāriyyah is inauthentic. Yet there is an authentic Hadīth carrying a similar meaning. It was narrated by Ibn Abi Shaybah that ‘Abdullāh ibn ‘Amr said:

“When people eat in the house of a fasting person, the angels send blessings upon him.” This statement is regarded as attributed to the Prophet (may Allah’s peace and blessings be upon him), because a Companion would not say such things merely on the basis of his personal opinion. This is emphasized by the Hadīth on the supplication to be said by the guest:

«أفطر عندكم الصائمون، وصلت عليكم الملائكة».

“May the fasting people break their fast in your house; and may the angels ask forgiveness and mercy for you!”

Book of I‘tikāf

232 - Chapter on the merit of I‘tikāf (retirement in the mosque)

1268/1 - Ibn ‘Umar (may Allah be pleased with him and his father) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) used to observe I‘tikāf during the last ten nights of Ramadan.” [Narrated by Al-Bukhāri and Muslim]

1269/2 - ‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (may Allah’s peace and blessings be upon him) used to observe I‘tikāf during the last ten nights of Ramadan until he died. Then, his wives observed I‘tikāf after him. [Narrated by Al-Bukhāri and Muslim]

1270/3 - Abu Hurayrah (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) used to observe I'tikāf during each Ramadan for ten days. In the year in which he died, he observed I'tikāf for twenty days." [Narrated by Al-Bukhāri]

Guidance from the Hadīths:

1) It is Sunnah to observe I'tikāf in Ramadan and be devoted to worship.

2) We are encouraged to seek out the night of Qadr during the last ten nights, at the time of I'tikāf, given the special merit it has. A fortunate believer would seize virtuous times for performing acts of worship.

3) A main purpose behind I'tikāf is to devote one's heart and body for worship, away from worldly preoccupations that distract him from worshiping his Lord.

Note:

The phrases some people say and hang on walls in the mosque, such as "I intend to observe I'tikāf in this mosque as long as I remain in it", are not prescribed by the Shariah, neither by the Prophet's actions nor his statements. He did not instruct us saying: When you enter a mosque, harbor the intention for I'tikāf at any time. Rather, we may observe I'tikāf for a day or a night, and more, and preferably along with fasting. This general

intention, however, is not part of the prescribed guidance.

Book of Hajj

233 - Chapter on the obligation and merit of Hajj

Allah Almighty says:

{وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلبَيتِ مَنِ ٱستَطَاعَ إِلَيهِ سَبِيلا وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلعَٰلَمِينَ}

{And [due] to Allah upon the people is Hajj to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.} [Surat Āl ʻImrān: 97]

Benefit:

This verse was revealed in the ninth Hijri year, the year of delegations. In it Hajj was ordained upon all people, believers and non-believers. However, we should call non-believers to Islam first and then to Hajj. The requirement for Hajj being obligatory for a person is that he can make the journey to the Sacred House (in Makkah), which differs according to the time and place.

1271/1 - Ibn ʻUmar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«بُنِيَ الإِسْلامُ علىٰ خَمْسٍ؛ شَهَادَةِ أَنْ لاَ إِلهَ إِلَّا الله وَأَنَّ مُحَمَّداً رسولُ الله، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ البَيْتِ، وَصَوْمِ رَمَضَانَ».

“Islam was built on five pillars: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakah, performing Hajj to the House, and fasting Ramadan.” [Narrated by Al-Bukhāri and Muslim]

1272/2 - Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (may Allah’s peace and blessings be upon him) delivered a speech to us wherein he said:

«يَا أَيُّهَا النَّاسُ قَدْ فَرَضَ اللهُ عَلَيْكُمُ الحَجَّ فَحُجُّوا»

“O people, Allah has ordained Hajj upon you; so perform Hajj.” A man said: “Every year, O Messenger of Allah?” He remained silent until the man had repeated the question three times. Then, the Prophet (may Allah’s peace and blessings be upon him) said:

«لَوْ قُلْتُ: نَعَمْ لَوَجَبَتْ، وَلَما اسْتَطَعْتُمْ».

“If I said yes, this would be obligatory, and you would not have the ability for that.” Then, he said:

«ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ، وَاخْتِلَافِهِمْ عَلَىٰ أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُم عَنْ شَيءٍ فَدَعُوهُ».

“Leave me with what I have left you, for those who came before you were doomed because of their questions and differences with their prophets. If I commanded you to do something, do as much of it as you can; and if I forbid you from doing something, refrain from it.” [Narrated by Muslim]

Guidance from the Hadīths:

1) Hajj is one of the five pillars of Islam, without which a person's religion is incomplete.

2) Hajj is obligatory only once in a lifetime. This stems from Allah's mercy towards His servants, as He does not burden them with anything beyond their capacity and does not put them into hardships.

{وَمَا جَعَلَ عَلَيكُم فِي ٱلدِّينِ مِن حَرَجٍ}.

{And He has not placed upon you in the religion any hardship.}

3) Frequent questioning and differing is one of the causes of ruin.

4) A person is required to fulfill the Shariah commands as much as he can. The prohibitions, on the other hand, should be avoided completely. He may not take them lightly.

1273/3 - He also reported: The Prophet (may Allah's peace and blessings be upon him) was asked: "Which deed is the best?" He replied: "Belief in Allah and His Messenger." It was asked: "Then what?" He said: "Jihad in the cause of Allah." It was asked: "Then what?" He said: "A righteous Hajj." [Narrated by Al-Bukhāri and Muslim]

An accepted Hajj: It is Hajj in which the pilgrim commits no sin.

Guidance from the Hadīth:

1) Acts of worship and piety differ in their merit in accordance with the performer's ability. Each person should be addressed in a way that befits his condition.

2) An accepted Hajj is one which the pilgrim performs sincerely for the sake of Allah and in which he follows the Prophet's guidance and avoids foul language, immorality, and argument. Such a Hajj is one of the most virtuous acts in the sight of Allah Almighty.

1274/4 - He also reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«مَنْ حجَّ فلم يَرْفُثْ، ولَمْ يَفْسُقْ، رجَعَ كَيَوْمِ ولَدَتْهُ أُمُّهُ».

"Whoever performs Hajj and does not commit obscenity or commit any evil therein will go back (free of sin) like the day he was born." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Hajj is a reason for the expiation of all sins.

2) Allah is merciful towards His servants as He prescribed for them such acts of worship that expiate their sins and misdeeds.

1275/5 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«العُمرةُ إلىٰ العُمْرةِ كفَّارةٌ لما بينَهُمَا، والحَجُّ المبرورُ ليسَ لهُ جزاءٌ إلَّا الجنَّةَ».

"From 'Umrah to 'Umrah expiates what is between them. And there is no reward for an accepted Hajj except Paradise." [Narrated by Al-Bukhāri and Muslim]

1276/6 - 'Ā'ishah (may Allah be pleased with her) reported: I said: "O Messenger of Allah, we consider Jihad as the best deed. Should we not perform Jihad?" He said: "The best Jihad for you (women) is an accepted Hajj." [Narrated by Al-Bukhāri]

Guidance from the Hadīths:

1) Hajj is one of the kinds of Jihad in the cause of Allah, for those who have missed the honor of traditional Jihad for a valid excuse.

2) The pilgrim gets a great reward for his performance of Hajj in accordance with the Shariah, inwardly and outwardly.

3) The Prophet's statement "the best Jihad for you..." is addressed to women. Hajj is the Jihad for women, which involves no fighting.

1277/7 - She also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللهُ فِيهِ عَبْداً مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ».

"There is no day on which Allah sets free more of His servants from Hellfire than the day of 'Arafah." [Narrated by Muslim]

Guidance from the Hadīth:

1) It shows the merit of the day of ‘Arafah, given the plenty of people saved from Hellfire on it.

2) Allah is merciful towards the believers, as He has provided them with special occasions on which they can attain goodness and forgiveness.

1278/8/ - Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«عُمرَةٌ في رَمَضَانَ تَعدِلُ حَجَّةً» وفي لفظ: «أوْ حَجَّةً مَعي».

“‘Umrah in Ramadan is equivalent to Hajj – or Hajj with me.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) ‘Umrah in Ramadan equals to Hajj in terms of reward, yet it does not suffice instead of the obligatory Hajj.

2) The reward for a good deed increases when it is done at a virtuous time. That is why ‘Umrah increases in reward when it is performed in Ramadan.

1279/9 - He also reported: A woman said: “O Messenger of Allah, Allah made Hajj obligatory on His servants while my father was very old and could not sit steadily on the mount. Shall I perform Hajj on his behalf?” He said: “Yes.” [Narrated by Al-Bukhāri and Muslim]

1280/10 - Laqīt ibn ‘Āmir (may Allah be pleased with him) reported that he went to the Prophet

(may Allah's peace and blessings be upon him) and said: "My father is a very old man who cannot perform Hajj or 'Umrah or undertake a journey." He said:

«حجَّ عَنْ أَبِيكَ وَاعْتَمِرْ».

"Perform Hajj and 'Umrah on behalf of your father."

[Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

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Guidance from the Hadīths:

1) If a person is unable to perform Hajj, and his inability is not likely to go away, such as chronic disease or old age, then another person may perform Hajj on his behalf.

2) A woman may perform Hajj on behalf of a man, and vice versa.

1281/11 - Al-Sā'ib ibn Yazīd (may Allah be pleased with him) reported: "I was taken to perform Hajj with the Messenger of Allah (may Allah's peace and blessings be upon him) in the Farewell Hajj, when I was seven years old." [Narrated by Al-Bukhāri]

1282/12 - Ibn 'Abbās (may Allah be pleased with him and his father) reported: The Prophet (may Allah's peace and blessings be upon him) came across a caravan at Al-Rawhā' and asked who the

people in the caravan were. They replied that they were Muslims. They asked: "Who are you?" He said: "The Messenger of Allah." Then, a woman lifted up a boy to him and asked: "Is there Hajj for this one?" He said: "Yes, and you will have a reward." [Narrated by Muslim]

Words in the Hadīth:

Al-Rawhā': a place between Makkah and Madīnah.

Guidance from the Hadīths:

1) Hajj performed by children is valid, even if they are below the age of discernment.

2) A child will get a reward for performing Hajj, and his guardian shall have a similar reward, for he has enabled him to perform it. A person who guides others to something good shall have a reward similar to theirs.

Benefit:

When a child performs Hajj, he should imitate the adult. If he cannot do certain things due to his young age, like infants for example, here are two cases:

1) The acts that one can do on behalf of someone else, his guardian can perform them on his behalf.

2) The acts which none can perform on behalf of others, and the child can do them, like Tawāf and Sa'i, the adult can carry him as he performs such rituals.

1283/13 - Anas ibn Mālik (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) performed Hajj on the back of a camel, and the same mount was carrying his baggage as well. [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the simple and poor life led by the Prophet (may Allah's peace and blessings be upon him). His provision and luggage were carried on his mount. Nonetheless, he was the most forbearing and patient among people. Blissful are those who follow his example and imitate his manners.

2) It is permissible to use a means of transport to move between the places of Hajj. This does not diminish the reward.

1284/14 - Ibn 'Abbās (may Allah be pleased with him and his father) reported: "Ukāzh, Majannah, and Dhul-Majāz were seasonal markets during the pre-Islamic period. They (i.e. Muslims) feared that it might be a sin to trade there during the Hajj season. So this verse was revealed:

{لَيسَ عَلَيكُم جُنَاحٌ أَن تَبتَغُواْ فَضلا مِّن رَّبِّكُم}

{There is no blame upon you for seeking bounty from your Lord.} [Surat Al-Baqarah: 198] It refers to the Hajj season. [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Trading during Hajj falls under the benefits which a pilgrim can take, provided that his main objective is to perform Hajj.

2) It points out the merit of the Prophet's Companions and their restraint from doing anything, albeit beneficial, before knowing the Shariah ruling regarding it.

Book of Jihad

234 - Chapter on the merit of Jihad

Allah Almighty says:

{وَقَٰتِلُواْ ٱلۡمُشۡرِكِينَ كَآفَّةٗ كَمَا يُقَٰتِلُونَكُمۡ كَآفَّةٗۚ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ}

{And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous.} [Surat at-Tawbah: 36]

He also says:

{كُتِبَ عَلَيۡكُمُ ٱلۡقِتَالُ وَهُوَ كُرۡهٞ لَّكُمۡۖ وَعَسَىٰٓ أَن تَكۡرَهُواْ شَيۡـٔٗا وَهُوَ خَيۡرٞ لَّكُمۡۖ وَعَسَىٰٓ أَن تُحِبُّواْ شَيۡـٔٗا وَهُوَ شَرّٞ لَّكُمۡۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ}

{Battle has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it

is bad for you. And Allah knows, while you do not know.} [Surat al-Baqarah: 216] He also says:

{ٱنفِرُواْ خِفَافا وَثِقَالا وَجَٰهِدُواْ بِأَمۡوَٰلِكُم وَأَنفُسِكُم فِي سَبِيلِ ٱللَّهِ}

{Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah.} [Surat at-Tawbah: 41] Allah Almighty also says:

{إِنَّ ٱللَّهَ ٱشۡتَرَىٰ مِنَ ٱلۡمُؤۡمِنِينَ أَنفُسَهُم وَأَمۡوَٰلَهُم بِأَنَّ لَهُمُ ٱلۡجَنَّةَۚ يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِ فَيَقۡتُلُونَ وَيُقۡتَلُونَۖ وَعۡدًا عَلَيۡهِ حَقّا فِي ٱلتَّوۡرَىٰةِ وَٱلۡإِنجِيلِ وَٱلۡقُرۡءَانِۚ وَمَنۡ أَوۡفَىٰ بِعَهۡدِهِۦ مِنَ ٱللَّهِۚ فَٱسۡتَبۡشِرُواْ بِبَيۡعِكُمُ ٱلَّذِي بَايَعۡتُم بِهِۦۚ وَذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ}

{Allah has purchased from the believers their lives and their wealth, and in return they will have Paradise; they fight in the cause of Allah and they kill or are killed. This is a true promise, given by Him in the Torah, the Gospel and the Qur'an. Who is more faithful to his promise than Allah? Rejoice then in the transaction you have made with Him; that is the supreme triumph.} [Surat at-Tawbah: 111] He also says:

{لَّا يَسۡتَوِي ٱلۡقَٰعِدُونَ مِنَ ٱلۡمُؤۡمِنِينَ غَيۡرُ أُوْلِي ٱلضَّرَرِ وَٱلۡمُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡۚ فَضَّلَ ٱللَّهُ ٱلۡمُجَٰهِدِينَ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ عَلَى ٱلۡقَٰعِدِينَ دَرَجَةٗۚ وَكُلّا وَعَدَ ٱللَّهُ ٱلۡحُسۡنَىٰۚ وَفَضَّلَ ٱللَّهُ ٱلۡمُجَٰهِدِينَ عَلَى ٱلۡقَٰعِدِينَ أَجۡرًا عَظِيما * دَرَجَٰتٖ مِّنۡهُ وَمَغۡفِرَةٗ وَرَحۡمَةٗۚ وَكَانَ ٱللَّهُ غَفُورا رَّحِيمًا}

{Not equal are those believers who stay behind – except those forced by necessity – and those who fight in the way of Allah with their wealth and their lives. Allah has given a higher rank to those who fight with their wealth and their lives than those

who stay behind. To each Allah has promised a fine reward, but Allah has favored those who fight over those who stay behind with a great reward,

degrees [of high position] from Him and forgiveness and mercy, and Allah is All-Forgiving, Most Merciful.} [Surat an-Nisā': 95-96] He also says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ هَل أَدُلُّكُم عَلَىٰ تِجَٰرَةٖ تُنجِيكُم مِّن عَذَابٍ أَلِيمٖ * تُؤۡمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ * يَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡ وَيُدۡخِلۡكُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ وَمَسَٰكِنَ طَيِّبَةٗ فِي جَنَّٰتِ عَدۡنٖۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ * وَأُخۡرَىٰ تُحِبُّونَهَانَصۡرٞ مِّنَ ٱللَّهِ وَفَتۡحٞ قَرِيبٞۗ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ}

{O you who believe, shall I tell you about a trade that will save you from a painful punishment?

It is to believe in Allah and His Messenger, and to struggle in the way of Allah with your wealth and your lives. That is better for you, if only you knew.

He will forgive you your sins and admit you to gardens under which rivers flow, and pleasant dwellings in Gardens of Eternity. That is the supreme triumph.

And [He will grant you] another favor that you love: help from Allah and an imminent conquest. Give glad tidings to the believers.} [Surat as-Saff: 10-13] There are many other well-known verses in this regard.

Guidance from the verses:

1) They incite the believers to fight the disbelievers as a whole so as to make Allah's word supreme and humiliate disbelief and its people.

2) Although the human self is disinclined to Jihad, it serves such great interests that render it good and beneficial for the believers. Indeed, Allah Almighty may predestine, out of His wisdom, something that seems unpleasant to the human self, yet it turns out to have good consequences.

3) The required and commendable Jihad is that conducted with one's life and wealth for the purpose of elevating the word of Allah, not for show-off or tribal or national affiliation.

4) They demonstrate the profitable transaction of Jihad: Allah is the buyer, the seller is the believers, the sold item is the believers' lives and wealth, the price is Paradise, and the document recording the deal is the promise of Allah which He makes in His greatest revealed Book. What a great deal! Where are the traders who desire gains?

5) Valid excuses for not participating in Jihad include physical weakness or disability, financial inability, and devotion to studying the religion of Allah. If a person abandons the collective duty of Jihad for the sake of knowledge and Da'wah, he has chosen a good cause.

6) Jihad is the profitable deal with Allah Almighty by which a person attains all that he desires and avoids everything he apprehends. But only the knowledgeable are aware of this!

A precious benefit:

The scholars (may Allah have mercy upon them) divided Jihad into three categories:

Self-Jihad, Jihad against hypocrites, and Jihad against combatant disbelievers.

Prior amongst them is Jihad against oneself, personal inclinations, and against the devil. If a person achieves this type of Jihad successfully by the grace of Allah, he moves to Jihad against hypocrites and disbelievers on its basis. Yet, if he fails to conduct Jihad against his self, his personal inclinations, and the devil, then he is in greater failure when it comes to other types of Jihad. So, the believer should be keen to struggle against his self, by bringing it to fulfill the obligations and shun the prohibitions. This requires knowledge and insight on his part and then perseverance and struggle. He continues in this course until his self begins to desire goodness and abandon evil. If he proves truthful in this kind of Jihad, Allah will honor him with Jihad against the disbelievers and promise him a great victory. However, if a person fails to attend the congregational prayer, for example, and neglects to respond to the call to "Come to Prayer",

how would he respond to the call to "Come to Jihad"!

Hadīths on the merit of Jihad are too many to be counted. They include the following:

1285/1 - Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) was asked: "Which deed is the best?" He replied: "Belief in Allah and His Messenger." It was asked: "Then what?" He said: "Jihad in the cause of Allah." It was asked: "Then what?" He said: "An accepted Hajj." [Narrated by Al-Bukhāri and Muslim]

1286/2 - Ibn Mas'ūd (may Allah be pleased with him) reported: I asked the Messenger of Allah: "Which deed is the best?" He said: "Offering prayer at its time." I said: "Then what?" He said: "Kindness to one's parents." I said: "Then what?" He said: "Jihad in the cause of Allah." [Narrated by Al-Bukhāri and Muslim]

1287/3 - Abu Dharr (may Allah be pleased with him) reported: I said: "O Messenger of Allah, which deed is the best?" He said:

«الإيمانُ باللهِ، والجهادُ في سبيلِهِ».

"Belief in Allah and Jihad in His cause." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) Jihad in the cause of Allah is one of the dearest and best acts in the sight of our Lord.

2) Acts of worship and piety are varied, and every believer can compete in doing what he is able to do. How perfect this Shariah is!

1288/4 - Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لَغدْوَةٌ في سبيلِ اللهِ، أوْ روحةٌ، خيرٌ من الدُّنْيا وما فيها».

"Setting out in the cause of Allah in the morning or at the end of daytime is better than the world and all that is in it." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Jihad in the cause of Allah is one of the best acts of piety. It is better than the world and all the bliss it contains.

2) It exhorts us to conduct Jihad purely for the sake of Allah, not for tribal affiliation or any other cause related to the pre-Islamic time of ignorance.

1289/5 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: A man came to the Prophet (may Allah's peace and blessings be upon him) and said: "Who are the best among people?" He said:

«مُؤْمِنٌ يُجَاهِدُ بِنَفْسِهِ وَمَالِهِ فِي سَبيلِ الله».

"A believer who conducts Jihad in the cause of Allah with his self and wealth." He said: "Then who?" He said:

«مُؤْمِنٌ في شِعْبٍ مِنْ الشِّعَابِ يَعْبُدُ اللهَ، وَيَدَعُ النَّاسَ مِنْ شَرِّه».

"A believer who worships Allah in a mountain pass and keeps people safe from his evil." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The required Jihad is to be conducted with a person's life and wealth, which are the dearest of one's all possessions.

2) It is better for a person to seclude himself at times of temptations, trials, and fear of committing sins than to mix with people.

1290/6 - Sahl ibn Sa'd (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«رِبَاطُ يَوْمٍ في سَبيلِ الله خَيْرٌ من الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعُ سَوْطِ أحَدِكُمْ مِنَ الجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، والرَّوْحَةُ يَرُوحُها العَبْدُ في سَبيلِ الله تَعَالىٰ، أَوِ الغَدْوَةُ، خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا».

"Observing Ribāt (guarding the Muslims' frontiers) for one day in the cause of Allah is better than the world and everything therein. A place in Paradise as small as that occupied by the whip of one of you is better than the world and everything therein. A morning's or an evening's journey that one travels in the cause of Allah is better than the world and

everything therein." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It shows a great merit for observing Ribāt and conducting Jihad in the cause of Allah Almighty.

2) The world and all that it contains is worthless in the sight of Allah and there is no good in it, except for something that draws us close to our Lord. So, the least amount of Jihad is better than the whole world.

3) The reason for refraining from Jihad is deep attachment to worldly life and strong inclination to it. Do we now know why we have abandoned Jihad?!

1291/7 - Salmān (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«رِباطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ ماتَ فيهِ جَرَىٰ عَلَيْه عَمَلُهُ الَّذِي كانَ يَعْمَلُ، وَأُجْرِيَ عَلَيْهِ رِزْقُهُ، وَأَمِنَ الفتَّانَ».

"Observing Ribāt for a day and a night is better than fasting and standing for night prayer for a whole month. If a person dies in it, he will receive the reward for his righteous deeds perpetually, will receive his provision, and will be saved from the trials of the grave." [Narrated by Muslim]

1292/8 - Fadālah ibn 'Ubayd (may Allah be pleased with him) reported that the Messenger of

Allah (may Allah's peace and blessings be upon him) said:

«كُلُّ مَيِّتٍ يُخْتَمُ عَلىٰ عَمَلِهِ إِلَّا المُرَابِطَ في سَبِيلِ الله، فإِنَّهُ يَنْمِي لَهُ عَمَلُهُ إِلىٰ يَوْمِ القِيَامَةِ، وَيُؤَمَّنُ من فِتْنَةِ القَبر».

"The actions of every dead person come to a halt except the one who is garrisoned on the frontier in the way of Allah. His deeds will keep growing till the Day of Judgment, and he will be secure from the trial in the grave." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

The trial in the grave refers to the questioning by the two angels about the dead person's deity, religion, and prophet.

Guidance from the Hadīths:

1) They show a special merit for those garrisoned on the frontiers in the cause of Allah, as their good deeds are increased and never come to an end. This makes the believers' souls long for Jihad in the cause of Allah.

2) They establish the trial of the grave and inform that a person who observes Ribāt will be saved from it.

1293/9 - 'Uthmān (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«رباطُ يوم في سبيل الله خيرٌ من ألْف يومٍ فيما سواهُ من المَنازل».

"Observing Ribāt in the cause of Allah for one day is better than a thousand days in any other activity." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) It points out that rewards are multiplied for those who observe Ribāt in the cause of Allah, which stems from the honor and merit of Jihad.

2) The fortunate believer is one whom Allah enables to occupy one of the ranks of Jihad in the cause of Allah Almighty.

1294/10 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«تَضَمَّنَ اللهُ لِمَنْ خَرَجَ في سَبِيلِهِ، لا يُخْرِجُهُ إلا جِهَادٌ في سَبِيلي وَإِيمانٌ بي وَتَصْدِيقٌ بِرُسُلي، فهوَ ضامنٌ عليَّ أن أُدْخِلَهُ الجَنَّةَ، أَوْ يُرْجِعَهُ إلىٰ مَنْزِلِهِ الَّذِي خَرَجَ مِنْهُ بِما نَالَ مِنْ أَجْرٍ، أَوْ غَنِيمَةٍ.

"Allah guarantees for the one who sets out to fight in His way, 'going out solely for Jihad in My way, belief in Me, and belief in My Messengers, then I guarantee that I will admit Him to Paradise,' or He will send Him back to his home from where he set out with what he earned of reward or share of booty.

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، ما مِنْ كَلْمٍ يُكْلَمُ في سَبِيلِ الله إِلَّا جاءَ يَوْمَ القِيَامَةِ كَهَيْئَتِهِ يَوْمَ كُلِمَ، لَوْنُهُ لَوْنُ دَمٍ، وَرِيحُهُ رِيحُ مِسْكٍ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْلا أَنْ أَشُقَّ

عَلىٰ المُسْلِمِينَ مَا قَعَدْتُ خِلاَفَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللهِ أَبَداً، ولكِنْ لا أَجِدُ سَعَةً فأَحْمِلَهُمْ، وَلا يَجِدُونَ سَعَةً، وَيَشُقُّ عَلَيْهِمْ أَن يَتَخَلَّفُوا عَنِّي.

By Him in Whose hand Muhammad's soul is, if a person is wounded in the cause of Allah, he will come on the Day of Resurrection with his wound in the same condition as it was on the day when he sustained it; its color will be the color of blood but its smell will be the smell of musk. By Him in Whose hand Muhammad's soul is, were it not to be too hard upon the Muslims, I would not lag behind any expedition to fight in the cause of Allah, but I have neither abundant means to provide them riding mounts nor other Muslims have it, and it will be hard on them to remain behind when I go forth.

وَالَّذِي نَفْسُ مُحَمَّد بِيدِهِ، لَوَدِدْتُ أَني أَغْزُو في سَبِيلِ اللهِ فَأُقْتَلُ، ثُمَّ أَغْزُو، فَأُقْتَلُ، ثُمَّ أَغْزُو، فَأُقتَلُ».

By Him in Whose hand Muhammad's soul is, I would love to fight in the way of Allah and get killed, then to fight again and get killed, then to fight again and get killed." [Narrated by Muslim; partially narrated by Al-Bukhāri]

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Guidance from the Hadīth:

1) Having sincerity while conducting Jihad is something great and required for winning the promised reward.

2) A fighter in the cause of Allah gets either of two prizes: martyrdom or return to his family safe and victorious.

3) The Prophet (may Allah's peace and blessings be upon him) wished to die as a martyr in the cause of Allah because of what he knows about the high rank of martyrs in the sight of Allah.

4) It is permissible to swear saying "by the One in Whose hand my soul is", for it is a form of swearing by Allah. But it is prohibited to swear by other than Allah and His names, attributes, and speech. The Prophet (may Allah's peace and blessings be upon him) said: "Whoever has to take an oath should swear by Allah or remain silent." [Narrated by Al-Bukhāri]

1295/11 - He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«ما من مَكلومٍ يُكلَمُ في سبيل الله إلَّا جاءَ يومَ القيامَة، وكَلْمُهُ يَدْمَىٰ: اللونُ لونُ دم، والريحُ ريحُ مسْك».

"No one is wounded in the way of Allah except that he comes on the Day of Judgment with his wound bleeding; the color is that of blood, and the smell is that of musk." [Narrated by Al-Bukhāri and Muslim]

1296/12 - Mu'ādh (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ قَاتَلَ في سبيلِ اللهِ مِنْ رجُلٍ مُسلِمٍ فُواقَ نَاقَةٍ وَجَبَتْ له الجَنَّةُ، ومَنْ جُرِحَ جُرحاً في سبيل الله أوْ نُكِبَ نَكبَةً، فإنَّها تجيءُ يومَ القيامة كأغزَر ما كانت: لونُها الزَّعْفرانُ، وريحُها كالمسكِ».

"Paradise is guaranteed for any Muslim man who fights in the cause of Allah for the length of time between two milkings of a camel. If anyone is wounded or suffers any injury in the cause of Allah, this will come on the Day of Judgment bleeding the most it ever bled, with its color like saffron and its fragrance like musk." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

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The length of time between two milkings of a camel means: Even if he conducts little Jihad.

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Guidance from the Hadīths:

1) As a martyr has already confirmed that the religion of Allah is dearer to him than his own soul, his body parts will attest to his truthfulness. So, he will be resurrected with his wounds bleeding; the color is that of blood, and the smell is that of musk. Indeed, recompense for a deed is of the same kind of the deed.

2) Whatever wound or injury that befalls a martyr will bring him reward and testify in his favor.

1297/13 - Abu Hurayrah (may Allah be pleased with him) reported: A man from the Prophet's Companions came upon a valley containing a rivulet of fresh water and was delighted by it. He reflected: "I wish to withdraw from people and settle in this valley; but I won't do so without the Prophet's permission." When he mentioned this to the Prophet (may Allah's peace and blessings be upon him), he said:

«لا تفعلْ، فإنَّ مُقامَ أحَدِكُمْ في سَبيلِ اللهِ أَفْضَلُ مِنْ صَلاتِهِ في بَيْتِهِ سَبْعِينَ عَاماً، أَلا تُحِبُّونَ أَنْ يَغْفِرَ اللهُ لَكُمْ وَيُدْخِلَكُمُ الجَنَّةَ؟ اغزُوا في سبيلِ الله، مَنْ قَاتَلَ في سَبِيلِ اللهِ فُوَاقَ نَاقَةٍ وَجَبَتْ له الجَنَّةُ».

"Do not do that, for when any of you remains in the cause of Allah, this is better for him than performing prayer in his house for seventy years. Do you not wish that Allah forgives you and admits you to Paradise? Fight in the cause of Allah, for he who fights in the cause of Allah as little as the time of rest between two milkings of a camel will surely be admitted to Paradise." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

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Guidance from the Hadīth:

1) It points out the high status of Jihad, for its benefit extends to individuals and the whole Ummah. Other acts of worship, on the other hand, mostly benefit individuals only.

2) Fighting for the purpose of elevating the word of Allah, if done with sincere intention, is a reason for entering Paradise.

3) It shows the merit of the Companions (may Allah be pleased with them), as they would not engage in any religious act without the Prophet's permission.

1298/14 - He also reported: It was asked: "O Messenger of Allah, what is equal to Jihad in the cause of Allah?" He replied: "You do not have the strength to do it." The question was repeated twice or thrice, and every time he answered: "You do not have the strength to do it." Then he said:

«مَثَلُ المُجَاهِدِ في سَبِيلِ الله كَمَثَلِ الصائِمِ القَائِمِ القَانِتِ بآياتِ الله، لا يَفْتُرُ مِنْ صِيامٍ ولا صَلاةٍ، حَتىٰ يَرجعَ المجَاهِدُ في سَبِيلِ الله».

"One who goes out for Jihad in the cause of Allah is comparable to a person who keeps fasting, praying, and reciting the verses of Allah unfailingly until the one performing Jihad in the cause of Allah returns." [Narrated by Al-Bukhāri and Muslim; this is the wording of Muslim]

In another version narrated by Al-Bukhāri: A man came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, tell me of a deed that is equal to Jihad." He said: "I do not find one."

Then, he said: "As soon as a Mujāhid (a person who performs Jihad) sets out, can you enter your

mosque and stand in prayer and never rest and fast and never break your fast?" He replied: "Who can do that?!"

Guidance from the Hadīth:

1) A Mujāhid in the cause of Allah gets a reward similar to one who is totally and continually engaged in worship.

2) Virtuous deeds are favors from Allah Almighty upon those He wills among His servants. Indeed, a person does not reach a high rank by virtue of his knowledge and deeds only, but through the mercy and grace of his Lord.

1299/15 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مِنْ خَيرِ مَعَاشِ النَّاسِ لَهُم رَجُلٌ مُمسِكٌ بِعِنَانِ فَرَسِهِ في سَبِيلِ الله، يَطِيرُ عَلىٰ مَتْنِهِ، كُلَّمَا سَمِعَ هَيعةً أَوْ فَزعَةً طَارَ عليه، يَبْتَغِي القتلَ والمَوْتَ مَظَانَّهُ، أَوْ رَجُلٌ في غُنَيْمَةٍ في رأسِ شَعَفَةٍ مِن هذه الشعَفِ، أَو بَطنِ وادٍ من هذِهِ الأودِيَةِ، يقِيمُ الصَّلاةَ ، وَيُؤْتي الزَّكَاةَ، وَيَعْبَدُ رَبَّهُ حَتَّىٰ يَأْتِيَهُ اليقِينُ، لَيْسَ مِنَ النَّاسِ إلا في خَيْرٍ».

"Among the people who live the best life is the man who holds the reins of his horse (ever ready to march) in the way of Allah, flies on its back whenever he hears the war cry or the command to face the enemy; he flies to it seeking to be killed or to die at places where it is expected. Or a man who lives with some sheep at a hill-top or in a valley, performs prayer regularly, gives Zakah, and worships his Lord until death comes to him. He

does not mix with people except for a good cause." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) One of the best goals is to seek and expect martyrdom in the cause of Allah Almighty.

2) Retirement from people when corruption is rife must be associated with fulfillment of religious obligations. It should not be used as a reason not to perform acts of worship, as some people do, abandoning Friday prayer and congregational prayers on the grounds of prevalent corruption.

1300/16 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إنَّ في الجَنَّة مائةَ دَرَجَةٍ أعدَّها اللهُ للمُجاهدينَ في سبيل الله، ما بَيْنَ الدَّرجَتَيْن كَمَا بَيْنَ السَّماء والأرْض».

"In Paradise, there are one hundred degrees that Allah prepared for those who make jihad in the cause of Allah. The distance between each two degrees is like the distance between the heaven and earth." [Narrated by Al-Bukhāri]

1301/17 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ رَضِيَ بِالله رَبّاً، وَبالإسْلامِ دِيناً، وَبِمُحَمَّدٍ رَسُولاً وَجَبَتْ لَهُ الجَنَّةُ»

"Whoever is pleased with Allah as his Lord, with Islam as his religion, and with Muhammad as his Messenger, Paradise is guaranteed for him." Abu Sa'īd was delighted by this statement and asked the Prophet (may Allah's peace and blessings be upon him) to repeat it, which he did and then said:

«وَأُخْرَىٰ يَرْفَعُ اللهُ بِهَا العَبْدَ مِئَةَ دَرَجَةٍ في الجَنَّةِ، ما بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّماءِ والأَرْض»

"There is another (deed) by which Allah elevates a person's position in Paradise by one hundred degrees. And the distance between every two degrees is equal to the distance between heaven and earth." He said: "What is it, O Messenger of Allah?" He said:

«الجِهادُ في سَبِيلِ الله، الجِهَادُ في سَبِيلِ الله».

"Jihad in the cause of Allah; Jihad in the cause of Allah." [Narrated by Muslim]

Guidance from the Hadīths:

1) They show the vastness of Paradise and the various types of bliss and the highest ranks therein for the people of Jihad.

2) The dwellers of Paradise differ in rank according to the difference in their level of faith and righteous deeds. Fortunate and blissful are those who occupy the highest rank of servitude to Allah while in this worldly life, so that they will attain the highest ranks in Paradise.

{أُوْلَٰٓئِكَ يُجزَونَ ٱلغُرفَةَ بِمَا صَبَرُواْ وَيُلَقَّونَ فِيهَا تَحِيَّة وَسَلَٰمًا}.

{Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace.}

1302/18 - Abu Bakr ibn Abi Mūsa al-Ash'ari reported that he heard his father say in the presence of the enemy: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ أَبْوَابَ الجَنَّةِ تَحْتَ ظِلالِ السُّيُوفِ»

"The gates of Paradise are under the shades of swords." A man with a shaggy appearance got up and said: "O Abu Mūsa, did you hear the Messenger of Allah say that?" Abu Mūsa replied: "Yes," so he returned to his companions and said: "I bid you farewell." Then, he broke the scabbard of his sword and threw it away. He rushed towards the enemy with his sword and fought with it till he was killed. [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It points out the merit of the Companions, as they used to couple knowledge with application. They conducted Jihad in knowledge and action.

2) It is necessary to verify the authenticity of statements reported from the Prophet (may Allah's peace and blessings be upon him).

3) It is permissible to display bravery, fortitude, and pride in battlefields.

1303/19 - Abi 'Abs 'Abdur-Rahmān ibn Jabr (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«ما اغْبرَّتْ قَدَمَا عبْدٍ في سَبيلِ اللهِ فَتَمَسَّه النَّارُ».

"Anyone whose feet get covered with dust in the cause of Allah will not be touched by Hellfire." [Narrated by Al-Bukhāri]

1304/20 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يلجُ النَّارَ رجُلٌ بَكَىٰ من خَشْية الله حَتَّىٰ يعودَ اللَّبنُ في الضَّرعِ، ولا يجتمعُ علىٰ عَبْد غُبَارٌ في سبيل الله ودَخَانُ جَهَنَّمَ».

"One who weeps out of fear of Allah will not enter Hellfire till milk turns back in the udder; and the dust raised on account of fighting in the way of Allah and the smoke of Hellfire cannot come together." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

1305/21 - Ibn ʻAbbās (may Allah be pleased with him and his father) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say: «عَيْنَان لا تَمَسُّهُما النَّارَ؛ عينٌ بَكَتْ من خَشْيَةِ اللهِ، وعَيْنٌ بَاتَتْ تَحْرُسُ في سبيلِ اللهِ».

"Two eyes will not be touched by Hellfire: an eye which wept out of fear of Allah, and an eye which spent the night guarding in the cause of Allah." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Words in the Hadīth:

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"Till milk turns back in the udder" means: This is impossible. Just as milk can never return to the udder, a person who weeps out of fear from Allah will never enter Hellfire.

Guidance from the Hadīths:

1) They point out the merit of guarding and fighting in the cause of Allah. Blissful and blessed are those who perform the duty of defending the Muslim frontiers and sanctities.

2) They highlight the merit of weeping out of fear of Allah Almighty, which can only be beneficial if happens with sincere faith and adherence to the Prophet's Sunnah and guidance.

1306/22 - Zayd ibn Khālid (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ جَهَّزَ غَازِياً في سَبِيلِ الله فَقَدْ غَزا، وَمَنْ خَلَفَ غَازِياً في أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا».

"Whoever equips a fighter in the cause of Allah has indeed taken part in the fight himself; and whoever looks after the dependents of a fighter in his absence properly has indeed taken part in the fight himself." [Narrated by Al-Bukhāri and Muslim]

1307/23 - Abu Umāmah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَفْضَلُ الصَّدَقَاتِ ظِلُّ فُسْطَاطٍ في سَبِيلِ الله، وَمَنِيحَةُ خادِمٍ في سبِيلِ الله، أو طَروقةُ فَحْلٍ في سبيلِ الله».

"The best charity is providing the shade of a tent in the cause of Allah, or providing a servant for one who strives in the cause of Allah, or providing a young she-camel for one striving in the cause of Allah." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

1308/24 - Anas (may Allah be pleased with him) reported that a young man from Aslam tribe said: "O Messenger of Allah, I wish to engage in battle but I don't have anything to equip myself with." The Prophet (may Allah's peace and blessings be upon him) said:

«ائْتِ فُلاناً، فَإِنَّهُ قَدْ كانَ تَجَهَّزَ فَمَرِضَ».

"Go to so-and-so, for he had equipped himself but fell ill." So, he went to him and said: "The Messenger of Allah sends you his greetings and ask you to give me the equipage that you had prepared for yourself." The man said: "O so-and-so (female), give him the equipage I had prepared for myself and do not withhold anything from him, for, by Allah, if you withhold anything from him, it may not be blessed for you." [Narrated by Muslim]

1309/25 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) prepared a detachment to send to Banu Lahyān tribe and said:

«لِيَنْبَعِثْ مِنْ كُلِّ رَجُلَيْنِ أَحَدُهُمَا، وَالأَجْرُ بَيْنَهُمَا».

"Let one of every two men get ready to go forth, and both will earn the same reward." [Narrated by Muslim]

In another version also narrated by Muslim: "Let one of every two men set out." Then, he said to those who stayed behind: "If anyone of you looks after the family and property of one of those who set out, he will receive half of the reward of the one who set out."

Words in the Hadīth:

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Guidance from the Hadīths:

1) Muslims are required to cooperate with one another in equipping the armies for Jihad. He who equips a fighter shall get the same reward as him.

2) The Prophet (may Allah's peace and blessings be upon him) managed his Companions properly. He instructed that those who could not join battles should be replaced by others who had the ability to do so.

3) Taking care of the families of fighters in the cause of Allah is one of the greatest acts of piety, which is equal in reward to Jihad.

1310/26 - Al-Barā' (may Allah be pleased with him) reported: A man equipped with armor came to the Prophet (may Allah's peace and blessings be upon him) and asked: "O Messenger of Allah, should I go and fight and then embrace Islam?" He said:

«أَسْلِمْ، ثُمَّ قَاتِلْ»

"Embrace Islam and then fight." He embraced Islam and then fought and got killed. Thereupon, the Prophet (may Allah's peace and blessings be upon him) said:

«عَمِلَ قَلِيلاً، وَأُجِرَ كَثِيراً».

"He did a little but was greatly rewarded." [Narrated by Al-Bukhāri and Muslim; this is the wording of Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Being a Muslim is a requirement for the validity of any act of worship.

2) It is prohibited to seek help from disbelievers in any battle whatsoever, even if it is against disbelievers. Far worse is to seek help from disbelievers to fight fellow Muslims!

3) A small deed which is done with sincerity entails a great reward.

1311/27 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَا أَحَدٌ يَدْخُلُ الجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلىٰ الدُّنْيَا وَلَهُ مَا عَلىٰ الأَرْضِ مِنْ شَيْءٍ إِلَّا الشَّهِيْد، يَتَمَنَّىٰ أَنْ يَرْجِعَ إِلىٰ الدُّنْيَا، فَيُقْتَلَ عَشْرَ مَرَّاتٍ، لِما يَرَىٰ مِنَ الكَرَامَة».

"No one who enters Paradise would love to return to the life of this world, even if he would be given everything that the world contains, except for the martyr; he will wish to return to the world and be killed ten more times on account of the honor that he finds."

In another version: "on account of the merit of martyrdom that he finds." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The great reward which the martyr initially sees makes him forget the bitter taste of getting killed.

2) Heedlessness of Allah Almighty's reward turns people away from worship and sublime endeavors.

3) If a person knew the reward awaiting for him with Allah, he would rush to Paradise and seek it at all costs.

1312/28 - 'Abdullāh ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«يَغْفِرُ اللهُ لِلشَّهِيدِ كلَّ ذَنْبٍ إِلَّا الدَّينَ».

"Allah forgives everything for the martyr except debt." [Narrated by Muslim]

In another version: "Getting killed in the cause of Allah expiates everything except (unpaid) debt."

1313/29 - Abu Qatādah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) stood up among his Companions and said: "Jihad in the cause of Allah and faith in Allah are the most virtuous of deeds." A man stood up and said: "O Messenger of Allah, what if I am killed in the cause of Allah, will my sins be expiated?" The Messenger of Allah said: "Yes, if you are killed in the cause of

Allah while you are patient, hopeful of the reward, and advancing forward, not fleeing." Then, he said: "What was your question?" The man said: "What if I am killed in the cause of Allah, will my sins be expiated?" The Messenger of Allah said:

«نَعَمْ ، وَأَنْتَ صَابِرٌ، مُحْتَسِبٌ، مُقْبِلٌ غَيْرُ مُدْبِرٍ، إِلَّا الدَّيْنَ، فَإِنَّ جِبْرِيلَ –عليه السلام_ قالَ لي ذلكَ».

"Yes, while you are patient, hopeful of the reward, and advancing forward, not fleeing, except (unpaid) debt. Jibrīl (Archangel Gabriel) told me so." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) The Prophet (may Allah's peace and blessings be upon him) warned the Ummah regarding debts. A debtor will not enter Paradise until his debt is repaid.

2) Martyrdom in the way of Allah expiates all of a person's sins, provided he remains patient and seeks the reward from his Lord.

1314/30 - Jābir (may Allah be pleased with him) reported: A man said: "O Messenger of Allah, where will I be if I get killed?" He replied: "In Paradise." Thereupon, he threw a few dates that he had in his hand and fought until he got killed. [Narrated by Muslim]

1315/31 - Anas (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) set out with his Companions and reached Badr ahead of the polytheists. When the polytheists came, the Prophet said to his Companions:

«لا يقدمَنَّ أَحَدٌ مِنْكُمْ إلىٰ شَيْءٍ حَتَىٰ أَكُونَ أَنا دُونَهُ»

"Let none of you advance ahead of me." As the polytheists got near, he said:

«قُومُوا إلىٰ جَنَّةٍ عَرْضُهَا السَّموَاتُ وَالأَرْضُ»

"Now proceed towards a Paradise that is as wide as the heavens and the earth." 'Umayr ibn al-Humām al-Ansāri asked: "O Messenger of Allah, a Paradise as wide as the heavens and the earth?" The Messenger of Allah replied: "Yes." Thereupon, 'Umayr remarked: "Excellent, excellent!" The Messenger of Allah asked him:

«ما يَحمِلُكَ علىٰ قَولكَ بَخٍ بَخٍ ؟»

"What makes you say 'excellent, excellent'?" He replied: "Nothing, O Messenger of Allah, but hope that I might become one of its inhabitants." The Messenger of Allah said: "You are one of them." Upon that, 'Umayr took some dates out of his quiver and began to eat them, but after a short time, he said: "If I survive till I eat my dates, it will mean a long life." So, he threw the dates which he had with him away and then fought the enemy till he was killed. [Narrated by Muslim]

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Words in the Hadīth:

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Guidance from the Hadīths:

1) If a person seeks martyrdom sincerely, Allah will make him reach the status of martyrs. “Indeed, a person attains according to the sincerity of his intention.”

2) They show the merit of the Companions (may Allah be pleased with them) as they were keen to do good and compete in it. Where are those who would follow their example?

3) It is commendable to incite the believers to fight and seek martyrdom.

4) A true leader would be at the forefront of the army, urging his warriors to fight.

1316/32 - He also reported: Some people came to the Prophet (may Allah’s peace and blessings be upon him) and said: “Send with us some men to teach us the Qur’an and the Sunnah.” So he sent to them seventy men from the Ansār who were called Al-Qurrā’ (the reciters); among them was my maternal uncle, Harām. They used to recite the Qur’an and collectively study it and discuss its meaning at night. During the day, they used to bring water and pour it into containers in the mosque, and they would collect firewood to sell it. With the sale proceeds of the wood, they would buy food for

the people of Suffah and the needy. The Prophet (may Allah's peace and blessings be upon him) sent these reciters with the people who asked for them, but they treacherously attacked them and killed them before they reached their destination. (While dying), they supplicated: "O Allah, convey to our Prophet on our behalf that we have met You while we are pleased with You and You are pleased with us."

A man attacked Harām, Anas's maternal uncle, from behind and stabbed him with a spear, piercing him; whereupon Harām said: "By the Lord of the Ka'bah, I have won!" Then, the Messenger of Allah (may Allah's peace and blessings be upon him) said: «إِنَّ إِخْوَانَكُمْ قَد قُتِلُوا، وإِنَّهُم قَالُوا: اللّهم بَلِّغْ عَنَّا نَبِيَّنا أنّا قَدْ لَقِينَاكَ، فَرَضِينَا عَنْكَ وَرَضِيتَ عَنَّا».

"Your brothers have been slain, and they said: 'O Allah, convey to our Prophet on our behalf that we have met You while we are pleased with You and You are pleased with us.'" [Narrated by Al-Bukhāri and Muslim; this is the wording of Muslim]

Guidance from the Hadīth:

1) A martyr enjoys a blissful life in the period between his death and attaining the bliss in the Hereafter.

{أَحيَآءٌ عِندَ رَبِّهِم يُرزَقُونَ}.

{Rather, they are alive with their Lord, receiving provision.}

2) “By the Lord of the Ka‘bah, I have won” are words of faith that came out of a heart that tasted the sweetness of faith. That is why they regarded getting killed in defense of Allah’s religion as a great win. May Allah be pleased with the Prophet’s Companions!

1317/33 - He also reported: My paternal uncle Anas ibn al-Nadr was absent from the battle of Badr, and he said: “O Messenger of Allah, I was absent from the first battle you fought against the pagans, and if Allah let me participate in a battle against the pagans, Allah will see what I do.” When it was the battle of Uhud, and Muslims left their positions and were defeated, he said: “O Allah, excuse these people for what they have done, and I am free from what the pagans have done.” Then, he went forward with his sword and met Sa‘d ibn Mu‘ādh (who was turning back) and said to him: “O Sa‘d ibn Mu‘ādh, it is Paradise, by the Lord of Al-Nadr! I can smell its fragrance closer than Mount Uhud.” Sa‘d said: “O Messenger of Allah, what he did was beyond my power.” We saw over eighty wounds on his body caused by the strikes of swords, the stabs of spears, and the piercing of arrows. We found him killed and mutilated by the polytheists. Nobody was able to recognize him except his sister who recognized him by the tip of his finger. We believed that this verse was revealed regarding him and the like of him:

{مِّنَ ٱلۡمُؤۡمِنِينَ رِجَال صَدَقُواْ مَا عَٰهَدُواْ ٱللَّهَ عَلَيۡهِۖ فَمِنهُم مَّن قَضَىٰ نَحۡبَهُۥ} إلىٰ آخرها

{Among the believers are men who were true to what they promised Allah; among them is he who has fulfilled his vow [to the death]...} [Surat al-Ahzāb: 23] [Narrated by Al-Bukhāri and Muslim] It was previously cited in the chapter on struggle.

Words in the Hadīth:

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Guidance from the Hadīth:

1) One of the wonders and honorable things which Allah bestows upon those whom He wills from His servants is smelling the fragrance of Paradise, which is in the heavens, while he is still on earth.

2) Venturing and wading into the ranks of the disbelievers to kill many of them is an act of faith-based heroism and bravery.

3) It shows the merit of the Companions whose belief was sincere and true. This gives a clear indication that Allah Almighty chose for His Prophet the best people in virtue and character after the prophets. There were never and there will be never the likes of the Companions, may Allah be pleased with them.

1318/34 - Samurah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتياني،فصَعدَا بِيَ الشَّجَرَةَ، فَأَدْخَلاني دَاراً هِيَ أَحْسَنُ وَأَفْضَلُ، لَمْ أَرَ قَطُّ أَحْسَنَ مِنْها، قالا: أَمَّا هذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ».

"Last night, two men came to me (in a dream) and made me ascend a tree and then admitted me into a superior house better than which I have never seen. They said: 'This house is the house of martyrs.'" [Narrated by Al-Bukhāri] This is part of a long Hadīth involving the types of knowledge. It will be cited in its entirety in the chapter on the prohibition of lying, Allah willing.

1319/35 - Anas (may Allah be pleased with him) reported: Um Al-Rubay' bint al-Barā', mother of Hārithah ibn Surāqah, came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, will you not tell me about Hārithah (who was killed in the battle of Badr)? If he is in Paradise, I shall be patient; otherwise, I shall exert myself weeping over him." He said:

«يا أَمَّ حارِثَةَ، إِنَّها جنانٌ في الجَنَّة، وإِنَّ ابنَكِ أصابَ الفردَوْسَ الأعْلىٰ».

"O mother of Hārithah, there are many ranks in the gardens of Paradise, and your son has attained Al-Firdaws al-A'la (the highest rank)." [Narrated by Al-Bukhāri]

1320/36 - Jābir ibn 'Abdillāh (may Allah be pleased with him and his father) reported: "My

father's mutilated body was brought to the Prophet (may Allah's peace and blessings be upon him) and placed in front of him. I went to uncover his face but my people stopped me. The Prophet (may Allah's peace and blessings be upon him) then said:

«ما زَالَت الملائكةُ تُظلُّهُ بأَجْنحَتِها».

"The angels continue to shade him with their wings." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) Learning about the various forms of bliss Allah has prepared in Paradise for martyrs makes the grief of the believers over the death of loved ones more tolerable.

2) There is a special merit for 'Abdullāh, the father of Jābir, which is that the angels shaded him with their wings.

3) It is permissible to weep over the death of someone, without wailing or loud crying - only sadness within the heart and tears in the eyes, along with contentment with the fate decreed by Allah Almighty and submission to it.

1321/37 - Sahl ibn Hunayf (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ سَأَلَ اللهَ تَعَالىٰ الشَّهادةَ بصدْقٍ بلَّغهُ اللهُ مَنَازلَ الشُّهداءِ، وإنْ ماتَ علىٰ فِراشِهِ».

"Whoever sincerely asks Allah Almighty for martyrdom, Allah will make him reach the status of

martyrs even if he dies on his bed." [Narrated by Muslim]

1322/38 - Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ طَلَبَ الشَّهَادَةَ صَادِقاً أُعطِيَها، وَلو لم تُصِبْهُ».

"Whoever sincerely asks for martyrdom, it will be granted to him, even if he is not killed." [Narrated by Muslim]

Guidance from the Hadīths:

1) The sincere intention of a believer entails the same reward for the deed itself – if he is kept from doing it for some reason – as if he actually did that deed.

2) One of the commendable supplications to be made by a believer is to sincerely ask Allah Almighty for martyrdom.

1323/39 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَا يَجِدُ الشَّهِيدُ مِنْ مَسِّ القتلِ، إلَّا كما يَجِدُ أَحَدُكمْ مِنْ مَسِّ القَرصَةِ».

"The martyr feels nothing from the agony of death except as one of you feels from the sting of an ant." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) To honor the martyr and give him prompt glad tidings, Allah Almighty makes it easy for him to endure killing.

2) As the soul of a martyr receives glad tidings of the pleasure of Allah, it becomes easy for it to depart his body.

1324/40 - ‘Abdullāh ibn Awfa (may Allah be pleased with him) reported: On one occasion as the Messenger of Allah (may Allah’s peace and blessings be upon him) was in a battle against the enemy, he waited till the sun declined, then he stood up to address the people and said:

«أَيُّهَا النَّاسُ، لا تَتَمَنَّوا لِقَاءَ العَدُوِّ، وَسَلُوا اللهَ العَافِيَةَ، فإذا لَقِيتُمُوهُم فاصْبِرُوا، وَاعلَمُوا أَنَّ الجَنَّةَ تَحْتَ ظِلالِ السيوفِ». ثُمَّ قَالَ: «اللَّهم مُنزِلَ الكِتَابِ، وَمُجْرِيَ السَحَابِ، وَهَازِمَ الأَحْزَابِ، اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِم».

“O people, do not wish to encounter the enemy. Pray to Allah to grant you safety; but when you encounter them, show patience, and know that Paradise lies under the shades of the swords.” Then, he said: “O Allah, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, defeat them and support us against them!” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Paradise lies under the shades of the swords. The shortcut to Paradise is to obtain martyrdom with sincere intention.

2) Asking for safety and steadfastness at the time of death is among the best supplications a person can make to His Lord.

3) Turning to Allah with supplication at the time of distress is proof of a person's sound religious knowledge and his adherence to the guidance of the Prophet (may Allah's peace and blessings be upon him).

1325/41 - Sahl ibn Sa'd (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«ثِنْتَانِ لا تُرَدَّانِ، أوْ قَلَّمَا تُرَدَّانِ؛ الدُّعاءُ عندَ النِّداءِ، و عندَ البَأْسِ حينَ يُلْحِمُ بعضُهُمْ بعضاً».

"Two supplications are never rejected, or are rarely rejected: supplication made upon hearing the Adhān and during battle when the two armies are heavily engaged in fighting." [Narrated by Abu Dāwūd, with an authentic Isnād]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Among the situations in which supplications are readily answered are during battle and when the call to prayer is made.

2) It points out that some times and situations are better than others in terms of answering supplications. These include the time of distress and the time of intense fighting.

1326/42 - Anas (may Allah be pleased with him) reported: Whenever the Messenger of Allah (may Allah's peace and blessings be upon him) went to battle, he would say:

«اللهم أَنتَ عَضُدِي وَنَصِيرِي، بِكَ أَحُولُ، وَبِكَ أَصُولُ، وَبِكَ أُقَاتِلُ».

"Allahumma anta 'adudi wa nasīri, bika ahūl, wa bika asūl, wa bika uqātil (O Allah, You are my Supporter and my Helper. With Your help I get strength, and with Your help I pounce upon the enemy, and with Your help I fight)." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

1327/43 - Abu Mūsa (may Allah be pleased with him) reported that whenever the Prophet (may Allah's peace and blessings be upon him) feared any people, he would say:

«اللهم إنَّا نَجعلُكَ في نُحُورِهِمْ، ونعوذُ بك من شُرورِهِمْ».

"Allahumma innā naj'aluka fī nuhūrihim wa na'ūdhu bika min shurūrihim (O Allah, we ask You to ward them off (from their throats), and we seek Your protection against their evil." [Narrated by Abu Dāwūd, with an authentic Isnād]

Words in the Hadīth:

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Guidance from the Hadīths:

1) It is part of the Prophet's guidance to persistently implore Allah and seek His refuge, both at good and hard times.

2) It is a great means of salvation to entrust all affairs to Allah Almighty. Indeed, He never disappoints a servant Who turns to Him and relies upon Him.

1328/44 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الخَيْلُ مَعْقُودٌ في نَوَاصِيْهَا الخَيرُ إلىٰ يَوْمِ القِيَامَةِ».

"Goodness is tied to the forelocks of horses until the Day of Resurrection." [Narrated by Al-Bukhāri and Muslim]

1329/45 - 'Urwah al-Bāriqi (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الخَيْلُ مَعْقُودٌ في نَوَاصِيْهَا الخَيرُ إلىٰ يَوْمِ القِيَامَةِ، الأَجْرُ وَالمَغْنَمُ».

"Goodness is tied to the forelocks of horses until the Day of Resurrection: reward and attainment." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) Goodness lies in horses as a whole and in the horses used for Jihad in particular until the Hour comes.

2) Jihad will continue till the Day of Judgment, given that the goodness that stems from it, which is reward and attainment, is not achievable except with Jihad in the cause of Allah.

3) They give glad tidings to the believers that the glory and great status of this religion will endure till the Day of Judgment.

1330/46 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنِ احتَبَسَ فَرَساً في سَبِيلِ الله، إيمَاناً بِالله، وَتَصْدِيقاً بِوَعْدِهِ، فَإنَّ شِبَعَهُ وَرِيَّهُ وَرَوْثَهُ وَبَوْلَهُ في مِيزَانِهِ يَوْمَ القِيَامَة».

"Whoever keeps a horse solely in the cause of Allah, out of faith in Allah and believing in His promise, then its food, water, droppings, and urine will be added to his scale on the Day of Resurrection." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It highlights the great reward given to those who keep horses for the sole purpose of Jihad in the cause of Allah Almighty.

2) A well-intentioned believer is rewarded for his pious acts and the good effects and consequences resulting therefrom.

1331/47 - Abu Mas'ūd (may Allah be pleased with him) reported: A man brought a bridled she-camel to the Prophet (may Allah's peace and blessings be upon him) and said: "This is for the sake of Allah." So the Prophet said:

«لكَ بِهَا يَومَ القِيَامَةِ سَبْعُمِائَةِ نَاقَةٍ، كُلُّهَا مَخطُومَةٌ».

"You will receive seven hundred she-camels in return for it on the Day of Resurrection, all bridled." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Allah multiplies the reward for good deeds to seven hundred fold. That is a favor from Him which He gives to whomever He wills.

2) Recompense is of the same type of the deed. So, Allah multiplies the reward for spending on Jihad because of its great benefit for the Ummah.

1332/48 - 'Uqbah ibn 'Āmir al-Juhani (may Allah be pleased with him) reported: I heard the Prophet

(may Allah's peace and blessings be upon him) say while he was on the pulpit:

«وَأَعِدُّوا لَهُم ما استَطَعْتُم من قُوَّةٍ، أَلا إنَّ القُوَّةَ الرَّميُ، أَلا إنَّ القُوَّةَ الرَّميُ، أَلا إنَّ القوَّةَ الرَّمْيُ».

"Prepare for them as much strength as you can. Verily, strength is in shooting (arrows); verily, strength is in shooting; verily, strength is in shooting." [Narrated by Muslim]

Guidance from the Hadīth:

1) Shooting arrows (archery) is one of the means of strength the believers are required to prepare for the purpose of intimidating the disbelievers and oppressors. This is a basic rule in Jihad education.

2) Shooting differs from time to time. Today, we should keep up with the advanced modern means of shooting. We are thus instructed by the noble Qur'an, according to the age and place we live in.

1333/49 - He also reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«سَتُفْتَحُ عليكُمْ أَرَضُونَ، ويكْفيكُمُ اللهُ، فلا يَعْجزْ أَحَدُكُمْ أن يَلْهُوَ بأَسْهُمِهِ».

"Lands will be laid open for you, and Allah will spare you the fight. So, let none of you fail to play with his arrows." [Narrated by Muslim]

Guidance from the Hadīth:

1) Jihad in the cause of Allah is one of the best means by which the believers can be self-sufficient in terms of their livelihood and provisions, for the

sustenance of this Ummah is laid down under the shades of spears. When the Ummah failed to conduct Jihad, Allah Almighty subjected them to humiliation and poverty. Would Muslims today understand why they are constantly living in financial straits?

2) Islam urges its followers to be constantly equipped and prepared. Even after victory, we should not lay down our arms and indulge in our worldly life.

1334/50 - He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ عُلِّمَ الرَّميَ، ثُمَّ تَرَكَهُ، فليْسَ منَّا، أوْ فَقَدْ عَصَىٰ».

"Whoever was taught shooting and then abandoned it does not belong to us - or has disobeyed." [Narrated by Muslim]

1335/51 - And he reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«إنَّ اللهَ يُدخِلُ بِالسَّهمِ الوَاحِدِ ثَلاثَةَ نَفَرٍ الجَنَّةَ؛ صَانِعَهُ يحتَسِبُ في صَنْعَتِهِ الخَيرَ، وَالرَّامِي بِهِ، وَمُنْبِلَهُ. وَارْمُوا وَارْكَبُوا، وَأَنْ تَرمُوا أَحَبُّ إليَّ مِنْ أَنْ تَرْكَبُوا، ومَنْ تَرَكَ الرَّمْيَ بَعْدَ مَا عُلِّمَهُ رَغْبَةً عنه، فَإنَّهَا نِعْمَةٌ تَرَكَهَا». أَوْ قال: «كَفَرَهَا».

"Indeed, Allah admits three people into Paradise on account of one arrow; its maker who has a good motive in making it, the one who shoots it, and the one who hands it over for shooting. So shoot and ride, but I prefer your shooting over your riding. He who gives up shooting after becoming adept in it for

lack of interest, neglects this blessing." Or he said: "is ungrateful for this blessing." [Narrated by Abu Dāwūd][1]

Words in the Hadīth:

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Guidance from the Hadīths:

1) We are instructed to learn the arts of fighting and marksmanship, which are very effective means of strength we are required to possess against the disbelievers.

2) Abandoning marksmanship is a sin, for it constitutes slackness and weakness.

3) The believers are encouraged to cooperate in piety and righteousness. One single arrow may cause three persons to enter Paradise.

1336/52 - Salamah ibn al-Akwa' (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) once passed by a group of people who were having a shooting match, so he said:

«ارْموا بَني إسماعيل فإنَّ أبَاكم كانَ رَامياً».

"Shoot, O children of Ismā'īl (Ishmael), for your father was an archer." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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[1] The Hadīth has a weak Isnād.

Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) urged the group of Companions to learn target shooting and praised them for that, given the strength it involves.

2) It is recommended to emulate the good traits in our forefathers.

1337/53 - 'Amr ibn 'Abasah (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«مَنْ رَمَىٰ بسَهْمٍ في سَبيلِ اللهِ فَهُوَ لَهُ عدْلُ مُحَرَّرةٍ».

"Whoever shoots an arrow in the cause of Allah will receive the same reward of freeing a slave." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

1338/54 - Abu Yahya Khuraym ibn Fātik (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ أَنْفق نَفَقَةً في سبيل الله كُتبَ لهُ سبعُمائةِ ضعْفٍ».

"Whoever spends something in the cause of Allah, it will be recorded for him as much as seven hundred times." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Words in the Hadīth:

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Guidance from the Hadīths:

1) The reward for Jihad in the cause of Allah is diversified and multiplied, which is a great motive for the believers.

2) Spending in the cause of Jihad gets multiplied up to seven hundred fold.

1339/55 - Abu Sa'īd (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَا مِن عبدٍ يَصومُ يَوْماً في سبيل الله إلَّا باعَدَ اللهُ بذلكَ اليوم وجْهَهُ عَنْ النَّارِ سَبْعينَ خَريفاً».

"Whoever fasts a day in the cause of Allah, Allah will certainly keep his face away from Hellfire by virtue of that day for seventy years." [Narrated by Al-Bukhāri and Muslim]

1340/56 - Abu Umāmah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ صامَ يوماً في سبيل الله جَعَلَ اللهُ بيْنَهُ وبينَ النَّار خَنْدَقاً، كَمَا بينَ السَّمَاءِ والأرضِ».

"Whoever fasts a day in the cause of Allah, Allah will place between him and Hellfire a trench as wide as the distance between the heavens and earth." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

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Guidance from the Hadīths:

1) A person who fasts a day during Jihad shall attain a great reward, provided this does not undermine his physical strength and vigor in fighting.

2) Performing acts of piety at times of hardship and psychological stress is a cause for multiplication of reward and distancing from Hellfire.

1341/57 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ مَاتَ ولمْ يَغْزُ، ولم يُحَدِّثْ نفسَه بغَزْوٍ، ماتَ علىٰ شُعْبةٍ منَ النِّفَاق».

"Whoever dies without having fought or having thought of going out to fight will die while having one of the qualities of hypocrisy." [Narrated by Muslim]

Guidance from the Hadīth:

1) When a person abandons Jihad in all its different forms and does not think of undertaking it, this causes the disease of hypocrisy within his heart and leads him to a bad end.

2) The sincere intention of a believer suffices in place of action, in case of inability.

1342/58 - Jābir (may Allah be pleased with him) reported: We were with the Prophet (may Allah's peace and blessings be upon him) on a military expedition, and he said:

«إِنَّ بِالمَدِينَةِ لَرِجَالاً ما سِرْتُمْ مَسِيراً، وَلا قَطَعْتُمْ وَادِياً إلاَّ كانُوا مَعَكُمْ، حَبَسَهُمُ المَرَضُ».

"Verily, there are men in Madīnah who are with you whenever you cover a distance or cross a valley; they have been detained by illness."

In another version: "They have been detained by some excuse." And in another version: "They will share the reward with you." [Narrated by Al-Bukhāri as reported by Anas, and by Muslim as reported by Jābir. This is the wording of Muslim's narration]

Guidance from the Hadīth:

1) If a person strives to perform a certain good deed and then is kept from doing it due to some valid excuse, Allah will record for him the full reward, by virtue of his sincere intention.

2) It shows how Allah is merciful towards the believers, as He regards the sincere intention for an action sufficient in place of the action itself.

1343/59 - Abu Mūsa (may Allah be pleased with him) reported that a Bedouin came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, one man fights for booty, another fights to win fame, and the third fights for show-off."

In another version: "One fights out of bravery, and another fights out of his family pride."

In another version: “and another fights out of anger. Which of them is fighting in the cause of Allah?” The Prophet (may Allah’s peace and blessings be upon him) replied: “He who fights to make the word of Allah supreme is fighting in the cause of Allah.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Jihad for the purpose of elevating the word of Allah is the legitimate Jihad. Other forms are nothing but fighting for the sake of Satan, personal inclinations, and the affiliations of the time of pre-Islamic ignorance.

2) A person will not be rewarded for a deed he performs, albeit with great effort, unless he does it sincerely for the sake of Allah Almighty and in accordance with the Prophet’s Sunnah; otherwise, he has tired himself uselessly and there is no reward for him.

1344/60 - ‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«مَا مِنْ غَازِيَةٍ، أَوْ سَرِيَّةٍ تَغْزُو، فَتَغْنَمُ وَتَسْلَمُ، إِلَّا كانُوا قَدْ تَعَجَّلُوا ثُلُثَي أُجورِهِمْ، وَمَا مِنْ غازِيةٍ أَوْ سَرِيَّةٍ تُخفِقُ وَتُصَابُ إلا تَمَّ أُجُورُهُمْ».

“No invading group or detachment sets out to fight in the cause of Allah and gets its share of the booty and returns safe and sound except that it has been

given two-thirds of its reward in this world. On the other hand, no invading group or detachment returns defeated and injured except that it will receive its full reward in the Hereafter." [Narrated by Muslim]

Guidance from the Hadīth:

1) The booty taken by Mujāhids is part of their reward for Jihad.

2) If a person is wounded in the cause of Allah or returns safe but without booty, he will receive his reward in full.

1345/61 - Abu Umāmah (may Allah be pleased with him) reported that a man said: "O Messenger of Allah, allow me to travel in the land." The Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ سِيَاحَةَ أُمَّتِي الجِهادُ في سَبيل الله _عز وجل_».

"For my Ummah, traveling in the land is to perform Jihad in the cause of Allah Almighty." [Narrated by Abu Dāwūd, with a good Isnād]

Guidance from the Hadīth:

1) If Muslims travel in the land, they should do so in defense of this religion and its sanctuary and to make it dominant over all else.

2) Islam corrects wrong concepts in people's lives and prompts them to develop the best habits and manners. Traveling aimlessly in the land is an act of dispraised diversion and play.

1346/62 - ‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«قَفْلَةٌ كَغَزْوَة».

“Returning from battle is like going to battle (in terms of reward).” [Narrated by Abu Dāwūd, with a good Isnād]

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Guidance from the Hadīth:

1) When a person engages in an act of worship, he gets a reward as he sets out and as he returns. This is a favor from Allah towards His believing servants.

2) Any consequence of a good deed is included in the reward for that deed.

1347/63 - Al-Sā’ib ibn Yazīd (may Allah be pleased with him) reported: “When the Prophet (may Allah’s peace and blessings be upon him) returned from the battle of Tabūk, the people received him, and I received him along with the children at Thaniyyat al-Wadā‘.” [Narrated by Abu Dāwūd, with an authentic Isnād]

Another version by Al-Bukhāri reads: “We went out along with the children to receive the Messenger of Allah (may Allah’s peace and blessings be upon him) at Thaniyyat al-Wadā‘.”

Words in the Hadīth:

Thaniyyat al-Wadā‘: a place to the north of Madīnah. It is called 'Wadā'', which means 'farewell' in Arabic, because when anyone set out to travel north, he would bid farewell there.

Guidance from the Hadīth:

1) It is recommended to receive the Mujāhids upon their return from Jihad, to honor them and share with them the joy of the victory granted by Allah.

2) It describes the faith-based life of the Muslim society during the Prophet’s time. Everyone was chiefly concerned about supporting the religion of Allah and achieving victory for it. Even women and children would rejoice upon hearing the news of Jihad and the victory of Muslims. What are the concerns of our women and children today?

Note:

A particular song became common among people in connection with the Hijrah. It is claimed that when the Prophet (may Allah’s peace and blessings be upon him) came to Madīnah, women and children went out to meet him, singing and beating the tambourines. The anthem begins with “the full moon has risen above us, from Thaniyyat al-Wadā‘...”.

This story, however, has no authentic Isnād (chain of narration) in the books of Sīrah (Prophet's biography) or Hadīth.

Moreover, it is incorrect from a reality perspective, as the Hadīth at hand refutes it. Thaniyyat al-Wadā' lies outside Madīnah in the direction of the Levant. A traveler from Makkah to Madīnah, the route of the Prophet's Hijrah, would not pass by it except if he took the route to the Levant (which he did not). So, how would the Prophet (may Allah's peace and blessings be upon him) have passed it by when he came from the direction of Makkah?!

1348/64 - Abu Umāmah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ لَمْ يَغْزُ، أو يُجهِّزْ غازياً، أو يَخْلُفْ غازياً في أهلِهِ بخَيرٍ، أصابَهُ اللهُ بقَارعةٍ قبلَ يوْمِ القيَامةِ».

"If anyone does not fight in the cause of Allah, or equip a warrior in the cause of Allah, or look after a warrior's family in his absence, Allah shall afflict him with a calamity before the Day of Judgment." [Narrated by Abu Dāwūd, with an authentic Isnād]

Words in the Hadīth:

A calamity: a disaster; and it may refer to the meaning included in the previous Hadīth: "he will die while having one of the qualities of hypocrisy."

Guidance from the Hadīth:

1) The Muslim society collectively cooperates in piety and righteousness. So, those who do not take part in Jihad protect the honor of the families of the Mujāhids. They are all like a well-built structure, whose parts cement one another.

2) It gives a stern warning to the Ummah that they will be hit with a painful punishment if they fail to conduct Jihad. Allah Almighty says:

{إِلَّا تَنفِرُواْ يُعَذِّبكُم عَذَابًا أَلِيما}.

{If you do not go forth, He will punish you with a painful punishment.}

1349/65 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«جَاهِدُوا المُشْرِكِينَ بِأَمْوَالِكُم وَأَنْفُسِكُمْ وَأَلسِنَتِكُم».

"Conduct Jihad against the polytheists with your wealth, lives, and tongues." [Narrated by Abu Dāwūd, with an authentic Isnād]

Guidance from the Hadīth:

1) Jihad has a variety of forms: Jihad with wealth, life, and tongue. This stems from Allah's mercy towards His servants, as He allows each one to conduct Jihad with whatever he can.

2) Defending Islam and supporting the religion, even if only with a truthful word and good opinion, is a type of Jihad in the cause of Allah, especially as

many loudmouth people nowadays oppose Islam and its people and fabricate slanderous lies against them.

3) If a person possesses a proper understanding of Jihad, he will know that conveying the Sunnah to all people is no less than shooting arrows at the combatant disbelievers.

1350/66 - Al-Nuʿmān ibn Muqarrin (may Allah be pleased with him) reported: "I witnessed (battles with) the Messenger of Allah, and if he did not start fighting at the early part of the day, he would delay the fighting till the sun passed the meridian and the wind blew, and victory descended." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) It is recommended to choose the appropriate times for fighting, when fighters will be most active and vigorous.

2) It was part of the Prophet's guidance to fight at the early part of the day, which would make the attack more effective; otherwise, he would delay fighting till the sun had passed the meridian.

1351/67 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تتمَنَّوا لِقَاءَ العَدُوِّ، وَاسْأَلُوا اللهَ الْعَافِيَةَ، فإذا لَقِيتُمُوهُم فَاصْبِرُوا».

"Do not wish to encounter the enemy. Pray to Allah to grant you safety; but when you encounter them, be patient." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The believers are exhorted not to wish to face afflictions; rather, they should ask Allah Almighty for safety.

2) If Muslims encounter the enemies of Allah, they are required to show steadfastness, patience, and perseverance.

3) Safety along with faith is the best thing a person can ever be given.

1352/68 - He and Jābir (may Allah be pleased with both of them) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الحَرْبُ خَدْعةٌ».

"War is a stratagem." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) We are advised to deceive the disbelievers during wars, set traps for them, and attack them unexpectedly.

2) Islam is a religion of tolerance and mercy, and it is also a religion of power and fight. For every situation is the appropriate aspect.

235 - Chapter on demonstrating some types of martyrs in terms of the reward in the

Hereafter; and that they should be washed and the funeral prayer offered for them, unlike the martyrs in the fight against the disbelievers

Benefit:

The types of martyrs covered in this chapter are regarded as martyrs when it comes to the Hereafter. But with regard to the rulings applied in the life of this world, they are not treated like the martyrs killed in battle. Out of His bounty towards this Ummah, Allah Almighty gives the reward for martyrdom to other types of martyrs, as mentioned in the following Hadīths.

1353/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الشُّهَداءُ خَمْسَةٌ: المَطْعُونُ، والمبطونُ، والغَرِيقُ، وصاحبُ الهَدْمِ، والشَّهيدُ في سبيل الله».

"The martyrs are five: he who dies from a plague; he who dies from an abdominal disease; he who drowns; he who dies because debris fell on him; and he who dies fighting in the cause of Allah." [Narrated by Al-Bukhāri and Muslim]

1354/2 - He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«ما تَعُدُّونَ الشُّهَدَاءَ فِيكُمْ ؟»

"Whom do you consider to be a martyr among you?" They said: "O Messenger of Allah, the one who is killed in the way of Allah is a martyr." He said:

«إِنَّ شُهَدَاءَ أُمَّتِي إِذاً لَقَلِيلٌ»

"Then, the martyrs in my Ummah would be a few indeed." They said: "Then, who are they, O Messenger of Allah?" He said:

«مَنْ قُتِلَ في سَبِيلِ الله فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ في سَبِيلِ الله فَهُو شَهِيدٌ، وَمَنْ مَاتَ في الطّاعُونِ فهو شَهِيدٌ، وَمَنْ مَاتَ في البَطْنِ فَهُوَ شَهِيدٌ، وَالغَرِيقُ شهِيدٌ».

"He who is killed in the cause of Allah is a martyr; he who dies in the cause of Allah is a martyr; he who dies because of plague is a martyr; he who dies from an abdominal disease is a martyr; and he who dies from drowning is a martyr." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) Allah Almighty honors this Muslim Ummah as He has increased the types of martyrs so that they will receive greater rewards.

2) He who goes out for the sake of Allah, intending to emigrate in His cause, or dies on the way to Jihad, is a martyr as far as the Hereafter is concerned.

Note:

The types of martyrs are not limited to those mentioned in this Hadīth. Rather, there are others, like a woman who dies during her postpartum period and a person who dies from burning, tuberculosis, etc., as mentioned in relevant authentic Hadīths.

1355/3 - ‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ».

“He who is killed as he defends his property is a martyr.” [Narrated by Al-Bukhāri and Muslim]

1356/4 - Abu al-A‘war Sa‘īd ibn Zayd ibn ‘Amr ibn Nufayl, one of the ten Companions who were told that they would enter Paradise, reported: I heard the Prophet (may Allah’s peace and blessings be upon him) say:

«مَنْ قُتِلَ دُونَ مالِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ».

“Whoever is killed defending his property is a martyr; whoever is killed defending his life is a martyr; whoever is killed defending his religion is a martyr; and whoever is killed defending his family is a martyr.”

[Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

1357/5 - Abu Hurayrah (may Allah be pleased with him) reported: A man came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, what if a man comes to me wanting to take my money?" He said: "Do not give him your money." The man said: "What if he fights me?" He said: "Fight him." The man said: "What if he kills me?" He said: "You would be a martyr." The man said: "What if I kill him?" He said: "He would be in Hellfire." [Narrated by Muslim]

Guidance from the Hadīths:

1) The property, life, and honor of a Muslim are inviolable. He who dies as he defends any of these is a martyr.

2) We should defend religion with our own lives, and he who dies doing this is a martyr. How far from this are Muslims nowadays! Some of them treat religion as something insignificant and worthless.

3) We should adopt an approach of gradation as we confront an attacker. Our goal should be to repel him, not to kill him. But, if we cannot repel him except by killing him, the Shariah permits us to do so.

4) The Shariah is keenly concerned with preserving and defending five necessary things: religion, life, mind, honor, and property.

236 - Chapter on the merit of freeing slaves

Allah Almighty says:

{فَلَا ٱقۡتَحَمَ ٱلۡعَقَبَةَ * وَمَآ أَدۡرَىٰكَ مَا ٱلۡعَقَبَةُ * فَكُّ رَقَبَةٍ}

{Yet he did not make his way through the steep path,
and how do you know what the steep path is?
It is freeing a slave.} [Surat al-Balad: 11-13]

Guidance from the verses:

1) We are encouraged to free slaves in pursuit of Allah's pleasure. This is one of the difficult acts of worship, as a person would give away part of his dear possessions.

2) He who gives charity willingly is one of those who break through the difficult pass and purify themselves. Allah Almighty says:

{قَدۡ أَفۡلَحَ مَن زَكَّىٰهَا}.

{He who purified it has indeed succeeded.}

Benefit:

In this regard, there are two Arabic terms: 'fakk raqabah' and ''itq'. The first term refers to the case when a person shares with another person the freeing of a slave; whereas the second term refers to the case when a person frees a slave alone. In a Hadīth, the Prophet (may Allah's peace and blessings be upon him) explained this distinction, saying: "Do 'itq or fakk raqabah." It was asked: "O

Messenger of Allah, are the two not the same?" He said:

«لا، إنّ عتقَ النّسمةِ أنْ تنفردَ بعِتقِها، وفكَّ الرّقبةِ أنْ تعينَ في عتقِها»

"No, in 'itq, you free a slave alone; whereas in fakk raqabah, you contribute to freeing a slave." [Narrated by Ahmad] Ibn Kathīr cited it in his commentary on the above verse.

1358/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ أعْتَقَ رَقَبَةً مسلمةً أعْتَقَ اللهُ بكُلِّ عُضْوٍ منهُ عُضواً منهُ من النَّار، حَتَّىٰ فَرْجَهُ بفَرْجِهِ».

"He who sets free a Muslim slave, Allah will deliver from Hellfire every part of his body in return for every part of the slave's body, even his private parts." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Islam encourages its followers to set slaves free, which refutes the claims of those who criticize Islam and accuse it of injustice on account of slavery.

2) Recompense is of the same type of action, and the bounty of Allah is greater still.

3) We are exhorted to emancipate a slave free from defects, so that we can get the reward in full. This is the attitude of the believers who are keen to seek the full bounty of Allah by every means possible.

1359/2 - Abu Dharr (may Allah be pleased with him) reported: I said: “O Messenger of Allah, which deed is the best?” He said:

«الإيمانُ بالله، والجهَادُ في سَبيل الله» قَالَ: قُلتُ: أيُّ الرّقاب أفْضَلُ؟ قَالَ: «أنْفَسُها عندَ أهْلِهَا، وأكْثَرُهَا ثَمَناً».

“Belief in Allah and Jihad in the cause of Allah.” I said: “Which slave is the best?” He said: “The most precious in the sight of his master and the most expensive.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Freeing a valuable and expensive slave is one of the most virtuous deeds in the sight of Allah Almighty, as only a person with true faith would do this. He gives what he holds as most dear in order to win the approval of his Lord.

2) One of the means whereby a person can purify his soul and get rid of stinginess and avarice is to give away what he holds dear.

A precious benefit:

Here I present a comprehensive summary on the slavery system in Islam, taken from the words of the erudite scholar Al-Tāhir ibn ‘Āshūr (died 1393 A.H.) (may Allah have mercy upon him) in his book "The Foundations of the Social System in Islam": “When Islam came, slavery had been deeply-rooted in the structure of nations and part of the history of their civilization. So, if it had abolished slavery all at once, this would have caused great turbulence

among Muslims and the surrounding communities that were linked to Muslims. That is why it adopted a gradual approach suitable for the Fitrah. It abolished the optional and compulsory causes of slavery, leaving only one cause, namely taking captives in wars between Muslims and disbelievers. On the other hand, Islam increased the causes of emancipation. Based on the Shariah rulings and teachings in regards to the conditions of slaves and their manumission, the scholars deduced this rule: The Legislator favors freedom. Before Islam, there was no law, religious or man-made, to lay down rights for slaves or protect them from harms as the Muslim Shariah has done."

He also said in his book "The Objectives": "So, Islam worked to reconcile its two objectives of spreading freedom and preserving the world order. It made the causes of freedom dominant over the causes of slavery, thus resisting and reducing slavery and improving whatever remains of it." Then, he tackled the issue in some more details, which I recommended to read.

237 - Chapter on the merit of treating slaves kindly

Allah Almighty says:

{وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنٗا وَبِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱلۡجَارِ ذِي ٱلۡقُرۡبَىٰ وَٱلۡجَارِ ٱلۡجُنُبِ وَٱلصَّاحِبِ بِٱلۡجَنۢبِ وَٱبۡنِ ٱلسَّبِيلِ وَمَا مَلَكَتۡ أَيۡمَٰنُكُمۡ}

{Worship Allah and do not associate any partners with Him. Be kind to parents, relatives, orphans, the needy, near and distant neighbors, close friends, wayfarers, and slaves whom you own.} [Surat an-Nisā': 36]

Guidance from the verse:

1) Masters are commanded to treat their slaves kindly and be good to them, doing what is in their interest and keeping them away from harm.

2) Kindness to slaves is a duty upon their masters. Whoever fulfills this duty has indeed fulfilled part of his servitude to Allah Almighty.

1360/1 - Al-Ma'rūr ibn Suwayd reported: I saw Abu Dharr wearing a nice garment, and his slave boy was wearing one similar to it. I asked him about it, and he said that he had exchanged harsh words with a person during the Prophet's lifetime and put him to shame by making a reference to his mother. That person mentioned that to the Prophet (may Allah's peace and blessings be upon him), thereupon, the Prophet said:

«إِنَّكَ امرؤٌ فيكَ جاهليَّةٌ، هُمْ إخوانُكُم وخَوَلُكُمْ، جَعَلَهُم اللهُ تحتَ أيديكُمْ، فَمَنْ كَانَ أخُوهُ تحتَ يَده فَلْيُطعمْهُ ممَّا يأكُلُ، وَلْيُلْبسْهُ ممَّا يلبسُ، ولا تُكَلِّفُوهُمْ مَا يَغلبُهُم، فإن كَلَّفْتُمُوهُم فأعينُوهُم عليه».

"You are a person who has remnants of the pre-Islamic time of ignorance. They are your brothers and servants whom Allah has placed under your authority. He who has his brother under his

authority should feed him from what he eats, dress him from what he wears, and not overburden them with difficult tasks that are beyond their capability. And if you were to do this, then you should help them." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) We are strictly prohibited from imitating the people of the pre-Islamic time of ignorance, even in using words. A believer should have a personality formed by the teachings of the noble Qur'an and the Prophet's Sunnah.

2) It points out the Islamic guidance on the treatment of slaves. Under this guidance, masters are required to treat their slaves kindly, give them good food and clothing, and not burden them with work beyond their capacity. This stems from the merciful Shariah of Islam. Indeed, the free people living in oppressing countries today would wish to live as slaves under the just system of Islam!

3) It shows the merit of Abu Dharr (may Allah be pleased with him) as he complied with the Prophet's command and was keen to make amends for his mistake by showing kindness to his slave.

1361/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا أَتىٰ أَحَدَكُمْ خَادِمُهُ بطَعَامِهِ، فإنْ لَمْ يُجْلِسْهُ مَعَهُ، فَلْيُناولْهُ لُقْمَةً أو لُقْمَتَيْن، أو أُكلَةً أو أُكلَتَيْن، فإنَّهُ وليَ علاجَهُ».

"When your servant brings you your food, if you do not invite him to join you, then (at least) give him a morsel or two, because he has prepared it." [Narrated by Al-Bukhāri]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It urges the believers to deal modestly with one another, including servants. This is part of Islam's comprehensive guidance.

2) Showing kindness to weak people and consoling their hearts is part of the Prophet's guidance. As for the slave who prepares food or drink for his master, he naturally desires to take some. So, the Shariah instructs masters to console the hearts of their slaves in such a gentle and caring manner.

3) We are encouraged to pursue the proper means for purifying ourselves and respecting those lower than us in rank. This keeps us away from

arrogance. Indeed, the arrogant shall be deprived of Paradise.

Benefit:

In a version of the previous Hadīth narrated by Muslim, feeding the slaves is limited to one or two morsels, if the food is little. In it, the Prophet (may Allah's peace and blessings be upon him) said: "If the food is scanty, he should put one or two morsels in his hand."

This necessitates that if there is plenty of food, he may either invite the slave to join him or give him a good portion of it. The Companions (may Allah be pleased with them) complied with the Prophet's teachings and were good to their slaves. What happened otherwise in some incidents was caused by certain circumstances, like poverty and scarcity of food. Hence, Safwān ibn Umayyah said to 'Umar (may Allah be pleased with both of them): "By Allah, we do not dislike them, but we prefer ourselves to them, and by Allah, we do not find good food which we can eat and feed it to them as well."

But some people today disdain to sit with their servants or deal with them courteously. This is the result of arrogance on their part.

It behooves us to discipline our baser souls and not let them take hold and ruin us.

Benefit:

"Among the manifestations of kindness in the Islamic legislations with regard to the slavery system is that Islam paid attention to reducing slavery and ending its harms. To this end, it increased the reasons for freeing slaves and improved the conditions of slaves by regulating how masters should deal with their slaves.

As for the reasons for freeing slaves, we note that the areas of Zakah laid down by Islam include buying and freeing slaves. Also, manumission of slaves is one of the due expiations in case of manslaughter. Islam also exhorts masters to go into contracts of emancipation with their slaves, if they so will. Moreover, if a person frees part of a slave that he co-owns, the other part shall be assessed and then paid, thus freeing the slave completely. And if a female slave gives birth from her master, she becomes like a free woman. Islam also encourages its followers to compete in setting slaves free.

As for improving the conditions of slaves, Islam firmly prohibited masters from overburdening their slaves and commanded them to provide them with sufficient provision and clothing. It forbade them from excess in beating their slaves. So, if a man tortures his slave, he will be emancipated against his master's will. If we consider these and

other teachings, it becomes clear to us that the Shariah aims at spreading freedom." Summarized from the book entitled 'The Objectives of Islamic Law' by the erudite scholar Al-Tāhir ibn ʻĀshūr (may Allah have mercy upon him).

238 - Chapter on the merit of a slave who fulfills the right of Allah and the right of his master

1362/1 - Ibn ʻUmar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ العَبْدَ إِذَا نَصَحَ لسيِّدِهِ، وأَحْسَنَ عبادَةَ الله، فلَهُ أجرُهُ مرَّتَيْن».

"If a slave serves his master sincerely and worships Allah properly, he will have a double reward." [Narrated by Al-Bukhāri and Muslim]

1363/2 - Abu Hurayrah (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) said:

«لِلْعَبْدِ المَمْلُوكِ المُصْلِحِ أَجْرَان»

'The sincere slave will receive a double reward.' By the One in Whose hand the soul of Abu Hurayrah is, were it not for Jihad in the cause of Allah, Hajj, and dutifulness to my mother, I would have liked to die as a slave." [Narrated by Al-Bukhāri and Muslim]

1364/3 - Abu Mūsa al-Ashʻari (may Allah be pleased with him) reported: The Messenger of

Allah (may Allah's peace and blessings be upon him) said:

«لِلْمَمْلُوكِ الَّذِي يُحسنُ عبادَةَ ربِّه، ويُؤدِّي إلىٰ سيِّده الَّذي عليه منَ الحقِّ والنَّصيحَة والطَّاعةِ، أجرَان».

"A slave who worships his Lord properly and fulfills the due right of his master, being sincere and obedient to him, will have a double reward." [Narrated by Al-Bukhāri]

Guidance from the Hadīths:

1) If a slave worships Allah properly and serves his master sincerely, he will receive a double reward. This is an honor that the Shariah bestows on the slave and an elevation of the rank of his servitude to Allah Almighty so that his reward would be greater.

2) A slave is trusted with his master's property and is responsible for it. So, everyone should fear Allah with regard to his responsibilities.

Benefit:

Imām Al-Hāfizh Ibn 'Abd al-Barr (may Allah have mercy upon him) said: "In my view, this Hadīth indicates the following: Since a slave is required to perform two obligations - to obey and worship his Lord and obey his master in what is good - and he actually fulfills them, he obtains a reward like a free man who obeys Allah Almighty, in addition to that, he gets a reward for obeying his master, whom Allah has commanded him to obey."

Al-Hāfizh Ibn Hajar said: “The great merit that the slave deserves is apparently due to the hardship associated with slavery.” [Fat'h al-Bāri Sharh Sahīh al-Bukhāri]

1365/3 - He also reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«ثلاثةٌ لهُمْ أجْرَان؛ رجلٌ من أهل الكتاب آمَنَ بنَبيّه وآمَنَ بمحمَّدٍ صلى الله عليه وسلم، والعَبْدُ المَمْلُوكُ إذَا أدَّىٰ حقَّ الله وحَقَّ مَوَاليه، ورَجُلٌ كانَتْ لَهُ أمةٌ، فأدَّبَهَا فَأحسَنَ تَأديبَها، وعلَّمَها فأحْسَنَ تَعْليمَها، ثُمَّ أعْتَقَهَا فَتَزَوَّجَها، فلَهُ أجرَان».

“Three types of people will receive a double reward: a man from the people of the Book who believed in his prophet and then believed in Muhammad; a slave who fulfilled his duties towards Allah and towards his masters; and a man who had a female slave and he taught her good manners, educated her well, and then freed her and married her; he will receive a double reward.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It shows the generosity of Islam as it doubles the reward for those who properly perform two obligations required of them under the Shariah.

2) A prudent man would teach and educate his family and treat them kindly, as the free women are more deserving of attention than the female slaves.

Benefit:

Commenting on the preceding Hadīth, the erudite scholar Al-Tāhir ibn ʻĀshūr (may Allah have mercy upon him) said:

"In my opinion, one of the reasons behind this is that when a slave of this kind remains in bondage, this will deprive society of benefiting from him in a full manner. So, it is more beneficial for society to admit him into the category of free people." [The Objectives of Islamic Law]

239 - Chapter on the merit of worshiping at times of turmoil, i.e. confusion, trials, and the like

1366/1 - Maʻqil ibn Yasār (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«العبادَةُ في الهَرْجِ كهجْرَةٍ إليَّ».

"Worship during times of turmoil is like Hijrah (migration) to me." [Narrated by Muslim]

Guidance from the Hadīth:

1) Our true servitude, in line with the Prophet's guidance, is a great means of safety from trials. The more true we are as servants, the more Allah will suffice us.

{أَلَيسَ ٱللَّهُ بِكَافٍ عَبدَهُۥ}.

{Is not Allah sufficient for His Servant?}

2) Worship at times of confusion and trials has a greater merit. It equals migration to the Prophet (may Allah's peace and blessings be upon him).

3) Migration is required at every time and place. We should migrate to Allah Almighty with our true faith and migrate to the Prophet (may Allah's peace and blessings be upon him) by adherence to his perfect guidance.

Benefit:

Al-Nawawi (may Allah have mercy upon him) said:

"The reason why reward is multiplied for worship at times of turmoil is because at such times people are oblivious and distracted from worship, and only a few devote themselves to it." [Commentary on Sahīh Muslim]

Al-Qurtubi (may Allah have mercy upon him) said:

"At such times, a person who adheres to worship and is devoted to it, retiring from people, has a reward like a person who migrated to the Prophet (may Allah's peace and blessings be upon him). Both are similar. The migrant fled with his religion and took refuge in the Prophet; whereas the one devoted to worship flees people with his religion and takes refuge in worship of his Lord. Thus, he has actually migrated to his Lord and fled all people."

Shaykh Faysal al-Mubārak (may Allah have mercy upon him) quoted these words from him in his book Tatrīz Riyād as-Sālihīn.

240 - Chapter on the merit of leniency in buying and selling and taking and giving; repaying debts and demanding them in a good way; the merit of giving full measure and weight and the forbiddance of fraudulence in weighing and measuring; and the merit of granting respite or relief to a debtor in financial straits

Allah Almighty says:

{وَمَا تَفعَلُواْ مِن خَيرٖ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٞ}

{And whatever you do of good, indeed Allah is All-Knowing of it.} [Surat al-Baqarah: 215] He also says:

{وَيَٰقَومِ أَوفُواْ ٱلمِكيَالَ وَٱلمِيزَانَ بِٱلقِسطِۖ وَلَا تَبخَسُواْ ٱلنَّاسَ أَشيَآءَهُم}

{And O my people, give full measure and weight in justice and do not deprive the people of their due.} [Surat Hūd: 85] And He says:

{وَيلٞ لِّلمُطَفِّفِينَ * ٱلَّذِينَ إِذَا ٱكتَالُواْ عَلَى ٱلنَّاسِ يَستَوفُونَ * وَإِذَا كَالُوهُم أَو وَّزَنُوهُم يُخسِرُونَ * أَلَا يَظُنُّ أُوْلَٰٓئِكَ أَنَّهُم مَّبعُوثُونَ * لِيَومٍ عَظِيمٖ * يَومَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلعَٰلَمِينَ}

{Woe to the defrauders,

those who take full measure when they take from others,

but they give less when they measure or weigh for them.

Do they really not think that they will be resurrected

for a momentous Day,

a Day when people will stand before the Lord of the worlds?} [Surat al-Mutaffifīn: 1-6]

Guidance from the verses:

1) They urge us to be kind and lenient as we buy and sell. This entails a great reward.

2) They issue a stern warning to those who give people less than their due and take more than their own due.

3) The Prophets (peace be upon them) exhorted their respective communities to be just in their business transactions.

1367/1 - Abu Hurayrah (may Allah be pleased with him) reported: "A man came to the Prophet (may Allah's peace and blessings be upon him) and demanded repayment of his debt in such a rude manner that the Companions were about to attack him. But the Prophet (may Allah's peace and blessings be upon him) said:

«دعُوهُ، فإنَّ لصَاحب الحَقِّ مَقَالاً»

'Leave him, for the creditor is entitled to make a demand.' Then he said:

«أعْطُوهُ سنّاً مثْلَ سِنِّه»

"Give him a camel of the same age as the camel that is due to him." They said: "O Messenger of Allah, we only find a better camel senior to it in age." He said: «أعطُوهُ، فإنَّ خَيْرَكُمْ أحْسَنُكُمْ قَضَاءً».

"Give it to him, for the best among you are those who settle their debts in the best manner." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows how the Prophet (may Allah's peace and blessings be upon him) dealt kindly with the creditor and bore his harsh treatment, for the creditor is entitled to claim his dues.

2) The Prophet (may Allah's peace and blessings be upon him) guided us to be benevolent towards the creditor as we repay his debt. If a debtor gives more than the due debt, without this being subject to a precondition, this is regarded as a good settlement of debts.

