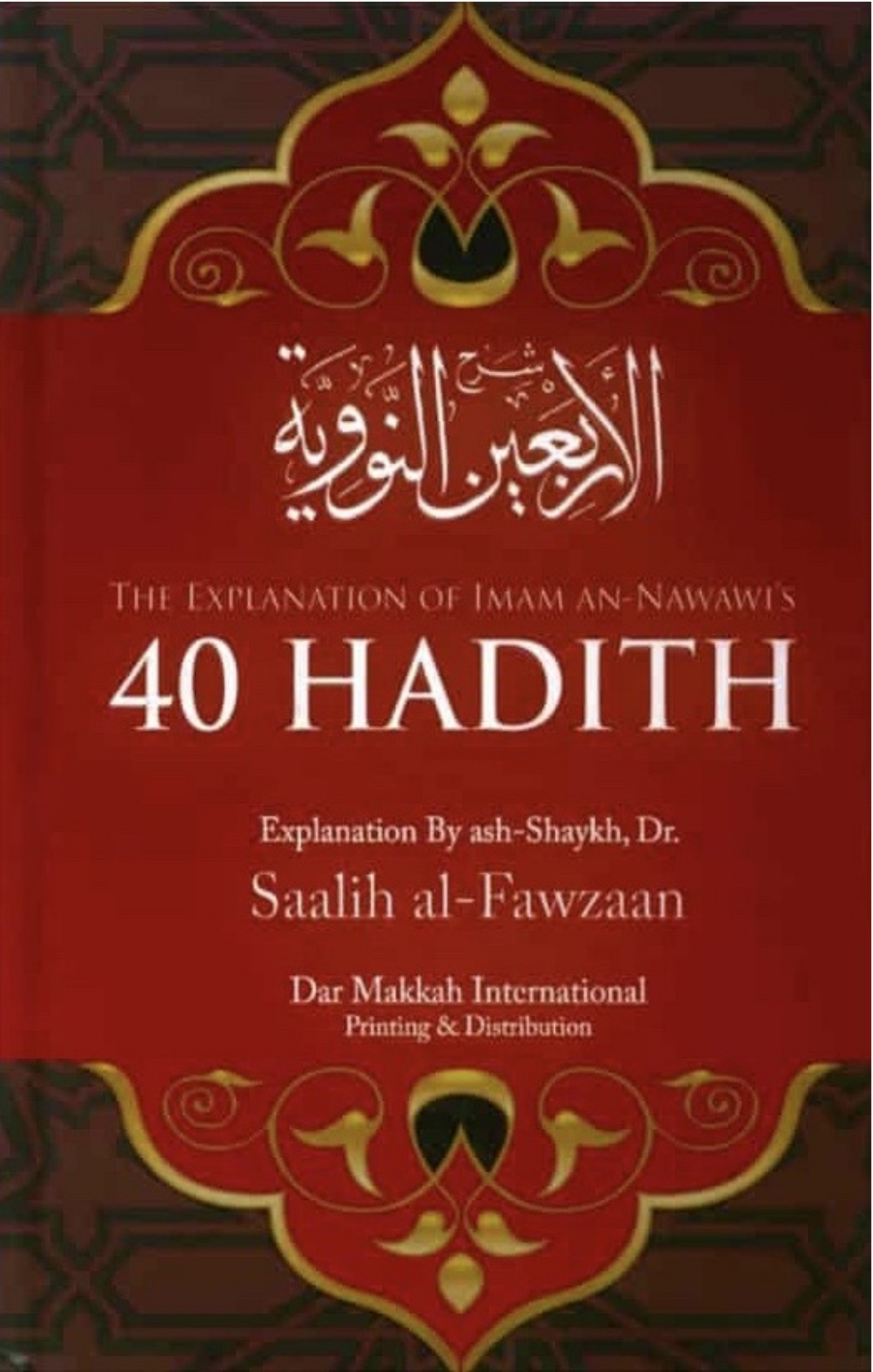

شرح الأربعين النووية
THE EXPLANATION OF IMAM AN-NAWAWI'S
40 HADITH
Explanation By ash-Shaykh, Dr.
Saalih al-Fawzaan
Dar Makkah International
Printing & Distribution


بسم الله الرحمن الرحيم

Transliteration Chart

أ	a
آ . ى	ā
ب	b
ت	t
ة	h or t (when followed by another arabic word)
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	<u>dh</u>
ع	ʿ
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m

ن	n
ه - ـه - ـهـ	h
و	w
و(as a long vowel)	ū or oo
ي	y
ى(as a long vowel)	ī or ee
ء	’ (Omitted in initial position)

◌َ	*Fatḥah*	a
◌ِ	*Kasrah*	i
◌ُ	*Ḍammah*	u
◌ّ	*Shaddah*	Double letter
◌ْ	*Sukūn*	Absence of vowel

Table of Contents

1. **In the Name of Allah.....6**
2. **A Brief Biography of *Imām* An-*An-Nawawī*.....7**
3. ***Shaykh* Fawzān's Introduction.....8**
4. ***Imām* An-Nawawī 's Introduction.....11**
5. *Ḥadīth* One:
   "Certainly, actions are considered based on intentions..." pg. 16
6. *Ḥadīth* Two:
   "One day, while we were sitting with Allah's Messenger (ﷺ)..." pg. 33
7. *Ḥadīth* Three:
   "Islam is built upon five (pillars)" pg. 114
8. *Ḥadīth* Four:
   "Certainly, the being of each of you is brought together..." pg. 122
9. *Ḥadīth* Five:
   "Anyone who innovates into this affair of ours..." pg. 130
10. *Ḥadīth* Six:
    "Certainly, that which is lawful is clear..." pg. 136
11. *Ḥadīth* Seven:
    "The religion is giving *Nasīḥah*..." pg. 145
12. *Ḥadīth* Eight:
    "I have been ordered to combat the people..."p 157
13. *Ḥadīth* Nine:
    "Whatever I prohibit you, abstain from it..." p 167
14. *Ḥadīth* Ten:
    "Allah is pure and He accepts only that which is pure" pg. 171
15. *Ḥadīth* Eleven:
    "Leave that which makes you doubt" pg. 181
16. *Ḥadīth* Twelve:
    "From the perfection of the religion of a man..." pg. 184

17. *Ḥadīth* Thirteen:
"None of you truly believes, unless..." pg. 188
18. *Ḥadīth* Fourteen:
"It is unlawful to take the life of a Muslim..." pg. 191
19. *Ḥadīth* Fifteen:
"Whoever believes in Allah and the Last Day..." pg. 196
20. *Ḥadīth* Sixteen:
"Give me some advice" pg. 204
21. *Ḥadīth* Seventeen:
"Allah has pre-ordained kindness over all things" pg. 207
22. *Ḥadīth* Eighteen:
"Fear Allah wherever you are..." pg. 212
23. *Ḥadīth* Nineteen:
"I was behind the Prophet(ﷺ) one day..." pg. 218
24. *Ḥadīth* Twenty:
"From what the people have comprehended..." pg. 229
25. *Ḥadīth* Twenty One:
"O Messenger of Allah, tell me a word..." pg. 231
26. *Ḥadīth* Twenty Two:
"A man asked Allah's Messenger (ﷺ)..." pg. 236
27. *Ḥadīth* Twenty Three:
"Cleanliness is half of Īmān..." pg. 239
28. *Ḥadīth* Twenty Four:
"O my servants, I have restrained Myself from oppression" pg. 247
29. *Ḥadīth* Twenty Five:
"O Messenger of Allah, the wealthy have gotten tremendous rewards" pg. 266
30. *Ḥadīth* Twenty Six:
"Every joint in man has upon it charity..." pg. 274
31. *Ḥadīth* Twenty Seven:
"Piety is noble character..." pg. 281
32. *Ḥadīth* Twenty Eight:
"Allah's Messenger (ﷺ) once gave a sermon..." pg. 287
33. *Ḥadīth* Twenty Nine:

"You have enquired about an important matter..."pg. 296

34. *Ḥadīth* Thirty:
"Certainly, Allah – Exalted – has laid down obligations..." pg. 308
35. *Ḥadīth* Thirty One:
"Don't be engrossed with the pleasures of this world..." pg. 313
36. *Ḥadīth* Thirty Two:
"There should be no harming..." pg. 316
37. *Ḥadīth* Thirty Three:
"If the people were to be granted their claims" pg. 320
38. *Ḥadīth* Thirty Four:
"Whoever amongst you who sees an evil should correct it" pg. 323
39. *Ḥadīth* Thirty Five:
"Do not be envious of one another..." pg. 331
40. *Ḥadīth* Thirty Six:
"Whoever relieves a believer of a distress..." pg. 344
41. *Ḥadīth* Thirty Seven:
"Allah has written the good deeds and the evil ones..." pg. 351
42. *Ḥadīth* Thirty Eight:
"Whoever takes any of my beloved for an enemy..." pg. 356
43. *Ḥadīth* Thirty Nine:
"Allah has pardoned my Community..." pg. 364
44. *Ḥadīth* Forty:
"Be in this world as if you are a stranger or a passer-by" pg. 369
45. *Ḥadīth* Forty One:
"None of you truly believes..." pg. 373
46. *Ḥadīth* Forty Two:
"O son of Ādam..." pg. 375

In the name of Allah the Most Beneficent, the Most Merciful

All thanks belong to Allah, the Lord of all that exists. May His peace and blessings be upon our Prophet, Muḥammad, and upon his household and companions and those who follow his lines of conduct until the Day of Recompense.

To proceed;

This is the commentary of: ***Al-Arba'īn An-Nawawiyyah*** **(The Forty *Ḥadīth* of An-Nawawī) by *Imām* Yaḥya bin Sharaf bin Ḥasan bin Ḥusayn An-Nawawī** - may Allah shower tremendous blessings on him and forgive him.

This commentary was given during lessons by the **Eminent *Shaykh*, Dr. Ṣāliḥ bin Fawzān bin 'Abdullāh bin Al-Fawzān** (may Allah forgive him and his parents and the entire Muslims) after the *Fajr* Prayer at the Ḥammād As-Salāmah mosque, Fayḥāh District, Riyadh.

The series of lessons commenced on Monday, 19th Shawwal, 1426 AH. We beseech Allah – the Mighty and Sublime – to make it beneficial and reward the author of the text and the one who gave the Commentary with the best of rewards; certainly, He is the Hearer and Responder.

A Brief Biography of *al-Imām* An-*An-Nawawī*

Imām Abū Zakariyya Yaḥya bin Sharaf An-Nawawī, was born in the village of Nawa in the vicinity of Damascus in 631 A.H. (1233 C.E.). He grew up in Nawa and at the age of nineteen and went to study in Damascus which was considered the center of learning and scholarship at the time.

During his stay at Damascus, *Imām* An-Nawawī studied under more than twenty celebrated teachers, regarded as experts and authorities of their fields and disciplines.

The *Imām* had endless thirst for knowledge, and as such, he would read twelve lessons daily and write commentaries on every lesson. He made marginal notes and explanations on each book he read. His intelligence, hard work, love, devotion and absorption in his studies amazed his teachers such that they became fond of him and began to praise and admire him. It was reported that he stayed for two years without reclining on the bed!

Imām an-Nawawī led a life of singular piety, righteousness and simplicity. After over 20 years, he returned to his hometown. Soon after he returned to Nawa, he fell ill and passed away in 676 A.H. (1278 C.E.) at the age of forty-five – may Allah shower blessings on him.

His works

Imām an-Nawawī – may Allah shower blessings on him - had a very short life but during this short period, he authored a large number of books on different subjects each of which has been recognized by the people of knowledge as a valuable treasure of knowledge. Among them are: *Riyāḍ uṣ-Ṣāliḥīn*, *Sharḥ Ṣaḥīḥ Muslim* (Commentary on *Ṣaḥīḥ Muslim*), *Sharḥ Sunan Abī Dawūd* (Commentary on *Sunan Abī Dawūd*), *Tahdhīb ul-Asma waṣ-Ṣifāt*, and *Mukhtaṣar At-Tirmidhī* and *Al-Arba'īn* (the Forty *Ḥadīth*).

Shaykh Fawzān's Introduction

All praise is due to Allah, the Lord of all that exists. May His peace and blessings be upon our Prophet, Muḥammad, and upon his household and his entire companions.

And then to proceed;

This book is named *Al-Arba'īn*; its author only compiled forty *Aḥādīth* because it is reported regarding the virtue of the one who transmits forty *Aḥādīth* to the *Ummah* that the Prophet ﷺ said:

مَنْ حَفِظَ على أُمَّتِي أَربعينَ حديثاً من أمْرِ دينِها بَعَثهُ الله يومَ القيامةِ في زُمْرةِ الفُقَهاءِ والعُلماءِ

"Whoever conveys forty *Aḥādīth* to my *Ummah* from the affairs of her religion, Allah – the Most High – will raise him on the Day of Resurrection in the company of the Scholars of Jurisprudence and the learned."

In another version it said,

وكُنتُ له يومَ القيامةِ شافعاً وشَهيداً

"I will be his intercessor and witness on the Day of Resurrection."[1]

---

[1] The scholars of *Ḥadīth* are agreed that this *Ḥadīth* is *Da'īf* (weak) despite its many routes and wordings from a number of companions. Ar-Rāmahurmuzī collected it in *Al-Muḥaddīth Al-Fāṣil* (173), Ibn 'Adiyy in *Al-Kāmil* (7/66), Al-Bayhaqī in *Shu'ab Al-Īmān* (2/270), Abū Nu'aym in *Al-Ḥilyah* (4/189) and Ibn 'Asākir compiled its routes in *Al-Arba'īn* (21-28) and Ibn Jawzī in *Al-'Ilal Al-Mutānāhiyah* (1/119-128).

In his *Shu'ab* (2/270), Al-Bayhaqī after stating its wording from the narration of Abū Dardā (رضي الله عنه) said: "This wording is popular amongst people but it has not any authentic route." Ibn Asākir also said in *Al-Arba'īn* (p. 25) after mentioning some of its routes, "They all have some

Thus, *Imām* Yaḥya bin Sharaf An-Nawawī[2] wanted to accomplish the great reward and so, he selected these *Aḥādīth* of *Jawāmi'*(simple expressions with comprehensive entailments) on the issues of manners, conduct and other good deeds and compiled them in this book, which is small in size but great in its benefit and virtue consisting of *Ṣaḥīḥ* (authentic) and *Ḥasan* (good) *Aḥādīth.*

Thereafter, *Imām* Ibn Rajab[3] – may Allah shower blessings on him – added ten *Aḥādīth* and it became fifty. He also did a commentary (of the narrations) in his book titled, *Jāmi'u Al-'Ulūm wal-Ḥikam* (Compendium of Knowledge and Wisdom); a commentary filled with tremendous knowledge-based benefits that may not be found in other than it. Thus, it is a book that is truly a compilation of knowledge and greatly beneficial wisdom.

---

weakness; there is no room for its authentication or for those before it. However, when weak narrations are combined, it becomes strong, especially when that does not imply establishing an obligation." Ibn Ḥajar said in *Talkhīs Al-Ḥabīr* (3/94):"I have compiled its routes in a small volume; and there is not a single route that is free from the kind of weakness which necessitates that a *Ḥadīth* is declared weak."

[2] A brief biography of the *Imām* had preceded. **(TN)**

[3] He is the *Imām*, the scholar of *Ḥadīth* and *Fiqh*, the exhorter, Zaynuddīn 'Abdur-Raḥmān bin Aḥmad bin Rajab bin Ḥasan bin Muḥammad bin Mas'ūd As-Sulāmī, Al-Baghdādī, Ad-Dimashqī, Al-Ḥanbalī. He was born in Baghdad in the year 736 AH; eighty years after Baghdad fell to the Moguls. Then he headed with his father toward Damascus where he grew up to middle-age. He died in the same city in the year 795 AH. He authored many beneficial works from which is the commentary on *Ṣaḥīḥ Al-'Bukhārī* which he could not complete, a commentary on *Al-Jāmi' At-Tirmidhī*, supplement on the Book, *Tabaqāt Fuqahā Al-Ḥanābila* and from it also is, *Jāmi' Al-'Ulūm wal-Ḥikam fī Sharḥ Arba'īn Ḥadīthan.* See: *Ad-Durar Al-Kāminah* (3/108-109), *Shadharāt Adh-Dhahab* (6/339), *Dhayl Tadhkirat Al-Ḥuffādh* (180-182), *Al-Badar At-Tāli'* (1/328), *Tabaqāt Al-Ḥuffādh* (540), *Sharḥ 'Ilal At-Tirmidhī* with the checking of Hammām 'Abdur-Raḥmān Sa'īd (1/246-257).

Imām An-Nawawī – may Allah shower blessings on him – was a great scholar and specialist in many fields of knowledge; he was an expert in *Ḥadīth*, Islamic Jurisprudence, Arabic Grammar, and his books found acceptance amongst the Muslims. This is because of – and Allah knows best –, his good intention and sincerity to Allah – the Mighty and Sublime; and so, his books have had great positive impacts. Amongst them is this book (*Al-Arba'ūn*), *Riyāḍ Aṣ-Ṣāliḥīn*, *Sharḥ Ṣaḥīḥ Muslim* and other dependable books on the Shafi'ī School of Jurisprudence.

So, he was a noble *Imām*; Allah granted acceptance for his books and the Muslims have benefited from them and they still refer to them and depend upon them due to the abundant treasure of knowledge and marvelous virtue that they contain with precision.

May Allah shower blessings on the noble *Imām*.



Al-Imām An-Nawawī 's Introduction

All praise is due to Allah; the Sustainer and Protector of the heavens and earths, the One who puts the entire creation in order. He sent the Messengers – may Allah's blessings and peace be upon them – to the legally-responsible in order to guide them and explain the rulings of the religion with clear-cut evidences and plain proofs. I give thanks and praise to Him for His entire blessings and ask Him for more, out of His favor and generosity.

And I testify that: there is none worthy of worship beside Allah, the One, the All-Powerful, the Kind, the Oft-Forgiving. And I testify that Muḥammad ﷺ is certainly His servant and messenger, and His friend and most beloved, the best of the creatures, who is honored with the noble Qur'an – the continuous miracle over time - and with lines of conduct by which those who seek guidance are guided. He is the one exclusively granted the *Jawāmi' Al-Kalim* (simple expressions with comprehensive entailments) and religion, characterized by tolerance and mercy – may Allah's blessings and peace be upon him and upon other prophets, the followers of each of them, and others amongst the pious.

To proceed:

It has been reported to us from 'Alī bin Abī Ṭālib, 'Abdullāh bin Mas'ūd, Mu'ādh bin Jabal, Abū al-Dardā', Ibn 'Umar, Ibn 'Abbās, Anas bin Mālik, Abū Hurayrah, Abū Sa'īd Al-Khudrī (رضي الله عنهم) from many routes with different wordings that: Allah's Messenger ﷺ said:

مَنْ حَفِظَ على أُمَّتِي أَربعينَ حديثاً من أمْرِ دينِها بَعَثهُ الله يومَ القيامةِ في زُمْرةِ الفُقَهاءِ والعُلماءِ

"Whoever conveys forty *Aḥadīth* to my *Ummah* from the affairs of her religion, Allah – the Most High – will raise him on the Day of Resurrection in the company of the Scholars of Jurisprudence and the learned".

In another wording:

" بَعَثَهُ اللهُ فَقِيهاً عالماً "

"Allah will raise him as a learned scholar of Jurisprudence",

In the version of Abū Darda' (it says):

وكُنتُ له يومَ القيامةِ شافعاً وشَهيداً

"I will be his intercessor and witness on the Day of Resurrection";

and in the version of Ibn Mas'ūd:

قيلَ له: ادخُلْ مِن أيِّ أبوابِ الجنةِ شِئتَ

"It will be said to him: 'enter the Paradise from any of the gates you wish'".

In the wording of Ibn 'Umar (it says):

كُتِبَ في زُمْرةِ العُلماءِ وحُشرَ في زُمْرةِ الشُهَداءِ

"He will be written (to be) in the company of the learned and be raised in the company of the martyrs."

The scholars of *Ḥādīth*[4] are agreed that it is a weak narration even when its routes are many.

The scholars – may Allah shower blessings on them - have compiled numerous works on this subject; and the first person, to my knowledge, who did that was, 'Abdullāh bin Al-Mubarak, and then, Muḥammad bin Aslam Aṭṭūsī, the devout scholar; then, Al-Ḥasan bin Sufyān An-Nasawī, Abū Bakr Al-Ājurrī, Abū Bakr Muḥammad bin Ibrāhīm Al-Aṣbahānī, Ad-Daruquṭnī, Al-Ḥākim, Abū Nu'aym, Abū 'Abdir-Raḥmān As-Sulamī, Abū Sa'īd Al-Mālīnī, Abū 'Uthmān Aṣ-Ṣābūnī, 'Abdullāh bin Muḥammad Al-Anṣārī, Abū Bakr Al-Bayhaqī and many others amongst the earlier and later scholars.

---

[4] Some of them have been mentioned earlier. **(TN)**

I beseeched Allah – the Most High – for His guidance to compile forty *Aḥādīth* following the way of those noble and learned people and the great scholars of the religion.

The scholars are agreed that weak narrations could be acted upon in matters of virtues of deeds;[5] yet, I have not depended on this *Ḥādīth*. Rather, it (i.e. my compiling the work) is grounded upon his saying in authentic narrations:

لِيُبَلِّغِ الشاهِدُ منكم الغائِبَ

"The one who witnesses (my words, actions and approvals) amongst you should convey it to those who are absent".[6]

And his saying:

نَضَّرَ اللهُ امْرَأً سَمِعَ مَقَالَتِي فَوعَاها فأدَّاهَا كَمَا سَمِعَهَا

"May Allah brighten the one who hears my words, comprehends them and narrates them as he heard them". [7]

---

[5] *Al-Imām* Shāfi'ī – may Allah shower blessings on him - said: "Ibn Sīrīn, Ibrāhīm An-Nakha'ī and others amongst the *Tābi'ūn* (students of the companions) view that *Ḥadīth* should not be accepted except from one who rightly comprehended and preserved the narration; and I never saw anyone from the people of knowledge amongst the scholars of *Ḥadīth* contradicting this position. If anyone narrates a *Ḥadīth* to T²āwu-s (bin Kaisān); he would say: 'If the one who narrated to you is one who reliably preserved his narration (then relate it also); else, do not relate it (to others)'. (*Al-'Umm*: 6/91). This is based on the saying of the Prophet (ﷺ): "Whoever reports a narration from me; which is considered a lie, then he is one of the two liars." (*Muslim*: 1), (*At-Tirmidhī*: 2662), (*Ibn Mājah*: 41) and others. And his saying: "It suffices for a man to prove himself a liar when he goes on narrating whatever he hears". (*Muslim*: 7). Hence, it is not right to depend on weak narrations in all aspects of the religion including matters of the virtues of deeds. (TN)

[6] Collected by *Al-Bukhārī* (67), and *Muslim* (1679) from the narrations of Abū Bakrah (رضي الله عنه).

Furthermore, there are some of the scholars who compiled forty *Aḥādīth* on matters of the foundations of the religion; and some others, on the subsidiary matters. Some based it on the matters of *Jihād*; some, upon the matters of *Zuhd* (the use of worldly pleasures to attain nearness to Allah), and some of them; on issues of Manners, and others based it on Admonitions; all of which are beneficial and meritorious objectives – may Allah shower blessings on its compilers.

I have found it most appropriate to compile forty narrations on matters of greater importance than all of that, and that is; forty narrations, that include all of that, whereby each of the *Ḥadīth* is a great foundation from the foundations of the religion. The scholars have described each of the *Ḥadīth* in it that: 'Islam revolves around it' or that, 'it is a half of Islam' or 'a third of it' or things like that.

Also, I will restrict myself in this compilation of forty narrations, to authentic *Aḥādīth* only most of which are contained in the two authentic collections of Al-Bukhārī and Muslim. I will quote them, removing their chains of narration to enable its easy memorization and make it more generally beneficial – Allah willing. Then, I will follow the narrations up with a section regarding the difficult to understand words.

It is important that everyone who intends the Hereafter comprehends these narrations owing to the crucial matters they contain along with important words of note regarding all aspects of worship – something which is apparent to the one who ponders about them (i.e. the narrations).

---

[7] This *Ḥadīth* is reported with similar wordings from a number of companions, among them: Ibn Mas'ūd, Anas bin Mālik, Zayd bin Thābit, Jābir bin 'Abdillāh, Jubayr bin Mut'im, Abū Sa'īd Al-Khudrī (ﷺ). Collected by *At-Tirmidhī* (2658), *Ibn Mājah* (230), Aḥmad in his *Musnad* (3/225), *Ad-Dārimī* in his *Sunan* (227), Abū Ya'lā in his *Musnad* (13/408), Al-Bazzār in his *Musnad* (8/342), Aṭ-Ṭabarānī in *Al-Awsat* (5/233) and *Al-Kabīr* (1541) and Al-Ḥākim in *Al-Mustadrak* (1/162).

And on Allah Alone, I depend, and in Him I trust and rely; and all praise and favors belong to Him; with Him Alone, success is granted and protection.[8]



[8] See: Introductory Notes to *Al-Arba'īn* of An-Nawawī with the Commentary of Ibn Daqīq Al-'Īd, may Allah shower blessings on them both (15).

الحديث الأول

عن أَمِيرِ الْمُؤمِنِينَ أَبِي حَفْصٍ عُمَرَ بنِ الخطَّاب(ﷺ) قَالَ : سَمِعْتُ رَسُولَ اللهِ ﴿ﷺ﴾ يَقُولُ: إِنَّما الأَعْمَالُ بالنِّيَّاتِ وإِنَّما لِكُلِّ امْرِىءٍ ما نَوَى، فَمَنْ كانَتْ هِجْرَتُهُ إلى اللهِ ورَسُولِهِ فَهِجْرَتُهُ إلى اللهِ ورَسُولِهِ، ومَنْ كانَتْ هِجْرَتُهُ لِدُنْيا يُصِيبُها أو امْرأةٍ يَنْكِحُها فَهِجْرَتُهُ إلى ما هَاجَرَ إليه.

رواهُ إمَامَا الْمُحَدِّثِينَ : أَبُو عَبْدِ اللهِ محمدُ بنُ إسماعيلَ بن إبراهيمَ بن الْمُغِيرةِ بن بَرْدِزْبَهْ الْبُخَارِيُّ الجعفي ولاءً ، وأَبُو الْحُسَيْنِ مُسْلِمُ بنُ الحَجَّاج بن مُسْلِمٍ القُشَيْرِيُّ النَّيسابُورِيُّ في صَحِيحَيْهما اللَّذَيْنِ هُما أَصَحُّ الْكُتُبِ الْمُصَنَّفَةِ .

ḤADĪTH ONE

The Leader of the Believers, Abū Ḥafṣ, ‘Umar bin Al-Khaṭṭāb – may Allah be pleased with him – said: I heard Allah's Messenger ﴿ﷺ﴾ saying: **"Certainly, actions are considered based on the intentions; and everyone gets the recompense according to what he intended. So, anyone whose migration is for Allah and His Messenger, his migration is for Allah and His Messenger. But the one whose migration is for worldly gains, he gets that or for a woman, he marries her; and (the recompense for) his migration is (as) for that for which he migrated."**

Reported by the two great leaders of the scholars of *Ḥadīth* – Abū ‘Abdullāh, Muḥammad bin Ismā‘īl bin Ibrāhīm, bin Mugīrah bin Bardizbah Al-Bukhārī; and Abūl-Ḥusayn, Muslim bin Al-Ḥajjāj bin Muslim Al-Qushayrī, An-Naysābūrī in their two collections of authentic narrations which are the two most authentic books compiled.

COMMENTARY

The author (رحمه الله), commenced these *Aḥādīth* with the *Ḥadīth* of 'Umar bin Al-Khaṭṭāb (رضي الله عنه) which is agreed upon to be authentic. *Imām* Al-Bukhārī has collected it in his *Ṣaḥīḥ* and *Imām* Muslim also, in his *Ṣaḥīḥ*; so, it is *Muttafaqun 'Alayhi* (Agreed Upon). And the *Muttafaqun 'Alayhi* (Agreed Upon) by the two great scholars, Al-Bukhārī and Muslim, are the highest degree of authentic narrations from the *Sunnah* of Allah's Messenger (ﷺ).

He (رحمه الله) began his book with this *Ḥadīth*, for the purpose of giving reminder on the importance of *An-Niyyah* (Correct Intention) and that the author and other than him, from those who carry out good deeds, must commence such with sincere intention for Allah – the Mighty and Sublime, Alone. Likewise, *Imām* Al- Bukhārī – may Allah shower blessings on him, commenced his *Ṣaḥīḥ* with this *Ḥadīth* to give admonition on *An-Niyyah* and that the author and other than him should remember this *Ḥadīth* when they do good deeds so that it is done for the sake of Allah – the Mighty and Sublime, Alone, and the deed does not become mere exertion bereft of any benefit.[9]

This *Ḥadīth* is among the narrations of *al-Jawāmi'*(simple expressions with comprehensive entailments) and the Prophet (ﷺ) is blessed with *Jawāmi' al-Kalim* and lucidity at speech. So, he would speak few words which would entail a great deal of knowledge and extensive benefit.

With regard to this *Ḥadīth*, the people of knowledge[10] say: it is one of the four *Aḥādīth* around which Islam revolves, and they are:

---

[9] See: *Fatḥ Al-Bārī* (1/8)

[10] See: *At-Tamhīd* by Ibn 'Abdil-Barr (9/201), *Sharḥ An-Nawawī 'alā Ṣaḥīḥ Muslim* (11/27), *Jāmi' Al-'Ulūm wal-Ḥikam* (9), *Subulus-Salām*

Firstly: this *Ḥadīth*,

إنما الأعمال بالنيات

"Certainly, actions are considered based on the intentions ..."

Secondly: the *Ḥadīth*,

" إن الْحَلالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ"

"Certainly, that which is lawful is clear and that which is unlawful is clear ...."[11]

Thirdly: the *Ḥadīth*,

"ازْهَدْ فِيمَا فِي أَيْدِي النَّاسِ يُحِبُّكَ النَّاسُ"

"Hold back from that in the hands of people and the people will love you ..."[12]

Fourthly: the *Ḥadīth*,

"مِنْ حُسْنِ إِسْلاَمِ الْمَرءِ تَرْكُهُ مَا لاَ يَعْنِيهِ"

"From the perfection of the religion of a man is that he leaves what concerns him not ..."[13]

In this regard, a versifier said:

(4/171), *'Umdat Al-Qārī* (1/299), *Kashf Al-Khafā* (1/10), *Al-Ashbāh wan-Nazāir* (9), *Nayl Al-Awtār* (5/322).

[11] Collected by Al-'Bukhārī (52) and Muslim (1599) from the *Ḥadīth* of Nu'mān bin Bashīr (*radiya Allāhu anhumā*)

[12] Collected by Ibn Mājah in his *Sunan* (4102), Aṭ-Ṭabarānī in *Al-Kabīr* (5972), Al-Ḥākim in *Al-Mustadrak* (4/348), Al-Bayhaqī in *Shu'ab Al-Īmān* (7/344) from the *Ḥadīth* of Sahl bin Sa'd (ﷺ)

[13] Collected by At-Tirmidhī (2317), Ibn Mājah in his *Sunan* (3976), Ibn Ḥibban in his *Ṣaḥīḥ* (1/466) and Aṭ-Ṭabarānī in *Al-Awsat* (3/188) from the *Ḥadīth* of Abū Hurayrah (ﷺ)

The foundations of the *Dīn*, in our view, are words,

Four, from the words of the best of creatures.

'Leave ambiguous matters' and 'Hold back...'

And 'Leave what concerns you not' and 'act with sincerity'.[14]

These are the four *Aḥādīth*:

His (i.e. the versifier, above) saying: "Leave ambiguous matters"; this is the last part of the *Ḥadīth*:

" إن الْحَلالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ"

"Certainly, that which is lawful is clear and that which is unlawful is clear ...."

"Hold back..."; this is from the *Ḥadīth*,

"ازْهَدْ فِيمَا فِي أَيْدِي النَّاسِ"

"Hold back from that in the hands of people..."

"Leave what concerns you not" is from the *Ḥadīth*,

"مِنْ حُسْنِ إِسْلاَمِ الْمَرءِ تَرْكُهُ مَا لاَ يَعْنِيهِ"

"From the perfection of the religion of a man is that he leaves what concerns him not ..."

"Act with sincerity" is taken from the *Ḥadīth*,

"إنما الأعمال بالنيات"

"Certainly, actions are considered based on the intentions ..."

---

[14] From the poetic verses of the great scholar of *Ḥadīth*, Abū Al-Ḥasan Tāḥir bin Mufawwiz Al-Ma'āfirī Al-Andalūsī; see: *Jāmi' Al-'Ulūm wal-Ḥikam* (10), *Fatḥ Al-Bārī* (1/129), *'Umdat Al-Qārī* (1/22), *Sharḥ As-Suyūṭī li Sunan An-Nasāī* (7/242).

His saying; "*Innamā....* ": *Innamā* (as it occurs in the Arabic text) is a particle of restriction; it affirms the ruling for what comes after it and negates same for what comes before it as in Allah's saying:

﴿إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ﴾ التوبة: ٦٠

"The Zakāh are only for the poor and the necessitous..."

So, it is from the particles of restriction; and 'restriction' means, affirming the ruling for what comes after it and negating the same for what occurs before it.

"Certainly, actions are considered..." that is, actions are considered in the sight of Allah – the Mighty and Sublime - **"...based on the intentions..."** i.e. the aims of the doers. *An-Niyyāt* is the plural of the word, *Niyyah* which is the intent in the heart.

So, consideration is not only with regard to the mode of the action, the intention of the doer is greatly considered. If he intends the Face of Allah, then his action is for Allah, and if his intent is for other than Allah, then his action is for other than Allah. This is what the *Ḥadīth* points to; and it is from the *Jawāmi' Al-Kalim.*

Hence, his saying: **"Certainly, actions are considered based on the intentions ..."** means, based on the intents of the doers and their leanings. Thus, it is important that he makes his intention purely for Allah in all his good deeds.

The meaning of *Al-A'māl* (**actions**) in this connection, are the *'Ibādāt* (acts of worship). As for the worldly actions, they do not (basically) require intention. For example, that one eats or drinks or wears his clothes or drives his car; they do not (basically) require intention. So, what is intended here by **"actions"** are the acts of obedience; they are those that must be based on (sound) intention.

Then, he ﷺ said: **"...and everyone gets the recompense according to what he intended"**: is this sentence an emphasis for

the sentence before it or it is independent? There are two views regarding this:

The First View: Some of the scholars view that: it is an emphasis for the sentence before it and an extra stress to what it points to.

The Second View: It is independent and not an emphasis; and this is the most preponderant position. This is because to consider a statement independent is more preferable than to consider the same statement an emphasis.

As such, his saying: **"Certainly, actions are considered based on the intentions ..."** implies that the consideration of an action is based on the intentions of the doer in terms of correctness or voidness. So, if his intent is for Allah – the Mighty and Sublime - Alone, then his action is correct, but if his intent is for other than Allah, then his action is vain. This is in terms of correctness or voidness.

As for his saying: **"...and everyone gets the recompense according to what he intended"** this is from the angle of reward; i.e. it will not be rewarded by Allah except if the intent is for Allah. If it is for other than Allah; then, he does not have any reward with Allah – the Mighty and Sublime – as He, the most High, says:

﴿ مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ ۖ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٦﴾ ﴾ هود: ١٥ - ١٦

"Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do."(Hūd: 15-16).

It is contained in a *Ḥadīth* that the Prophet ﷺ said:

إِنَّ أَوَّلَ النَّاسِ يُقْضَى فِيهِ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ : رَجُلٌ اسْتُشْهِدَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا فَقَالَ وَمَا عَمِلْتَ فِيهَا ؟ قَالَ : قَاتَلْتُ فِيكَ حَتَّى قُتِلْتُ قَالَ : كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لِيُقَالَ هُوَ جَرِيءٌ فَقَدْ قِيلَ ثُمَّ أَمَرَ بِهِ فَيُسْحَبُ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ

"The first (category) of those to be judged on the Day of Resurrection comprise three (sets of people): One who was martyred; he will be brought and the favors granted him will be mentioned to him and he will acknowledge them. He will be asked: 'What did you do with them?' He will say: 'I fought in Your cause until I was killed.' He will say: 'You lied! Rather, you fought so that it will be said, 'he is courageous' and it has been said.' Then he will be dragged on his face until he is thrown into the Fire."

Why will he be thrown into the Fire, even though he was killed on the battle field and apparently, he was fighting in the cause of Allah?

The Response: Because his intention was not for Allah; he intended that he should be praised with courage and bravery, and that had been said in the world. He had achieved what he intended of the people's praise and so, he has no reward with Allah in the Hereafter; and Allah wrongs not any person in any bit.

The second;

وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ لِيُعَرِّفَهُ نِعَمَهُ فَعَرَفَهَا فَقَالَ: مَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ فِيكَ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ فَقَالَ : كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ لِيُقَالَ هُوَ عَالِمٌ فَقَدْ قِيلَ وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ فَقَدْ قِيلَ ثُمَّ أَمَرَ بِهِ فَيُسْحَبُ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ

"One who has acquired the knowledge and taught it, and has recited the Qur'an. He will be brought and the blessings

granted him will be mentioned to him and he will admit them. He will be asked; 'What did you do with them?' He will say; 'I acquired the knowledge for Your sake and taught it and read the Qur'an for Your sake.' He will say: 'You lied! Rather, you acquired the knowledge so that it will be said about you, 'he is a scholar' and that has been said; and you recited the Qur'an so that it will be said of you, 'he is a reciter' and that has been said.' Then, he will be commanded to be dragged on his face until he is thrown into the Fire."

This is from what makes it incumbent upon the student of knowledge to make his intention pure for Allah – the Mighty and Sublime - in studying and acquiring knowledge. His intention should not be to look down upon people or to seek job placement and attaining the paltry things of this world with his knowledge. His intent should be for Allah, Alone, - the Mighty and Sublime. Seeking knowledge and teaching it are from the noblest deeds, and as such, he should not divert it, seeking worldly benefits. He should intend the Face of Allah with it, and whatever he is given of money – if he is given – is only supplementary and not something basically intended.

The third: One upon whom Allah bestowed wealth and he expends it in things that are valuable. So apparently, he is a generous giver, and spending in the cause of Allah is no doubt from the best deeds. He (ﷺ) said:

وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا فَقَالَ مَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ قَالَ : كَذَبْتَ وَلَكِنَّكَ فَعَلْتَ ذَلِكَ لِيُقَالَ هُوَ جَوَّادٌ فَقَدْ قِيلَ ثُمَّ أَمَرَ بِهِ فَيُسْحَبُ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ

"...and one upon whom Allah granted enormous wealth in different forms. He will be brought and be told of his favors and he will acknowledge them. He will say; 'What did you do with it?' He will say: 'I did not leave anything that You

loved that it is spent upon except that I spent upon it for Your sake.' He will say: 'You lied! Instead, you did that so that it will be said of you, 'he is benevolent' and that has been said.' Then he will be commanded to be dragged on his face until he is thrown into the Fire."[15]

So, if these noble deeds will be in vain and waste away on the Day of Resurrection due to the intention of its doers and their bad intentions, then it is more serious regarding other good deeds. This affirms to the Muslim that he should make his intention sincere for Allah – the Mighty and Sublime – when he carries out any good deed including the *Ṣalāt*, fasting, pilgrimage, the lesser pilgrimage, giving charity, seeking for knowledge and teaching it, commanding good and forbidding evil, inviting to Allah – the Mighty and Sublime – and others.

It is important that he gives attention to his intention and regularly bring it to mind in all his deeds to make them sincerely for the sake of Allah, ridding his mind of show-off. This is because one is human, susceptible to show-off and love for praise. So, one should dispel this intent when it occurs to him and make his intention sincere for Allah, the Mighty and Sublime.

Regarding the love for praise, a poet said;

"Both the Illustrious and the Neglectful desire encomium

The love for encomiums is instinctive in man."[16]

Man is human; this thought of love for praise and encomium occurs to him; thus, he should get rid of it and make his intention pure for Allah Alone – the Mighty and Sublime.

Then, he ﷺ gave a practical example of this *Ḥadīth*. He gave the illustration with *Hijrah*. *Hijrah*: is moving from a land to

---

[15] Collected by At-Tirmidhī (2382), Aḥmad in the *Musnad* (2/321) and the wording is his; And Aṭ-Ṭabarī in his *Tafsīr* (12/13), Ibn Khuzaymah in his *Ṣaḥīḥ* (4/116), Ibn Ḥibban in his *Ṣaḥīḥ* (2/137) and Al-Ḥakim in *Al-Mustadrak* (1/579) from the *Ḥadīth* of Abū Hurayrah (رضي الله عنه).

[16] See: *Yatīmat Ad-Dahr* (2/466)

another; from the land of disbelief to the land of Islam in order to preserve one's religion.[17]. He – the most High – says:

﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ ﴾ الأنفال: ٧٢

"Verily, those who believed, and emigrated and strove hard and fought..."(Al-Anfāl: 72)

So, Allah – the Mighty and Sublime – brought forward the *Muhājirūn* (those who emigrated from Makkah to Madīnah) before the *Anṣar* (those who hosted the *Muhājirīn* in Madīnah) in terms of mentioning and praise. This is because, they left their lands and abodes and wealth to aid the *Dīn* of Allah – the Mighty and Sublime, and as such, they are better than other than them. Thus, *Hijrah* is a great honor and a noble deed.

However, it is not the *Hijrah* that is absolutely consequential; the most significant thing is the intent of the one migrating. If he migrates, intending to aid the *Dīn* of Allah and His Messenger; then his migration is to Allah and His Messenger considering his intention. It will be accepted in the sight of Allah and he will get the reward of the one who has done the *Hijrah.*

If he sets out emigrating and dies on the way, it is written for him that he is an emigrant as Allah, the most High – says:

﴿ وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ﴾ النساء: ١٠٠

"And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah"(An-Nisā': 100)

---

[17] See: *Aḥkām Al-Qur'ān li Ibn Al-'Arabī* (3/592), *Al-Kāfī* (1/187), *Al-Mugnī* (9/236), *Majmū' Al-Fatāwah* (28/204), *Fatḥ Al-Bārī* (1/16), *Fatḥ Al-Qadīr* (1/218).

With regard to his good intention, Allah – the Mighty and Sublime – will write the reward of the emigrant for him even though he died on his way. This is so if his *Hijrah* is to Allah and His Messenger, i.e. to aid Allah's *Dīn* and out of love for Allah and from love for the Messenger(ﷺ).

Hijrah will continue until the Day of Resurrection based on his saying:

لَا تَنْقَطِعُ الْهِجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ وَلَا تَنْقَطِعُ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا

"Emigrating will not cease until repentance ceases and repentance will not cease until the sun rises from its place of set."[18]

So, the Muslim is in need of migrating at all times; when the practice of his *Dīn* is made difficult for him such that he is unable to publicly practice his *Dīn*, then he migrates to another land wherein he will be able to publicly practice his *Dīn* in order to preserve his *Dīn*.

﴿ وَمَن يُهَاجِرْ فِي سَبِيلِ ٱللَّهِ يَجِدْ فِي ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً ﴾ النساء: ١٠٠

"He who emigrates in the Cause of Allah, will find on earth many dwelling places and plenty to live by..." (An-Nisā': 100)

He should migrate to another land wherein he can publicly practice his *Dīn* and properly worship his Lord – the Mighty and Sublime.

As for his saying:

لَا هِجْرَةَ بَعْدَ الْفَتْحِ

---

[18] Collected by Abū Dawūd (2479), An-Nasā'ī in *Al-Kubrā* (5/217), Aḥmad in the *Musnad* (4/99), Ad-Dārimī in his *Sunan* (2513), Abū Ya'lā in his *Musnad* (13/359), Aṭ-Ṭabarānī (895,907) from the *Ḥadīth* of Mu'āwiyah (رضي الله عنه).

"There is no emigration after the conquest",[19]

what is meant by *Hijrah* here is migration from Makkah because after its conquest by the Messenger of Allah ﷺ, it became a land of Islam and so, migration will never be done from it. There was migration from it while it was under the control of the non-Muslims and they were oppressing the Muslims and preventing them from their religion. But when Allah's Messenger ﷺ became triumphant over it, it became from the lands of Islam.

So, if a person emigrates from Makkah to Madīnah after the conquest, he is not considered a *Muhājir* (i.e. one who has done *Hijrah*) because the emigration at that time lacks any necessity and Makkah is better than Madīnah and other cities. But as for migrating from the land of disbelief to that of Islam, it continues and as such, there is no conflict between both narrations.

His saying: **"So, anyone whose migration is for Allah..."**; this is the **first category**: he is the one who makes his intention for the *Hijrah* solely for Allah, and Allah accepts his *Hijrah* and writes him as from the *Muhājirīn* whenever that happens because *Hijrah* is continuos. It should not be said, "this is restricted to that before the conquest"; it rather holds whenever the need arises. So, it is legitimate; anyone who migrates at any point in time gets the reward of those who migrate.

The second category: the one whose migration is for other than Allah; so his migration is to that which he intended and he has no reward with Allah – the Mighty and Sublime – as he ﷺ said: **"But the one whose migration is for worldly gains, he gets that..."** i.e. he migrated from the land of disbelief to that of Islam and his intention was not the *Dīn*. His intention was rather that there is good time in the lands of the Muslims, worldly pleasures, trade and things of worldly delight. In that case, his migration is for worldly gains and not for Allah – the Mighty and Sublime, and

---

[19] Collected by Al-'Bukhārī (2783) and Muslim (1353) from the *Ḥadīth* of Ibn Abbass (رضي الله عنهما). It is also reported from the *Ḥadīth* of 'Ā'isha, Ibn Mas'ūd, Ibn 'Umar, Abū Sa'īd and Jābir bin 'Abdillāh (رضي الله عنهم).

the reward of the *Muhājir* will not be written for him although his action was apparently that of a *Muhājir*. However, consideration is for the intention and not (just) the action; thus, if he migrates from the land of disbelief to that of Islam for luxury or worldly pleasures or trade or affluent living, he will not be written amomg the *Muhājirīn* and he will not get any reward for his *Hijrah*.

He ﷺ said: **"...or for a woman, he marries her..."**; like the one who migrates to marry a woman he is interested in who will not assent until he comes to her land and she is in the land of Islam. Being strongly desirous of her and she says to him; "I will not marry you while you reside in the land of disbelief". So, he migrates to the land of Islam in order to marry her. Such has no reward of *Hijrah* in the sight of Allah even though the apparent thing is that he made *Hijrah* but because his intention is not the *Dīn* - he only intended to marry the woman - no reward (for *Hijrah*) will be written for him with Allah – the Mighty and Sublime. He therefore loses the reward of the *Muhājir*, and Allah knows what is in the heart; Allah – the most high – said:

﴿ قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ وَٱللَّهُ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٦﴾ ﴾ الحجرات: ١٦

"Say: 'Will you inform Allah of your religion while Allah knows all that is in the heavens and all that is in the earth, and Allah is All-Aware of everything.'"(Al-Hujurāt: 16)

Thus, no one knows what is in the hearts except Allah – the Mighty and Sublime -, as for the people, they do not know.

The place for the *Niyyah* (intension) is the heart, no one knows it except Allah, and uttering it is innovation. So, the Muslim should not say, "I give the intention to pray" or "I give the intention to perform the pilgrimage" or "I give the intention to give charity" because this is an innovation, the reason being that the place for the intention is the heart. It is a heart-related action and not an act for the tongue; and declaring it may infact be show-off.

It is not also established that the Messenger (ﷺ) enunciated the intention when he wants to perform the *Ṣalāt* or when he intends any deed.

Rightly, it is reported from him that during the Farewell Pilgrimage he (ﷺ) entered the state of *Iḥrām* (consecration for *Ḥajj*) saying: "*Labbayka 'umratan wa ḥajjan*" (meaning: I respond [in obedience to you] to perform the *'umrah* and *Ḥajj*)[20] this is not enunciating the intention; rather, it is enunciation of the intended which is the rite that he intends: Does he intend *Ḥajj*? Does he intend *'Umrah*? Does he intend to make *Ḥajj Qirān*? Does he intend to make *Ḥajj Ifrād*? Does he intend the *Ḥajj Tamattu'*?[21] So, he specifies the rites he intended; it does not mean that he uttered the intention.

As such, he did not say, "I give intention for the *Ḥajj*" or "I want to perform the *'Umrah*". The expression, *I want to* is not permissible even though some scholars of *Fiqh* view its permissibility. However, this is an error; what is reported about the Messenger (ﷺ) enunciating the rites is with regard to specifying the rite that he intended and such is not connected with enunciating the intention.

Therefore, it is not permissible to utter the intention; neither for the *Ṣalāt* nor the *Zakāh* nor any other good deed one acts upon; rather, one should perform it without uttering the intention because Allah knows what is in his heart. Even if he says he intends the Face of Allah and it is not true, Allah knows what is in his heart and the false statement is of no benefit to him. So, enunciating the intention is innovation and show-off. And this is

---

[20] Collected by Muslim (1251) from the *Ḥadīth* of Anas (رضي الله عنه).

[21] *Ḥajj Qirān* is that the pilgrim combines the rights of *'Umrah* with those of the *Ḥajj* without exiting the state of *Iḥrām* while the pilgrim would have come along with his sacrificial animal. *Ḥajj Ifrād* is to perform only the *Ḥajj* rites, and *At-Tamattu'* is to combine the *'Umrah* and *Ḥajj* rites, exiting the state of *Iḥrām* after the *'Umrah* and taking it up again at the beginning of the *Ḥajj* rites. In this case, the pilgrim does not have to come along with his sacrificial animal. **(TN)**

an important issue because some people continue to enunciate the intention during the *Tawāf* (circumambulation of the Ka'bah) and during the *Ṣalāt* and when they want to do any good deed. This is an innovation! Allah has not given approval for that even if they affiliate themselves to *Imām* Ash-Shāfi'ī (رحمه الله) that he opined enunciating the intention. This is refuted from three[22] angles:

Firstly: This is not authentically reported from *Imām* Ash-Shāfi'ī.

Secondly: Even if it is authentically reported from *Imām* Ash-Shāfi'ī, it is not an evidence because *Imām* Ash-Shāfi'ī is a *Mujtahid* (one who competently carries out juristic deduction), he could err and could also be right and the evidence is in the words of the Messenger ﷺ and neither in the saying of Ash-Shāfi'ī nor Aḥmad nor Abū Ḥanīfah nor Mālik. The statement of a scholar cannot become proof until it is in line with evidence.

Thirdly: What is reported from Ash-Shāfi'ī is that he said: "the *Ṣalāt* is not like other than it, one would have to commence it by giving remembrance of Allah."[23] And what is intended by giving remembrance of Allah here is (the saying): *Allāhu Akbar* (meaning: Allah is the Greatest).

In any case, the *Niyyah* is a heart-related act and it is not permissible to enunciate it. Allah reproved the Bedouins who said; ***"we believe"***; He – the Mighty and Sublime – said, while addressing His Messenger ﷺ:

﴿ قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ ﴾

الحجرات: ١٤

---

[22] The author actually said, 'two angles'. But he actually mentioned a third angle in his explanation and so, three rather than two is used here. **(TN)**

[23] See: *Zād Al-Ma'ad* (1/201) and *Mirqāt Al-Mafātīḥ* (1/96)

"Say: 'You believe not but you only say, we have surrendered (in Islam), for faith has not yet entered your hearts'" (Al-Ḥujurāt: 14)

Until His saying:

﴿ قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ ﴾ الحجرات: ١٦

"Say: 'Will you inform Allah of your religion ...'" (Al-Ḥujurāt: 16)

So, Allah – Blessed is He and Exalted – does not need you to tell Him of your intention by saying: "I intend such" or "I did such-and-such". Allah knows this without you telling Him – Glorious is He and Exalted. Therefore, be mindful of rectifying your intentions and making it in your mind rather than enunciating it.

As regard mentioning the intention during slaughtering, that is not enunciation because his saying:

اللَّهُمَّ مِنْكَ وَلَكَ وَعَنْ مُحَمَّدٍ وَأُمَّتِهِ بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ ثُمَّ ذَبَحَ

"*Allāhumma minka wa laka 'an Muḥammadin wa ummatihi*; *bismillāh wa Allāhu Akbar* (O Allah, it [i.e. this animal] is from You and for Your sake on behalf of Muḥammad and his nation in the Name of Allah and Allah is the Greatest) and then he slaughters"[24] is a supplication and uttering what is

---

[24] Collected by Abū Dawūd (2795) and the wording is his, Ibn Mājah (3121), Ad-Dārimī in his *Sunan* (1946), Ibn Khuzaymah in his *Ṣaḥīḥ* (4/287), Al-Ḥākim in *Al-Mustadrak* (1/639), Al-Bayhaqī in *Al-Kubrā* (9/287) and in *Shu'ab Al-Īmān* (5/475) and Aḥmad in the *Musnad* (3/375) from Jābir bin 'Abdullāh (رضي الله عنهما) who said: "the Prophet ﷺ slaughtered two horned rams.... on the Day of Slaughtering. After he made them face (the *Qiblah*) direction, he said: ***Allāhumma minka wa laka 'an Muḥammadin wa ummatihi*; *bismillāh wa Allāhu Akbar*** **(O Allah, it [i.e. this animal] is from You and for Your sake on behalf of Muḥammad and his nation; in the Name of allah and Allah is the Greatest)** and then he slaughtered."

The *Ḥadīth* occurs basically in Bukhārī (558, 5554, 5553), and Muslim (1966) from the *Ḥadīth* of Anas, and Muslim (1967) from the *Ḥadīth* of

intended and not enunciating the intention. It is like mentioning the *Ḥajj* rites. So, when you slaughter the sacrificial animal, you should specify what you intend; is it for you or your parent or any other person? Thus, you specify for the purpose of distinction.



Ā'isha (رضي الله عنها) without the wording: ***"minka wa laka"*** (meaning: from You and for Your sake).

الحديث الثاني

عَن عُمَر (ﷺ) أَيْضاً قال: بَيْنَما نَحْنُ جُلُوسٌ عِنْدَ رسُولِ الله ﴿ﷺ﴾ إذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَياضِ الثِّيَابِ شَديدُ سَوَادِ الشَّعَرِ، لا يُرَى عليه أَثَرُ السَّفَرِ ولا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتى جَلَسَ إلى النَّبِّي ﴿ﷺ﴾، فأسْنَدَ رُكْبَتَيْهِ إلى رُكْبَتَيْهِ ووَضَعَ كَفَّيْهِ على فَخِذَيْهِ، وقال: يا محمَّدُ أَخْبِرني عَن الإسلامِ، فقالَ رسُولُ الله ﴿ﷺ﴾ : الإسلامُ أَنْ تَشْهَدَ أَنْ لا إلهَ إلا اللهُ وأَنَّ محمَّداً رسولُ الله، وتُقِيمَ الصَّلاةَ، وتُؤتِيَ الزَّكاةَ، وتَصُومَ رَمَضان، وتَحُجَّ الْبَيْتَ إن اسْتَطَعتَ إليه سَبيلاً. قالَ صَدَقْتَ. فَعَجِبْنا لهُ يَسْأَلُهُ ويُصَدِّقُهُ، قال: فَأَخْبِرني عن الإيمان. قال: أَن تُؤمِنَ باللهِ، وملائِكَتِهِ وكُتُبِهِ، ورسُلِهِ، واليَوْمِ الآخِرِ، وتُؤمِنَ بالْقَدَرِ خَيْرِهِ وشَرِّهِ. قال صدقت. قال : فأخْبِرني عَنِ الإحْسانِ. قال: أنْ تَعْبُدَ الله كَأَنَّكَ تَرَاهُ فإنْ لَمْ تَكُنْ تَرَاهُ فإنَّهُ يَرَاك. قال: فأخبرني عَنِ السَّاعةِ، قال: ما المسْؤولُ عنها بأَعْلَمَ من السَّائِلِ . قال: فأخبرني عَنْ أَمَارَتِها، قال: أن تَلِدَ الأمَةُ رَبَّتَها، وأَنْ تَرَى الحُفاةَ العُرَاةَ العالَةَ رِعاءَ الشَّاءِ يَتَطَاوَلُون في الْبُنْيانِ، ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيّاً، ثُمَّ قال : يا عُمَرُ، أَتَدْرِي مَنِ السَّائِلُ؟ قُلْتُ: اللهُ ورسُولُهُ أَعلَمُ . قال: فإنَّهُ جِبْرِيلُ أَتاكُمْ يُعَلِّمُكُمْ دِينَكُمْ ".

رواه مسلم.

ḤADĪTH TWO

'Umar bin Al-Khaṭṭāb – may Allah be pleased with him - said: **One day, while we were sitting with Allah's Messenger ﴿ﷺ﴾, a man approached us with very white clothes and very dark hair. No trace of journey was seen on him and no one amongst us knew him. He proceeded and sat before the Prophet ﴿ﷺ﴾; caused his knees to touch his knees, and placed his palms on his thighs. He then said: "O Muḥammad, tell me about Islam." Allah's Messenger ﴿ﷺ﴾ replied: "Islam is to testify that there is no god worthy of worship except Allah and that Muḥammad is Allah's Messenger, establish**

the prayers, give the Zakāh, fast in Ramaḍān, and perform the pilgrimage to the House if you find a means to it".

He (the stranger) said: "You have spoken the truth." He ('Umar) said: We (i.e. the companions) were astonished that he is asking (the Prophet ﷺ) and then affirming his truthfulness. He then asked, "Inform me about Īmān." Allah's Messenger ﷺ replied: "Īmān is to believe in Allah, His angels, His books, His messengers, the Last Day, and Pre-ordainment – whether good or bad." He (the stranger) said: "You have spoken the truth."

He (i.e. the stranger) asked: "Inform me about Iḥsān." Allah's Messenger ﷺ replied: "It is to worship Allah as though you see Him, for even though you cannot see Him, He still sees you." He said, "Inform me about the (Last) Hour." Allah's Messenger ﷺ replied: "The one being asked has no more knowledge about it than the one who is asking". He asked: "Tell me then about its signs." Allah's Messenger ﷺ said: "(From its signs are :) that the slave girl will give birth to her mistress,[25] and that you will see the barefoot, naked, and poor goat shepherds competing in erecting tall buildings".

He (i.e. the stranger) then left, and after a long while, the Prophet ﷺ said: "O 'Umar, do you know who was that questioner?" 'Umar replied: "Allah and His Messenger know better." Allah's Messenger ﷺ said: "That was Jibrīl. He came to teach you your religion". Collected by Muslim.

---

[25] Or "master" as is in other wordings of the *Ḥadīth*.

COMMENTARY

This is a great *Ḥadīth* in which the Messenger of Allah (ﷺ) explained the Pillars of Islam and those of *Īmān*. In it, he also gave explanations on *Al-Iḥsān* and some of the signs of the Last Hour. As such, the *Ḥadīth* defines the entire *Dīn*, shows that the *Dīn* has categories and that the people are not all the same in their *Dīn*; among them is the *Muslim* and then, the *Mu'min* and then the *Muḥsin*. Some of these levels are greater than the other except that a person would necessarily belong to one of these levels according to his ability.

His saying: **"One day, while we were sitting with Allah's Messenger (ﷺ)..."**: The companions (رضي الله عنهم) have a practice of sitting with the Prophet (ﷺ), learning and seeking guidance from him. They would ask him regarding the matters of their *Dīn* and their worldly affairs. So, in one of their sittings with the Prophet(ﷺ), a man entered upon them with an unfamiliar look as he said: **"...a man approached us with very white clothes and very dark hair. No trace of journey was seen on him and no one amongst us knew him."**

This is strange because if he were to be from the city, they would have known him pointing to the fact that he is from outside the city. However, no trace of journey was seen on him; the common thing is that the traveler is slovenly – **"unkempt and dusty"**[26] – as contained in the *Ḥadīth*. This is because journeying necessitates that the traveler would not be so keen about taking care of his body or trimness (as he would do at home). So, this man is not looking like a stranger since no trace of traveling is noticed on him and he is not a resident since they do not know him. If he were a resident, they would, of course, know him. It became clear in the end that this man was Jibrīl (عليه السلام) who has come in this form.

---

[26] Collected by Muslim (1015) from the *Ḥadīth* of Abū Hurayrah (رضي الله عنه)

Jibrīl (عليه السلام) used to come to the Prophet (ﷺ) in most cases in the form of a man because the children of Ādam are incapable of seeing an angel in their angelic form. So, he would come in the form of a man so that the people do not run away or get rebuffed from him; this is the common thing. The angels will not appear to the children of Ādam in their real forms except when they are passing away or during the descent of punishment. So, at the time of death or descent of punishment – the refuge is with Allah – the angels appear in their real forms. Allah the Exalted says:

﴿ يَوْمَ يَرَوْنَ ٱلْمَلَٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ ﴾ الفرقان: ٢٢

"On the Day they will see the angels – no glad tidings will there be for the sinful (criminals and disbelievers)..."(Al-Furqān: 22)

But when they come at the time of repose, they come in a form known to people; Allah has enabled them to change into different forms.

The Prophet (ﷺ) never saw Jibrīl in his angelic form except twice:[27]

The First: At *Bathā*[28] in Makkah when the agony he experienced from the hurt of his people became intense, he saw Jibrīl in the horizon in his angelic form. He came to soothe and comfort him about what he was facing.[29]

---

[27] Collected by Al-'Bukhārī (3235), and Muslim (177) and the wording is his from Masrūq that he asked 'Ā'isha (رضي الله عنها) about Allah's saying: *And indeed he (Muḥammad (ﷺ)) saw him (Jibrīl) at a second descent..."* and she said: I am the first of this *Ummah* to ask regarding that from the Messenger of Allah (ﷺ) and he said: "It is regarding Jibrīl; I have not seen him in the form he was created except on those two instances. I saw him descending from the heaven and his tremendous form covered that between the heaven and the earth."

[28] Literally, a plain or level land in a city. **(TN)**

[29] As in the *Ḥadīth* collected by Al-'Bukhārī (3231), and Muslim (1795) from the *Ḥadīth* of 'Ā'isha (رضي الله عنها)

The Second Instance: He saw Jibrīl in his angelic form in the Night of Ascension at *As-Sidrat Al-Muntaha*[30]. Allah, the Exalted said:

﴿ وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾ ﴾ النجم: ١٣ - ١٤

"And indeed he (Muḥammad ﷺ) saw him (Jibrīl) at a second descent (i.e. another time). Near the Sidrat Al-Muntahā." (An-Najm: 13-14)

But at the other times, he used to come to the Messenger ﷺ in the form of a man; from the most handsome of men.

His saying: **"...with very white clothes..."** out of tidiness, and his saying: **"...very dark hair..."** means, in a handsome look. This contains evidence that when the student of knowledge comes to the learning circle, it is necessary that he gives himself a neat appearance, in a tidy and handsome manner for Jibrīl came as a teacher and student and from that is that he taught them how they should attend the gatherings of the Messenger ﷺ. The learning circles are gatherings of reverence and meeting the Messenger ﷺ and the scholars; thus, it needs to be prepared for. To revere the scholars is greatly encouraged for if you do not regard the scholar and honor him, you may not benefit from his knowledge.

His saying: **"...and sat before the Prophet ﷺ"**: This contains some etiquette for the student of knowledge; amongst which are:

Firstly: that he is sedate in manner and neat in appearance.

Secondly: that he sits in front of the teacher; facing him, in order to acquire knowledge from him. He should not turn his side towards him or turn away from him or become amusing or busy with other things; rather, he should turn towards the teacher with his body and mind so that the opportunity of really learning does not elude him.

---

[30] Literally, the Lotus tree of the Utmost Boundary; it occurs above the seventh heaven. **(TN)**

His saying: **"He caused his knees touch to touch his knees..."** i.e. Jibrīl joined his knees to those of the Prophet(ﷺ); facing him and coming close to him. This contains evidence that the student of knowledge should go close to the teacher so that the benefits are uninterrupted. As for the one who stays far away, he may not hear and if he hears, the voice may not be clear (to him). But if he is near, he will hear and the voice will be as well perfectly clear (to him). The companions (رضي الله عنهم) used to sit around the Prophet (ﷺ) and close to him when they acquire knowledge from him (ﷺ).

His saying: **"...and placed his palms on his thighs..."** i.e. Jibrīl placed his palms **"...on his thighs..."** i.e. on the thighs of Jibrīl.[31] This implies that the student should be sedate and well mannered and should not be interruptive, turning in different directions or getting busy with what precludes him from learning.

Then he asked the Prophet(ﷺ). This means that when he sits and becomes tranquil, then he could ask, and he should not ask just as he comes; rather, he should sit firstly, following the etiquettes and then, start asking. These are the attributes of the student of knowledge and his manners.

He asked the Prophet (ﷺ) while he actually knows the responses, but he only asked the Prophet (ﷺ) in order to teach his companions. This entails teaching by means of Questions and Answers. This method better draws the attention; so, the student asks firstly, and then they (i.e. questions) are given responses so that he pays attention. But if you start by giving the knowledge,

---

[31] Regarding this, *Ḥafidh* Ibn Ḥajar Al-Asqalānī (رحمه الله) said: "Then he placed his palms on the thighs of the Prophet (ﷺ). And so it is in the *Ḥadīth* of Ibn Abbass and Abū 'Āmir Al-Ash'arī: 'then he placed his palms on the thighs of the Prophet (ﷺ)'. Therefore, these reports point to the fact that the pronoun in his saying *'alā fakhidhayhi* (on his thighs) refers to the Prophet (ﷺ) and that was affirmed by Al-Baghawī and Ismā'īl At-Taymī based on these reports, and Aṭ-Ṭībī gave it preponderance." *Fatḥ Al-Bārī* (1/155). The position is also affirmed by *Imām* Ibn Daqīq Al-'Īd in *Sharḥ Al-Arba'īn Ḥadīth An-Nawawiyyah* (8) and Ibn Ḥajar Al-Haytamī in *Al-Fatḥ Al-Mubīn bi Sharḥ Al-'Arba'īn* (143). **(TN)**

perhaps he may become unwary. Thus, from the methods of imparting beneficial knowledge is through Questions and Answers.

So, he (i.e. Jibrīl) said: **"(O Muḥammad,) tell me about Islam"** i.e. tell me the core of Islam; because one must know the core of Islam. It does not suffice one would ascribe himself to Islam or say: 'I am a Muslim', yet he knows not the mainstays of Islam. This is because if he does not know the foundations of Islam, he will not act upon it: how will he act upon what he knows not?! So, it does not suffice that one ascribes himself to Islam ignorantly; rather, one should as a matter of necessity understand its foundations so that he does them as required.

The Prophet ﷺ replied: **"Islam is to testify that there is no god worthy of worship except Allah and that Muḥammad is Allah's Messenger, establish the prayers, give the Zakāh, fast in Ramaḍān, and perform the pilgrimage to the House if you find a means to it".** These five pillars must be carried out with the affirmation of the heart; and what comes after these five, from the obligatory matters or the supererogatory ones and abstinence from prohibited and disliked matters only bring completion and perfection to these pillars; either by way of obligation or recommendation.

These pillars are the basis upon which Islam stands. But if a person abandons these pillars or anyone of it, the other obligatory acts or the supererogatory ones will not bring benefit to him because he has not built upon a foundation, and the building only stays upon a foundation.

These pillars are not the entirety of Islam; they are only its fundamental principles and its mainstays; else, Islam is broad. All of what Allah ordered and what He has prohibited are from Islam. As such, he ﷺ said:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

"The Muslim is one from whose tongue and hands the Muslims are safe and the one who does *Hijrah* is he who abstains from what Allah has prohibited."[32]

So, Islam includes acting upon the orders and abstaining from the prohibitions; if something is missing from the matters of the pillars, then his Islam is not sound, but if the deficiency is in other things, then the deficiency in his Islam depends on what was abandoned. Allah - the mighty and Sublime - says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةً ﴾ البقرة: ٢٠٨

"O you who believe! Enter perfectly in Islam..." (Al-Baqarah: 208)

That is, enter into the entire Islam, do not take a part of it and leave a part; rather, the Muslim takes from Islam according to his abilities and does not restrict himself only to some aspects of it and then say: 'this is enough'!