3) The proper ethics in dealing with others, especially the ill-mannered, is to bear their harm patiently. So, a Muslim preacher should endure people's harm with patience.

1368/2 - Jābir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«رَحِمَ اللهُ رَجُلاً سَمْحاً إذَا باع، وإذا اشْتَرَىٰ، وإذَا اقْتَضَىٰ».

"May Allah have mercy on a man who is lenient when he sells, and when he buys, and when he demands back his money." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) Leniency in buying and selling is a means for attaining the mercy of Allah Almighty.

2) It urges us to deal forgivingly with people in business transactions and not to put undue restrictions upon them.

1369/3 - Abu Qatādah (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«مَنْ سَرَّهُ أن يُنْجِّيَهُ اللهُ مِن كُرَبِ يومِ القيامةِ، فلْيُنَفِّسْ عَنْ مُعْسِرٍ أوْ يَضَعْ عَنْهُ».

"Whoever is pleased to be saved by Allah from the anguish of the Day of Judgment, let him give the insolvent respite or grant him remission." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Recompense is of the same type of action. So, if a Muslim relieves the distress of his fellow

Muslim in the life of this world, Allah will relieve his distress on the Day of Judgment.

2) It urges us to be forgiving when it comes to repayment of debts due to us, either by canceling part of it or forgiving it entirely.

1370/4 - Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«كَانَ رجُلٌ يُداينُ النَّاسَ، وكانَ يقُولُ لفتَاهُ: إذَا أَتَيْتَ مُعْسِراً فَتَجَاوَزْ عَنْهُ، لَعَلَّ اللهَ أنْ يَتَجَاوَزَ عنَّا، فَلَقِيَ اللهَ فَتَجَاوَزَ عَنْهُ».

"There was a man who used to give loans to people. He would say to his servant: 'When you come to an insolvent person, overlook his debt; perhaps Allah would overlook our sins.' So the man met Allah (after death), and He overlooked his sins." [Narrated by Al-Bukhāri and Muslim]

1371/5 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«حُوسبَ رَجُلٌ ممَّنْ كَانَ قَبْلَكُمْ، فَلَمْ يُوجدْ لَهُ منَ الخَيْرِ شيءٌ، إلَّا أنَّهُ كَانَ يُخالطُ النَّاسَ، وكانَ مُوسراً، وكانَ يأمُرُ غلمَانَهُ أنْ يَتَجَاوَزُوا عَنْ المُعْسِر. قَالَ الله _عز وجل_: نحنُ أحقُّ بذلك منهُ، تَجَاوَزُوا عَنْهُ».

"A man from among those who were before you was called to account (by Allah on the Day of Judgment). No good deeds were found in his record except that he, being a rich man, used to enter into transactions with people and used to command his servants to show leniency towards those who were

insolvent. Allah Almighty said: 'We are more entitled to this (leniency) than him. Pardon him.'" [Narrated by Muslim]

1372/6 - Hudhayfah (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said: "A servant of Allah whom Allah granted wealth will be brought before Him, and He will ask him: 'What did you do in the worldly life?'" Hudhayfah said: {And they will be able to hide nothing from Allah} [Surat an-Nisā': 42]. "He will say: 'O Lord, you gave me wealth and I used to enter into transactions with people. It was my nature to be lenient. I used to show leniency towards the solvent and give respite to the insolvent.' Allah Almighty will say: 'I am more entitled to that (action) than you. Pardon My servant.'" 'Uqbah ibn 'Āmir and Abu Mas'ūd al-Ansāri (may Allah be pleased with both of them) said: "This is how we heard it from the Prophet's lips." [Narrated by Muslim]

Guidance from the Hadīths:

1) It points out the merit of giving respite to the insolvent debtor; it is an obligation. The creditor should not press an insolvent debtor to repay the debt.

2) It encourages creditors to forgive the debts of insolvent persons; it is a recommended act of

Sunnah that brings forgiveness of the Almighty Lord.

3) Small deeds which are done sincerely for the sake of Allah expiate great sins and lead to winning His mercy.

1373/7 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ أَنْظَرَ مُعْسِراً، أوْ وَضَعَ لَهُ، أظَلَّهُ اللهُ يومَ القيامة تَحْتَ ظلِّ عَرْشه، يَوْمَ لا ظلَّ إلَّا ظلُّهُ».

"Whoever gives respite to an insolvent person or remits part of his debt, Allah will shade him on the Day of Judgment in the shade of His throne on a day when there will be no shade but His." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

Give respite: delay the time of repayment.

Guidance from the Hadīth:

1) When a creditor gives respite to the insolvent debtor or forgives the debt entirely, he earns shade under the throne of Allah the Most Merciful, as recompense in kind for his merciful deed.

2) Every person will be under the shade of his charity on the Day of Judgment, and those who pardon the debts of insolvent people will be shaded under the throne of Allah, the Most Merciful.

1374/8 - Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) bought a camel from him, and he weighed out (the price) and paid him more than his due. [Narrated by Al-Bukhāri and Muslim]

1375/9 - Abu Safwān Suwayd ibn Qays (may Allah be pleased with him) reported: Makhramah al-'Abdi and I brought some linen (or cotton) garments from Hajar. The Prophet (may Allah's peace and blessings be upon him) came to us and bargained with us for some pants. There was a man present who would weigh merchandise (in scales) for a wage. The Prophet said to him:

«زِنْ، وَأَرْجِحْ».

"Weigh, and add some more." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

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Guidance from the Hadīths:

1) They show the Prophet's kind manner in buying and selling. The role model for the believers, he would give people more than what was due to them.

2) It is permissible for a buyer to bargain over the price of the commodity, without underestimation.

3) A lenient and kind buyer would ask the seller to weigh in a way favorable for the latter.

Book of Knowledge

241 - Chapter on the merit of knowledge

Allah Almighty says:

{وَقُل رَّبِّ زِدنِي عِلما}

{And say: "My Lord, increase me in knowledge."} [Surat Tāha: 114] He also says:

{قُل هَل يَستَوِي ٱلَّذِينَ يَعلَمُونَ وَٱلَّذِينَ لَا يَعلَمُونَ}

{Say: "Are those who know equal to those who do not know?"} [Surat az-Zumar: 9] He also says:

{يَرفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُم وَٱلَّذِينَ أُوتُواْ ٱلعِلمَ دَرَجَٰت}

{Allah will raise those who believe among you and those who were given knowledge, by degrees.} [Surat al-Mujādilah: 11] Allah Almighty also says:

{إِنَّمَا يَخشَى ٱللَّهَ مِن عِبَادِهِ ٱلعُلَمَٰٓؤُاْ}

{Only the people of knowledge among His slaves fear Allah.} [Surat Fātir: 28]

Guidance from the verses:

1) Knowledge mentioned in the verses refers to the knowledge received through the two sources of divine revelation.

2) Seeking knowledge is a form of Jihad in the cause of Allah. Indeed, Jihad and all other Shariah

rulings are built on the basis of well-established knowledge. In fact, knowledge is always dominant, not subservient.

3) When a person asks his Lord for increase, in knowledge for example, he should also pursue the proper means leading to his objective.

4) Knowledge and faith elevate people in worldly life and in the Hereafter. The greater a person's knowledge and faith, the higher his rank. What an honor for knowledge and its people!

5) Allah Almighty challenges all people that anyone should ever claim that the knowledgeable and the ignorant are equal. So, as they are not equal, how then would some people accept to remain ignorant! Rather, a person is required to end his ignorance through learning and end the ignorance of others through teaching.

1376/1 - Mu'āwiyah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ يُرِدِ اللهُ بِهِ خيراً يُفَقِّهْهُ في الدِّينِ».

"When Allah wills good for someone, He grants him understanding of the religion." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) A person's proper understanding of the religion is a sign of piety and guidance. And the opposite is true. When he does not have such

understanding, it is a sign of his failure and misguidance.

2) Proper understanding of the religion is such knowledge that prompts a person to act rightly. He who possesses knowledge and does not act upon it does not actually have proper understanding of the religion.

3) Allah Almighty wills good for His servants. Yet, some people, due to their wrongdoing and ignorance, deprive themselves of that good.

{فَلَمَّا زَاغُوٓاْ أَزَاغَ ٱللَّهُ قُلُوبَهُم}.

{And when they deviated, Allah caused their hearts to deviate.}

1377/2 - Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا حَسَدَ إلَّا في اثْنَتَيْن؛ رجُلٌ آتاهُ اللهُ مالاً فَسَلَّطه علىٰ هَلَكَتِهِ في الحقِّ، ورجلٌ آتاهُ اللهُ الحكمةَ فهو يَقْضي بها، ويُعَلِّمُهَا».

"There should be no envy except in two (cases): a man whom Allah has given wealth and he spends it in the right way, and a man whom Allah has given wisdom and he judges according to it and teaches it to others." [Narrated by Al-Bukhāri and Muslim] Envy here means wishing to be like someone else, without malicious intent.

Words in the Hadīth:

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Wisdom: is the useful knowledge that prompts a person to act rightly and wisely.

Guidance from the Hadīth:

1) It points out the merit of knowledge. If Allah endows someone with useful knowledge and he acts upon it, he is indeed in the best state.

2) If Allah bestows wealth upon someone and he spends it on charitable causes, he is in a good state.

3) Envy is prohibited. When a person envies another, he wishes that a blessing that he has should go away.

1378/3 - Abu Mūsa (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مثلُ ما بَعَثَني اللهُ به من الهُدَىٰ والعلْم كَمَثل غَيْث أصابَ أرْضاً؛ فكانت منْها طائفةٌ طيّبةٌ قَبلَتِ المَاءَ، فأنْبَتَت الكَلأَ والعُشْبَ الكثيرَ، وكانَ منْهَا أجادبُ أمسَكتِ الماءَ، فَنَفَعَ اللهُ بها النَّاسَ، فشربُوا منْهَا وسَقَوْا وَزَرَعُوا، وأصَابَ طَائفةً منْهَا أُخرىٰ إنَّما هيَ قيعَانٌ، لا تُمسكُ ماءً، ولا تُنْبتُ كلأً، فذلكَ مثلُ مَنْ فَقُهَ في دينِ اللهِ، ونَفَعَهُ ما بَعَثَني اللهُ به، فَعَلمَ وَعَلَّمَ، ومثل من لَمْ يَرْفَعْ بذلك رأساً، ولم يَقْبَلْ هُدَىٰ الله الذي أُرسلْتُ به».

"The similitude of guidance and knowledge that Allah has sent me with is like heavy rain that fell on a land. Some spots had good soil; they absorbed the water and brought forth much grass and herbs. Other spots were solid; they held the water. Allah thus made them useful to people: they drank, watered, and grew plantation. Some of the rain, however, fell on plain land that retained no water

and produced no herbage. Such is the likeness of the one who understood the religion of Allah and benefited from what Allah has sent me with; he learned and taught others. It is also the likeness of the one who did not raise his head to it (meaning that he was too arrogant to learn and benefit) and thus did not accept Allah's guidance with which I was sent." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Rain brings the dead land back to life. Likewise, the divine revelation and the light of knowledge give life to dead and dark hearts. So, a person should be keen to make his heart alive through knowledge and faith.

2) He who learns and then teaches knowledge to others is like a good soil, which absorbs water and grows abundant plantation and grass. He derives benefit and is himself beneficial.

3) He who gains knowledge but keeps it to himself and does not teach it to others has a heart like a barren soil; it retains the water and does not grow plantation.

4) He who abandons knowledge and its application has a heart like a plain land, which does not accept the guidance of Allah Almighty. Such a person is in the lowest rank. So, let everyone consider the soil of his heart and see which of the three types of land it belongs to.

1379/4 - Sahl ibn Sa'd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«فَواللهِ، لأنْ يهديَ اللهُ بكَ رجُلاً واحداً خيرٌ لكَ مِن حُمْر النَّعَمِ».

"... For, by Allah, that Allah guides a single person through you is better for you than red camels." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Red camels: The Arabs used to regard red camels as among their most valuable possessions.

Guidance from the Hadīth:

1) It urges us to seek knowledge, for it is the provision of a caller to Allah Almighty.

2) It points out the merit of leading people to guidance and calling them to the truth. However, a person can only do so through knowledge. Indeed, knowledge is the basis and essential tool of calling to Allah.

{وَدَاعِيًا إِلَى ٱللَّهِ بِإِذۡنِهِۦ وَسِرَاجٗا مُّنِيرٗا}.

{and a caller to [the way of] Allah by His command, and as a lamp spreading light.}

1380/5 - ‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«بَلِّغُوا عَنِّي ولوْ آيةً، وَحَدِّثُوا عن بني إسرائيلَ ولا حَرَجَ، ومَنْ كَذَبَ عليَّ مُتَعَمِّداً فلْيَتَبَوَّأ مَقْعَدَهُ منَ النَّار».

“Convey from me even if one verse, and narrate from the Children of Israel and there is no sin in that. Whoever intentionally tells a lie against me, let him occupy his seat in Hellfire.” [Narrated by Al-Bukhāri]

Words in the Hadīth:

The Children of Israel are the Jews and Christians, also called the people of the Book.

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Guidance from the Hadīth:

1) We are exhorted to convey useful knowledge to others, even if it were little. He upon whom Allah bestows knowledge that is based on divine revelation should spread it among people, for this is charity on his part.

2) It gives a stern warning against fabricating lies about the Prophet (may Allah’s peace and blessings be upon him) by narrating false Hadīths, even if their meanings are correct. In fact, authentic Hadīths are sufficient for us and leave us in no need for inauthentic and fabricated ones.

Note:

Many papers circulate widely among Muslims, containing fabricated Hadīths and reports about the Prophet (may Allah's peace and blessings be upon him). One of those papers is about the punishment for abandonment of prayer, mentioning that a person who abandons prayer will be punished by five things in worldly life, five in the grave, and five on the Day of Resurrection. We should be cautious about such papers and raise awareness about them. In fact, it is not permissible to preach people by fabricated lies about the Prophet (may Allah's peace and blessings be upon him). Whoever does so intentionally is threatened with punishment in Hellfire. The wisdom and guidance authentically reported in the Sunnah are quite sufficient for us and leave us in no need for fabricated Hadīths or vain inclinations.

1381/6 - Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«وَمَنْ سَلَكَ طريقاً يلتمسُ فيه علماً سهَّلَ اللهُ لهُ به طريقاً إلىٰ الجَنَّة».

"Whoever follows a path in pursuit of knowledge, Allah will facilitate for him a path to Paradise." [Narrated by Muslim]

Guidance from the Hadīth:

1) The more a person is keen to follow the path of useful knowledge, the greater the help he will get from his Lord on the path to Paradise.

2) Seeking useful knowledge is a great means leading to Paradise.

Benefit:

The path to knowledge is of two types:

1. The physical path trodden by feet, like going to a class of learning or traveling from a country to another in pursuit of knowledge.

2. The immaterial path taken by people's minds, like asking the scholars via any means of communication or refers to their books. Thus, he follows the path of knowledge even if he is sitting at home.

1382/7 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ دَعَا إِلىٰ هدىٰ كَانَ له من الأجْر مثْلُ أجُور مِنَ تَبعَهُ، لا يَنْقُصُ ذلك منْ أجُورِهِمْ شَيئاً».

"Whoever calls others to follow right guidance, his reward will be equivalent to those who follow him without their reward being diminished in any respect." [Narrated by Muslim]

Guidance from the Hadīth:

1) If a person invites people to useful knowledge or urges them to perform righteous deeds, and people comply with his invitation and advice, he

will obtain a great reward indeed; and the far greater reward belongs to the Prophet (may Allah's peace and blessings be upon him), who guided the Ummah to all areas of good.

2) A caller to good deeds gets his reward, and so does the doer himself, and his reward does not diminish in any way.

3) It shows the special merit of knowledge, as knowledge is the means leading to guidance.

1383/8 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا مَاتَ ابنُ آدمَ انْقَطَعَ عملُهُ إِلَّا من ثلاثٍ؛ صَدَقَةٍ جاريةٍ، أو علْمٍ يُنْتفَعُ به، أو ولَدٍ صالحٍ يَدْعُو لَهُ».

"When the son of Adam dies, his deeds come to an end except for three things: ongoing charity, beneficial knowledge, or a pious child who supplicates for him." [Narrated by Muslim]

Guidance from the Hadīth:

1) Any good deed that continues after a person's death is ongoing charity for him.

2) We are urged to seek knowledge and then teach it to others, for this is the enduring legacy after we die.

Note:

One of the best acts from which a dead person benefits is his child's supplication for him. The Prophet (may Allah's peace and blessings be upon him) encouraged this act, and he would only guide

us to what is good for us. So, the believer should be keen to adhere to the Prophet's guidance and give up other things which people newly introduce in the religion without any basis in knowledge.

1384/9 - He also reported: I heard the Prophet (may Allah's peace and blessings be upon him) say: «الدُّنْيَا مَلْعُونَةٌ، ملعُونٌ ما فيهَا، إِلَّا ذكْرَ الله تعالىٰ وَمَا والاهُ، وَعَالماً أو مُتَعَلِّماً».

"The worldly life is cursed and everything in it is cursed except Allah's remembrance and the associated obedience, and a knowledgeable person or a seeker of knowledge." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)] --

Guidance from the Hadīth:

1) It shows the merit of knowledge and its seekers, as this is the only thing excluded from the curse of worldly life.

2) It tells us about the true worth of worldly life and that it has no good in it except Dhikr (rememberance of Allah) and knowledge which bring us close to our Lord.

3) Scholars and seekers of knowledge are on the path of salvation. So, the believer should be keen on becoming a scholar or a seeker of knowledge or a listener to scholars. He should not be ignorant, which would lead him to ruin.

1385/10 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ خرَجَ في طَلَبِ العلم كَانَ في سبيل الله حَتَّىٰ يَرجعَ».

"Whoever goes out to seek knowledge is in the cause of Allah until he returns." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) Going out in pursuit of knowledge is a form of Jihad in the cause of Allah.

2) A seeker of knowledge enjoys the care and protection of his Lord, for he is like a fighter in the cause of Allah, until he returns home.

1386/11 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لَنْ يشْبَعَ مؤمنٌ من خير حَتَّىٰ يكونَ منْتَهاهُ الجَنَّةَ».

"A believer will not be satisfied with doing good deeds until he ends up in Paradise." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)][1]

Guidance from the Hadīth:

1) A seeker of knowledge will not find it enough to pursue knowledge or do good until he meets his Lord (i.e. until he dies).

2) The believer has high aspirations. He is only content with entering Paradise.

[1] The Hadīth has a weak Isnād.

Benefit:

Imām Ahmad (may Allah have mercy upon him) was asked: "Until when will you continue to seek knowledge?" He replied: "With the inkwell till I go to the grave." This is reported by Al-Khatīb al-Baghdādi in his book Sharaf As'hāb al-Hadīth.

1387/12 - Abu Umāmah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«فضلُ العالم علىٰ العَابدِ كفضلِي علىٰ أدْنَاكم»،

"The superiority of the scholar over the worshiper is like my superiority over the lowest among you." Then, he said:

«إنَّ اللهَ وملائكتَهُ وأهلَ السماواتِ والأرضِ، حَتَّىٰ النَّمْلَةَ في جُحْرِهَا، وَحَتَّىٰ الحُوتَ، لَيُصلُّون علىٰ مُعَلِّمي النَّاس الخَيْرَ».

"Indeed, Allah, His angels, and the dwellers of the heavens and the earth, even the ant in its hole, and even the fish, invoke blessings upon those who teach good to the people." [Narrated by Al-Tirmidhi; and he classified it as Hasan (sound)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It points out the merit of those who teach people good things. All creatures, even animals, pray for such people. Indeed, the benefits of the scholars extend to all creatures.

2) It shows the difference in rank between scholars and other people. A person should be thus encouraged to seek knowledge and teach it to others so as to be among those who attain a higher rank in this world and in the Hereafter.

1388/13 - Abu al-Dardā' (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«مَنْ سَلَكَ طريقاً يبتغي فيه علماً سهَّل اللهُ له طريقاً إلىٰ الجنَّةِ،

"Whoever follows a path in pursuit of knowledge, Allah will facilitate for him a path to Paradise.

وإنَّ الملائكَةَ لتَضَعُ أجْنحَتَهَا لطالبِ العلمِ رَضىً بما يصنعُ،

And indeed the angels lower their wings for the seeker of knowledge, out of pleasure with what he does.

وإنَّ العالمَ لَيسْتغفرُ له مَن في السماوات ومَنْ في الأرض، حَتَّىٰ الحيتَانُ في الماء،

And indeed all those in the heavens and the earth, even the fish in the water, ask forgiveness for the scholar.

وفضْلُ العالم علىٰ العَابد كَفَضْلِ القَمَر علىٰ سائر الكَواكبِ،

The superiority of a scholar over a worshiper is like the superiority of the moon over the other planets.

وإنَّ العُلَمَاءَ ورثَةُ الأنبياءِ، وإنَّ الأنبياءَ لمْ يُورّثُوا ديناراً ولا درهماً، وإنَّمَا ورَّثُوا العلْمَ، فَمَنْ أخَذَهُ أخَذَ بحظٍّ وافرٍ».

And indeed the scholars are the inheritors of the prophets, and the prophets did not bequeath a dinār or dirham, but they bequeathed knowledge,

and whoever gets it has gained a great fortune." [Narrated by Abu Dāwūd and Al-Tirmidhi]

Guidance from the Hadīth:

1) The scholars are the inheritors of the prophets. They inherit their mission in terms of knowledge and action, inviting people to the truth, and advising them to take all that is good and keep away from every evil.

2) Knowledge is the best legacy a person can inherit. It is an inexhaustible treasure. He who wins it is a real winner. If the merit of knowledge were only limited to following the Prophet (may Allah's peace and blessings be upon him), this would be quite enough.

3) The angels lower their wings for seekers of knowledge as a way to showing humility and honor for them, given the Prophetic legacy they carry. This indicates love and respect. So, how would any person abandon such an honorable pursuit and turn to worldly vanities!

1389/14 - Ibn Mas'ūd (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«نَضَّرَ اللهُ امرأً سمعَ منَّا شيئاً فَبَلَّغَهُ كَمَا سمعَهُ، فرُبَّ مُبلَّغٍ أوْعَىٰ مِن سامِعٍ».

"May Allah brighten a man who hears something from us and conveys it as he heard it. Perhaps the one it is conveyed to is more understanding than

the one who heard it." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The people of Hadīth who are keen to convey the Prophet's guidance to people have bright faces by virtue of this knowledge which they carry and spread.

2) People vary in their level of understanding. Indeed, a person may convey some knowledge to another one who is better in understanding it and grasping its meaning.

3) It stresses the necessity of a person conveying knowledge just as he heard it. Those who add to what they hear under the pretext of inviting people to goodness have actually no share in the reported supplication, for the Prophet (may Allah's peace and blessings be upon him) said:

«فبلّغه كَمَا سمعه».

"and conveys it as he heard it".

1390/15 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ سُئِلَ عنْ علمٍ فَكَتَمَهُ، أُلْجِمَ يوْمَ القيَامةِ بلجَامٍ منْ نَارٍ».

"He who is asked about some knowledge and conceals it will be bridled with a bridle of fire on the

Day of Judgment." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It urges us to convey knowledge and not conceal it.

2) If a person refrains from giving knowledge to those who deserve it or answering questions from those who need his answer, he will be punished with a bridle of fire being put on his mouth. What a severe threat to those who conceal the knowledge they possess from those who deserve to learn it!

Benefit:

This threat does not apply to everyone who conceals knowledge. Indeed, some sorts of knowledge should be concealed from some people and conveyed to others. A certain matter may cause some harm to certain people if they are informed of it; that is why it should not be conveyed to them. This rule is indicated in the Prophet's life and guidance. In the "Chapter on those who convey knowledge to certain people and exclude others lest they may not be able to understand", Al-Bukhāri included a Hadīth in which Muʿādh ibn Jabal (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said to him: "No one testifies that there

is no god but Allah and that Muhammad is the Messenger of Allah, sincerely from his heart, except that Allah will forbid him for Hellfire." He said: "O Messenger of Allah, shall I inform people about this so that they may rejoice?" He replied: "Then they would rely upon it." In another version: "No, I fear they would rely upon it."

So, not conveying some knowledge when Fitnah (trial or temptation) or confusion is feared does not fall under the prohibited concealment of knowledge. Rather, it is preservation of knowledge. In Arabic poetic verses, the erudite scholar Hāfizh Hakami says (what means):

Beware of concealing knowledge,

for he who conceals it is cursed by Allah and all people.

But concealing knowledge from those who are not worthy of it

is not actually concealment, but preservation of knowledge.

Concealment is to hide it from true seekers of knowledge.

You ought to grasp this and not get confused!

1391/16 - He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ تعلَّمَ علماً ممَّا يُبْتغىٰ به وجهُ الله _عز وجل_ لا يتعلَّمُهُ إلا ليُصيبَ به عَرَضاً من الدُّنيا لم يجد عَرْفَ الجَنَّة يومَ القيامةِ» يَعني: ريحَها.

"If a person learns such knowledge that is sought for the sake of Allah, and he learns it only for worldly gains, he will not smell the fragrance of Paradise on the Day of Judgment." [Narrated by Abu Dāwūd, with an authentic Isnād]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It urges us to be sincere in our pursuit of knowledge. To this end, we should intend by seeking knowledge to end our ignorance, end the ignorance of others, and protect and defend the Shariah of Allah Almighty.

2) If a person turns religious knowledge – which is one of the most sublime acts of worship – into a means whereby he seeks to achieve some worldly gain, Allah Almighty threatens him with deprivation of Paradise.

1392/17 - 'Abdullah ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إنّ اللهَ لا يقبضُ العلمَ انتزاعاً ينتزعُهُ من النَّاس، ولكن يقبضُ العلمَ بقبض العُلَماء، حَتَّىٰ إذَا لم يُبْقِ عالماً اتَّخَذَ النَّاسُ رُؤُوساً جُهَّالاً، فسُئلوا، فأفْتَوا بغير علْمٍ، فَضَلُّوا وأضلُّوا».

"Verily, Allah does not take away knowledge by seizing it from the people, but He takes away knowledge by taking away the scholars, until when

He leaves no learned person, people will turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge; thus they go astray and lead others astray." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It describes how knowledge will be taken away. This will take place by the death of scholars, the guiding light within the darkness of ignorance. So, the believer should derive benefit from the scholars when they are still alive.

2) It urges us to seek knowledge, as the Prophet (may Allah's peace and blessings be upon him) informed us about this future incident to beware of the disappearance of scholars. His talk about that reality does not serve as approval of it, but as a warning and guidance.

Benefit:

The author, Al-Nawawi (may Allah have mercy upon him), placed the Book of Knowledge right after the Book of Jihad, which clearly indicates that carrying and conveying knowledge is a kind of Jihad in the cause of Allah Almighty.

* Abu al-Dardā' (may Allah be pleased with him) said:

"He who does not consider going out in pursuit of knowledge and returning from it as Jihad has a

deficient mind and a deficient opinion." [Ibn ʻAbd al-Barr - Jāmiʻ Bayān al-ʻIlm wa Fadlih]

In his book Al-Ādāb al-Sharʻiyyah, Ibn Muflih (may Allah have mercy upon him) said:

"Al-Marwazi said: It was said to ʻAbdullāh ibn Ahmad ibn Hanbal: If a man has 500 dirhams, do you think he should spend it on Jihad or pursuit of knowledge? He replied: If he is ignorant, then I recommend that he pursue knowledge."

In his book Jalā' al-Afhām, Ibn Qayyim al-Jawziyyah (may Allah have mercy upon him) said:

"... and conveying the Prophet's Sunnah to the Ummah is better than conveying arrows at the enemies chests, for the latter is done by many people, whereas conveying the Sunnah is only conducted by the inheritors and successors of the prophets. May Allah make us among them, by His grace and bounty."

Book on Praising Allah Almighty and Gratefulness to Him

242. Chapter on the merit of praise and gratefulness

Allah Almighty says:

{فَٱذۡكُرُونِيٓ أَذۡكُرۡكُمۡ وَٱشۡكُرُواْ لِي وَلَا تَكۡفُرُونِ}

{Therefore remember Me; I will remember you. Be grateful to Me, and do not be ungrateful.} [Surat al-Baqarah: 152] And He says:

{لَئِن شَكَرتُم لَأَزِيدَنَّكُم}

{If you are grateful, I will surely give you more} [Surat Ibrāhīm: 7] And He says:

{وَقُلِ ٱلحَمدُ لِلَّهِ}

{And say, "All praise is for Allah...} [Surat al-Isrā': 111] And He says:

{وَءَاخِرُ دَعوَىٰهُم أَنِ ٱلحَمدُ لِلَّهِ رَبِّ ٱلعَٰلَمِينَ}

{and the closing of their prayer will be, "All praise be to Allah, the Lord of the worlds."} [Surat Yūnus: 10]

Benefit:

Praise is to ascribe all aspects of perfection to Allah Almighty as suit Him, and to exalt Him above all that is opposite to them. Repeated praise denotes laudation, while repeated laudation denotes glorification.

Gratefulness is to demonstrate Allah's blessings and acknowledge them by the heart, tongue, and body. Showing gratefulness for wealth can be accomplished by acknowledging the fact that Allah Almighty is the Bestower of such a blessing, along with spending in charitable causes.

Guidance from the verses:

1) Dhikr (remembrance of Allah) that benefits a servant is that is done by the heart, and its benefit is ultimate when it is done by both the heart and tongue.

2) Remembrance of Allah comprises all acts of obedience that draw one close to Allah Almighty, including acts of worship, enjoining good, forbidding evil, learning knowledge, contemplation, self-reckoning, remembering Allah by the tongue... in fact, all these acts are included in the remembrance of Allah.

3) Gratefulness to Allah has two great benefits:

First: acknowledging servitude to Allah Almighty and fulfilling some of His rights.

Second: it is a reason for receiving more blessings and enjoying them permanently.

4) The verses encourage constant praise of Allah Almighty in all circumstances, and at times of ease and hardship. Allah, The Exalted, is the One Who is praised for initiating the creation, sending down legislation, continuity of creation, and termination of creation. Praising Allah Almighty in all circumstances was part of the guidance of the Prophet (may Allah's peace and blessings be upon him). When it was a time of prosperity he would say: "Al-hamdulillāhi alladhi bini'matihi tatimmu as-sālihāt (Praise be to Allah, by Whose favor good things are accomplished)", and when it was a time of hardship he would say: "Al-hamdulillāhi 'ala kulli hāl (Praise be to Allah in all situations)."

1393/1- It is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that on the night of Isrā (night journey to Al-Aqsa Mosque),

the Prophet (may Allah's peace and blessings be upon him) was offered two cups, a cup of wine and a cup of milk. He looked at them then took the one with milk. Thereupon, Jibrīl (peace be upon him) said:

«الحمدُ لله الذي هَداكَ للفِطْرةِ، لو أَخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ».

"Praise be to Allah Who guided you to the sound disposition. Were you to choose wine, your Ummah (nation) would go astray." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Constant praise of Allah Almighty in all circumstances is a reason for the servant to be guided to what is good and saved from evil.

2) Wine is the source of all evils as it is a reason for misguidance and error.

3) A servant's acting in accordance with Fitrah (sound natural disposition) is one of the deeds that Allah Almighty likes and is pleased with.

1394/2- He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«كُلُّ أمرٍ ذي بالٍ لا يُبْدأ فيه بالحمدُ لله، فهُوَ أَقْطَعُ».

"Every important matter that does not start with praise of Allah is devoid of blessing." [Narrated by Abu Dāwūd and others; Hasan (Sound)][1]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is recommended to start all matters by praising Allah Almighty, especially what is significant thereof.

2) Blessings are sent down by remembering Allah's name and praising Him. This is one of the fruits of praising Allah Almighty, and from this one knows that whatever is attributed to Allah Almighty is blessed, and that whatever is disconnected from Him is devoid of blessing.

1395/3- Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا ماتَ ولدُ العبدِ قَالَ اللهُ تعالىٰ لملائكتِهِ: قَبَضْتُم ولدَ عبدي؟ فيقولون: نَعَمْ، فيقولُ: قَبَضْتُم ثمرةَ فُؤادِهِ؟ فيقولون: نعم، فيقول: ماذا قَالَ عبدي؟ فيقولون: حَمدكَ واسترجعَ، فيقول الله تعالىٰ: ابنُوا لعبدي بيتاً في الجَنَّةِ، وسمُّوهُ بيتَ الحَمْدِ».

"When someone's child dies, Allah Almighty asks His angels: 'Have you taken the life of My slave's child?' They reply in the affirmative. He then asks: 'Have you taken the fruit of his heart?' They reply in

[1] The Hadīth has a weak Isnād.

the affirmative. Thereupon he asks: 'What did My slave say?' They say: 'He praised You and said: Inna lillāhi wa inna ilayhi rāji'ūn (Verily, we belong to Allah and, verily, to Him we shall return).' Allah then says: 'Build a house for My slave in Paradise and name it Bayt-ul-Hamd (the House of Praise).'" [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) Pointing out that the reward of the one who praises Allah Almighty at times of hardship is that Allah Almighty gives him in return a house in Paradise which is called "House of Praise."

2) A successful believer, when stricken by a calamity, constantly adheres to patience, expects Allah's reward, praises Allah Almighty for everything, and makes Istirjā' by saying: "Inna lillāhi wa inna ilayhi rāji'ūn" (Verily we belong to Allah and, verily, to Him we shall return).

3) Seeking refuge with Allah Almighty at the time of calamity alleviates it and heals one's suffering.

4/1396- Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ اللهَ لَيَرْضىٰ عن العَبْد يأكُلُ الأكلةَ، فيَحْمَدُهُ عليها، وَيَشْربُ الشَّرْبةَ، فَيَحْمَدُهُ عليها».

"Verily, Allah is pleased with one who eats some food and then praises Him for it, or who drinks

some drink and then praises Him for it." [Narrated by Muslim]

Guidance from the Hadīth:

1) A slave showing gratitude to Allah Almighty for the blessing of food and drink is a reason for him to earn Allah Almighty's pleasure.

2) It is recommended to say Bismillāh (In the Name of Allah) at the beginning of eating and drinking, and to end them by saying Alhamdulillāh (Praise be to Allah), in accordance with the guidance of the Prophet (may Allah's peace and blessings be upon him).

Benefit:

According to the Shariah, one should say when starting to eat or drink "Bismillāh" (In the Name of Allah), which is called Tasmiyah. Meanwhile, saying: "Bismillāh Ar-Rahmān Ar-Rahīm" (In the Name of Allah, the Most Compassionate, the Most Merciful), as commonly known among people, is what scholars call Basmalah. It is prescribed to recite Basmalah at the beginning of the surahs of the Quran. So, we should not confuse between Tasmiyah and Basmalah.

The successful is the one who adheres to the guidance of the Prophet (may Allah's peace and blessings be upon him) in this regard and say the exact wording of the regular prophetic remembrances in their proper occasions, seeking

thereby to follow him, as this is the due compliance with the Sunnah of the Messenger of Allah (may Allah's peace and blessings be upon him).

Book on Invoking Peace and Blessings upon the Messenger of Allah (may Allah's peace and blessings be upon him)

243. Chapter on the virtue of invoking peace and blessings upon the Messenger of Allah (may Allah's peace and blessings be upon him)

Allah Almighty says:

{إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا}

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him, and send him greetings of peace.} [Surat al-Ahzāb: 56]

Guidance from the verse:

1) It is recommended to constantly ask Allah to confer peace and blessings upon the Prophet (may Allah's peace and blessings be upon him) in compliance with the command of Allah Almighty to do so, and in emulation of the honorable angels.

2) It is obligatory to invoke peace and blessings of Allah upon the Prophet (may Allah's peace and blessings be upon him) in several occasions, one of which is when his name is mentioned.

3) Invoking peace upon the Prophet (may Allah's peace and blessings be upon him) means that he supplicates Allah Almighty to praise him before the highest assembly of the angels, while invoking peace means to supplicate Allah to bestow upon him safety from all evil during his lifetime and after his death, and this includes the safety of his Shariah and Sunnah from any addition or distortion.

Benefit:

It is impermissible to invoke Allah's peace and blessings upon anyone other than Allah's prophets, or making it concomitant to the names of some of the leading scholars, as done by some deviant sects from among the advocates of religious innovations. In fact, only the prophets of Allah are to be singled out with asking Allah Almighty to confer His peace and blessings upon them. Asking Allah Almighty to confer His peace and blessings upon people other than the prophets is to be done subordinately, like saying: "O Allah, confer peace and blessings upon Muhammad and his family," or "O Allah, confer peace and blessings upon Muhammad and his Companions."

1397/1- 'Abdullah ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ صلَّىٰ عليَّ صلاةً صلَّىٰ اللهُ عليه بها عَشْراً».

"Whoever invokes peace and blessings upon me once, Allah will send peace and blessings upon him tenfold." [Narrated by Muslim]

Guidance from the Hadīth:

1) Invoking peace and blessings upon Allah's Messenger (may Allah's peace and blessings be upon him) is a virtuous act given the multiplied reward one earns on account of it.

2) Invoking peace and blessings upon Allah's Messenger (may Allah's peace and blessings be upon him) is a reason for receiving Allah's mercy.

1398/2- Ibn Mas'ūd (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said:

«أولىٰ النَّاسِ بي يومَ القيامة أكثرُهُم عليَّ صلاةً».

"The worthiest people of me (in terms of closeness to me and receiving my intercession) on the Day of Judgment will be those who invoke peace and blessings upon me the most." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) Demonstrating that there is an exceptional merit for the People of Hadīth (those who are concerned with studying the Hadīths of the Prophet, who follow the practice of the Prophet (may Allah's peace and blessings be upon him) and adhere to his Sunnah since they invoke Allah's

peace and blessings upon him more than other people.

2) Encouraging to constantly invoke Allah's peace and blessings upon the Prophet because doing so is a reason for being close to him (may Allah's peace and blessings be upon him).

1399/3- Aws ibn Aws (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said:

«إنَّ مِن أفضل أيَّامِكُمْ يومَ الجُمُعةِ، فأكْثِرُوا عليَّ منَ الصَّلاة فيه، فإنَّ صلاتَكُمْ معروضَةٌ عليَّ» فقالوا: يارسول الله، وكيفَ تُعرَضُ صلاتُنا عليكَ وقدْ أرَمْتَ؟! قَالَ: يقول: بليتَ، قَالَ: «إنَّ الله _عز وجل_ حَرَّمَ عَلَىٰ الأرْضِ أجْسادَ الأنْبياءِ».

"Among the most excellent of your days is Friday; so invoke prayers frequently on me on that day, for your prayers will be presented to me. A man asked: 'O Messenger of Allah, how will our prayers be presented to you while your body will have decayed?' He replied: 'Allah, the Exalted, has prohibited the earth from consuming the bodies of prophets.'" [Narrated by Abu Dāwūd, with an authentic Isnād]

Guidance from the Hadīth:

1) There is a special merit for invoking peace and blessings on Allah's Messenger (may Allah's peace and blessings be upon him) frequently on Friday as it combines the excellence of this act of worship and the excellence of Friday.

2) Our invocation of peace and blessings upon Allah's Messenger is presented to him by the angels appointed by Allah Almighty to go about the lands in order to convey to the Prophet the invocation of peace and blessings of his Ummah. The Hadīth does not mean that the Prophet (may Allah's peace and blessings be upon him) can hear us directly.

3) It is obligatory to unquestionably accept the affirmed report from Allah's Messenger (may Allah's peace and blessings be upon him) even if the minds cannot perceive it. Actually, the mind's perception is confined to a certain limit, just as the eye has a range of vision which it cannot see beyond.

1400/4- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«رغمَ أنفُ رجُلٍ ذُكرتُ عندَهُ فلَمْ يُصَلِّ عليَّ».

"May he be humiliated; the man in whose presence I am mentioned yet he does not invoke the blessings of Allah upon me." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

Words in the Hadīth:

May he be humiliated: The Arabic expression "raghima anf of so and so" is a supplication against someone that Allah would cause his nose to be rubbed against dusty ground, as an indication of humiliation and disgrace.

Guidance from the Hadīth:

1) A supplication of humiliation and disgrace upon whoever is constantly and deliberately negligent about asking Allah Almighty to confer His peace and blessings upon the Messenger of Allah (may Allah's peace and blessings be upon him) when his name is mentioned.

2) Frequently showing servitude to Allah Almighty through invoking Allah's peace and blessings upon the Prophet (may Allah's peace and blessings be upon him) is a reason for the believer's honor and high status. While people usually boast of their dignitaries in the worldly life, Muslims are proud of the one who brought for them all good of the worldly life and the Hereafter.

1401/5- Abu Hurayrah (may Allah be pleased with him) also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تَجْعَلُوا قَبْري عيداً، وصلُّوا عليَّ، فإنَّ صلاتَكُمْ تبْلُغُني حيثُ كُنْتُمْ».

"Do not make my grave a place for celebration, and invoke blessings (of Allah) upon me for they will reach me wherever you are." [Narrated by Abu Dāwūd, with an authentic Isnād]

Words in the Hadīth:

A place for celebration: The term 'Eid (celebration) in the Hadīth comes from a root that denotes a regular recurrent general gathering, and it refers to the day of the event, the practices that

take place in it, and also the place where the event occurs.

Guidance from the Hadīth:

1) It is recommended to invoke Allah's peace and blessings upon the Prophet wherever a person might be because it reaches the Prophet.

2) It is impermissible to set out for a journey for the sole purpose of visiting the grave of the Prophet (may Allah's peace and blessings be upon him), but it is permissible to do this for visiting the Prophet's Mosque. When one arrives at the mosque, he may greet the Prophet (may Allah's peace and blessings be upon him) as he stands at his grave.

1402/6- He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«ما مِن أحدٍ يُسلِّم عليَّ إلَّا ردَّ اللهُ عليَّ رُوحي حَتَّىٰ أرُدَّ عليه السلام».

"Whenever someone greets me, Allah restores my soul to me so that I return his greeting." [Narrated by Abu Dāwūd, with an authentic Isnād]

Guidance from the Hadīth:

1) The life of the Prophet (may Allah's peace and blessings be upon him) in his grave is the most perfect life in Barzakh (the realm between this world and the Hereafter) that Allah Almighty has ever blessed a prophet in his grave with. He Almighty alone knows the nature of that life, but it is not like our worldly life in any aspect. Thus, we

do not believe that the state of the Prophet in his grave is the same as his state was in the life of this world.

2) Encouraging Muslims to invoke Allah's peace and blessings upon the Messenger of Allah in order to attain the honor of being greeted back by him.

1403/7- 'Ali (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said:

«البَخيلُ مَن ذُكرتُ عندَهُ فلم يُصَلِّ عليَّ».

"The miserly is the one who hears my mention and does not invoke blessings upon me." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) It is recommended to invoke Allah's peace and blessings upon the Prophet (may Allah's peace and blessings be upon him) whenever his name is mentioned in order for a slave not to be described as miserly. Indeed, the real miser is the one who is deprived of invoking peace and blessings upon the Messenger of Allah (may Allah's peace and blessings be upon him).

2) Miserliness is a dispraised characteristic, especially when one is too miserly to give what he easily can. So, a believer has to purify his self from this evil trait in order for him to be successful. Allah

Almighty says: {And whoever is protected from the stinginess of his soul, it is they who are successful.}.

1404/8- Fudālah ibn ‘Ubayd (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) heard a man supplicating in his prayer without glorifying Allah Almighty and without supplicating Allah to confer peace and blessings upon the Prophet (may Allah’s peace and blessings be upon him). The Messenger of Allah (may Allah’s peace and blessings be upon him) said: ‘This man is hasty.’ Then he called him and said to him – or to someone else:

«إِذَا صلَّىٰ أحدُكُم فَلْيبدأ بتحميد ربِّه سُبحانهُ والثَّنَاءِ عليه، ثُمَّ يُصلِّي عَلَىٰ النَّبيِّ صلى الله عليه وسلم، ثُمَّ يدعُو بعدُ بما شاءَ».

‘When any one of you is performing the prayer and wants to supplicate, let him praise Allah and glorify Him first then invoke Allah’s peace and blessings upon the Prophet. Then he may supplicate for whatever he wishes.’” [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) One of the etiquettes of supplication inside and outside the prayer is to start it with praising Allah Almighty and glorifying Him, then invoking Allah’s peace and blessings upon His Messenger (may Allah’s peace and blessings be upon him),

then one may supplicate Allah Almighty for whatever he wishes.

2) Being hasty in having one's supplication answered is a reason for the supplication to be rejected and unfulfilled.

3) It is recommended to educate the ignorant when he makes a mistake, so a believer, especially a seeker of knowledge, has to be keen on educating people about the authentic Sunnah of the Prophet (may Allah's peace and blessings be upon him).

1405/9- Abu Muhammad Ka'b ibn 'Ujrah (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) came out to us, and we said to him: "O Messenger of Allah, we know how to greet you. So, how can we invoke Allah's blessings upon you?" He said:

«قُولُوا: اللَّهم صَلِّ عَلَىٰ مُحَمَّدٍ، وَعَلَىٰ آل مُحَمَّدٍ، كَمَا صَلَّيْت عَلَىٰ آلِ إبراهيم، إنَّك حَميدٌ مَجيدٌ. اللَّهم بارِكْ عَلَىٰ مُحَمَّدٍ،وَعَلَىٰ آل مُحَمَّدٍ،كَمَا باركتَ عَلَىٰ آلِ إبراهيمَ، إنَّك حَميدٌ مَجيدٌ».

"Say: Allāhumma salli 'ala Muhammad wa 'ala āli Muhammad kamā sallayta 'ala āli Ibrāhīm, innaka hamīdun majīd. Allāhumma bārik 'ala Muhammad wa 'ala āli Muhammad kamā bārakta 'ala āli Ibrāhīm, innaka hamīdun majīd (O Allah, bestow Your peace upon Muhammad and the family of Muhammad as You bestowed Your peace upon the family of Abraham; verily, You are Praiseworthy and Glorious. O Allah, bless Muhammad and the

family of Muhammad as You blessed the family of Abraham; verily, You are Praiseworthy and Glorious).” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The excellence of the Companions (may Allah be pleased with them) is manifested in their keenness on seeking beneficial knowledge and asking for more of it. This is the attitude of a Muslim; he should inquire about what benefits him in his religion and leave what is beyond that.

2) The invocation mentioned in the Hadīth is the best one that a person may say either inside the prayer or outside it, and it is the complete form. If he settled for saying “Allāhumma salli wa sallim ‘ala Muhammad” (O Allah, send your blessings and peace upon Muhammad), it is valid as well.

3) What some people do of contriving forms for invoking Allah’s peace and blessings upon the Prophet (may Allah’s peace and blessings be upon him) goes against the prophetic Sunnah and the guidance of the Companions (may Allah be pleased with them), for all good lies in following the flawless reported guidance.

1406/10- Abu Mas‘ūd al-Badri (may Allah be pleased with him) reported: “We were sitting in the company of Sa‘d ibn ‘Ubādah (may Allah be pleased with him) when the Messenger of Allah (may Allah’s peace and blessings be upon him) came to

us. Bashīr ibn Sa‘d said to him: ‘O Messenger of Allah, Allah has commanded us to invoke blessings upon you, so how should we do that?’ The Messenger of Allah (may Allah’s peace and blessings be upon him) kept silent. We were much perturbed over his silence that we wished he did not ask him this question. Then the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«قولُوا: اللّهم صَلِّ عَلَىٰ مُحَمَّدٍ، وَعَلىٰ آل مُحَمَّدٍ، كَمَا صَلَّيْت عَلَىٰ آلِ إبراهيم، وباركْ عَلَىٰ مُحَمَّدٍ، وَعَلىٰ آل مُحَمَّدٍ، كَمَا باركتَ عَلَىٰ آلِ إبراهيمَ، إنَّكَ حَميدٌ مجيدٌ، والسَّلامُ كَمَا قد علمتُمْ».

‘Say: “Allāhumma salli ‘ala Muhammad wa ‘ala āli Muhammad kamā sallayta ‘ala āli Ibrāhīm wa bārik ‘ala Muhammad wa ‘ala āli Muhammad kamā bārakta ‘ala āli Ibrāhīm, innaka hamīdun majīd (O Allah, send Your prayer [grace, honor, mercy] upon Muhammad and the family of Muhammad as You sent Your prayer upon the family of Ibrāhīm, and send Your blessings upon Muhammad and the family of Muhammad as You sent Your blessings upon the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious).” Sending peace upon me is as you already know.’” [Narrated by Muslim]

1407/11- Abu Humayd al-Sā‘idi (may Allah be pleased with him) reported: “They asked: ‘O Messenger of Allah, how should we send prayer upon you?’ He said:

«قولوا: اللّهم صَلِّ عَلَىٰ مُحَمَّدٍ، وَعَلىٰ أزواجِهِ وذُرِّيَّتِهِ، كَمَا صَلَّيْت عَلَىٰ آلِ إبراهيمَ، وبارِكْ عَلَىٰ مُحَمَّدٍ، وَعَلىٰ أزواجِهِ وذُرِّيَّتِهِ، كَمَا باركتَ عَلَىٰ آلِ إبراهيمَ، إنَّك حَميدٌ مَجيدٌ».

'Say: "Allāhumma salli 'ala Muhammadin wa 'ala azwājihi wa dhurriyatihi kamā sallayta 'ala āli Ibrāhīm, wa bārik 'ala Muhammadin wa 'ala azwājihi wa dhurriyatihi kamā bārakta 'ala āli Ibrāhīm, innaka hamīdun majīd" (O Allah, send Your prayer [grace, honor, mercy] upon Muhammad, his wives, and his offspring as You sent Your prayer upon the family of Ibrāhīm, and send Your blessings upon Muhammad, his wives, and his offspring as You sent Your blessings upon the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious).'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) It is impermissible for a Muslim to engage in any act of worship until he asks about the way the Prophet (may Allah's peace and blessings be upon him) performed it as understood from the Hadīth when the Companions asked the Prophet (may Allah's peace and blessings be upon him): "How should we send prayer upon you?"

2) The wordings of the Salāh Ibrāhīmiyyah (the wording of invoking peace and blessings upon the Prophet) include asking Allah Almighty to confer peace and blessings upon His Prophet as well as his

family, and making Tawassul to Him to confer His peace and blessings upon Muhammad and his family just as He conferred His peace and blessings upon Ibrāhīm and his family. This is a valid form of Tawassul; i.e. making Tawassul to Allah Almighty by means of His past actions to do them again in the present.

Benefit:

If someone vows to invoke peace and blessings upon Allah's Messenger (may Allah's peace and blessings be upon him) using the best wording, what should he say?

Scholars said: "He will not fulfill his vow unless he uses the wording reported in one of the confirmed Hadīths, like those mentioned above, because the Prophet (may Allah's peace and blessings be upon him) guided his Ummah to that which he knew was best for them. If there was a wording better than those, the Prophet (may Allah's peace and blessings be upon him) would definitely have encouraged his Ummah to use it."

Book of Remembrances (Adhkār)

244. Chapter on the Virtue of Remembrance and Encouraging it

Allah Almighty says:

{وَلَذِكۡرُ ٱللَّهِ أَكۡبَرُۗ}

{Indeed, the remembrance of Allah is of greater merit} [Surat al-'Ankabūt: 45] And He says:

{فَٱذۡكُرُونِيٓ أَذۡكُرۡكُمۡ}

{Therefore remember Me; I will remember you} [Surat al-Baqarah: 152] And He says:

{وَٱذۡكُر رَّبَّكَ فِي نَفۡسِكَ تَضَرُّعا وَخِيفَةَ وَدُونَ ٱلۡجَهۡرِ مِنَ ٱلۡقَولِ بِٱلۡغُدُوِّ وَٱلۡأٓصَالِ وَلَا تَكُن مِّنَ ٱلۡغَٰفِلِينَ}

{And remember your Lord within yourself with humility and fear, without raising your voice, in the morning and evening, and do not be of those who are heedless.} [Surat al-A'rāf: 205] And He says:

{وَٱذۡكُرُواْ ٱللَّهَ كَثِيرا لَّعَلَّكُمۡ تُفۡلِحُونَ}

{And remember Allah much so that you may be successful.} [Surat al-Jumu'ah: 10] And He says:

{إِنَّ ٱلۡمُسۡلِمِينَ وَٱلۡمُسۡلِمَٰتِ}

{Muslim men and women...} until the part where Allah says:

{وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغۡفِرَة وَأَجرًا عَظِيما}

{and men and women who remember Allah much – Allah has prepared for them forgiveness and a great reward.} [Surat al-Ahzāb: 35] And He says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ ٱللَّهَ ذِكرا كَثِيرا * وَسَبِّحُوهُ بُكرَة وَأَصِيلًا}

{O you who believe, remember Allah much.

And glorify Him morning and evening.} [Surat al-Ahzāb: 41-42] There are many other well-known verses in this regard.

Benefit:

Remembering Allah Almighty is done by the heart, tongue, and body parts and senses.

- Remembering Allah by the heart is done by worshipful contemplation which generates heedfulness of Allah and awe of Him.

- Remembering Allah by the tongue comprises all sayings that draws the sayer close to Allah Almighty, like saying Tahlīl, Tasbīh, and Takbīr, reciting the Qur'an, enjoining what is good and forbidding what is evil, reading and spreading knowledge, and the like.

- Remembering Allah by the body parts and senses includes all actions that draw one close to Allah Almighty, like prayer, fulfilling people's needs, and the like.

This is what is meant by Dhikr (remembrance) in its comprehensive meaning under the Shariah, but when it is referred to by people customarily, then here it is confined to remembering Allah Almighty through Tasbīh, Tahmīd, and Takbīr, which is the remembrance of the tongue.

Guidance from the verses:

1) The verses encourage taking good advantage of the early and late hours of the day in remembering Allah Almighty, since doing this results in success, reward, safety from heedlessness, bringing about Allah Almighty's love

for the slave, and being remembered by Allah Almighty in the highest assembly of angels.

2) The best type of remembrance is that which is done by both the heart and tongue, and which inspires awe and increases faith.

1408/1- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«كلمَتَان خَفيفتان عَلَىٰ اللِّسانِ، ثقيلتان في الميزانِ، حَبيبَتَان إلىٰ الرَّحمنِ: سُبْحَانَ اللهِ وبحمدِهِ، سُبْحَانَ اللهِ العظيمِ».

"Two words that are light for the tongue to utter, heavy in the scale (of deeds), and dear to the Most Merciful: Subhān Allah wa bihamdih, Subhān Allah al-'Azhīm (Glory be to Allah and His is the praise, Glory be to Allah the Great." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Those two words are among the reasons through which one gains the love of Allah Almighty, and among the reasons his scale of good deeds outweigh that of his bad deeds on the Day of Reckoning.

2) The successful slave of Allah is the one who takes advantage of simple deeds to earn thereby great rewards.

Benefit:

Subhān Allah wa bihamdih: means I hold Allah Almighty Exalted above any fault and imperfection,

along with praising Him with such praise that denotes His perfection and complete wisdom.

Subhān Allah al-'Azhīm: means glorifying Allah Almighty, the Owner of greatness, might, and glory. He is Great in His Essence and Great in His Attributes.

1409/2- Abu Hurayrah (may Allah be pleased with him) also reported that Allah's Messenger (may Allah's peace and blessings be upon him) said: «لأن أقولَ: سُبْحَانَ اللهِ، والحمدُ للهِ، ولا إلهَ إلَّا اللهُ، واللهُ أكبرُ، أحبُّ إليَّ مما طلَعَتْ عليه الشَّمسُ».

"Saying: Subhān Allah (Exalted be Allah), Al-Hamdulillah (Praise be to Allah), Lā ilāha illa Allah (There is no god except Allah), and Allahu Akbar (Allah is Most Great) is dearer to me than everything upon which the sun rises." [Narrated by Muslim]

Guidance from the Hadīth:

1) Those four words of remembrance of Allah Almighty are dearer to Allah's Messenger (may Allah's peace and blessings be upon him) than the whole world, and this indicates the great status of these words in the sight of Allah Almighty.

2) The devil deceives the believer, disheartens and discourages him from engaging in remembering Allah and receiving the good reward for it; otherwise, how could one be heedless of

something that is better than the world and all that is in it?

3) These words are the enduring good deeds that are referred to in Allah's statement:

{وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا }

{But the lasting righteous deeds are better with your Lord in reward and better in hope.} [Surat al-Kahf: 46]

1410/3- He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ قَالَ لا إلهَ إلَّا الله وحدَهُ لا شَريكَ لَهُ، لَهُ الملكُ، ولهُ الحَمْدُ، وهُو عَلَىٰ كل شيءٍ قديرٌ، في يومٍ مائةَ مرَّة كانت لَهُ عَدْلَ عَشرْ رِقَابٍ، وكُتبَتْ لَهُ مائةُ حسنةٍ، ومُحيَتْ عَنْهُ مائةُ سيِّئةٍ، وكانت لَهُ حرزاً من الشَّيطان يومَهُ ذلك حتىٰ يُمسي، ولَم يأتِ أحدٌ بأفضلَ ممَّا جاء به إلَّا رجلٌ عملَ أكثَرَ منه» وقال: «من قَالَ: سُبْحَان الله و بحمده في يومٍ مئةَ مرَّةٍ حُطَّتْ خَطَايَاهُ، وإنْ كانَتْ مثلَ زبَدِ البَحْرِ».

"Whoever says a hundred times in a day these words: 'Lā ilaha illa-Allah wahdahu lā sharīka lah, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shay'in Qadīr' (There is no god except Allah. He is One and He has no partner with Him; His is the sovereignty and His is the praise, and He is Omnipotent over all things), he will have a reward equivalent to that of emancipating ten slaves, a hundred good deeds will be added to his record, a hundred of his sins will be erased, and he will be shielded against the devil on that day till the evening; and no one will exceed him in doing good deeds except someone who said these words more

frequently than him." He also said: "Whoever says a hundred times in a day: 'Subhān-Allah wa bihamdih (Glory be to Allah and His is the praise),' his sins will be erased even if they were as abundant as sea foam." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Demonstrating the great virtue of reciting the reported Dhikr as it is an acknowledgment of Allah's divinity and affirmation of His oneness.

2) Remembering Allah Almighty by reciting Tahlīl (saying lā ilāha illa Allah) is a reason for being protected from the devil's access points.

3) Saying 'Subhān Allah wa bihamdih (Glory be to Allah and His is the praise) one hundred times is a reason for having all sins to be forgiven, no matter how abundant they are.

4) The Hadīth encourages Muslims to compete in doing good and race with one another in performing acts of obedience.

1411/4- Abu Ayyūb al-Ansāri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ قَالَ لا إلهَ إلَّا اللهُ وحدَهُ لا شريكَ لَهُ، لَهُ المُلك، ولـه الحَمْدُ، وهُوَ عَلَىٰ كلِّ شيءٍ قديرٌ، عشرَ مرَّات، كَانَ كَمَنْ أعْتَقَ أربعةَ أنْفُسٍ منْ ولدِ إسماعيلَ».

"Whoever says ten times: Lā ilaha illa Allah wahdahu lā sharīka lah, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shay'in Qadīr (There is no god except Allah alone, Who has no partner, to Him belongs the sovereignty, to Him belongs the praise, and He is Omnipotent over all things), it will be as though he emancipated four from the offspring of Ismā'īl (Ishmael)." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Saying Tahlīl (as mentioned in the Hadīth) ten times is equal in terms of reward to emancipating four from the people with the most honorable lineage, namely the offspring of Ishmael.

2) Demonstrating the virtue of the Dhikr mentioned in the Hadīth, and that the successful is the one who is helped by Allah Almighty to say it regularly.

1412/5- Abu Dharr (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) said to me:

«أَلا أُخبِرُكَ بأحبِّ الكَلام إلىٰ الله»؟ «إنَّ أحبَّ الكلام إلىٰ الله: سُبْحَانَ اللهِ وبِحمدِهِ».

'Shall I inform you of the most beloved words to Allah? They are: Subhān-Allah wa bihamdih (Glory belongs to Allah and praise is due to Him).'" [Narrated by Muslim]

Guidance from the Hadīth:

1) Glorifying Allah Almighty and praising Him is among the dearest speech to Allah Almighty as it implies exaltation of the Lord and extolling Him.

2) Tawhīd (declaration of Allah's oneness) is one of the greatest deeds whereby the slaves draw near to their Lord, Exalted be He. So, where is the call to Tawhīd, O Muslim callers?!

1413/6- Abu Mālik al-Ash'ari (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said:

«الطُّهُورُ شطرُ الإيمانِ، والحمدُ للهِ تملأُ الميزانَ، وَسُبْحَانَ اللهِ، والحمدُ للهِ تملآن ـ أوْ تملأ ـ مَا بينَ السَّماواتِ والأرْضِ».

"Purification is half of faith, and saying Alhamdulillah (praise be to Allah) fills the scale, and saying Subhānallah and Alhamdulillah (Exalted is Allah and praise be to Allah) fills what is between the heavens and earth." [Narrated by Muslim]

Guidance from the Hadīth:

1) Praising Allah Almighty is of the greatest types of remembrance to the point that its virtue will fill the scale on the Day of Recompense due to the huge reward assigned to praising Allah.

2) The virtue of glorifying Allah paired with praising Him fills what is between the heavens and earth.

1414/7- Sa'd ibn Abi Waqqās (may Allah be pleased with him) reported: "A Bedouin man came

to Allah's Messenger (may Allah's peace and blessings be upon him) and said to him: 'Teach me some words to say.' He said:

«قُل: لا إلهَ إلَّا اللهُ وحدَهُ لا شريكَ لَهُ، اللهُ أكبرُ كبيراً، والحمدُ لله كثيراً، وَسُبْحَانَ اللهِ ربِّ العالمين، ولا حولَ ولا قوَّةَ إلَّا بالله العزيز الحكيمِ» قَالَ: فهؤلاء لربِّي، فما لي؟ قَالَ: «قُل: اللّهم اغفرْ لي، وارحمْني، واهدِني، وارزقْنِي».

'Say: La ilāha illa Allah wahdahu lā sharīka lah; Allahu Akbar kabīra, wal-hamdu lillahi kathīra, wa subhān-Allahi Rabbil-'ālamīn, wa lā hawla wa lā quwwata illā billahil-'Azīzil-Hakīm (There is no god except Allah, the One, and He has no partner; Allah is Most Great and greatness is for Him. Abundant praise is due to Him. Glory be to Allah, the Lord of the worlds. There is no might nor power save with Allah, the All-Powerful, the All-Wise).' The Bedouin said: 'These are for my Lord; what is for me?' Thereupon, he (the Messenger of Allah) said: 'Say: Allahumm ighfir li, warhamni, wahdini, warzuqni (O Allah, forgive me, have mercy upon me, guide me, and give me provision).'" [Narrated by Muslim]

Guidance from the Hadīth:

1) Praising Allah Almighty through reciting Tahlīl, Takbīr, Tahmīd and Tasbīh are of the best words one may say and fill his time with.

2) The gracefulness of what the Prophet (may Allah's peace and blessings be upon him) taught the Bedouin, as he taught him what he should say to

Allah Almighty and what he should say to attain what is good for himself.

3) Pointing out the etiquette to be observed when supplicating Allah Almighty, as the supplicant should start by praising Allah then ask Allah for whatever he wishes.

1415/8- Thawbān (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) used to seek Allah's forgiveness thrice after finishing the prayer then say:

«اللَّهم أنتَ السَّلامُ، ومنكَ السَّلامُ، تباركْتَ يا ذا الجلالِ والإكرامِ».

'Allahumma anta as-salām wa minka as-salām tabārakta ya Dhal-Jalāli wal-Ikrām (O Allah, You are Salām and from You is Salām. Blessed are You, Owner of Majesty and Honor).'" It was said to Al-Awzā'i, who is one of the sub-narrators of this Hadīth: "How should we seek forgiveness?" He said: "Say: Astaghfirullah, Astaghfirullah (I seek Allah's forgiveness, I seek Allah's forgiveness)." [Narrated by Muslim]

Guidance from the Hadīth:

1) Seeking forgiveness after finishing the prayer suits the purpose of asking Allah to pardon whatever shortcomings, negligence, or deficiency that might have occurred in the prayer.

2) Imploring Allah Almighty through His Name As-Salām (the Perfection) is meant for asking Allah

Almighty to make the prayer free of any faults so that it expiates the worshiper's sins and raises him in rank.

3) The manner of seeking forgiveness upon ending the prayer is for the worshiper to say: "Astaghfirullah, Astaghfirullah, Astaghfirullah." This is the guidance of the Prophet (may Allah's peace and blessings be upon him) in this regard. Thus, a Muslim should not be deceived by what people do in some mosques, like making additions to this formula, along with engaging in collective Istighfār, for all this is against the prophetic Sunnah.

1416/9- Al-Mughīrah ibn Shu'bah (may Allah be pleased with him) reported that when the Messenger of Allah (may Allah's peace and blessings be upon him) ended his prayer he would say:

«لا إلهَ إلَّا اللهُ وحدَهُ لا شريكَ لَهُ، لَهُ الملكُ، ولَه الحَمْدُ، وهُوَ عَلَىٰ كل شيءٍ قديرٌ. اللّهم لا مانعَ لِمَا أعْطَيتَ، ولا مُعطيَ لِمَا مَنَعْتَ، ولا ينفعُ ذا الجَدِّ منكَ الجَدُّ».

"Lā ilāha illa Allah wahdahu lā sharīka lah lahul mulku wa lahul hamdu wa huwa 'ala kulli shay'in qadīr. Allahumma lā mani'a lima a'tayta wa lā mu'tiya lima mana'ta wa lā yanfa'u dhal jaddi minka al-jadd (There is no god except Allah alone, He has no partners. For Him is the Kingdom and for Him is the praise, and He is Omnipotent over all things. O Allah! There is none who can withhold what You

give, and none can give what You withhold, and no one's riches can benefit them against You)." [Narrated by Al-Bukhāri and Muslim]

1417/10- 'Abdullah ibn al-Zubayr (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) used to say at the end of the prayer after making Taslīm:

«لا إلهَ إلَّا اللهُ وحدَهُ لا شريكَ لَهُ، لَهُ الملكُ، ولَهُ الحَمْدُ، وهو عَلَىٰ كلِّ شيءٍ قديرٌ. لا حولَ ولا قُوَّةَ إلَّا باللهِ، لا إلهَ إلَّا اللهُ، ولا نعبُدُ إلَّا إيَّاهُ، لَهُ النِّعمةُ، ولَه الفضلُ، ولهُ الثَّناءُ الحسنُ. لا إلهَ إلَّا اللهُ، مُخلصينَ لَهُ الدِّينَ، ولو كَرِهَ الكافرونَ».

"Lā ilāha illa Allah wahdahu lā sharīka lah, lahul mulku wa lahul hamdu wa huwa 'ala kulli shay'in qadīr. La hawla wala quwwata illa billah, lā ilāha illa Allah wa lā na'budu illa iyyāh, lahu an-ni'mah wa lahu al-fadlu wa lahu ath-thanā'ul-hasan. Lā ilāha illa Allah mukhlisīna lahud-dīna wa law karih-al-kāfirūn (There is no god except Allah alone, He has no partners. For Him is the Kingdom and for Him is the praise. He is Omnipotent over all things. There is neither might nor power except with Allah. There is no god but Allah, and we worship none but Him. To Him belong blessings and to Him belongs favor and to Him is due good praise. There is no god but Allah, we are sincere to Him in religion, although the disbelievers may dislike it)." Ibn Al-Zubayr said: "The Messenger of Allah (may Allah's peace and blessings be upon him) used to say them out loud

after every obligatory prayer." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) Dhikr (remembering Allah) after prayer implies affirmation of Allah's oneness, praising Him, and delegating all affairs to Him, Exalted and Glorified be He.

2) Knowing that Allah is the One Who gives and withholds makes one enjoy peace of mind and never pin his hopes upon anyone other than Allah Almighty.

3) Adhering to this Dhikr after prayers is the guidance of the Prophet (may Allah's peace and blessings be upon him), so Muslims should not neglect it by engaging in worldly speech right after finishing the prayer.

1418/11- Abu Hurayrah (may Allah be pleased with him) reported that the poor among the Muhājirūn came to the Prophet (may Allah's peace and blessings be upon him) and said:

ذهبَ أهلُ الدُّثُور بالدَّرَجَاتِ العُلىٰ والنَّعيمِ المُقيمِ، يصلُّون كما نصلِّي، ويصُومون كما نصومُ، ولهم فضلٌ من أموالٍ: يحُجُّون، ويعتَمِرُون، ويُجاهدون، ويتصدَّقون، فَقَالَ: «ألا أعلِّمُكُمْ شيئاً تُدركُون به من سَبَقَكُمْ، وتسبقُون به من بَعْدَكُمْ، ولا يكونُ أحدٌ أفضلَ منكُمْ إلَّا من صَنَعَ مثْل مَا صنعتم؟» قالوا: بلىٰ يارسولَ الله، قَالَ: «تُسبِّحُون، وتحمدُون، وتُكَبِّرُون خلفَ كلِّ صلاةٍ ثلاثاً

وثلاثين» قَالَ أبو صالح، الرَّاوي عن أبي هُرَيْرَة لما سئلَ عن كيفيَّة ذكرهنَّ، قَالَ: يقول: سُبْحَانَ اللهِ، والحمدُ للهِ، واللهُ أكبرُ، حتىٰ يكونَ منْهُنَّ كلِّهنَّ ثلاثاً وثلاثين.

"The wealthy have obtained the high ranks and the everlasting bliss. They offer prayer as we do and observe fasting as we do, but they have surplus wealth thereby they perform Hajj and 'Umrah, make Jihād and give in charity. He (may Allah's peace and blessings be upon him) said: 'Shall I teach you something whereby you will catch up with those who have preceded you and will get ahead of those who succeed you, and no one will surpass you unless he does the same as you do?' They said: 'Surely, O Messenger of Allah.' He said: 'Say: Subhān Allah, Al-hamdulillah, and Allahu Akbar thirty-three times after every prayer.'" The sub-narrator Abu Sālih, quoting Abu Hurayrah when he was asked about how to say them, said: "He says: 'Subhān Allah wal-hamdulillah wallahu Akbar' thirty-three times." [Narrated by Al-Bukhāri and Muslim]

The version narrated by Muslim has the following addition: "The poor among the Muhājirūn returned to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: 'Our wealthy brothers heard about what we did and they did the same.' Thereupon, he said: 'That is the favor of Allah; He bestows it upon whom He wills.'"

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Guidance from the Hadīth:

1) Combining Tasbīh, Tahmīd, and Takbīr in one statement that is repeated thirty-three times after the prayer is one of the versions of Dhikr reported from the Prophet (may Allah's peace and blessings be upon him).

2) The virtuousness of the community of the Companions is highlighted in their race in doing good and their strive to overcome one another in doing what draws them closer to Allah Almighty, the poor and the rich among them alike.

3) The Hadīth points out the patience, forbearance and mercifulness with which the Prophet (may Allah's peace and blessings be upon him) used to respond to the Companions' questions about issues related to religious knowledge.

1419/12- Abu Hurayrah (may Allah be pleased with him) also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ سبَّحَ اللهَ في دُبُر كلِّ صلاةٍ ثلاثاً وثلاثين، وحَمدَ اللهَ ثلاثاً وثلاثين، وكبّرَ اللهَ ثلاثاً وثلاثين، وقال تَمَامَ المائة: لا إله إلَّا اللهُ وحدَهُ لا شريكَ لَهُ، لَهُ الملكُ، وله الحَمْدُ، وهو عَلَىٰ كل شيءٍ قديرٌ، غُفرتْ خطَايَاهُ وإن كانَتْ مثلَ زَبَدِ البَحْرِ».

"Whoever says immediately after each prayer: Subhānallah (Exalted is Allah) thirty-three times, Alhamdulillah (praise be to Allah) thirty-three times, and Allahu Akbar (Allah is the Most Great) thirty-three times; these are ninety-nine, and completes one hundred by saying: Lā ilāha illa

Allah, wahdahu lā sharīka lah, lahul-mulku wa lahul-hamdu, wa huwa ‘ala kulli shay’in Qadīr (there is no god except Allah. He is One and has no partner with Him. To Him belongs sovereignty and to Him belongs praise, and He is over everything Omnipotent), his sins will be forgiven even if they are as abundant as the foam of the sea.” [Narrated by Muslim]

Guidance from the Hadīth:

1) One of the reported versions of Dhikr to be recited after each obligatory prayer is to say Tasbīh thirty-three times, Tahmīd thirty-three times, Takbīr thirty-three times, and to say Tahlīl once to complete one hundred.

2) It is recommended to recite the reported Dhikr while counting its number with the right hand, since this is the guidance of the Prophet (may Allah’s peace and blessings be upon him) in this regard. It is authentically reported that: “He used to count Tasbīh on his right hand.” [Narrated by Abu Dāwūd]

1420/13- Ka‘b ibn ‘Ujrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مُعَقِّبَاتٌ لا يخيبُ قائلُهُنَّ ـ أوْ فاعلُهُنَّ ـ دُبُرَ كلِّ صلاةٍ مكتوبةٍ: ثلاثٌ وثلاثون تسبيحةً، وثلاثٌ وثلاثون تحميدةً، وأربعٌ وثلاثون تكبيرةً».

“There are certain things, the sayer of which – or the performer of which – after every prescribed

prayer will never be disappointed: Tasbīh thirty-three times, Tahmīd thirty-three times, and Takbīr thirty-four times." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

The Dhikr mentioned in the Hadīth is one of the reported versions of Dhikr to be recited after obligatory prayers.

Tasbīh, Tahmīd, and Takbīr are the enduring good deeds; whoever says them is promised good.

Benefit:

The variation in the versions of Dhikr to be recited after the obligatory prayers reflects the vast mercy of Allah Almighty towards His slaves and how He spares them hardship. The fortunate person is the one who recites all the reported versions alternately in order to be perfectly complying with the guidance of the Prophet (may Allah's peace and blessings be upon him) in this regard. He should memorize all these versions and observe as much devotion and attentiveness as he offers acts of worship.

1421/14- Sa'd ibn Abi Waqqās (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) used to seek refuge with Allah at the end of each prayer by saying the following words:

«اللّهم إنّي أعُوذُ بكَ مِنَ الجُبْنِ والبُخْلِ، وأعوذُ بك من أنْ أُرَدَّ إلىٰ أرْذَل العُمُر، وأعوذُ بكَ مِن فتْنةِ الدُّنْيا، وأعوذ بكَ مِن فتْنةِ القَبْر».

Allahumma inni a'ūdhu bika min al-jubni wal-bukhl, wa a'ūdhu bika min an uradda ila ardhalil-'umur, wa a'ūdhu bika min fitnat ad-dunya, wa a'ūdhu bika min fitnat al-qabr (O Allah, I seek refuge with You from cowardice and stinginess. I seek refuge with You that I be returned to the most decrepit age. I seek refuge with You from the trial of the worldly life, and I seek refuge with You from the trial of the grave)." [Narrated by Al-Bukhāri]

Words in the Hadīth:

At the end of each prayer: What is meant here is after Tashahhud and before Taslīm.

Decrepit age: The worst phase of man's life, when he becomes physically and mentally feeble.

Guidance from the Hadīth:

1) The invocation mentioned in the Hadīth is to be said before Taslīm, where one should seek refuge with Allah against these four things.

2) Seeking refuge with Allah against these four things after each obligatory prayer indicates the huge Fitnah (trial) they involve. Whoever is protected by Allah Almighty from such things has attained success in the worldly life and the Hereafter.

1422/15- Muʻādh (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) held his hand and said: «يا معاذُ، واللهِ إنّي لأحبُّكَ» فَقَالَ: «أوصيكَ يا معاذُ؛ لا تَدَعَنَّ في دُبُرِ كلِّ صَلاةٍ تقولُ: اللّهم أعنِّي عَلَىٰ ذكركَ وشكرِكَ، وحُسنِ عبادَتِكَ».

"O Muʻādh, by Allah, I truly love you. I advise you, O Muʻādh, never fail to say after each prayer: Allahumma aʻinnī ʻala dhikrika wa shukrika wa husni ʻibādatik (O Allah, help me remember You, thank You, and worship You in an excellent manner." [Narrated by Abu Dāwūd, with an authentic Isnād]

Guidance from the Hadīth:

1) The heartfelt advice of the Prophet (may Allah's peace and blessings be upon him) for those whom he loves is for them to say: "O Allah, help me remember You, thank You, and worship You in an excellent manner." This indicates the greatness of this advice and that it is one of the most beneficial pieces of advice for a slave, because it is true that a lover stores nothing but good and enduring for those whom he loves.

2) An excellent manner of worship means that worship is sincerely devoted to Allah Almighty and done in conformity with the Sunnah of the Prophet (may Allah's peace and blessings be upon him).

3) The good moral character of the Prophet (may Allah's peace and blessings be upon him) and his

kindness to his Companions (may Allah be pleased with him) are manifested in this Hadīth, as he used to be gentle with them in word and deed.

Note:

Regarding the phrase "at the end of prayer" in the aforementioned Hadīths, if it is Dhikr and praise of Allah, like Tasbīh, Tahmīd, and Takbīr, then it should be recited after Taslīm. But if it is supplication, then it is to be recited before Taslīm. This is because "at the end of prayer" may refer to the time before ending prayer with Taslīm or the time immediately after it. In this way, the prophetic texts are in agreement and far from contradiction.

1423/16- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا تشَهَّدَ أَحَدُكُم فَلْيَسْتَعذْ بالله من أرْبعٍ، يقولُ: اللهم إِنِّي أعُوذُ بك مِن عذابِ جَهَنَّمَ، ومِن عذابِ القَبرِ، ومِن فتنةِ المَحْيَا والمَمَاتِ، ومِن شرِّ فتنةِ المسيحِ الدَّجَّالِ».

"When one of you finishes the (last) Tashahhud, he should seek refuge with Allah from four things by saying: O Allah, I seek refuge with You from the punishment of Hellfire, the punishment of the grave, the trial of life and death, and the evil of the trial of the Antichrist." [Narrated by Muslim]

Guidance from the Hadīth:

1) One should adhere to reciting those invocations after finishing the last Tashahhud and

before making Taslīm, following the command of the Prophet (may Allah's peace and blessings be upon him). Some scholars even said that it is one of the prayer's obligatory acts.

2) The trial of life and death refers to all that which may be a source of temptation for man in his life, such as alluring lusts or misleading doubtful matters.

3) The mercy of the Prophet (may Allah's peace and blessings be upon him) towards his nation shows in his command to them to seek refuge with Allah Almighty from the major trials and evils.

1424/17- 'Ali (may Allah be pleased with him) reported: "When the Messenger of Allah (may Allah's peace and blessings be upon him) got up for the prayer, one of the last things he would say between Tashahhud and Taslīm was:

«اللّهم اغفرْ لي مَا قدَّمتُ وما أخَّرتُ، وما أسررتُ وما أعلنْتُ، وما أسرفْتُ، وما أنتَ أعلمُ به منِّي، أنتَ المقدِّمُ، وأنتَ المؤخِّرُ، لا إلهَ إلَّا أنْتَ».

Allahumma ighfir li mā qaddamtu wa mā akhkhart, wa mā asrartu wa mā a'lant, wa mā asraftu wa mā anta a'lamu bihi minni. Anta al-muqaddimu wa anta al-mu'akhkhiru, lā ilāha illā ant (O Allah, forgive me for what has come to pass of my sins and what will come to pass, what I have concealed and what I have declared, what I have done with excess and what You know about better than me. You are the One Who sends forward and You are the One Who

holds back. There is no god except You).” [Narrated by Muslim]

Guidance from the Hadīth:

1) Sinning and negligence in fulfilling Allah’s rights are inevitable in humans, therefore, it is recommended for one to renew his repentance constantly.

2) It is recommended to draw closer to Allah Almighty by reciting this invocation before Taslīm since it is one of the comprehensive aphoristic invocations.

Benefit:

It is recommended to say whatever invocations one wishes to say before making Taslīm, yet if he abides by the reported invocations, this surely involves more good and blessings since the guidance of the Prophet (may Allah’s peace and blessings be upon him) is to invoke Allah Almighty by the most concise and aphoristic wordings, as is the case with the invocations reported in the Hadīths of Sa‘d ibn Abi Waqqās, Abu Hurayrah, and ‘Ali, may Allah be pleased with them all.

1425/18- ‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (may Allah’s peace and blessings be upon him) used to say often in his bowing and prostration:

«سبحانكَ اللّهم ربَّنَا وبحمدِكَ، اللّهم اغْفِرْ لي».

"Subhānaka Allāhumma Rabbana wa bihamdik, Allāhumm-ighfir li (Glory be to You O Allah, Our Lord, and praise. O Allah, forgive me)." [Narrated by Al-Bukhāri and Muslim]

1426/19- 'Ā'ishah (may Allah be pleased with her) also reported that the Prophet (may Allah's peace and blessings be upon him) used to say in his bowing and prostration:

«سُبُّوحٌ قدُّوسٌ، ربُّ الملائكةِ والرُّوحِ».

"Subbūhun Quddūsun Rabb-ul-malā'ikati war-rūh (The Most Glorious, the Most Holy, Lord of the angels and of the Spirit)." [Narrated by Muslim]

Guidance from the Hadīths:

1) One of the etiquettes of making supplication is to commence it by praising Allah, The Exalted, by His Attributes of Perfection, as He is far exalted above any aspect of imperfection, then one should thereafter ask Him for forgiveness.

2) In compliance with the guidance of the Prophet (may Allah's peace and blessings be upon him), the person performing prayer should often say while bowing and prostrating: Subhānaka Allāhumma Rabbana wa bihamdik, Allāhumm-ighfir li (Glory be to You O Allah, Our Lord, and praise. O Allah, forgive me).

3) In saying: "Subbūhun Quddūsun Rabb-ul-malā'ikati war-rūh (The Most Glorious, the Most Holy, Lord of the angels and of the Spirit)," the slave

shows due glorification and reverence to Allah Almighty. It is a sign of one's good understanding that he suffices with the reported prophetic invocations in his prayers, and does not come up with something else.

1427/20- Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«فأمَّا الرُّكوعُ فَعَظِّمُوا فيه الرَّبَّ _عز وجل_، وأمَّا السُّجودُ فاجتَهدُوا في الدُّعاء، فَقَمِنٌ أن يُستجابَ لكُمْ».

"As for bowing, glorify the Lord therein, and as for prostration, strive hard in supplication, for it is more deserving of a response." [Narrated by Muslim]

1428/21- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أقرَبُ مَا يَكُونُ العَبْدُ من ربِّه وهُوَ ساجِدٌ، فأكثِرُوا الدُّعاءَ».

"The nearest a slave to his Lord is when he is prostrating, so increase (your) supplications (while in this state)." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) It is impermissible to recite the Qur'an during bowing or prostration. In fact, bowing is meant for glorifying and praising Allah Almighty, while

prostration is meant for supplicating Allah and asking Him for what one wishes for.

2) The slave is closest to His Lord when he is prostrating himself for Him, so he should avail himself of this opportunity and make as much supplication as he can.

3) Bowing implies the slave's perfect reverence to Allah Almighty, while prostration implies showing full humbleness to Him. Thus, the slave combines humbleness of appearance and the humility of entreating His Lord.

1429/22- Abu Hurayrah (may Allah be pleased with him) also reported that the Prophet (may Allah's peace and blessings be upon him) used to say in his prostration:

«اللّهم اغفرْ لي ذَنبي كلَّهُ؛ دِقَّهُ وجِلَّهُ، وأوَّلَهُ وآخرَهُ، وعلانيَتَهُ وسرَّهُ».

"Allāhumma ighfir li dhambi kullah, diqqahu wa jillahu, wa awwalahu wa ākhirahu, wa 'alāniyatahu wa sirrah (O Allah, forgive all my sins, small and great, first and last, secret and public)." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) One should keenly adhere to reciting the supplications reported from the Messenger of Allah (may Allah's peace and blessings be upon him)

because they comprise the most comprehensive and beneficial formulas of supplication.

2) Elaboration in supplication is recommended and praiseworthy because supplication is essentially an act of worship, the more one repeats its statements, the more he worships Allah Almighty.

3) The wisdom behind the Prophet (may Allah's peace and blessings be upon him) making detailed supplication after general supplication is for recalling all one's sins and asking Allah Almighty to forgive them.

1430/23- 'Ā'ishah (may Allah be pleased with her) reported: "One night, I missed the Prophet (may Allah's peace and blessings be upon him) [meaning he was not in bed]. I groped in search for him and found him bowing – or prostrating – and saying:

«سبحانَكَ وبحَمدِكَ لا إلهَ إلَّا أنتَ». وفي رواية: فَوَقَعت يدي عَلَى بَطْنِ قَدَمَيْهِ، وهوَ في المسْجِدِ، وهما مَنْصُوبَتَان، وهو يقولُ: «اللَّهم إنِّي أعُوذُ برضَاكَ من سَخَطِكَ، وبمُعافاتِكَ من عُقُوبَتِكَ، وأعوذُ بكَ منكَ، لا أحْصي ثناءً عليكَ، أنتَ كما أثنيتَ عَلَىٰ نفْسِكَ».

Subhānaka wa bihamdika. Lā ilāha illā Ant (You are free from imperfection and praise be to You. There is no god except You)." In another narration, she said: "So my hand fell on the bottom of his feet while he was in prostration with his feet erect. He was saying: Allāhumma inni a'ūdhu biridāka min sakhatik, wa bimu'āfatika min 'uqūbatik, wa a'ūdhu

bika mink, lā uhsi thanā'an 'alayk, anta kamā athnayta 'alā nafsik (O Allah, I seek protection in Your pleasure against Your wrath, I seek protection in Your pardon against Your chastisement, and I seek protection with You from You. I am not capable of enumerating praise of You; You are as You have lauded Yourself)." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) One may seek refuge with Allah, the Exalted, from bad deeds by virtue of his good deeds, because bad deeds incur Allah's wrath and anger upon the slave while good deeds earn him Allah's pleasure. In fact, things are treated by their opposites.

2) One of the most general and comprehensive formulas of supplication is for seeking refuge with Allah Almighty and resorting to Him for protection against His punishment and chastisement. This is what is meant by "wa a'ūdhu bika minka" (I seek protection from You with You).

3) The love 'Ā'ishah (may Allah be pleased with her) had for Allah's Messenger (may Allah's peace and blessings be upon him) and her being the dearest of all people to him. She is the Siddīqah, daughter of the Siddīq, may Allah be pleased with them both. By Allah, a slave's faith is never valid unless he shows due reverence and respect to the

Mothers of the Believers, in obedience to Allah Almighty and His Messenger (may Allah's peace and blessings be upon him).

Benefit:

Some scholars took this Hadīth as evidence to prove that one is recommended to set his feet close to each other in prostration and not set them wide apart, as this is the correct posture of prostration. This is so because Ā'ishah's hand would not have touched both feet of Allah's Messenger (may Allah's peace and blessings be upon him) unless they were close together. It is an act of Sunnah to align one's heels in prostration.

1431/24- Sa'd ibn Abi Waqqās (may Allah be pleased with him) reported: We were with the Prophet (may Allah's peace and blessings be upon him) when he said:

«أيعجزُ أحدُكم أن يَكْسبَ في كلِّ يومٍ ألفَ حَسَنَةٍ!» فسألَهُ سائلٌ من جُلسائه: كيفَ يكسبُ ألفَ حسنَةٍ؟ قَالَ: «يسبِّحُ مائةَ تسبيحةٍ، فيُكْتبُ لَهُ ألفُ حسنةٍ، أوْ يحطُّ عَنْهُ ألفُ خطيئَةٍ».

"Is anyone of you unable to earn one thousand good deeds each day?" One of those present asked: "How can one earn one thousand good deeds?" He replied: "He glorifies Allah (i.e. he says Subhān Allah) one hundred times, so one thousand good deeds will be added to his record or one thousand sins will be removed from his record." [Narrated by Muslim]

Al-Humaydi said that the wording of Muslim reads: “or one thousand sins will be removed”. Al-Barqāni, on the other hand, said: Shu‘bah, Abu ‘Awānah, and Yahya al-Qattān, from whom Muslim narrated the Hadīth also narrated the hadith with “and one thousand sins will be removed” instead of “or”.

Guidance from the Hadīth:

1) The Hadīth encourages doing virtuous deeds as they are a means for being honored by Allah Almighty and drawing closer to Him.

2) Dhikr (remembrance of Allah) involves little work but yields abundant reward, which is an aspect of Allah’s favor upon those who remember Him.

3) The Companions were keen on doing good deeds and they always hastened to do them. How far our resolve is from that of the Companions (may Allah be pleased with them)!

1432/25- Abu Dharr (may Allah be pleased with him) reported that Allah’s Messenger (may Allah’s peace and blessings be upon him) said:

«يُصبِحُ عَلَىٰ كلِّ سُلامىٰ من أحدكمْ صَدَقَةٌ؛ فكلُّ تسبيحةٍ صدَقةٌ، وكلُّ تحميدةٍ صدقةٌ، وكلُّ تهليلةٍ صدقةٌ، وكلُّ تكبيرَةٍ صَدَقَةٌ، وأمرٌ بالمعروفِ صدقَةٌ، ونهيٌ عَنِ المنكر صدقةٌ. ويجزئُ من ذلك ركعتان يركَعُهُما منَ الضُّحىٰ».

“Every morning, charity is due on every joint in the body of each of you. Every utterance of Allah’s exaltation (saying Subhānallah) is an act of charity,

every utterance of praising Him (saying Al-hamdulillah) is an act of charity, every utterance of profession of Faith (saying Lā ilaha illa Allah) is an act of charity, every utterance of Allah's glorification (saying Allahu Akbar) is an act of charity, enjoining good is an act of charity, forbidding evil is an act of charity, and a two-Rak'ah prayer which one offers in the forenoon (Duha) suffices for all this." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) All categories of good deeds are considered charity; every statement or deed that draws one closer to Allah Almighty is charity.

2) Saying Subhān Allah, Alhamdulillah, Lā ilaha illa Allah, and Allahu Akbar, as well as similar words of remembrance are all acts of charity whereby a slave gets closer to his Lord.

1433/24- The Mother of the Believers, Juwayriyyah bint al-Hārith (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) left her chamber in the early morning to perform the Fajr prayer, and she was at her praying place. He returned at the time of Duha (forenoon) and she was still sitting there. He said to her:

«مَا زلتِ عَلَىٰ الحَالِ التي فارقتُكِ عليها؟» قَالَتْ: نعمْ، فَقَالَ النَّبيُّ صلى الله عليه وسلم: «لقد قلتُ بعدَكِ أربعَ كلماتٍ ثلاثَ مرَّاتٍ، لو وُزنتْ بما قلتِ منذُ اليومِ لوَزَنَتْهُنَّ: سُبْحَانَ اللهِ وبحَمْدِهِ، عددَ خَلْقِهِ، ورضىٰ نفسِهِ، وزِنَةُ عَرْشِهِ، وَمدادَ كلماتِهِ».

"Are you still in the same state you were when I left you?" she said: "Yes." The Prophet (may Allah's peace and blessings be upon him) said: "I recited four phrases after I had left you, if they were to be weighed against what you have been reciting since morning, they would outweigh them. They are: Subhān Allah wa bihamdih, 'adada khalqih, wa rida nafsih, wa zinata 'arshih, wa midāda kalimātih (Praise and glory be to Allah, as much as the number of His creation, and as much as pleases Him, and as much as the weight of His Throne, and as much as the ink of His words)." [Narrated by Muslim]

According to another narration by Muslim, the Prophet (may Allah's peace and blessings be upon him) said: "Subhān Allah 'adada khalqih, Subhān Allah rida nafsih, Subhān Allah zinata 'arshih, Subhān Allah midāda kalimātih (Glory be to Allah, as much as the number of His creatures. Glory be to Allah as pleases Him. Glory be to Allah as much as the weight of His Throne. Glory be to Allah as much as the ink of His words)."

The version of the Hadīth narrated by Al-Tirmidhi reads: "Shall I teach you some words to say? Subhān Allah 'adada khalqih, Subhān Allah

‘adada khalqih, Subhān Allah ‘adada khalqih. Subhān Allah rida nafsih, Subhān Allah rida nafsih, Subhān Allah rida nafsih. Subhān Allah zinata ‘arshih, Subhān Allah zinata ‘arshih, Subhān Allah zinata ‘arshih. Subhān Allah midāda kalimātih, Subhān Allah midāda kalimātih, Subhān Allah midāda kalimātih.”

Words in the Hadīth:

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Guidance from the Hadīth:

1) Adhering to prophetic Dhikr throughout one’s life involves ultimate blessings, as one makes a little effort and earns abundant rewards. Meanwhile those who come up with innovated Dhikr are like one who carries a provision made up from heavy stones in a long journey, whereby he suffers much toil but receives no benefit.

2) A man should encourage his household to recite the reported Dhikr and advice them to remember Allah Almighty. Indeed, a man is a caretaker in his house and is responsible for his wards.

3) This Dhikr has a special merit as it includes exaltation and glorification of Allah Almighty as much as the number of His creation, as much as the weight of His Throne, as much as pleases Him, and as much as the ink of His words.

1434/27- Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَثَلُ الَّذي يذكُرُ ربَّهُ، والذي لا يذكُرُهُ، مَثَلُ الحَيِّ والميِّتِ».

"The parable of the one who remembers his Lord and the one who does not remember Him is the parable of a living and a dead person." [Narrated by Al-Bukhāri]

The same Hadīth was narrated by Muslim with the following wording: "The example of the house where Allah is remembered and the one where He is not remembered is the example of a living and a dead person."

Guidance from the Hadīth:

1) Negligence of remembering Allah Almighty is a reason for the heart's hardness and death.

2) Remembrance gives life to the heart and peace to the soul, whereas failure to remember Allah causes death to the heart and depression to the soul.

1435/28- Abu Hurayrah (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said:

«يقولُ اللهُ تعالىٰ: أنا عندَ ظنِّ عبدي بي، وأنا مَعَهُ إذَا ذَكَرَني؛ فإنْ ذَكرَني في نفسِهِ ذَكرتُهُ في نفسي، وإنْ ذَكَرَني في ملأ ذَكرتُهُ في ملأ خيرٍ منْهُمْ».

"Allah Almighty says: 'I am as My slave expects of Me, and I am with him when he remembers Me. If he remembers Me inwardly, I will remember him

inwardly, and if he remembers Me in an assembly, I will remember him in a better assembly." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is better for the slave to remember his Lord in an assembly than to remember Him within himself, unless he fears to fall in ostentation and seeking fame.

2) The more one has good expectations of his Lord, the more Allah Almighty honors him as he deserves, and if he has bad expectations of his Lord, He will leave him to loss and failure. So one should always have good expectations of his Lord.

1436/29- Abu Hurayrah also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«سَبَقَ المُفَرّدُونَ» قالوا: وَمَا المُفَرّدُونَ يا رَسُولَ الله؟ قَالَ: «الذَّاكرونَ اللهَ كثيراً والذَّاكراتُ».

"'The Mufarridūn have gone ahead.' They said: 'Who are the Mufarridūn, O Messenger of Allah?' He said: 'They are those men and women who remember Allah frequently.'" [Narrated by Muslim]

Mufarridūn was spelled in another version as Mufridūn, but the most common spelling is Mufarridūn.

Guidance from the Hadīth:

1) Those who remember Allah Almighty are ahead of all others because they have surpassed them in doing good deeds, so they precede them in winning the rewards and bliss.

2) By remembering Allah, one is elevated to higher ranks and surpasses other doers of good.

1437/30- Jābir (may Allah be pleased with him) reported: "I heard the Prophet (may Allah's peace and blessings be upon him) say:

«أفضلُ الذِّكر: لا إلهَ إلَّا الله».

'The best Dhikr (remembrance and mention of Allah) is to say: Lā ilāha illa Allah (There is none worthy of worship except Allah).'" [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) Saying: "Lā ilāha illa Allah" (There is none worthy of worship except Allah) is the statement of monotheism and the key to Islam and Paradise. It is thus the best Dhikr.

2) There is no act of worship whatsoever that can be equal to acknowledging the oneness of Allah Almighty, as it is the backbone of Islam.

1438/31- 'Abdullah ibn Busr (may Allah be pleased with him) reported that a man said: "O Messenger of Allah! Indeed, the legislations of Islam have become too much for me, so inform me of a

thing that I should stick to." He (may Allah's peace and blessings be upon him) said:

«لايزالُ لسانُكَ رطباً من ذكر الله».

'Keep your tongue moist with the remembrance of Allah.'" [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The legislations of Islam here refer to acts other than the obligations, because the performance of obligatory acts of worship is a must. But, when one feels that it is hard for him to perform voluntary acts of worship, then remembering Allah could make up for any shortcoming in this regard.

2) Remembering Allah Almighty softens the tongue and gives life to the heart. Meanwhile, engaging in backbiting and gossip hardens the tongue and causes death to the heart.

3) The legislated form of Dhikr (remembrance of Allah) is that which is uttered by the tongue and felt by the heart. It is not part of the prophetic guidance to remember Allah by the heart alone without moving the tongue with uttering it.

1439/32- Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَن قَالَ: سُبْحَانَ اللهِ وبحمدِهِ، غُرِسَتْ لَهُ نَخْلَةٌ في الجَنَّة».

"Whoever says 'Subhānallah wa bihamdih' (Glory be to Allah and Praise is due to Him), a date-palm tree is planted for him in Paradise." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

1440/33- 'Abdullāh ibn Mas'ūd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لقيتُ إبراهيمَ ليلةَ أُسْرِيَ بي، فَقَالَ: يا محمَّدُ، أقرئْ أمَّتَكَ منِّي السَّلامَ، وأخبرْهُمْ أنَّ الجَنَّةَ طيِّبةُ التُّربةِ، عذْبةُ الماءِ، وأنَّها قيعانٌ، وأنَّ غراسَها: سُبْحَانَ الله، والحمدُ لله، ولا إلهَ إلَّا اللهُ، واللهُ أكبرُ».

"I met Ibrāhīm (Abraham) on the Night of Isrā' and he said to me: 'O Muhammad, convey my greetings to your nation, and tell them that Paradise has pure soil and sweet water. It is a vast plain land, and its seedlings are: Subhān Allah (glory be to Allah), Al-hamdulillāh (praise be to Allah), Lā ilāha illa Allah (there is no god worthy of worship except Allah), and Allahu Akbar (Allah is Most Great)." [Al-Tirmidhi; he classified it as Hasan/sound]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Rembrance of Allah is the slave's seedlings in Paradise, so let a slave prepare much for his seedlings or a little!

2) The Hadīth highlights the virtue of this nation that is blessed with Allah's mercy, as Ibrāhīm (peace be upon him) sent his greetings of peace to it and advised it to say good words, for are the seedlings of Paradise.

1441/34- Abu ad-Dardā' (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«ألا أُنبئُكُم بخيرِ أعْمالكم، وأزْكَاها عند مليككُم، وأرْفَعهَا في دَرَجَاتكمُ، وخير لكُمْ من إنفاقِ الذَّهبِ والفضَّةِ، وخير لكم من أن تلْقَوْا عَدُوَّكُم، فتضربُوا أعْنَاقَهُم ويضْرِبُوا أعْنَاقَكُم؟» قالوا: بَلَىٰ، قَالَ: «ذكرُ اللهِ تعالىٰ».

"Shall I inform you of the best of your deeds which are the most praiseworthy in the sight of your Lord, and the highest in rank, and better for you than spending gold and silver in charity, and better for you than encountering your enemies in battle so they strike your necks and you strike theirs?" They said: "Certainly." He said: "Dhikr (remembrance) of Allah, the Exalted." [Narrated by At-Tirmidhi. Al-Hākim said that its chain of narration is authentic]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The best of deeds is remembrance of Allah which the slave observes by his heart and tongue and inspires the body to show awe and reverence to Allah Almighty. Remembrance of Allah is even greater than spending in charity and performing Jihād in the cause of Allah Almighty.

2) All acts enjoined by the Shariah aim at celebrating the remembrance of Allah Almighty which is the ultimate end and the utmost aspiration.

1442/35- Sa'd ibn Abi Waqqās (may Allah be pleased with him) reported that he entered with the Messenger of Allah (may Allah's peace and blessings be upon him) upon a woman who had some date stones – or pebbles – which she used in reciting Tasbīh (i.e. to count her Tasbīh). So he said:

«أخبرُكِ بما هُوَ أيسرُ عليك من هذا ـ أوْ أفضَلُ ـ» فَقَالَ: «سُبْحَانَ الله عَدَدَ مَا خَلَقَ في السَّماءِ، وَسُبْحَانَ الله عددَ مَا خلقَ في الأرض، وَسُبْحَانَ الله عَدَدَ مَا بَيْنَ ذلك، وَسُبْحَانَ الله عَدَدَ مَا هُوَ خالقٌ، واللهُ أكبرُ مثل ذلك، والحمدُ لله مثل ذلك، ولا إلهَ إلَّا اللهُ مثل ذلك، ولا حول ولا قوَّةَ إلَّا بالله مثل ذلك».

"I tell you of what is easier – or better – than this." Then he said: "Subhān Allah 'adada ma khalaqa fis-samā' (Glory be to Allah as much as what He created in the heaven), Subhānallāh 'adada ma khalaqa fil-ard (Glory be to Allah as much as what He created in the earth), Subhānallāh 'adada ma bayna dhālik (Glory be to Allah as much as what is between

them), Subhānallāh ‘adada ma huwa khāliq (Glory be to Allah as much as what He is going to create); and (say) Allahu Akbar (Allah is Most Great) in the same manner; and say Al-hamdu lillāh (praise be to Allah) in the same manner; and say la ilāha illa Allah (there is no god except Allah) in the same manner; and say la hawla wa la quwwata illa billāh (there is no might nor power save by Allah) in the same manner.” [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)][1]

Guidance from the Hadīth:

1) Abiding by formulas of Dhikr that conform to the prophetic guidance is easier to recite and greater in terms of earning rewards.

2) Every good thing that one earns is contingent on complying with the authentic Sunnah of Allah’s Messenger (may Allah’s peace and blessings be upon him).

Note:

The content of the Hadīth was previously introduced in the story of the Mother of the Believers, Juwayriyyah, no. (1433), without mentioning the use of pebbles in reciting Tasbīh, and this is the correct version. In fact, the version that mentions using pebbles has a weak chain of narration, which makes it unacceptable in terms of

[1] The Hadīth has a weak Isnād.

establishing a Shariah ruling. Furthermore, using pebbles in reciting Dhikr, or what is known nowadays as Misbahah or Dhikr counter is not part of the recommended guidance because it was not communicated by the Prophet (may Allah's peace and blessings be upon him) to his Ummah. So, whoever is keen to follow the Sunnah, in pursuit of complying with the way of our role model (may Allah's peace and blessings be upon him) has to use the fingers of his right hand in counting Dhikr, for they are going to testify on his behalf about that, as authentically reported in the prophetic Sunnah.

1443/36- Abu Mūsa (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) said to me:

«ألا أدُلُّكَ عَلَىٰ كَنْزٍ من كُنُوزِ الجَنَّةِ؟» فقلت: بلىٰ يارسولَ الله، قَالَ: «لا حولَ ولا قوَّةَ إلَّا بالله».

'Shall I guide you to one of the treasures of Paradise?' I said: 'Yes, please do, O Messenger of Allah!' He said: 'La hawla wa la quwwata illa billāh (There is no might nor power except with Allah).'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) "La hawla wa la quwwata illa billāh" (There is no might nor power except with Allah) is a statement that denotes disassociation and seeking help: a slave disassociates himself from his inability

and weakness and resorts to Allah, the Exalted, in reliance on Him and seeking His help.

2) This Dhikr has a special merit, as it is a treasure from under the Throne. This special merit relates to the fact that this Dhikr demonstrates the weakness of the slave before his Lord, and that he is unable to do anything, even to change from one state to another, unless he seeks the help of his Lord.

245. Chapter on Remembering Allah Almighty While Standing, Sitting, Lying Down, Being in a State of Minor or Major Impurity, and During Menstruation, Except in the Case of Reciting the Qur'an Which is Unlawful in the State of Major Impurity and Menstruation

Allah Almighty says:

{إِنَّ فِي خَلقِ ٱلسَّمَٰوَٰتِ وَٱلأَرضِ وَٱختِلَٰفِ ٱلَّيلِ وَٱلنَّهَارِ لَأَيَٰتٖ لِّأُوْلِي ٱلأَلبَٰبِ * ٱلَّذِينَ يَذكُرُونَ ٱللَّهَ قِيَٰما وَقُعُودا وَعَلَىٰ جُنُوبِهِم}

{Indeed, in the creation of the heavens and earth and the alternation of the night and day are signs for people of understanding,

those who remember Allah while standing, sitting, and lying on their sides} [Surat Āl 'Imrān: 190-191]

Guidance from the verses:

1) The universal signs that Allah Almighty has made manifest in His creation call the wise to reflection and contemplation, and to use them as proof of the greatness of the Creator, for He alone is worthy of being worshiped, remembered, and thanked.

2) Those who remember Allah Almighty are the ones who have sound minds because they have understood the purpose behind the creation:

{وَمَا خَلَقتُ ٱلجِنَّ وَٱلإِنسَ إِلَّا لِيَعبُدُونِ}.

{I have not created the jinn and mankind except to worship Me.}

1444/1-

وعن عائشةَ رضي الله عنها قَالَت: كَانَ رَسُولُ الله صلى الله عليه وسلم يذكُرُ اللهَ تعالىٰ عَلَىٰ كلِّ أحيَانِهِ.

'Āishah (may Allah be pleased with her) reported: "The Prophet (may Allah's peace and blessings be upon him) used to remember Allah Almighty at all times." [Narrated by Muslim]

Guidance from the Hadīth:

1) Remembering Allah Almighty is recommended and permissible at all times as suits the state of the slave, be he standing, sitting, lying down, and whether in a state of ritual purity or ritual impurity.

2) It is impermissible to recite Dhikr in dirty places or while answering the call of nature, because perfect glorification of Allah Almighty entails refraining from reciting Dhikr in such situations.

1445/2- Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«لَو أنَّ أحَدُكُم إذَا أرادَ أنْ يأتيَ أهلَهُ قَالَ: بسم الله، اللهم جَنِّبْنَا الشَّيطَانَ، وجنِّبِ الشَّيْطانَ مَا رَزَقْتَنَا، فإنَّه إن يُقَدَّرْ بينَهُما ولدٌ في ذلك لم يَضُرَّهُ شيطانٌ».

“If anyone of you, before having sexual intercourse with his wife, says: Bismillah; Allahmumma jannibna ash-shaytān wa jannib ash-shaytān mā razaqtana (In the name of Allah; O Allah, protect us from Satan and protect what you bestow upon us from Satan), then if Allah decrees that they conceive a child as a result of this intimacy, Satan will not be able to harm him.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Firm adherence to remembering Allah Almighty is a means of protection from the devil.

2) It is recommended to mention Allah’s name and supplicate Him before engaging in sexual intercourse in order to get blessings and being protected from all evils.

246. Chapter on What Should Be Said Upon Going to Bed and Upon Waking up

1446/1- Hudhayfah and Abu Dharr (may Allah be pleased with them) reported:

كَانَ رَسُولُ الله صلى الله عليه وسلم إِذَا أوىٰ إِلىٰ فراشه قَالَ: «باسْمكَ اللّهم أموتُ وأحْيَا» وإذا استيقظَ قَالَ: «الحَمْدُ لله الذي أحيانا بعدَما أماتَنَا، وإليه النُّشورُ».

"When Allah's Messenger (may Allah's peace and blessings be upon him) went to bed he would say: Bismika Allāhumma amūtu wa ahya (In Your name, O Allah, I die and return to life), and when he woke up, he would say: Al-hamdu lillāhi alladhi ahyāna ba'dama amātana wa ilayhi an-nushūr (Praise be to Allah Who restored us back to life after He caused us to die, and unto Him is the resurrection)." [Narrated by Al-Bukhāri]

Guidance from the Hadīths:

1) This Dhikr suits the occasion of going to bed because sleep is a minor form of death, so waking up from it reminds the slave of resurrection from the major death. This increases the one's belief in resurrection, so that he would always have it present in his mind.

2) It is out of Allah's favor upon His slaves that He legislated for them Dhikr to be said in every occasion of their lives, whereby all their times would be filled with remembrance or Allah.

247. Chapter on the Merit of Dhikr Circles, Encouraging Constant Attendance of Them and Discouraging Abandoning Them Without Excuse

Allah Almighty says:

{وَٱصبِر نَفسَكَ مَعَ ٱلَّذِينَ يَدعُونَ رَبَّهُم بِٱلغَدَوٰةِ وَٱلعَشِيِّ يُرِيدُونَ وَجهَهُۥ وَلَا تَعدُ عَينَاكَ عَنهُم}

{Be patient with those who call upon their Lord morning and evening, seeking His pleasure. Do not turn your eyes away from them} [Surat al-Kahf: 28]

Guidance from the verse:

1) The merit of gathering for reciting Dhikr and making invocations, according to the followed guidance.

2) Sincerity is the mainstay of servitude to Allah, for the people in reference gathered for the sole purpose of seeking Allah's pleasure.

3) A successful slave is the one who realizes the reality of the worldly life and the Hereafter, thus, he adheres to guidance and shuns personal whims and inclinations.

1447/1- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إنَّ للهِ تعالىٰ ملائكةً يطُوفُون في الطُّرُق يلْتَمسُون أهلَ الذِّكر، فإذا وجَدُوا قوماً يذكُرُونَ اللهَ _عز وجل_ تَنَادَوا: هلُمُّوا إلىٰ حاجَتِكُمْ، فيحُفُّونَهُمْ بأجْنحتِهِمْ إلىٰ السَّماء الدُّنيا، فيسألُهم ربُّهُم ـ وهوَ أعلمُ: مَا يقولُ عبادي؟ قَالَ: يقولون:

يُسبّحونَكَ، ويكبّرُونَكَ، ويحمدُونَكَ، ويَمُجّدُونَكَ، فيقول: هل رَأَوْني؟ فيقولون: لا، واللهِ مَا رَأَوْكَ، فيقُولُ: كيفَ لو رَأَوْني؟! قَالَ: يقُولون: لو رَأَوْكَ كانُوا أشدَّ لك عبادَةً، وأشدَّ لك تمجيداً، وأكثرَ لك تَسْبيحاً، فيقولُ: فماذا يسألُونَ؟ قَالَ: يقولون: يسألونكَ الجَنَّةَ، قَالَ: يقولُ: وهل رَأَوْهَا؟ قَالَ: يقولون: لا، واللهِ يا ربِّ مَا رأوْهَا، قَالَ: يقولُ: فكيف لو رَأَوْها؟! قَالَ: يقولون: لو أنَّهُمْ رَأَوْهَا كانوا أشدَّ عليها حرصاً، وأشدَّ لها طلباً، وأعظمَ فيها رَغْبَة، قَالَ: فَمِمَّ يَتَعَوَّذُونَ؟ قَالَ: يتَعَوَّذُونَ منَ النَّار، قَالَ: فيقولُ: وهلْ رأَوْهَا؟ قَالَ: يقولون: لا، واللهِ مَا رَأَوْهَا، فيقولُ: كيفَ لو رأَوْها؟! قَالَ: يقولون: لو رأَوْهَا كانُوا أشَدَّ منها فرَاراً، وأشدَّ لها مَخَافَةً، قَالَ: فيقُولُ: فأُشهدُكُمْ أنِّي قد غَفَرْتُ لهم. قَالَ: يقولُ مَلَكٌ مِنَ الملائكةِ: فيهم فلانٌ ليْسَ منهم، إنَّما جاءَ لحَاجَةٍ، قَالَ: هُمُ الجُلساءُ لا يَشْقَىٰ بهم جليسُهم».

“Allah, the Exalted, has teams of angels who roam on the roads seeking those who remember Allah. When they find some people remembering Allah, they call to one another and say: ‘Come to what you are looking for,’ and they surround them with their wings till the space between them and the lowest sky is fully covered. Allah, the Exalted, asks them (though He knows everything): ‘What are my slaves saying?’ They say: ‘They are glorifying You with Tasbīh, Tahmīd, Takbīr, and Tamjīd (i.e. they are declaring Your Perfectness, praising You, and remembering Your Greatness and Majesty).’ He asks: ‘Have they seen Me?’ They reply: ‘No, by Allah, they have not seen You.’ He asks: ‘What if they see Me?’ They reply: ‘If they see You, they would engage more earnestly in worshiping and glorifying You and would extol You more.’ He would then say: ‘What do they ask of Me?’ They say: ‘They ask You for Paradise.’ Allah says: ‘Have they seen it?’ They

say: ‘No, by Allah, O Lord, they have not seen it.’ He says: ‘What if they see it?’ They reply: ‘If they see it, they would be keener on it and would ask for it more intensely.’ He then asks: ‘Against what do they seek My Protection?’ They (the angels) say: ‘Against the fire of Hell.’ He says: ‘Have they seen it?’ They say: ‘No, by Allah, they have not seen it.’ He says: ‘What if they see it?’ They say: ‘If they see it, they would flee from it more and fear it more.’ He says: ‘Then bear witness that I have forgiven them.’ One of the angels says: ‘There is amongst them so-and-so who is not one of them (not part of the assembly of Dhikr). He only came for some need.’ Allah says: ‘They are the assembly with whom the one who sits shall not suffer.’” [Narrated by Al-Bukhāri and Muslim]

In another version by Muslim: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إنَّ لله ملائكةً سيَّارةً فُضُلاً يتتبّعون مجالسَ الذِّكرِ، فإذا وجدُوا مجلساً فيه ذكرٌ قعدُوا مَعَهُم، وحفَّ بعضُهُمْ بعضاً بأجنحتِهِمْ حتىٰ يملؤوا مَا بينهم وبين السَّماءِ الدُّنيا، فإذا تفرَّقُوا عرَجُوا وصَعدُوا إلىٰ السَّمَاء، فيسألُهُمُ اللهُ _عز وجل_ ـ وهو أعْلَمُ: من أين جئتُمْ؟ فيقُولُون: جئنا مِن عندِ عَبادٍ لكَ في الأرض: يُسبِّحُونَكَ، ويُكبِّرُونَكَ، ويُهَلِّلُونَكَ، ويَحْمَدُونَكَ، ويسألُونكَ. قَالَ: وماذا يسألُوني؟ قالوا: يسألونَكَ جَنَّتَكَ، قَالَ: وهَلْ رأَوْا جنَّتي؟ قالُوا: لا، أيْ ربِّ، قَالَ: فكيفَ لو رأَوْا جَنَّتي؟! قالُوا: ويستجيرونَكَ. قَالَ: ومِمَّ يَسْتَجيرُوني؟ قالوا: مِن نارِكَ يارَبِّ، قَالَ: وهلْ رَأَوْا ناري؟ قالوا: لا، قَالَ: فكيف لوْ رَأَوْا نَاري؟! قالُوا: ويستغفرُونكَ، فيقول: قدْ غَفَرْتُ لهُمْ، وأعْطَيْتُهُمْ مَا سَألُوا، وأجرْتُهُمْ ممَّا استجَارُوا. قَالَ:

فيقُولُون: ربِّ فيهمْ فُلانٌ، عبدٌ خطَّاءٌ، إنَّما مَرَّ، فَجَلَسَ مَعَهُمْ، فيقولُ: وله غَفَرْتُ، هُمُ القومُ لا يشقىٰ بهم جليسُهُمْ».

"Allah Almighty has extra squads of angels whose task is to follow the assemblies of Dhikr, so when they find an assembly in which there is Dhikr (of Allah) they sit in it and they surround each other with their wings till they fill the space between them and the sky of this world. When they disperse (after the assembly of Dhikr is adjourned), they go up to the heaven and Allah, the Exalted, asks them although He is best informed about them: 'Where have you come from?' They say: 'We have come from where there are servants of Yours in the earth who had been glorifying You (saying Subhān Allah), celebrating Your Greatness (saying Allahu Akbar) and uttering Your Oneness (saying Lā ilāha illa Allah) and praising You (saying al-Hamdulillāh) and begging of You.' He says: 'What do they beg of Me?' They say: 'They beg You for Your Paradise.' He says: 'Have they seen My Paradise?' They say: 'No, our Lord.' He says: 'What if they see My Paradise?' They say: 'And they seek Your protection.' He says: 'From what do they seek My protection?' They say: 'Our Lord, from Your Fire.' He says: 'Have they seen My Fire?' They say: 'No.' He says: 'What if they see My Fire?' They say: 'And they seek Your forgiveness.' He says: 'I have forgiven them, bestowed upon them what they asked for and granted them protection against what they sought

protection from.' They say: 'Our Lord, there is one amongst them, so-and-so, who is an avid sinner. He happened to pass by, so he sat with them.' He says: 'I have forgiven him too, for they are the people with whom the one who sits shall not suffer.'"

Words in the Hadīth:

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Extra squads: in excess of the angles that are appointed to accompany humans. They are appointed specifically to attend Dhikr gatherings.

Guidance from the Hadīth:

1) Sitting in gatherings with righteous people is meritorious, for a righteous companion benefits all those who sit with him.

2) It is recommended to join gatherings intended for making Dhikr like reciting the Qur'an, learning and teaching knowledge and the like. Gathering for performing the prayers in mosques is also included in this meaning.

3) Stimulating people to desire Paradise, given the honor and aspects of enduring bliss it has, and intimidating them from Hell, given the horrors and aspects of painful punishment it has.

1448/2- Abu Hurayrah and Abu Sa'īd (may Allah be pleased with them) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا يَقْعُدُ قومٌ يذكُرُونَ الله _عز وجل_ إلَّا حفَّتْهُمُ الملائكَةُ، وغَشيتْهُمُ الرَّحْمَةُ، ونَزلَتْ عليهمُ السَّكينَةُ، وذَكَرَهُمُ اللهُ فيمَنْ عنْدَهُ».

"Whenever a group of people sit and remember Allah Almighty, the angels surround them, mercy envelops them, tranquility descends upon them, and Allah mentions them to those who are with Him." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The angels surround the gatherings of Dhikr and tranquility descends upon them. They are profusely showered with mercy due to the abundant blessing they involve.

2) Among the greatest gatherings of Dhikr is to assemble to study the Qur'an and Hadīth, in terms of text and meaning.

3) One reaps what he sows, so whoever mentions Allah Almighty with Dhikr, Allah mentions him.

1449/3- Abu Wāqid, Al-Hārith ibn 'Awf (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) was sitting with the people in the mosque when three men came over. Two of them stepped toward the Messenger of Allah (may Allah's peace and blessings be upon him) and one

left. The two stood nearby the Messenger of Allah (may Allah's peace and blessings be upon him). One of them saw an empty place in the circle, so he sat in it. The other one sat behind them. As for the third one, he turned away and left. When the Messenger of Allah (may Allah's peace and blessings be upon him) finished, he said:

«ألا أخبرُكُمْ عن النَّفَرِ الثَّلاثةِ؟ أما أحدُهم فأوى إلىٰ الله، فآواهُ اللهُ إليه، وأمَّا الآخرُ فاسْتَحْيا، فاسْتَحْيا الله منهُ، وأمَّا الآخَرُ فأعرَضَ، فأعرضَ اللهُ عَنْهُ».

'Shall I not inform you about these three persons? One of them sought refuge with Allah, so Allah gave him refuge. The second one felt shy, so Allah was shy towards him. The last one turned away, so Allah turned away from him.'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Gathering for Dhikr sessions is meritorious, as it was the verbal and practical guidance of the Prophet (may Allah's peace and blessings be upon him).

2) Turning away from gatherings of Dhikr and knowledge without an excuse is a reason for Allah's turning away from the doer.

3) Encouraging sitting in order and hastening to doing good. Filling gaps in lines and circles of knowledge is part of this.

1450/4- Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: "Mu'āwiyah (may

Allah be pleased with him) came upon a group of people sitting in a circle in the mosque, so he asked them: 'What made you sit together?' They replied: 'We are sitting together to remember Allah.' He said: 'I adjure you by Allah, is this the only reason that made you sit together?' They replied: 'This is the only reason that made us sit together.' Thereupon, he said: 'I did not adjure you because I suspected you (of lying). No one of my rank in the eyes of the Messenger of Allah (may Allah's peace and blessings be upon him) narrated from him lesser than I did: The Messenger of Allah (may Allah's peace and blessings be upon him) came upon a group of his Companions sitting in a circle and said: "What made you sit together?" They replied: "We are sitting together to remember Allah and praise Him for guiding us to Islam and bestowing His favors on us." He said: "I adjure you by Allah, is this the only reason that made you sit together?" They said: "We swear by Allah, this is the only reason that made us sit together." He said:

«أَمَا إِنِّي لم أَسْتَحْلِفْكُمْ تُهْمةً لَكُمْ، ولكنَّه أَتَانِي جبريلُ فأَخْبَرَنِي أَنَّ الله يُبَاهِي بِكُمُ المَلائِكَةَ».

"I did not adjure you due to suspicion (of lying), but Jibrīl (Gabriel) came to me and told me that Allah is taking pride in you before the angels."" [Narrated by Muslim]

Guidance from the Hadīth:

1) Joining gatherings of Dhikr is recommended because Allah Almighty likes them and takes pride in them before the favored angels.

2) Gathering for Dhikr should comply with the way of the Prophet (may Allah's peace and blessings be upon him) and the way of the Companions and those who succeeded them from among the imams of guidance and knowledge. It should not be an assembly involving collective Dhikr, dancing, and swaying, which are not supported by any evidence from the Sunnah or prophetic guidance.

248. Chapter on Reciting Dhikr in the Morning and Evening

Allah Almighty says:

{وَٱذۡكُر رَّبَّكَ فِي نَفۡسِكَ تَضَرُّعا وَخِيفَة وَدُونَ ٱلۡجَهرِ مِنَ ٱلۡقَولِ بِٱلۡغُدُوِّ وَٱلۡأٓصَالِ وَلَا تَكُن مِّنَ ٱلۡغَٰفِلِينَ}

{And remember your Lord within yourself with humility and fear, without raising your voice, in the morning and evening, and do not be of those who are heedless.} [Surat al-A'rāf: 205] Linguists said that the term āsāl (translated as evening in the verse) is the plural of asīl, which is the time between the 'Asr (afternoon) prayer and the Maghrib (sunset) prayer. Allah Almighty also says:

{وَسَبِّح بِحَمدِ رَبِّكَ قَبلَ طُلُوعِ ٱلشَّمسِ وَقَبلَ غُرُوبِهَا}

{And glorify your Lord with praise before sunrise and before sunset} [Surat Ta Ha: 130] And He says:

{وَسَبِّح بِحَمدِ رَبِّكَ بِٱلعَشِيِّ وَٱلإِبكَٰرِ}

{and glorify your Lord with His praise evening and morning.} [Surat Ghāfir: 55] -- And He says:

{ فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرفَعَ وَيُذكَرَ فِيهَا ٱسمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلغُدُوِّ وَٱلأَصَالِ * رِجَال لَّا تُلهِيهِم تِجَٰرَة وَلَا بَيعٌ عَن ذِكرِ ٱللَّهِ}

{[Such niches are lit] in the houses [of worship] which Allah has ordered to raise up, and where His Name is mentioned, and He is glorified therein morning and evening

by men who are not distracted by buying or selling from the remembrance of Allah} [Surat an-Nūr: 36-37] And He says:

{إِنَّا سَخَّرنَا ٱلجِبَالَ مَعَهُۥ يُسَبِّحنَ بِٱلعَشِيِّ وَٱلإِشرَاقِ}.

{We subjected the mountains to join him in glorifying Allah in the evening and the morning} [Surat Sād: 18]

Guidance from the verses:

1) The verses encourage remembrance of Allah at the beginning and end of the day, so that the slave would start and end his day with worship of Allah and obedience to Him.

2) Reciting the morning Dhikr starts with the break of dawn until the sun rises (Duha), and

reciting the evening Dhikr starts after offering ‘Asr Prayer until sunset.

3) Constant imploring of Allah and seeking His forgiveness should be the state of the slave when he recites the Dhikr prescribed by the Shariah.

1451/1- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مَنْ قَالَ حين يُصبحُ وحين يُمسي: سُبْحَانَ اللهِ وبحمدِهِ مائةَ مرَّةٍ، لم يأتِ أحدٌ يومَ القيامةِ بأفضَلَ ممَّا جاء به، إلَّا أحدٌ قَالَ مثْلَ مَا قَالَ أوْ زَادَ».

“Whoever says in the morning and in the evening ‘Subhānallah wa bihamdih (Exalted is Allah and praise be to Him)’ one hundred times, no one would come on the Day of Judgment with deeds better than his, except one who said the like of what he said or more.” [Narrated by Muslim]

Guidance from the Hadīth:

1) Saying ‘Subhānallah wa bihamdih’ (Exalted is Allah and praise be to Him) one hundred times or more is an encouraged Dhikr to be recited in the morning and the evening.

2) The believers are urged to compete in doing good deeds as indicated by the statement of the Prophet (may Allah’s peace and blessings be upon him): “except one who said the like of what he said or more.”

1452/2- Abu Hurayrah (may Allah be pleased with him) also reported: “A man came to the

Prophet (may Allah's peace and blessings be upon him) and said: 'O Messenger of Allah, what great suffering I experienced because of a scorpion that stung me last night!' He (may Allah's peace and blessings be upon him) said:

«أمَا لَو قلتَ حينَ أمسيتَ: أعُوذُ بكلماتِ اللهِ التَّامَّاتِ من شرّ مَا خَلَقَ لم تضُرَّكَ».

'Had you said in the evening: A'ūdhu bikalimātillāhi at-tāmmāti min sharri mā khalaq (I seek the protection of Allah's Perfect Words from the evil of what He has created), it would not have harmed you.'" [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Resorting to Allah Almighty protects one from all evils.

2) Seeking refuge with the Perfect Words of Allah is recommended. They are the words of the Shariah which Allah revealed in His legislation, and the words related to the predestination and creation. So, the Perfect Words of Allah are the fortress of the believer.

1453/3- He also reported that the Prophet (may Allah's peace and blessings be upon him) used to say when he got up in the morning:

«اللّهم بكَ أصْبَحْنَا، وبكَ أمْسَيْنَا، وبكَ نَحْيَا، وبكَ نمُوتُ، وإليكَ النُّشُور» وإذا أمسىٰ قَالَ: «اللّهم بك أمْسيْنا، وبكَ نحيا، وبكَ نموتُ، وإليكَ النُّشُورُ».

"Allāhumma bika asbahna, wa bika amsayna, wa bika nahya, wa bika namūtu, wa ilaykan-nushūr (O Allah, with Your Power we have come to the morning, with Your Power we come to the evening, with Your Power we live, and with Your Power we die, and to You will be the resurrection)." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

Guidance from the Hadīth:

1)The perfect performance of one's deeds and his wellbeing are fulfilled only by taking refuge with Allah Almighty and seeking His help; his morning and evening and life and death are all managed by his seeking help from Allah and relying upon Him.

2) Sleep is the minor form of death. It reminds of the major death and resurrection.

1454/4- Abu Hurayrah further reported that Abu Bakr al-Siddīq (may Allah be pleased with him) said: "O Messenger of Allah, instruct me on some words that I should say in the morning and evening." He said:

«قلْ: اللّهم فاطرَ السماواتِ والأرضِ، عالمَ الغيبِ والشَّهَادةِ، ربَّ كلِّ شيءٍ ومليكَهُ، أشهدُ أنْ لا إلهَ إلَّا أنتَ، أعُوذُ بكَ مِن شرِّ نفسي وشرِّ الشَّيطانِ وشِركِهِ» قَالَ: «قُلْها إذَا أصْبحتَ، وإذا أمْسيتَ، وإذا أخذْتَ مَضجَعَكَ».

"Say: Allāhumma 'ālim-al-ghaybi wash-shahādah, Fātir-as-samāwati wal-ard, Rabba kulli shay'in wa-malīkah, ash-hadu alla ilāha illa ant, a'ūdhu-bika min sharri nafsi wa min sharri ash-shaytāni wa-

shirkih (O Allah, Creator of the heavens and the earth, Knower of the hidden and the apparent, Lord of everything and its Possessor, I bear witness that none is worthy of worship but You. I seek refuge with You from the evil of my own self and from the evil of the devil and the evil of polytheism to which he calls)." He (may Allah's peace and blessings be upon him) added: "Say these words in the morning, evening, and when you go to bed." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Words in the Hadīth:

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Polytheism: associating partners with Allah. Another version says "the devil's snares" instead of "the polytheism to which he calls".

Guidance from the Hadīth:

1) The Hadīth encourages perfect acknowledgment and full need to Allah as a God, for He alone is worthy of being worshiped.

2) Disassociation from the evil of one's own self is the origin of all good; "We seek refuge with Allah from the evil of our souls and our bad deeds."

3) The Hadīth encourages seeking refuge with Allah Almighty from the evils of the devil and from his snares which he fixes for the slaves through alluring lusts and misleading doubts.

4) A successful person is the one who proceeds to Allah Almighty and holds fast to His firm rope so that he would be saved from the snares of the accursed devil.

5) The Hadīth also urges the slaves to adhere to reciting this great Dhikr which was specially taught to Al-Siddīq (may Allah be pleased with him), given the sincere worship and seeking of help that it contains. This is the exact meaning of the verse: {It is You we worship and it is You we ask for help.}

1455/5- Ibn Mas'ūd (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) used to say when the evening came:

«أمسيْنَا وأمْسىٰ الملكُ لله، والحمدُ لله، لا إلهَ إلَّا اللهُ وحدَهُ لا شريكَ لَهُ» قَالَ الرَّاوي: أراهُ قَالَ فيهنَّ: «لَهُ الملكُ، ولهُ الحَمْد، وهو عَلَىٰ كل شيء قديرٌ، ربِّ أسألكَ خيرَ مَا في هذه اللَّيلةِ وخيرَ مَا بَعْدَها، وأعوذُ بك من شرّ مَا في هذه اللَّيلة وشرّ مَا بَعْدَهَا، ربِّ أعُوذُ بك من الكَسَلِ وسُوءِ الكبَرِ، ربِّ أعُوذُ بك مِن عَذابٍ في النَّار، وعَذَابٍ في القَبْرِ» وإذا أصبحَ قَالَ ذلك أيضاً: «أصْبَحْنَا وأصْبَحَ المُلْكُ لله».

"Amsayna wa amsal-mulku lillah, walhamdu lillah, la ilāha illa Allah, wahdahu lā sharīka lah, lahul-mulku wa lahul-hamd, wahuwa 'ala kulli shay'in qadīr. Rabbi as'aluka khayra mā fī hadhihi al-laylah wa khayra mā ba'daha, wa a'ūdhu bika min sharri hadhihi al-laylah wa sharri ma ba'daha. Rabbi a'ūdhu bika min al-kasali, wa sū'-il kibar. Rabbi a'ūdhu bika min 'adhābin fin-nāri, wa 'adhābin fil-qabr (The evening has come upon us, and all the

dominion belongs to Allah and praise be to Allah. There is no deity worthy of worship except Allah alone without any partner. To Him belongs the dominion, and to Him belongs praise, and He is Omnipotent over all things. My Lord, I ask You the good of this night and the good of what follows it, and I seek refuge with You from the evil of this night and the evil of what follows it. My Lord, I seek refuge with You from laziness and woeful aging. My Lord, I seek refuge with You from the torment of the Hellfire and the torment in the grave)." In the morning, he used to say the same, starting with: "Asbahna wa asbah al-mulku lillah... (The morning has come upon us, and all the dominion belongs to Allah)." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) A Muslim should always ask Allah Almighty for good and seek refuge with Him from evil, as this is the guidance of the noble Prophet (may Allah's peace and blessings be upon him) and the attitude of the sincere slaves of Allah.

2) Asking Allah for wellbeing is one of the greatest needs of a slave, as well as seeking refuge with Him from laziness and senility because both traits hinder one from showing diligence and persistence in doing acts of obedience.

3) The excellence of this Dhikr is evident as it implies attaining all what is desired and being saved from all what is apprehended.

1456/6- ‘Abdullah ibn Khubayb (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said to him:

«اقْرأْ: {قُل هُوَ ٱللَّهُ أَحَدٌ} والمعوّذتَيْن حين تُمْسي وحين تُصبحُ، ثلاثَ مراتٍ تكفيكَ مِن كلِّ شيءٍ».

“Recite Surat al-Ikhlās, Surat al-Falaq and Surat an-Nās thrice every morning and evening, and they will be sufficient protection for you against everything.” [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) The Hadīth encourages the recitation of these three Surahs every morning and evening as they shield one against all evils.

2) The strongest fortress to which one can resort is seeking refuge and protection with the words of Allah, for verily they are the most invincible fortress.

1457/7- ‘Uthmān ibn ‘Affān (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«مَا مِن عبد يقول في صَبَاحِ كلِّ يومٍ ومساءِ كلِّ لَيْلةٍ: بسم الله الذي لا يضرُّ مَعَ اسمه شيءٌ في الأرض ولا في السَّماء، وهو السَّميعُ العليمُ، ثلاثَ مرَّاتٍ، إلَّا لَمْ يضرَّهُ شيءٌ».

"Any believer who says every morning and evening: "In the Name of Allah with whose Name nothing on earth or in the heaven can cause harm, and He is All-Hearing and All-Knowing," three times, nothing will harm him." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) Seeking blessings through mentioning Allah's name protects one from all harms by the permission of Allah Almighty.

2) Perfect compliance with the guidance of the Prophet (may Allah's peace and blessings be upon him) necessitate abiding by the reported number of times for reciting a certain Dhikr. Any increase or reduction of the reported number of times is impermissible unless there is Shariah evidence proving it.

Important Note:

There is a small booklet entitled 'Al-Hisn Al-Hasīn' that is widely spread among some communities, and it is sometimes placed in cars and shops. This booklet involves many Shariah violations as it includes denounced matters. For example, it is mentioned in its introduction that

whoever reads it is as if he has read the divinely-revealed books, or that whoever recites the last two verses of Surat al-Tawbah will not die on that day, and other similar strange claims that are neither sound nor authentic reports. More astonishingly, the author attributes these false reports by saying: "We were told by a person knowledgeable of Allah who narrates from his father who narrates from his grandfather!!" At the end of the booklet, there are stand-alone letters and incomprehensible words that resemble talismans and sorcerers' writings. Thus, a believer should beware of hanging or spreading this booklet; rather, he should hasten to destroy it. Indeed, all good lies in the authentic guidance of the Prophet (may Allah's peace and blessings be upon him) to regularly recite the above-mentioned Dhikr included in the Hadīths authentically-transmitted from him.

{لَقَد جَآءَكُم رَسُول مِّن أَنفُسِكُم عَزِيزٌ عَلَيهِ مَا عَنِتُّم حَرِيصٌ عَلَيكُم بِٱلمُؤمِنِينَ رَءُوف رَّحِيم}،

{There has come to you a Messenger from among yourselves; he is grieved by your suffering, and is concerned for you, and is gracious and merciful towards the believers.} Also, the Prophet (may Allah's peace and blessings be upon him) said:

«إنما أنا رحمة مِهداة»،

"Indeed, I am but a gift of mercy." Meaning: I am mercy and guidance for you.

249. Chapter on What to Say Upon Going to Bed

Allah Almighty says:

{إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَأٓيَٰتٍ لِّأُوْلِي ٱلْأَلْبَٰبِ * ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ}

{Indeed, in the creation of the heavens and earth and the alternation of the night and day are signs for people of understanding,

those who remember Allah while standing, sitting, and lying on their sides, and reflect upon the creation of the heavens and earth} [Surat Āl ʻImrān: 190-191]

1458/1- Hudhayfah and Abu Dharr (may Allah be pleased with them) reported that when the Messenger of Allah (may Allah's peace and blessings be upon him) went to bed he would say:

«باسمكَ اللهم أحْيَا وأمُوتُ».

"Bismik allāhumma ahya wa amūt (In Your name, O Allah, I live and die)." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) Seeking blessings by Allah's name upon going to bed protects one from all evils.

2) Sleep is a reminder of death and resurrection, so when one goes to bed he evokes in his mind the state of resurrection.

1459/2- ‘Ali (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said to him and Fātimah (may Allah be pleased with her):

«إِذَا أَوَيْتُمَا إِلىٰ فراشِكُمَا، أَوْ: إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا فكَبِّرَا ثلاثاً وثلاثين، وسبِّحَا ثلاثاً وثلاثين، واحمدا ثلاثاً وثلاثين»

“When you go to bed, say 'Allahu Akbar' thirty-three times, 'Subhān Allah' thirty-three times, and 'Al-hamdulillāh' thirty-three times.” In another version, saying 'Subhān Allah' is thirty-four times, and in a third version, saying 'Allahu Akbar' is thirty-four times. [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Remembering Allah Almighty upon going to bed by saying Subhān Allah, Allahu Akbar, and Al-hamdulillāh, as reported in the Hadīth, gives the one who says that strength in his body that enables him to endure his burdens and accomplish his tasks.

2) A man should urge his household to remember Allah Almighty and try to attach their hearts to the Hereafter. In the full text of the Hadīth, it is mentioned that Fātimah (may Allah be pleased with her) came to the Prophet (may Allah’s peace and blessings be upon him) to complain of the hardship she was suffering. So, he said to her and her husband, ‘Ali: “Shall I guide the two of you to

what is better than what you asked for? When you go to bed...” [Narrated by Al-Bukhāri]

1460/3- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إِذَا أَوَىٰ أَحَدُكُم إلىٰ فراشه فلْيَنْفُضْ فراشَهُ بداخلةِ إزَاره، فإنَّه لا يدري مَا خَلَفَهُ عليه، ثُمَّ يقولُ: باسمكَ ربِّي وَضَعْتُ جَنْبِي، وبكَ أَرْفَعُهُ، إن أمسَكْتَ نفسي فارْحَمْهَا، وإن أرسلْتَهَا فاحْفَظْهَا بما تَحْفَظُ به عبادَكَ الصالحين».

“When one of you goes to his bed, let him dust off his bed with the inside of his Izār (waist wrap worn around the lower half of the body), for he does not know what came unto it after he had left it. Then he should say: ‘Bismika Rabbi wada‘tu jambi wa bika arfa‘uh. In amsakta nafsi farhamha wa in arsaltaha fahfazh-ha bima tahfazhu bihi ‘ibādaka as-sālihīn (In Your Name, my Lord, I place my side (on the bed), and by You I lift it. If You take my soul, then have mercy on it, and if You send it, then protect it with what You protect Your righteous slaves with).” [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

The inside of his Izār: the side of his waist wrap that touches the body.

Guidance from the Hadīth:

1) The sign of success is that Allah Almighty would not entrust you to your own self, and the sign of failure is that He entrusts you to your own self.

2) One of the signs of one's understanding of the religion is for him to supplicate Allah Almighty persistently to protect him.

3) A slave is encouraged to seek the help of his Lord in all his conditions; when he goes to sleep and when he wakes up, because he can do all this by the help of Allah and not by his own ability.

4) It is recommended to dust off one's bed in the manner mentioned in the Hadīth before lying in it even if no insects are visible on it, but one should still do so in compliance with the prophetic guidance and for the probability that there are insects on it that he cannot see.

1461/4-

وعن عائشةَ رضي الله عنها أنَّ رَسُولَ الله صلى الله عليه وسلم كَانَ إذَا أخَذَ مضجَعَهُ نَفَثَ في يَدَيْه، وقَرَأ بالمُعَوّذات، وَمَسَحَ بهمَا جَسَدَهُ.

'Ā'ishah (may Allah be pleased with her) reported that whenever the Messenger of Allah (may Allah's peace and blessings be upon him) went to bed, he would blow into his hands, recite the Mu'awwidhaat, and then pass his hands over his body. [Narrated by Al-Bukhāri and Muslim]

In another version also narrated by Al-Bukhāri and Muslim: "When the Prophet (may Allah's peace and blessings be upon him) went to bed every night, he used to cup his palms together, do Nafth (blow) into them, and recite Surat al-Ikhlās, Surat al-Falaq and Surat An-Nās, and then he would wipe with his

hands over as much of his body as he can, starting with his head, face and the front of his body. He used to do that three times." [Narrated by Al-Bukhāri and Muslim]

Linguists said that 'Nafth' means to blow out lightly without saliva.

Guidance from the Hadīth:

1) Reciting the Mu'awwidhāt with Nafth and passing the hands over the front of the body three times is part of the authentic prophetic guidance when going to sleep.

2) The Qur'an has a significant impact on protecting the body by the permission of Allah Almighty. It is a healing to hearts and bodies.

3) One should pursue all the means that help him be safe, which are the recitation of the mentioned Surahs, Nafth (blowing onto the cupped hands without saliva), and passing the hands over the body; and repeating this action.

1462/5- Al-Barā' ibn 'Āzib (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said to me:

«إِذَا أَتَيْتَ مضْجَعَكَ فَتَوضَّأْ وضُوءَكَ للصَّلاة، ثُمَّ اضطَجِعْ عَلَىٰ شِقِّكَ الأيمَن، وقُل: اللهم أسْلمْتُ نفسي إليكَ، وفَوَّضْتُ أمْري إليكَ، وألجأتُ ظهري إليكَ، رغبةً ورهبةً إليكَ، لا مَلجأ ولا مَنجىٰ منك إلَّا إليك، آمنتُ بكتابِكَ الذي أنزلْتَ، وبنَبيِّك الذي أرسلْتَ، فإنْ متَّ متَّ عَلَىٰ الفطرَة، واجْعَلْهُنَّ آخرَ مَا تَقُولُ».

"When you want to go to bed, perform ablution as you do for prayer, then lie down on your right side and say: Allāhumma aslamtu nafsi ilayk, wa fawwadtu amri ilayk, wa alja'tu zhahri ilayk, raghbatan wa rahbatan ilayk, lā malja'a wa la manja minka illa ilayk. Āmantu bikitābik alladhi anzalt, wa binabiyyik alladhi arsalt (O Allah, I surrender myself to You, and entrust my affairs to You, and rely completely upon You, out of hope in You and fear of You, there is no fleeing from You and there is no place of protection and safety except with You O Allah. I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent). If you should die then (after reciting this) you will die upon the religion of sound disposition (i.e. as a Muslim); and let these words be the last you say (before you sleep)." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) A Muslim should adhere to performing ablution before sleep, lying on the right side, and ending the Dhikr by reciting this supplication in order to comply with the Sunnah of the Prophet (may Allah's peace and blessings be upon him).

2) The one who abides by this guidance is hoped to die while adhering to the sound disposition of Tawhīd (Islamic monotheism).

1463/6- Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) used to say the following when he went to bed:

«الحَمْدُ لله الذي أَطْعَمَنا وسَقَانا، وكَفَانا وآوَانا، فَكم ممَّن لا كافيَ لَهُ ولا مُؤْوي».

"Al-hamdulillahi alladhi at'amana wa saqāna wa kafāna wa āwāna, fa kam mimman lā kāfiya lahu wa lā mu'wī (Praise be to Allah Who gave us food and drink, provided for us sufficiently, and gave us shelter, for there are many who have no one to provide for them or to give them shelter)." [Narrated by Muslim]

Guidance from the Hadīth:

1) The slave's acknowledgment of his Lord's favor upon him entails that he should show gratefulness to Him for all His favors.

2) Realizing the great favor of Allah in having sufficiency and shelter, for there are so many people who are deprived of these blessings. Definitely, a slave must react to these blessings with showing gratitude in order for them to last and grow.

1464/7- Hudhayfah (may Allah be pleased with him) reported that when the Prophet (may Allah's peace and blessings be upon him) wanted to sleep, he used to put his right hand under his cheek and say:

«اللّهم قِنِي عَذَابَكَ يومَ تَبْعَثُ عبَادَكَ».

“Allāhumma qini ‘adhābaka yawma tab‘athu ‘ibādak (O Allah, protect me from Your punishment on the day You resurrect Your slaves).” [Narrated by Al-Tirmidhi, who said that it is Hasan (sound). Abu Dāwūd also narrated it on the authority of Hafsah (may Allah be pleased with him) with the addition that he (may Allah’s peace and blessings be upon him) used to say this three times.]

Guidance from the Hadīth:

1) Placing the right hand under the right cheek is a prophetic etiquette related to sleeping.

2) The greatest thing which a one can ask his Lord for is to protect him from punishment, because whoever is protected from punishment has indeed succeeded and won.

Book of Invocations

250. Chapter on the Virtue of Du‘ā’ (supplication)

Allah Almighty says:

{وَقَالَ رَبُّكُمُ ٱدعُونِيٓ أَستَجِب لَكُم}

{Your Lord says, “Call upon Me; I will respond to you...} [Surat Ghāfir: 60] And He says:

{ٱدعُواْ رَبَّكُم تَضَرُّعا وَخُفيَةً إِنَّهُۥ لَا يُحِبُّ ٱلمُعتَدِينَ}

{Call upon your Lord with humility and in private, for He does not like the transgressors.} [Surat al-A‘rāf: 55] And He says:

{وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعوَةَ ٱلدَّاعِ إِذَا دَعَانِ}

{When My slaves ask you concerning Me, I am indeed near. I respond to the call of the supplicant when he calls upon Me} [Surat al-Baqarah: 186] And He says:

{أَمَّن يُجِيبُ ٱلۡمُضۡطَرَّ إِذَا دَعَاهُ وَيَكۡشِفُ ٱلسُّوٓءَ}

{Is He [not better] Who responds to the distressed when he calls out to Him, and Who relieves suffering} [Surat An-Naml: 62]

Benefit: Invocations are of two categories:

1. Invocation related to worship, where a slave offers worship to his Lord, like praying, fasting, and giving Zakah. This in fact is as if he asks Allah by means of his worship.

2. Invocation related to asking Allah for a need, like asking the Lord verbally by saying, for example, "O Lord, forgive me."

Conditions for having one's invocation answered:

1. Invoking Allah Almighty with sincerity.

2- The invocation should not involve transgression or injustice against others.

3. Being sure that Allah, the Exalted, will respond to him.

4. Avoiding food, drinks, and clothes obtained through unlawful means.

Guidance from the verses:

1) Commanding Muslims to supplicate Allah and highlighting the virtue of Du'ā' (supplication) being

one of the greatest acts of worship by which one draws closer to Allah Almighty.

2) Allah Almighty promises to answer the invocation of whoever supplicates Him while fulfilling the conditions of answering the invocation.

1465/1- Al-Nuʻmān ibn Bashīr (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الدُّعاءُ هُو العبادةُ».

"Du'ā' (supplication) is the act of worship." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) Supplication is the core of worship and, therefore, one must be sincere to his Lord while supplicating Him, and must comply with the guidance of the Prophet (may Allah's peace and blessings be upon him) in doing so.

2) One should display weakness and need to his Lord as he supplicates Him, and be certain that Allah Almighty will respond to him.

1466/2-

وعن عائشةَ رضي الله عنها قَالَتْ: كَان رَسُولُ الله صلى الله عليه وسلم يَسْتَحِبُّ الجَوامعَ منَ الدُّعاءِ، ويَدَعُ ما سوَىٰ ذلك.

'Ā'ishah (may Allah be pleased with her) reported: "The Messenger of Allah (may Allah's peace and

blessings be upon him) liked comprehensive supplications and discarded others." [Narrated by Abu Dāwūd, with a good Isnād]

Words in the Hadīth:

Comprehensive supplications: those that encompass all aspects of good in a few words.

Guidance from the Hadīth:

1) It is recommended to choose comprehensive supplications (Jawāmi') because they are more comprehensive and general, and more conforming to the Prophetic guidance.

1) All blessings lies in using the supplications of the Prophet (may Allah's peace and blessings be upon him) that carry all aspects of good in the worldly life and the Hereafter.

1467/3- Anas (may Allah be pleased with him) reported that the supplication which the Prophet (may Allah's peace and blessings be upon him) recited most was:

«اللّهم آتنَا في الدُّنيا حسنةً، وفي الآخرة حسَنَةً، وقِنَا عذابَ النَّار».

"Allāhumma ātina fid-dunya hasanah, wa fil-ākhirati hasanah, wa qinā 'dhāb an-nār (O Allah, give us in this world what is good and in the Hereafter what is good and protect us from the punishment of Hellfire." [Narrated by Al-Bukhāri and Muslim]

The wording of Muslim adds: “Whenever Anas wanted to supplicate, he would use this supplication, and he would incorporate it in whatever supplication he used.”

Guidance from the Hadīth:

1) It is recommended to adhere to reciting this Hadīth, given its conciseness and encompassing of the good related to both the worldly life and the Hereafter.

2) The Companions (may Allah be pleased with them) were so keen on adhering to the Sunnah and acting upon its directives.

1468/4- Ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«اللهم إني أسألُكَ الهُدَىٰ والتُّقَىٰ والعَفَافَ والغِنَىٰ».

“Allāhumma inni as’aluka al-huda wat-tuqa wal-‘afāfa wal-ghina (O Allah, I ask You for guidance, piety, abstinence, and sufficiency.” [Narrated by Muslim]

Guidance from the Hadīth:

1) It is recommended to ask Allah for these four things because of the good they bring to the slave both in the worldly life and the Hereafter. This supplication also implies resorting to Allah, and his doing away with what people have.

2) Asking Allah Almighty for guidance, piety, abstinence, and sufficiency is of the best comprehensive supplications.

1469/5- Tāriq ibn Ashyam (may Allah be pleased with him) reported: “When someone embraced Islam, the Prophet (may Allah’s peace and blessings be upon him) would teach him how to pray, then order him to supplicate Allah by these words:

«اللّهم اغفرْ لي، وارْحَمْني، واهْدِني، وَعَافِني، وارْزُقْني».

Allāhumma ighfir li, warhamni, wahdini, wa‘āfini, warzuqni (O Allah, forgive me, have mercy on me, guide me, bestow wellness on me, and give me provision).” [Narrated by Muslim]

In another narration by Muslim, Tāriq reported that he heard the Prophet (may Allah’s peace and blessings be upon him) say when a man came to him and said: “O Messenger of Allah, what should I say when I supplicate my Lord?”:

«قُل: اللهم اغْفرْ لي، وارْحَمْني، وعَافِني، وارْزُقْني، فإنَّ هؤلاء تَجْمَعُ لك دُنْيَاكَ وآخرتَكَ».

“Say: Allāhumma ighfir li warhamni wa‘āfini warzuqni (O Allah, forgive me, have mercy on me, bestow wellness on me, and give me provision), for these (words) gather for you (all good in) your worldly life and your afterlife.”

Guidance from the Hadīth:

1) The importance of prayer is highlighted, as it is the backbone of the religion, the mainstay of Islam, and its greatest pillar after the Testimony of Tawhīd.

2) A Muslim should learn how to supplicate his Lord since knowledge is more important than worship.

3) Asking Allah Almighty for wellness include wellness of the body, i.e. safety from illness and harm, and also wellness of the heart which means its safety from diseases caused by doubts like polytheism and hypocrisy, and diseases caused by lusts like committing sins.

1470/6- ʻAbdullāh ibn ʻAmr ibn al-ʻĀs (may Allah be pleased with him and his father) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«اللهم مُصَرِّفَ القُلُوبِ صَرِّفْ قُلُوبَنَا علىٰ طاعتِكَ».

"Allāhumma musarrif al-qulūb, sarrif qulūbana ʻala tāʻatik (O Allah, Controller of hearts, make our hearts obedient to You)." [Narrated by Muslim]

Guidance from the Hadīth:

1) Part of the believer's creed is that he should know that the hearts of the slaves are between two Fingers of the Most Merciful, and He turns them as He wills.

2) One should not rely on his deeds alone and be deceived by them. Rather, he must ask Allah Almighty for guidance and firmness on the right path.

3) Believing that Allah Almighty is the one Who controls the hearts, inspires awe of Him in both secret and public, for the last deeds are those that count.

1471/7- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«تَعَوَّذُوا بالله من جَهْدِ البَلاء، ودَرَكِ الشَّقَاءِ، وسُوءِ القَضَاءِ، وشَمَاتَةِ الأعْدَاءِ».

"Seek refuge with Allah from arduous trials, degrading misfortune, preordained evils, and the gloating of enemies." [Narrated by Al-Bukhāri and Muslim]

According to another narration, Sufyān (a sub-narrator) said: "I doubt that I have added one of them."

Words in the Hadīth:

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Guidance from the Hadīth:

1) One has to obey the command of the Prophet (may Allah's peace and blessings be upon him)

regarding seeking Allah's refuge from these four matters.

2) One of the greatest fruits of seeking refuge with Allah and supplicating Him is to display one's need to His Lord and implore Him. This actually is a manifestation of one's perfect application of the oneness of worship to Allah Almighty.

1472/8- Abu Hurayrah (may Allah be pleased with him) also reported that the Prophet (may Allah's peace and blessings be upon him) used to say:

«اللهم أصْلحْ لي دِيني الذي هُوَ عصْمَةُ أمْري، وأصْلحْ لي دُنيايَ التي فيهَا مَعَاشي، وأصْلِحْ لي آخرَتي التي فيها مَعَادِي، واجْعلِ الحياةَ زيادةً لي في كلِّ خيرٍ، واجْعلِ المَوْتَ راحةً لي من كلِّ شرٍّ».

"Allāhumma aslih li dīni alladhi huwa ʻismatu amri, wa aslih li dunyāya allati fīhā maʻāshi, wa aslih li ākhirati allati fīha maʻādi, wajʻal al-hayāta ziyādatan li fi kulli khayr, wajʻal al-mawta rāhatan lī min kulli sharr (O Allah, rectify for me my religion which is the safeguard of my affairs, and rectify for me the affairs of this world wherein is my sustenance, and rectify for me my afterlife to which is my return, and make life an increase for me in every good, and make death a relief for me from every evil)." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Islam is a shield for a person against falling into deviation and error, and safeguards him from misguiding inclination and temptation.

2) A Muslim's attitude is that he works for his worldly life as if he will live forever, and he works for his afterlife as if he will die tomorrow.

3) One of the best supplications is for a slave to ask Allah to amend for him the affairs of the worldly life so that he uses it as provision for doing acts of obedience and increasing his good deeds.

1473/9- 'Ali (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said to him:

«قُلْ: اللهم اهْدِنِي، وسَدِّدْنِي».

"Say: Allāhumma ihdini wa-sadidni (O Allah, guide me and keep me steadfast on the right path)."

According to another narration: "Allāhumma inni as'aluk al-huda was-sadād (O Allah, I ask you for guidance and adherence to what is right." [Narrated by Muslim]

Words in the Hadīth:

Sadād: Uprightness and correctness of all affairs. What is meant by the Hadīth is that one asks Allah for guidance and correctness in all his affairs.

Guidance from the Hadīth:

1) One should be keen to improve and rectify his deeds by following the Sunnah and having a sincere intention.

2) The Prophet's guidance is the means to uprightness and protection from error, so it behooves a believer to follow the way of the infallible Prophet (may Allah's peace and blessings be upon him).

1474/10- Anas (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) used to say:

«اللهم إني أعوذُ بكَ منَ العَجْزِ والكَسلِ والجُبْنِ والهَرَمِ والبُخْلِ، وأعُوذُ بكَ منْ عَذابِ القَبْرِ، وأعوذُ بكَ من فتْنةِ المَحْيَا والمَمَاتِ».

"Allāhumma innī a'ūdhu bika min al-'ajzi wal-kasali wal-jubni wal-harami wal-bukhl, wa a'ūdhu bika min 'adhāb al-qabr, wa a'ūdhu bika min fitnat al-mahya wal-mamāt (O Allah, I seek refuge with You from incapacity, laziness, cowardice, senility, and miserliness. And I seek refuge with You from the torment of the grave. And I seek refuge with You from the trials of life and death)."

According to another narration: "wa dala' ad-dayn wa ghalabat ar-rijāl (and from being heavily in debt and from being overpowered by men)." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Muslims are encouraged to always seek refuge with Allah from these matters because they are the cause of the failure of their deeds in the worldly life and the Hereafter.

2) Muslims are urged to seek refuge with Allah from the torment of the grave because the grave could be either one of the ditches of Hell or one of the gardens of Paradise. Seeking refuge with Allah is to be done both verbally and physically. In other words, it is to be done in the form of words uttered by the tongue and by performing the commands of Shariah and shunning what is prohibited and forbidden.

3) One cannot achieve true Tawhīd unless he resorts to Allah Almighty at times of trials and adversity. He should seek refuge with Him alone apart from all other creatures that neither ward off harm nor bring benefit.

1475/11- Abu Bakr al-Siddīq (may Allah be pleased with him) reported that he said to the Messenger of Allah (may Allah's peace and blessings be upon him): "Teach me a supplication to recite in my prayer." He (may Allah's peace and blessings be upon him) said:

«قُل: اللهم إنِّي ظلَمْتُ نفسي ظُلْماً كثيراً، ولا يَغْفرُ الذُّنُوبَ إلَّا أنْتَ، فاغْفرْ لي مغفرةً مِن عندِكَ، وارْحَمني، إنَّكَ أنتَ الغَفُورُ الرَّحيمُ».

"Say: Allāhumma inni zhalamtu nafsi zhulman kathīran wa la yaghfiru adh-dhunūba illa anta faghfir li maghfiratan min 'indik war-hamni, innka anta Al-Ghafūr Ar-Rahīm (O Allah, I have wronged myself too much, and none forgives sins but You. So, forgive me with forgiveness from You, and have mercy on me. Indeed, You are the Oft-Forgiving, The Most Merciful)." [Narrated by Al-Bukhāri and Muslim]

According to another narration, Abu Bakr said: "in my prayer and in my house", and "zhulman kabīran" (I wronged myself enormously) instead of "zhulman kathīran", so both words should be used by saying: "zhulman kathīran kabīran".

Guidance from the Hadīth:

1) A Muslim is required to admit his wrongdoing and sins and display humility before his Lord because this constitutes one of the greatest reasons for having his supplication answered.

2) Supplicating Allah Almighty by His Names and Attributes is one of the reasons of having the supplication answered, like when the supplicant says: "O Oft-Forgiving, forgive me!" or "O All-Provider, give me provision!" and so on.

3) The Hadīth highlights the error and foolishness of those who call upon other creatures apart from Allah Almighty, and ask them for needs that Allah alone can fulfill, like asking for

forgiveness, intercession, provision, and help from the dead.

4) Al-Siddīq, who is one of those who were given glad tidings of entering Paradise, says: “O Allah! I have wronged myself too much”, despite occupying such a sublime rank, so what would be the case of those who are negligent?!

1476/12- Abu Mūsa (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) used to say the following in his supplication:

«اللهم اغْفِرْ لي خَطيئتي وجَهْلي، وإسرافي في أمْري، وما أنْتَ أعلمُ به منِّي، اللهم اغفِرْ لي جِدِّي وهَزْلي، وخَطئي وعَمْدي، وكلُّ ذلكَ عنْدي، اللهم اغْفِرْ لي مَا قَدَّمْتُ ومَا أَخَّرْتُ، وما أَسْرَرْتُ ومَا أَعْلَنْتُ، ومَا أَنْتَ أَعْلَمُ به مني، أنت المقدِّم، وأنتَ المؤخِّرُ، وأنت علىٰ كل شيء قدير».

“Allāhumma ighfir li khatī’ati wa jahli wa isrāfi fī amrī wa mā anta a‘lamu bihi minnī. Allāhumma ighfir lī hazli wa jiddi wa khata’i wa ‘amdi wa kullu dhālika ‘indi. Allāhumma ighfir lī mā qaddamtu wa mā akhkhartu wa mā asrartu wa mā a‘lantu wa mā anta a‘lamu bihi minnī. Anta al-muqaddimu wa anta al-mu’akhkhiru, wa anta ‘ala kulli shay’in qadīr. (O Allah, forgive my sins, my ignorance, my excess in my affairs, and whatever You are better aware of than me. O Allah, forgive my sins which I committed humorously, seriously, mistakenly, or deliberately, and all of them I have committed. O Allah, forgive my sins of the past and the future, those which I committed secretly or openly, and those which You

are better aware of than me. You alone can make someone progress or lag behind, and You alone have the absolute power over everything)." [Narrated by Al-Bukhāri and Muslim]

1477/13- ʻĀ'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) used to say in his supplication:

«اللهم إني أعُوذُ بك من شَرِّ مَا علمتُ، ومن شرّ ما لَمْ أعْمَلْ».

"Allāhumma inni aʻūdhu bika min sharri mā ʻamiltu wa min sharri mā lam aʻmal (O Allah, I seek refuge with You from the evil of what I have done and the evil of what I have not done)." [Narrated by Muslim]

Guidance from the Hadīths:

1) Using elaboration in supplication is recommended because it reminds one of all the deeds that he did, whether in secret or in public, and even what he did not do. Thus, he grows more attached to Allah Almighty in terms of love, fear, and hope.

2) Asking Allah to forgive one's sins is one of the most significant needs a slave should ask for, because sins cause the slaves to be debarred from their Lord and for being punished in the worldly life and the Hereafter.

1478/14- Ibn ʻUmar (may Allah be pleased with him and his father) reported that the Messenger of

Allah (may Allah's peace and blessings be upon him) said in his supplication:

«اللهم إِنِّي أعُوذُ بكَ منْ زَوَال نعْمَتِكَ، وتحَوُّل عَافيتِكَ، وفُجاءَة نقْمتِكَ، وجميع سَخطِكَ».

"Allāhumma inni a'ūdhu bika min zawāli ni'matik, wa tahawwuli 'āfiyatik, wa fujā'ati niqmatik, wa jamī'i sakhatik (O Allah, I seek refuge with You from the removal of Your blessings, the transformation of Your safety, Your sudden punishment, and from all that displeases You)." [Narrated by Muslim]

1479/15- Zayd ibn Arqam (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) used to say:

«اللهم إِنِّي أعوذُ بكَ مِنَ العجْزِ والكَسَلِ، والبُخْلِ والهرَمِ، وعذابِ القَبْرِ. اللّهم آتِ نَفْسي تقْوَاهَا، وزَكِّهَا أنْتَ خيرُ مَنْ زَكَّاهَا، أنْتَ وليُّهَا وَمَوْلاهَا، اللهم إِنِّي أعوذُ بكَ من علمٍ لا ينْفعُ، ومِنْ قَلْبٍ لا يَخْشَعُ، ومِن نَفْسٍ لا تَشْبَعُ، ومِن دَعْوةٍ لا يُسْتجابُ لَهَا».

"Allāhumma innī a'ūdhu bika min al-'ajzi wal-kasal, wal-bukhli wal-haram, wa 'adhāb al-qabr. Allāhumma āti nafsi taqwāha, wa zakkiha anta khayru man zakkāha, anta waliyyuha wa mawlāha. Allāhumma innī a'ūdhu bika min 'ilmin la yanfa', wa min qalbin la yakhsha', wa min nafsin la tashba', wa min da'watin la yustajābu laha (O Allah, I seek refuge with You from inability, indolence, miserliness, decrepitude, and torment of the grave. O Allah, grant me the sense of piety and purify my

soul as You are the Best to purify it. You are its Guardian and its Protecting Ally. O Allah, I seek refuge with You from knowledge that is not beneficial, from a heart that does not fear (You), from a soul that is not satisfied, and from a supplication that is not answered)." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) A slave has to make good use of the blessing of wellness by observing acts of obedience constantly and abundantly.

2) The removal of blessings and being afflicted by illness along with incurring the displeasure of Allah Almighty is one of the most serious reasons for loss and deprivation in the worldly life and the Hereafter. So, a slave should seek refuge with Allah from that.

3) A Muslim is encouraged to do all that purifies his soul.

4) A Muslim should be keen on learning beneficial knowledge which inspires awe in the heart. This is definitely the knowledge related to the Qur'an and the Sunnah which is communicated by the one who taught people all what is good, Muhammad (may Allah's peace and blessings be upon him).

1480/16- Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) used to say:

«اللهم لكَ أسْلمْتُ، وبكَ آمَنْتُ، وعليْكَ تَوَكَّلْتُ، وإليكَ أنَبْتُ، وبكَ خَاصَمْتُ، وإليكَ حاكَمْتُ. فاغْفرْ لي ما قدَّمْتُ وما أخَّرتُ، وما أسررتُ وما أعْلَنْتُ، أنتَ المُقَدِّم، وأنتَ المؤخِّرُ، لا إلهَ إلَّا أنْتَ».

“Allāhumma laka aslamt, wa bika āmant, wa ‘alayka tawakkalt, wa ilayka anabt, wa bika khāsamt, wa ilayka hākamt, faghfir li mā qaddamtu wa mā akhkhart, wa mā asrartu wa mā a‘lant, anta al-muqaddimu wa anta al-mu’akhkhiru, lā ilāha illa ant (O Allah, to You I submit, in You I believe, upon You I rely, by Your help I contend with my foes, and to You I refer for judgment, so forgive for me the sins I committed in the past and those I may commit in the future, those I did secretly and those I did openly, You alone can make someone progress or lag behind. There is none worthy of worship except You).” Some narrators of the Hadīth narrated the following addition: “wa lā hawla wa lā quwwata illa billāh” (and there is neither might nor power except with Allah). [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Anabt: returned to in my affairs.

Bika khāsamt: by You alone I sought help against my foes.

Ilayka hākamt: I referred judgment to Your revealed legislation only.

Guidance from the Hadīth:

1) It is obligatory to rely upon Allah Almighty and be sincere to Him in all one's statements, deeds, and states.

2) Muslims are encouraged to follow the example of the Prophet (may Allah's peace and blessings be upon him) with regard to using comprehensive supplications, as they combine the good of the worldly life and the Hereafter.

3) It is recommended to implore Allah Almighty by expressing humility and need to Him before asking Him for forgiveness.

1481/17- 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) used to supplicate with the following words:

«اللهم إني أعوذُ بكَ من فتْنَةِ النَّارِ، وعذابِ النَّارِ، ومن شرِّ الغنَىٰ والفَقْرِ».

"Allāhumma innī a'ūdhu bika min fitnat an-nār, wa 'adhāb an-nār, wa min sharri al-ghina wal-faqr (O Allah, verily I seek refuge in You from the trial of the Fire, the torment of the Fire, and from the evil of affluence and poverty)." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound). This is the version narrated by Abu Dāwūd]

Guidance from the Hadīth:

1) Seeking refuge with Allah from the Fire entails keeping away from all what displeases Allah Almighty, along with constant asking for Allah's forgiveness, repenting to Him, and imploring to Him in humility.

2) A believer is required to show gratefulness to Allah in richness and show patience in poverty.

1482/18- Ziyād ibn 'Ilāqah reported from his uncle Qutbah ibn Mālik (may Allah be pleased with him) that he said: The Prophet (may Allah's peace and blessings be upon him) used to say:

«اللهم إنِّي أعوذُ بكَ من مُنْكَراتِ الأخلاقِ والأعْمَالِ والأهْوَاءِ».

"Allāhumma innī a'ūdhu bika min munkarāti al-akhlāqi wal-a'māli wal-ahwā' (O Allah, I seek refuge with You from bad morals, deeds, and desires)." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) Dispraise of bad morals such as haughtiness and arrogance, and dispraise of bad deeds such as adultery and drinking alcohol.

2) Dispraise of desires that are inspired by corrupt minds and misleading innovations that are distant from the revealed guidance.

1483/19- Shakal ibn Humayd (may Allah be pleased with him) reported: I said: "O Messenger of Allah, teach me an invocation." He said:

«قُلْ: اللهم إِنِّي أعُوذُ بكَ منْ شرّ سَمعي، ومن شرّ بَصَري، ومن شرّ لسَاني، ومن شرّ قلبي، ومن شرّ مَنيّي».

"Allāhumma innī a'ūdhu bika min sharri sam'i, wa min sharri basari, wa min sharri lisāni, wa min sharri qalbi, wa min sharri maniyyī (O Allah, I seek refuge with You from the evil of my hearing, from the evil of my sight, from the evil of my tongue, from the evil of my heart, and from the evil of my semen [i.e. my private parts])." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Man's senses and organs are blessings for which he must show gratefulness to Allah by using them for the purpose which they were created for, namely servitude to Allah Almighty and resorting to Him for protection against the evil of those senses, for He is the One Who changes their state and knows their secrets.

2) Asking scholars about what is beneficial to people is encouraged, since scholars are the heirs of prophets.

1484/20- Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) used to say:

«اللهم إِنِّي أعوذُ بك مِنَ البَرَصِ، والجُنُونِ، والجُذامِ، وَسَيِّئ الأسقامِ».

“Allāhumma innī a‘ūdhu bika min al-baras, wal-junūn, wal-judhām, wa sayyi’ al-asqām (O Allah, I seek refuge with You from vitiligo, insanity, leprosy, and evil diseases).” [Narrated by Abu Dāwūd, with an authentic Isnād]

Words in the Hadīth:

Baras: white patches on the skin that give it an unpleasant appearance.

Judhām: a contagious fatal disease. Asqām: diverse diseases.

Guidance from the Hadīth:

1) The diseases mentioned in the Hadīth cause deformation of the body, corruption of the character and cause aversion towards the one afflicted with any of them. Thus, one may seek refuge with Allah from them given their harmful consequences.

2) Diseases purge the afflicted person’s sins if he shows patience and is not discontented.

1485/21- Abu Hurayrah (may Allah be pleased with him) reported that Allah’s Messenger (may Allah’s peace and blessings be upon him) used to say:

«اللهم إني أعُوذُ بكَ مِنَ الجُوعِ، فإنَّهُ بئسَ الضَّجيعُ، وأعُوذُ بكَ مِنَ الخيانةِ، فإنَّها بِئْسَتِ البِطَانَةُ».

“Allāhumma innī a‘ūdhu bika min al-jū‘ fa’innahu bi’s ad-dajee‘, wa a‘ūdhu bika min al-khiyānah

fa'innaha bi'sat al-bitānah (O Allah, I seek refuge with You from hunger, for it is an evil bed-fellow, and I seek refuge with You from treachery, for it is an evil hidden trait)." [Narrated by Abu Dāwūd, with an authentic Isnād]

Words in the Hadīth:

Bitānah: what is inseparably attached to a person.

Guidance from the Hadīth:

1) A Muslim must seek refuge with Allah from everything that distracts him from worshiping Allah Almighty.

2) The Hadīth encourages discharging of trusts and dispraises betrayal, as it corrupts the person as well as those around him.

1486/22- 'Ali (may Allah be pleased with him) reported that a slave who had made a contract with his master to pay for his freedom came to him and said: "I am unable to fulfill my payment (to my master, to gain my freedom), so help me." 'Ali (may Allah be pleased with him) said to him: "Shall I teach you some words which the Messenger of Allah (may Allah's peace and blessings be upon him) taught me, then if you have a debt as large as a mountain, Allah will surely pay it off on your behalf? Say:

«اللهم اكْفِنِي بحلالك عَنْ حرامِكَ، وأغْنِنِي بفضلِكَ عمَّنْ سواكَ».

Allāhumma ikfini bihalālika ʻan harāmika wa-ghnini bifadlika ʻamman siwāk (O Allah, suffice me with what You have made lawful against what You have made unlawful, and make me with Your bounty in no need of others)." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

Words in the Hadīth:

Mukātab: a slave who had made a contract with his master to pay for his freedom.

Guidance from the Hadīth:

1) Whoever is in debt and has the intention to repay it, and he sought the help of his Lord, Exalted be He, Allah will definitely help him to pay it off.

2) Little lawful provision is better than abundant unlawful wealth.

3) One should expect no help from the creatures in fulfilling what Allah only is able to do.

1487/23- ʻImrān ibn al-Husayn (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) taught his father, Al-Husayn, some words to supplicate Allah therewith:

«اللهم ألهِمْني رُشْدي، وأعِذْنِي من شرِّ نَفْسي».

"Allāhumma alhimni rushdi wa aʻidhni min sharri nafsi (O Allah, inspire in me guidance and save me

from the evil of myself).” [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)][1]

Words in the Hadīth:

Rushd: opposite of error.

Guidance from the Hadīth:

1) One should seek refuge with Allah from the evil of the soul and from bad deeds.

2) A slave in whom Allah inspires guidance is on a good course because he is protected from the ways of deviation and error.

1488/24- Abu al-Fadl, Al-‘Abbās ibn ‘Abdul-Muttalib (may Allah be pleased with him) reported: “I said: ‘O Messenger of Allah, teach me something for which I would ask Allah Almighty.’ He said: ‘Ask Allah for Āfiyah (wellness).’ I waited for some days then came to him and said: ‘O Messenger of Allah, teach me something for which I would ask Allah Almighty.’ He said to me:

«يا عبَّاسُ يا عمَّ رَسُولِ الله صلى الله عليه وسلم، سَلُوا الله العافيةَ في الدُّنْيا والآخرَة».

‘O ‘Abbās, O uncle of the Messenger of Allah, ask Allah for wellness in this life and the Hereafter.” [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

[1] The Hadīth has a weak Isnād.

Guidance from the Hadīth:

1) Whoever is granted wellness has been given a great deal of good in the worldly life and the Hereafter.

2) The Companions (may Allah be pleased with them) were keen to obtain much of good and knowledge, which indicates their excellence and wisdom. The prosperous is the one who adheres to their guidance for they were on the straight path.

1489/25- Shahr ibn Hawshab reported: "I asked Um Salamah (may Allah be pleased with her): 'O Mother of the Believers, what was the supplication that the Messenger of Allah (may Allah's peace and blessings be upon him) said most frequently when he was with you?' She said: 'The supplication he said most frequently was:

«يا مُقَلِّبَ القُلُوبِ ثَبِّتْ قلبي علىٰ دِيْنِكَ».

"Ya muqallib al-qulūb, thabbit qalbī 'ala dīnik" (O Turner of the hearts, keep my heart firm upon Your religion).'" [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) What counts in deeds is their last ones. So, one should ask Allah Almighty to make him die as a believer.

2) The best gift a slave can ever receive is for him to adhere firmly to Islam.

3) The Messenger of Allah (may Allah's peace and blessings be upon him) who was honored by messengerhood and prophethood, and whom Allah has forgiven his earlier and later sins, asked Allah Almighty to make him adhere firmly to Islam. So, what would be the case for the negligent sinners like us? We must ask Allah Almighty to make us adhere firmly to Islam until death.

1490/26- Abu ad-Dardā' (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«كَان من دُعاء داودَ صلى الله عليه وسلم: اللهم إنِّي أسْأَلُكَ حبَّكَ، وحُبَّ مَنْ يُحبُّكَ، والعَمَلُ الذي يُبلِّغُني حُبَّكَ، اللهم اجْعَلْ حُبَّكَ أحبَّ إليَّ من نفسِي وأهْلِي، ومِنَ الماءِ البارِدِ».

"Dāwūd (David) (may Allah's peace and blessings be upon him) used to say in his supplication: O Allah, I ask You for Your love, the love of those who love You, and the deeds that will lead me to attain Your love. O Allah, make Your love dearer to me than myself and my family and than cool water." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)][1]

Guidance from the Hadīth:

1) A Muslim is encouraged to seek to attain the love of Allah Almighty through pursuing the means that entail attaining His love.

[1] The Hadīth has a weak Isnād.

2) The sweetness of faith means that Allah and His Messenger (may Allah's peace and blessings be upon him) are the most beloved to the slave, so he is directed by this love in all his deeds, words, and states.

1491/27- Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَلِظُّوا بياذا الجلالِ والإكرامِ».

"Recite frequently: Yā dhal-jalāli wal-ikrām (O Possessor of Majesty and Bounty)." [Narrated by At-Tirmidhi. Also narrated by An-Nasā'i on the authority of the Companion Rabī'ah ibn 'Āmir. Al-Hākim said: The Isnād of this Hadīdh is authentic]

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Guidance from the Hadīth:

1) The Hadīth encourages remembering Allah Almighty much and asking Him by His Names and Attributes.

2) This great supplication includes perfect laudation of Allah, the Almighty and Exalted.

1492/28- Abu Umāmah (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) said a lengthy supplication and we could not memorize anything of it. We said: 'O Messenger of Allah, you said a lengthy supplication and we could not memorize anything of it.' Thereupon, he said:

«ألا أدُلُّكُم علىٰ ما يجمعُ ذلك كُلَّهُ؟ تقولُ: اللهم إنِّي أسألُكَ من خَير ما سألَكَ منهُ نَبيُّكَ محمَّدٌ صلى الله عليه وسلم، وأعوذُ بك من شرّ ما استعاذَ منه نبيُّكَ محمدٌ صلى الله عليه وسلم، وأنتَ المُستعانُ، وعليكَ البلاغُ، ولا حولَ ولا قوَّةَ إلَّا بالله».

"Shall I guide you to what combines all of that? Say: Allāhumma innī as'aluka min khayri ma sa'alaka minhu nabiyyuka Muhammadun sallallahu 'alayhi wa sallam, wa a'ūdhu bika min sharri mas-ta'ādha minhu nabiyyuka Muhammadun sallallahu 'alayhi wa sallam, wa Anta al-Musta'anu, wa 'alayk-al-balāghu, wa la hawla wa la quwwata illa billāh (O Allah, I ask You for the good which Your Prophet Muhammad (may Allah's peace and blessings be upon him) asked You; and I seek refuge in You from the evil from which Your Prophet Muhammad (may Allah's peace and blessings be upon him) sought refuge. You are the One from Whom help is sought, and Yours is the responsibility to communicate (the truth). There is no power nor strength except with Allah." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)][1]

Guidance from the Hadīth:

1) One of the signs marking one's good understanding of the religion is his care for reciting comprehensive supplications that combine for him the good of the worldly life and the Hereafter.

2) The Hadīth encourages adhering to the guidance of the Prophet (may Allah's peace and

[1] The Hadīth has a weak Isnād.

blessings be upon him) in all affairs of the religion, and giving up the newly invented matters people have introduced into it.

1493/29- Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) used to say in his supplication:

«اللهم إنِّي أسألُكَ مُوجِبَاتِ رَحْمتِكَ، وعزَائمَ مغْفرَتِكَ، والسلامَةَ من كُلِّ إثْمٍ، والغنيمةَ من كلِّ برٍّ، والفَوزَ بالجَنَّةِ، والنَّجاةَ من النَّارِ».

"Allāhumma innī as'aluka mūjibāti rahmatik, wa 'azā'ima maghfiratik, was-salāmata min kulli ithm, wal-ghanīmata min kulli birr, wal-fawza bil-jannah, wan-najāta min an-nār (O Allah, I ask You for means that bring about Your mercy, determination that brings about Your forgiveness, safety from all sins, benefit from all good, the attainment of Paradise, and salvation from the Hellfire)." [Narrated by Al-Hākim who said that it meets the conditions of authenticity stipulated by Muslim][1]

Words in the Hadīth:

Mūjibāt rahmatik: what entails your mercy.

'Azā'im maghfiratik: Confirmed matters that bring about Allah Almighty's forgiveness.

Guidance from the Hadīth:

1) A believer who has good understanding of the religion seeks the help of Allah, the Exalted, for

[1] The Hadīth has a weak Isnād.

obtaining His mercy and forgiveness by performing obligations and shunning prohibitions.

2) The greatest attainment a slave can ever achieve is attaining Paradise and being saved from Hellfire.

251. Chapter on the virtue of supplicating for others in their absence

Allah Almighty says:

{وَٱلَّذِينَ جَآءُو مِن بَعدِهِم يَقُولُونَ رَبَّنَا ٱغفِر لَنَا وَلِإِخوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلإِيمَٰنِ}

{And those who came after them say, "Our Lord, forgive us and our brethren who preceded us in faith} [Surat al-Hashr: 10] And He says:

{وَٱستَغفِر لِذَنبِكَ وَلِلمُؤمِنِينَ وَٱلمُؤمِنَٰتِۗ}

{and seek forgiveness for your sins and for the [the sins of] the believing men and women} [Surat Muhammad: 19] Allah Almighty also says that Ibrāhīm (peace be upon him) said:

{رَبَّنَا ٱغفِر لِي وَلِوَٰلِدَيَّ وَلِلمُؤمِنِينَ يَومَ يَقُومُ ٱلحِسَابُ}

{Our Lord, forgive me, my parents, and the believers on the Day when the reckoning will take place.} [Surat Ibrāhīm: 41]

Guidance from the verses:

1) The verses highlight the virtue of supplication for the believers in their absence, as it is one of the ways for having one's supplications answered.

2) Supplicating for the believers is a right which a believer owes his fellow believers.

1494/1- Abu ad-Dardā' (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

«مَا مِنْ عَبْدٍ مسلمٍ يدعُو لأخيهِ بظهرِ الغيبِ إلَّا قَالَ الملكُ: ولكَ بِمثْلٍ».

"There is no Muslim slave who supplicates for his brother in his absence except that an angel says to him: 'May the same be for you.'" [Narrated by Muslim]

1495/2- He also reported that the Prophet (may Allah's peace and blessings be upon him) used to say:

«دعْوَةُ المرءِ المُسلمِ لأخيهِ بظهرِ الغَيْبِ مُسْتجابَةٌ، عندَ رأسِهِ ملكٌ مُوَكَّلٌ كلَّما دعا لأخيه بخير قَالَ الملك المُوَكَّلُ به: آمينَ، ولكَ بِمثْلٍ».

"The supplication of a Muslim for a fellow Muslim in his absence is answered. There is an entrusted angel At his head; whenever he invokes good for his brother, the entrusted angel says, "Āmīn (Amen), and likewise to you." [Narrated by Muslim]

Guidance from the Hadīths:

1) It is recommended for a Muslim to supplicate for himself and for his Muslim brothers to obtain what is good in the worldly life and in the Hereafter.

2) Supplication for others in their absence is one of the readily answered supplications.

3) Supplication for other Muslims in their absence indicates the truthfulness of faith, the continuity of their mutual love, and guarding the right of brotherhood.

252. Chapter on matters related to supplication

1496/1- Usāmah ibn Zayd (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَن صُنعَ إليه معرُوفٌ، فقال لفَاعِلِه: جَزَاكَ اللهُ خيراً، فقد أبلَغَ في الثَّناء».

"If someone is done a favor and [expresses his gratitude] to the doer of the favor by saying 'Jazāk Allāhu khayran' (May Allah reward you well), then he has fully expressed his appreciation." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) Encouraging Muslims to reward those who do them favors, each according to their ability.

2) Glad tidings that Allah's reward is greater and more ample than that of the slaves.

1497/2- Jābir (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا تَدْعُوا علىٰ أنْفُسِكُم، ولا تدعُوا علىٰ أولادِكُمْ، ولا تَدْعُوا علىٰ أمْوالِكُمْ، لا تُوافقُوا من الله ساعةً، يُسألُ فيها عطاءً فَيسْتجيبَ لكُم».

"Do not supplicate against yourselves, do not supplicate against your children, and do not supplicate against your property, in case you do it at a time during which Allah answers all

supplications so He grants you what you asked for." [Narrated by Muslim]

Guidance from the Hadīth:

1) It is forbidden to supplicate against oneself, one's children, or one's wealth. This is an aspect of Allah Almighty's mercy to his slaves.

2) Invoking evil and destruction upon oneself or others is a form of transgression in supplication, while Allah Almighty says: {for He does not like the transgressors.} [Surat al-A'rāf: 55]

1498/3- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«أقرَبُ ما يكُونُ العَبْدُ من ربِّه وهُوَ ساجدٌ، فأكثرُوا الدُّعاءَ».

"The nearest a slave is to his Lord is when he is prostrating, so increase (your) supplications (while in this state)." [Narrated by Muslim]

Guidance from the Hadīth:

1) Supplication is more likely to be answered in prostration because it is a state that reflects one's need and humility to Allah, the Self-Sufficient, the All-Mighty. So, one should supplicate Allah much in his prostration.

2) The Prophet (may Allah's peace and blessings be upon him) was careful to teach his Ummah the comprehensive aspects of good and the ways leading to it. Therefore, Muslims should adhere to

the Sunnah for it is the lifeboat, for following Sunnah yields blessings while leaving it brings about regret.

1499/4- He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يُستَجَابُ لأحَدِكُم ما لَمْ يَعْجَلْ، يقولُ: قَدْ دَعَوْتُ ربِّي، فلمْ يُستَجَبْ لي».

"The supplication of one of you is answered, as long as he is not in haste, saying: "I have supplicated to my Lord, but He did not answer me." [Narrated by Al-Bukhāri and Muslim]

In a version narrated by Muslim: "The supplication of a slave continues to be answered as long as he does not supplicate for a sinful thing or for something that would cut off the ties of kinship, and he does not grow impatient." It was said: "O Messenger of Allah! What does growing impatient mean?" He said: "It is one's saying: 'I supplicated again and again but I did not have my prayer answered.' Thereupon, he becomes frustrated and gives up supplication altogether."

Words in the Hadīth:

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Guidance from the Hadīth:

1) From the reasons that prevent the answering of supplications are expecting an early response, supplicating for something sinful, impatience and giving up supplication.

2) Good understanding of the etiquette of supplication entails that a person should not become weary, but he should keep on supplicating his Lord while he is certain that his supplication will be answered.

1500/5- Abu Umāmah (may Allah be pleased with him) reported: Someone asked the Prophet (may Allah's peace and blessings be upon him):

«أيُّ الدُّعاء أسْمَعُ؟ قَالَ: جوْفَ اللَّيْلِ الآخرِ وَدُبُرَ الصَّلَواتِ المَكْتُوبَاتِ».

"Which supplication is most likely to be answered?" He said: "A supplication made in the middle of the last part of the night and in the end of the obligatory prayers." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

Words in the Hadīth:

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The last part of the night: at the time when Allah Almighty descends to the nearest heaven, which is the last third of the night.

In the conclusion of the obligatory prayers: at the end of the prayer, before Taslīm.

Guidance from the Hadīth:

1) The Hadīth highlights the superiority of the last part of the night over the rest of the night, because it is the time when supplications are most likely to be answered. Therefore, one has to be keen on choosing the suitable time and place for his

supplications since it is one of the reasons of having them answered.

2) A Muslim should seize the opportunity of supplicating Allah before ending the prayer, because at this time, he is most devoted to his Lord, and his supplication is worthier of being answered.

1501/6- ‘Ubādah ibn al-Sāmit (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«مَا علىٰ الأَرْض مُسلِمٌ يَدْعو اللهَ تَعَالىٰ بدَعْوةٍ إلَّا آتاهُ اللهُ إيَّاهَا، أو صَرَفَ عَنْهُ منَ السُّوء مثْلَهَا. ما لم يَدْعُ بإثْم، أوْ قطيعَة رحم». فقال رجلٌ من القوم: إذاً نُكْثِرُ، قَالَ: «اللهُ أكْثَرُ».

“No Muslim on earth supplicates Allah Almighty except that Allah answers his supplication or averts from him harm equivalent to it, unless he supplicates for something sinful or for the severing of the ties of kinship.” A man from among the people said: “Then we shall supplicate plenty.” The Messenger of Allah (may Allah’s peace and blessings be upon him) said: “Allah is more plentiful (in responding).” [Narrated by Al-Tirmidhi who classified it as Hasan Sahīh (sound and authentic). Al-Hākim also narrated it on the authority of Abu Sa‘īd al-Khudri with the following addition: “or He will have in store for him a reward that is equivalent to his supplication.”]

Guidance from the Hadīth:

1) A Muslim's supplication is responded to in either of the following three ways:

a- Granting him what he supplicated for.

b- Delaying the fulfillment of his need and warding off affliction that is equal to it.

c- Keeping it in store for him until the Day of Judgment, when his Lord will give him reward for it.

2) It is recommended to ask Allah abundantly for there is nothing that is beyond His ability, and His treasures can never decrease on account of His slaves' demands.

An Arab poet once said (translated from Arabic): Allah Almighty gets Angry when you do not ask Him for your needs, while a human gets angry when he is asked.

1502/7- Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) used to say at times of distress:

«لا إلهَ إلَّا اللهُ العظيمُ الحليمُ، لا إلهَ إلَّا اللهُ ربُّ العَرْشِ العظيمُ، لا إلهَ إلَّا اللهُ ربُّ السماواتِ، وربُّ الأرضِ، وربُّ العَرْشِ الكريمِ».

"Lā ilaha illa Allah Al-'Azhīm Al-Halīm. Lā ilaha illa Allah Rabbu al-'arshi al-'azhīm. Lā ilaha illa Allah Rabbu as-samāwāti wa Rabbu al-ardi wa Rabbu al-'arshi al-karīm (There is no god but Allah, the Most Great, the Forbearing. There is no god but Allah, the

Lord of the Mighty Throne. There is no god but Allah, Lord of the heavens, Lord of the earth, and Lord of the Honorable Throne).” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is recommended to say this prophetic invocation in times of hardship and distress.

2) It is obligatory to establish Tawhīd in our hearts and lives, as it is what saves us from all evil. The more one magnifies the status of Tawhīd in his heart, the more perfect and certain Allah’s protection for him is.

﴿ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُم مُّهْتَدُونَ ﴾.

{Those who believe and do not mix their faith with falsehood are the ones who will be secure, and it is they who are rightly guided.}

253. Chapter on the Karāmāt (extraordinary matters) related to the Awliyā’ (allies of Allah) and their merit

Allah Almighty says:

{أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ * ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ * لَهُمُ ٱلْبُشْرَىٰ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِي ٱلْأَخِرَةِ لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ}

{Indeed, the allies of Allah will have no fear, nor will they grieve.

Those who believe and fear Allah.

For them are glad tidings in the life of this world and in the Hereafter; there is no change in Allah's words. That is the supreme triumph.} [Surat Yūnus: 62-64]

And He says:

{وَهُزِّيٓ إِلَيكِ بِجِذعِ ٱلنَّخلَةِ تُسَٰقِط عَلَيكِ رُطَبا جَنِيّا * فَكُلِي وَٱشرَبِي}

{Shake the trunk of the palm tree towards yourself; fresh ripe dates will drop upon you. So eat and drink} [Surat Maryam: 25-26] And He says:

{كُلَّمَا دَخَلَ عَلَيهَا زَكَرِيَّا ٱلمِحرَابَ وَجَدَ عِندَهَا رِزقا قَالَ يَٰمَريَمُ أَنَّىٰ لَكِ هَٰذَا قَالَت هُوَ مِن عِندِ ٱللَّهِ إِنَّ ٱللَّهَ يَرزُقُ مَن يَشَآءُ بِغَيرِ حِسَابٍ}

{Every time Zachariah entered her prayer chamber, he found with her provision. He said, "O Mary, where did this come from?" She said, "It is from Allah, for Allah provides for whom He wills without measure."} [Surat Āl 'Imrān: 37] And He says:

{وَإِذِ ٱعتَزَلتُمُوهُم وَمَا يَعبُدُونَ إِلَّا ٱللَّهَ فَأوُۥاْ إِلَى ٱلكَهفِ يَنشُر لَكُم رَبُّكُم مِّن رَّحمَتِهِۦ وَيُهَيِّئ لَكُم مِّن أَمرِكُم مِّرفَقا * وَتَرَى ٱلشَّمسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهفِهِم ذَاتَ ٱليَمِينِ وَإِذَا غَرَبَت تَّقرِضُهُم ذَاتَ ٱلشِّمَالِ}

{When you have distanced yourselves from them and what they worship other than Allah, take refuge in the cave; your Lord will extend His mercy to you and make for you an easy way out of your ordeal."

You would have seen the sun when it rose, it would incline away from their Cave to the right; and

when it set, it would turn away from them to the left} {Surat al-Kahf: 16-17]

Benefit:

Karāmāt: any extraordinary matter that Allah manifests through the followers of the Messenger (may Allah's peace and blessings be upon him) either to honor them, or to establish an argument, or to achieve a need like supporting the truth or nullifying falsehood. The best Karāmah (singular of Karāmāt) is to remain steadfast on the straight path. The concept of Karāmāt is established by the Islamic law and reality.

Guidance from the verses:

1) The conditions for attaining the status of Wilāyah, which means being a Wali or an ally of Allah, are faith and piety.

2) A person cannot be described as Wali unless he has fulfilled these two conditions. The Karāmāt that sorcerers and impostors claim to perform are nothing but lies and fabrications which the devils aid them to do.

1) Rather, when a slave does what pleases Allah Almighty, He gives him security against fear, supports him in weakness, helps him, and raises his status in the worldly life and the Hereafter.

1503/1- Abu Muhammad, 'Abdur-Rahmān ibn Abi Bakr As-Siddīq (may Allah be pleased with him and his father) reported: The people of Suffah were

poor people, and the Prophet (may Allah's peace and blessings be upon him) once said:

«مَنْ كانَ عِنْدَهُ طَعَامُ اثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ، وَمَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ فَلْيَذْهَبْ بِخَامِسٍ بِسَادِسٍ» أَوْ كَمَا قَالَ،

"Whoever has food enough for two, should take a third one (from among them), and whoever has food enough for four, should take a fifth or sixth (or something similar to that)." Abu Bakr (may Allah be pleased with him) took three people home with him while the Messenger of Allah (may Allah's peace and blessings be upon him) took ten. Abu Bakr then took his supper at the home of the Prophet (may Allah's peace and blessings be upon him) and stayed there till he offered the 'Ishā' prayer. After a part of the night had passed, he returned home. His wife said to him: "What has detained you from your guests?" He said: "Have you not served them supper?" She said: "They refused to eat until you come. They [the servants] presented the meal to them but they refused to eat." I (the narrator) went and hid from him. Abu Bakr (my father) called me and rebuked me. Then he said to them: "Please eat. By Allah! I will never eat the meal." 'Abdur-Rahmān added: By Allah, whenever we took a morsel of the meal, the meal grew from underneath more than that morsel we had till everybody ate to his fill; yet the remaining food was more than what was in the beginning. On seeing this, Abu Bakr called his wife

and said: “O sister of Banu Firās! What is this?” She said: “By the pleasure of my eyes! The food is now three times more than it was.” Then Abu Bakr started eating and said: “My oath not to eat the meal was because of Satan.” He took a mouthful from it and carried the rest to the Prophet (may Allah’s peace and blessings be upon him), so it was in his house in the morning. In those days there was a treaty between us and the pagans and when the period of that treaty elapsed, he (may Allah’s peace and blessings be upon him) divided us into twelve groups and every group was headed by a man. Allah knows how many men were under the command of each leader. All of them ate from that meal.”

According to another narration: So Abu Bakr swore not to eat from the food and so did his wife and the guest – or guests – until he eats from it. Abu Bakr said: “My oath (not to eat from it) was inspired by Satan.” He ordered for the food to be brought, then he ate and so did they. Whenever they took a morsel, the food increased from underneath more than that morsel. So he said (to his wife): “O sister of Banu Firās! What is this?” She said: “By the pleasure of my eyes! The food is now more than it was before you eat from it.” So they all ate and he sent the remaining food to the Prophet (may Allah’s peace and blessings be upon him) who said that he ate from it.

In another narration: Abu Bakr said to ‘Abdur-Rahmān: “Look after your guests. I am going to the Prophet (may Allah’s peace and blessings be upon him), so finish serving them before I return.” ‘Abdur-Rahmān went at once and served them what was available at that time in the house and asked them to eat. They said: “Where is the head of the house (i.e. Abu Bakr)?” ‘Abdur-Rahmān said: “Take your meal.” They said: “We will not eat till the head of the house comes.” ‘Abdur-Rahmān said: “Accept your meal from us, for if he comes and finds you not having taken your meal yet, we will be blamed severely by him.” But they refused to take their meal. So I was sure that he (my father) would be angry with me. When he came, I went away (to hide) from him. He asked: “What have you done (about the guests)?” They told him the whole story. Abu Bakr called: “O ‘Abdur-Rahmān!” I kept quiet. He then called again: “O ‘Abdur-Rahmān!” I kept quiet, and he called again, “O ignorant (boy)! I ask you by Allah, if you can hear my voice, then come out!” I came out and said: “Please ask your guests (and do not be angry with me).” They said: “He has told the truth; he brought the meal to us.” He said: “So you have been waiting for me! By Allah, I will not eat of it tonight.” They said: “By Allah, we will not eat of it till you eat of it.” He said: “What is wrong with you? Why don’t you accept your meal of hospitality from us?” (He said to me): “Bring the

food you have." I brought it to him, and he put his hand in it, saying: "In the name of Allah. The first (state of fury) was because of Satan." So Abu Bakr ate and so did his guests. [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

Suffah: a place at the backside of the Prophet's Mosque where the poor Companions used to stay.