Islam: means, submission to Allah – the Mighty and Sublime – by affirming His Oneness and subjecting oneself to Him through obedience and abstaining from *Shirk* (joining partners with Him) and things like it. This is its general definition as mentioned by *Shaykh al-Islām* Ibn Taimiyyah (رحمه الله) and is quoted from him by *Shaykh al-Islām* Muḥammad bin 'Abdul-Wahhāb in the book, *Thalāthat Al-Usūl*.[33] This is the meaning of Islam in the general sense, and these five are its pillars and mainstays and not the entirety of Islam as is in the *Ḥadīth* of Ibn 'Umar (رضي الله عنهما) which will be discussed later – Allah willing – that:

بُنِيَ الإسلامُ على خَمْسٍ : شهادَةِ أَنْ لا إلهَ إلا اللهُ

---

[32] This *Ḥadīth* is reported with similar wordings in the two *Ṣaḥīḥ*s from the *Ḥadīth* of 'Abdullāh bin 'Amr, Jābir and Abū Mūsa (ﷺ). Al-'Bukhārī has collected it with the no. (10, 11, 6484), and Muslim (40, 41, 42).

[33] See: *Tafsīr Aṭ-Ṭabarī* (6/81), *Majmū' Al-Fatāwah* (5/239) and the works of *Imām* Ibn 'Abdul-Wahhāb – the treatise, *Thalāthat Al-Usūl* (6/137) and *'Aqīdat Al-Firqat An-Nājiyah* (p. 17).

"Islam is built upon five pillars: To testify that there is no god worthy of worship except Allah..."[34]

These five are its foundations; i.e. its pillars and fundamentals.

So he ﷺ mentioned that Islam has five pillars; and these are:

To testify that there is no god worthy of worship except Allah and that Muḥammad is Allah's Messenger, establish the prayers, give the *Zakāh*, fast in *Ramaḍān*, and perform the pilgrimage to the Sanctified House of Allah for the one who finds a means to it; these are the five clear pillars.

The First Pillar: comprises the *Shahādatayn* (the Two Statements of Testimony), because one of them does not suffice for the other. If anyone were to testify that: **"there is no deity worthy of worship except Allah"** but rejects **"that Muḥammad is Allah's Messenger"**, then his testimony is not sound. Likewise, the one who testifies **"that Muḥammad is Allah's Messenger"** but does not declare that **"there is no deity worthy of worship except Allah"**; his declaration of the testimony for the Message does not bring any benefit to him. So, the *Shahādatayn* must be together.

- To testify that **"there is no deity worthy of worship except Allah..."** means: devoting worship to Allah, Alone.
- To testify **"that Muḥammad is Allah's Messenger"**; means setting aside the Prophet ﷺ for obedience and emulation because he is the conveyor (of the message) from Allah – the Mighty and Sublime. So, the *Shahādatayn* does not only imply pronouncing them; rather, one must also act upon them.

The Meaning of **"I testify that there is no deity worthy of worship except Allah..."** is: I acknowledge and affirm that there is no deity deserving to be worshipped except Allah; for *Lā* (in *Lā ilāha illa Allāh*) is one which negates a particular kind, and *ilāha* (deity) is its Noun both of which have occurred in the accusative

---

[34] Collected by Al-'Bukhārī (8), and Muslim (16) and it will be mentioned in this work later – Allah willing.

form and their predicate is judged to be *biḥaqqin* (i.e. deserving). So, the estimation of the expression is: "there is no worthy deity." Therefore, the meaning of *Lā ilāha* is not that "there is no deity". It does not mean the negation of deities; rather, it means the rejection of the true deities.

Else, there are many non-worthy deities – some of the people give worship to the sun, some worship the moon and some amongst them worship the stars, and some, the trees and stones. Some even worship the dead and graves and sepulchers and some go to the extent of worshipping the cow as is done in India. Still, there are those who worship the private organs – and refuge is with Allah. So, the deities are many, but the true deity is Allah, the Mighty and Sublime. He – the most High – says:

﴿ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٦٢﴾ ﴾ الحج: ٦٢

"That is because Allah – He is the Truth (the only true God of all that exists, who has no partners or rivals with Him), and what they (the polytheists) invoke beside Him is falsehood. And verily, Allah – he is the Most High, the Greatest."(Al-Ḥajj: 62).

And *Al-Ilāh* means, that which is worshipped (a deity); i.e. (the full expression would mean) 'there is no deity deserving to be worshipped except Allah'. So, this negates all false deities, and all of what is worshipped beside Allah is falsehood - **That is because Allah – he is the Truth and what they (the polytheists) invoke beside Him is falsehood.**

This is the meaning of the *Shahādah* (the testimony) and the predicate is not judged to be *mawjūd* as is said by some of the people: 'there is no deity'. This is not right; there are many deities and everyone knows that people worship different deities right from when *Shirk* (joining partners with Allah) began on the earth and will do so until the Last Hour. So *Shirk* is practiced and the deities are many; but the true deity is Allah – the Mighty and Sublime. He – the Exalted – said:

﴿ وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَٰهٌ وَفِى ٱلْأَرْضِ إِلَٰهٌ ﴾ الزخرف: ٨٤

"It is He (Allah) Who is the only Ilāh (to be worshipped) in the heaven and the only Ilāh (to be worshipped) on the earth." (Az-Zukhruf: 84)

So, Allah – Blessed is He and Exalted – Alone, deserves to be worshipped. But other deities are falsehoods, worshipped without right. This is the meaning of *Lā ilāha illa Allāh* and that was its grammatical analysis according to the dependable scholars amongst the linguists.[35]

The meaning of: **"I testify that Muḥammad is the Messenger of Allah"** i.e. I acknowledge and affirm that Muḥammad is a messenger from Allah, He sent him to the entire humankind; to the *Thaqalayn* – the Jinns and Mankind. So, one must affirm his message openly and secretly; openly with the tongue and secretly with the heart. But the one who testifies that he is Allah's Messenger with the tongue but disavows doing so with the heart, this is a hypocrite. Allah – the most High – said:

﴿ إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۘ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ ﴿١﴾ ﴾ المنافقون: ١

"When the hypocrites come to you (O Muḥammad ﷺ), they say: 'We indeed bear witness that you are indeed the Messenger of Allah', Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed." (Al-Munāfiqūn: 1)

They are liars regarding their testimonies because they do not acknowledge your (i.e. the Prophet's) messengership with their hearts. They only utter that for the worldly desires and to live with you. So,

---

35 See: *Sharḥ Al-Aqīdah Aṭ-Taḥāwiyyah* by Ibn Abī 'Izz (p. 111 and what comes after it), and *Ad-Durar As-Saniyyah* (2/257)

﴿ ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةٗ ﴾ المنافقون: ٢

"They made their oaths a screen"(Al-Munafiqūn: 2)

That is, a shelter with which they seek privacy and protection; else, they are *Kuffār* (disbelievers) in their hearts. Thus, one must affirm his messengership openly and secretly.

Likewise the one who affirms the messengership only secretly but disavows uttering it out openly, this is not a believer because the polytheists also acknowledge (in their hearts) that he ﷺ is a messenger of Allah. Allah – the Exalted – says:

﴿ قَدۡ نَعۡلَمُ إِنَّهُۥ لَيَحۡزُنُكَ ٱلَّذِي يَقُولُونَۖ فَإِنَّهُمۡ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجۡحَدُونَ ٣٣ ﴾ الأنعام: ٣٣

"We know indeed the grief which their words cause you (O Muḥammad ﷺ): it is not you that they deny, but it is the verses (the Qur'an) of Allah that the wrongdoers deny."(Al-An'am: 33)

They acknowledge that he is the Messenger of Allah but arrogance and the fanaticism of the period of Ignorance prevented them from testifying to his messengership.

Similarly the Jews and Christians, they admit that he is the Messenger of Allah in their hearts but they deny that and do not admit same with their tongues. Allah – most High – says:

﴿ ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡرِفُونَهُۥ كَمَا يَعۡرِفُونَ أَبۡنَآءَهُمۡۖ وَإِنَّ فَرِيقٗا مِّنۡهُمۡ لَيَكۡتُمُونَ ٱلۡحَقَّ وَهُمۡ يَعۡلَمُونَ ١٤٦ ﴾ البقرة: ١٤٦

"Those to whom We gave the Scripture (Jews and Christians) recognize him (Muḥammad) as they recognize their sons. But verily, some of them conceal the truth while they know it." (Al-Baqarah: 146)

Therefore, it does not suffice to admit in the heart that he is the Messenger of Allah, secretly in the heart without attesting with the tongue – for the one who is able (as in the case of the dumb or one under compulsion etc) - because the polytheists, the Jews and Christians acknowledge that he is the Messenger of Allah in their hearts, but they refuse to affirm same with their tongues, fearing for their worldly pleasures or leadership, or out of envy for the Messenger (ﷺ) or due to arrogance or other evil intensions!

After he bears witness that he (ﷺ) is truly the Messenger of Allah, he must follow him; if he bears witness that he is truly the Messenger of Allah – openly and secretly – but does not follow him, then his testimony that he is the Messenger of Allah is not sound. Allah – the most High – says:

﴿ فَإِن لَّمْ يَسْتَجِيبُوا۟ لَكَ فَٱعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ ﴾ القصص: ٥٠

"But if they answer you not, then know that they only follow their own lusts." (Al-Qaṣaṣ: 50)

So, if he does not obey him in anything, this is an unbeliever; but if he obeys him in some things and does not in some others, his testimony is deficient and the deficiency is to the extent of what he has abandoned. Therefore, he (ﷺ) must be obeyed. Allah – the Exalted – says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ﴾

"O you who believe! Obey Allah and obey the Messenger (Muḥammad(ﷺ)), and those of you (Muslims) who are in Authority." (An-Nisā': 59)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوْا۟ عَنْهُ وَأَنتُمْ تَسْمَعُونَ ﴿٢٠﴾ ﴾ الأنفال: ٢٠

"O you who believe! Obey Allah and His Messenger, and turn not away from him (Muḥammad ﷺ) while you are hearing."(Al-Anfaal: 20)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَلَا تُبْطِلُوٓاْ أَعْمَٰلَكُمْ ﴾

محمد: ٣٣

"O you who believe! Obey Allah, and Obey the Messenger (Muḥammad ﷺ) and render not vain your duties." (Muḥammad: 33)

﴿ مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ۖ وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾ ﴾ النساء: ٨٠

"He who obeys the Messenger (Muḥammad ﷺ) has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muḥammad ﷺ) as a watcher over them." (An-Nisā': 80)

﴿ وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ ﴾ آل عمران: ١٣٢

"And obey Allah and the Messenger (Muḥammad ﷺ) that you may obtain mercy." (Āl-'Imrān: 132)

﴿ وَإِن تُطِيعُوهُ تَهْتَدُواْ ﴾ النور: ٥٤

"And if you obey him, you shall be on the right guidance." (An-Nūr: 54)

So, sometimes, He mentions obedience to him ﷺ with obedience to Allah and sometimes He mentions obedience to him ﷺ alone; thus, he must be obeyed and followed.

In the same manner, one must limit oneself to what he ﷺ has brought and not add unto it; no, one should not innovate anything from the matters of worship that the Messenger ﷺ has not given approval. He ﷺ said:

وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ

"And beware of the innovated matters for every innovated matter is a heresy and every heresy is misguidance."[36]

He ﷺ also said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"Whoever does a deed to which we have not given approval, it shall be rejected."[37]

Then, one must accept everything he ﷺ narrates as true, what he orders or prohibits.[38] If one acts upon what he has brought but fails to accept him, this is the way of the hypocrites. They perform the prayers, fast, make the pilgrimage and fight the *Jihād* but they do not accept what he ﷺ has brought. So, one must accept what he (*Alayhiṣ-Ṣalāt was-Salām*) narrates from the matters of the unseen – past and future – and also, what he orders and prohibits. He must be believed and never doubted in anything he has come with. Allah – the Mighty and Sublime – said regarding him ﷺ:

﴿ وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ۝٣ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ۝٤ ﴾ النجم: ٣ - ٤

---

36 Collected by Abū Dawūd (4607), At-Tirmidhī (2676), Ibn Mājah (42,43,44), Aḥmad (4/126), Ad-Dārimī (95), Aṭ-Ṭabarānī in Al-Kabīr (623), Ibn Ḥibban (1/179) from the *Ḥadīth* of 'Irbād bin Sāriyah (رضي الله عنه).

37 Collected by Muslim (1718), and Al-'Bukhārī collected it in *Mu'allaq* form in the Book of Business Transactions – the Chapter on ..... (4/356 with *Al-Fatḥ*) Dār Al-Ma'rifah Edition, and the Book of Adhering Strictly to the Book and the *Sunnah*, the Chapter on When the *Zakāt*-Collector or the Ruler Gives a Juristic Ruling and Errs (13/317 with *Al-Fatḥ*)

38 See: *Muallafāt Al-Imām Muḥammad bin 'Abdil-Wahhāb* (6/137) *Thalāthat Al-Usūl* – within the first section: *Al-'Aqīdat wa Al-Ādāb Al-Islammiyyah*.

"Nor does he speak of (his own) desire. It is only a revelation revealed." (An-Najm: 3-4)

And as He – the Mighty and Sublime – says:

﴿ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ﴾ الحشر: ٧

"And whatsoever the Messenger (Muḥammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it)." (Al-Ḥashr: 7)

It is also obligatory to obey him and emulate him, and abandon innovations and heresies which he has not given approval. Real and tremendous benefit is in what the Messenger ﷺ has brought, and what he has not brought (in the matters of the *Dīn*) is evil and is not good at all even when the innovator intends good by so doing and says: "this is a good addition". We reply: No, this is an innovation, and innovations are rejected. This is evil, and you thought – albeit wrongly, that you get closeness to Allah thereby while it actually puts you away from Allah. These are some of the implications of the *Shahādatayn*: **"there is no deity worthy of worship except Allah and that Muḥammad is the Messenger of Allah".**

Likewise the one who testifies that: **"there is no deity worthy of worship except Allah"** and then worships other than Allah as is the condition of the polytheists today who affiliate themselves to Islam while they worship the graves and sepulchers. The *Shahādah* - **"there is no deity worthy of worship except Allah"** of those is not sound because they contradict it with *Shirk*. So, they utter the saying: **"there is no deity worthy of worship except Allah"** but their actions negate that. They worship other than Allah and invoke other than Allah and seek help from the dead; thus, they have not truly testified that: **"there is no deity worthy of worship except Allah"** and have not truly entered into Islam because of this inconsistency.

The Second Pillar: Establishing the prayers based on his saying; **"...and establish the prayers"** i.e. you should perform the five daily obligatory prayers. What does establishing the prayer mean? He did not say: "And that you should make the *Ṣalāt*";

rather, he said: **"and establish the prayers"**. This is because the intent is to establish the prayers and not merely making the *Ṣalāt*. One establishes the *Ṣalāt* by observing it as was taught by the Prophet ﷺ based on his saying:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

"Observe the *Ṣalāt* as you have seen me observing it."[39]

So, whoever saw him would emulate him and the one to whom his authentic narrations get acts upon it and observes the *Ṣalāt* as in the authentic *Aḥādīth* which reached him. Hence, from establishing the *Ṣalāt* is that one observes it in the manner the Prophet ﷺ used to observe the *Ṣalāt*; he will neither add anything thereto nor reduce anything therefrom.

Similarly, from establishing the *Ṣalāt* is that it is observed at the times Allah stipulated for it. He – the Exalted – says:

﴿إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا ﴿١٠٣﴾﴾

"Verily, the Ṣalāt is enjoined on the believers at fixed hours." (An-Nisā': 103)

As such, it should not be taken out of its prescribed times because the intent is that one should observe the *Ṣalāt* as ordered by Allah, and Allah has ordered that the *Ṣalāt* be observed at fixed hours. The Prophet ﷺ was asked which of the deeds is best in the sight of Allah? And he ﷺ answered:

الصَّلَاةُ لِوَقْتِهَا

"(Observing) the *Ṣalāt* at its fixed hours."[40]

But the one who does what he likes and observes the *Ṣalāt* whenever he wills; whenever he wakes up from his sleep or is less

---

[39] Collected by Al-'Bukhārī (631) from Mālik bin Ḥuwayrith (رضي الله عنه)

[40] Collected by Al-'Bukhārī (527), and Muslim (85) from the *Ḥadīth* of Ibn Mas'ūd (رضي الله عنه).

busy from work, the *Ṣalāt* of such is not sound; because he has not observed the *Ṣalāt* ordered by Allah, he had only prayed according to his own desires.

Likewise, from establishing the *Ṣalāt* is observing devotion in it and paying attention. So, the one who is performing the *Ṣalāt* with his body while he is absent-minded will only benefit from the aspects he concentrated while in the *Ṣalāt*. Allah – the Exalted – says:

﴿ قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۝١ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ۝٢ ﴾

"Successful indeed are the believers. Those who offer their Ṣalāt with all solemnity and full submissiveness." (Al-Mu'minūn: 1-2)

And He – the most High – said:

﴿ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ﴾ البقرة: ٤٥

"And truly it is extremely heavy and hard except for those who obey Allah with full submission."(Al-Baqarah: 45)

That is, the *Ṣalāt* is arduous except for those who obey Allah with all solemnity. For them, it will be easy and they will take delight from it. Devotion is the spirit of the *Ṣalāt* and the *Ṣalāt* without devotion is like the life-less body; even when he had performed the prayer visibly and will not be ordered to repeat it. However, he has no reward from it; he finished it not gaining any reward because he did not pay attention in it from its beginning until its end. He could also gain only a little from it, and an individual could also gain a great deal. One could even gain the entire reward all according to his devotion in the *Salāh*.

From establishing the *Ṣalāt* is observing it in the mosques with the congregation because observing the *Ṣalāt* with the congregation is obligatory upon every individual – that is, upon every one. So, every Muslim who has the ability to come to the mosque and observe the *Ṣalāt* in congregation, then that is obligatory upon him. He ﷺ said:

مَنْ سَمِعَ النِّدَاءَ فَلَمْ يُجِبْ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ

"Whosoever hears the call (to prayer) and does not attend to it does not have the *Ṣalāt* except for a (valid) excuse."[41]

If everyone should be allowed to pray in his place or house, why then is the call to prayer established? Why is it established that the caller should say: *Ḥayya 'alā Aṣ-Ṣalāt, Ḥayya 'alā Al-Falāḥ* (meaning: Come to the *Ṣalāt*, Come to success)? That is to say, come and observe the *Ṣalāt* with the congregation in the Houses of Allah – the Mighty and Sublime. Except for the one with a valid excuse or who cannot find a congregation or where no mosque exists; then he should observe the *Ṣalāt* in his place. But for the one around the mosque who hears the call-to-prayer and is healthy and safe, then he has no prayer if he performs the prayer in his house.

The Third Pillar: Giving the *Zakāh*. This is a right Allah – the Mighty and Sublime – has obligated upon the wealth of the rich for the poor. Allah – the Exalted – says:

﴿ وَفِيٓ أَمۡوَٰلِهِمۡ حَقّٞ لِّلسَّآئِلِ وَٱلۡمَحۡرُومِ ﴿١٩﴾ ﴾ الذاريات: ١٩

"And in their properties there was the right of the beggar who asks and the poor who does not ask others." (Adh-Dhāriyāt: 19)

﴿ وَٱلَّذِينَ فِيٓ أَمۡوَٰلِهِمۡ حَقّٞ مَّعۡلُومٞ ﴿٢٤﴾ لِّلسَّآئِلِ وَٱلۡمَحۡرُومِ ﴿٢٥﴾ ﴾

"And those in whose wealth there is a recognized right. For the beggar who asks and for the unlucky who has lost his property and wealth." (Al-Ma'arij: 24-25)

---

[41] Collected by Ibn Mājah (793), Ibn Ḥibban in his *Ṣaḥīḥ* (5/415), Aṭ-Ṭabarānī in Al-*Awsat* (4/314) and *Al-Kabīr* (1/420), Al-Bayhaqī in *Al-Kubrā* (3/57) and Ad-Diyā Al-Muqdasī in *Al-Mukhtārah* (10/239) from the *Ḥadīth* of Ibn Abbass (رضي الله عنهما)

Therefore, it is an obligatory due and not a supererogatory deed or recommended one or something to be given as a donation. Whosoever gives it volitionally, it will be taken from him but whosoever refuses to give it; if he is one who rejects its obligation, then he is a *Kāfir*, but if he is one who admits its obligation but refuses to give it out of stinginess, then it is obligatory on the Authorities to take it from him forcefully, warn him and discipline him.

If he has some power; soldiers and weaponry, then the Authorities will mobilize an army to fight him until he pays the *Zakāh* in the manner Abū Bakr *Aṣ-Ṣiddīq* (ﷺ) fought those who refused to give the *Zakāh* during his rule.[42] However, if he rejects its obligation and says: the *Zakāh* is not obligatory, such is ordered to turn in repentance; if he repents (good), otherwise, he is killed as an apostate – and the refuge is with Allah.

The Fourth Pillar: Fasting in the month of *Ramaḍān* in every year. Allah – the Exalted – says:

---

[42] Collected by Al-'Bukhārī (1400, 1457) and Muslim (20) from the *Ḥadīth* of Abū Hurayrah (ﷺ) who said: "When the Messenger of Allah (ﷺ) died and Abū Bakr was made the caliph after him, and those who apostatized did so amongst the Bedouins; Umar said to Abū Bakr: 'Why fight a people and the Messenger (ﷺ) said: I have been ordered to fight the people until the affirm that: there is no deity worthy of worship except Allah. The one who says: there is no deity worthy of worship except Allah has preserved from me, his wealth and self except by its rights and his reckoning is with Allah?' And he said; 'By Allah! I will fight those who differentiate between the *Ṣalāt* and *Zakāh* for the *Zakāh* is the right upon the wealth. By Allah! If they refuse to pay me a headband from what they paid to the Messenger of Allah (ﷺ) I will fight them for refusing to give it. 'Umar then said: 'By Allah! I have seen that Allah has opened the breast of Abū Bakr to fight and I knew it was the truth'".

شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ
مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ

"The month of Ramaḍān in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān i.e. is present at his home), he must observe fasts that month..." (Al-Baqarah: 185)

So, it becomes obligatory upon the Muslim to observe the fast in the month of *Ramaḍān* if he is able and has no valid excuse or fulfill what is required in its place if he will be unable to make observance for a valid excuse. Allah – the Exalted – says:

۞ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ

"And whoever is ill or on a journey, the same number [of days which one did not observe fasts must be made up] from other days..."

Therefore, the sick and the traveler will not fast but they will make up the fast later; however, whoever is not able to observe the fast due to old age or an enduring illness will feed the poor. Allah – the most High – says:

۞ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ

"And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a poor person (for every day)." (Al-Baqarah: 184)

For every day (of fast), he feeds a poor in place of observing the fast for the one who is unable to observe the fast at its time (in the month) or later (any other time after the month).[43]

---

[43] See: *Tafsīr 'Abdur-Razzāq* (1/70), *Tafsīr At-Tabarī* (2/133-140), *Tafsīr Ibn Abī Hātim* (1/307-312), *Ad-Durr Al-Manthoor* (1/428)

The Fifth Pillar: Performing the *Ḥajj* at the House if one finds a means to it: Lexically[44], *Ḥajj* means: *Al-Qasdu* (intention). But in the juristic sense, it is to go to the Sanctified House to observe the rites of the *Hajj* and *'Umrah* seeking nearness to Allah – the Mighty and Sublime - thereby.

So, the *Ḥajj* and *'Umrah* are both acts of devotion for Allah – the Mighty and Sublime – and their place of observance is the Sanctified Mosque and the locations around it where the rites of the *Ḥajj* are performed. Thus, if a person performs the *Ḥajj* at a place other than the *Ka'bah*, the *Ḥajj* will not be accepted and if he believes he could make the *Ḥajj* at a grave or particular sepulcher or structure or tree, he apostatizes from the religion of Islam.

Hence, one does not make the journey for *Ḥajj* to other than the House of Allah – the Mighty and Sublime -, *al-Bayt al-'Atīq* (the Ancient House), and the rites of the *Ḥajj* and *'Umrah* can only be observed there and around it as Allah ordered.

The *Ḥajj* is performed at a particular period as Allah – the Exalted – says:

﴿ ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ ﴾ البقرة: ١٩٧

"The Ḥajj (pilgrimage) is (in) the well-known (lunar year) months..." (Al-Baqarah: 197)

As for the *'Umrah*, it could be performed at anytime of the year; it does not have a fixed time.

And Allah – the Exalted – says:

﴿ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴾ ال عمران: ٩٧

"Those who can afford the expenses (for one's conveyance, provision and residence)..." (Āl-'Imrān: 97)

---

[44] See: *An-Nihāyah fī Garīb Al-Athar* (1/340), *Lisān Al-'Arab* (2/226), *Al-Qāmūs Al-Muḥīt* (p. 234)

Because the *Ḥajj* requires spending, provisions and journeying all of which involve some difficulty, Allah stipulated for it, the ability to find a means. This ability is with regard to money and body (sound health). So, the one who is able with respect to his body and he has not the financial means, then the *Ḥajj* is not obligatory upon him. But the one who can find the means in terms of money but is not able from the aspect of his body, he delegates someone to perform the *Ḥajj* on his behalf.

Furthermore, because it involves some difficulty and stress and a long distance for some of the Muslims, Allah made it easy and caused it to be obligatory only once in a lifetime for the one who finds a means to it. If it is performed more than once; then that is only supererogatory as in the *Ḥadīth* that the Prophet (ﷺ) said:

أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمْ الْحَجَّ فَحُجُّوا

"O People! Allah has obligated the *Ḥajj* upon you; so, perform the *Ḥajj*."

One of the people said: "Is it every year, O Allah's Messenger?" He (ﷺ) remained silent until he repeated it thrice, and the Messenger of Allah (ﷺ) said:

لَوْ قُلْتُ نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُمْ

"If I say: 'Yes', it will become obligatory and you would not be able (to do it)."[45]

Thus, the *Ḥajj* is only once – and all thanks belong to Allah -, and that is what is obligatory and what comes after that is only supererogatory.

These are the five pillars of Islam; and the *Ḥajj* has the *'Umrah* with it because in some of the wordings of the *Ḥadīth* of 'Umar (ﷺ) (it says):

وَ أَنْ تَحُجَّ وَ تَعْتَمِرَ

---

[45] Collected by Muslim (1337) from the *Ḥadīth* of Abū Hurayrah (ﷺ)

"And that you perform the *Ḥajj* and *'Umrah*"[46]

The *'Umrah* is referred to as the Lesser *Ḥajj*.

Then he (Jibrīl) asked him ﷺ about *Īmān*: "Inform me about *Īmān*." Allah's Messenger ﷺ replied: **"Īmān is to believe in Allah, His angels, His books, His messengers, the Last Day, and the Pre-ordainment – whether good or bad."**

So, *Īmān* includes these Pillars. Lexically, it is the categorical attestation which is never befallen with any form of doubt.[47] In the juristic sense, it is utterance with the tongue, belief with the heart and acting with the limbs, it increases with acts of obedience and decreases with sin.[48] This is the meaning of *Īmān* to the people of *Sunnah* and *Jamā'ah* in variance to the *Murji'ah*[49] who say: *Īmān* is attestation with the heart or attestation with the heart and utterance with the tongue alone, and deeds are not included in it. This is a rejected statement; the deeds are necessarily included and a person will not truly believe without acting upon the deeds even if he attests with his heart.

If one utters with his tongue and does not act upon the deeds having no valid excuse preventing him from doing so, he is not a

---

[46] Collected by Ibn Ḥibban in his *Ṣaḥīḥ* (1/398), An-Nasāī in *As-Sugrā* (p. 23), Ibn Khuzaymah in his *Ṣaḥīḥ* (1/3), Ad-Dāruqutnī in his *Sunan* (2/282), Al-Bayhaqī in *Al-Kubrā* (4/349) and in *Shu'ab Al-Īmān* (3/428).

[47] See: *An-Nihāyah fī Garīb Al-Ḥadīth* (1/69), *Lisān Al-'Arab* (13/26) and *Mukhtār Aṣ-Ṣiḥāh* (p. 11)

[48] See: *Al-'Aqīdah* by *Imām* Aḥmad bin Ḥanbal (p. 117), *Lum'at Al-I'tiqād* (p. 23), *Majmū' Al-Fatāwah* (7/505), *Ijtimā' Al-Juyūsh Al-Islāmiyyah* (p. 84)

[49] The *Murji'ah*: It is said; its root is *Al-Irjā* i.e. from *At-Ta'akhkhur* (delaying or halting) because they "halt" the actions or deeds from the meaning of *Īmān*. It is also said: it is from *Rajā* (hope) because they say: the sin does not cause any harm as long as one believes as an act of obedience does not bring benefit as long as a person is a *Kāfir*. They are divided into various groups. See; *Maqālāt Al-Islamiyyīn* (p. 132), and *Al-Farq bayn Al-Firaq* (p. 190).

believer. This is because Allah – Blessed is He and Exalted – mentioned *Īmān* together with the deeds in many verses and did not stop at mentioning *Īmān* alone. He – the Exalted – says:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝٢ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ۝٣ أُو۟لَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ﴾

"The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); Who perform the Ṣalāt and spend out of that We have provided them. It is they who are the believers in truth..." (Al-Anfāl: 2-4)

He – the Exalted – also said:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ۝١٥ ﴾

"Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful." (Al-Ḥujurāt: 15)

In the *Ḥadīth*, it says that the Prophet ﷺ said:

الْإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنْ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنْ الْإِيمَانِ

"*Īmān* is seventy-some or sixty-some branches; the best of it is the saying: *Lā ilāha illa Allāh* and its lowest is removing

harmful things from the way, and bashfulness is a branch of *Īmān*."[50]

This *Ḥadīth* contains the fact that *Īmān* is expressing, acting and believing because he ﷺ said: **"...the best of it is the saying: *Lā ilāha illa Allāh*..."** and this is uttering with the tongue, **"...and its lowest is removing harmful things from the way..."** and this an action, **"...and bashfulness is a branch of *Īmān*"** and this is in the heart. Thus, it shows that *Īmān* is from these three things. Therefore, whosoever absolutely abandons deeds and does not perform them while he is able to do so, he is not a believer.

As for the one who leaves some of the deeds, he may be a *Kāfir* or one whose *Īmān* is deficient. If he abandons the *Ṣalāt*, he is a *Kāfir* as is contained in verses and *Aḥādīth*. But if he leaves anything from the deeds aside the *Ṣalāt*, he is a believer, deficient in his *Īmān* like those who commit major sins apart from *Shirk*.

There must be agreement in the Islam of a person in the open and secret; so, whoever only acts upon Islam without *Īmān* is a hypocrite because the hypocrites show Islam in the open. So, they became from those who observe the fast, perform the prayers and act upon the pillars of Islam but there is no *Īmān* in their hearts. So, they are in the lowest place in the Hell.

Likewise the one who believes in his heart but does not obey with his limbs or utter the *Shahādatayn*; he is surely not a believer because believing in the heart alone does not suffice, the belief in the heart is only one of the mainstays of *Īmān*. So, one must utter with his tongue and act with his limbs; otherwise, the polytheists believe with their hearts and the Jews and Christians believe in the messengership of Muḥammad ﷺ and admit it in their hearts but they reject that in their open.

Allah – the Exalted – says:

---

[50] Collected by Al-'Bukhārī (9) and Muslim (35) from the *Ḥadīth* of Abū Hurayrah (رضي الله عنه)

﴿ قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ ﴿٣٣﴾ ﴾ الأنعام: ٣٣

"We know indeed the grief which their words cause you (O Muḥammad ﷺ): it is not you that they deny, but it is the verses (the Qur'an) of Allah that the wrongdoers deny."(Al-An'am: 33)

Abū Ṭālib, the Prophet's uncle said:

I know certainly that the religion of Muḥammad

is surely the best religion of the creatures.

If not for reproach or fear of consequence

you would have seen me being so kind openly.[51]

Thus, he attests in his heart that he is the Messenger of Allah and that his religion is the best but showing courtesy to his people prevented him from uttering that. If he had (truly) believed in the Messenger he would have renounced the religion of his people. But he did not want that, the fanatic arrogance of the period of Ignorance prevented him from expressing and showing what he had in his heart.

Even while he was suffering from the pangs of death, the Messenger ﷺ was saying to him: **"O Uncle, say: *Lā ilāha illa Allāh*"** and Abū Jahl and those with him would say: "will you abandon the religion of 'Abdul-Muṭṭalib?" In the end, he said: "It is upon the religion of 'Abdul-Muṭṭalib."[52]

Thus, he died and did not say: *Lā ilāha illa Allāh*, and he is from the people of the Fire despite the fact that he believed with his heart, acknowledging that as contained in his poems available

---

[51] See: *Al-Bidāyah wa An-Nihāyah* (3/42), *Samt An-Nujūm Al-'Awālī* (1/394) and *Al-Isābah fī Tamyīz As-Sahābah* (7/236).

[52] Collected by Al-'Bukhārī (1360), and Muslim (24) from the *Ḥadīth* of Al-Musayyib bin Huzn (رضي الله عنه)

with us which includes the clear saying and attestation that the religion of Muḥammad (ﷺ) is true and that the religion of the polytheists is falsehood. But he did not give the *Shahādah* that *Lā ilāha illa Allāh* and that *Muḥammadun Rasūlullāh*. He refused to say: *Lā ilāha illa Allāh* because that would mean renouncing idol worship which is the religion of his people. This evinces the fact that sheer arrogance of the days of Ignorance could drive a person to disbelief – and the refuge is with Allah -; Allah – the Exalted – says:

﴿ إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ ﴾

"When those who disbelieve had put in their hearts pride and haughtiness the pride and haughtiness of the time of ignorance" (Al-Fatḥ: 26)

So, one should not give preference to anything above the true religion no matter the pressure nor fear any insults of the insulting for the sake of Allah; and this is what is obligatory.

The point here is that there must be agreement in the Islam of a person in the open and *Īmān* in his heart; if he is only upon any one of the two, such is not a believing Muslim, and is not from the people of the paradise (if he dies upon that).

This *Ḥadīth* also evinces that the pillars of *Īmān* are six; as for the rest deeds, they only bring completion and perfection to these six; like saying the truth, commanding good and prohibiting evil, connecting the ties of kinship and others from the deeds which are not amongst the six.

The First Pillar: to believe in Allah – the Mighty and Sublime – by believing that Allah is One, without partner and that He is the one deserving to be worshipped, not any other; and believing in His Names and Attributes – Blessed is He and Exalted -. Thus, believing in Allah includes the three categories of *Tawḥīd*:

- *Tawḥīd Ar-Rubūbiyyah*
- *Tawḥīd Al-Ulūhiyyah*

- *Tawḥīd Al-Asmā wa Aṣ-Ṣifāt*

A person is not a believer except by fulfilling these three things. And believing in Allah – as some or majority of those without knowledge say – is to believe that Allah exists. This is certainly not *Īmān* in Allah; believing in the existence of Allah – the Mighty and Sublime - does not suffice; rather believing in Allah includes *Īmān* in his *Rubūbiyyah*, *Ulūhiyyah* and *Asmā wa Aṣ-Ṣifāt*. If any aspect of this is deficient, a person has not actually believed in Allah.

Belief in His *Rubūbiyyah*: is to believe that He alone creates and disposes affairs, gives and takes life, and has the power and authority over all things, without partner in all of that. This is *Tawḥīd Ar-Rubūbiyyah*. Only few deny this amongst the people because the entire creatures – believers and non-believers – all affirm *Tawḥīd Ar-Rubūbiyyah* as Allah – the Mighty and Sublime – says:

﴿ وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ مِنۢ بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ ﴾ العنكبوت: ٦٣

"If you were to ask them: 'Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?' They will surely reply: 'Allah.'" (Al-'Ankabūt: 63)

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ﴾

"And verily, if you ask them: 'Who created the heavens and the earth?' Surely, they will say: 'Allah (has created them).'" (Az-Zumar: 38)

He said:

﴿ قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ ﴾ المؤمنون: ٨٤ - ٨٥

"Say: 'Whose is the earth and whosoever is therein? If you know!' They will say: 'It is Allah's!'"(Al-Mu'minūn: 84-85)

And He – the Exalted – said:

﴿ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ ﴾ المؤمنون: ٨٦ – ٨٧

"Say: 'Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?' They will say: 'Allah.'"(Al-Mu'minūn: 86-87)

﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ فَسَيَقُولُونَ ٱللَّهُ ﴾ يونس: ٣١

"Say (O Muḥammad ﷺ): 'Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?' They will say: 'Allah.'" (Yūnus: 31)

So, they all affirm *Tawḥīd Ar-Rubūbiyyah*; ***"And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?' They will say: 'Allah'"*** Glorious and Exalted is He. Hence, they do not deny that despite being polytheists as He – the Exalted – says:

﴿ وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾ ﴾ يوسف: ١٠٦

"And most of them believe not in Allah except that they attribute partners unto Him." (Yūsuf: 106)

They believe in *Tawḥīd Ar-Rubūbiyyah* alone and this does not suffice; one must believe in *Tawḥīd Al-Ulūhiyyah* i.e., that no one deserves to be given worship except Allah – the Mighty and Sublime. *Ulūhiyyah* means *'Ubūdiyyah* (i.e. servitude).

This is the point of difference between the nations and the Messengers; many of the nations admit that Allah is the Creator, the Enricher and they acknowledge *Tawḥīd Ar-Rubūbiyyah* but join partners with Allah in *Tawḥīd Al-Ulūhiyyah*; so, they give worship to others along with Allah – devote slaughtering to it, swear unto it, seek help from it – whether the partner joined with Allah is an idol or tree or stone or grave or jinn or a person, it is *Shirk* (joining partners with Allah) regarding *Tawḥīd Al-Ulūhiyyah.*

It occurred similarly in the later times after *al-Qurūn al-Mufaddalah* (the Purified Times) that some reject *Tawḥīd al-Asmā waṣ Ṣifāt* amongst the deviant sects from the *Jahmites*[53], *Mu'tazilites*[54], *Ash'arites*[55] and those who follow in their footsteps. They reject Allah's Names and His Attributes:

---

[53] They are the followers of Jahm bin Ṣafwān Abū Mihriz Ar-Rāsibī, As-Samarqandī. He is astray and leads astray, the leader of the Jahmites. He died at the time of the younger *Tābi'īn*. He invented great evil and was a head in the denial of the Names and Attributes of Allah. He was killed in the 128 AH by Salm bin Ahwaz. See: *Al-Milal wa An-Nihal* by Ash-Shahristānī (1/86), *Al-Farq bayna Al-Firaq* (p. 199), *Mīzān Al-I'tidāl* by Adh-Dhahabī (2/159) and *At-Ta'rīfāt* by Al-Jurjānī (p. 108) and *Fatḥ Al-Bārī* (13/345).

[54] One of the deviant sects which oppose the People of *Sunnah* and the *Jamā'ah*; the leader of this sect was Wāsil bin Aṭā Al-Gazāl. He was a student in the learning circle of Al-Ḥasan Al-Baṣrī and later came up with the position on: *Al-Manzila bayna Al-Manzilatayn* (the status in-between the two statuses) and that the one who commits a major sin is neither a believer nor a disbeliever. So, Al-Ḥasan threw him out of his circle and 'Amr bin 'Ubayd joined him and they both withdrew themselves from the circles of Al-Ḥasan and for that, they were referred

- Some of them reject the Names of Allah and the Attributes
- Some affirm the Names and reject the Attributes
- And some reject some of the Attributes

They are all alike; one must believe in the Names of Allah and His Attributes as have been reported by many amongst the pious predecessors: **"The position of the pious predecessors is that they describe Allah with what He has described Himself with and what**

---

to as *Mu'tazilites* and nicknamed *Qadarites* for their attributing the actions of the creatures to their abilities and their denying the Pre-Ordainments regarding that (the actions of the creatures).

The *Mu'tazilites* are divided into various sects but they are united upon the rejection of Allah's Attributes and the saying that the Qur'an was created; that the servant creates his own actions. They have five fundamentals which they have placed in the position of the six pillars of *Īmān* with the People of *Sunnah* and the *Jamā'ah* and those are; *At-Tawhīd* (Oneness), *Al-'Adl* (Justice), *Al-Manzilat bayna Al-Manzilatayn* (the Status between the Two Statuses), *Al-Wa'd wa Al-Wa'īd* (Promise and Threat), *Al-'Amr bil-Ma'rūf wa An-Nahy an Al-Munkar* (Commanding Good and Prohibiting Evil); they only intended falsehoods with these ascriptions! See: *Al-Milal wa An-Nihal* (1/30-32), *Al-Farq bayna Al-Firaq* (18, 93, 94), *Al-Bad'u wa At-Ta'rīkh* (5/142), *Siyar Al-A'lām* (5/464), *Wafayāt Al-A'yān* (6/8)

[55] An ascription to Abū l-Ḥasan 'Alī bin Ismā'īl bin Ishāq bin Sālim Al-Ash'arī; he was born in the year 260 AH. He grew up learning the positions of the *Mu'tazilites* and studied under Abū 'Alī Al-Jabā'ī. He later abandoned their sect and renounced it and then began to follow Ibn Kilāb and spread his thoughts. Afterwards, he returned to the positions of the People of *Ḥadīth* and ascribed himself to *Imām* Aḥmad and authored on the positions of the People of *Sunnah* and the *Jamā'ah*, (the book entitled): *Al-Ibānah*, *Al-Mūjiz*, *Rasāil Ath-Thugr* except that he has remaind upon some positions of Ibn Kilāb. He died in Baghdad in the year 324 AH. *Imām* Adh-Dhahabī said: "It is also said that he remained until 330 AH". See: *Tarīkh Al-Baghdād* (11/346), *Wafayāt Al-A'yān* (3/284), *Siyar Al-A'lām* (15/85), *Shadharāt Adh-Dhahabī* (2/303), *Al-Bidāyah wa An-Nihāyah* (11/187).

His Messenger (ﷺ) has described Him with, without *Tahrīf* (distortion), or *Ta'tīl* (rejection) and without *Takyīf* (saying how) or *Tamthīl* (likening)."[56] Thus, whosoever rejects the Names and Attributes or any one of it knowingly does not truly believe in Allah because He has rejected an aspect of *Tawḥīd* except he is excused for ignorance or blind-following or interpretation. Such will be a misguided one and not a *Kāfir*.

The Second Pillar: Belief in the Angels; you should believe that they are one of the creatures of Allah and His soldiers. Allah created them from light as is contained in the *Ḥadīth*:

خُلِقَتْ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ

"The angels were created from light, the jinn were created from smokeless flame of fire and Ādam from what was described to you."[57]

Malāikah (the angels) is the plural of (the word) *Malak* (an angel) which is *Rasūl* (messenger) because the angels are messengers from Allah – the Mighty and Sublime – to his creatures. Allah – the Exalted – says:

﴿ ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَٰٓئِكَةِ رُسُلًا وَمِنَ ٱلنَّاسِ ﴾ الحج: ٧٥

"Allah chooses Messengers from angels and from men." (Al-Ḥajj: 75)

And they are in groups with each group having its specific duty assigned to it by Allah. Hence, Jibrīl is assigned with revelation, Mīkā'īl is assigned with the rain and vegetation, Isrāfīl is assigned

---

[56] See: *Al-Lum'ah* by Ibn Qudāmah (p. 9), *Tarīkh Al-Islām* by Adh-Dhahabī (p. 87), *Bayān Talbīs Al-Jahmiyyah* (1/31), *Majmū' Al-Fatāwah* (5/26), *Ijtimā'u Juyūsh Al-Islamiyyah* (p. 132), *Sawā'iq Al-Mursalah* (2/426)

[57] Collected by Muslim (2996) from the *Ḥadīth* of 'Ā'isha (رضي الله عنها)

with blowing into the horn. Amongst them also is the *Malak al-Mawt* assigned with taking souls[58] and some of them are assigned with the fetuses in the wombs of mothers; it blows life into it and is ordered with four words which it will write.[59] Some of them are assigned to take record of the deeds of the children of Ādam as in His saying:

﴿ وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ﴿١٠﴾ كِرَامًا كَٰتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾ ﴾

"But verily, over you (are appointed angels in charge of mankind) to watch you, Kirāman (honourable) Kātibīn writing down (your deeds), They know all that you do." (Al-Infiṭār: 10-12)

---

[58] As is contained in the *Ḥadīth* collected by Aṭ-Ṭabarānī in *Al-Kabīr* (12061), Abū Shaykh in *Al-'Uzmah* (2/700-701), Ibn Abī Shaybah in *Al-'Arsh* (p. 86-87) from the *Ḥadīth* of Ibn 'Abbāss (رضي الله عنهما) that the Prophet (ﷺ) said: "...who is this, O Jibrīl? He said: 'This is Isrāfīl, Allah created him on the day He created him..., he does not raise his glance; between him and the Lord is seventy lights, if he comes near any one of them he will burn up. A *Lawh* is in his control, so when Allah – the Mighty and Sublime – approves anything in the heaven or in the earth, the *Lawh* ascends, taps his forehead and he looks. If it is from my duties he orders me to do it and if it is from the duties of Mīkāīl, he orders him to do it, and if it is from the duties of the *Malak Al-Mawt*, he orders him to do it'. So, I said, 'O Jibrīl, what is your duty?' He said, 'in-charge of the wind and the soldiers'. I said, 'what is the duty of Mīkāīl?' He said, 'in-charge of the vegetation and rain'. I said, 'what is the duty of the *Malak Al-Mawt*?' He said, 'in-charge of taking lives'".

[59] As contained in the *Ḥadīth* collected by Al-Bukhārī (3208), Muslim (2643) from the *Ḥadīth* of Ibn Mas'ūd (رضي الله عنه) that the Prophet (ﷺ) said: "Certainly, the bringing to being of each of you in the womb of his mother lasts forty days (as mixed semen drops).Then, he becomes *'Alaqah* (as a piece of clotted blood) for similar period, and then, it becomes *Mudgah* (a little lump of flesh) for a similar period. Thereafter, the angel is sent to it. He blows life into it, and is ordered with four words: the writing of its wealth, life-span, work, and whether it will be a successful one or wretched."

So, the angels have duties to which they are assigned and which they carry out; and they are from the soldiers of Allah and the Unseen World. We do not see them but we believe in their existence and their actions mentioned by Allah – the Mighty and Sublime –; that they implement them following His orders – Glorious is He and Exalted.

The matter is not as opined by those who are astray regarding the angels. Some of them (the people), take some of them (the angels) for enemies. Like the Jews, they take Jibrīl (عليه السلام) for an enemy and they say, "Jibrīl is our enemy, if it were other than Jibrīl that descended upon Muḥammad, we would have believed in him. But since the one that descended upon him was Jibrīl, we will not believe in him because Jibrīl is our enemy"!! Allah – the most High – said:

﴿ قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ ﴿٩٨﴾ ﴾ البقرة: ٩٧ - ٩٨

"Say (O Muḥammad ﷺ): 'Whoever is an enemy to Jibrīl, (let him die in his fury), for indeed he has brought it (this Qur'aan) down to your heart by Allah's Permission, confirming what came before it [i.e. the Tauraah and the Injīl] and guidance and glad tidings for the believers.' Whoever is an enemy to Allah, His Angels, His Messengers, Jibrīl (Gabriel) and Mikā'īl, then verily, Allah is an enemy to the disbelievers."(Al-Baqarah: 97-98)

There are also from the *Shī'ah* those who take Jibrīl for an enemy, been influenced by the Jews. So they say: "the message was meant for Alī but Jibrīl was treacherous and gave it to Muḥammad."! Their poet would say: "The trustworthy was treacherous, so he took it away from the Lion."

There are some of the people – particularly the polytheists – who say, "The angels are the daughters of Allah"! Glorious is Allah, above what they say. Allah – the Exalted – says:

﴿ وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ ٱلَّذِينَ هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ إِنَٰثًا ﴾ الزخرف: ١٩

"And they make the angels who themselves are slaves to the Most Beneficent (Allah) females." (Az-Zukhruf: 19)

﴿ أَمْ لَهُ ٱلْبَنَٰتُ وَلَكُمُ ٱلْبَنُونَ ﴿٣٩﴾ ﴾ الطور: ٣٩

"Or has He (Allah) only daughters and you have sons?" (At-Tūr: 39)

﴿ وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ ﴾

"And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!" (An-Naḥl: 58)

Then He said:

﴿ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ ٱلْكَذِبَ أَنَّ لَهُمُ ٱلْحُسْنَىٰ ﴾ النحل: ٦٢

"They assign to Allah that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs." (An-Naḥl: 62)

He – the Exalted – said:

﴿ أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ ﴾ الصافات: ١٥٣ - ١٥٥

"Has He (then) chosen daughters rather than sons? What is the matter with you? How do you decide? Will you not then remember?"(Aṣ-Ṣāfāt: 153-155)

So if you are not pleased with daughters for yourselves and would dislike them, why do you ascribe them to Allah – the Mighty and Sublime?! Despite the fact that Allah has taken no son; this is from the aspects of refuting them and exposing the evil in their saying.

Likewise, the Christians say, "*Al-Masīh* ('Īsa – *Alayhis-Ṣalāt was-Salām*) is the son of Allah"! Thus, they ascribe a son to Allah – the Mighty and Sublime. The Polytheists ascribe daughters to Allah – the Mighty and Sublime – and He has neither taken any partner nor son, for the son is a part of the parent, his like and Allah – the Mighty and Sublime – has no partner or like. He is the Opulent – Glorious is He and Exalted -, He is in no need of children. That is only for mankind; only the creatures are in need of children.

The Third Pillar: Belief in the Revealed Books. So you believe that Allah revealed Books to His Messengers which are from His speech and revelation. They contain His Laws – His orders and prohibitions. He revealed them to His Messengers (*Alayhi As-Ṣalāt was-Salām*) so that the truth can be explained and falsehood prohibited and for the guidance of people. They are many; Allah alone knows them all, but those he has mentioned are: *At-Taorāh*, *Az-Zabūr*, *Al-Injīl*, *Al-Qur'an*, and the scrolls of Ibrāhīm and Mūsa. Thus, we believe in the Books – those mentioned by Allah and those He has not mentioned – and the greatest of them all is the Noble Qur'an.

The Fourth Pillar: Belief in the Messengers. Similarly, you should believe in the Messengers of Allah, from the first of them to the last of them, those mentioned by Allah and those He has not mentioned amongst them; you must believe in them all. Whosoever rejects anyone of them has rejected them all and is a *Kāfir*; and if he were to believe in some of them and disbelieve in others, he will be a *Kāfir*. Thus, the one who believes in them but disbelieves in 'Īsa and Muḥammad – *Alayhima Aṣ-Ṣalāt was-*

Salām – like the Jews, is a *Kāfir*; likewise, the one who believes in them but dislikes the message of Muḥammad – *Alayhi As-Ṣalāt was-Salām* – like the Christians, is a disbeliever in all of them.

Thus, Allah does not accept believing in some and disbelieving in the rest because it is from differentiating between the Messengers. Allah – the Exalted says:

﴿ إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ وَرُسُلِهِۦ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا۟ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١٥٠﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ حَقًّا ... ﴾ النساء: ١٥٠ - ١٥١

"Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, 'We believe in some but reject others,' and wish to adopt a way in between. They are in truth disbelievers." (An-Nisā': 150-151)

The first of the Messengers was Nūḥ (*Alayhi Aṣ-Ṣalāt was-Salām*); as for the Prophets, Ādam was a prophet and those who came after him amongst the Prophets. Between Adam and Nūḥ – *Alayhima As-Salām* -, there were prophets; but the first of the Messengers was Nūḥ - (*Alayhi Aṣ-Ṣalāt was-Salām*). Allah – the Mighty and Sublime – sent him to his people when they started worshipping pious people. The last of them is Muḥammad ﷺ; Allah – the Exalted – says:

﴿ إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ ﴾

"Verily, We have inspired you (O Muḥammad) as We inspired Nūḥ and the Prophets after him." (An-Nisā': 163)

Believing in all of the Messengers is a general belief while believing in Muḥammad ﷺ is specific because he is our prophet

and messenger and as such, we must believe in what he has brought in particular.

The Fifth Pillar: Belief in the Last Day; that is the Day of *Qiyāmah* (Standing). It is called the Last Day because it is at the end of the world and the Day of *Qiyāmah* because of the standing up of people on it from their graves unto the Lord of all that exists. It is referred to as the Day of *Ba'th* (Resurrection) because people will be resurrected on it from their graves, and it is called the Day of *An-Nushūr* and *An-Nushūr* means *Ba'th*. It has many names which is from what points to its greatness.

Belief in the Last Day is affirming that it will happen and then preparing towards it. Thus, it does not suffice that one accepts and affirms its occurrence, one must prepare for it. When you put forward good deeds, turn in repentance from evil deeds and engage in a great deal of virtuous deeds then you are preparing for this great day; a day which will undoubtedly occur. Ibrāhīm – *Alayhi Aṣ-Ṣalāt was-Salām* – said in his supplication:

﴿ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾ ﴾ الشعراء: ٨٧ - ٨٩

"And disgrace me not on the Day when (all the creatures) will be resurrected; the Day whereon neither wealth nor sons will avail, except him who brings to Allah a clean heart." (Ash-Shu'arā: 87-89)

It is indeed, a great Day:

﴿ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ ﴾ عبس: ٣٤ – ٣٧

"That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Everyman, that Day, will have enough to make him careless of others. "('Abasa: 34-37)

And on that Day;

﴿ يُبَصَّرُونَهُمْ ۚ يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ ﴿١١﴾
وَصَٰحِبَتِهِۦ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ ﴿١٣﴾ وَمَن فِى ٱلْأَرْضِ جَمِيعًا
ثُمَّ يُنجِيهِ ﴿١٤﴾ كَلَّآ ﴾ المعارج: ١١ - ١٥

"Though they shall be made to see one another, - the Mujrim, (the sinful) would desire to ransom himself from the punishment of that Day by his children. And his wife and his brother; and his kindred who sheltered him, and all that are in the earth, so that it might save him. By no means!" (Al-Ma'ārij: 11-15)

So, he will not be saved from this except by performing good deeds and abstaining from evil deeds.

This is what is intended by belief in the Last Day. Anyone who says: there is no resurrection, its all about this worldly life; this is a *Kāfir* because he belies Allah and His Messenger and the consensus of the Muslims and that which is known in the *Dīn* by necessity. Thus, there is no doubt in the disbelief of the one who rejects Resurrection. With regard to that, Allah – the Exalted – said:

﴿ زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ ۚ قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ
عَلَى ٱللَّهِ يَسِيرٌ ﴿٧﴾ ﴾ التغابن: ٧

"The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muḥammad ﷺ): 'Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allah.'" (At-Taghābun: 7)

Allah – the Mighty and Sublime – ordered his Messenger to swear by his Lord that He will raise His creatures. His saying: ***"(The***

disbelievers) pretend..." *Az-Za'm* is something which is false; that is, they have lied in this saying of theirs; and He – the Exalted - said:

﴿ وَقَالُوٓاْ إِنۡ هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا وَمَا نَحۡنُ بِمَبۡعُوثِينَ ﴿٢٩﴾ ﴾ الأنعام: ٢٩

"And they said: 'There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection).'" (Al-An'ām: 29)

﴿ وَقَالُواْ مَا هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا نَمُوتُ وَنَحۡيَا وَمَا يُهۡلِكُنَآ إِلَّا ٱلدَّهۡرُۚ ﴾ الجاثية: ٢٤

"And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time)." (Al-Jāthiyah: 24)

﴿ أَيَعِدُكُمۡ أَنَّكُمۡ إِذَا مِتُّمۡ وَكُنتُمۡ تُرَابٗا وَعِظَٰمًا أَنَّكُم مُّخۡرَجُونَ ﴿٣٥﴾ هَيۡهَاتَ هَيۡهَاتَ لِمَا تُوعَدُونَ ﴿٣٦﴾ إِنۡ هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا نَمُوتُ وَنَحۡيَا وَمَا نَحۡنُ بِمَبۡعُوثِينَ ﴿٣٧﴾ ﴾ المؤمنون: ٣٥ - ٣٧

"Does he promise you that when you have died and have become dust and bones; you shall come out alive (resurrected)? Far, very far is that which you are promised. There is nothing but our life of this world! We die and we live! And we are not going to be resurrected! "(Al-Mu'minūn: 35-37)

That is the way of speech of the *Kuffār* – old and present - they reject the Resurrection and have no evidence for that except that they say: how will people who have died and turned to soil be brought back to life? This is impossible!

﴿ قَالَ مَن يُحۡيِ ٱلۡعِظَٰمَ وَهِيَ رَمِيمٞ ﴿٧٨﴾ ﴾ يس: ٧٨

"He says: 'Who will give life to these bones when they have rotted away and became dust?'" (Yāsīn: 78)

Subḥānallāh (Glorious is Allah)! They were not in existence before basically; thereafter Allah – the Mighty and Sublime – created them. So, that the One who created them in the beginning is able to bring them back to life is with a greater reason.

﴿ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُۥ ۖ قَالَ مَن يُحْيِ ٱلْعِظَٰمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾
قُلْ يُحْيِيهَا ٱلَّذِيٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ﴾

"And he puts forth for Us a parable, and forgets his own creation. He says: 'Who will give life to these bones when they have rotted away and became dust?' Say: (O Muḥammad ﷺ), 'He will give life to them Who created them for the first time! And He is the All-Knower of every creation!'" (Yāsīn: 78-79)

Therefore, the Qur'an contains a great deal of refutation for those who reject the Resurrection.

Also, which of them is greater, the creation of the heavens and the earth or the creation of man? There is no doubt that the creation of the heavens and the earth is greater than the creation of mankind; Allah – the Exalted said:

﴿ لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ ﴾ غافر: ٥٧

"The creation of the heavens and the earth is indeed greater than the creation of mankind." (Gāfir: 57)

Thus, the one who is able to create the heavens and the earth, that He is able to create mankind is with a greater reason. Then also, Allah – the Mighty and Sublime – gives life to the earth after its death; a land would be barren without any vegetation and when the rain falls upon it, it mixes with the vegetation and the hitherto dead grain and seed scattered in the place comes back to life and grows, becoming vegetation; productive trees, date palms and grapes and various kinds of plants while it had

been dead initially. Is the One who gives life to the earth after its death able to give life to man after his death? This is something real, seen by people that the dead dry barren land, when Allah – the Mighty and Sublime - makes the rain fall upon it, becomes green and flourishing with plants; as Allah – the Exalted – says:

﴿وَتَرَى ٱلْأَرْضَ هَامِدَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍۭ بَهِيجٍ ۝٥ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّهُۥ يُحْىِ ٱلْمَوْتَىٰ وَأَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۝٦ وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ ٱللَّهَ يَبْعَثُ مَن فِى ٱلْقُبُورِ ۝٧﴾ الحج: ٥ - ٧

"And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth). That is because Allah, He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. And surely, the Hour is coming, there is no doubt about it, and certainly, Allah will resurrect those who are in the graves." (Al-Ḥajj: 5-7)

This is an illustration seen by everyone; who could have given life to these plants? Who brought leaves, branches and fruits from this dry seed? It is certainly Allah – Glorious is He and Exalted. If He gave life to these plants after their death, He is able to resurrect the one in the grave; nothing incapacitates Him – Glorious is He and Exalted.

Similarly, if there were not to be Resurrection and Reward for actions, creation would have been useless; why will He create them and they had done good deeds or acts of disbelief and then, they will die and be left? This does not befit the Justice of Allah – the Mighty and Sublime:

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ﴾ المؤمنون: ١١٥ - ١١٦

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us? So Exalted be Allah, the True King." (Al-Mu'minūn: 115-116)

Exalted is Allah, far is He above that! So, Allah – the Mighty and Sublime – shall raise mankind and separate between the believers and the *Kuffār* and reward the believer for his belief and the *Kāfir* for his disbelief:

﴿ وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾ أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾ ﴾ ص: ٢٧ - ٢٨

"And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire! Shall We treat those who believe and do righteous good deeds, as those who associate partners in worship with Allah and commit crimes on earth? Or shall We treat the pious as the criminals?" (Ṣād: 27-28)

They all will die and will not be resurrected or reward for their actions?! Never! Certainly not!

Then Allah threatened the *Kuffār* and the polytheists and the sinners that they will certainly return to their Lord and made to account and be rewarded accordingly pointing to the fact that Resurrection is certain, and that it shall happen without any doubt and that the world is an abode of work while the hereafter is the abode of recompense. This is the Wisdom of Allah – Glorious is He and Exalted.

This evinces the fact that there is another abode where the pious will be rewarded for his piety and the evil for his evil. In this world, there may not be difference (between both in terms of worldly benefits) but there shall be difference in the hereafter. He – the Exalted – says;

﴿ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا وَلِقَآءِ ٱلْـَٔاخِرَةِ فَأُو۟لَٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ ﴾

"And on the Day when the Hour will be established, that Day shall (all men) be separated (i.e the believers will be separated from the disbelievers). Then as for those who believed (in the Oneness of Allah Islamic Monotheism) and did righteous good deeds, such shall be honored and made to enjoy luxurious life (forever) in a Garden of delight (Paradise). And as for those who disbelieved and belied Our signs, and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire)." (Ar-Rūm: 14-15)

And He said:

﴿ فَرِيقٌ فِى ٱلْجَنَّةِ وَفَرِيقٌ فِى ٱلسَّعِيرِ ﴿٧﴾ ﴾ الشورى: ٧

"A party will be in Paradise and a party in the blazing Fire (Hell)." (Ash-Shūrah: 7)

They will be separated on the Day of Resurrection; but in the world, they are the same, they all live and perhaps the *Kāfir* may even be in a better condition that the Muslim from the angles of riches, wealth, and health, even though he is a *Kāfir*. And the believer is tried; he goes hungry, sick and he contends with many harmful things and dies in this condition; because Allah has preserved the rewards for him in the hereafter. So, he gets the reward for his good deeds in the hereafter and his deeds will never be wasted.

These are from the evidences for Resurrection; they are evidences that are soundly intellectual and based on the Qur'an. The evidences for Resurrection are many; yet, the *Kuffār* and the atheists reject it. Unfortunately, some of the people believe it but do not get prepared for it as if they reject it!

The Last Day means all of what comes after death; that is the Last Day. So, when a person dies and passes away, he enters the Last Day and has left this world. **The first** of the series of the events is that:

When the dead is placed in his grave and the soil is leveled above him and the people depart him;

إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، يَأْتِيهِ مَلَكَانِ، فَتُعَادُ رُوحُهُ فِي جَسَدِهِ وَ يُجْلِسَانِهِ، وَ يَسْأَلَانِهِ مَنْ رَبُّكَ؟ مَا دِينُكَ؟ مَنْ نَبِيُّكَ؟

"He will certainly hear the taps of their shoes; two angels will come to him and his soul will return to his body and they will sit him up and ask him, 'Who is your Lord? What is your religion? Who is your Prophet?'"[60]

Three questions; if he responds with the correct answers he is saved and successful but if he is unable to answer, he is unsuccessful and destroyed and has wasted his stay in the worldly life.

If a person says; how can the two angels come to him in his grave while we do not see them? The response is: Allah is able to do all things; as for you, many things have been made invisible to you. So, the angels will both come to him and you will not see them; do you see your soul entering your body? Do you see all things? There are any things you do not see and they exist! Do you see the intellect which distinguishes you from another? It is not everything that you do not see that does not exist. This (i.e.

---

[60] The *Ḥadīth* of the Questioning by the Two Angels; collected by Al-'Bukhārī (1337) and Muslim (2870) from the *Ḥadīth* of Anas bin Mālik, and Muslim (2871) from the *Ḥadīth* of Al-Barā bin 'Āzib (رضي الله عنهما)

denying the questioning by the angels because man does not see it) is the position of the Materialists and the Naturalists. As for the people of *Īmān*, their belief broadens to accept everything that is authentically reported and they will not delve into the matters with their intellects (alone).

So, the two angels will approach him, sit him up and ask him questions: Who is your Lord? And who is your Prophet? And what is your Religion? So, the believer says: "My Lord is Allah, and my Religion is Islam and my Prophet is Muḥammad(ﷺ); and a caller will call out:

أَنْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنْ الْجَنَّةِ وَ وَسِّعُوا لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ، وَ افْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ

"My servant has said the truth; so grant him an extension from the Paradise and widen his grave to the extent of his vision and open a door for him to the Paradise."

Thus, its gentle wind comes to him and its fragrance and he sees his place in the Paradise and says,

يَا رَبِّ أَقِمْ السَّاعَةَ حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي

"O Lord, establish the Hour, so that I return to my family and wealth."[61]

As such, his grave becomes one of the gardens of the Paradise even when we do not see it.

Allah may cause some to see it, but this is not a must.

As for the hypocrite and the one in doubt, who lived doubting (*Īmān*) in this world and dies upon it, when they ask him saying, "Who is your Lord?" He will say: "I do not know", "What is your Religion?" He will say: "I do not know, I heard the people saying

---

[61] Collected by Abū Dawūd (4753), Aḥmad in the *Musnad* (4/287), At-Tayālisī (1/102), Al-Bayhaqī in *Shu'ab Al-Īmān* (1/358) from the *Ḥadīth* of Al-Barā bin Azib (رضي الله عنه). See: *Kitāb Ithbāt 'Azāb Al-Qabr* by Al-Bayhaqī.

something and I said it." "Who is your Prophet?" He will say: "I do not know." Because while in the world, he did not believe with his heart, he only uttered (the statements of belief) on his tongue; "I heard the people saying something and I said it" just to conform to them. This is the hypocrite who says what the believers say, observes the prayer and fasts but there is not *Īmān* in his heart. He was only doing all that out of flattery and deception, so that he could stay with Muslims but he had not believed in his heart.

Even if he is eloquent, trying to acquire knowledge, memorizing texts and chains of transmission, he will stutter in his grave and will be unable to speak and will forget the right responses and say: "I do not know, but I heard the people saying something which I do not really know or believe" and a caller will call out: **"My creature has lied; give him an extension from the Fire and open a door for him to the Fire"**. So, its heat and violent hot wind will come to him, and his grave will be constricted on him until his ribs will exchange positions – and we seek refuge with Allah – and his grave will become one of the pits of the Fire; and he will say: **"O Lord, do not establish the Hour"** because he knows that when the Hour becomes established what comes after that is worse than what he is in – and the refuge is with Allah.

This is pointed to by Hs saying:

﴿ يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾ ﴾

"Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allah will cause to go astray those who are polytheists and wrong-doers, and Allah does what He wills."(Ibrāhīm: 27)

"Allah will keep firm those who believe, with the word that stands firm in this world..." as they lived upon the Firm Word and true *Īmān* in this world, Allah will keep them firm in the grave and at the questioning; ***"And Allah will cause to go***

astray those who are polytheists and wrong-doers..." and they will be unable to respond. The *Aḥādīth* regarding this are *Mutawātir* (i.e. have been reported by large number of people in every level of the chain of transmission) from the Prophet ﷺ.[62]

The People of the *Sunnah* and the *Jamā'ah* are agreed upon it and no one has rejected it (amongst the Muslims) except the *Mu'tazilites*, those who depend solely upon their intellects and today, the Rationalists who are the offspring of the *Mu'tazilites*. They are upon this position.

This is what he will face in the grave on the first day of the Hereafter. So, if one is fortunate in the grave what comes after it will be easier than it; but if he fails, what will happens after it will be worse. Thus, the first entrance to the Hereafter is the grave. As is known, the abodes are three:

- This World, which is the Abode of Work
- The *Barzakh* which is the grave, and the Abode of Waiting
- The Everlasting Abode, which is the Hereafter;

﴿ وَإِنَّ ٱلْآخِرَةَ هِيَ دَارُ ٱلْقَرَارِ ﴿٣٩﴾ ﴾ غافر: ٣٩

"And verily, the Hereafter that is the home that will remain forever."
(Al-Gāfir: 39)

So, the people will remain there forever – in the Paradise or Fire.

Therefore, the Hereafter commences with death and the first thing that happens therein is the punishment of the grave or its delight. As such, the grave is the interval between this world and

---

62 Ibn Abī Al-'Izz said: "The narrations from the Messenger of Allah ﷺ have come in the *Mutawātir* form affirming the punishment of the grave and its pleasure for the one due for that and the questioning of the two angels. Thus, it becomes obligatory to affirm its establishment and believe it." See: *Sharḥ Al-'Aqīdah Aṭ-Ṭaḥāwiyyah* (p. 450).

the hereafter, it is the place of waiting. Thus, it is called *al-Barzakh* since it is the interval between two things.

Also, from belief in the Last Day is to believe that Allah will resurrect these bodies from their graves and they will stand before the Lord of all that exists in a complete form as they were in the World, complete; nothing will be missing from it. When Isrāfīl blows the trumpet – that is, the horn - the second time, the souls will fly out of the horn and each soul will enter into its body:

﴿ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ ﴿٦٨﴾ ﴾ الزمر: ٦٨

"Then it will blown a second time and behold, they will be standing, looking on (waiting)." (Az-Zumar: 68)

Thereafter, they will be ordered to move to the Plain of Gathering

﴿ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا ﴾ المعارج: ٤٣

"they will come out of the graves quickly as racing to a goal..." (Al-Ma'ārij: 43)

Meaning, quickly; and so, no one will stay behind or miss; they will all move to the Plain of Gathering. They will resurrect from their graves and will be moved to the plain where they will be gathered and will stand on their feet – from the first of creation to the last of them – in one place, barefooted, naked and uncircumcised. *Ḥufātan*: not wearing any shoe, *'Urātan*: not wearing any cloth, *Gurlan*: not having been circumcised.[63]

So, they will be gathered on the Plain for a period of fifty thousand years standing on their feet, waiting for what will be done to them. As for the believer, he will not feel this difficulty;

---

[63] As contained in the *Ḥadīth* collected by Al-'Bukhārī (3349), Muslim (2860) from the *Ḥadīth* of Ibn 'Abbāss (رضي الله عنهما) that the Prophet (ﷺ) said: "You shall all be gathered barefooted, naked and uncircumcised..."

the one who will feel the difficulties of Gathering is the *Kāfir*. Allah – the Exalted – says:

﴿فَإِذَا نُقِرَ فِي ٱلنَّاقُورِ ﴿٨﴾ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ﴾

"Then, when the Trumpet is sounded; truly, that Day will be a Hard Day. Far from easy for the disbelievers." (Al-Muddaththir: 8-10)

Then they will disperse from the Plain of Gathering – after the long stay – for the Reckoning. They will be held responsible based on their deeds – nothing will be left – they will be made to see them all, account for them and acknowledge them. There are some who will not be called to account and will enter the Paradise without reckoning as contained in the *Ḥadīth* of the seventy thousand who will enter the Paradise without reckoning or punishment[64] ; and some of them will have an easy reckoning:

﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا ﴿٩﴾﴾

"He surely will receive an easy reckoning, and will return to his family in joy!" (Al-Inshiqāq: 8-9)

Yet, some of them will be cross-examined; he (ﷺ) said:

مَنْ نُوقِشَ الْحِسَابَ عُذِّبَ

"Whoever is interrogated for reckoning will be punished"[65].

These three categories are with respect to the believers; so, the believer will be given comparative reckoning according to his good and evil deeds. As for the *Kāfir*, he will not be given such

---

64 Collected by Al-'Bukhārī (6541), and Muslim (220) fro the *Ḥadīth* of Ibn 'Abbāss (رضي الله عنهما).

65 Collected by Al-'Bukhārī (103) and Muslim (2876) from the *Ḥadīth* of 'Ā'isha (رضي الله عنها).

comparative reckoning because he has no good deeds; rather, he will be given affirmative reckoning – he will be made to see his deeds until he admits them.

Thereafter, the Scales; the deeds will be weighed – the good and evil deeds – on real scales with two scale dishes.[66] The good deeds will be placed on a scale dish and the evil deeds on another. Allah – the Exalted – says:

﴿ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى جَهَنَّمَ خَٰلِدُونَ ﴿١٠٣﴾ ﴾

"Then, those whose scales (of good deeds) are heavy, - these, they are the successful. And those whose scales (of good deeds) are light, they are those who lose their ownselves, in Hell will they abide." (Al-Mu'minūn: 102-103)

﴿ فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ ﴿٦﴾ فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ ﴿٨﴾ فَأُمُّهُۥ هَاوِيَةٌ ﴿٩﴾ ﴾ القارعة: ٦ - ٩

"Then as for him whose balance (of good deeds) will be heavy, he will live a pleasant life (in Paradise). But as for him whose balance (of good deeds) will be light, He will have his home in Hāwiyah (pit, i.e. Hell)." (Al-Qāri'ah: 6-9)

That is, the scales of his deeds; so it will be placed on a pan and the evil deed on the other pan, and he will receive the reward for whichever of them both that is weightier – the preponderance of the good deeds or that of the evil deeds. This is from Allah's

---

[66] Ibn Abī Al-'Izz said in his *Sharḥ Aṭ-Ṭaḥāwiyyah* (p. 475): "The weighing of deeds, the doer and the scrolls of deeds is established, and that the Scale is of two scale dishes is also established, and Allah knows best what is beyond that of the ways it will be done."

justice, that He will not be unjust to anyone; rather, he will reward man according to his deeds.

So, it is a real Scale; but the *Mu'tazilites* say: "It is not a real scale what that means is the establishment of justice. Thus, it is an abstract scale which only implies (the establishment of) justice between the creatures"! However, they have no evidence except their intellects; so they disbelieve in it because they do not see the Scale; they do not believe in the Unseen. This is the problem with absolute dependence on the intellect.

The believer should not depend on the intellect in everything. The intellect guides, (no doubt), but it is not all that matters. There are many things the intellect does not grasp; the matters of the Unseen may not be comprehended by the intellect, and as such, do not make your intellect the judge in such matters; rather, dependence should be upon texts alone. This is the reason for their rejection. Based on their mistaken position, they do not believe whatever they do not see or observe, they rather reject them or give them meanings other than their true meanings.

So, they do not reject the word, *Mīzān* (Scale) because it is contained in the Qur'an:

﴿ وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ ۚ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨﴾ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم بِمَا كَانُوا۟ بِـَٔايَٰتِنَا يَظْلِمُونَ ﴿٩﴾ ﴾ الأعراف: ٨ ـ ٩

"And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their ownselves (by entering Hell) because they denied and rejected Our signs and revelations." (Al-A'rāf: 8-9)

﴿ فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾
وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ ﴿٨﴾ فَأُمُّهُۥ هَاوِيَةٌ ﴿٩﴾ ﴾ القارعة: ٦ - ٩

"Then as for him whose balance (of good deeds) will be heavy, he will live a pleasant life (in Paradise). But as for him whose balance (of good deeds) will be light, He will have his home in Hawiyah (pit, i.e. Hell)." (Al-Qāri'ah: 6-9)

So, they do not reject the word, *Mawāzīn* (that which is weighed) but they give them meanings and distort them from their true meanings as is their attitude with other texts which contradict their intellects; they distort them from their true meanings. As for the people of the truth, they believe in them in their actual forms and leave the details of their forms with Allah – the Mighty and Sublime.

Then there will be the handing out of the scrolls:

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ ﴿١٩﴾ ﴾ الحاقة: ١٩

"Then as for him who will be given his Record in his right hand will say: Take, read my Record!'" (Al-Ḥāqqah: 19)

Until his saying:

﴿ وَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيْتَنِى لَمْ أُوتَ كِتَٰبِيَهْ ﴿٢٥﴾ ﴾ الحاقة: ٢٥

"But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!" (Al-Ḥāqqah: 25)

Then, after all these difficulties, there is the *Ṣirāṭ* placed across the Fire. The *Ṣirāṭ* means the path and is also referred to as *Al-Qantarah* across the Fire. The entire creation will have to cross over this *Ṣirāṭ*. It is thinner than the hair strand, sharper than the

edge of a sword and hotter than the burning coal. The entire creation will go across it based on their deeds.

- So, some of them will go across it with the speed of light
- Some of them as the speed of sound
- Some will go across it like the race horse
- Some of them will go like the riding camel
- Some will go jogging
- Some will walk across
- Some will crawl
- And some of them will be trapped and thrown in the Fire.

This is mentioned in the Qur'an; He – the Exalted – says:

﴿فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَٰنِ عِتِيًّا ﴿٦٩﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾﴾ مريم: ٦٨ - ٧١

"So by your Lord, surely, We shall gather them together, and (also) the Shayātin (devils) (with them), then We shall bring them round Hell on their knees. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Beneficent (Allah). Then, verily, We know best those who are most worthy of being burnt therein. There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished." (Maryam: 68-71)

Everyone will have to cross over the Fire. When they pass over the *Ṣirāt*, they will be stopped for Retaliation; revenge will be

taken for some against others, and after they are rectified and purified, they will be permitted entry into the Paradise.

The Sixth Pillar: Belief in *Qadar* (Divine Preordainment). *Qadar* is Allah's secret.[67] The *Qadar* are the things Allah preordained from what has happened and what will happen until the establishment of the Hour. The pen has advanced with the preordainments and they are written on the *Lawḥ al-Maḥfūdh* – all that will be until the Day of Judgment.[68] So, nothing happens except according to *Qadar*:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾ ﴾ القمر: ٤٩

"Verily, We have created all things with Qadar." (Al-Qamar: 49)

Thus, things are not occurring vainly; rather, they are all preordained previously:

﴿ مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ... ﴾ الحديد: ٢٢

"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauḥ Al-Maḥfūdh), before We bring it into existence."(Al-Ḥadīd: 22)

---

[67] As is contained in the *Ḥadīth* of Ibn Umar (رضي الله عنهما) collected by Abū Nu'aym in *al-Ḥilyyah* (6/181-182); he said: The Messenger of Allah (ﷺ) said: **"Do not engage in discourses on the *Qadar* for it is Allah's secret. So do not unfold for Allah, His secret."** See: *Tarīkh Dimashq* (42/513), *Fayd al-Qadīr* (1/348) and *Tuḥfat al-Ahwadhī* (6/279).

[68] As contained in the *Ḥadīth* collected by Abū Dāwūd (4700) and At-Tirmidhī (2155) from the *Ḥadīth* of Ubādah bin Sāmit (رضي الله عنه) from the Prophet (ﷺ) that: **"The first thing Allah created was the pen and He said: 'Write'. It said: 'What should I write?' He said: 'Write the *Qadar*; what has been and what will be eternally.'"**

His saying: ***"...in the Book..."*** refers to the *Al-Lauḥ Al-Maḥfūdh*, and His saying: ***"...before We bring it into existence..."*** that is, (before We) created it and originated it.

Belief in *Qadar* is in four categories[69]:

The first category: Belief in Allah's Knowledge – the Mighty and Sublime – which is timeless and eternal and encompasses all things. That is, we must believe that Allah knows all things; He knows what has been and what will be.

The second category: Belief that Allah has written on the *Lawḥ Al-Maḥfūdh*, what will be until the Day of Resurrection.

The third category: The category of Wish and Will; whatever Allah wills is and what He wills not does not occur.

The fourth category: The category of the creation of things at their preordained times. Everything at its time and period preordained for it by Allah – the Mighty and Sublime. So no one creates with Him – high above every imperfection. He – the Exalted – said:

﴿ ٱللَّهُ خَٰلِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾ ﴾ الزمر: ٦٢

"Allah is the Creator of all things, and He is the Disposer of affairs over all things." (Az-Zumar: 62)

He also said:

﴿ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ ﴾ الصافات: ٩٦

"While Allah has created you and what you make!" (Aṣ-Ṣāffāt: 96)

So, you should believe that all things are created by Allah – the Mighty and Sublime.

---

[69] See: *Al-'Aqīdat ul-Wāsitiyyah* with its commentary by the author – may Allah, the most High, preserve him (p. 162-169).

These are the categories of the belief in the *Qadā* and the *Qadar*; Allah – the Mighty and Sublime – says:

﴿ أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۖ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٧﴾ ﴾ المجادلة: ٧

"Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no secret counsel of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be; and afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allah is the All-Knower of everything. "(Al-Mujādalah: 7)

And He said:

﴿ مَآ أَصَابَ مِن مُّصِيبَةٍ فِي ٱلْأَرْضِ وَلَا فِيٓ أَنفُسِكُمْ إِلَّا فِي كِتَٰبٍ ﴾ الحديد: ٢٢

"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees..."(Al-Ḥadīd: 22)

And that is, *Al-Lawḥ Al-Maḥfūdh.*

﴿ مِّن قَبْلِ أَن نَّبْرَأَهَآ ﴾ الحديد: ٢٢

"... before We bring it into existence."(Al-Ḥadīd: 22)

Meaning, before We created it; so it is written before it was created.

﴿ ...إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾ لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَآ ءَاتَىٰكُمْ ﴾ الحديد: ٢٢ - ٢٣

"Verily, that is easy for Allah. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you." (Al-Ḥadīd: 22-23)

So, do not grief over what you could not get, what got reduced from your wealth or family or from the things you desire; and do not be insolent and arrogant in your joy because of the wealth Allah has bestowed on you. As for being delighted for Allah's favor, this is praise-worthy. You should be thankful to Allah and delighted for what Allah bestowed on you; but being insolent and arrogantly joyous is prohibited. Allah the Exalted, said:

﴿ لَا تَفْرَحْ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ ﴿٧٦﴾ ﴾ القصص: ٧٦

"Do not be glad (with ungratefulness to Allah's Favors). Verily! Allah likes not those who are glad." (Al-Qaṣaṣ: 76)

﴿ وَفَرِحُوا بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا مَتَٰعٌ ﴾ الرعد: ٢٦

"And they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment." (Ar-Ra'd: 26)

Thus, joy is of two kinds:

- Blameworthy joy; and that is to be joyful out of arrogance and insolence
- Praiseworthy joy, and that is being joyful for Allah's favor and mercy:

﴿ قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴾

يونس: ٥٨

"Say: 'In the Bounty of Allah, and in His Mercy; -therein let them rejoice.' That is better than what (the wealth) they amass."(Yūnus: 58)

So when one believes in *Qadā* and *Qadar*, he finds tranquility; he will not grieve over what he could not get and will not rejoice over what he is given in a manner that goes beyond limits. As for the one who does not believe in the *Qadā* and *Qadar*, he grieves and becomes indignant when something misses him, he would wail and act evil like slapping his face and tearing his own clothes, and mourning in the ways of the people during pre-Islamic times. This is because he does not believe in the *Qadā* and *Qadar*.

Even if he grieves, he cannot return what has missed him and if he is outraged, or slaps his face and tears his clothes; he cannot return what has missed him. Rather, he becomes distressed and the good rewards (of patience during adversity) also miss him. As regards the one who believes in the *Qadā* and the *Qadar* and is patient over what befell him; that it is from Allah and that what Allah wills is and what He does not will cannot occur, he will find rest of mind.

Similarly, the one who does not believe in the *Qadā* and *Qadar*, he will be afflicted with cowardice and fear; he will neither fight in Allah's cause nor legitimately seek wealth because he will be afraid of everything. He will be prevented from doing things because of fear. But if he believed in the *Qadā* and *Qadar*, he would proceed in the *Jihād* for the cause of Allah, legitimately pursue wealth and repose the affairs with Allah – the Mighty and Sublime. It is reported in the *Ḥadīth* from the Prophet ﷺ that he said to Ibn 'Abbāss (رضي الله عنهما) that:

إِذَا سَأَلْتَ فَاسْأَلْ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتْ الْأَقْلَامُ وَجَفَّتْ الصُّحُفُ

"When you seek (a need), beseech Allah, and when you seek help, ask help from Allah. You should know, that if the entire mankind were to come together to grant you any benefit; they will not be able to do so, except what Allah has pre-ordained for you. And if they were to come together to bring you any harm; they will not be able to, except what Allah has preordained for you. The pens have been raised; and the pages are dried."[70]

Thus, belief in *Qadā* and *Qadar* earns one firm will, strong faith and reliance on Allah – Glorious is He and Exalted. And not believing in *Qadā* and *Qadar* leads a person to grief and outrage during adversities. Also, it hampers him from doing many good deeds and so; he is inflicted with indecision, delusion and evil whisperings. As such he will not embark upon anything for fear of such-and-such; and he would abandon beneficial things for fear of been afflicted by such-and-such because he does not believe in the *Qadā* and *Qadar*.

Whatever Allah decrees and preordains must occur whether you go out or not, whether you act or not. So seek protection with Allah and rely on Him and leave the *Qadā* and *Qadar* for Allah – Glorious is He and Exalted. When anything befalls you, do not be foreboding; thus he (ﷺ) said:

احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجَزْ فَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا وَلَكِنْ قُلْ قَدرُ اللَّه وَمَا شَاءَ فَعَلَ

"Seek what will bring benefit to you and ask Allah's help and be not slothful. And if something afflicts you, do not say: 'If I did such-and-such, such-and-such would have happened'; but say: '*Qadarullāhi wamā shā-a fa'ala* (meaning: Allah's decree; and He did what He willed.'"

---

[70] Collected by At-Tirmidhī (2516), Aḥmad in his *Musnad* (1/307), Abū Ya'lā in his *Musnad* (4/430) and 'Abd bin Ḥumayd in his *Musnad* (214) and Aṭ-Ṭabarānī in *Al-Kabīr* (11243) and Ibn Al-Mustafād in *Al-Qadar* (p. 130) and Al-Ḥakim in *Al-Mustadrak* (3/624), Abū Nu'aym in *Al-Ḥilyyah* (1/314) and Al-Bayhaqī in *Shu'ab Al-Īmān* (2/27).

In another wording, it says:

قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ

"*Qaddara Allāhu wamā shā-a fa'ala* (meaning: Allah has decreed and He did what He willed."[71]

So when you have sought the means and the goal was not attained, you should realize that Allah did not will it; and you know not, perhaps the goodness lies in not attaining it, and Allah – the Mighty and Sublime – is All-Knowing. Therefore, you should believe in Allah and His decrees and preordainments and be patient over afflictions.

Also, you should beware of indolence and arrogance during comfort; be balanced in your affairs and be tranquil in your mind and leave in this world as a *Mu'min*, one who has reposed his affairs with Allah – the Mighty and Sublime. You should work and achieve, strive, for you believe in the *Qadā* and *Qadar*, and that things happen through their means and not abandon the means. However, do not completely depend on the means; combine two things: belief in *Qadā* and *Qadar* and acting upon the means while relying on Allah – Glorious is He and Exalted.

These are the attributes of the *Mu'min*, and this is belief in the *Qadā* and *Qadar*. Belief in the *Qadā* and the *Qadar* benefits one in this world and removes fear, evil whisperings and sadness from him while disbelief in the *Qadā* and the *Qadar* afflicts one with indolence, weakness, evil whisperings, delusion, and everything scares him because of his disbelief in *Qadā* and *Qadar*.

It is obligatory upon the servant, the *Mu'min*, to believe that from his belief in the *Qadā* and *Qadar* is that the creatures have actions that they carry out from their own volition; they are not compelled to do them. So, a person could believe or disbelieve, observe the *Ṣalāt* or leave it, he could fast or not; he carries out all that and as such, he is rewarded with good for the acts of obedience and punished for the sins since they are his actions. He

---

[71] Collected by Muslim (2664)

will not be punished because of *Qadā* and *Qadar*, he is only punished based on his actions which he carried out from his own volition and will.

He is able to standup to observe the *Fajr* prayer, for example, and he is able to also sleep and not observe the *Fajr* prayer; he is able to fast in the month of *Ramaḍān* or leave the fast, he is able to restrain himself from shameful deeds and he is able to leave himself for same; he is able to do things from his volition and will. Allah bestowed will and wish to him and the volition to do or not to do. For that reason, there is nothing upon the one who is coerced to act upon sin; because he has no choice. Likewise the child that has not attained maturity, there is nothing upon him since he does not have volition until he matures.

So, it has to be believed that from belief in the *Qadā* and *Qadar* is that the servants have actions, wishes and wills contrary to the view of the *Jabarites*[72] that the servants are only coerced and made to act, they have no freewill; and not as the *Mu'tazilites* opine: that Allah has no decree or preordainment, the servants are completely independent of their actions, they create their actions by their wills and not by Allah's will or his *Qadā* or *Qadar*. The *Jabarites* and the *Mu'tazilites* are at the two opposite ends.

As for the People of the *Sunnah* and the *Jamā'ah*, they are of the middle-course; they say: Allah – the Mighty and Sublime – decreed matters but He gave the servants the volition, will and wish and ability to carry out actions or leave them. Allah – the most High – said:

---

[72] *Jabr* is to reject the servant's actual actions and attribute it to the Lord, the most High. The *Jabarites* are of different sects; the real ones are those who neither affirm action for the servant nor a basic ability to act. The liberal *Jabarites* are those who affirm an ability that is of no basic impact for the servant. See: *'Itiqādāt Firaq al-Muslimīn wal-Mushrikīn* (p. 68), *Al-Milal wan-Nihal* (1/85), and *At-Ta'rīfāt* (p. 101).

﴿إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ ﴿١٠﴾﴾ الليل: ٤ - ١٠

"Certainly, your efforts and deeds are diverse (different in aims and purposes). As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in Al-Ḥusnā. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husna. We will make smooth for him the path for evil." (Al-Layl: 4 - 10)

This contains refutation against the *Jabarites* who reject the actions of the servants and their volition. The position of the People of the *Sunnah* and the *Jamā'ah* is the proven according to the Qur'an and the *Sunnah*, and that is the middle-course between the views of the *Jabarites* and the *Qadarites*.

Hence, one must believe in the *Qadar* in all these categories; whoever claims that there is no preordainment, that the servants create their own actions and not Allah's preordainment such as the *Mu'tazilites*; if such a person holds this view knowing the proofs (that negate it) but rejects them and sticks to his position, such is undoubtedly a disbeliever. But if he is a blind-follower or an ignorant one, for such, it will be explained to him. If he insists upon disbelief in the *Qadar*, the ruling will be given on his disbelief. In the case where he is an ignorant or a blind-follower, he will not be declared a disbeliever right away; the matter will be explained and made clear to him. If he turns in repentance; then – all praise and thanks belong to Allah; but if he persists, then he is a disbeliever.

It is not sufficient to believe in the *Qadā* and *Qadar* alone, one must act and not absolutely bank on the *Qadā* and *Qadar* and say: "if Allah has preordained it for me, it will happen and if He has not preordained it then it will not happen, there is no need

working" as the *Jabarites* opine. This is incorrect, for Allah has ordered seeking means and carrying out actions. He has ordered making efforts at obedience to Him. So one should not absolutely depend on *Qadā* and *Qadar*; rather, he should act, move and seek what is good and leave evil. He will not be rewarded for *Qadā* and *Qadar* but for his actions, his efforts and what he earns for himself, his wills, intentions and goals. He will be held accountable for his deeds; if they are good, then he gets good and if evil, he gets evil.

These are the Pillars of *Īmān* and the Pillars of Islam. Islam and *Īmān* are two great levels from the levels of the *Dīn*; when they come together – such that Islam and *Īmān* are both mentioned, Islam is explained to refer to the apparent actions and *Īmān* is explained to refer to the actions of the heart as in this *Ḥadīth*, the *Ḥadīth* of 'Umar, and His saying:

﴿إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ﴾ الأحزاب: ٣٥

"Verily, the Muslims men and women, the believers men and women..." (Al-Aḥzāb: 35)

But if one of them is mentioned alone, the other is necessarily implied; so, if Islam is mentioned alone, *Īmān* is implied as well since Islam cannot be right except with *Īmān*, and if *Īmān* is mentioned singularly, Islam is implied since *Īmān* cannot be correct except with Islam. Both matters must come together and one of them is not beneficial without the other; thus there is no Islam without *Īmān* and no *Īmān* without Islam. That is, the apparent actions will not suffice without those of the heart and the actions of the heart will not suffice without those of the limbs.

Based on this, the scholars say: When Islam and *Īmān* are mentioned together, they differ in their meaning; so Islam is

explained as been such-and such and *Īmān* as such-and-such. But when one of them is mentioned alone, then the other is implied.[73]

Here, it is appropriate to mention the ruling pertaining to a person who persists upon one of the major sins other than *Shirk* (joining partners with Allah); will he be referred to as a Muslim or a *Mu'min*? Or he will not be called a Muslim or *Mu'min*?[74] The position of the People of the *Sunnah* and the *Jamā'ah* which is the correct view is that the one who persists upon one of the major sins other than *Shirk* is also called a *Mu'min* deficient in *Īmān*. This is because *Īmān* increases with righteous acts and reduces with sinful acts as is pointed to by evidences: Allah – the most High – says:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا ﴾ الأنفال: ٢

"The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e. the Verses) increase their Faith." (Al-Anfāl: 2)

So it points to the fact that *Īmān* increases, it is not one static thing. Allah – the Exalted – said:

﴿ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا ﴾ المدثر: ٣١

"...And the believers may increase in Īmān (Faith)." (Al-Muddaththir: 31)

He also said:

---

[73] See: *Kitāb Al-Īmān Al-Kabīr* by *Shaykh al-Islām* Ibn Taimiyyah within *Majmū' Al-Fatāwah* (7/259), *Fath al-Bārī* (1/115) and *'Umdat al-Qārī* (1/196).

[74] See: *al-'Aqīdat al-Wāsitiyyah* by *Shaykh al-Islām* Ibn Taimiyyah (رحمه الله) with its commentary by the author (*Ḥafizahullāh*) (p. 134)

﴿ وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ ٱهْتَدَوْا۟ هُدًى ﴾ مريم: ٧٦

"And Allah increases in guidance those who walk aright."
(Maryam: 76)

So, *Īmān* increases with righteous deeds and reduces with sinful deeds until it gets to the weight of an atom as contained in the *Ḥadīth* of commanding good and prohibiting evil; he ﷺ said: **"If he is not able then with his heart and that is the weakest *Īmān*."**[75] Thus, it proves that *Īmān* could be weak or strong. In another *Ḥadīth*, it said:

الْإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنْ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنْ الْإِيمَانِ

"*Īmān* is seventy-some or sixty-some branches; the best of it is the saying: *Lā ilāha illa Allāh* and its lowest is removing harmful things from the way, and bashfulness is a branch of *Īmān*."[76]

So it proves that *Īmān* could be at the highest or lowest.

This is contrary to the *Murjiah* who say: *Īmān* does not increase or decrease. It is a single thing, it does not include deeds; it is only a thing of the heart. This without doubt is a wrong view because it contradicts the proofs. Disagreeing with that also are the *Khawārij*[77], they say: the one who persists upon one of the major

---

[75] Collected by Muslim (49) from the *Ḥadīth* of Abū Sa'īd al-Khudrī (رضي الله عنه).

[76] Its reference had preceded.

[77] They were those who revolted against the Leader of the Believers, Alee bin Abee Taalib(رضي الله عنه)during the issue of the Two Adjudicators and gathered at Harooraa near Koofah. It was regarding them that the Prophet ﷺ said: "Some of you will scorn his own prayers compared to their prayers, his fasting when compared to their fasting; they will lunge out of the religion as the arrow thrusts out

sins other than *Shirk* is a disbeliever without any *Īmān*. So, they completely rip him off *Īmān* declaring him a disbeliever who will remain in the Fire forever – and the refuge is with Allah. So, those completely rip a person off *Īmān* while the *Murjiah* accord him complete *Īmān*. This is one of the disagreements between the two groups.

As for the people of truth and the correct position, they say: *Īmān* increases with righteous deeds and reduces with sinful deeds, and that the *Īmān* of the people is not at the same level; some of them are *Mu'min*s with perfect *Īmān* and some are *Mu'min*s with deficient *Īmān*.

The *Mu'tazilites* introduced a new path and said: we do neither hold the one who persists upon a major sin as a *Mu'min* nor say he is a disbeliever; he is rather in *Manzilatin bayna Manzilatayn* (a category between two categories). So from the foundations of their sect is: *al-Manzilah bayna al-Manzilatayn*. But if he dies without repenting, they are, as in the view of the *Khawārij*: he will remain in the Hell forever. Thus, they concur with the *Khawārij* regarding his punishment in the Hereafter and that he will be in the Hell forever. But in this world, they have innovated a position contrary to that of the People of the *Sunnah* and the *Jamā'ah*, and contrary to the view of the *Khawārij* and the *Murjiah*. They say: he is neither a *Mu'min* nor a disbeliever.

Is there anyone who is neither a *Mu'min* nor a disbeliever?! This could be possible regarding the insane and the immature. As for the mature and sane, the individual is either a *Mu'min* or a disbeliever. Allah – the Exalted – said:

﴿ هُوَ ٱلَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ ﴾ التغابن: ٢

"He it is Who created you, then some of you are disbelievers and some of you are believers." (At-Tagābun: 2)

---

of the target." Collected by Al-Bukhaari (2610) and Muslim (1064) from the *Ḥadīth* of Abū Sa'eed al-Khudree (ﷺ).

He did not say: and amongst you are those who are neither disbelievers nor believers. So, their view is an innovated one and it lacks any basis; it is sheer misguidance. Whosoever abandons the truth is afflicted with contradictions and vanity; he will wander about aimlessly without guidance.

These matters should be known because it is an area of contention between the people of the *Sunnah* and their adversaries from the people of innovations: the *Khawārij*, the *Murjiah*, the *Mu'tazilites* and others.

Then Jibrīl (عليه السلام) asked the Prophet (ﷺ): **"Inform me about *Iḥsān*."** *Iḥsān* is the highest level; and *Iḥsān* means: to do a thing well and perfect it. Allah – the Exalted – said:

﴿ ٱلَّذِىٓ أَحۡسَنَ كُلَّ شَىۡءٍ خَلَقَهُۥ ﴾ السجدة: ٧

"Who made everything He has created good." (As-Sajdah: 7)

Iḥsān regarding a deed is perfecting it and being impeccable in it; and *Iḥsān* regarding an occupation is being proficient at it. Therefore, it is said, "you are proficient at such-and-such, aren't you?" That is, whether you are adept at this thing or not?

Iḥsān is between the servant and his Lord by his giving servitude to Allah alone, without partners, and it will be between persons by their giving charity and being nice, inviting to Allah and teaching beneficial knowledge. Allah – the Exalted – said:

﴿ وَأَحۡسِنُوٓاْۛ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُحۡسِنِينَ ﴿١٩٥﴾ ﴾ البقرة: ١٩٥

"...And do good. Truly, Allah loves the good-doers." (Al-Baqarah: 195)

So perfecting deeds is that the deeds are upon the *Sunnah* not including any innovation; if an innovation occurs in a deed then that is not from perfecting the action. Allah – the Exalted – said:

﴿ بَلَىٰ مَنۡ أَسۡلَمَ وَجۡهَهُۥ لِلَّهِ وَهُوَ مُحۡسِنٞ ﴾ البقرة: ١١٢

"Yes, but whoever submits his face (himself) to Allah and he is a Muḥsin (good-doer)." (Al-Baqarah: 112)

And he ﷺ said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"Whoever does a deed to which we have not given approval, it shall be rejected."[78]

And he said:

وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ

"Beware of the innovated matters for every innovated matter is a heresy and every heresy is misguidance."[79]

So, *Iḥsān* regarding deeds is making it sincere for Allah – the Mighty and Sublime – and its conforming with the *Sunnah*. Thus, He – the Exalted – said:

﴿ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ ﴾ البقرة: ١١٢

"Yes, but whoever submits his face (himself) to Allah and he is a Muḥsin (good-doer)." (Al-Baqarah: 112)

So his saying: **"...submits his face (himself)..."** by affirming Allah's oneness and being sincere, **"...and he is a *Muḥsin* (good-doer)..."** that is, following the Messenger ﷺ and not seeking closeness with Allah with innovations and newly-invented matters (in the religion).

In this *Ḥadīth*, *Iḥsān* is: **"...to worship Allah as though you see Him..."**; this is *Iḥsān* between the servant and his Lord: That you worship Allah with certainty and absolute belief in Him as though you could see Him with your eyes from the strength of the *Īmān* since what is seen is not doubted. When you see a wall

---

[78] Its reference had preceded.

[79] Its reference had preceded.

you do not doubt it or when you see a door you never doubt its reality.

So, *Iḥsān* is that you give devotion to Allah – the Mighty and Sublime – as though you see Him with your eyes from the strength of your *Īmān* and certainty of faith; otherwise Allah cannot be seen in this world because the creation is incapable of catching sight of Him in this world. But the *Mu'minūn* will see Him on the Day of Resurrection when Allah will enable them to see their Lord. However, in this world, no one can see Allah with his eyes but the firm belief in Him and certainty of faith in his heart is as though he sees Him.

This is why when Mūsa (عليه السلام) requested:

﴿ قَالَ رَبِّ أَرِنِيٓ أَنظُرۡ إِلَيۡكَ ﴾ الأعراف: ١٤٣

"He said: 'O my Lord! Show me (Yourself), that I may look upon You.'"

Allah – the Exalted – said to him:

لَن تَرَىٰنِي

"You cannot see Me." (Al-A'rāf:143)

That is, in this world because Mūsa (عليه السلام) was not able to see Allah in this world because of His Magnificence – Glorious is He and Exalted – for He screened Himself from the creatures with light as in the *Ḥadīth*: **"His screen is light."**[80] So no one can see Allah in this worldly life, and the texts of the Qur'aan and the *Sunnah* only show that the *Mu'minūn* will be honored by Allah on the Day of Resurrection. As they gave servitude to Him in this world without seeing Him, yet they affirmed belief in Him, Allah will

---

[80] Collected by Muslim (179) from the *Ḥadīth* of Abū Mūsa (رضي الله عنه).

gladden them by appearing to them and they will see Him – Glorious is He and the most High - with their eyes. [81]

As for the disbelievers, since they did not believe in Allah in this world, Allah will prevent them from seeing Him on the Day of Resurrection. He – the Exalted – said:

﴿ كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾ ﴾ المطففين: ١٥

"Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day." (Al-Muṭaffifīn: 15) "

So, if the disbelievers will be screened from Allah in the Hereafter, then the *Mu'minūn* will see their Lord – Glorious is He and Exalted – as is widely reported from these evidences.

Therefore, his saying: **"...as though you see Him..."**; contains evidence that He cannot be seen in this world with the eyes, He can only be seen in the heart with firm belief in Him and certainty of faith that is not mixed with any doubt; this is the highest level.

After that is a level regarding which he ﷺ said: **"...for even though you cannot see Him..."** that is, you cannot get to this level of certainty; **"...He still sees you."** Meaning, you should believe that Allah sees you; and this is lower than the first even though it is still a high level. So worship Him believing that He sees you, He sees you in all your endeavors. **"...He still sees you."** That is, affirm with your heart and keep it in mind that Allah

---

[81] Authentic narrations have been reported by a large number of reporters at every level of the reports which affirm the *Mu'minūn*'s seeing their Lord on the Day of Resurrection; some have been collected by Al-'Bukhārī (554), Muslim (633) from the *Ḥadīth* of Jarīr bin 'Abdullāh al-Bajalī (رضي الله عنه) who said: "Once while we were sitting with Allah's Messenger ﷺ then suddenly, he looked up at the full moon and said; 'You will see your Lord as you see this moon; you will not scramble to see Him.'" From it also is the *Ḥadīth* of Abū Hurayrah (رضي الله عنه) collected by Al-'Bukhārī (7437) and Muslim (182), and the *Ḥadīth* of Abū Sa'īd Al-Khudrī (رضي الله عنه) collected by Al-'Bukhārī (7439) and Muslim (183).

sees you; and this is a great level no doubt. It is referred to as the level of *al-Murāqabah* (Watchfulness); been watched by Allah - the Mighty and Sublime. However, it is lesser than the first level.

The *Iḥsān* between Allah and His servants is what was explained by the Messenger (ﷺ) in this *Ḥadīth*; that the Muslim worships Allah upon certainty and *Īmān*. Such certainty of faith that makes the servant feel as though he sees Allah or the certainty of faith that makes him be conscious that Allah sees him and is a witness to all his actions. So, he will not deviate from His worship and when he deviates or errs, he turns to Allah in repentance for he recognizes that Allah pardons sins, and so, he does not despair of the mercy of Allah – the Mighty and Sublime. Man is not infallible but when he infringes, he turns quickly to Allah in repentance and recognizes that Allah pardons the one who repents, not being despondent of Allah's mercy. The *Shayṭān* (the Satan) does not deceive him to become despondent of Allah's mercy; this is *Iḥsān*.

Therefore, this *Ḥadīth* proves that the *Dīn* has levels and that some of it are greater than others; the first level is Islam, and that is submission to Allah – the Mighty and Sublime – which is in two forms:

The first form: Islam together with *Īmān* whether small or large. This is the Islam of the *Mu'minūn*; and it is the right Islam upon which one is rewarded. That is the Islam which includes *Īmān* that rectifies it even though it is small. As regards this, Allah – the Exalted – said:

﴿ ۞ قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا ﴾ الحجرات: ١٤

"The Bedouins say: 'We believe.' Say: 'You believe not but you only say, 'We have surrendered (in Islam)...'" (Al-Hujurāt: 14)

This does not mean that those Bedouins were hypocrites, but it meant that their *Īmān* had not been perfected, and they had claimed a level they had not reached at the time they said: ***'We believe.'*** If they had said: "we surrender (in Islam)", it would

have been the right expression; thus, Allah said: ***"...but you only say, 'We have surrendered (in Islam)..."*** and then He said:

﴿ وَلَمَّا يَدۡخُلِ ٱلۡإِيمَٰنُ فِي قُلُوبِكُمۡ ﴾ الحجرات: ١٤

"...For Faith has not yet entered your hearts."

Lammā, in the future sense, it is not obtainable at the present time but will be attained later. Allah gave them the glad tidings that *Īmān* will soon enter their hearts, and that their *Īmān* will get stronger gradually, but they had been some hasty and said: ***'We believe.'*** So, they had claimed a level they had not reached and as such, Allah reproved them and told them what was appropriate to them, and that man does claim something he has not attained. He said: ***"...but you only say, 'We have surrendered (in Islam) for Faith has not yet entered your hearts..."*** He did not say: ***lam*** (you do not) believe; rather, He said: ***Lammā*** and there is difference between ***lammā*** and ***lam***. ***Lam*** is employed for absolute negation; but as for ***Lammā*** it is for temporary negation.

He said: **"Inform me about the (Last) Hour"** until the end of the *Ḥadīth*: Since it is generally from the aspects of the pillars of *Īmān*, i.e. belief in the Last Hour, which commences with the establishment of the Hour and the end of the world; then the establishment of the Hour is the end of the world and the commencement of the Hereafter. That is the appointed time Allah – Glorious is and Exalted - has drawn for this worldly existence. It will end and Resurrection will be established, and the belief in this is one of the pillars of *Īmān*. Whoever doubts the establishment of the Hour or wavers or rejects the establishment of the Hour, such is certainly a disbeliever. Allah – the Exalted – says:

﴿ زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ ۚ قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧﴾ ﴾ التغابن: ٧

"The disbelievers pretend that they will never be resurrected (for the Account). Say: 'Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allah.'" (At-Tagābun: 7)

It does not suffice that one believes in the Last Day; rather, one must work for the Last Day. So, he does good deeds and repents from evil deeds and prepares for this Day. This is the main objective. But to merely believe in the Last Day and not prepare, not working for it such may not get (much) benefit from this belief.

And the establishment of the Hour and its time is not known except by Allah – Glorious is He and Exalted. Allah alone knows it and did neither inform the angels nor the Messengers; Allah – the Mighty and Sublime – concealed its knowledge from the entire creation because there is no benefit for man in his knowing when the Hour will be established. The benefit lies in believing that it will be established and preparing for it. This is the main goal.

As for when it will be established, that is known to Allah alone – the Mighty and Sublime. Explanations are contained in many verses of the Qur'an that no one knows when the Hour will be established except Allah. Allah – the most High – said:

﴿ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ﴾ الأعراف: ١٨٧

"They ask you about the Hour (Day of Resurrection): 'When will be its appointed time?' Say: 'The knowledge thereof is with my Lord (Alone). None can reveal its time but He.'" (al-A'rāf: 187)

He also said:

﴿ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾ إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا ﴿٤٥﴾ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓاْ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾ ﴾ النازعات: ٤٢ - ٤٦

"They ask you (O Muḥammad ﷺ) about the Hour, - when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof? You (O Muḥammad ﷺ) are only a warner for those who fear it. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning." (An-Nāzi'āt: 42-46)

He said:

﴿ إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾ ﴾ لقمان: ٣٤

"Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)." (Luqmān: 34)

Thus, the knowledge of the Hour is with Allah alone – the Mighty and Sublime – and it is not right for anyone to say: the Hour will be established at such-and-such time depending on calculations and myths and legends as is done by some impostors and fanatics; this is from overburdening oneself, something which Allah has not authorized. Whoever does that is a liar because it is absolutely impossible that Allah conceals the knowledge of the Hour and a person comes and still knows it.

Also, it is not from wisdom that you ask when the Hour will be established; the wise thing is to ask about what you should do, how to get prepared for this Day. This is what contains benefit for you. Thus, when Jibrīl said to the Prophet ﷺ: **"Inform me about the (Last) Hour",** he ﷺ replied: **"The one being asked has no more knowledge about it than the one who is asking."** That is, you and I are alike; we all do not know when the Hour will be established. So if Jibrīl (عليه السلام) – and he is the chief of the angels – and Muḥammad ﷺ – and he is the leader of the children of Ādam – do not know when the Hour will be established, how will a claimant come and claim the knowledge of that?! This contains evidence that the knowledge or the time of the establishment of the Hour is not known except to Allah – Glorious is He and Exalted.

"The one being asked..." and he is Muḥammad ﷺ **"...has no more knowledge about it than the one who is asking"** and that is Jibrīl. Meaning, we are all the same, we do not all know it. This affirms what is contained in the Qur'an that the knowledge of the Hour is with Allah – the Mighty and Sublime. And this also contains evidence that whoever is asked about something he does not know should refer it to Allah and not try to make up anything on it.

He asked: **"Tell me then about its signs"** that is; its portents; there are indications that show the nearness of the Hour. He – the Exalted – said:

﴿ فَهَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً ۖ فَقَدْ جَآءَ أَشْرَاطُهَا ۚ ﴾ محمد: ١٨

"Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents (indications and signs) have already come." (Muḥammad: 18)

The time the Hour will be established is not known except to Allah.

As for the signs that indicate the nearness of the establishment of the Hour, they are many and are known. Some of them are major and some, minor and some are in-between. Many of them have

come to pass but it remains the major signs. Scholars have authored many works on the portents of the Last Hour[82] and the signs of the Last Hour. This is knowledge taken from the texts and proofs.

He asked: **"Tell me then about its signs"** since asking about its signs is permissible, he (ﷺ) replied and mentioned two of its signs: he said, **"...that the slave girl will give birth to her mistress"**. This is **one**; and it means that the mother will be the servant and the daughter, her boss. This is amazing! That the daughter will be the mistress of her mother; so what does this mean?

Two meanings have been mentioned[83]:

The first: that it means that enslavement will proliferate in the end times and since there is no doubt that the daughter of a slave-woman is freeborn as her father and the mother is a slave-woman; the daughter becomes a mistress to her mother.

---

[82] Among the works on the signs of the Hour are: *Ṣifat Ashrāt is-Sā'ah* by As-Sarkhasī, *Al-Qanā'ah fī mā Tamuss al-Ḥājah min Ashrāt is-Sā'ah* by As-Sakhāwī, *Al-Idhā'ah* by Siddīq Ḥasan Khān, *Ithāf al-Jamā'h fī mā warada fī Ashrāt is-Sā'ah* by *Shaykh* Ḥamūd At-Tuwayjrī (رحمه الله), *Ashrāt as-Sā'ah* by Yūsuf 'Abdullāh Al-Wābil, *Al-Qiyāmat Al-Kubrah* by Dr. 'Umar Sulayman Al-Ashqar.

[83] The people of knowledge regarding this expression, have seven different views summarized by Hafidh Ibn Hajar in *Fath* (1/122, 133) to four and chose only one. He said: "That much awful treatment will be noted from the children; a child would relate with the mother as a mistress would relate with her slave-girl in terms of disgrace through abuse, beating and been made to work. So he generally called it *her master* metaphorically or it could be that *master* meant the one who nurtured and so, direct. In my opinion, this is the most preponderant of the views because of its generalness and the context suggests a condition that is asides from being bad, strange, indicating that the establishment of the Hour draws near when things will go up-side-down such that the one nurturing becomes the nutured, the nonentity becomes the highly-placed. It is in congruence as well with his statement about the other sign: the barefooted becoming the rulers of the earth."

The second meaning: is that – and Allah knows best – there will be a great deal of undutifulness to parents in the end times such that the daughter will behave to her mother as the mistress to her slave by being disobedient, arrogant and reproaching in dealing with her.

He said: "**...And that you will see the barefoot, naked, and poor goat shepherds...**" that is, the Bedouin; these are the attributes of the Bedouin, their feet are usually bare, their bodies naked. That is, they wear worthless clothes or clothes not covering the necessary parts of their bodies due to penury or not giving attention to the kind of clothes they wear as is known with the Bedouins. It does not mean being nude; rather it means they will not wear beautiful clothes, choice clothes; they will only wear indecent or skimpy clothes or clothes that are strange, with which the people are not used to adorning themselves.

His saying: "**...goat shepherds...**" this is their occupation; they are shepherds looking after sheep and camels. These are the characteristics of the shepherds, they live upon tending livestock, and they live in the deserts. But in the end times, they will live in the urban areas. They will live in the cities and construct structures. Initially, they resided under tents and thatch but in the end times, they will compete in erecting huge structures. They will build and vie in boasting with one another; one of them could even build high structures with many floors and decorate and beautify it while he was originally living in a thatch house or under tents or things like that. So, their condition will change; this is from the signs of the Last Hour: they will be "**... competing in erecting tall buildings**" as it is today which is an affirmation of his statement.

The Bedouins now reside in the cities and compete in erecting tall buildings; each person wants his building to be better than that of the other person in its structure, look and elevation. This is from the signs and miracles of the Messenger ﷺ for he told us about something which has happened as he said it.

He said: "**He (i.e. the stranger) then left...**", that is, the questioner stood up and went out. Then some of the companions

went out in search of him but did not find him. And this is amazing because he was amongst them, asking and talking and after a moment he could not be found.

He ﷺ then said: **"Do you know who that questioner was?"** They replied: "Allah and His Messenger know better." Allah's Messenger ﷺ said: **"That was Jibrīl. He came to teach you your religion."** This is evidence that the angel will not come in their angelic form because people will not be able to see them in that angelic form. He would only come in human form so that people do not run away from him.

Many times, Jibrīl would come to the Prophet ﷺ in form of a man while the companions are around him like any other questioner and student, he will not differentiate himself from them so that they do not run away.

This also contains evidence that the angels could take forms depending on the benefit; Allah has given them the ability to do that for the benefit of man. However, people do not see the angels except when punishment is about to descend – and the refuge is with Allah - and at the point of death, the angels appear and the dying person sees them. Allah – the most High – said:

﴿ يَوْمَ يَرَوْنَ ٱلْمَلَٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴾

الفرقان: ٢٢

"On the Day they will see the angels, no glad tidings will there be for the Mujrimoon (criminals, and disbelievers, etc.) that day." (Al-Furqān: 22)

But before that, people only see them in forms not different from those of men.

In all, why did Jibrīl come? Why did he sit with them? The response came from the tongue of the Prophet ﷺ; he said: **"...He came to teach you your religion"**. He was not asking in order to learn, he was only asking in order to impart knowledge. This contains evidence that Questions and Answers are from the

means of imparting knowledge. It is a well-known and good method of education.

His saying: **"...teach you your religion..."** contains evidence that the religion is taken by learning it; it is not taken from customs and cultural practices and innovations and newly-invented matters.

It also contains evidence that the religion has three categories, some of which are better and more excellent than the others:

The first level: Islam; and its pillars are five.

The second level which is above that: *Īmān*; and its pillars are six.

The third level – which its highest level: *Iḥsān*, and it is a single pillar, **"...to worship Allah as though you see Him, for even though you cannot see Him, He still sees you."**

This entails encouragement towards learning the religion, and that it is obligatory on the Muslim to learn his religion, and it is not sufficient for him to say: "I am a Muslim". He has to learn the religion so that he can practice it in the right manner. So, it does not suffice for one to attribute himself to Islam while he knows nothing about it. If he were asked about Islam, he would say: 'I am a Muslim, but I do not know what Islam is'. And this is amazing! How could he be a Muslim and he does not know what Islam is?! This is being neglectful; he could fall into something that contradicts Islam while he knows not, or leave something by which his Islam is nullified while he knows not because he did not learn Islam.

Thus, this contains evidence for the obligation of learning the *Dīn* in its three levels: Islam, *Īmān* and *Iḥsān*.



الحديث الثالث

عن أبي عَبْدِ الرَّحْمنِ عَبْدِ اللهِ بنِ عُمَرَ بنِ الخَطابِ رَضيَ اللهُ عنهُما قال: سَمِعْتُ رسُولَ اللهِ r يقولُ: " بُنِيَ الإسلامُ على خَمْسٍ : شهادَةِ أَنْ لا إلهَ إلا اللهُ وأَنَّ محمَّداً رسولُ اللهِ، وإقَامِ الصَّلاةِ، وإيتَاءِ الزَّكاةِ، وحَجِّ البَيْتِ، وصَوْمِ رَمَضَانَ ".

رواهُ البُخَارِيُّ ومسلمٌ.

ḤADĪTH THREE

Abū 'Abdir-Raḥmān, 'Abdullāh bin 'Umar bin Al-Khaṭṭāb – may Allah be pleased with them both – said: Allah's Messenger ﷺ said: *"Islam is built upon five (pillars):* **To testify that there is no god worthy of worship except Allah, and that Muḥammad is Allah's Messenger, establish the prayers, give the Zakāh, (perform) the pilgrimage, and fast in Ramaḍān".** Collected by Al-Bukhārī and Muslim.

COMMENTARY

This *Ḥadīth* is similar to the preceding *Ḥadīth* – the *Ḥadīth* of 'Umar bin Al-Khaṭṭāb (رضي الله عنه) – concerning the explanation of the pillars of Islam except that this *Ḥadīth* contains an increment, and that is his saying: **"Islam is built upon five pillars"**. In the *Ḥadīth* of 'Umar, it said: **"'(O Muḥammad,) tell me about Islam'** and he ﷺ replied: **'Islam is to testify that there is no god worthy of worship except Allah...'"** to the end of the *Ḥadīth*.

So apparently, the *Ḥadīth* of 'Umar shows that Islam only includes these five pillars while this *Ḥadīth* proves that these five pillars are not all that Islam entails; Islam is only built upon them. Thus, they are its foundations and pillars; otherwise, Islam entails a lot of things; infact all good deeds are from Islam: the obligatory matters, the supererogatory matters, and every act of

obedience and abstinence from sins. All these are contained in Islam. As such, he (ﷺ) said:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

"The Muslim is one from whose tongue and hands the Muslims are safe."[84]

Consequently, he counted holding back evil as from Islam.

Islam is wide in scope but these five are its mainstays, its pillars. They are its foundation upon which it is built and when they are missing or anyone of them is missing a person would not have truly submitted to real Islam. As for the rest of the deeds, when any of them is missing he still remains a Muslim deficient in his Islam to the extent of what he has abandoned of it.

His saying: **"To testify that there is no god worthy of worship except Allah"**, it means: the belief and certainty and utterance with the tongue that none has the right to be worshipped except Allah – Glorious is He and Exalted – and that the worship of other than Him is vanity and joining partners with Allah – the Mighty and Sublime. Even when they are referred to as deities, they are false deities; the True Deity is Allah – the Mighty and Sublime, and the worship of anything other than Him is falsehood. Allah – the most High – said:

﴿ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٦٢﴾ ﴾ الحج: ٦٢

"That is because Allah He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is falsehood And verily, Allah He is the Most High, the Most Great." (Al-Ḥajj: 62)

---

[84] Collected by Al-'Bukhārī (6484) (10) and Muslim (14)

Hence, there must be belief with the heart, utterance with the tongue, and acting with the limbs for Allah – the Mighty and Sublime - alone deserves worship; none deserves it except Him. It does not suffice that one believes that worship is for Allah alone; one must believe also that the worship of other than Him is falsehood. This is the meaning of ***Lā ilāha illallāh***; for *Lā ilāha* is Negation and *illallāh* is Affirmation. So, the Negation is denial and nullification of the worship of other than Allah; and the Affirmation is the assertion of worship for Allah – the Mighty and Sublime.

Consequently, the Negation neither suffices without the Affirmation nor the Affirmation without the Negation, both of them must occur together.

As such, the one who worships Allah and does not worship any other along with Him but who does not affirm the falsehood of idol-worship and false deities and says: "people are free to take to their creeds, each individual should has his beliefs"; and he does not believe that that is falsehood. Such is a disbeliever in Allah – the Mighty and Sublime – for he contradicts the testimony: ***Lā ilāha illallāh*** because it entails Negation and Affirmation.

He said: **"and that Muḥammad is Allah's Messenger"**. The testimony that "there is no deity worthy of worship except Allah" does not suffice if one does not believe in the messengership of Muḥammad(ﷺ). This is because the Jews testify that: there is no deity worthy of worship except Allah; but they do not believe in the message of Muḥammad(ﷺ). This does not make them Muslims; so whoever testifies that there is no deity worthy of worship, it does not benefit him until he believes in the message of Muḥammad(ﷺ), obeys him in what he orders and abstains from what he prohibits and warns against, and worships Allah – the Mighty and Sublime – according to the legal code of the Messenger(ﷺ), not giving worship to Allah according to his own desires, innovations and newly-invented affairs.

So, one must give the two Statements of Testimony; by either uttering them together or saying the: ***Lā ilāha illallāh*** while believing that: ***Muḥammadun Rasūlullāh***, such that it is

implied in it. But when he says: 'I testify that there is no deity worthy of worship except Allah but I do not testify that Muḥammad is Allah's Messenger'; then it will be said: 'You are a disbeliever in Allah – the Mighty and Sublime – and you have invalidated your testimony that: there is no deity worthy of worship except Allah'. This is because, Allah has sent Muḥammad ﷺ; so, when you have disbelieved in the Messenger, Muḥammad ﷺ, you have also disbelieved in the One who has sent him since belief in them both is inseparable.

He said: **"To establish the prayers"**; he has not said: and to perform the prayers because the performance of the prayers is not the intended. Rather, what is actually intended is that it should be observed rightly; with its basic elements, obligations and conditions alongside making it sincere for Allah – the Mighty and Sublime. This is absolutely required. But for the one who performs the prayers, bowing and prostrating without calmness or by performing it outside its time without valid excuse, or abandons the prayers with the congregation, such has not established the prayers. He has either not basically established the prayer such that his prayer is null and void or has not perfected the observance by abandoning the congregation or performing it outside its stipulated time without valid excuse; for the prayer of the one who performs it outside the stipulated time without valid excuse is null and void because he has not observed the prayer which Allah has ordered. Allah – the Mighty and Sublime – said:

﴿إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا ﴿١٠٣﴾﴾

النساء: ١٠٣

"Verily, the prayer is enjoined on the believers at fixed hours." (An-Nisā': 103)

Consequently, Allah will not accept the prayers performed at other than these hours He has fixed for them. Thus, if you perform it outside its fixed hour, you have not observed the prayer as Allah ordered you; you would have only prayed

according to your desires unless you are excused for your been overtaken by irresistible sleep or forgetfulness or that you are from those who are permitted to combine prayers and you intend to combine the *Dhuhr* and *'Aṣr* prayers or the *Magrib* and the *'Ishā* prayers. In these situations, there is no harm (delaying the prayers) and your prayer will be correct because you are excused.

As for the one who abandons the congregation without valid excuse or delays the prayer from its fixed hour without valid excuse, he would be wasting the prayer. What is intended by wasting the prayer is not to abandon the prayer; it rather means missing its fixed hour. Allah, the most High – said;

﴿ فَوَيْلٌ لِّلْمُصَلِّينَ ۝٤ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ۝٥ ﴾

الماعون: ٤ - ٥

"So woe unto those performers of Ṣalāt (prayers) (hypocrites). Who delay their Ṣalāt (prayer) from their stated fixed times." (Al-Mā'ūn: 4-5)

He called them performers of *Ṣalāt* and yet threatened them with woe despite their praying. The reason for that is, they ***"delay their Salat (prayer) from their stated fixed times"*** without valid excuse. Consequently, this prayer is not acceptable before Allah – the Mighty and Sublime -, and it is a wasted prayer.

As for the one who absolutely abandons the prayer, he is a disbeliever, because he has destroyed a pillar from the pillars of (his submission in) Islam. He destroyed the second pillar after the two Statements of Testimony, and it is the mainstay of Islam as contained in the *Ḥadīth*.

Therefore, the place of the prayer is a great one and the one who has Islam in his heart does not take the prayers with levity. It is obligatory on the Muslim to continue to observe them and establish them at their stated hours. This is the beneficial prayer by which one would have discharged his responsibility. As regard the one who performs the prayer according to his desires; he deliberately sleeps and says: "whenever I wake up from sleep I will pray". So he performs the *Fajr* prayer only after sunrise or

shortly before the sun descends the horizon; some even combine the day's prayer and perform them all at one time, and say: "the One who accepts them separately will accept them together", this is vanity! And the refuge is with Allah. Such a person is only mocking and scorning Allah – the Mighty and Sublime.

He said: **"To give the *Zakāh*"**: the *Zakāh* is the like of the prayer. It is the obligatory right in the wealth of the rich for the poor. He – the Exalted – said:

﴿ وَفِيٓ أَمۡوَٰلِهِمۡ حَقّٞ لِّلسَّآئِلِ وَٱلۡمَحۡرُومِ ﴿١٩﴾ ﴾ الذاريات: ١٩

"And in their properties there was the right of the beggar, and the poor who does not ask the others." (Adh-Dhāriyāt: 19)

It is therefore, an obligation and not something given voluntarily. It is an obligation and one of the pillars of Islam like the prayer. So the one who prays but does not give the *Zakāh* has abandoned one of the pillars of Islam; if he is one who denies the obligation of the *Zakāh*, he is a disbeliever. But if he acknowledges its obligation but is overcome by greed, the Authority will collect it from such a person forcefully because it is a right over him as it will collect the money from the debtor in possession of the people's wealth when he deliberately refuses to pay up. If it is the right of the Judge to take from his wealth and pay up his debts without his consent and against his wish; then to collect the *Zakāh* as such is with a greater reason since it is from the rights of Allah – the Mighty and Sublime.

This was the reason why Abū Bakr Aṣ-Ṣiddīq (ﷺ) fought those who refused to give the *Zakāh* because they refused a right obligatory upon them due to others. Thus, the place of *Zakāh* is a great one.

He said: **"And to fast in Ramaḍān"**; it is the fourth pillar of Islam. Thus, the one who is able to fast carrying out the order (to fast), then it is obligatory upon him. But the one who has a valid excuse, he will not fast but repay based on His saying:

﴿ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ ﴾ البقرة: ١٨٥

"So whoever of you sights (the crescent on the first night of) the month he must observe fasts that month."

As for the one with valid excuse such as the sick who is unable to fast, or the one traveling a distance appropriate for the *Qaṣr* prayer, he will not observe the fast of *Ramaḍān* in the range of the need, thereafter he will make up the fasts from other days based on His saying:

﴿ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾
البقرة: ١٨٥

"But if any of you is ill or on a journey, the same number (should be made up) from other days."(Al-Baqarah: 185)

Thus, one must observe the *Ramaḍān* fast, whether in fulfillment of the duty to fast in the month or for those with valid excuse, by making up its missed days after the month. In any case, it is not permissible to abandon the fast; as long as one is sane and capable of fasting, he must observe the fast. But if he is unable to observe the fast due to an excuse whose end is expected, he will not fast in the month; he will rather make up from other days; but if it is due to an excuse whose end is not anticipated while he remains sane and rational, then he will feed the poor for every day of the fast based on His saying:

﴿ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ ﴾ البقرة: ١٨٤

"And as for those who can fast with difficulty, (e.g. an old man or woman), they have (a choice either to fast or) to feed a poor person (for every day)." (Al-Baqarah: 184)

So, he feeds a poor person for each day.

He said: **"And to perform the pilgrimage"**: the pilgrimage is the fifth pillar of Islam and it is only obligatory once in a lifetime.

Lexically, *Ḥajj* means: the intent; and juristically, it is to visit Allah's House to perform worship from the *Tawāf* (circumambulation of the *Ka'bah*), the *Sa'y* (brisk walk between Safa and Marwa), the stopping at Arafah, sleeping overnight at Muzdalifah and Mina, the pelting of the pebbles at the pillars. Considering its being difficult and that people come from the regions of the earth – far and near –, Allah made its obligation only upon the one who has sufficient financial ability for his journey to and fro and sufficient the provision for his children and the people of his household until he returns.

For such, the *Ḥajj* is obligatory. If he is physically able, he performs the *Ḥajj* himself, but if he is unable, and his inability is continuous, he deputes a representative for himself. If he dies without performing the *Ḥajj* while he was able; then it is obligatory upon his heirs to remove what will be sufficient to perform the *Ḥajj* from his property. This is because it is from the pillars of Islam.

As for the one who is unable, because he has not wealth, the *Ḥajj* is not obligatory on such, but if he is able financially but not able physically; if an end is anticipated for the difficulty in which he is, he will wait until he is able and then perform the *Ḥajj*. But if the end is not in sight for the difficulty because he is old or chronically sick, a deputy is appointed for him.

In a nutshell, this *Ḥadīth* supplements the *Ḥadīth* of 'Umar and clarifies it; and for that reason, the author cited it after.

الحديث الرابع

عن أبي عبْدِ الرَّحْمن عبدِ الله بنِ مسعودٍ (ﷺ) قال: حدَّثَنا رسولُ الله ﴿ﷺ﴾ وهُوَ الصَّادقُ المَصْدوق: "إن أَحَدَكُمْ يُجْمَعُ خَلْقُهُ في بَطْنِ أُمِّه أربعينَ يوْماً (نُطْفَةً) ، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذلك، ثُمَّ يَكُون مُضْغَةً مِثْلَ ذلك، ثُمَّ يُرْسَلُ إليه الملكُ فَيَنْفخُ فيه الرُّوحَ ويُؤمَرُ بأرْبَعِ كلماتٍ: بكَتْبِ رِزْقِهِ وأَجَلِهِ وعَمَلِهِ وشَقيٌّ أو سَعيدٌ، فَوَالله الَّذي لا إله غَيْرُهُ إنَّ أَحَدَكُمْ لَيَعْمَلُ بعَمَلِ أهْلِ الجَنَّةِ حتى ما يكُون بَيْنَهُ وبَيْنَها إلا ذِرَاعٌ، فَيَسْبِقُ عَلَيْه الكِتابُ فَيَعْمَلُ بعَمل أَهْلِ النَّارِ فَيَدْخُلُها. وإنَّ أَحَدَكُمْ لَيَعْمَلُ بعَمَلِ أهل النَّارِ حتى ما يَكُون بَيْنَهُ وبَيْنَها إلا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الكتابُ، فَيَعْمَلُ بعَمَلِ أهل الجنَّةِ فَيَدْخُلُها ". رواه البخاري ومسلم.

ḤADĪTH FOUR

Abū ʻAbdir-Raḥmān, ʻAbdullāh bin Masʻūd – may Allah be pleased with him – said: The Messenger of Allah ﴿ﷺ﴾ narrated to us – and he is the truthful one and the trusted – that: **"Certainly, the being of each of you is brought together in the womb of his mother for forty days in the Nuṭfah form[85]. Then, he becomes *'Alaqah*[86] for similar period, and then, it becomes *Mudgah*[87] for a similar period. Thereafter, the angel is sent to it. He blows life into it, and is ordered with four words: the writing of its wealth, life-span, work, and whether it will be a successful one or wretched.**

I swear by Allah, beside Whom there is no one worthy of worship; one of you will act upon the deeds of the people of the Paradise until that between him and it is only a cubit; then, the written overtakes him and he acts upon the deeds of the people of the Fire and enters it. And one of you will act upon the deeds of the people

---

[85] That is, mixed semen drops of male and female discharge. **(TN)**

[86] A piece of clotted blood. **(TN)**

[87] A little lump of flesh. **(TN)**

of the Fire, until that between him and it is only a cubit; then, the written overtakes him, and he acts upon the deeds of the people of the Paradise and enters it". Collected by Al-Bukhārī and Muslim.

COMMENTARY

Ibn Mas'ūd (ﷺ) said: The Messenger of Allah (ﷺ) narrated to us – and he is the truthful one and the trusted – that: **"Certainly, the being of each of you is brought together in the womb of his mother..."** *Yujma'u* (brought together); because the child forms from two kinds of fluid: the fluid of the male and that of the female. Allah – the Exalted – says:

﴿إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ﴾ الإنسان: ٢

"Verily, We have created man from Nutfah drops of mixed semen (discharge of man and woman)..." (al-Insān: 2)

Amshāj; that is, combined,[88] and Allah – the Exalted – said:

﴿يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ ۝٧﴾ الطارق: ٧

"Proceeding from between the back-bone and the ribs." (At-Tāriq: 7)

That is, the back-bone of the male and the ribs of the female. So the child is brought to being from two kinds of fluid: the fluid of the man and the fluid of the woman.

He said: **"...is brought together in the womb of his mother for forty days in the *Nuṭfah* form ..."** *Nuṭfah*: meaning, drop of semen.[89]

---

[88] Ibn Mandhūr said in *Lisān Al-'Arab* (2/367):*Al-Mashj*, *Mashij* and *Mashīj*: mixture of any two colors; and it is said (that it is): the mixture of red and white, and they said: it is any two things that mix; and its plural is *Mashāj*.

He said: **"Then, it becomes *'Alaqah*..."**: The semen changes form to blood; the *'Alaqah* (clotted blood) over a period of forty days, and that makes eighty days.

He said: **"...then it becomes *Mudgah*..."** then it changes form from the blood to *Mudgah*; that is, a little lump of flesh over the third forty days; this makes a hundred and twenty days. In the *Mudgah* phase, its limbs are brought into being, and it becomes obvious that this is a fetus.

He said: **"Thereafter, the angel is sent to it..."** meaning, then within the fourth forty days, at the dot of four months, i.e. a hundred and twenty days, the angel in-charge of fetuses is sent to it and enters unto it in the womb of its mother.

He said: **"He blows the spirit into it..."**: the spirit by which it will move, the spirit for existence. Mankind has been unable to discover the reality of this spirit; it is one of the secrets of Allah – the Mighty and Sublime -. He – the Exalted – said:

﴿ وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ ﴾ الإسراء: ٨٥

"And they ask you (O Muḥammad ﷺ) concerning the Rūḥ (spirit); Say: "The Rūḥ (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." (Al-Isrā': 85)

So no one knows the reality of this spirit; it is something the angel comes with and blows into the fetus, and it moves and becomes alive by the leave of Allah – the Mighty and Sublime. At the time of death, this spirit goes out, and the body ceases to be

---

[89] Ibn Mandhūr said in *Lisān Al-'Arab*, under the matter: *Nūn-tā-fāf* (9/335): "it is the pure fluid, small or much; and its plural is *Nuṭaf* and *Niṭāf*. Al-Jawharī had differentiated between the two words in their plural form and said: *An-Nuṭfah* is a pure fluid; and its plural is *Niṭāf*, and *An-Nuṭfah* is the semen, and its plural is *Nuṭaf*."

alive and becomes a corpse. But as long as it contains the spirit, it is alive; but when it leaves, then this is in two forms:

- It either leaves due to sleep, and this is minor death
- Or that it leaves due to death, and this is the major death.

Allah – the Exalted – said:

﴿ وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ ﴾ الأنعام: ٦٠

"It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again..." (Al-An'ām: 60)

This is about sleep which is the minor death. He also said:

﴿ تَوَفَّتْهُ رُسُلُنَا ﴾ الأنعام: ٦١

"Our Messengers take his soul..." (Al-An'ām: 61)

This is the major death; ***"Our Messengers..."*** meaning the angels of death.