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By the pleasure of my eyes (Wa qurrati 'ayni!): an expression of delight at seeing what one likes. It is not meant as a form of swearing by other than Allah, but is rather used to stress the meaning. It is one of the expressions the Arabs commonly used to express amazement and emphasis. In fact, swearing by other than Allah is extremely forbidden. It is impermissible to swear by anything other than Allah; and this is an aspect of the completion and perfection of faith.

Guidance from the Hadīth:

1) The Hadīth underlines the merit of Abu Bakr as-Siddīq (may Allah be pleased with him) being the best Wali (ally) of Allah after the Prophets and Messengers.

2) One is not to blame for getting angry rightfully, and this should not undermine his merit and high rank.

3) If a person takes an oath regarding something and then sees a better course of action, he should do what is better and expiate for his broken oath.

4) Hospitality to guests is an indication of perfect faith.

5) One of the principles of upbringing is that a parent should be keen on raising his children upon honorable morals like showing hospitality to guests and helping those in need.

1504/2- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَقَدْ كَانَ فيمَا قَبْلَكُم منَ الأمَم ناسٌ محدَّثونَ، فإن يَكُ في أُمَّتي أَحَدٌ فَإِنَّهُ عُمَرُ».

"There were among the nations before you people who were Muhaddathūn (inspired). If there is any such person among my followers, then it is 'Umar." [Narrated by Al-Bukhāri. Muslim also narrated it on the authority of 'Āishah] Ibn Wahb said with regards to both narrations: Muhaddathūn means inspired.

Guidance from the Hadīth:

1) The merit of the glorious Companion 'Umar ibn al-Khattāb (may Allah be pleased with him), being one of the allies of Allah who were praised by the Prophet (may Allah's peace and blessings be upon him).

2) The stronger a slave believes in Allah, and the more he obeys Him, He will guide him to the truth

in proportion to his faith, knowledge, and good deeds.

1505/3- Jābir ibn Samurah (may Allah be pleased with him and his father) reported: "The people of Kūfa complained to 'Umar ibn al-Khattāb (may Allah be pleased with him) about their governor Sa'd (ibn Abi Waqqās) (may Allah be pleased with him). So 'Umar dismissed him and appointed 'Ammār as their governor. They lodged many complaints against Sa'd and even alleged that Sa'd does not know how to perform the prayer properly. 'Umar sent for him and said: 'O Abu Is-hāq (Sa'd's nickname), those people claim that you do not pray properly.' He replied: 'By Allah, I used to lead them in prayer exactly as I learnt from the Messenger of Allah (may Allah's peace and blessings be upon him). I prolong the first two Rak'ahs of the 'Ishā' prayer and shorten the last two.' 'Umar said: 'That is what I thought of you, O Abu Is-hāq.' Then he sent a man (or more) with him to Kūfa to ask the people about him. This man went there and did not leave any mosque without asking about Sa'd. All people praised him till he came to the mosque of the tribe of Banu 'Abs, where a man called Usāmah ibn Qatādah and nicknamed Abu Sa'dah stood up and said: 'Since you asked, I am bound to tell you that Sa'd never marched with the armies, nor did he ever divide the spoils of war fairly, nor was he ever fair in delivering justice

regarding legal verdicts.' This complaint reached Sa'd and he said: 'By Allah, I shall make three supplications: O Allah, if this slave of Yours is a liar and got up for showing off and speaking boastfully, then prolong his life, make him poor for the rest of his life, and afflict him with trials.' This man suffered, following the invocation of Sa'd, and if asked (about his improper actions), he would tell people that he was an old man struck by the supplication of Sa'd."

'Abdul Malik ibn 'Umayr, who narrated the Hadīth from Jābir ibn Samurah, said: "I saw this man afterwards with his eyebrows shaggy and falling over his eyelids because of old age; and he used to harass young girls as they pass by in the roads and touch their bodies." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Highlighting a Karāmah of Sa'd ibn Abi Waqqās (may Allah be pleased with him), as he was one of the allies of Allah and his supplications were answered.

2) It is permissible for an oppressed person to supplicate against the one who oppressed him without transgression or aggression, for the supplication of an oppressed is surely answered.

3) The Commander of the Believers, ʻUmar ibn al-Khattāb (may Allah be pleased with him) took good care of his wards and shouldered the responsibility. That is why he was known for his justice and excellent handling of all matters.

1506/4- ʻUrwah ibn al-Zubayr reported that Saʻīd ibn Zayd ibn ʻAmr ibn Nufayl (may Allah be pleased with him) had an issue with Arwa bint Aws. She complained to Marwān ibn al-Hakam that he had wrongfully taken possession of a portion of her land. Saʻīd said: "How could I take a portion of her land after what I have heard from the Messenger of Allah (may Allah's peace and blessings be upon him)?!" Marwān asked him: "What did you hear from the Messenger of Allah (may Allah's peace and blessings be upon him)?" He said: "I heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying: 'He who takes a span of land unjustly will be made to wear it around his neck (on the Day of Judgment) up to seven earths'." Marwān said to him: "I shall not seek proof from you after this." Saʻīd then supplicated: "O Allah! If she is a liar, deprive her of her eyesight and cause her to die in her land." ʻUrwah said: "She did not die till she had become blind. While she was

walking in her land (concerning which the dispute arose), she fell into a pit and died." [Narrated by Al-Bukhāri and Muslim]

In another narration by Muslim on the authority of Muhammad ibn Zayd ibn ʻAbdullah ibn ʻUmar with the same meaning, he said that he saw her when she had become blind, groping along the walls and saying: "I am ruined by the supplication of Saʻīd." Later she fell in a well in the same disputed land and died, and it was her grave.

Guidance from the Hadīth:

1) Highlighting the Karāmah of Saʻīd ibn Zayd (may Allah be pleased with him), namely, that Allah answered his supplication against the woman who lied and wronged him.

2) The Companions' keenness on adhering to and acting upon the Sunnah, as they were the most knowledgeable of all people of what Allah Almighty revealed to His Messenger (may Allah's peace and blessings be upon him) in terms of right and wrong.

3) A warning against harming the devout scholars, righteous callers to Allah, and pious allies of Allah.

1507/5- Jābir ibn ʻAbdullah (may Allah be pleased with him and his father) reported: "When the Battle of Uhud was imminent, my father called me at night and said: 'I have a feeling that I will be among the first to be killed from the Companions of

the Prophet (may Allah's peace and blessings be upon him). I am going to leave none behind dearer to me than you except the Messenger of Allah (may Allah's peace and blessings be upon him). Indeed, there is a debt that I have to pay off, so pay it off on my behalf, and take good care of your sisters.' In the morning, he was the first to be killed. I buried with him another man in the same grave. I did not feel good about leaving him buried with another. So, I got him out of his grave six months later, and found him the same as the day I put him therein, except for his ear. Then, I placed him in a grave where he was buried alone." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) Underlining the Karāmah relevant to 'Abdullah ibn Harām, the father of Jābir (may Allah be pleased with them both), as he told him that he would be one of those who will be the first to be killed. Also, when he was taken out of his grave six months later, he was just the same as the day he was placed therein, may Allah be pleased with him!

2) The Companions' perfect love for Allah's Messenger (may Allah's peace and blessings be upon him) and their preferring him to their own selves, their wives, and their children. May Allah be pleased with all of them.

1508/6- Anas (may Allah be pleased with him) reported: "Two men from the Companions of the

Prophet (may Allah's peace and blessings be upon him) left his house on a dark night and were led by two lights like lamp, illuminating the way before them. When they parted, each of them was accompanied by one of these lights until he came to his family."

[Narrated by Al-Bukhāri through several chains of narration. According to some of these versions, the two men were Usayd ibn Hudayr and 'Abbād ibn Bishr (may Allah be pleased with them)]

Guidance from the Hadīth:

1) The Hadīth informs about the Karāmah of these two honorable Companions, Usayd ibn Hudayr and 'Abbād ibn Bishr (may Allah be pleased with them).

2) Whoever goes out for the purpose of seeking after the truth and knowledge, Allah Almighty will support him in all his affairs.

1509/7- Abu Hurayrah (may Allah be pleased with him) reported: "Allah's Messenger (may Allah's peace and blessings be upon him) dispatched a reconnaissance troop of ten men under the leadership of 'Āsim ibn Thābit al-Ansāri (may Allah be pleased with him). They proceeded until they reached Al-Had'ah, a place between 'Usfān and Makkah, when the news reached a branch of the tribe of Hudhayl called Banu Lihyān. About one hundred of their archers hurried to track

them. When ‘Āsim and his companions sensed them, they took refuge in a safe place. Their trackers circled them and said: ‘Come down and surrender. We give you our pledge and covenant that we will not kill any of you.’ ‘Āsim ibn Thābit said: ‘O people! As for me, I will not go down to be under the protection of disbelievers. O Allah, let your Prophet (may Allah’s peace and blessings be upon him) know what has happened to us.’ The disbelievers then shot arrows at them until they killed ‘Āsim. Three of the men went down trusting their pledge and covenant; Khubayb, Zayd ibn ad-Dathinah, and a third man. When the disbelievers captured them and tied them up with the strings of their bows, the third companion said: ‘This is the start of a betrayal. By Allah, I will not go with you. I have a clear example in these (killed companions).’ So they dragged him and tried to force him to accompany them, but he refused, so they killed him. They took Khubayb and Zayd ibn ad-Dathinah with them and sold them as slaves in Makkah. This incident took place after the Battle of Badr. Khubayb was bought by the children of Al-Hārith ibn ‘Āmir ibn Nawfal ibn ‘Abd Manāf. It was Khubayb who had killed Al-Hārith in the battle of Badr. Khubayb remained as their prisoner for a several days, until they decided to kill him. Khubayb borrowed a razor from one of Al-Hārith’s daughters to shave his pubic hair. Without her being aware,

her little son crawled towards Khubayb. When she saw her son on Khubayb's knee and he had the razor in his hand, she was terrified, and Khubayb noticed the fear on her face. He said: 'Are you afraid that I might kill him? No, I would never do that.' She later commented: 'By Allah, I never saw a prisoner better than Khubayb. By Allah, I once saw him eating a bunch of grapes from his hand while he was chained up, but there was no such fruit at that time in Makkah. It must have been a blessing that Allah had bestowed upon Khubayb.' When they took him out of the Haram (the sanctuary of Makkah), so they could kill him outside its boundaries, Khubayb asked them to let him pray two Rak'ahs (units of prayer). They allowed him to do so, so he offered the two Rak'ahs. Then he said: 'By Allah, had I not reckoned that you would think that I am afraid of dying, I would have prayed more. O Allah, remove them altogether, slay them one by one, and spare none of them.' He then recited the following verses of poetry:

'I do not care how I will be killed as long as I will die in the cause of Allah, as a Muslim.

This is for Allah's sake, and if He so wills, He may bless torn and amputated limbs.'

It was therefore Khubayb who established the Sunnah (practice) for any Muslim captive who is about to be killed to pray two Rak'ahs. The Messenger of Allah (may Allah's peace and

blessings be upon him) related to his Companions what had happened to the ten Companions on the day that it happened. Later, when some disbelievers from the Quraysh were informed that ‘Āsim had been killed, they sent people to fetch a recognizable part of him to confirm his death. They did so, because ‘Āsim had previously killed one of their chiefs. So Allah sent a swarm of bees, resembling a shady cloud, to hover over the body of ‘Āsim to shield him from their messengers, and they were not able to cut off any part of him.” [Narrated by Al-Bukhāri]

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There are many other authentic Hadīths on this topic, and we mentioned some of them earlier in this book. One of them is the Hadīth about the boy who used to visit the monk and the sorcerer, the Hadīth about Jurayj, the Hadīth about the people of the cave who were trapped inside it when a rock blocked its entrance, the Hadīth about the man who heard a voice in the clouds saying: “Water the garden of so-and-so,” and others as well. There are abundant relevant proofs on this topic, and Allah is the Granter of success.

Words in the Hadīth:

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Guidance from the Hadīth:

1) Establishing that the Karāmah of the allies of Allah is true, and this shows in the following incidents:

a- Allah Almighty informed His Messenger (may Allah's peace and blessings be upon him) about what had happened to that group of the Companions.

b- Allah Almighty saved the body of ʻĀsim ibn Thābit from being mutilated after his death.

c- The provision Allah sent to Khubayb while he was detained in Makkah, and it was something that was not available in Makkah.

2) A Muslim's supplication is answered, and he is honored in his life and after his death.

3) A slave is granted honor in proportion to his servitude and uprightness. The most honored

people after the Prophet (may Allah's peace and blessings be upon him) are his Companions (may Allah be pleased with them), because they were the most excellent in terms of showing servitude to Allah Almighty, uprightness, and compliance with the guidance of His Messenger (may Allah's peace and blessings be upon him).

1510/8- Ibn 'Umar (may Allah be pleased with him and his father) reported: "Never have I heard 'Umar saying about something: 'I think it to be so-and-so,' but it proved to be as he had thought." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) Highlighting the merit of 'Umar (may Allah be pleased with him) and his clear insight and for being perfect genius. He was inspired and one of the ten Companions who received the glad tidings of entering Paradise. He is the best one of the Muslim nation after the Prophet (may Allah's peace and blessings be upon him) and Abu Bakr (may Allah be pleased with him).

2) A true believer is granted true insight by Allah Almighty by which he can judge matters well.

Benefit:

Al-Hāfizh Al-Dhahabi (may Allah have mercy upon him) said while stating the difference between the allies of the Most Merciful and the allies of the devil:

Allah Almighty says about His allies:

{ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ}

{Those who believe and fear Allah.} [Surat Yūnus: 63] During the time of the pre-Islamic era of ignorance, there used to be diviners who would tell people about matters of the unseen. Monks and sorcerers can also reveal some matters of the unseen, and even nowadays there are men and women who are possessed by devils and can tell about the unseen. They are so many in fact. Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy upon him) wrote that such people and the likes of them experience satanic states. Some such states that mislead lay people include eating snakes, entering into fire, and walking on air. Such things are done by people who commit sins and are negligent in performing religious duties.

We ask Allah to help us follow the Straight Path, instill faith in our hearts, and support us with guidance from Him. There is no might or strength except with Allah.

An ignorant person may come and say: “Shut up! Do not speak ill of the Awliyā’ of Allah.” But he cannot perceive that it is he who has discredited and insulted them by counting among them such possessed scum who are allies of the devil. Allah Almighty says:

{وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوۡلِيَآئِهِمۡ لِيُجَٰدِلُوكُمۡ} ثم قال: {وَإِنۡ أَطَعۡتُمُوهُمۡ إِنَّكُمۡ لَمُشۡرِكُونَ}

{But the devils whisper to their [human] friends to argue with you}, then He says: {and if you were to obey them, you would surely become polytheists.} [Surat al-An'ām: 121] (Tārīkh Al-Islam, 48/329)

Book on Forbidden Matters

254. Chapter on the Prohibition of Backbiting and Commanding Restraint of the Tongue

Allah Almighty says:

{وَلَا تَجَسَّسُواْ وَلَا يَغۡتَب بَّعۡضُكُم بَعۡضًا أَيُحِبُّ أَحَدُكُمۡ أَن يَأۡكُلَ لَحۡمَ أَخِيهِ مَيۡتا فَكَرِهۡتُمُوهُۚ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ تَوَّاب رَّحِيم}

{Do not spy on one another, nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would surely abhor it. So fear Allah. Indeed, Allah is Accepting of Repentance, Most Merciful.} [Surat al-Hujurāt: 12] And He says:

{وَلَا تَقۡفُ مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۚ إِنَّ ٱلسَّمۡعَ وَٱلۡبَصَرَ وَٱلۡفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنۡهُ مَسۡـُٔولا}

{Do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart, all of them will be called to account.} [Surat al-Isrā': 36] And He says:

{مَّا يَلۡفِظُ مِن قَوۡلٍ إِلَّا لَدَيۡهِ رَقِيبٌ عَتِيد}

{Not a single word he utters but there is with him a vigilant watcher, ready [to record it].} [Surat Qāf: 18]

Everyone who is competent to perform religious obligations must refrain from indulging in all sorts of speech except that which involves an interest. When speaking and remaining silent are of the same effect in terms of realizing an interest, then the Sunnah is not to speak, because lawful speech may develop into unlawful or disliked speech. Actually, this happens so often, and staying safe of sin is unmatchable.

Guidance from the verses:

1) Criticizing backbiting – which is to say something about your fellow Muslim that he dislikes – because it is one of the grave major sins and one of the spoilers of hearts.

2) One should keep his organs, especially his tongue, safe from committing all that Allah has forbidden. He should be mindful of Allah Almighty in all his statements and actions, and say only what is good.

1511/1- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ كَانَ يُؤمنُ بالله واليَوْم الآخر فَلْيقُلْ خَيْراً، أو ليَصْمُتْ».

"Whoever believes in Allah and the Last Day should either say something good or remain silent." [Narrated by Al-Bukhāri and Muslim]

The Hadīth explicitly indicates that one should speak only when it is good to speak, i.e. when his speech would result in realizing an interest. When he is not sure about that, then he should not speak.

Guidance from the Hadīth:

1) Silence is better than useless speech.

2) Speaking good words and refraining from speaking evil is one of the requirements of believing in Allah Almighty and the Last Day.

1512/2- Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported: I said: "O Messenger of Allah, which Muslim is the best?" He said:

«مَنْ سَلِمَ المُسْلِمُون من لِسَانِهِ وَيَدِهِ».

"He is the one from whose tongue and hand the Muslims are safe." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The Hadīth forbids harming Muslims by words or deeds.

2) The Shariah urges refraining from harming people. The best Muslim is the one from whom people fear no harm.

1513/3- Sahl ibn Sa‘d (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مَنْ يَضْمَنْ لي مَا بَيْنَ لَحْيَيْه ومَا بَيْنَ رِجْلَيْه أضْمَنْ لَهُ الجَنَّةَ».

“Whoever guarantees for me to safeguard what is between his jaws and what is between his legs, I shall guarantee Paradise for him.” [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

What is between his jaws: his tongue.

What is between his legs: his private parts.

Guidance from the Hadīth:

1) Keeping away from disobedience to Allah and sins is a reason for entering Paradise by the mercy and favor of Allah Almighty.

2) It is obligatory to safeguard one’s senses and body parts, and to use them in obeying Allah Almighty alone, especially the tongue and the private parts.

1514/4- Abu Hurayrah (may Allah be pleased with him) reported that he heard the Prophet (may Allah’s peace and blessings be upon him) say:

«إنَّ العَبْدَ لَيَتَكلَّمُ بالكَلمَة ما يَتَبَيَّنُ فيهَا، يزلُّ بهَا إلىٰ النَّار أبْعَدَ ممَّا بَيْنَ المَشْرقِ والمغربِ».

“It might be that a person utters a word thoughtlessly, because of which he falls into Hellfire

farther than the distance between the east and the west." [Narrated by Al-Bukhāri and Muslim]

Thoughtlessly: without thinking whether it is good or bad.

1515/5- He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ العَبْدَ لَيَتَكَلَّمُ بالكلمةِ مِن رضْوانِ الله تَعَالىٰ ما يُلْقي لَها بالاً يَرْفَعُهُ اللهُ بها دَرَجَاتٍ، وإِنَّ العبْدَ لَيَتَكَلَّمُ بالكلمة من سَخَط الله تَعَالىٰ لا يُلْقي لها بالاً يهوي بها في جَهَنَّمَ».

"A person may utter a word pleasing to Allah Almighty without considering it of any significance, because of which Allah raises his ranks; and a person may utter a word displeasing to Allah Almighty without considering it of any significance, because of which he sinks into Hellfire." [Narrated by Al-Bukhāri]

1516/6- Abu 'Abdur-Rahmān, Bilāl ibn al-Hārith al-Muzani (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ الرَّجُلَ ليتَكَلَّمُ بالكلمة منْ رضوان الله تَعَالىٰ ما كانَ يظُنُّ أن تَبْلُغَ ما بَلَغَتْ؛ يكتُبُ اللهُ له بها رِضْوَانَهُ إلىٰ يَوْمِ يَلْقَاهُ، وإنَّ الرَّجُلَ لَيَتَكَلَّمُ بالكَلمة منْ سَخَط الله ما كانَ يظُنُّ أن تَبْلُغَ مَا بَلَغَتْ؛ يَكْتُبُ اللهُ لهُ بهَا سَخَطَهُ إلىٰ يَوْمِ يَلْقَاهُ».

"A person may utter a word pleasing to Allah Almighty without considering how far its effect would reach, because of which Allah becomes pleased with him until the day he meets Him; and a person may utter a word displeasing to Allah

without considering how far its effect would reach, because of which Allah becomes displeased with him until the day he meets Him."

[Narrated by Mālik in Al-Muwatta' and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic]

Guidance from the Hadīths:

1) A Muslim is encouraged to ponder on and think about his words so that he would speak only when this may result in realization of interest and good things, otherwise, he should not.

2) There are levels in Paradise and depths in Hell. Every person is going to attain his position according to his deeds, and by the favor and justice of Allah.

3) There is a warning against intense heedlessness, as it entails the displeasure of Allah Almighty and the threat of the torment of Hell.

4) Demonstrating the magnificent mercy of Allah Almighty and His favor upon his slaves, as he accepts from them simple deeds and gives them in return ample rewards.

1517/7- Sufyān ibn 'Abdullah (may Allah be pleased with him) said: "I said: O Messenger of Allah! Tell me about something to hold fast to." He said:

«قُلْ: رَبِّيَ اللهُ، ثُمَّ اسْتَقِمْ» قُلتُ: يارسولَ الله، ما أَخْوفُ مَا تَخَافُ عَلَيَّ؟ فأَخَذَ بلسَان نفسه، ثُمَّ قَالَ: «هذا».

"Say: 'My Lord is Allah,' then remain upright." I said: "O Messenger of Allah, what is the the thing you fear most for me?" He grabbed his tongue and said: "This." [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) The Companions (may Allah be pleased with them) were keen to learn what is good, and that is why they always asked the Messenger of Allah (may Allah's peace and blessings be upon him) to give them advice.

2) Uprightness is knowledge, deeds, and state of affairs: Knowledge about the issues related to Tawhīd and Shariah, deeds in secret and in public focused on doing acts of obedience and avoiding what is forbidden, and a state of affairs that is righteous and based upon following upright guidance.

3) The Prophet's warning to his Ummah about the faults of the tongue reveals its extreme danger and man's heedlessness.

1518/8- Ibn 'Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا تُكْثِرُوا الكلامَ بغَيْرِ ذكْرِ اللهِ، فإنَّ كَثْرَةَ الكلام بغَيْرِ ذكْرِ الله تَعَالىٰ قَسْوَةٌ لِلْقَلْبِ! وإنَّ أبْعَدَ الناس منَ الله القَلبُ القَاسي».

"Do not indulge in excessive talk without Dhikr (mention) of Allah. Excessive talking without Dhikr of Allah Almighty hardens the heart; and those who are the farthest from Allah are those whose hearts are hard." [Narrated by Al-Tirmidhi][1]

Guidance from the Hadīth:

1) The greatest thing by which a person can keep his tongue safe is for him to occupy himself with remembering Allah Almighty and saying good words.

2) Abandoning remembrance of Allah causes hardness of the heart and its corruption. When the heart is corrupt, it causes the whole body to be corrupt, so the senses become familiar only with what is unlawful, and the body parts do not become active except for doing what is unlawful.

1519/9- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ وَقَاهُ اللهُ شرَّ مَا بَيْنَ لَحْيَيْهِ، وشَرَّ مَا بيْنَ رِجْلَيْه دَخَلَ الجَنَّةَ».

"Whoever Allah saves from the evil of what is between his jaws and the evil of what is between his legs will enter Paradise." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

[1] The Hadīth has a weak Isnād.

Guidance from the Hadīth:

1) The Hadīth highlights the importance of keeping the tongue and private parts safe.

2) Giving up disobedience and sins and keeping away from them are achieved by Allah's guidance and mercy.

1520/10- 'Uqbah ibn 'Āmir (may Allah be pleased with him) reported: I said: "O Messenger of Allah, what is salvation?" He said:

«أَمْسِكْ عَلَيْكَ لِسَانَكَ، وَلْيَسَعْكَ بَيْتُكَ، وَابْكِ علىٰ خَطِيئَتِكَ».

"Hold back your tongue, abide in your house, and weep over your sin." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) The Companions (may Allah be pleased with them) were keen on adhering to the way of salvation at times of Fitan (trials and tribulations). So, if you want to be saved, follow in their footsteps because they were on the most upright way.

2) Consciousness of obeying Allah Almighty at all times protects one from falling into sin.

1521/11- Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا أَصْبَحَ ابنُ آدَمَ فإنَّ الأعضاءَ كُلَّهَا تُكَفِّرُ اللسانَ، تقُولُ: اتَّقِ اللهَ فينا، فإنَّما نحنُ بِكَ، فإن اسْتَقَمْتَ اسْتَقَمْنَا، وإن اعْوَجَجْتَ اعْوَجَجْنَا».

"When the son of Adam gets up in the morning, all of his body parts humble themselves before the tongue, saying: Fear Allah concerning us! For indeed, we are only as you are; if you are upright, we shall be upright, and if you are crooked, we shall be crooked." [Narrated by Al-Tirmidhi]

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Guidance from the Hadīth:

1) A person is hidden under his tongue (i.e. his true state is concealed by his silence), so if the tongue slips, all the organs are affected as its slip exposes them to Allah's displeasure and punishment.

2) A slave has to avoid all the ways that lead him to destruction and incurring Allah Almighty's displeasure by fearing Him in secret and public.

1522/12- Mu'ādh (may Allah be pleased with him) reported: "I said: 'O Messenger of Allah, tell me of a deed which will cause me to enter Paradise and keep me far from Hell.' The Prophet (may Allah's peace and blessings be upon him) said: 'You have asked about a great matter, but it is easy for whomever Allah makes it easy for. Worship Allah, without associating anything with Him, offer the prayer, pay the Zakah, fast in Ramadan, and perform Hajj (pilgrimage).' Then he said: 'Shall I guide you to the gates of goodness? Fasting is a shield, charity extinguishes sins as water

extinguishes fire, and a man's prayer in the dead of night.' Then he recited: {They forsake their beds, supplicating their Lord with fear and hope, and spend out of what We have provided for them. No soul knows what delights are kept hidden for them as a reward for what they used to do.} [Surat al-Sajdah: 16-17] Then he said: 'Shall I tell you of the head of the matter, its pillar, and its peak?' I replied: 'Yes, please do, O Messenger of Allah.' He said: 'The head of the matter is Islam, its pillar is the prayer, and its peak is jihād.' Then he said: 'Shall I tell you of what holds all these things?' I said: 'Yes, please do, O Messenger of Allah.' So he took hold of his tongue and said: 'Keep this under control.' I asked: 'O Messenger of Allah, shall we be held accountable for what we speak?' He replied: 'May your mother lose you! Is there anything else that casts people on their faces into Hellfire except the harvest of their tongues?'" [Narrated by Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)] The Hadīth was previously explained.

Words in the Hadīth:

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May your mother lose you: an expression (that was common among the Arabs) meant as a friendly rebuke, not as an actual invocation of destruction.

Guidance from the Hadīth:

1) A slave must be keen on doing what entails entering Paradise and keeping away from Hell. This is the most important thing he should care for.

2) The best and most superior of all deeds is worshiping Allah alone without associating partners with Him. So, be keen to learn about the issues of Tawhīd and to act upon them, and also learn about Shirk and disassociating oneself from it.

3) The Hadīth encourages doing supererogatory acts of worship, as they are the key to good, especially voluntary night prayers.

4) Performing Jihād in the cause of Allah is one of the best and most superior good deeds. It is referred to as the peak of Islam because through it the religion becomes evident.

5) The Hadīth warns of the faults of the tongue being one of the reasons for entering Hell and incurring destruction.

1523/13- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Do you know what Gheebah (backbiting) is?" They (the Companions) said: "Allah and His Messenger know best." He said: "It is to say of your brother what he

dislikes (meaning in his absence).” Someone said: “What if what I say of my brother is true?” He said: “If what you say of him is true, then you have backbitten him; if not, then you have slandered him.” [Narrated by Muslim]

1524/14- Abu Bakrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said in his sermon on the Day of Nahr at Mina in the Farewell Hajj:

«إِنَّ دِمَاءَكم وَأَمْوَالَكُم وَأَعْرَاضَكُمْ حَرامٌ عَلَيْكم كَحُرْمَةِ يَوْمِكُمْ هذا، في شَهرِكُمْ هذا، في بَلَدِكُم هذا، أَلاَ هَلْ بلَّغْتُ».

“Verily, your blood, your properties, and your honor are as sacred and inviolable to you as the sanctity of this day of yours, in this month of yours, in this town of yours. Verily, I have conveyed the message.” [Narrated by Al-Bukhāri and Muslim]

1525/15- ‘Āishah (may Allah be pleased with her) reported: “I said to the Prophet (may Allah’s peace and blessings be upon him): ‘Sufficient for you about Safiyyah is such-and-such (meaning that she is short).’ He said: ‘You have said a word which, if mixed with the water of the sea, it would pollute it!’ And I once imitated a person before him, so he said: ‘I do not like to imitate a person even in return for such-and-such.’” [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Pollute it: mixed with it in such a way that changes its taste or smell due to its intense stink and foulness. This is one of the strongest warnings against backbiting. Allah Almighty says:

{وَمَا يَنطِقُ عَنِ ٱلۡهَوَىٰٓ * إِنۡ هُوَ إِلَّا وَحۡيٞ يُوحَىٰ}

{Nor does he speak out of his own desire. It is but a revelation sent down [to him].} [Surat An-Najm: 3-4]

1526/16- Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لمَّا عُرِجَ بي مَرَرْتُ بقَومٍ لهُم أظْفَارٌ من نُحَاسٍ، يَخْمشُون وجُوهَهُمْ وصُدُورَهُمْ، فقلتُ: مَنْ هؤلاء يا جبريلُ؟ قَالَ: هؤلاء الذين يأكُلُونَ لُحُومَ النَّاسِ، ويَقَعُونَ في أعْرَاضِهِمْ!».

"During my ascent to heaven, I passed by a group of people (in Hellfire) with copper nails scratching their faces and chests. I asked: 'O Gabriel, who are these?' He replied: 'These are the ones who eat the flesh of people (by backbiting) and slander their honors.'" [Narrated by Abu Dāwūd]

1527/17- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«كُلُّ المُسلمِ علىٰ المُسْلم حَرامٌ: دَمُهُ وَعِرضُه وَمالُهُ».

"The whole of a Muslim is inviolable for another Muslim: his blood, his honor, and his property." [Narrated by Muslim]

Words in the Hadīth:

Slandered him: you fabricated the most serious lies against him.

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Guidance from the Hadīths:

1) The Hadīth warns against backbiting, being one of the grave major sins, and one of the causes of destruction for its doer in the worldly life and the Hereafter.

2) It is prohibited to speak about other Muslims in a way that they do not like, even if what is said is true about them, for it is considered backbiting. It is allowable under the Shariah in some cases only.

3) The Muslim's life, property, and honor are as inviolable in the sight of Allah as are the sacred town, the sacred month, and the sacred day.

4) Belittling the value of the worldly life and everything in it if compared to the pleasure of Allah Almighty.

5) Mentioning the punishment of backbiters on the Day of Judgment; they will torture themselves with their own hands because they allowed their fellow Muslims to be backbitten, so they will reap what they sowed.

Precious note:

Ibn Qayyim al-Jawziyyah (may Allah have mercy upon him) said as he underlined the importance of watching what the tongue utters:

"It is wondrous how a person finds it easy to guard against consuming what is unlawful, doing injustice, committing unlawful sexual intercourse, theft, drinking alcohol, looking at what is unlawful, and other prohibited acts, yet it is difficult for him to control his tongue. You may see a man who is known for his religiosity, worship, and asceticism, yet he thoughtlessly says words that displease Allah Almighty, and because of that he falls into Hell to depths that are farther than the distance between the East and West. You may find a man who is too prudent to commit immorality or injustice, yet his tongue is ardently vilifying the honor of living and dead people, and he does not care about what he is saying. If you like to know more about that, then look at the Hadīth narrated by Muslim in his Sahīh on the authority of Jundub ibn 'Abdullah who reported: 'The Messenger of Allah (may Allah's peace and blessings be upon him) said that once a man said: 'By Allah! Allah would not forgive so-and-so.' Thereupon, Allah, the Exalted and Glorious, said: 'Who is this who adjures about Me that I would not grant pardon to so-and-so; I have granted pardon to so-and-so and rendered your deeds worthless.' This worshiper who offered worship to Allah Almighty for as long as what Allah willed for him to do had all his deeds worthless on account of a single word...The easiest movement of all the organs is that of the tongue, but

it is the most harmful to the slave." [Al-Jawāb Al-Kāfi liman Sa'ala 'an Ad-Dawā' Ash-Shāfi]

255. Chapter on the prohibition of listening to backbiting and the command to the one who listens to it to reject it and forbid the one who promotes it and to leave the gathering, if he can, when he cannot do this or when the doer does not accept his advice.

Allah Almighty says:

{وَإِذَا سَمِعُواْ ٱللَّغۡوَ أَعۡرَضُواْ عَنۡهُ}

{When they hear vain talk, they turn away from it} [Surat al-Qasas: 55] And He says:

{وَٱلَّذِينَ هُمۡ عَنِ ٱللَّغۡوِ مُعۡرِضُونَ}

{and those who turn away from all that is vain.} [Surat al-Mu'minūn: 3] And He says:

{إِنَّ ٱلسَّمۡعَ وَٱلۡبَصَرَ وَٱلۡفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنۡهُ مَسۡـُٔولٗا}

{Indeed, the hearing, the sight, and the heart, all of them will be called to account.} [Surat al-Isrā': 36] And He says:

{وَإِذَا رَأَيۡتَ ٱلَّذِينَ يَخُوضُونَ فِيٓ ءَايَٰتِنَا فَأَعۡرِضۡ عَنۡهُمۡ حَتَّىٰ يَخُوضُواْ فِي حَدِيثٍ غَيۡرِهِۦۚ وَإِمَّا يُنسِيَنَّكَ ٱلشَّيۡطَٰنُ فَلَا تَقۡعُدۡ بَعۡدَ ٱلذِّكۡرَىٰ مَعَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ}

{When you see those who ridicule Our verses, turn away from them until they engage in another discourse. If Satan should make you forget, then as

soon as you remember, do not remain with the wrongdoing people.} [Surat al-An'ām: 68]

Guidance from the verses:

1) One of the distinguishing sign of the believers is their turning away from foul speech.

2) It is obligatory to leave gatherings where there is backbiting of other people when one is not able to forbid it.

1528/1- Abu al-Dardā' (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ ردَّ عَن عِرْضِ أخيه ردَّ اللهُ عَن وجْهِهِ النَّارَ يَوْمَ القِيامَة».

"Whoever protects the honor of his brother in his absence, Allah will protect his face from the Fire on the Day of Judgment." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

Guidance from the Hadīth:

1) Defending the honor of a Muslim is a means for salvation from the punishment of the Day of Judgment.

2) The Hadīth indicates that the Muslim's inviolability is a serious matter, and that assaulting it by words or deeds is a crime.

1529-/2- 'Itbān ibn Mālik (may Allah be pleased with him) reported in his famous lengthy Hadīth which we previously cited in the Chapter on Hoping for Allah's Mercy that: "When the Prophet (may

Allah's peace and blessings be upon him) got up to offer the prayer, he said: 'Where is Mālik ibn al-Dukhshum?' A man said: 'He is a hypocrite who does not love Allah or His Messenger.' Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: 'Do not say that. Do you not know that he said: There is no god but Allah, seeking thereby nothing but Allah's Countenance, and that Allah has forbidden the Fire for anyone who says: There is no god but Allah, seeking thereby nothing but Allah's Countenance.'" [Narrated by Al-Bukhāri and Muslim]

'Itbān is the more famous pronunciation of this Companion's name, and it is also reported to be 'Utbān.

Guidance from the Hadīth:

1) It is obligatory to defend the believers, protect their honor in their absence, help them, and never fail them.

2) The Hadīth highlights the virtue of the Testimony of Faith; whoever says it while fulfilling its requirements, seeking thereby the Countenance of Allah, He will make the Fire forbidden for him.

1530/3- Ka'b ibn Mālik (may Allah be pleased with him) reported in his lengthy Hadīth on the story of his repentance which we previously cited in the Chapter on Repentance that he said: "The Prophet (may Allah's peace and blessings be upon

him) said when he was sitting with the people in Tabūk: 'What has Ka'b ibn Mālik done?' A man from the tribe of Banu Salamah said: 'O Messenger of Allah, the embellishment of his cloak and an appreciation of his flanks have detained him.' Mu'ādh ibn Jabal (may Allah be pleased with him) said: 'What an evil thing you have said! O Messenger of Allah, by Allah, we know nothing about him but good.' The Messenger of Allah (may Allah's peace and blessings be upon him) remained silent." [Narrated by Al-Bukhāri and Muslim]

Flanks: his two sides, and it is an indication of his self-admiration.

Words in the Hadīth:

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Guidance from the Hadīth:

1) Whoever hears his Muslim brother being backbitten must defend him and express his disapproval to the backbiter. This is one of the rights the believers have upon one another.

2) Attending gatherings where there is backbiting of others, and assaulting the honors of people without showing one's disapproval of that exposes him to punishment.

256. Chapter on Cases Where Backbiting Is Allowed

Know that backbiting is allowed for valid Shariah-approved purposes that cannot be achieved except by means of it. There are six cases:

First: Expressing a grievance (complaining from wrongdoing). The wronged person is permitted to appeal to the ruler or judge, or whoever is in a position of authority and power to restore to him his rights. He may say to him: So-and-so did me wrong by doing such-and-such.

Second: Seeking help for changing evildoing and restoring a sinner to the right path. One may tell a person whom he believes to have the ability to eliminate an evil: So-and-so is doing such-and-such, so deter him from it, and the like. This is permissible only when his intention is to remove the evildoing, otherwise it is prohibited.

Third: Seeking Fatwa (a religious verdict). He may say to the Mufti (scholar authorized to issue Fatwa): My father, or my brother, or my husband, or so-and-so did me injustice in such-and-such way. Is he entitled to do this? And how can I save myself from him, restore my right, and repel the injustice? This is permissible due to need, however it is better and more cautious to say: "What is your opinion about someone who does such-and-such," without identifying that person by name, for this will

achieve the purpose. However, identifying the person is permissible according to the Hadīth about Hind which we will to cite later on, Allah Willing.

Fourth: Warning the Muslims of evil and giving them advice. This has many aspects, such as the following:

- Identifying discredited narrators and witnesses. This is permissible by the consensus of Muslims, and even obligatory due to the need for it.

- Consulting others on marrying a person, going into a partnership with them, depositing something with them, entering into transactions with them, and the like. The consulted person should not hide the state of the person in question, rather, he should mention their faults with the intention of giving advice.

- When someone sees a seeker of religious knowledge frequenting a Mubtadi‘ (advocate of Bid‘ah) or a Fāsiq (defiantly disobedient) to derive knowledge from, and he fears that the seeker of knowledge would be harmed by that, he has to give him advice by revealing the reality of that person provided that he does this only for the sake of advising him. This is an area where people often make mistakes. The person may do this out of envy, and the devil misleads him into saying this, believing it to be advice. So, he should be aware of that.

- Another case is when someone assumes a position of authority which he does not serve properly either by being unfit for it or being a Fāsiq or dumb or the like. This should be reported to the one above him in authority in order to remove him and appoint someone who is competent for the position, or just to be aware of his condition to deal with him accordingly and not be deceived by him, and to urge him to be upright or replace him.

Fifth: When there is someone who is openly Fāsiq or Mubtadi‘, like the one who drinks alcohol in public, confiscates people’s belongings, collects taxes unlawfully, takes property unrightfully, or doing unlawful things. It is permissible to report what he commits in public, but it is prohibited to mention his other flaws, unless there is a reason for making it permissible like the cases stated above.

Sixth: Identifying someone: when a person is known by a certain title like the bleary-eyed, the lame, the deaf, the blind, the cross-eyed, and the like, it is permissible to refer to them as such. However, it is impermissible to do this with the intention of mocking and belittling. If it is possible to identify the person with other than those descriptions, it is better to do so.

These are six cases which scholars mentioned, and most of them are unanimously agreed upon. they are supported by authentic well known Hadīths.

Examples of these Hadīths:

1531/1- ‘Ā’ishah (may Allah be pleased with her) reported that a man asked for permission to see the Prophet (may Allah’s peace and blessings be upon him), so he said:

«ائْذَنُوا لهُ، بئسَ أخُو العَشيرَة؟».

“Let him in! What an evil brother of his people.” [Narrated by Al-Bukhāri and Muslim]

Al-Bukhāri used this Hadīth as proof of the permissibility of backbiting corrupt and suspicious people.

Guidance from the Hadīth:

1) It is permissible to backbite corrupt transgressing people in order to warn others from them.

2) It is permissible to display an attitude towards someone contrary to what one feels in his heart for him if there is an interest in doing so.

Benefit:

The man mentioned in the Hadīth is ‘Uyaynah ibn Hisn, who was not a Muslim back then, although he pretended to be a Muslim. Therefore, the Prophet (may Allah’s peace and blessings be upon him) wanted to reveal his reality to the people in order for them not to be deceived by him. There are many situations that happened during the life of the Prophet (may Allah’s peace and blessings be upon him) and after his demise that indicate the weak

faith of that man. Then, he committed apostasy with those who did so and was brought as a prisoner to Abu Bakr (may Allah be pleased with him). Hence, the Prophet's description of him as an evil brother of his people is a clear sign of his prophethood.

1532/2- She also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَا أَظُنُّ فُلاناً وفُلاناً يَعْرِفَانِ مِنْ دِينِنا شَيْئاً».

"I do not think that so-and-so and so-and-so know anything about our religion." [Narrated by Al-Bukhāri] Al-Layth ibn Sa'd who is one of the narrators of the Hadīth said: Those two men were hypocrites.

Guidance from the Hadīth:

1) It is obligatory to warn against people of Bid'ah and error so that common people would not be deceived by them.

2) It is obligatory to reveal the truth about the hypocrites who are hidden among the Muslims in order to expose them and be wary of them.

1533/3- Fātimah bint Qays (may Allah be pleased with her) reported: "I came to the Prophet (may Allah's peace and blessings be upon him) and said: 'Abu al-Jahm and Mu'āwiyah, both of them proposed marriage to me?' The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«أَمَّا مُعَاوِيَةُ فَصُعْلُوكٌ لا مَالَ له، وأَمَّا أَبُو الجَهْمِ فلا يَضَعُ العَصَا عَنْ عاتِقِهِ».

‘As for Mu‘āwiyah, he is destitute and penniless, and as for Abu al-Jahm, he does not put down his staff from his shoulder.’” [Narrated by Al-Bukhāri and Muslim]

According to a narration by Muslim: “And as for Abu al-Jahm, he always beats women.” This explains the narration that reads: “he does not put down his staff from his shoulder.” It was also said that it means that he travels frequently.

Words in the Hadīth:

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Guidance from the Hadīth:

1) A Muslim is encouraged to give advice his Muslim brother and guide him to what is good if the latter asked him for advice.

2) One is required to seek the advice of the people of knowledge and virtue about his religious affairs and those related to the worldly life, and should accept their advice.

3) It is permissible to explain the qualities of a man or a woman when there is a proposal of marriage as this is considered a form of exchanging advice.

1534/4- Zayd ibn Arqam (may Allah be pleased with him) reported: “We set out with the Messenger of Allah (may Allah’s peace and blessings be upon him) on one of his travels, and on the way the provisions became very scarce.

‘Abdullah ibn Ubayy said to his companions: ‘Do not spend on those who are with the Messenger of Allah until they disperse.’ He also said: ‘If we return to Madīnah, surely the more honorable will expel therefrom the more humble.’ I went to the Messenger of Allah (may Allah’s peace and blessings be upon him) and informed him of it, so he sent for ‘Abdullah ibn Ubayy, who emphatically swore that he did not say that. The people started saying: Zayd lied to the Messenger of Allah (may Allah’s peace and blessings be upon him). I was hurt by what they said, until Allah Almighty revealed that I had told the truth in the verses:

{إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ}

{When the hypocrites come to you... } [Surat al-Munāfiqūn] Later, the Prophet (may Allah’s peace and blessings be upon him) invited them (the hypocrites) to ask for forgiveness for them, but they turned their heads aside (in rejection).” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is recommended to report what the hypocrites say to the Muslim rulers so that they would not continue in their mischief.

2) Exposing the hypocrites is an aspect of sincere advice to the believers.

Benefit:

Reporting news and information about people is blameworthy when it is done for the purpose of sowing disagreements and enmity. However, when one does this while adhering to the truth and avoiding hurt is an aspect of sincerity to the Muslim community. But, unfortunately, few are those who discern between the two cases. The safe way for whoever fears to be confused between the permissible and impermissible in this regard is to refrain from speaking, particularly in this day and age when injustice has become rampant. People need to have their hearts brought together and their affairs rectified. They need those who eliminate the causes of spreading hatred and enmity between them. Allah is the one sought for help, and He guides to the straight path.

1535/5- ʻĀishah (may Allah be pleased with her) reported: "Hind, the wife of Abu Sufyān, said to the Prophet (may Allah's peace and blessings be upon him): 'Abu Sufyān is a miserly man and does not give me what suffices me and my children, except for what I take from him without his knowledge.' He said:

«خُذِي ما يَكْفِيكِ وَوَلَدَكِ بالمَعْرُوفِ».

'Take what is sufficient for you and your children according to what is acceptable.'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is permissible for a woman to complain of her husband to the judge or whoever is in a position to help her ward off injustice done to her.

2) It is permissible for a woman to take her right of her husband's money without his permission. She only takes what is sufficient for her and her children.

257. Chapter on the Prohibition of Malicious Gossip

Allah Almighty says:

{هَمَّازٖ مَّشَّآءِۭ بِنَمِيمٍ}

{backbiter, gossip-monger} [Surat al-Qalam: 11]

And He says:

{مَّا يَلۡفِظُ مِن قَوۡلٍ إِلَّا لَدَيۡهِ رَقِيبٌ عَتِيدٞ}

{Not a single word he utters but there is with him a vigilant watcher, ready [to record it].} [Surat Qāf: 18]

1536/1- Hudhayfah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا يَدْخُلُ الجَنَّةَ نَمَّامٌ».

"The one who engages in malicious gossip will not enter Paradise." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Malicious gossip is one of the major sins which blocks its doer from entering Paradise.

2) The Hadīth urges reconciliation between people, being one of the deeds that guarantee Paradise.

1537/2- Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) passed by two graves and said:

«إِنَّهُما يُعذَّبان، وما يُعذَّبان في كبيرٍ! بلىٰ إنَّ كبيرٌ: أمَّا أحَدُهُما فكانَ يَمشي بالنَّميمة، وأمَّا الآخَرُ فَكَانَ لا يَسْتَتِرُ مِنْ بَوْلِهِ».

“Verily, they are being punished, but not for a grave matter. No, it is grave in fact! As for one of them, he used to walk about with malicious gossip, and the other did not protect himself from the traces of his urine.” [Narrated by Al-Bukhāri and Muslim; this is the wording of one of the narrations of Al-Bukhāri]

Scholars said the meaning of “not for a grave matter” is that the sins they are punished for are not grave according to their own assumption. It was also said that it means it was not hard for them to refrain from.

Words in the Hadīth:

Did not protect himself from his urine: he did not avoid getting smeared by it; did not protect himself against being soiled by his urine.

Guidance from the Hadīth:

1) Malicious gossip is prohibited because it is one of the major sins.

2) It is not permissible for one to look down upon sins and misdeeds; rather, he should feel that they are grave so that he would be urged to repent and seek Allah's forgiveness.

1538/3- Ibn Masūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«ألا أنبِئُكُمْ ما العَضْهُ؟ هي النَّميمَةُ، القَالَةُ بَيْنَ النَّاس».

"Shall I tell you what 'Adh is? It is malicious gossip; tale-bearing and sowing enmity among the people." [Narrated by Muslim]

'Adh or 'Idh: lying and slander.

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is obligatory to warn against mischievous people and expose their ways and tricks.

2) The Hadīth openly criticizes malicious gossip because it is a reason for corrupting people's relationships.

258. Chapter on Forbidding Reporting Speech and People's Talk to the Ruler

When There Is no Need for That, Like Fearing an Evil Thing to Occur or the Like

Allah Almighty says:

{وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِ}

{and do not cooperate in sin and transgression} [Al-Mā'idah: 2] This chapter contains the same Hadīths in the previous chapter.

1539/1- Ibn Mas'ūd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا يُبلِّغني أحدٌ من أصحابي عن أحدٍ شيئاً، فإنِّي أحبُّ أن أخْرُجَ إليكُمْ وأنَا سليمُ الصَّدْر».

"Let not anyone of my Companions convey to me anything (bad) regarding another for I like to come out to you bearing no ill-feelings." [Narrated by Abu Dāwūd and Al-Tirmidhi][1]

Guidance from the Hadīth:

1) It is obligatory to conceal the state of a fellow Muslim and not pursue his shortcomings because doing this results in hatred and grudge.

2) The Prophet (may Allah's peace and blessings be upon him) encourages Muslims to have good feelings for each other because it is one of the greatest reasons for their strength and unity.

{وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعا وَلَا تَفَرَّقُواْ}.

[1] The Hadīth has a weak Isnād.

{And hold fast to the rope of Allah all together and do not be divided}

259. Chapter on Dispraising the Two-Faced Person

Allah Almighty says:

{يَسۡتَخۡفُونَ مِنَ ٱلنَّاسِ وَلَا يَسۡتَخۡفُونَ مِنَ ٱللَّهِ وَهُوَ مَعَهُمۡ إِذۡ يُبَيِّتُونَ مَا لَا يَرۡضَىٰ مِنَ ٱلۡقَوۡلِ وَكَانَ ٱللَّهُ بِمَا يَعۡمَلُونَ مُحِيطًا}

{They seek to hide from people but they do not seek to hide from Allah, although He is with them when they devise plans to say things that are displeasing to Him. Indeed, Allah encompasses all what they do.} [Surat An-Nisā': 108]

Guidance from the verses:

1) The Hadīth criticizes the two-faced person who meets someone with one face and meets another with another face, since this is one of the traits of the hypocrites.

2) One of the signs of being forsaken by Allah is for the person to fear the people and not fear Allah Almighty.

1540/1- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«تجِدُونَ النَّاسَ مَعَادِنَ. خِيَارُهُمْ فِي الجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ إِذا فَقُهُوا، وَتجِدُونَ خِيَارَ النّاسِ في هذا الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَةً، وَتَجِدُونَ شَرَّ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتي هؤُلاَءِ بِوَجْهٍ، وهؤُلاَءِ بِوَجْهٍ».

"You see that people are of different origins; those who were the best in the pre-lslamic period of ignorance are also the best in Islam if they acquire religious knowledge. You see that the best amongst the people in this respect (i.e. ambition for ruling and authority) are those who hate it most. And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another (i.e a hypocrite)." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Origins: the term used is Ma'ādin; pl. of ma'din, which means metal or something settled in the earth. It is used in reference to people's ancestry in which they take pride.

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Guidance from the Hadīth:

1) To Have good understanding of the religion is the highest degree of honor. So, blessed is the one who has good understanding of Allah Almighty's law.

2) Cajolery and deceit are prohibited because they spoil people's relationships.

Benefit:

Being two-faced with the intention of reconciling people is praiseworthy, and it is permissible to resort to lying in order to achieve this purpose. That is, one may go to each of the conflicting parties and

say to them words that put the other party in a good light, and apologizes to each party on behalf of the other. He may convey good and graceful things and hide bad things. All this could serve the purpose of reconciliation, and Allah knows best.

1541/2- Muhammad ibn Zayd reported that some people said to his grandfather ‘Abdullah ibn ‘Umar (may Allah be pleased with him and his father): “When we enter upon our rulers, we say to them things contrary to what we say when we leave them. He said: ‘We used to consider this hypocrisy during the lifetime of the Messenger of Allah (may Allah’s peace and blessings be upon him).’” [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) One’s character should be consistent inwardly and outwardly. He should say the truth and not fear the blame of a blamer when it comes to Allah’s rights.

2) The understanding of the Companions (may Allah be pleased with them) of the matters related to purifying and reforming the self is noteworthy. They had the most righteous hearts, the deepest knowledge, the best natures, and the most upright guidance.

Benefit:

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said:

“Valid religious knowledge and rituals are those learned from the Companions of the Messenger of Allah (may Allah’s peace and blessings be upon him). As to whatever that is learned from those who came after them, it should not be regarded as a rule to act upon, albeit the one to whom it is attributed is excused, or rather rewarded, for his diligent personal reasoning or imitation of other scholars.

Whoever establishes his knowledge, both main issues and sub-issues, on the Qur’an, the Sunnah, and traditions reported from the earlier generations, has actually followed the way of prophethood. Likewise, whoever establishes his will, worship, deeds, and learning related to the fundamental deeds, as well as subsidiary deeds related to the heart and body, on his belief in the Sunnah and guidance of Muhammad (may Allah’s peace and blessings be upon him) and his Companions, has indeed followed the way of prophethood.

This is the method of the leaders of guidance. Whenever Imam Ahmad mentioned the fundamentals of the Sunnah, he would say: “It is to adhere to what the Companions of the Messenger of Allah (may Allah’s peace and blessings be upon him) adhered to.” [Al-Fatāwa: 10/363]

260. Chapter on the Prohibition of Lying

Allah Almighty says:

{وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ}

{Do not follow that of which you have no knowledge} [Surat al-Isrā': 36] And He says:

{مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ}

{Not a single word he utters but there is with him a vigilant watcher, ready [to record it].} [Surat Qāf: 18]

1542/1- Ibn Mas'ūd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ الصِّدْقَ يهْدي إلىٰ البرّ، وإنَّ البرَّ يهدي إلىٰ الجَنَّةِ، وإنَّ الرَّجُلَ ليَصْدُقُ حَتَّىٰ يُكْتَبَ عند الله صِدّيقاً. وإنَّ الكذبَ يهْدي إلىٰ الفُجُور، وإنَّ الْفُجُورَ يَهْدي إلىٰ النَّار، وإن الرَّجُلَ ليَكْذبُ حَتَّىٰ يُكْتَبَ عندَ الله كَذَّاباً».

"Indeed, truthfulness leads to righteousness, and righteousness leads to Paradise; a man continues to tell the truth until he is written as truthful with Allah. And indeed, lying leads to wickedness, and wickedness leads to Hell; a man continues to lie until he is written as a liar with Allah." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Righteousness: the term Birr used in the Hadīth (and translated as righteousness) is a noun comprising all aspects of good.

Wickedness: the term Fujoor used in the Hadīth (and translated as wickedness) is a noun comprising all aspects of evil.

Guidance from the Hadīth:

1) The Hadīth warns against lying and persisting in it because it is a cause for all evil.

2) Paradise is the abode of good deeds, and Hell is the abode of evil deeds.

1543/2- ‘Abdullah ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«أَرْبعٌ مَنْ كُنَّ فيه كانَ مُنَافقاً خَالصاً، ومَنْ كانتْ فيهِ خَصْلَةٌ منهُنَّ كانَتْ فيهِ خَصْلَةٌ مِنْ نِفَاقٍ حَتَّىٰ يَدَعَهَا: إذَا اؤْتُمِنَ خانَ، وإذا حَدَّثَ كَذَبَ، وإذا عَاهَدَ غَدَرَ، وإذا خَاصَمَ فَجَرَ».

“Whoever has the following four (traits) is a sheer hypocrite, and whoever has one trait of them has one of the traits of hypocrisy until he gives it up: whenever he is entrusted, he betrays the trust; whenever he speaks, he tells a lie; whenever he makes a covenant, he proves treacherous; and whenever he quarrels, he behaves in a shameless insulting manner.” [Narrated by Al-Bukhāri and Muslim]

It was previously explained with a similar Hadīth reported by Abu Hurayrah in the chapter addressing the honoring of promises.

Guidance from the Hadīth:

1) The Hadīth warns against copying the qualities of the hypocrites, one of which is lying.

2) The worst and gravest type of lying is to lie about Allah Almighty and His Messenger (may Allah's peace and blessings be upon him) by speaking about the religion without knowledge and introducing newly invented matters to it.

{وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَو قَالَ أُوحِيَ إِلَيَّ وَلَم يُوحَ إِلَيهِ شَيء وَمَن قَالَ سَأُنزِلُ مِثْلَ مَآ أَنزَلَ ٱللَّهُ}.

{Who does greater wrong than the one who fabricates lies against Allah or says, "A revelation has come to me" – whereas nothing has been revealed to him, or the one who says, "I can send down the like of what Allah has sent down."}

1544/3- Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ، كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ يَفْعَلَ، وَمَنِ اسْتَمَعَ إِلَىٰ حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ، صُبَّ فِي أُذُنَيْهِ الآنُكُ يَوْمَ الْقِيَامَةِ، وَمَنْ صَوَّرَ صُورَةً عُذِّبَ، وَكُلِّفَ أَنْ يَنْفُخَ فيها الرُّوحَ وَلَيْسَ بِنَافِخٍ».

"Whoever claims to have seen a dream that he did not truly see will be commanded [on the Day of Judgment] to tie two grains of barley together, and he will not be able to do so. Whoever eavesdrops on people's conversation when they dislike that, will have molten copper poured in his ears on the Day of Judgment. And whoever makes an image will be punished and will be told to breathe life into it, and he will not be able to do so." [Narrated by Al-Bukhāri]

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1545/4- Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«أَفْرَىٰ الفِرَىٰ أن يُرِيَ الرَّجُلُ عينَهُ ما لَمْ تَرَيَا».

“The most tremendous lie is that a man claims that his eyes have seen (in a dream) what they have not seen.” [Narrated by Al-Bukhāri]

The meaning is that one says, “I saw a dream,” when he really did not.

Words in the Hadīth:

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Guidance from the Hadiths:

1) Lying about dreams is prohibited and one of the worst types of lying, because it is a lie about Allah Almighty and about people.

2) As you sow, so shall you reap; as he will be punished by being ordered to do something that he can never do, just as he said something that did not happen.

1546/5- Samurah ibn Jundub (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) would frequently say to his Companions:

«هَلْ رَأَىٰ أَحَدٌ مِنكُمْ مِنْ رُؤْيَا؟» فَيَقُصُّ عَلَيْهِ مَنْ شَاءَ الله أَنْ يَقُصَّ، وَأَنَّهُ قالَ لنا ذاتَ غَدَاةٍ: «إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ، وَإِنَّهُمَا قالا لي: انْطَلِقْ، وَإِنِّي انْطَلَقْتُ مَعَهُمَا، وَإِنَّا أَتَيْنَا عَلَىٰ رَجُلٍ مُضْطَجِعٍ، وإذا آخَرُ قائِمٌ عَلَيْهِ بِصَخْرَةٍ، وَإذا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ، فَيَثْلَغُ رَأْسَهُ، فَيَتَدَهْدَهُ الحَجَرُ هَاهُنَا، فَيَتْبَعُ الحَجَرَ فَيَأْخُذُهُ، فلا

يَرجِعُ إلَيْهِ حَتَّىٰ يَصِحَّ رَأْسُهُ كَما كانَ، ثُمَّ يَعُودُ عَلَيْهِ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ المَرَّةَ الأُولىٰ» قال: «قلتُ لهما: سُبْحَانَ الله ! مَا هذانِ؟ قالا لي: انْطَلِقْ، انْطَلِقْ، فانْطَلَقْنَا، فَأَتَيْنَا عَلىٰ رَجُلٍ مُسْتَلْقٍ لِقَفَاه، وإذَا آخَرُ قائمٌ عَلَيْهِ بِكَلُّوبٍ مِنْ حَدِيدٍ، وإذا هُوَ يَأْتِي أَحَدَ شِقَّيْ وَجْهِهِ فَيُشَرْشِرُ شِدْقَهُ إلىٰ قَفَاهُ، وَمَنْخِرَهُ إلىٰ قَفاهُ، وَعَيْنَهُ إلىٰ قَفَاهُ، ثُمَّ يَتَحَوَّلُ إلىٰ الجانِبِ الآخَرِ، فَيَفْعَلُ بِه مِثْلَ مَا فَعَلَ بِالجَانِبِ الأوَّلِ، فَمَا يَفْرُغُ مِنْ ذلِكَ الجانبِ حتَّىٰ يَصِحَّ ذلِكَ الجانِبُ كما كانَ، ثمَّ يَعُودُ عليْهِ، فَيَفْعَلُ مِثْلَ ما فَعَلَ في المرَّةِ الأُولىٰ» قال: «قلتُ: سُبْحَانَ الله ! ما هذانِ ؟» قال: «قالا لي: انْطَلِقْ، انْطَلِقْ، فَانْطَلَقْنَا، فَأَتَيْنَا عَلىٰ مِثلِ التَّنُّورِ» فَأَحْسِبُ أنَّهُ قال: «فإذا فيهِ لَغَطٌ وَأَصْوَاتٌ، فَاطَّلَعْنَا فيهِ فإذا فيه رِجالٌ وَنِساءٌ عُرَاةٌ، وَإذا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أسفَلَ مِنْهُمْ، فإذَا أَتَاهُمْ ذَلِكَ اللهبُ ضَوْضَوْا. قلتُ: ما هؤُلاءِ؟ قالا لي: انْطَلِقْ، انْطَلِقْ، فَانْطَلَقْنَا فَأَتَيْنَا عَلىٰ نَهَرٍ» حَسِبْتُ أنَّهُ كانَ يَقُولُ: «أَحْمَرَ مِثْلِ الدَّمِ، وَإذا في النَّهَرِ رَجُلٌ سَابِحٌ يَسْبَحُ، وَإذا عَلىٰ شَطِّ النَّهَرِ رَجُلٌ قَد جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً، وإذا ذلِكَ السَّابِحُ يَسْبَحُ ما يَسْبَحُ، ثُمَّ يَأْتِي ذلكَ الذي قَدْ جَمَعَ عِنْدَهُ الحِجَارَةَ، فَيَفْغَرُ لهُ فاهُ، فَيُلْقِمُهُ حَجَراً، فَيَنْطَلِقُ فَيَسْبَحُ، ثُمَّ يَرْجِعُ إلَيهِ، كُلَّمَا رَجَعَ إلَيْه فَغَرَ لهُ فاهُ، فَأَلْقَمَهُ حَجَراً. قلت لهما: ما هذانِ ؟ قالا لي؟ انْطَلِقْ، انطَلِقْ، فَانْطَلَقْنَا، فَأَتَيْنَا عَلىٰ رَجُلٍ كَرِيهِ المَرْآةِ، أَوْ كَأكرَهِ ما أَنتَ رَاءٍ رجلاً مَرْأىً، فإذا هُوَ عِندَه نَارٌ يحشُّهَا، وَيَسْعَىٰ حَوْلَهَا. قلتُ لَهما: مَا هذا ؟ قالا لي: انْطَلِقْ، انْطَلِقْ، فَانْطَلَقْنَا، فَأَتينا علىٰ رَوْضَةٍ مُعْتَمَّةٍ فِيها مِنْ كلِّ نَوْرِ الرَّبِيعِ، وإذا بيْنَ ظهْرَيِ الرَّوْضَةِ رَجُلٌ طَوِيْلٌ لا أَكَادُ أَرىٰ رأْسَهُ طُوْلاً في السَّماءِ، وإذا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ ولْدَانٍ رَأَيْتُهُمْ قطُّ، قُلتُ: ما هذا؟ وما هؤلاءِ؟ قالا لي: انْطَلِقْ، انْطَلِقْ، فَانْطَلَقْنَا، فَأَتَيْنَا إلىٰ دَوْحَةٍ عَظِيمَةٍ لم أَرَ دَوْحَةً قطُّ أعظمَ مِنها، ولا أَحْسَنَ، قالا لي: ارْقَ فيها، فَارتَقَينَا فيها إلىٰ مدِينَةٍ مَبْنِيَّةٍ بِلَبِنٍ ذَهَبٍ ولَبِنٍ فِضَّةٍ، فأَتَينَا بابَ المَدينَة فَاسْتفتَحْنا، فَفُتِحَ لَنَا، فَدَخَلْنَاهَا، فَتَلَقَّانَا رجالٌ شَطْرٌ مِن خَلْقِهِمْ كأحْسَنِ مَا أَنْتَ رَاءٍ، وشَطرٌ مِنهم كأَقْبَحِ ما أَنْتَ رَاءٍ، قالا لهمْ: اذهَبُوا فقَعُوا في ذلكَ النَّهَرِ، وإذا هُوَ نَهَرٌ مُعتَرِضٌ يَجري كأَنَّ ماءه المَحضُ في البَياضِ، فَذَهَبُوا فوقعُوا فيه. ثمَّ رجعُوا إلينا قد ذَهَبَ ذلك السُّوءُ عَنهمْ، فَصَارُوا في أَحْسَنِ صُوْرَةٍ». قال: «قالا لي: هذه جَنَّةُ عَدْنٍ، وهذاك مَنْزِلُكَ، فَسَمَا بَصَرِي صُعُداً، فإذا قَصْرٌ مِثْلُ الرَّبَابَةِ البَيضَاءِ، قالا لي: فذاك مَنزِلكَ قلتُ لهما: بَارَكَ الله فِيكُمَا، فَذراني فَأَدْخُلَهُ، قالا: أمّا الآن فلا، وَأَنتَ دَاخِلُهُ. قلت لهُمَا: فَإنِّي رَأَيتُ مُنْذُ اللَّيلةِ عَجَباً؟ فما هذا الذي رأيتُ ؟ قالا لي أَمَا إنَّا سَنُخْبِرُكَ: أَمَّا الرَّجُلُ الأَوَّلُ الذي أَتَيتَ عَليه يُثْلَغُ رَأْسُهُ بالحَجَر، فإنَّهُ الرَّجُلُ يأْخُذُ القُرْآنَ فَيَرْفضُهُ، وَيَنَامُ عَنِ الصَّلاةِ المَكْتُوبةِ. وأَمَّا الرَّجُلُ الذي أَتيتَ عَلَيْهِ يُشَرْشَرُ شِدْقُهُ إلىٰ قَفَاهُ،

ومَنْخِرُه إلىٰ قَفاهُ، وعَيْنُه إلىٰ قفاهُ، فإنه الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ فَيَكذِبُ الكَذْبَةَ تَبْلُغُ الآفَاقَ. وأَمَّا الرِّجَالُ وَالنِّسَاءُ العُرَاةُ الذين هُمْ في مِثْلِ بِنَاءِ التَّنُّوْرِ، فإنَّهم الزُّنَاةُ والزَّوَانِي. وأَمَّا الرَّجُلُ الَّذي أَتَيْتَ عَلَيْهِ يَسْبَحُ في النَّهَرِ، وَيُلْقَمُ الحِجَارَةَ، فإنَّهُ آكِلُ الرِّبَا. وأَمَّا الرَّجُلُ الكَرِيْهُ المَرْآةِ الذِي عِنْدَ النَّارِ يَحشُّها وَيَسْعَىٰ حَوْلَها، فَإنَّهُ مالِكٌ خَازِنُ جَهَنَّمَ. وأَمَّا الرَّجُلُ الطَّوِيلُ الَّذي في الرَّوْضَةِ، فَإنَّهُ إبْرَاهِيْمُ صلى الله عليه وسلم، وأَمَّا الوِلْدَانُ الَّذِينَ حَوْلَهُ، فَكُلُّ مَوْلُوْدٍ ماتَ علىٰ الفِطْرَةِ» وفي رواية البَرْقَانِيِّ: «وُلِدَ عَلىٰ الفِطرَةِ» فقال بعض المسلمينَ: يا رسولَ الله، وأَولادُ المشركينَ ؟ فقال رسولُ الله صلى الله عليه وسلم: «وَأَوْلاَدُ المُشْرِكِيْنَ. وَأَمَّا القَوْمُ الَّذِيْنَ كَانُوا شَطْرٌ مِنْهُمْ حَسَنٌ، وشَطْرٌ مِنْهُمْ قَبِيْحٌ، فَإنَّهُمْ قَوْمٌ خَلَطُوا عَمَلاً صَالِحا وآخَرَ سيِّئاً، تَجَاوَزَ الله عَنْهُمْ».

“Did anyone of you have a dream?’ So dreams would be narrated to him by those whom Allah willed to narrate. One morning, he said to us: ‘Last night, I had a vision in which two visitors came to me, woke me up, and said to me: “Let us go!” So I set out with them. We came across a man lying down and another man was standing over his head holding a big rock. He was throwing the rock at the man’s head, smashing it. When it struck him, the stone rolled away and he (the thrower) followed it and picked it up. No sooner had he returned to the (first) man than his head was restored to its former state. The thrower then did the same as he had done before. I said to my two companions: “Subhān-Allah (Glory be to Allah)! Who are these?” They said: “Let us go, let us go!” So we proceeded on and came to a man lying flat on his back with another man standing over his head with an iron hook. He would put the hook in one side of the man’s mouth and

tear off that side of his face to the back of the neck and similarly tear his nose from front to back and his eyes from front to back. Then he turned to the other side of the man's face and did just as he has done with the first side. He had hardly completed that side when the first returned to its normal state. I said to my two companions: "Subhān-Allah! Who are these?" They said: "Let us go, Let us go!" So we proceeded on and came across something like a furnace. I (the narrator) think that he (the Prophet) said: 'There was a lot of noise and voices in that furnace. We looked into it and saw naked men and women, and a flame was reaching up to them from underneath, and when it reached them they cried out loudly. I asked: "Who are these?" They said to me: "Let us go, Let us go!" So we proceeded on and came across a river.' I (the narrator) think he said: '…red, like blood.' He (the Prophet) added: '...and in the river, there was a man swimming, and on the bank, there was a man who had collected many stones. While the other man was swimming, the first man went up to him. The former opened his mouth and the latter on the bank threw a stone into his mouth, he then went on swimming again. Then again, he (the swimmer) returned to him (the man on the bank), and every time the former returned, he opened his mouth and the latter threw a stone into his mouth; the process was repeated. I asked my two companions: "Who are these?" They

replied: “Let us go, Let us go!” We proceeded on until we came to a man with a repulsive appearance; the most repulsive appearance you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my two companions: “Who is this (man)?” They said to me: “Let us go, let us go!” So we proceeded on until we reached a garden of deep green dense vegetation with all sorts of spring flowers. In the middle of the garden there was a very tall man and I could hardly see his head due to his towering height. Around him there were children in such an enormous number as I have never seen. I said to my two companions: “Who is this?” They replied: “Let us go, let us go!” So we proceeded on until we came to a majestic, huge garden, greater and better than any garden I have ever seen. My two companions said to me: “Go up!” So I went up. So we ascended until we reached a city built of gold and silver bricks, and went to its gate and asked (the gatekeeper) to open the gate, and it was opened. We entered the city and found there men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions told those men to throw themselves into the river. There was a river flowing across (the city) and its water was milky white. The men went and threw themselves in it

and returned to us after their ugliness had disappeared, and they came in the best of shapes.' He (the Prophet) further added: 'My two companions said to me: "This place is Jannat 'Adn (Paradise of Eden), and that is your palace." I looked up and there I saw a palace like a white cloud. My two companions said to me: "That palace is your residence." I said to them: "May Allah bless you both! Let me enter it." They replied: "You will not enter it now, but you shall enter it (one day)." I said to them: "I have seen many wonders tonight. What does all that I have seen mean?" They replied: "We will tell you: As for the first man you came upon, whose head was being smashed with the rock, he was a man who learns the Qur'an and discards it, and who sleeps neglecting the obligatory prayers. As for the man you came upon, who was having the sides of his mouth, nostrils, and eyes torn off from front to back, he was a man who leaves his house in the morning and tells lies that are then spread all over the world. Those naked men and women you saw in the furnace, they are the adulterers and adulteresses. The man who was given a stone to swallow was the eater of Riba (usury), and the repulsive-looking man you saw near the fire, kindling it and going around it, was Mālik, the gatekeeper of Hell. The tall man you saw in the garden was Abraham (may Allah's peace and blessings be upon him), and the children around

him are those who died upon the Fitrah (the innate faith of monotheism).”’ According to Al-Barqāni’s narration: “…were those who were born upon the Fitrah” The narrator added: “Some Muslims asked the Prophet (may Allah’s peace and blessings be upon him): ‘O Messenger of Allah! What about the children of the polytheists?’ He replied: ‘And also the children of the polytheists.’ The Prophet (may Allah’s peace and blessings be upon him) then said: ‘My two companions added: “The people you saw who were half handsome and half ugly were those who had both good deeds and evil deeds, but Allah forgave them.”’ [Narrated by Al-Bukhāri]

According to another narration by Al-Bukhāri: The Messenger of Allah (may Allah’s peace and blessings be upon him) said: “Last night, two men came to me and took me to a sacred land.” He then related the same (as the first narration) and said: “After walking for a while, we came upon a pit, like an oven, narrow at the top and wide at the bottom, with a fire raging under it. When the flames rose up, they (the people in it) also rose up until they were about to come out of it, and when the fire subsided, they too would go down with it. There were naked men and women inside it.” In this narration, we also find: “We came upon a river of blood,” and the narrator was not doubtful: “... a man was in it, and another man was standing on its bank with stones in front of him. Whenever the man in the river

wanted to come out, the other one threw a stone into his mouth which made him retreat to his original position... " In this narration, we also find: "They made me climb the tree and they made me enter an abode so beautiful, the like of which I have never seen before... Therein were men, old and young." In this narration, we also find: "As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority until they spread all over the world. So he will be punished like that until the Day of Resurrection... The one whose head you saw being crushed is a man whom Allah had given knowledge of the Qur'an, but he used to sleep at night (meaning: he did not recite it then) and he did not act upon it (meaning: act upon its orders, etc.) by day. So this punishment will go on until the Day of Resurrection. The first house you entered was the abode of the believers in general and the other house was the abode of the martyrs. I am Jibrīl (Gabriel), and this is Mīkā'īl (Michael). Raise your head." I looked up and saw something like clouds. They said to me: "That is your abode." I said: "Let me enter it." They said: "You have not completed your life term yet. When you do, you will certainly enter it." [Narrated by Al-Bukhāri]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) The Hadīth warns against missing the obligatory prayer on account of sleep.

2) Highlighting the severe punishment of the liar who walks about with his lie and spreads corruption along with it.

3) The Hadīth warns against Zina (adultery), Riba (usury), and deliberate lying as they are all destructive sins.

4) It is out of Allah's mercy that he forgives on the Day of Reckoning a slave whose good deeds and bad deeds are equal.

261. Chapter on Permissible Lying

Know that lying, although impermissible in principle, is permissible in some cases with conditions that I have underlined in my book Al-Adhkār. In a nutshell, speech is a means to achieve purposes, so if a good purpose can be achieved without lying, then it is impermissible to resort to lying to achieve it. But, if lying is the only way to achieve it, then it is permissible to lie in this case. Also, if achieving that purpose is permissible, then lying is permissible, and if it is obligatory, then lying to achieve it is obligatory as well. For example, if a

Muslim is hiding from an oppressor who wants to kill him, or he hides his property from someone who wants to usurp it, then someone is asked about him or about his property, it is obligatory to lie in order to keep them hidden. The more prudent procedure here is to resort to Tawriyah, which is to say something which has more than one meaning and intend a meaning different from what the listener is likely to understand. But if a person chooses not to use Tawriyah and says untrue words, it is not prohibited in these situations.

Scholars use as evidence of the permissibility of lying in these situations the Hadīth of Um Kulthūm (may Allah be pleased with her) who reported that she heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«لَيْسَ الكَذَّابُ الَّذي يُصلحُ بَيْنَ النَّاسِ، فَيَنْمِي خَيْراً أَو يقولُ خَيْراً».

"The liar is not the one who seeks reconciliation between people, conveying good (things) or saying good things." [Narrated by Al-Bukhāri and Muslim]

A narration of Muslim of the same Hadīth has the following addition: Um Kulthūm said: "I did not hear him allowing people to lie except in three cases: war, reconciliation between people, and what a man says to his wife and a woman to her husband."

Words in the Hadīth:

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Guidance from the Hadīth:

1) If someone does not tell the truth with the aim of reconciling people, he is not considered a liar.

2) Blameworthy lying is that which results in evil and harm. Permissible lying, however, is the one explained by the Islamic law and which brings about an interest and benefit that are permissible under the Shariah.

262. Chapter on Urging Muslims to Verify the Truthfulness of What They Say and Report

Allah Almighty says:

{وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ}

{Do not follow that of which you have no knowledge} [Surat al-Isrā': 36] And He says:

{مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيد}

{Not a single word he utters but there is with him a vigilant watcher, ready [to record it].} [Surat Qāf: 18]

Guidance from the verses:

1) One should not pursue what he does not know and must talk only about what he has knowledge about.

2) Awareness of the implications of mindfulness of Allah Almighty entails that one should only say beneficial words.

1547/1- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«كفىٰ بالمَرْءِ كَذِباً أَنْ يُحَدِّثَ بكُلِّ ما سَمِعَ».

"It is sufficient lying for a person to narrate everything he hears." [Narrated by Muslim]

Guidance from the Hadīth:

1) One must verify the authenticity of what he says or conveys of news.

2) Reporting everything that one hears is bound to make him fall into lying.

1548/2- Samurah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ حدَّثَ عَنِّي بحديث يُرَىٰ أَنَّهُ كذبٌ، فَهُوَ أحَدُ الكاذبيْنَ».

"Whoever reports a Hadīth on my authority that is thought to be false is one of the two liars (the one who fabricated it and the one who reported it)." [Narrated by Muslim]

Guidance from the Hadīth:

1) One of the worst forms of lying is to lie about Allah Almighty and His Messenger (may Allah's peace and blessings be upon him) because it involves promoting rulings that spoil people's religiosity and beliefs and cause the destruction of lands and people.

2) It is prohibited to narrate fabricated Hadīths, and Muslims are warned against doing this.

Important Note:

Some orators and preachers take lightly the matter of narrating fabricated Hadīths, holding that doing this is permissible when it comes to speaking about virtuous deeds. To those people we say: Are not the authentic Hadīths of the Prophet (may Allah's peace and blessings be upon him) sufficient in this respect? Why should we give up what is authentic and opt for the weak, when Allah Almighty says:

{وَلَا تَقْفُ مَا لَيسَ لَكَ بِهِۦ عِلْمٌ}

{And do not follow that of which you have no knowledge}, And the Prophet (may Allah's peace and blessings be upon him) said:

«كفىٰ بالمرء كذباً أن يحدث بكل ما سمع».

"It is sufficient lying for a person to narrate everything he hears." Al-Hāfizh Ad-Dāraqutni (may Allah have mercy upon him) (d. 385 H) said:

"Whoever narrates all the reports attributed to the Prophet (may Allah's peace and blessings be upon him) without verifying the authentic and inauthentic thereof and the true and false thereof, has committed a sin and is feared to be counted among those who fabricate lies about Allah's Messenger (may Allah's peace and blessings be

upon him).” [Introduction to Al-Du‘afā’ wal-Matrūkīn]

1549/3- Asmā’ (may Allah be pleased with her) reported that a woman asked Allah’s Messenger (may Allah’s peace and blessings be upon him): “I have a co-wife; is it sinful for me to boast (before her) of receiving from my husband what he has not given me?” He replied: “The one who boasts of receiving what he has not been given is like the one wearing two garments of falsehood.” [Narrated by Al-Bukhāri and Muslim]

-- The one wearing two garments of falsehood: one who deceives people by dressing like the people of asceticism or knowledge or wealth, so that people believe him to be so while he is not. There are other explanations for that, and Allah knows best.

Guidance from the Hadīth:

1) The greater the evil caused by lying, the graver its sin.

2) A wive is warned of seeking to spoil the relationship between her husband and her co-wife.

263. Chapter on Highlighting the Strict Prohibition of False Testimony

Allah Almighty says:

{وَٱجۡتَنِبُواْ قَوۡلَ ٱلزُّورِ}

{and shun the words of falsehood} [Surat al-Hajj: 30] And He says:

{وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ}

{And do not follow that of which you have no knowledge} [Surat al-Isrā': 36] And He says:

{مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ}

{Not a single word he utters but there is with him a vigilant watcher, ready [to record it].} [Surat Qāf: 18] And He says:

{إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ}

{Indeed, your Lord is ever vigilant.} [Surat al-Fajr: 14] And He says:

{وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ}

{And those who do not witness falsehood} [Surat al-Furqān: 72]

Guidance from the verses:

False testimony: to give testimony contrary to what happened in reality.

2) Giving a false testimony is prohibited because it is one of the gravest major sins; it is included in the {words of falsehood} mentioned in the verse.

3) Refraining from giving false testimony is one of the characteristics of the pious slaves of the Most Merciful.

1550/1- Abu Bakrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«ألا أنَبِّئُكُمْ بأكْبَرِ الكَبائر؟» قُلْنَا: بلىٰ يارسولَ الله، قَالَ: «الإشراكُ بالله، وعُقُوقُ الوالدَيْن» وكان مُتَّكئاً فَجَلَسَ، فقال: «ألا وقولُ الزُّور!» فما زالَ يُكَرِّرُها حَتَّىٰ قلنا: لَيْتَهُ سَكَتَ.

"Shall I inform you of the gravest major sins?" We said: "Yes, please do, O Messenger of Allah?" He said: "Associating partners with Allah, and undutifulness to parents." He was reclining, so he sat up and said: "Beware of making a false statement!" He kept repeating it until we wished he would stop. [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The Hadīth warns against making false statements; the Messenger of Allah (may Allah's peace and blessings be upon him) coupled it with committing Shirk and undutifulness to the parents. Also, Allah Almighty says:

{فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ }.

{So shun the impurity of idolatry and shun the words of falsehood.}

2) One of the tips for good teaching is for the teacher to repeat significant matters in order to be understood and for the listener to pay attention.

264. Chapter on the Prohibition of Cursing a Specific Person or an Animal

1551/1- Abu Zayd, Thābit ibn al-Dahhāk al-Ansāri (may Allah be pleased with him), who is one of those who witnessed Al-Ridwān Pledge of

Allegiance, said that Allah's Messenger (may Allah's peace and blessings be upon him) said:

«مَن حَلَفَ علىٰ يَمين بملَّة غَيْر الإسلام كاذباً مُتَعَمّداً فَهُوَ كَما قَالَ، ومَنْ قَتَلَ نَفْسَهُ بشيءٍ عُذِّبَ به يومَ القيَامة، ولَيْسَ علىٰ رجُلٍ نذْرٌ فيما لا يَمْلُكُهُ، ولَعْنُ المؤمنِ كَقَتْلِهِ».

"Whoever intentionally swears falsely by a religion other than Islam, then he is what he has said (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew); and he who kills himself with something, he will be tortured with it on the Day of Resurrection; and a man is not bound to fulfill a vow about something which he does not possess; and cursing a believer is like murdering him." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Cursing: supplicating that a person be expelled and distanced from the mercy of Allah Almighty.

Guidance from the Hadīth:

1) A person bears no sin and no expiation is due upon him if he swears by Allah about something believing it to be as he thought of it when he swore, then learns that it is not as he believed it to be.

2) The Hadīth strictly condemns the Muslims cursing one another and states the prohibition of that.

1552/2- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يَنْبَغي لصِدِّيقٍ أنْ يكونَ لَعَّاناً».

"It does not befit the truthful one to frequently curse others." [Narrated by Muslim]

Guidance from the Hadīth:

1) The Hadīth dispraises those who frequently curse others because this contradicts the perfection of the rank of Siddīqiyyah (being affirmers of the truth).

2) The Shariah urges adopting good morals and guarding against vile ones.

1553/3- Abu ad-Dardā' (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يكونُ اللَّعَّانُونَ شُفَعَاءَ ولا شُهَداءَ يَوْمَ القيَامة».

"Those who frequently curse (people) would neither be accepted as intercessors nor as witnesses on the Day of Resurrection." [Narrated by Muslim]

Guidance from the Hadīth:

1) Those who frequently curse others will not be intercessors on the Day of Judgment, and their testimony will not be accepted.

2) The Hadīth urges Muslims to be among those of high status on the Day of Judgment.

1554/4- Samurah ibn Jundub (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تلاعَنُوا بلَعْنَةِ اللهِ، ولا بغَضَبِهِ، ولا بالنَّارِ».

"Do not curse one another invoking the curse of Allah or His wrath or the fire of Hell." [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)]

Guidance from the Hadīth:

1) The Hadīth warns against invoking curses that entail expulsion from Allah's mercy and subjection to His wrath.

2) One of the merciful aspects of the Shariah is that it prohibits all that leads to the believers hating one another.

1555/5- 'Abdullāh ibn Mas'ūd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لَيْسَ المؤمنُ بالطَّعَانِ، ولا اللَّعَّانِ، ولا الفَاحشِ، ولا البَذِيِّ»

"A believer is neither a slanderer nor an invoker of curse, nor is he vulgar nor foulmouthed." [Narrated by Al-Tirmidhi; who classified it as Hasan (sound)]

Words in the Hadīth:

Slanderer: one who abuses people's honor by dispraising and backbiting them.

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Guidance from the Hadīth:

1) Frequent cursing is not a characteristic of the believers.

2) Speaking good words only and keeping away from every evil are from the characteristics of a believer.

1556/6- Abu ad-Dardā' (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ العَبدَ إِذَا لَعَنَ شَيئاً صَعِدَتِ اللَّعْنَةُ إِلىٰ السَّمَاء، فَتُغْلَقُ أبوابُ السَّماء دُونَها، ثُمَّ تهبطُ إِلىٰ الأرضِ، فَتُغلَقُ أبوابُها دُونَها، ثُمَّ تأخُذُ يميناً وشمالاً، فإذا لَمْ تَجدْ مَسَاغاً رَجَعَتْ إِلىٰ الذي لُعِنَ، فإنْ كانَ أهلاً لذلكَ، وإلَّا رَجَعَتْ إِلىٰ قائلِها».

"When a person curses something, the curse ascends to heaven and the gates of heaven are closed against it. Then it descends to earth and its gates are closed against it. Then it turns right and left and when it finds no exit it returns to what was cursed if it deserves to be cursed; otherwise it rebounds to the one who uttered it." [Narrated by Abu Dāwūd]

Words in the Hadīth:

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Guidance from the Hadīth:

1) A stern warning for the one who curses someone who does not deserve to be cursed, for whoever does this will have his curse rebounded to him.

2) One must not accustom his tongue to cursing because it is a destructive sin that renders deeds worthless.

1557/7- ‘Imrān ibn al-Husayn (may Allah be pleased with him and his father) said:

بَيْنَمَا رَسُولُ الله صلى الله عليه وسلم في بَعْض أَسْفَارِهِ، وامراةٌ منَ الأَنْصَارِ علىٰ نَاقَةٍ، فَضَجرَتْ، فَلَعَنَتْها، فَسَمعَ ذلكَ رَسُولُ الله صلى الله عليه وسلم، فقالَ: «خُذُوا ما عَليها وَدَعُوها، فإنَّها مَلعُونَةٌ» قَالَ عمرانُ: فكأَنِّي أَرَاهَا الآن تَمشي في الناسِ ما يَعرضُ لها أَحَدٌ.

“We were with the Messenger of Allah (may Allah’s peace and blessings be upon him) on one of his journeys, and there was a woman from the Ansār riding a camel. The camel annoyed her so she cursed it. Hearing that, the Messenger of Allah (may Allah’s peace and blessings be upon him) said: ‘Unload it and set it free, for it is cursed.’ It is as if I could still see it walking amongst people with no one getting in its way.” [Narrated bt Muslim]

1558/8- Abu Barzah Nadlah ibn ‘Ubayd al-Aslami (may Allah be pleased with him) reported: “While a girl was riding a camel that was carrying some of the people’s luggage, she suddenly saw the Prophet (may Allah’s peace and blessings be upon him) and the path on the mountain was narrow. She urged the camel to hurry, but it did not do so, so she said: ‘O Allah, let it be damned.’ Thereupon, the Prophet (may Allah’s peace and blessings be upon him) said:

«لا تُصَاحبْنا ناقَةٌ عليها لَعْنَةٌ».

‘A cursed camel shall not accompany us.’” [Narrated by Muslim]

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The implications of this Hadīth may seem problematic, yet they are actually not. The prohibition in the Hadīth applies only to having the camel with them on the journey, but it does not apply to selling, slaughtering, or riding it on a journey wherein the Prophet (may Allah's peace and blessings be upon him) is not present. All this and other actions related to using it are permissible as well apart from riding it while they are with the Prophet (may Allah's peace and blessings be upon him). This is so because all these actions were permissible then some of them were forbidden, while the rest of the actions remained permissible as they were; and Allah knows best.

Guidance from the Hadīths:

1) It is forbidden to curse animals because they do not deserve to be cursed, and because cursing it is a form of injustice.

2) The Companions (may Allah be pleased with them) honored the command of the Prophet (may Allah's peace and blessings be upon him) and hastened to obey his commands and avoid what he forbade. Obedience to the Messenger of Allah (may Allah's peace and blessings be upon him) is the duty of the whole Muslim nation and the key to its prosperity. Allah Almighty says:

﴿ وَإِن تُطِيعُوهُ تَهْتَدُوا ﴾.

{If you obey him, you will be guided}

Benefit:

The Prophet (may Allah's peace and blessings be upon him) forbade accompanying a cursed riding animal, and his command to leave it is a punishment for the woman who cursed it; and it did not deserve to be cursed. This indicates that the Shariah guards all the rights even those of animals. Thus, when someone transgresses with regard to rights, he deserves a suitable punishment.

265. Chapter on the Permissibility of Invoking Allah's Curse on Sinners Without Identifying Them by Name

Allah Almighty says:

{أَلَا لَعنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ}

{Indeed, Allah's curse is upon the wrongdoers.} [Surat Hūd: 18] Allah Almighty also says:

{فَأَذَّنَ مُؤَذِّنٌ بَينَهُم أَن لَّعنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ}

{Then a caller will announce among them, "May Allah's curse be upon the wrongdoers."} [Surat al-A'rāf: 44]

It is authentically narrated that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "May Allah curse the woman who joins false hair to real hair [extensions] and the one who asks for it to be done to her." He also said: "May Allah curse the consumer of Riba." And he invoked

Allah's curse on those who produce images, and those who change land boundary markers. And he said: "May Allah curse a thief, (even the one) who steals an egg," and said: "May Allah curse him who curses his parents," and "May Allah curse the one who slaughters for other than Allah," and: "If anyone commits a crime in it (Madinah) or gives shelter to a criminal, he is cursed by Allah, His angels, and all the people," and said: "O Allah! Send your curse upon Ri'l and Dhakwān and 'Usayyah, as they disobeyed Allah and His Messenger." Those were three Arabian tribes. He also said: "May Allah curse the Jews; they took the graves of their prophets as places of worship," and said: "May Allah curse those men who assume a feminine attitude, and those women who assume a masculine attitude."

All these wordings are mentioned in the books of authentic Hadīths, some of them are cited in Sahīh Al-Bukhāri and Sahīh Muslim, and others are cited in one of them only. I referred to only some of them for the sake of brevity, but I will list most of them in the relevant chapters of this book, Allah willing!

Guidance from the Hadīths:

1) It is impermissible to invoke Allah's curse on a specific individual, except when there are reported Shariah texts about cursing that person in particular. As for generalization, it is permissible to

invoke Allah's curse on those who deserve to be cursed like the wrongdoers for example.

2) Cursing means expulsion from the mercy of Allah Almighty.

266. Chapter on the Prohibition of Insulting a Muslim Without a Rightful Cause

Allah Almighty says:

{وَٱلَّذِينَ يُؤۡذُونَ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ بِغَيۡرِ مَا ٱكۡتَسَبُواْ فَقَدِ ٱحۡتَمَلُواْ بُهۡتَٰنٗا وَإِثۡمٗا مُّبِينٗا}

{Those who abuse believing men and women for something they did not commit, they will bear the burden of slander and flagrant sin.} [Surat al-Ahzāb: 58]

Guidance from the verses:

1) It is prohibited to harm the believers by word or action, because harming them is one of the gravest sins.

2) The Shariah encourages everything that fosters and endorses love and affection between all the believers.

1559/1- Ibn Mas'ūd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«سِبابُ المُسلم فُسوقٌ، وقتالُهُ كُفْرٌ».

"Reviling a Muslim is Fusūq (disobedience/rebellion), and fighting him is Kufr (disbelief)." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Highlighting the great status of the Muslim's rights, by stating that whoever insults a Muslim unrightfully has committed Fusūq.

2) Fighting a Muslim is an act of disbelief, but this does not necessarily entail that the doer is judged as a disbeliever.

1560/2- Abu Dharr (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

«لا يَرمي رجُلٌ رجُلاً بالفسْقِ أو الكُفْرِ إلَّا ارتَدَّتْ عليْه، إنْ لمْ يَكُنْ صاحبُهُ كذلكَ».

"No man accuses another of debauchery or disbelief except that it (the accusation) rebounds on him if the one accused is not as he said." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It is prohibited to curse a Muslim or accuse him of disbelief, for this is one of the gravest sins and most tremendous lies.

2) The Hadīth warns against accusing a specific Muslim of disbelief unless there is a clear Shariah proof to support this. This is because labeling someone as a disbeliever is a religious ruling that must be supported by Shariah texts, approved rules, and the Fatwa of outstanding scholars.

1561/3- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«المُتَسَابَّان مَا قَالا فَعَلَىٰ البَادي منْهُما، حَتَّىٰ يَعْتَدِيَ المَظْلُومُ».

"When two people curse each other, the one who started bears the sin until the wronged one transgresses (in retorting)." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is permissible for a wronged person to return the offense without transgression: {But whoever retaliates after being wronged, there is no blame on them.}

1) Patience and pardoning Muslims are recommended if this would result in realizing an interest; {but whoever pardons and seeks reconciliation, his reward is with Allah}

1562/4- Abu Hurayrah (may Allah be pleased with him) also reported: "A man who drank alcohol was brought to the Prophet (may Allah's peace and blessings be upon him), who said: 'Beat him.' So some of us beat him with their hands, some with their sandals, and some with their garment (by twisting it like a lash). Then, when the man left, someone said: 'May Allah disgrace you!' Upon that, he (the Prophet) said: 'Do not say this! Do not help

the devil to overpower him.'" [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Although alcoholic drinks are prohibited and the one who consumes them is subjected to the punishment of lashing and beating, it is impermissible to curse the one who has repented of it.

2) The Shariah forbids helping the devil in misguiding people, because this results in the spread of evil and corruption.

1563/5- He also reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«مَنْ قَذَفَ مَمْلُوكَهُ بالزِّنىٰ يُقامُ عليْه الحَدُّ يومَ القيَامَة، إلَّا أنْ يَكُونَ كما قَالَ».

"Whoever falsely accuses his slave of committing adultery will be subjected to the punishment (of slander) on the Day of Judgment, unless the slave is as he said." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is prohibited to accuse someone of committing adultery, for doing that is one of the gravest sins.

2) The one who escapes retribution in the worldly life will have it inflicted upon him in the Hereafter.

267. Chapter on the Prohibition of Cursing the Dead Without Right or a Shariah-Approved Interest

Like warning against taking them as an example in their Bid'ah or disobedience and the like. The verse and Hadīths mentioned in the previous chapter are included in this one.

1564/1- 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تَسُبُّوا الأمواتَ، فإنَّهُمْ قَد أفضَوا إلىٰ ما قَدَّمُوا».

"Do not curse the dead, for they have attained the fruits of their deeds." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) One has to restrain his tongue from what is useless.

2) It is impermissible to curse the dead Muslims given their sanctity, and because cursing them is offensive to their living relatives.

Note:

The dead referred to in the Hadīth are the deceased Muslims. The dead disbeliever has no sanctity, except if cursing him hurts his living Muslim relatives; in this case, he should not be cursed to honor the sanctity of his Muslim relative.

268. Chapter on Forbidding Causing Harm to Others

Allah Almighty says:

{وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا}

{Those who abuse believing men and women for something they did not commit, they will bear the burden of slander and flagrant sin.} [Surat al-Ahzāb: 58]

1565/1- ‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«المُسْلِمُ مَنْ سلمَ المُسْلمُون منْ لسَانِهِ وَيَدِهِ، والمُهَاجرُ مَنْ هَجَرَ ما نَهَىٰ اللهُ عَنْهُ».

“The Muslim is the one from whose tongue and hand the Muslims are safe, and the emigrant is the one who abandons what Allah has forbidden.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The sign of the truthfulness of a person's belief in Islam is that the Muslims are safe from his tongue and hand.

2) It is obligatory to keep away from whatever causes harm to Muslims or hurts them morally or physically.

1566/2- He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ أَحَبَّ أَنْ يُزَحْزَحَ عَنِ النَّارِ، وَيُدْخَلَ الجَنَّةَ،فَلْتَأْتِهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللهِ وَاليَوْمِ الآخِرِ، وَلْيَأْتِ إِلىٰ النَّاسِ الذي يُحِبُّ أَنْ يُؤْتَىٰ إِلَيْهِ».

"He who desires to be rescued from the fire of Hell and to enter Paradise should die in a state of complete belief in Allah and the Last Day, and should do unto others what he wishes to be done unto him." [Narrated by Muslim]

This is part of a lengthy Hadīth that was previously cited in the chapter on obeying the rulers.

Guidance from the Hadīth:

1) Assuming the qualities of faith and good manners protects one from the evil of trials and saves him from the Fire on the Day of Judgment.

2) One has to always strive in doing the deeds that admit him to Paradise and distance him from the Hellfire. He should pursue the means of safety and salvation in the worldly life and the Hereafter.

269. Chapter on Forbidding Mutual Hatred, Desertion, and Turning Backs to One Another

Allah Almighty says:

{إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ}

{The believers are but brothers} [Surat al-Hujurāt: 10] He also says:

{أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ}

{They will be humble towards the believers but strict towards the disbelievers} [Surat al-Mā'idah: 54] Allah Almighty also says:

{أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ}

{firm against the disbelievers and compassionate among themselves} [Surat al-Fat'h: 29]

Guidance from the verses:

1) From the qualities of perfect believers are their humbleness and mercifulness towards their Muslim brothers and their power and toughness against their opponents and enemies from among the disbelievers. Such was the character of the Master of the Messengers (may Allah's peace and blessings be upon him) and his noble Companions (may Allah be pleased with them).