"He blows the spirit into it..." this is among the signs of Allah – the Mighty and Sublime – and this is as in His saying:

﴿ وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن سُلَٰلَةٍ مِّن طِينٍ ﴿١٢﴾ ﴾ المؤمنون: ١٢

"And indeed We created man (Adam) out of an extract of clay (water and earth)." (Al-Mu'minūn: 12)

This was Ādam (عليه السلام);

﴿ ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ﴿١٣﴾ ﴾ المؤمنون: ١٣

"Thereafter We made him (the offspring of Ādam) as a Nutfah (and lodged it) in a safe lodging (womb of the woman)."

This is the first forty days.

ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً

"Then We made the Nutfah into a clot."

'Alaqatan: that is, (clot of) blood

فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً

"Then We made the clot into a little lump of flesh"

Meaning; a chunk of flesh

فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ ﴿١٤﴾ المؤمنون: ١٤

"Then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators." (Al-Mu'minūn: 14)

Allah – the Exalted – also said:

﴿ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ ﴾ نوح: ١٤

"While He has created you in (different) stages." (Nūḥ: 14)

These are the stages which the fetus passes through in the womb of its mother: the *Nuṭfah* stage, the *'Alaqah* stage, the *Mudgah* stage, the stage of the flesh and bone. Subsequently, it becomes a human being. This is the bringing to being of man, and it is from the wonders of the Power of Allah – the Mighty and Sublime. He – the Exalted – said:

يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَٰتٍ ثَلَٰثٍ

"He creates you in the wombs of your mothers, creation after creation in three veils of darkness." (Az-Zumar: 6)

"Three veils of darkness": the darkness of the womb, the darkness of the uterus and the darkness of the placenta; the fetus is within these three veils of darkness.

He said: **"...and is ordered with four words..."**: then after the blowing of the spirit into it, the angel is ordered with four words; he will write four things unique to this fetus. There is the general writing for all creation and this is contained in *Al-Lawḥ Al-Maḥfūdh* (the Preserved Tablet). However, this is the writing which is unique to the fetus and is transcribed from *Al-Lawḥ Al-Maḥfūdh*; it is not a new writing.

He said: **"the writing of its wealth, life-span, work, and whether it will be a successful one or wretched."** So, his wealth will not exceed what has been written; man will only get what has been written for him and he will not have a life-span in this world more than what is written for him, and he will not do any good or evil except by the implications of what has been written for him which will be made easy for him. He will not be a successful one or a wretched except based on what is written for him in *Al-Lawḥ Al-Maḥfūdh* and the womb of his mother.

This is the pen of the *Qadā'* and *Qadar*, it comes upon the servants. Allah – the Mighty and Sublime – has preordained for everyone from wretchedness and success what the person will bring about; if he does good, Allah makes it easy for him to do good and if he does evil, Allah makes it easy for him to do evil. He – the Exalted – says:

فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِٱلْحُسْنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ﴿٧﴾

"As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in Al-Ḥusna. We will make smooth for him the path of ease (goodness)."(Al-Layl: 5-7)

Thus, the preordainment is from Allah but the means comes from the servant. He – the Exalted – also said:

﴿وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِٱلْحُسْنَىٰ ﴿٩﴾ فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ ﴿١٠﴾﴾ الليل: ٨ - ١٠

But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Ḥusna. We will make smooth for him the path for evil." (Al-Layl: 8 - 10)

So, the servant is the cause of his wretchedness or success according to his actions and intentions and Allah decrees for the servant according to his actions and intentions.

This is the reconciliation between the two matters: that the actions are by Allah's predecree and by the servant's action. So the servant is a means since the insane, the one under compulsion and the one who forgot are not held responsible because they do not intend their conditions; it is not from their deeds. The mature, sane and intelligent are rather held responsible because he earned for or against his soul. Thus, he either earns good for it or brings evil upon it.

Then he said: **"I swear by the One in whose Hand my soul is"**[90] This is an oath; but who is the one making the oath? Apparently, it is the Messenger(ﷺ); as such, this is from the text of the *Ḥadīth*. It is said that the one who made the oath was the reporter, Ibn Mas'ūd (رضي الله عنه), and as such, that is a *Mudraj* (interpolation) in the text of the *Ḥadīth*. But what appears preponderant is that it is part of the statement of the Prophet(ﷺ).

"I swear by the One in whose Hand is my soul"; the Messenger (ﷺ) swore while he is the truthful one and the trusted showing emphasis and the importance of the matter.

He said: **"...one of you will act upon the deeds of the people of the Paradise until that between him and it is only a cubit; then, the written overtakes him..."**; that is, what is preordained on him,

---

[90] The text of the *Ḥadīth* actually contains: "I swear by Allah beside whom there is no deity worthy of worship..." **(TN)**

written for him **"...and he acts upon the deeds of the people of the Fire..."** So, he becomes the cause since he was the one who acted **"...and enters it..."**

He said: **"And one of you will act upon the deeds of the people of the Fire, until that between him and it is only a cubit; then, the written overtakes him, and he acts upon the deeds of the people of the Paradise and enters it."** This points to the fact that deeds are by their ends and that what really matters is what a person dies upon of good or evil. If he spends most part of his life upon acts of obedience and then renegades at the end of his life into disbelief, he becomes from the people of the Fire – and the refuge is with Allah. Or that he continues upon his Islam but carries out actions which would necessitate his entrance into the Fire, while not having disbelieved, he will enter the Fire if Allah wills his entering it. Thus, what really matters is what he ended upon.

Similarly, if a person spends most part of his life upon disbelief, and then Allah favors him to turn in repentance at death before the soul starts gargling, he will enter the Paradise. As such, it is important that the Muslim gives much supplication for good end and be not deceived by his deeds since he does not know what he will end upon.

Consequently, a person should not be deemed to be from the people of the Fire or from the people of the Paradise by virtue of their deeds except the one for whom the Messenger of Allah ﷺ witnesses since that is ascribed to Allah's knowledge and the deeds upon which the person ended; and the end deeds are not known to anyone but Allah – Glorious is He and Exalted.

الحديث الخامس

عن أُمِّ المُؤمِنينَ أُمِّ عَبْدِ الله عائِشَةَ رَضي اللهُ عنها قالَتْ: قالَ رسُولُ الله ﷺ: "مَنْ أَحْدَثَ في أَمْرِنا هذا ما لَيْسَ منهُ فَهُوَ رَدٌّ". رَواهُ البُخاريُّ ومُسْلِمٌ. وفي رِوايَةٍ لِمُسْلِمٍ: "مَنْ عَمِلَ عَمَلاً لَيْسَ عليه أَمْرُنا فَهُوَ رَدٌّ".

ḤADĪTH FIVE

The mother of the believers, Umm 'Abdillāh, 'Ā'isha – may Allah be pleased with her – said: Allah's Messenger ﷺ said: **"Anyone who innovates into this affair of ours, something which is not from it, shall be rejected".** Collected by Al-Bukhārī and Muslim.

And a version by Muslim says: **"Whoever does a deed to which we have not given approval, it shall be rejected".**

COMMENTARY

He said: **"The mother of the believers, Umm 'Abdillāh, 'Ā'isha – may Allah be pleased with her – said...":** She is Umm 'Abdillāh, the mother of the believers, 'Ā'isha, the daughter of Abī Bakr *Aṣ-Ṣiddīq*. She actually did not have children, but she was given the *Kunya*, Umm 'Abdillāh because she is the maternal aunt of 'Abdullāh bin Zubayr and the maternal aunt is in the status of the mother. She is *Ṣiddīqah* (the truthful female), the daughter of *Aṣ-Ṣiddīq* (the truthful, male) the most beloved wife of the Prophet ﷺ to him.

She said: **Allah's Messenger ﷺ said: "Anyone who innovates into this affair of ours, something which is not from it, it shall be rejected".**

His saying: **"Anyone who innovates into this affair of ours..."** i.e. into our *Sharī'ah*; and *Aḥdatha* means: he originates an act of

devotion which is not proven in the Allah's Book and the *Sunnah* of His Messenger(ﷺ). This is because acts of worship are *Tawqīfiyyah*; they are not to be acted upon except that which is proven by the evidences since Allah did not legislate them. And whoever seeks nearness to Allah through something He has not prescribed is an innovator, one who has invented something into the *Dīn* which is not from it; and his action shall be returned to him, it will not be accepted in the sight of Allah – Glorious is He. This is because the acts of devotion and other deeds will not be correct except with two conditions:

The first: To give sincerity to Allah – the Mighty and Sublime – in it.

The second: Following the Messenger (ﷺ) in it.

If a person comes with innovated acts of worship, not joining partners with Allah in it in any way, carrying out the entire deeds with sincerity to Allah, but they are not from the *Sharī'ah* of the Prophet(ﷺ), such is rejected innovation which shall not be accepted. So, deeds will not be accepted except with those two conditions; and the first condition had been mentioned in his saying:

إِنَّما الأَعْمَالُ بالنِّيَّاتِ وإِنَّما لكُلِّ امْرِىءٍ ما نَوَى

"Certainly, actions are considered based on the intentions and everyone gets the recompense according to what he intended."[91]

This is the condition of sincerity; but as regards the condition of following the Prophet (ﷺ) in it, that is contained in the *Ḥadīth*:

مَنْ أَحْدَثَ في أَمْرِنا هذا ما لَيْسَ منهُ فَهُوَ رَدٌّ

"Anyone who innovates into this affair of ours, something which is not from it, shall be rejected".

---

[91] Its reference had preceded.

His saying: **"...it shall be rejected"** i.e. it will be returned to him, it will not be accepted in the sight of Allah – Glorious is He and Exalted – no matter how much a person exerted himself in it and no matter how sincere his intention was in it. The rightness of the intention and goal will not be considered; there must be compliance (with the *Sunnah*) before the deed is accepted. If it is bereft of anyone of these two conditions, it shall be rejected to the doer.

This contains evidence for the vanity of all Innovations; and that its perpetrator is a sinner who is not rewarded with good because he is innovating into Allah's *Dīn* something which is not from it. It also includes proof that the Innovations in the matters of the *Dīn* shall all be rejected refuting the one who says: "there is such thing as *Bid'at Ḥasanah* (Good Innovation)".[92] Nevertheless, the Messenger ﷺ said in another hadeeth:

---

[92] Ash-Shāṭibī in *Al-I'tiṣām* (1/188-193) said: "From what is mentioned on this subject is that the scholars have categorized Innovations based on the five basic rulings of the *Sharī'ah*, and that they have not put it all in a single dispraised category. So they grouped some to be *Wājib* (obligatory), *Mandūb* (Recommended), *Mubaḥ* (Permissible), *Makrūh* (Disliked) and *Muharram* (Prohibited). Al-Qarāfī clearly explained that affirming what his teacher, 'Izzuddīn bin 'Abdis-Salām, had said regarding it." After citing the words of Al-Qarāfī and his teacher about the categorization of Innovations, he (i.e. Ash-Shāṭibī) said: "...this categorization is a newly-invented matter which is not pointed to by any proof from the *Sharī'ah*; it is rather self-defeating because from the essence of Innovation is that it is not pointed by any proof; neither from the texts of the *Sharī'ah* nor from its tenets. For if there is anything in the *Sharī'ah* that points to the obligation or recommendation or permissibility of a thing such will not be referred to as Innovation. The deed would have been from the general deeds that are ordered or permitted. Thus, to combine between those deeds being Innovations and the evidences pointing to their obligation or recommendation or permissibility is contradictory. As for the disliked and prohibited categories, they are only admissible from the angle of their being Innovations because if an evidence points to the prohibition of a thing or its been disliked, that does not establish its being an innovation since that thing could be a sin like killing or theft or alcohol consumption and

فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ

"Every newly-invented matter is an Innovation and every Innovation is misguidance".[93]

So, this one says there is something called good Innovation! Such contradicts the saying of the Messenger of Allah ﷺ. Therefore, no Innovation is good; every Innovation is base and will be rejected according to the text of the *Ḥadīth*. However, those people attempt to legitimize Innovations and adorn it, so regarding the Innovation of celebrating the birthday for the Messenger ﷺ, they say: it is a Good Innovation because it is evidence of love for the Messenger ﷺ. It then follows from this saying of theirs that Abū Bakr, 'Umar, 'Uthmān, 'Alī and the elders amongst the companions do not love the Messenger ﷺ because they have not celebrated his birthday!

---

so on. So, such categorization should not be ideated for Innovations in any way except dislike and prohibition based on what had been mentioned on it...The consensus mentioned by Al-Qarāfī from the teachers on opposition for Innovations is right while the categorization he gave is not valid." With modification.

[93] This wording occurs in the *Khutbat al-Ḥājah* which the Prophet ﷺ used to say before events. It is collected by Muslim in an abridged form from the *Ḥadīth* of Jābir (رضي الله عنه) (867), and from the *Ḥadīth* of Ibn 'Abbass (رضي الله عنهما) (868). And it occurs fully and abridged from the *Ḥadīth* of Ibn Mas'ūd (رضي الله عنه) collected by *Imām* Aḥmad in his *Musnad* (1/392, 393), and Abū Dawūd in his *Sunan* (1097), At-Tirmidhī in his *Sunan* (1105), An-Nasāī in *Al-Kubrā* (1/550), (3/449) and Ibn Mājah (1892). *Shaykh al-Islām* Ibn Taimiyyah (رحمه الله) has its commentary in a small treatise published by Dār Al-Adhā, Jordan.

It also occurs in the *Ḥadīth* of 'Irbād bin Sāriyah (رضي الله عنه) collected by Abū Dawūd (4607), At-Tirmidhī (2676), Ibn Mājah (42, 43, 44), Aḥmad (4/126), Ad-Dārimī (95), Aṭ-Ṭabarānī in *Al-Kabīr* (623), Ibn Ḥibban (1/178), Hākim in *Al-Mustadrak* (1/176) and Bayhaqī in *Al-Kubrā* (10/114).

So, to invent an Innovation is not proof of love for the Messenger ﷺ; it is rather evidence of hatred for him because whoever loves the Messenger ﷺ rather follows him and does not oppose him or invent Innovations. A poet said:

If you truly love, you would have followed him

For the lover follows his beloved.[94]

In another wording: **"Whoever does a deed to which we have not given approval, it shall be rejected"**. The first wording says: **"Anyone who innovates..."** that is: he innovates what Allah has not prescribed; and in the second wording: the person has not innovated; he has only followed the one who has innovated a deed which does not have the approval of the Messenger ﷺ and acts upon it and becomes an innovator. So anyone who acts upon Innovations is an innovator even if he did not invent the deed.

This is a great benefit such that no one says: "I have not invented anything; I only act upon what a person had acted upon before me". We say to him: even if it had been invented and acted upon by those before you, as long as it is an Innovation, it is not permissible for you to act upon it. If he says: "the answerability is upon the one who invented". We say to him: "the responsibility is upon the one that has invented it and anyone who acted upon it based on his saying: **"Whoever does a deed to which we have not given approval..."**.

You have been prohibited from acting upon Innovation and you know that they are prohibited from what they have innovated; so how should you follow them upon their deed?

This is the benefit in the second wording: that acting upon Innovations is in itself an Innovation even if the one who acts

---

[94] This poetic stanza is ascribed to 'Abdullāh bin Mubarak who died in the year, 180 AH. He started his educational pursuits while he was a teenager, and met some of the *Tābi'īn*. He traveled far and near to seek knowledge, participated in the *Jihād*, performed the *Ḥajj* and did trade. See: *Dīwān 'Abdillāh bin Mubarak* (p. 15), and *Tarīkh Ad-Dimashq* (32/469).

upon it did not invent it originally; someone else had innovated it. This is a tremendously beneficial *Ḥadīth* along with the *Ḥadīth*:

إِنَّما الأَعْمَالُ بالنِّيَّاتِ

"Certainly, actions are considered based on the intentions ..."[95]

They both point to the two conditions for the acceptance of deeds: Sincerity and Conformance.



[95] Its reference had preceded.

الحديث السادس

عَنْ أَبِي عَبْدِ اللهِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُما قَالَ : سمعتُ رَسُولَ اللهِ ﷺ يَقُولُ: " إن الْحَلالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُما أمور مُشْتَبِهَاتٌ لا يَعْلَمُهُنَّ كَثِيرٌ مِنَ الناسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهاتِ وَقَعَ فِي الْحَرَامِ، كالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِك أَنْ يَرْتَعَ فِيهِ، أَلا وَإِنَّ لِكُلِّ مَلِكٍ حِمىً أَلا وَإِنَّ حِمَى اللهِ مَحَارِمُه، أَلا وَإِنَّ فِي الجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلا وَهِيَ الْقَلْب " رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

ḤADĪTH SIX

Abū ʻAbdillāh, Nuʻmān bin Bashīr – may Allah be pleased with them both – said: I heard Allah's Messenger ﷺ saying: **"Certainly, that which is lawful is clear and that which is unlawful is clear; but between these are ambiguous matters, not known by many of the people. So, the one who refrains from the ambiguous matters has protected his religion and honor. But anyone who gets into the ambiguous matters soon gets caught in the unlawful ones like the shepherd who pastures around the sanctuary; he soon grazes into it.**

Listen: every sovereign has his sanctuary; and certainly, Allah's sanctuaries are His Prohibitions.

Pay attention: the body has a morsel of flesh, when it is upright, all of the body is upright and when it is corrupted, all of the body is corrupted, and that is the heart". Collected by Al-Bukhārī and Muslim.

COMMENTARY

Nu'man bin Bashīr (رضي الله عنهما); himself and his father, Bashīr bin 'Amr al-Anṣārī, are both companions. He said: **I heard Allah's Messenger (ﷺ) saying: "Certainly, that which is lawful is clear and that which is unlawful is clear..."** What is lawful is clear from what Allah, the Exalted clearly stated in the Qur'an as been lawful or what he (ﷺ) clearly states; as in His saying:

﴿ أُحِلَّتْ لَكُم بَهِيمَةُ ٱلْأَنْعَٰمِ ﴾ المائدة: ١

"Lawful to you (for food) are all the beasts of cattle". (Al-Mā'idah: 1)

Allah – the Mighty and Sublime – clearly stated the lawfulness of the beasts of cattle; and they are: camel, cows, sheep and what comes from it.

And as in His saying:

﴿ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ ﴾ البقرة: ٢٧٥

"...whereas Allah has permitted trading..." (Al-Baqarah: 275)

Thus, trading is permissible as long as it has not included uncertainty or deception or swindle; it is from the best means of earning. So, whatever Allah – the Mighty and Sublime - expressly states as lawful, one should take it without fear.

He said: **"...and that which is unlawful is clear..."** that is, what Allah and His Messenger expressly declare to be unlawful; for example, His saying:

﴿ حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ﴾
المائدة: ٣

"Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered while pronouncing the name of others than..." (Al-Mā'idah: 3)

And His saying:

﴿ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ﴾ الإسراء: ٣٣

"And do not kill anyone which Allah has forbidden, except for a just cause." (Al-Isrā': 33)

It follows that Allah has prohibited taking innocent souls without a just cause. He – the Exalted – also said:

﴿ وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾ ﴾ الإسراء: ٣٢

"And come not near to the unlawful sexual intercourse. Verily, it is transgression of limits and an evil way." (Al-Isrā': 32)

He said: come not near it; that is, abstain from it and abstain from whatever leads to it such as gazing, being in seclusion with strange people from the opposite sex.

Allah – the Exalted – also said:

﴿ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ﴾ البقرة: ٢٧٥

"...whereas Allah has permitted trading and forbidden usury." (Al-Baqarah: 275)

So, it clearly states the prohibition of usury. Therefore, whatever Allah or His Messenger ﷺ expressly declares as permissible is taken and whatever they declare as prohibited must be eschewed; and there is no place for hesitation except for the one with perversion and delusion in his heart.

He said: **"...but between these are ambiguous matters..."** that is, there are ambiguous matters between the lawful and the unlawful which are not easily figured out to be from the lawful or the prohibited. This is because the evidences regarding them could be pulled in different directions; some show that they are lawful and others show that they are unlawful. The scholars differ about it; some ruled for its permissibility and others ruled its being prohibited because each of them gave preponderance to certain

aspects of the evidences. So this is ambiguous, it is not easily figured out whether it is lawful or prohibited?

Such things will be left out of caution and avoidance until the matter becomes clear. If it becomes clear in the end that it is prohibited; then it is certainly eschewed, but if it becomes clear that it is permitted then it is taken. However, whatever is not clear is considered ambiguous, caution and abstention requires that such is avoided.[96]

He said: **"...not known by many of the people"**; because the majority of the people are ignorant, they do not know the methods of legal deductions, giving preponderance to evidence and the forms of evidences and evidencing. So his saying: **"...not known by many of the people..."** is evidence that only few of the people know them, and they are those well-grounded in knowledge. They know whether these ambiguous matters are from the permissible or prohibited matters? And that is through what Allah has bestowed on them of knowledge and understanding; the knowledge of the foundations of evidencing and giving preponderance to evidences.

Therefore, if it becomes clear to anyone of them that a thing is lawful, he acts upon it and to whomever it becomes clear that it is prohibited, he refrains from it; and to whomever the matter appears ambiguous, he abstains from it. This is the correct position regarding ambiguous matters.

---

[96] *Ḥāfidh* Ibn Ḥajar said in *Fatḥ ul-Bārī* (4/291): "Things are either stated to be required with threat for its been abandoned or stated to be abandoned with threat for its been done, or none of them both is stated. The first is the clearly lawful matter, the second: is the clearly unlawful matter. So the meaning of his saying: ***"that which is lawful is clear"*** is: its explanation is not nīded since everyone knows it, and the third: is ambiguous because it is obscure; so it is not known whether it is lawful or prohibited? Whatever is in this category (i.e. the third) should be abandoned because if it is actually prohibited one would have fulfilled his responsibility (of having to abstain from it) and if it is actually permissible, he would have been rewarded for leaving it for this intention."

Consequently, he ﷺ said: **"So, whoever refrains from the ambiguous matters..."** that is, who places a shield between himself and the matter by abstaining, **"...he has protected his religion and honor..."** i.e. he has guarded his religion from been touched by the prohibited and has safeguarded his honor from been blemished by the people.

Whoever refrains from ambiguous matters will attain these two traits:

- Protection of religion; that is, its purity and safety.
- Sound reputation.

These two great attributes will require that one is not hasty in affairs until they really become clear. If he sees people differing about it; this gives the verdict that it is lawful and the other rules that it is prohibited; he pauses and refrains from it because the difference of opinion on the matter is evidence that it is ambiguous.

He said: **"...but anyone who gets into the ambiguous matters soon gets caught in the unlawful ones..."** If you are mild with ambiguous matters and act upon them, and say: "as long as there is difference of opinion about them; then they are permissible" it will make you fall into the prohibited matters. This is because if you are indulgent regarding ambiguous matters, you will soon get caught in clearly unlawful matters, and this is very dangerous. So if a person is mild regarding the matters upon which there is difference, he soon ventures into what is prohibited by consensus, and has left his religion and honor unprotected.

This is from the inadequacies of the people nowadays, some of them would say: "as long as there is difference of opinion on it, there is no blame on me if I act upon any of the positions I choose". We say: No, you should rather find out what is permissible because this action of yours could make you fall into something prohibited, and you would not have protected your religion and honor while the difference of opinion does not justify your falling into the prohibited.

If one wants to pass through a road about which he is not sure whether it is safe and secured from highway robbers or wild animals or not; he avoids it due to his being uncertain about it. And the most probable thing, anyway, is that it is not safe. This is regarding a worldly affair; how about the matter of the religion which is even greater?! This *Ḥadīth* contains affirmation for Abstention and Caution, and that it is necessary that one takes to abstention and caution because they are safer for him and more distancing from lapses.

Then the Prophet ﷺ gave an illustration of the one who gets into ambiguous matters that he soon gets caught in the unlawful matters; he ﷺ said: **"like the shepherd..."** one who tends sheep **"who pastures around the sanctuary"**. *Al-Ḥimā* (sanctuary): something that is consecrated.[97] It was the practice of the Arab tribes that they would consecrate a fertile land and no one nears it so that it becomes exclusive to them for their livestock. So when a shepherd pastures his sheep around this sanctuary, he is unable to prevent some of his sheep from entering into that sanctuary. Perhaps one or more will escape into it and he faces the retribution of the owner of the sanctuary. But the clever amongst them is the one who is cautious in his affairs and grazes his herd far away from the sanctuary.

Thus, as the shepherd may not be able to prevent his sheep from getting into the sanctuary so it is that one may be unable to prevent himself falling into the unlawful if he gets drawn into ambiguous matters. This is a very clear and real illustration which points to the obligation of refraining from ambiguous matters so that one does not get caught in the unlawful ones.

Then at the end of the *Ḥadīth*, he ﷺ explained what makes a person abstentious and cautious regarding ambiguous matters

---

[97] Muḥammad bin Abī Bakr Ar-Rāzī said in *Mukhtār aṣ-Ṣiḥāh* (p. 66): "*ḥā-mīm-yā*: *ḥamāhu-yaḥmīh-ḥimāyatan*; meaning, he shielded him. And a thing that *ḥammi* i.e. unauthorized, should not be neared. And *aḥmaytu al-makān* i.e. I made it a *ḥimā* (sanctuary); and in the *Ḥadīth* it says: **"Sanctuaries are only for Allah and His Messenger"**.

and what makes a person indulgent and careless about ambiguous matters. Moreover, such may also be carefree about unlawful matters. He ﷺ said: **"Pay attention: the body has a morsel of flesh, when it is upright, all of the body is upright and when it is corrupted, all of the body is corrupted and that is the heart".**

Thus, if the heart is upright, its carrier is cautious about ambiguous matters; otherwise, if the heart is bereft of uprightness, he will be carefree about ambiguities and then, he will also be carefree about unlawful matters. So, the heart is the centre-point; and so, what is the heart?

The heart is the flesh – i.e. the chunk of flesh – in the chest by which a person distinguishes between the harmful and the beneficial, and between the good and bad. Allah – the Exalted – said:

﴿فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَٰكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾

الحج: ٤٦

"Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind." (Al-Ḥajj: 46)

So when the heart goes blind, man falls into *Shirk* (joining partners with Allah), disbelief and other destructive evils. But if the heart has insight, he abstains from these things; it then follows that, the heart forms the centre-point.

He said: **"Pay attention: the body has a morsel of flesh..."** that is, a small piece of flesh, **"when it is upright, all of the body is upright"** it is upright with the fear of Allah and reverence for Him, being conscious of Him and loving Him. **"...and when it is corrupted"** it will not revere Allah, nor fear Him and neither will it love Him. As such the body will be corrupted as well because the heart rules the body. Thus, if the ruler is upright, the ruled is rectified and if the ruler is corrupted the ruled is corrupted.

So, it is pertinent that the Muslim asks Allah for the rectification of his heart, for if it is upright, all of his affairs become upright

and if his heart is corrupted, all of his affairs are corrupted. Thus, the Prophet (ﷺ) would frequently say:

يَا مُقَلِّبَ الْقُلُوبِ و الأبصار ثَبِّتْ قَلْبِي عَلَى دِينِكَ

"*Yā Muqallib al-Qulūb wal-Abṣār thabbit Qalbī 'alā Dīnik* (meaning: O the One who turns hearts and sights, establish my heart upon your religion)"; and, 'Ā'isha (رضي الله عنها) would ask him about that, and he would say:

يَا عَائِشَةُ وَمَا يُؤْمِنُنِي وَ قُلُوبُ الْعِبَادِ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ إِنَّهُ إِذَا أَرَادَ أَنْ يُقَلِّبَ قَلْبَ عَبْدٍ قَلَّبَهُ

> "O 'Ā'isha, what guarantees me while the hearts of people are between two of the fingers of the Most Merciful? When he wishes to turn the heart of a servant, he turns it."[98]

So, the hearts are in Allah's Hand – the Mighty and Sublime.

Accordingly, one should beg Allah to guide his heart and should also abstain from whatever corrupts the heart because the heart is corrupted by ambiguous matters, sins and consumption of what is forbidden. Sins in all its forms corrupt the heart: gazing at something unlawful, listening to the prohibited; all these corrupt the heart. When a person gazes at the forbidden, his heart becomes corrupted, when he listens to music and musical instruments, his heart becomes corrupted, when he falls into sins

---

[98] This *Ḥadīth* is reported from a number of the companions (رضي الله عنهم), amongst them: Anas, 'Ā'isha, Umm Salamah, Jābir and Nawwās bin Sam'ān (رضي الله عنهم). Collected by At-Tirmidhī (2140) and he graded it *Ḥasan* (good), and Ibn Mājah (199) and al-Būṣayrī graded it *Ṣaḥīḥ* (authentic), and Aḥmad (6/91), Ibn Ḥibban (3/223), Ibn Abī 'Āsim (225), Ibn Abī Shaybah in his *Muṣannaf* (29196), (29197), (29199) and Aṭ-Ṭabarānī in *al-Kabīr* (759) and in *al-Awsaṭ* (2/147), al-Ḥakim in *al-Mustadrak* (1/706), (4/357), and al-Bayhaqī in *al-Kabīr* (4/414). It is also collected by al-'Bukhārī (7391) from the *Ḥadīth* of Ibn 'Umar (رضي الله عنهما); who said: "Much of what the Prophet(ﷺ) would swear with is: "No, By the One who turns hearts..."

his heart becomes corrupted, when he eats something forbidden his heart gets corrupted. So one should engage in things by means of which his heart becomes rectified. As for the attainment of the uprightness, that is in Allah's Hand – the Mighty and Sublime.



الحديث السابع

عن أبي رُقَيَّةَ تَمِيمِ بنِ أوْسٍ الدَّارِيِّ (ﷺ): أَنَّ النَّبِي (ﷺ) قالَ:"الدِّينُ النَّصِيحَةُ". قُلْنَا: لِمَنْ ؟ قالَ: "للهِ، ولِكِتَابِهِ، ولِرَسُولِهِ، ولِلأَئِمةِ المُسْلِمِينَ، وعامَّتِهِمْ" رواه مسلم.

ḤADĪTH SEVEN

Abū Ruqayyah, Tamīm bin Aws Ad-Dārī – may Allah be pleased with him – reported that the Prophet (ﷺ) said: **"The religion is giving *Nasīḥah*". We asked: "To whom?" He (ﷺ) said: "To Allah, His Book, His Messenger, and the Leaders of the Muslims and their rank and file".** Collected by Muslim.

COMMENTARY

It is reported in another version that the Prophet (ﷺ) said: **"The religion is giving Naṣīḥah, the religion is giving *Naṣīḥah*, the religion is giving *Naṣīḥah*"**[99], he repeated it thrice by way of giving emphasis.

And *Naṣīḥah* means[100]: freedom from contaminants; it is said: a thing is *Nāsiḥun* to mean: (it is) free from deception. It is also said: *'asalun Nāsiḥun*, *labanun Nāsiḥun*, that is, free from adulteration and impurity.

Likewise the religion of Islam, it is free from every falsity, deception, plot and trickery; it is a religion without impurity, a pure religion. So is the Muslim, his open and secret are equally

---

[99] Collected by *Imām* Aḥmad in his *Musnad* (4/102), Aṭ-Ṭabarānī in *al-Kabīr* (1261) and al-Marozī in *Ta'dhīm Qadriṣ-Ṣalāh* (2/687), Ibn Mandah in *al-Īmān* (1/424) and al-Bayhaqī in *Shu'ab al-Īmān* (6/26)

[100] See: *an-Nihāyah fī Garīb al-Ḥadīth* (5/62), *Lisān al-'Arab* (2/217), *Mukhtār aṣ-Ṣiḥāh* (p. 276).

upon giving *Naṣīḥah* and are free from bad character, deception and betrayal and so on. As for the one who deceives or plots, or whose open differs from his secret, this trait is not from the religion; and the Prophet ﷺ has kept the religion within the limits of: *an-Naṣīḥah*, and to limit a thing implies that nothing else comes into it.

When the companions – may Allah's pleasure be upon them all – asked the Prophet ﷺ about *an-Naṣīḥah*, they said: **"To whom, O Messenger of Allah?"** He said: **"To Allah"**: so the first of what you have to give *Naṣīḥah* is regarding that between yourself and Allah – Glorious is He and Exalted –. And that is by rightly giving devotion to Him, and having perfect belief in Him. Therefore, you should believe in *Tawḥīd ar-Rubūbiyyah*, *Tawḥīd al-Ulūhiyyah* and *Tawḥīd al-Asmā waṣ-Ṣifāt*. Likewise, you believe in His preordainments and actions, and that no one deserves to be worshipped except Him. You give worship to Him alone; this is *Naṣīḥah* between the servant and His Lord.

It is compulsory that *Naṣīḥah* is given in the open and the secret; the one who shows belief in oneness of Allah in the open but surreptitiously associates partners with Allah, or shows *Īmān* in the open but disbelieves in the secret, such is a hypocrite. And the hypocrites are worse than the plain disbeliever based on His saying:

﴿ إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴾

النساء: ١٤٥

"Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them." (An-Nisā': 145)

Why? Because...

﴿ يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُوا۟ ﴾ البقرة: ٩

"They (think to) deceive Allah and those who believe..." (Al-Baqarah: 9)

And this is the worst of deceptions!

As for the one who is sincere; firstly, he makes his open and secret alike to Allah, so when he says: there is no deity worthy of worship except Allah, he acts upon that. He worships none but Allah – the Mighty and Sublime – and then he invites people to the implications of this statement and its actions. Giving sincerity to Allah – the Mighty and Sublime – does not mean pronouncement with the tongue alone. Whosoever regularly makes the statement: *Lā ilāha illallāh* but does not believe in it or act in accordance with it is a hypocrite.

Hypocrisy is to show goodness and harbor evil; so the one who shows good to the people but actually harbors its opposite is a hypocrite, and hypocrisy is worse than disbelief – and refuge is with Allah. This is because the disbeliever declares his disbelief and the people recognize him and are cautious of him; but the hypocrite deceives the Muslims, and they consider him from amongst them while he is in truth, an enemy.

He betrays them, wishes them evil; he seeks for their shortcomings and faults, exaggerates them and spreads them. So when difficulties afflict the Muslims his hypocrisy and disbelief manifests and he takes sides with the enemies of the Muslims. But when there is comfort and goodness, he shows belief so that he could stay with the Muslims. This is the condition of the hypocrite: deceptive with Allah and deceptive with the people. Allah – the Exalted – says:

يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُواْ وَمَا يَخۡدَعُونَ إِلَّآ أَنفُسَهُمۡ وَمَا يَشۡعُرُونَ

"They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!" (Al-Baqarah: 9)

He said: **"...and to His Book"** giving *Naṣīḥah* to Allah's Book – and that is the Qur'an – means to believe in it and be certain that it is Allah's Words and that it was revealed, not created: it is actually Allah's Words which He revealed to His Messenger ﷺ. Then you give much of its recital, ponder upon it and contemplate its meanings, seek is meaning and then carry out its

injunctions and make the actions sincere for Allah – the Mighty and Sublime – alone. This is giving *Naṣīḥah* to the Book of Allah – the Mighty and Sublime:

Firstly: that you believe that it is actually Allah's Words

Secondly: that you study it

Thirdly: that you give much of its recitation

Fourthly: that you ponder over it. So it does not suffice that you recite it without knowing its meanings and explanations.

Fifthly: that you should act upon it.

This is because knowledge without action will not profit you; even if you have memorized the Qur'an more than the rest of the people and you recite the Qur'an more than they do, as long as you do not carry out its injunctions, you are not giving *Naṣīḥah* to the Book of Allah – the Mighty and Sublime –; rather, you would have been dishonest with the Book of Allah – the Mighty and Sublime.

He said: **"...and to His Messengers..."** similarly, you will give *Naṣīḥah* to the Messenger ﷺ by truly and certainly testifying that he is Allah's Messenger - openly and secretly – and then acting upon what he has brought and loving him more than you love yourself, your children, parents and the entire people.[101] So do not give preference for love of any creature over love for Allah and His Messenger ﷺ. The foremost thing is love for Allah – the Mighty and Sublime – and then, love for the Messenger ﷺ along with following him, obeying him and acting upon his *Sunnah* in the open and secret, and abstaining telling lies about him; so you should not ascribe anything to the Messenger ﷺ that is not authentically reported from him.

---

[101] As is reported in the *Ḥadīth* collected by al-Bukhārī (15), Muslim (144) from the *Ḥadīth* of Anas (رضي الله عنه) that the Prophet ﷺ said: **"None of you truly believes until I am more beloved to him than his parents, his children and the entire people."**

If you have the knowledge of chains of narrations and the reporters, do not ascribe anything to the Messenger of Allah ﷺ If you do not know this, then you should refer to the major compilations of the *Sunnah* and the books basically containing authentic narrations, whose authors have paid great attention to the trustworthiness and authenticity of its reports from the Messenger ﷺ. As for what is not authentic, do not go ahead to ascribe it until you are sure of its authenticity after which you act upon the *Sunnah* of the Messenger ﷺ.

The intention is not that one memorizes the *Aḥādīths* without understanding their meanings; you should rather understand the meanings so that you can carry out its injunctions since it is not possible that you act upon it while you do not know is meanings. It is not also in your right to give explanations to it as you wish without affirming its meanings. So do not say: "the Messenger of Allah said such-and-such, and it means such-and-such" until you have studied what the true meanings are according to what is established from the reliable scholars.

You should only ascribe the actual wording to the Messenger ﷺ and not any meaning except what you are sure to be correct either by yourself, if you are capable of that, or asking from the people of knowledge. As for the wordings of the *Ḥadīth*, you should refer to the accepted books in the *Ummah* containing authentic narrations such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Ṣaḥīḥ Ibn Ḥibban*, *Ibn Khuzaymah* and whatever is authentic in the four Books of *Sunan* and the *Masānīd*. As long as its chain of transmission is authentic, you act upon them and ascribe them to the Messenger ﷺ. This is giving *Naṣīḥah* to Allah's Messenger ﷺ.

Also, it is obligatory that you eschew innovations; he ﷺ said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"Whoever does a deed to which we have not given approval, it shall be rejected"[102],

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ

"...for whoever lives some longer amongst you will see a great deal of dispute. So, adhere to my *Sunnah* and the lines of conduct of the Rightly-Guided Caliphs after me. Hold on to it firmly with your molars. Beware of newly-invented matters for every innovation is a misguidance..."[103]

So, abstain from Innovations which are things that have not been reported and authentically transmitted from the Prophet ﷺ.

From that also is that the weak narrations which have been clearly mentioned to be weak by the scholars, do not ascribe them to Allah's Messenger ﷺ by way of affirmation; you should only say: "it is reported from Allah's Messenger" or "it is transmitted from Allah's Messenger". Do not say: "Allah's Messenger said such-and-such", or "Allah's Messenger did such-and-such". You should rather employ the *Sīgat at-Tamrīd* (an expression that show weakness), being honest. All these are connected with giving *Naṣīḥah* to Allah's Messenger ﷺ.

Similarly, from giving *Naṣīḥah* to Allah's Messenger ﷺ is that you do not venture into grading narrations to be authentic or weak while you do not have such capabilities; no one should enter into that except the specialists in the field from amongst those who are well-grounded in knowledge and about narrations. But what has emerged from many of the young ones by their being audacious with narrations, declaring them authentic or weak without knowledge and without any previous learning and experience, without having taken knowledge from the scholars is

---

[102] Its reference had preceded.

[103] Its reference had preceded.

absolutely dangerous and is recklessness regarding the *Sunnah* of Allah's Messenger ﷺ!

It is not from giving *Naṣīḥah* to Allah's Messenger ﷺ that the ignorant ones dabble into this field and name themselves scholars of *Ḥadīth* just because they read one of the books of *Ḥadīth* or memorized a few of it. This is because merely memorizing narrations does not make them scholars of *Ḥadīth*; rather, the scholar of *Ḥadīth* is one who specializes in the science of narration, and this is a great field of study which is learnt from the people of knowledge and vast experience in the field.

So, it is not appropriate for anyone to read some books of *Ḥadīth* and then begin to declare narrations authentic and weak, or give explanations and commentaries as he likes, bereft of sound understanding because this is from disloyalty to the *Sunnah* of the Messenger ﷺ while it is compulsory to honor the *Sunnah*. One should not enter into it except the specialists in the field.

He said: **"...and to the leaders of the Muslims..."**, what "the leaders of the Muslims" means is: those at the helms of affairs; giving *Naṣīḥah* to them is by affirming their leadership, listening to and obeying them in what is good, and actively discharging the duties they assign to you. The employee, the director, the teacher, the judge and the one who gives legal rulings and everyone in-charge of any aspect of the affairs of the Muslims assigned to him by the leader, it is obligatory upon such to give *Naṣīḥah* in it by carrying it out as required. If he declines or is negligent, then he is not giving *Naṣīḥah* to the leader in authority. This is because you have been entrusted to do the job but you failed to do so or were negligent with it.

Also, from giving *Naṣīḥah* to those at the helms of affairs is to advice them regarding some mistakes that occur of which they are oblivious. So if it is from other than them, they will be told about it, and if it is from them, their error in the matter will be explained to them. However, this will not be in gatherings or on the pulpit, it will be only between the adviser and the leader in

authority either verbally or in writing, or by talking to a person who will get in touch with him and call his attention to that.[104]

Therefore, it is not from *Naṣīḥah* to the leaders to criticize them in gatherings or in other places because this is from disloyalty to them. Even if they have a shortcoming, it is not from giving *Naṣīḥah* to spread them amongst the people because this will instigate evil. Conversely, it is *Naṣīḥah* to inform them if you are able to do that or get in touch with them through an intermediary. If you are unable to get in touch with them directly or through an intermediary, then that which is obligatory is that you keep silent owing to your inability.

As for the one who speaks of the shortcomings of leaders before the people, or before the enemies or antagonist, such is agitating evil and dividing the community; and that is not from *Naṣīḥah*; rather, that is incitement against the leaders which is from the worst forms of back-biting based on the saying of the Prophet ﷺ:

ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ

"Your mentioning about your brother what he dislikes."[105]

This *Ḥadīth* is regarding the generality of people, how about that regarding those in authority. This (attitude of publicly criticizing leaders) is not from prohibition of evil – as some claim – it is rather evil itself: abusing them in gatherings.

Forbidding evil has methods, and to forbid evil with respect to the leaders is to get sincere advice across to them as is possible; this is forbiddance of evil. But if you are unable to do all that, you should remain silent since you are unable. Do not criticize them and say: "this is prohibition of evil"; this will not give any useful result, it will rather increase their spite and rage over their

---

[104] See: *Jāmi' al-'Ulūm wal-Ḥikam* (82), and *Sharḥ al-Arba'īn an-Nawawiyyah* by Ibn 'Uthaymīn (رحمه الله) (118 - 123)

[105] Collected by Muslim (2589) from Abū Hurayrah (رضي الله عنه).

followers and evil will ensue. Elsewise, they could descend upon the *Du'āt* and the students of knowledge. They would descend on them because of these criticisms which are spoken of and spread and that will prompt evil upon the community. So, this is neither from giving *Naṣīḥah* to the leaders nor from forbidding evil.

Likewise, from *Naṣīḥah* to the leaders is to supplicate for the leaders for uprightness[106] because their uprightness is goodness for the community. As for the one who curses them – because some of the people or those with excessive fervor along with ignorance do curse them -, this is not from *Naṣīḥah*. It is obligatory to supplicate for them for uprightness and steadfastness. They will be supplicated for during the sermons and in gatherings. Do not praise them for what is not in them; the intent is not to praise them or eulogize them; rather, what is required is that you supplicate for them for uprightness, steadfastness and right guidance.

As such, Fuḍayl bin 'Iyaḍ[107] – ﷺ – would say: "If I know that I have only a single supplication which will be accepted I would direct it to the leader."[108] And this is from his deep understanding – may Allah shower blessings on him – because the uprightness of

---

[106] See: *al-'Aqīdat at-Taḥāwiyyah* with its commentary by Ibn Abī 'Izz al-Ḥanafī (379), *as-Sunnah* by al-Barbahārī (108).

[107] He is the *Imām*, ascetic, full of devotion and from the foremost in piety, Fuḍayl bin 'Iyaḍ bin Mas'ūd bin Bishr Abū 'Alī at-Tamīmī, al-Marwazī. He acquired the knowledge of *Fiqh* from Abū Ḥanīfah, and ash-Shafi'ī took narrations from him. He was a highway robber between Abyoorad and Sarkhas, thereafter Allah – the Mighty and Sublime – caused his been guided. See: *Tarīkh Dimashq* (48/375), *Wafayāt al-A'yān* (4/47), *Siyar A'lām an-Nubalā* (8/421), *Tabaqāt al-Ḥanafiyyah* (p. 409), *Shadharāt adh-Dhahab* (1/317)

[108] Collected by al-Lālkāī in *I'tiqād ahl-Sunnah* (1/176), Abū Nu'aym in *al-Ḥilyyah* (8/91); and al-Barbahārī mentioned it in *Sharḥ us-Sunnah* (51), and Ibn Asākir in *Tarīkh ad-Dimashq* (52/60), Adh-Dhahabī in *Siyar A'lām an-Nubalā* (8/438).

the Muslims comes with the uprightness of their leaders. Hence, from the *Naṣīḥah* to the one in authority is to supplicate for him.

We got aware that one of those who claim to have knowledge is saying: "to supplicate for them is from hypocrisy" or that "this will justify the error upon which they are". We respond: you are only to supplicate for them for uprightness and steadfastness. One of them also said: "supplicating for them is part of bootlicking and that has not been reported from the pious predecessors". We also respond that: the greatest manner of giving *Naṣīḥah* to the leaders of the Muslims is supplicating for them for uprightness. It has been reported from the pious predecessors that they would supplicate for the leaders so much that they expressly stated that they should be prayed for during the Friday sermons and during the *'Īd*s[109]. This is a known issue in the *Ummah*; and only the ignorant will deny this or one in whose heart there is spite and bitter-feeling.

He said: **"...and their rank and file"**: *Naṣīḥah* to the generality of the Muslims is by way of being honest in dealings with them; as for the one who deceives the Muslims during business transactions, and general dealings, he has betrayed them and has not given *Naṣīḥah* to them. He ﷺ said:

مَنْ غَشَّنَا فَلَيْسَ مِنَّا

"Whosoever deceives us is not of us."[110]

---

[109] Ibn Mudhhir al-Muqdasī in *al-Bad-u wat-Tarīkh* (5/168) while counting the things about which 'Umar (رضي الله عنه) was the first said: "The first of those who supplicated for him on the pulpit was Abū Mūsa al-Ash'arī (رضي الله عنه)." Ibn Khaldūn said: "the first person to supplicate for the caliph on the pulpit was Ibn 'Abbāss; he supplicated for 'Alī (رضي الله عنهما) during his sermon while at Basra as a *Zakāh* collector. He said: '*Allāhumma nṣur 'Aliyyan 'alā al-Ḥaqq*' (meaning: O Allah help 'Alī upon the truth) and it continued like that subsequently." See: *Muqaddimah Ibn Khaldūn* (p. 269)

[110] Collected by Muslim (101) from the *Ḥadīth* of Abū Hurayrah (رضي الله عنه).

Also, from giving *Naṣīḥah* to the generality of the Muslims is: to invite them to Allah by calling them to rectify their individual shortcomings and explaining to them what they know not from the matters of their religion.[111]

And from giving *Naṣīḥah* to them also is ordering good and forbidding evil in the manners authorized in the *Sharī'ah*. But when evils and errors are left uncorrected, this is from betrayal. However, one will carry out only what he is capable of; he (ﷺ) said:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

"Whoever amongst you that sees an evil should rectify it with his hand, if he is unable; then with his tongue, but if he is unable; then with his mind, and that is the weakest level of *Īmān*."[112]

You should only prohibit evil according to your ability; if you have authority and state power, then you prohibit with the hand, but if you do not have authority, you prohibit with the tongue by way of explanation and invitation. And if you are unable to do that, you should prohibit it in your heart and keep away from its people and the places of evil so that at least you liberate yourself.

Similarly, from *Naṣīḥah* to the generality of the Muslims is: to guide your brother and advise him rightly when he seeks your counsel and requests for sincere advice such as if he seeks your counsel when he intends to marry or marry out to a person, or when he intends to partner with a person or travel with him or assign or depute someone. It is obligatory upon you to tell him

---

[111] See: *al-'Aqīdat al-Wāsitiyyah* with its commentary by the author – may Allah preserve him (p. 215).

[112] Collected by Muslim (49) from the *Ḥadīth* of Abū Sa'īd al-Khudrī (رضي الله عنه)

what you know about such a person, and explain to him whether he is suitable or not. Do not flatter anybody about that; if you flatter and conceal what is in this person about whom your advice is sought then that is betrayal based on his saying:

مَنْ أَشَارَ عَلَى أَخِيهِ بِأَمْرٍ يَعْلَمُ أَنَّ الرُّشْدَ فِي غَيْرِهِ فَقَدْ خَانَهُ

"Whoever guides his brother to a matter while knowing that the right guidance is in other than it has betrayed him."[113]

This is not from back-biting; it is rather from *Naṣīḥah*; but if you fail to explain the right thing to him, you have betrayed him because he entrusted you with the matter and it became obligatory upon you to make it clear to him. This is from giving *Naṣīḥah* to the generality of the Muslims, and mutual consultation in their affairs.

This *Ḥadīth* is from the simple statements of the Prophet ﷺ which have comprehensive entailments. So, the entire religion is about giving *Naṣīḥah*; consequently, the one bereft of any *Naṣīḥah* is bereft of *Dīn*, but if he only has deficiency in giving *Naṣīḥah*, then he has deficiency in his *Dīn*. Thus, the *Dīn* gets perfect or deficient or fades away due to absence of *Naṣīḥah* or deficiency in it.



[113] Collected by Abū Dawūd (3657), Aḥmad in the *Musnad* (2/321), al-Bukhārī in *al-Adab al-Mufrad* (p. 100), al-Ḥakim in the *Mustadrak* (1/184) and al-Bayhaqī in *al-Kubrā* (10/116) from the *Ḥadīth* of Abū Hurayrah (رضي الله عنه).

الحديث الثامن

عن ابنِ عُمَرَ رضي الله عنهما أنَّ رسُوَل الله ﷺ قال : " أُمِرْتُ أَنْ أُقَاتِلَ الناس حتى يَشْهَدُوا أَنْ لا إِلَهَ إلا الله وَأَنَّ مُحَمَّدًا رسول اللّهِ وَيُقِيمُوا الصَّلاةَ وَيُؤْتُوا الزَّكَاةَ فإذا فَعَلُوا ذلك عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إلا بِحَقِّ الإِسْلامِ وَحِسَابُهُمْ على اللّهِ ". رواه البخاري ومسلم.

ḤADĪTH EIGHT

Ibn 'Umar – may Allah be pleased with them both – said: Allah's Messenger ﷺ said: **"I have been ordered to combat the people until they testify that: there is none worthy of worship beside Allah, and that Muhammad is Allah's Messenger; and they establish the Prayer and give the Zakāh. When they do that; they have preserved from me, their blood and wealth except for the rights of Islam, and their reckoning is with Allah – the Exalted".** Collected by al-Bukhārī and Muslim.

COMMENTARY

His saying: **"I have been ordered..."** that is, Allah – Glorious is He and Exalted – has ordered me; for the Messenger ﷺ carries out Allah's orders. He is the bearer of the message from Allah – Glorious is He and Exalted. So also are other Prophets and Messengers; they are only bearers of message from Allah – Glorious is He and Exalted – regarding what He orders them with and what He prohibits them from. They are the intermediaries between Allah and His creation regarding the delivery of the message.

His saying: **"...to combat the people..."** that is, the disbelievers.

His saying: **"...until they testify that: there is none worthy of worship beside Allah, and that Muḥammad is Allah's Messenger;**

and they establish the Prayer and give the Zakah" that is, until they enter into the religion of Islam because it is Allah's religion which He chose for His servants. So, there is no acceptable religion beside it; Allah – the Exalted – said:

﴿ إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ﴾ ال عمران: ١٩

"Truly, the religion with Allah is Islam."(Āl-Imrān: 19)

And He also said:

﴿ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ ﴾ آل عمران: ٨٥

"And whoever seeks a religion other than Islam, it will never be accepted of him." (Āl-Imrān: 85)

So, there is no acceptable religion with Allah except Islam which the Messengers – may Allah's peace and blessings be upon them – have brought until Allah raised Muḥammad ﷺ. So Islam became describes what he – peace and blessings be upon him – has brought.[114]

Islam has pillars: to testify that there is none worthy of worship beside Allah, and that Muḥammad is Allah's Messenger; to establish the Prayer and give the *Zakāh*, fast in the month of Ramadan and perform the pilgrimage for the one who finds a means to it. These are the main-stays of Islam as explained by the Prophet ﷺ.

---

[114] *Shaykh* al-Islam Ibn Taimiyyah (رحمه الله) said as is in *Majmū' al-Fatāwah* (3/94): "The people have differed regarding the earlier nations from that of Mūsa and 'Īsa: are they Muslims or not? It is only a literal difference, for the unique Islam which Allah raised Muḥammad ﷺ with, which comprises the injunctions of the Qur'an, no one is upon it except the *Ummah* of Muḥammad, and today's Islam generally speaking, comprises this. As for the general Islam which includes every legal code which Allah sent every prophet with, that includes the Islam practiced by every people who followed any of the prophets."

The first pillar: the two statements of testimony: to testify that there is none worthy of worship beside Allah, and that Muḥammad is Allah's Messenger. They both form the foundation. The testimony: *Lā ilāha illallāh* (there is none worthy of worship beside Allah) rejects every aspect of joining partners with Allah and makes worship due to Allah alone – the Mighty and Sublime. And the testimony: *Muḥammadun Rasūlullāh* (Muḥammad is Allah's Messenger) rejects all forms of Innovations and newly-invented matters into the religion and affirms acting upon the *Sunnah* reported from him ﷺ. With this, one enters into Islam.

He said: **"...and they establish the Prayer..."** it is not sufficient to testify that there is no deity worthy of worship beside Allah and that Muḥammad is Allah's Messenger. One must rather carry out the implications of the two statements of testimony, and the greatest of them is the prayer. That is, the five daily obligatory prayers. One should observe them as ordered by Allah – theExalted – at their stipulated times alongside the congregation of the Muslims with reverence, submission and calmness. This is the establishment of the prayer.

It does not mean to prostrate and bow without reverence and calmness or that one performs it as he wills and desires when he wishes or in whatever manner he feels like. Many a people perform the prayer without having actually observed the prayer; that is, they only perform the prayer in jest! Such is not benefited by his prayer in anyway! So, the essential thing is to establish the prayer as ordered by Allah – Glorious is He and Exalted.

The prayer is the second pillar of Islam after the two statements of testimony. Allah – the Exalted – said:

﴿إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ﴾ العنكبوت: ٤٥

"Verily, the prayer prevents from great sins of every kind and disbelief..." (Al-Ankabūt: 45)

Thus, it combines every good and is the most central bodily devotion. It is the difference between the Muslim and the disbeliever based on his saying:

بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ

"That between the servant and disbelief and joining partners with Allah is abandonment of the prayer."[115]

The one who abandons the prayer is not a Muslim even if he attests to the *Shahādatayn*; unless he prays.

He said: **"...and give the *Zakāh*..."** because the *Zakāh* is coupled with the prayer in the Book of Allah – the Mighty and Sublime. Thus, the prayer is mostly mentioned with the *Zakāh*; the prayer is a body-related devotion while the *Zakāh* is related to property. Allah – the Exalted – says:

﴿ وَفِيٓ أَمۡوَٰلِهِمۡ حَقّٞ لِّلسَّآئِلِ وَٱلۡمَحۡرُومِ ﴿١٩﴾ ﴾ الذاريات: ١٩

"And in their properties there was the right of the beggar, and the poor who does not ask the others." (Adh-Dhāriyāt: 19)

So, it is a right obligated on the wealth of the Muslim for the one who asks and the one who lost property. It is not something given voluntarily or as a donation; it is rather one of the pillars of Islam.

His saying: **"...until they testify that: there is none worthy of worship beside Allah, and that Muḥammad is Allah's Messenger; and they establish the Prayer and give the *Zakāh*"** along with the other pillars of Islam, carrying out the obligations and abstaining from the prohibitions; but these three are the mains-stays. The *Shahādatayn* are the foundations of *Tawḥīd* (oneness of Allah), the prayer is the centre of the bodily devotions and the *Zakāh* is the focus of the wealth-related deeds.

He said: **"When they do that; they have preserved from me, their blood and wealth..."** shows that these are the reasons for Jihad in Islam: so that worship is entirely devoted to Allah, that the prayer is established and the *Zakāh* is given. Allah – the most High – says:

---

[115] Collected by Muslim (82) from the narrations Jābir (ﷺ).

﴿ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ ﴾ التوبة: ٥

"But if they repent and observe the prayer, and give Zakaat, then leave their way free." (At-Tawbah: 5)

He also said at the end of a verse:

فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ

"But if they repent, observe the prayer and give Zakāt, then they are your brethren in religion." (At-Tawbah: 11)

When they do that, Allah has prohibited their blood and fighting them is not permissible.

So, his saying: **"...they have preserved from me, their blood and wealth..."** contains evidence for the prohibition of fighting Muslims; because the Muslim's blood is protected; it is not permissible to spill his blood without right. Similarly, his wealth is protected based on his saying:

لَا يَحِلُّ مَالُ امْرِئٍ إِلَّا بِطِيبٍ مِنْ نَفْسِهِ

"It is not lawful to take a person's wealth except by his being pleased with it."[116]

Consequently, the wealth of the Muslim like his blood is prohibited (to be taken), and so is his honor prohibited (to be smeared) based on his saying:

إِنَّ دِمَاءَكُمْ وَ أَمْوَالَكُمْ وَ أَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ

---

[116] Collected by Aḥmad in the *Musnad* (5/72), (5/425), Abū Ya'lā in his *Musnad* (3/140), Dāruqutnī in his *Sunan* (3/26) and al-Bayhaqī in *al-Kubrā* (6/100) from the narrations of Abī Ḥarrat ar-Raqāshī from his paternal aunt (رضي الله عنها).

"Certainly, your blood and your wealth and honor are forbidden on you."[117]

Thus, it is not permissible to extort the wealth of a Muslim or take it without right except with his pleasure unless he refuses to give what is due on it like the *Zakāh* or debts he owed because they are both incumbent.

His saying: **"...they have preserved from me, their blood and wealth..."** contains evidence for the sanctity of the blood and wealth of the Muslim; and it also contains proof that fighting in Islam is to further Allah's Word and spread Islam. This is the objective of *Jihād* in the cause of Allah. Its goal is not to capture slaves and seize property and control the people. The goal is to rather advance the Word of Allah – Glorious is He and Exalted – for the good of humanity and as mercy to them.

Allah has not left humanity to fumble about and be lost and then enter the Hell on the Day of Resurrection; He rather showed her mercy and guided her upon the right path, sent the Messenger to her and revealed the book for her benefits. So the goal of the Jihad is not revenge against the disbelievers, the goal is to rather bring whomever Allah wills into Islam and remove them from disbelief and hold back the evil of the one who refuses to enter into Islam. This is because if the disbelievers are not fought, they will spread disbelief and turn the people away from entry into Islam. Thus, it is fight for benefit and not fight for corruption.

Fighting in Islam is prescribed for lofty reasons and noble objectives and to extend benefit to humanity. But fighting to the disbelievers is only for the gains of the oppressor, the tyrant; this is why it is contained in the *Ḥadīth* that: "Your Lord is astonished regarding a people led to the Paradise in shackles of chains."[118] That is, they were fought and taken prisoners of war and then,

---

[117] Collected by al-'Bukhārī (67) (105), Muslim (1679) from the *Ḥadīth* of Abū Bakrah (ﷺ)

[118] Collected by al-'Bukhārī (3010) from the *Ḥadīth* of Abū Hurayrah (ﷺ).

they will enter into Islam and enter the Paradise. This proves that fighting in Islam is for a noble course and honorable goal: benefit mankind and not bring hardship to her. This is the difference between fighting in Islam and fighting in other than Islam.

He said: **"...except for the rights of Islam..."** that is, the one who testifies that there is no deity worthy of worship except Allah and that Muḥammad is Allah's Messenger, his blood and wealth are protected; and as such, it is not permissible to entrench upon him except when he violates a right of Islam by acting upon any of the invalidators of a person's Islam. If he acts upon any of those things that vitiates a person's Islam, then spilling his blood is allowede and killing him becomes obligatory based on his ﷺ saying:

مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ

"Whoever goes out of his religion, kill him."[119]

And he ﷺ said:

لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ: النَّفْسُ بِالنَّفْسِ، وَالثَّيِّبُ الزَّانِي، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ

"It is unlawful to take the life of a Muslim except for one of three reasons: the legally married who commits illicit sexual intercourse, a life for a life, the one who leaves his religion, one who abandons the *Jamā'ah*."[120]

So if he commits any of the invalidators of Islam, he will be encouraged to turn in repentance. If he repents; (good), otherwise, it becomes obligatory to kill him. This is because he recognizes that Islam is true, entered into Islam and testified that

---

119 Collected by al-'Bukhārī (3017), (6922) from the *Ḥadīth* of Ibn 'Abbāss (رضي الله عنهما)

120 Collected by al-'Bukhārī (6878) and Muslim (1676) from the *Ḥadīth* of 'Abdullāh bin Mas'ūd (رضي الله عنه)

it is true; then he abandoned it after understanding it and after testifying that it is the truth; so the *Dīn* should not be played around with.

Islam has come to protect the five basic Necessities; the first of them: the *Dīn*, by not allowing it to become a plaything for the renegades. It should rather be protected; when they leave off a right of Islam, they are fought and their blood becomes permissible until they repent. Thus, Abū Bakr aṣ-Ṣiddīq (ﷺ) fought two groups of people:

The first: the renegades who claimed prophethood like Musaylimah[121] and al-Aswad al-'Ansī[122].

The second: those who refused to give the *Zakāh*; he fought them until they gave it, and he gave evidence with this *Ḥadīth* when the rest of the companions asked him: why will you fight them despite the fact that they testify that there is no deity worthy of worship except Allah and that Muḥammad is Allah's Messenger, and they observe the prayer? He (ﷺ) said: "The Messenger of Allah (ﷺ) said, **"except for the rights of Islam"** and the *Zakāh* is from its rights. By Allah, if they refuse to hand me a headband[123]

---

[121] He is Musaylimah bin Thumāmah bin Kabīr al-Ḥanfī nicknamed *Barhaman al-Yamāmah* but Allah imprinted lie on him such that it is not said: Musaylimah except that (the word), *al-Kadhdhāb* (the ardent liar) accompanies it. He claimed prophethood and thereafter, al-Waḥshī who matyred Hamza threw his spear at him and it came out from the other side during the war against the apostates during the rule of Abu Bakr (ﷺ). See: *Futuh al-Buldan* (pg. 97), *al-Kamil fee at-Tareekh* (2/167) and *al-Bidayah wan-Nihayah* (6/364).

[122] He is Al-Aswad Al-'Ansee the Ardent Liar. He is from San'aa and claimed prophethood during the last days of the life of the Prophet(ﷺ), and his name is 'Abhala bin Ka'b. He used to be called *Dhu Khimar* (owner of the veil) because he would veil his face. It was said that that was the name of his devil. See: *Tarikh ad-Dimashq* (49/483), *Fath al-Baaree* (8/93).

[123] Collected by al-'Bukhārī (7284) (7285) and Muslim (20).

– and in another wording - a she-goat[124] from what they used to give to the Allah's Messenger(ﷺ), I will fight them for it!"

So whosoever refuses to give the *Zakāh* rejecting its obligation is a disbeliever, a renegade by consensus. If he refuses to give it out of stinginess while recognizing its obligation, it will be collected from him forcefully. If he has force and weaponry he will be fought. This is because he is leaving off one of the pillars of Islam and he should be fought for that. This is the meaning of his saying: **"...except for the rights of Islam..."**

Then he (ﷺ) said:**"...and their reckoning is with Allah".** This means that we shall accept their open; whosoever shows Islam, we accept it from him as long as he has not perpetrated any of the invalidators of Islam. As for his secret, Allah is the One in-charge of it. Thus, the Prophet (ﷺ) accepted the Islam shown by the hypocrites when they publicly showed that they have accepted Islam and he applied the ruling of Islam to them. But as for their secrets, it is with Allah – the Mighty and Sublime – He is the One who knows it, we only rule based on the apparent and we know not what is the hidden. That is with Allah, alone; their reckoning is with Allah.

So whoever is a Muslim in the open and in his secret will be from the people of the Paradise, and he is a Muslim in this world and the hereafter. But whosoever is merely a Muslim in the open, he will be from the people of the Fire. Allah – the Exalted – says:

﴿ إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴾

النساء: ١٤٥

"Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them." (An-Nisā': 145)

However, no one knows the hypocrisy in the heart except Allah – the Mighty and Sublime – and we are not to rule except based on what is apparent to us; so whoever shows goodness, we rule that he is from the people of good, and whoever shows evil we rule

---

[124] Collected by al-'Bukhārī (1400) (1456) (6925).

that he is from the people of evil based upon the apparent and their reckoning is with Allah – the Mighty and Sublime.



الحديث التاسع

عن أبي هُرَيْرَةَ عَبْدِ الرَّحمنِ بن صَخْرٍ (ﷺ) قال : سَمِعْتُ رسولَ الله ﴿ﷺ﴾ يَقُولُ: " ما نَهَيْتُكُمْ عنه فَاجْتَنِبُوهُ وما أَمَرْتُكُمْ بِهِ فَافْعَلُوا منه ما اسْتَطَعْتُمْ فَإِنَّمَا أَهْلَكَ الَّذِينَ من قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلافُهُمْ على أَنْبِيَائِهِمْ " رَواهُ البُخَارِيُّ ومُسْلِمٌ.

ḤADĪTH NINE

Abū Hurayrah, 'Abdur-Raḥmān bin Ṣakhr – may Allah be pleased with him – narrates that he heard Allah's Messenger ﴿ﷺ﴾ saying: **"Whatever I prohibit you, abstain from it; and that which I order you to do, act upon it according to your abilities. For those who came before you were destroyed by much of their questioning and dissenting with their Prophets".** Collected by Al-Bukhārī and Muslim.

COMMENTARY

This *Ḥadīth* describes a clear path for the Muslim to follow. The background to the statement as is reported in the wording of Muslim is that the Prophet ﴿ﷺ﴾ said: **"O people! Allah has prescribed the *Ḥajj* for you, so perform the *Ḥajj*"**. Thereupon, a man from those who were present stood up and said: "O Messenger of Allah; is it every year?" The Messenger ﴿ﷺ﴾ remained silent, and then repeated the statement: **"O people! Allah has prescribed the *Ḥajj* for you, so perform the Hajj"**. The man stood up again and repeated the question a third time; and the Prophet ﴿ﷺ﴾ said: **"If I said yes, it would have been obligatory"** i.e., every year **"and you would not have been able (to do so)"**. This is because the *Ḥajj* requires journeying, incurring expenses, and expending physical strength. As such, Allah – the Mighty and Sublime – only made it obligatory once in a life-time.

Then he (ﷺ) said: **"leave me as long as I have left you"** that is, do not ask about things you have not been ordered to do; do what you have been ordered and refrain from what you have been prohibited. But that you ask me about what you have not been ordered is not in your interest; **"that which I order you to do, act upon it according to your abilities."**

And this is from the mercy of Allah – the Mighty and Sublime – that one carries out the orders only according to his capability and the one he is incapable of falls off him as Allah – the Exalted – says:

﴿ فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ ﴾ التغابن: ١٦

"So keep your duty to Allah and fear Him as much as you can." (At-Tagābun: 16)

And He said:

﴿ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾ البقرة: ٢٨٦

"Allah burdens not a person beyond his scope." (Al-Baqarah: 286)

So what one is able to do of the obligatory matters in the religion, he does it and what he is not able to do falls off him until his inability goes away. This is from the easy nature of this religion and its taking difficulty off people.

He said: **"Whatever I prohibit you, abstain from it"** as for the prohibited matters, they are to be refrained from absolutely because refraining is easier than acting. About actions, you carry out what you are able to; but as for holding off, everyone is able to do that since it is easier. So, he said: **"Whatever I prohibit you, abstain from it"** and he did not say: abstain from what you are able to; rather, he said: **"abstain from it"**. Everyone is capable of abstaining from prohibitions except in the conditions of absolute necessity, when they are constrained to do the prohibited. In that case, he does it by concession such as been constrained to eat the

meat of an animal that falls dead; he takes it to be able to continue to live.

Then he warned about asking too many questions largely irrelevant to the matters of the religion, and gave an example with the past nations. This is because when there are too many questions, difficulty and intricacies set in on the people, and then the one who asks too many questions will be unable to put up obedience. Allah – the Exalted – said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسْـَٔلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْـَٔلُواْ عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ لَكُمْ عَفَا ٱللَّهُ عَنْهَا ۗ وَٱللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُواْ بِهَا كَٰفِرِينَ ﴿١٠٢﴾ ﴾

المائدة: ١٠١ - ١٠٢

"O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing. Before you, a community asked such questions, then on that account they became disbelievers." (Al-Mā'idah: 101-102)

So, to burden oneself about questioning brings about inability to act and unnecessary rigidity. Therefore, carry out what you are ordered according to your ability and abstain from what you are prohibited. Your duty is to follow and do not do things as you wish nor assume things. This is from hastening to decide matters before Allah and His Messenger. Allah – the Exalted – says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيْنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦ ﴾ الحجرات: ١

"O you who believe! Do not put (yourselves) forward before Allah and His Messenger ﷺ." (Al-Hujurāt: 1)

Do not say: "Why hasn't Allah made such-and-such obligatory?" or "Why is such-and-such not prohibited?" Do not ask questions like these.



الحديث العاشر

عن أبي هُرَيْرَةَ (رضي الله عنه) قال: قَال رسُولُ الله (ﷺ) : "إنَ الله طَيِّبٌ لا يَقْبَلُ إلا طَيِّباً، وإنَّ الله أَمَرَ المُؤمِنينَ بِمَا أَمَرَ به المُرْسَلينَ فقال تعالى: {يا أَيُّها الرُّسُلُ كُلُوا مِنَ الطَّيِّباتِ واعمَلُوا صالحاً} وقال تعالى : { يا أَيُّها الَّذِينَ آمَنُوا كلُوا مِنْ طَيِّباتِ ما رَزَقْناكُمْ} ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أشْعثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إلى السَّماء : يا رَبُّ يا رَبُّ، ومَطْعَمُهُ حَرَامٌ، ومَشْرَبُهُ حَرَامٌ، ومَلْبَسُه حرام ، وغُذِيَ بالحَرَامِ، فأَنَّى يُسْتَجَابُ لذلك ". رَوَاهُ مُسْلِمٌ.

ḤADĪTH TEN

Abū Hurayrah – may Allah be pleased with him – said, Allah's Messenger (ﷺ) said: **"Allah is pure and He accepts only that which is pure. And Allah ordered the believers what He ordered the Messengers; He said:**

﴿ يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُواْ مِنَ ٱلطَّيِّبَٰتِ وَٱعۡمَلُواْ صَٰلِحًاۖ إِنِّي بِمَا تَعۡمَلُونَ عَلِيمٞ ﴿٥١﴾ ﴾ المؤمنون: ٥١

'O (you) Messengers! Eat of the Ṭayyibāt [all kinds of (legal) foods which Allah has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits], and do righteous deeds. Verily! I am Well-Acquainted with what you do'.

And He said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ وَٱشۡكُرُواْ لِلَّهِ إِن كُنتُمۡ إِيَّاهُ تَعۡبُدُونَ ﴿١٧٢﴾ ﴾ البقرة: ١٧٢

'O you who believe, Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship'".

Thereafter, he mentioned a man who had traveled a long distance, disheveled and dusty, who raised his hands to the sky (saying): 'O Lord, O Lord...'; while his food is (from the) forbidden, his drink is (from the) forbidden, his clothing are (from the) forbidden and he is nourished from that which is prohibited; how can such be answered?!" Collected by Muslim.

COMMENTARY

His saying: **"Allah is pure and He accepts only that which is pure"**: in this *Ḥadīth*, he (ﷺ) described Allah – the Mighty and Sublime – as *Ṭayyib* (Pure). So, He – Glorious is He and Exalted – is *Ṭayyib*, meaning that He is free from defects and imperfections. He is *Ṭayyib* in His Essence and in His Names and Attributes, in His orders and prohibitions. He is free of blemish in all aspects – Glorious is He and Exalted. No deficiency touches on Him.

Consequently, He will not accept deeds, actions and intentions except that which is pure. So He will not accept foul speech, bad actions, and wrong intentions: He only accepts that which is pure as He – the Exalted - said:

﴿ إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ ﴾ فاطر: ١٠

"To Him ascend (all) the goodly words." (Al-Fāṭir: 10)

He will only accept good words and noble deeds; He will not accept giving charity except that from a pure earning. As for something impure He will not accept it whether its uncleanness is due to its being bad as He said:

﴿ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ ﴾ البقرة: ٢٦٧

"And do not aim at that which is bad to spend from it." (Al-Baqarah: 267)

Or that it is bad in its essence such as the animal that drops dead, alcohol, pork or something that is bad due to the manner it was earned such as usury, bribery, gambling and so on. Something is bad either by its nature or in the manner it was earned or attained. Whatever a person spends from a bad earning, Allah will not accept it.

Likewise, He will not accept an action except it is pure; that is, that it is done to seek Allah's Face – the Mighty and Sublime – without joining partners with Allah in it or showing off, and it should be in conformity with the *Sunnah* of Allah's Messenger ﷺ, without any innovation or fable: it should only be in line with the *Sunnah*. This is the pure deed which Allah – Glorious is He and the Exalted – accepts.

Also from good utterance is Remembrance of Allah such as the *Tasbīḥ* (*Subḥānallāh*), *Tahlīl* (*Lā ilāha illallāh*), the *Takbīr* (*Allāhu Akbar*), and to order good and forbid evil, inviting unto Allah and giving sincere counsels. All these are from the good sayings which Allah – Glorious is He and Exalted - accepts and raises. He says:

﴿ إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ ﴾ فاطر: ١٠

"To Him ascend (all) the goodly words." (Al-Fāṭir: 10)

As for the bad utterances, Allah rejects it and dislikes it; lies, backbiting, slandering, abuse, perjury and all evil utterances including (statements of) *Shirk* and disbelief. They are all evil utterances, they will not be raised unto Allah – the Mighty and Sublime – and they will not be accepted.

His saying: **"He accepts only that which is pure..."** that which is pure of everything. That excludes what is dirty; Allah – the Mighty and Sublime – rejects it and will not accept it.

Then he ﷺ said: **"And Allah ordered the believers what He ordered the Messengers"**: this points to the fact that the

Messengers and believers are given commands and prohibitions; it is not that they act or say something from themselves or what they consider good in their own intellects. They only act upon what they are ordered and refrain from what they are prohibited. Allah – the Exalted – says:

﴿ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ﴾

الحشر: ٧

"And whatsoever the Messenger (Muḥammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it) , and fear Allah." (Al-Ḥashr: 7)

They are given orders and prohibitions by Allah – the Mighty and Sublime – because they are all His servants. Thus, they will not precede Him with a saying or advance before Allah and His Messenger with a statement or action. They only follow orders; they carry out only what Allah orders and will only refrain from what Allah has prohibited because they are servants. The Messengers are servants and so are the angels; even when they occupy a great station and lofty rank, they are still servants who follow the commands of Allah – Glorious is He and Exaltded.

He ﷺ said: **"...Allah ordered the believers what He ordered the Messengers"** then he mentioned the point of reference and evidence that corroborates it; Allah ordered the Messengers by His saying:

﴿ يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا ... ﴾ المؤمنون: ٥١

'O (you) Messengers! Eat of the Ṭayyibāt [all kinds of (legal) foods which Allah has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits], and do righteous deeds... '

His saying: **"Eat of the *Ṭayyibāt*"** meaning, from the permissible things; the ***Ṭayyib*** is that which is permissible; and the impure is that which is prohibited and Allah has ordered eating from the ***Ṭayyibāt*** i.e. from that which is permissible, and prohibited eating from that which is forbidden and bad. Then He mentioned

what stems from eating things that are permissible, He said: **"...and do righteous deeds".**

So, consuming what is permissible aids towards acting upon good deeds and makes the good deed acceptable. As for consuming what is prohibited, it brings about depression, laziness and it disgraces one. As such, you find those who consume prohibited things and earn from prohibited sources most distant from good deeds and acts of devotion. You find that they are the laziest about the prayers because the forbidden weighs down their stomach and their hearts and gets them lazy about good deeds. This is not the case with those who consume the permissible and refrain from what is forbidden; that helps them upon obedience to Allah, softens their hearts and soothes them.[125]

His saying – the Exalted -: ***"I am Well-Acquainted with what you do"***; this contains warning that one should keep his deeds private and not make the deeds to be seen while his heart is bereft of sincerity for Allah – the Exalted – is all-Aware of what he is doing. He can never be betrayed by embellishment and falsehood, nor can He ever be tricked with the apparent while the secret is impure. This is only possible regarding humans who only know what is apparent; as for the secret, no one knows it except Allah – Glorious is He and Exalted.

His saying: ***"I am Well-Acquainted with what you do"*** involves two things; **the first**: man should not be scared of missing any deed and neither will Allah ever forget it or abandon it. So, all good and evil deeds are known to Allah – the most High -, He takes account of them, records them for the doer whether it is a good or bad deed.

The second: that Allah – the Mighty and Sublime – is never deceived by the apparent falsity and decoration; He – Glorious is He – certainly knows the reality of things.

He said: With regard to the believers, He – the Exalted – said:

---

[125] See: *Jāmi' al-'Ulūm wal-Ḥikam* (p. 102), *al-Majmū'* by an-Nawawī (6/234), *al-Furū'* by Ibn Mufliḥ (6/394)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ ﴾ البقرة: ١٧٢

'O you who believe, Eat of the lawful things that We have provided you with...".

This is an order from Allah – the Mighty and Sublime – to eat from the pure things; that is, the permissible things: pure in its essence and pure regarding how it was acquired and means. So, His saying: **"Eat"** is an order from Allah – the Mighty and Sublime – showing the permissibility of the pure things for us. He – the Exalted – said:

﴿ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيۡهِمُ ٱلۡخَبَٰٓئِثَ ﴾ الأعراف: ١٥٧

"He allows them as lawful all good things and prohibits them as unlawful, all evil things". (Al-A'rāf: 157)

Therefore, His saying: **"Eat of the lawful things that We have provided you with..."** includes the prohibition from consuming impure things.

This contains refutation for those who prohibit pure things claiming that doing so is from worship and thinking that there is reward for avoiding them such as the *Sūfis* and those who take to ascetics. This is from overburdening oneself because Allah has ordered the eating of pure and delicious things. Pure things here, includes the pure things which are the opposites of the impure ones and the pure which is delicious including the various kinds of meat, fruits and the sorts of lovely and delightful things, of women and legitimate fun. So one takes from them and does not deny himself, but without wastage.

The one who seeks nearness to Allah by leaving the permissible things and the pure things is unnecessarily stringent. The Prophet ﷺ used to eat from what Allah makes easy for him; he would eat meat and fruits. He ﷺ would marry women, wear perfume and use pure things – peace and blessings be upon him.

He said: ***"...and do righteous deeds"***: as He said to the Messengers in view of the fact that He ordered them two things: eating pure things and carrying out good deeds because eating pure things aids towards obedience to Allah – the Exalted – with pious deeds since the body is given pure nourishment and comes alive. It does not mean that one should eat whatever he desires becoming lazy to carry out good deeds; this is the way of the beasts; man eats and gives thanks to Allah – the Mighty and Sublime. So, His saying: ***"...and do righteous deeds"*** this is from giving thanks for Allah's mercy – the Mighty and Sublime.

Thereafter, the Prophet ﷺ gave an illustration about the one who consumes forbidden things and supplicates to Allah – the Mighty and Sublime –, in a worn-out condition; a condition which should necessitate that his supplication is granted. He had means by which supplications are answered, but he had hinderances that will also prevent the acceptance of supplications! As for the means:

The first is: **"he raised his hands"** and raising the hands during supplications is from the means of acceptance, **"...he raised his hands to the sky..."** Why has he raised his hands to the sky? It points to Allah's *'Uluww* – Glorious is He and Exalted -, because Allah – the Mighty and Sublime – is above the heavens. This also points to the legitimacy of raising the hands during supplications. The basic thing is to raise the hands during supplications except where evidence shows that one should not raise the hands; then one does not.

The second; **"(saying): 'O Lord, O Lord...'"** he was seeking closeness to Allah by His Lordship, and this is from the approved forms of making *Tawassul*. Making *Tawassul* to Allah by His Names and Attributes and His Lordship is from the means by which supplications are granted.

The third is that he is **"disheveled and dusty..."**, in an untidy condition, without arrogance. As for the arrogant, his arrogance prevents the acceptance of his supplication. So, this man had means by which prayers are answered: he was lowly, had traveled long distance – and the supplication of the traveler is more likely

answered. So, because he is in the condition of shortage, he had means of acceptance. However, the hindrance which got in his way vitiated the working of these means and they did not bring any benefit.

He said: **"...while his food is (from the) forbidden, his drink is (from the) forbidden, his clothing are (from the) forbidden and he is nourished from that which is prohibited; how can he be granted his supplications?!"** Meaning, that he is answered is remote because he has these hindrances. Therefore, supplications are not granted except when the means of acceptance are fulfilled and the hindrances are absent. This warns against acting upon prohibitions, and that is from the issues understood from His saying: ***"Eat of the lawful things..."***

What is forbidden should not be consumed, and what is impure should not be consumed; Allah – the Mighty and Sublime – has made pure things permissible for us and forbidden us from impure things. So the one who supplicates to Allah should act upon the means of acceptance of prayers and abstain from the things that hinder the acceptance. It is not intended that you only supplicates; one must act upon the means of acceptance as he supplicates and abstain from the means of denial. This is the main thing.

Thus, this *Ḥadīth* points to highly beneficial lessons:

The first point of benefit: that the servants are all given orders – the Prophets, the angels, the Messengers and the believers. Every creature is given orders and prohibitions. So, no one should ever invent something in Allah's *Dīn* from himself; Allah will not accept all such things.

The second point of benefit: the *Ḥadīth* contains evidence for the legitimacy (of consuming) pure things; the permissible things and the delicious things which Allah – Glorious is He and Exalted – has made permissible for His servants. Thus, no one should come and say: it is from worship to leave legitimate things and deny the soul. We say to him in response: this is not devotion to Allah – the Mighty and Sublime – because the Messenger ﷺ used to

eat pure and delicious things; fruits and meat of different kinds, he used to marry women, he used to sleep and he would take what Allah has made legal for him and leave what He prohibits him and he is the model – may Allah's peace and blessings be upon him.

So, it contains refutation for whosoever claims that *Zuhd* means leaving pure things; *Zuhd* rather means abstaining from the forbidden and leaving the excess things that the individual is not in need of. As for what one needs, leaving it is not from *Zuhd*; *Zuhd* is not denial of the soul of what Allah has made legitimate for it.

The third benefit: it contains evidence that supplications are not granted until the means of acceptance are fulfilled by the supplicant and the hindrances are absent.

The forth benefit: it proves that (taking) forbidden things corrupt the body because it becomes nourished with impurities. So it corrupts the body spiritually and physically as well. This is because these forbidden things have harms and bodily diseases, and Allah – Glorious is He and Exalted – has not prohibited them except for the reason that they contain harm.

For example, consider the animal that drops dead (without been slaughtered); Allah – the Exalted – has prohibited its consumption for the harm and diseases that it contains. Likewise alcohol, the hard-drugs, cigarette and hemp; they are all harmful to the body and *Dīn*, and it does not benefit the servants in any way.

Except when one is constrained out of dire necessity fearing death therefrom, then he could take what will keep him alive from the meat of the animal that drops dead. In such a situation, it will be permissible by concession within the limits of the necessity. In such a condition, if he eats from the animal that drops dead, it will not cause him harm; but if he eats it while not in dire necessity, it will cause him harm spiritually and physically.

Summarily: the *Ḥadīth* is a great one and a path upon which the Muslim should thread in his life.



الحديث الحادي عشر

عَنْ أَبِي مُحَمَّدٍ الحسَنِ بْنِ عليّ بْنِ أبي طَالِب، سِبْطِ رَسُولِ الله ﷺ وَرَيْحَانَتِهِ رضيَ اللهُ عنهُما، قالَ: حَفِظْتُ مِنْ رَسُولِ الله ﷺ: "دَعْ ما يَرِيبُكَ إلى مَا لاَ يَرِيبُكَ" رواهُ التِّرْمِذيُّ وَالنَّسَائي، وقالَ التِّرْمِذي : حَدِيثٌ حَسَنٌ صَحِيحٌ.

ḤADĪTH ELEVEN

Abū Muḥammad, Al-Ḥasan bin 'Alī bin Abī Ṭālib, the grand-child of Allah's Messenger ﷺ from his daughter, and his heart-felt – may Allah be pleased with them both – said: I committed to memory from Allah's Messenger ﷺ: **"Leave that which makes you doubt for that which does not make you doubt".** Collected by At-Tirmidhī and An-Nasā'ī; and At-Tirmidhī said: A *Ḥasan Ṣaḥīḥ Ḥadīth.*

COMMENTARY

This *Ḥadīth* is from al-Ḥasan bin 'Alī bin Abī Ṭālib – may Allah be pleased with them both. Al-Ḥasan and al-Ḥusayn are two sons of Fāṭimah, the daughter of the Messenger ﷺ; so it was said regarding him, **"the grand-child of Allah's Messenger ﷺ"**. *As-Sibṭ* means the son from the daughter while *Ḥafīd* is the son from the son.

His saying: **"and his heart-felt"** i.e. the heart-felt of the Messenger ﷺ. *Ar-Rayhānah* is the flower with pleasant scent.[126] This qualification is for al-Ḥasan (رضي الله عنه) because he is admirable – Allah – the Mighty and Sublime – has granted him much beauty in his nature and character – may Allah be pleased with him. And with regard to him, the Prophet ﷺ said:

إِنَّ ابْنِي هَذَا سَيِّدٌ، وَسَيُصْلِحُ اللَّهُ بِهِ بَيْنَ فِئَتَيْنِ مِنْ الْمُؤْمِنِينَ

---

[126] See: *Lisān al-'Arab* (2/460)

"This son of mine is a leader, and Allah will soon grant him reconciliation between two parties amongst the believers."[127]

He described him as a leader, i.e. a head, an esteemed, eminent and high ranking; and he is like that because he is from the household of prophethood, and because he is admirable in his person, character, and his *Dīn*. He is of good character.

And from his virtues is what he did as foretold by the Messenger ﷺ of preserving the blood of the Muslims when he was given allegiance to be the caliph after the killing of his father, 'Alī (رضي الله عنه). Mu'āwiyah (رضي الله عنه) was with the people of Shām (ancient Syria) in a battle with 'Alī and those with him. So a battle ensued between two great armies amongst the Muslims - an army led by 'Alī (رضي الله عنه) and the other led by Mu'āwiyah (رضي الله عنه) – consequent upon the killing of 'Uthmān bin Affan(رضي الله عنه). The killing of 'Uthmān (رضي الله عنه) opened a door to the Muslims which the Muslims continue to suffer from, and that was the door of Tribulation – and the refuge is with Allah.

When al-Ḥasan (رضي الله عنه) saw how the matter was and that there was war between Muslims, he stepped-down for Mu'āwiyah (رضي الله عنه) to prevent bloodshed amongst the Muslims. That year is called, The Year of *Jamā'ah* because the Muslims unified in it. This was out of Allah's favor, and then by the virtue of al-Ḥasan (رضي الله عنه); and as such, the Messenger's glad-tiding was fulfilled.

He said: I committed to memory from Allah's Messenger ﷺ: "Leave that which makes you doubt for that which does not make you doubt". "Leave" i.e. avoid **"that which makes you doubt (*yareebuka*)"** that is, what you are unsure of; taken from the word, *Rayb*, doubt. **"...for that which does not make you doubt"** for that which does not involve doubt. If you have two things, one of which is doubtful and the other does not involve doubt you should take that in which there is no doubt. This is similar to his

---

[127] Collected by al-'Bukhārī (2704), (3629), (3746), (7109) from the *Ḥadīth* of Abū Bakrah (رضي الله عنه).

saying which had preceded: **"So, whoever refrains from the ambiguous matters has protected his religion and honor..."**[128]

So, his saying: **"Leave that which makes you doubt"** means: avoid what you are unsure of **"...for that which does not make you doubt"**: what does not include doubt so that your mind can find rest and you can keep away from the doubt. If you choose that which is doubted, your mind will be in apprehension and confusion; but if you choose what is free of doubts, your mind finds tranquility and rests.

If you are in doubt about some money - whether it is forbidden or permissible; and there is another about which you are sure that it is permissible, take that which is sure and leave the doubtful. Similarly, when a particular food is confusing to you whether it is lawful and another precludes any doubt regarding its lawfulnes, you should eat the clearly lawful and leave the doubtful. If the matter regarding a woman becomes unclear to you whether she is unlawful to you for marriage by breastfeeding or not? You should leave her, and get married to the one about which there is no doubt. This is a great fundamental principle among the principles of the *Dīn*.



[128] Its reference had preceded.

الحديث الثاني عشر

عن أبي هُرَيْرَةَ (رضي الله عنه) قالَ: قالَ رسُولُ الله (ﷺ): "مِنْ حُسْنِ إسْلاَمِ الْمَرءِ تَرْكُهُ مَا لاَ يَعْنِيهِ". حديث حسن ، رواه الترمذي وغيره هكذا .

ḤADĪTH TWELVE

Abū Hurayrah – may Allah be pleased with him – said: Allah's Messenger (ﷺ) said: **"From the perfection of the religion of a man is that he leaves what concerns him not".** A *Ḥasan Ḥadīth* collected by At-Tirmidhī and others too like this.

COMMENTARY

This *Ḥadīth* is collected by At-Tirmidhī and others, and he said: it is *Ḥasan*. A *Ḥasan Ḥadīth* is that which is lesser than the *Ṣaḥīḥ* in grade. Some of the scholars even include it among the *Ṣaḥīḥ*, from the narrations upon which judgment is based. However, the *Ṣaḥīḥ Ḥadīth* is of a higher grade from the aspects of the retentivity of the reporter. As for the *Ḥasan Ḥadīth*, its reporter could have lesser retentivity which makes it lesser in grade than that which is *Ṣaḥīḥ*; otherwise, it is from the forms of *Ṣaḥīḥ*. And that which comes after it (in grade) is the *Da'īf* (Weak).

His saying: **"From the perfection of the religion of a man..."** that is, from the completeness of his religion. It points to the fact that the religion (of a person) could be perfect or defective based on the actions of the person, and that the Muslim should make efforts to perfect his religion and beware of what blemishes it.

His saying: **"...he leaves what concerns him not"**: from the things that blemish the religion of a person is that he interferes in what is not of his concerns and specialization, something which has not been assigned to him whether from the angle of the *Sharee'ah* or in the general order of things. What is appropriate for everyone is to pay attention to his religion and neither face

something bereft of any benefit or something he has not been given the responsibility to find out. By that, he will rest and leave the people to rest too. If people were to follow this great path, there will be rapport, harmony and mutual love.

But some of the busybodies meddle into affairs which are not their specializations or that which they have not been authorized to find out. So he asks too many unnecessary questions; for example, finding out about events and occurrences while he is incompetent or unauthorized to do so. He is probably incompetent to understand its rulings and goals or competent but unauthorized to do it; something which only the people of eminence and knowledge have been authorized to do.

From that also is what goes on amongst the youth and many of the people in gatherings about dealing with occurrences that require due consideration by those in Authority and the Scholars and specialists. Then the quack meddles into it while he has not been authorized to do so, and his meddling into it brings about confusion and misunderstanding. It could also spread misdemeanor amongst people which ought to be concealed as Allah – the Exalted – says:

﴿ وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ ﴾ النساء: ٨٣

"When there comes to them some matter touching (public) safety or fear, they make it known (among the people)..." (An-Nisā': 83)

That is, they spread it

وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ

"...if only they had referred it to the Messenger "

Referring it to the Messenger during his lifetime is to consult him personally; but after his death, reference is to his *Sunnah*, and this is from the concerns of the scholars. They are those who have the know-how to consult the Messenger (i.e. his *Sunnah*).

وَإِلَىٰٓ أُوْلِي ٱلْأَمْرِ مِنْهُمْ

"Or to those charged with authority among them..."

among the scholars and the rulers and the administrators who are experts in these matters. So their intervention will be beneficial and helpful.

As for the ordinary person who is incompetent or unauthorized, his interference will spoil the matter and create mistrust amongst the people regarding the sayings of the scholars and the councilors. He could even engage the people of knowledge and the rulers and claim that they do not have the know-how and that they are such-and-such as is the case today. This is from the blemish in the religion of such a person.

It follows that one must fear for his religion and not meddle into something without any benefit, neither for him nor for any other; that will rather bring evil. The Muslim should necessarily remember this *Ḥadīth* and make it a way of life. Whatsoever is of concern to him which he is charged with and about which he is knowledgeable and skillful and his intervention will bring about benefit, then he should intervene. But that regarding which he is not skillful or his intervention is not necessary and he is neither charged with attending to it nor is it from his concerns, he should rather avoid it. If he intends any good, he should inform those in charge and the scholars about what has happened and how to find the way out. As such, he would have given *Naṣīḥah* to Allah, His Books, His Messengers and the Leaders of the Muslims and their rank and file. He would have referred the matter to its people. Allah – the Exalted – said:

﴿ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُوْلِي ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ﴾ النساء: ٨٣

"...if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly)." (An-Nisā': 83)

So, he refers the matter to its people; as for him, he does not meddle in it by giving a ruling which is not from his duties and his interference is bereft of any benefit.

This is a great *Ḥadīth* and a sound path which will bring about tremendous good if it were followed by every Muslim; it will resolve problems, bring hearts together and the Muslims will cooperate regarding their concerns. But if the matters become muddled up, and everyone begins to interfere in what does not concern him, then their will be corruption and evil, difference of opinion, non-reliance upon eminent people and those at the helm of affairs and then, commotion will spread among the people.

This is the condition of many of the people today. You find that even regarding the difficult issues of knowledge that are only well grasped by the major and leading scholars, the young students of knowledge and those who only feign to be learning interfere in it. They legitimize and prohibit, and give religious rulings without knowledge and full comprehension (of the matter).

Therefore, it is important to consider this *Ḥadīth* as an approach and a way for every Muslim, both the student or ignorant.



الحديث الثالث عشر

عن أبي حَمْزَةَ أَنس بنِ مالكٍ (ﷺ)ــ خادِمِ رسولِ الله ﴿ﷺ﴾ ــ عن النبي r قال : "لا يُؤمِنُ أحَدُكُمْ حتى يُحِبَّ لأخِيهِ ما يُحِبُّ لِنَفْسه". رَواهُ البُخاري ومُسلم.

ḤADĪTH THIRTEEN

Abū Ḥamzah, Anas bin Mālik, the servant of the Messenger of Allah ﴿ﷺ﴾ – ﷺ – said: **"None of you truly believes, unless he loves for his brother what he loves for himself".** Collected by Al-Bukhārī and Muslim.

COMMENTARY

His saying: **From Abū Ḥamzah, Anas bin Mālik, the servant of the Prophet ﴿ﷺ﴾**: Anas bin Mālik al-Anṣārī, (is referred to as) the servant of the Prophet ﴿ﷺ﴾ because when the Prophet ﴿ﷺ﴾ arrived Madīnah, Mālik, the father of Anas fled Madīnah as he used to hate the Prophet ﴿ﷺ﴾. So he ran away to Ancient Syria and died there as a disbeliever. At the time, Anas was still a child. Hence, his mother brought him to Allah's Messenger ﴿ﷺ﴾ and said: "This is Anas, he will be serving you." The Prophet ﴿ﷺ﴾ accepted him and trained him, and supplicated for him that:

اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ

"O Allah, increase his wealth and children and bless him in what You grant him."[129]

---

[129] Collected by al-'Bukhārī (1982) (6334) (6344) and Muslim (2480) (2481) from the *Ḥadīth* of Anas and his mother, Umm Sulaym (رضي الله عنهما).

He went on serving the Prophet (ﷺ); he served for ten years, from the time he arrived to the time he died. As such by that, he attained great virtues and was brought up by the Messenger (ﷺ); and that was from the respectable conduct of his mother – may Allah be pleased with her.

His saying: **"None of you truly believes..."** that is, his *Īmān* will not be perfect, and it does not imply utter negation of *Īmān*.[130] **"...unless he loves for his brother what he loves for himself"**: meaning, whosoever does not love for his brother what he loves for himself, his *Īmān* is deficient. What is intended here is not his brother by relation; rather, **"his brother"** means every Muslim since the believers are brothers as He – the Mighty and Sublime – says:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ ﴾ الحجرات: ١٠

"The believers are nothing else than brothers." (Al-Ḥujurāt: 10)

So, he should love for his Muslim brother of good, what he loves for himself as the Muslims are a single soul and body; each of them is pained by the afflictions of the other and each of them is happy at the happiness of the other, and they exchange benefits amongst themselves and ward-off harm from one another. This is the case with the Muslims.

From the implications of his saying: **"...unless he loves for his brother what he loves for himself"** is that the Muslim detests for his brother what he detests for himself. Thus, as you hate evil and harm for yourself, you should also hate it for your brother. It then follows that you do not bring evil to him or harm him or deceive him or betray him since you detest these things for yourself. The *Ḥadīth* is from the simple statements of the Messenger (ﷺ) with comprehensive entailments.

This is evidence also for the perfect *Īmān* of the one who bears this attribute. As for the one who is bereft of it, his *Īmān* is

---

[130] See:: *Kitāb ul-Īmān* within *Majmū' Fatāwah* (7/257-258)

deficient. It also contains encouragement towards brotherhood amongst the Muslims and mutual exchange of moral and material benefits (amongst them). The Moral benefits: by giving sincere advice and teaching, ordering good and prohibiting evil; the Material benefits: by helping him if he needs some money.

The *Ḥadīth* is not restricted to giving your brother money; while this is also encouraged, it is not the only goal. Even, there is something greater than that which is that if you find him upon any act of sin, you forbid him that and advice him confidentially because you detest that sin for yourself. So, you detest it for him too. Similarly, you teach him if you find that he is ignorant of a matter in his religion and you explain to him and guide him. This is greater than giving money. As such, it is important such is spread amongst the Muslims.



الحديث الرابع عشر

عن ابْنِ مَسْعُودٍ ﷺ قالَ: قالَ رسُولُ الله ﷺ: "لاَ يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أنْ لاَ إله إلاّ الله وأَنِّي رَسُولُ الله إلاّ بإحْدَى ثَلاَثٍ: النَّفْسُ بِالنَّفْسِ وَالثَّيِّبُ الزَّانِي والمفارق لدينه التَّارِكُ لِلْجَمَاعَةِ". رَوَاهُ البخاري ومسلم وغيرهما ، وهذا لفظ البخاري .

ḤADĪTH FOURTEEN

Ibn Mas'ūd – may Allah be pleased with him – said: Allah's Messenger ﷺ said: **"It is unlawful to take the life of a Muslim except for one of three reasons: the *Thayyib* that commits illicit sexual intercourse, a life for a life, the one who leaves his religion abandoning the *Jamā*'ah"**. Collected by Al-Bukhārī and Muslim.

COMMENTARY

Islam has brought five basic Necessities; that is:

- Preservation of the Religion: by killing the renegade who plays around with the religion.
- Preservation of the Intellect: by protecting it from whatever harms it of intoxicants and hard drugs.
- Preservation of Life: by killing the one who kills in retribution.
- Preservation of Wealth: by amputating the hand of a thief and the highway robber.
- Preservation of Honor: by flogging the false accuser who accuses a Muslim of fornicating or a shameful act. He will be given eighty strokes except if he brings four witnesses

who will affirm what he says; otherwise, he will be flogged. This is to preserve the honor of the Muslims. It also contains preservation of progeny as illegal sexual intercourse confuses genealogies and causes illnesses, takes away bashfulness. So its consequence is really grievous!

Islam has brought the preservation of these Necessities; as such, he (ﷺ) said in this *Ḥadīth*: **"It is unlawful to take the life of a Muslim..."** So, whosoever testifies that: there is no deity worthy of worship except Allah and that Muḥammad is Allah's Messenger, has entered into Islam and so, his blood and wealth become prohibited (to be taken) as he (ﷺ) said:

أُمِرْتُ أَنْ أُقَاتِلَ الناس حتى يَشْهَدُوا أَنْ لا إِلَهَ إلا الله وَأَنَّ مُحَمَّدًا رسول اللَّهِ وَيُقِيمُوا الصَّلاةَ وَيُؤْتُوا الزَّكَاةَ فإذا فَعَلُوا ذلك عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إلا بِحَقِّ الإِسْلامِ وَحِسَابُهُمْ على اللَّهِ

"I have been ordered to combat the people until they testify that: there is none worthy of worship beside Allah, and that Muḥammad is Allah's Messenger; and they establish the Prayer and give the *Zakāh*. When they do that; they have preserved from me, their blood and wealth except for the rights of Islam and their reckoning is with Allah".[131]

It follows that whoever openly shows Islam, we shall accept it from him; respect his blood, honor and wealth. He becomes a brother to us, and it is not permissible to trespass on him except when he does one of three things; then it will be legitimate to take his blood even when he is a Muslim in order to protect the Necessities. Those things are:

The first: **"a life for a life"**. As regards Retribution, Allah – the Exalted – said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلۡقِصَاصُ ﴾ البقرة: ١٧٨

[131] Its reference had preceded.

"O you who believe! The Law of Retribution is prescribed for you." (Al-Baqarah: 178)

"Prescribed for you..." that is, obligated; retribution is obligatory if it is demanded by the victim or his relatives and it is obligatory for the Authorities to implement the retribution in order to preserve life. He – the Exalted – said:

﴿ وَلَكُمْ فِي ٱلْقِصَاصِ حَيَوٰةٌ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ لَعَلَّكُمْ تَتَّقُونَ ﴾

البقرة: ١٧٩

"And there is (a saving of) life for you in the Law of Retribution, O men of understanding, that you may become from the pious." (Al-Baqarah: 179)

Therefore, if the Law of Retribution is abandoned, blood will be spilled indiscriminately, and fear and fright will spread in the society. But if a single unjust soul is killed, everyone is protected, the society will be safe and bloodshed prevented. This is only found in Islam. As for the systems of the disbelievers or other human systems, they prevent killing (the one who kills, for example) and shelter the unjust transgressor and aid him. They do not show mercy to the oppressed, and so the society. Rather, it shows mercy to the criminal and protects him, and the best of the ruling they will give over him is that he should be imprisoned for five hundred years or four hundred years or for life. Later they will grant him pardon and release him.

So, they will only announce that they have given such-and-such judgment on him, but the implementation will not be there; even if it were implemented, it does not suffice; there should be severance and taking retribution from him by killing him. This is mercy from Allah – the Mighty and Sublime.

The second: **"...the *Thayyib* that commits illicit sexual intercourse..."** the *Thayyib* is the one who has had sexual intercourse with his wife; whether Muslim or a free non-Muslim under Muslim rule inside a legally sound marriage. Thus, he becomes a *Muḥsan* (a married person) by that marriage. If he

commits illicit sexual intercourse after that marriage, he becomes from those who spread evil on the earth for he has infringed on the sanctity of honor after he had tasted marriage. So he has no excuse for his transgression for he has what should suffice him of legally sound and beneficial marriage. Thus, if he commits illicit sexual intercourse, it is evidence for his viciousness and that he desires evil and immorality. For such, his blood is legitimate (to be spilled). He will be killed in the manner specifically described which is that he is stoned to death.

This is reported by large number of people in every generation from the Qur'an, the *Sunnah* and from the actions of the Muslims. It is one of the legal punishments prescribed by Allah – the Mighty and Sublime. It will not suffice that he is killed with the sword; rather, he should be stoned, and openly in the public to deter the rest of the people. This is from the merits of Islam and its preservation of honor and chastity. He – the Most High – said:

﴿ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٥﴾ ﴾ المؤمنون: ٥

"And those who guard their chastity." (Al-Mu'minūn: 5)

Thus, it contains the preservation of lineage and bailing out the society from lethal sicknesses which result from illicit sexual relations.

In recent times, the issue of these diseases has spread and statistics have shown how the HIV AIDS has affected societies wherein the shameful deeds of illicit sexual intercourse and homosexuality abound. Millions of people are now dying due to this horrible crime. Allah – the Mighty and Sublime – says:

﴿ وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾ ﴾ الإسراء: ٣٢

"And come not near to the unlawful sexual intercourse. Verily, it is a great sin and an evil way." (Al-Isrā': 32)

He said: ***"And come not near to the unlawful sexual intercourse..."*** and He has not said: "Do not commit unlawful sexual intercourse" alone. What He said means: abandon all what leads to illicit sexual intercourse including casting glances, the woman's traveling without a male relative prohibited in marriage to her, the women's show of beauty and ornament, their exposing their faces and free-mixing with men. These are means to illicit sexual intercourse which have been prohibited by the Law-Giver to prevent the occurrence of the evil of falling into the shameful deed.

The third: **"...the one who leaves his religion..."**, that is, the renegade. He (ﷺ) said: "Whoever goes out of his religion, kill him"[132] because he affirmed and testified that this religion is truth, entered into Islam and then after understanding it and being satisfied with it, he renegades. This is evidence of his viciousness. The legal punishment for such a person is that he is killed to preserve the religion from been toyed with and to shut off the path of evildoers who want to turn the people away from the religion. This is because some of them would enter into Islam openly and then renegade so that the people will say: "he did not renegade except that he had seen that the religion lacks aptness. For this one who renegaded is amongst the thinkers and those who understand affairs; if he had seen any good in this religion, he would not have renegaded." That is how the hypocrites and those with weak *Īmān* will speak. So, if he is killed, the people will honor the religion and stop taking the religion for a thing of play.

And his saying: **"...the one who abandons the Jamā'ah"**; it is said that: he is the one who rebels against the ruler and abandons the generality of the Muslims intending the *Khawārij* and the aggressors by that and whosoever breaks loose from obedience and rebels against the generality of the Muslims. He is to be combated to ward off his evil. If he is fought and killed then his killing is permitted juristically because it is in preservation of the religion from been toyed with and towards the preservation of the

---

[132] Its reference had preceded.

oneness of the Muslims. This is the (explanation regarding the) one who abandons the generality of the Muslims.

Therefore, that points to the fact that the Muslim should stick to the generality of the Muslims and their leader and not abandon them. If he abandons them he should be killed to ensure safety and the togetherness of the Muslims and to preserve the word from been toyed with and the evil which they refer to as freedom of opinion.

Islam has rightly guaranteed freedom of opinion by the Muslim's working on raising the truth and not been afraid - for the sake of Allah - of the reproach of the reproacher. As for freedom of opinion to aid evil and abandon the religion, abusing it and cursing the pious, this is rather an evil freedom and rebellion against the generality of the Muslims.



الحديث الخامس عشر

عن أبي هُرَيْرَةَ (ﷺ): أنَّ رسُولَ الله (ﷺ) قال : "مَنْ كانَ يُؤمِنُ باللهِ والْيَوْمِ الآخِرِ فَلْيَقُل خَيْراً أَوْ لِيَصْمُتْ، ومَنْ كانَ يُؤمِنُ باللهِ والْيَوْمِ الآخِرِ فَلْيُكْرِمْ فَلا يؤذِ جارَهُ، ومَنْ كانَ يُؤمِنُ باللهِ والْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ". رواه البخاري ومسلم.

ḤADĪTH FIFTEEN

Abū Hurayrah – may Allah be pleased with him – said: Allah's Messenger (ﷺ) said: **"Whoever believes in Allah and the Last Day should say that which is good or remain silent. And whoever believes in Allah and the Last Day should honor his guest".** Collected by Al-Bukhārī and Muslim.

COMMENTARY

This *Ḥadīth* sheds light on some of the traits of *Īmān*; for *Īmān* has many traits and branches. Every good deed and every act of obedience and seeking nearness to Allah are from *Īmān* owing to the fact that *Īmān* is utterance with the tongue, affirmation with the heart and action with the limbs. It then follows that all actions – whether from those of the heart such as fear, reverence, inclination towards a thing and to be frightened, or from those of the limbs such as the prayer, fasting, the pilgrimage, charity and so on – are from the essence of *Īmān*; they are included in it. And this *Ḥadīth* elucidates some of them.

His saying: **"Whoever believes in Allah and the Last Day":** the first thing is belief in Allah – the Mighty and Sublime – **"and the Last Day"** which is the resurrection on the Day of Ressurection. Because whosoever believes in Resurrection will necessarily preparing towards it; merely believing in it without getting ready for it will not really benefit. The servant must prepare for Resurrection as a matter of necessity. So, he increases in good deeds and repents from sins before he dies and is resurrected.

This is the essence of mentioning belief in the Last Day with belief in Allah – the Mighty and Sublime – otherwise, the pillars of *Īmān* are six – as is known – the last of which is the belief in the Resurrection. However, he mentioned it with belief in Allah for emphasis and because if one truly believes that he will certainly be raised and made to account and be rewarded, he will pay attention and get ready and establish the other pillars of Islam along with other obligations and will abstain from the prohibitions.

He said: **"...he should say that which is good or remain silent"**, since part of belief in Allah and the Last Day and preparation for it is that the servant says what is good or remains silent. Allah – Glorious is He – has created this tongue in this person and taught him speech and clarity as a mercy from Him – Glorious is He and Exalted. He has not made him from the stiff things that do not speak or from the beasts or the deaf and dumb who have impaired speech. Allah – the most High – rather favored him with this speech and tongue.

The tongue is a sword with two sharp ends: if you employ it for good it brings about good for you, but if you employ it for evil, it brings evil and sin upon you based on what you utter with it. Because of the significance of speech, Allah – the Mighty and Sublime – has assigned two angels on the right and left sides of men, they are regularly with him, writing what he says. He – the most High – says:

﴿ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ ﴾ ق: ١٨

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (Qāf: 18)

They are both taking records of whatever he says[133] whether in obedience or disobedience and even the permissible. The verse is general, entailing everything the servant says. So the utterances that you make will be written and counted against you. If they

---

[133] See: *Tafsīr aṭ-Ṭabarī* (26/159)

are good. it brings about good and benefit for you but if it is evil, it brings about evil and punishment. It follows that the most dangerous of what is in man is his tongue; so he (ﷺ) said:

وَهَلْ يُكِبُّ النَّاسَ عَلَى وُجُوهِهِمْ - أَوْ قَالَ عَلَى مَنَاخِرِهِمْ - فِي النَّارِ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ

"Will people be turned upside down on their faces – or he said – on their nostrils in the Fire more than by the yields of their tongues?"[134]

He said: **"...he should say that which is good"** and Allah – the Mighty and Sublime – said:

﴿ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ ﴾ الاحزاب: ٧٠

"...And utter (always), that which is good." (Al-Ahzāb:70)

Good utterance is such as: the *Tasbīḥ* (saying: *SubḥānAllāh*), the *Tahlīl* (saying: *Lā ilaha illAllāh*), the *Takbīr* (saying: *Allahu Akbar*), the recitation of the Qur'an, remembrance of Allah, ordering good and forbidding evil, acquiring beneficial knowledge and reconciling between people: every utterance with which Allah – the Mighty and Sublime – is pleased is good. He – the Exalted – said:

---

[134] Collected by at-Tirmidhī (2616), an-Nasā'ī in *al-Kubrah* (6/428), Ibn Mājah (3973), Aḥmad in the *Musnad* (5/231), 'AbdurRazāq in his *Muṣannaf* (11/194), Ibn Abī Shaybah in his *Muṣannaf* (5/320), aṭ-Ṭabarānī in *al-Kabīr* (116), al-Ḥākim in *al-Mustadrak* (2/447), al-Bayhaqī in *Shu'ab al-Īmān* (3/39) from the *Ḥadīth* of Mu'adh bin Jabal (رضي الله عنه)

﴿لَّا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾﴾ النساء: ١١٤

"There is no good in most of their secret talks save (in) him who orders charity (in Allah's Cause), or all good and righteous deeds (which Allah has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward." (An-Nisā: 114)

Speech does not require so much; it is not as the prayer or fasting or like *Jihād*. You could say what is good while seated or reclining or riding or while walking. But the body gets tired from acts of obedience; as for the tongue, it does not get tired from speech, so you should get it busy with what benefits you.

His saying: **"or remain silent"**: if he does not speak that which is good, he should remain silent to be safe, and when he remains silent he is actually safe. When he speaks that which is good, he gains but if it is evil, he gets destroyed. And most of what man utters – especially due to nonchalance and weak *Īmān* – is evil speech or from the aspects of excess utterances bereft of any benefit. Consequently, the Prophet (ﷺ) said:

إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ وَإِضَاعَةَ الْمَالِ وَكَثْرَةَ السُّؤَالِ

"Allah has prohibited you three things: hearsays, wasting wealth and much questioning."[135]

Allah has prohibited the Muslim getting busy with hearsays. Such a person would gather the statements of people and get so busy with them and other evil speeches like: backbiting, slandering, cursing, falsehood and perjury, and the worst of them

---

[135] Collected by al-'Bukhārī (1477) and Muslim (593) from the *Ḥadīth* of Mugīrah bin Shu'bah (رضي الله عنه)

all, joining partners with Allah – the Mighty and Sublime – such as supplicating to other than Allah or seeking help from other than Allah and other prohibited utterances.

All of that will be counted by Allah – the Exalted – against the servant; it will be written in his record and he will be asked about them on the Day of Resurrection. So, the Muslim should preserve his tongue from that which is bereft of any benefit or something unnecessary so that he rests and leaves the people to rest.

His saying: **"...or remain silent"** is because there is tranquility and safety in remaining silent. If you utter an evil word you would not be able to rectify and disprove it, but before you speak you are in control of your tongue. As such, remaining silent is better than making blameworthy statements. Always make this rule a part of you; if you want to say anything, consider the speech; if it contains good you should say it, but if it contains evil, then withhold your tongue from it so that you are saved.

Then he (ﷺ) said: **"And whoever believes in Allah and the Last Day should not harm his neighbor":** the *Jār*, neighbor, is somebody who is nearby you in residence, farmland, industry or store, and he has rights contained in the Qur'an, the *Sunnah* and consensus. Allah – the most High – said:

﴿ وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ ﴾ النساء: ٣٦

"Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side." (An-Nisā': 36)

So the neighbor has rights from the ten rights mentioned in this verse.

Your neighbor trusted you and lived near you, so no harm should reach him from you whether through speech or action, and that from speech is worse and more hurting. If you give your neighbor or any other person some large amount of money but you speak evil of him, this evil speech will hurt him even when you had given him the money. But as for good words, they create good impacts in him and make him love you even if you do not give him any money. So good words have great impacts and benefit more than even money.

So his saying: **"he should honor his neighbor"** includes honoring him in speech; this is the easiest and the most beneficial: that you say good words to him, greet him with the *Salām*, respond to his greetings of *Salām* when he greets you, and so on. It also includes honoring him in action by extending gifts to him, giving him charity when he is in need and fulfilling his needs when he is unable, keeping your gaze off the private regions of his body and his secrets, and keeping your ears off eavesdropping him, not putting a harmful thing at his doorstep or his way, and making sure your children do not harm his and so on.

The Prophet ﷺ had said:

مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ

"Jibrīl continued to advice me regarding the neighbor until I thought he will entitle him for inheritance."[136]

That is due to the greatness of the rights of the neighbor. Neighborhood has rulings and significance amongst the people; so if honoring the neighbor is from the completeness of *Īmān*, then harming the neighbor brings blemish to a person's *Īmān*.

Then he ﷺ said: **"And whoever believes in Allah and the Last Day should honor his guests":** the *Ḍayf* (guest) is the one who lodges with you. Honoring such guests is obligatory both in the city or village wherein there are no restaurants and cafeterias.

---

[136] Collected by al-'Bukhārī (6014) (6015), Muslim (2624), (2625) from the *Ḥadīth* of 'Ā'isha and Ibn 'Umar (رضي الله عنهما).

They do not have hotels where the stranger, traveler and the wayfarer could lodge; there is nothing of such in the villages. Likewise in the desert, these facilities are lacking there; so if a person is traveling through a town, even if he is rich, and he neither has any sale commodity with him or service he could render, it is from the rights of the one with whom he lodges to entertain him. But in the cities, there is no need since there are restaurants and hotels. If he is rich, then he does not need such; but if he is poor, then you should spend on him due to his condition and need and not because he is a guest.

It is reported in the *Ḥadīth* that the Prophet (ﷺ) said:

جَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ وَالضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ فَمَا بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ ،وَ تَمَامُ الضِّيَافَةِ ثَلَاثَةُ أَيَّامٍ بِلَيَالِيهَا

"His treat is for a day and a night; and entertaining the guest is for three days. Whatever comes after that is charity; but full entertainment of the guest is for three days and nights."[137]

The people of knowledge say: that which is obligatory is a day and night and to complete three days and nights is supererogatory.[138]

Honoring the neighbor and the guest was from the traits widely known amongst the Arabs before Islam; they used to pride amongst themselves with that. They have many poetic verses regarding that. Then Islam came and affirmed and encouraged it due the tremendous good contained in it.



---

[137] Collected by al-'Bukhārī (6019) and Muslim (48) from the *Ḥadīth* of Abū Shurayh al-Adawī (ﷺ).

[138] See: *Jami'u al-'Ulūm wal-Ḥikam* (p. 142), *Sharḥ an-Nawawī 'alā Ṣaḥīḥ Muslim* (12/30,31), *Fatḥ ul-Bārī* (10/533), *'Umdat ul-Qārī* (22/111) and *Tuḥfat ul-Ahwadhī* (6/87).

الحديث السادس عشر

عن أبي هُرَيْرَةَ (ﷺ) أنَّ رَجُلاً قال لِلنَّبِي (ﷺ): أَوصِنِي، قالَ: "لا تَغْضَب"، فَرَدَّدَ مِرَاراً، قال: "لا تَغْضَب". رواه البخاري .

ḤADĪTH SIXTEEN

Abū Hurayrah – may Allah be pleased with him – said that: **A man said to the Prophet(ﷺ): "Give me some advice"; he (ﷺ) said: "Do not become angry". He repeated it severally; he said: "Do not become angry".** Collected by Al-Bukhārī.

COMMENTARY

Anger and delight are two traits or qualities upon which man is created for particular benefit and good. The one who does not get angry will be deficient; however, anger should only be employed in its right place; when it gets beyond its place, it harms.[139]

Anger is the opposite of pleasure[140] and is a trait and quality upon which man is created. It brings about high blood pressure and an expansion of the jugulars, leading such a person to desire retribution against the one with whom he is angry. There is none

---

[139] Ibn Athīr in *An-Nihāyah fī Garīb al-Ḥadīth* (4/370) said: "Anger from the creatures could be praiseworthy or blameworthy. The praiseworthy is that in the aspects of the religion and the truth; and the blameworthy is that in contrast to that."

[140] See: *Lisān al-'Arab* (1/648)

amongst us except that he gets angry; but the intelligent believer comports himself well during anger and does not vent it. As for the unwise and ignorant, anger could lead him to many blameworthy things like killing, wounding and obscene speech or breaking the ties of kinship. Anger could lead a person to dangers except if he employs it in a good manner in its right place, then he becomes free of its evil.

This person requested the Prophet ﷺ to give him an advice that will benefit him; so the Prophet ﷺ said to him: **"Do not become angry"**. As if the man underrated this advice and so, he repeated the request to the Prophet ﷺ and each time, he would say to him: **"Do not become angry"** and did not say more than that. What was the wisdom behind that?

One of the scholars said: May be this man is known for anger and the Prophet ﷺ would answer each person according to his need. Therefore, the Messenger ﷺ gave him that advice because of his knowledge of his condition[141] although it is an advice for him and others than him. Every person is encouraged not to be angry because of the harms that result from anger. There is none amongst us who does not get angry but the intelligent believer takes to forbearance because Allah – the Mighty and Sublime -, regarding the attributes of the believers, said:

﴿ وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ ﴿٣٧﴾ ﴾ الشورى: ٣٧

"And when they are angry, they forgive." (Ash-Shūrā: 37)

He did not say: they do not get angry; rather, He said:

﴿ وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ ﴿٣٧﴾ ﴾ الشورى: ٣٧

"And when they are angry, they forgive." (Ash- Shūrā: 37)

So one should forgive and forbear; this is what is encouraged.

---

141 See: *Fatḥ ul-Bārī* (10/520, 521), *'Umdat ul-Qārī* (22/164) and *Tuḥfat ul-Aḥwadhī* (6/138).

Consequently, he (ﷺ) said:

لَيْسَ الشَّدِيدُ بِالصُّرعَةِ

"The one who throws the people is not (necessarily) the strong."

That is, the powerful who throws the people is not (necessarily) the strong,

الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

"But the strong is he who controls himself during anger".[142]

This is the one who is really strong: he who restrains himself during anger.

The Messenger (ﷺ) used to get angry but he would not vent it except if the anger is for the sake of Allah – the Mighty and Sublime. He was lenient and never retaliated for himself despite the difficulties he faced from the people. But if the sanctity of Allah, the Mighty and Sublime - is broken, he gets angry for the sake of Allah and not for himself. He would forbear, forgive and be nice to the one who has angered him because of His saying:

﴿ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ﴾ الشورى: ٤٠

"But whoever forgives and makes reconciliation, his reward is due from Allah." (Ash- Shūrā: 40)

So, this is the medication for anger;

Firstly: As much as possible, do not get angry.

Secondly: When you get angry, do not express it; rather you should exercise patience, endurance and forbearance.



[142] Collected by Al-Bukhārī (6114) and Muslim (2609).

الحديث السابع عشر

عن أبي يَعْلَى شَدَّادِ بْنِ أَوْسٍ (ﷺ) عن رسول الله (ﷺ) قال: " إِنَّ اللَّهَ كَتَبَ الإِحْسَانَ على كل شَيْءٍ فإذا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وإذا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَ وَلْيُحِدَّ أحدكم شَفْرَتَهُ فَلْيُرِحْ ذَبِيحَتَهُ " . رواه مسلم.

ḤADĪTH SEVENTEEN

Abū Ya'lā, Shaddād bin Aws – may Allah be pleased with him – reported that Allah's Messenger (ﷺ) said: **"Allah has pre-ordained kindness over all things. So, when you kill, kill properly, and when you slaughter, slaughter properly. You should sharpen your razor and give a sense of ease to what you slaughter".** Collected by Muslim.

COMMENTARY

Allah's Messenger (ﷺ) said: **"Allah has prescribed kindness..."** *Kataba*; that is, obligated. Allah – the Exalted – has obligated kindness towards all things, and from that are these issues: **"So, when you kill, kill properly and when you slaughter, slaughter properly".**

Iḥsān could be between a servant and his Lord, and between the servant and people, and between the servant and the beasts.

As for *Iḥsān* between the servant and his Lord, it is the highest level of the religion and that is by his worshipping his Lord as though he sees Him and not join partners in worship with Him, to fear Him and hope in Him. It had preceded in the *Ḥadīth* of Jibreel that he asked the Prophet (ﷺ) about *al-Iḥsān* and he answered that: ***"Al-Iḥsān* is that you worship Allah as though**

you see Him for even though you cannot see Him, He still sees you."[143]

This is *Iḥsān* between the servant and His Lord; and it means perfection of worship. It is said: *Aḥsana ash-Shay* when he perfects it; and *Aḥsana as-San'ah* when he is good at it. So you perfect worship regarding that between you and Allah – the Mighty and Sublime – by giving sincerity to Allah, Glorious is He, and following the Messenger ﷺ.

As for *Iḥsān* between the servant and people, that is through reciprocating good with them and overlooking their faults and giving charity to the needy among them. Thus, he extends benefit to them through speech and action and relates with them in a nice manner, perfecting relations with them as ordered by Allah and His messenger.

Likewise *Iḥsān* between a person and the beasts by feeding the hungry among them and providing water for the thirsty, easing their pains; if it is hurt, he cares for it. This is with regards to the non-rapacious beasts. Even the dogs he – peace and blessings be upon him – said (regarding them):

بَيْنَمَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ كَادَ يَقْتُلُهُ الْعَطَشُ إِذْ رَأَتْهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ فَنَزَعَتْ مُوقَهَا فَسَقَتْهُ فَغُفِرَ لَهَا بِهِ

"While a dog wandered around a well almost put to death by thirst, one of the prostitutes among the children of Isreal saw it. So she removed her footwear and provided it water and for that she was forgiven."

The prostitute is the one who engages in illicit sexual intercourse; and illicit sexual intercourse is the worst and most abominable sin apart from joining partners with Allah.

In another version, (it says):

---

[143] Its reference had preceded.

بَيْنَمَا رَجُلٌ يَمْشِي فَاشْتَدَّ عَلَيْهِ الْعَطَشُ، فَنَزَلَ بِئْرًا فَشَرِبَ مِنْهَا، ثُمَّ خَرَجَ، فَإِذَا هو بِكَلْبٍ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ ، فَقَالَ: لَقَدْ بَلَغَ هَذَا مِثْلَ الَّذِي بَلَغَ بِي ، فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِفِيهِ ، ثُمَّ رَقِي فَسَقَى الْكَلْبَ ، فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ

"While a man was walking he became severely thirsty. So he decended a well, drank from it and came out. Suddenly, he saw a dog breathing laboriously, licking the sand out of extreme thirst and he said (to himself): 'The like of what touched me has certainly affected this.' He soaked his footwear, held it with his mouth and climbed out and provided the dog with water. So, Allah showed grace on him and forgave him." They (i.e. the companions – may Allah be pleased with them) asked, "O Messenger of Allah! Do we have rewards regarding (the treatment of) beasts?" He answered,

فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ

"Regarding every fresh liver bearing (creature), there is reward."[144]

Hence, it is obligatory that you show kindness to the beasts as you do to humans.

His saying: **"...when you kill..."**: following the Laws of Retribution or prescribed punishments, **"kill properly"**. When any person among the people deserves been killed according to the rulings on retribution or legal punishment, such should be treated kindly in the killing; he should not be punished before the killing, neither should he be killed using a blunt instrument or a device that will punish him. The person carrying out the killing should rather be quick with it and complete the killing

---

[144] Collected by al-'Bukhārī (2363) and Muslim (2244) from the *Ḥadīth* of Abū Hurayrah (ﷺ).

without putting him to difficulty or infringing punishments during the killing.

This is because infringing punishment on him is injustice which is not allowed. As for his killing, that is allowed and so, it should be carried out in the easiest manner possible even if such is a disbeliever who deserved the killing owing to his disbelief. Hence, he should not be punished during his execution; he should rather be executed with dispatch and quickness. So, his saying: **"...when you kill, kill properly"** is generall regarding the disbeliever and other than him.

He said: "...**when you slaughter...**" the animals which are approved or allowed to be slaughtered; when you slaughter them in worship or for food or you slaughter them to ward off harm from them like the predators or the rapacious dog, **"...slaughter properly"**. Do not make the animal suffer by strangulating it to death or dragging the animal with its ears or slaughter it with a blunt device or hurl it on the ground and delay the slaughtering being busy with something else while you still tie the animal. None of these is allowed because it translates to punishing the animal.

You should slaughter it in the easiest way possible; and when you slaughter do not hastily cut it to pieces before it actually dies. Be patient until it dies and gets cold; as long as it still moves and life is still in it, do not add to its pains – the pangs of death and the pains of cutting. You should rather leave it until it dies.

Similarly, from the aspects of slaughtering properly is that you have the know-how of slaughtering. So, one who is ignorant who wants to learn slaughtering should not come and then inflict punishment on the animals. None should slaughter except those who are competent in slaughtering.

Then he said: **"You should sharpen your razor..."**: the *Shafrah* (razor) whether it is used for killing such as the sword or for slaughtering like the knife should be sharp so that it cuts sharply.

He said: **"...and give a sense of ease to what you slaughter":** meaning; he should slaughter them in an easy way, he should not strangle it or beat the animal before slaughtering. He should not also tie it over a long time; he should rather quickly slaughter it so that it rests. This is among the things Allah the Exalted obligated and is from the beauties of this religion: it is a religion of propriety; not a religion of malevolence and revenge without right.



الحديث الثامن عشر

عن أبي ذَرٍّ جُنْدُب بن جُنَادَة، وأبي عبد الرحمن مُعَاذ بن جَبَلٍ رضي الله عنهما، عن رسول الله (ﷺ) قال: "اتق الله حيثما كنت، وأَتْبِعِ السَّيئةَ الحسنةَ تَمْحُها، وخالقِ الناسَ بخُلُقٍ حسنٍ". رواه الترمذي وقال: هذا حديث حسن صحيح .

ḤADĪTH EIGHTEEN

Abū Dharr, Jundub bin Junādah and Abū 'Abdir-Raḥmān Mu'ādh bin Jabal – may Allah be pleased with them both – reported that Allah's Messenger (ﷺ) said: **"Fear Allah wherever you are, and follow up a bad deed with a righteous one it will cancel it; and relate with the people with noble character."** Collected by At-Tirmidhee and he said, "A *Ḥasan Ṣaḥīḥ Ḥadīth.*

COMMENTARY

The difference between a *Ṣaḥīḥ Ḥadīth* and a *Ḥasan Ḥadīth* is that the *Ṣaḥīḥ* is stronger than the *Ḥasan*; the *Ṣaḥīḥ* is (the *Ḥadīth*) reported by just and precise narrators from the beginning of the chain till its end, in addition to being free from contradiction and hidden defect;[145] while the *Ḥasan Ḥadīth* is that reported by just and (relatively) less precise narrators[146].

So it difers only from the angle of precision (of the reporter); elsewise, the *Ḥasan Ḥadīth* is a type of *Ṣaḥīḥ Ḥadīth* as well, except that it is of a lesser degree than a *Ṣaḥīḥ Ḥadīth* due to its having narrators who are less precise.

---

[145] See: *al-Manhal ar-Rāwī* of Ibn Jamā'ah (33)

[146] Refer to p. 144

His saying: **"*Ḥasan Ṣaḥīḥ*"** means that he reported it from two routes: a *Ṣaḥīḥ* route and one which is *Ḥasan*. This is the most correct view regarding the explanation of this expression[147].

This *Ḥadīth* contains three sentences, and each sentence is an independent advice. It is a line of conduct the Muslim should follow in his life and dealings with Allah, his conduct with himself and relation with the people.

The firstly regarding his conduct with Allah: It is obligatory upon the Muslim to fear Allah by obeying Him and refraining from disobeying Him. *Taqwā* (piety) is to carry out what Allah ordered and abstain from what Allah has forbidden since that will protect him from the punishment of Allah and His anger. Having *Taqwā* of Allah is a comprehensive statement that entails all good traits, and is Allah's counsel to His entire creation. Allah the Exalted said:

﴿ ...وَلَقَدْ وَصَّيْنَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ ٱتَّقُوا۟ ٱللَّهَ ... ﴾ النساء: ١٣١

"And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allah, and keep your duty to Him..." [An-Nisā': 131]

He (ﷺ) said: **"Fear Allah wherever you are":** It is obligatory upon the Muslim to fear Allah in any place; when he comes out with the people and when he is alone; His conduct with Allah should not change. But if he shows piety and religiosity when he is with the people but confronts Allah with sins and violations whenever he is away from the people; then that is hypocrisy.

---

[147] Ibn Jamā'ah stated in *al-Manhal ar-Rāwī* (p. 37): "The statement of at-Tirmidhī and others: '*Ḥasan Ṣaḥīḥ*' means that it was reported through two chains of narrators. One on them is *Ṣaḥīḥ* while the other is *Ḥasan*. Or that it means *Ḥasan* in the linguistic sense, and that is what the soul inclines to and admires." See: *Nukhbatul-Fikr* of Ibn Ḥajar (p. 229)

His saying: **"Wherever you are"** indicates that it is obligatory that a person should not look at the people nor fear the people; rather he should only fear Allah – Glorious is He and Exalted – regardless of whether he is with the people or alone because Allah knows his condition. Even if he conceals himself from the people, nothing is hidden from Allah. He the Exalted said:

﴿ إِنَّ ٱللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٥﴾ ﴾ آل عمران: ٥

"Truly, nothing is hidden from Allah, in the earth or in the heavens." [Āl-Imrān: 5]

He also said:

﴿ يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ ... ﴾ النساء: ١٠٨

"They may hide (their crimes) from men, but they cannot hide (them) from Allah..." [An-Nisā': 108]

As for the people, they do not know about your inner-self even if you sit amongst them. Thus, it is with a greater reason that they should not know anything about you when you conceal yourself from them. But Allah the Exalted Knows. Consequently, he ﷺ said: *"Al-Iḥsān* is that you worship Allah as if you are seeing Him, even if you cannot see Him, He certainly sees you."[148]

Furthermore, when some people are in Muslim countries, they display Islam; but when they go to disbelieving countries, they disguise themselves and conform with the disbelievers in what they are upon. They change colours like the chameleons. This is something not permissible. Therefore, the Muslim must fear Allah and be conscious of Him – Glorious is He and Exalted – in everywhere and in any country.

Secondly: with regard to himself: He ﷺ said: **"And follow up a bad deed with a righteous one it will cancel it":** When an individual does an evil deed, it is obligatory upon him to turn to

---

[148] Its reference had preceded.

Allah the Mighty and Sublime in repentance and follow it up with righteous deeds since righteous deeds cancel evil deeds as He the Exalted said:

﴿ وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيۡلِۚ إِنَّ ٱلۡحَسَنَٰتِ يُذۡهِبۡنَ ٱلسَّيِّـَٔاتِۚ ذَٰلِكَ ذِكۡرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾ ﴾ هود: ١١٤

"And perform Aṣ-Ṣalāh (Iqāmah aṣ-Ṣalāh), at the two ends of the day and in some hours of the night [i.e. the five compulsory Ṣalāh (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins)" [Hūd: 114].

The Prophet (ﷺ) said:

وَالْجُمْعَةُ إِلَى الْجُمْعَةِ وَرَمَضَانُ إِلَى رَمَضَانَ مُكَفِّرَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتُنِبَتْ الْكَبَائِرُ

"...the Friday prayer to another Friday prayer, a *Ramaḍān* till another *Ramaḍān* expiates what is between them as long as the major sins are avoided."[149]

His saying: **"...it cancels it"** means, it wipes it away and expiates it. This is among the favours of Allah – Glorious is he and Exalted. And this is among the numerous things with which Allah cancels sins. Similarly, whoever regularly observes the five daily prayers; Allah will cancel his minor sins off him. So do not despair of Allah's mercy. You should rather quickly turn to Allah the Mighty and Sublime in repentance.

Allah the Exalted said:

﴿ ۞ قُلۡ يَٰعِبَادِيَ ٱلَّذِينَ أَسۡرَفُواْ عَلَىٰٓ أَنفُسِهِمۡ لَا تَقۡنَطُواْ مِن رَّحۡمَةِ ٱللَّهِۚ إِنَّ ٱللَّهَ يَغۡفِرُ ٱلذُّنُوبَ جَمِيعًاۚ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾ ﴾ الزمر: ٥٣

---

[149] Recorded by Muslim (233) from the *Ḥadīth* of Abū Hurayrah (رضي الله عنه).

"Say: "O 'Ibādī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins..." [Az-Zumar: 53]

Therefore repentance wipes away previous sins. In fact even if the polytheist or disbeliever repents, Allah will accept his repentance. Allah the Most High said:

﴿ قُل لِّلَّذِينَ كَفَرُوٓاْ إِن يَنتَهُواْ يُغۡفَرۡ لَهُم مَّا قَدۡ سَلَفَ ﴾ الأنفال: ٣٨

"Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven." [al-Anfāl: 38]

What about the sin that is less than disbelief and polytheism? So do not magnify the sins and despair of Allah's mercy and repentance. Turn to Allah the Mighty and Sublime in repentance. Repentance with the tongue is not sufficient; follow up your repentance with righteous deeds.