2) Following the example of the Companions of the Messenger of Allah (may Allah's peace and blessings be upon him) in their approaches and

attitudes is the way to attain might and empowerment.

1567/1- Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تَبَاغَضُوا، وَلا تَحَاسَدُوا، وَلا تَدَابَرُوا، وَلا تَقَاطَعُوا، وَكُونُوا عِبَادَ الله إخواناً، وَلا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاه فَوقَ ثلاثٍ».

"Do not begrudge one another, do not envy one another, do not turn your backs on one another, do not break up with each other, and be, O slaves of Allah, brothers. It is unlawful for a Muslim to desert his brother beyond three (days)." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is forbidden for Muslims to harbor hatred towards one another in any matter that does not involve a legitimate right.

2) It is forbidden for Muslims to boycott one another, because this disunites the Muslim nation and undermine its solidarity.

3) The Hadīth encourages Muslims to be brothers in Islam, as this is one of the most sublime bonds of faith.

1568/2- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«تُفْتَحُ أبوابُ الجَنَّةِ يومَ الاثْنينِ ويَوْمَ الخَميسِ، فيُغفرُ لكُلِّ عبدٍ لا يُشرِكُ باللهِ شيئاً، إلَّا رجُلاً كانَتْ بَيْنَهُ وبينَ أخيه شَحْنَاءُ، فيُقال: أنظرُوا هذَيْنِ حَتَّىٰ يَصْطَلِحَا! أنظُروا هذيْن حَتَّىٰ يَصْطَلِحَا!».

"The gates of Paradise are opened on Monday and Thursday. Every slave who does not associate anything with Allah is forgiven except for the man who has enmity between him and his brother. It is said: 'Leave these two until they have made a reconciliation. Leave these two until they have made a reconciliation.'" [Narrated by Muslim]

According to another narration by Muslim: "Deeds are presented (to Allah) every Monday and Thursday..." and he mentioned a similar version of the Hadīth.

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Hadīth stresses the gravity of enmity, as it is mentioned alongside Shirk (associating partners with Allah Almighty).

2) Harboring enmity towards a Muslim and forsaking him without a Shariah-approved reason prevents one from entering Paradise in the Hereafter.

3) It is obligatory to reconcile between Muslims, help the oppressed, and deter the oppressor.

270. Chapter on the Prohibition of Envy

Envy is to wish that someone loses a blessing he is enjoying, whether it is a blessing related to the religion or to the worldly life. Allah Almighty says:

{أَم يَحسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضلِهِۦ}

{Or do they envy people for what Allah has given them out of His bounty?} [Surat an-Nisā': 54] The Hadīth of Anas that was cited in the previous chapter belongs in this chapter as well.

1569- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِيَّاكُمْ والحَسَدَ، فإنَّ الحَسَدَ يأكُلُ الحَسَنَاتِ كَمَا تأكُلُ النَّارُ الحَطَبَ»، أو قَالَ: «العُشْبَ».

"Beware of envy; indeed, envy consumes good deeds like fire consumes firewood." Or he said: "like fire consumes grass." [Narrated by Abu Dāwūd][1]

Guidance from the Hadīth:

1) Envy is dispraised and warned of, being one of the grave major sins.

2) Envy destroys good deeds. A believer should be careful to rid himself of it by being content with the provision that Allah has decreed for him.

[1] The Hadīth has a weak Isnād.

271. Chapter on the Prohibition of Spying and Eavesdropping on Someone Who Dislikes to Be Heard

Allah Almighty says:

{وَلَا تَجَسَّسُواْ}

{Do not spy on one another} [Surat al-Hujurāt: 12] He also says:

{وَٱلَّذِينَ يُؤذُونَ ٱلمُؤمِنِينَ وَٱلمُؤمِنَٰتِ بِغَيرِ مَا ٱكتَسَبُواْ فَقَدِ ٱحتَمَلُواْ بُهتَٰنٗا وَإِثمٗا مُّبِينٗا}

{Those who abuse believing men and women for something they did not commit, they will bear the burden of slander and flagrant sin.} [Surat al-Ahzāb: 58]

Benefit:

Spying: pursuing people's faults, and seeking to disclose them.

Guidance from the verses:

1) It is forbidden to pursue the private matters of Muslims as it is one of the major sins.

2) Intentional listening to others' talk – while they dislike this – is a form of great harm that Allah has forbidden.

1570/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الحَدِيثِ، وَلا تَحَسَّسُوا، وَلا تَجَسَّسُوا، وَلا تَنَافَسُوا، وَلا تَحَاسَدُوا، وَلا تَبَاغَضُوا، وَلا تَدَابَرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَاناً كَمَا

أَمَرَكُمُ. المُسْلِمُ أَخُو المُسْلِمِ، لا يَظْلِمُهُ، وَلا يَخْذُلُهُ، وَلا يَحْقِرُهُ، التَّقْوَىٰ ههُنا، التَّقْوَىٰ ههنا» وَيُشِيرُ إِلىٰ صَدْرِهِ «بِحَسْبِ امرئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ المُسلِمَ، كُلُّ المُسلِمِ عَلىٰ المُسْلِمِ حَرَامٌ: دَمُهُ، وَعِرْضُهُ، وَمَالُهُ، إِنَّ اللهَ لا يَنْظُرُ إِلىٰ أَجْسَادِكُم، وَلا إِلىٰ صُوَرِكُمْ، ولكِنْ يَنْظُرُ إِلىٰ قُلُوبِكُم وأَعْمَالِكُمْ».

“Beware of suspicion, for suspicion is the most untrue speech. Do not look for the faults of one another, do not spy on one another, do not compete against one another, do not envy one another, do not harbor hatred for one another, do not shun one another, and be, O slaves of Allah, brothers to one another as He commanded you. A Muslim is the brother of a Muslim. He should neither oppress him nor fail him nor humiliate him. Piety is here! Piety is here!” While saying so he pointed to his chest. “It is enough evil for a Muslim to look down upon his Muslim brother. All things of a Muslim are inviolable to his brother in faith: his blood, his wealth, and his honor. Verily, Allah does not look to your bodies nor to your images but He looks to your hearts and your deeds.”

Another narration reads: “Do not envy one another, do not harbor hatred for one another, do not spy on one another, do not search for the faults of one another, do not commit Najsh (artificially inflating the price) against one another, and be, O slaves of Allah, brothers.”

According to another narration: “Do not sever ties with one another, do not turn your backs on one another, do not harbor hatred for one another,

do not envy one another, and be, O slaves of Allah, brothers."

In another narration: "Do not desert one another, and do not enter into a transaction which is already concluded with someone else."

[All these versions were narrated by Muslim, and most of them were narrated by Al-Bukhāri]

Words in the Hadīth:

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Najsh or Tanājush: bidding to raise the price without the intention to buy (to artificially inflate the price) in order to cheat others.

Guidance from the Hadīth:

1) A severe warning against violating the sanctity of Muslims' blood, honor, and wealth. 2) Prohibiting spying and eavesdropping, and anything that sows disunity among the believers.

3) Good deeds are the outcome of having good hearts and intentions, So, be keen on having sincerity in all your words, deeds, and affairs.

1571/2- Mu'āwiyah (may Allah be pleased with him) reported: I heard the Prophet (may Allah's peace and blessings be upon him) say:

«إِنَّكَ إِن اتَّبَعْتَ عَوْرَاتِ المُسْلمينَ أَفْسَدْتَهُمْ، أَوْ كِدْتَ أن تُفْسِدَهُم».

"If you pursue the faults of the Muslims, you will surely corrupt them, or you will nearly corrupt

them." [Narrated by Abu Dāwūd with an authentic Isnād; Sahīh (authentic)]

Guidance from the Hadīth:

1) The Hadīth warns against spying on the Muslims for the purpose of pursuing their faults as this causes the spread of corruption between them.

2) One of the positive aspects of the Islamic Shariah is that it warns against all that brings about corruption between Muslims.

1572/3- A man was brought to Ibn Mas'ūd (may Allah be pleased with him) and it was said: "This is so-and-so, and his beard is dripping with wine." Thereupon he said: "Verily, we have been forbidden from spying; but if something is evident (i.e. if a sin is committed openly), we will act upon it."

[Narrated by Abu Dāwūd with an Isnād that meets the conditions of Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) If someone makes a claim against another, basing it upon spying, his claim is rejected.

2) The Hadīth encourages concealing the sinner who does not commit sin in public to give him a chance to repent of it.

272. Chapter on Forbidding to Have Ill Assumption of Muslims Without Necessity

Allah Almighty says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجۡتَنِبُواْ كَثِيرٗا مِّنَ ٱلظَّنِّ إِنَّ بَعۡضَ ٱلظَّنِّ إِثۡمٞ}

{O you who believe, avoid much of the suspicion, for some suspicions are sin} [Surat al-Hujurāt: 12]

1573/1- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِيَّاكُمْ والظَّنَّ، فإنَّ الظَّنَّ أكْذبُ الحَديثِ».

"Beware of suspicion, for suspicion is the falsest of speech." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The Hadīth warns of suspicion as it is one of the worst types of lying.

2) Thinking well of Muslims is a sign of sincere faith.

273. Chapter on the Prohibition of Despising Muslims

Allah Almighty says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسخَر قَوم مِّن قَومٍ عَسَىٰٓ أَن يَكُونُواْ خَيرا مِّنهُم وَلَا نِسَآء مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيرا مِّنهُنَّ وَلَا تَلمِزُوٓاْ أَنفُسَكُم وَلَا تَنَابَزُواْ بِٱلأَلقَٰبِ بِئسَ ٱلٱسمُ ٱلفُسُوقُ بَعدَ ٱلإِيمَٰنِ وَمَن لَّم يَتُب فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ}

{O you who believe, let not some men ridicule others, for it may be that they are better than them; nor let some women ridicule others, for it may be that they are better than them. Do not speak ill of one another, nor call one another by [offensive] nicknames. How evil is the name of wickedness after having faith! And whoever does not repent, it

is they who are the wrongdoers.} [Surat al-Hujurāt: 11] Allah Almighty also says:

{وَيل لِّكُلِّ هُمَزَة لُّمَزَةٍ}

{Woe to every backbiter and slanderer.} [Surat al-Humazah: 1]

Guidance from the verses:

1) Ridiculing Muslims and despising them is prohibited as it contradicts the requirements of faith.

2) Muslims must frequently repent to Allah Almighty of all statements or actions that imply mocking the believers because they render deeds worthless.

1574/1- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«بِحَسْبِ امْرِئٍ منَ الشَّرِّ أن يُحَقِّرَ أخَاهُ المُسلمَ».

"It is enough evil for a person to look down upon his Muslim brother."

[Narrated by Muslim; and it was cited above in full]

Guidance from the Hadīth:

1) A Muslim is strictly warned against despising his Muslim brother as it leads to undoing the bond of brotherhood between the Muslims.

2) A Muslim is warned against the tremendous sin of despising his Muslim brother, which the

Messenger of Allah (may Allah's peace and blessings be upon him) referred to as a sign of gross evil.

1575/2- Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يَدْخُلُ الجَنَّةَ مَنْ كانَ في قَلْبِه مثْقَالُ ذرَّة منْ كِبْرٍ» فقالَ رجُلٌ: إنَّ الرَّجُلَ يُحبُّ أن يكونَ ثَوْبُهُ حَسَناً، ونَعْلُهُ حَسَنَةً، فقال: «إنَّ اللهَ جميلٌ يُحبُّ الجَمَالَ، الكبرُ بَطَرُ الحَقِّ، و غَمْطُ النَّاسِ».

"He who has in his heart an atom's weight of arrogance will not enter Paradise." A man said: "A man likes to wear fine clothes and fine shoes?" He (the Messenger of Allah) said: "Indeed, Allah is Beautiful; He loves beauty. Arrogance means rejecting the Truth and despising people." [Narrated by Muslim]

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Guidance from the Hadīth:

1) Arrogance is one of the worst manners; it throws the arrogant person into the depths of Hellfire and prevents one from entering Paradise.

2) Accepting the truth and adopting humbleness with people are from the qualities of the believers.

3) The Hadīth encourages learning through asking about what is confusing. Thus, when one finds it difficult to understand something, he should ask the people of knowledge about it.

1576/3- Jundub ibn ‘Abdullah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«قَالَ رجلٌ: واللهِ لا يغْفرُ اللهُ لفُلانٍ، فقال اللهُ _عز وجل_: مَنْ ذا الذي يَتَأَلَّىٰ عليَّ أن لا أغْفر لفُلانٍ! إنّي قد غَفَرْتُ لَهُ، وأحْبَطْتُ عَمَلَكَ».

“A man said: ‘By Allah, Allah will not forgive so-and-so.’ At this Allah, the Almighty, said: ‘Who is this who swears by Me that I will not forgive so-and-so? Verily I have forgiven so-and-so and rendered your deeds worthless.’” [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The mercy of Allah and His forgiveness of His slave’s sins is massive.

2) One may say a word without giving it much thought but it leads him to ruin in the Hereafter, so one should contemplate his words before uttering them.

274. Chapter on Forbidding Gloating Openly for a Muslim’s Misfortune

Allah Almighty says:

{إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ}

{The believers are but brothers} [Surat al-Hujurāt: 10] And He says:

{إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلۡفَٰحِشَةُ فِي ٱلَّذِينَ ءَامَنُواْ لَهُم عَذَابٌ أَلِيمٞ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ}

{Indeed, those who like to see indecency spread among the believers will have a painful punishment in this world and the Hereafter; Allah knows and you do not know.} [Surat al-Nūr: 19]

1577/1- Wāthilah ibn al-Asqa‘ (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«لا تُظهِرِ الشَّماتةَ لأخيكَ، فيَرْحَمَهُ اللهُ ويبْتَلِيَكَ».

“Do not show rejoice at the misfortune of your brother, lest Allah should have mercy on him and subject you to affliction.” [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)][1]

In this chapter as well is the Hadīth reported by Abu Hurayrah previously cited in the chapter on spying: “The whole of a Muslim is inviolable for another Muslim... ”

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is recommended that Muslims be merciful to one another and show sympathy to one another when afflictions strike.

[1] The Hadīth has a weak Isnād.

2) Gloating at fellow Muslims helps the devil against them and makes them despair of Allah's mercy.

275. Chapter on Prohibition of Casting Doubt on Lineages Established By the Apparent Statements of Shariah

Allah Almighty says:

{وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا}

{Those who abuse believing men and women for something they did not commit, they will bear the burden of slander and flagrant sin.} [Surat al-Ahzāb: 58]

1578/1- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى المَيِّتِ».

"Two (matters) are signs of disbelief in those who commit them: defaming lineage and wailing over the dead." [Narrated by Muslim]

Words in the Hadīth:

Wailing: loud weeping and screaming upon the death of someone.

Guidance from the Hadīth:

1) Casting doubt about people's lineage and wailing over the dead are acts of disbelief and

manners of the pre-Islamic era of ignorance; they must be shunned.

2) People are entrusted with their lineages, so it is impermissible to defame them.

276. Chapter on Forbidding Cheating and Deceit

Allah Almighty says:

{وَٱلَّذِينَ يُؤۡذُونَ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ بِغَيۡرِ مَا ٱكۡتَسَبُواْ فَقَدِ ٱحۡتَمَلُواْ بُهۡتَٰنٗا وَإِثۡمٗا مُّبِينٗا}

{Those who abuse believing men and women for something they did not commit, they will bear the burden of slander and flagrant sin.} [Surat Al-Ahzāb: 58]

1579/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا، وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا».

"Whoever carries a weapon against us is not one of us, and whoever cheats us is not one of us." [Narrated by Muslim]

According to another narration by Muslim: "The Messenger of Allah (may Allah's peace and blessings be upon him) passed by a heap of grain (displayed for sale). He thrust his hand in it and his fingers felt dampness. He asked the owner of the grain: 'What is this?' He replied: 'O Messenger of Allah, they have been drenched by rainfall.' He (the Prophet) remarked: 'Why did you not place this

(damp part of the heap) on top of the grain so that the people could see it? He who deceives us is not one of us.'"

Words in the Hadīth:

Not one of us: does not follow our guidance and our way.

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Guidance from the Hadīth:

1) Among the morals of the Muslims in their sale transactions is to reveal a full description of the merchandise so that the seller's liability is free and he is not guilty of cheating the buyer.

2) It is prohibited to cheat and deceive Muslims; whoever does this bears a sin and deserves punishment.

1580/2- He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Do not commit Najsh (artificially inflating price)." [Narrated by Al-Bukhāri and Muslim]

1581/3- Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) forbade Najsh. [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Najsh: to raise the price of merchandise through fake bidding in order to deceive buyers into paying a higher price.

Guidance from the Hadīths:

1) It is prohibited to raise the price of commodities with the purpose of cheating and deceiving the buyers.

2) The Shariah forbids transactions that cause enmity and hatred between the believers; this is one of the merits of the Islamic legislations.

1582/4- He also reported that a man mentioned to Allah's Messenger (may Allah's peace and blessings be upon him) that he was being deceived in sale transactions, and he replied: "When you make a sale, say: 'There is no attempt to deceive! (giving himself the choice to cancel the sale).'" [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) Cheating in transactions is prohibited as it is not consistent with the Islamic code of morals.

2) The mercy of the Messenger of Allah (may Allah's peace and blessings be upon him) is manifested when he instructed the ignorant one on his mistake; he did not say to him that the law does not protect the fools.

Benefit:

The Hadīth highlights the permissibility of selling with the condition of Khiyār (choice), meaning that the buyer stipulates, for example, the condition to return the commodity to its seller if he finds it defective.

1583/5- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ خَبَّبَ زَوْجَةَ امرِئٍ، أَوْ مَمْلُوكَهُ، فَلَيْسَ منَّا».

"Whoever incites a woman against her husband or a slave against his master is not one of us." [Narrated by Abu Dāwūd]

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Guidance from the Hadīth:

1) Turning either spouse against the other is not part of the guidance of Islam.

2) The Shariah has forbidden all that leads to spoiling the relationship between partners who are tied together by some bond. What a great religion Islam is if only the Muslims would apply it properly!

Note:

The Hadīth spotlights the evil of some villains who go to sorcerers and charlatans to spoil the relationship between spouses and cut off kinship ties. It is necessary to warn against those evil doers who are a cause for the disunity of the Muslim community and breakdown of many families.

277. Chapter on the Prohibition of Treachery

Allah Almighty says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوفُواْ بِٱلعُقُودِ}

{O you who believe, fulfill your contracts} [Surat al-Mā'idah: 1] And He says:

{وَأَوفُواْ بِٱلعَهدِ إِنَّ ٱلعَهدَ كَانَ مَسئُولا}

{and fulfill the covenant, for you will certainly be questioned about the covenant.} [Surat al-Isrā': 34]

Guidance from the verses:

1) Treachery is to betray someone in a situation where trust and honesty are expected.

2) Honoring contracts is obligatory, and so is avoiding betrayal and deceit.

3) Fulfilling covenants is one of the requirements and complementary elements of faith, and it is a sign of the soundness of faith.

1584/1 - 'Abdullāh ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«أَرْبعٌ مَنْ كُنَّ فيه كانَ مُنَافقاً خَالصاً، ومَنْ كانَتْ فيه خَصْلَةٌ منْهُنَّ كانَ فيه خَصْلَةٌ منَ النِّفَاق حَتَّىٰ يَدَعَهَا: إذَا اؤتُمنَ خَانَ، وإذا حَدَّثَ كَذَبَ، وَإذا عَاهَدَ غَدَرَ، وإذا خَاصَمَ فَجَرَ».

"Whoever has the following four (traits) is a sheer hypocrite, and whoever has one trait of them has one of the traits of hypocrisy until he gives it up:

whenever he is entrusted, he betrays the trust; whenever he speaks, he tells a lie; whenever he makes a covenant, he proves treacherous; and whenever he quarrels, he behaves in a shameless insulting manner." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The Hadīth warns of treachery as one of the characteristics of the hypocrites.

2) A Muslim should constantly seek to rid himself of dispraised characteristics that place him within the category of the wicked and hypocrites, and to adopt such praiseworthy characteristics that promote him to the category of the favored believers.

1585/2- Ibn Mas'ūd, Ibn 'Umar, and Anas (may Allah be pleased with them) reported: The Prophet (may Allah's peace and blessings be upon him) said:

«لِكُلِّ غادرٍ لِوَاءٌ يَوْمَ القِيَامةِ، يُقَالُ: هذه غَدْرَةُ فُلانٍ».

"For every treacherous one, there will be a flag on the Day of Resurrection, and it will be said: This flag proclaims the treachery of so-and-so." [Narrated by Al-Bukhāri and Muslim]

1586/3- Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لِكُلِّ غَادرٍ لِوَاءٌ عِنْدَ اسْتِهِ يومَ القيامة، يُرْفَعُ لهُ بقَدْرِ غَدْرِهِ، ألا ولا غَادرَ أعْظَمُ غَدْراً مِن أَمِيرِ عامَّةٍ».

"Every treacherous one will have a flag by his buttocks on the Day of Resurrection. It will be raised higher according to the nature of his treachery. Behold, there will be no greater treachery than that of a ruler who acted treacherously with the Muslim masses." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) The Hadīth warns of treachery as one of the major sins.

2) The greater the treachery is the greater will be the scandal and sinfulness of the treacherous on the Day of Judgment. That is, treachery committed against one person is not equal to that committed against a group or community. Hence, one can visualize how huge the sin of those who are treacherous towards the Muslims is. They only care for satiating their own desires and attaining their own interests. Allah Almighty is their Reckoner in the worldly life and the Hereafter.

1587/4 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«قَالَ اللهُ تَعَالىٰ: ثلاثَةٌ أنا خَصْمُهُمْ يومَ القيامَة: رجُلٌ أعْطَىٰ بي ثُمَّ غَدَرَ، ورَجُلٌ بَاعَ حُرّاً فأكَلَ ثَمَنَهُ، ورَجُلٌ اسْتأجَرَ أجيراً فَاسْتَوْفَىٰ منْهُ، ولمْ يُعْطِهِ أجْرَهُ».

"Allah, the Exalted, said: 'I will contend on the Day of Resurrection against three (types of) people: One who gave a promise in My Name and then broke it; one who sold a free man as a slave and devoured his price; and one who hired a workman and took the full work from him then did not pay him his wages.'" [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Treachery is strictly warned against as it entails contending against Allah on the Day of Judgment.

2) The Hadīth warns against breaking covenants because it is not one of the characteristics of the believers.

278. Chapter on Forbidding Reminding Others of Gifts Given to them and Similar Things

Allah Almighty says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُبطِلُواْ صَدَقَٰتِكُم بِٱلۡمَنِّ وَٱلۡأَذَىٰ}

{O you who believe, do not nullify your charities with reminders and hurtful words} [Surat al-Baqarah: 264] He also says:

{ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتۡبِعُونَ مَآ أَنفَقُواْ مَنّٗا وَلَآ أَذٗى}

{Those who spend their wealth for the sake of Allah, then do not follow up their charity with

reminders of generosity or hurtful words} [Surat al-Baqarah: 262]

Guidance from the verses:

1) Reminding others of the gifts and charity cancels their reward, and it is one of the major sins.

2) Spending in charity without reminding the recipient of the favor done to him is one of the characteristics of the sincere believers.

1588/1- Abu Dharr (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«ثَلَاثَةٌ لا يُكَلِّمُهُمُ الله يَوْمَ القِيَامَةِ، وَلا يَنْظُرُ إِلَيْهِمْ، وَلا يُزَكِّيهِمْ، وَلَهُمْ عَذابٌ أَلِيمٌ» قالَ: فَقَرَأَهَا رَسُولُ الله صلى الله عليه وسلم ثَلاثَ مَرَّاتٍ. قالَ أَبُو ذَرٍّ: خابُوا وَخَسِرُوا، مَنْ هُمْ يا رَسُولَ الله ؟ قالَ «المُسْبِلُ، وَالمَنَّانُ، وَالمُنفِّقُ سِلْعَتَهُ بالحَلِفِ الكَاذِبِ».

"There are three to whom Allah will neither speak on the Day of Resurrection nor will He look at them nor purify them, and they will have a painful punishment." When he repeated this (statement) thrice, Abu Dharr said: "They are doomed and destroyed! Who are they, O Messenger of Allah?" He said: "One whose garment trails; one who reminds others of his favors to them; and one who promotes sale of his merchandise by taking false oaths." [Narrated by Muslim]

In another version by Muslim: "One whose Izār trails." This refers to a person who lets his waist

wrapper and his outer garment reach below his ankles out of arrogance.

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Hadīth includes severe threat against those who remind others of their favors because it renders the deeds worthless.

2) Muslims are urged to give in charity gracefully without reminding of it.

279. Chapter on Forbidding Boastfulness and All Kinds of Oppression

Allah Almighty says:

{فَلَا تُزَكُّوٓاْ أَنفُسَكُم هُوَ أَعلَمُ بِمَنِ ٱتَّقَىٰ}

{So do not claim purity for yourselves, for He knows best who is truly righteous.} [Surat al-Najm: 32] Allah Almighty also says:

{إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظلِمُونَ ٱلنَّاسَ وَيَبغُونَ فِي ٱلأَرضِ بِغَيرِ ٱلحَقِّ أُوْلَٰٓئِكَ لَهُم عَذَابٌ أَلِيم}

{Blame is only on those who wrong people and transgress in the land without right. For such there will be a painful punishment.} [Surat al-Shūra: 42]

1589/1- ‘Iyād ibn Himār (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«إِنَّ اللهَ تَعَالىٰ أَوْحَىٰ إِليَّ أن تَوَاضَعُوا حَتَّىٰ لا يَبْغيَ أحدٌ علىٰ أحدٍ، ولا يَفْخرَ أحدٌ علىٰ أحدٍ».

"Verily, Allah the Exalted revealed to me that you must be humble, so that no one oppresses another or boasts of himself before another." [Narrated by Muslim]

Linguists said that oppression "Baghy" means transgression and aggression.

Guidance from the Hadīth:

1) The virtue of humbleness between the believers is highlighted as it is a moral that is loved by Allah Almighty, and the successful is the one who is guided to what Allah Almighty loves.

2) Boastfulness and oppression are dispraised, being from the qualities of the wrongdoers.

1590/2- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِذَا قَالَ الرَّجُلُ: هَلَكَ النَّاسُ، فهُوَ أَهْلَكُهُمْ».

"If a man says: 'People are ruined,' he himself will be the most ruined of them all." [Narrated by Muslim]

The forbiddance applies to those who say this out of self-admiration and looking down upon others. This behavior is prohibited. However, when one says this out of his grief over people's negligence of their religion, then he is not held sinful for that. This is how leading scholars, like Mālik ibn Anas, Al-Khattābi, Al-Humaydi, and

others, explained the Hadīth. I have also explained it in my book Al-Adhkār.

Guidance from the Hadīth:

1) It is forbidden to admire oneself and look down upon the others.

2) Speaking about the faults of people is a reason for spreading evildoing among them, because people imitate each other.

280. Chapter on the Prohibition for Muslims to Desert One Another for More Than Three Days Except if the Deserted is a Follower of a Religious Innovation or Showing Signs of Fisq or a Similar Reason

Allah Almighty says:

{إِنَّمَا ٱلۡمُؤۡمِنُونَ إِخۡوَةٞ فَأَصۡلِحُواْ بَيۡنَ أَخَوَيۡكُمۡ}

{The believers are but brothers, so make peace between your brothers} [Surat al-Hujurāt: 10] He also says:

{وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِ}

{and do not cooperate in sin and transgression} [Surat al-Mā'idah: 2]

1591/1- Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا تَقَاطَعُوا، وَلا تَدابَرُوا، وَلا تَبَاغَضُوا، وَلا تَحَاسَدُوا، وَكُونُوا عِبَادَ الله إِخْوَاناً، وَلا يَحِلُّ لمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوقَ ثَلاثٍ».

“Do not sever ties with one another, do not turn your backs on one another, do not harbor hatred for one another, do not envy one another, and be, O slaves of Allah, brothers. It is not lawful for a Muslim to desert his brother beyond three (days).” [Narrated by Al-Bukhāri and Muslim]

1592/2- Abu Ayyūb (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«لا يحلُّ لمُسْلِمٍ أن يَهْجُرَ أخاهُ فوقَ ثلاثِ لَيَالٍ؛ يَلْتَقِيَان، فيُعرضُ هذا، ويعرضُ هذا، وخَيْرُهُما الذي يبدأ بالسَّلامِ».

“It is unlawful for a Muslim to desert his fellow Muslim for more than three nights. As they meet, they both turn their backs on each other. The best of them is the one who initiates greeting the other.” [Narrated by Al-Bukhāri and Muslim]

1593/3- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«تُعرضُ الأعمالُ في كُلِّ اثنين وخَميس، فيَغفرُ اللهُ لكلِّ امرئٍ لا يُشركُ بالله شيئاً، إلَّا امرءاً كانت بيْنَهُ وبينَ أخيه شَحْنَاءُ، فيقولُ: اتْرُكُوا هذَيْنِ حَتَّىٰ يَصْطَلِحَا».

“The deeds (of people) are presented (to Allah Almighty) every Monday and Thursday. Every person who does not associate anything with Allah is forgiven except for a person who has enmity between him and his brother. He says: ‘Leave these two until they reconcile.’” [Narrated by Muslim]

1594/4- Jābir (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يَعْبُدَهُ المُصَلُّونَ في جَزِيرَةِ العَرَبِ، ولَكِنْ في التَّحْرِيشِ بَيْنَهم».

"Verily, the devil has lost hope of being worshiped by those who engage in prayer in the Arabian Peninsula, but has not lost hope in sowing enmity between them." [Narrated by Muslim]

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1595/5- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا يَحِلُّ لمُسْلِمٍ أن يَهجُرَ أَخَاهُ فَوْقَ ثَلاثٍ، فَمَنْ هَجَرَ فَوْقَ ثَلاثٍ، فَمَاتَ، دَخَلَ النَّارَ».

"It is unlawful for a Muslim to desert his fellow Muslim for more than three (days); whoever deserts (his brother) for more than three then dies, he will enter the Hellfire."

[Narrated by Abu Dāwūd with an Isnād that meets the conditions of Al-Bukhāri and Muslim]

1596/6- Abu Khirāsh Hadrad ibn Abi Hadrad al-Aslami, or al-Sulami, the Companion (may Allah be pleased with him), said that he heard the Prophet (may Allah's peace and blessings be upon him) say:

«مَنْ هَجَرَ أخاهُ سَنَةً فَهُوَ كسَفْكِ دَمِهِ».

"Whoever forsakes his brother for a year is like shedding his blood."

[Narrated by Abu Dāwūd, with an authentic Isnād]

1597/7- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: «لا يَحِلُّ لمُؤْمِنٍ أَنْ يَهْجُرَ مُؤْمِناً فَوْقَ ثَلاثٍ، فَإِنْ مَرَّتْ بِهِ ثَلاثٌ، فَلْيُلْقَهُ، فَلْيُسَلِّمْ عَلَيْهِ، فَإِنْ رَدَّ عليه السَّلامَ فَقَدِ اشْتَرَكَا في الأَجْرِ، وَإِنْ لَمْ يَرُدَّ عَلَيْهِ فَقَدْ بَاءَ بالإِثْمِ، وَخَرَجَ المُسَلِّمُ مِنَ الهِجْرَةِ».

"It is not permissible for a believer to forsake a believer for more than three (days). If three have passed, he should meet him and greet him. If the other responds to it, they will both share the reward. But if he does not respond, he will bear the sin, and the one who greeted (the other) will be absolved of the sin of forsaking (his fellow believer)." [Narrated by Abu Dāwūd with a sound Isnād] Abu Dāwūd said: if he forsook him for the sake of Allah Almighty (i.e. for a valid reason), this Hadīth does not apply to him.

Guidance from the Hadīths:

1) It is impermissible for a Muslim to forsake his brother for more than three days.

2) Spreading the greeting of peace among Muslims is one of the reasons for fostering love and entering Paradise. A Muslim should be keen on applying this prophetic guidance of spreading the greeting of peace among Muslims, and initiate it to those whom he knows and does not know.

3) The occurrence of desertion and enmity among Muslims is an aspect of obeying the devil, and a reason for alienation between the believers.

4) Insistence on desertion and abandonment without a valid Shariah reason is one of the major sins that makes the doer deserving of punishment.

Note:

When is it permissible for a Muslim to desert another for more than three days?

It is permissible to extend the period of desertion when this would realize a Shariah interest, like when the deserted person is persisting on committing sins in public. Desertion in this case is meant to deter the sinner and warn the people of his evil, so there is nothing wrong if he is deserted beyond three days, as this is considered a treatment for him and deterrence for those who act like him. This, however, should be done to honor the right of Allah Almighty, not for one's own interest.

281. Chapter on forbidding two persons from speaking privately in the presence of a third person except for a need. The same applies when they speak in a language he does not understand

Allah Almighty says:

{إِنَّمَا ٱلنَّجوَىٰ مِنَ ٱلشَّيطَٰنِ}

{Secret talks are only prompted by Satan} [Surat al-Mujādalah: 10]

1598/1- Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«إِذَا كَانُوا ثَلَاثَةً فَلا يَتَنَاجَىٰ اثْنَانِ دُونَ الثَّالِثِ».

“When there are three persons, two of them should not engage in private conversation excluding the third.” [Narrated by Al-Bukhāri and Muslim]

It was also narrated by Abu Dāwūd who added: “Abu Sālih said: ‘I asked Ibn ‘Umar: What if they are four?’ He said: ‘There is nothing wrong if you do that then.’”

The Hadīth was also narrated by Mālik in Al-Muwatta’ on the authority of ‘Abdullah ibn Dinār who said: “Ibn ‘Umar and I were at the house of Khalid ibn ‘Uqbah that was in the marketplace. A man came and wanted to talk to him (Ibn ‘Umar) in private while there was no one with Ibn ‘Umar but me. So Ibn ‘Umar called for another man to make us four. Then, he said to me and the third man that he called: ‘Move back a little, for I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say:

«لا يَتَنَاجَىٰ اثْنَانِ دُونَ وَاحِدٍ».

“Two people should not hold a secret conversation excluding a third.””

1599/2- Ibn Mas'ūd (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said:

«إِذا كُنْتُمْ ثَلاثَةً فَلا يَتَنَاجَىٰ اثْنَانِ دُونَ الآخَرِ، حَتَّىٰ تَخْتَلِطُوا بالنَّاسِ، مِنْ أَجْلِ أَنَّ ذلِكَ يُحْزِنُهُ».

"If you are three, then two should not converse privately to the exclusion of the third until more people join you, because that would grieve him." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) It is forbidden for two persons to engage in private conversation while excluding the third because this harms the believers. The same applies when three persons do that to the exclusion of the fourth, or four to the exclusion of the fifth and so on, if the left out person is saddened by this.

2) It is permissible to engage in private conversation when there is an assembly of people.

The Hadīth manifests the comprehensiveness of Islam as it addresses all the aspects of life with its directives, instructions, and etiquettes. There is nothing, big or small, in the life of mankind except that Islam has explained and clarified it. So, we Muslims should rejoice in complying with the laws of our great religion.

282. Chapter on Forbidding to Punish a Slave, Animal, Woman, Son Without a

Sharia-approved Reason or Beyond the Limit of Discipline

Allah Almighty says:

{وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنٗا وَبِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱلۡجَارِ ذِي ٱلۡقُرۡبَىٰ وَٱلۡجَارِ ٱلۡجُنُبِ وَٱلصَّاحِبِ بِٱلۡجَنۢبِ وَٱبۡنِ ٱلسَّبِيلِ وَمَا مَلَكَتۡ أَيۡمَٰنُكُمۡۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخۡتَالٗا فَخُورًا}

{Be kind to parents, relatives, orphans, the needy, near and distant neighbors, close friends, wayfarers, and slaves whom you own. For Allah does not like those who are arrogant and boastful.} [Surat al-Nisā': 36]

1600/1 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتْهَا حَتَّىٰ مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ، لا هِيَ أَطْعَمَتْهَا وَسَقَتْهَا إِذْ حَبَسَتْهَا، وَلا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ».

"A woman was tortured because of a cat which she had kept locked up until it died, and she was thrown into Hell for that. She neither gave it food or drink when she locked it up nor freed it so that it would eat from the vermin of the earth." [Narrated by Al-Bukhāri and Muslim]

Vermin of the earth: its pests and insects.

Guidance from the Hadīth:

1) It is forbidden to torture an animal, and it is encouraged to treat it kindly.

2) A person may do some unjust deeds that he considers insignificant, while they are huge in the Sight of Allah, and causes him to be cast down in Hellfire.

Benefit:

It is deduced from the Hadīth that it is permissible to keep pets, like birds and fish for instance, on condition that one provides them with the needed care of shelter, food, and water.

1601/2- It is also reported that Ibn ʻUmar (may Allah be pleased with him and his father) once passed by some young men of the Quraysh who had tied a bird and made it a target at which they were shooting arrows. Every arrow that they missed became the possession of the owner of the bird. When they saw Ibn ʻUmar, they dispersed. Thereupon, Ibn ʻUmar said: "Who did this? May Allah curse whoever did this. Verily, the Messenger of Allah (may Allah's peace and blessings be upon him) invoked curse upon whoever makes any living creature a shooting target." [Narrated by Al-Bukhāri and Muslim]

A shooting target: a target of marksmanship, as in archery or the like.

1602/3- Anas (may Allah be pleased with him) reported:

«نَهَىٰ رَسُولُ الله صلى الله عليه وسلم أن تُصْبَرَ الْبَهَائِمُ».

"The Messenger of Allah (may Allah's peace and blessings be upon him) forbade using (live) animals as targets." [Narrated by Al-Bukhāri and Muslim] The Hadīth means that animals should not be locked up in a place to be shot dead in target practice.

Guidance from the Hadīths:

1) It is forbidden to detain animals in order to use them as targets of shooting arrows or for amusement purposes because this involves torturing them.

2) The magnificent mercy of Allah, the Exalted, towards His creation is so extensive that it encompasses even small and weak animals.

3) Enjoining good and forbidding evil is obligatory, as reflected by the attitude of the honorable Companion 'Abdullah ibn 'Umar (may Allah be pleased with him and his father) with the young men.

1603/4- Abu 'Ali Suwayd ibn Muqarrin (may Allah be pleased with him) reported: "I was one of seven children of Muqarrin, and we had no servants except one slave woman. The youngest of us slapped her, so the Messenger of Allah (may Allah's peace and blessings be upon him) commanded us to set her free." [Narrated by Muslim] Another narration reads: "I was one of seven siblings..."

1604/5- Abu Mas‘ūd al-Badri (may Allah be pleased with him) reported: “I was flogging a slave-boy of mine when I heard a voice behind me saying: ‘Be aware, Abu Mas‘ūd,’ but I did not recognize the voice due to intense anger. When he came near to me, it was the Messenger of Allah (may Allah’s peace and blessings be upon him) and he was saying: ‘Be aware, Abu Mas‘ūd; be aware, Abu Mas‘ūd.’ So I dropped the whip from my hand. Thereupon, he said: ‘Be aware, Abu Mas‘ūd, that Allah has more power over you than you have over this slave-boy.’ So I said: ‘I will never beat another slave again.’” Another narration reads: “so the whip dropped from my hand in awe of him.”

According to another narration: “I said: ‘O Messenger of Allah, he is free for the sake of Allah.’ So he said:

«أَمَا لَوْ لَمْ تَفْعَلْ لَلَفَحَتْكَ النَّارُ، أَوْ لَمَسَّتْكَ النَّارُ».

‘If you had not done this, you would have been singed by the Fire.’” [Narrated by Muslim in all these versions]

1605/6 - Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مَنْ ضَرَبَ غُلاماً له حَدّاً لم يَأْتِهِ، أَو لَطَمَهُ، فإنَّ كَفَّارَتَهُ أن يُعْتِقَهُ».

“Whoever beats his slave boy or slaps him for something that he did not do, the expiation for that is to set him free.” [Narrated by Muslim]

Guidance from the Hadīths:

1) Setting a slave free as expiation for beating him is an aspect of the justice of the Shariah, as it imposes on the offender a procedure that is contrary to his purpose.

2) The Shariah encourages kind treatment to servants and slaves, repelling harm from them, and prohibits torturing or assaulting them.

3) The awe of the Messenger of Allah (may Allah's peace and blessings be upon him) in the sight of his Companions, their keenness on complying with his words and actions, and benefiting themselves with his advice. Thus, it is incumbent upon Muslims to follow their example in tracing the Hadīths of the Prophet (may Allah's peace and blessings be upon him) and acting upon them, as they are the way to guidance and salvation in the worldly life and the Hereafter.

1606/7- It was reported that Hishām ibn Hakīm ibn Hizām (may Allah be pleased with him and his father) happened to pass by some (non-Arab) peasants of Syria who were made to stand in the sun and oil was poured on their heads. He said: "What is this?" He was told that they were detained for failing to pay Kharāj (tax). Another narration says that they were detained for not paying Jizyah. Thereupon, Hishām said: "I bear witness that I

heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying:

«إِنَّ اللهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا»،

'Verily, Allah tortures those who torture people in this world.'" Then he proceeded towards the governor and reported this Hadīth to him. The governor then issued orders for their release. [Narrated by Muslim]

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Guidance from the Hadīth:

1) It is prohibited to punish people without a rightful cause, even if they are disbelievers who have a covenant with the Muslims. Injustice is absolutely prohibited among people.

2) The Hadīth highlights the excellent behavior of the Companions (may Allah be pleased with them) and the Tabi'ūn as reflected in the sincere advice they offered to the ruler, and their enjoining of good and forbidding of evil.

1607/8- Ibn 'Abbās (may Allah be pleased with him and his father) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) saw a donkey that had been branded on the face. He disapproved of that." Ibn 'Abbās then said: "By Allah, I shall not brand it but of the part most distant from the face." He then commanded that his donkey be branded on its hips. He was the first to brand an animal on the hips. [Narrated by Muslim]

1608/9- He also reported that once the Prophet (may Allah's peace and blessings be upon him) saw a donkey that had been branded on its face, so he said:

«لَعَنَ اللهُ الذي وَسَمَهُ».

"May Allah curse the one who branded it!" [Narrated by Muslim]

According to another narration by Muslim, the Messenger of Allah (may Allah's peace and blessings be upon him) forbade striking the face and branding on the face.

Words in the Hadīth:

Brand: a mark made on something.

Guidance from the Hadīths:

1) It is forbidden to slap the face and brand an animal on its face. This is a sin that makes the doer deserving of the threatened punishment.

2) It is permissible to brand animals in any body part other than the face, as reported in the guidance of the Prophet (may Allah's peace and blessings be upon him).

3) It is forbidden to torture and hurt animals.

Note:

The Hadīths illustrate how the Islamic law is merciful to animals, as it forbids torturing and hurting them. Hence, it is deduced that the Islamic law is merciful to humans with greater reason. In

fact, the guidance and teachings of Islam addressed this issue quite a long time before the animal-welfare advocates.

283. Chapter on the Prohibition of Torturing Animals, Even Ants and the Like, With Fire

1609/1- Abu Hurayrah (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) sent us out on an expedition and said: 'If you find so-and-so and so-and-so', referring to two men from Quraysh whom he named, 'then burn them with fire.' Then, when we were set to go, the Messenger of Allah (may Allah's peace and blessings be upon him) said: 'I had commanded you to burn so-and-so and so-and-so, but no one punishes with fire except Allah. So if you find them, kill them.'" [Narrated by Al-Bukhāri]

Words in the Hadīth:

1) If someone deserves to be killed, he should not be burnt by the fire, but instead, he should be killed in a way that is compliant with the implications of Shariah texts.

2) Punishing by the fire is prohibited, because Allah alone punishes with it.

1610/2- Ibn Mas'ūd (may Allah be pleased with him) reported: We were on a journey with the Messenger of Allah (may Allah's peace and

blessings be upon him) when he went to relieve himself. We then saw a Hummarah (type of bird) with its two chicks. We took its chicks, and the bird came back and started flapping its wings. Upon seeing it, the Prophet (may Allah's peace and blessings be upon him) came and said: "Who has distressed it by taking its babies? Return to it its babies." He also saw an ant colony that we had burned and he said: "Who burned this?" We said: "We did." He said: "No one should punish with fire except the Lord of fire." [Narrated by Abu Dāwūd with an authentic Isnād]

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Words in the Hadīth:

Hummarah: a sparrow-like little bird.

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Guidance from the Hadīth:

1) Islam urges kindness and mercy to animals.

2) When one commits a sin, he must instantly repent of it and restore the rights to their rightful owners.

284. Chapter on the Prohibition of the Rich Procrastinating in Giving Back a Right Claimed by the Owner

Allah Almighty says:

{إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا}

{Indeed, Allah commands you to return trusts to their owners} [Surat al-Nisā': 58] And He says:

{فَإِنۡ أَمِنَ بَعۡضُكُم بَعۡضا فَلۡيُؤَدِّ ٱلَّذِي ٱؤۡتُمِنَ أَمَٰنَتَهُۥ}

{But if you trust one another, then the debtor should fulfill his trust} [Surat al-Baqarah: 283]

Guidance from the verses:

1) It is obligatory to render the rights to their owners without delay.

2) Discharging the trust is the predominant characteristic of the Muslim society.

1611/1- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَطْلُ الغَنِيِّ ظُلْمٌ، وإذا أُتبعَ أحَدُكُم عَلَىٰ مليءٍ فَلْيَتْبَعْ».

"Procrastination in repayment of a debt by a rich man is injustice, but when one of you is referred for repayment to a wealthy person, let him be referred." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

Matl (procrastination): delay; procrastination by a rich person means that he delays fulfilling the rights due upon him.

Guidance from the Hadīth:

1) It is prohibited to delay the settlement of a due debt when one can afford repaying it because delaying the payment is injustice.

2) It is obligatory to comply with the Prophet's command to accept the transfer of a debt to be paid by another person. This is the case when the debtor refers the creditor to another person who will pay him the debt. He says to the creditor: "Take your money from so-and so, for he owes me a sum of money."

Benefit:

It is recommended that the creditor does not decline the debt transfer, unless there is an impediment, like when the person to whom the debt is transferred is a procrastinator, difficult to deal with or the like. Here he may decline the transfer of debt.

285. Chapter on the dislike that a person takes back a gift that he has not yet delivered to its recipient, and a gift that he made to his child and delivered it or has not yet delivered it, and the dislike of buying something he gave in charity from the person to whom he gave it in charity or that he gave out as Zakah or expiation and the like, and the permissibility of buying it

from someone else to whom it was transferred

1612/1- Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«الَّذِي يَعُودُ في هِبَتِهِ كَالكَلبِ يَرجِعُ في قَيْئِهِ».

“The one who takes back a gift is like a dog that swallows back its vomit.” [Narrated by Al-Bukhāri and Muslim]

In another version:

«مَثَّل الَّذِي يَرجِعُ في صَدَقَتِهِ كَمَثَّلِ الكَلْبِ يَقِيءُ، ثمَّ يَعُودُ في قَيْئِهِ فَيَأْكُلُهُ».

“The likeness of the one who takes back his charity is that of a dog which goes back to its vomit and eats it.”

Another version reads: “The one who takes back the gift he has given is like one who eats his vomit.”

1613- ‘Umar ibn Al-Khattāb (may Allah be pleased with him) said: “I donated a horse in the cause of Allah. Its new owner did not treat it properly. I wished to buy it and thought that he would sell it at a cheap price (now that it has become weak and emaciated). I asked the Prophet (may Allah’s peace and blessings be upon him) about it, whereupon he said:

«لا تَشْتَرِهِ، وَلا تَعُدْ في صَدَقَتِكَ وَإن أَعْطَاكَهُ بِدِرْهَمٍ، فَإنَّ الْعَائِدَ في صَدَقَتِهِ كَالْعَائِدِ في قَيْئِهِ».

'Do not buy it and do not take back your charity, even if he would sell it to you for one dirham. Indeed, the one who takes back his charity is like a dog that eats back its vomit.'" [Narrated by Al-Bukhāri and Muslim]

I donated a horse in the cause of Allah: I gave it as charity to a Mujāhid (fighter in the cause of Allah).

Guidance from the Hadiths:

1) It is impermissible for anyone to take back his gift or charity, because what is given in the cause of Allah should not be taken back.

2) Selling the gift or object of charity to the one who gave it is forbidden, because the one who takes back his charity is like a dog who swallows back its vomit. This parable was set in order to avert people from doing this deed, and it is not for Muslims to follow a bad example.

Benefit:

The Hadīth indicates the prohibition of taking back gifts and objects of charity after delivering them, but an exception to this is the gift a father gives to his child, based on the statement of the Prophet (may Allah's peace and blessings be upon him):

«أنت ومالك لأبيك»

"You and your property belong to your father." [Narrated by Ibn Mājah] He (may Allah's peace and

blessings be upon him) also said: “It is unlawful for a man to give a gift or charity then take it back, except for a parent with regard to what he gives to his child.” [Narrated by Abu Dāwūd]

286- Chapter on Confirming the Prohibition of Devouring the Orphan’s Property

Allah Almighty says:

{إِنَّ ٱلَّذِينَ يَأۡكُلُونَ أَمۡوَٰلَ ٱلۡيَتَٰمَىٰ ظُلۡمًا إِنَّمَا يَأۡكُلُونَ فِي بُطُونِهِمۡ نَارا وَسَيَصۡلَوۡنَ سَعِيرا}

{Indeed, those who consume the orphans’ property unjustly, they only consume fire into their bellies, and they will burn in a Blazing Fire.} [Surat al-Nisā’: 10] And He says:

{وَلَا تَقۡرَبُواْ مَالَ ٱلۡيَتِيمِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ}

{Do not approach the orphan’s property, except to improve it} [Surat al-An‘ām: 152] And He says:

{وَيَسۡـَٔلُونَكَ عَنِ ٱلۡيَتَٰمَىٰ قُلۡ إِصۡلَاحٞ لَّهُمۡ خَيۡرٞ وَإِن تُخَالِطُوهُمۡ فَإِخۡوَٰنُكُمۡ وَٱللَّهُ يَعۡلَمُ ٱلۡمُفۡسِدَ مِنَ ٱلۡمُصۡلِحِ}

{They ask you about orphans. Say, “Serving their interests is best. Should you mix your affairs with theirs, then they are your brothers. Allah knows who is dishonest and who is honest.} [Surat al-Baqarah: 220]

Guidance from the verses:

1) It is not lawful to approach the property of the orphans in a way that involves injustice or transgression as this is one of the major sins.

2) It is permissible to invest the orphans' property in what brings about benefit and good to them.

1614/1- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«اجْتَنِبُوا السَّبْعَ المُوبِقَاتِ» قَالُوا:يا رَسُولَ الله وَمَا هُنَّ؟ قال: «الشِّرْكُ بِالله، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ اليَتِيمِ، والتَّوَلِّي يَوْمَ الزَّحْفِ، وقذفُ المُحْصَنَاتِ المُؤمِناتِ الغَافِلاتِ».

"Avoid the seven destructive sins." They said: "O Messenger of Allah, what are they?" He said: "Associating partners with Allah; magic (sorcery); killing a person whom Allah has prohibited killing except by legal right; consuming interest; devouring the property of an orphan; fleeing from the battlefield; and slandering chaste, innocent, believing women." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīth:

1) The Hadīth warns against devouring the orphan's property, given this sins' destructive effect in the worldly life and the Hereafter. The Messenger of Allah (may Allah's peace and blessings be upon him) coupled it with associating partners with Allah Almighty, which is the gravest sin and worst form of injustice.

2) The spread of such destructive sins in communities causes ruin and disunity.

Benefit:

The Shariah texts indicate that supporting those who are heart-broken is one of the principles of Islam. This is actually one of the greatest aspects of mercy in the teachings of Islam. Because the orphan is often weak and alone, the Shariah laid great emphasis on protecting his right, by maintaining his property and dealing with him kindly as an obligation or recommendation.

{وَإِذَا حَضَرَ ٱلۡقِسۡمَةَ أُوْلُواْ ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينُ فَٱرۡزُقُوهُم مِّنۡهُ وَقُولُواْ لَهُمۡ قَوۡلٗا مَّعۡرُوفٗا}.

{If at the time of distribution [other] relatives, orphans, and the needy are present, give them something too, and speak to them kindly.}

287. Chapter on the Strict Prohibition of Riba (Interst)

Allah Almighty says:

{ٱلَّذِينَ يَأۡكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِي يَتَخَبَّطُهُ ٱلشَّيۡطَٰنُ مِنَ ٱلۡمَسِّۚ ذَٰلِكَ بِأَنَّهُمۡ قَالُوٓاْ إِنَّمَا ٱلۡبَيۡعُ مِثۡلُ ٱلرِّبَوٰاْۗ وَأَحَلَّ ٱللَّهُ ٱلۡبَيۡعَ وَحَرَّمَ ٱلرِّبَوٰاْۚ فَمَن جَآءَهُۥ مَوۡعِظَةٞ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمۡرُهُۥٓ إِلَى ٱللَّهِۖ وَمَنۡ عَادَ فَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ * يَمۡحَقُ ٱللَّهُ ٱلرِّبَوٰاْ}

{Those who consume usury will not stand [on the Day of Resurrection] except like those being beaten by Satan. That is because they say, “Trade is just like usury.” But Allah has permitted trade and forbidden usury. Whoever desists because of

receiving admonition from his Lord may keep his past gains, and his case is left to Allah. But whoever returns to it, they are the people of the Fire; they will abide therein forever.

Allah destroys usury} To the verse that says:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ مَا بَقِيَ مِنَ ٱلرِّبَوٰٓاْ}

{O you who believe, fear Allah and give up usury that is still due} [Surat al-Baqarah: 275-278]

Guidance from the verses:

1) Riba is prohibited in all its forms and types, because it is one of the gravest major sins and prohibiting it aims at blocking the ways to corruption.

2) Islam encourages seeking lawful ways of earning, like trade, in order to attain blessing.

3) Islam urges mutual charity among Muslims and offering facilitations to debtors and helping them.

As for the relevant Hadīths,

there are many famous authentic ones, like the Hadīth of Abu Hurayrah (may Allah be pleased with him) cited in the previous chapter.

1615/1- Ibn Mas'ūd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) cursed the one who consumes Riba and the one who pays it. [Narrated by Muslim]

At-Tirmidhi and others added: “and its two witnesses and the one who writes it down.”

Guidance from the Hadīth:

1) Riba is prohibited as it is one of the major sins. The Messenger of Allah (may Allah’s peace and blessings be upon him) cursed the one who deals with it and all those who cooperate in that sin.

2) The one who helps or participates in sin is as sinful as the original sinner and deserves the same punishment.

288. Chapter on the Prohibition of Ostentation

Allah Almighty says:

{وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ}

{although they were commanded only to worship Allah with sincere devotion to Him, being inclined to true faith} [Surat al-Bayyinah: 5] He also says:

{لَا تُبۡطِلُواْ صَدَقَٰتِكُم بِٱلۡمَنِّ وَٱلۡأَذَىٰ كَٱلَّذِي يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ}

{do not nullify your charities with reminders and hurtful words, like the one who spends his wealth to show off before people, but does not believe in Allah or the Last Day} [Surat al-Baqarah: 264] Allah Almighty also says:

{يُرَآءُونَ ٱلنَّاسَ وَلَا يَذۡكُرُونَ ٱللَّهَ إِلَّا قَلِيلٗا}

{Whenever they stand up for prayer, they stand up reluctantly, only to be seen by people, and they do not remember Allah but a little} [Surat al-Nisā': 142]

Guidance from the verses:

1) Ostentation here refers to the case where a person worships his Lord, the Exalted, but he does this in a better manner so that people would see him (and admire his worship).

2) Allah accepts only one's religion that is based upon sincere worship.

3) Ostentation is a reason for having one's deeds rendered worthless.

1616/1- Abu Hurayrah (may Allah be pleased with him) also reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«قَالَ اللهُ تَعَالىٰ:أَنا أَغْنَىٰ الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلاً أَشْرَكَ فِيهِ مَعِي غَيْرِي تَرَكْتُهُ وَشِرْكَهُ».

"Allah Almighty said: 'I am the One Who is most free from want of partners. Whoever does a deed and associates others with Me in it, I leave him to his Shirk (polytheism).'" [Narrated by Muslim]

Guidance from the Hadīth:

1) One of the forms of Shirk is when one's acts of worship are tarnished with ostentation.

2) Ostentation is dispraised and strictly warned of because it is minor Shirk that leads to falling into major Shirk that Allah Almighty does not forgive.

1617/2- He also reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتُشْهِدَ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعْمَتَه فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا ؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّىٰ اسْتُشْهِدْتُ، قَالَ: كَذَبْتَ، وَلٰكِنَّكَ قَاتَلْتَ لأَنْ يُقَالَ: جَرِيءٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ، فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّىٰ أُلْقِيَ فِي النَّارِ. وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ، وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ، وَقَرَأْتُ فِيكَ الْقُرْآنَ، قَالَ: كَذَبْتَ، وَلٰكِنَّكَ تَعَلَّمْتَ لِيُقَالَ: عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ: هو قَارِئ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ، فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّىٰ أُلْقِيَ فِي النَّارِ. وَرَجُلٌ وَسَّعَ اللهُ عَلَيْهِ، وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا ؟ قَالَ: ما تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهِا إِلَّا أَنْفَقْتُ فِيهَا لَكَ، قَالَ: كَذَبْتَ، ولٰكِنَّكَ فَعَلْتَ لِيُقَالَ: هو جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ ثُمَّ أُلْقِيَ فِي النَّارِ».

The first to be judged on the Day of Judgment is a man who was martyred. He will be brought and Allah will remind him of His favor [upon him], which he will recognize. Allah will say: "What did you do in gratitude for that favor?" He will say: "I fought for Your sake until I was martyred." Allah will say: "You have lied. You fought so it would be said that you were brave, and it was said." It will be commanded that he be dragged on his face until he is thrown in the Fire. And a man who acquired knowledge, taught it, and recited the Qur'an. He will be brought and Allah will remind him of His favor [upon him], which he will recognize. Allah will say:

"What did you do in gratitude for that favor?" He will say: "I acquired knowledge and taught it, and I recited the Qur'an for Your sake." Allah will say: "You have lied. You learned so it would be said that you were a scholar, and you recited the Qur'an so it would be said that you were a reciter, and it was said." It will be commanded that he be dragged on his face until he is thrown in the Fire. And a man for whom Allah expanded his resources and gave him from all types of wealth. He will be brought and Allah will remind him of His favor [upon him] which he will recognize. Allah will say: "What did you do in gratitude for that favor?" He will say: "I left no path wherein You love that wealth be spent except that I spent therein for Your sake." Allah will say: "You have lied. You did that so it would be said that you were generous, and it was said." It will be commanded that he be dragged on his face until he is thrown in the Fire. [Narrated by Muslim]

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Guidance from the Hadīth:

1) Ostentation in deeds is prohibited, and its severe punishment is explained.

2) It is obligatory to observe sincerity to Allah in all deeds, because the validity and acceptance of deeds are mainly based on the doer's sincere intention and his compliance with the guidance of

the Prophet (may Allah's peace and blessings be upon him).

3) One should always be keen on purifying and educating his self, and on striving against it in order for it to be sincerely devoted to Allah Almighty.

1618/3- Ibn 'Umar (may Allah be pleased with him and his father) reported that some people said to him: "We enter upon our rulers and say to them things contrary to what we say when we leave them. Ibn 'Umar (may Allah be pleased with him and his father) replied: "In the days of the Messenger of Allah (may Allah's peace and blessings be upon him), we considered this an act of hypocrisy." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) One should constantly offer advice, enjoin what is good and forbid what is evil lest he falls into committing any kind of hypocrisy.

2) Proper understanding of Shariah texts and the levels of purification of the soul is to be derived from the guidance of the Companions (may Allah be pleased with them) since they were the most knowledgeable of the Ummah and the most sincere and closest to the prophetic era. Definitely, closeness to the prophetic era guarantees greater likeliness of correctness.

1619/4- Jundub ibn 'Abdullah ibn Sufyān (may Allah be pleased with him) reported that the

Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ سَمَّعَ سَمَّعَ اللهُ بِهِ، ومَنْ يُرَائي يُرَائي اللهُ بِهِ».

"Whoever displays his deeds to people (out of ostentation), Allah will display his humiliation (on the Day of Judgment). And whoever intends by his (good) deeds that people admire him, Allah will expose his true intention." [Narrated by Al-Bukhāri and Muslim]

Muslim also narrated it on the authority of Ibn 'Abbās (may Allah be pleased with him and his father).

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Guidance from the Hadīth:

1) Whoever shows off by his deeds, Allah Almighty will expose him before all the creation on the Day of Judgment.

2) It is recommended to conceal good deeds, unless there is an interest in making them known.

1620/5- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ تعلَّم علماً ممَّا يُبْتَغَىٰ به وجهُ الله _عز وجل_ ، لا يتعلمهُ إلَّا ليصيبَ بهِ عَرَضاً منَ الدُّنيا، لم يجدْ عَرْفَ الجنَّة يومَ القيامة» يعني: ريحها.

"Whoever learns such knowledge that is sought for the sake of Allah, and he learns it only for worldly gains, he will not smell the fragrance of Paradise on

the Day of Judgment." [Narrated by Abu Dāwūd with an authentic Isnād]

And the Hadīths in this regard are many and well-known.

Words in the Hadīth:

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Guidance from the Hadīth:

1) Muslims are urged to learn Shariah knowledge for the sake of attaining the pleasure of Allah alone.

2) Reforming one's intention is a significant matter, because intention is the criterion of having one's deeds accepted.

289. Chapter on what is mistakenly thought to be ostentation when it is not

1621/1- Abu Dharr (may Allah be pleased with him) reported: "It was said to the Messenger of Allah (may Allah's peace and blessings be upon him): 'What do you think of a man who does a good deed and people praise him for it?' He said: 'That is instant glad tidings for the believer.'" [Narrated by Muslim]

Guidance from the Hadīth:

1) People's praise of someone on account of doing good deeds, when he does not seek this praise, is not included in ostentation.

2) One of the fruits of sincerity in worship is having it accepted by Allah, the Exalted, and his being well-accepted by others. Allah Almighty said: {And We left for him [a favorable mention] among later generations}.

290. Chapter on the prohibition of looking at a non-Mahram woman and a handsome beardless without a Shariah-approved need

Allah Almighty says:

{قُل لِّلۡمُؤۡمِنِينَ يَغُضُّواْ مِنۡ أَبۡصَٰرِهِمۡ}

{Tell the believing men to lower their gazes} [Surat al-Nūr: 30] And He says:

{إِنَّ ٱلسَّمۡعَ وَٱلۡبَصَرَ وَٱلۡفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنۡهُ مَسۡـُٔولٗا}

{Indeed, the hearing, the sight, and the heart, all of them will be called to account.} [Surat al-Isrā': 36] He also says:

{يَعۡلَمُ خَآئِنَةَ ٱلۡأَعۡيُنِ وَمَا تُخۡفِي ٱلصُّدُورُ}

{He knows the sneaky glances of the eyes and what the hearts conceal.} [Surat Ghāfir: 19] He also says:

{إِنَّ رَبَّكَ لَبِٱلۡمِرۡصَادِ}

{Indeed, your Lord is ever vigilant.} [Surat al-Fajr: 14]

Guidance from the verses:

1) Lowering one's gaze from what Allah, the Exalted, has prohibited him to look at is a characteristic of sincere believers; meanwhile, giving free rein to one's gaze is a sign of weak faith and a sick heart.

2) Awareness that Allah Almighty is ever Watchful obligates one to guard his senses and body parts from committing what displeases Allah Almighty.

1622/1- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«كُتِبَ عَلَىٰ ابْنِ آدَمَ نَصِيبُهُ مِنَ الزِّنا مُدْرِكٌ ذلكَ لا مَحَالَةَ: الْعَيْنَانِ زِنَاهُمَا النَّظَرُ، وَالأُذُنَانِ زِنَاهُمَا الاسْتِمَاعُ، وَاللِّسَانُ زِنَاهُ الْكَلامُ، وَالْيَدُ زِنَاهَا الْبَطْشُ، وَالرِّجْلُ زِنَاهَا الْخُطَا، وَالْقَلْبُ يَهْوَىٰ وَيَتَمَنَّىٰ، وَيُصَدِّقُ ذلِكَ الْفَرْجُ أَوْ يُكَذِّبُهُ».

"The son of Adam has been destined his share of Zina, which he will inevitably commit. The eyes commit Zina by unlawful looking, the ears commit Zina by unlawful listening, the tongue commits Zina by speaking, the hand commits Zina by grabbing, the foot commits Zina by stepping. The heart loves and wishes. The genitals put or do not put all this to action."

[Narrated by Al-Bukhāri and Muslim] This is the wording of Muslim, The wording of Al-Bukhāri is brief.

Guidance from the Hadīth:

1) One should guard his senses and body parts from doing what Allah, the Exalted, has prohibited, and use them only in doing what pleases Him.

2) One has to keep away from places of temptation and corruption, because whoever roams around a sanctuary is bound to transgress it.

1623/2- Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Beware of sitting on roads (pathways)." The people said: "We have but them as sitting places where we talk." The Messenger of Allah (may Allah's peace and blessings be upon him) said: "If you have to sit there, then give the road its rights." They asked: "What are the rights of the road, O Messenger of Allah?" He said: "Lowering the gaze, removing harm, returning greetings, enjoining good, and forbidding evil." [Narrated by Al-Bukhāri and Muslim]

1624/3- Abu Talhah Zayd ibn Sahl (may Allah be pleased with him) reported: "We were sitting in the yards and talking when the Messenger of Allah (may Allah's peace and blessings be upon him) came. He stopped by us and said: 'Why do you sit in pathways? Avoid sitting in pathways!' We said: 'We sit for no harm whatsoever. We sit to discuss and talk.' He said: 'If you have to, then fulfill their rights:

lowering the gaze, returning the greeting, and speaking good words.'" [Narrated by Muslim]

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Words in the Hadīths:

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Guidance from the Hadīths:

1) People are warned against being present in places of temptation like markets and pathways unless there is a need or interest.

2) It is permissible to sit on pathways provided that the rights mentioned in the Hadīths are fulfilled, but, who would be able to fulfill them?!

1625/4- Jarīr (may Allah be pleased with him) reported: I asked the Messenger of Allah (may Allah's peace and blessings be upon him) about the sudden glance, so he said: "Turn your gaze." [Narrated by Muslim]

Words in the Hadīth:

The sudden glance: the unintentional look at someone.

Guidance from the Hadīth:

1) The Hadīth urges lowering the gaze and the obligation of turning one's gaze from the things that he happens to see unintentionally and which are unlawful for him to see.

2) The Shariah assigns good care to maintaining the soundness of the heart; therefore, it prohibits unlawful gazing in order to safeguard one's faith.

1626/5- Um Salamah (may Allah be pleased with her) reported that she was with the Messenger of Allah (may Allah's peace and blessings be upon him) and Maymoonah was also there, when Ibn Umm aktūm came to him. This was after they were commanded to observe Hijāb. So, the Prophet (may Allah's peace and blessings be upon him) said to us: "Put on your Hijāb in his presence." We said: "O Messenger of Allah, is he not blind? He can neither see us nor recognize us!" Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: "Are the two of you blind? Do you not see him?" [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahīh (sound and authentic)][1]

Guidance from the Hadīth:

1) The command to lower the gaze applies to men in general, and to women when there is potential evil resulting from them looking at men.

2) The Hadīth highlights the guidance of the Prophet (may Allah's peace and blessings be upon him) in his teaching of the nation and instructing those who erred in the question he asked.

[1] The Hadīth has a weak Isnād.

Note:

It is invalid to use this Hadīth as evidence to argue that it is absolutely prohibited for a woman to look at men given its weak Isnād, and because it contradicts many other authentic Hadīths whose apparent indication is that it is permissible for a woman to look at a man if it it is only temporary and without lust. Examples of this is the Hadīth of ʻĀishah (may Allah be pleased with her) looking at the Abyssinian men (playing with their shields and spears), and the Hadīth on women going out to the mosque at the time of the Prophet (may Allah's peace and blessings be upon him). Moreover, men are not ordered to observe Hijāb as is the case with women.

Hence, the apparent indication is that women are permitted to look at men in an ordinary manner, not intentionally or lustfully. However, men are forbidden from looking intentionally at non-mahram women, given the difference between the nature of a man's gaze at a woman and a woman's gaze at a man.

1627/6- Abu Saʻīd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا ينظُرُ الرَّجُلُ إلىٰ عَورةِ الرَّجُلِ، ولا المرأةُ إلىٰ عَورةِ المرأةِ، ولا يُفضي الرَّجُلُ إلىٰ الرَّجُلِ في ثوبٍ واحدٍ، ولا تُفضي المرأةُ إلىٰ المرأةِ في الثَّوبِ الواحدِ».

"A man must not look at another man's 'Awrah (must-cover body parts), nor must a woman look at another woman's 'Awrah; and a man must not lie undressed under one cover with another man, nor must a woman lie undressed under one cover with another woman." [Narrated bt Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is impermissible for a man to look at the 'Awrah of another man, and it is impermissible for a woman to look at the 'Awrah of another woman.

2) Islam is keen on preserving the chastity of the community and on blocking all the ways of Satan that lead to the widespread of immorality. This is one of the merits of this great legislation.

291. Chapter on the prohibition of seclusion between a man and a non-Mahram woman

Allah Almighty says:

{وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ}

{And if you ask his wives for something, ask them from behind a screen} [Surat al-Ahzāb: 53]

1628/1- 'Uqbah ibn 'Āmir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِيَّاكُمْ وَالدُّخُولَ عَلَىٰ النِّسَاءِ»، فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: أَفَرَأَيْتَ الحَمْوَ ؟ قالَ: «الْحَمْوُ المَوْتُ».

"Beware of entering upon (non-mahram) women." A man from the Ansār said: "O Messenger of Allah, what about the Hamw (brother-in-law)?" He said: "The Hamw is death itself." [Narrated by Al-Bukhāri and Muslim]

Hamw: refers to the male relatives of the husband, such as his brother, nephew, or cousin.

Guidance from the Hadīth:

1- Fitnah (temptation) is more likely to come from the husband's male relatives than from others. This spotlights the risk arising from some families taking lightly of the matter of intermixing between the wives and the male relatives of their husbands. This is some of the plans of the devil for spreading immorality among Muslims.

2) The Shariah blocks the means of corruption within families and seeks to maintain purity of relationships among Muslim families.

1629/2- Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا يخلُوَنَّ أَحَدُكُمْ بامرأةٍ إلا مَعَ ذي مَحْرَمٍ».

"None of you should be alone with a woman except in the presence of a Mahram." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is prohibited for a man to be alone with a non-Mahram woman, for this is one of the instigators of corruption and falling into temptation and immorality.

2) One has to keep away from the places of potential Fitnah and falling into sin, like unlawful intermixing and others.

1630/3- Buraydah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«حُرْمَةُ نساءِ المُجاهِدينَ عَلَىٰ القَاعدين كحُرمةِ أمَّهَاتِهِمْ، مَا مِنْ رَجُلٍ مِنَ القاعِدينَ يخْلُفُ رجلاً من المجاهدين في أهلِهِ، فيَخُونُهُ فيهم إلَّا وقَفَ لَهُ يومَ القيَامةِ، فيأخُذُ من حسناتِهِ مَا شاء حَتَّىٰ يَرْضَىٰ» ثُمَّ التَفَتَ إلينا رَسُولُ الله صلى الله عليه وسلم، فقال: «مَا ظَنَّكُمْ؟».

"The sanctity of the wives of the Mujāhids (those who fight in the cause of Allah) to those who stay behind is like the sanctity of their own mothers. Any man, of those who stay behind, who looks after the family of a Mujāhid and betrays his trust (with regard to his wife) will be made to stand on the Day of Judgment before the Mujāhid who will take away from his good deeds as much as he likes until he is satisfied." Then, the Messenger of Allah (may Allah's peace and blessings be upon him) turned to us and said: "So what do you think (will he leave anything)?" [Narrated bt Muslim]

Guidance from the Hadīth:

1) It is prohibited to betray the Mujāhids with regard to their wives, because they are the ones who support the religion and defend the sanctities of those who do not participate in Jihād.

2) A Muslim is required to save the honor of his Muslim brothers just like he saves his own honor. A believer to a believer is like the bricks of a wall, enforcing each other.

292. Prohibition of Men Imitating Women and Women Imitating Men in Clothes and Actions and Others

1631/1- Ibn ʻAbbās (may Allah be pleased with him and his father) reported:

«لَعَنَ رَسُولُ الله صلى الله عليه وسلم المُخَنَّثِينَ مِنَ الرِّجَالِ، وَالمُتَرجِّلاتِ مِنَ النِّسَاءِ»

"The Messenger of Allah (may Allah's peace and blessings be upon him) cursed men who are effeminate and women who take the similitude of men."

According to another narration: "The Messenger of Allah (may Allah's peace and blessings be upon him) cursed men who imitate women and women who imitate men." [Narrated by Al-Bukhāri]

1632/2- Abu Hurayrah (may Allah be pleased with him) reported:

«لَعَنَ رَسُولُ الله صلى الله عليه وسلم الرَّجُلَ يَلْبِسُ لِبْسَةَ المَرْأَةِ، وَالمَرأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ».

"The Messenger of Allah (may Allah's peace and blessings be upon him) cursed the man who wears women's clothes and the woman who wears men's clothes." [Narrated by Abu Dāwūd with an authentic Isnād]

Words in the Hadīth:

Men who are effeminate: men who imitate women in the way they move, dress, and speak.

Women who take the similitude of men: women who imitate men in the way they move, dress, and speak.

Guidance from the Hadīths:

1) Prohibition of men imitating women and women imitating men, which is one of the major sins due to the mention of "curse" associated with it.

2) The second Hadīth is an example for imitation in clothes, but, in general, forbidden imitation includes all that is peculiar to a gender, like movements, clothes, way of speaking, and appearances.

1633/3- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "There are two categories of Hell inmates whom I have not seen: people with whips like the tails of cows with which they will be beating people, and women who will be Kāsiyāt Āriyāt (dressed but

naked), Mumīlāt Mā'ilāt (inviting to evil and they themselves inclined to it). Their heads will appear like the humps of the Bactrian camels inclined to one side. They will not enter Paradise nor will they smell its fragrance, though its fragrance will be smelled from such-and-such a distance." [Narrated by Muslim]

Kāsiyāt: dressed; or covered with Allah's blessings, indicating their abundance. 'Āriyāt: naked, which symbolizes their failure to thank Allah Almighty for those blessings. It was also said that it means that they wear indecent clothes that are revealing or transparent. Mā'ilāt: inclined away from obeying Allah Almighty, and from guarding what they are required to guard. Mumīlāt: teach or inspire other women to copy their dispraised actions. It was also said that it means that they walk with a swaggering gait, tilting their shoulders, or that they have an inclined hairdo (combed to one side), which is the hairdo of the prostitutes. Mumīlāt: may also refer to those who comb other women's hair in that hairdo. They roll big turbans and bands around their heads in order for them to look large.

Guidance from the Hadīth:

1) Muslim women are warned of letting themselves be tools for temptation and falling into sin. Instead, they are required to adhere to Hijāb,

which is one of the means of protecting them from the devils from among mankind and jinn.

2) The Shariah calls for protecting the honors of Muslims from Fitnah.

3) The Hadīth manifests the signs proving the prophethood of Muhammad (may Allah's peace and blessings be upon him) and that he does not speak from his own inclination. What he informed us about has actually happened, although such things were not known at his time.

293. Chapter on the forbiddance of imitating the devil or the disbelievers

1634/1- Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لاتَأْكُلُوا بالشِّمالِ، فإنَّ الشيطانَ يأكُلُ ويَشْرَبُ بِشِمالِهِ».

"Do not eat with your left hand, for the devil eats and drinks with his left hand." [Narrated by Muslim]

1635/2- Ibn 'Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا يأكُلَنَّ أحدُكُم بِشمالِهِ، ولا يشرَبَنَّ بهَا، فإنَّ الشَّيطان يأكُلُ بِشمالِهِ ويشربُ بها».

"None of you should eat with his left hand or drink with it for the devil eats with his left hand and drinks with it." [Narrated by Muslim]

Guidance from the Hadīths:

1) It is prohibited to eat or drink with the left hand without necessity. Whoever eats or drinks with his left hand resembles the devil.

2) It is recommended to use the right hand in opposition to the devil's practice, and in compliance with the guidance of the Prophet (may Allah's peace and blessings be upon him) which is the best guidance.

Benefit:

1) This forbiddance includes the acts of giving and taking as well. A Muslim should take and give with his right hand only. The Prophet (may Allah's peace and blessings be upon him) said: "Let anyone of you eat with his right hand, drink with his right hand, take with his right hand, and give with his right hand. Verily, the devil eats with his left hand, drinks with his left hand, gives with his left hand, and takes with his left hand." [Narrated by Ibn Mājah]

1636/3- Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إنَّ اليهودَ والنَّصارَىٰ لا يصبغُون، فَخَالفُوهُم».

"The Jews and Christians do not dye (their gray hair), so do the opposite of what they do." [Narrated by Al-Bukhāri and Muslim]

The Hadīth refers to dying the white hair of the head and beard with yellowish or reddish dye. Dying the hair in black is forbidden as we will explain in the following chapter, Allah Willing.

Guidance from the Hadīth:

1) It is obligatory to act contrary to the People of the Book regarding their habits, statements, and actions that are peculiar to them, since the Prophet (may Allah's peace and blessings be upon him) said: "Whoever imitates a people is one of them." [Narrated by Ahmad and Abu Dāwūd]

2) It is recommended to dye white hair in a color other than black.

294. Chapter on forbidding men and women from dying their hair in black

1637/1- Jābir (may Allah be pleased with him) reported: Abu Quhāfah, father of Abu Bakr as-Siddīq (may Allah be pleased with them) was brought on the day of the Conquest of Makkah with his head and beard as white as a Thaghāmah (a white plant). Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«غيِّرُوا هذا، واجْتَنبُوا السَّوادَ».

"Change this and avoid black." [Narrated by Muslim]

Words in the Hadīth:

Thaghāmah: a plant with white flowers and fruits. White hair is likened to it given its whiteness.

Guidance from the Hadīth:

1) It is recommended to dye the hair of the elderly in compliance with the Prophetic Sunnah, and in opposition to the polytheists.

2) It is prohibited to dye the hair in black. Some rationale behind that is avoiding the concealment of the reality.

Benefit:

Imam Ahmad narrated in his Musnad (3/160) on the authority of Muhammad ibn Sīrīn that he said: Anas ibn Mālik was asked about the dye of the Messenger of Allah (may Allah's peace and blessings be upon him), and he said:

"The Messenger of Allah (may Allah's peace and blessings be upon him) had only a little white hair. But Abu Bakr and 'Umar dyed their hair after him with Katam and Hinna. Also, Abu Bakr came with his father Abu Quhāfah to the Messenger of Allah (may Allah's peace and blessings be upon him) on the day of the Conquest of Makkah. He was carrying him and placed him in front of the Messenger of Allah (may Allah's peace and blessings be upon him) who said to Abu Bakr: 'If you had kept him at his house, we would have come to him,' in honor of Abu Bakr. Abu Quhāfah accepted Islam, and his

head and beard were as white as a Thaghāmah (a plant with white flowers and fruits). Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said:'Change them, and avoid black.'"

295. Chapter on the forbiddance of Qaza' which is to shave parts of the head apart from others and the permissibility of shaving the whole head for men but not for women

1638/1- Ibn 'Umar (may Allah be pleased with him and his father) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) forbade Qaza' (shaving parts of the head and leaving other parts unshaven)." [Narrated by Al-Bukhāri and Muslim]

1639/2- He also reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) saw a boy with some of his hair shaved and some unshaved. He forbade them from doing that and said:

«احْلِقُوهُ كُلَّهُ، أو اترُكُوهُ كلَّهُ».

'Shave it all or leave it all.'"

[Narrated by Abu Dāwūd with an Isnād that meets the conditions of Al-Bukhāri and Muslim]

Words in the Hadīth:

Qaza‘: to shave part of the head and leave the rest unshaved.

Guidance from the Hadīths:

1) It is forbidden to shave part of the head and leave the other unshaven, because doing this causes deformation to the head and is unfair.

2) When the Islamic law forbids something, it guides to what is more beneficial and better for the person. When it forbade Qaza‘, it guided Muslims to shave all the hair or leave all of it.

A valuable benefit:

Al-Hāfiz Ibn al-Qayyim (may Allah have mercy upon him) said in his book Tuhfat Al-Mawdūd fi Ahkām Al-Mawlūd:

“Qaza‘ is to shave parts of the boy’s head and leave other parts unshaved. Our Shaykh said: ‘This indicates the perfect love of Allah Almighty and His Messenger (may Allah’s peace and blessings be upon him) for justice, as he (may Allah’s peace and blessings be upon him) commanded it even in man’s personal affairs. He forbade one to shave a part of his head and leave the other unshaven because this involves injustice to the head, when part of it is covered with hair while the other part is bare. Another example is when the Prophet (may Allah’s peace and blessings be upon him) forbade sitting between the sun and the shade, because this

is injustice done to some parts of the body. He also forbade that a person wears a sandal in one foot, and said that one should either wear sandals on both feet or leave both of them bare."

There are four forms of Qaza':

1- To shave some parts from the different sides of his head.

2- To shave the middle of the head and leave the sides unshaven, like what the Christian deacons do with their hair.

3- To shave the sides and leave the middle of the head unshaven, like what is done by many lowly and mean people.

4- To shave the front part and leave the back.

All these forms are included in the meaning of Qaza', and Allah knows best." [End of quote]

1640/3- 'Abdullah ibn Ja'far (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) gave the family of Ja'far a three-days respite. He then came to them and said: "Do not weep for my brother after this day." He then said: "Call for me the children of my brother." We were brought over to him as if we were (bereft) chicks. Then he said: "Call for me a barber." He then ordered him to shave our heads. [Narrated by Abu Dāwūd with an Isnād that meets the conditions of Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Shaving the head symbolizes removing temporary grief and anticipating joy.

2) It is impermissible to weep over a dead person for more than three nights.

Benefit:

The Prophet (may Allah's peace and blessings be upon him) shaved their heads because their mother was overwhelmed by the calamity (of losing her husband) and did not comb or wash their heads. Therefore, the Prophet (may Allah's peace and blessings be upon him) mended their state. This is of his mercy to his family and relatives (may Allah's peace and blessings be upon him).

1641/4- 'Ali (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) forbade that the woman shaves her head."[1]

Guidance from the Hadīth:

1) A woman is forbidden to shave her hair, whether she is old or young, unless there is a need.

2) A woman shaving her hair in a way that resembles men is considered a form of the forbidden imitation.

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[1] The Hadīth is narrated by Al-Tirmidhi and Al-Nasā'i with a weak Isnād.

269 - Chapter on the prohibition of adding hair extensions, tattooing, and making artificial spaces between teeth

Allah Almighty says:

{إِن يَدعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثٗا وَإِن يَدعُونَ إِلَّا شَيطَٰنٗا مَّرِيدا * لَّعَنَهُ ٱللَّهُۘ وَقَالَ لَأَتَّخِذَنَّ مِنۡ عِبَادِكَ نَصِيبا مَّفرُوضا * وَلَأُضِلَّنَّهُمۡ وَلَأُمَنِّيَنَّهُمۡ وَلَأٓمُرَنَّهُمۡ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلۡأَنۡعَٰمِ وَلَأٓمُرَنَّهُمۡ فَلَيُغَيِّرُنَّ خَلقَ ٱللَّهِۚ}

{They call upon none besides Him except female [idols]; they call upon none but a rebellious Satan whom Allah cursed, who said, "I will surely take hold of a designated portion of Your slaves. And I will surely mislead them and arouse in them false hopes, and will order them to slit the ears of livestock, and will order them to change Allah's creation." Whoever takes Satan as a protector instead of Allah has surely suffered a manifest loss."} [Surat an-Nisā': 117-119]

Guidance from the verses:

1) Changing the creation of Allah Almighty is one of the things into which Satan misleads people.

2) What is prohibited in changing the creation of Allah is that which goes beyond what is sanctioned by the Shariah, which constitutes obedience to Satan. But permissible things are such as plucking the armpit hair, cutting the hair, trimming the mustache, and the like.

1642/1 - Asmā’ (may Allah be pleased with her) reported that a woman came to the Prophet (may Allah’s peace and blessings be upon him) and said: “O Messenger of Allah, I have a daughter who had measles and her hair fell off. I have given her in marriage. So, can I add an extension to it?” Thereupon, he said:

«لَعَنَ اللهُ الْوَاصِلَةَ وَالمَوصُولَةَ».

“Allah has cursed the one who does hair extensions and the one who has it done for her.”

[Narrated by Al-Bukhāri and Muslim]

Another narration reads: “The one who does hair extensions and the one who asks for it.”

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‘Ā’ishah (may Allah be pleased with her) reported something similar. [Narrated by Al-Bukhāri and Muslim]

1643/2 - Humayd ibn ‘Abdur-Rahmān reported that he heard Mu‘āwiyah (may Allah be pleased with him) in the year he performed Hajj - having taken a lock of hair that was in the hand of a guard - said on the pulpit: “O people of Madinah, where are your scholars?! I heard the Prophet (may Allah’s peace and blessings be upon him) forbidding the like of this and saying:

«إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخذَ هذه نِسَاؤُهُمْ».

'The children of Israel were ruined when their women started using this.'" [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) It is prohibited to add hair extensions, which include wigs. This is a major sin, as it brings curse from Allah Almighty. Why do some men stand idly by while their women commit such a grave sin?!

2) Adding hair extensions is one of the practices of the Jews with whom Allah Almighty is displeased. So, we should be extremely careful not to follow their way or imitate their acts, for "he who imitates a people is one of them".

1644/3 - Ibn 'Umar (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) cursed the woman who does hair extensions and the woman who asks for it, the woman who tattoos and the woman who asks for it." [Narrated by Al-Bukhāri and Muslim]

1645/4 - Ibn Mas'ūd (may Allah be pleased with him) said:

«لَعَنَ اللهُ الْوَاشِمَاتِ وَالمُسْتَوْشِمَاتِ، وَالمُتَنَمِّصَاتِ، وَالمُتَفَلِّجَاتِ لِلْحُسْنِ، المُغَيِّرَاتِ خَلْقَ الله»

"Allah has cursed those women who tattoo and those women who ask for it, those women who get their hair removed from their eyebrows, and those who make artificial spaces between their teeth for beauty, whereby they change Allah's creation." A woman started to argue with him about that. Thereupon, he said: "Why should I not curse those cursed by the Messenger of Allah (may Allah's peace and blessings be upon him), and it exists in the Book of Allah? Allah Almighty says:

{وَمَا ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْ}

{Whatever the Messenger gives you, accept it, and whatever he forbids you, refrain from it.} [Surat al-Hashr: 7]" [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīths:

1) Adding false hair, tattooing, removing hair from eyebrows, and making artificial spaces between teeth are all prohibited. The Hadīths point out that both the doers and those for whom these acts are done are cursed.

2) Reference to the Sunnah as a basis for rulings is established by the Qur'an. That is why Ibn Mas'ūd (may Allah be pleased with him) cited as proof for the authority of the Sunnah the verse that says:

{وَمَا ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْ}.

{Whatever the Messenger gives you, accept it, and whatever he forbids you, refrain from it.}

297 - Chapter on the prohibition of plucking gray hair from the beard, the head, and other areas; and the prohibition of a beardless man plucking the hair of his beard at the beginning of its growth

1646/1 - ‘Amr ibn Shu‘ayb related from his father that his grandfather reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«لاتَنْتِفُوا الشَّيبَ، فإنَّه نورُ المُسلمِ يومَ القيامةِ».

“Do not pluck out gray hair, for it is the light of the Muslim on the Day of Judgment.” [Narrated by Abu Dāwūd, Al-Tirmidhi, and Al-Nasā’i; Hasan (sound)] Al-Tirmidhi classified it as Hasan (sound).

Guidance from the Hadīth:

1) It is prohibited to pluck the gray hair from beards, heads and other areas in the body, for gray hair will testify in favor of people on the Day of Judgment.

2) Gray hair will be a source of light for the believers in the Hereafter and a source of reverence and awe in worldly life.

1647/2 - ‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«من عملَ عملاً ليسَ عليه أمرُنا فهُوَ ردٌّ».

"Whoever does something that is not in accordance with this matter of ours, it will be rejected." [Narrated by Muslim]

Guidance from the Hadīth:

1) Religious innovations are those things newly introduced in religion and every act that contradicts the Prophet's Sunnah or the ways of the rightly-guided Caliphs.

2) One of the signs of a person's proper understanding of the religion is his keenness to adhere to the Prophet's Sunnah and guidance and not to contradict his commands, because the best guidance ever is that of Muhammad (may Allah's peace and blessings be upon him).

Note:

The Prophet (may Allah's peace and blessings be upon him) forbade his Ummah from plucking gray hair from the beards and heads and other areas in the body. Falling under this prohibition is plucking the beard at the beginning of its growth. If this is the case, then what about those who shave their beards after they have fully grown and thereby Allah honors and adorns them and completes their manhood?! Indeed, this act falls under the Prophet's statement: "Whoever does something that is not in accordance with this matter of ours, it will be rejected." So, the author, Al-Nawawi (may Allah have mercy upon him), did well as he included

the Hadīth reported by ‘Ā’ishah (may Allah be pleased with her) in this chapter, which draws the attention that plucking gray hair and the beard, as well as shaving the beard, run counter to the Prophet’s guidance.

298 - Chapter on the dislike of cleaning or touching private parts with the right hand without a valid excuse

1648/1 - Abu Qatādah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إِذَا بالَ أحدُكُمْ فلا يأْخُذَنَّ ذَكَرَهُ بِيمينه، ولا يَسْتَنْجِ بِيمينِهِ، ولا يَتَنَفَّسْ في الإناءِ».

“Do not touch your private parts with your right hand while urinating or use your right hand for cleaning your private parts; and do not breathe into the drinking vessel.” [Narrated by Al-Bukhāri and Muslim]

There are numerous authentic Hadīths in this regard.

Guidance from the Hadīth:

1) It is prohibited to remove impurity or touch the private parts during urination with the right hand. It is also prohibited to breathe into a vessel while drinking therefrom.

2) It shows the excellence of this Shariah as represented by its ethics and instructions. It encourages everything that maintains one’s

physical and moral wellbeing and prohibits anything that causes harm in this respect.

Indeed, the religion has come for the happiness of people and the removal of evil and harm.

It prescribes all that is beneficial and forbids all that is harmful.

299 - Chapter on the dislike of walking while wearing one shoe or one leather sock without excuse and the dislike of wearing shoes and leather socks while standing without excuse

1649/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يَمْشِ أحدُكُم في نعلٍ واحدةٍ، لِيَنعلْهُما جميعاً، أو لِيَخلعْهُما جميعاً».

"None of you should walk wearing one shoe. He should either wear both of them or take them both off."

-- [Narrated by Al-Bukhāri and Muslim]

1650/2 - He also reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

«إذَا انقَطَعَ شِسْعُ نَعْلِ أحَدِكُمْ، فلا يمشِ في الأخرىٰ حَتَّىٰ يصلحَهَا».

"If the strap of the sandal of one of you breaks, let him not walk in the other sandal until he fixes it." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) It is prohibited to walk with one foot in a shoe and the other without. This constitutes injustice towards the body parts. It behooves us to treat them justly and give each part its due right; otherwise, we will be at fault.

2) Walking barefooted occasionally, without the intent to draw people's attention, is part of the Prophet's guidance, as he forbade undue luxury and used to command the people to walk barefooted from time to time.

1651/3 - Jābir (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) forbade that a man should wear his shoes while standing."

[Narrated by Abu Dāwūd with a sound Isnād]

Guidance from the Hadīth:

1) It is disliked to wear shoes while standing lest one should fall and hurt himself.

2) Islam pays attention to the proper etiquettes, so that Muslims appear in the best condition and form.

Note:

The prohibition related to wearing shoes while standing applies to such shoes that need some effort to let one's feet in them. If he wears it while standing, he may lose his balance and fall. As for other shoes that need no effort and can be worn without fear of harm, there is nothing wrong if people put them on while standing. They do not fall under the prohibition in question.

300 - Chapter on the prohibition of sleeping or the like while there is a fire in the house, be it in a lamp or the like

1652/1 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لاَ تَتْرُكُوا النَّارَ في بُيُوتِكُمْ حِينَ تَنَامُونَ».

"Do not keep the fire burning in your homes when you go to bed." [Narrated by Al-Bukhāri and Muslim]

1653/2 - Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported: "A house in Madinah caught fire with its inhabitants inside. When the Prophet (may Allah's peace and blessings be upon him) was informed about this matter, he said:

«إِنَّ هذه النَّارَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا».

‘Indeed, this fire is your enemy. So put it out before going to bed.’” [Narrated by Al-Bukhāri and Muslim]

1654/3 - Jābir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«غَطُّوا الإِنَاءَ، وَأَوْكِئُوا السِّقَاءَ، وَأَغْلِقُوا الْبَابَ، وَأَطْفِئُوا السِّرَاجَ، فَإِنَّ الشَّيْطَانَ لاَ يَحِلُّ سِقَاءً، وَلاَ يَفْتَحُ بَاباً، وَلاَ يَكْشِفُ إِنَاءً، فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا أَنْ يَعْرُضَ عَلَىٰ إِنَائِهِ عُوداً، وَيَذْكُرَ اسْمَ اللهِ فَلْيَفْعَلْ، فَإِنَّ الفُوَيْسِقَةَ تَضْرِمُ عَلَىٰ أَهْلِ البَيْتِ بَيْتَهُمْ».

“Cover the vessels, fasten the waterskins, close the doors, and extinguish the lamps, for indeed the devil does not loosen waterskins, nor open doors, nor uncover vessels. If one can find nothing to cover his vessel with other than a stick while mentioning the name of Allah, let him do so, for a mouse may set a house on fire with its inhabitants inside.” [Narrated by Muslim]

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Words in the Hadīth:

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Guidance from the Hadīths:

1) It is prohibited to leave a burning fire in houses when going to bed lest it should set the house on fire.

2) It is recommended to cover food vessels and close water tanks to prevent insects, dirt, epidemics, or anything harmful from falling therein.

3) It is recommended to shut the doors before going to bed.

4) One of the means of protection against the devil's cunning plots is to regularly recite the Shariah-approved supplications.

Benefit:

There is nothing wrong in leaving electric lamps with dim light turned on during the night. The reason behind the prohibition above is the fear from burning, a possibility that does not exist with electric lamps, and Allah knows best.

301 - Chapter on the prohibition of pretension which is saying or doing useless things with unnecessary difficulty

Allah Almighty says:

{قُل مَا أَسۡـَٔلُكُم عَلَيۡهِ مِن أَجر وَمَا أَنَا مِنَ ٱلۡمُتَكَلِّفِينَ}

{Say [O Prophet], "I do not ask you for any reward for it, nor do I pretend to be what I am not."} [Surat Sād: 86]

1655/1 - 'Umar (may Allah be pleased with him) reported: "We were forbidden from pretension." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It is forbidden to ask too many questions about things of no avail and to bear unnecessary burdens in religious or worldly matters.

2) One should not preoccupy himself with useless speech or acts. That falls under dispraised affectation.

1656/2 - Masrūq reported: “We visited ‘Abdullah ibn Mas‘ūd (may Allah be pleased with him), who said: ‘O people, he who has knowledge about something should speak accordingly; and he who has no such knowledge should say: Allah knows best. Indeed, it is part of knowledge that, when you do not know something, you say: Allah knows best. Allah Almighty says to His Prophet Muhammad (may Allah’s peace and blessings be upon him):

{قُل مَا أَسۡـَٔلُكُم عَلَيۡهِ مِن أَجر وَمَا أَنَا مِنَ ٱلۡمُتَكَلِّفِينَ}.

{Say [O Prophet], “I do not ask you for any reward for it, nor do I pretend to be what I am not.”}” [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It informs us of the firm prohibition of affectation and speaking without knowledge.

2) Half of knowledge lies in saying: “Allah knows best” when you do not know.

Benefit:

The erudite scholar Ibn Sa‘di (may Allah have mercy upon him) said:

“When a person refrains from speaking about things he does not know, this achieves numerous benefits like the following:

- This is what he is required to do.

- When he refrains and says: “Allah knows best”, knowledge will readily come to him.

- When he refrains from speaking about what he does not know, this indicates his reliability and integrity, as well as his mastery of the things he confidently speaks about, and Allah knows best.” [Al-Fatāwa al-Sa‘diyyah]

302 - Chapter on the prohibition of wailing over the dead and slapping cheeks, tearing clothes, plucking and shaving hair, and supplicating for ruin and destruction

1657/1 - ‘Umar ibn al-Khattāb (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«المَيِّتُ يُعَذَّبُ في قَبْرِهِ بِمَا نِيحَ عَلَيْهِ».

“The dead person is punished in his grave on account of wailing over him.”

Another narration reads: “for as long as there is wailing over him.” [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

To wail is to cry loudly over the death of someone and mention his good traits by way of bragging.

Guidance from the Hadīth:

1) It is prohibited to wail over the dead, for this contradicts patience.

2) Wailing constitutes a kind of objection to the decree and predestination of Allah Almighty; whereas we are required to submit to His painful decrees.

Note:

This Hadīth applies to a person who condones wailing, asks his relatives to wail over him, or neglects to forbid them from wailing. So, everyone should advise his family to adhere to the Prophet's Sunnah and guidance upon his death and to shun the Shariah prohibitions on death-related matters. A person who does so has absolved himself and is safe from the reported threat, and Allah knows best.

1658/2 - Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَيْسَ مِنَّا مَنْ ضرَبَ الخُدُودَ، وَشَقَّ الجُيُوبَ، وَدَعَا بِدَعْوَىٰ الجَاهِلِيَّةِ».

"He is not one of us he who slaps his cheeks, tears open his clothes, and wails in the manner of the days of ignorance." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is prohibited to act like people in the pre-Islamic period of ignorance in terms of wailing and the like. These are not Islamic manners.

2) It points out the merit of patience in pursuit of divine reward at the time of afflictions and the display of contentment with the decree and predestination of Allah Almighty.