Allah the Exalted said:

﴿ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلٗا صَٰلِحٗا فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمۡ حَسَنَٰتٖۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ﴿٧٠﴾ ﴾ الفرقان: ٧٠

"Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful" [Al-Furqān: 70].

So deal with yourself with this standard, increase your righteous deeds and repent from sins; Allah the Mighty and Sublime will pardon and forgive you if you observe the means of forgiveness.

Thirdly: between you and the people: He (ﷺ) said: **"And relate with the people with noble character."** Meaning, be mannerly with them; good character, good speech and cheerfulness for that is part of what generates love in the hearts and unites the people.

Good character is a praiseworthy attribute the Muslim should have; Allah bestows it on whomsoever He wishes among His slaves. One could also endeavor to acquire good character. Allah the Mighty and Sublime said regarding His Prophet(ﷺ), Muḥammad:

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾ ﴾ القلم: ٤

"And verily, you (O Muḥammad) are on an exalted standard of character." [Al-Qalam: 4]

Allah bore witness to the high standard of his character and so, his enemies became his friends, becoming from among his closest and noblest companions because of his character. They began to defend and support him and fighting along with him, whereas in the past, they used to be among the worst of enemies. However, through his dealings and character with the people, it attracted them to Islam.

This is how the person inviting people to Allah in particular should be. He should possess good character; relate with the people with a good manner, gentleness and kindness so that it would attract them towards performing good deeds, turning to Allah in repentance and accepting his call.

Therefore, these important sentences are the methodology the Muslim should follow; and they are among the concise expressions with comprehensive entailments given to the Prophet(ﷺ); and this one, he combines between the good of this world and the Hereafter.



الحديث التاسع عشر

عن أبي العَبَّاس عَبْدِ اللهِ بنِ عَبَّاسٍ رَضي اللهُ عنهما قال: كُنْتُ خَلْفَ النَّبيِّ ﷺ يَوْماً، فقال : " يا غُلامُ، إنِّي أُعَلِّمُكَ كلِماتٍ: احْفَظْ اللَّهَ يَحْفَظْكَ ، احْفَظْ اللَّهَ تَجِدْهُ تُجَاهَكَ ، إذا سَأَلْتَ فَاسْأَلْ اللَّهَ ، وإذا اسْتَعَنْتَ فَاسْتَعِنْ باللَّهِ ، وَاعْلَمْ أَنَّ الأُمَّةَ لو اجْتَمَعَتْ على أَنْ يَنْفَعُوكَ بشَيْءٍ لم يَنْفَعُوكَ إلا بشَيْءٍ قد كَتَبَهُ الله لك وَلَوْ اجْتَمَعُوا على أَنْ يَضُرُّوكَ بشَيْءٍ لم يَضُرُّوكَ إلا بشَيْءٍ قد كَتَبَهُ الله عَلَيْكَ رُفِعَتْ الأَقْلامُ وَجَفَّتْ الصُّحُفُ ". رواه الترمذي وقال: هذا حديث حسن صحيحٌ .

وفي رواية غير الترمذي: " احْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشِّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيْبَكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْراً

ḤADĪTH NINETEEN

Abū l-'Abbās 'Abdullāh bin 'Abbās – my Allah be pleased with them both – said: **"I was behind the Prophet ﷺ one day and he said, 'O young boy! I shall teach you some words: Be mindful of Allah and He will protect you; be mindful of Allah and you will find Him in front of you. When you seek (a need), beseech Allah, and when you seek help, ask help from Allah. You should know that if the entire mankind were to come together to grant you any benefit; they will not be able to benefit you except what Allah has written for you. And if they were to come together to cause you any harm; they will not be able to harm you, except what Allah has written for you. The pens have been raised; and the pages are dried."** Collected by At-Tirmidhī, who said: "A *Ḥasan Ṣaḥīḥ Ḥadīth*."

In a version different from that of At-Tirmidhī, (it reads): **"Be mindful of Allah, you will find Him in front of you. Seek nearness to Allah during prosperity, He will know in adversity. You should know that whatever misses you was not to reach you; and whatever reaches you was not to miss you. You should know also, that help comes with perseverance and that relief comes after distress and that certainly, with difficulty comes ease."**[150]

COMMENTARY

This *Ḥadīth* is from Ibn 'Abbās - رَضِيَ اللهُ عنهما – the Prophet's nephew. The Prophet (ﷺ) used to supplicate for him that:

اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ وَعَلِّمْهُ التَّأْوِيلَ

> "O Allah, give him a deep understanding of the religion and teach him the Interpretation."[151]

That is, explanation of the Qur'an.

He was among the signs of Allah in knowledge, *Fiqh* and exegesis of the Qur'an, so much so that he was nicknamed "Interpreter of the Qur'an" and "the learned man of the *Ummah* (ﷺ)". He was a young boy during the time of the Prophet (ﷺ). The Prophet (ﷺ)

---

[150] Collected by Aḥmad in *al-Musnad* (1/307), Hanād in *Az-Zuhd* (1/304), 'Abd bin Ḥamīd in his *Musnad* (p 214), aṭ-Ṭabarānī in *al-Kabīr* (11243), al-Ḥākim in *al-Mustadrak* (3/623), Al-Lālikā'ī in *I'tiqād Ahl as-Sunnah* (4/614) and al-Bayhaqī in *Shu'b al-Īmān* (2/27)

[151] Collected by Aḥmad in *al-Musnad* (1/266), Ibn Ḥibbān in his *Ṣaḥīḥ* (15/531), Ibn Abī Shaybah in his *Muṣanaf* (6/383), al-Ḥākim in *al-Mustadrak* (3/615), which he authenticated it, and Aṭ-Ṭabarānī in *al-Kabīr* (10587) from Ibn 'Abbās (رَضِيَ اللهُ عنهما). The first part was collected by al-Bukhārī (143) and Muslim (2477). According to the version of al-Bukhārī (75), the Messenger of Allāh supplicated for him and said: "O Allah, enrich him with the knowledge of the Book." In another version (3756): "O Allah, enrich him with wisdom."

passed away while he had not attained puberty. In spite of that, Allah gave him this abundant knowledge and great understanding due to the blessing of the supplication of the Messenger ﷺ.

He ﷺ said: **"O young boy!"** The *Gulām* (as it occurs in the Arabic text) means a small boy. This contains evidence of paying attention to kids and guiding them.

"I shall teach you some words": That is, few words but with comprehensive entailments, and the words of the Messenger ﷺ are not like the statements of others beside him. This shows that knowledge should be taken little by little. The easy words should be taken first; thereafter it will grow and increase. Knowledge should not be taken all at once.

He said: **"Be mindful of Allah..."**: Be mindful of Allah: meaning, be mindful of His religion. Be mindful of Allah by performing His obligations and abandoning His prohibitions. Be conscious of Allah's prohibitions by avoiding them. This is the meaning of being mindful of Allah. Allah the Mighty and Sublime does not need any protection.[152] He is the One who protects the people, the creation and the entire universe. So it only refers to preserving Allah's religion.

His saying: **"Be mindful of Allah..."** this is from the angle of the slave, **"...He will protect you"** this is from the angle of Allah. It is a reward, and rewards are from the kinds of action. If you are mindful of Allah, He will protect you from what you dislike in your religion and worldly life. This is among the benefits of being mindful of Allah and preserving His obligations and prohibitions.

Then he ﷺ said: **"Be mindful of Allah..."**: This is an emphasis, **"You will find Him in front of you."** The first was: **"He will protect you,"** while this one is: **"You will find Him in front of you"** that is to say, ahead of you. In another version, (it says): **"You will find Him in front of you."** Meaning that Allah the Exalted is

---

[152] Since *Ihfadh* as it occurs in the Arabic text literally means, "protect". **(TN)**

close to His slaves – Glorious is He and Exalted -, and He also hastens to reward His slaves as contained in the *Ḥadīth*:

مَنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلاً

"Whoever moves closer to me by a span, I will move closer to Him by arm's length; and whoever moves closer to me walking, I will hasten to Him."[153]

This means that Allah will hasten to reward whoever obeys Him. So being mindful of Allah - the Mighty and Sublime - has two benefits:

First: Allah will protect you.

Second: You will certainly find Allah close to you.

Then He (ﷺ) said: ***"When you seek (a need), beseech Allah"***, if you need anything, seek it from the Generous and the Giver of Plenty – Glorious is He, Who possesses the treasures of the heavens and the earth. Do not ask the people. Asking other than Allah is of two types:

The First: Asking someone for what no one is capable of giving except Allah. This is a major *Shirk* like those who invoke the dead ones, seek aid from the dead, seek deliverance through them and ask their needs from them. One of them would come to the grave and say, "O so-and-so assist me. O so-and-so, O friend of Allah, give me such-and-such." This is major *Shirk*.

The Second: Asking people what they are able to do; and this is permissible. It is allowed for you to ask someone if you are in need. However, what is preferable for a slave is that he should avoid asking the people because there is degrading in asking and deficiency in *Tawḥīd*. So ask Allah, the One free of wants and the Most Generous for He – Glorious is He – descends to the lowest

---

[153] Collected by al-Bukhārī (7405) and Muslim (2675)

heaven during the last third of every night saying, **"Who will beseech Me so that I give him?"**[154]

Allah the Exalted said:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾ ﴾ البقرة: ١٨٦

"And when My slaves ask you (O Muḥammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright" [al-Baqarah: 186].

He (ﷺ) said: "**And when you seek help, ask help from Allah**": *Al-Isti'aanah* means seeking for assistance; Allah the Exalted said:

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ ﴾ الفاتحة: ٥

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)" [Al-Fātiḥah: 5].

So, it is a form of worship, and joining it with worship [in the above verse] is from the aspects of joining the specific with the general in order that attention is given to it. Otherwise, it is a form of worship.

Al-Isti'ānah is similar to asking: If seeking for assistance from the creature is with regard to what no one has power over except Allah, it is major *Shirk*. But if seeking for assistance from creatures has to do with something they are capable of then such is allowed. However, avoiding it is better because it entails degradation and being in need of the people. It is better for you to be contented with Allah the Mighty and Sublime.

---

[154] Collected by al-Bukhārī (1145, 6321, 7494) and Muslim (758) from Abū Hurayrah

He ﷺ said: **"And know that if the entire mankind were to come together..."** If the entire creation should come together, **"...to grant you any benefit; they will not be able to do so except what Allah has written for you."** That is to say, what He has predetermined and written for you in the Preserved Tablet. **"...and if they were to come together to cause you any harm; they will not be able to harm you except what Allah has written for you."**

This entails having faith in divine decree and preordainment, and that mankind does not have the ability to benefit you or harm you except what Allah has written for you through them of benefit or harm. So, they are only a means; but the One who brings benefit and harm is Allah the Mighty and Sublime.

If Allah orders them (to benefit you) they will benefit you, and if He does not order them, they will not benefit you. And if He orders them as well to harm you, they will harm you. So it is obligatory upon you to believe in divine decree and preordainment.

Then he ﷺ said: **"The pens have been raised; and the pages are dried".** The meaning is that Allah's decree has been predetermined and concluded and can never be altered. The preordainments of Allah can never be changed.

His saying ﷺ, **"The pens have been raised"** i.e. the pens that wrote the decrees and preordainments.[155] **"...and the pages are dried"**: the pages on which the divine decrees are written. So this entails the matters of belief in divine decree and preordainment, and it was the advice given to Ibn Abbās - and others -, that he should believe in divine decree and preordainment. If a slave believes in the divine decree and preordainment, he will be contented with Allah from begging the people and seeking help from the people most times.

In the second version, the Prophet ﷺ said: **"Seek nearness to Allah during prosperity, He will know you in adversity."** i.e., be

---

[155] See types of pens in *Sharḥ aṭ-Ṭaḥāwiyah* of Ibn Abil-'Izz (p. 265)

close to Allah in all your situations; when you are prosperous, not in need of anything; do not turn away from Allah the Mighty and Sublime. Be close to Allah by obeying Him and refraining from disobeying Him. Allah the Exalted said:

﴿ كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ ۝٦ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ۝٧ ﴾ العلق: ٦ - ٧

"Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.) because he considers himself self-sufficient." [Al-'Alaq: 6-7]

Therefore, if a man considers himself self-sufficient, he will forget about Allah the Mighty and Sublime and thinks that he is not in need of Allah. But if he falls sick, he turns to Allah; however, if he is cured, he forgets about Allah the Mighty and Sublime. This evil condition indicates weakness of faith.

His saying: **"He will know you in adversity"** means that: when you fall into any danger or adversity while you were obedient to Allah at times of prosperity, Allah will certainly save you through your righteous deeds like (what happened in) the *Ḥadīth* of the companions of the rock[156] who were shut in the cave by the rock and were unable to come out. Because they had previous righteous deeds, Allah granted them relief.

One made *Tawassul* to Allah with his kindness to his parents, the other made *Tawassul* to Allah the Mighty and Sublime with his avoiding illicit sexual intercourse out of fear of Allah while the third did *Tawassul* to Allah the Mighty and Sublime with his trust and preservation of the wage of the worker who abandoned his wage with him and left. He preserved it and invested it and when he came back to him, he gave it to him. So, Allah granted them wayout.

Allah the Mighty and Sublime says regarding the dwellers of the Paradise:

---

[156] Collected by al-Bukhārī (2215) and Muslim (2743)

﴿ ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ ﴿١٦﴾ كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾ وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿١٩﴾ ﴾ الذاريات: ١٦ - ١٩

"Verily, they were before this (i.e. in the world) Muḥsinūn (good-doers). They used to sleep but little by night [invoking their Lord (Allah) and praying, with fear and hope]. And in the hours before dawn, they were (found) asking (Allah) for forgiveness. And in their properties there was the right of the beggar, and the Maḥrūm (the poor who does not ask the others)" [Adh-Dhāriyāt: 16-19].

Before that, they were (good-doers) in the world.

Allah the Mighty and Sublime also stated about Yūnus (peace be upon him) – the companion of the whale:

﴿ فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ﴿١٤٣﴾ ﴾ الصافات: ١٤٣

"Had he not been of them who glorify Allah..." [Aṣ-Ṣāfāt: 143]

That is, he used to offer prayers at times of prosperity.

﴿ لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ ﴾ الصافات: ١٤٤

"He would have indeed remained inside its belly (the fish) till the Day of Resurrection." [Aṣ-Ṣāfāt: 144].

Allah saved him by means of his righteous deeds he did previously. So a Muslim knows Allah in adversity and prosperity. As for a disbeliever, he does not know Allah except in times of adversity. Allah the Exalted said:

﴿ وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ ٱلْإِنسَٰنُ كَفُورًا ﴿٦٧﴾ ﴾ الإسراء: ٦٧

"And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah Alone). But when He brings you safely to land, you turn away (from Him)" [al-Isrā: 67].

When the disbelievers are in danger, they sincerely invoke Allah the Mighty and Sublime. As for the believer, he knows Allah in all situations: in time of prosperity and adversity.

He (ﷺ) said: **"You should know also, that help comes with perseverance."** A person will be tested in this worldly life and so, he will be exposed to pains, difficulties and undesirable things. However, he should be patient because the adversities will disappear and will not remain forever. So, he should deal with the adversities by being patient over it till Allah will remove it from him. He should neither worry nor become angry. But if a person becomes worried and angry, Allah will leave him.

He (ﷺ) said: **"And that relief comes after distress"**: Each time the distress intensifies, look forward to relief because the relief of Allah is near. Allah the Mighty and Sublime said:

﴿ فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝٥ إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝٦ ﴾ الشرح: ٥ - ٦

"So verily, with the hardship, there is relief. Verily, with the hardship, there is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs)." [Ash-Sharḥ: 5-6]

He also said:

﴿ ... حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ ۝٢١٤ ﴾ البقرة: ٢١٤

"... Until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near." [al-Baqarah: 214]

So if the matter becomes severe, you should know that Allah's relief is near. Do not lose hope or despair of Allah's mercy. One

day the Prophet (ﷺ) came out happy, delighted and smiling while saying:

لَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ، لَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ

"One hardship can never overpower two reliefs; one hardship can never overpower two reliefs.

﴿ فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝٥ إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝٦ ﴾ الشرح: ٥ - ٦

"So verily, with the hardship, there is relief. Verily, with the hardship, there is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs)."[157] *[Ash-Sharḥ: 5-6]*

Hardship (*al-'Usru*) was mentioned once because it was introduced with *Alif* and *Lām* (i.e., the definite article), and it is one hardship. But the relief (*al-Yusr*) is indefinite and reiterated twice implying repetition. So with every hardship, there are two reliefs. This is part of Allah's favour.

That shows that it is necessary that a person should never allow an issue to constrict him nor despair of Allah's mercy; rather he should always ever expect good from Allah. There is no one in this world that is completely alright. It is completely inevitable that some calamity befalls him because

أَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ

"The most afflicted of people are the Prophets then the more eminent and the eminent."[158]

---

[157] Recorded by 'Abdur-Razzāq in his *Tafsīr* (3/3800, al-Ḥākim in *al-Mustadrak* (2/575), and al-Bayhaqī in *Shu'b al-Īmān* (7/206) from Ḥasan (رحمه الله). It was reported in *Mawqūf* form from Ibn Mas'ūd, Ibn 'Abbās and Ibn 'Umar (رضي الله عنهم). See: *Takhrīj al-Aḥādīth wal-Āthār of Zayla'ī*

[158] Collected by At-Tirmidhī (2398), an-Nasā'ī in *al-Kubrā* (4/352), Ibn Mājah (4023), Ad-Dārimī in his *Sunan* (2783), Aḥmad in *al-Musnad* (1/172), Ibn Ḥibbān in his *Ṣaḥīḥ* (7/170), al-Bazzār in his *Musnad* (3/249), al-Ḥākim in *al-Mustadrak* (1/99), and al-Bayhaqī in *Shu'b al-*

So it is incumbent on him to handle these issues with patience; for help comes with perseverance, and relief comes after distress.

Patience over hardship is by waiting for relief from Allah – Glorious is He and Exalted -; He will never abandon His slave. However, He will test him in order for him to show his patience, forbearance and faith in Allah the Mighty and Sublime. This is a tremendous *Ḥadīth* and an important advice Allah's Messenger ﷺ gave the *Ummah* through this blessed young boy.



Īmān (7/142) from Sa'd bin Abī Waqqāṣ (رضي الله عنه). Al-Bukhari gave a chapter heading for it in his Sahih (10/111 with *Fath*); he said: "Chapter on: The Most Afflicted of People Are The Prophets, Then The More Eminent and The Eminent."

الحديث العشرون

عن أبي مَسْعُودٍ عُقْبَةَ بن عمرو الأَنْصَارِيّ البَدْرِيّ (ﷺ) قال : قالَ رسُولُ الله (ﷺ): "إنَّ مما أَدْرَكَ النَّاسُ مِنْ كَلامِ النُّبُوةِ الأولى: إذا لَمْ تَسْتَحِ فاصْنَعْ ما شِئْتَ".

رواه البخاري.

ḤADĪTH TWENTY

Abū Mas'ūd, 'Uqbah bin 'Amr Al-Anṣārī, from amongst those who fought in the Badr campaign – may Allah be pleased with him – said: "Allah's Messenger (ﷺ) said: **"From what the people have comprehended of the sayings of the past Prophets is that: If you do not feel any sense of shyness; then do what you like."** Collected by al-Bukhārī[159]

COMMENTARY

This is also a magnificent *Ḥadīth*; the Prophet (ﷺ) stated in it that: **"If you do not feel any sense of shyness..."** Shyness is an important trait that restrains a person from many things that do not befit him such as vile, despicable and evil characters. The one who has shyness desists from what is not befitting because the sense of shame would restrain him.

That is why shyness is part of faith. The Prophet (ﷺ) said: **"Shyness is branch of faith."** As for the individual who has no sense of shame, that is proof of his weak faith. And for the one with sense of shame, that is evidence as well of completeness of his faith.

---

[159] Collected by al-Bukhārī (6120)

His saying: "**If you do not feel any sense of shame; then do what you like**": This is from the aspects of threat just like His saying – the Exalted -:

﴿ ... فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ ... ﴾ الكهف: ٢٩

"Then whosoever wills, let him believe, and whosoever wills, let him disbelieve." [al-Kahf: 29]

It was not meant to give him a choice to do whatever he wishes; it was rather a warning. So, shyness is an important trait that prevents a person from every vice, and protects him from every dispraised thing. But if shyness is lacking, then that is a great calamity. The person who is not bashful will neither avoid falsehood nor evil, despicable and vile issues. He will not desist from drinking alcohol, indulging in illicit sex, stealing and the like of that.

This *Ḥadīth* contains encouragement towards good manners and the need to acquire the character of shyness. It also contains the proof of the merit of shyness, and that it brings nothing but goodness. And that the one who is not lacks shyness is deprived of this important attribute. He will not bother about what would harm him and malign his religion, sense of honour and manhood.

There is the possibility that the meaning [of the *Ḥadīth*] is that: if a matter is one that does not bring about shame; then you could do it if you so desire. As such, it would be from the aspects of permission and not threat.



الحديث الحادي والعشرون

عن أبي عَمْرو، وَقِيلَ: أبي عَمْرَةَ، سُفْيَانَ بْنِ عَبْدِ اللهِ الثَّقَفِيِّ (رضي الله عنه) قَالَ: قُلْتُ: يا رَسُولَ اللهِ، قُلْ لِي فِي الإِسْلاَمِ قَوْلاً، لاَ أَسْأَلُ عَنْهُ أَحَداً غَيْرَكَ. قَالَ: "قُلْ: آمَنْتُ بِاللهِ ثم اسْتَقِمْ". رواه مسلم.

ḤADĪTH TWENTY ONE

Abū 'Amr (and it was said: Abū 'Amrah), Sufyān bin 'Abdillāh – ﷺ – said: **"I said, 'O Messenger of Allah, tell me a word in the religion about which I will not ask anyone but you'. He (ﷺ) said: "Say: 'I believe in Allah', and then, be steadfast.'"** Collected by Muslim[160]

COMMENTARY

This *Ḥadīth* states that Sufyān bin 'Abdillāh asked the Prophet (ﷺ) to tell him a comprehensive word full of goodness and clear in its phrase regarding which he will not be in need of explanation and a person to explain or clarify it; it will be clear in itself. Undoubtedly, the Prophet (ﷺ) has been given concise words with comprehensive entailments and clarity of speech; Allah bestowed that ability on him.

So he replied this man with two expressions that entail all goodness for him; and that is by his saying: **"I believe in Allah"** and then, he should be steadfast on it. This is just as stated in the Qur'an; Allah the Exalted said:

---

[160] Collected by Muslim (38)

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾﴾ فصلت: ٣٠

"Verily, those who say: "Our Lord is Allah (Alone)," and then they Istaqâmû , on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!" [Fuṣṣilat: 30]

In another verse, Allah said:

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآۢءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٤﴾﴾ الأحقاف: ١٣ - ١٤

"Verily, those who say: 'Our Lord is (only) Allah,' and thereafter Istaqâmû (i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve. Such shall be the dwellers of Paradise, abiding therein (forever)..." [Al-Aḥqāf: 13-14]

Allah the Mighty and Sublime enjoined it on His Prophet ﷺ and the believers. He – Glorious is He and and Exalted – said:

﴿فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا۟ ۚ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾﴾ هود: ١١٢

"So stand (ask Allah to make) you (Muḥammad) firm and straight (on the religion of Islamic Monotheism) as you are commanded and

those (your companions) who turn in repentance (unto Allah) with you, and transgress not (Allah's legal limits)." [Hūd: 112]

Allah says to His believing slaves:

﴿ قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَٱسْتَقِيمُوٓا۟ إِلَيْهِ وَٱسْتَغْفِرُوهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِينَ ﴿٦﴾ ﴾ فصلت: ٦

"...Therefore take Straight Path to Him (with true Faith Islamic Monotheism) and obedience to Him, and seek forgiveness of Him." [Fuṣṣilat: 6]

His saying: **"Say: 'I believe in Allah'":** *Al-Īmān* - as it is well known and its explanation repeated – is statement of the tongue, belief in the heart and action of the limbs. This *Ḥadīth* explains that: **"Say: 'I believe in Allah'"**, this is statement. So an individual says, "I believe in Allah; and he would be steadfast on that in his heart with certainty, steadfast on it in his actions because steadfastness implies steadfastness of the heart and steadfastness of the limbs.

So the Prophet (ﷺ) combined all goodness for him in these two expressions: **"Say, 'I believe in Allah, and then be steadfast.'"** It is not sufficient that a person believes in his heart without saying it with is tongue. Likewise, it is not sufficient for him to say it with his tongue without its being steadfast in his heart and actions. Rather, the following three issues are mandatory:

- Statement of the tongue
- Belief in the heart
- And actions of the limbs

The meaning of steadfastness is that a person should be balanced and upright between extremism and laxity. He should neither be an extremist, immoderate and thoughtless nor negligent and slack. He should be balanced. Thus, Allah the Mighty and Sublime said to His Messenger:

﴿ فَٱسْتَقِمْ كَمَآ أُمِرْتَ ... ﴾ هود: ١١٢

"So stand (ask Allah to make) you (Muḥammad) firm and straight (on the religion of Islamic Monotheism) as you are commanded..." [Hūd: 112]

So steadfastness should be in accordance with the obligations; and one should not add to it: ***"So stand (ask Allah to make) you (Muḥammad) firm and straight (on the religion of Islamic Monotheism) as you are commanded..."*** that is to say, as we have ordained for you. Then He emphasized that by saying: ***"and transgress not (Allah's legal limits)."***

That is, do not add and become excessive in the steadfastness because deviation from the steadfastness occurs through one of two ways: either through making addition to it or by reducing from it. It is obligatory that a person should abandon additions. As for reduction, mankind is susceptible to deficiency; no one among us is free from deficiency. However, Allah the Exalted has stipulated seeking forgiveness for it; He said:

﴿ ...فَٱسْتَقِيمُوٓاْ إِلَيْهِ وَٱسْتَغْفِرُوهُ ... ﴾ فصلت: ٦

"...Therefore take Straight Path to Him (with true Faith Islamic Monotheism) and obedience to Him, and seek forgiveness of Him." [Fuṣṣilat: 6]

The Messenger of Allah ﷺ said:

اسْتَقِيمُوا وَلَنْ تُحْصُوا وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمْ الصَّلَاةَ وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ

"Be steadfast; and you can never fulfill all obligations. You should know that the best of your deeds is the *Ṣalāh*, and no one preserves ablution except a believer."[161]

---

[161] Collected by Ibn Mājah (277, 278), ad-Dārimī in his *Sunan* (655), Aḥmad in his *Musnad* (5/276), Mālik in his *al-Muwaṭṭa'* (1/34) and al-

His saying: **"Be steadfast; and you can never fulfill all the obligations,"** means that, no matter what you do, you can never carry out the entire religion. The religion is broad; the obligations are numerous. You will undoubtedly have deficiencies because you are a weak slave. So stick to seeking forgiveness because asking for forgiveness will wipe away whatever emanates from you and remedy your shortcomings.

So steadfastness is an important issue; one should not be excessive or lax. So, the Prophet's statement in this *Ḥadīth*: **"Say: 'I believe in Allah', and then be steadfast'"** is from the concise phrases that were given to Allah's Messenger ﷺ.



Ḥākim in his *Mustadrak* (1/220), and he graded it *Ṣaḥīḥ* from the *Ḥadīth* of Thawbān (رضي الله عنه)

الحديث الثاني والعشرون

عَنْ أَبِي عَبْدِ اللهِ جَابِرِ بْنِ عَبْدِ اللهِ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُما أَنَّ رَجُلاً سَأَلَ رَسُولَ اللهِ ﷺ فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الصَّلَوَاتِ الْمَكْتُوباتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلاَلَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ على ذِلكَ شَيْئاً، أَأَدْخُلُ الْجَنَّةَ ؟ قال: "نَعَمْ" ، قال والله لا أَزِيدُ على ذلك شيئاً. رواه مسلم

وَمَعْنى حَرَّمْتُ الْحَرَامَ: اجْتَنَبْتُهُ، وَمَعْنى أَحْلَلْتُ الْحَلاَلَ : فَعَلْتُهُ مُعْتَقِداً حِلَّهُ .

ḤADĪTH TWENTY TWO

Abū 'Abdillāh, Jābir bin 'Abdillāh Al-Anṣārī – may Allah be pleased with them both – said: **"A man asked Allah's Messenger (ﷺ) saying: "Tell me, O Messenger of Allah; if I observe the obligatory prayers, fast in the month of *Ramaḍān*, and I considered the lawful as lawful and the unlawful as unlawful, but do not add any other thing to that. Will I enter the paradise?" He (ﷺ) said: *"Yes"*. Then he said: "By Allah, I will not add anything to that."** Collected by Muslim[162]

The meaning of: **"I considered the unlawful as unlawful"** is: I abstain from it; and the meaning of: **"I considered the lawful as lawful"** is: I act on it believing its lawfulness.

COMMENTARY

This man said to the Prophet(ﷺ), asking him: **"Tell me..."** i.e, inform me O Messenger of Allah, **"if I observe the obligatory prayers..."** That is, if I limit myself to the five obligatory prayers without observing the supererogatory ones. **"Fast in the month of**

---

[162] Collected by Muslim (15)

***Ramaḍān*"** that is, I only restrict myself to the obligatory fast without fasting by way of recommendation. **"And I consider the lawful as lawful";** that is, I believe in its lawfulness and act on it; and I get the lawful and enjoy it. **"And I consider the unlawful to be unlawful":** that is to say, I believe in its prohibition and avoid it. **"Will I enter Paradise?"** The Messenger (ﷺ) said: **"Yes";** meaning, you will enter the Paradise.

This *Ḥadīth* indicates that whoever performs the obligatory and prescribed duties, and avoids the prohibited things and suffices with the lawful things while avoiding prohibited things such as forbidden foods and drinks will certainly enter Paradise.

Allah the Mighty and Sublime has divided the believers into three categories:

The First: The one who wrongs himself: He is the one who indulges in sins less than *Shirk*. Such a person is under Allah's will; if He wills He forgives him, and if He wills He punishes him. However, he will be among the dwellers of Paradise. Even if he is punished, his destination is certainly Paradise.

The second – and he is the one intended in this *Ḥadīth* -: *Al-Muqtaṣid* (one who follows a middle-course). He limits himself to the obligatory duties without observing the supererogatory ones. In addition, he avoids the prohibited things and suffices with the permissible things.

The Third is the one who is foremost in good deeds: He is the one who performs the obligatory, prescribed and supererogatory duties and avoids the prohibited and disliked matters as well as some permissible things out of precaution. Such a person is in the highest degrees of the believers.

Allah the Most High said:

﴿ ... فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌۢ بِٱلْخَيْرَٰتِ بِإِذْنِ ٱللَّهِ ... ﴾ فاطر: ٣٢

"Then of them are some who wrong their ownselves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds." [Fāṭir: 32]

The believers cannot be out these three categories; and all of them will go to Paradise. Allah the Exalted said:

﴿ جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾ ﴾ فاطر: ٣٣

"'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk (i.e. in Paradise)." [Fāṭir: 33]

Even the one who wrongs himself will enter the Paradise so long as he is not guilty of *Shirk* or disbelief. The highest thing is that he is guilty of minor and major sins less than *Shirk*. Such a person is among the dwellers of Paradise. He will either enter it due to Allah's pardon and forgiveness or he will be punished in the Fire in proportion to what will purify him of his sins; then he will enter Paradise.

الحديث الثالث والعشرون

عن أبي مالكٍ الحارثِ بنِ عاصِمٍ الأَشْعَرِيِّ (رضي الله عنه) قال : قال رسولُ الله (ﷺ): "الطُّهُورُ شَطْرُ الإِيمانِ، والحمدُ لِلهِ تَمْلأُ الْمِيزَانَ، وسُبْحانَ الله والحمدُ لِلهِ تَمْلآنِ – أو تَمْلأُ – ما بَيْنَ السَّماواتِ والأرضِ، والصَّلاةُ نورٌ، والصَّدَقَةُ بُرْهانٌ، والصَّبْرُ ضِيَاءٌ، والْقُرآنُ حُجَّةٌ لَكَ أو عَلَيْكَ، كُلُّ النَّاسِ يَغْدو، فَبائعٌ نَفْسَهُ، فَمُعْتِقُها أو مُوبِقُها". رواه مسلم.

ḤADĪTH TWENTY THREE

Abū Mālik, Al-Ḥārith bin ʻĀṣim Al-Ashʻarī – may Allah be pleased with him – said: Allah's Messenger (ﷺ) said: **"Cleanliness is half of Īmān; and the saying: Alḥamdulillāh (meaning: All praise is for Allah) fills up the Scale; the saying: SubḥaanAllāh wal-Ḥamdulillāh (meaning: Glorious is Allah and all praise is for Him) both fill - or fills - that which is between the heavens and the earth. The Prayer is light and charity is an evidence (of true Īmān), perseverance is light and the Qur'an is a plea for you or against you. Each of the people sets forth in the morning entrusting himself; he either ransoms it or puts it into destruction".** Collected by Muslim[163]

COMMENTARY

This is an important *Ḥadīth* showing the numerosity of good traits and righteous deeds.

---

[163] Collected by Muslim (223)

His saying: "**Cleanliness is half of *Īmān***", the word *Aṭ-Ṭuhūr*, when the letter *ta* has a *Dommah* sign means *at-Tatahhur* (cleaning up), a verbal noun from (the verb), *tahura* (he cleaned up), *yatatahharu* (he will clean up). Meaning; cleaning up from minor and major impurity. As for *Aṭ-Ṭahūr*, when the letter, *ta* carries a *Fatha* sign, it refers to what is used for the purification such as water or sand in the absence of water. This is called *Aṭ-Ṭahūr*.

Cleanliness is of two types:

- Physical cleanliness from minor and major impurities using water

- Abstract cleanliness from sins and evil deeds.

His saying: "**half of *Īmān...***" *Shatrul-Īmān* means one-half of faith. It is said that *Tuhur* (cleanliness) here refers to physical cleanliness; purification from minor and major impurities. So if someone performs the physical purification, he has attained one-half of faith because physical purification is a condition for the validity of the Prayer. It is opined as well that: *Tuhur* (cleanliness) means the abstract purification.

What is apparent – and Allah knows best – is that it includes the two types of cleanliness; and as such, the physical purification alone is not sufficient and the abstract purification is, likewise, not sufficient alone. Therefore, the one who performs the physical purification enjoined by the *Sharī'ah* and the abstract purification from sins and evil deeds has attained one-half of faith. What is left for him is the second half which is action; because faith – as explained earlier – is statement, action and belief.

His saying: "***Alḥamdulillāh* fills up the Scale":** The word *al-Hamd* is praise for the provider of favour. It is a statement that if a person utters it, it would fill the Scales of deeds on the Day of Resurrection because good deeds and bad deeds will be weighed on the Day of Resurrection on the Scales. It is a word a slave is required to utter with sincerity and praise Allah with sincerity,

and attach gratitude to the favours and direct it towards Allah's obedience. *Alḥamdulillāh* is not to be uttered with the tongue alone; it should rather be with the tongue and in action as well.

His (ﷺ) said: **"*SubḥānAllāh wal-Ḥamdulillāh* both fill – or fills - that which is between the heavens and the earth."** *SubḥānAllāh* consists of two words, meaning freeing Allah the Mighty and Sublime from what does not befit Him: freeing Him from partners and freeing Him from deficiencies and blemishes. Just as preceded, *Alḥamdulillāh* means praise on Allah the Mighty and Sublime. **"...both fill – or fills -..." *Tamlaān* or *Tamla'u*":** The single expression, fills what is between the heavens and the earth, and the expanse open space between the heavens and the earth is known.

It is recorded in the *Ḥadīth* reported by Ibn Abbās (رضي الله عنهما) that the Prophet (ﷺ) asked them:

هَلْ تَدْرُونَ كَمْ بَيْنَ السَّمَاءِ وَالْأَرْضِ

"Do you know the distance between the heaven and the earth?

He said, "We said: 'Allah and His Messenger know best.'" He said:

بَيْنَهُمَا مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ وَبَيْنَ كُلِّ سَمَاءٍ إِلَى سَمَاءٍ مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ، وَ كِثَفُ كُلِّ سَمَاءٍ مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ

'Between them is a journey of five hundred years and between every heaven to the next heaven is a journey of five hundred years; and the thickness of each heaven is a distance of five hundred years journey.'"[164]

So if a person utters these two words in truth and with sincere intention, they will fill what is between the heaven and the earth in spite of the space between the heaven and the earth due to the

---

[164] Collected by Aḥmad in his *Musnad* (1/206, 207), al-Ḥākim in his *Mustadrak* (2/316, 410) and he said the *Isnād* of the *Ḥadīth* is *Ṣaḥīḥ*

greatness of these two words; not due to their utterance but owing to their meaning and acting on them. The aim is not to utter them with the tongue alone; rather one must act upon them.

He said: **"The Prayer is light":** The obligatory and supererogatory prayers are light in the face. Hence you will find darkness and dullness on the faces of those who are negligent of the prayer – and the refuge is with Allah -, and you find brightness, light and cheerfulness on the faces of those who preserve the obligatory prayers and observe the night prayers. This is something clear to the people if you ponder over it. So the prayer is light for you in your face, light for you on the *Ṣirāt* Bridge and light for you in your conduct and life.

Allah the Exalted said:

﴿ ...إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ... ﴾ العنكبوت: ٤٥

"Verily, Aṣ-Ṣalāh (the prayer) prevents from Al-Faḥshā' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) [Al-Ankabūt: 45]

He also said:

﴿ وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾ ﴾ البقرة: ٤٥

"And seek help in patience and Aṣ-Ṣalât (the prayer) and truly it is extremely heavy and hard except for Al-Khâshi'ûn [i.e. the true believers in Allah - those who obey Allah with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)]. [al-Baqarah: 45]

So the issue of the prayer is important.

He said: **"And charity is evidence."** *Ṣadaqah* refers to giving ones wealth in obedience to Allah. His saying: **"...evidence..."**; *Burhān*

i.e., a proof of the soundness of faith because no one can be generous with wealth despite his love for it except one who has faith in his heart. Otherwise, wealth is something endeared to the soul; and the soul his stingy. So if a person offers it in obedience to Allah, it is a proof of his faith in the sense that wealth is cheaper in his sight in obedience to Allah the Mighty and Sublime.

As for a hypocrite, he does not give charity; he rather closes his hands from giving charity. Allah the Exalted said:

﴿ ...وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَٰرِهُونَ ﴿٥٤﴾ ﴾ التوبة: ٥٤

"And that they offer not contributions but unwillingly." [at-Tawbah: 54]

He also said:

﴿ ...وَيَقْبِضُونَ أَيْدِيَهُمْ ... ﴾ التوبة: ٦٧

"And they close their hands [from giving (spending in Allah's Cause) alms, etc.]. [at-Tawbah: 67]

Therefore, charity is a proof of faith, and paucity of charity or lack of it is a proof of hypocrisy just as Allah described the hypocrites with that.

He said: **"Patience is light"**: Patience is restraining the self upon obedience of Allah. It is of three types[165]:

The first is patience in giving obedience to Allah: It is obligatory on the slave to adhere to obedience even if it is difficult on his soul because obedience is not easy. The person who prays five times a day and observes the late-night prayer needs patience.

---

[165] See explanations on the categories of patience and its levels in: *'Uddat as-Saabirin wa Dhakhirat ash-Shakirin* (p. 13 and above), *Madaarij as-Salikin* (2/152-170) and *Tayseer al-'Aziz al-Hamid Sharh Kitab at-Tawhid* (p. 451), Chapter on: *Iman* includes being patient with Allah's Preordainments.

The one who spends wealth, strives in the way of Allah, enjoins what is good, forbids what is evil and invites to the way of Allah needs patience regarding the obedience of Allah.

The one who does not have patience cannot continue upon obedience. He may be energetic on the first and second day; thereafter he would become tired and abandon the act of obedience. If he had patience, he would have remained upon it.

The second is patience regarding Allah's prohibitions: Undoubtedly, the soul incites evil - except one whom Allah has shown mercy. It desires lusts and unlawful things; it likes to be like the people and control them. A believer shows patience and restrains himself from the unlawful, and he is never deceived by the abundance of those who commit the unlawful.

The third is: patience over Allah's unpleasing decrees: It is essential for a Muslim to be patient whenever a calamity befalls him concerning his property, or himself or his family or his relatives. He should neither be sorrowful nor angry. He should be pleased with Allah's decree and preordainment and submit his affair to Allah because he recognizes that nothing will happen to him - whether good or bad - without by the decree of Allah the Mighty and Sublime. He is not confused; if he is patient, he will have a reward; but if he is not patient, the calamity has already occurred, and he will be deprived of the reward. Just as he will be grateful to Allah for His favours, he should also have patience when calamities strike.

Concerning the Prophet's saying: **"The prayer is light... and patience is light."** The words *An-Nūr* and *Ad-Diyā* are similar but *ad-Diyā* is greater. Allah the Exalted said:

﴿ هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا ... ﴾ يونس: ٥

"Who made the sun a shining thing and the moon as a light..."
[Yūnus: 5].

There is no doubt that the sun with its severe heat is greater than the moon. So patience enables someone to be persistent upon

obedience in the sense that it will illuminate the path for him; and if difficulties or misfortunes befall him, the path will be bright in front of him and it will not be confusing to him.

He said: **"And the Qur'an is a plea for you or against you."** The Qur'an revealed by Allah to his Messenger ﷺ is in order to guide mankind and explain the truth from falsehood; if you act on it, it will become a plea for you in the sight of Allah on the Day of Resurrection. But if you abandon it, it will become a plea against you. You do not have any excuse for not carrying out what has been revealed in the Qur'an because the Qur'an has come to you, and it is being recited in the mosques, gatherings and radio stations.

Also, the Qur'an has been made easy for whoever intends to learn it, and this is part of establishing proof against mankind. So you will always see the copy of the Qur'an; you will always hear the recitation of the Qur'an; and you will always recite the Qur'an. The Qur'an has indeed reached you. There will be no excuse for anyone to say on the Day of Resurrection: "I did not know and nothing reached me." Allah the Exalted said:

﴿ قَدْ كَانَتْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ تَنكِصُونَ ﴿٦٦﴾ ﴾

المؤمنون: ٦٦

"Indeed My Verses used to be recited to you, but you used to turn back on your heels (denying them, and with hatred to listen to them)." [al-Mu'minūn: 66]

Hence the Qur'an is a plea for you if you implement it or plea against you if you abandon it and avoid implementing it.

Then he ﷺ said: **"Each of the people sets forth in the morning."** The word, *al-Ghuduwwu* means going out in the morning from the houses. People leave the houses in the first part of the day; where are they going? They go to their places of work; either to sell or buy or offices. No one sits in the house except the sick or the women. As for a man, he goes out without staying in the house except when he becomes sick or old.

However, a person's going out from his house will either land him into evil or get him him into good. If he goes out to seek for knowledge and do righteous deeds, he will attain good; but if he goes out to commit sins, evil deeds and tribulations, he will earn evil. So through his going out of his house in the morning, he either proceeds towards good or evil.

He said: **"...entrusting himself; he either ransoms it or puts it into destruction."** Among people is one whom Allah would aid; so he will ransom himself by seeking for forgiveness, repenting and turning to Allah and regretting. And among them is he who will commit sins, evils and tribulations thereby destroying his self. So, in a person's leaving to his workplace in the morning, he is not free from either of two things: he either ransoms himself or destroys himself!

Therefore, it is necessary for a Muslim keep this in mind and be cautious in his going out by preserving his hearing, sight and limbs so as to be among those who ransom themselves. But if he does not protect these limbs, he will certainly be among those who destroy themselves - And there is no might or power except with Allah.

This *Ḥadīth* comprises of good attributes and cautions against evil traits. It is an important methodology for the Muslim to follow in his life and reflect on his salvation. All praise is due to Allah who has provided for us plenty of opportunity to perform righteous deeds. When a slave commits a sin, Allah provides him ample opportunity for repentance and does not hasten to punish him. He only grants him respite and chance so that the slave will examine himself to see whether he will destroy it or save it with his deeds and conducts.



الحديث الرابع والعشرون

عن أبي ذَرٍّ الْغِفاريِّ (ﷺ)، عن النبيِّ (ﷺ) فيما يَرْوِيهِ عن رَبِّهِ عَزَّ وجَلَّ أَنَّهُ قال: " يا عِبادي إِنِّي حَرَّمْتُ الظُّلْمَ على نَفْسِي وَ جعَلْتُهُ بَيْنَكُمْ مُحَرَّماً فلا تَظَالَمُوا. يا عِبادي كُلُّكُمْ ضالٌّ إلا مَنْ هَدَيْتُهُ، فاسْتَهدُوني أهْدِكُمْ. يا عِبادِي كُلُّكُمْ جائعٌ إلا مَنْ أطْعَمْتُهُ، فاسْتَطْعِمُوني أُطْعِمْكُم. يا عِبادِي كُلُّكُمْ عَارٍ إلا مَنْ كَسَوْتُهُ، فاسْتَكْسوني أَكسُكُم. يا عِبادِي إِنَّكُمْ تُخْطِئُونَ بالليْلِ والنَّهارِ، وأنا أَغْفِرُ الذُّنُوبَ جَميعاً، فاسْتَغْفِرُوني أُغْفِر لكُمْ. يا عِبادِي إِنَّكُمْ لنْ تبْلغُوا ضَرِّي فتَضُرُّوني، ولن تبْلُغُوا نفْعي فَتَنْفعُوني. يا عِبادِي لوْ أَنَّ أَوَّلَكُمْ وآخِرَكُمْ وإِنْسَكُمْ وجِنَّكُمْ كانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ واحدٍ مِنْكُمْ ما زادَ ذلك في مُلْكي شَيئاً. يا عِبادِي لوْ أَنَّ أَوَّلَكُمْ وآخِرَكُمْ وإِنْسَكُمْ وجِنَّكُمْ كانُوا عَلَى أَفْجرِ قَلْبِ وَاحدٍ مِنْكُمْ ما نَقَصَ مِنْ مُلْكي شَيئاً. يا عِبادِي لوْ أَنَّ أَوَّلَكُمْ وآخِرَكُمْ وإِنْسَكُمْ وجِنَّكُمْ قاموا في صَعِيدٍ، فَسَأَلُوني، فأَعْطَيْتُ كلَّ واحدٍ مَسْأَلَتَهُ ما نَقَصَ ذلك مِمَّا عِنْدِي إلا كما يَنْقُصُ الْمِخْيَطُ إذا أُدْخِلَ الْبَحْرَ. يا عِبادِي إِنَّما هي أعمَالكُمْ أُحْصِيها لَكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاها، فَمَنْ وَجَدَ خيْراً فَلْيَحْمَدِ اللهَ، ومَنْ وَجَدَ غَيْرَ ذلك فَلا يَلومَنَّ إلا نَفْسَهُ"

رواه مسلم.

ḤADĪTH TWENTY FOUR

Abū Dharr Al-Ghifārī – may Allah be pleased with him – said; the Prophet (ﷺ) mentioned from what he narrates from his Lord – the Mighty and Sublime – that He said: **"O my servants, I have restrained Myself from oppression, and have made it prohibited amongst you; so, do not oppress one another. O my servants, all of you lack guidance except whom I guide; so, seek guidance of me and I shall guide you. O my servants, you are all hungry except whom I feed; so, seek food of me and I shall feed you. O my**

servants, you are all naked except whom I clothe; seek clothing of me and I shall clothe you. O my servants, you err in the night and day, and I forgive all sins; so, seek forgiveness of me and I shall forgive you.

O my servants, you all are incapable of bringing harm to Me such that you may harm Me and you are incapable of benefitting Me such that you may provide Me benefit. O my servants were the first of you and the last of you; the men of you and the jinn of you to be as the heart of the most pious one amongst you; that will not increase anything of my kingdom. O my servants, were the first of you and the last of you, the men of you and the jinn of you to be as the heart of the worst one amongst you; that will not reduce anything from my kingdom.

O my servants were the first of you and the last of you; the men of you and the jinn of you to stand on a plain and you all supplicate to me and I grant everyone what he has asked; that will not reduce anything from what I have except what reduces from the sea if a needle is dipped in it. O my servants, it is but your actions; I keep record of them for you, and then, I will recompense you with it as is due. So, whoever finds good should give thanks and praise to Allah; and whoever finds other than that, let him blame no one but himself." Collected by Muslim[166]

COMMENTARY

This is a crucial *Ḥadīth* reported by the Prophet ﷺ from his Lord, reffered to as *Ḥadīth Qudsī*, in ascription to *al-Quds* meaning "pure". This is because there are two types of *Ḥadīth*:

The First is *Ḥadīth Qudsī*: This is part of Allah's Speech in its wording and meaning.

---

[166] Collected by Muslim (2577)

The Second is *Ḥadīth Nabawī*: This is made up of the speech of the Messenger(ﷺ).

Hence, the wording and meaning of *Ḥadīth Qudsī* is from Allah, but it was reported by the Prophet (ﷺ) from his Lord with His wording and meaning. As for *Ḥadīth Nabawī*, it is from Allah. That is to say, it is revelation from Allah while its wording is from Allah's Messenger (ﷺ). There are crucial issues in this *Ḥadīth*:

His saying – Glorious is He - : **"O My servants"** and its repetition in every paragraph of the hadeeth indicates Allah's kindness and compassion towards His slaves. He is free of any want from them and in spite of that, He invites them and stresses it upon them for their own benefits.

The word, *al-'Ibād* is the plural of *'Abd* while *al-'Ubūdiyyah* means subservience and humbleness for Allah – Glorious and Exalted. So the entire mankind - the believers and disbelievers among them, the jinns and human beings, the angels and the entire creation - are all servants of Allah in the general sense. All of them are slaves to Allah and subservient to Him. He disposes of their affairs; they are Allah's creatures and no one is excluded from this.

Allah the Exalted said:

﴿ إِن كُلُّ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِي ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾ ﴾

مريم: ٩٣

"There is none in the heavens and the earth but comes unto the Most Merciful (Allah) as a slave." [Maryam: 93].

This is a forced and compulsory subservience; no one is excluded from it. Allah's preordainments and decree holds over them.

The second type is a specific subservience: that is the submission by will. That occurs through obedience to Allah the Exalted and submission to Him. The slave exercises his choice; if he wills he does it and if he wills he abandons it. This is the specific form of *'Ubūdiyyah*. Allah the Exalted said:

﴿ إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ ... ﴾ الحجر: ٤٢

"Certainly, you shall have no authority over My slaves..." [al-Ḥijr: 42].

The meaning of "**My slaves**" in the above verse are (those engaged in) specific *'Ubūdiyyah*, and those are the believers. The devil has no authority over them because Allah has protected them from him because they turned to Allah and worshipped Him – Glorious is He. This is what is meant by specific *''Ubūdiyyah*.

So Allah is addressing the entire slaves – general *'Ubūdiyyah* and specific *'Ubūdiyyah* – saying, **"O My servants..."** with this divine call.

His saying: **"I have restrained Myself from oppression, and have made it prohibited amongst you; so, do not oppress one another."** Linguistically, the word *Zulm* (**oppression**) means putting something in an improper place; and it is of three types:

The First Type: The first is oppression between the servant and his Lord; and that is by committing *Shirk*. Allah will not forgive such; He the Exalted:

﴿ ...إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ ﴾ لقمان: ١٣

"Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed." [Luqmān: 13]

Allah also said:

﴿ ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ ... ﴾ الأنعام: ٨٢

"It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah)..." [al-An'ām: 82].

That is, with *Shirk*. Allah will not forgive this except with sincere repentance. Allah the Exalted:

﴿ إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ ... ﴾ النساء: ٤٨

"Verily, Allah forgives not that partners should be set up with him in worship..." [An-Nisā': 48]

The Second Type: oppression between the slave and himself, and that occurs through committing sins and evil deeds. So, he oppresses himself; that is to say, he placed it in a place not befitting to it. He oppressed himself regarding a thing less than *Shirk*. However, Allah – Glorious is He – forgives whomsoever He wishes. Allah said:

﴿ إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ... ﴾ النساء: ٤٨

"Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases..." [An-Nisā': 48]

The Third Type: oppression between a person and the people by transgressing against them concerning their property, honour and blood. Allah will not forgive such a person except if the oppressed pardon him. Otherwise, retaliation should be taken for the oppressed against the oppressor. This is because it is the right of a creature; it cannot be lifted except with his pardon or collecting it.

Allah the Exalted has restrained Himself from oppression; that is to say, He held back Himself from oppression because it does not befit Him – Glorious is He and Exalted. So, He will not hold anyone responsible for other than his own actions and He will never punish anybody except according to what he did. This is justice. But were He to punish him for something he did not do, such is oppression; and Allah is free from based on His saying: **"I have restrained oppression from Myself..."**

His saying: **"...and have made it prohibited amongst you."** That is, among the slaves, **"...prohibited"**; Allah has forbidden

oppression and informed that He will seize the oppressors and destroy them. Allah the Exalted said:

﴿ وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ ٱلظَّٰلِمُونَ ... ﴾ إبراهيم: ٤٢

"Consider not that Allah is unaware of that which the Zālimūn (polytheists, wrong-doers, etc.) do..." [Ibrāhīm: 42].

No matter how a person oppresses and persists, he will surely face and meet his oppression sooner or later. The Prophet ﷺ said to Mu'ādh:

وَ اتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ

"Beware of the supplication of the oppressed because there is no barrier between it and Allah."[167]

Regardless of whether the oppressed is a Muslim or a disbeliever; it is not permissible to oppress anyone. Even the disbelievers, it is not allowed to oppress them. Allah the Exalted said:

﴿ ... وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ... ﴾ المائدة: ٨

"And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah..." [al-Mā'idah: 8].

The supplication of the oppressed will be answered even if he is a disbeliever because Allah – Glorious is He and Exalted – is never pleased with oppression and transgression.

His saying: **"...so, do not oppress one another"** i.e., a party among you should not oppress one the other. This is a warning from Allah – Glorious is He and Exalted – against oppression among the people. Allah has indeed cautioned us against oppression in

---

[167] Collected by al-Bukhārī (1395) and Muslim (19)

many verses in His Book and threatened the oppressors. He also cited the examples of the oppressions of those Allah the Mighty and Sublime - punished by way of deterring us from oppression.

From among the habit of mankind is that they are unjust except those whom Allah shows mercy. Allah the Exalted stated:

﴿ ...إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ ﴾ الأحزاب: ٧٢

"Verily, he was unjust (to himself) and ignorant (of its results)"
[al-Aḥzāb: 72]

Except the one Allah favors with the religion and faith; such a person will be purified from this trait. Al-Mutanabī said:

Injustice is of the nature of people

If you find anyone with modesty for whatever reason he will not cheat.[168]

He – Glorious is He - said: **"O My servants, all of you lack guidance except one whom I guide; so seek guidance of me and I shall guide you."** The entire servants are astray except whomever Allah guides. That is, the one He guides and directs to the truth and makes steadfast. If not for the guidance of Allah by sending the messengers, revealing the books and raising proofs for the people, they would have remained in their misguidance. However, out of Allah's mercy on them, He guided them, directed them, aided them and made them steadfast.

Guidance of two types:

The First: Guidance that means explanation and steering. This is available to everyone. Allah has indeed guided the entire mankind - the believers and the disbelievers - in the sense that He explained to them, guided them and directed them to the truth by sending the messengers and revealing of the Books. Allah the Exalted said:

---

[168] See: *Dīwān al-Mutanabī* (1/166)

﴿ ...فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ ﴾ البقرة: ٣٨

"Then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve." [al-Baqarah: 38].

He also said:

﴿ وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ ... ﴾ فصلت: ١٧

"And as for Thamūd, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance..." [Fuṣṣilat: 17]

"...made clear to them the Path of Truth": Meaning, He guided them to faith and the right path but they did not accept the guidance. Rather, they preferred blindness to guidance! This is general guidance.

The second: Specific guidance; and that is guidance of concordance and acceptance. No one can attain it except the people of faith. So, His saying: **"All of you lack guidance except one whom I guide..."** means, 'I granted him congruence with the truth'; and that the specific guidance. As for the general guidance, it is available to everyone.

His saying: **"...so ask of My guidance"** i.e., seek guidance of Me by saying, "O Allah guide me, O Allah direct me to what is good and grant me congruence with it, O Allah make me steadfast on it." Make a lot of supplication that Allah should guide you.

"I will guide you": Whoever seeks guidance from Allah - the Mighty and Sublime - with sincerity, acceptance and desire, He will guide him. This is because He is near and he answers – Glorious is He. Allah has promised that whoever asks of His guidance, He will certainly guide him; and He does not break His

promise. This stresses the fact that the servant should give lots of beseeching Allah for guidance.

He said: **"O My servants, you are all hungry except whom I feed..."**: Livelihood is from Allah the Mighty and Sublime, He is the Sustainer. If not for His provisions, mankind would have been hungry; the creatures would have suffered hunger. However, Allah provides for them and gets the provisions to them out of favour from Him – Glorious is He and Exalted. So provision is not by our own power or might; it is only a blessing from Allah. But we only employ the means of seeking provision while the results are in the Hands of Allah – Glorious is He and Exalted.

He said: **"O My servants, you are all naked..."**: Lacking cloths to cover the private areas with, warm and beautify. All these come from Allah the Mighty and Sublime. Allah the Exalted said:

﴿ يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ ... ﴾ الأعراف: ٢٦

"O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment..." [al-A'rāf: 26].

"...to cover yourselves...", that is, it will screen your private areas, **"...and as an adornment..."** meaning, decoration and beautification.

So cloths are of two types:

This first: cloth for covering the private part

The second: cloth for beautification.

His saying – Glorious is He -: **"So seek clothing of Me."** That is, seek clothing from Me. **"I will clothe you"** because Allah is near and he answers. This shows the weakness of man and his need of Allah. If he has no power over his food and his clothing except by requesting from Allah the Might and Sublime to bless him, that is proof of his weakness and evidence of Allah's favour. He is the

One who feeds us and provides us drink. He clothes us out of His favour and kindness – Glorious is He and Exalted.

His saying: **"O My servants, you err in the night and day."** Meaning, you commit evil deeds and sins because this is the nature of man. He errs a lot. The Prophet (ﷺ) said:

كُلُّ ابْنِ آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ

"All of Ādam's descendants regularly err; but the best of those who err are those who regularly repent."[169]

So the servants commit a lot sins and they are in need of asking for forgiveness for these sins from Allah the Exalted.

No one is infallible except one whom Allah – Glorious is He and Exalted - has protected. And the cure is that you should seek for forgiveness and do a lot of asking for forgiveness. If you seek for forgiveness from Allah, He will forgive you. **"So, seek forgiveness of Me"** that is to say, seek for the forgiveness of your sins from Me. **"I shall forgive you"**: Allah is the Most Forgiven and the Most Merciful. He - the Exalted said:

﴿ وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾ ﴾ طه: ٨٢

"And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death)." [Ṭā Ḥā: 82]

Among His Names are *al-Ghafūr and al-Ghaffār*; so He forgives a great deal, vast in forgiveness for whoever repents.[170] So, no one

---

[169] Collected by at-Tirmidhī (2499), Ibn Mājah (4251), ad-Dārimī (2727), *Musnad Aḥmad* (2/384) and others from Anas (رضي الله عنه)

[170] Ibnul-Qayyim (رحمه الله) said: "And He (Allah) is the Most Forgiving. Were he to come with the world full of sins excluding *Shirk*, He will come to him with similar amount of forgiveness. Glorious is He, He is vast in forgiveness." See: *An-Nūniyah bi Sharḥ Ibn 'Īsā* (2/231)

should consider himself pure by saying, "I am righteous", "I am pious," "I perform a lot of righteous deeds." Rather, it is inevitable for him err and therefore, he is in need of seeking for forgiveness no matter the level he has attained in righteousness and righteous deeds.

Allah the Mighty and Sublime forgives the sins of disbelief and polytheism to whoever repents and asks for forgiveness; and He forgives all sins that are less than that. Allah the Exalted said:

﴿ ۞ قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾ ﴾ الزمر: ٥٣

"Say: "O 'Ibādī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful." [Az-Zumar: 53]

There is not a sin that is excluded from Allah's forgiveness. So, do not despair of Allah's mercy and forgiveness and then abandon seeking for forgiveness and repentance. Do not say, "This sin cannot be forgiven." You should rather hasten to seek forgiveness sincerely; Allah is the Most Forgiving and the Most Merciful

Then He – Glorious is He - said: **"O my servants, you all are incapable of bringing harm to Me such that you may harm Me and you are incapable of benefitting Me such that you may provide Me benefit..."** Allah is free of need from His servants – Glorious is He and Exalted. So, whoever disbelieves, commits *Shirk* and disobeys Allah can never harm Allah the Mighty and Sublime in any way. He will only harm himself. Allah the Exalted said:

﴿ ...إِن تَكْفُرُوا۟ أَنتُمْ وَمَن فِى ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ حَمِيدٌ ﴿٨﴾ ﴾

ابراهيم: ٨

"...If you should disbelieve, you and whoever is on the earth entirely - indeed, Allah is Free of need and Praiseworthy" [Ibrāhīm: 8].

So He – Glorious is He - is not in need of our worship and obedience; rather He enjoined them on us for our own benefit out of favour from Him. **"...and you are incapable of benefitting Me..."** No matter how much you give worship and good deeds you can never benefit Allah with them. You are the one in need of them. **"...you are incapable of benefitting Me such that you may provide Me benefit..."**

Allah can never be harmed with sins or be benefitted with righteous deeds because He is not in need of that; that only returns to the servant. His righteous deed is for him while his sin is against him. Allah is the Provider of benefit and Bringer of harm – Glorios is he and Exalted.

He said: **"O My servants, were the first of you and the last of you..."**: the first creature and the creature till the Hour is established. **"Were the first of you and the last of you; the mankind of you..."** those are the descendants of Adam. **"...and the jinn of you..."** that is the second world. The jinns are creation and no one knows them except Allah. We do not see them. Consequently, they were named jinn from the word *al-ijtinān*, meaning *al-Ikhtifā* (concealment). Allah the Exalted said:

﴿ ... إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ... ﴾ الأعراف: ٢٧

"Verily, he and Qabīluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them." [al-A'rāf: 27]

They are in existence and live in our midst. Amongst them are believers and disbelievers; obedient and disobedient; pious and unrighteous. They are just like the decendants of Adam. They are from the world of the Unseen; we do not see them.

He – Gloriois is He – said: "...to **be as the heart of the most pious one amongst you...**" If all of them were to be righteous, pious without committing any sin, **"...that will not increase anything of My kingdom"** because Allah the Mighty and Sublime is not benefitted by the servitude of the obedient since He is not in need of that. Allah's Kingdom is perfect and the subservience of the obedient cannot increase it.

He said: **"O My servants, were the first of you and the last of you, the men of you and the jinn of you to be as the heart of worst one amongst you..."** If the entire mankind were to reject faith, the kingdom of Allah is perfect, it will not diminish as a result creatures' rejection of faith. They can never harm Allah in any way. As such, He the Mighty and Sublime said:

﴿ وَقَالَ مُوسَىٰٓ إِن تَكۡفُرُوٓاْ أَنتُمۡ وَمَن فِي ٱلۡأَرۡضِ جَمِيعٗا فَإِنَّ ٱللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾ ﴾ إبراهيم: ٨

"And Mūsā (Moses) said: 'If you disbelieve, you and all on earth together, then verily! Allah is Rich (Free of all wants), Owner of all Praise.'" [Ibrāhīm: 8]

Therefore, a person should not be deluded by his good deed and subservience thereby regarding them as a favour upon Allah the Exalted. Allah said:

﴿ ...قُل لَّا تَمُنُّواْ عَلَيَّ إِسۡلَٰمَكُمۖ بَلِ ٱللَّهُ يَمُنُّ عَلَيۡكُمۡ أَنۡ هَدَىٰكُمۡ لِلۡإِيمَٰنِ إِن كُنتُمۡ صَٰدِقِينَ ﴿١٧﴾ ﴾ الحجرات: ١٧

"Say: 'Count not your Islam as a favour upon me. Nay, but Allah has conferred a favour upon you, that He has guided you to the Faith, if you indeed are true." [al-Hujurāt: 17]

So favour belongs to Allah – Glorious is He and Exalted.

He said: **"O My servants were the first of you and the last of you; the men of you and the jinn of you to stand on a plain..."** The word, *As-Sa'īd* refers to what rises on the surface of the earth. **"...on a plain..."** means, a single place. So if the entire creation; the men among them and the jinn among them as well as those of old and those of later times among them assemble together and each one of them asks Allah of his need, Allah said: **"and I grant everyone what he has asked; and that will not reduce anything from what I have."** This is because

يَمِينَ اللَّهِ مَلْأَى لَا يَغِيضُهَا نَفَقَةٌ سَحَّاءُ اللَّيْلَ وَالنَّهَارَ

"The right (Hand) of Allah is full, and (its fullness) is not affected by the continuous spending of the night and day."[171]

Allah the Exalted stated:

﴿ ...وَلِلَّهِ خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ... ﴾ المنافقون: ٧

"And to Allah belong the treasures of the heavens and the earth..." [al-Munafiqūn: 7].

The treasures of Allah can never diminish owing to spending. As for the creature that spends, his wealth and what he possesses diminish. As for Allah the Mighty and Sublime, He spends on the entire creation, and that will not reduce anything from His treasures because He – Glorious is He and Exalted – is the One full of absolute richness.

"...and I grant everyone what he has asked" in spite of the abundance of those asking: mankind, the jinn, those of old and those of later times. Each one of them has his own specific request; and Allah grants him the request, this can not reduce anything from the treasures of Allah – Glorious is He and Exalted. This shows His riches, generosity, and benevolence – Glorious is He and Exalted. The entire creatures survive from the Allah's provisions, and what is with Him can never diminish – Glorious is He and Exalted.

He said: ***"...stand on a plain"*** i.e., on a single location. ***"...and you all supplicate to Me..."*** asking Allah for their various needs, and He grants every person his request; such will not affect what is with Allah by reducing it. This shows the perfection of His riches.

---

[171] Collected by al-Bukhārī (7419) and Muslim (9930 from Abū Hurayrah

Then He stated at the end of these great words: **"O My servants, it is but your actions; I keep record of them for you, and then, I will recompense you with it as is due..."** i.e., you have nothing except your deeds; **"...it is but your actions"** that you carried out whether good or bad. Allah the Mighty and Sublime will not punish anyone for other than his own actions. So, Allah will not bless a disbeliever and punish a believer. This does not befit Him – free is He from imperfections.

He places affairs in their rightful places; He would punish the disbeliever and bless the believer out of favour, kindness, justice and generosity from Him – Glorious is He and Exalted. **"...it is but your actions."**

This is proof that recompense will only be based on action and not lineage nor standing nor pedigree. Allah the Exalted said:

﴿ ...إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ... ﴾ الحجرات: ١٣

"Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqūn (pious)." [al-Hujurāt: 13].

So, there will be no chance to attain the mercy of Allah except the action that you did, and you will not be punished except for your deeds. Allah said:

﴿ ...وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾ ﴾ يس: ٥٤

"...Nor will you be requited anything except that which you used to do.' [Yāsīn: 54]

Therefore, it is obligatory upon you to pay attention to your action because it is the key to your happiness or wretchedness.

He said: **"I keep record of them for you..."** This is part of His favour; that He keeps record of actions, He the Mighty and Sublime knows them and writes them through the angels who write down the deeds of the children of Ādam. This concern from Him with the actions of the children of Ādam is a proof of His

favour and mercy on them. Otherwise, He is not in need of their actions. They are the ones in need; in spite of that, Allah records them and does not waste them.

Allah the Exalted said:

﴿ ...إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾ ﴾ الكهف: ٣٠

"Certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner." [al-Kahf: 30]

He also said:

﴿ ...وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾ ﴾ يوسف: ٥٦

"And We make not to be lost the reward of Al-Muḥsinūn (the good doers)." [Yūsuf: 56].