1659/3 - Abu Burdah reported: "Abu Mūsa got ill and lost his consciousness and his head was in the lap of a woman of his family. She began to wail and he could not say anything to her. Upon regaining his consciousness, he said: 'I am innocent of that of which the Messenger of Allah (may Allah's peace and blessings be upon him) was innocent. Indeed, the Messenger of Allah disavowed the woman who wails, the woman who shaves her head upon the occurrence of a disaster, and the woman who tears her clothes.'" [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) Wailing, shaving the head, and tearing clothes upon the occurrence of afflictions fall under the wrong acts that we are required to criticize and forbid, as the Prophet (may Allah's peace and blessings be upon him) disavowed those doing such things.

2) One should follow the Prophet's example, as the Companions (may Allah be pleased with them) used to do.

1660/4 - Al-Mughīrah ibn Shu'bah (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«مَنْ نِيحَ عَلَيْهِ فَإِنَّهُ يُعَذَّبُ بِمَا نِيحَ عَلَيْهِ يَوْمَ الْقِيَامَةِ».

"He who is wailed over will be punished on the Day of Judgment on account of the wailing over him." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is prohibited to wail over the death of someone, for this will be a cause of punishment on the Day of Judgment.

2) A dead person will be punished in his grave and on the Day of Judgment on account of wailing over him, if he had asked for it.

1661/5 - Umm 'Atiyyah Nusaybah (may Allah be pleased with her) reported:

أَخَذَ عَلَيْنَا رَسُولُ الله صلى الله عليه وسلم عِنْدَ البَيْعَةِ أَنْ لاَ نَنُوحَ.

"At the time of pledging allegiance to the Messenger of Allah (may Allah's peace and blessings be upon him), he took a promise from us not to engage in wailing." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Wailing is one of the manners of the pre-Islamic era of ignorance, which a Muslim should get rid of as soon as he embraces Islam.

2) It describes the pledge of allegiance taken by the Prophet (may Allah's peace and blessings be upon him) from women, as he stipulated that they should abandon the habits of the pre-Islamic era.

1662/6 - Al-Nuʿmān ibn Bashīr (may Allah be pleased with him and his father) reported: "'Abdullah ibn Rawāhah (may Allah be pleased with him) fell down unconscious. His sister started crying and saying: 'O my mountain, O so-and-so!' She went on calling him by his good qualities one by one. When he came to his senses, he said: 'Whenever you said something, I was asked: Are you really so?'" [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It is prohibited to wail over the dead person, for this hurts him.

2) It is prohibited to falsely ascribe certain traits to oneself or to someone else.

1663/7 - Ibn 'Umar (may Allah be pleased with him and his father) reported: "Saʿd ibn 'Ubādah (may Allah be pleased with him) suffered from some illness. The Messenger of Allah (may Allah's peace and blessings be upon him) visited him and was accompanied by 'Abdur-Rahmān ibn 'Awf, Saʿd

ibn Abi Waqqās, and ‘Abdullah ibn Mas‘ūd (may Allah be pleased with them). When they entered his house, they found him unconscious. The Messenger of Allah asked: ‘Has he died?’ They replied: ‘No, O Messenger of Allah.’ Upon this, the Messenger of Allah began to weep. When his Companions saw this, they also began to weep. He said:

«أَلاَ تَسْمَعُونَ؟ إِنَّ اللهَ لاَ يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلاَ بِحُزْنِ الْقَلْبِ، ولَكِنْ يُعَذِّبُ بِهذَا ـ وَأَشَارَ إِلَىٰ لِسَانِه ـ أَوْ يَرْحَمُ».

‘Listen attentively: Allah does not punish for the shedding of tears or for the grief of the heart, but He punishes or shows mercy because of the utterances of this,’ pointing to his tongue.” [Narrated be Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is permissible to grieve and cry over the death of someone, yet without wailing. In fact, this stems from mutual mercy between people.

2) Showing indignation through words and wailing is a cause of punishment on the Day of Judgment.

1664/8 - Abu Mālik al-Ash‘ari (may Allah be pleased with him) reported that the Messenger of

Allah (may Allah's peace and blessings be upon him) said:

«النَّائِحَةُ إِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ، وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانٍ وَدِرْعٌ مِنْ جَرَبٍ».

"If the wailing woman does not repent before she dies, she will be made to stand on the Day of Judgment wearing a garment of tar and a shield of scabies." [Narrated by Muslim]

Words in the Hadīth:

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1665/9 - Asīd ibn Abu Asīd, a Tābiʻi (from the generation that followed the Companions), reported that one of the women who gave the pledge to the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Among the matters of goodness in respect of which we gave the Messenger of Allah (may Allah's peace and blessings be upon him) the pledge not to disobey him were: that we should not scratch our faces, bewail, tear our clothes up, or dishevel our hair (in grief)."

[Narrated by Abu Dāwūd with a sound Isnād]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Scratching faces, bewailing, and disheveling hair at the time of disasters are prohibited, for these are acts of the pre-Islamic period of ignorance which are forbidden under the Shariah.

2) It describes the nature of the pledge of allegiance that took place during the Prophet's lifetime. He took the pledge from the believers that they should abandon all prohibitions and engage in good deeds to the best of their ability.

1666/10 - Abu Mūsa (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَا مِنْ مَيِّتٍ يَمُوتُ، فَيَقُومُ بَاكِيهِمْ، فَيَقُولُ: واجَبَلاهُ، وَاسَيِّدَاهُ، أَوَ نَحْوَ ذلِكَ، إلا وُكِّلَ بِهِ مَلَكَانِ يَلْهَزانِهِ: أهكَذَا كُنْتَ؟!».

"If anyone dies and the mourner gets up and says: 'O my mountain, O my master,' or the like, Allah will put two angels in charge of him who will beat him on the chest and ask him: 'Were you like that?'" [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

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Guidance from the Hadīth:

1) It is prohibited to wail over the death of someone and ascribe to him such attributes that did not really exist in him.

2) The angels rebuke the dead person, if he has not previously instructed his relatives not to wail over him.

1667/11 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«اثْنَتَانِ فِي النَّاسِ هُمَا بِهِم كُفْرٌ: الطَّعْنُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى المَيِّتِ».

"Two matters are signs of disbelief on the part of those who indulge in them: Defaming a person's lineage and wailing over the dead." [Narrated by Muslim]

Guidance from the Hadīth:

1) It is prohibited to wail over a dead person, for this is an act of disbelief and a practice of the pre-Islamic period of ignorance.

2) A person who does an act of disbelief is not necessarily a disbeliever.

Benefit:

We conclude from the above Hadīths:

There is nothing wrong with natural weeping. But wailing, slapping cheeks, tearing clothes, and plucking, shaving, or disheveling hair at the time of afflictions are all prohibited and forbidden. The Prophet (may Allah's peace and blessings be upon

him) disavowed these acts, on account of which the dead person suffers torment, unless he forbids them during his lifetime and instructs his family not to engage in them.

303 - Chapter on the prohibition of going to soothsayers, fortune-tellers, diviners, and the like

1668/1 - ‘Ā’ishah (may Allah be pleased with her) reported: “Some people asked the Messenger of Allah (may Allah’s peace and blessings be upon him) about soothsayers and he said:

«لَيْسُوا بِشَيءٍ»

‘They are of no account.’ They said: ‘O Messenger of Allah, but they sometimes make true predictions.’ Thereupon, he said:

«تِلْكَ الْكَلِمَةُ مِنَ الحَقِّ يَخْطَفُهَا الْجِنِّيُّ، فَيَقُرُّهَا في أُذُنِ وَلِيِّهِ، فَيَخْلِطُونَ مَعَهَا مائَةَ كَذْبَةٍ».

‘That is a word pertaining to the truth which a jinn snatches (from the angels) and whispers into the ears of his friend, who will then mix more than a hundred lies with it.’” [Narrated by Al-Bukhāri and Muslim]

Another narration by Al-Bukhāri reads: ‘Ā’ishah (may Allah be pleased with her) reported that she heard the Prophet (may Allah’s peace and blessings be upon him) say:

«إِنَّ المَلاَئِكَةَ تَنْزِلُ فِي العَنَانِ ـ وهو السَّحَابُ ـ فَتَذْكُرُ الأَمْرَ قُضِيَ فِي السَّمَاءِ، فَيَسْتَرِقُ الشَّيْطَانُ السَّمْعَ، فَيَسْمَعُهُ، فَيُوحِيهِ إِلىٰ الْكُهَّانِ، فَيَكْذِبُونَ مَعَها مائَةَ كَذْبَةٍ مِنْ عِنْدِ أَنْفُسِهِمْ».

"The angels descend to the clouds and mention matters which have been decreed in the heaven. The devil then listens to it stealthily and communicates it to the soothsayers who tell along with it a hundred lies of their own."

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Guidance from the Hadīth:

1) It is prohibited to go to soothsayers. In an authentic Hadīth, the Prophet (may Allah's peace and blessings be upon him) said: "He who goes to a soothsayer or a diviner and believes what he says has disbelieved in what was revealed to Muhammad."

2) If soothsayers say something true, they still mix it with a hundred lies. They are liars, as stated by the truthful Prophet. So, why do many people still go to them?!

1669/2 - Safiyyah bint Abu 'Ubayd (may Allah be pleased with her) related that one of the Prophet's wives reported that he said:

«مَنْ أَتَىٰ عَرَّافاً فَسَأَلَهُ عَنْ شَيْءٍ، فَصَدَّقَهُ، لَمْ تُقْبَلْ لَهُ صلاةٌ أَرْبَعِينَ يَوْماً».

"Whoever goes to a soothsayer and asks him about something and then believes him, his prayers will not be accepted for forty days." [Narrated by Muslim]

Guidance from the Hadīth:

1) It gives firm prohibition and stern warning against going to soothsayers and diviners. Believing them is an unlawful act that entails the rejection of one's prayers for forty days, as a punishment.

2) It is prohibited to go to soothsayers at all, whether the person believes them or not. An exception is when someone goes to them for the purpose of exposing them.

1670/3 - Qabīsah ibn al-Mukhāriq (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«الْعِيَافَةُ، وَالطِّيَرَةُ، وَالطَّرْقُ، مِنَ الجِبْتِ».

"The practice of 'Iyāfah (drawing lines on the ground), considering the sight of certain things as a bad omen, and the practice of Tarq (taking omen by birds) are all practices of Al-Jibt (idolatry or sorcery)." [Narrated by Abu Dāwūd with a sound Isnād] Tarq: taking omen by making birds fly, and if a bird flies towards the right side, it would be a good omen; and if it goes towards the left it will be a bad one. 'Iyāfah: drawing lines on the ground as mentioned by Abu Dāwūd.

[1] The Hadīth has a weak Isnād.

[1] In Al-Sihāh, Al-Jawhari said: Jibt is a term that refers to idols, soothsayers, magicians, and the like.

Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) forbade these acts, lest people should get attached to other than Allah Almighty.

2) These acts are prohibited for they are means leading to associating partners with Allah Almighty and they run counter to the fundamental principles of monotheism.

Note:

As the Shariah prohibits the above-mentioned acts, it directs the Muslim to the proper guidance when certain matters become confusing to him. This includes the Istikhārah (guidance-seeking) prayer, which is a non-obligatory prayer that consists of two Rak'ahs (unit of prayer). After offering this prayer, a person turns to Allah Almighty and recites the reported supplication:

«اللهم إني أستخيرك بعلمكَ...» إلىٰ آخره.

"Allāhumma innī astakhīruka bi'ilmika (O Allah, I consult You by Your knowledge)..." to the end of it.

The Shariah also instructs the Muslim to consult people of piety, wisdom and experience, and to think carefully before making any decision or choice. Whoever does so will be the farthest from regret.

1671/4 - Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنِ اقْتَبَسَ عِلْماً مِنَ النُّجُومِ اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ، زادَ مَا زَادَ».

"Whoever acquires a branch of the knowledge of astrology learns a branch of sorcery of which he acquires more as long as he continues to do so." [Narrated by Abu Dāwūd with an authentic Isnād]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Magic is prohibited because it is one of the grave and destructive sins, and it leads to polytheism.

2) It is prohibited to practice astrology in all its different forms or to believe astrologers, for they are polytheistic magicians.

Benefit:

Astrology differs from astronomy, which is a useful branch of knowledge. Astronomy tells us about the movement of planets and stars, the alternation of day and night, the emergence of the crescent, solar and lunar eclipse, and other phases and phenomena that are of great significance for many Shariah rulings and for people's interests in everyday life.

Astrology, on the other hand, is claiming to have knowledge of the unseen and the effects of stars on earth. It involves cooperation between devils from

the humans and jinn. This is the type of knowledge and practice prohibited in the relevant Hadīths.

1672/5 - Mu'āwiyah ibn al-Hakam (may Allah be pleased with him) reported: "I said: 'O Messenger of Allah, I have recently emerged from ignorance and Allah Almighty has brought Islam. There are still some men among us who go to soothsayers.' He said: 'Do not go to them.' I said: 'There are some men who seek guidance by omens.' He said:

«ذٰلِكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ، فَلا يَصُدُّهُمْ»

'These are ideas which come up in their minds, but they should not be prevented by them.' I said: 'There are some men who practice divination by drawing lines on the ground.' He said:

«كَانَ نَبِيٌّ مِنَ الأَنْبِيَاءِ يَخُطُّ، فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ».

'There was a prophet who used to draw lines. So, the line which agrees with the line drawn by that prophet is correct.'" [Narrated by Muslim]

Guidance from the Hadīth:

1) It is prohibited to go to soothsayers and ask them about unseen and future matters that are only known to Allah Almighty.

2) Omens should not prevent a Muslim from pursuing the work he has intended to do. If he sets out to do something, after offering the Istikhārah prayer and consulting competent people, let him rely upon Allah Almighty and pursue the proper means of success.

1673/6 - Abu Masʿūd al-Badri (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) prohibited the price of a dog, the earning of a prostitute, and the money paid to a soothsayer.” [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is prohibited to give a soothsayer a wage for his soothsaying. Any act that is forbidden, it is also forbidden to pay for it.

2) Any person who causes corruption among the Muslim community, such as soothsayers and jugglers, they should be insulted and not treated honorably.

Benefit:

If a person repents from these acts, then the money he has earned therefrom is to be reconsidered. If he still knows those from whom this money was taken, he should give it back to them so as to get rid of such unjustly devoured wealth.

However, if he does not know them, he should give this money in charity, by way of getting rid of it, or spend it on lowly purposes, like improving degraded public facilities and feeding animals.

Muhayyisah reported that his father sought permission from the Prophet (may Allah's peace and blessings be upon him) to take the wages for cupping but he forbade him from it. He continued asking him and seeking his permission until he said: «اعلفه ناضحك، وأطعمه رقيقك».

"Use it to give fodder to your water-carrying camels and to feed your slaves." [Narrated by Abu Dāwūd] --

وفي رواية للحديث عند أحمد في (المسند): «أنه زجره عن كسبه، فقال: ألا أطعمه أيتاماً لي؟ قال: لا، قال: أفلا نصدَّق به؟ قال: لا، فرخص له أن يعلفه ناضحه».

In another narration by Ahmad: "He forbade him from that earning. Thereupon, he asked: 'May I use it to feed orphans I have?' He replied in the negative. He further asked: 'May I give it in charity?' He replied in the negative and allowed him to use it to give fodder to his water-carrying camels."

304 - Chapter on the prohibition of taking bad omens

This chapter contains the same Hadīths of the previous chapter.

Benefit:

Taking bad omens is to feel pessimistic upon seeing or hearing something or being at a certain time or place. It is called in Arabic Tatayyur, which comes from Tayr that means "bird". This is because, before Islam, the Arabs used to rely upon the flight

direction of birds for deciding whether or not to take a certain course of action. Then, this term came to be used for every kind of pessimism.

1674/1 - Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا عَدْوَىٰ، وَلا طِيَرَةَ، ويُعجبني الفألُ» قالوا: وما الفَأْلُ ؟ قَالَ:

"There is no contagion or evil omens, and I like good omens." They said: "What is a good omen?" He said:

«كلمةٌ طيبةٌ».

"A good word." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The Shariah denies the concept of contagion during the pre-Islamic period of ignorance when they believed that a disease can be infectious by itself. However, diseases can transmit from sick to healthy people, by the will of Allah Almighty.

2) Pessimism and taking bad omens are prohibited, as they instill lethargy, grief, and distress into people.

1675/2 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا عدوىٰ، ولا طيرةَ، وإن كان الشُّؤْمُ في شيءٍ ففي الدَّارِ والمرأةِ والفرسِ».

"There is no contagion or evil omens. If there is evil in anything, it is in the house, the woman, and the horse." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Pessimism and taking bad omens are prohibited, for this contradicts reliance upon Allah Almighty and trust in His decree and predestination.

2) Pessimism brings no good. If there were good in it, three things would be more worthy of giving bad omens: the house, the woman, and the mount, as indicated in a Hadīth that reads:

(لاشؤمَ، وقد يكون اليُمنُ في ثلاثة؛ في المرأة، والفرس، والدار)

"No bad omens. A good omen may lie in three: the woman, the horse, and the house." [Narrated by Ibn Mājah]

1676/3 - Buraydah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) did not take anything to be a bad omen. [Narrated by Abu Dāwūd with an authentic Isnād]

Guidance from the Hadīth:

1) It is obligatory to follow the Prophet's example in hating pessimism and taking bad omens.

2) All comfort, mental and physical wellbeing, and spiritual happiness lie in the Prophet's guidance.

{ٱستَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُم لِمَا يُحيِيكُم}.

{Respond to Allah and the Messenger when He calls you to what gives you life.}

1677/4 - 'Urwah ibn 'Āmir (may Allah be pleased with him) reported: "Bad omen was mentioned in the presence of the Messenger of Allah (may Allah's peace and blessings be upon him), and he said:

«أحسنُهَا الفألُ، ولا تردُّ مسلماً ، فإذا رأىٰ أحدُكُم مَا يكرهُ فَلْيقلْ: اللّهم لا يأتي بالحسناتِ إلا أنتَ، ولا يدفعُ السيّئاتِ إلَّا أنتَ، ولا حولَ ولا قوَّةَ إلَّا بكَ».

'The best type of omen is the good omen. A Muslim should not refrain from anything because of an omen. If any of you sees anything which he dislikes, he should say: Allāhumma lā ya'tī bil-hasanāti illā anta wa lā yadfa'u as-sayyi'āti illā anta wa lā hawla wa lā quwwata illā bik (O Allah, You alone bring good things, You alone avert evil things, and there is no power nor strength except in You).'" [Sahīh (authentic)] [Narrated by Abu Dāwūd with an authentic Isnād]

[1] **The Hadīth has a weak Isnād.**

1) Optimism is among the morals a Muslim should assume, as it prompts him to act with resolve and diligence.

[1] Guidance from the Hadīth:

2) One should turn to Allah Almighty for bringing good and averting evil and not resort to people in such things that only Allah is able to do.

{إِيَّاكَ نَعبُدُ وَ إِيَّاكَ نَستَعِينُ}.

{You alone we worship, and You alone we ask for help.}

305 - Chapter on the prohibition of putting the images of animals on mats, stones, money, pillows, etc; and the prohibition of putting images on walls, curtains, turbans, garments, and the like; and the command to tear up images

1678/1 - Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إِنَّ الَّذِينَ يَصْنَعُونَ هذِهِ الصُّوَرَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقتُمْ».

“Those who make these images will be tortured on the Day of Judgment. It will be said to them: ‘Give life to what you have created.’” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is prohibited to draw or sculpt images of living beings, given the stern warning in this regard.

2) Intimidation of the makers of images through the punishment of Allah, Who will command them

to give life to their images, by way of showing their inability.

1679/2 - ‘Ā’ishah (may Allah be pleased with her) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) returned once from a journey and saw a curtain with which I had covered a shelf and it had some images on it. The color of his face changed, and he said:

«يَا عَائِشَةُ، أَشَدُّ النَّاسِ عَذَاباً عِنْدَ الله يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ الله»

‘O ‘Ā’ishah, the most tormented people on the Day of Judgment are those who try to match Allah in terms of creation.’” She added: “We tore it and made one or two cushions out of that.” [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) Displaying images in the house is prohibited, given the warning in this regard.

2) It points out the stern warning issued against the makers of images, as we will see in a Hadīth reported by Ibn ‘Abbās.

1680/3 - Ibn ‘Abbās (may Allah be pleased with him and his father) reported that he heard the

Messenger of Allah (may Allah's peace and blessings be upon him) say:

«كُلُّ مُصَوِّرٍ في النَّارِ، يُجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسٌ، فَيُعَذِّبُهُ في جَهَنَّمَ»

"Every image maker will be in Hellfire. There will be a soul for each image he has made, so it will torment him in Hell." Ibn 'Abbās added: "If you cannot help but do it, then make images of trees and lifeless objects." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It points out the severe warning against the makers of images of living beings. They will be tormented in Hellfire because of those images.

2) It is permissible to make images of lifeless objects, like trees, mountains, and rivers.

1681/4 - He also reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

«مَنْ صوَّرَ صُورَةً في الدُّنْيا كُلِّفَ أَنْ يَنْفُخَ فيها الرُّوحَ يَوْمَ الْقِيَامَةِ، وَلَيْسَ بِنَافِخٍ».

"Whoever makes an image in worldly life will be asked to breathe life in it on the Day of Judgment, and he will not be able to do so." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It intimidates and deters people from making or sculpting images of living beings.

2) Recompense is of the same type of action. He who tries to emulate the creation of Allah will be punished by Allah on the Day of Judgment by the images he has made.

1682/5 - Ibn Mas‘ūd (may Allah be pleased with him) reported that he heard the Prophet (may Allah’s peace and blessings be upon him) say:

«إِنَّ أَشَدَّ النَّاسِ عَذَاباً يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ».

“The people who will receive the severest punishment on the Day of Judgment are the image makers.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is prohibited to make images, and it is a major sin whose perpetrator is threatened with severe punishment.

2) When a stern warning is given regarding a certain sin, this indicates its being a major one. So, a Muslim should avoid it.

1683/6 - Abu Hurayrah (may Allah be pleased with him) reported that he heard the Prophet (may Allah’s peace and blessings be upon him) say:

«قَالَ اللهُ تَعَالىٰ: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا ذَرَّةً، أَوْ لِيَخْلُقُوا حَبَّةً، أَوْ لِيَخْلُقُوا شَعِيرَةً».

“Allah Almighty said: ‘Who are more unjust than those who try to create something like My creation? I challenge them to create even an atom, a seed, or a barley grain.’” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It shows how bad the making of images is, as it constitutes emulation of the creation of Allah, though the makers of those images are clearly unable to create anything. So, how can an incapable weak creature dare emulate the product of the Almighty Creator?!

2) A person should be true to his status as a slave to Allah Almighty, which dictates, among other things, that he should not encroach upon the exclusive right of Allah Almighty of creating.

1684/7 - Abu Talhah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا تدخُلُ الملائكَةُ بيتاً فيه كلبٌ ولا صُورةٌ».

"Angels do not enter a house in which there is a dog or an image." [Narrated by Al-Bukhāri and Muslim]

1685/8 - Ibn 'Umar (may Allah be pleased with him and his father) reported: "Jibrīl (Gabriel) promised to visit the Messenger of Allah (may Allah's peace and blessings be upon him) but delayed. This grieved the Prophet (may Allah's peace and blessings be upon him) very much. When he came out of his house, Gabriel met him. The Messenger of Allah (may Allah's peace and blessings be upon him) asked him about the reason of his delay, and he replied:

«إنَّا لاَ نَدْخُلُ بَيْتاً فِيه كَلْبٌ وَلا صُورةٌ».

'We do not enter a house where there is a dog or an image.'" [Narrated by Al-Bukhāri]

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1686/9 - 'Ā'ishah (may Allah be pleased with her) reported: "Gabriel (peace be upon him) promised to come to the Messenger of Allah (may Allah's peace and blessings be upon him) at a certain hour. But he did not show up at that time. There was a staff in his hand. He threw it away and said: 'Neither Allah nor His messengers (angels) ever break their promise.' Then, he cast a glance and found a puppy under his bed and said: 'O 'Ā'ishah, when did this dog enter here?' I said: 'By Allah, I do not know.' He then commanded that it be driven out. Then, Gabriel (peace be upon him) came and the Messenger of Allah (may Allah's peace and blessings be upon him) said to him:

«وَعَدْتَنِي، فَجَلَسْتُ لَكَ وَلَمْ تَأْتِنِي»،

'You promised me and I waited for you, but you did not come.' He said: 'It was the dog in your house that prevented me, for we do not enter a house in which there is a dog or an image.'" [Narrated by Muslim]

Guidance from the Hadīths:

1) Angels do not enter a house in which there is a dog or an image. Thus, its inhabitants are deprived of the angels' supplication for them to be forgiven and shown mercy.

2) It is prohibited to hang images on walls, a common practice now in many Muslim houses.

1687/10 - Abu al-Hayyāj Hayyān ibn Husayn reported that ʻAli ibn Abi Tālib (may Allah be pleased with him) said to him: "Shall I not send you with the same instructions as the Messenger of Allah (may Allah's peace and blessings be upon him) sent me? Do not leave any image without obliterating it, nor any raised or built-up grave without leveling it." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) If a person sees a prohibited image, he should obliterate it and criticize those who have put it, to the best of his ability.

2) The Companions (may Allah be pleased with them) were keen to apply the Prophet's Sunnah and convey it to those who came after them, with honesty and integrity. This is the proper conduct of members of this blessed Ummah; they inform one another of the Sunnah of their Prophet (may Allah's peace and blessings be upon him).

Note:

The ruling on image making is presented in detail under the Hadīth no. 650, p.438.

306 - Chapter on the prohibition of using dogs except for hunting or guarding livestock or plantation

1688/1 - Ibn ‘Umar (may Allah be pleased with him and his father) reported that he heard the Prophet (may Allah’s peace and blessings be upon him) say:

«مَن اقْتَنَىٰ كلباً، إلا كلبَ صيْدٍ أو ماشيةٍ، فإنَّهُ ينقُصُ مِن أجْرِهِ كلَّ يومٍ قيرَاطَان».

“If anyone keeps a dog that is neither for hunting nor for guarding livestock, his reward will be reduced by two Qīrāts every day.” [Narrated by Al-Bukhāri and Muslim]

Another narration reads: “One Qīrāt.”

1689/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مَنْ أمْسَكَ كلباً فإنَّهُ ينْقُصُ كلَّ يوم من عَمَله قيراطٌ، إلَّا كلبَ حَرْثٍ أو ماشيةٍ».

“If anyone keeps a dog, his reward will be reduced by one Qīrāt every day, except a dog used for guarding the field or livestock.” [Narrated by Al-Bukhāri and Muslim]

A narration of Muslim reads:

«من اقْتَنىٰ كلباً، ليْسَ بكلبِ صَيْدٍ ولا ماشيةٍ ولا أرضٍ، فإنَّهُ ينقُصُ مِن أجْرِهِ قيراطَان كلَّ يوْمٍ».

“If anyone keeps a dog, which is not for hunting or guarding livestock or land, his reward will be reduced by two Qīrāts every day.”

Guidance from the Hadīths:

1) It is permissible to own a dog for hunting or guarding livestock or farms, because there is a need for it. Owning dogs for other purposes is prohibited.

2) The Shariah adopts the approach of ease and facilitation, considering people's interests.

{وَمَا جَعَلَ عَلَيكُم فِي ٱلدِّينِ مِن حَرَج}.

{And has not imposed upon you any hardship in religion.}

307 - Chapter on the dislike of hanging bells on camels and other animals and the dislike of taking dogs and bells during travel

1690/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تصحبُ الملائكةُ رُفْقَةً فيهَا كلبٌ أوْ جرسٌ».

"Angels do not accompany a group of travelers who have with them a dog or a bell." [Narrated by Muslim]

1691/2 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الجَرَسُ مزاميرُ الشَّيْطانِ».

"The bell is the musical instrument of the devil." [Narrated by Muslim]

Guidance from the Hadīths:

1) Deterrence from hanging bells, particularly on animals, because it is prohibited.

2) The bell is a musical instrument that the devil loves and the honorable angels are averse to.

3) A wise and fortunate person would diligently do the acts pleasing to Allah Almighty and shun everything loved by Satan.

308 - Chapter on the dislike of riding a camel that feeds on dung; but if it is fed with pure fodder and its meat becomes good, it is no longer disliked to ride it

1692/1 - Ibn ʻUmar (may Allah be pleased with him and his father) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) forbade riding the camel which feeds on dung." [Narrated by Abu Dāwūd, with an authentic Isnād]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is disliked to ride camels that feed on dung and impure things. This is meant to protect the rider from impurity.

2) The Shariah instructs us to avoid impurities. Thus, it wants to honor us and protect our health.

309 - Chapter on the prohibition of spitting in the mosque; the command to remove it, if any; and the command to keep filthy things away from the mosque

1693/1 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«البُصاقُ في المَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا».

"Spitting in the mosque is a sin and its expiation is to bury it." [Narrated by Al-Bukhāri and Muslim]

"To bury it" applies to the case where the floor of the mosque is dust, sand, or the like. In his book "Al-Bahr", Abu al-Mahāsin al-Rūwyāni said: "Its burial is said to mean that it should be removed from the mosque. Yet, if the mosque has a paved or slabbed floor, and a person rubs the spittle with his shoe or something else, as many ignorant people do, this is not the intended burial; on the contrary, this adds to the error and increases filth in the mosque. A person who does so should remove the spittle with his garment, hand, or something else, or wash it.

Guidance from the Hadīth:

1) It is prohibited to spit in the mosque.

2) The Shariah exhorts us to remove filth from the mosque, given its inviolability and sublime status.

1694/2 - ‘Ā’ishah (may Allah be pleased with her) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) saw spittle, snot, or sputum sticking to the wall towards the Qiblah, and he scratched it off. [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) If a person sees something dirty or impure in the mosque, he should remove it, in compliance with the Prophet’s Sunnah.

2) It urges us to extol whatever Allah has commanded to be extolled. This includes the mosques.

1695/3 - Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«إِنَّ هذِهِ المسَاجِدَ لا تَصْلُحُ لِشَيْءٍ مِنْ هذَا الْبَوْلِ وَلا القَذَرِ، إِنَّمَا هِيَ لِذِكْرِ الله تَعَالىٰ وَقِرَاءةِ الْقُرْآنِ»

“It is not appropriate to use mosques for urinating or filth. Indeed, they are built for the remembrance of Allah and the recitation of the Qur’an.” Or as the Messenger of Allah (may Allah’s peace and blessings be upon him) said it. [Narrated by Muslim]

Guidance from the Hadīth:

1) A Muslim is required to show respect to mosques. He should not place any filth therein given its high status.

2) It urges filling the mosques with prayer, recitation of the Qur'an, remembrance of Allah, and beneficial knowledge classes.

310 - Chapter on the dislike of engaging in dispute in the mosque, speaking loudly therein, inquiring about a lost item, or engaging in buying, selling, hiring, and so on

1696/1 - Abu Hurayrah (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

«مَنْ سَمِعَ رَجُلاً يَنْشُدُ ضَالَّةً في المَسْجِد فَلْيَقُلْ: لا رَدَّهَا اللهُ عَلَيْكَ، فإنَّ المَسَاجِدَ لَمْ تُبْنَ لهذا».

"Whoever hears a man inquiring in the mosque about something he has lost should say: 'May Allah not return it to you,' for indeed mosques are not built for this." [Narrated by Muslim]

1697/2 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إذا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ في المَسْجِدِ فَقُولُوا: لا أَرْبَحَ اللهُ تِجَارَتَكَ، وَإذا رَأَيْتُمْ مَنْ يَنْشُدُ ضَالَّةً فَقُولُوا: لا رَدَّهَا اللهُ عَلَيْكَ».

"If you see someone buying or selling in the mosque, say to him: 'May Allah not make your sale

profitable.' And if you see someone inquiring about a lost item in the mosque, say: 'May Allah not return it to you.'"

[Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

1698/3 - Buraydah (may Allah be pleased with him) reported that a man inquired in the mosque about something lost, saying: "Has anyone seen the red camel?" Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said: «لا وَجَدْتَ، إنَّمَا بُنِيَتِ المَسَاجِدُ لِمَا بُنِيَتْ لَهُ».

"May you not find it. Indeed, mosques are built for what they are built for." [Narrated by Muslim]

1699/4 - 'Amr ibn Shu'ayb related from his father that his grandfather reported that the Messenger of Allah (may Allah's peace and blessings be upon him) forbade buying and selling in the mosque, inquiring about a lost item in it, or saying poetry therein. [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

Words in the Hadīth:

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Guidance from the Hadīths:

1) It is prohibited to inquire about a lost item in the mosque, given its great status and to avoid distracting the worshipers.

2) It is prohibited to buy or sell in the mosque. This applies to both the buyer and the seller.

3) We are encouraged to frequently remember Allah Almighty, recite the Qur'an, seek Shariah knowledge, and establish prayers in the mosques. Indeed, this is the purpose behind constructing them.

4) it is prohibited to recite idle poetry in the mosque. As for such poems that involve wisdom and asceticism and encourage obedience to Allah and Jihad in His cause, it is recommended and desirable to recite them.

1700/5 - Al-Sā'ib ibn Yazīd (may Allah be pleased with him) reported: "I was in the mosque when a man threw a pebble at me. I looked and it was 'Umar ibn al-Khattāb (may Allah be pleased with him). He said: 'Go and bring me these two.' So, I brought them to him. He said: 'Where are you from?' They said: 'From the people of Tā'if.' He said: 'If you had been from this city [of us], I would have inflicted pain on you. You raise your voices in the Prophet's Mosque!'" [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is prohibited to raise our voices in the mosque, lest we should distract the worshipers.

2) We are exhorted to respect mosques in general and the Prophet's Mosque in particular, given its special inviolability and merit. This falls under revering the rituals of Allah Almighty.

311 - Chapter on prohibiting one who has eaten garlic, onion, leek or the like from entering the mosque before the bad smell goes away, unless it is necessary

1701/1 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ أَكَلَ مِنْ هذِهِ الشَّجَرَةِ ـ يَعْني الثُّومَ ـ فَلا يَقْرَبَنَّ مَسجِدَنَا».

"He who has eaten from this tree - meaning garlic - should not approach this mosque of ours." [Narrated by Al-Bukhāri and Muslim]

Another narration by Muslim reads: "our mosques".

1702/2 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ أَكَلَ مِنْ هذِهِ الشَّجَرَةِ فَلا يَقْرَبنَا، وَلايُصَلِّيَنَّ مَعَنَا».

"He who has eaten from this tree should not approach us or pray along with us." [Narrated by Al-Bukhāri and Muslim]

1703/3 - Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ أَكَلَ ثُوماً أَوْ بَصَلاً فَلْيَعْتَزِلْنَا، أَوْ فَلْيَعْتَزِلْ مَسْجِدَنَا».

"He who has eaten garlic or onions should keep away from us - or from our mosque." [Narrated by Al-Bukhāri and Muslim]

Another narration by Muslim reads:

«مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكُرَّاثَ فَلا يَقْرَبَنَّ مَسْجِدَنَا، فَإِنَّ المَلائِكَةَ تَتَأَذَّىٰ مِمَّا يَتَأَذَّىٰ مِنْهُ بَنُو آدَمَ».

"He who has eaten onions, garlic, or leek should not approach our mosque, for the angels get annoyed by what humans get annoyed by."

1704/4 - 'Umar ibn al-Khattāb (may Allah be pleased with him) delivered a Friday sermon one day and said in it:

«ثُمَّ إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ شَجَرَتَيْنِ مَا أُرَاهُمَا إِلَّا خَبِيثَتَيْنِ: الْبَصَلَ وَالثُّومَ، لَقَدْ رَأَيْتُ رَسُولَ الله صلى الله عليه وسلم إِذا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ في المَسْجِدِ أَمَرَ بِهِ، فَأُخْرِجَ إِلىٰ الْبَقِيعِ، فَمَنْ أَكَلَهُمَا فَلْيُمِتْهُمَا طَبْخاً».

"O people, you eat two plants that I only find offensive: onion and garlic. I saw the Messenger of Allah (may Allah's peace and blessings be upon him) when detecting their odor on a man in the mosque, he would order that he should be taken out to Al-Baqī'. So, anyone who wants to eat them should eliminate their odor by cooking." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) It is prohibited to go to the mosque after eating garlic, onions, or the like of such plants that have a bad odor.

2) Angels get annoyed by what annoys humans. So, a Muslim should be good-smelling, especially in places of worship and Muslim gatherings; most notable among them is prayer and learning classes.

Note:

It is permissible to eat onions and garlic. Yet, he who has eaten any of them should avoid going to the mosque to attend the congregational prayer. However, if he uses some substance that removes the bad odor, then he can go to the mosque. But it is not permissible for a person to intentionally eat onions or garlic to skip the congregational prayer in the mosque.

312 - Chapter on the dislike of sitting in the position of Habwah on Friday while the Imām is delivering the sermon, for this position causes sleepiness and thus the person will miss the sermon and his ablution may be broken

1705/1 - Mu'ādh ibn Anas al-Juhani (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) forbade Habwah (a posture of sitting) on Friday

while the Imām is delivering the sermon. [Narrated by Abu Dāwūd and Al-Tirmidhi, who both classified it as Hasan (sound)]

Words in the Hadīth:

Habwah: a posture of sitting in which the legs are contracted towards the belly, and the back is bent forwards and supported by putting part of the clothing or the arms across the knees.

Guidance from the Hadīth:

1) The prohibition on the posture of Habwah is limited to the time of the Friday sermon only.

2) It urges us to listen attentively to the sermon and focus on nothing else.

Benefit:

The purposes behind prohibiting the posture of Habwah include the following:

If one is wearing a single garment, his private parts may get uncovered as he moves while being in this posture. The posture of Habwah causes sleepiness and thus one will be distracted from listening to the sermon and his ablution may get broken, and Allah knows best.

313 - Chapter on prohibiting one who, after the advent of Dhul-Hijjah, wants to offer a

sacrifice from cutting anything from his hair or nails before offering the sacrifice

1706/1 - Umm Salamah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ كانَ لَهُ ذبحٌ يَذْبَحُهُ، فإذا أهلَّ هلالُ ذي الحجَّة فلا يأخُذَنَّ مِنْ شَعْرِهِ ولا من أظْفَارِهِ شَيْئاً حَتَّىٰ يُضَحِّيَ».

"Whoever has a sacrificial animal for slaughtering, once the crescent of Dhul-Hijjah is declared, he should not cut anything of his hair or his nails until he sacrifices (the animal)." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) One who intends to offer a sacrifice and has seen the crescent of Dhul-Hijjah is prohibited from cutting anything from his nails or hair.

2) The believers show love and cordiality towards one another as they engage in acts of worship. He who is not on the journey of Hajj lives part of the rituals along with his fellow Muslims performing Hajj, as he is not allowed to cut anything of his hair or nails.

314 - Chapter on the prohibition of swearing by a creature, like the Prophet, the Ka'bah, the angels, the heaven, the

forefathers, life, the spirit, the head, the gift of the ruler, the grave of so-and-so, and the trust, which is the most firmly prohibited

1707/1 - Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إِنَّ اللهَ تَعَالىٰ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفاً فَلْيَحْلِفْ بِاللهِ، أَوْ لِيَصْمُتْ».

“Indeed, Allah Almighty forbids you from swearing by your fathers. So, he who wants to swear should swear by Allah or keep silent.” [Narrated by Al-Bukhāri and Muslim]

In another authentic narration: “So, he who wants to swear should swear by none but Allah or remain silent.”

1708/2 - ‘Abdur-Rahmān ibn Samurah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«لا تَحْلِفُوا بِالطَّوَاغِي، وَلا بِآبَائِكُمْ».

“Do not swear by the Tawāghi (idols) or your fathers.” [Narrated by Muslim]

Tawāghi: the plural of Tāghiyah, which means idol. This term is used in a Hadīth reading: “This is the Tāghiyah of Daws”, i.e. their idol. Another narration, not by Muslim, includes the term

Tawāghīt, the plural of Tāghūt, which means the devil and idol.

1709/3 - Buraydah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ حَلَفَ بِالأَمانَةِ فَلَيْسَ مِنَّا».

"He who swears by the trust is not one of us." [Narrated by Abu Dāwūd with an authentic Isnad; Sahīh (authentic)]

1710/4 - He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ حَلَفَ فَقَالَ: إِنِّي بَرِيءٌ مِنَ الإِسْلاَمِ، فَإِنْ كَانَ كَاذِباً فَهُوَ كَمَا قَالَ، وَإِنْ كَانَ صَادِقاً فَلَنْ يَرْجِعَ إِلىٰ الإِسْلاَمِ سَالِماً».

"Anyone who swears saying: 'I am innocent of Islam,' if he is lying, he will be as he said; and if he is telling the truth, his Islam will be defective." [Narrated by Abu Dāwūd]

1711/5 - Ibn 'Umar (may Allah be pleased with him and his father) reported that he heard a man saying: "No, by the Ka'bah." He said to him: "Do not swear by other than Allah, for I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«مَنْ حَلَفَ بِغَيْرِ الله فَقَدْ كَفَرَ، أَوْ أَشْرَكَ».

'Whoever swears by other than Allah has become a disbeliever, or a polytheist.'" [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

Some scholars took his words “has become a disbeliever or a polytheist” to refer to the gravity of the sin - like the Prophet’s statement: “Ostentation is polytheism.”

Words in the Hadīth:

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Guidance from the Hadīths:

1) It is prohibited to swear by other than Allah Almighty, which is an act of polytheism.

2) A person should be keen not to swear by any creature, even a great one, or to ask someone to take such an oath that throws him into polytheism.

3) The prohibition of swearing by other than Allah Almighty demonstrates the exclusive right of the Almighty Lord to be worshiped alone. No creature, no matter how great he may be, should be made equal to Allah by way of swearing.

Note:

As part of swearing by Allah Almighty, it is permissible to swear by the Qur’an or the Mus-haf (bound copy of the Qur’an), for it is the speech of Allah and one of His attributes. In fact, the swearer does not mean the papers and the ink, which are both created.

As for swearing by the trust, as some people say: “the trust, the trust”, it is a form of swearing on which we have cited the Hadīth: “He who swears by the trust is not one of us.” Therefore, a person

should try to correct his speech and regulate it in accordance with the Shariah and enjoin others to do the same - in fulfillment of monotheism, which is Allah's right upon His servants.

315 - Chapter on affirming the gravity of the intentional false oath

1712/1 - Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ حَلَفَ عَلَىٰ مَالِ امرِئٍ مُسْلِمٍ بِغَيْرِ حَقِّهِ لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ» قَالَ: ثُمَّ قَرَأَ عَلَيْنَا رَسُولُ الله صلى الله عليه وسلم مِصْدَاقَهُ مِنْ كِتَابِ الله _عز وجل_:

"He who takes an oath to acquire the property of a Muslim unjustly will meet Allah while He will be angry with him." Then, he recited to us - in confirmation of this - a verse from the Book of Allah:

{إِنَّ ٱلَّذِينَ يَشۡتَرُونَ بِعَهۡدِ ٱللَّهِ وَأَيۡمَٰنِهِمۡ ثَمَنٗا قَلِيلًا}

{Those who trade the covenant of Allah and their oaths for a small price} [Surat Āl 'Imrān: 77] till the end of the verse. [Narrated by Al-Bukhāri and Muslim]

1713/2 - Abu Umāmah Iyās ibn Tha'labah al-Hārithi (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنِ اقْتَطَعَ حَقَّ امرِئٍ مُسْلِمٍ بِيَمِينِهِ فَقَدْ أَوْجَبَ اللهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الجَنَّةَ»

"Whoever seizes the right of a Muslim by taking a false oath, Allah will condemn him to Hellfire and

forbid Paradise for him." A man asked: "Even if it is something small, O Messenger of Allah?" He said:

«وَإِنْ كَانَ قَضِيباً مِنْ أَرَاكٍ».

"Even if it is a tooth-stick." [Narrated by Muslim]

1714/3 - 'Abdullah ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الْكَبَائِرُ: الإِشْرَاكُ بِالله، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْغَمُوسُ».

"The major sins are: associating partners with Allah, undutifulness towards one's parents, murder, and the intentional false oath." [Narrated by Al-Bukhāri]

Another narration reads: "A Bedouin went to the Prophet (may Allah's peace and blessings be upon him) and said: 'O Messenger of Allah, what are the major sins?' He said: 'Associating partners with Allah.' He asked: 'Then what?' He said: 'The intentional false oath.' He asked: 'What is the intentional false oath?' He said:

«الَّذِي يَقْتَطِعُ مَالَ امرِئٍ مُسْلِمٍ»

'That by which the property of a Muslim is taken.'" In other words, a false oath by which a Muslim's property is unjustly taken.

Guidance from the Hadīths:

1) Affirming the gravity of the false oath that a person takes knowingly. It is a major sin that throws the swearer in Hellfire.

2) It is prohibited to take the property of others unjustly, no matter how small it is. Whoever does so incurs the wrath of Allah Almighty and becomes worthy of entering Hellfire.

3) A person should restrain his tongue and be truthful in his speech and oath.

4) The Shariah cares greatly about the rights of people, in terms of their lives, honor, wealth, and the like.

316 - Chapter on advising one who takes an oath and then sees a better course of action, to engage in what is better and expiate for his broken oath

1715/1 - ‘Abdur-Rahmān ibn Samurah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said to him:

«وَإِذَا حَلَفْتَ عَلَىٰ يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيْراً مِنْهَا فَائْتِ الَّذِي هُوَ خَيْرٌ، وَكَفِّرْ عَنْ يَمِينِكَ».

“And if you take an oath and then see something better, do what is better and expiate for your oath.”
[Narrated by Al-Bukhāri and Muslim]

1716/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ حَلَفَ عَلَىٰ يَمِينٍ، فَرَأَىٰ غَيْرَهَا خَيْراً مِنْهَا، فَلْيُكَفِّرْ عَنْ يَمِينِهِ، وَلْيَفْعَلِ الَّذِي هُوَ خَيْرٌ».

"Whoever takes an oath and then sees something better than it should expiate for his oath and do what is better." [Narrated by Muslim]

1717/3 - Abu Mūsa (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنِّي ـ واللهِ، إِنْ شَاءَ اللهُ ـ لاَ أَحْلِفُ عَلَىٰ يَمِينٍ، ثُمَّ أَرَىٰ خَيْراً مِنهَا إِلَّا كَفَّرْتُ عَنْ يَمِيني، وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ».

"Verily, by Allah, I do not take an oath, Allah willing, and then see something better except that I expiate for my oath and do what is better." [Narrated by Al-Bukhāri and Muslim]

1718/4 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لأَنْ يَلِجَّ أَحَدُكُمْ في يَمِينِهِ في أَهْلِهِ آثَمُ لَهُ عِنْدَ الله تَعَالَىٰ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتي فَرَضَ الله عَلَيْهِ».

"Verily, one of you who insists on fulfilling an oath regarding his family is more sinful in the sight of Allah Almighty than giving the expiation ordained by Allah for (breaking) it." [Narrated by Al-Bukhāri and Muslim]

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Guidance from the Hadīths:

1) If a person takes an oath regarding something and then sees a better course of action, he should do what is better and expiate for his broken oath.

2) Expiating for the broken oath and doing what is better is more recommended than insisting on fulfilling the oath for fear of sin. It is even more sinful to insist on upholding the oath that causes harm.

Note:

The word "family" used in the last Hadīth refers to what is more common and more significant. Yet, the ruling applies to oaths regarding one's family as well as others.

317 - Chapter on pardoning idle oaths and that they entail no expiation; an idle oath is what is uttered by the tongue without the intent of swearing, like when a person habitually says: No, by Allah and yes, by Allah, and so on

Allah Almighty says:

{لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغوِ فِي أَيمَٰنِكُم وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ ٱلأَيمَٰنَ فَكَفَّٰرَتُهُۥٓ إِطعَامُ عَشَرَةِ مَسَٰكِينَ مِن أَوسَطِ مَا تُطعِمُونَ أَهلِيكُم أَو كِسوَتُهُم أَو تَحرِيرُ رَقَبَة فَمَن لَّم يَجِد فَصِيَامُ ثَلَٰثَةِ أَيَّام ذَٰلِكَ كَفَّٰرَةُ أَيمَٰنِكُم إِذَا حَلَفتُم وَٱحفَظُوٓاْ أَيمَٰنَكُم}

{Allah will not hold you accountable for your unintentional oaths, but He will hold you accountable for your deliberate oaths. The

expiation thereof is to feed ten needy people from what you normally feed your own family, or to clothe them, or to emancipate a slave. However, if someone cannot afford it, then he must fast for three days. That is the expiation for breaking your oaths. But be mindful of your oaths.} [Surat al-Mā'idah: 89]

1719/1 - 'Ā'ishah (may Allah be pleased with her) reported: "This verse:

﴿لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغوِ فِيٓ أَيمَٰنِكُم﴾

{Allah will not hold you accountable for your unintentional oaths} was revealed with regard to people's common statements: No, by Allah, and yes, by Allah." [Narrated by Al-Bukhāri]

Words in the Hadīth:

An idle oath is the oath that a person utters by his tongue and does not really mean.

Guidance from the Hadīth:

1) It shows the mercy of Allah Almighty towards His servants, as He does not take them to task for the oaths they unintentionally utter without real intent. He does not oblige them to fulfill those oaths.

2) It draws the attention to the Shariah rule that it is the intention that matters in words and contracts.

3) The Prophet's Sunnah goes hand in hand with the Noble Qur'an, explaining it and clearing any vagueness therein.

318 - Chapter on the dislike of swearing in sale transactions, even if truthfully

1720/1 - Abu Hurayrah (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

«الحلفُ مَنْفَقَةٌ للسِّلْعَةِ، مَمْحَقَةٌ لْلكَسْبِ».

"Taking an oath may sell a commodity, but it takes the blessing away from the earnings." [Narrated by Al-Bukhāri and Muslim]

1721/2 - Abu Qatādah (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

«إيَّاكُمْ وكَثْرَةَ الحَلفِ في البَيْعِ، فإنَّهُ يُنَفِّقُ ثُمَّ يَمْحَقُ».

"Beware of excessive swearing in sale transactions, for it sells the goods and then erases the blessing." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is disliked to swear during buying and selling, even if the oath is true.

2) What matters is not the abundance of earnings from sale, but the blessing Allah puts in one's sustenance, even if it is little.

319 - Chapter on the dislike of asking by the Face of Allah for anything except Paradise and the dislike of not granting the request of one who asks by Allah Almighty

1722/1 - Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لايُسألُ بوَجْهِ اللهِ إلَّا الجَنَّةُ».

"No one should ask for anything by the Face of Allah except for Paradise." [Narrated by Abu Dāwūd]

[1] **The Hadīth has a weak Isnād.**

1) A person should not ask by the great Face of Allah except for something great, namely Paradise.

2) Part of the monotheism that a person is required to fulfill is to regulate his words related to swearing and oaths.

1723/2 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

[1] Guidance from the Hadīth:

«مَن اسْتَعَاذَ باللهِ، فأعيذُوهُ، ومن سألَ باللهِ فأعْطُوهُ، ومَنْ دَعَاكُمْ فأجيبُوهُ، ومَنْ صَنَعَ إلَيْكُمْ مَعْرُوفاً فكَافئُوهُ، فإنْ لَمْ تجدُوا مَا تُكَافئُونَهُ فادْعُوا لَهُ، حَتَّىٰ تَرَوْا أَنَّكُمْ قدْ كافأْتُمُوهُ».

"Whoever seeks refuge by Allah, grant him refuge; whoever asks for something by Allah, grant him his request; whoever offers you an invitation, accept his invitation; and whoever does you a favor, repay him, and if you find nothing to repay him with, then supplicate for him so much until you see that you have repaid him." [Narrated by Abu Dāwūd and Al-Nasā'i with authentic Isnād; Sahīh (authentic)]

Guidance from the Hadīth:

1) If a person asks for refuge by Allah, he should be provided with refuge, unless he is legally wanted.

2) If a person asks for something by Allah, he should be granted his request, unless he asks for something prohibited.

3) Supplicating for someone who does good is a repayment for his goodness. This also deepens the bond between the believers as a whole.

4) The Shariah exhorts us to act kindly and to repay one another in kind.

Benefit:

A Hadīth reads: "Shall I inform you of the one with the worst status?" We said: "Yes, O Messenger of Allah." He said: "One who is asked for the sake of Allah Almighty, yet he does not give for His sake."

He also said: “Whoever asks you by Allah, grant him his request.”

So, the Hadīth in the current chapter indicates that it is prohibited to ask for some worldly thing by the Face of Allah Almighty; whereas these two Hadīths point out that we are required to give those who ask us for the sake of Allah. Reconciling all of these Hadīths, we say that a person is required to give if he can, and it is the swearer who is to blame, and Allah knows best.

320 - Chapter on the prohibition of saying Shāhinshāh to the ruler or anyone else, as it means “the king of kings”, and none should be described as such except Allah Almighty

1724/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إِنَّ أَخْنَعَ اسْمٍ عندَ الله _عز وجل_ رجلٌ تسمَّىٰ: ملكَ الأَمْلاكِ».

“The most disgraceful name in the sight of Allah Almighty is that of a man called ‘the king of kings’.” [Narrated by Al-Bukhāri and Muslim]

Sufyān ibn ‘Uyaynah said: “The king of kings is like Shāhinshāh.”

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is prohibited to call anyone by a name that exclusively befits Allah Almighty. Whoever transgresses the Shariah limit and calls himself by such a name becomes the most disgraceful and lowly of all people in the sight of Allah.

2) It is prohibited to describe creatures by attributes of majesty or address them using titles of pride that belong exclusively to Allah Almighty.

Benefit:

Another example of such prohibited names is "the judge of judges".

Words carry meanings; that is why the Shariah pays great attention to words and regulates them so as to preserve monotheism, which is due to Allah Almighty. The greatest thing we should guard in our lives - which gives life to our hearts and leads us to success - is monotheism. So, where are the guardians of monotheism, those who succeeded the Prophet (may Allah's peace and blessings be upon him) in his Ummah?! The Prophet (may Allah's peace and blessings be upon him) missed no opportunity without stressing the importance of monotheism and he did so on a frequent basis until it became clear how the monotheistic belief is the core of the religion. So, pay attention to monotheism, O servants of Allah.

321 - Chapter on the prohibition of addressing a defiantly disobedient person or a religious innovator using the word “master” or the like

1725/1 - Buraydah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«لا تَقُولوا للمُنَافق: سيِّدٌ، فإنَّهُ إنْ يكُ سيِّداً فقَدْ أسْخَطْتُمْ ربَّكُمْ _عز وجل_ ».

“Do not address a hypocrite with the title ‘master’, for even if he deserves this title, you will displease your Almighty Lord.” [Narrated by Abu Dāwūd with an authentic Isnād]

Words in the Hadīth:

A master: someone with a greater position and status than anyone else among his people.

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Guidance from the Hadīth:

1) It is prohibited to revere the hypocrites or describe them with words of respect and recognition, for they are the enemies and foes of Allah Almighty.

2) It is obligatory to avoid anything that displeases our Lord and to pursue those things that earn His pleasure and bring us closer to Him.

322 - Chapter on the dislike of cursing fever

1726/1 - Jābir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) visited Umm al-Sā'ib or Umm al-Musayyab and said: "Why are you shivering, O Umm al-Sā'ib - or Umm al-Musayyab?" She said: "It is fever, may it not be blessed by Allah." Thereupon, he said:

«لا تَسُبِّي الحُمَّىٰ، فإنَّهَا تُذْهِبُ خَطَايَا بَنِي آدَمَ، كما يُذهِبُ الكِيْرُ خَبَثَ الحَدِيدِ».

"Do not curse the fever, for it removes the sins of the children of Adam the same way the bellows remove the impurities of iron." [Narrated by Muslim]

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Words in the Hadīth:

Fever is a symptom of high temperature that accompanies numerous illnesses.

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Guidance from the Hadīth:

1) When a person suffers fever or other forms of illness, he should be patient and expect the reward from his Lord, as illnesses expiate sins.

2) It urges us to rectify the words people use in their speech in accordance with the Shariah. This falls under commanding the good and forbidding the evil.

323 - Chapter on the prohibition of cursing the wind and pointing out what should be said when the wind blows

1727/1 - Abu al-Mundhir Ubayy ibn Ka'b (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لاَ تَسبُّوا الرِّيحَ، فَإِذَا رَأَيْتُمْ مَا تكْرَهُونَ فَقُولُوا: اللهم إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أُمِرَتْ بِهِ، وَنَعُوذُ بِكَ مِن شَرِّ هذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُمِرَتْ بِهِ».

"Do not curse the wind. If you see what you dislike thereof, then say: 'Allāhumma innā nas'aluka min khayri hadhihi ar-rīh wa khayri mā fīhā wa khayri mā umirat bih, wa na'ūdhu bika min sharri hadhihi ar-rīh wa sharri mā fīhā wa sharri mā umirat bih (O Allah, we ask You for the good of this wind, the good of what it contains, and the good of what it is ordered to do. We seek refuge with You from the evil of this wind, the evil of what it contains, and the evil of what it is ordered to do).'" [Narrated by Al-Tirmidhi; he classified it as Hasan Sahīh (sound authentic)]

1728/2 - Abu Hurayrah (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

«الرِّيحُ مِنْ رَوْحِ الله، تَأْتِي بِالرَّحْمَةِ، وَتَأْتِي بِالْعَذَابِ، فَإِذَا رَأَيْتُمُوهَا فَلا تَسُبُّوهَا، وَسَلُوا الله خَيْرَهَا، وَاسْتَعِيذُوا بِالله مِنْ شَرِّهَا».

"The wind is from the mercy of Allah. It brings mercy, and it brings punishment. When you see it, do not curse it, but ask Allah for its goodness and seek Allah's refuge from its evil." [Narrated by Abu Dāwūd with a sound Isnād]

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1729/3 - 'Ā'ishah (may Allah be pleased with her) reported: "Upon the blowing of wind, the Messenger of Allah (may Allah's peace and blessings be upon him) used to say:

«اللهم إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ».

'Allāhumma inni as'aluka khayrahā wa khayra mā fīhā wa khayra mā ursilat bih, wa a'ūdhu bika min sharrihā wa sharri mā fīhā wa sharri mā ursilat bih (O Allah, I ask You for its good and the good of what is in it and the good for which it was sent; and I seek refuge with You from its evil and the evil of what is in it and the evil for which it was sent).'" [Narrated by Muslim]

Guidance from the Hadīths:

1) It is prohibited to curse the wind, for it is one of the signs of Allah Almighty and it abounds with good things, like rain and pollen.

2) When the Shariah forbids something, it directs us towards what is better. So, it prohibits us from cursing the wind and teaches us such

supplications that protect us from its evil and bring us its goodness, by the will of Allah Almighty.

3) At times of hardship and fear, a person should turn to his Lord and seek refuge in Him. Indeed, Allah does not disappoint a servant who resorts to Him.

4) Encouraging the regular recitation of the Shariah-approved supplications, which protect one against all evils and bring him all goodness.

324 - Chapter on the dislike of cursing the rooster

1730/1 - Zayd ibn Khālid al-Juhani (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لا تَسُبُّوا الدِّيكَ، فإنَّهُ يُوقِظُ للصَّلاةِ».

"Do not curse the rooster, for indeed it awakens (people) for prayer." [Narrated by Abu Dāwūd with an authentic Isnād]

Guidance from the Hadīth:

1) It is prohibited to curse the rooster, for it awakens people for the most virtuous act of worship, namely the prayer.

2) Anything that helps in performing and boosting acts of obedience should be honored and not insulted.

Note:

A person should be keen to pursue the proper means that help him wake up for prayer, like alarms. Negligence in utilizing the means that help one in carrying out the obligations is a sign of weak faith and failure to extol the rituals of Allah Almighty.

325 - Chapter on the prohibition of saying "We had a rainfall due to such-and-such stars"

1731/1 - Zayd ibn Khālid al-Juhani (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) led us in the Fajr prayer at Hudaybiyah. There were some marks of rainfall during the night. At the conclusion of prayer, he turned towards people and observed: 'Do you know what your Lord has said?' They replied: 'Allah and His Messenger know best.' He said:

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ؛ فَأَمَّا مَنْ قالَ: مُطِرْنَا بِفَضلِ الله وَرَحْمَتِهِ، فَذلِكَ مُؤمِنٌ بِي كَافِرٌ بِالْكَوْاكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنا بِنَوْءِ كَذَا وَكذا، فَذلكَ كَافِرٌ بي مُؤمِنٌ بالْكَوْكَبِ».

'He said: "Some of My servants enter the morning as believers in Me and some as disbelievers. He who says: We had a rainfall due to the blessing and mercy of Allah, is a believer in Me and a disbeliever in stars; and he who says: We had a rainfall due to the rising of such-and-such (star), is a disbeliever in

Me and a believer the stars.”” [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the good manners and humility of the Companions (may Allah be pleased with them), as they would attribute knowledge to Allah and His Messenger (may Allah’s peace and blessings be upon him). This stems from their complete submission to the judgment of Allah Almighty and His Prophet (may Allah’s peace and blessings be upon him).

2) One should recognize the grace and mercy of Allah Almighty through words and deeds.

3) It is Sunnah to say after rainfall: We had a rainfall due to the blessing and mercy of Allah.

4) We should be keen to rectify creeds and protect the monotheistic belief. This is the most important thing people should be preached about, especially at a time when people tend to utter words that call into question the correctness or perfection of monotheism.

326 - Chapter on the prohibition of saying to a Muslim: O disbeliever

1732/1 - Ibn ʻUmar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا قَالَ الرَّجُلُ لأخيه: يا كافرُ، فقَدْ باءَ بها أَحَدُهُمَا، فإنْ كانَ كَمَا قَالَ وإلَّا رَجَعَتْ عَلَيهِ».

"If a man says to his fellow Muslim: O disbeliever, it is true about one of them. Either he is truly as he has said, or it will revert to him." [Narrated by Al-Bukhāri and Muslim]

1733/2 - Abu Dharr (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

«مَنْ دَعا رجُلاً بالكُفْر، أوْ قَالَ: عَدُوَّ الله، وليسَ كذلكَ إلَّا حارَ علَيْه».

"If a man accuses someone of disbelief or describes him as the enemy of Allah, and he is not like that, this will surely revert to him." [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) One should avoid describing Muslims as disbelievers or questioning their religious commitment.

2) One may utter a word displeasing to Allah, and it causes him to lose both his worldly life and afterlife. So, a wise person should think twice before he speaks.

327 - Chapter on the prohibition of indecency and obscenity

1734/1 - Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَيْسَ المؤمنُ بالطَّعَّان، ولا اللَّعَّان، ولا الفَاحش، ولا الْبَذِيّ».

"A believer is neither a slanderer or an invoker of curse, nor is he indecent or foulmouthed." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

1735/2 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَا كَانَ الفُحْشُ في شيءٍ إِلَّا شانَهُ، وَمَا كَانَ الحَيَاءُ في شيءٍ إِلَّا زَانَهُ».

"Indecency does not exist in anything but it makes it defective, and modesty does not exist in anything but it adorns it." [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

Words in the Hadīth:

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Guidance from the Hadīths:

1) Encouraging the adherence to the all-inclusive advice: Speak nothing but good or remain silent.

2) Good speech adorns the speaker; whereas foul speech makes him look ugly.

3) The Shariah encourages us to restrain our tongues and thus preserve our dignity.

4) Modesty has a great status. It comprises all good morals and prevents the evil ones.

328 - Chapter on the dislike of pompous speech, affected eloquence, and the use of redundancy and strict grammatical rules while speaking to ordinary people

1736/1 - Ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«هَلَكَ المُتَنَطِّعُونَ» قَالَهَا ثَلاثاً.

“Ruined are the extremists!” He said it thrice.

[Narrated by Muslim]

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1737/2 - ‘Abdullah ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«إِنَّ اللهَ يُبْغِضُ الْبَلِيغَ مِنَ الرِّجَالِ، الَّذِي يَتَخَلَّلُ بِلِسَانِهِ كمَا تتخَلَّلُ الْبَقَرَةُ».

“Verily, Allah dislikes an eloquent person who rolls his tongue as a cow rolls its tongue.”

[Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

1738/3 - Jābir ibn ‘Abdullah (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«إِنَّ مِنْ أَحَبِّكُم إِليَّ، وَأَقْرَبِكُمْ مِنِّي مَجْلِساً يَوْمَ الْقِيَامَةِ أَحَاسِنَكُمْ أَخْلاقاً، وَإِنَّ أَبْغَضَكُمْ إِليَّ، وَأَبْعَدَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ الثَّرْثَارُونَ، وَالمُتَشَدِّقُونَ، وَالمُتَفَيْهِقُونَ».

“Indeed, among the most beloved and nearest of you to me on the Day of Judgment are those of you who have the best moral conduct, and indeed the most hated of you to me and the farthest from me on the Day of Judgment are the talkative, the pompous, and the Mutafayhiqūn.” [Narrated by Al-Tirmidhi, he classified it as Hasan (sound)] It has been explained in the chapter on good morals.

Words in the Hadīth:

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Mutafayhiqūn: those who fill their mouth with the speech and stretch it, due to their arrogance. The Prophet (may Allah’s peace and blessings be upon him) explained it saying: “The arrogant”.

Guidance from the Hadīths:

1) A Muslim should speak naturally without affectation.

2) Good morals are among the reasons for winning the Prophet's love and being close to him on the Day of Judgment.

3) We are exhorted to purify our souls and avoid what defiles them.

329 - Chapter on the dislike of saying: My soul has become evil

1739/1 - 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يقُولَنَّ أحَدُكُمْ: خَبُثَتْ نفسي، وَلَكِنْ لِيقُلْ: لقسَتْ نَفْسي».

"None of you should say: My soul has become evil. But he should say: My soul is in bad shape." [Narrated by Al-Bukhāri and Muslim]

Scholars said that both words have the same meaning, but the word "evil" is disliked.

Guidance from the Hadīth:

1) It is advisable to avoid disliked words and to use Shariah-approved ones.

2) The Shariah encourages us to speak what is good in terms of words and meanings.

330 - Chapter on the dislike of calling grapes as Karm

1740/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تُسَمُّوا العِنَبَ الكَرْمَ، فإنَّ الكَرْمَ المُسْلِمُ».

"Do not call grapes as Karm, for Karm is the Muslim." [Narrated by Al-Bukhāri and Muslim - this is his wording]

Another narration reads: "Indeed, Karm is the believer's heart." Another narration by Al-Bukhāri and Muslim reads: "They say: Karm, indeed, Karm is the believer's heart."

1741/2 - Wā'il ibn Hijr (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تقولوا: الكَرْمُ، ولكن قولُوا: العِنَبُ، والحَبَلَةُ».

"Do not say: Karm; rather, say grapes and Habalah." [Narrated by Muslim]

Guidance from the Hadīths:

1) It is disliked to use the word Karm to refer to grapes, for the Muslim is more worthy of this name.

2) It shows how the Shariah is keen on correcting common mistakes in people's speech and promoting the use of the right words instead. This is one of the good aspects of the Islamic legislation.

331 - Chapter on the prohibition of describing the charms of a woman to a man except for a Shariah-approved purpose, like the desire of marriage

1742/1 - Ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«لا تُبَاشِرُ المرأةُ المرأةَ، فتَصفَهَا لزَوْجِهَا كأَنَّهُ يَنظُرُ إِلَيْهَا».

“No woman should look at another woman and then describe her to her husband as if he is looking at her.” [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is not permissible to describe a woman to a foreign man. This is to block the means leading to immorality among people.

2) The Shariah prohibits the woman from describing another woman to her husband, for this could ruin their marital life. It also exposes people’s private aspects and stirs up discord among them.

332 - Chapter on the dislike of saying: O Allah, forgive me if You will. Rather, he should make his request firmly

1743/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يقُولَنَّ أَحَدُكُمْ: اللهم اغْفِرْ لِي إنْ شِئْتَ، اللهم ارْحَمْني إنْ شِئْتَ، لِيَعْزِم المَسْأَلَةَ، فَإنَّهُ لا مُكْرِهَ لَهُ».

"None of you should say: O Allah, forgive me if You will; O Allah, be merciful to me if You will; but he should appeal to Allah with determination, for nobody can force Allah to do something against His will." [Narrated by Al-Bukhāri and Muslim]

Another narration of Muslim reads:

«وَلكِنْ لِيَعْزِمْ، وَلْيُعْظِمِ الرَّغْبَةَ، فَإنَّ الله تَعَالىٰ لا يَتَعَاظَمُهُ شَيْءٌ أَعْطَاهُ».

"But he should supplicate with resolve and express his desire strongly, for indeed nothing is too great for Allah Almighty to give."

1744/2 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إذا دَعا أَحَدُكُمْ فَلْيَعْزِمِ المَسْأَلَةَ، وَلا يَقُولَنَّ: اللهم إنْ شِئْتَ فَأَعْطِني، فَإنَّهُ لاَ مُسْتَكْرِهَ لَهُ».

"When anyone of you supplicates, let him do so with resolve and not say: 'O Allah, give me if You will', for indeed none can compel Him." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) A supplicant should worship his Lord by invoking His perfect attributes. He manages the affairs of His servants and nothing escapes His power. He is never defeated or overcome.

2) Part of the complete servitude to Allah Almighty is to ask Him from His great bounty.

333 - Chapter on the dislike of saying: What Allah wills and as so-and-so wills

1745/1 - Hudhayfah ibn al-Yamān (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تَقُولوا: مَا شاء اللهُ وشاءَ فُلانٌ، ولكنْ قُولوا: مَا شاءَ اللهُ، ثُمَّ شاءَ فُلانٌ».

"Do not say: What Allah wills and so-and-so wills; rather say: What Allah wills and then so-and-so wills." [Narrated by Abu Dāwūd with an authentic Isnād]

Guidance from the Hadīth:

1) The Shariah prohibits anything that leads to associating partners with Allah Almighty. One of such things is saying: What Allah wills and so-and-so wills. This phrase does actually equate between the Creator and the creature, which is the core of polytheism.

{ثُمَّ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِم يَعدِلُونَ}

{Yet those who disbelieve set up equals to their Lord.}

2) When the Shariah prohibits anything, it leads people to what is better and more useful for them in terms of their worldly and religious affairs. So, when a preacher tells people about what is not permissible, he is also recommended to inform them of what is permissible. This makes them more willing to accept the Shariah rulings.

Note:

Some people use the need for an alternative as an argument against all those who command what is good and forbid what is evil, refusing to comply unless there is an alternative!

This contradicts the duty of servitude to Allah Almighty and submission to His judgments. When he hears a command by his Lord or the Prophet, a Muslim should say: We hear and we obey.

{إِنَّمَا كَانَ قَوۡلَ ٱلۡمُؤۡمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحۡكُمَ بَيۡنَهُمۡ أَن يَقُولُواْ سَمِعۡنَا وَأَطَعۡنَاۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ}.

{As for the believers, when they are called to Allah and His Messenger so that he may judge between them, they say, “We listen and obey.” It is they who are the successful.}

334 - Chapter on the dislike of talk after the ‘Ishā’ prayer

The talk intended here is what is permissible at other times, and it is the same to engage in it or not. As for prohibited or disliked talk at other times, it is more strictly prohibited or disliked at this time.

However, if the talk is for a good purpose, like learning, speaking about righteous people and noble morals, and speaking with a guest or someone needing something, then it is not disliked; rather, it is recommended. Likewise, it is not disliked to engage in talk for some excuse or casual reason. The views I have just mentioned are supported by authentic Hadīths.

1746/1 - Abu Barzah (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) disliked sleep before the 'Ishā' prayer and talk after it." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is disliked for a person to sleep before the 'Ishā' prayer, fearing the elapse of its time.

2) It is disliked to engage in talk after the 'Ishā' prayer, unless it serves a good purpose, lest a person should delay his sleep and miss the voluntary night prayer and the Fajr prayer.

1747/2 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) led them in 'Ishā' prayer during the last days of his life, and after finishing it, he said:

«أَرَأَيْتَكُمْ لَيْلَتَكُمْ هذهِ؟ فَإِنَّ عَلىٰ رَأْسِ مِائَةِ سَنَةٍ لا يَبْقَىٰ مِمَّنْ هُوَ عَلىٰ ظَهْرِ الأَرْضِ اليَومَ أَحَدٌ».

"Do you see this night? Nobody present on the surface of the earth tonight will be living after one hundred years." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is permissible to engage in talk after the 'Ishā' prayer about knowledge and the interests of Muslims. Falling under this is the talk with one's guest and spouse or for the purpose of fulfilling the needs of Muslims.

2) This Hadīth is one of the signs proving the Prophet's prophethood. He told the Companions about something that would occur in the future, and it did actually happen. Scholars stated that the last surviving Companion, Abu al-Tufayl 'Āmir ibn Wāthilah, died in 110 AH.

1748/3 - Anas (may Allah be pleased with him) reported that they waited for the Prophet (may Allah's peace and blessings be upon him), and he came out around the middle of the night and led them in prayer, i.e. the 'Ishā' prayer. Then, he talked to them and said:

«أَلا إِنَّ النَّاسَ قَدْ صَلُّوا، ثُمَّ رَقَدُوا، وَإِنَّكُمْ لَنْ تَزَالُوا في صَلاةٍ مَا انْتَظَرْتُمُ الصَّلاةَ».

"Indeed, people have prayed and slept, and you remain in prayer as long as you are waiting for prayer." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is recommended to delay the ‘Ishā’ prayer sometimes, unless it is difficult for people praying in congregation in the mosque.

2) It shows the bounty of Allah Almighty towards His servants, as He gives them reward as long as they are waiting for performing an act of worship.

335 - Chapter on the prohibition of a woman refusing to come to her husband’s bed if he invites her, unless she has a Shariah-approved excuse

1749/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إِذَا دَعَا الرَّجُلُ امرأَتَهُ إِلىٰ فِرَاشِهِ فأَبَتْ، فَبَاتَ غضْبَانَ عَلَيْهَا، لَعَنَتْهَا الملائكةُ حَتَّىٰ تُصْبِحَ».

“If a man invites his wife to his bed and she refuses, and so he spends the night angry with her, the angels will curse her until the morning.” [Narrated by Al-Bukhāri and Muslim]

Another narration reads: “until she changes her attitude.”

Guidance from the Hadīth:

1) A woman should help her husband preserve his religion and wellbeing and should try to please him in what does not involve a sin.

2) A wife's refusal to come to her husband's bed is a major sin, given the reported curse associated therewith.

336 - Chapter on the prohibition of a woman observing fast while her husband is present without his permission

1750/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا يحلُّ للمرأة أنْ تَصُومَ وزوجُهَا شاهدٌ إلا بإذْنه، ولا تأذنَ في بيتِهِ إلَّا بإذْنِهِ».

"It is not lawful for a woman to fast while her husband is present without his permission, nor to let anyone in his house without his permission." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The permission of a woman's husband is required before she observes voluntary fast, if he is present, in consideration of his right upon her. But his permission is not required for the obligatory fast, as the Shariah right prevails.

2) It is not permissible for a woman to let anyone whom her husband hates in his house without his permission.

3) Being true servants of Allah Almighty is the best thing that boosts the continuation of a good marital life between the two spouses.

337 - Chapter on the prohibition of those led in prayer from raising their heads from bowing or prostration before the Imam

1751/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَمَا يَخْشَىٰ أحدُكُمْ إذَا رَفَعَ رأسَهُ قبلَ الإمَام أنْ يَجْعلَ اللهُ رأسَهُ رأسَ حِمَارٍ! أَوْ يَجْعلَ اللهُ صورَتَهُ صُورةَ حِمَارٍ».

"Is he who raises his head before the Imam not afraid that Allah may transform his head into that of a donkey or his shape into that of a donkey?" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is prohibited to move ahead of the Imam in prayer, given the warning issued in this respect. A person led in prayer should follow the Imam and do any move right after him.

2) The Prophet's statement that a person who does so may transform into the shape of a donkey indicates the enormity of this act.

Benefit:

There are four conditions for a person led in prayer in relation to the Imam:

1) He acts and moves ahead of the Imam. This is prohibited, in light of the stern warning reported in this regard.

2) He lags behind the Imam. If this is due to a valid excuse, there is nothing wrong with it. But if he does so without an excuse, his prayer becomes invalid if the delay occurs in one of the pillars of prayer; this is not permissible just like moving ahead of the Imam.

3) He acts and moves along with the Imam, which is disliked.

4) He acts and moves right after the Imam, not along with, ahead of, or well after him. This is the Sunnah and the Prophet's guidance that should be observed.

338 - Chapter on the dislike of putting the hand upon the waist during prayer

1752/1 - Abu Hurayrah (may Allah be pleased with him) reportedly said: "It was made prohibited to place the hands upon the waist in prayer." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is prohibited to place the hands upon the waist during prayer, given the reported prohibition in this regard.

2) One should meet the Shariah texts with submission and compliance, without any objection or questioning in search of the reason behind any ruling. Indeed, all goodness lies in what we are commanded to do and all evil lies in what we are prohibited from, even if we fail to grasp the intended wisdom.

339 - Chapter on the dislike of praying while food is being served and the person is craving it or while he badly needs to answer the call of nature

1753/1 - ʻĀ'ishah (may Allah be pleased with her) reported that she heard the Prophet (may Allah's peace and blessings be upon him) say:

«لا صلاةَ بِحَضْرَةِ طَعَامٍ، ولا هُوَ يُدَافعُهُ الأَخْبَثَانِ».

"Prayer should neither be offered when food is ready, nor when one is in dire need of answering the call of nature." [Narrated by Muslim]

Guidance from the Hadīth:

1) One is advised to go into acts of obedience with calm and presence of mind, keeping away from distractions.

2) Anything that distracts a person during prayer is subject to the same ruling, such as photos and voices.

Note:

Although this Hadīth allows a person not to attend the congregational prayer when food is served and he craves for it, it behooves him not to make it a habit to have lunch or dinner when prayer is about to begin. If he did so, he would miss the reward of the congregational prayer and would be taking the matter of his religion lightly.

340 - Chapter on the prohibition of gazing at the sky during prayer

1754/1 - Anas ibn Mālik (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهمْ إِلىٰ السَّمَاءِ في صَلاتِهِمْ»

"How is it that some people raise their eyes towards the sky during prayer?" He stressed this point and added:

«لَيَنْتَهُنَّ عن ذلك، أو لتُخْطَفَنَّ أَبْصَارُهُمْ».

"They must refrain from this or their sights will certainly be snatched away." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It clearly informs that it is prohibited to raise one's gaze towards the sky during prayer and points to the Prophet's warning that those who act like this will lose their sight.

2) When a praying person looks at the place of his prostration, this boosts his humility and focus and indicates his politeness towards the Almighty Lord.

341 - Chapter on the dislike of looking around during prayer without an excuse

1755/1 - ʻĀ'ishah (may Allah be pleased with her) reported: "I asked the Messenger of Allah (may Allah's peace and blessings be upon him) about looking around during prayer, and he said:

«هُوَ اختلاسٌ يختَلِسُهُ الشَّيْطَانُ مِنْ صَلاةِ العَبْدِ».

'It is something which the devil snatches from a person's prayer.'" [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is prohibited to look around during prayer without a valid reason, as this constitutes distraction by Satan.

2) Looking around during prayer include both the physical and mental aspects, as a person gets preoccupied with worldly affairs and distracted from prayer.

1756/2 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said to him:

«إِيّاكَ وَالالْتِفَاتَ في الصّلاةِ، فَإنَّ الالْتِفَاتَ في الصّلاةِ هَلَكَةٌ، فَإنْ كَانَ لا بُدَّ فَفي التَّطَوّعِ لا في الْفَريضَةِ».

"Beware of looking around in prayer, as looking around in prayer is destruction. If you must do so, then let it be in the voluntary prayer, not the obligatory one." [Narrated by Al-Tirmidhi, he classified it as Hasan Sahīh (sound authentic]

[1] **The Hadīth has a weak Isnād.**

1) Looking around during prayer contradicts its very purpose of standing focused, humble, and humiliated before Allah Almighty.

2) The Hadīths that prohibit looking around during prayer speak in general terms. So, it is not permissible to look around during prayers in general, obligatory or supererogatory.

Note:

The Hadīth in question has a weak Isnād. That is why no Shariah ruling can be formed on its basis regarding the distinction between obligatory and supererogatory prayer when it comes to looking around. We have only taken some of the guidance contained therein, in line with this approach of ours: "If a weak Hadīth has roots in an authentic one, we adopt it."

The prohibition of looking around during prayer is already reported in numerous authentic Hadīths.

[1] Guidance from the Hadīth:

As for the additional part that says: “If you must do so, then let it be in the voluntary prayer, not the obligatory one”, its Isnād is weak. Accordingly, it is prohibited to look around during any prayer, obligatory or supererogatory, without distinction.

342 - Chapter on the prohibition of praying towards the graves

1757/1 - Abu Marthad Kannāz ibn al-Husayn (may Allah be pleased with him) reported that he heard the Prophet (may Allah’s peace and blessings be upon him) say:

«لا تُصلُّوا إلىٰ القُبُورِ، ولا تَجْلسُوا عَلَيْها».

“Do not pray facing graves and do not sit on them.” [Narrated by Muslim]

Guidance from the Hadīth:

1) It is prohibited to pray facing the graves or sit on them.

2) It is not permissible to extol the graves and turn them into places of worship, for this is a path to polytheism. It is also not permissible to insult and debase them, as Muslims enjoy inviolability while alive or dead. So, we should not go to extremes or fall into negligence. Indeed, the religion of Allah lies in the middle between two extremes, a truth between two falsehoods, and a guidance between two ways of misguidance.

343 - Chapter on the prohibition of passing in front of a praying person

1758/1 - Abu al-Juhaym ʻAbdullah ibn al-Hārith ibn al-Simmah al-Ansāri (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لَوْ يعلمُ المارُّ بينَ يَدَي المُصَلِّي ماذا عليه لكَانَ أن يقفَ أرْبَعينَ خَيْراً لَهُ من أن يَمُرَّ بَيْنَ يَدَيْه».

"If the one passing in front of a praying person knew the gravity of his act, he would prefer to stand for forty than to pass in front him." The narrator said: "I do not know whether he said forty days, months, or years." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is prohibited to pass in front of a praying person, whether the prayer is obligatory or supererogatory, whether he is praying in the mosque or elsewhere, and whether he is in Makkah or any other city.

2) Passing in front of a praying person is prohibited because it disrupts his focus and sense of devotion towards his Lord, and because he is entitled to the area between him and the Sutrah (screen), and so it is not permissible for anyone to encroach upon it.

344 - Chapter on the dislike of embarking upon a supererogatory prayer after the Muezzin has begun to proclaim the Iqāmah for prayer, regardless of whether the supererogatory prayer is the Sunnah of this very prayer or otherwise

1759/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا أُقِيمَتِ الصَّلَاةُ فلا صلاةَ إِلَّا المَكْتُوبَةُ».

"When Iqāmah (second call for prayer) is pronounced, there is no prayer to be offered but the obligatory one." [Narrated by Muslim]

Guidance from the Hadīth:

1) It is not permissible to embark upon or complete a supererogatory prayer after Iqāmah has been pronounced for an obligatory one, for the obligatory takes precedence over the voluntary.

2) A person with proper understanding would prioritize acts of worship if they came at the same time.

Benefit:

If Iqāmah for prayer is proclaimed while you are in a supererogatory prayer, cut the prayer if you are still in the first Rak'ah (unit of prayer). But if you are in the latter part of the prayer, like Tashahhud, then complete it quickly. To cut the prayer, get out

of it without Taslīm (salutation of peace ending the prayer), for Taslīm is to be made after Tashahhud, and Allah knows best.

344 - Chapter on the dislike of singling out Friday for fasting or night prayer

1760/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تَخُصُّوا لَيْلَةَ الجُمُعَةِ بِقِيَامٍ مِنْ بَينِ اللَّيَالِي، ولا تَخُصُّوا يَوْمَ الجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الأيام إِلَّا أَنْ يَكُونَ في صَوْمٍ يَصُومُهُ أَحَدُكُمْ».

"Do not single out the night of Friday for performing voluntary night prayer and do not single out the day of Friday for fasting, unless it is part of the ongoing regular fast of anyone of you." [Narrated by Muslim]

1761/2 - He also reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

«لا يَصُومَنَّ أَحَدُكُمْ يَومَ الجُمُعَةِ إِلَّا يَوْماً قَبْلَهُ أَوْبَعْدَهُ».

"None of you should fast on Friday, unless he fasts a day before it or a day after it." [Narrated by Al-Bukhāri and Muslim]

1762/3 - Muhammad ibn 'Abbād reported: "I asked Jābir (may Allah be pleased with him): 'Did the Prophet (may Allah's peace and blessings be upon him) prohibit fasting on Friday?' He replied in the affirmative." [Narrated by Al-Bukhāri and Muslim]

1763/4 - Mother of the Believers Juwayriyah bint al-Hārith (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) went to her on Friday while she was fasting and asked: "Did you fast yesterday?" She replied in the negative. He said: "Do you intend to fast tomorrow?" She replied in the negative. Thereupon, he said: "Then, break your fast." [Narrated by Al-Bukhāri]

Guidance from the Hadīths:

1) It is prohibited to single out Friday alone for fasting. But it is permissible to fast it along with a day before or a day after.

2) It is not permissible to single out the night of Friday for performing voluntary night prayer, as linking any act of worship to a particular time requires a Shariah proof.

Note:

He who performs the voluntary night prayer on a regular basis is not subject to this prohibition. It is permissible for him to perform it on Friday night, for he does not single it out for this worship, and Allah knows best.

346 - Chapter on the prohibition of uninterrupted fast, i.e. fasting for two or more days without breaking the fast

1764/1 - Abu Hurayrah and ‘Ā’ishah (may Allah be pleased with them) reported that the Prophet (may Allah’s peace and blessings be upon him) forbade uninterrupted fast. [Narrated by Al-Bukhāri and Muslim]

1765/2 - Ibn ‘Umar (may Allah be pleased with him and his father) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) forbade uninterrupted fast. They said: ‘But you observe uninterrupted fast.’ He said:

«إِنِّي لستُ مثْلَكُمْ، إِنِّي أُطْعَمُ وأُسْقَىٰ».

‘I am not like you. I am given food and drink (by Allah).’” [Narrated by Al-Bukhāri - this is his wording - and Muslim]

Guidance from the Hadīths:

1) It is prohibited to fast uninterruptedly lest one should get bored with uninterrupted worship.

2) They point out Allah’s vast mercy and kindness towards His servants. Indeed, He is more merciful to them than their own selves.

347 - Chapter on the prohibition of sitting on a grave

1766/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لأَنْ يجلسَ أحَدُكُمْ عَلَىٰ جَمْرَةٍ، فتُحْرِقَ ثيابَهُ، فتَخْلُصَ إلىٰ جِلْدِهِ خيرٌ لَهُ من أن يجلسَ عَلَىٰ قَبْر».

"It is better for anyone of you to sit on an ember and it burns his clothing and gets to his skin than to sit on a grave." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is prohibited to sit on the graves of Muslims, for the inviolability of a Muslim is the same whether he is alive or dead.

2) It is recommended to give examples while preaching others, as this is one of the Prophet's educational methods.

348 - Chapter on the prohibition of plastering graves or building on them

1767/1 - Jābir (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) forbade plastering graves, sitting on them, or building on them." [Narrated by Muslim]

Words in the Hadīth:

Plastering graves can also include any other method meant to adorn the grave, like using marble, stones, etc.

Guidance from the Hadīth:

1) It is prohibited to plaster graves or build on them, for this instills a sense of reverence for the graves within people's hearts and it may also lead them to seek help from those buried in such graves, rather than from Allah Almighty. Moreover, this constitutes extravagance and wastefulness, which are prohibited under the Shariah.

2) The Shariah forbids anything that leads to major polytheism and blocks all means to this, for the sake of preserving monotheism.

Benefit:

Plastering graves and building over them results in the following evils:

1) Disobeying the Prophet's command and committing a sin. The Prophet (may Allah's peace and blessings be upon him) advised Mu'ādh ibn Jabal (may Allah be pleased with him) saying:

«وإيّاكَ والمعصيةَ، فإنَّ بالمعصيةِ حَلَّ سَخَطُ اللهِ».

"Beware of sin, for indeed sin incurs the wrath of Allah." [Narrated by Ahmad]

2) Opening a door to polytheism, as people get greatly impressed by dignified graves.

3) Imitating the disbelievers; whereas one of the greatest objectives of the Shariah is to differ from the would-be dwellers of Hellfire and be with the people of the straight path.

4) Engaging in extravagance and wastefulness, which the Shariah forbids.

5) Lack of humbleness and reminder during the visit of graves, as they have become like the adorned houses inhabited by living people. The Prophet (may Allah's peace and blessings be upon him) said: "Visit the graves, for they remind you of the Hereafter." [Narrated by Ibn Mājah]

349 - Chapter on the firm prohibition of slaves running away from their masters

1768/1 - Jarīr ibn 'Abdullah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«أيُّما عَبْدٍ أَبَقَ فَقَدْ بَرِئَتْ منهُ الذِّمَّةُ».

"If any slave runs away from his master, responsibility for him has been absolved." [Narrated by Muslim]

1769/2 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا أَبَقَ العَبْدُ لم تُقْبَلْ لَهُ صَلاةٌ».

"If any slave runs away from his master, no prayer will be accepted from him." [Narrated by Muslim]

Another narration reads: “he has become a disbeliever.”

Words in the Hadīth:

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Guidance from the Hadīths:

1) They give a stern warning against slaves rejecting obedience to their masters in what is good.

2) A slave’s flight from his master is one of the things that render deeds worthless and one of the branches of disbelief.

350 - Chapter on the prohibition of intercession over legal punishments

Allah Almighty says:

{ٱلزَّانِيَةُ وَٱلزَّانِي فَٱجۡلِدُواْ كُلَّ وَٰحِدٖ مِّنۡهُمَا مِاْئَةَ جَلۡدَةٖ وَلَا تَأۡخُذۡكُم بِهِمَا رَأۡفَةٞ فِي دِينِ ٱللَّهِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ}

{As for the woman and the man who commit fornication; flog each of them a hundred lashes. Do not let pity for them make you lenient concerning the law of Allah, if you believe in Allah and the Last Day.} [Surat an-Nūr: 2]

1770/1 - ‘Ā’ishah (may Allah be pleased with her) reported: “The Quraysh were much worried about the case of a Makhzūmiyyah woman who had committed theft and wondered who should

intercede for her with the Messenger of Allah (may Allah's peace and blessings be upon him). Some said: 'Usāmah ibn Zayd is his beloved one, and so he may dare do so.' Usāmah spoke to him about that matter, and the Prophet (may Allah's peace and blessings be upon him) said to him: 'Do you intercede regarding one of the legal punishments ordained by Allah?' Then, he got up and addressed the people, saying:

«إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الحَدَّ، وَأَيْمُ الله، لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا».

'Indeed, the people before you were ruined because when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. By Allah, were Fātimah, the daughter of Muhammad, to commit theft, I would cut off her hand.'" [Narrated by Al-Bukhāri and Muslim]

Another narration reads: "The color of the Prophet's face changed and he said: 'Would you intercede regarding one of the punishments prescribed by Allah?' Usāmah said: 'Ask forgiveness for me, O Messenger of Allah.' Then, he ordered that this woman's hand be cut off."

Words in the Hadīth:

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He may dare do so: No one would have the bravery to talk to the Prophet (may Allah's peace and blessings be upon him), who was held in great awe, regarding such a thing but Usāmah (may Allah be pleased with him).

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The legal punishments are the penalties laid down by Allah and His Messenger against the perpetrators of certain sins.

Guidance from the Hadīth:

1) Intercession over legal punishments after the case is submitted to the ruler is prohibited.

2) It points out that noble and lowly people and the rich and the poor are equal when it comes to the Shariah rulings and punishments. They should be applied to anyone without considering his status or family. Indeed, this is a sign of the strength of this Ummah and one of the reasons behind its success and victory.

3) We should derive lessons from what happened to the past nations, which had abandoned the way of Allah and so He made them taste the punishment in this world and in the Hereafter.

{فَٱعۡتَبِرُواْ يَٰٓأُوْلِي ٱلۡأَبۡصَٰرِ}.

{So take a lesson, O you people of insight.}

351 - Chapter on the prohibition of defecating on people's road, in their shades, and in their sources of water

Allah Almighty says:

{وَٱلَّذِينَ يُؤذُونَ ٱلمُؤمِنِينَ وَٱلمُؤمِنَٰتِ بِغَيرِ مَا ٱكتَسَبُواْ فَقَدِ ٱحتَمَلُواْ بُهتَٰنٗا وَإِثمٗا مُّبِينٗا}

{Those who abuse believing men and women for something they did not commit, they will bear the burden of slander and flagrant sin.} [Surat al-Ahzāb: 58]

1771/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Avoid the two things that provoke cursing." They said: "What are the two things that provoke cursing?" He said:

«الذي يَتَخَلَّىٰ في طريق النَّاس، أو في ظلِّهِمْ».

"Defecating on people's roads or in their shades." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The Shariah forbids anything that disturbs the places where people move, gather, or rest. This is one of the excellent aspects of the Islamic legislation.

2) The Companions (may Allah be pleased with them) were keen to understand the Prophet's intent; that is why they inquired about what he exactly meant. This is the proper attitude of every believer, as he should be keen to understand the Islamic teachings so that he can apply them correctly.

352 - Chapter on the prohibition of urinating in stagnant water

1772/1 - Jābir (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) forbade urinating in stagnant water." [Narrated by Muslim]

Words in the Hadīth:

Stagnant water is the water that does not flow, like that of a small pond.

Guidance from the Hadīth:

1) It is prohibited to hurt Muslims by words, like cursing and reviling, or by actions, like urinating in the sources of water.

2) One of the great aspects of the Islamic Shariah is that it urges people to do what maintains their health and that of the whole society. That is why it forbids urinating in still water.

353 - Chapter on the dislike of a father favoring some of his children over the others in terms of gifts

1773/1 - Al-Nuʿmān ibn Bashīr (may Allah be pleased with him and his father) reported that his father brought him to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: "I have gifted a slave of mine to this son of mine." The Prophet (may Allah's peace and blessings be upon him) said:

«أَكُلَّ وَلَدِكَ نَحَلْتَهُ مِثْلَ هذَا؟»

"Have you given a similar gift to all your children?" He replied in the negative. So, the Prophet (may Allah's peace and blessings be upon him) said: "Then take him back."

Another narration reads: The Prophet (may Allah's peace and blessings be upon him) said:

«أَفعَلْتَ هذَا بِوَلَدِكَ كُلِّهِمْ ؟»

"Have you done the same with all your children?" He replied in the negative. Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: "Fear Allah and treat your children equitably." So, my father returned and took the gift back. Another narration reads: The Prophet (may Allah's peace and blessings be upon him) said:

«يَا بَشِيرُ أَلَكَ وَلَدٌ سِوَىٰ هذَا؟» قَالَ: نَعَمْ، قَالَ: «أَكُلَّهُمْ وَهَبْتَ لَهُ مِثْلَ هذا؟» قَالَ: لا، قَالَ: «فَلا تُشْهِدْني إذاً، فَإنّي لا أَشْهَدُ عَلىٰ جَوْرٍ».

"O Bashīr, do you have other children than this one?" He replied in the affirmative. He further asked: "Have you given all of them something similar to that?" He replied in the negative. Thereupon, he said: "Then do not take me as a witness, for indeed I do not bear witness to injustice."

Another narration reads: "Do not ask me to bear witness to injustice."

In yet another narration: "Ask someone else to bear witness to that." Then, he said: "Would you be pleased that all of them be equal in their kindness to you?" He said: "Yes." So, he said: "Then, no." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is prohibited to prefer some of one's children over the others in terms of gifts. We are urged to treat our children equitably.

2) When parents deal with their children justly, this inspires them to be good and kind to their parents. Educators should heed this rule.

Benefit:

The Hadīth speaks about gifts, which are given freely. This differs from the due expenditure, which should be given to one's children in proportion to

their needs. Some may need more expenses than others because they pursue knowledge or the like. Justice in such a case is to give each what he or she needs, even if this leads to some disparity among the children. By contrast, when a parent grants gifts to his children, he should treat them equitably. Expenditure, on the other hand, should be estimated based on the relevant need and interest.

Benefit:

Some people prefer to give their children their shares of the inheritance before they die, assuming that this would avert discord among them. On the contrary, they fall into a number of violations,

most notably their transgression against the limits set by Allah Almighty with regard to the division of inheritance, which must take place after death. Allah Almighty says:

{إِنِ ٱمرُؤٌاْ هَلَكَ}

{If he dies} After specifying the prescribed shares, He says:

{تِلۡكَ حُدُودُ ٱللَّهِۚ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدۡخِلۡهُ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا وَذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ * وَمَن يَعۡصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدۡخِلۡهُ نَارًا خَٰلِدٗا فِيهَا وَلَهُۥ عَذَابٞ مُّهِينٞ}.

{These are the limits [set by] Allah. Whoever obeys Allah and His Messenger, He will admit him to gardens under which rivers flow, abiding therein forever. That is the supreme triumph.

But whoever disobeys Allah and His Messenger and transgresses His limits, He will cause him to enter the Fire, abiding therein forever, and for him there will be a humiliating punishment.}

Moreover, some of the prescribed shares may be excluded because some of the inheritors die suddenly before their bequeather. As a result, the prescribed shares and portions will be muddled, leading to increase or decrease or denial of the prescribed rights.

Also, rancor, hatred, dissension, and conflict arise between the heirs because of the wrongful division before the death of the inherited person. Females are mostly wronged in such divisions.

The list of the resultant evils goes on. Meanwhile, the bequeather claims that he wants nothing but good. May Allah be pleased with Ibn Mas'ūd, who said: "There are many who intend good but cannot reach it!"

So, we are required to observe the Shariah limits, where all guidance and mercy exist.

{وَإِن تُطِيعُوهُ تَهۡتَدُواْ}. {وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمۡ تُرۡحَمُونَ}.