He said:

﴿ ...وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ... ﴾ البقرة: ١٤٣

"And Allah would never make your faith (prayers) to be lost." [Al-Baqarah: 143].

So, Allah – Glorious is He – knows the actions of the children of Ādam; they are not hidden from Him. Yet, He records them; He has assigned angels to write the good and bad actions of the children of Ādam. Then on the Day of Resurrection, they will be given their records containing their actions, and they will be called to account according to it.

This indicates that man has not been neglected. He goes out, rejoices and commits sin, disbelief, transgression and becomes haughty thinking that he is neglected. Nay, all of his actions are recorded for him. Allah the Exalted said:

﴿ إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾ ﴾ النساء: ٤٠

"Surely! Allah wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward." [An-Nisā': 40]

He said: **"Then, I will recompense you with it..."** When? It is on the Day of Resurrection. The *thumma* (***then***) is with regard to the future. **"Then, I will recompense you with it as is due."** Every person will be recompensed for his action whether good or evil. He will be rewarded for his action and nothing will be lost from it.

Allah the Most High said:

﴿ وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾ ﴾ الكهف: ٤٩

"And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allah), and you will see the Mujrimūn (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: 'Woe to us! What sort of Book is this (i.e. the book of the recording angels) that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice." [al-Kahf: 49]

Allah said:

﴿ ... أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ ۚ ... ﴾ المجادلة: ٦

"Allah has kept account of it, while they have forgotten it" [al-Mujādalah: 6].

You will forget it as if you never did anything; but, it was recorded for you, and you shall meet it on the Day of Resurrection. So pay attention to your soul. Do not suffer it nor endanger it nor think that you are not being watched or that no one can overcome you. You are rather under the watch Allah – Glorious is He and Exalted -; nothing is hidden from Him. You are being watched from your right and left.

Allah said:

﴿ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ ﴾ ق: ١٨

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." [Qāf: 18]

He stated earlier:

﴿ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ ﴾ ق: ١٧

"(Remember!) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions)." [Qāf: 17].

They sit with you during the night and day but you do not see the angels as stated by the Prophet ﷺ:

يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ

"A group of angels stay with you at night and another group of angels stay with you by day time..."[172]

The record your actions; **"...then I will recompense you with it"** on the Day of Recompense.

---

[172] Collected by al-Bukhārī (555) and Muslim (632)

He said: **"So, whoever finds good."** That is, good reward; **"He should give thanks and praise to Allah".** He should not say: "this is from my earning or I have acquired this." Rather he should praise Allah because the blessing is from Allah because your action cannot amount to anything. Even if you exert yourself night and day, your action cannot match the blessings of Allah upon you.

However, Allah bestows favour upon you and multiplies your good deeds for you out of favour from Him – Glorious is He and Exalted. So do not say: "this is my action or I deserve this." Rather, you are required to praise Allah because the favour is from Allah – Glorious is He and Exalted.

"And whoever finds other than that..." That is, other than good, **"...let him blame no one but himself..."** because he and his action was the cause. Therefore, you should blame yourself because this was what you put forward; so blame not anyone or say, "this is unfair" or "I did not do this" or "I do not deserve this." This is nothing but the recompense for your action. You shall meet your accurate and precise action face to face and read it completely without objecting to anything from it. Allah the Exalted said:

﴿ ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ ﴾ الإسراء: ١٤

"(It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day." [Al-Isrā': 14].

Therefore, it is obligatory for you to know this and prepare for it.

This is a great and very important *Ḥadīth*. The pious predecessors used to respect it and be gripped by fear when they read it because it is lucid in meaning, clear and easily understood. Everyone comprehends it; the layman and the student. It is a proof from Allah on His servants. Whenever Abū Idrīs al-Khawlānī read this *Ḥadīth*, he fell down on his kness.[173]

---

[173] Collected by Muslim (2577)

الحديث الخامس والعشرون

عن أبي ذَرٍّ (رضي الله عنه): أَنَّ ناساً من أَصْحاب رسول الله ﷺ قالوا لِلنَّبِيِّ ﷺ : يا رسولَ الله، ذَهَب أَهْلُ الدُّثورِ بالأُجورِ، يُصَلُّونَ كما نُصَلِّي، ويَصُومُونَ كما نَصُومُ، وَيَتَصَدَّقُون بِفضُولِ أَمْوَالِهِمْ. قَالَ: "أَوَ لَيسَ قَدْ جَعَلَ اللهُ لَكُمْ مَا تَصَّدَّقُونَ ؟ إِنَّ لَكُمْ بكلِّ تَسْبِيحَةٍ صَدَقَةً، وكُلِّ تَكْبِيرَةٍ صَدَقَةً، وكُلِّ تَحْمِيدَةٍ صَدَقَةً، وَكُلِّ تَهْلِيلَةٍ صَدَقَةً، وَأَمْرٍ بِالْمَعرُوفِ صَدَقَةً، وَنَهْيٍ عَنْ مُنْكَرٍ صَدَقَةً، وفي بُضْعِ أَحَدِكُمْ صَدَقَةً. قَالُوا: يَا رَسُولَ الله، أَيَأْتِي أَحَدُنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِيهَا أجرٌ ؟ قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَها في حَرَامٍ، أَكَانَ عَلَيْهِ وِزْرٌ ؟ فَكَذلِكَ إِذَا وَضَعَها في الْحَلاَلِ كانَ لَهُ أَجْرٌ". رواه مسلم.

ḤADĪTH TWENTY FIVE

Again, Abū Dharr – may Allah be pleased with him – said: Some among the Companions of Allah's Messenger ﷺ said to the Prophet ﷺ: **"O Messenger of Allah, the wealthy have gotten tremendous rewards; they perform the prayers as we do, observe the fast as we do and they give charity from their excess wealth."**

He said: "Hasn't Allah granted you what to give in charity? Certainly, every *Tasbīḥ* (saying: *SubḥānAllāh* – meaning – Glorious is Allah) is charity, every *Takbīr* (saying: *Allahu Akbar* – meaning – Allah is the Greatest) is charity, every *Taḥmīd* (saying: *Alḥamdulillāh* – meaning – All praise is for Allah) is charity, every *Tahleel* (saying: *Lā ilāha illAllāh* – meaning – there is no god worthy of worship except Allah) is charity, commanding good is charity, and forbidding evil is charity, and your cohabiting with your wives is charity".

They said: "O Messenger of Allah, will anyone fulfill his (sexual) desire and get rewarded from that?" He ﷺ said: "If he were to fulfill it through illicit means, would he have sinned? Likewise, if

he fulfilled it through legitimate means, he would have the reward." [174]

COMMENTARY

This *Ḥadīth* contains the explanation of the numerous ways of doing good deeds, and that Allah – Glorious is He and Exalted – has made easy the ways of perfoming good deeds for anyone who intends to do the good deeds - whether rich or poor.

He said: **"Some people amongst the companions of Allah's Messenger (ﷺ) said: 'O Messenger of Allah, the wealthy have gotten tremendous rewards."** *Ahl Ad-Duthūr* **(the wealthy)** are the affluent who have large amount of riches much more than their needs. **"They perform the prayers as we do, observe the fast as we do..."** That is, they carry out the physical actions; and the physical deeds like the Prayer and fasting can be performed by everyone including the rich and the poor.

He said: **"...and they give charity from their excess wealth"** i.e., from their surplus; and this is an excellence about which the rich surpass the poor. This contains proof that it is recommended for the rich to spend from their wealth and be generous to the people with what Allah has bestowed upon them as Allah said with regard to Qārūn:

﴿ ...وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ... ﴾ القصص: ٧٧

"And do good as Allah has been good to you..." [al-Qaṣaṣ: 77]

That is, be kind to the people by giving in charity as Allah has favored you with the wealth. Allah the Mighty and Sublime said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِمَّا رَزَقْنَٰكُم ... ﴾ البقرة: ٢٥٤

---

[174] Collected by Muslim (1006)

"O you who believe! Spend of that with which We have provided for you..." [al-Baqarah: 254].

He also said:

﴿ ...وَأَنفِقُواْ مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ ... ﴾ الحديد: ٧

"And spend of that whereof He has made you trustees." [Al-Ḥadīd: 7]

The goal is not that a person should amass wealth without giving out anything from it. Such a person would be like the warehouse wherein valuables are gathered but it does not benefit from it. He would be a caretaker over it but will not put forward anything from it for his own soul. Unfortunately he actually owns nothing from this wealth except what sends forth whether small or big; that is actually his own wealth. But what he does not spend belongs to others. However, the poor has no wealth; so, from where will he spend?

Consequently, the poor among the companions of Allah's Messenger (ﷺ) made this complain. This contains proof that it is necessary that a Muslim should be eager towards doing good deeds, and he should feel remorse if he is unable to perform good deeds, and he will be rewarded for his remorse. It is similar to the one who sees a rich person giving charity and wishes to have wealth that he would spend in charity like the rich man.

It is reported in the *Ḥadīth* that the Prophet (ﷺ) said:

مَثَلُ هَذِهِ الْأُمَّةِ مَثَلُ أَرْبَعَةِ نَفَرٍ : رَجُلٌ آتَاهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَعْمَلُ بِهِ فِي مَالِهِ فَيُنْفِقُهُ فِي حَقِّهِ وَرَجُلٌ آتَاهُ اللَّهُ عِلْمًا وَلَمْ يُؤْتِهِ مَالًا فَهُوَ يَقُولُ لَوْ كَانَ لِي مِثْلُ مَا لِهَذَا عَمِلْتُ فِيهِ مِثْلَ الَّذِي يَعْمَلُ . قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :فَهُمَا فِي الْأَجْرِ سَوَاءٌ

"The example of this *Ummah* is like four classes of people: A man Allah gave wealth and knowledge, and he acts on it regarding his wealth and spends from it. [The second] is a

man Allah gave knowledge without giving him wealth. But he says, 'If I have the like of what this man has, I will do the like of what he did.' Allah's Messenger ﷺ said: "Both of them are equal in reward."[175]

The first will be rewarded for his spending while the second will be rewarded for his good intention.

These companions were bothered about this issue. So, they came complaining to the Prophet ﷺ. Then the Prophet ﷺ said to them: **"Hasn't Allah granted you what to give in charity?"** then he open the threshold for them: **"Certainly, every *Tasbīḥ* (saying: *SubḥānAllāh*) is charity, every *Takbīr* (saying: *Allahu Akbar*) is charity, every *Taḥmīd* (saying: *Alḥamdulillāh*) is charity, every *Tahlīl* (saying: *Lā ilāha illAllāh*) is charity..."**

This is abundant good; little words are considered charities. You will not lose any wealth. **"*Tasbīḥah*"** is for you to say: "*SubḥānAllāh*", ***Takbīr*** is that you say: "*Allāhu akbar*", ***Taḥmīdah*** is for you to say: "*Alḥamdulillāh*, while ***Taḥlīl*** is that you say, '*Lā ilāha illAllāh*'. Each word is considered charity.

In addition, **"*...enjoining good is charity and forbidding evil is charity.*"** The word, *al-Ma'rūf* means obedience and good deed. It was named *Ma'rūf* because the sound natural instinct *ya'rifuhu* (recognizes it). *Al-Munkar* refers to every act of disobedience to Allah. It was named *Munkar* because the minds or the upright natural instinct abhors it. So, enjoining good and forbidding evil is very important in Islam.

Allah the Most High said:

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ... ﴾ آل عمران: ١١٠

---

[175] Collected by Ibn Mājah (4228), Aḥmad (4/230), Aṭ-Ṭabarānī in *al-Kabīr* (862) and al-Bayhaqī in *al-Kubrā* (4/189) from Abū Kabshah al-Anmārī (may Allāh be pleased with him)

"You [true believers in Islamic Monotheism, and real followers of Prophet Muḥammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rūf (i.e. Islaamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islaam has forbidden), and you believe in Allah..." [Āl-Imrān: 110]

This involves a person extending goodness to others. It does not suffice that you make yourself righteous; you should strive to better others as well. If you guide someone towards goodness and caution him against evil, you have given him tremendous charity because Allah could make it beneficial to him much more than the way wealth would benefit him.

So, the merit and benefit of enjoining good and forbidding evil is great. However, it should be according to a person's ability. So no one should say, "I cannot enjoin good and forbid evil". The Prophet (ﷺ) said:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

"Whoever sees evil amongst you should change it with his hand; but if he cannot, let him change it with his tongue; and if he cannot, then with his heart; and that is the weakest level of faith."[176]

This shows that no one is excused from enjoining good and forbidding evil. However, this depends on the ability of each individual.

The one who has authority should forbid, change and remove the evil with his hand. But the one without state authority should forbid, explain, advise, admonish and guide towards goodness with his tongue. This will not trouble him in any way. But the one who is incapable of using his tongue should forbid with his heart. There is no one who is incapable of rejecting evil with his

---

[176] Its reference had preceded.

heart. One may be incapable of using the tongue and hand; however, there is no one incapable of rejecting evil with the heart.

When you forbid evil with your heart, you should stay away from the people of evil and places of evil; distance yourself from that. Do not sit there and cooperate with them in their evil and then say: "I am rejecting the evil with my heart." This is not sufficient. Rather, it is a must for you to distance yourself from the evil and people of evil without mingling with them except if you are capable of actually making rectification. But if you cannot make rectification, stay away and protect yourself.

Then he ﷺ said: **"...and your cohabiting with your wives is charity." "...cohabiting..."** *al-Buḍ'u* (as it occurs in the Arabic text), means private parts. However, here, it implies fulfilling sexual desire. Mankind has natural sexual desire that Allah has put in males and females among the children of Ādam and others beside them as a form of test for the children of Ādam and a benefit: continuity of genealogy and the human race.

This sexual desire is crucial to man; where does he satisfy it? Where does he place it? Allah has made a noble and fertile outlet for him to satisfy his sexual desire by creating the opposite sex.

Allah the Exalted said:

﴿ وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا ... ﴾ الروم: ٢١

"And of His signs is that He created for you from yourselves mates" [Ar-Rūm: 21].

That is, wives from among the women with whom the husband fulfills his sexual desire and be safe from its catastrophe. Also she is the plant and seed in the soil that would produce righteous offspring. So if he restricts his sexual desire to what Allah has allowed, he has charity in that. This is because he has preserved himself and his wife. He has also contributed to the building of the *Ummah* by producing righteous offspring. As such, there is

great good and benefit in this sexual fulfillment; and it would be considered charity for him.

The companions were surprised, so they asked: **"Will anyone fulfill his (sexual) desire and get rewarded from that?"** He ﷺ replied: **"If he were to fulfill it through illicit means..."** That is, with other than his wife like the one who commits illegal sexual intercourse or homosexuality; **"...would he have sinned?"** He asked them about something well-known so that this also becomes established with them.

Consequently, they said: "Yes." **"Likewise, if he fulfilled it through legitimate means, he would have the reward."**

He ﷺ explained to them how a person will be rewarded for fulfilling his sexual desire with his wife by making analogy with the one who fulfills it through illicit means and thereby commits sin. Allah the Exalted said:

﴿ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ۝٥ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝٦ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ۝٧ ﴾ المؤمنون: ٥ - ٧

"And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors." [Al-Mu'minūn: 5-7]

Allah has stipulated immediate and delayed punishment for illegal sexual intercourse. There is prescribed punishment in this world and a severe punishment in the Hereafter – and the refuge is with Allah. The fornicators and adulterers will be punished in the fire perculiarly, more than the punishment of others as reported in the *Ḥadīth*s.

Some of the people of knowledge stated that: this contains proof that *Qiyāṣ* (sound analogy) is authentic evidence since the

Prophet (ﷺ) employed it. This is one of the proofs allowing the application of *Qiyāṣ* (sound analogy) in the *Sharī'ah*. *Qiyāṣ* is the fourth foundation among the foundations of evidencing in the *Sharī'ah*. These foundations are: the Qur'an, the *Sunnah*, *Ijma'* (consensus) and *Qiyāṣ* (sound analogy).

Qiyāṣ is defined as: connecting a subsidiary matter with a basic one in their ruling due to a common cause.[177] So, it is a sound proof which was employed by the Prophet (ﷺ).

This *Ḥadīth* shows the vastness of Allah's favour and His facilitation of goodness for His servants. And that if you are unable to spend wealth, do not slack regarding these deeds that do not require wealth or stress. It also demonstrates the excellence of the wealthy that spends in charity. The companions' eagerness towards good deeds is also highlighted, and that one should feel remorse if he is unable to do good deeds. If he feels remorse and wishes it, he will be joined with the people of goodness through his intension.

It also contains evidence that customary acts translate into acts of worship with good intention like a man's fulfilling his sexual desire. This is basically a customary act; but if he intends to preserve himself and his wife therewith and to avoid the unlawful, it becomes an act of worship. So it is necessary that a person perfects his intention in all of his affairs so that he will be rewarded for it.



---

[177] Al-Juwayni said in *al-Waraqat* (pg. 26) that: "*Qiyas* is to relate a subsidiary matter to a basic one through a cause that connects them both in their rulling. It is divided into three categories: *Qiyas 'Illah*, *Qiyas Dilalah* and *Qiyas Shubh*. *Qiyas al-'Illah* is that whose cause necessitates a ruling, *Qiyas ad-Dilalah* is to give evidence with one of two similar things for the other. And that is that, the cause should point to the ruling and not necessitate the ruling. As for *Qiyas as-Shubh* it is a subsidiary matter that is similar to two basic matters; it will not be resorted to as long the first ones are possibly employed." See *Qawami'u al-Adillah fil-Usul* (2/134) and *al-Ibhaj* (3/3).

الحديث السادس والعشرون

عن أَبِي هُرَيْرَةَ (رضي الله عنه) قال: قالَ رسُولُ الله (ﷺ): "كُلُّ سُلامَى مِنَ النَّاسِ عليه صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وتُعين الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عليها أو تَرْفَعُ لهُ عليها متَاعَهُ صَدَقَةٌ، والْكَلِمةُ الطَّيِّبةُ صَدَقَةٌ، وكُلُّ خطْوَةٍ تَمشِيها إلى الصَّلاةِ صَدَقَةٌ، وتُمِيطُ الأَذَى عنِ الطَّرِيقِ صَدَقَةٌ" رواه البخاري ومسلم.

ḤADĪTH TWENTY SIX

Abū Hurayrah – may Allah be pleased with him – said: Allah's Messenger (ﷺ) said: **"Every joint in man has upon it charity every day the sun rises: Administering justice between any two is charity, assisting a man to mount his ride or helping him raise his effects upon it is charity. A nice word is charity, and every step you take going to (perform) the Prayer is charity, and removing harmful things from the way is charity."** Collected by al-Bukhārī and Muslim.[178]

COMMENTARY

His saying: ***"Every joint in man" Joint*** (*as-Sulāmā* as it occurs in the Arabic text) means *al-Mafṣal*, joint; and mankind has so many joints. It is reported in the *Ḥadīth* that the Prophet (ﷺ) said:

فِي الْإِنْسَانِ ثَلَاثُ مِائَةٍ وَسِتُّونَ مَفْصِلًا

[178] Collected by al-Bukhārī (2989) and Muslim (1009)

"There are three hundred and sixty joints in a human being."[179]

Some of them are big while some are small, scattered in the body. So everyday three hundred and sixty charities are due on you proportionate to these joints; and who [among us] is capable of giving three hundred and sixty charities every day? Allah – Glorious is He and Exalted – has made this easy, not restricting charity to wealth alone. He made it include other than wealth such that every individual will be able to do it. Among them are:

He said: "**...every day the sun rises: Administering of justice between any two is charity.**" You wake up everyday and reconcile between two parties. When disagreement and conflicts occur between two parties and you reconcile between them, resolving the conflict and satisfying them both such that both parties become pleased with each other. You unite both of them together; this is a great charity. Allah the Exalted:

﴿ لَّا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ ﴾ النساء: ١١٤

"There is no good in most of their secret talks save (in) him who orders Ṣadaqah (charity in Allah's Cause), or Ma'rūf (Islamic Monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward." [An-Nisā': 114]

---

[179] Collected by Abū Dāwūd (5242), Aḥmad (5/359), Ibn Ḥibbân in his *Ṣaḥīḥ* 96/281), Ibn Khuzaymah in his *Ṣaḥīḥ* (2/229) and al-Bayhaqī (7/512) from Abū Buraydah, and it occurs in the hadith of 'A'ishah – may Allah be pleased with her.

This shows that it is necessary that a person should strive towards reconciling between contending parties especially near relatives and not leave the people in contention. Some of the people do the opposite – and the refuge is with Allah -, they interfere in a conflict in such a way that it worsens and agitates one party against thenother. Such a person is a devil. As for a Muslim, he is not pleased that the Muslims should quarrel and dispute with one another; he would rather try to reconcile and resolve the dispute even if it means sacrificing from his wealth in order to reconcile between them. This is an important trait, and Allah the Mighty and Sublime will not waste the reward of those who make reconciliation.

His saying: **"Administering justice between any two is charity":** It is obligatory on the one who intends to reconcile to be just, not being unfair and unjust to anyone of them. He should not judge between them based on his desires. The two parties should be equal in his sight; they are both his brothers. Allah –Glorious is He and Exalted – said:

﴿ ...فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ ﴾

الحجرات: ٩

"Then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable." [Al-Hujurāt: 9]

Reconciliation should only be done out of mutual agreement; none of them should be compelled to it, unlike adjudication where the judge is required to compel the person involved to implement the rule. As for reconcilaitaion, it is only allowed, not by way of compulsion.

He said: **"...and assisting a man to mount on his ride":** That is, with regards to his mount, whether it is a riding animal or a car; assist him if he is unable or weak, by carrying him or lifting him on it or by lifting his luggage he has on the riding animal or car. Assist him in carrying it and placing it in its place. Likewise if he is in need of bringing down his luggage, assist him. Each of this is

charity from you to him. You did not give him money, but you have rendered assistance to him.

Allah said:

﴿ ...وَتَعَاوَنُواْ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُواْ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ ... ﴾

المائدة: ٢

"Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression." [Al-Mā'idah: 2]

The Prophet (ﷺ) said:

وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

"Allah helps His slave as long as the slave helps his brother."

If you see a weak person or someone in need of something, you should assist him towards it according to the benefit and good in it for him.

He said: **"...a nice word"** like spreading the greetings of *salam*, making supplication for your brother, praising him without what will soothe his heart without flattery. Each of this is a good word.

A good word occurs between the servant and His Lord through remembrance of Allah, doing *Tasbīḥ* and *Tahlīl*. It also occurs between the servant and the people. The opposite of good word is evil word. Allah stated:

﴿ أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ
أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ ﴿٢٤﴾ تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ
رَبِّهَا ... ﴾ إبراهيم: ٢٤ - ٢٥

"See you not how Allah sets forth a parable? - A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the

sky (i.e. very high). Giving its fruit at all times, by the Leave of its Lord..." [Ibrāhīm: 24-25].

Then He said:

﴿ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ ﴿٢٦﴾ يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾ ﴾ إبراهيم: ٢٦ - ٢٧

"And the parable of an evil word is that of an evil tree uprooted from the surface of earth having no stability. Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers, etc.), and Allah does what He wills." [Ibrāhīm: 26-27].

Allah also said:

﴿ ... إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ ۚ ... ﴾ فاطر: ١٠

"To Him ascend (all) the goodly words and the righteous deeds exalt it (the goodly words i.e. the goodly words are not accepted by Allah unless and until they are followed by good deeds)..." [Fāṭir: 10]

Therefore, good word occurs between the slave and his Lord through remembrance of Allah; and it occurs between the slave and the people by soothing their hearts because words have effects on the heart and unites heart. As for evil word, it causes division between the people and breeds enmity. Many wars have been fought and blood spilled as a result of evil word. So, speech is very dangerous unless it is a good word.

He said: **"...and every step you take going to (perform) the Prayer is charity."** Every step taken on the way to the mosque is charity. Whenever you are farer from the mosque and the more your footsteps become, the more your rewards. This entails encouragement toward congregational prayers and attending the mosque [to perform it]. It also includes prohibition of staying away from congregational prayer in the mosques because you will incur great loss therewith. Your charity will be according to the number of steps you take to the mosque. In a day and night, how much charity do you think you would get through your footsteps to the mosque? Certainly, Allah's favor is great!

He said: **"...and removing harmful thing from the way is charity."** That is, removing what will harm the passer-by from the path of the Muslims or from the people generally; as well as from the path of animals. Do not place something therein that would harm the passer-by and do not leave something dropped by some other person or something that fell on the road without anyone dropping it which may impede the passer-by and harm them like thorns, pebbles and injurious things. Remove it from the road and it would be considered charity for you because you have shown kindness to them.

It is recorded in the *Ḥadīth* that the Prophet (ﷺ) said:

بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخَّرَهُ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ

"While a man was walking on the road, he found a branch of thorn on the road and removed it; then Allah showed thanks to him and forgave him."[180]

One branch or thorn he removed from the road, and he entered Paradise based on this humble deed. This is because, through that, he showed kindness to all the passers-by. What about the one who puts harmful things on the roads? He places stones, pieces of wood, iron, and throws water; and he places garbage on

---

[180] Collected by al-Bukhārī (652, 2472) and Muslim (1914)

the roads. Such a person is committing a great sin. Each passer-by that is harmed with it curses him. This is oppression and the invocation of the oppressed is acceptable.

Therefore, it is necessary that every Muslim should endevour not to put things on the roads. He should also strive to remove any harmful thing that falls therein so as to earn a great reward for the act. So, these are abundant charities, proportionate to these joints that are in you. Charity is due on each of the joints: three hundred and sixty charities. How do you pay it? Allah has provided abundant opportunity for you. So pay attention to yourself. The Prophet ﷺ said:

وَيُجْزِئُ مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنْ الضُّحَى

"The two units of prayer he observes in the forenoon would suffice for that."[181]

Two units of prayer would suffice for three hundred and sixty charities! So if a person combines between these qualities and also prays, what will he get of rewards? This is abundant good, but those who pay attention to it are few!



[181] Collected by Muslim (720) from Abū Dharr ﷺ

الحديث السابع والعشرون

عن النَّوَّاسِ بْنِ سَمْعَانَ (ﷺ) عن النَّبِي (ﷺ) قَالَ: " الْبِرُّ حُسْنُ الْخُلُقِ ، وَالإِثْمُ مَا حاكَ في نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ ". رواه مسلم .

وعن وَابِصَةَ بْنِ مَعْبَدٍ (ﷺ) قالَ: أَتَيْتُ رَسُولَ اللهِ (ﷺ) فَقَالَ: "جِئْتَ تَسأَلُ عَنِ الْبِرِّ والإثم ؟ ". قال : قُلْتُ: نَعَمْ. قال : فجمع أصابعه فضرب بها صدره وقَالَ: "اسْتَفْتِ قلبك الْبِرُّ مَا اطْمَأَنَّتْ إِلَيْهِ النَّفْسُ وَاطْمَأَنَّ إِلَيْهِ الْقَلْب، وَالإِثْمُ مَا حاكَ في النَّفْسِ وَتَرَدَّدَ في الصَّدْرِ وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ". حَدِيثٌ حَسَنٌ رُوِيْنَاهُ في مُسْنَدَي الإِمامَيْنِ: أَحْمَدَ ابْنِ حَنْبَلٍ ، وَالدَّارِمِيِّ بِإِسْنَادٍ حَسَنٍ.

ḤADĪTH TWENTY SEVEN

An-Nawwās bin Sam'ān – may Allah be pleased with him – said: the Prophet (ﷺ) said: **"Piety is noble character; but sin is what comes to your mind and you dislike that the people become aware of it."** Collected by Muslim

Wābiṣah bin Ma'bad – may Allah be pleased with him – said: I came to Allah's Messenger (ﷺ) and he said: **"You came to enquire about Piety?" I said; Yes. He (ﷺ) said: "Search your mind; piety is what the soul is at ease with and the heart finds tranquility in. But sin is what occurs to the mind and brings hesitation in the heart even when the people give you rulings, telling you what to do."**

A *Ḥasan Ḥadīth*; we were given the report from the *Musnad* of the two great Scholars: Aḥmad bin Ḥanbal and Ad-Dārimī, with a *Ḥasan* chain of transmission.

COMMENTARY

These two *Ḥadīth*s are in regard to the explanation of (the concept of) piety and how it can be attained. *Al-Birr* (***piety***) is a comprehensive word for every good quality just as *Taqwa* is a comprehensive word for all good qualities. The opposite of piety is sin as contained in the word of Allah the Exalted:

﴿ ...وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ ... ﴾

المائدة: ٢

"Help you one another in Al-Birr and At-Taqwā (virtue, righteousness and piety); but do not help one another in sin and transgression." [Al-Mā'idah: 2]

In these two *Ḥadīth*, the Prophet ﷺ explained piety and sin.

His saying: **"Piety is a noble character"** that is to say, good conduct is one of the important aspects of piety. This does not mean that piety is entirely restricted to good conduct. However, good conduct is the most important form of piety. This is similar to the statement of the Prophet ﷺ:

الحَجُّ عَرَفَةَ

"Pilgrimage is stying at Arafah."

Staying at Arafah is not all the pilgrimage entails but it is the most important pillar of pilgrimage. It is also similar to the Prophet's word:

الدُّعَاءُ هُوَ العِبَادَةُ

"Supplication is worship"

in spite of the fact that supplication is only one of the forms of worship. Therefore, good conduct is an important aspect of piety.

The meaning of **"...noble character"** is having big heart, cheerfulness in meeting (people), and dealing with the people in a nice manner as the Prophet (ﷺ) said:

وَ خَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

"And relate with the people with good character."

This is the attribute of the Prophet (ﷺ). Allah the Mighty and Sublime said:

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾ ﴾ القلم: ٤

"Verily, you (O Muḥammad) are on an exalted standard of character." [Al-Qalam: 4].

Good character embodies a lot of good and it earns people's love for the one with good character. Likewise, if someone inviting people to the path of Allah has good character; such will lead to guidance of the people by their accepting his call, and this is the most crucial aspect of piety.

He said: **"...but sin":** Sin is the opposite of piety; transgression that comes from conducts, deeds and and stetements. **"...what revolves in your heart..."** Meaning, it occurs to the heart, and the heart says it, but the person dislikes it. In another version (it says): **"...and brings hesitation in the heart."** If the individual doubts whether to express it or not, this shows that it is a sin.

The meaning of heart here, is the heart of a pious believer. As for a sinful person, he is not a scale to judge piety and sin. It rather, refers to the pious Muslim whose approval and rejection of something is considerable. So, the one who hates expressing a thing and dislikes that people should find him upon it; such is proof that it is a sin. So leave it and avoid it.

Thus, the believer's heart is the yard stick. This is an important principle, and this *Ḥadīth* is among the concise phrases given to the Prophet (ﷺ). The *Jawāmi' al-Kalim* is all-encompassing; it refers to what entails comprehensive meanings; and this is the quality of the Prophet (ﷺ)'s speech.

In the *Ḥadīth* of Wābiṣah bin Ma'bad that he came to the Prophet ﷺ intending to ask him a question but the Prophet ﷺ preceded him and said to him: ***"You came to enquire about piety?"*** In another version, he said: ***"Shall I inform you or will you ask me?"*** Wābiṣah said, "No, you should rather tell me." Then he ﷺ said, **"You came to enquire about piety and sin?"**

This is one of the signs of Prophethood; that Allah the Mighty and Sublime informed him of what Wābiṣah came for before he asked him. Then the Prophet ﷺ explained to him that: **"Piety is what the soul is at ease with and the heart finds tranquility in."** Tranquility is the opposite of unrest and confusion. It means stability and lack of haste and unrest. The tranquil is stable, and the opposite are the confused and uneasy. **"...what the soul is at ease with and the heart finds tranquility in":** That is, the heart and mind of a believer.

He said: **"But sin is what comes to your mind and you dislike that the people become aware of it."** In another version, it reads, **"...and brings hesitation in the heart."** So it may occur to you to commit sin, but you will not be bold enough to show it. If it were righteousness, you would not have hesitated to make it known. Your hesitation is a proof that it is a sin because Allah has put light in the heart of a believer and knowledge of good and evil.

Allah the Exalted said:

﴿ ...إِن تَتَّقُوا۟ ٱللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا ... ﴾ الأنفال: ٢٩

"If you obey and fear Allah, He will grant you Furqān a criterion [(to judge between right and wrong)" [Al-Anfāl: 29].

The word *al-Furqān* (***criterion***) means distinction between good and evil; the harmful and beneficial. This is what is meant by *al-Furqān*. So Allah puts *al-Furqān* in the heart of a believer so as to distinguish between good and evil.

Then he said: **"...even when the people give you rulings, telling you what to do."** The meaning of *Aftāka* (**give you rulings**) and

Aftawka (**tell you what to do**) imply the same thing. However, this is a form emphasis because the consideration is not merely of a ruling from a scholar; thought is given here to your own soul in addition. So, if you find your soul at ease with the verdict, such is piety. But if you find your soul disliking the thing, such is a sin. The scholar is not infallible; he could err or respond based on what is apparent, without knowing about what is hidden regarding the matter. Also, the scholar may be a misguided scholar; scholars are not all the same.

So the important thing is that, do not rely on the verdict until your soul feels relaxed with it. But if the soul is at ease with the verdict, such is a proof that is the truth and piety. However, if your soul detests the verdict, being tensed up with it, then leave it because some people with inclination and desire for something would say: "As long as so-and-so has issued this verdict, there is nothing upon me, and this is upon him." We say to him: So-and-so cannot avail you in any way from Allah.

He neither knows the unseen nor is he infallible. You do not know the level of his righteousness and religion, so do not rely merely on the verdict until you present it to your soul. If you find your soul at ease with it, and there is no hesitation in you or dislike, hold onto it. But if you notice the contrary, abandon it. This is an import yardstick a believer uses regarding verdict.

Today peoples' complains are much due to the abundance of verdicts and those issuing them. However, this is the standard that would help you distinguish these verdicts. Whatever your soul is at ease with from among them is the truth, but whatever your soul detests among it; that is evidence that it is an error; and you are required to avoid it. Do not say: "So-and-so issued this verdict, he will be held accountable." He will bear his own sin and you will bear yours too. He cannot avail you from Allah in any way.

You could have embellished the matter to him or said something contrary to reality and he rules based on what he hears. Just as the Prophet ﷺ used to pass judgement based on what he heard

since he is human[182]. Therefore, it is obligatory upon the Muslim to take this a *Ḥadīth* as a standard he would employ regarding what he hears or what is said or written of verdicts particularly in this era in which the fear of Allah is little; and people are bold to issue verdict and speak about Allah without knowledge except one whom Allah wills.

This *Ḥadīth* would be of great benefit in a time like this; and it is equally beneficial at all times. However, whenever one is seriously in need of it, its benefit would be greater. So whatever a Muslim hears of sayings and rulings, he should distinguish between them using this measure of his soul to see what it would be at ease with or detest.

However, if someone has evil desires, he would follow views and verdicts even if his soul does not approve it. He would only accept it out of obedience to his desires; and undoubtedly this is itself sin.



[182] As contained in the *Ḥadīth* collected by al-Bukhārī (2458) and Muslim (1713) from *Umm* Salamah (رضي الله عنها) who reported: 'the Prophet (ﷺ) heard some people disputing at the door of his apartment, so he went out to meet them and said: 'I am only a human being, and litigants with cases of dispute come to me, and some of you may be more eloquent (in presenting his case) than the other whereby I may consider that he is truthful and rule in his favor. If I judge in favor of somebody and he takes a Muslim's right unjustly, then whatever he takes is nothing but a piece of Fire, and it is up to him to take it or leave it."

الحديث الثامن والعشرون

عَنْ أَبِي نَجِيحٍ العِرْبَاضِ بْنِ سَارِيَةَ (ﷺ) قَالَ : "وَعَظَنَا رَسُولُ اللَّهِ (ﷺ) مَوْعِظَةً وَجِلَتْ مِنْهَا الْقُلُوبُ وَ ذَرَفَتْ مِنْهَا الْعُيُونُ فَقُلْنَا: يَا رَسُولَ اللَّهِ كَأَنَّهَا مَوْعِظَةُ مُوَدِّعٍ فَأَوْصِنَا، قَالَ: أُوصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا ، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ بِدْعَةً ضَلَالَةٌ ". رَوَاهُ التِرْمِذِيُّ، وَ قَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ

ḤADITH TWENTY EIGHT

Abū Najīḥ, Al-'Irbād bin Sāriyah – may Allah be pleased with him – narrated: **"Allah's Messenger (ﷺ) once gave a sermon on account of which the hearts had feelings of fear and the eyes shed tears. So, we said: "O Messenger of Allah, this is like a farewell sermon; so, give us some advice". He said: "I enjoin you to fear Allah, to listen and obey even if an Abyssinian slave is made your leader; for whoever lives some longer amongst you will see a great deal of dispute**

So, adhere to my Sunnah and the lines of conduct of the Rightly-Guided Caliphs after me. Hold on to it firmly with your molars. Beware of newly-invented matters for every innovation is a misguidance". Collected by Abū Dāwūd and At-Tirmidhī, and he said: A *Ḥasan Ṣaḥīḥ Ḥadīth*.

COMMENTARY

In this important *Ḥadīth*, the Prophet (ﷺ) delivered a well-spoken admonition to his companions. Admonition is desired; reminding about Allah, the Paradise, Hell-fire and Rresurrection. Allah the Exalted said:

"...and speak to them, an effective word..." [*An-Nisa*: 63]

So, admonition is really encouraged; unlike those who belittle giving admonitions nowadays, scorning words of advice about the Paradise, the Fire, Ressurrection and Gathering. They dispraise these issues as is widespread in the newspapers, and mock the *Imām*s and preachers who admonish the people. This is a proof of their hypocrisy, dislike for the truth and hardness in their heart - and the refuge is with Allah. Allah Exalted said:

﴿ فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِن قَسْوَرَةٍ ﴿٥١﴾ ﴾ المدثر: ٤٩ - ٥١

"Then what is wrong with them (i.e. the disbelievers) that they turn away from (receiving) admonition? As if they were frightened (wild) donkeys fleeing from a hunter, or a lion, or a beast of prey. [Al-Mudaththir: 49-51]"

He said: **"...a sermon on account of which the hearts had feelings of fear":** That is, it panicked **"...and the eyes shed tears."** That is to say, it produced tears. This is from the soundness of his admonition and its effect on the people. It shows what the companions were upon regarding acceptance of admonition and its effect on them; unlike those who listen to admonition without being influenced by it. Being influenced by admonition is proof of the heart's being safe from hardness.

He said: **"So, we said: 'O Messenger of Allah, this is like a farewell sermon'"** i.e., as if this is showing that your death is near. This is

because the custom is that a person would counsel those he leaves behind whether during journey or death.

He said: **"So, give us some advice". He said: "I enjoin you to fear Allah, to listen and obey even if an Abyssinian slave is made your leader; for whoever lives some longer amongst you will see a great deal of dispute. So, adhere to my *Sunnah* and the lines of conduct of the Rightly-Guided Caliphs."**

So he enjoined the following issues:

Firstly: The fear of Allah by carrying out His obligations and avoiding His prohibitions, hoping for His reward and fearing His punishment.

Secondly: Listening and obeying the leaders. This is because there is unity therein and [the attainment of] worldly and religious benefit. If the world is united upon one of the *Imām*s and leaders of the Muslims, this would bring about goodness and unity and lack of division. It will also ensure implementation of the prescribed punishments on the sinners, enjoining what is good and forbidden what is evil, judging between the people in differences and halting dissensions that may occur.

Safety of lives, property and honour will also be guaranteed; so there will be abundant good. As such, he enjoined listening and obeying the Muslim leaders. But in what is good; if he commands disobedience, he should not be obeyed in the sin. The Prophet ﷺ had said:

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اللَّهِ

> "There is no obedience to the creature in disobedience to Allah."[183]

However his orders should not be completely rejected; he should not only be obeyed in this sin while he should be obeyed in other good things.

---

[183] Collected by al-Bukhārī (4340) and Muslim (720) from Ali ﷺ

He said: **"...even if an Abyssinian slave is made your leader"**, this is by way of giving example. That is, the ruler should not be belittled no matter what, even if he is a slave. Another version reads: **"...an Abyssinian slave with discepered limbs."**[184] As long as he is the ruler of the Muslims, his personality should not be despised.

His position and authority should rather be considered; as long as the matter is conclusively for him and allegiance is given to him, obeying him is obligatory even if some violations that have not reached the level of *Shirk* emanate from him. He should still be obeyed because of the benefit in obeying him and the great harm and evil involved in revolting against him. He should be advised and counseled. That is, one should not be silent about him; he should rather be advised. It is reported in the *Ḥadīth*:

الدِّينُ النَّصِيحَةُ". قُلْنَا: لِمَنْ ؟ قالَ: "للهِ، ولِكِتَابِهِ، ولِرَسُولِهِ، ولِلأَئِمةِ الْمُسْلِمِينَ، وعامَّتِهِمْ

"The religion is sincere advice." We said, "To whom, O Messenger of Allah?" He said, "To Allah, His Book, His Messenger, the Muslim leaders and their common folk."

Thirdly: Following the *Sunnah* when there is disagreement due to his saying: **"...for whoever lives some longer amongst you will see a great deal of dispute. So, adhere to my *Sunnah*..."** This information from him is one of the signs of his Prophethood for he informed about the future and about something that was yet to happen and it ccourred as he informed.

"...will see a great deal of dispute...": Meaning, differences in opinions, saying and actions will emerge in the *Ummah*. What is the cure if it occurs? The cure is adhering to the *Sunnah* of the Messenger ﷺ. The *Ḥadīth* is similar to the word of Allah:

---

[184] Collected by Muslim (1837) from Abu Dharr رضي الله عنه

﴿ ...فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ ... ﴾ النساء: ٥٩

"(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger." [An-Nisā': 59].

The solution to these problems is not in adopting the views of so-and-so. What is established by evidences from the Qur'an and *Sunnah* should be taken. They are the standards for resolving problems. Allah has not left anything that would benefit the *Ummah* in the religion and worldly life except that He mentioned it in them. Thus, the Messenger (ﷺ) would say:

تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ لَيْلُهَا كَنَهَارِهَا لَا يَزِيغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ

"I have left you upon the clear path; its night is like its day; none deviates from it except that he is destroyed."[185]

He also said:

إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا، كِتَابُ اللَّهِ وَ سُنَّتِي

"I am leaving with you something; if you stick to it, you will never go astray: the Book of Allah and my *Sunnah*."[186]

Therefore, they are both the reference point when there is difference. This contains refutation against those who are calling for freedom of opinion, saying: "Everyone is entitled to his view,

---

[185] Collected by Ibn Majah (43), Ahmad in *al-Musnad* (4/126), Ibn Abi Asim in *as-Sunnah* (1/27), Ajurri in *ash-Sharee'ah* (p. 55), al-Lalkai in *I'tiqad Ahl as-Sunnah* (1/74), at-Tabarani in *al-Kabir* (642) and al-Hakim in *al-Mustadrak* (1/175) from the hadith of 'Irbad bin Sariyah ﷺ

[186] Al-Hakim reported it with this wording in *al-Mustadrak* (1/93) from the hadith of Abu Hurayrah ﷺ, Ibn Abdil-Barr collected it Jami' Bayan al-'Ilm wa Fadlihi (pg. 269) from the hadith of 'Amr bin 'Awf ﷺ with the wording: "...and the Sunnah of His Prophet (ﷺ)". And al-Hakim collected it likewise (1/93) from Ibn Abbass – may Allah be pleased with them both – with the wording: "Allah's Book and the Sunnah of his Prophet (ﷺ)". It occurred in other than this version with Muslim (2408), at-Tirmidhee (3788) and Ahmad (3/14).

and we should not hold back the people." Those, we say to them: We are not holding back the people, but we are rather saying that our reference point, your own reference point as well as the reference point of everyone should be the Book of Allah and the *Sunnah* of his Messenger (ﷺ). Allah did not abandon us to differences nor did He abandon us to views and sayings. Instead, He ordered us to follow the Book of Allah and the *Sunnah* of his Messenger(ﷺ). This is what Allah enjoined on us.

His saying: **"Adhere to my *Sunnah*":** This is an expression implying order, similar to Allah's saying:

﴿ ... عَلَيْكُمْ أَنفُسَكُمْ ... ﴾ المائدة: ١٠٥

"Take care of your ownselves, [do righteous deeds, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]." [Al-Mā'idah: 105].

That is to say, stick to taking care of yourself. So, **"...adhere to my *Sunnah*..."** means, stick to my *Sunnah*. And the *Sunnah* of the Messenger(ﷺ) here implies his way which he followed in creed, action, guidance and character. As for one who considers the *Sunnah* to be the Prophetic *Ḥadīth*; we say to him: the *Ḥadīth* are aspects of the *Sunnah* of the Messenger (ﷺ) but the *Sunnah* is more encompassing. So his saying: **"Adhere to my *Sunnah***" means, "adhere to my way upon which I am." And that is because he (ﷺ) is the model according Allah's statement

﴿ لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ... ﴾ الأحزاب: ٢١

"Indeed in the Messenger of Allah (Muḥammad) you have a good example to follow..." [al-Ahzāb: 21]

He said: **"...and the lines of conduct of the Rightly-Guided Caliphs after me."** They are the four caliphs: Abū Bakr, 'Umar, 'Uthmān and 'Alī. Those are the four rightly-guided caliphs. What were upon, what they carried out forms part of the *Sunnah* of the Messenger (ﷺ). So they are the reference point after the Book of

Allah and the *Sunnah* of the Messenger(ﷺ). So, one should look at what the rightly-guided caliphs were upon and stick to it.

He said: **"...and the lines of conduct of the Rightly-Guided Caliphs."** These are their attributes (رضي الله عنهم):

Firstly: they were the successors to the Messenger(ﷺ); Allah choose them to succeed His Prophet (ﷺ) and guide the *Ummah* after the Messenger(ﷺ).

Secondly: they are **"...rightly..."** *Ar-Rāshidīn* (as it occurs in the Arabic text), derived from *Ar-Rushd* (right guidance), the opposite of *Gayyi* (misguidance). So they are rightly-guided, unlike the people of misguidance.

Thirdly: **"...guided..."**, *Al-Mahdiyīn*: It is the plural of *Mahdiyy* and it refers to one whom Allah has guided to the truth and rightness. This is because Allah has guided them; and this is a testimony for them that they are upon right guidance.

Thereafter, he emphasized that and said: **"...hold unto it."** This is an emphasis for his saying: **"Adhere to my *Sunnah*."** When there is dispute the *Ummah* falls into great danger and nothing can save it except adherence to the *Sunnah* of the Messenger (ﷺ). If a person is in danger or drowning, he clings to a rope that would save him from the trouble.

The rope that would save you from these dangers is the *Sunnah* of the Messenger(ﷺ). If the rope falls off from from you while you are in the sea or water, you will drown. If you fear that it may drop off your hands, then you grip it with your molars.

He said: **"...hold on to it firmly with your molars."** This emphasis after emphasizing on holding unto the *Sunnah* of the Messenger (ﷺ) during tribulations and dispute because there is protection and salvation for he who clings to it and abandons what the opponent of the *Sunnah* is upon, no matter who the person or oppoenent is.

Then he said: **"And beware..."** This is a warning against **"newly invented matters..."**: *Al-Muḥdathāt*, in the accusative indicated by the *Kasrah* sign (which gives the letter, *ta* a *ti* sound in the

Arabic text) standing-in for the *Fatha* owing to its (i.e. the word, *Al-Muḥdathāt*) being a sound feminine plural. *Al-Muḥdathāt* is the plural *Muḥdathah*, and *al-Muḥdath* (**newly invented matter**) in the religion refers to whatever lacks basis from the Book of Allah or the *Sunnah* of Allah's Messenger among the invented matters. The Prophet (ﷺ) said:

مَنْ أَحْدَثَ فِي أَمْرِنا هذا ما لَيْسَ منهُ فَهُوَ رَدٌّ

'Whoever introduces anything in this affair of ours what is not part of it will be rejected."[187]

He stated in another version:

مَنْ عَمِلَ عَمَلاً لَيْسَ عليه أَمْرُنا فَهُوَ رَدٌّ

"Whoever does a deed that we have not approved will have it rejected."[188]

So whatever contradicts the *Sunnah* is a newly-invented thing, and every newly-invented thing in the religion is Innovation and misguidance. **"For every newly-invented matter is an Innovation."**[189] That is, every newly invented matter in the religion.

As regards what is invented in worldly matters such as cars, clothing and dwellings; those are not *Bid'ah* (Innovation). These are from the aspects of benefits Allah has permitted for His slaves. The discussion here is only with regard to the religion; it is not allowed for anyone to invent anything in the religion that is not in the Book of Allah and the *Sunnah* of His Messenger even if his intention is good and he desires good. If he actually desires good, then he should follow the *Sunnah*. However, if he desires other than it, such is not good even if he considers it good or thinks that it is good.

---

[187] Its reference had preceded.
[188] Its reference had preceded.
[189] Its reference had preceded.

The *Sunnah* did not leave any good except that it explained it. So, it is comprehensive and is in no need of any newly introduced matter. Allah the Exalted said:

﴿...ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ...﴾ المائدة: ٣

"This day, I have perfected your religion for you..." [al-Mā'idah:2]

Therefore, Allah's religion is perfect – and all praise is due to Allah – and it is not in need that you come with any addition to it.

He said: **"...and every innovation is misguidance."** Nothing of the Innovations has been exempted; because today, there are those who say: "there are some Innovations that are good and those that are misguidance".[190] This contradicts the statement of the Messenger of Allah ﷺ. The Messenger ﷺ said: **"Every newly-invented matter is an Innovation, and every Innovation is misguidance."** But they are saying: No, there is such as good innovation! We say: there is no such as good Innovation; that contradicts the statement of the Messenger ﷺ. There is not any good in Innovations; all of it is odious. We ask Allah for well being.

This is an important *Ḥadīth* entailing excellent advices. Whoever adheres to it will be saved from tribulations, dangers, misguidance and widespread views and thoughts. This is part of Allah's blessings upon the Muslims, that He explained the path to them and left in their midst the Book of Allah and the *Sunnah* of His Messenger ﷺ. He left Qur'an and *Sunnah* in the hands of the Muslims out of favor from Himself – Glorious is He and Exalted. He did not leave them to wander in their views, understandings and thoughts as it was the condition of the previous nations.

❁❁❁

[190] Check the comments of ash-Shatibi – may Allah shower blessings on him – in his refutation of the classification of Innovations into *Hasanah* (good) and others.

الحديث التاسع والعشرون

عن مُعَاذِ بن جَبَلٍ (ﷺ) قال : قلت : يا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي من النَّارِ ؛ قال : لقد سَأَلْتَنِي عن عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ على من يَسَّرَهُ الله عليه تَعْبُدُ اللَّهَ ولا تُشْرِكْ بِهِ شيئاً وَتُقِيمُ الصَّلاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ ، ثُمَّ قال : ألا أَدُلُّكَ على أَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كما يُطْفِئُ الْمَاءُ النَّارَ وَصَلاةُ الرَّجُلِ من جَوْفِ اللَّيْلِ قال ثُمَّ تَلا { تَتَجَافَى جُنُوبُهُمْ عن الْمَضَاجِعِ } حتى بَلَغَ {يَعْمَلُونَ} ثُمَّ قال : ألا أُخْبِرُكَ بِرَأْسِ الأَمْرِ كُلِّهِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ ؟ قلت : بَلَى يا رَسُولَ اللَّهِ قال : رَأْسُ الأَمْرِ الإِسْلامُ وَعَمُودُهُ الصَّلاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ ، ثُمَّ قال : ألا أُخْبِرُكَ بِمَلاكِ ذلك كُلِّهِ ؟ قلت : بَلَى يا نَبِيَّ اللَّهِ ، فَأَخَذَ بِلِسَانِهِ ؛ قال : كُفَّ عَلَيْكَ هذا ، فقلت : يا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ ؟ فقال : ثَكِلَتْكَ أُمُّكَ يا مُعَاذُ وَهَلْ يَكُبُّ الناس في النَّارِ على وُجُوهِهِمْ أو على مَنَاخِرِهِمْ إلا حَصَائِدُ أَلْسِنَتِهِمْ " رواه الترمذي وقال : هذا حَدِيثٌ حَسَنٌ صَحِيحٌ.

ḤADĪTH TWENTY NINE

Mu'ādh bin Jabal – may Allah be pleased with him – said: **I said; "O Messenger of Allah, tell about a deed by which I will gain entrance to Paradise and distant me from the Fire." He (ﷺ) said: "You have enquired about an important matter but which is easy for the one for whom Allah makes it easy: worship Allah and do not join anything in partnership with Him, establish the Prayer, give the Zakāh, fast in the month of Ramaḍān and perform the Pilgrimage to the House". Afterwards, he said: "Should I guide you to the paths of goodness? Fasting is a fortress, charity puts out sins as the water extinguishes the fire; so does a man's prayer in the middle of the night". Then, he (ﷺ) recited (the verse):**

"Their sides forsake their beds..." till he reached "They used to do."

Afterward, he said: "Should I not inform you about the most important of all matters, its pillar and its peak?" I said; Yes, O Allah's Messenger." He said, "The most important of matters is Islam, and its pillar is the Prayer and its peak is Jihād". And then, he said: "Should I not tell you what by which you can attain all of that?" I said; Yes, O Allah's Prophet(ﷺ); so he held his tongue and said: "You should control this".

So, I said; O Allah's Prophet (ﷺ), will we be held responsible for what we say? Then he said: "May your mother be bereaved of you, O Mu'aadh! Are the people turned upside down on their faces – or he said: on their noses - in the fire except by the consequences of their tongues?" Collected by At-Tirmidhī, who said: A *Ḥasan Ṣaḥīḥ Ḥadīth.*

COMMENTARY

In this very essential *Ḥadīth* the Prophet (ﷺ) described the path that will lead an individual to Paradise and distance him from the Fire something which every Muslim needs. Every Muslim desires entrance to the Paradise and salvation from the Fire. However, what is the path to that? So, Mu'ādh ﷺ asked the Prophet (ﷺ) about it. This is because man does not have the ability to distinguish the path to Paradise from the path of Fire except through the revelation sent down to the Messenger (ﷺ).

Allah – Glorious is He - did not leave us to our intellects, thoughts and imaginations; He sent this Messenger and sent down this Book in order to explain the path of Paradise and the path of Hell fire to us.

The hadith contains evidence of the obligation of asking the scholars about issues of the religion; none should be asked about them except the scholars. Neither should the doctors nor the engineers be asked about them. The matters of the religion are

not from intellectual discretions; they are rather from the revelation sent down.

His saying: **"Tell about a deed by which I will gain entrance to Paradise and distant me from the Fire."** This is what every Muslim desires. It indicates that Paradise cannot be entered except through deeds. Likewise the Fire; it will be entered according to deeds. Good deeds lead to Paradise while evil deeds lead to the Fire; so no one will enter Paradise or Hellfire without deeds.

His saying: **"You have enquired about an important matter."** The Prophet ﷺ showed the importance of the matter been asked about from him to turn the attention of the listeners and readers to the significance of this matter so that they pay attention to it.

His saying: **"But which is easy for the one for whom Allah makes it easy."** In spite of its importance, it is easy for the one for whom Allah makes it easy because the religion – and all praise is due to Allah – is a bountiful religion. There is no difficulty or hardship in it. It is a religion that goes along with a person's abilities without burden, laxity and waste. It is an easy path. But for the one for whom Allah makes it easy. As for the individual for whom Allah does not make it easy, it is difficult.

Consequently, righteous deeds are very difficult for lazy people. Allah stated:

﴿ ...وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾ ﴾ البقرة: ٤٥

"...And truly it is extremely heavy and hard (i.e. the Prayer) except for Al-Khâshi'ûn [i.e. the true believers in Allah - those who obey Allah with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)]." [Al-Baqarah: 45]

So, the prayer would be comfort to their eyes and easy for them. As for the lazy people, it will be difficult and heavy upon them despite the fact that it is just few units that will not take a long time, yet it would be difficult for them.

Likewise other righteous deeds; for instance, spending wealth will be difficult for one who does not have faith. As for the people of goodness and faith, such would be easy for them. So they would spend it in charity out of obedience to Allah the Exalted. This is their condition in all their deeds.

His saying: **"Worship Allah and do not join anything in partnership with Him."** This is the foundation: worship Allah and do not associate anything with Him; this is *Tawḥīd*. He did not suffice with his saying: **"...worship Allah."** Rather, he said, **"And do not associate anything in partnership with Him"** similar to His saying the Exalted:

﴿ ۞ وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ... ﴾ النساء: ٣٦

"Worship Allah and join none with Him in worship..." [An-Nisā': 36].

This is because worship will not be valid or accepted except with sincerity. So, if *Shirk* enters into it, it becomes null and void and it cannot benefit its doer nor be accepted by Allah – Glorious is He and Exalted. Therefore no righteous deed will be accepted from a polytheist; Allah will never accept any action mixed with *Shirk*.

His saying: **"Establish the Prayer."** This is the second pillar; that you establish the prayer which is the mainstay of Islam. The meaning of prayer is the five daily prayers. He said: "establish" it and he did not say, "pray". This is because what is desired is establishing the prayer and not something like the prayer. It refers to the prayer that is established, comprising of its pillars, conditions, obligations and *Sunnah*. This is the established prayer. As for the prayer wherein the pillars or conditions or obligations are left out, it would not be a beneficial prayer in the sight of Allah – Glorious is He and Exalted.

His saying: **"give the *Zakāh*."** This is the third pillar. It is to give the charity Allah has enjoined regarding property and it is the match of the prayer. It is an estimated amount given to the poor and needy, and the eight categories Allah – Glorious is He and

Exalted - has explained. So, it is a wealth-based act of worship while the prayer is a limb-based worship.

His saying: ***"Fast in the month of Ramaḍān."*** This is the fourth pillar; that you observe fast in the month of *Ramaḍān*. It is a month in the year. The fast in the month of *Ramaḍān* is an obligation and one of the pillars of Islam.

His saying: **"...and perform the Pilgrimage to the House."** This is the fifth among the pillars of Islam. The Prophet ﷺ mentioned all the pillars of Islam, and the last of them is the Pilgrimage. Other *Aḥādīth* have explained that the pilgrimage is obligatory once in a lifetime for the individual who has the ability. As for the one who does not have the financial ability, the pilgrimage is not obligatory upon him. Allah said:

﴿ ...وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ... ﴾ آل عمران: ٩٧

"And Ḥajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence)..." [Āl-Imrān: 97]

The word *as-Sabīl* [in the above verse] means "provision and means of conveyance."[191] The provision that will be enough for him and maintenance, and the means of conveyance which will

---

[191] Collected by at-Tirmidhi (813), Ibn Majah (2896), al-Bayhaqi (4/327) from the route of Ibrahim bin Yazid from Muhammad bin 'Abbad bin Ja'far on the authority of 'Umar who said: "A man came to the Prophet ﷺ and said, 'O Messenger of Allah, what makes the hajj obligatory.' He answered, 'Provision and means of conveyance.'". Abu 'Eesa said, "This hadith is *Hasan* and the scholars act upon it that: If a man has provision and means of journeying, the Hajj becomes obligatory on him. And Ibrahim (mentioned in the chain) is Ibn Yazid al-Khawzi al-Makki; some of the people of knowledge have criticized him from the aspects of his memory." This hadith has been reported through other routes from the hadith of: Anas, Ibn Abbass, Ibn Mas'ud and 'Aa'isha all connected to the Prophet ﷺ but with questionable chains. See: *Nasb ar-Rayah* (3/7,8) and *Tafsir Ibn Kathir* (1/387).

take him there and bring him back in everytime; according to the generation. The means of conveyance could be a car or plane or it could even be a boat. Every era has its own peculiarity. But if he cannot find provision and ride, the Pilgrimage is not obligatory upon him.

If he has the financial ability and not the physical ability, then that requires elaboration: if he hopes that the ailment and excuse will go, he should wait till it goes, then he should perform the pilgrimage himself. If the excuse preventing him from going cannot go, like old age, senility or a chronic illness with which he cannot perform the Pilgrimage; he should appoint someone that will perform the pilgrimage on his behalf. Whatever exceeds once is voluntary.

Then he said: **"Should I guide you to the paths of goodness?"** In addition to the five pillars of Islam since the entire religion is not restricted to the five pillars of Islam. However, those are the foundations. There are a lot of deeds that follow these mainstays and perfect them: all righteous deeds whether obligatory or supererogatory or compulsory and recommended deeds.

His said: **"Fasting is a fortress."** That is, a screen between the servant and the Fire. Fasting could be obligatory such as the *Ramaḍān* fast, and supererogatory such as the fasts on the days evidences show that fasting could be observed. For instance, the six days from *Shawwal*, Mondays and Thursdays, three days every month, tenth of *Dhul-Ḥijjah*, the day of *'Arafah*, and the day of Aashooraa – a day before or after it; all of these are supererogatory fasts.

His saying: **"...charity puts out sins as the water extinguishes the fire."** Charity is also divided of two categories:

- the obligatory one, which is the *Zakāh*;
- And the supererogatory one, which are the donations towards good.

Charity extinguishes sin just as water extinguishes fire. So if you want to extinguish your sins; you should give charity to the needy.

His saying: **"So does a man's prayer in the middle of the night. Then, he (ﷺ) recited (the verse): *"Their sides forsake their beds..."* till he reached *"They used to do."*** Some Prayers are obligatory while some are supererogatory. The best supererogatory prayer is the prayer of a man in the middle of the night. This is because this is the time people sleep and the time of serenity.

It would be after sleep and rest such that one is heedful; having taken some sufficient sleep. So, he stands up energetic. Allah the Exalted said:

﴿ إِنَّ نَاشِئَةَ ٱلَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا ﴿٦﴾ ﴾ المزمل: ٦

"Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allah)." [Muzzammil: 6]

The Prophet (ﷺ) said:

أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ عَلَيْهِ السَّلَام وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ وَكَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا

"The dearest prayer in the sight of Allah is the prayer of Dāwūd; and the dearest fasting in the sight of Allah is the fast of Dāwūd. He would sleep for half of the night; then he would pray during the third and sleep in the sixth. He used to fast for a day and break for a day."[192]

---

[192] Collected by al-Bukhārī (1131) and Muslim (1159) from 'Abdullāh bin 'Amr (رضي الله عنهما)

He would stand in prayer during the third after midnight. This is the *Jawf al-Layl* (midway through the night) and it coincides with Allah's descending in the last part of the night. He combines between midway in the night and the last part of the night, the time of Allah's Descending. So he combines between the merits. Whoever desires to attain this reward should rise up for prayer at this time.

He said: **"Then, he ﷺ recited (the verse): *"Their sides forsake their beds..."* till he reached *"They used to do."*** Meaning, they perform the late-night prayer and abandon the warm beds during the winter, comfortable beds. They abandon what they love and stand in prayer out of obedience to Allah the Mighty and Sublime. The fact that they leave their beds and rise up to pray is proof of the truthfulness of their faith and love for good. In addition, praying in the middle of the night shows a lot of sincerity because people are sleeping and do not see him.

Then he said: **"Should I not inform you about the most important of all matters, its pillar and its peak?"** That is to say, what combines all of these issues for you.

He said: **"The most important of matters is Islam."** Islam means submission to Allah through *Tawḥīd*, surrendering to Him with obedience and disassociation from *Shirk* and its people. This is its definition with its five pillars that have been explained.

He said: **"its pillar is the prayer."** The mainstay of Islam is the Prayer just like the pillar of a tent and house. A house and roof cannot stand without pillars. In the same way, Islam cannot stand except with the prayer. If you were to perform all the deeds of Islaam with the exception of the prayer, your Islam cannot stand just as if you get a tent, pegs and tendons, without providing a pillar the tent should stand upon; you will not benefit from it. Therefore, it is essential to combine these things, and the most important thing is the pillar; and the prayer is the pillar of Islam.

He said: **"...and its peak is *Jihād*."** Making jihad in the way of Allah the Mighty and Sublime and that is: fighting the

disbelievers in order to raise Allah's word and wipe away polytheism and disbelief from the earth. This is because Allah has created mankind for His worship. He the Exalted:

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾ الذاريات: ٥٦

"And I (Allah) created not the jinns and humans except they should worship Me (Alone)." [Adh-Dhāriyāt: 56]

So if they worship other than Allah, they should be fought till they return to Islam and the worship of Allah if the Muslims are capable of fighting them. But if they are incapable, they should be patient till they have the ability and opportunity. So, they will fight them for their own benefit; the Muslims will fight the disbelievers for the sake of the adavantage of the disbelievers; to to bring them out of disbelief to faith, from darkness to light and from the Fire to the Paradise.

It should not be because of crave for them or the desire to shed their blood or take their wealth. Allah said:

﴿ وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ لِلَّهِ ۖ فَإِنِ ٱنتَهَوْا۟ فَلَا عُدْوَٰنَ إِلَّا عَلَى ٱلظَّٰلِمِينَ ﴿١٩٣﴾ ﴾ البقرة: ١٩٣

"And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone)." [al-Baqarah: 193.]

So *Jihād* is the peak of Islam because it indicates the might of Islam. The hump, *Sinam* (as it occurs in the Arabic text) can only be found in a healthy and strong animal. So that there is *Jihād* in Islam is proof of the power of Islam; and abandoning the *Jihād* shows the weakness of Islam.

Then he said: **"Should I not tell you what by which you can attain all of that?" I said; Yes, O Allah's Prophet(ﷺ); so he held his tongue and said: "You should control this".** If you carry out all these deeds, beware of what nullifies them. And the most

dangerous of what destroys righteous deeds is the tongue through indecent speech, backbiting, slandering, false witnessing and the like.

Such things nullify good deeds; the righteous deeds would go with the oppressed whom you have spoken ill about or against in the sense that they will take revenge on the Day of Recompense from your good deeds making you become bankrupt. This is because they will take them in exchange for their being treated unfairly. So if you want your good deeds to remain for you, restrain your tongue from evil speech; it is very dangerous!

His saying: **"So, I said; O Allah's Prophet ﷺ, will we be held responsible for what we say?"** Mu'ādh ﷺ was surprised because talking is easy for people; their tongues are regularly busy, talking. So does this have effect on the deeds of a person, and will he be held responsible for it? Then the Prophet ﷺ said: **"May your mother be bereaved of you."** It does not mean: "may your mother lose you." Although this is originally a supplication for destruction; it is from those words that are uttered whose apparent meanings are not intended.

Therefore, the Prophet's saying: ***"May your mother be bereaved of you,"*** does not mean that he was cursing Mu'ādh to be destroyed. It is just an expression that is uttered whose implications are not intended. **"Are the people turned upside down on their faces – or he said: on their noses - in the fire except by the consequences of their tongues?"**

This shows the danger of the tongue and speech. A person may utter *Shirk* and disbelief and go out of the fold of Islam. He may abuse the religion, abuse the Messenger ﷺ and make jest of the religion and renegade from the religion of Islam. He may utter a statement of disbelief, light upon the tongue but it will render his good deeds useless and he may become a disbeliever. He may backbite and slander, both of which are among the major sins! He may even give false witness which is grave and severe.

Likewise, he may swear and regularly make oaths, some of which are false oaths that throw the individual into the Fire. All these

are aspects of speech. But if you use this tongue for good speech, it would bear you fruits; for instance, the *Tasbīḥ*, *Taḥlīl*, *Takbīr*, recitation of the Qur'an and remembrance of Allah. But if you use it in evil speech, it will destroy you and throw you into the Fire without you knowing.

A person may observe the late-night prayer, fast and do righteous deeds, but would sit and backbite the people, speaking evil of them and his righteous deeds waste away thereby. He either obliterates them by uttering a statement of disbelief, *Shirk*, mockery and jest about the religion, or nullifies them when those he treated unjustly would take them from him on the Day of Resurrection consequent upon the harvests of his tongue. The tongue is very dangerous!

Therefore, the Prophet ﷺ warned about it. So, the Muslim should be cautious of making utterings. He should only say the truth; he should only make speeches that are needed, beneficial to his religion and worldly life. He should avoid excessive talk from which he does not gain anything not to mention the forbidden and indecent speech which is certainly worse and more dangerous to the tongue!