{If you obey him, you will be guided.}

{And obey Allah and the Messenger, so that you may be given mercy.}

354 - Chapter on the prohibition of a woman mourning over the death of anyone beyond three days, except her husband, for

whom she should mourn for four months and ten days

1774/1 - Zaynab bint Abu Salamah (may Allah be pleased with her and her father) reported: "I went to Umm Habībah (may Allah be pleased with her), the Prophet's wife, when her father Abu Sufyān ibn Harb died. Umm Habībah asked for a yellow colored perfume or something else like it and applied it to a slave-girl and then put it on her own cheeks and said: 'By Allah, I have no need for perfume, but I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say on the pulpit:

«لا يَحِلُّ لامرَأَةٍ تُؤْمِنُ بالله وَالْيَوْمِ الآخِرِ أَنْ تُحدَّ عَلىٰ مَيِّتٍ فَوْقَ ثَلاثِ لَيَالٍ، إِلَّا عَلىٰ زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً»

"It is not lawful for a woman who believes in Allah and the Last Day to mourn for a deceased person for more than three nights, except for her husband, four months and ten days."'" Zaynab added: "Then I visited Zaynab bint Jahsh (may Allah be pleased with her) when her brother died. She asked for perfume and applied it and then said: 'By Allah, I do not feel any need for perfume, but I heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying on the pulpit:

«لا يَحِلُّ لامرَأَة تُؤْمِنُ بِالله وَالْيَوْمِ الآخر أَنْ تُحِدَّ عَلىٰ مَيَتٍ فَوْقَ ثَلاثٍ إِلَّا عَلىٰ زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً».

"It is not lawful for a woman who believes in Allah and the Last Day to mourn for a deceased person

for more than three [days], except for her husband, four months and ten days.”” [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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A mourning woman gives up adornment, including the use of perfume and the like.

Guidance from the Hadīth:

1) It is prohibited for a woman to mourn the death of someone related to her, such as her brother and son, more than three days. An exception is her husband, for whom she should mourn for four months and ten days.

2) The Companions (may Allah be pleased with them) were keen to comply with the Prophet’s Sunnah and apply it, even if it ran counter to their personal inclinations or common traditions. So, let us be keen to apply the Sunnah in our words and deeds, which is a sign of true faith.

355 - Chapter on the prohibition of a town-dweller selling for a desert-dweller, going to meet the caravan before it reaches the market, entering into a sale transaction already entered into by someone else, and proposing marriage while another person

has proposed to the same girl - unless the other person permits it

1775/1 - Anas (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) forbade that a town-dweller should sell for a desert-dweller, even if he is his full brother." [Narrated by Al-Bukhāri and Muslim]

1776/2 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تَتَلَقَّوُا السِّلَعَ حَتَّىٰ يُهْبَطَ بِهَا إِلىٰ الأَسْوَاقِ».

"Do not go to meet the merchandise till they arrive in the markets." [Narrated by Al-Bukhāri and Muslim]

1777/3 - Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تَتَلَقَّوُا الرُّكْبَانَ، وَلا يَبِعْ حَاضِرٌ لِبَادٍ».

"Do not go to meet the caravans, and let no town-dweller sell for a desert-dweller." Tāwūs said to him: "What is the meaning of 'and let no town-dweller sell for a desert-dweller'?" He said: "He should not act as a broker for him." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Do not go to meet the caravans: Let town-dwellers not go to receive the coming desert-dwellers before they arrive in the town.

Guidance from the Hadīths:

1) Part of the wisdom behind the prohibition of a town-dweller selling for a desert-dweller is that the town-dweller should not deceive the desert-dweller, for the latter does not know the prices in the market.

2) Islam guarantees the ignorant and unaware their right during sale transactions, thus destroying the unjust common rule that says: "Law does not protect fools."

3) Blood relationship does not make the unlawful lawful. So, a believer should be keen to establish the Shariah of Allah, even if this contradicts the kinship interests.

1778/4 - Abu Hurayrah (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) forbade that a town-dweller should sell for a desert-dweller; and similarly Najash was forbidden. And one should not urge somebody to return the goods to the seller so as to sell him his own goods; nor should one demand the hand of a girl who has already been engaged to someone else; and a woman should not try to cause some other woman to be divorced in order to take her place." Another

narration reads: “The Messenger of Allah (may Allah’s peace and blessings be upon him) forbade the people from meeting the caravan on the way for entering into business transaction with them; a town-dweller from selling for a desert-dweller; a woman from stipulating that another woman be divorced; and a man from selling his product by canceling the sale of his brother’s product; and he forbade the practice of Najash (falsely overpricing) and leaving the milch animals unmilked to deceive the buyer.” [Narrated by Al-Bukhāri and Muslim]

1779/5 - Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«لا يَبِعْ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ، وَلا يَخْطُبْ عَلَىٰ خِطْبَةِ أَخِيهِ إِلَّا أَنْ يَأْذَنَ لَهُ».

“None of you should enter into a transaction already entered into by his brother, and none should make a proposal of marriage upon the proposal already made by his brother, unless he permits it.” [Narrated by Al-Bukhāri and Muslim - this is his wording]

1780/6 - ‘Uqbah ibn ‘Āmir (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«المُؤْمِنُ أَخُو المُؤْمِنِ، فَلاَ يَحِلُّ لِمُؤْمِنٍ أَنْ يَبْتَاعَ عَلَىٰ بَيْعِ أَخِيهِ، وَلاَ يَخْطُبَ عَلَىٰ خِطْبَةِ أَخِيهِ حَتَّىٰ يذَرَ».

“The believer is the brother of the believer. So, it is not lawful for a believer to enter into a transaction

already entered into by his brother, nor to make a proposal of marriage upon the proposal already made by his brother, until he gives it up." [Narrated by Muslim]

Words in the Hadīth:

Najash: to overprice a product with the aim of deceiving a buyer.

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A man from selling his product by canceling the sale of his brother's product: This is when the seller and buyer have agreed on the sale transaction and are close to finalizing it, and then another person comes and tells the seller: I will buy your commodity.

Some people tend to leave the animals unmilked when they intend to sell them so that their udders look bigger and the buyer gets misled into believing that the animals produce abundant milk, which is not the case.

Guidance from the Hadīths:

1) It is prohibited to overprice a product in a sale transaction for the purpose of deceiving buyers. It is also prohibited for a man to enter into a sale transaction already entered by another man or to seek to buy his product by trying to cancel the sale of another person's product, after the seller and buyer have already agreed on the price and are close to completing the deal.

2) Anything that causes discord and separation between a man and his wife and inspires rancor and hatred within their hearts is prohibited.

3) All kinds of cheating and deception are prohibited, and so is anything that harms Muslims.

4) One of the excellent aspects of this Shariah is that it seeks to deepen the bond of brotherliness between Muslims and warns of anything that spoils it.

356 - Chapter on the prohibition of wasting money in ways not sanctioned by the Shariah

1781/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ الله تَعَالىٰ يَرْضَىٰ لَكُمْ ثَلاثاً، وَيَكْرَهُ لَكُمْ ثَلاثاً: فَيَرْضَىٰ لَكُمْ أَنْ تَعْبُدوه، وَلاَ تُشْرِكُوا بِهِ شَيْئاً، وَأَنْ تَعْتَصِمُوا بِحَبْلِ الله جَمِيعاً وَلاَ تَفَرَّقُوا. وَيَكْرَهُ لَكُمْ: قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ المَالِ».

"Verily, Allah likes three things for you and dislikes three things for you. He likes for you that you worship Him and not associate anything with Him, and that you all hold fast to the rope of Allah and not be disunited; and He dislikes for you irrelevant talk, persistent questioning, and squandering money." [Narrated by Muslim] It has been explained above.

1782/2 - Warrād, the scribe of Al-Mughīrah ibn Shu'bah, reported: "Al-Mughīrah dictated a letter to

me addressed to Mu‘āwiyah (may Allah be pleased with him) saying that the Prophet (may Allah’s peace and blessings be upon him) used to supplicate at the end of each obligatory prayer saying:

«لا إلهَ إلَّا اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، اللهم لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

‘Lā ilāha illallāh wahdahu lā sharīka lah, lahu al-mulk wa lahu al-hamd wa huwa ‘ala kulli shay’in qadīr, Allāhumma lā māni‘ limā a‘tayt wa lā mu‘ti limā mana‘t wa lā yanfa‘u dhal-jaddi minka al-jadd (There is no god but Allah. He is the Only One and has no partners. For Him is the Kingdom and all praise is due to Him. He is Omnipotent. O Allah, there is none who can withhold what You give, and none can give what You withhold, and the greatness of the great will be of no avail to them against You).’ He also wrote to him that the Prophet (may Allah’s peace and blessings be upon him) used to forbid irrelevant talk, the squandering of money, and persistent questioning. He also used to forbid undutifulness to mothers, burying infant daughters alive, depriving others of their rights, and acquisition of property wrongfully.” [Narrated by Al-Bukhāri and Muslim] It has been explained above.

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is prohibited to engage in what is useless, such as idle talk, the squandering of money, and persistent questioning.

2) The excellent commands of the Shariah include adhering to monotheism, keeping away from polytheism, sticking to the Muslim body, and not falling into disunity.

03) The prohibition of undutifulness is general, including mothers and fathers. However, the Prophet (may Allah's peace and blessings be upon him) singled out mothers because of their weakness and greater need.

357 - Chapter on the prohibition of brandishing a weapon or the like before a Muslim, whether seriously or jokingly; and the prohibition of handing over an unsheathed sword

1783/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لاَ يُشِرْ أَحَدُكُمْ إِلَىٰ أَخِيهِ بِالسِّلاَحِ، فَإِنَّهُ لاَ يَدْرِي لَعَلَّ الشَّيْطَانَ يَنْزِعُ في يَدِهِ، فَيَقَعَ في حُفْرَةٍ مِنَ النَّارِ».

"None of you should point towards his fellow Muslim with a weapon, for he does not know that Satan may tempt him to hit him and thus he would

fall into a pit of fire (Hell).” [Narrated by Al-Bukhāri and Muslim]

Another narration by Muslim reads: “Abu al-Qāsim (may Allah’s peace and blessings be upon him) said:

«مَنْ أَشَارَ إِلَىٰ أَخِيهِ بِحَدِيدَةٍ فَإِنَّ المَلاَئِكَةَ تَلْعَنُهُ حَتَّىٰ يَنْزِعَ، وَإِنْ كَانَ أَخَاه لأَبِيهِ وَأُمِّهِ».

‘Whoever points a weapon towards his fellow Muslim, the angels will curse him until he stops that, even if he is his full brother.’”

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Guidance from the Hadīth:

1) It is prohibited to engage in anything that leads to harming Muslims in any way.

2) It points out how Satan is keen to stir up discord and animosity among Muslims.

1784/2 - Jābir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) forbade that a sword should be handed while it is unsheathed. [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan (sound)]

Guidance from the Hadīth:

1) Prohibition of all means that cause harm and corruption among Muslims.

2) Showing the excellence of the Shariah and its keenness to achieve people's welfare and protect them from all types of harm.

Indeed, the religion has come for the happiness of people and the removal of evil and harm from them.

Hence, it prescribes all that is beneficial and forbids all that is harmful.

358 - Chapter on the dislike of leaving the mosque after the Adhān, before performing the obligatory prayer, except for a valid excuse

1785/1 - Abu al-Sha'thā' reported: "As we were sitting in the mosque with Abu Hurayrah (may Allah be pleased with him), the Muezzin proclaimed the Adhān and then a man stood up in the mosque and started walking out. Abu Hurayrah followed him with his eyes until he went out of the mosque. Thereupon, he said: 'As for this man, he has disobeyed Abu al-Qāsim (may Allah's peace and blessings be upon him).'" [Narrated by Muslim]

Guidance from the Hadīth:

1) It is disliked to leave the mosque after the Adhān for those who are obligated to offer the prayer, except for a valid excuse, lest people may think ill of him.

2) It shows the merit of attending the congregational prayer and how the Shariah is keen that it should not be missed.

Benefit:

In an authentic Hadīth, the Prophet (may Allah's peace and blessings be upon him) said:

«لا يسمع النداء أحدٌ في مسجدي هذا، ثم يخرج منه إلا لحاجة، ثم لا يرجع إلا منافق».

"No one hears the Adhān in this mosque of mine and then leaves it for some need and does not return except for a hypocrite." [Narrated by Al-Tabarāni in Al-Awsat]

Although the Hadīth speaks specifically about the Prophet's Mosque, the meaning applies to all mosques, based on the numerous Hadīths proving the obligation of attending the congregational prayers, and if a person leaves the mosque, without a valid excuse, he may miss this obligation, and Allah knows best.

359 - Chapter on the dislike of declining basil without an excuse

1786/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ عُرِضَ عليه رَيْحَانٌ فلا يَرُدَّهُ، فإنَّهُ خَفيفُ المَحْمل، طيّبُ الرّيح».

"Whoever is offered basil should not decline it. Indeed, it is light to carry and pleasant to smell." [Narrated by Muslim]

1787/2 - Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) would never refuse a gift of perfume. [Narrated by Al-Bukhāri]

Guidance from the Hadīths:

1) It is recommended and part of the Prophet's Sunnah to accept a gift of perfume, unless a person gets annoyed by its smell.

2) A person should smell good, in accordance with the Prophet's guidance.

Benefit:

A good smell pleases the soul. Angels like good smells, while devils turn away from them. It is well known that mental strength increases by perfumes and pleasant scents. Indeed, the Prophet (may Allah's peace and blessings be upon him), who came with the perfect guidance, urged people to apply perfume. What an excellent Shariah!

360 - Chapter on the dislike of praising a person to his face, if it is feared that he will be self-conceited; and the permissibility of doing so with a person immune to self-conceit

1788/1 - Abu Mūsa al-Ashʻari (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) heard a

man praising another and exaggerating in his praise. Thereupon, he said:

«أَهْلَكْتُمْ، أَوْ قَطَعْتُمْ ظَهْرَ الرَّجُلِ».

"You have ruined - or broken - the man's back." [Narrated by Al-Bukhāri and Muslim]

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1789/2 - Abu Bakrah (may Allah be pleased with him) reported: "Mention was made of a man in the Prophet's presence, and so another man spoke well of him. Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: 'Woe to you, you have broken the neck of your companion.' He said it many times:

«إِنْ كَانَ أَحَدُكُمْ مَادِحاً لاَ مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ كَذَا وَكَذَا إِنْ كَانَ يَرَىٰ أَنَّهُ كَذٰلِكَ، وَحَسِيبُهُ الله، وَلاَ يُزَكَّىٰ عَلَىٰ الله أَحَدٌ».

'If anyone of you cannot help but praise another person, he should say: I think him to be such-and-such, if he sees that he is like that; and Allah knows him well, and the purity of none can be affirmed before Allah.'" [Narrated by Al-Bukhāri and Muslim]

1790/3 - Hammām ibn al-Hārith related that Al-Miqdād (may Allah be pleased with him) reported that a person began to praise 'Uthmān (may Allah be pleased with him). So, Al-Miqdād knelt down on his knees and threw gravel at his face. Thereupon, 'Uthmān said: "What is the matter with you?" He

said: “The Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«إِذَا رَأَيْتُمُ المَدَّاحِينَ فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ».

‘When you see those who praise others, throw dust upon their faces.’” [Narrated by Muslim] The foregoing Hadīths prohibit praising others; whereas there are lots of authentic Hadīths that point to the permissibility of doing so.

Reconciling all these Hadīths, scholars said that if the praised person possesses excellent faith, certitude, strength of character, and adequate knowledge in a way that makes him immune to temptation and self-conceit, then it is not prohibited or disliked to praise him. However, if it is feared he may fall into something of these, then it is extremely disliked to praise him to his face. Based on this approach, we deal with the different Hadīths in this regard. The Hadīths speaking about the permissibility of praising others include one in which the Prophet (may Allah’s peace and blessings be upon him) said about Abu Bakr (may Allah be pleased with him):

«أَرْجُو أَنْ يكُونَ مِنْهُمْ»

“I hope he will be one of them.” That is, he will be one of those who will be called to enter from all the gates of Paradise.

وفي الحَدِيثِ الآخر: «لَسْتَ مِنْهُمْ».

In another Hadīth, he said to him: "You are not one of them." In other words, you are not one of those who let their garments hang low out of pride. Also, the Prophet (may Allah's peace and blessings be upon him, said to 'Umar (may Allah be pleased with him):

«مَا رَآكَ الشَّيْطَانُ سَالِكاً فَجّاً إِلَّا سَلَكَ فَجّاً غَيْرَ فَجِّكَ»

"Whenever Satan sees you following a path, he follows another path other than yours." Numerous Hadīths indicate the permissibility of praising others. Many of them are cited in the book Al-Adhkār.

Words in the Hadīth:

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Guidance from the Hadīths:

1) Praise should be extended as positive thinking about the praised person, not by way of affirming and emphasizing.

2) The Companions (may Allah be pleased with them) would quickly respond to the Prophet (may Allah's peace and blessings be upon him) and apply his Sunnah, as manifested in what Al-Miqdād did and in 'Uthmān's approval of what he did. So, we should be keen on following the guidance of the best people in this Ummah.

Benefit:

Is it recommended to praise someone by mentioning an attribute that really exists in him, or not?

A number of conditions apply here:

- First condition: When praising someone encourages him to assume good morals and act rightly. In such a case, there is nothing wrong with praising him, without exaggeration. Indeed, this falls under the verse that says: {Cooperate with one another in goodness and righteousness}.

- Second condition: When you praise someone to show his merit among people, like the Prophet's statement to Abu Bakr: "I hope you are one of them." Another example is his statement to 'Umar: "Whenever Satan sees you following a path, he follows another path other than yours."

Third condition: When you praise someone by mentioning some qualities that really exist in him so as to get him to grant you a request or fulfill a need of yours. This is permissible, provided that no exaggeration is involved. 'Abdullah ibn Mas'ūd (may Allah be pleased with him) reportedly said: "When anyone of you seeks the fulfillment of some need, let him do so in a moderate way, for what is predestined for him will reach him. And let no one of you go to his companion and praise him, thus breaking his back."

Fourth condition: When you praise someone by mentioning some qualities that really exist in him, though it is feared he will become self-conceited and feel that he is superior to others. Such praise is prohibited and impermissible.

Fifth condition: When you praise someone exceedingly and attribute to him qualities that do not exist in him. Such praise is prohibited and it constitutes lying and deception and causes harm to the praised, the praising person, and those who hear it, and Allah knows best.

361 - Chapter on the dislike of leaving some afflicted land to flee therefrom and the dislike of going to an afflicted land

Allah Almighty says:

{أَينَمَا تَكُونُواْ يُدرِككُّمُ ٱلمَوتُ وَلَو كُنتُم فِي بُرُوجٖ مُّشَيَّدَةٖۗ}

{Wherever you are, death will overcome you, even if you are in fortified towers.} [Surat an-Nisā': 78] He also says:

{وَلَا تُلقُواْ بِأَيدِيكُم إِلَى ٱلتَّهلُكَةِ}

{And do not throw yourselves into destruction} [Surat al-Baqarah: 195]

1791/1 - Ibn 'Abbās (may Allah be pleased with him and his father) reported: "'Umar ibn al-Khattāb (may Allah be pleased with him) set out for the Levant. As he reached Sargh, he came across the governors of Ajnād, Abu 'Ubaydah ibn al-Jarrāh and

his companions. They informed him that an epidemic had broken out in the Levant. 'Umar said to me: 'Call the earliest Emigrants.' So I called them. He sought their counsel and told them that an epidemic had broken out in the Levant. There was a difference in opinion as to whether they should proceed further or retreat to their homes in such a situation. Some of them said: 'You have set forth for some purpose, and you should not go back.' Some others said: 'As you have with you many eminent Companions, we would not advise you to set forth to the place of the plague (and thus expose them deliberately to danger).' 'Umar said: 'You can now go away.' He said: 'Call the Ansār (Supporters).' So, I called them, and he consulted them and they differed in their opinions as well. He said: 'Now, you may go.' He again said: 'Call the old wise people of the Quraysh who had emigrated before the conquest of Makkah.' I called them. 'Umar consulted them over this issue and not even two persons among them differed in their opinions. They said: 'We think that you should go back along with the people and do not take them to this epidemic.' 'Umar made an announcement to the people, saying: 'In the morning I intend to go back, and I want you to do the same.' Abu 'Ubaydah ibn al-Jarrāh said: 'Are you going to run away from the divine decree?' Thereupon, 'Umar said: 'O Abu 'Ubaydah, had it been someone else who said this!

Yes, we are running from the divine decree to the divine decree. What do you think if you have camels and you happen to get down a valley having two sides, one of them covered with foliage and the other being barren, will you not be acting according to the divine decree if you graze them in vegetative land? In case you graze them in the barren land, even then you will be doing so according to the divine decree.' Then, 'Abdur-Rahmān ibn 'Awf (may Allah be pleased with him), who had been absent for some need of his, came. He said: 'I have knowledge about it. I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلاَ تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ، وَأَنْتُمْ بِهَا، فَلاَ تَخْرُجُوا فِرَاراً مِنْهُ»

"If you heard of it (the plague) striking some land, then do not proceed towards it, and if it struck some land while you are there, then do not leave to escape it."' So, 'Umar praised Allah Almighty and left." [Narrated by Al-Bukhāri and Muslim]

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1792/2 - Usāmah ibn Zayd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا سَمِعْتُمُ الطَّاعُونَ بِأَرْضٍ فَلاَ تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ، وَأَنْتُمْ فِيهَا، فَلاَ تَخْرُجُوا مِنْهَا».

"If you get news of the outbreak of a plague in a land, do not enter it, and if it breaks out in a land in

which you are, do not leave it." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Sargh: a place, some distance away from Madinah, where the pilgrims coming from the Levant stay.

Ajnād: cities of the people of the Levant like Palestine, Jordan, Damascus, Hims.

Epidemic: the plague, which is a name referring to any infectious disease that kills a lot of people and spreads rapidly.

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Guidance from the Hadīths:

1) Excellent policy of the Commander of the Believers 'Umar ibn al-Khattāb (may Allah be pleased with him) as he used to seek the opinion and advice of wise and guided people.

2) Some aspects of the Shariah knowledge may be unknown to senior people and known to those less in rank.

3) It is part of the Prophet's guidance that one should not go to a place where there is danger and harm to him or to others.

4) It is required under the Shariah to pursue the means whereby we can protect ourselves from ruin and suffering. This does not contradict true reliance

upon Allah Almighty. In doing so, we actually face the divine decree with the divine decree.

Benefit:

One of the righteous predecessors said: "It is unwise to abandon the pursuit of the proper means, and reliance upon them is a sign of poor belief. True monotheism entails the pursuit of the proper means along with the heart's reliance upon Allah Almighty."

362 - Chapter on the stern prohibition of magic

Allah Almighty says:

{وَمَا كَفَرَ سُلَيۡمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُواْ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحرَ} الآية

{It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic.} [Surat al-Baqarah: 102]

1793 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Avoid the seven destructive sins." They said: "O Messenger of Allah, what are they?" He said:

«الشِّرْكُ بِالله، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ».

"Associating partners with Allah; magic; killing a person whom Allah has made inviolable, unless it is legally justified; consuming usury; devouring the orphan's wealth; fleeing from the battlefield; and

slandering chaste, believing, and oblivious women." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Magic is a major sin and a path leading to disbelief. A magician does not master his magic unless he becomes a disbeliever.

2) Associating partners with Allah is coupled with magic in the Hadīth, which points out the relationship between the two and the grave sin of those who engage in magic.

363 - Chapter on the prohibition of taking a copy of the Qur'an to the land of disbelievers if it is likely to fall into the hands of the enemies

1794/1 - Ibn 'Umar (may Allah be pleased with him and his father) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) forbade that a person should take a copy of the Qur'an to the land of the enemies." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is not permissible for a Muslim to take a copy of the Qur'an to the land of disbelievers, lest they may desecrate it. But if he can preserve it, then

there is nothing wrong with taking it; it may even be recommended or obligatory.

2) It is obligatory to respect the Qur'an and protect it from physical and moral filth, for it is the speech of Allah Almighty.

{فِي صُحُف مُّكَرَّمَة * مَّرفُوعَة مُّطَهَّرَة}.

{On venerable pages,
exalted and purified.}

364 - Chapter on the prohibition of the use of gold and silver vessels for eating, drinking, purification, etc.

1795/1 - Umm Salamah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الَّذِي يَشْرَبُ في آنِيَةِ الْفِضَّةِ إِنَّمَا يُجَرْجِرُ في بَطْنِهِ نَارَ جَهَنَّمَ».

"He who drinks in a silver utensil is only dragging in his stomach fire of the Hell." [Narrated by Al-Bukhāri and Muslim]

Another narration by Muslim reads:

«إِنَّ الَّذِي يَأْكُلُ أَوْ يَشْرَبُ في آنِيَةِ الْفِضَّةِ وَالذَّهَبِ».

"He who eats or drinks in a silver or gold utensil."

1796/2 - Hudhayfah (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) prohibited us from wearing silk or brocade and from drinking out of gold or silver vessels and said:

«هُنَّ لَهُمْ في الدُّنْيَا، وَهِيَ لَكُمْ في الآخرة».

‘They are for them in the worldly life, and they are for you in the Hereafter.’” [Narrated by Al-Bukhāri and Muslim]

In another narration by Al-Bukhāri and Muslim on the authority of Hudhayfah (may Allah be pleased with him), he reported that he heard the Prophet (may Allah’s peace and blessings be upon him) say:

«لا تَلْبسُوا الحَرِيرَ وَلا الدِّيبَاجَ، وَلاَ تَشْرَبُوا في آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلا تَأْكُلُوا في صِحَافِهَا».

“Do not wear silk or brocade, and do not drink in gold or silver utensils or eat in plates made thereof.”

1797/3 - Anas ibn Sīrīn reported: “I was with Anas ibn Mālik (may Allah be pleased with him) in the company of some Magians when a dessert was brought in a silver vessel. Anas did not eat from it. The man was told to change the vessel, and he replaced it with a wooden bowl and brought it. Thereupon, he ate from it.” [Narrated by Al-Bayhaqi with a sound Isnād]

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Words in the Hadīth:

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Brocade: a type of fine clothing.

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Guidance from the Hadīths:

1) Eating and drinking in gold and silver vessels is a major sin. This is for the disbelievers in the worldly life and for the believers in the Hereafter, as recompense for their compliance with the Prophet's command.

2) When a Muslim learns about a Shariah ruling, he should comply with it. He should accustom himself to submitting to the commands of Allah Almighty and the commands of His Prophet (may Allah's peace and blessings be upon him). This is a sign of true belief.

A great benefit:

The erudite scholar Ibn Qayyim al-Jawziyyah mentioned a valuable insight on the wisdom behind prohibiting eating and drinking in gold and silver vessels. In Zād al-Maʻād Fi Hady Khayr al-ʻIbād, he said:

"It is said that the reason is the waste of money; it is said the reason lies in pride and boastfulness; and it is said that the reason is saddening the hearts of the poor and needy. However, the right opinion is that the reason - and Allah knows best - is the effect of using these vessels on the heart and putting it into a state that clearly contradicts servitude to Allah. That is why the Prophet (may Allah's peace and blessings be upon him) explained that they are for the disbelievers in this world, as

they have no share in servitude to their Lord whereby they can attain bliss in the Hereafter. Hence, it is not appropriate for the servants of Allah to use these in the worldly life. Rather, they are to be used by those who departed from servitude to Him and are content with this world and prefer it to the Hereafter." End of quote, abbreviated.

Look, dear brother, how the scholar of monotheism and the Sunnah linked the monotheistic belief and understanding, the command and the Shariah, and the outward and inward! Yet only those who adhere to the Prophet's and the Companions' way are guided to such deep understanding of the Shariah texts. May Allah make us among those who follow and support his way.

365 - Chapter on the prohibition of men wearing saffron clothes

1798/1 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) forbade the use of saffron by men. [Narrated by Al-Bukhāri and Muslim]

1799/2 - 'Abdullah ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father) reported: "The Prophet (may Allah's peace and blessings be upon him) saw me wearing two saffron garments and said: 'Did your mother order you to do this?' I said: 'Should I wash them?' He said: 'You should rather burn them.'" [Narrated by Muslim]

Another narration reads: “This is from the clothes of the disbelievers. So, do not wear it.”

Words in the Hadīth:

The use of saffron: to dye one’s garment or his body with saffron, which is a yellow plant used in dyeing.

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Guidance from the Hadīths:

1) Men are prohibited from wearing saffron clothing, for it belongs to the disbelievers, whom we are forbidden from copying.

2) It is obligatory to maintain the Muslim character within the members of this Ummah, which is distinct in all its affairs, including clothes.

Benefit: In Iqtidā’ al-Sirāt al-Mustaqīm, Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said:

“Allah sent Muhammad (may Allah’s peace and blessings be upon him) with wisdom, which is his Sunnah. As part of this wisdom, He legislated for him such acts and statements that differ from the course of those with whom Allah is displeased and those who are astray. He ordered us to differ from them in outward things, such as clothes, for a number of reasons, including the following:

When they share outward appearances, this creates similarity and conformity between them,

which in turn leads to conformity in morals and deeds.

Yet, when they differ in terms of outward appearances, this causes difference and divergence, which in turn leads one to keep away from the causes of misguidance and the reasons bringing Allah's wrath and to join the people of guidance and Allah's pleasure.

Moreover, when both share outward appearances, this causes outward mingling, which continues until the outward distinction goes away between the guided people and the misguided ones and those with whom Allah is displeased."

366 - Chapter on the prohibition of keeping silent for the whole day till the night

1800/1 - 'Ali (may Allah be pleased with him) reported: "I memorized this from the Prophet (may Allah's peace and blessings be upon him) as he said:

«لا يُتْمَ بَعْدَ احْتِلاَمٍ، وَلا صُمَاتَ يَوْمٍ إِلىٰ اللَّيْلِ».

'There is no orphanhood after reaching puberty, and there is no silence for the whole day till the night.'" [Narrated by Abu Dāwūd with a sound Isnād]

Commenting on this Hadīth, Al-Khattābi said: "One of the rites in the pre-Islamic period of ignorance was silence. So, they were prohibited in Islam from doing so and were commanded to remember Allah and speak good."

1801/2 - Qays ibn Abu Hāzim reported: “Abu Bakr al-Siddīq (may Allah be pleased with him) visited a woman from the Ahmas tribe, called Zaynab, and he noticed that she was not speaking. So, he asked: ‘Why is she not speaking?’ They said: ‘She has intended to perform Hajj without speaking.’ He said to her: ‘Speak, for this is unlawful; it is a practice of the pre-Islamic period of ignorance.’ Thereupon, she spoke.” [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīths:

1) It is obligatory to differ from the people of the pre-Islamic period of ignorance in terms of their deeds and conditions. So, it is not permissible for a person to worship Allah by keeping silent till night because this is not part of the Islamic guidance.

2) If a person makes a vow to be silent, his vow should not be fulfilled, for it is a vow of sin and not a valid one.

‘Ā’ishah (may Allah be pleased with her) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “Whoever makes a vow to obey Allah should obey Him; and whoever makes a vow to disobey Allah should not disobey Him.” [Narrated by Al-Bukhāri]

367 - Chapter on the prohibition of attributing a person to other than his father or a slave to other than his masters

1802/1 - Sa‘d ibn Abu Waqqās (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مَنِ ادَّعَىٰ إِلَىٰ غَيْرِ أَبِيهِ، وَهُو يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فالجَنَّةُ عَلَيْهِ حَرَامٌ».

“Whoever falsely claims to be the son of other than his father, knowing that he is not his father, will be forbidden to enter Paradise.” [Narrated by Al-Bukhāri and Muslim]

1803/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«لا تَرْغَبُوا عَنْ آبَائِكُمْ، فَمن رَغِبَ عَنْ أَبِيهِ فَهُوَ كُفْرٌ».

“Do not disown your fathers. Whoever disowns his father has committed an act of disbelief.” [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) It is not lawful for a person to claim to be the son of someone other than his father. This constitutes severance of kinship ties and causes broad corruption.

2) They point out the keenness of Islam to preserve lineages. This is one of the excellent aspects of the Shariah.

3) It is obligatory to show dutifulness to one's father, which includes attributing oneself to him.

1804/3 - Yazīd ibn Sharīk ibn Tāriq reported: "I saw 'Ali (may Allah be pleased with him) giving a sermon from the pulpit, and I heard him saying: 'By Allah, we have no book to read except Allah's Book and what is written in this scroll.' He unrolled the scroll which showed a list of the sort of camels to be given as blood-money, and other legal matters relating to the rulings of retaliation. In it was also written: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«المَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلىٰ ثَوْرٍ، فَمَنْ أَحْدَثَ فِيهَا حَدَثاً، أَوْ آوَىٰ مُحْدِثاً، فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفاً وَلا عَدْلاً، ذِمَّةُ المُسْلِمِينَ وَاحِدَةٌ، يَسْعَىٰ بِهَا أَدْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِماً فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لا يَقْبَلُ اللهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفاً وَلا عَدْلاً، وَمَنِ ادَّعَىٰ إِلىٰ غَيْرِ أَبِيهِ، أَوِ انْتَمَىٰ إِلىٰ غَيْرِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لا يَقْبَلُ اللهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفاً وَلا عَدْلاً».

'Madinah is a sanctuary from 'Ayr to Thawr. He who innovates in this territory new ideas in Islam or shelters a religious innovator will incur the curse of Allah, the angels, and all the people, and Allah will accept from him neither repentance nor a ransom on the Day of Judgment. The asylum granted by any Muslim, even of the lowest status is to be honored and respected by all other Muslims, and whoever

betrays a Muslim in this respect (by violating the pledge) will incur the curse of Allah, the angels, and all the people, and Allah will accept from him neither repentance nor a ransom on the Day of Judgment. If a person attributes himself to someone other than his father, or takes someone else as his master other than his master without his permission, he will incur the curse of Allah, the angels, and all the people, and Allah will accept from him neither repentance nor a ransom on the Day of Judgment.'" [Narrated by Al-Bukhāri and Muslim]

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Words in the Hadīth:

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'Ayr and Thawr: two mountains in Madinah lying to the south and north, respectively.

Guidance from the Hadīth:

1) The Prophet (may Allah's peace and blessings be upon him) did not give any exclusive knowledge to the members of his household; rather, they take their knowledge from the Qur'an and Sunnah, like all other Companions (may Allah be pleased with them).

2) It is prohibited to introduce new things into the religion, as this ruins the religion.

3) It points out the sanctity and merit of Muslims in the sight of Allah Almighty and the duty to support and defend them and their rights.

4) It sternly warns those who attribute themselves to other than their real fathers and threatens them with curse and expulsion from the mercy of Allah.

1805/4 - Abu Dharr (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

«لَيْسَ مِنْ رَجُلٍ ادَّعَىٰ لِغَيْرِ أَبِيهِ وَهُوَ يَعْلَمُه إِلَّا كَفَرَ، وَمَنِ ادَّعَىٰ ما لَيْسَ لهُ فَلَيْسَ مِنَّا، وَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ دَعَا رَجُلاً بِالْكُفْرِ، أَوْ قَالَ: عَدُوَّ الله، وَلَيْسَ كَذلِكَ إِلَّا حَارَ عَلَيْهِ».

"Whoever attributes himself to anyone other than his father, knowing that he is not his father, commits an act of disbelief. And whoever makes a claim of anything which, in fact, does not belong to him is not one of us and should take his abode in Hellfire. And if a person calls anyone a disbeliever or calls him the enemy of Allah, while he is not so, his charge will revert to him." [Narrated by Al-Bukhāri and Muslim - this is his wording]

Words in the Hadīth:

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Guidance from the Hadīth:

1) All false claims are prohibited, which includes attributing oneself to other than one's real father.

2) It is prohibited to accuse a Muslim of being a disbeliever or the enemy of Allah, unless this is established by the Shariah proofs and the applicable rules, as well as by scholars' Fatwas that declare him a disbeliever.

368 - Chapter on warning against committing the prohibitions laid down by Allah and His Messenger

Allah Almighty says:

{فَلۡيَحۡذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنۡ أَمۡرِهِۦٓ أَن تُصِيبَهُمۡ فِتۡنَةٌ أَوۡ يُصِيبَهُمۡ عَذَابٌ أَلِيمٌ}

{So let those who disobey his command beware lest some trial may afflict them or they may be afflicted with a painful punishment.} [Surat an-Nūr: 63] He also says:

{وَيُحَذِّرُكُمُ ٱللَّهُ نَفۡسَهُۥۗ}

{And Allah warns you of Himself.} [Surat Āl 'Imrān: 30] He also says:

{إِنَّ بَطۡشَ رَبِّكَ لَشَدِيدٌ}

{Indeed, the punishment of your Lord is severe.} [Surat al-Burūj: 12] He also says:

{وَكَذَٰلِكَ أَخۡذُ رَبِّكَ إِذَآ أَخَذَ ٱلۡقُرَىٰ وَهِيَ ظَٰلِمَةٌۚ إِنَّ أَخۡذَهُۥٓ أَلِيمٞ شَدِيدٌ}

{Such is the seizing of your Lord when He seizes the towns that are given to wrongdoing; His seizing is surely painful and severe.} [Surat Hūd: 102]

Guidance from the verses:

1) They intimidate and warn people against committing the prohibitions. The feeling of security from the plot of Allah should not drive them to take the prohibitions lightly.

2) One should strictly avoid the things declared unlawful by Allah Almighty and His Messenger (may Allah's peace and blessings be upon him), as this is a sign of true faith.

1806/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ اللهَ تَعَالىٰ يَغَارُ، وغيرةُ الله أنْ يأتيَ المَرْءُ مَا حرَّمَ اللهُ عَلَيْه».

"Verily, Allah Almighty gets jealous. The jealousy of Allah is when a person commits what Allah has made unlawful for him." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is obligatory to avoid sins, for they incur the anger of Allah Almighty.

2) When a believer, who glorifies his Lord, learns about the jealousy of Allah Almighty regarding His prohibitions, this prompts him not to transgress the limits and prohibitions set by his Lord.

3) The Hadīth establishes the attribute of jealousy for Allah Almighty, in a way that befits Him.

Note:

Ahl-us-Sunnah wa al-Jamā‘ah hold the belief that they should establish for Allah Almighty all the attributes that He has established for Himself in His Book or through His Prophet, in a manner that befits Him, Exalted be He. Imam Al-Shāfi‘i (may Allah have mercy upon him) said: “I believe in Allah and what was revealed from Allah, in accordance with the intent of Allah; and I believe in the Messenger of Allah and what was reported from the Messenger of Allah, in accordance with the intent of the Messenger of Allah (may Allah’s peace and blessings be upon him).” [Majmū‘ al-Fatāwa]

369 - Chapter on what should be said by a person who says or does something prohibited

Allah Almighty says:

{وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيۡطَٰنِ نَزۡغٞ فَٱسۡتَعِذۡ بِٱللَّهِ}

{If you are prompted by Satan’s provocation, seek refuge with Allah.} [Surat Fussilat: 36] He also says:

{إِنَّ ٱلَّذِينَ ٱتَّقَواْ إِذَا مَسَّهُمۡ طَٰٓئِفٞ مِّنَ ٱلشَّيۡطَٰنِ تَذَكَّرُواْ فَإِذَا هُم مُّبۡصِرُونَ}

{Those who fear Allah, when an evil whisper comes to them from Satan, they remember Him and immediately come back to their senses.} [Surat al-A‘rāf: 201] He also says:

{وَٱلَّذِينَ إِذَا فَعَلُواْ فَٰحِشَةً أَو ظَلَمُواْ أَنفُسَهُم ذَكَرُواْ ٱللَّهَ فَٱستَغفَرُواْ لِذُنُوبِهِم وَمَن يَغفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَم يُصِرُّواْ عَلَىٰ مَا فَعَلُواْ وَهُم يَعلَمُونَ * أُوْلَٰٓئِكَ جَزَآؤُهُم مَّغفِرَة مِّن رَّبِّهِم وَجَنَّٰت تَجرِي مِن تَحتِهَا ٱلأَنهَٰرُ خَٰلِدِينَ فِيهَا وَنِعمَ أَجرُ ٱلعَٰمِلِينَ}

{And those who, when they commit a shameful act or wrong themselves, remember Allah and seek forgiveness for their sins – who can forgive sins except Allah? – and they do not persist in what they did knowingly.

Their reward is forgiveness from their Lord and gardens under which rivers flow, abiding therein forever. How excellent is the reward of those who do [righteous] deeds!} [Surat Āl ʻImrān: 135-136] He also says:

{وَتُوبُواْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلمُؤمِنُونَ لَعَلَّكُم تُفلِحُونَ}

{And turn to Allah in repentance all together, O believers, so that you may be successful.} [Surat an-Nūr: 31]

Guidance from the verses:

1) It is not permissible to get deceived by the respite Allah Almighty grants us because feeling secure from the plan of Allah Almighty is a trait of the hypocrites and disbelievers.

2) If one commits a sin, he is required to return to his Lord and repent to Him. Indeed, Allah loves the oft-repentant.

3) Repentance to Allah Almighty requires that one should depart from polytheism to monotheism,

from religious innovations to adherence to the Sunnah, and from sins to obedience.

Benefit:

There are four requirements for repentance, as mentioned early in the book (Chapter on Repentance).

1807/1 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ حَلَفَ فَقالَ في حَلِفِهِ: باللَّاتِ والعُزَّىٰ، فلْيَقُلْ: لا إلهَ إلَّا اللهُ، ومَنْ قَالَ لصَاحِبِهِ: تعالَ أقامرْكَ، فَلْيَتَصَدَّقْ».

"Whoever swears by Al-Lāt and Al-'Uzza (pagan idols) should say: 'Lā ilāha illallāh (There is no god but Allah).' And whoever says to his companion: 'Come and gamble with me', should give charity." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The remedy for something lies in its opposite. So, whoever takes an oath of polytheism should say the word of monotheism to correct his error. Likewise, whoever commits a sin can cure it by performing an act of obedience.

2) Good deeds blot out evil ones. A fortunate believer would follow evil deeds with good ones to preserve his faith and the soundness of his heart.

370 - Chapter on miscellaneous matters

Benefit:

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1808/1 - Al-Nawwās ibn Sam‘ān (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) made mention of the Anti-Christ one day in the morning. He sometimes described him to be insignificant and sometimes described him as very significant, that we thought he were in the cluster of the date-palm trees. When we went to him in the evening and he recognized fear on our faces, he said: ‘What is the matter with you?’ We said: ‘O Messenger of Allah, you made mention of the Anti-Christ in the morning, sometimes describing him to be insignificant and sometimes very important, until we began to think he were present in part of the cluster of the date-palm trees.’ Thereupon, he said:

«غَيْرُ الدَّجَّالِ أَخْوَفني عَلَيْكُمْ، إنْ يَخْرُجْ وأَنا فِيكُمْ، فأنَا حَجِيْجُهُ دونكُم، وَإنْ يَخْرُجْ وَلَسْتُ فِيكُمْ، فَامْرُؤٌ حَجِيجُ نَفْسِهِ، وَاللهُ خَلِيفَتي عَلىٰ كُلِّ مُسْلِمٍ. إنَّهُ شَابٌّ قَطَطٌ، عَيْنُهُ طَافِيَةٌ، كَأَنِّي أُشَبِّهُه بِعَبْدِ الْعُزَّىٰ بنِ قَطَنٍ، فَمَنْ أَدْرَكَه مِنكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ، إنَّهُ خَارِجٌ خَلَّةً بَيْنَ الشَّامِ وَالْعِرَاقِ، فَعَاثَ يَمِيناً وَعاثَ شِمَالاً، يَا عِبَادَ اللهِ فَاثْبُتُوا»

‘I fear for you so many other things besides the Anti-Christ. If he comes forth while I am among you,

I shall contend with him on your behalf. But if he comes forth while I am not amongst you, everyone must contend on his own and Allah would take care of every Muslim on my behalf. He would be a young man with twisted and contracted hair, and a blind eye. I compare him to 'Abd al-'Uzza ibn Qatan. Whoever amongst you would survive to see him should recite over him the opening verses of Surat al-Kahf. He would appear on the way between Syria and Iraq and would spread mischief everywhere. O servants of Allah, remain steadfast.' We said: 'O Messenger of Allah, how long would he stay on earth?' He said:

«أَرْبَعُونَ يَوْماً: يَوْمٌ كَسَنَةٍ، وَيَوْمٌ كَشَهْرٍ، وَيَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ»

'For forty days, one day like a year and one day like a month and one day like a week, and the rest of the days would be like your days.' We said: 'O Messenger of Allah, would one day's prayer suffice for the prayers of the day equal to one year?' He said: 'No, but you must make an estimate of time (and then observe prayer).' We said: 'O Messenger of Allah, how quickly would he walk upon earth?' He said:

«كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ، فَيَأْتِي عَلَىٰ الْقَوْمِ، فَيَدْعُوهُم، فَيُؤْمِنُونَ بِهِ، وَيَسْتَجِيبُونَ لَهُ، فَيَأْمُرُ السَّماءَ فَتُمْطِرُ، والأَرْضَ فَتُنبِتُ، فَتَرُوحُ عَلَيْهِم سارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ ذُرىً، وَأَسبَغَهُ ضُرُوعاً، وَأَمَدَّهُ خَوَاصِرَ، ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ، فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَيَنْصَرِفُ عَنْهُمْ، فَيُصْبِحُونَ مُمْحِلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوالِهِمْ، وَيَمرُّ بِالخَرِبَةِ، فيقُولُ لَهَا: أَخْرِجِي كُنُوزَكِ، فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ، ثُمَّ يَدْعُو رَجُلاً مُمْتَلِئاً شَبَاباً، فَيَضْرِبُهُ بِالسَّيْفِ، فَيَقْطَعُهُ جزْلَتَيْنِ رَمْيَةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ،

فَيُقْبِلُ، وَيَتَهَلَّلُ وَجْهُهُ، يَضْحَكُ، فَبَيْنَمَا هُوَ كَذلِكَ إِذْ بَعَثَ اللهُ تَعَالىٰ المَسِيحَ ابْنَ مَرْيَمَ، صلى الله عليه وسلم، فَيَنْزِلُ عِنْدَ المَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ، وَاضِعاً كَفَّيْهِ عَلىٰ أَجْنِحَةِ مَلَكَيْنِ، إذا طَأْطَأَ رَأْسَهُ قَطَرَ، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ، فَلا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلَّا ماتَ، وَنَفَسُهُ يَنْتَهِي إِلىٰ حَيْثُ يَنْتَهِي طَرْفُهُ، فَيَطْلُبُهُ حَتَّىٰ يُدْرِكَهُ بِبَابِ لُدٍّ، فَيَقْتُلُهُ، ثُمَّ يَأْتِي عِيسَىٰ صلى الله عليه وسلم قَوْمٌ قَدْ عَصَمَهُمُ اللهُ مِنْهُ، فَيَمْسَحُ عَنْ وُجوهِهِمْ، وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ في الجَنَّةِ، فَبَيْنَمَا هُوَ كَذلِكَ إِذْ أَوْحَىٰ اللهُ تَعَالىٰ إِلىٰ عِيسَىٰ صلى الله عليه وسلم: إِنِّي قَدْ أَخْرَجْتُ عِبَاداً لي، لاَ يَدَانِ لأحَدٍ بِقِتَالِهِمْ، فَحَرِّزْ عِبَادِي إِلىٰ الطُّورِ. وَيَبْعَثُ اللهُ يَأْجُوجَ وَمَأْجُوجَ، وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَمُرُّ أَوَائِلُهُمْ عَلىٰ بُحَيْرَةِ طَبَرِيَّةَ، فَيَشْرَبُونَ مَا فِيهَا، وَيَمُرُّ آخِرُهُمْ فيقُولُونَ: لَقَدْ كَانَ بهذِهِ مرَّةً ماءٌ، وَيُحْصَرُ نَبِيُّ اللهِ عِيسَىٰ صلى الله عليه وسلم وَأَصْحَابُهُ، حَتَّىٰ يَكُونَ رَأْسُ الثَّوْرِ لأحَدِهِمْ خَيْراً مِنْ مِائَةِ دِينَارٍ لأحَدِكُمُ الْيَوْمَ، فَيَرْغَبُ نَبِيُّ اللهِ عِيسَىٰ صلى الله عليه وسلم وَأَصْحَابُهُ، فَيُرْسِلُ اللهُ تَعَالَىٰ عَلَيْهِمُ النَّغَفَ في رِقَابِهِمْ، فَيُصْبِحُونَ فَرْسَىٰ كَمَوْتِ نَفْسٍ وَاحِدَةٍ، ثُمَّ يَهْبِطُ نَبِيُّ اللهِ عِيسَىٰ صلى الله عليه وسلم وَأَصْحَابُهُ رضي الله عنهم إِلىٰ الأَرْضِ، فَلاَ يَجِدُونَ في الأَرْضِ مَوْضِعَ شِبْرٍ إِلَّا مَلأَهُ زَهَمُهُمْ وَنَتْنُهُمْ، فَيَرْغَبُ نَبِيُّ اللهِ عِيسَىٰ صلى الله عليه وسلم وَأَصْحَابُهُ إِلىٰ الله تَعَالىٰ، فَيُرْسِلُ اللهُ تَعَالَىٰ طَيْراً كَأَعْنَاقِ الْبُخْتِ، فَتَحْمِلُهُمْ، فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللهُ، ثُمَّ يُرْسِلُ اللهُ _عز وجل_ مَطَراً لاَ يُكِنُّ مِنْهُ بَيْتُ مَدَرٍ وَلاَ وَبَرٍ، فَيَغْسِلُ الأَرْضَ حَتَّىٰ يَتْرُكَهَا كَالزَّلَفَةِ، ثُمَّ يُقَالُ لِلأَرْضِ: أَنْبِتِي ثَمَرَتَكِ، وَرُدِّي بَرَكَتَكِ، فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ، وَيَسْتَظِلُّونَ بِقِحْفِهَا، وَيُبَارَكُ في الرِّسْلِ حَتَّىٰ إِنَّ اللِّقْحَةَ مِنَ الإِبِلِ لَتَكْفِي الْفِئَامَ مِنَ النَّاسِ، وَاللِّقْحَةَ مِنَ الْبَقَرِ لَتَكْفِي الْقَبِيلَةَ مِنَ النَّاسِ، وَاللِّقْحَةَ مِنَ الْغَنَمِ لَتَكْفِي الْفَخِذَ مِنَ النَّاسِ، فَبَيْنَمَا هُمْ كَذلِكَ إِذْ بَعَثَ اللهُ تَعَالَىٰ رِيحاً طَيِّبَةً، فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ، فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ، وَيَبْقَىٰ شِرَارُ النَّاسِ يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمُرِ، فَعَلَيْهِمْ تَقُومُ السَّاعَةُ».

‘Like rain followed by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon earth and it would grow crops. Then, in the evening, their pasturing animals would come to them with their

humps very high, their udders full of milk, and their flanks stretched. He would then come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: "Bring forth your treasures", and the treasures would come out and follow him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call him, and he will come forward laughing, with his face gleaming, and it would be at this very time that Allah would send ʻĪsa (Jesus), son of Mary, and he would descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. No disbeliever would smell his breath except that he would die and his breath would reach as far as his sight reaches. He would then search for him (the Anti-Christ) until he would catch hold of him at the gate of Ludd and kill him. Then, a people whom Allah had protected from the Anti-Christ would

come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words: "I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tūr." And then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tiberias and drink out of it. And when the last of them would pass, he would say: "There was once water here." Jesus and his companions would then be besieged there, until the head of the ox would be dearer to them than one hundred dinars are to you today. The Prophet of Allah, Jesus, and his companions would supplicate Allah, Who would send upon them (Gog and Magog) worms attacking them in their necks and in the morning, they would perish like one single person. The Prophet of Allah, Jesus, and his companions would then come down to the land and they would not find therein as much space as a single span which is not filled with their putrefaction and stench. The Prophet of Allah, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of Bactrian camels and they would carry them and throw them where Allah wills. Then, Allah would send rain which no house of clay or camels' hairs

would keep out and it would wash away the land until it would appear to be a mirror. Then, the land would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of people would be able to eat it, and seek shelter under its skin; and the milch camel would give so much milk that a whole party would be able to drink it. And the milch cow would give so much milk that the whole tribe would be able to drink out of it; and the milch sheep would give so much milk that the whole family would be able to drink out of it. At that point, Allah would send a pleasant wind which would soothe people even under their armpits and take the life of every believer and Muslim; only the wicked would survive, and they would commit adultery like asses; and the Last Hour would come to them." [Narrated by Muslim]

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Words in the Hadīth:

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Ludd: a city near Jerusalem in Palestine.
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Guidance from the Hadīth:

1) It informs of the trial of the Anti-Christ and points out that it will be the severest trial facing Muslims. That is why the prophets (peace be upon them) warned their nations against it.

2) It shows the vast mercy of Allah towards the believers, as He has given them what protects them against the Anti-Christ, such as:

his description, the believers' ability to read what is written on his forehead, which will indicate he is a disbeliever, as well as the memorization of the opening verses of Surat al-Kahf, which is a shield against his evil.

3) It shows how the Companions (may Allah be pleased with them) loved knowledge and used to

ask the Prophet (may Allah's peace and blessings be upon him) about everything useful and unknown to them, given their keenness to perform acts of obedience.

4) One should believe in matters of the unseen which the Prophet (may Allah's peace and blessings be upon him) told us about, in a certain way free from any doubt or criticism. His chief concern regarding trials should be to engage in acts of obedience and prepare for those trials with certitude and steadfastness.

5) It tells us that the Hour will come when the most evil people will be the only living people on earth.

6) Distress and hardship only increase the believer's insight and adherence to the truth, like the man filled with youth and faith who will be killed by the Anti-Christ and then brought back to life again, as a trial.

1809/2 - Rib'i ibn Hirāsh reported: "I accompanied Abu Mas'ūd al-Ansāri to Hudhayfah ibn al-Yamān (may Allah be pleased with them). Abu Mas'ūd said to him: 'Tell me what you heard from the Messenger of Allah (may Allah's peace and blessings be upon him) about the Anti-Christ.' Hudhayfah said:

«إِنَّ الدَّجَّالَ يَخْرُجُ، وَإِنَّ مَعَهُ مَاءً وَنَاراً، فَأَمَّا الَّذِي يَرَاهُ النَّاسُ مَاءً فَنَارٌ تُحْرِقُ، وَأَمَّا الَّذِي يَرَاهُ النَّاسُ نَاراً فَمَاءٌ بَارِدٌ عَذْبٌ، فَمَنْ أَدْرَكَهُ مِنكُمْ فَلْيَقَعْ فِي الَّذِي يَرَاهُ نَاراً، فَإِنَّهُ مَاءٌ عَذْبٌ طَيِّبٌ»،

‘The Anti-Christ will appear, and with him will be water and fire. What people see as water will, in fact, be a burning fire, and what they see as fire will, in fact, be cool and sweet water. Whoever amongst you happens to face him should jump into what he sees as fire, for that will be nice and sweet water.’” Thereupon, Abu Mas‘ūd said: “I too heard this.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The Anti-Christ will be given the ability to perform supernatural acts, like no other, as a trial for people, so that the true believer will be distinct from others.

2) The occurrence of a supernatural act at the hands of someone does not mean he is righteous; rather, we should judge his overall acts, words, and conditions according to the Shariah scale, i.e. the Qur’an and Sunnah.

1810/3 - ‘Abdullah ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي، فَيَمْكُثُ أَرْبَعِينَ، لا أَدْرِي أَرْبَعِينَ يَوْماً أَرْبَعِينَ شَهْراً، أَوْ أَرْبَعِينَ عَاماً، فَيَبْعَثُ اللهُ تَعَالَىٰ عِيسَىٰ ابْنَ مَرْيَمَ صلى الله عليه وسلم، فَيَطْلُبُهُ فَيُهْلِكُهُ، ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللهُ_عز وجل_ رِيحاً بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلا يَبْقَىٰ عَلَىٰ وَجْهِ الأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبَضَتْهُ، حَتَّىٰ لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ حَتَّىٰ تَقْبِضَهُ، فَيَبْقَىٰ شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ، وَأَحْلامِ السِّبَاعِ لا يَعْرِفُونَ مَعْرُوفاً، وَلا يُنْكِرُونَ مُنْكَراً، فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ، فَيَقُولُ: أَلا تَسْتَجِيبُونَ ؟ فَيَقُولُونَ: فَمَا

تَأْمُرُنَا ؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الأَوْثَانِ، وَهُمْ فِي ذلِكَ دَارٌّ رِزْقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي الصُّوْرِ، فَلا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَىٰ لِيتاً وَرَفَعَ لِيتاً، وَأَوَّلُ من يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ، فَيُصْعَقُ وَيُصعقُ النَّاسُ، ثُمَّ يُرْسِلُ اللهُ ـ أَوْ قالَ: يُنْزِلُ اللهُ ـ مَطَراً كَأَنَّهُ الطَّلُّ أَوِ الظِّلُّ، فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَىٰ فَإِذا هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ يقَالُ: يَا أَيُّهَا النَّاسُ هَلُمَّ إِلىٰ رَبِّكُمْ، وَقِفُوهُمْ إِنَّهُمْ مَسْؤُولُونَ، ثُمَّ يقَالُ: أَخْرِجُوا بَعْثَ النَّارِ، فَيُقَالُ: مِنْ كَمْ ؟ فَيُقَالُ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وتِسْعِينَ، فذلِكَ يَوْمَ يَجْعَلُ الْوِلْدَانَ شِيباً، وذلِكَ يَوْمَ يُكْشَفُ عَنْ سَاقٍ».

“The Anti-Christ will appear in my Ummah and will stay for forty. I do not know whether this will be forty days, months, or years. Allah will then send Jesus, son of Mary. Jesus will pursue him and kill him. Then, people will survive for seven years in such a state that there will be no rancor between two persons. Then, Allah will send a cool breeze from the side of the Levant. None will remain upon the face of earth having an atom’s weight of good or faith in his heart but he will die, so much that even if someone amongst you will enter the innermost part of a mountain, this breeze will reach that place also and will cause him to die. Only wicked people will survive and they will be as fast as birds and as ferocious towards one another as wild beasts. They will never appreciate good, nor condemn evil. Then, Satan will come to them in the form of a man and will say: ‘Will you not obey me?’ They will say: ‘What do you order us to do?’ He will command them to worship idols. They will have abundance of sustenance and will lead comfortable lives. Then, the Trumpet will be blown. Every one hearing it will

turn and raise his neck towards it. The first one to hear that Trumpet will be a man who will be busy repairing the basin for his camels. He will become unconscious and so will people. Allah will send rain which will be like dew - or shade - and there will grow out of it the bodies of the people. Then, the second Trumpet will be blown and they will stand up and begin to look around. Then, it will be said: 'O people, go to your Lord.' Then, there will be a command: 'Stop them, for they are to be questioned.' Then, it will be said: 'Separate from them the share of the Fire.' It will be asked: 'How much?' It will be said: 'Nine hundred and ninety-nine out of every thousand.' That will be the Day which will turn children into gray-haired men (because of its terrors) and that will be the Day when the shin will be uncovered." [Narrated by Muslim]

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Words in the Hadīth:

They will be as fast as birds and as ferocious towards one another as wild beasts: They will be as fast as birds in proceeding towards evil and as ferocious as wild animals in oppression and aggression.

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Guidance from the Hadīth:

1) Prophet Jesus (peace be upon him) will not bring a new Shariah; rather, he will come as a follower of Prophet Muhammad (may Allah's peace and blessings be upon him) and will rule by his Shariah.

2) Faith removes rancor and animosity from the hearts of the believers. So, we should be keen to have true faith.

3) Satan seeks to drag us into disbelief in Allah Almighty and associating partners with Him in terms of worship and supplication. So, let us be on our guard against his schemes.

1811/4 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَطَؤُهُ الدَّجَّالُ، إِلَّا مَكَّةَ وَالمَدِينَةَ، وَلَيْسَ نَقْبٌ مِنْ أَنْقَابِهَا إِلَّا عَلَيْهِ المَلاَئِكَةُ صَافِّينَ تَحْرُسُهُمَا، فَيَنْزِلُ بالسَّبَخَةِ، فتَرْجُفُ المَدِينَةُ ثَلاَثَ رَجَفَاتٍ، يُخْرِجُ اللهُ مِنْهَا كُلَّ كَافِرٍ وَمُنَافِقٍ».

"There will be no land which will not be trampled by the Anti-Christ, except for Makkah and Madinah; and there will be no passage leading to them which will not be guarded by the angels, arranged in rows. The Anti-Christ will appear in a barren place adjacent to Madinah and the city will be shaken three times; thereupon, Allah will expel from it every disbeliever and hypocrite." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows the merit of Makkah and Madinah, one aspect of which is that angels will guard these two cities from the Anti-Christ.

2) The followers of the Anti-Christ will mostly come from the disbelievers and hypocrites.

1812/5 - He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«يَتْبَعُ الدَّجَّالَ مِنْ يَهُودِ أَصْبَهَانَ سَبْعُونَ أَلْفاً عَلَيْهِمُ الطَّيَالِسَةُ».

"The Anti-Christ will be followed by seventy thousand Jews of Isfahan wearing Persian shawls." [Narrated by Muslim]

Words in the Hadīth:

Shawl: a large piece of unsewn cloth worn over the shoulders and wrapped around the body.

Guidance from the Hadīth:

1) Followers of the Anti-Christ will be the Jews, which points out their cunning and maliciousness and that they always follow every corruptor.

2) The Prophet (may Allah's peace and blessings be upon him) warned his Ummah against trials and their people. He even outlined certain characteristics of the followers of falsehood so that the believers can be on guard against them.

1813/6 - Umm Sharīk (may Allah be pleased with her) reported that she heard the Prophet (may Allah's peace and blessings be upon him) say:

«لَيَنْفِرَنَّ النَّاسُ مِنَ الدَّجَّالِ في الجِبَالِ».

"People will flee from the Anti-Christ into mountains." [Narrated by Muslim]

1814/7 - 'Imrān ibn Husayn (may Allah be pleased with him and his father) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«مَا بَيْنَ خَلْقِ آدمَ إلىٰ قِيَامِ السَّاعَةِ أَمْرٌ أَكْبَرُ مِنَ الدَّجَّالِ».

"Between the creation of Adam and the advent of the Hour no matter is graver than the Anti-Christ." [Narrated by Muslim]

Guidance from the Hadīths:

1) The trial of the Anti-Christ is grave, and it is more grievous than any other trial created by Allah Almighty.

2) It is obligatory to flee and run away from places of trials. That is the proper conduct of wise and fortunate believers; they keep themselves and those under their care away from the places of trials.

1815/8 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يَخْرُجُ الدَّجَّالُ، فَيَتَوَجَّهُ قِبَلَهُ رَجُلٌ مِنَ المُؤْمِنِينَ، فَيَتَلَقَّاهُ المَسَالِحُ: مَسَالِحُ الدَّجَّالِ، فَيَقُولُونَ له: إلىٰ أيْنَ تَعمِدُ؟ فَيَقُولُ: أَعْمِدُ إلىٰ هذا الَّذي خَرَجَ، فَيقولُونَ له: أَوَ مَا تُؤْمِنُ بِرَبِّنَا؟ فيقُولُ: مَا برَبِّنَا خَفَاءٌ، فَيقولُونَ: اقْتُلُوه، فيقُول بَعْضهُمْ لبَعْضٍ: أَلَيْسَ قَدْ نَهاكُمْ رَبُّكُمْ أنْ تَقْتُلوا أحَداً دونَه، فَيَنْطَلِقُونَ بِهِ إلىٰ الدَّجَّالِ، فَإذا رآه المُؤْمِنُ قالَ: يَا أَيُّهَا النَّاسُ! إنَّ هذا الدَّجَّالُ الّذي ذَكَرَ رَسُولُ الله صلى الله عليه وسلم، فَيَأْمُرُ الدَّجَّالُ بِهِ فَيُشَبَّحُ، فَيقُولُ: خُذُوهُ وَشُجُّوهُ، فَيُوسَعُ ظَهْرُهُ وَبَطْنُهُ ضَرْباً، فيقولُ: أَوَ مَا تُؤْمِنُ بي ؟ فَيَقُولُ: أَنْتَ المَسِيحُ الْكَذَّابُ، فَيؤْمَرُ بِهِ، فَيُؤْشَرُ بِالمِئْشَارِ مِنْ مَفْرِقِهِ حَتَّىٰ يُفْرَق بَيْنَ رِجْلَيْهِ، ثُمَّ يَمْشِي الدَّجَّالُ بَيْنَ الْقِطْعَتَيْنِ، ثُمَّ يَقُولُ لَهُ: قُمْ، فَيَسْتَوِي قَائِماً، ثُمَّ يَقُولُ لَهُ: أَتُؤْمِنُ بي؟ فيقولُ: مَا ازْدَدْتُ فِيكَ إلَّا بَصِيرَةً، ثُمَّ يَقُولُ: يَا أَيُّهَا النَّاسُ! إنَّهُ لاَ يَفْعَلُ بَعْدِي بأَحَدٍ مِنَ النَّاس، فَيَأْخُذُهُ الدَّجَّالُ لِيَذْبَحَهُ، فَيَجْعَلُ اللهُ مَا بَيْنَ رَقَبَتِهِ إلىٰ تَرْقُوَتِهِ نُحَاساً، فَلا يَسْتَطِيعُ إلَيْهِ سَبِيلاً، فَيَأْخُذُ بِيَدَيْهِ وَرِجْلَيْهِ فَيَقْذِفُ بِهِ، فَيحسبُ النَّاسُ أَنَّما قَذَفَهُ إلىٰ النَّارِ، وَإنَّمَا أُلْقِيَ في الجَنَّةِ»

“The Anti-Christ will come forth and a man from amongst the believers will go towards him and the armed watchmen of the Anti-Christ will meet him and they will say to him: ‘Where do you intend to go?’ He will say: ‘I intend to go to this one who has appeared.’ They will say to him: ‘Do you not believe in our lord (meaning the Anti-Christ)?’ He will say: ‘There is nothing hidden about our Lord.’ Some of them will say: ‘Let us kill him.’ But some others will say: ‘Has your lord (the Anti-Christ) not forbidden you to kill anyone without his consent?’ So, they will take him to the Anti-Christ. When the believer will see him, he will say: ‘O people, this is the Anti-Christ whom the Messenger of Allah (may Allah’s peace and blessings be upon him) mentioned.’ The Anti-Christ will then order that he be stretched on his abdomen and then he would say: ‘Catch hold of

him and break his head.' He will be struck even on his back and on his stomach. Then, the Anti-Christ will ask him: 'Do you not believe in me?' He will say: 'You are the false Messiah.' He will then order that he be torn into two pieces with a saw from the parting of his hair down to his legs. After that, the Anti-Christ will walk between the two pieces. He will then say to him: 'Stand,' and he will stand upright. He will then say to him: 'Do you not believe in me?' The man will say: 'It has only added to my insight concerning you,' and will add: 'O people, he will not behave like this with anyone amongst people after me.' The Anti-Christ will try to catch hold of him so as to slaughter him. The space between his neck and collarbone will be turned into copper and he will find no means to kill him. So, he will catch hold of him by his hands and feet and throw him and the people will think as if he had been thrown into Hellfire whereas he will be thrown into Paradise." Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«هذا أَعْظَمُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِينَ».

"This (man) will be the greatest amongst people in terms of martyrdom in the sight of the Lord of the worlds." [Narrated by Muslim; partially narrated by Al-Bukhāri]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) The attributes of Allah Almighty are attributes of perfection and majesty that befit Him only; whereas the characteristics of the Anti-Christ denote deficiency and inability.

2) They show the great reward to be obtained by the believer who will stand firm before the Anti-Christ and not leave his religion; rather, the affliction will increase him in insight, faith, and steadfastness.

3) The Prophet's Sunnah is sound and will remain preserved till the end of time; that is why the believing man will recognize the Anti-Christ based on the Sunnah. "This is the Anti-Christ whom the Messenger of Allah (may Allah's peace and blessings be upon him) mentioned." This is bounty and mercy from Allah Almighty towards His servants, as He preserves His Shariah for them and preserves and protects them through it.

1816/9 - Al-Mughīrah ibn Shuʿbah (may Allah be pleased with him) reported: "No one asked the Messenger of Allah (may Allah's peace and blessings be upon him) about the Anti-Christ more

than I did. He said to me: 'What is the matter with you?' I said: 'They say he will have with him a mountain of bread and a river.' He said:

«هُوَ أَهْوَنُ عَلىٰ الله مِنْ ذٰلِكَ».

'He is more insignificant in the sight of Allah than this.'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) One should learn about evil so as to avoid it.

2) Trials and hardships only increase the believers in steadfastness and certitude.

1817/10 - Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَا من نبيٍّ إلَّا وقدْ أنْذَرَ أمَّتَهُ الأعْوَرَ الكذَّابَ، ألا إنَّهُ أعْوَرُ، وإنَّ رَبَّكُمْ _عز وجل_ ليسَ بأعْوَرَ، مكتوبٌ بينَ عيْنَيْه ك ف ر».

"No prophet was sent but that he warned his people against the one-eyed liar. Beware! He is blind in one eye, and your Almighty Lord is not. Between his eyes, the letters 'k', 'f', and 'r' are written (in Arabic)." [Narrated by Al-Bukhāri and Muslim]

1818/11 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«ألا أحدِّثُكُمْ حديثاً عَنِ الدَّجَّالِ مَا حَدَّثَ به نبيٌّ قوْمَهُ! إنَّهُ أعْوَرُ، وإنَّهُ يجيءُ معهُ بِمثالِ الجَنَّةِ والنَّارِ، فالَّتي يقولُ: إنَّهَا الجَنَّةُ هيَ النَّارُ».

"Shall I tell you something about the Anti-Christ that no prophet has ever told his people? Verily, he is one-eyed and will bring with him something like Paradise and Hellfire. What he says is Paradise will actually be Hellfire." [Narrated by Al-Bukhāri and Muslim]

1819/12 - Ibn 'Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) mentioned the Anti-Christ among people and said:

«إِنَّ اللهَ لَيْسَ بأَعْوَرَ، ألا إِنَّ المسيحَ الدَّجَّالَ أعورُ العَيْنِ اليُمْنَىٰ، كأَنَّ عَيْنَهُ عنَبَةٌ طَافِيَةٌ».

"Indeed, Allah is not one-eyed, while the Anti-Christ will be blind in the right eye and his eye will look like a bulging out grape." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīths:

1) The approach followed by the prophets in calling people to Allah is to show people the way of the criminals so that they beware of it. The story of the Anti-Christ was known to the prophets and they all warned their people against his trial.

2) Allah Almighty has two eyes, in a way that befits His majesty, as established by the Prophet's statement:

«إِنَّ رَبَّكم ليس بأعورَ».

"Indeed, your Lord is not one-eyed."

A valuable benefit:

In his treatise Al-Sabʿīniyyah, Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said:

"The trial of the Anti-Christ is not restricted to those who will exist at his time. Rather, his trial is actually about the falsehood that runs counter to the Shariah and is associated with supernatural acts. Whoever acknowledges something contradicting the Shariah on account of a supernatural incident has been touched by part of this trial. This commonly happens in every age and place. However, this specific trial of the Anti-Christ is the greatest of all. So, he whom Allah protects from this trial, whether he will live at its time or not, will be protected from lesser trials."

1820/13 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تَقُومُ السَّاعَةُ حَتَّىٰ يقَاتِلَ المُسْلِمُونَ الْيَهُودَ، حَتَّىٰ يختبئَ الْيَهُودِيُّ مِنْ وَرَاءِ الحَجَرِ وَالشَّجَرِ، فَيَقُولُ الحَجَرُ والشَّجَرُ: يَا مُسْلِمُ هذا يَهودِيٌّ خَلْفِي تَعَالَ فَاقْتُلْهُ، إِلَّا الْغَرْقَدَ فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ».

"The Hour will not come until the Muslims fight against the Jews, until a Jew will hide behind a stone or a tree, and the stone or the tree will say: 'O Muslim, there is a Jew behind me. Come and kill him.' An exception is the Gharqad tree, for it is from

the trees of the Jews." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

The Gharqad: a type of thorn trees, which used to grow in the cemetery of Baqī'.

Guidance from the Hadīth:

1) It gives glad tidings that Islam will endure till the end of time, when Muslims will remain the followers of the true religion.

2) It is the promise of Allah Almighty to this Ummah that they will achieve victory over the Jews, if they prepare for this victory through faith and good deeds. Indeed, fulfillment of the relevant conditions leads to fulfillment of the promise.

{وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُم وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَيَستَخۡلِفَنَّهُم فِي ٱلۡأَرۡضِ}.

{Allah has promised those among you who believe and do righteous deeds that He will make them successors in the land.}

1821/14 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«وَالَّذِي نَفْسِي بِيَدِهِ لا تَذْهَبُ الدُّنْيَا حتَّىٰ يَمُرَّ الرَّجُلُ بِالْقَبْرِ، فَيَتَمَرَّغَ عَلَيْهِ، ويقولُ: يَا لَيْتَنِي مَكَانَ صاحِب هذَا الْقَبْرِ، وَلَيْسَ بِهِ الدِّيْنُ، مَا بِهِ إِلَّا الْبَلاءُ».

"By the One in Whose Hand my soul is, this world will not come to an end until a man passes by a grave, rolls over it and says: 'I wish I were in the place of the dweller of this grave,' not due to

religious reasons but due to (worldly) affliction." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) People would wish to die due to the severity of trials and afflictions at the end of time.

2) Informing us of what will happen at the end of time does not denote approval of it, nor does this mean that it is permissible to wish to die.

Benefit:

If trials become severe and life gets harder and harder for the believers and they love to meet their Lord, they should say as the Prophet (may Allah's peace and blessings be upon him) taught us:

«اللّهم أَحْيِنِي ما عَلِمْتَ الحياةَ خيراً لي، وتَوَفَّنِي ما عَلِمْتَ الوَفاةَ خيراً لي».

"Allāhumma ahyinī mā 'alimta al-hayāta khayran lī wa tawaffani mā 'alimta al-wafāta khayran lī (O Allah, keep me alive as long as You know that life is better for me, and cause me to die when You know that death is better for me)." [Narrated by Al-Bukhāri]

1822/15 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تَقُومُ السَّاعَةُ حَتَّىٰ يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ يُقْتَتَلُ عَلَيْهِ، فَيُقْتَلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ، فَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ: لَعَلِّي أَنْ أَكُونَ أنا أَنْجُو».

"The Hour will not come before the River Euphrates dries up to unveil a mountain of gold, over which people will fight. Ninety-nine out of each one hundred will die (in the fighting) and every man amongst them will say: 'Perhaps I am the only one to remain alive.'"

Another narration reads: "River Euphrates is about to dry up and unveil a treasure of gold. Whoever will be alive at that time should not take anything of it." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) One of the signs of the Hour is when the River Euphrates dries up and uncovers a mountain of gold. This is a matter of the unseen and the future, which we should believe in and take as it is, without adding weird interpretations.

2) Vying over worldly vanities and adornments leads to aggression and fighting.

1823/16 - He also reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

«يَتْرُكُونَ المَدِينَةَ عَلَىٰ خَيْرِ مَا كَانَتْ، لاَ يَغْشَاهَا إِلَّا الْعَوَافِي ـ يُرِيدُ عَوَافِيَ السِّبَاعِ وَالطَّيْرِ ـ، وَآخِرُ مَنْ يُحْشَرُ رَاعِيَانِ مِنْ مُزَيْنَةَ يُرِيدَانِ المَدِينَةَ، يَنْعِقَانِ بِغَنَمِهِمَا فَيَجِدَانِهَا وُحُوشاً، حَتَّىٰ إِذَا بَلَغَا ثَنِيَّةَ الْوَدَاعِ خَرَّا عَلَىٰ وُجُوهِهِمَا».

"People will desert Madinah in spite of its being in a better condition. Only wild beasts and birds will come to it. The last upon whom the Hour will come to pass are two shepherds of the tribe of Muzaynah. They will enter Madinah driving their sheep but will find it full of wild beasts and would turn away. When they will arrive at Thaniyyat al-Wadā', they will fall upon their faces." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Thaniyyat al-Wadā': a road outside Madinah in the direction of the Levant.

Guidance from the Hadīth:

1) Madinah, the Prophet's venerable city, will be deserted by its people. Only animals will remain in it. This will happen because of the severe trials at the end of time.

2) One of the signs of the Prophet's true pophethood is that he informed about the last people to die and who would be living at the end of time and described their condition.

1824/17 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يكُونُ خليفةٌ من خُلَفائِكُمْ في آخر الزَّمان يَحْثُو المالَ ولا يَعُدُّهُ».

"From among your caliphs there will be a caliph, at the end of time, who will distribute money without counting it." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It gives glad tidings at the end of time about the return of the caliphate in accordance with the Prophet's way.

2) It informs about the return of Jihad, given the abundance of money and booty. This Ummah cannot enjoy pride or glory except through Jihad in the cause of Allah.

1825/18 - Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ، فَلاَ يَجِدُ أَحَداً يَأْخُذُهَا مِنْهُ، وَيُرَى الرَّجُلُ الْوَاحِدُ يَتْبَعُهُ أَرْبَعُونَ امْرَأَةً، يَلُذْنَ بِهِ مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ».

"A time will come when a man will go about with charity from his gold and not find anyone to receive it, and when one man will be seen followed by forty women dependent upon him on account of the scarcity of men and the large number of women." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It tells us something amazing; money will be so abundant that it will not be possible to find a person accepting charity.

2) It informs about the wars and trials at the end of time, in which many men will be killed and thus women will become far greater in number than men.

1826/19 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«اشْتَرَىٰ رَجُلٌ مِنْ رَجُلٍ عَقَاراً، فَوَجَدَ الَّذِي اشْتَرَىٰ الْعَقَارَ في عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ، فقالَ لَهُ الَّذِي اشْتَرَىٰ الْعَقَارَ: خُذْ ذَهَبَكَ، إِنَّمَا اشْتَرَيْتُ مِنْكَ الأَرْضَ، وَلَمْ أَشْتَرِ الذَّهَبَ، وقالَ الَّذِي لَهُ الأَرْضُ: إِنَّمَا بِعْتُكَ الأَرْضَ وَمَا فِيهَا، فَتَحَاكَمَا إِلَىٰ رَجُلٍ، فقالَ الَّذِي تَحَاكَمَا إِلَيْهِ: أَلَكُمَا وَلَدٌ ؟ قالَ أَحَدُهُمَا: لي غُلامٌ، وقالَ الآخَرُ: لي جَارِيَةٌ، قالَ: أَنْكِحَا الْغُلاَمَ الجَارِيَةَ، وَأَنْفِقُوا عَلَىٰ أَنْفُسِهِمَا مِنْهُ، وَتَصَدَّقَا».

"A man bought a piece of land from another man, and the one who bought the land found in his land a jar containing gold. The one who bought the land said to the other: 'Take your gold. I only bought the land; I did not buy the gold.' The one who owned the land said: 'I sold you the land along with everything in it.' So, they turned to a man seeking his judgment. The person they sought his judgment said to both of them: 'Do you have any children?' One of them said: 'I have a son.' The other said: 'I have a daughter.' He said: 'Marry the girl to the boy

and spend it on their living expenses, and give charity.'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It points out the merit of religious prudence and abandonment of suspicious wealth, as well as the duty of returning things to those to whom they are due.

2) It urges us to be honest in dealing with others and to give charity in the way of Allah.

Benefit:

Whatever one buries in a land, like gold or anything else, does not go to the ownership of someone who buys the land; rather, it still belongs to the seller. By contrast, metals naturally existing in the ground are attached to the land itself.

1827/20 - He also reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا، فقالتْ لِصَاحِبَتِهَا: إِنَّمَا ذَهَبَ بِابْنِكِ، وقالت الأُخْرَىٰ: إِنَّمَا ذَهَبَ بِابْنِكَ، فَتَحَاكَمَا إِلىٰ دَاوُدَ صلى الله عليه وسلم، فَقَضَىٰ بِهِ لِلْكُبْرَىٰ، فَخَرَجَتَا عَلَىٰ سُلَيْمَانَ بنِ داودَ صلى الله عليه وسلم، فَأَخْبَرَتَاهُ، فقالَ: ائْتُونِي بالسِّكِّينِ أَشُقُّهُ بَيْنَهُمَا، فقالت الصُّغْرَىٰ: لا تَفْعَلْ، رَحِمَكَ اللهُ، هُوَ ابْنُهَا؛ فَقَضىٰ بِهِ لِلصُّغْرَىٰ».

"There were two women, each of whom had her son with her. A wolf came and took away the son of one of them. One of them said to the other: 'The wolf took your son.' The other said: 'No, it took your son.' Both of them referred the dispute to Dāwūd (David)

(peace be upon him), who judged that the boy belonged to the older of them. Then, they went to Sulaymān (Solomon), David's son, and told him the story. Solomon (peace be upon him) said: 'Give me a knife so I may cut the child into two halves and give a half to each of them.' Thereupon, the younger woman said: 'Do not do it, may Allah show mercy to you. The child is hers.' Upon that, he settled the dispute in favor of the younger woman." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It is permissible for the judge to give his ruling according to evidences, if they are strong enough.

2) It is recommended to seek the truth by means of tricks so as to give rights to those to whom they are due.

3) Shrewdness and good understanding are favors from Allah Almighty. They do not depend on age, old or young.

1828/21 - Mirdās al-Aslami (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يذْهبُ الصالحون الأوَّلُ فالأوَّلُ، وتَبْقَىٰ حُثالَةٌ كَحُثالَةِ الشَّعيرِ أوْ التَّمرِ، لا يُبَاليهمُ اللهُ بالةً».

"Righteous people will pass away one after another. Meanwhile, the dregs of people, like the waste of barley or date, will remain. Allah will not raise them in esteem." [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The death of scholars and righteous people is one of signs of the Hour. Only ignorant and mean people will remain at the end of time.

2) One should beware of being lowly and should be keen to hold fast to the religion of Allah, even if most people become corrupt. “Indeed, the true Jamā‘ah (group) is those who adhere to the truth, even if it consists of one person.”

1829/22 - Rifā‘ah ibn Rāfi‘ al-Zurqi (may Allah be pleased with him) reported: Gabriel came to the Prophet (may Allah’s peace and blessings be upon him) and said:

«مَا تعُدُّونَ أهلَ بَدْرٍ فيكُمْ؟»

“What do you consider the people of the Battle of Badr amongst you?” He said: “Among the best Muslims.” Or he said something similar. He said:

«وكَذلِكَ مَنْ شَهدَ بَدْراً مِنَ الملائكةِ».

“The same holds true for those angels who witnessed the Battle of Badr.” [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It shows the merit of those Companions who took part in the Battle of Badr. They were

considered to be among the best Companions. Likewise, the angels who joined this battle are among the best angels.

2) It tells us that angels fight along with the believers and help them remain firm as they fight the enemies of Allah.

1830/23 - Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«إِذا أَنْزَلَ اللهُ تَعَالَىٰ بِقَوْمٍ عَذَاباً أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعِثُوا عَلَىٰ أَعْمَالِهِمْ».

“When Allah wants to punish a people, the punishment befalls whoever is among them, and then they will be resurrected according to their deeds.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It urges us to reform our intentions and deeds, for they will be the core of the reckoning.

2) A good end for a person is among matters of the unseen that are only known to Allah Almighty.

1831/24 - Jābir (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) used to stand by a trunk of a date-palm tree - while delivering the sermon. When the pulpit was placed in the mosque, we heard the trunk crying out like a pregnant she-camel until the Prophet (may Allah’s peace and

blessings be upon him) came down from the pulpit and placed his hand over it and it became quiet."

Another narration reads: "When it was Friday, the Prophet (may Allah's peace and blessings be upon him) sat on the pulpit. Thereupon, the date-palm tree at which he used to give sermons cried until it almost cracked."

In yet another narration: "It cried like a child. Thereupon, the Prophet (may Allah's peace and blessings be upon him) went down and embraced it while it continued moaning like a child being quietened. He said:

«بكَتْ عَلىٰ مَا كَانَتْ تَسمَعُ مِنَ الذِّكْر».

'It was crying for the Dhikr (remembrance of Allah) it used to hear.'" [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) One of the Prophet's miraculous signs was the yearning of inanimate objects for him, for the Dhikr they used to hear from him.

2) It shows the Prophet's kindness and compassion towards inanimate objects. Indeed, he is a mercy for the entire world.

3) Hearts feel tranquil upon hearing mention of Allah. Even all creatures are naturally disposed to feel such tranquility.

{فَوَيل لِّلقَٰسِيَةِ قُلُوبُهُم مِّن ذِكرِ ٱللَّهِ}.

{Woe to those whose hearts are hardened upon hearing the reminder of Allah.}

1832/25 - Abu Tha'labah al-Khushani Jurthūm ibn Nāshir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ اللهَ تَعَالىٰ فَرَضَ فَرائِضَ فَلا تُضَيِّعُوهَا، وَحَدَّ حُدُوداً فَلا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلا تَنْتَهِكوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نِسْيَانٍ فَلا تَبْحَثُوا عَنها».

"Allah Almighty has laid down certain obligations; so do not neglect them. He has laid down certain limits; so do not transgress them. And He has laid down certain prohibitions; so do not violate them. Also, He has remained silent about certain things, not out of forgetfulness; so do not ask about them."

[Narrated by Al-Dāraqutni and others; Hasan (sound)]

[1] **The Hadīth has a weak Isnād.**

1) It is prohibited to exceed the limits set by Allah or to violate His prohibitions. Rather, they must be avoided out of exaltation of the commands of Allah Almighty.

2) It shows how vast Allah's mercy and kindness towards His servants are. The Shariah has remained silent about certain matters by way of facilitating things for the Ummah.

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[1] Guidance from the Hadīth:

{وَمَا كَانَ رَبُّكَ نَسِيًا}.

{Your Lord is never forgetful.}

1833/26 - ‘Abdullah ibn Abu Awfa (may Allah be pleased with him and his father) reported: “We took part in seven battles along with the Prophet (may Allah’s peace and blessings be upon him) during which we ate locusts.”

Another narration reads: “We ate locusts along with him.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It highlights the patience displayed by the Prophet (may Allah’s peace and blessings be upon him) and his Companions (may Allah be pleased with them) with austere and rough living conditions for the sake of elevating the word of Allah Almighty.

2) It is permissible to eat locusts, whatever way they die, as the Prophet (may Allah’s peace and blessings be upon him) said: “Two dead animals and two types of blood are made lawful for us. The two dead animals are fish and locusts.” [Narrated by Ahmad]

1834/27 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«لا يُلدَغُ المُؤمنُ من جُحْرٍ واحِدٍ مرَّتَيْن».

“The believer should not be stung twice from the same hole.” [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) The believer should be smart and cautious, which is an aspect of complete faith.

2) The Shariah calls upon the believers to be completely cautious and alert. Indeed, these are among the elements and means of their strength and victory.

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ خُذُواْ حِذۡرَكُمۡ}.

{O you who believe, take your precautions.}

1835/28 - He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلاَ يَنْظُرُ إِلَيْهِمْ، وَلاَ يُزَكِّيهِمْ، وَلَهُمْ عَذابٌ أَلِيمٌ: رَجُلٌ عَلَىٰ فَضْلِ مَاءٍ بِالْفَلاَةِ يَمْنَعُهُ مِن ابْنِ السَّبِيلِ، وَرَجُلٌ بَايَعَ رَجُلاً سِلْعَةً بَعْدَ الْعَصْرِ، فَحَلَفَ بِاللهِ لأَخَذَهَا بِكَذَا وَكَذَا، فَصَدَّقَهُ وَهُوَ عَلَىٰ غَيْرِ ذٰلِكَ، وَرَجُلٌ بَايَعَ إِمَاماً لاَ يُبَايِعُهُ إِلَّا لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا وَفَىٰ، وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفِ».

"There are three (types of) people with whom Allah will neither speak on the Day of Judgment nor purify them, and there will be a painful punishment for them: A person who has superfluous water in a desert and he refuses to give it to the traveler; a person who sells a commodity to another person after the 'Asr prayer and swears by Allah that he has bought it at such-and-such price, and the buyer pays him accordingly though in reality it was not true; and a person who pledges allegiance to a ruler just for some worldly benefit, and then if the ruler bestows on him (something out of that), he fulfills

his pledge; yet if does not give him, he does not fulfill it." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) One of the best forms of charity is giving water. It is not permissible to withhold superfluous water from those who need it.

2) Cheating, treachery, and stinginess are prohibited. They are major sins.

3) It affirms the attribute of speech for Allah Almighty. He speaks whatever and however He wills.

4) It gives a stern warning against violating one's pledge of allegiance and revolting against the Muslim ruler, for this causes disunity and weakness among Muslims.

Benefit:

With regard to the attribute of looking established for Allah Almighty in the Hadīths, this has two meanings:

1. General looking: Indeed, nothing escapes Allah's sight, be it small or great.

2. Special looking: That is the looking of mercy, which is the meaning intended in the above Hadīth. Indeed, Allah will not look at those people with mercy. So, we affirm for Allah Almighty the

attribute of general looking as well as special looking, which is included therein.

1836/29 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said: "There will be forty between the two times of blowing the Trumpet." They said: "O Abu Hurayrah, forty days?" He gave no answer. They said: "Forty years?" He gave no answer. So, they said: "Forty months?" He gave no answer.

«وَيَبْلَى كُلُّ شَيْءٍ مِنَ الإِنْسَانِ إِلَّا عَجْبَ الذَّنَبِ، فِيهِ يُرَكَّبُ الْخَلْقُ، ثُمَّ يُنزِّلُ اللهُ مِنَ السَمَاءِ مَاءً، فَيَنْبُتُونَ كَمَا يَنْبُتُ البَقْلُ».

"Everything of the human body will perish except the coccyx bone, and from that bone Allah will reconstruct the whole body. Then, Allah will send down water from the sky and people will grow like vegetation grows." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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The coccyx bone: the small bone at the bottom of the spine.

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Guidance from the Hadīth:

1) It shows the ability of Allah Almighty to repeat the creation and resurrect those in the graves for the Day of Judgment.

2) It sheds light on the process of repeating the creation, one of the matters of the unseen in which we are required to believe as they are reported, without adding or omitting anything.

3) The Companion Abu Hurayrah would not talk about something he had no knowledge about, which indicates his religious prudence and merit - may Allah be pleased with him.

1837/30 - He also reported: "While the Prophet (may Allah's peace and blessings be upon him) was saying something in a gathering, a Bedouin came and asked him: 'When will the Hour take place?' The Prophet (may Allah's peace and blessings be upon him) continued his talk. So some people said that the Prophet had heard the question, but did not like what that Bedouin had asked, while some others said that he had not heard it. When the Prophet (may Allah's peace and blessings be upon him) finished his speech, he said: 'Where is the questioner, who inquired about the Hour?' The Bedouin said: 'I am here, O Messenger of Allah.' Then, the Prophet said:

«إِذَا ضُيِّعَتِ الأَمَانَةُ فَانْتَظِرِ السَّاعَةَ» قَالَ: كَيْفَ إِضَاعَتُهَا ؟ قَالَ: «إِذَا وُسِّدَ الأَمْرُ إِلَىٰ غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ».

'When the trust is lost, then wait for the Hour.' The Bedouin said: 'How will that be lost?' The Prophet said: 'When authority is assigned to those unfit for

it, then wait for the Hour.'" [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Although the Prophet (may Allah's peace and blessings be upon him) is the leader of all the children of Adam, he did not know the unseen, except for what Allah Almighty revealed to him.

2) It warns against neglecting the trust. It also notes that leadership positions should be assigned to those who are qualified for it. This falls under the fulfillment of the trust.

3) It calls the Muslims' attention to the duty of assigning responsibilities to those qualified to undertake them. This includes taking knowledge and Fatwas from those who possess adequate knowledge and follow the right methodology. The Prophet (may Allah's peace and blessings be upon him) said:

«البركة مع أكابرهم».

"Blessing lies with their seniors." [Narrated by Al-Hākim]

1838/31 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يُصَلُّونَ لَكُمْ، فَإِنْ أَصَابُوا فَلَكُمْ، وَإِنْ أَخْطَؤُوا فَلَكُمْ وَعَلَيْهِمْ».

"They lead you in prayers. If they do well, you will be rewarded; but if they make mistakes, you will receive the reward and the mistake will be theirs." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) The Imam is a guarantor, and his mistakes do not affect the validity of the prayer of those he leads in prayer.

2) It urges us to show patience with the Muslim rulers, if they do badly with regard to prayer or do not offer it on time. We are required not to revolt against them, incite people against them, or publicize their faults. Indeed, this would cause corruption and mischief in the land and among people.

1839/32 - He also reported:

{كُنتُم خَيرَ أُمَّةٍ أُخرِجَت لِلنَّاسِ}

"{You are the best nation ever raised for mankind} The best for mankind are those who bring them with chains round their necks till they embrace Islam."

1840/33 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«عَجِبَ اللهُ _عز وجل_ مَنْ قَوْمٍ يَدْخُلُونَ الْجَنَّةَ في السَّلاَسِلِ».

"Allah Almighty wonders at those people who will enter Paradise in chains." [Narrated by Al-Bukhāri]

It means that they are taken captives and put in chains and then they embrace Islam and enter Paradise.

Guidance from the Hadīths:

1) The best of all nations is this moderate Ummah, which brings people out of darkness into light.

2) They encourage enjoining good and forbidding evil, which serves apparent and hidden interests. This is, indeed, the sign of the superiority of this Ummah.

1841/34 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أحبُّ البلادِ إلىٰ الله مَسَاجِدُهَا، وأبْغَضُ البلادِ إلىٰ الله أسْواقُهَا».

"The places that are dearest to Allah are the mosques, and the places that are most hateful to Allah are the markets." [Narrated by Muslim]

1842/35 - Salmān al-Fārisi (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "If you can, do not be the first to enter the market or the last to leave it, for there is the arena of Satan and he raises his standard in it." [Narrated by Muslim]

In another narration by Al-Barqāni in his Sahīh, Salmān reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لا تكُنْ أَوَّلَ مَنْ يَدْخُلُ السُّوقَ، وَلا آخِرَ مَنْ يَخْرُجُ مِنْهَا، فِيهَا بَاضَ الشَّيْطَانُ وَفَرَّخَ».

"Do not be the first to enter the market or the last to leave it, for Satan reproduces there."

Guidance from the Hadīths:

1) Mosques are the dearest places to Allah, for there He is remembered and worshiped, and the worldly and religious interests of the Ummah are served.

2) They warn against places where people are usually inattentive, like the markets, for the devils reside there.

3) The two attributes of love and hate are established for Allah Almighty in the way that befits His perfection. He, exalted be He, loves all that is good and right and hates all that is evil and wrong.

1843/36 - 'Āsim al-Ahwal reported that 'Abdullah ibn Sarjis (may Allah be pleased with him) reported: "I said to the Messenger of Allah (may Allah's peace and blessings be upon him): 'O Messenger of Allah, may Allah forgive you.' He said: 'And you.'" 'Āsim said: "I asked him: 'Did the Messenger of Allah ask forgiveness for you?' He said: 'Yes, and for you', and he recited this verse:

{وَٱستَغفِر لِذَنبِكَ وَلِلمُؤمِنِينَ وَٱلمُؤمِنَٰتِ}

{And seek forgiveness for your sins and for the [the sins of] the believing men and women.} [Surat Muhammad: 19]" [Narrated by Muslim]

Guidance from the Hadīth:

1) People would ask the Prophet (may Allah's peace and blessings be upon him) to ask forgiveness for them when he was alive. After his death, however, it is impermissible to make such a request from him. But we may only implore Allah Almighty to grant us his intercession.

2) It is a great honor for the believers that the Prophet (may Allah's peace and blessings be upon him) asked forgiveness for them, as revealed in the Qur'an.

1844/37 - Abu Mas'ūd al-Ansāri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ مِمَّا أَدْرَكَ النَّاسُ من كَلام النُّبُوَّة الأولىٰ: إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ».

"Some speech of the previous prophets which has reached people is: If you have no sense of shame, then do as you wish." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) The previous prophets are reported to have enjoined modesty, which is one of the branches of faith.

2) Modesty is a virtuous moral that prompts a person to do what is commendable and shun what is reprehensible.

If you have no sense of shame or fear the consequences,

then do whatever you wish.

If modesty were to go away,
nothing good would remain in this world.
Modesty acts like a cover
that maintains one's wellbeing as long as he adopts it.

1845/38 - Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَوَّلُ مَا يُقْضَىٰ بينَ النَّاسِ يَوْمَ القِيَامَةِ في الدِّمَاءِ».

"The first thing to be settled among people on the Day of Judgment will be the cases of bloodshed." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Prayer is the first thing about which one will be questioned on the Day of Judgment with regard to the rights of Allah Almighty. As regards people's rights, the cases of bloodshed will be the first to be settled.

2) The greater evil and the missed benefit, the more serious the sin is. Hence, killing is of great significance, given the severe harm caused, i.e. death and deprivation of life.

1846/39 - 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«خُلِقَتِ المَلائِكَةُ مِنْ نُورٍ، وَخُلِقَ الجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ».

"Angels were created from light, jinn were created from a smokeless flame of fire, and Adam was created from what is described to you." [Narrated by Muslim]

Words in the Hadīth:

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From what is described to you: from clay, as revealed in the Qur'an.

Guidance from the Hadīth:

1) It notes the tremendous power of Allah Almighty which nothing can escape. Out of His profound wisdom, He made creatures of divergent origins.

2) People have different natural dispositions, depending on the soil of the earth. Yet, the believer disciplines himself and refines his morals through faith and good deeds. To this end, he observes the religious commands and prohibitions, which in turn, purifies his soul.

1847/40 - She also reported: "The character of the Prophet (may Allah's peace and blessings be upon him) was the Qur'an." [Narrated by Muslim] This is part of a long Hadīth.

Guidance from the Hadīth:

1) One who wants to assume the Prophet's morals should assume the morals revealed in the Qur'an.

2) Good morals enjoy a great status in Islam. They are from the requirements of the good tree of monotheism, which yields righteous deeds and virtuous morals.

1848/41 - She also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ أَحَبَّ لِقَاءَ اللهِ أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ كَرِهَ اللهُ لِقَاءَهُ»

"Whoever loves to meet Allah, Allah loves to meet him; and whoever dislikes to meet Allah, Allah dislikes to meet him." I said: "O Messenger of Allah, do you mean the dislike of death? We all dislike death." He said:

«لَيْسَ كَذلِكَ، وَلكِنَّ المُؤْمِنَ إذَا بُشِّرَ بِرَحْمَةِ الله وَرِضْوَانِهِ وَجَنَّتِهِ أَحَبَّ لِقَاءَ الله، فَأَحَبَّ اللهُ لِقَاءَهُ، وَإنَّ الْكَافِرَ إذَا بُشِّرَ بِعَذَابِ الله وَسَخَطِهِ، كَرِهَ لِقَاءَ الله، وَكَرِهَ اللهُ لِقَاءَهُ».

"This is not the case. But when the believer is given glad tidings about the mercy, pleasure, and Paradise of Allah, he loves to meet Allah, and Allah too loves to meet him; and when the disbeliever is given tidings about the punishment and wrath of Allah, he dislikes to meet Allah, and Allah too dislikes to meet him." [Narrated by Muslim]

Guidance from the Hadīth:

1) Love or hate for meeting Allah Almighty occurs at the time of death, as the soul departs the body and one is given tidings about entering Paradise or Hellfire.

2) One is not to blame for the innate hate he feels towards death. This is mercy from Allah Almighty.

1849/42 - The Mother of the Believers Safiyyah bint Huyayy (may Allah be pleased with her) reported: "I went to visit the Prophet (may Allah's peace and blessings be upon him) while he was in I'tikāf (retirement in the mosque) by night. After having talked to him, I got up to return home and he got up to accompany me. At that moment, two men from the Ansār (Supporters) passed by. When they saw him, they quickened their pace. Thereupon, the Prophet (may Allah's peace and blessings be upon him) said to them: 'Slow down, she is Safiyyah bint Huyayy.' They said: 'Glory be to Allah, O Messenger of Allah!' He added:

«إِنَّ الشَّيْطَانَ يَجْرِي مِن ابْنِ آدَمَ مَجْرَىٰ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ في قُلُوبِكُمَا شَرّاً ـ أَوْ قَالَ ـ شَيْئاً».

'The devil circulates in the son of Adam like blood. I feared lest he should cast evil thoughts in your hearts.'" [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It shows how the Prophet (may Allah's peace and blessings be upon him) dealt gently with his wives, as he used to bid them farewell on leaving.

2) One should rid his heart of the causes of insinuations by clearing suspicions regarding himself and his family. Clarity blocks the devil's ways.

3) When a person sees something amazing, let him say: Glory be to Allah!

4) It is permissible for a woman to visit her husband while he is in I'tikāf; and a man in I'tikāf may engage in permissible things other than worship.

1850/43 - Abu al-Fadl al-'Abbās ibn 'Abd al-Muttalib (may Allah be pleased with him) reported: "I witnessed the Battle of Hunayn with the Messenger of Allah (may Allah's peace and blessings be upon him). Abu Sufyān ibn al-Hārith ibn 'Abd al-Muttalib and I stuck with the Messenger of Allah and did not leave him. He was riding on his white mule. When Muslims met the disbelievers on the battlefield, Muslims retreated, but the Messenger of Allah began to spur his mule on towards the disbelievers. I was holding onto the bridle of the Prophet's mule and restraining it from going very fast. Abu Sufyān was holding the stirrup of the Prophet's mule. The Messenger of Allah (may Allah's peace and blessings be upon him) said: 'O 'Abbās, call out the people of Samurah.' I, a loud-voiced man, called out at the top of my voice: 'Where are the people of Samurah?' And by Allah, when they heard my voice, they came back as cows

come back to their calves and they said: 'We are here, we are here!' They began to fight the disbelievers. Then, there was a call to the Ansār: 'O you people of the Ansār! O people of the Ansār!' Banu al-Hārith ibn al-Khazraj were the last to be called. The Messenger of Allah (may Allah's peace and blessings be upon him), who was riding on his mule, watched their fight, stretched his neck forward, and said: 'This is the time when the fight is raging hot.' Then, he took (some) pebbles and threw them in the faces of the disbelievers and said: 'By the Lord of Muhammad, they are defeated.' I went round and saw that the battle was in the same condition that I had seen it. And, by Allah, it remained in that same condition until he threw the pebbles. I continued to watch until I saw that their force had faded and they began to retreat." [Narrated by Muslim]

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Words in the Hadīth:

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The people of Samurah are the people who gave the Ridwān pledge of allegiance. Samurah was the tree under which the Companions gave the pledge to the Prophet (may Allah's peace and blessings be upon him).

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Guidance from the Hadīth:

1) It sheds light on the Prophet's bravery and firmness during battles, as he headed towards the enemy by himself.

2) One should not get conceited about his strength, knowledge, or wealth. Rather, he should seek help from Allah Almighty and entrust his affairs to Him.

3) It shows how the Companions (may Allah be pleased with them) returned quickly to the truth when they were reminded of it. That is the proper attitude of the believers.

4) The disbelieving group may attain victory over the believing group, if the latter engages in religious violations. Indeed, the believers' adherence to their religion is one of the best means for obtaining victory.

1851/44 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَيُّهَا النَّاسُ إِنَّ اللهَ طَيِّبٌ لاَ يَقْبَلُ إِلَّا طَيِّباً، وَإِنَّ اللهَ أَمَرَ المُؤْمِنِينَ بِمَا أَمَرَ بِهِ المُرْسَلِينَ، فَقَالَ تَعَالىٰ:

"O people, indeed, Allah is good and only accepts what is good; and indeed Allah commands the believers with what He commanded the messengers. He says:

{يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُواْ مِنَ ٱلطَّيِّبَٰتِ وَٱعۡمَلُواْ صَٰلِحًا}

{O messengers, eat from the lawful things and act righteously.} [Surat al-Mu'minūn: 51] He also says:

{ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ}

{O you who believe, eat of the good things We have provided for you.} [Surat al-Baqarah: 172]"

ثُمَّ ذَكَرَ: «الرَّجُلَ يُطِيلُ السَّفَرَ، أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَىٰ السَّمَاءِ: يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّىٰ يُسْتَجَابُ لِذٰلِكَ؟!».

Then, he mentioned [the case] of a man who, having journeyed far, disheveled and dusty, who spreads out his hands to the sky saying: "O Lord, O Lord," while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he has been nourished unlawfully, so how can his supplication be answered? [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) All attributes of Allah Almighty are attributes of perfection and free from any deficiency or defect.

2) It urges us to spend from lawfully-gained money. Only that can be accepted by Allah Almighty.

3) Ill-gotten money is one of the biggest reasons for not answering supplications.

1852/45 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said: «ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلاَ يُزَكِّيهِمْ، وَلاَ يَنْظُرُ إِلَيْهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُستَكْبِرٌ».

"On the Day of Judgment, there will be three types of people whom Allah will not speak to, purify, or look at, and they will receive a painful punishment. These are: an old man who commits adultery, a king who often lies, and a poor person who is arrogant." [Narrated by Muslim] --

Guidance from the Hadīth:

1) Adultery by an old man indicates his corrupt disposition, as old age usually prevents people from going after their desires.

2) The power of authority should preclude lying. So, when a person tends to lie while he is in authority, this shows that he is corrupt and his authority is weak.

3) A poor person has no reason to treat people arrogantly. So, if he acts like this, this points to his maliciousness and well-ingrained arrogance.

1853/46 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said: «سَيْحانُ وجيْحَانُ والفُراتُ والنِّيلُ كلٌّ مِنْ أنهارِ الجنَّةِ».

"Oxus, Jaxartes, the Euphrates, and the Nile are all from the rivers of Paradise." [Narrated by Muslim]

Guidance from the Hadīth:

1) It highlights the great bounty of Allah Almighty towards His servants, as He shows them in this world what makes them rejoice at the bliss of Paradise and motivates them to seek it.

2) Paradise has been created and it does exist, along with the bliss therein. Likewise, Hellfire has been created and exists, along with its painful punishment.

1854/47 - He also reported that the Prophet (may Allah's peace and blessings be upon him) took him by the hand and said:

«خَلَقَ اللهُ التُّرْبَةَ يَوْمَ السَّبْتِ، وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ الاثْنَيْنِ، وَخَلَقَ المَكْرُوهَ يَوْمَ الثُّلاَثَاءِ، وَخَلَقَ النُّورَ يومَ الأَرْبِعَاءِ، وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ الخَمِيسِ، وَخَلَقَ آدَمَ صلى الله عليه وسلم بَعْدَ الْعَصْرِ مِنْ يَوْمِ الجُمُعَةِ في آخِرِ الْخَلْقِ، في آخِرِ سَاعَةٍ مِنَ النَّهَارِ، فِيمَا بَيْنَ الْعَصرِ إلىٰ اللَّيْلِ».

"Allah Almighty created the earth on Saturday, the mountains on Sunday, the trees on Monday, the things entailing labor on Tuesday, light on Wednesday, and He spread out animals of all kinds on Thursday, and created Adam in the afternoon on Friday, and it was the last hour of Friday, between the afternoon and the night." [Narrated by Muslim]

Guidance from the Hadīth:

1) It is recommended to act deliberately, without haste. Indeed, Allah Almighty is able to create all these with one word. Yet, for a profoundly wise reason, He created them gradually.

2) Allah Almighty honored Adam (peace be upon him) by creating him on the best day and at the best time.

1855/48 - Abu Sulaymān Khālid ibn al-Walīd (may Allah be pleased with him) reported: "During the Battle of Mu'tah, nine swords were broken in my hand, and all that remained with me was a Yemeni sword." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It shows the bravery of Khālid ibn al-Walīd (may Allah be pleased with him), whom the Prophet (may Allah's peace and blessings be upon him) described as:

«سيفٌ من سُيوفِ اللهِ سَلَّهُ اللهُ _عز وجل_ علىٰ الكفار والمنافقين».

"One of the swords of Allah which Allah Almighty unsheathed against the disbelievers and hypocrites." [Narrated by Ahmad]

2) The Companions (may Allah be pleased with them) were steadfast on the battlefield, as they would expect one of two excellent outcomes: victory or martyrdom. It is the example of those people that should be followed.

1856/49 - 'Amr ibn al-'Ās (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

«إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ، ثُمَّ أَصابَ، فَلَهُ أَجْرَانِ، و إِنْ حَكَمَ وَاجْتَهَدَ، فَأَخْطَأَ، فَلَهُ أَجْرٌ».

"If a judge issues a ruling, having tried his best to decide correctly, and his ruling is right, he will have a double reward; but if he issues a ruling, having tried his best to decide correctly, and his ruling is wrong, he will have a single reward." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) One should try his best to reach the truth before judging anything.

2) Every person who tries his best to reach the right decision will be rewarded, though not every person necessarily succeeds in doing so.

1857/50 - 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«الْحُمَّىٰ مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوهَا بِالمَاءِ».

"Fever is from the searing heat of Hell; so cool it off with water." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) According to the Prophetic medicine, high fever can be treated with cold water, for things are treated by their opposites.

2) Fever comes from the severe heat of Hell. So, this is the share of the believer in Hellfire, expiating his sins.

1858/51 - ‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مَنْ مَاتَ، وَعَلَيْهِ صَوْمٌ، صَامَ عَنْهُ وَلِيُّهُ».

“Whoever dies while still having some fasts to make up for, his heir should fast on his behalf.” [Narrated by Al-Bukhāri and Muslim]

Accordingly, it is permissible to fast on behalf of a person who died while some fast is still due on him. ‘Heir’ in the Hadīth refers to relatives, whether they are inheritors or not.

Guidance from the Hadīth:

1) If a person dies while some fast is still due on him, his heir should observe the fast on his behalf. This applies to the vowed fast.

2) If a person, who has not observed the fast of Ramadān for a valid excuse and dies, his missed fast should be compensated by feeding a poor person for each day. No one should fast on his behalf to make up for missed obligatory fast.

Note:

The legitimacy of making up for missed fast on behalf of a dead person pertains only to a vowed fast, as indicated by all relevant texts and because this is the view held by the Companions, the most knowledgeable in this Ummah. Ibn ‘Abbās (may Allah be pleased with him and his father) said: “If someone falls ill in Ramadān and then dies without

observing the fast, poor people should be fed on his behalf. If he makes a vow, however, his heir should fulfill it on his behalf." [Narrated by Abu Dāwūd] Commenting on this Hadīth, he said: "This relates to vows."

Imam Ahmad said: "No one should fast on behalf of a dead person except for a vowed fast." This was reported by Abu Dāwūd on the authority of Imam Ahmad.

Benefit:

In his book Tahdhīb Sunan Abu Dāwūd, Ibn Al-Qayyim (may Allah have mercy upon him) said:

"The obligation of fasting is treated like prayer. Just as no one can pray on behalf of another or embrace Islam on behalf of another, also no one can fast on behalf of someone else. A vow, on the other hand, is a liability as due as a debt. So, an heir can fulfill a person's vow on his behalf just as he can repay his debt. This is the right and accurate understanding."

He also said:

"The difference lies in the fact that when a person makes a vow, it becomes a liability upon him. Yet, the Shariah has not imposed it upon him in the first place. So, it is less in degree than the obligations imposed upon him as rights to the Legislator, whether he likes it or not. Moreover, a person can be liable to things he can do and things

he cannot, unlike the Shariah obligations, which are only due upon those who can do them and cease to be due in case of a person's inability to perform them. Hence, a personal liability is broader than an originally religious duty, as a person can accept various obligations and can fulfill them by various methods not imposed upon him by the Shariah. So, there are broader ways to discharge personal liabilities than to perform religious duties; that is why there is no need for someone to discharge a personal liability on behalf of someone else after his death. This makes it clear that the Companions (may Allah be pleased with them) possessed the best understanding and the deepest knowledge of the Shariah and its objectives and wise purposes."

1859/52 - 'Awf ibn Mālik ibn al-Tufayl reported: '"Ā'ishah (may Allah be pleased with her) was told that 'Abdullah ibn al-Zubayr (may Allah be pleased with him and his father), upon hearing that she was selling or giving something as a gift, said: 'By Allah, if 'Ā'ishah does not give this up, I will declare her incompetent to dispose of her wealth.' She asked: 'Did he say so?' They replied: 'Yes.' So she said: 'I vow to Allah that I will never speak to Ibn al-Zubayr.' When this separation had lasted for a long time, Ibn al-Zubayr sought intercession with her, but she said: 'By Allah, I will not accept the intercession of anyone for him and will not commit a sin by breaking my vow.' As this state of affairs

continued for long, Ibn al-Zubayr was concerned and he approached Al-Miswar ibn Makhramah and ‘Abdur-Rahmān ibn al-Aswad ibn ‘Abd Yaghūth and said to them: ‘I beseech you by Allah to help me to visit ‘Ā’ishah; it is unlawful for her to vow to sever ties with me.’ Al-Miswar and ‘Abdur-Rahmān took him to ‘Ā’ishah and asked for permission to enter her house, saying: ‘Peace, mercy, and blessings of Allah be upon you! May we come in?’ She said: ‘Come in.’ They said: ‘All of us?’ She said: ‘Yes, come in all of you,’ unaware that Ibn al-Zubayr was with them. As they came in, Ibn al-Zubayr entered the screened place and took hold of ‘Ā’ishah and was weeping and imploring her to forgive him. Al-Miswar and ‘Abdur-Rahmān also were begging her to speak to him and accept his apology. They said: ‘As you know, the Prophet (may Allah’s peace and blessings be upon him) forbade a Muslim from forsaking his fellow Muslim, and it is unlawful for a Muslim to do so for more than three days.’ As they continued to remind and press her, she began to weep and say: ‘I made a vow, and a vow is something grave.’ They persisted in their appeal until she talked to Ibn al-Zubayr, and she freed forty slaves in expiation for her vow. Later, whenever she remembered this vow, she would weep profusely, wetting her veil.” [Narrated by Al-Bukhāri]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It is not lawful for a Muslim to forsake his fellow Muslim for more than three days, especially if they are relatives.

2) It shows the merit of seeking reconciliation between people. This is one of the best acts of piety, provided the intention is sincere.

3) The Companions had soft hearts and would readily weep out of fear from Allah Almighty, a sign of their sincere faith.

4) It is not permissible to vow to Allah to commit a sin; whoever makes such a vow should not fulfill it.

1860/53 - ʻUqbah ibn ʻĀmir (may Allah be pleased with him) reported: "One day the Messenger of Allah (may Allah's peace and blessings be upon him) went out and offered prayer for the martyrs of the Battle of Uhud after eight years. It seemed that by so doing, he bid farewell to the living and the dead. He then came back, ascended the pulpit, and said:

«إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ وَأَنا شَهِيدٌ عَلَيْكُمْ، وَإِنَّ مَوْعِدَكُمُ الْحَوْضُ، وَإِنِّي لأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هذَا، أَلاَ وَإِنِّي لَسْتُ أَخْشَىٰ عَلَيْكُمْ أَن تُشْرِكُوا، ولكِنْ أَخْشَىٰ عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوهَا».

'I shall be your precursor; I am a witness for you (before Allah), and I will be waiting for you at the Basin. By Allah, I can see it with my own eyes from this place. I am not afraid that you will associate anything with Allah after me, but I apprehend that you will vie with one another over the worldly life.' This was the last time I had a look at the Messenger of Allah (may Allah's peace and blessings be upon him)." [Narrated by Al-Bukhāri and Muslim]

Another narration reads:

«وَلكِنِّي أَخْشَىٰ عَلَيْكُمُ الدُّنْيَا أَنْ تنَافَسُوا فِيهَا وَتَقْتَتِلُوا، فَتَهْلِكُوا كَمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ»

"But I apprehend that you will vie with one another over the worldly life and thus fight with one another and get ruined, as those who came before you were ruined." 'Uqbah said: "This was the last time that I saw the Prophet (may Allah's peace and blessings be upon him) on the pulpit."

In another narration he said:

«إِنِّي فَرَطٌ لَكُمْ وأنا شَهِيد عَلَيْكُمْ، وَإِنِّي وَالله لأَنْظُرُ إِلَىٰ حَوْضِي الآنَ، وَإِنِّي قَدْ أُعْطِيْتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ، أَوْ مَفَاتِيحَ الأَرْضِ، وَإِنِّي وَالله مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، ولكِنْ أَخَافُ عَلَيْكُمْ أَنْ تنَافَسُوا فِيهَا».

"I am your precursor; I am a witness for you (before Allah). By Allah, I am looking at my Basin now. I have been given the keys to the treasures of

the earth - or the keys of the earth. By Allah, I am not afraid that you will associate anything with Allah after me, but I apprehend that you will vie with one another over it (the worldly life)."

The prayer he offered for the martyrs of Uhud was supplication for them. It is not the usual prayer we know.

Guidance from the Hadīth:

1) One should not make the worldly life his chief concern or the limit of his knowledge. Rather, he should work for the Hereafter.

2) It shows some signs of the Prophet's prophethood, as he saw his promised Basin in the Hereafter from his place while in this world. This is right and true, and we should believe in it.

3) It gives glad tidings that Islam will endure and the Ummah will remain steadfast.

Note:

The author (may Allah have mercy upon him) said that the prayer in the Hadīth means supplication. This is not a right interpretation, however. The correct meaning is related in this narration by Al-Bukhāri and Muslim, which reads in part: "He prayed over the martyrs of Uhud as he would pray over the dead," i.e. the funeral prayer. Indeed, the Hadīths clarify and interpret one another.

1861/54 - Abu Zayd ‘Amr ibn Akhtab al-Ansāri (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) led us in the Fajr prayer and then ascended the pulpit and addressed us until it was the time for the Zhuhr prayer. He then came down, prayed, and then ascended the pulpit and addressed us until it was the time for the ‘Asr prayer. He then came down, prayed, and then ascended the pulpit and addressed us until sunset. He informed us of what had been and what was to come. The most knowledgeable among us is the one who memorized it best.” [Narrated by Muslim]

Guidance from the Hadīth:

1) It shows the Prophet’s strength and keenness to convey the message and teach his Ummah, to the extent that he stood up for a whole day preaching and teaching people.

2) The most knowledgeable people are those who are the best in memorizing knowledge and understanding the Book of Allah and the Sunnah of His Prophet. This encourages us to memorize the Shariah knowledge.

1862/55 - ‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ فَلْيُطِعْهُ، وَمَن نَذَرَ أَنْ يَعْصِيَ اللهَ فَلاَ يَعْصِهِ».

"Whoever vows to obey Allah should obey Him, and whoever vows to disobey Allah should not disobey Him." [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) Whoever vows to do something good should fulfill his vow and not break it. But if a person vows to commit a sin, his vow is not valid, and he should make expiation like that for a broken oath.

2) A vow over something good should be fulfilled. It is disliked for a person, however, to commit himself to a vow. About making a vow, the Prophet (may Allah's peace and blessings be upon him) said: "It does not bring good. Indeed, it is only a means by which something is extracted from the miserly." [Narrated by Muslim]

1863/56 - Umm Sharīk (may Allah be pleased with her) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) ordered that the gecko should be killed and said:

«كَانَ يَنْفُخُ عَلَىٰ إِبْرَاهِيمَ».

"It blew (the fire) on Abraham." [Narrated by Al-Bukhāri and Muslim]

1864/57 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ قَتَلَ وَزَغَةً في أَوَّلِ ضَرْبَةٍ، فَلَهُ كَذَا وَكَذَا حَسَنَةً، وَمَنْ قَتَلَهَا في الضَّرْبَةِ الثَّانِيَةِ، فَلَهُ كَذَا وَكَذَا حَسَنَةً دُونَ الأُولَىٰ، وَإِنْ قَتَلَهَا في الضَّرْبَةِ الثَّالِثَةِ، فَلَهُ كَذَا وَكَذَا حَسَنَةً».

"He who kills a gecko with the first strike will get such-and-such a reward; he who kills it with the second stroke will get such-and-such a reward less than the first one; and he who kills it with the third strike will get such-and-such a reward."

Another narration reads: "He who kills a gecko with the first strike will have one hundred good deeds recorded for him, and with the second strike lesser than that, and with the third strike lesser than that." [Narrated by Muslim]

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Guidance from the Hadīths:

1) They urge and encourage us to kill geckos whenever we can, and we will be rewarded for doing so.

2) The reason behind the order to kill geckos is that this animal blew the fire on Prophet Abraham (peace be upon him) to increase its flame, which indicates its animosity towards the people of monotheism.

1865/58 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«قَالَ رَجُلٌ: لأتصَدَّقَنَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا في يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَىٰ سَارِقٍ! فَقَالَ: اللهم لَكَ الْحَمْدُ لأتَصَدَّقَنَّ بِصدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ اللَّيْلَةَ عَلَىٰ زَانِيَةٍ! فَقَالَ: اللهم لَكَ الْحَمْدُ عَلَىٰ زَانِيَةٍ! لأتصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا في يَدِ غَنِيٍّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَىٰ غَنِيّ ! فَقَالَ: اللهم لَكَ الْحَمْدُ عَلَىٰ

سَارِقٍ، وَعَلَىٰ زَانِيَةٍ، وَعَلَىٰ غَنِيٍّ! فَأُتِيَ فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ عَلَىٰ سَارِقٍ، فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ، وَأَمَّا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ زِنَاهَا، وَأَمَّا الْغَنِيُّ فَلَعَلَّهُ أَنْ يَعْتَبِرَ، فَيُنْفِقَ مِمَّا آتَاهُ اللهُ».

"A man said: 'Indeed, I will give charity.' So, he took his charity out and placed it in a thief's hand. Next morning, people were saying: 'Charity was given to a thief.' The man said: 'O Allah, praise be to You. Indeed, I will give charity.' So, he took his charity out and placed it in a prostitute's hand. Next morning, they were saying: 'Charity was given to a prostitute last night.' So, the man said: 'O Allah, praise be to You concerning the prostitute. Indeed, I will give charity.' So, he took his charity out and placed it in a rich man's hand. Next morning, they were saying: 'Charity was given to a rich man.' The man said: 'O Allah, praise be to You concerning the thief, the prostitute, and the rich man.' Then, he was approached and told: 'As for your charity given to a thief, he might refrain from theft. As for the prostitute, she might abstain from fornication. As for the rich man, he might learn a lesson and spend from the wealth that Allah has given him.'" [Narrated by Al-Bukhāri - this is his wording - and Muslim narrated a similar Hadīth]

Guidance from the Hadīth:

1) If a person intends and strives to do something good but he fails to achieve it, he will get the reward for it, and no harm done.

2) There is a blessing in submitting to and being content with Allah's decree and predestination. Whenever he saw something to his liking, the Prophet (may Allah's peace and blessings be upon him) would say:

«الحمد لله الذي بنعمته تتم الصالحات»، وإذا رأىٰ ما يكره قال: «الحمد لله علىٰ كل حال».

"Alhamdulillāh al-ladhi bini'matihi tatimmu as-sālihāt (Praise be to Allah by Whose blessing good things are accomplished)." And whenever he saw something to his dislike, he would say: "Alhamdulillāh 'ala kulli hāl (Praise be to Allah for all conditions)." [Narrated by Ibn Mājah]

3) It is obligatory to preach sinners and invite them to the right course by all useful means.

1866/59 - He also reported: "We were in the company of the Prophet (may Allah's peace and blessings be upon him) at a banquet and a (cooked mutton) forearm was put before him, and he used to like it. He ate a morsel of it and said:

«أَنا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، هَلْ تَدْرُونَ مِمَّ ذَاكَ ؟ يَجْمَعُ اللهُ الأَوَّلِينَ وَالآخَرِينَ فِي صعِيدٍ وَاحِدٍ، فَيُبْصِرُهُمُ النَّاظِرُ، وَيُسْمِعُهُمُ الدَّاعِي، وَتَدْنُو مِنْهُمُ الشَّمْسُ، فَيَبْلُغُ النَّاسُ مِنَ الْغَمِّ وَالْكَرْبِ مَا لاَ يُطِيقُونَ وَلاَ يَحْتَمِلُونَ، فَيَقُولُ النَّاسُ: أَلاَ تَرَوْنَ إِلىٰ مَا أَنْتُمْ فِيهِ إِلَىٰ مَا بَلَغَكُمْ، أَلاَ تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَىٰ رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: أَبُوكُمْ آدَمُ، وَيَأْتُونَهُ فَيَقُولُونَ: يَا آدَمُ أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ اللهُ بِيَدِهِ، وَنفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ المَلاَئِكَةَ فَسَجَدُوا لَكَ، وَأَسْكَنَكَ الْجَنَّةَ، أَلاَ تَشْفَعُ لَنَا إِلَىٰ رَبِّكَ؟ أَلاَ تَرَىٰ مَا نَحْنُ فِيهِ، وَمَا بَلَغْنَا؟ فَقَالَ: إِنَّ رَبِّي غَضِبَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلاَ يَغْضَبُ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ، فَعَصَيْتُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَىٰ غَيْرِي، اذْهَبُوا إِلَىٰ نُوحٍ. فَيَأْتُونَ نُوحاً فَيَقُولُونَ: يَا نُوحُ، أَنْتَ أَوَّلُ

الرُّسُلِ إِلَىٰ أَهْلِ الأَرْضِ، وَقَدْ سَمَّاكَ اللهُ عَبْداً شَكُوراً، أَلاَ تَرَىٰ إِلَىٰ مَا نَحْنُ فِيهِ؟ أَلاَ تَرَىٰ إِلَىٰ مَا بَلَغْنَا؟ أَلاَ تَشْفَعُ لَنَا إِلَىٰ رَبِّكَ ؟ فَيَقُولُ: إِنَّ رَبِّي غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُ بِهَا عَلَىٰ قَوْمِي، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَىٰ غَيْرِي، اذْهَبُوا إِلَىٰ إِبْرَاهِيمَ. فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: يَا إِبْرَاهِيمُ، أَنْتَ نَبِيُّ اللهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ، اشْفَعْ لَنَا إِلَىٰ رَبِّكَ، أَلاَ تَرَىٰ إِلَىٰ مَا نَحْنُ فِيهِ؟ فَيَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي كُنْتُ كَذَبْتُ ثَلاَثَ كَذَبَاتٍ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَىٰ غَيْرِي، اذْهَبُوا إِلَىٰ مُوسَىٰ. فَيَأْتُونَ مُوسَىٰ، فَيَقُولُونَ: يَا مُوسَىٰ، أَنْتَ رَسُولُ اللهِ، فَضَّلَكَ اللهُ بِرِسَالاَتِهِ وَبِكَلاَمِهِ عَلَىٰ النَّاسِ، اشْفَعْ لَنَا إِلَىٰ رَبِّكَ، أَلاَ تَرَىٰ إِلَىٰ مَا نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ نَفْساً لَمْ أُومَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَىٰ غَيْرِي، اذْهَبُوا إِلَىٰ عِيسَىٰ. فَيَأْتُونَ عِيسَىٰ، فَيَقُولُونَ: يَا عِيسَىٰ، أَنْتَ رَسُولُ اللهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ، وَكَلَّمْتَ النَّاسَ فِي المَهْدِ، اشْفَعْ لَنَا إِلَىٰ رَبِّكَ، أَلاَ تَرَىٰ إِلَىٰ مَا نَحْنُ فِيهِ؟ فَيَقُولُ عِيسَىٰ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَلَمْ يَذْكُرْ ذَنْباً، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَىٰ غَيْرِي، اذْهَبُوا إِلَىٰ مُحَمَّدٍ صلى الله عليه وسلم».

‘I will be the leader of mankind on the Day of Judgment. Do you know why? Allah will gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then, the voice of the proclaimer will be heard by all of them and the eyesight will penetrate through all of them and the sun will come near. People will then experience a degree of anguish, anxiety, and agony which they will not be able to bear and they will not be able to stand. Some people will say: “Do you not see your situation? Do you not see what has overwhelmed you? Why do you not find one who should intercede for you with your Lord?” Some will say to the others: “Go to your father Adam.” And they will go

to Adam and say: “O Adam, you are the father of mankind. Allah created you by His own Hand, breathed in you of His spirit, ordered the angels to prostrate before you, and made you live in Paradise. Intercede for us with your Lord. Do you not see our situation? Do you not see what has overwhelmed us?” Adam will say: “Verily, my Lord is angry today as He has never been angry before nor will He be afterwards. Verily, He forbade me (to approach) that tree and I disobeyed Him. I am only concerned about myself. Go to someone else; go to Nūh (Noah).” They will come to Noah and say: “O Noah, you are the first of the messengers to the people on earth, and Allah named you as a ‘grateful servant’. Do you not see our situation? Do you not see what has overwhelmed us? Intercede for us with your Lord” He will say: “Verily, my Lord is angry today as He has never been angry before nor will He be afterwards. I was granted a supplication, which I made against my people. I am only concerned about myself; go to someone else, better go to Abraham.” They will go to Abraham and say: “O Abraham, you are the Prophet of Allah and His Friend amongst the inhabitants of the earth; intercede for us with your Lord. Do you not see our situation? Do you not see what has overwhelmed us?” Abraham will say to them: “Verily, my Lord is angry today as He has never been angry before nor will He be afterwards.” And he will mention his three (so-called) lies and

say: “I am only concerned about myself. You better go to someone else: go to Mūsa (Moses).” They will come to Moses and say: “O Moses, you are the Messenger of Allah. Allah preferred you with His message and His conversation amongst people. Intercede for us with your Lord. Do you not see our situation? Do you not see what has overwhelmed us?” Moses will say to them: “Verily, my Lord is angry today as He has never been angry before nor will He be afterwards. I, in fact, killed a person whom I had not been ordered to kill. I am only concerned about myself. You better go to someone else, go to Jesus.” They will come to Jesus and say: “O Jesus, you are the Messenger of Allah, His Word which He bestowed upon Mary, and a spirit from Him, and you spoke to people in the cradle. Intercede for us with your Lord. Do you not see our situation? Do you not see what has overwhelmed us?” Jesus will say: “Verily, my Lord is angry today as He has never been angry before nor will He be afterwards.” He mentioned no sin of his (and said): “I am only concerned about myself; go to someone else; better go to Muhammad (may Allah’s peace and blessings be upon him.’”

Another narration reads: “They will come to me and say: ‘O Muhammad, you are the Messenger of Allah and the seal of the Prophets. Allah has forgiven all your previous and later sins. Intercede for us with your Lord; do you not see our situation?

Do you not see what has overwhelmed us?' I will then set off and come below the Throne and fall down prostrating before my Lord; then Allah will reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He will then say: 'O Muhammad, raise your head; ask and your request will be granted; intercede and your intercession will be accepted.' I will then raise my head and say: 'O my Lord, my Ummah, my Ummah.' It will be said: 'O Muhammad, bring in from the right gate of Paradise those of your Ummah who have no account to render. They will share the other gates with the people.' By the One in Whose Hand the life of Muhammad is, the distance between every two gate-posts of Paradise is like the distance between Makkah and Hajar, or between Makkah and Busra." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The messengers (peace be upon them) are the best among people, and the messengers with firm resolve are the best among the messengers. It is they to whom the people will turn for intercession. The best among them is Prophet Muhammad (may Allah's peace and blessings be upon him).

2) It sheds light on the grave situation in which people will be on the Day of Resurrection.

3) The Ummah of Muhammad is the best of nations. They will be the first to enter Paradise, and they will make up the majority of its dwellers. The gates of Paradise will be opened for the Prophet (may Allah's peace and blessings be upon him).

1867/60 - Ibn ʻAbbās (may Allah be pleased with him and his father) reported: "Abraham (peace be upon him) brought his wife and her son Ismāʻil (Ishmael), while she was suckling him, to a place near the Kaʻbah under a tree on the spot of Zamzam, at the highest place in the mosque. In those days, there was no human being in Makkah, nor was there any water. So, he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, then he set out homeward. Ismael's mother followed him saying: 'O Abraham, where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything?' She repeated that to him many times, but he did not look back at her. Then, she asked him: 'Has Allah commanded you to do so?' He said: 'Yes.' She said: 'Then He will not neglect us.' She returned while Abraham proceeded onwards. Having reached the Thaniyyah, where they could not see him, he faced the Kaʻbah, raised both his hands, and supplicated saying:

{رَّبَّنَا إِنِّي أَسكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيرِ ذِي زَرعٍ} حتَّىٰ بَلَغَ {لَعَلَّهُم يَشكُرُونَ}.

{Our Lord, I have settled some of my offspring in a barren valley... so that they may be grateful.} [Surat Ibrāhim: 37] Ishmael's mother went on suckling him and drinking from the water which she had. When the water in the water-skin had all been used up, she became thirsty as well as her child. She started looking at Ishmael, tossing in agony. She left him, for she could not endure looking at him, and found that Mount Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then, she descended from Safa. When she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble till she crossed the valley and reached Mount Marwah, where she stood and started looking, expecting to see somebody; but she could not see anybody. She repeated that seven times. The Prophet (may Allah's peace and blessings be upon him) said: 'This is the source of the tradition of Sa'y (between Safa and Marwah).' When she reached Marwah (for the last time), she heard a voice and she exclaimed: 'Sah (silencing herself)' and listened attentively. She heard the voice again and said: 'O You who have made me hear your voice; do you have any succor for me?' And behold! She saw an angel at the place

of Zamzam, digging the earth with his heel (or with his wing), till water flowed out from that place. She started to make something like a basin around it, using her hands in this way and began to fill her water-skin with water with her hands. The water was flowing out until she had scooped some of it. The Prophet (may Allah's peace and blessings be upon him) said: 'May Allah bestow mercy upon Ishmael's mother! Had she left Zamzam flow without trying to control it while filling her water-skin, Zamzam would have been a stream flowing on the surface of the earth.' Then, she drank and suckled her child. The angel said to her: 'Do not be afraid of being neglected, for this is the site on which the House of Allah will be built by this boy and his father, and Allah will never neglect His people.' The House of Allah at that time was on a high place resembling a hillock, and whenever torrent came, it would flow to its right and left. She continued living in that way till some people from the tribe of Jurhum passed by her and her child. As they were coming from the way of Kadā', in the lower part of Makkah where they saw a bird that had a habit of flying around water and not leaving it. They said: 'This bird must be flying over water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them. So, they all came towards the water.

Ishmael's mother was sitting near the water. They asked her: 'Would you allow us to stay with you?' She replied: 'Yes, but you will have no right to possess the water.' They agreed to that. Ishmael's mother was pleased with the whole situation as she used to love the company of people. So, they settled there, and later on they sent for their families who came and settled there with them. The child grew up and learned Arabic from them. They loved and admired him as he grew up. When he reached the age of puberty, they gave him one of their daughters in marriage. After Ishmael's mother had died, Abraham came after Ishmael's marriage in order to see his family that he had left before, but he did not find Ishmael there. When he asked Ishmael's wife about him, she replied: 'He has gone in search of our livelihood - another narration reads: hunting for us.' Then, he asked her about their way of living and their condition, and she replied complaining to him: 'We are living in hardship, misery, and destitution.' He said: 'When your husband returns, convey my salutations to him and tell him to change the threshold of his house's door.' When Ishmael came, he seemed to have perceived something unusual. He asked his wife: 'Did anyone visit you?' She replied: 'Yes, an old man of such-and-such description came and asked me about you, and he asked about our state of living, and I told him that we are living in hardship and poverty.' Thereupon,

Ishmael said: 'Did he advise you anything?' She replied: 'Yes, he told me to convey his salutations to you and to tell you to change the threshold of your door.' Ishmael said: 'That was my father, and he has ordered me to divorce you. Go back to your family.' So, Ishmael divorced her and married another woman from amongst them (Jurhum). Then, Abraham stayed away from them for as long as Allah wished, and called on them again but did not find Ishmael. So, he came to Ishmael's wife and asked her about him. She said: 'He has gone in search of our livelihood.' Abraham asked her about their sustenance and living: 'How are you getting on?' She replied: 'We are prosperous and well-off.' Then, she praised Allah Almighty. Abrahm asked: 'What kind of food do you eat?' She said: 'Meat.' He said: 'What do you drink?' She said: 'Water.' He said: 'O Allah, bless their meat and water.' The Prophet (may Allah's peace and blessings be upon him) added: 'At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it.' If somebody has only these two things as his sustenance, his health and disposition will be badly affected because these things do not suit him unless he lives in Makkah."

Another narration reads: "Abraham came to Ishmael's house and asked: 'Where is Ishamel?' Ishmael's wife replied: 'He has gone out hunting,' and added: 'Would you stay and have something to

eat and drink?' Abraham replied: 'What is your food and what is your drink?' She said: 'Our food is meat and our drink is water.' He said: 'O Allah, bless their food and their drink.' The Prophet (may Allah's peace and blessings be upon him) said:

«بَرَكَةُ دَعْوَةِ إِبْرَاهِيمَ صلى الله عليه وسلم».

'Here is the blessing from Abraham's supplication.'

Then, Abraham said to Ishmael's wife: 'When your husband comes, give him my regards and tell him that he should keep firm his doorstep.' When Ishmael came back, he asked his wife: 'Did anyone visit you?' She replied: 'Yes, a good looking old man came to me.' She praised him and added: 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we are in a good condition.' Ishmael asked her: 'Did he give you a piece of advice?' She said: 'Yes, he told me to convey his regards to you and ordered that you should keep firm your doorstep.' Upon that, Ishmael said: 'He is my father and you are the doorstep. He has ordered me to keep you with me.' Then, Abraham stayed away from them for as long as Allah wished and called on them afterwards. He saw Ishmael under a tree, near Zamzam, sharpening his arrows. When he saw Abraham, he rose up to welcome him, and they greeted each other as a father does with his son and a son does with his father. Abraham said: 'O Ishmael, Allah has given me an order.'

Ishmael said: 'Do what your Lord has commanded you to do.' Abraham asked: 'Will you help me?' Ishmael said: 'I will help you.' Abraham said: 'Allah has ordered me to build a house here', pointing to a hillock higher than the land surrounding it. Then, they raised the foundations of the House. Ishmael brought the stones and Abraham was building. When the walls became high, Ishmael brought this stone and placed it for Abraham who stood over it and carried on with building the House, while Ishamel was handing over the stones to him. Both of them prayed: 'Our Lord, accept this from us, for You are the All-Hearing, the All-Knowing.'"

Another narration reads: "Abraham took Ishmael and his mother and went away. They had a water-skin with them containing some water. Ishmael's mother used to drink from the water-skin so that her milk would increase for her child. When Abraham reached Makkah, he made her sit under a tree and afterwards returned home. Ishmael's mother followed him, and when they reached Kadā', she called him from behind: 'O Abraham, to whom are you leaving us?' He replied: 'To Allah.' She said: 'I am satisfied to be with Allah.' She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself: 'I would better go and look so that I may see somebody.' She ascended Mount Safa and

looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached Mount Marwah. She ran to and fro many times. Then, she said to herself: 'I would better go and check on the child.' She went and found him on the verge of death. She could not bear to watch him dying and said to herself: 'If I go and look, I may find somebody.' She went and ascended Mount Safa and looked for a long while but could not find anybody. Thus, she completed seven rounds between Safa and Marwah. Again she said to herself: 'I would better go back and check on the child.' But suddenly she heard a voice, and she said to that strange voice: 'Help us if you can offer any help.' Lo! This was Gabriel (peace be upon him) who hit the earth with his heel like this, and so the water gushed forth. Ishmael's mother was astonished and started digging..." to the rest of the Hadīth.

[Narrated by Al-Bukhāri, with all these versions]

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Words in the Hadīth:

The House: The Kaʻbah.

Thaniyyah: A route within the mountain. It existed near Al-Hujūn area, Makkah.

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The doorstep in the Hadīth alludes to the wife, as she preserves the door and takes care of what is inside.

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Guidance from the Hadīth:

1) The prophets (peace be upon them) would hasten to obey their Lord and would give precedence to their love for Him over their love for their children and wives and whatever they possessed.

2) Whoever relies upon Allah, Allah will make him self-sufficient; and whoever entrusts his affairs to his Lord, He will take care of him. Hājar, Ishmael's mother, was certain that Allah Almighty would not neglect her and her child. Nonetheless, she pursued every possible means while putting her trust fully in the Almighty Lord.

3) It is disliked to show discontentment with one's living conditions; rather, one is recommended to give thanks to Allah Almighty in all circumstances.

4) A man is advised to marry a righteous and patient woman, who will be the best source of support in doing good.

5) Hastening to show dutifulness to one's parents and readily obeying their commands, provided no sin is involved.

1868/61 - Sa'īd ibn Zayd (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«الْكَمْأَةُ مِنَ المَنِّ، وماؤُهَا شِفَاءٌ لِلْعَيْنِ»

"Truffles are a form of manna, and its liquid is a cure for the eye." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

Truffles: a plant that has no leaves or stem. It grows in the land without cultivation, and it looks like potatoes.

Manna: the food that Allah Almighty sent down to the Children of Israel without any effort on their part; or the favors Allah bestows upon His servants.

Guidance from the Hadīth:

1) It is legitimate to seek medical treatment through various cures that Allah Almighty originally placed in some created beings.

2) The liquid of truffles is an effective cure for the eye, based on the Prophetic medicine.

A precious benefit:

Allah Almighty has originally placed nutrition and cure in the manna plant. Yet, it may undergo

something that removes this trait from it. What is the reason behind that?

In Zād al-Maʻād Fi Hady Khayr al-ʻIbād, the erudite scholar Ibn Al-Qayyim (may Allah have mercy upon him) said: "Someone may say: If this is how truffles are, then what about the harms they cause? How did they come to be like this? You should know that Allah Almighty perfected everything He has created. So, anything, when first created, is free from ills and defects and can perfectly serve the purpose for which it has been created. Yet, it may later experience some ills and defects for some reasons. If we study the world and how it began, we will know that all the bad things that happened to its air, plants, animals, and the conditions of its people did actually occur after the initial creation, due to certain reasons. Moreover, the behaviors of people and their disobedience to the messengers kept causing evils in their lives, personal and public, which in turn brought pains, diseases, plagues, famines, droughts, and the total or partial disappearance of blessing from the earth and its fruits, plants, and benefits. If you do not possess adequate knowledge about all these things, you can only heed the verse that says:

{ظَهَرَ ٱلفَسَادُ فِي ٱلبَرّ وَٱلبَحر بِمَا كَسَبَت أَيدِي ٱلنَّاسِ}...

{Corruption has appeared on land and sea because of what people's hands have earned...}

[Surat ar-Rūm: 41] The more people engage in wrongdoing and immorality, the greater ills and maladies Allah Almighty will cause to their food, fruits, air, water, bodies, appearances, shapes, and morals, as a result of their injustices and transgression. Wheat grains and the like used to be bigger in size than they are today, and they also had a greater blessing therein. Imam Ahmad Narrated that "a bundle was found in the storehouses of Banu Umayyah containing wheat grains whose size was that of date stones and whereon was written: This used to grow in the days of justice." He related this story, in his Musnad, after narrating a certain Hadīth.

Allah Almighty has made it a rule that righteous or wicked deeds lead to similar consequences in this world. For example, when Zakah and charity are withheld, rain is withheld too, leading to drought and famines. Likewise, when people wrong the poor and needy, those who weigh or measure act dishonestly, and the strong transgress against the weak, this is a reason for them to have unjust, merciless, and callous rulers. Such rulers are indeed the outcome and reflection of the actions of their subjects. Out of His wisdom and justice, Allah Almighty exhibits for people their actions in suitable molds and forms. Verily, Allah executes His will and none can change His ruling or repel His command."

371 - Chapter on asking for Allah's forgiveness

Allah Almighty says:

{وَٱستَغفِر لِذَنبِكَ وَلِلمُؤمِنِينَ}

{and seek forgiveness for your sins and for the [the sins of] the believing men and women.} [Surat Muhammad: 19] He also says:

{وَٱستَغفِرِ ٱللَّهَ إِنَّ ٱللَّهَ كَانَ غَفُورا رَّحِيما}

{And seek forgiveness of Allah, for Allah is All-Forgiving, Most Merciful.} [Surat an-Nisā': 106] And He says:

{فَسَبِّح بِحَمدِ رَبِّكَ وَٱستَغفِرهُ إِنَّهُ كَانَ تَوَّابَا}

{Then glorify the praise of your Lord, and ask His forgiveness. Indeed, He is ever Accepting of Repentance.} [Surat An-Nasr: 3] Allah Almighty also says:

{لِلَّذِينَ ٱتَّقَواْ عِندَ رَبِّهِم جَنَّٰت تَجرِي مِن تَحتِهَا ٱلأَنهَٰرُ خَٰلِدِينَ فِيهَا} إلىٰ قوله _عز وجل_: {وَٱلمُستَغفِرِينَ بِٱلأَسحَارِ}

{For those who fear Allah are gardens with their Lord under which rivers flow, abiding therein forever...and those who seek forgiveness before dawn.} [Surat Āl 'Imrān: 15-17] And He says:

{وَمَن يَعمَل سُوءًا أَو يَظلِم نَفسَهُ ثُمَّ يَستَغفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورا رَّحِيما}

{Whoever commits evil or wrongs himself, then seeks Allah's forgiveness will find Allah All-Forgiving, Most Merciful.} [Surat an-Nisā': 110] He also says:

{وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُم وَأَنتَ فِيهِم وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُم وَهُم يَستَغفِرُونَ}

{But Allah would not punish them while you [O Prophet] are among them, nor would Allah punish them as long as they seek forgiveness.} [Surat al-Anfāl: 33] And He says:

{وَٱلَّذِينَ إِذَا فَعَلُواْ فَٰحِشَةً أَو ظَلَمُواْ أَنفُسَهُم ذَكَرُواْ ٱللَّهَ فَٱستَغفَرُواْ لِذُنُوبِهِم وَمَن يَغفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَم يُصِرُّواْ عَلَىٰ مَا فَعَلُواْ وَهُم يَعلَمُونَ}

{And those who, when they commit a shameful act or wrong themselves, remember Allah and seek forgiveness for their sins – who can forgive sins except Allah? – and they do not persist in what they did knowingly.} [Surat Āl ‘Imrān: 135] There are many other well-known verses in this regard.

Guidance from the verses:

1) Asking for Allah’s forgiveness means seeking forgiveness of one’s sins and misdeeds, which one commits by neglecting a duty or engaging in something prohibited. The cure of sins is to seek forgiveness and always return in repentance to the Almighty Lord.

2) One should often seek the forgiveness of his Lord and implore Him to pardon him and show mercy to him, for indeed He is the Most Forgiving, the Most Merciful.

3) One of the traits of the pious is that they ask Allah for forgiveness at the latter part of the night, when supplications are readily answered, as the Almighty Lord descends to the heaven of this world.

4) Repentance and forgiveness-seeking are among the best means that preclude the strike of afflictions.

1869/1 - Al-Agharr al-Muzani (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّهُ لَيُغَانُ عَلَىٰ قَلْبِي، وَإِنِّي لأَسْتَغْفِرُ اللهَ في الْيَوْمِ مِائَةَ مَرَّةٍ».

"Sometimes I perceive a veil over my heart, and I ask Allah for forgiveness a hundred times a day." [Narrated by Muslim]

01870/2 - Abu Hurayrah (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

«وَاللهِ إِنِّي لأَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ في الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً».

"By Allah, I ask Allah for forgiveness and repent to Him more than seventy times a day." [Narrated by Al-Bukhāri]

Words in the Hadīth:

A veil over my heart: a sense of change and grief due to a decline in Dhikr.

Guidance from the Hadīths:

1) One should take the Prophet (may Allah's peace and blessings be upon him) as a role model in asking Allah for forgiveness and repenting to Him on a frequent basis.

2) The Prophet (may Allah's peace and blessings be upon him) would often ask Allah Almighty for forgiveness, though his past and future sins had already been forgiven. So, what about people like us, who sin a lot and fall short in their duties?!

1871/3 - He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ لَمْ تُذْنِبُوا لَذَهَبَ اللهُ تَعَالىٰ بِكُمْ، وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ، فَيَسْتَغْفِرُونَ اللهَ تَعَالىٰ، فَيَغْفِرُ لَهُمْ».

"By the One in Whose Hand my soul is, if you were not to commit sins, Allah Almighty would replace you with people who would commit sins and then seek forgiveness from Allah Almighty, Who would then forgive them." [Narrated Muslim]

Guidance from the Hadīth:

1) All human beings are sinners, and the best sinners are the oft-repentant.

2) It shows the favor of Allah Almighty upon His servants as He has opened for them the door to forgiveness and pardon. Indeed, He knows their weakness and susceptibility to sins.

3) Correct understanding of the Hadīth: it gives glad tidings about the forgiveness of sins, yet it does not approve of or condone the commission of sins.

1872/4 - Ibn 'Umar (may Allah be pleased with him and his father) reported: "We would count for the Messenger of Allah (may Allah's peace and

blessings be upon him) in one gathering a hundred utterances (of this supplication):

«رَبِّ اغْفِرْ لي، وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ».

'Allāhumma ighfir lī wa tub 'alayya innaka anta At-Tawwāb Ar-Rahīm (O Allah, forgive me and accept my repentance. Surely, You are the Accepting of Repentance and the Most Merciful).'"

[Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Sahīh (authentic)]

Guidance from the Hadīth:

1) It shows the Prophet's humility and submission to his Lord and that he would often repent to Him and ask for His forgiveness.

2) The Companions (may Allah be pleased with them) were keen to memorize the Prophet's guidance as they closely observed his statements, actions, and worship-related conditions.

1873/5 - Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ لَزِمَ الاسْتِغْفَارَ جَعَلَ اللهُ لَهُ مِنْ كُلِّ ضِيقٍ مَخْرَجاً، وَمِنْ كُلِّ هَمٍّ فَرَجاً، وَرَزَقَهُ مِنْ حَيْثُ لا يَحْتَسِبُ».

"Whoever persists in asking for forgiveness, Allah will grant him a way out of every hardship, a relief from every distress, and provision from where he expects not." [Narrated by Abu Dāwūd]

[1] **The Hadīth has a weak Isnād.**

1) If a person asks for Allah's forgiveness in a persistent manner, he will be given sufficient sustenance and get relief from his distress.

2) Asking Allah for forgiveness is a means whereby good things are brought and harmful things are averted.

{فَقُلْتُ ٱسْتَغْفِرُواْ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا * يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا * وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا}.

{I said, "Seek forgiveness from your Lord. Indeed, He is Most Forgiving.

He will shower you with abundant rain from the sky,

and He will give you wealth and children, and bestow upon you gardens and rivers.}

1874/6 - Ibn Mas'ūd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ قَالَ: أَسْتَغْفِرُ اللهَ الَّذِي لا إِلهَ إِلَّا هُوَ الحَيَّ الْقَيُّومَ وَأَتُوبُ إِلَيْهِ، غُفِرَتْ ذُنُوبُهُ، وَإِنْ كَانَ قَدْ فَرَّ مِنَ الزَّحْفِ».

"Whoever says: 'Astaghfirullāh al-ladhī lā ilāha illā huwa Al-Hayy Al-Qayyūm wa atūbu ilayh (I ask forgiveness from Allah, there is no god except Him, the Ever-Living, the Sustainer of existence, and I turn to Him in repentance),' his sins will be forgiven even if he has fled from the battlefield." [Narrated

[1] Guidance from the Hadīth:

by Abu Dāwūd, Al-Tirmidhi, and Al-Hākim, who classified it as Sahīh (authentic) as per the conditions set by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It shows the merit of constantly asking Allah Almighty for forgiveness. It expiates major sins.

2) If a person supplicates Allah Almighty sincerely from his heart, its merit and reward will eliminate even great sins. Indeed, a perfect reward depends upon a perfect supplication.

1875/7 - Shaddād ibn Aws (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«سَيِّدُ الاسْتِغْفَارِ أَنْ يَقُولَ الْعَبْدُ: اللهم أَنْتَ رَبِّي، لا إِلهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنا عَبْدُكَ، وأَنا عَلَىٰ عَهْدِكَ وَوَعْدِكَ ما اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أبوءُ لَكَ بِنِـعْمَتِكَ عَلَيَّ، وَأَبُوءُ بذَنْبِي، فَاغْفِرْ لِي، فَإِنَّهُ لا يَغْفِرُ الذُّنُوبَ إلاَ أَنْتَ. وَمَنْ قَالَها مِنَ النَّهَارِ مُوقِناً بهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَن يُمْسِي، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَها مِنَ اللَّيْلِ، وَهُوَ مُوقِنٌ بها، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ فَهُوَ مِنْ أَهْلِ الجَنَّةِ».

"The best way of seeking Allah's forgiveness is to say: 'Allāhumma anta Rabbī lā ilāha illā anta khalaqtani wa ana 'abduka wa ana 'ala 'ahdika wa wa'dika mastata't, a'ūdhu bika min sharri mā sana't, abū'u laka bin'matika 'alayya wa abū'u bidhambi faghfir lī fa'innahu lā yaghfiru adh-dhunūba illā ant (O Allah, You are my Lord, there is no god except You. You created me and I am Your servant. I will keep Your covenant and promise to the best of my ability. I seek refuge with You from the evil of what

I have done. I acknowledge Your favor upon me, and I admit my sin. So, forgive me. Indeed, none can forgive sins but You).' Whoever says this during the day, while being certain of its meaning, and then he dies before the evening, he will be one of the people of Paradise, and whoever says it at night, while being certain of its meaning, and then he dies before morning, he will be one of the people of Paradise." [Narrated by Al-Bukhāri]

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Words in the Hadīth:

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Guidance from the Hadīth:

1) This supplication comprises all meanings of extolment of Allah Almighty. It contains acknowledgment of the fact that Allah is the Creator Who alone is worthy of being worshiped, and acknowledgment of the covenant He has taken from His servants, and it includes seeking refuge from the evil of oneself. So, he who admits his shortcoming, acknowledges the favors of his Lord, and asks Him for forgiveness will find Him Forgiving and Merciful.

2) It shows a servant's complete politeness towards his Creator. In the Hadīth, the Prophet (may Allah's peace and blessings be upon him) ascribed all favors to Allah Almighty alone, with no

partner, and admitted sinfulness and attributed it to himself. Indeed, this is the way in which a true believer should turn to his Lord: he recognizes the divine successive favors and blessings bestowed upon him and observes his own faults and shortcomings.

1876/8 - Thawbān (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) used to seek Allah's forgiveness thrice after finishing the prayer and then say:

«اللهم أَنْتَ السَّلامُ، وَمِنْكَ السَّلامُ، تَبَارَكْتَ يَاذَا الجَلالِ والإكْرَامِ» قيلَ لِلأوزاعِيِّ ـ وهُوَ أَحَدُ رُوَاتِهِ: كَيْفَ الاسْتِغْفَارُ؟ قَالَ: يَقُولُ: أَسْتَغْفِرُ اللهَ، أَسْتَغْفِرُ اللهَ.

'Allāhumma anta As-Salām wa minka as-salām tabārakta ya Dhal-jalāl wa al-ikrām (O Allah, You are the Source of Peace, and peace is from You. Blessed are You, O Owner of Majesty and Honor).'" Al-Awzā'i, a sub-narrator, was asked: "How was forgiveness-seeking like?" He said: "He would say: 'Astaghfirullāh, astaghfirullāh (I ask for Allah's forgiveness, I ask for Allah's forgiveness).'" [Narrated by Muslim]

Guidance from the Hadīth:

1) After finishing an obligatory prayer, one is recommended to ask for Allah's forgiveness thrice. This is because any act of worship must necessarily be marred by some deficiency and shortcoming. Hence, we implore Allah Almighty to pardon this.

2) Peace, security, and tranquility are favors from Allah Almighty which He bestows upon those who comply with His Shariah and believe in and obey His Messenger.

Note:

A certain form of forgiveness-seeking has become common among worshipers in some mosques after the prayer. It says: "Astaghfirullāh Al-'Azhīm al-ladhī lā ilāha illā huwa Al-Hayy Al-Qayyūm wa atūbu ilayh (I seek the forgiveness of Allah, the Magnificent, the One other than Whom there is no god, the Ever-Living, the All-Sustainer, and I repent to Him)." Although its meaning is sound, the Prophet (may Allah's peace and blessings be upon him) is not reported to have used this form after the obligatory prayers. Rather, he would say, as Al-Awzā'i made clear after a question about how the Prophet's forgiveness-seeking was like: "Astaghfirullāh (I ask Allah for forgiveness)," three times. The narrators of the Hadīths are more knowledgeable than others about the Fiqh related to their narration. So, we should adhere to the Prophet's Sunnah, as it is rich and sufficient and full of blessing and mercy.

1877/9 - 'Ā'ishah (may Allah be pleased with her) reported: "Prior to his death, the Messenger of Allah (may Allah's peace and blessings be upon him) would often say:

«سُبْحَانَ اللهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ»

'Subhānallāh wa bihamdih, astaghfirullāh wa atūbu ilayh (Glory and praise be to Allah; I ask for Allah's forgiveness and repent to Him).'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It shows the manner of the Prophet's forgiveness-seeking and supplication to Allah Almighty and how he drew closer to his Lord prior to his death.

2) One should not feel secure from the plan of Allah Almighty, for He overturns hearts as He wishes.

3) We are encouraged to observe the comprehensive advice: sticking to glorification of Allah and pursuit of His forgiveness till we die.

{فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ}.

{Then glorify the praise of your Lord, and ask His forgiveness. Indeed, He is ever Accepting of Repentance.}

1878/10 - Anas (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

«قَالَ اللهُ تَعَالىٰ: يَا ابْنَ آدَمَ، إِنَّكَ ما دَعَوْتَني وَرَجَوْتَني غَفَرْتُ لَكَ عَلىٰ مَا كَانَ مِنْكَ وَلا أُبَالِي، يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَماءِ، ثُمَّ اسْتَغْفَرْتَني، غَفَرْتُ لَكَ وَلا أُبالي، يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَني بِقُرَابِ الأَرْضِ خَطَايَا، ثُمَّ لَقِيتَني لا تُشْرِكُ بي شَيْئاً، لأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً».

“Allah Almighty said: ‘O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I shall forgive you, and I shall not mind. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to meet Me, ascribing no partner to Me, I shall bring you forgiveness nearly as great as that.’” [Narrated by Al-Tirmidhi; he classified it as Hasan (sound)]

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Guidance from the Hadīth:

1) Monotheism is a requirement for the forgiveness of sins, for indeed Allah does not forgive associating partners with Him and He forgives any sin beyond that, for whomever He wills.

2) If a person repents sincerely to Allah Almighty, He forgives all his sins, even if they were so great that they fill the earth.

3) Monotheism is a good deed that expiates all evils deeds, no matter how great they may be.

1879/11 - Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

«يا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ، وَأَكْثِرْنَ مِنَ الاسْتِغْفَارِ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ»

"O women, give charity and ask for Allah's forgiveness a lot, for indeed I have seen that you make up the majority of the dwellers of Hellfire." A woman among them said: "Why do we make up the majority of the dwellers of Hellfire?" He said:

«تُكْثِرْنَ اللَّعْنَ، وتَكْفُرْنَ العَشِيرَ. مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذِي لُبٍّ مِنكُنَّ»

"You curse frequently and are ungrateful to your husbands. I have not seen anyone deficient in mind and religion, yet more overwhelming to a man of intellect than you." She said: "What is the deficiency in mind and religion?" He said:

«شَهَادَةُ امْرَأَتَيْنِ بِشَهَادَةِ رَجُلٍ، وَتَمْكُثُ الأَيَّامَ لا تُصَلِّي».

"The testimony by two women is equal to the testimony of one man; and she spends days without praying." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) Women are urged to give charity, perform good deeds, frequently ask for Allah's forgiveness, and perform other acts of obedience.

2) Women are prohibited from cursing others and showing ingratitude to their husbands, which is a major sin.

3) Islam cares about women, as represented by the Prophet's address to them by way of preaching and teaching.

4) Women are more emotional than rational. This is what is intended by their mental deficiency, which the Prophet (may Allah's peace and blessings be upon him) clarified by the given example.

372 - Chapter on mentioning what Allah has prepared for the believers in Paradise

Allah Almighty says:

{إِنَّ ٱلۡمُتَّقِينَ فِي جَنَّٰتٖ وَعُيُونٍ * ٱدۡخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ * وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ إِخۡوَٰنًا عَلَىٰ سُرُرٖ مُّتَقَٰبِلِينَ * لَا يَمَسُّهُمۡ فِيهَا نَصَبٞ وَمَا هُم مِّنۡهَا بِمُخۡرَجِينَ}

{The righteous will be in gardens and springs.

"Enter in peace and safety!"

We will remove all ill feelings from their hearts; like brothers, seated on couches facing one another.

No fatigue will ever touch them therein, nor will they ever be made to leave.} [Surat al-Hijr: 45-48]

He also says:

{يَٰعِبَادِ لَا خَوۡفٌ عَلَيۡكُمُ ٱلۡيَوۡمَ وَلَآ أَنتُمۡ تَحۡزَنُونَ * ٱلَّذِينَ ءَامَنُواْ بِـَٔايَٰتِنَا وَكَانُواْ مُسۡلِمِينَ * ٱدۡخُلُواْ ٱلۡجَنَّةَ أَنتُمۡ وَأَزۡوَٰجُكُمۡ تُحۡبَرُونَ * يُطَافُ عَلَيۡهِم بِصِحَافٖ مِّن ذَهَبٖ وَأَكۡوَابٖ وَفِيهَا مَا تَشۡتَهِيهِ ٱلۡأَنفُسُ وَتَلَذُّ ٱلۡأَعۡيُنُ وَأَنتُمۡ فِيهَا خَٰلِدُونَ * وَتِلۡكَ ٱلۡجَنَّةُ ٱلَّتِيٓ أُورِثۡتُمُوهَا بِمَا كُنتُمۡ تَعۡمَلُونَ * لَكُمۡ فِيهَا فَٰكِهَةٞ كَثِيرَةٞ مِّنۡهَا تَأۡكُلُونَ}

{[It will be said to them], "O My slaves, there is no fear for you Today, nor will you grieve,

[those] who believed in Our verses and submitted [to Us as Muslims].

Enter Paradise, you and your spouses, rejoicing in bliss."

Golden trays and cups will be passed around among them; there will be all that souls desire and eyes delight in, and you will abide therein forever.

That is Paradise which you will inherit for what you used to do.

You will have therein abundant fruit to eat from.} [Surat az-Zukhruf: 68-73]

And He says:

{إِنَّ ٱلۡمُتَّقِينَ فِي مَقَامٍ أَمِينٖ * فِي جَنَّٰتٖ وَعُيُونٖ * يَلۡبَسُونَ مِن سُندُسٖ وَإِسۡتَبۡرَقٖ مُّتَقَٰبِلِينَ * كَذَٰلِكَ وَزَوَّجۡنَٰهُم بِحُورٍ عِينٖ * يَدۡعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ * لَا يَذُوقُونَ فِيهَا ٱلۡمَوۡتَ إِلَّا ٱلۡمَوۡتَةَ ٱلۡأُولَىٰۖ وَوَقَىٰهُمۡ عَذَابَ ٱلۡجَحِيمِ * فَضۡلٗا مِّن رَّبِّكَۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ}

{Indeed, the righteous will be in a safe place,

in gardens and springs,

wearing fine silk and heavy brocade, facing one another.

So it will be, and We will marry them to maidens with gorgeous eyes.

They will call therein for every kind of fruit, safe and secure.

They will not taste death therein except the first death, and He will protect them from the punishment of the Blazing Fire,

as a grace from your Lord. That is the supreme triumph.} [Surat ad-Dukhān: 51-57]

Allah Almighty also says:

{ إِنَّ ٱلأَبۡرَارَ لَفِي نَعِيمٍ * عَلَى ٱلأَرَائِكِ يَنظُرُونَ * تَعۡرِفُ فِي وُجُوهِهِمۡ نَضۡرَةَ ٱلنَّعِيمِ * يُسۡقَوۡنَ مِن رَّحِيقٍ مَّخۡتُومٍ * خِتَٰمُهُۥ مِسۡكٞ وَفِي ذَٰلِكَ فَلۡيَتَنَافَسِ ٱلۡمُتَنَٰفِسُونَ * وَمِزَاجُهُۥ مِن تَسۡنِيمٍ * عَيۡنٗا يَشۡرَبُ بِهَا ٱلۡمُقَرَّبُونَ}

{Indeed, the righteous will be in Bliss,
seated on the couches, gazing in wonder.
You will see on their faces the radiance of bliss.
They will be served to drink pure wine from a sealed container,
whose last sip is musk – let those who strive, strive for that –
and it will be mixed with water from the spring of Tasnīm,
a spring from which those who are close to Allah will drink.} [Surat al-Mutaffifīn: 22-28] There are many other well-known verses in this regard.

Guidance from the verses:

1) They give glad tidings about Paradise, the abode Allah Almighty has prepared for His pious servants and placed therein all kinds of bliss.

2) They show the great favor of Allah Almighty upon the dwellers of Paradise and that the believers are not fully aware of the bliss Allah has prepared for them. Worldly bliss is nothing but mere names compared to the bliss in Paradise.

3) They point out the reward for the righteous who do good and refrain from the prohibitions. They will be in all-inclusive bliss, spiritual and physical.

1880/1 - Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«يَأْكُلُ أَهْلُ الجَنَّةِ فِيهَا، وَيَشْرَبُونَ، وَلا يَتَغَوَّطُونَ، وَلا يَمْتَخِطُونَ، وَلا يَبُولُونَ، ولكِنْ طَعَامُهُمْ ذلِكَ جُشَاءٌ كَرَشْحِ المِسْكِ، يُلْهَمُونَ التَّسْبِيحَ وَالتكْبِيرَ، كَمَا يُلْهَمُونَ النَّفَسَ».

"The inhabitants of Paradise will eat and drink therein, but they will not have to pass excrement, clear their noses, or urinate. Their food will be digested producing belch, having the smell of musk. They will be inspired to glorify Allah and proclaim His greatness as easily as they breathe." [Narrated by Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) The bliss in Paradise is enduring and unending. Its dwellers will enjoy remembering and glorifying Allah Almighty without any effort.

2) The food and drink of the dwellers of Paradise will be free from harms and defects that exist in the food of this world.

3) The bliss enjoyed by the dwellers of Paradise will be both physical, in the form of material pleasures, and spiritual, by remembering Allah Almighty.

1881/2 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«قَالَ اللهُ تَعَالَىٰ: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ، وَلا أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَىٰ قَلْبِ بَشَرٍ، وَاقْرَؤُوا إِنْ شِئْتُمْ:

"Allah Almighty said: 'I have prepared for My righteous servants what no eye has seen, no ear has heard, and no mind has perceived.' Recite, if you will:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

{No soul knows what delights are kept hidden for them as a reward for what they used to do.} [Surat as-Sajdah: 17]" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It points out the great bliss in Paradise. Allah Almighty has made its bliss partially known to His servants so as to increase their desire and longing for it.

{مَن كَانَ يَرجُواْ لِقَاءَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَأٓت}.

{Whoever hopes to meet Allah, the time appointed by Allah is sure to come.}

2) The dwellers of Paradise will get a reward similar to their actions. As they concealed their worship of Allah in worldly life and performed it sincerely, He has concealed for them the bliss of the Hereafter.

1882/3 - He also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَىٰ أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءةً، لاَ يَبُولُونَ وَلاَ يَتَغَوَّطُونَ، وَلاَ يَتْفُلُونَ، وَلاَ يَمْتَخِطُونَ، أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ المِسْكُ، وَمَجامِرُهُمُ الألُوَّةُ ـ عُودُ الطِّيبِ ـ أَزْوَاجُهُمُ الْحُورُ الْعِيْنُ، عَلَىٰ خَلْقِ رَجُلٍ وَاحِدٍ، عَلىٰ صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِراعاً فِي السَّمَاءِ».

"The first group of people who will enter Paradise will be glittering like the full moon, and those who will follow them will glitter like the most brilliant star in the sky. They will not urinate, defecate, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their censers. Their wives will be the houris. They will all look alike and will resemble their father Adam (in stature), sixty cubits tall." [Narrated by Al-Bukhāri and Muslim]

In another narration by Al-Bukhāri and Muslim: "Their utensils will be of gold, and their perspiration will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh, out of excessive beauty. They will neither have difference nor enmity amongst themselves; their hearts will be like one heart, and they will be glorifying Allah in the morning and in the evening."

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Words in the Hadīth:

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Guidance from the Hadīth:

1) The hearts of the dwellers of Paradise will be pure and free from bad morals. There will be no difference, animosity, envy, or rancor between them. It is the abode of goodness, and only those with good hearts, given their sound beliefs, and with good acts, given their sound acts of worship, and with good morals, given their virtues, will enter therein.

2) The dwellers of Paradise will be all alike in terms of their appearance. They will be like their father Adam, in terms of his look and height. As they will be rejoicing the bliss, they will also be inspired to remember Allah Almighty and glorify Him in the morning and evening.

1883/4 - Al-Mughīrah ibn Shu'bah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«سَأَلَ مُوسَىٰ صلى الله عليه وسلم رَبَّهُ: مَا أَدْنَىٰ أَهْلِ الْجَنَّةِ مَنْزِلَةً ؟ قَالَ: هُوَ رَجُلٌ يَجِيءُ بَعْدَ مَا أُدْخِلَ أَهْلُ الجَنَّةِ الْجَنَّةَ، فَيُقَالُ لَهُ: ادْخُلِ الْجَنَّةَ، فَيَقُولُ: أَيْ رَبِّ، كَيْفَ وَقَدْ نَزَلَ النَّاسُ مَنَازِلَهُمْ، وَأَخَذُوا أَخَذاتِهِمْ ؟ فَيُقَالُ لَهُ: أَتَرْضَىٰ أَنْ يكُونَ لَكَ مِثْلُ مُلْكِ مَلِكٍ مِنْ مُلُوكِ الدُّنْيَا؟ فَيَقُولُ: رَضِيتُ رَبِّ، فَيَقُولُ: لَكَ ذلِكَ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ، فَيَقُولُ فِي الْخَامِسَةِ: رَضِيتُ رَبِّ، فَيَقُولُ: هذَا لَكَ وَعَشْرَةُ أَمْثَالِهِ، وَلَكَ مَا اشْتَهَتْ نَفْسُكَ، وَلَذَّتْ عَيْنُكَ فَيَقُولُ: رَضِيتُ رَبِّ، قَالَ: رَبِّ، فَأَعْلاهُمْ مَنْزِلَةً ؟

قَالَ: أُولَئِكَ الَّذِينَ أَرَدْتُ، غَرَسْتُ كَرَامَتَهُمْ بِيَدِي، وَخَتَمْتُ عَلَيْهَا، فَلَمْ تَرَ عَيْنٌ، وَلَمْ تَسْمَعْ أُذُنٌ، وَلَمْ يَخْطُرْ عَلَى قَلْبِ بَشَرٍ»

"Moses (peace be upon him) asked his Lord: 'Who amongst the inhabitants of Paradise will be the lowest in rank?' He said: 'It will be a man who will be admitted into Paradise last of all when all the dwellers of Paradise have entered Paradise. It will be said to him: "Enter Paradise." But he will say: "O my Lord, how could I enter while the people have settled in their dwellings and taken their shares?" It will be said to him: "Will you be satisfied and pleased if you have a kingdom like that of a monarch of the world?" He will say: "I will be content, my Lord." Allah will say: "For you is that, and the like of that and the like of that and the like of that and the like of that." He will say at the fifth time: "I am well-pleased, my Lord." Allah will say: "It is for you and ten times more like it. You will have whatever your soul desires and whatever your eyes could delight in." He will say: "I am well-pleased, my Lord."' Moses said: 'Who will be of the highest rank in Paradise.' Allah said: 'They are those whom I chose and I established their honor with My own Hand. I attest with My seal that they will be blessed with such bounties as no eye has seen, no ear has heard, and no human mind has thought about.'" [Narrated by Muslim]

1884/5 - Ibn Mas‘ūd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«إِنِّي لأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُروجاً مِنْهَا، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ؛ رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبْواً، فَيَقُولُ اللهُ _عز وجل_ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَيَأْتِيهَا، فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى، فَيَرْجِعُ، فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلأَى، فَيَقُولُ اللهُ _عز وجل_ لَهُ: اذْهَبْ فَادْخُلِ الجَنَّةَ، فَيَأْتِيهَا، فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى، فَيَرْجِعُ، فَيَقُولُ: يَا رَبِّ، وَجَدْتُهَا مَلأَى، فَيَقُول اللهُ _عز وجل_ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشرةَ أَمْثَالِهَا» أَوْ «إِنَّ لَكَ مِثْلَ عَشْرَةِ أَمْثَالِ الدُّنْيَا، فَيَقُولُ: أَتَسْخَرُ بِي، أَوْ تَضْحَكُ بِي وَأَنْتَ المَلِكُ»؟ قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم ضَحِكَ حَتَّىٰ بَدَتْ نَوَاجِذُه، فَكَانَ يقُولُ: «ذلِكَ أَدْنَىٰ أَهْلِ الْجَنَّةِ مَنْزِلَةً».

“I know the last of the inhabitants of Hellfire to be taken out therefrom, and the last of the inhabitants of Paradise to enter therein. A man will come out of Hellfire crawling. Then, Allah Almighty will say to him: ‘Go and enter Paradise.’ So, he will come to it and it will appear to him as if it were full. He will go back and say: ‘O my Lord, I found it full.’ Allah Almighty will say to him: ‘Go and enter Paradise.’ He will come and perceive as if it were full. He will return and say: ‘O my Lord, I found it full.’ Allah will say to him: ‘Go and enter Paradise, for there is for you the like of the world and ten times like it - or for you is ten times the like of this world.’ He will say: ‘Are You making fun of me - or Are You laughing at me - though You are the King?’” Ibn Mas‘ūd added: “I saw the Messenger of Allah (may Allah’s peace and blessings be upon him) laugh till his molar teeth were visible. He said: ‘That will be the lowest

in rank among the inhabitants of Paradise.'" [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīths:

1) They show the great bounty of Allah Almighty, Whose treasuries are filled and inexhaustible. People in the lowest rank in Paradise will have ten times as all the possessions and good things in this world. This encourages the seekers of Paradise to bear its high dowry patiently, and that is faith and good deeds. So, where are the buyers of this valuable commodity?

2) The dwellers of Paradise will occupy varying ranks in accordance with their degree of faith and good deeds in this world.

1885/6 - Abu Mūsa (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا فِي السَّمَاءِ سِتُّونَ مِيلاً. لِلْمُؤْمِنِ فِيهَا أَهْلُونَ، يَطُوفُ عَلَيْهِمُ المُؤْمِنُ، فَلاَ يَرَىٰ بَعْضُهُمْ بَعْضاً».

"Verily, for the believer in Paradise is a tent made of a single hollow pearl, the length of which would be sixty miles in the sky. The believer will have wives therein whom he will visit in turn, and none

of whom will see the others." [Narrated by Al-Bukhāri and Muslim] --

Guidance from the Hadīth:

1) The bliss of Paradise will grow and increase to make the believers more pleased with that enduring happiness.

2) What is reported about the bliss in Paradise is part of what Allah Almighty has prepared for you, O believer! So, what have you prepared for it? Let the competitors compete in this.

1886/7 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ في الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادَ المُضَمَّرَ السَّرِيعَ مِائَةَ سَنَةٍ ما يَقْطَعُهَا».

"In Paradise there is a tree that the rider of a lean swift horse cannot cover (its distance) in one hundred years." [Narrated by Al-Bukhāri and Muslim]

In another narration by Al-Bukhāri and Muslim, and reported by Abu Hurayrah (may Allah be pleased with him):

«يَسِيرُ الرَّاكِبُ في ظِلِّهَا مِائَةَ سَنَةٍ مَا يَقْطَعُهَا».

"The rider will travel in its shade for a hundred years and cannot cross it."

Words in the Hadīth:

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Guidance from the Hadīth:

1) The trees of Paradise are huge and their shades are very lengthy, which indicates Allah's bounty and grace towards His pious servants.

2) It indicates how vast Paradise is. Paradise is the commodity of Allah Almighty offered to the believers. What an excellent commodity!

1887/8 - He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ، كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَ الْغَابِرَ فِي الأُفُقِ مِنَ المَشْرِقِ أَوِ المَغْرِبِ لِتَفَاضُلِ مَا بَيْنَهُمْ»

"The dwellers of Paradise will look at the dwellers of the lofty chambers above them in the same way that you look at a shining star far away on the horizon, in the east or in the west, due to their superiority over one another." They said: "O Messenger of Allah, are those the ranks of the prophets which none other than them can reach?" He said:

«بَلَىٰ وَالَّذِي نَفْسِي بِيَدِهِ رِجَالٌ آمَنُوا بِاللهِ وَصَدَّقُوا المُرْسَلِينَ».

"No, by the One in Whose Hand my soul is, they are men who believed in Allah and believed the messengers." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It points out that the ranks of the dwellers of Paradise are varying, according to the degree of their good deeds and due to the bounty of their Lord. Where are the diligent ones?!

2) Whoever believes the messengers and believe in their message, Allah will make him reach the ranks of the messengers by His bounty and grace. Blessed and blissful are those who believe the divine revelation!

1888/9 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَقَابُ قَوْسٍ فِي الْجَنَّةِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ أَوْ تَغْرُبُ».

"A place in Paradise as small as a bow is better than all that upon which the sun rises and sets." [Narrated by Al-Bukhāri and Muslim]

Words in the Hadīth:

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Guidance from the Hadīth:

1) It highlights the remarkable bliss in Paradise and shows the insignificance of this world and what it contains. The bliss of Paradise is abundant and enduring, while the pleasures of this world are trivial and fleeting.

2) The Prophet (may Allah's peace and blessings be upon him) shed light on the bliss in Paradise to

increase our desire and longing for it and to motivate us to compete to attain it.

1889/1 - Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِنَّ فِي الْجَنَّةِ سُوقاً يَأْتُونَهَا كُلَّ جُمُعَةٍ، فَتَهُبُّ رِيحُ الشَّمَالِ، فَتَحْثُو فِي وُجُوهِهِمْ وَثِيَابِهِمْ، فَيَزْدَادُونَ حُسْناً وَجَمَالاً، فَيَرْجِعُونَ إِلَىٰ أَهْلِيهِمْ، وَقَدْ ازْدَادُوا حُسْناً وَجَمَالاً، فَيَقُولُ لَهُمْ أَهْلُوهُمْ: وَاللهِ لَقَدِ ازْدَدْتُمْ حُسْناً وَجَمَالاً، فَيَقُولُونَ: وَأَنْتُمْ وَاللهِ، لَقَدِ ازْدَدْتُمْ بَعْدَنَا حُسْناً وَجَمَالاً».

"Verily, in Paradise there is a market to which people will go every Friday. The north wind will blow and scatter fragrances on their faces and clothes, increasing them in charm and beauty. Then, they will return to their families, having increased in charm and beauty, and their families will say to them: 'By Allah, you have increased in charm and beauty!' They will then say: 'By Allah, you too have increased in charm and beauty after us!'" [Narrated by Muslim]

Words in the Hadīth:

The north wind is that wind that blows from the direction opposite the Qiblah. He mentioned it specifically because the Arabs would anxiously wait for the north wind coming from the direction of the Levant with rain and goodness.

Guidance from the Hadīth:

1) The dwellers of Paradise will be in increasing and renewed charm and beauty.

2) One should desire to perform good deeds, for they are the provision whereby he can earn the bliss in the Hereafter.

1890/11 - Sahl ibn Sa'd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The dwellers of Paradise will see the upper chambers of Paradise as you see the stars in the sky." [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) It encourages the believers to aim at high ranks in Paradise, which can only be attained by those with great resolve.

2) It shows the varying ranks to be occupied by the dwellers of Paradise according to their deeds, as well as the bounty of their Lord.

1891/12 - He also reported: "I was in a gathering with the Prophet (may Allah's peace and blessings be upon him) in which he described Paradise and concluded his talk with these words:

«فِيهَا مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَىٰ قَلْبِ بَشَرٍ» ثُمَّ قَرَأَ:

'It has what no eye has seen, no ear has heard, and no human mind has thought about.' Then, he recited:

{تَتَجَافَىٰ جُنُوبُهُم عَنِ ٱلمَضَاجِعِ}

{They forsake their beds...

إِلَىٰ قَوْلِهِ تَعَالَىٰ: {فَلَا تَعلَمُ نَفس مَّا أُخفِيَ لَهُم مِّن قُرَّةِ أَعيُن}

No soul knows what delights are kept hidden for them as a reward for what they used to do.} [Surat as-Sajdah: 16-17]" [Narrated by Al-Bukhāri]

Guidance from the Hadīth:

1) It mentions different types of the honorable things Allah Almighty has prepared for the believers, urging them to perform acts of obedience. Indeed, when goodness is endeared to people's souls, they come to it with love.

2) The Qur'an and Sunnah are two close companions, explaining and clarifying each other.

1892/13 - Abu Sa'īd and Abu Hurayrah (may Allah be pleased with both of them) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ يُنَادِي مُنَادٍ: إِنَّ لَكُمْ أَنْ تَحْيَوْا فَلاَ تَمُوتُوا أَبَداً، إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلا تَسْقَمُوا أَبَداً،وَإِنَّ لَكُم أَنْ تَشِبُّوا فَلاَ تَهْرَمُوا أَبَداً، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلاَ تَبْأَسُوا أَبَداً».

"When the inhabitants of Paradise enter Paradise, a caller will call out: 'Indeed, you will live forever and never die, you will be healthy and never fall ill, you will be young and never grow old, and you will be happy and never be sad.'" [Narrated by Muslim]

Guidance from the Hadīth:

1) The dwellers of Paradise will be in renewable bliss that they will not be subject to any change due to any illness, old age, death, or a disaster.

2) One should patiently endure the afflictions of this world, which is naturally marked by trouble and annoyance.

1893/14 - Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ أَدْنَىٰ مَقْعَدِ أَحَدِكُمْ مِنَ الْجَنَّةِ أَنْ يَقُولَ لَهُ: تمنَّ، فَيَتَمَنَّىٰ وَيَتَمَنَّىٰ، فَيَقُولُ لَهُ: هَلْ تَمَنَّيْتَ؟ فَيَقُولُ: نَعَمْ، فَيَقُولُ لَهُ: فَإِنَّ لَكَ مَا تَمَنَّيْتَ وَمِثْلَهُ مَعَهُ».

"Verily, the lowest place of any of you in Paradise will be that Allah will tell him to express his wish. He will wish and wish again. Allah will then ask him: 'Have you expressed your wish?' He will answer: 'Yes, I have.' Allah will say: 'You will have what you have wished for and the like thereof along with it.'" [Narrated by Muslim]

Guidance from the Hadīth:

1) The treasuries of Allah Almighty are inexhaustible, even if He grants the wishes of all the dwellers of Paradise.

2) A wise believer would prefer the permanent life over the fleeting one and work in worldly life for the sake of the Hereafter.

1894/15 - Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ اللهَ _عز وجل_ يَقُولُ لأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ، فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ ؟ فَيَقُولُونَ: وَمَا لَنَا لاَ نَرْضَىٰ، يَا رَبَّنَا، وَقَدْ أَعْطَيْتَنَا مَا لم تُعْطِ أَحَداً مِنْ خَلْقِكَ! فَيَقُولُ: أَلاَ أُعْطِيكُمْ أَفْضَلَ مِنْ ذلِكَ، فَيَقُولُونَ:

وَأَيِ شَيْءٍ أَفْضلُ مِنْ ذلِكَ؟ فَيقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَاني، فَلا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَداً».

"Allah Almighty will say to the dwellers of Paradise: 'O people of Paradise!' They will reply: 'O our Lord, we present ourselves and are at Your pleasure, and goodness rests in Your Hands.' Then, He will say: 'Are you contented?' They will say: 'How could we not be contented, O Lord, when You have given us what You have not given to any of Your creation?' Then, He will say: 'Would you like Me to give you something better than that?' They will say: 'O Lord, what could be better than that?' He will say: 'I shall bestow My pleasure upon you and I shall never be displeased with you ever thereafter.'" [Narrated by Al-Bukhāri and Muslim]

Guidance from the Hadīth:

1) Closeness to Allah Almighty, being safe in His company, and winning His pleasure are the greatest objectives of the believers in the abode of bliss.

2) The greatest bliss for the dwellers of Paradise after settling therein is attaining the pleasure of Allah that would never be followed by displeasure. He who gains the pleasure of the Lord of the worlds is truly blissful and fortunate.

1895/16 - Jarīr ibn 'Abdullah (may Allah be pleased with him) reported: "We were with the Prophet (may Allah's peace and blessings be upon

him), as he looked at the moon when it was full and said:

«إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِيَاناً كَمَا تَرَوْنَ هذَا الْقَمَر، لَا تُضَامُونَ فِي رُؤْيَتِهِ».

'You will see your Lord as you see this moon, having no difficulty in seeing Him.'" [Narrated by Al-Bukhāri and Muslim]

1896/17 - Suhayb (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ يَقُولُ اللهُ تَبَارَكَ وَتَعَالَىٰ: تُرِيدُونَ شَيْئاً أَزِيدُكُمْ ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ ؟ فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئاً أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَىٰ رَبِّهِمْ».

"When the dwellers of Paradise enter Paradise, Allah Almighty will say: 'Do you wish Me to give you anything more?' They will say: 'Have You not brightened our faces? Have You not made us enter Paradise and saved us from Hellfire?' He will then lift the veil, and of all the things they have been given, nothing will be dearer to them than looking at their Lord." [Narrated by Muslim]

Words in the Hadīth:

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He will then lift the veil: This is the veil of light that prevents anyone from seeing Him in worldly life. But He will lift it in Paradise so that the believers, who believed Him and His Messenger, can see Him.

Guidance from the Hadīths:

1) The glad tidings to the believers that they will see their Lord in Paradise, the greatest and dearest bliss ever.

2) The fact that the believers will see their Lord in Paradise is established by the Qur'an and Sunnah and the consensus among the earlier Muslims. As for the disbelievers, they will be prevented from seeing their Lord. Allah Almighty says:

{كَلَّا إِنَّهُم عَن رَّبِّهِم يَومَئِذ لَّمَحجُوبُونَ}.

{No indeed! On that Day they will be barred from seeing their Lord.}

3) The most precious thing the believers will be granted in Paradise is seeing their Almighty Lord. This is indeed the greatest favor and blessing in the abode of honor and recompense, just as servitude to Him is the greatest blessing in the abode of trials.

The last benefit:

Imam Abu Ja'far al-Tahāwi (may Allah have mercy upon him) said:

"It is true that the dwellers of Paradise will see Allah, as revealed in the Qur'an, yet without knowing exactly how. Allah Almighty says:

{وُجُوه يَومَئِذ نَّاضِرَةٌ * إِلَىٰ رَبِّهَا نَاظِرَة}

{On that Day some faces will be bright,
looking at their Lord.} In interpreting this, we refer it to Allah's will and knowledge, and this also applies to the relevant authentic Hadīths; they are

as the Prophet (may Allah's peace and blessings be upon him) said and intended. We should not try to interpret this based on our personal opinions or inclinations. To keep our religion sound, we should submit to Allah Almighty and His Messenger (may Allah's peace and blessings be upon him) and refer ambiguous matters to those who possess the right knowledge about them.

Islam can only be firmly established on complete submission. If a person seeks to possess such knowledge that is kept hidden from him, and he is not convinced of submission, his pursuit will prevent him from pure monotheism, sound knowledge, and correct faith, and he will oscillate between disbelief and belief and acknowledgment and denial, being in confusion, loss, doubt, and deviation. Neither is he a believer nor a denier."

Conclusion of the Book Rawh wa Rayāhīn:

The erudite scholar Al-Nawawi (may Allah have mercy upon him and his parents) concluded his great book Riyād al-Sālihīn Min Ahādīth Sayyid al-Mursalīn with the chapter:

Mentioning what Allah has prepared for the believers in Paradise, as optimism and hope that Allah Almighty will admit us, the author, and all the believers into His Paradise and give us all a good end, as we act upon the verses and Hadīths cited in this book, which contain divine and prophetic

guidance. This is the only means to attaining the prepared bliss and honor.

One of the remarkable things in concluding this book with noble verses is the author's note that guidance is the greatest favor and blessing from Allah. If a person follows the right guidance, while being sincere to the Lord of the worlds and sticking to the Prophet's example and the path of the earlier Muslims in this abode of trials, he will attain a great reward and win the bliss in Paradise.

Concluding the book, the author said:

"Allah Almighty says:

{إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ يَهۡدِيهِمۡ رَبُّهُم بِإِيمَٰنِهِمۡ تَجۡرِي مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُ فِي جَنَّٰتِ ٱلنَّعِيمِ * دَعۡوَىٰهُمۡ فِيهَا سُبۡحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمۡ فِيهَا سَلَٰمٞ وَءَاخِرُ دَعۡوَىٰهُمۡ أَنِ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ}

{As for those who believe and do righteous deeds, their Lord will guide them by virtue of their faith. Rivers will flow beneath them in the Gardens of Bliss.

Their prayer will be, "Glory be to You, O Allah," and their greeting will be, "Peace," and the closing of their prayer will be, "All praise be to Allah, the Lord of the worlds."} [Surat Yūnus: 9-10]

This book has been accomplished by help from Allah Almighty - all praise is due to Him.

Praise be to Allah Who has guided us to this; and we would not have been guided had Allah not guided us.

O Allah, bestow Your peace upon Muhammad and the family of Muhammad as You bestowed Your peace upon Abraham and the family of Abraham. O Allah, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham; You are Praiseworthy, Glorious."

The author, Yahya al-Nawāwi (may Allah have mercy upon him) said: "I have finished it Monday, 14 Ramadān, 670 AH."

The commentators on this book (may Allah forgive them and their parents and all the believers) said: "We have finished reviewing this book Rawh Wa Rayāhīn Sharh Riyād al-Sālihīn, the 3rd edition, at the beginning of Rajab, 1434 AH."

Praise be to Allah by Whose grace good things are accomplished.

May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions.

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316 - Chapter on advising one who takes an oath and then sees a better course of action, to engage in what is better and expiate for his broken oath....1941
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317 - Chapter on pardoning idle oaths and that they entail no expiation; an idle oath is what is uttered by the tongue without the intent of swearing, like when a person habitually says: No, by Allah and yes, by Allah, and so on 1943
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318 - Chapter on the dislike of swearing in sale transactions, even if truthfully....1945
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319 - Chapter on the dislike of asking by the Face of Allah for anything except Paradise and the dislike of not granting the request of one who asks by Allah Almighty 1946
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320 - Chapter on the prohibition of saying Shāhinshāh to the ruler or anyone else, as it means “the king of kings”, and none should be described as such except Allah Almighty 1948
Words in the Hadīth: 1948
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321 - Chapter on the prohibition of addressing a defiantly disobedient person or a religious innovator using the word “master” or the like 1950
Words in the Hadīth: 1950
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322 - Chapter on the dislike of cursing fever 1951
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323 - Chapter on the prohibition of cursing the wind and pointing out what should be said when the wind blows .. 1952
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324 - Chapter on the dislike of cursing the rooster 1954
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325 - Chapter on the prohibition of saying “We had a rainfall due to such-and-such stars” 1955
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Guidance from the Hadīth: 1956
326 - Chapter on the prohibition of saying to a Muslim: O disbeliever 1957
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327 - Chapter on the prohibition of indecency and obscenity 1958
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328 - Chapter on the dislike of pompous speech, affected eloquence, and the use of redundancy and strict grammatical rules while speaking to ordinary people 1959
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329 - Chapter on the dislike of saying: My soul has become evil 1961
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330 - Chapter on the dislike of calling grapes as Karm 1962
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331 - Chapter on the prohibition of describing the charms of a woman to a man except for a Shariah-approved purpose, like the desire of marriage 1963
Words in the Hadīth: 1963
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332 - Chapter on the dislike of saying: O Allah, forgive me if You will. Rather, he should make his request firmly 1964
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333 - Chapter on the dislike of saying: What Allah wills and as so-and-so wills 1965
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334 - Chapter on the dislike of talk after the 'Ishā' prayer 1966
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335 - Chapter on the prohibition of a woman refusing to come to her husband's bed if he invites her, unless she has a Shariah-approved excuse 1969
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336 - Chapter on the prohibition of a woman observing fast while her husband is present without his permission 1970
Guidance from the Hadīth: 1970
337 - Chapter on the prohibition of those led in prayer from raising their heads from bowing or prostration before the Imam 1971
Guidance from the Hadīth: 1971
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338 - Chapter on the dislike of putting the hand upon the waist during prayer 1972
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339 - Chapter on the dislike of praying while food is being served and the person is craving it or while he badly needs to answer the call of nature 1973
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340 - Chapter on the prohibition of gazing at the sky during prayer 1974
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341 - Chapter on the dislike of looking around during prayer without an excuse 1975
Words in the Hadīth: 1975
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342 - Chapter on the prohibition of praying towards the graves 1977
Guidance from the Hadīth: 1977
343 - Chapter on the prohibition of passing in front of a praying person 1978
Guidance from the Hadīth: 1978
344 - Chapter on the dislike of embarking upon a supererogatory prayer after the Muezzin has begun to proclaim the Iqāmah for prayer, regardless of whether the supererogatory prayer is the Sunnah of this very prayer or otherwise 1979
Guidance from the Hadīth: 1979
Benefit: 1979
344 - Chapter on the dislike of singling out Friday for fasting or night prayer 1980
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346 - Chapter on the prohibition of uninterrupted fast, i.e. fasting for two or more days without breaking the fast ... 1982
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347 - Chapter on the prohibition of sitting on a grave 1983
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348 - Chapter on the prohibition of plastering graves or building on them 1983
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349 - Chapter on the firm prohibition of slaves running away from their masters 1985
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350 - Chapter on the prohibition of intercession over legal punishments 1986
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351 - Chapter on the prohibition of defecating on people's road, in their shades, and in their sources of water 1989
Words in the Hadīth: 1989
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352 - Chapter on the prohibition of urinating in stagnant water 1990
Words in the Hadīth: 1990
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353 - Chapter on the dislike of a father favoring some of his children over the others in terms of gifts 1991
Words in the Hadīth: 1992
Guidance from the Hadīth: 1992
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Benefit: 1993
354 - Chapter on the prohibition of a woman mourning over the death of anyone beyond three days, except her husband, for whom she should mourn for four months and ten days 1994
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355 - Chapter on the prohibition of a town-dweller selling for a desert-dweller, going to meet the caravan before it reaches the market, entering into a sale transaction already entered into by someone else, and proposing marriage while another person has proposed to the same girl - unless the other person permits it 1996

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Guidance from the Hadīths: 2000
356 - Chapter on the prohibition of wasting money in ways not sanctioned by the Shariah 2001
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357 - Chapter on the prohibition of brandishing a weapon or the like before a Muslim, whether seriously or jokingly; and the prohibition of handing over an unsheathed sword 2003
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Guidance from the Hadīth: 2004
358 - Chapter on the dislike of leaving the mosque after the Adhān, before performing the obligatory prayer, except for a valid excuse 2005
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359 - Chapter on the dislike of declining basil without an excuse 2006
Guidance from the Hadīths: 2007
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360 - Chapter on the dislike of praising a person to his face, if it is feared that he will be self-conceited; and the permissibility of doing so with a person immune to self-conceit 2007
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361 - Chapter on the dislike of leaving some afflicted land to flee therefrom and the dislike of going to an afflicted land 2012

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362 - Chapter on the stern prohibition of magic 2016
Words in the Hadīth: 2017
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363 - Chapter on the prohibition of taking a copy of the Qur'an to the land of disbelievers if it is likely to fall into the hands of the enemies 2017
Guidance from the Hadīth: 2017
364 - Chapter on the prohibition of the use of gold and silver vessels for eating, drinking, purification, etc. 2018
Words in the Hadīth: 2019
Guidance from the Hadīths: 2020
A great benefit: 2020
365 - Chapter on the prohibition of men wearing saffron clothes 2021
Words in the Hadīth: 2022
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366 - Chapter on the prohibition of keeping silent for the whole day till the night 2023
Words in the Hadīth: 2024
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367 - Chapter on the prohibition of attributing a person to other than his father or a slave to other than his masters 2025
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369 - Chapter on what should be said by a person who says or does something prohibited 2031
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370 - Chapter on miscellaneous matters 2034
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