His saying: **"Collected by At-Tirmidhī"** in his *Jāmi'* At-Tirmidhī: He is one of the four compilers of the four books of *Sunan*: *Sunan At-Tirmidhī, Sunan Abī Dāwūd, Sunan an-Nasā'ī and Sunan Ibn Mājah.* These books are called the four books of *Sunan.* At-Tirmidhī is the famous *Imām* from among the students of *Imām* Aḥmad, and from those who acquired knowledge from *Imām* Ahmad and *Imām* al-Bukhārī. He is a noble *Imām* and a well-known scholar of *Ḥadīth.* He was blind – may Allah have mercy on him.

His saying: **"He said: 'A *Ḥasan Ṣaḥīḥ Ḥadīth.*"** How could it be *Ḥasan* and *Ṣaḥīḥ*? A *Ḥasan Ḥadīth* is less in grade than a *Ṣaḥīḥ Ḥadīth* because *Aḥādīth* have grades: *Ṣaḥīḥ* then *Ḥasan* then weak. These are the grades of *Aḥādīth.* So, his saying: ***"A Ḥasan Ṣaḥīḥ Ḥadīth'*** is a terminology specific to at-Tirmidhī. They (i.e., Scholars) say, (it means): *Ḥasan* from one route and *Ṣaḥīḥ* from another path. So, he recorded it from two paths: a *Ṣaḥīḥ* path

that fulfills the conditions of authenticity and a *Ḥasan* path, which refers to a *Ḥadīth* whereby the precision of the reporter is light (compared to that of reporter of a *Ṣaḥīḥ Ḥadīth*). So it would be considered *Ḥasan*.

But in the case of a *Ṣaḥīḥ Ḥadīth*, the reporter has a perfect precision. This is one of the conditions of a *Ṣaḥīḥ Ḥadīth*. But if his precision is light (compared to that of reporter of a *Ṣaḥīḥ Ḥadīth*) while the remaining conditions are fulfilled, it is then a *Ḥasan Ḥadīth*. It cannot be considered a weak *Ḥadīth*; it is rather a *Ḥasan Ḥadīth*; between *Ṣaḥīḥ* and weak. This terminology is peculiar to at-Tirmidhī. But the scholars of *Ḥadīth* before him classify it into two: either *Ṣaḥīḥ* or *Ḥasan*.[193]



[193] Refer to the discussion on *Ṣaḥīḥ* and *Ḥasan Ḥadīth* on p. 209.

الحديث الثلاثون

عن أبي ثَعْلَبَةَ الخُشَنِيِّ جُرْثُومِ بن ناشِرٍ (رضي الله عنه)، عن رسول الله (ﷺ) قال : " إن الله تعالى فَرَضَ فَرَائِضَ فَلا تُضَيِّعُوها ، وحَدَّ حُدُوداً فَلا تَعْتَدُوها ، وحَرَّمَ أشْياءَ فَلا تَنْتَهِكُوها ، وسَكَتَ عَن أشْياءَ – رَحْمَةً لَكُمْ غَيْرَ نِسْيانٍ – فلا تَبْحَثوا عنها ". حديث حسن رواه الدَّارَقُطْنِيّ وغيرُه .

ḤADĪTH THIRTY

Abū Tha'labah Al-Khushanī, Jurthūm bin Nāshir – may Allah be pleased with him – narrated that Allah's Messenger (ﷺ) said: **"Certainly, Allah – Exalted – has laid down obligations; so do not neglect them; and has given limits, do not exceed them. He has also prohibited some things; do not violate them. He was silent over some things out of mercy for you, not due to forgetfulness; do not delve into them."** Collected by Ad-Dāruqutnī and others.

COMMENTARY

Allah the Exalted has legislated for His servants what will bring benefit to their religious and worldly life.

His saying: **"Laid down obligations."** Meaning, He has enjoined obligations. The word *Farḍ*, is the same as *Wājib*[194]. It is said that *Farḍ* is more stressed than *Wājib*. *Wājib* is what for which the doer is rewarded and whoever abandons it may be punished. That is, He enjoined obligations and obliged them of righteous deeds and acts of worship such as the the five daily prayers, *Zakāh*, the *Ramaḍān* fasts, pilgrimage to the sacred House of Allah, kindness

---

[194] Refer to the views of the people of knowledge regarding the difference between *Fard* and *Wajib* in *al-Muswaddah* by the household of Taymiyyah (pg. 45-46), *al-Ahkam* by al-Amidi (1/139-141), *at-Tamheed* by al-Asnawi (pg. 58-59), *al-Qawaid wal-Fawaid al-Usuliyyah* by al-Ba'li (pg. 63, 64), *Jami'u al-'Uloom wal-Hikam* (pg. 277), Fath al-Bari (2/489) and *at-Tabsirah* by fayruz-Abadi (pg. 94-95).

to the parents and other forms of obligations; those that are between the servant and Allah, and those between the servants, among themselves such as kindness to parents, joining the ties of kinship and kindness to those in need. It is not allowed to abandon these obligations, it is compulsory to carry them out.

Then he said: **"So do not neglect them."** Meaning, do not abandon them or be lax in regard to them because they are for your own benefit and are among the mainstays of your religion. The religion is established upon prescribed duties and obligations, and then the recommended deeds among the righteous deeds. The supererogatory duties remedy the obligatory ones if there are deficiencies in them and perfect them. The *Mustahabb* (recommended deeds) are actions for which the doer is rewarded while the one who leaves it is not punished; this is the meaning of a *Mustahabb* act.

His saying: ***"...and has given limits"***: ***"limits"***, *al-Ḥadd*[195] (as occurs in the Arabic text) means: "a preventive". Allah has set limits for the servants among the allowed things which they must not transgress. They are sufficient for them such that they are not in need of the forbidden things. So, Allah permitted good things for His servants and forbade them evil things. There are *Halal*, lawful things and there are *Haram*, unlawful things. These are the limits of Allah – Glorious is He and Exalted. So, the permissible things should not be exceeded. Allah the Exalted said:

﴿ ... تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَعْتَدُوهَا ... ﴾ البقرة: ٢٢٩

---

[195] Refer to al-Kassani in *Badai' as-Sanai'* (7/33): "*al-Hadd* linguistically is an expression for a preventive, and from that, the doorman is reffered to as *Haddad* (sing. *Hadd*) because he controls the people's entry. But in the *Shari'ah*, it refers to an obligatory specified punishment which is from Allah's rights the Exalted." See: *al-Insaf* by al-Mardawi (10/150), *al-Mabda'* by Ibn Muflih (9/43), *ar-Rawd al-Murabba'* by Bahuti (3/304) and *Matalib uli an-Nuha* (6/158).

"These are the limits ordained by Allah, so do not transgress them." [al-Baqarah: 229].

Likewise, the prohibited should not be neared; Allah the Exalted said:

﴿ ... تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا ... ﴾ البقرة: ١٨٧

"These are the limits (set) by Allah, so approach them not." [al-Baqarah: 187]

This is position of a Muslim with regard to the lawful and unlawful; he should take the lawful and good and suffice with it, and avoid the unlawful and whatever means that leads to it. ***"And approach them not"*** (in the above verse) means, do not follow the means to them out of precaution. So a Muslim should stop by the limits of Allah – the Mighty and Sublime. He must not transgress them. He should only stick to the lawful and permissible and abstain from the prohibited.

Then he said: **"...and he has also prohibited some things."** The prohibited things are numerous. Allah the Exalted:

﴿ حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ ... ﴾ المائدة: ٣

"Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered)..." [al-Mā'idah: 3].

He also said:

﴿ ... وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا ... ﴾ البقرة: ٢٧٥

"Whereas Allah has permitted trading and forbidden Ribâ (usury)." [al-Baqarah: 275]

Some have been mentioned in clear-cut texts while Allah has prohibited some others. The basic rule about the prohibited thing is that it is unlawful. It could be "disliked" out of precaution when there is a proof that commutes it from prohibition.

His saying: **"...and silent over some things."** He neither allowed nor forbade it; do not ask about them because Allah was silent about them. Searching for them would bring hardship to the people. As long as they were silent upon, leave them; the one who does them is not blamed because, the allowed things are silent upon.

Al-Mubāḥ[196] (the permissible) are things for which the doer is not (basically) rewarded and the one who leaves it is not punished. Allah was silent over them due to some wisdom. He was not silent out of forgetfulness; He was rather silent about them out of mercy for you, not to cause you hardship.

His saying: **"...not due to forgetfulness."** Certainly, Allah the Mighty and Sublime never forgets because forgetfulness is deficiency and absent mindedness. Allah the Mighty and Sublime was not silent over them because He forgot them, He only kept silent out of mercy for you, in order not to bring you difficulty.

His saying: **"...do not delve into them."** Whatever has a proof showing it to be lawful, take it; and whatever is proven to be unlawful, abstain from it. And whatever was not mentioned, do not search for its ruling because were it to have a ruling, Allah – Glorious is He and Exalted - would have explained it. The Muslim should follow these guidelines in his religion, life, dealings and conduct.

He should carry out the obligations and avoid the prohibitions, and observe the limits of Allah. He should not transgress them nor ask about what he and the people are not in need of. Allah the Exalted said:

---

[196] Ibn Badran said in *al-Madkhal* (pg. 156): "***al-Mubah*** lexically that which is made known and announced; and juristically, it means, what the texts of the *Shari'ah* show to be equal whether carried out or avoided not having any praise attached to doing it or dispraise connected to its abandonment. That which is ***Mubah*** is not ordered in the view of the majority." See: ***al-Waraqat*** by al-Juwaynī (pg. 8), al-Ihkam by al-Amidī (1/167) and ***al-Maswaddah*** by the household of Taimiyyah (pg. 516).

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسْـَٔلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْـَٔلُواْ عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ لَكُمْ عَفَا ٱللَّهُ عَنْهَا ۗ وَٱللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُواْ بِهَا كَٰفِرِينَ ﴿١٠٢﴾ ﴾

المائدة: ١٠١ - ١٠٢

"O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing. Before you, a community asked such questions, then on that account they became disbelievers." [al-Mā'idah: 101-102]

Obligations and questions that one does not need are prohibited; ask in accordance to your need only. Do not overburden yourself with something you are not in need of or what the people are not in need of.



الحديث الحادي والثلاثون

عن سَهْلِ بن سعْدٍ السَّاعِدِيِّ (ﷺ) قال: أتى النبيَّ (ﷺ) رجل فقال : يا رَسُولَ اللَّهِ دُلَّنِي على عَمَلٍ إذا أنا عَمِلْتُهُ أَحَبَّنِي اللهُ وَأَحَبَّنِي الناس ، فقال رسول اللَّهِ (ﷺ): " ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللهُ وَازْهَدْ فِيمَا فِي أَيْدِي الناس يُحِبُّوكَ ". حديث حسن رواه ابن ماجه وغَيْرُهُ بأسانيدَ حَسَنة .

ḤADĪTH THIRTY-ONE

Abū l-'Abbass, Sahl bin Sa'd As-Sā'dī – may Allah be pleased with him – said: A man came to the Prophet (ﷺ) and said: **"O Allah's Messenger, guide me to a deed which if I act upon, Allah will love me and the people will love me." So, Allah's Messenger (ﷺ) said: "Don't be engrossed with the pleasures of this world, Allah will love you; and don't look forward to that in the hands of the people; the people will love you".** A *Ḥasan Ḥadīth* collected by Ibn Mājah and others with *Ḥasan* chains of narrations.

COMMENTARY

This is a marvelous *Ḥadīth*; the scholars have mentioned that it is one of the mainstays of Islam which the Muslim should adopt. This man came to ask the Prophet (ﷺ) about an action which if he does, Allah will love him and the people will love him as well. This is, no doubt, a lofty deed; if Allah loves you and the people love you too, that is bliss and abundant goodness: that no one should hate you. What is the action by which you would attain Allah's pleasure and the people's pleasure? This contains evidence that the pleasure of the people is desirable as long as it does not contain sin and disobedience.

The Prophet (ﷺ) said: **"Don't be engrossed with the pleasures of this world, Allah will love you; and don't look forward to that in**

the hands of the people; the people will love you". *Az-Zuhd* means "forgoing"; that is to say, forgoing the worldly things. It does not mean you should abandon what you need and sufficient earning for you and lawful acquisition. This is prohibited. However, it means is that you should abandon what you are not in need of.

Zuhd does not mean abandoning permissible things that you require; you and your children. *Zuhd* rather means giving up the excess you don't require of the worldly things. A Muslim should be moderate in his earning; he should not shoot tirelessly for worldly things while he has what would suffice him. This is the principle: **"Don't be engrossed with the pleasures of this world, Allah will love you."** If you are moderate regarding the worldly things, Allah will love you. This contains praise for *Zuhd* in regard to what a person does not require.

This is evidence also that Allah loves His believing servants; it contains an ascription of the attribute of love, to love as He hates and dislikes. The love of Allah the Exalted is not like the love of the creatures, and His hatred and dislike is not like the hatred and dislike of the creatures. His are as they befit Him – Glorious and Exalted is He –, like the rest of His Attributes.

It shows that the scholars should be asked about matters of the religion. This man asked the Prophet ﷺ about it, he did not invent anything from himself because whoever innovates anything in the religion from himself becomes an Innovator. The fact that you seek nearness to Allah with something the Messenger ﷺ has not come with, thinking that it is good, is an Innovation, evil and rejected. Issues of the religion are enquired about from the Messenger ﷺ and then the scholars after him who are the inheritors of the Prophets. Do not embark on something, seeking nearness to Allah therewith without knowing whether it is from the religion or not?

His saying: **"...and don't look forward to that in the hands of the people; the people will love you."** Do not crave for what is in the hands of the people because if you yearn for what is in their hands and ask them, they will hate. This is because they dislike and do not desire to giving what they have. So, do not embarrass

them. If you want them to love you, do not beg them. Seek assistance from Allah - the Mighty and Sublime – as much as possible.

But if you are pressed to ask; it is allowed during need or dire necessity. Yet, as much as possible, be free of want from the people because when you overburden them they will hate you like the saying of the one who said:

"Do not ask the children of Ādam of any need.

Ask the One Whose doors are never closed.

Allah gets angry if you abandon asking Him,

But the children of Ādam get angry when they are asked."[197]

When you ask the people, they will hate you. But if you ask Allah the Mighty and Sublime, He will love you because He is the Richest and most Generous. This is the principle: if you desire the deed for which Allah will love you and the people will love you: **"Don't be engrossed with the pleasures of this world, Allah will love you; and don't look long for what is in the hands of the people; the people will love you".**



[197] These two couplets were mentioned by Abu Sulaymān Al-Khaṭṭābī in his book, *'al-Uzlah* (p.67) and he attributed them to al-Khuzaymī. See: *Sharḥ aṭ-Ṭaḥāwiyah* of Ibn Abil-'Izz (p.519), *Fatḥul-Qadīr* (1/556) and *Tuḥfah al-Ahwadhī* (9/221)

الحديث الثاني والثلاثون

عن أبي سَعِيدٍ سَعْدِ بن مالك بن سِنَانٍ الخُدْرِي (ﷺ): أنَّ رسول الله (ﷺ) قال : " لا ضَرَرَ ولا ضِرَارَ". حديث حسن، رواه ابن ماجه والدَّارَقُطْنِيُّ وغيرُهما مسنَداً . ورواه مالك في الموطأ مرسلاً عن عمرو بن يحيى عن أبيه عن النبي (ﷺ) فأسقط أبا سعيد ، وله طرق يُقوي بعضها بعضاً .

ḤADĪTH THIRTY-TWO

Abū Sa'īd, Sa'd bin Mālik bin Sinān Al-Khudrī – may Allah be pleased with him – said that: Allah's Messenger (ﷺ) said: **"There should be no harming or reciprocation of harm".**

A *Ḥasan Ḥadīth*, collected by Ibn Mājah, Ad-Dāraqutnī and others in a *Musnad* form; and Mālik in *Muwaṭṭa'* in *Mursal* form from 'Amr bin Yaḥyā from his father from the Prophet (ﷺ) and he did not mention Abū Sa'īd; and it has chains which strengthen one another.

COMMENTARY

This *Ḥadīth* was reported from two paths from the angle of its chain:

The first: a *Musnad* (linked) path; i.e., linked to the Prophet(ﷺ). The second: a *Mursal* (disconnected) path in which the companion was not mentioned, and that was, Abu Sa'īd.

So a *Mursal* is that which is reported by a *Tābi'ī* (i.e., student of the companions) from the Messenger (ﷺ) while a *Musnad* is what a companion reports from the Messenger(ﷺ). However, the *Ḥadīth* is strong considering its various chains together as stated by the author. He mentioned that it has various paths which strengthen one another.

His saying: **"There should be no harming or reciprocation of harm".** It is said: there is no difference between the both of them,

and that the word *ad-Dirār* is the same thing as *ad-Darar* and that they were repeated by way of emphasis. *Ad-Darar* is what harms a person from among what contains harm or deficiency. What is desired is that a person should bring benefit and not to cause harm. He should benefit himself and the people. He should not harm himself or any other. The opposite of harm is benefit.

It also said that: there is a difference between the both of them. So *ad-Darar* is from the angle of one person; l*ā Darar* (as it occurs in the Arabic text) would mean: harm should not come from you to the people. As for *ad-Dirār*, it expresses mutual participation; "you should not harm the one who harms you." You should rather show kindness, forgiveness and pardon. This is from the characters of the believers.

Allah the Exalted:

﴿ ... فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ... ﴾ الشورى: ٤٠

"But whoever pardons and makes reconciliation - his reward is [due] from Allah..." [Ash-Shūra: 40].

It is similar to the saying of the Prophet ﷺ: **"Do not betray whoever betrays you"** and the basic rule: Retaliation is allowed and it is justice. But forgiveness is the best because it is a merit. Allah the Exalted said:

﴿ وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ... ﴾ الشورى: ٤٠

"And the retribution for an evil act is an evil one like it..."

This is retaliation.

﴿ ... فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ... ﴾ الشورى: ٤٠

"But whoever pardons and makes reconciliation - his reward is [due] from Allah..." [Ash-Shūra: 40].

So retribution is allowed but pardon is the better thing. Therefore, if anyone happens to cause you harm, do not retaliate

with the like of it. This is the best and more desirous because the one whom you forgave would become a friend. Allah the Exalted said:

﴿ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا ... ﴾ فصلت: ٣٤ - ٣٥

"The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! He, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient..." [Fuṣṣilat: 34-35]

This quality cannot be attained by everyone. It can only be attained by the patient ones. The one who is not patient cannot pardon. As for the one who is patient, he can forgive because forgiveness of the evil doer is difficult on the souls. It requires patience since an individual would instinctively seek revenge. So refraining from retaliation deserves patience. Allah the Exalt:

﴿ وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴾
فصلت: ٣٤ - ٣٥

"But none is granted it (the above quality) except those who are patient and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character)."

So if you desire the merit of forgiveness, be patient over it. Do not obey your instinct that urges you to revenge the one who harmed you. So this would be - and Allah knows best – the meaning of his saying: **"There should be no harm"** from one angle. Do not harm the people just as you will not be pleased to be

harmed yourself. So do not like it for your brothers just as you would not want that they should harm you. So do not cause them harm. The Prophet ﷺ said: "None of you is a believer until he loves for his brother what he loves for himself."[198]

As for *Dirār*, it occurs from the two parties. If someone causes you harm, the best thing is to receive it by avoiding revenge and harm; you should rather employ forgiveness. This would spread love among the people, and the one who was forgiven would become your prisoner and would always be shy of his action.

This is an important principle among the principles of character in regard to dealing with people. It is necessary one should avoid causing harm regardless of whether it emanates from him firstly or from him out of retaliation against whomever harms him. A Muslim should adopt this way of life and become beloved in the sight of Allah and His creatures.



[198] Its reference has preceded.

الحديث الثالث والثلاثون

عن ابن عَبَّاسٍ رضي اللّٰه عنهما : أن رسولَ الله ﷺ قال: " لو يُعْطَى النَّاسُ بِدَعْوَاهُمْ لادَّعَى رِجَالٌ أموالَ قَوْمٍ ودِماءَهُمْ ، ولَكِنِ البَيِّنَةُ على المُدَّعِي والْيَمينُ على من أَنْكَرَ ". حديث حسَنٌ ، رَوَاهُ الْبَيْهقي وغيرُهُ هكذا ، وبَعْضُهُ في الصحِيحَين .

ḤADĪTH THIRTY-THREE

Ibn ʿAbbās – may Allah, be pleased with them both – reported that: Allah's Messenger ﷺ said: **"If the people were to be granted their claims, people would claim the wealth of other people and their blood; but the onus of proof lies on the claimant, and oath must be taken by the one who rejects the claim"**. A *Ḥasan Ḥadīth*, collected by Al-Bayhaqī and others; and a part of it is in the Two Authentic collections.[199]

COMMENTARY

This *Ḥadīth* is a very important one. It is a crucial rule among the principles of adjudication. The Prophet ﷺ said: **"If the people were to be granted their claims..."** That is, whatever they claim. The claimant is the one seeking for something in the hand of others. When two disputants approach the judge, he should ask the both of them: "Which of you is claiming?" Then he should start with him because the two disputants comprise of the claimant and the defendant. He should begin with the claimant because he is claiming what is contrary to a basic thing.

---

[199] Collected by al-Bayhaqī (10/252) and al-Bukhārī collected path of it (2514) and Muslim

As for the defendant, he remains upon the basic rule and freedom from liability. So he should say: "Which of you is the claimant?" Or he could remain silent till the claimant starts; he should not say, "O so-and-so, what do you have to say?" This could be feared to be partiality. Then after the claimant talks, he should turn to the defendant and ask him to respond to the claims of his opponent. These are the foundations of adjudication.

If the defendant confesses, the issue is over, and judgement should be passed upon him. But if he rejects, then evidence is requested from the claimant. *Al-Bayyinah* (**proof**) is what explains the truth and clarifies it. It is the testimony of evidence in regard to the authenticity of what he is claiming. If he provides honest proof, verdict is pronounced against the defendant according to the testimony.

But if he does not provide proof, the defendant should be asked to swear to negate what his opponent is claiming against him. If he abstains and refuses to swear, judgement is passed on him. But if he swears, he is free. This is the procedure of judgement in Islam: perfect, impartial and easy method.

In this *Ḥadīth*, the Prophet ﷺ said: **"If the people were to be granted their claims, men would claim the wealth of a people and their blood..."** The plaintiff may claim something big; like claiming that his opponent committed murder, and so he is requesting for (implementation of the Laws of) Retaliation. Or he is requesting for wealth which may be large or small. He should not be given his claim because, if this door is opened and everyone is given what he claims, corruption and transgression against the people will spread.

Everyone who is biased against another may lay claim against him. So it should not be accepted from him due to mere claim even if he is the most truthful of mankind. It will not be accepted from him unless he provides proof. As such, the Prophet ﷺ said: **"...but the onus of proof lies on the claimant."** *Al-Bayyinah* is that he should provide witnesses because he is claiming what is contrary to the basic thing: freedom of responsibility. So he will be requested to establish the proof. If he provides the proof,

judgement should be passed in his favour against the defendant according to the proof because it establishes the truth.

However, if he cannot produce proof, or says, "I don't have a proof" or he presents an invalid proof; its presentation is just like its absence. So the judge should turn to the defendant; if he confesses, he is judged according to his confession. But if he rejects and says, "This is nothing with me", he should be asked to swear by Allah in negation of what his opponent is claiming against him, that he is innocent of that.

If he swears in the name of Allah, he will be left because the side of the defendant is stronger; the basis and freedom of responsibility supports him. So the oath from him would suffice; if he swears, he will then be freed and the matter comes to an end.



الحديث الرابع والثلاثون

عن أبي سعيدٍ الْخُدْرِيِّ (رضي الله عنه) قال: سمعتُ رسولَ الله (ﷺ) يقولُ : "مَنْ رَأَى مِنْكُمْ مُنْكَراً فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ". رواه مسلم

ḤADĪTH THIRTY-FOUR

Abū Sa'īd Al-Khudrī – may Allah, the most High, be pleased with him – said: I heard Allah's Messenger (ﷺ) saying: **"Whoever amongst you that sees an evil should correct it with his hand; if he is unable, then with his tongue and if he is unable, then with his heart and that is the weakest level of faith."** Collected by Muslim

COMMENTARY

Enjoining good and forbidding evil is one of the fundamentals of Islam. It is one of the aspects of Islam because rectifies the society.

Al-Munkar is what Allah and His Messenger have prohibited of sayings, actions and conducts. It was named *Munkar* because the natural instinct and sound intellects abhor it.

As for al-*Ma'rūf*, it is what Allah and His Messenger have commanded. It was named *Ma'rūf* because the human natural instinct and sound intellect recognize it. This is an important aspect of Islam.

Allah the Exalted stated:

﴿ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾ ﴾ آل عمران: ١٠٤

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'rūf (i.e. Islamic Monotheism and all that Islaam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful." [Āl-Imrān: 104].

Allah also said:

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ... ﴾ آل عمران: ١١٠

"You [true believers in Islamic Monotheism, and real followers of Prophet (ﷺ) Muḥammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rūf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah..." [Āl-Imrān: 110]

So, Allah made this *Ummah* special because it enjoins good and forbids evil unlike the people of the Book; Allah enjoined commanding good and forbiding evil upon them but they failed to discharge it. Consequently, Allah cursed them. Allah the Exalted said:

﴿ لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ عَلَىٰ لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ۚ ... ﴾ المائدة: ٧٨ - ٧٩

"Those among the Children of Israel who disbelieved were cursed by the tongue of Dāwūd (David) and 'Īsā (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the Munkar (wrong, evildoing, sins,

polytheism, disbelief, etc.) which they committed..." [al-Mā'idah: 78-79]

So, Allah cursed them as a result of that; i.e., He evicted and expelled them from His Mercy. And He praised those who enjoin good and forbid evil from among them. He – the Mighty and Sublime - said:

﴿ ۞ لَيْسُوا۟ سَوَآءً ۗ مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ... ﴾ آل عمران: ١١٣ - ١١٤

"Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allah during the hours of the night, prostrating themselves in prayer. They believe in Allah and the Last Day; they enjoin Al-Ma'rūf (Islamic Monotheism, and following Prophet (ﷺ) Muḥammad) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet (ﷺ) Muḥammad)..." [Āl-'Imrān: 113-114]

Not all the people of the Book abandoned enjoining good and forbidding evil; some of them carried it out, and Allah never wrongs anyone. Likewise, Allah enjoined this *Ummah* to enjoin good and forbid evil since that implies rectification of the society. Sins and acts of disobedience are causes of destruction and ruin and the cure for that is by enjoining good and forbidding evil.

It is encouragement towards the commanded and prohibited; it is not a way interfering in people's affairs as some people of hypocrisy allege: "enjoining the good and forbidding evil implies keeping watch over others and intruding into people's affairs"! It will be said to them, "This is not a matter of keeping watch or intrusion; it is rather from the aspects of rectification and sincere advice.

The fact that you enjoin your brother to do good and forbid him evil is part of love and compassion towards him. But if you leave

him, (without advising him,) you have deceived him and failed to discharge his right upon you. So this is part of mutual cooperation upon piety and righteousness, and mutual advice, and loving good for the people. It is not a matter of poking in the affairs of others or keeping watch over them. Allah described the Muslims as advising one another upon truth. So it is advice and not watching. Allah the Exalted said:

﴿ ...وَتَوَاصَوْا بِٱلْحَقِّ وَتَوَاصَوْا بِٱلصَّبْرِ ﴿٣﴾ ﴾ العصر: ٣

"And advised each other to truth and advised each other to patience" [Al-'Aṣr: 3].

This is an important aspect, very crucial.

The Prophet ﷺ gave example of those who enjoin good and forbid evil and those who commit sins thus:

مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنْ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَقَالُوا لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا فَإِنْ يَتْرُكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَوْا جَمِيعًا

"The example of the person abiding by Allah's orders and restrictions compared to those who violate them is like the instance of those who drew lots for their seats in a boat. Some of them got seats in the upper part and the others, in the lower part of it.

When those at its lower part needed water, they would go up passing by those above them. So they thought that, 'What if we make a hole in our part, not to bother those above us?' If they allow them to do what they want, they'll

all be destroyed but if they prevent them, they'll all be saved."[200]

They drew lots to choose which of them would be on the upper part and which of them will be on the lower part because the upper part is the more desired. So the lot resulted in some of them occupying the upper part while some occupied the lower part. Those at the upper part are like the notables in the *Ummah*, those whose opinion count and people of the religion. And those in its lower part are like the dollards and the sinful.

Those who commit evil deeds are like the people in the lower part of the boat while those who forbid them are like those in the upper part of the boat. The people in the lower part would climb to the upper part to collect water. Later on, they said, "We are troubling those above us; perhaps we can bore a hole near us so that we get water directly without having to climb and hurt those above us." It is well known that if a hole is made in the boat, water will enter it and all those inside would drown and die.

This is an illustration about the sinners who wish to perforate the boat of Islam because Islam is the boat that saves one from destruction and drown. If the people at the top leave those at the lower part upon what they wanted, they will be destroyed together. But if they prevent them they will be saved and they'll be saved too. This is a clear example regarding enjoining good and forbidding evil, and that it is protection from destruction. As such, when the punishment came down on the children of Isrā'īl, none was saved except those who used to enjoin good and forbid evil.

Allah the Exalted said:

﴿ فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦٓ أَنجَيْنَا ٱلَّذِينَ يَنْهَوْنَ عَنِ ٱلسُّوٓءِ وَأَخَذْنَا ٱلَّذِينَ ظَلَمُوا۟ بِعَذَابٍۭ بَـِٔيسٍۭ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿١٦٥﴾ ﴾ الأعراف: ١٦٥

---

[200] Collected by al-Bukhārī (2493) from Nu'mān bin Bashīr (رضي الله عنهما)

"So when they forgot the remindings that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel (disobey Allah)."
[al-A'rāf: 165].

When the torment descended, those who used to enjoin good and forbid evil were delivered and those who would not enjoin good and forbid evil were ruined with the destroyed ones among the sinners.

In this *Ḥadīth*, the Prophet (ﷺ) was explaining the manner of enjoining good and forbidding evil, and that it should never be abandoned. However, it should be in accordance with one's ability. He said: **"Whoever sees evil amongst you."** As for the one that is not seen or is hidden, the responsibility for such is upon the doer. But correction is with regard to something apparent, that is seen.

Then he said: **"...he should change it with his hand."** Meaning, he should remove it with his hand, his authority. This is referring to those in authority among the leaders and the security who have the authority to correct evil with their hands. Likewise, the head of the house has authority in his house. He is responsible and will be questioned about those in his care; he has authority over his house. So he should remove the evil with his hand from his house and should not accept it. No one can object to him, even the ruler cannot object to him regarding his house.

His saying: **"If he is unable, then with his tongue"** i.e. whoever may not have authority, but has knowledge and insight, he should make corrections with his tongue. He should explain to the people, admonish them, give reminders, sermon and inform the leaders and the security about what happens so that they correct it. He should inform whoever can effect the change with his hand, raise the matter to him; this is making correction with the tongue.

His saying: **"...and if he is unable, then with his heart."** That is to say, he does not have knowledge and insight; and he does not know how to forbid evil, or he may have knowledge and

understanding but is banned from giving talks. Such a person should forbid with his heart, hate the evil and the people of evil and distance himself from them. This indicates that it is not permissible to abandon forbidding evil, and the least is (to dislike it) with the heart. If the Muslims abandon forbidding evil, they would be copying the children of Israel:

﴿ كَانُوا۟ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ... ﴾ المائدة: ٧٩

"They used not to forbid one another from the Munkar (wrong, evil-doing, sins, polytheism, disbelief, etc.) which they committed..." [al-Mā'idah: 79]

Therefore, evil must be forbidden either with the hand or with the tongue or with the heart which is the weakest level of faith as contained in the *Ḥadīth*: **"...and that is the weakest level of faith."** In another version, it states: **"There is no mustard seed worth of faith after that."**[201]

This shows that action is part of faith; forbidding evil is action; and the Prophet ﷺ considered it part of faith. In his saying: **"...the weakest level of faith"** is proof that faith decreases so low that it may reach the weight of mustard seed; and it increases to as high as Allah wills. So, faith increases and decreases; it is not at the same level in the hearts of the people:

- Among them are those whose faith is strong.
- And among them are those whose faith is weak.
- And among them are those in-between.

So this is a very crucial *Ḥadīth* containing the procedure for enjoining good and forbidding evil. It also demonstrates that evil should not be left uncorrected even if it is with the heart. If a servant forbids evil with his heart, he should distance himself from its people; he should not mix them or sit with them. But for him to mix with them, sit with them, eat with them and drink

---

[201] Collected by Muslim (50) from 'Abdullāh bin Mas'ūd

with them, saying: "I am forbidding evil with my heart." This is not correct.

If he actually forbids it with his heart, he would have distanced himself from them so that what afflicted them does not afflict him. And in order to let them know that he opposes what they are upon. But if he sits, eats, drinks and laughs with them, they would think that he agrees with them in what they are upon.

الحديث الخامس والثلاثون

عن أبي هُريرةَ (رضي الله عنه) قال: قال رسولُ الله (ﷺ) : "لا تَحاسَدُوا، ولا تَناجَشُوا، ولا تَباغَضُوا، ولا تَدابَرُوا، ولا يَبعْ بَعْضُكُمْ على بَيْعِ بَعْضٍ، وكُونُوا عِبادَ اللهِ إخْوَاناً، المُسْلمُ أَخُو المُسْلمِ: لا يَظْلِمُهُ، ولا يخذله ، ولا يَكْذِبُهُ ، ولا يَحْقِرُهُ، التَّقْوَى ههُنا - ويُشِيرُ إلى صَدْرِه ثَلاثَ مَرَّاتٍ - بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ أن يَحْقِرَ أخاهُ المُسْلِمِ، كُلُّ المُسْلِمِ على الْمسْلِم حَرَامٌ: دَمُهُ ومالُهُ وعِرْضُهُ" رواه مسلم

ḤADĪTH THIRTY-FIVE

Abū Hurayrah – may Allah be pleased with him – said: Allah's Messenger (ﷺ) said: **"Do not be envious of one another; do not outbid one another; do not hate one another, do not keep away from one another and no one should interfere in the transaction of another. You should be slaves of Allah; brothers to one another. A Muslim is a brother of another Muslim; he should not be unjust to him, nor desert him, nor lie to him, nor despise him. Piety is here – and he pointed to his chest three times. It is sufficient for a person as a sin that he holds his brother Muslim in contempt. All the things of the Muslim are sacrosanct for another Muslim: his blood, wealth and honor."** Collected by Muslim.[202]

COMMENTARY

This *Ḥadīth* comprises the conducts that should exist between the Muslims; Islam encourages brotherhood for the sake of Allah the Mighty and Sublime, and that the Muslims should be like one body and like a building, one part strengthening the other.

---

[202] Collected by Muslim (2564)

Consequently, it forbade every evil conduct that spoils and removes this goal or reduces it.

In the *Ḥadīth*, the Messenger (ﷺ) said: **"Do not be envious of one another..."** This is because envy is the greatest of what divides the Muslims. So, it is the most dangerous societal ill. *Hasad* (envy) means[203] wishing that the envied loses his blessings whether the envious wants it for himself or that it should disappear and not belong to anyone.

And envy as is stated in the *Ḥadīth*:

إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ أَوْ قَالَ الْعُشْبَ

"Beware of envy for envy consumes good deeds just as the fire consumes firewood or pasture."[204]

Envy may incite one to disbelief just as it prompted Iblīs to disbelief when he envied Ādam (peace be upon him) and as it caused the Jews to disbelief in Muḥammad (peace and blessings be upon him) as stated by Allah the Exalted:

﴿ وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ ... ﴾ البقرة: ١٠٩

"Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have

---

[203] See: *Lisānul-Arab* (3/149) and *Mukhtār Aṣ-Ṣiḥāh* (p. 57)

[204] Collected by Abū Dāwūd (4903) 'Abd bin Ḥamīd in his *Musnad* (1/418), al-Bayhaqī in *Shu'bah al-Īmān* (5/266) and Ibn 'Abdul-Barr in *At-Tamhīd* (6/124) from Abū Hurayrah(رضي الله عنه)

believed, out of envy from their ownselves, even, after the truth (that Muḥammad Peace be upon him is Allah's Messenger) has become manifest unto them..." [Al-Baqarah: 109]

Envy stirred them to disbelieve in him while they knew that he is the Messenger of Allah(ﷻ). "...**The truth (that Muḥammad Peace be upon him is Allah's Messenger) has become manifest unto them...**" So they did not disbelieve in him out of ignorance; they disbelieved in spite of knowing that he is the Messenger of Allah(ﷻ); they envied him.

Envy could lead to taking of a soul that Allah has forbidden as one of the children of Adam killed his brother. He envied him because Allah accepted from him but did not accept from the murderer. So envy made him kill his brother and disconnect the ties of kinship.

Envy may also lead to disharmony among the Muslims and hatred of one another. Therefore, envy is a dangerous ill. If you see a blessing upon your brother supplicate for more blessings for him and ask Allah to give you the like of it or better than that. As such, it occurs in the *Ḥadīth*:

لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ
وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا

"There is no envy except in two cases: a person whom Allah has given wealth who spends it in the right way, and a person whom Allah has given wisdom (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others."[205]

That is to say, a man whom Allah has given knowledge and he teaches the people; and a man whom Allah has given wealth and he spends it in charity. His believing brother sees him and wishes

---

[205] Collected by al-Bukhārī (73), Muslim (816) from Ibn Mas'ūd; it was also reported by Abū Hurayrah and Ibn 'Umar (ﷺ)

to be like him in order to do the like of his deed. The Prophet ﷺ said:

فَهُمَا فِي الأَجْرِ سَوَاءٌ

"Both of them are equal in reward."[206]

This is called *al-Ghibtah*, and it is to wish that Allah should give you the like of what He has given your brother so that you could do the like of his good deed. This is not envy; it is called *al-Ghibtah*. This is praiseworthy because it indicates one's love for goodness.

Then he said: **"Do not outbid one another."** *An-Najsh* means increasing something.[207] *An-Najsh* in business implies increase in the price of the commodity. Thus *Tanājashū* (outbidding one another) is (based on the word measure), *Tafaa'ul* regarding price. That is: that a man should increase the price of the commodity without intending to buy; but just for another person to hear it and increase [his own price] because of his increment. This is unlawful based on this *Ḥadīth*.

But if he increases the price of the commodity because he wants to buy it, there is no prohibition; the Prophet ﷺ did it.[208] As for

---

[206] Its reference had preceded.

[207] See: *Lisānul-Arab* (6/351)

[208] As contained in the *Ḥadīth* of Anas (may Allāh be pleased with him) wherein a man from among the *Anṣār* came to the Prophet ﷺ begging him. So the Prophet ﷺ said, "Don't you have something in your house?"" He said: 'Yes, a piece of cloth that we wear some and spread some; and a cup we use in drinking water.' The Prophet ﷺ said: "Bring them to me." So he brought them to the Prophet ﷺ and Allāh's Messenger held them in his hand and said: 'Who will buy these two?' A man said, 'I will buy them for one *Dirham*.' He said: 'Who will add to the one *Dirham*?' – twice or thrice -. Another man said: 'I will buy them with two *Dirham*. So he gave them to him, collected the two *Dirhams* and gave them to the Ansār." Collected Abū Dāwūd (1641), at-Tirmidhī (1218), Ibn Mājah (2198), Aḥmad in his *Musnad* (3/114) and al-Bayhaqī in *al-Kubrā* (7/256)

him increasing the price without intending to buy it; he rather only intends to raise its price because he is a partner to the seller or a friend to him or the like of that. This is unlawful bidding; that is the meaning of the Prophet's saying: **"Do not outbid one another"**. So if you want the commodity, make increment in it; but if you do not want it, then leave it.

His saying: **"Do not hate one another..."** *Al-Bughd* (hatred) occurs in the heart; and that is dislike. The desireable thing is its opposite, and that is love between the Muslims; that they should love one another. The Prophet ﷺ said:

لا يُؤمِنُ أحَدُكُمْ حتى يُحِبَّ لأخِيهِ ما يُحِبُّ لِنَفْسه

"None of you is a true believer until he loves for his brother what he loves for himself."[209]

What is desirable is love between the Muslims. But to hate one another; this is forbidden. However, is it possible for a person to remove the hatred in his heart?

This is inborn in some people. However, if you hate, do not act in line with the hatred and harm your brother. If you discover hatred in your heart, repel it by remembering the love and goodness that should be between the Muslims. Do not act on the hatred nor execute it or display it.

Then he said: **"Do not keep away from one another."** *Al-Mudābarah* is turning away: a group turning away from another. The required of you is for you to meet your brother cheerfully and happily. But for you to keep away from him and turn away from him, showing him your back, such indicates evil unless when that itself entails good. So do not keep away from him; you should rather be close to him and cheerful with him.

His saying: ***"and no one should interfere in the transaction of another..."*** This is similar to what has preceded regarding *An-Najsh* that it is injustice in transaction. If your brother sells a commodity do not go to the buyer and say, "You are stupid. I

---

[209] Its reference had preceded.

have a cheaper one than it or something better than it" thereby causing him sadness. It may even spoil the relationship between them and cause conflict between them and then he begins to request for revocation especially if it is a choice-based transaction. The Prophet ﷺ stated in a *Ḥadīth* that,

دَعُوا النَّاس يَرْزُقُ اللهُ بَعْضَهُمْ مِنْ بَعْضٍ

"Leave the people, Allah will provide for some of them from others."[210]

Likewise is buying upon someon else's purchase: whereby someone buys a commodity, and you consider it to be good and cheap, then you go to the seller and say to him: "You are stupid in your transaction – and there was option of choice in the transaction – I will buy it from you more than so-and-so bought it from you; revoke the transaction." Such is not permissible because it is transgression on the right of a Muslim. Unless the seller seeks for your advice; then give him the advice sincerely as you deem right. But as long as he did not seek for your advice, do not intrude. This is because it would cause harm to your Muslim brother - whether the seller or buyer.

Afterwards he ﷺ said: **"You should be slaves of Allah; brothers to one another."** This shows that these issues affect brotherhood. If we eschew them, we would become brothers. Allah the Mighty and Sublime says:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ ... ﴾ الحجرات: ١٠

"The believers are nothing else than brothers (in Islamic religion)." [al-Hujurāt: 10].

That is, brothers in the religion and not in lineage. Brotherhood of faith is stronger than that of lineage. So a disbeliever is your enemy even if he is your brother in lineage.

---

[210] Collected by Muslim (1522) from Jābir bin 'Abdullāh (رضي الله عنهما)

However, a Muslim is your brother in the religion even if he is not your brother in lineage. He is your real brother because brotherhood only occurs through the religion. As for brotherhood of lineage, such could result to ethnic loyalty among the people; it should not lead to religious loyalty and hatred. Love and hate exist in accordance with faith. So your brother in lineage could be your enemy in the religion; and an individual may not be your brother in lineage but he is your brother in the religion.

Then he said: **"A Muslim is a brother of another Muslim."** This is similar to the word of Allah:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ ... ﴾ الحجرات: ١٠

"The believers are nothing else than brothers (in Islamic religion)."

"He should not be unjust to him." *Zulm* means placing a thing in other than its place - in whatever form - injustice regarding the self or wealth or honour.

His saying: **"...nor forsake him..."**: If he sees him being humiliated, he assists him and supports him without abandoning him to the enemies. And if he sees anyone speaking against him in gatherings, he defends him because if he leaves it and remains silent, such is part of forsaking him. So if you see your brother being oppressed, you should aid him and prevent the oppression from him through any means. The Prophet (ﷺ) said:

انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا

"Assist your brother whether he is an oppressor or the oppressed."

Then a man said: "O Messenger of Allah, I will help him if he is oppressed; but how do I help him if he is an oppressor? He replied:

تَحْجُزُهُ أَوْ تَمْنَعُهُ مِنْ الظُّلْمِ فَإِنَّ ذَلِكَ نَصْرُهُ

"Restrain him or prevent him from oppression for that constitutes helping him."[211]

So, do not oppress your brother such injustice comes from you regarding his right nor abandon him while being oppressed when you have the ability to prevent the oppression from him regardless of whether it is wealth or integrity related or the like of that because the honour of your brother is like your honour.

His saying: **"...nor lie to him..."**: Do not lie to him in dealings nor lie to him in discussions. Be truthful to your brother just as you would love that he should be truthful to you.

His saying: **"...nor despise him..."**: That is, do not belittle him because a Muslim is important in the sight of Allah even if he does not have good appearance or wealth or status. As long as he is a believer, he is important in the sight of Allah Glorious is He and Exalted. The Prophet ﷺ said: "Many are the unkempt, driven from the doors who will not expiate if he makes an oath that Allah will do a thing."[212]

So, it is not the appearance that outrightly matters or status or wealth or power. What really matters is faith; the believer is closer to Allah the Mighty and Sublime, honourable in the sight of Allah, and he is Allah's friend.

Therefore, do not despise your believing brother by belittling him or saying, "He does not deserve such-and-such" or "He is not entitled to this" or scorning him. Rather, you are duty bound to respect your brother in whichever condition he is even if he is despicable in appearance or in the consideration of the people. You should respect him because he is honourable to Allah Glorious is He and Exalted.

---

[211] Collected by al-Bukhārī (6952, 2443) from Anas(ﷺ)

[212] Collected by Muslim (2622) from Abū Hurayrah (ﷺ)

Through these important characters, the society will be rectified, and when they are lacking or part of them is lacking, the society will be become disorderly. Islam came with everything that builds a society, and forbade everything that breaks it. The Messenger (ﷺ) forbade these prohibitions because they are part of what breaks the building of a Muslim society.

He says: **"Piety is here"** - and he pointed to his chest three times. That is to say: to his heart. So what matters is the heart, and not necessarily the appearance. As long as he believes in his heart, he has worth in the sight of Allah the Exalted. The Prophet (ﷺ) said:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ وَ إِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

"Verily, Allah does not look at your appearances and your wealth; but He only looks at your hearts and actions."[213]

So what really matters is the faith in the heart or its opposite even if the contrary appears, it should not be considered.

The meaning is not what some people think; that one should commit whatever crime and sin he wishes and then claim that, "Piety is in the heart." No; this is the opposite of what the *Ḥadīth* indicates because if the heart is upright, actions and the limbs will be upright as stated by the Prophet (ﷺ):

وَإِنَّ فِي الجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلا وَهِيَ الْقَلْب

"Verily, there is a piece of flesh in the body; if it is upright, the whole body will be upright. And it becomes corrupt; the whole body will become corrupt. Certainly, it is the heart."[214]

---

[213] Collected by Muslim (34), (2564) from Abū Hurayrah(ﷺ)

[214] Its reference had preceded.

The one who manifests his sins and violations; such is a poof of the corruption of his heart. Contrariwise, the one who does righteous and good deeds; that is evidence of the soundness of his heart. So the meaning of the Prophet's statement: **"Piety is here"** is that one should not be deceived with appearance that people see as good while the heart of the person is corrupt; that will not benefit. The hypocrites showed faith and righteousness but their hearts were corrupt, and they will be in the lowest dept of the Fire.

His saying: **"It is sufficient for a person as a sin...":** i.e., it is enough evil for a man **"that he should despise his brother."** His despising his brother is an absolute evil.

His saying: **"All the things of the Muslim are sacrosanct for another Muslim."** Allah - Glorious is He and Exalted - has prohibited it. The meaning of **"All the things of the Muslim"** implies **"his blood, his wealth and honour."** The last part of the sentence explains the first.

His saying: **"...his blood"**: Allah has forbidden the killing of a believer; He the Exalted said:

﴿ وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا وَغَضِبَ ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا ﴿٩٣﴾ ﴾ النساء: ٩٣

"And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him." [an-Nisā': 93].

The Prophet (ﷺ) said:

لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ: النَّفْسُ بِالنَّفْسِ، وَالثَّيِّبُ الزَّانِي، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ

"The blood of a Muslim is not lawful to be shed except in three cases: life for life, adultery and one who abandons his religion and separates the *Jamā'ah*."[215]

However, his blood is lawful to be shed in these three issues; the law of retaliation should implemented upon him, the prescribed punishment for illegal sexual intercourse should be carried out on him; and if he commits apostasy, he should be killed. But if he is not guilty of any of these three crimes, his blood is inviolable.

His saying: **"his wealth..."**: Likewise the wealth of the Muslim; it is inviolable; He the Exalted said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُوٓاْ أَمۡوَٰلَكُم بَيۡنَكُم بِٱلۡبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٖ مِّنكُمۡۚ ... ﴾ النساء: ٢٩

"O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent..." [an-Nisā': 29].

Therefore, the wealth of a Muslim is like his blood; it is sacred, it is not permissible to take it except out of good will from him as contained in the *Ḥadīth*:

لَا يَحِلُّ مَالُ امْرِئٍ إِلَّا بِطِيبٍ مِنْ نَفْسِهِ

"The wealth of a Muslim is inviolable except (if he gives it) out of good will from him."

That is to say, with his pleasure. His possessions should not be seized nor stolen; do not cheat him during transactions or deceive him and take his wealth unjustly.

So, his wealth is inviolable except for what is based on sound dealings such as when there occurs business transactions based on mutual consent. Similarly, he should not be forced into buying or selling except for just cause. For example, if he is indebted, and

---

[215] It reference had preceded.

he refuses to settle it, the leader will take it from his wealth or sell his possession to settle it because this is out of fairness. But if it is other than that, it is not permissible to compel him to buy or sell except with his consent and pleasure.

﴿ ...عَن تَرَاضٍ مِّنكُمْ ... ﴾ النساء: ٢٩

"...By mutual consent." [an-Nisā': 29]

His saying: **"and his honour...":** The word *al-'Ird* (honor) is that which is affected by praise and condemnation. So, he should not malign his brother through backbiting and slandering nor insult him nor abuse him nor disparage him because he is respected. Rather, he should defend him and repel the backbiting from him; this is what is obligatory.

But for him to defame him in the gatherings and slander him, even if he errs and commits a sin, this is prohibited. So, do not slander him in gatherings; you should rather advise him secretly; this is his right upon you. But for you to discuss about him in gatherings mentioning what he did, such is not permissible; this is backbiting. Allah the Mighty and Sublime says:

﴿ ...وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ... ﴾ الحجرات: ١٢

"...Or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it..." [al-Ḥujurāt: 12]

The Prophet (ﷺ) said:

الْغِيبَةُ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ.

"Backbiting implies talking about your brother in a manner he dislikes."

Someone asked: "What do you advice if I actually find (that failing) in my brother which I made a mention of? He said:

إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ

"If what you say is actually in him, you have in fact backbitten him, and if that is not in him, you have slandered him."[216]

This is because it is not permissible for you to mention the failing in him in the presence of the people. **"...and if that is not in him, you have slandered him."** That is, you have lied against him. So when you talk about your brother in a gathering, you are not exempted from:

- Either being a liar, lying against him.
- Or you are a backbiter since you have mentioned his defect.

This is not permissible; the Muslim must be respected. What is obligatory is to advise him secretly without defamation, condemnation and spreading his fault. Allah the Exalted said:

﴿ إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ ﴾ النور: ١٩

"Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not." [An-Nūr: 19]

The cure for evil is not defamation, condemnation and discussions in gatherings. Its cure is through giving sincere advice, enjoining good and forbidding evil as required by the *Sharīʿah* as stated by *Shaykh al-Islām* Ibn Taymiyah – may Allah have mercy on him – in *al-Aqīdah al-Wāsitiyyah*.[217]

---

[216] Collected by Muslim (2589) from Abū Hurayrah (ﷺ)

[217] See: *al-Aqīdatul-Wāsitiyyah* along with its commentary by the author – may Allah preserve him

الحديث السادس والثلاثون

عن أبي هُرَيْرَة (رضي الله عنه)، عن النَّبيِّ (ﷺ) قال: «مَنْ نَفَّسَ عَنْ مُؤمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيا نَفَّسَ اللهُ عَنْهُ كُرْبَةً من كُرَبِ يوْمِ القيامَةِ، ومَنْ يَسَّرَ على مُعْسِرٍ يَسَّرَ اللهُ عليه في الدنْيا والآخِرَةِ، ومن ستر مسلماً ستره الله في الدنيا والآخرة ، واللهُ في عَوْنِ الْعَبْدِ ما كانَ الْعَبْدُ في عَونِ أخيهِ. ومَنْ سلك طَريقاً يَلْتَمِسُ فِيهِ عِلْماً سَهَّلَ اللهُ له بِهِ طَرِيقاً إلى الجَنَّةِ. وَمَا اجتَمَعَ قَوْمٌ في بَيْتٍ مِنْ بُيُوتِ اللهِ يَتْلُونَ كِتَابَ اللهِ ويَتَدَارَسُونَهُ بَيْنَهُمْ، إلا نَزَلَتْ عليهمُ السَّكِينَةُ ، وغَشِيَتْهُمُ الرَّحْمَةُ، وحَفَّتهُمُ المَلائِكَةُ، وذَكَرَهُمُ اللهُ فيمَنْ عِنْدَه. وَمَنْ بَطَّأ بِه عَمَلُهُ لَمْ يُسْرِعْ به نَسَبُهُ». رَواه مسلم بهذا اللَّفظ

ḤADĪTH THIRTY SIX

Abū Hurayrah – may Allah be pleased with him – said: Allah's Messenger (ﷺ) said: **"Whoever relieves a believer of a distress from the worldly distresses, Allah will relieve him of a distress from the distresses of the Day of Resurrection. He who brings ease to one in difficulty, Allah will bring ease to him in this world and the Hereafter. He who conceals (the shortcomings of) the Muslim, Allah will conceal (his shortcomings) in this world and the Hereafter. Allah helps His slave as long as he helps his brother.**

Whoever follows a path in search of knowledge, Allah will make the path of Paradise easy for him; no group of people come together in one of Allah's Houses, reciting Allah's Book, learning and teaching it amongst themselves except that tranquility descends upon them, and mercy covers them, the angels surround them, and Allah mentions them in the presence of those near Him.

He who slackens in doing good deeds, his descent will not make him go ahead". This version was collected by Muslim.[218]

COMMENTARY

This *Ḥadīth* is just like the opposite of the previous one. The previous *Ḥadīth* prohibited blameworthy qualities while this *Ḥadīth* enjoins praiseworthy qualities. As such, the author cited it after it; and that is from his sound understanding (may Allah have mercy on him). That is to say, instead of taking to the attributes mentioned in the previous *Ḥadīth*, it is rather obligatory upon you to develop these praiseworthy attributes.

Firstly: His saying: **"Whoever relieves a believer of a distress from the worldly distresses; Allah will relieve him of a distress from the distresses of the Day of Resurrection."** Relieving distress from your brother: if your brother falls into a distress regarding wealth or other than that, relieve him of it. The word, *tanfees* means *at-Tawsi'ah*; that is, easing his financial difficulty by loaning him or giving him charity. And in regard to non-finance related difficulty, such as when he is in worry and sorrow, you should relieve him of it and put joy into his heart.

If you do that, Allah will relieve you of a distress from the distresses of the Day of Resurrection because reward is from the kind of an action. You will fall into distress on the Day of Resurrection; so if you relieve your brother of a distress in this world, Allah will relieve you on the Day of Resurrection and bless you.

His saying: **"He who brings ease to one in difficulty, Allah will bring ease to him in this world and the Hereafter."** Likewise *al-Mu'sir* is one who is indebted and is incapable of settling it. If you are the creditor, you should either give him respite till another time or remit the debt from him. Allah the Exalted said:

---

[218] Collected by Muslim (2699)

﴿ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ ﴾

... ﴿ البقرة: ٢٨٠ ﴾

"And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you ..." [al-Baqarah: 280]

It is either you give him respite till another time without increasing it or you remit it from him, and this is the best as it is part of bringing ease to the debtor. This is when you are the creditor. But if the creditor is someone else, part of bringing ease to him is to assist him in repaying it or alleviating it.

His saying: **"He who conceals (the shortcomings of) the Muslim, Allah will conceal (his shortcomings) in this world and the Hereafter."** This is the opposite of backbiting and slandering which were prohibited in the previous *Ḥadīth*. So if you see a deficiency in your brother in his religion, hurry to give him advice secretly. He may be one who knows not or may have been overpowered by his soul or the devil. So, advice him and make things clearer to him secretly, and conceal him. Do not expose him in the gatherings and in the presence of the people.

His saying: **"Allah helps His slave as long as he helps his brother."** This is general; if you render any form of assistance to your brother in regard to what he needs, Allah will always help you; i.e., He will assist you. This is because recompense is from the kind of an action. So, if you want Allah to assist you, then you should assist your brother as you can with wealth, status and so n.

His saying: **"Whoever follows a path in search of knowledge."** That is, legislated and religious knowledge. As for following a path in search of worldly knowledge, such is permissible. However, following a path in search of religious knowledge is what is legislated; it could be obligatory or recommended.

Following the path includes the physical path by traveling and set out in search of knowledge, and the abstract path, by reading, memorizing and understanding the texts from the Qur'an and *Sunnah*. This refers to following a path in search of knowledge. Buying beneficial books, reading them pondering on them and studying them from the scholars are part of following the path in search of knowledge; and it is an abstract path.

His saying: **"Allah will make the path to Paradise easy for him."** This is because the *Sharī'ah* knowledge is that which explains the path to Paradise. Righteous deed and abandoning evil deeds are paths to Paradise. You can never follow a path to Paradise except through the *Sharī'ah* knowledge by which you can recognize the legislated from what is not legislated.

You may exert yourself in worship or in something while it is your path to the Fire because it is not an approved path; and that will not lead you to Paradise, it will rather lead you to the Fire like Innovations, newly-invented matters and superstitions. Even if you strive hard in the night and day, you are moving towards the Fire. As for the path that will lead to Paradise, it is that which the Messenger came with.

Allah the Exalted said:

﴿ وَأَنَّ هَٰذَا صِرَٰطِي مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ... ﴾ الأنعام: ١٥٣

"And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path." [al-An'ām: 153].

Allah did not leave us to ourselves nor to blind-following any person or to self approvals. Rather, He ordained the straight path for us which is that which the Messenger came with. So, you are duty-bound to adhere to this path because it will definitely lead you to the Paradise. As for what contradicts what the Messenger came with, it will certainly lead you to the Fire; so abandon it.

His saying: **"No group of people come together in one of Allah's Houses, reciting Allah's Book, learning and teaching it amongst themselves except that tranquility descends upon them, and mercy covers them, the angels surround them, and Allah mentions them in the presence of those near Him."** This shows that it is necessary that learning should be in the mosques because they are the Houses of Allah, the abode of the angels, and they have in them tranquility and mercy.

So, it is necessary that seeking for knowledge should be in the mosques and not in camps nor in rest houses. There is no blame that there should be a gathering of learning or school where knowledge is taught. However, the mosque is better. As long as it is possible to have studies in the mosques, that is the best. But if there is a special gathering of learning, there is no harm. However, it is of lesser merit compared to the mosque.

And **"...no group of people gather in one of Allah's Houses..."** that is, the mosques, **"...reciting Allah's Book...."** They read it, learn the correct way to recite it and memorize it because it is the foundation of knowledge. **"...and teaching it amongst themselves...."** They understand its meanings; the goal is not to memorize the Qur'an alone, whereby you memorize the Qur'an and perfect the ten modes of recitation. No, this is the means and not the goal. What is required is that you should understand it and comprehend its meanings and act on it.

Firstly: You should recite it. **Secondly**: understand it. **Thirdly**: act on it.

Acting on the Qur'an is what is desired. However, memorizing it, reciting it properly and understanding its meanings and explanation in the correct manner are the means of acting on the noble Qur'an.

His saying: **"Except that tranquility descends upon them"**: That is, peace, tranquility and rest.

His saying: **"and the angels surround them"**: The angels support the believers; they descend on the students of knowledge and support them, repelling the devils from them. They also descend

upon the fighters in the path of Allah, strengthening them and encouraging them towards the fight; they drive the enemy away from them as well. So, they descend on the believers during jihad and while carrying out righteous deeds, assisting the Muslims and aiding them.

"The angels surround them": Meaning, they encircle them; neither evil nor anyone can touch them. **"And Allah mentions them in the presence of those near Him."** That is, in the highest assembly; Allah will mention them nobly. He will tell the angels about them and boast of them before the angels. This shows the merit of seeking knowledge and the obligation of giving a lot of time and attention to it. So whoever desires this status should devote his time and energy to seeking for knowledge from the people of knowledge, in the houses of Allah the Mighty and Sublime; the houses of Allah should be maintained by holding learning sessions in them.

His saying: **"He who is drawn back by by his deeds, his lineage will not make him go ahead."** What matters is good deeds and not lineage. If you are from the noblest of mankind – from Quraysh from Banū Hāshim, the noblest of the children of Adam – but you are not granted the success of performing good deeds, your lineage will not benefit you. Abū Lahab is in the Hell and he was the uncle of the Messenger. Bilal was an Ethiopian slave and he was from among the foremost to embrace Islam.

So what really matters is action and not lineage; whoever relies on his lineage will certainly be drawn back with the disobedient ones. But whoever performs righteous deeds will be in the company of the foremost. Hence, what actually counts is good deed and not lineage.

His saying: **"He who is drawn back"** that is; his deeds receded him from good **"his lineage will not make him go ahead..."** You will never enter Paradise just because of lineage even if you are from the noblest of mankind. You will only enter Paradise through action even if you are the lowest of mankind in lineage, even if you are from among the non-Arabs because righteous deeds will admit you into Paradise. So it is not allowed to boast with

lineages and pedigrees, and to think that they are beneficial in the sight of Allah the Mighty and Sublime.



الحديث السابع والثلاثون

عن ابنِ عبَّاسٍ رضي اللهُ عنهما، عن رسولِ اللهِ ﷺ فيما يَرْوِيهِ عن رَبِّهِ تَبارَكَ وتعالى قال : " إنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذلك فَمَنْ هَمَّ بِحَسَنَةٍ فلم يَعْمَلْهَا كَتَبَهَا الله له عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هو هَمَّ بها وعملها كَتَبَهَا الله له عِنْدَهُ عَشْرَ حَسَنَاتٍ إلى سبع مائة ضِعْفٍ إلى أَضْعَافٍ كَثِيرَةٍ وَمَنْ هَمَّ بِسَيِّئَةٍ فلم يَعْمَلْهَا كَتَبَهَا الله له عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هو هَمَّ بها فَعَمِلَهَا كَتَبَهَا الله له سَيِّئَةً وَاحِدَةً ". رواهُ البخاري ومُسلمٌ

ḤADĪTH THIRTY SEVEN

Ibn Abbās – may Allah be pleased with them both – narrated from Allah's Messenger ﷺ among what he narrates from his Lord – Blessed is He and the most High – that: **"Allah has written the good deeds and the evil ones - then he gave an explanation of that: "Whoever decides to do a good deed but fails to do it, Allah records it with Himself as a perfect good deed; and if he decides it and acts upon it, Allah – the Mighty and Sublime - records it with Himself as ten good deeds up to seven hundred manifolds and up to numerous folds. But if he decides to do an evil deed but does not do it, Allah records it as a perfect good deed. However, if he decides to do and actually does it, Allah records it as a single evil deed."** Collected by al-Bukhārī and Muslim.[219]

COMMENTARY

His saying: **"From Allah's Messenger ﷺ among what he narrates from his Lord."** This is what is called *Ḥadīth Qudsī*; and it is that which the Prophet ﷺ narrates from his Lord. He said:

---

[219] Collected by al-Bukhārī (6491) and Muslim (131)

"Verily, Allah the Exalted has written the good deeds and the evil ones - then he gave an explanation of that."

That is, He wrote the good and bad deeds in the Preserved Tablet. He also wrote it for the baby in his mother's womb as contained in the *Ḥadīth* reported by Ibn Mas'ūd.[220] Then He – Glorious is He and Exalted - explained that in what His Prophet (ﷺ) reports from Him. So actions are divided into two:

- Actions of the heart, which are intentions and aims
- And actions of the limbs, which are physical deeds.

His saying: **"Whoever decides..."** That is, resolves and intends. **"to do a good deed, but fails to do it..."** He was unable to do it or he got busy away from it; he did not leave it, outrightly refraining. He only abandoned it due to a distraction but the intention remained righteous.

"Allah records it with Himself as a perfect good deed." Allah will write it for him as a complete good deed because this is a heart-related deed which is continuous and he did not retract from it.

His saying: **"And if he decides it and acts upon it, Allah – the Mighty and Sublime - records it with Himself as ten good deeds up to seven hundred manifolds and up to numerous folds."** Allah – Glorious is He - multiplies the good deeds out of favour and kindness from Him as He the Exalted said:

﴿ مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا ... ﴾ الأنعام: ١٦٠

"Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allah and His Messenger) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allah and His

---

[220] Its reference had preceded

Messenger) shall have only the recompense of the like thereof..." [al-An'ām: 160]

He said in another verse:

﴿ مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً ... ﴾ البقرة: ٢٤٥

"Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times?" [al-Baqarah: 245].

He did not specify these multiples, and none knows them except Him. In another verse, He the Exalted said:

﴿ مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُنۢبُلَةٍ مِّا۟ئَةُ حَبَّةٍ ... ﴾ البقرة: ٢٦١

"The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains..." [al-Baqarah: 261]

He multiplies it up to seven hundred folds. This – and Allah knows best – is according to the intention of the doer and the strength of his faith or in accordance with the place and time or condition in which he performed the good deed. So, Allah will multiply it for him to specific or unlimited manifolds out of favour and kindness from Him. This is in regard to good deeds in the heart or in action.

Then he said: **"But if he decides to do an evil deed but does not do it, Allah records it as a perfect good deed..."** Meaning, he intended to commit a sin but he left it and did not do it out of fear of Allah the Mighty and Sublime. Allah will write it for him as one good deed for his intention because intention is an action of the heart, and his refraining from it out of the fear of Allah is another action of the heart.

So Allah will write it for him as a good deed because he abandoned it out of fear of Allah. But if he refrains from it because he was unable to do it while the intention to do it still remains, it will be written against him as a bad deed because his evil intention still remains.

Then he said: **"But if he decides to do and actually does it, Allah records it as a single evil deed."** Evil deeds are not multiplied because recompense for them are from the aspects of justice and Allah will not be unjust to anyone nor write against him, something he did not do. So, He writes an evil deed against him. As for the multiplicity of good deed, it is a bounty from Allah Glorious is He and Exalted.

This is a great *Ḥadīth* and glad tiding to the Muslim and an encouragement for him to intend good, act on it and refrain from evil. It also contains warning against evil intention for it will destroy its companion as recorded in the *Ḥadīth* that the Prophet ﷺ said:

> "If two Muslims meet each other with their swords then (both) the killer and the killed will be in the (Hell) Fire."

They said, "O Messenger of Allah! It is alright with regards to the killer, but what about the killed?" He answered,

إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ

> "He was eager to kill his opponent."[221]

Meaning he died without turning away from killing his opponent. He intended to kill him but was only unable to do so; his evil intention remained. As such, he deserves to enter the Hellfire in spite of the fact that he was killed – a recompense for his evil intention.

Therefore, a Muslim is duty-bound to correct his intention and make it sincere to Allah the Mighty and Sublime; and he should

---

[221] Collected by al-Bukhārī (31) and Muslim (2888) from Abū Bakrah(رضي الله عنه)

abstain from evil deeds and avoid intending them. He should neither obey his soul that enjoins evil nor obey the devil. He should abandon doing evil deeds out of fear of Allah the Mighty and Sublime.



الحديث الثامن والثلاثون

عن أبي هُرَيْرَةَ (ﷺ) قال: قال رَسُولُ الله (ﷺ) : " من عَادَى لي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ وما تَقَرَّبَ إلي عَبْدِي بِشَيْءٍ أَحَبَّ إلي مِمَّا افْتَرَضْتُ عليه وما يَزَالُ عَبْدِي يَتَقَرَّبُ إلي بِالنَّوَافِلِ حتى أُحِبَّهُ فإذا أَحْبَبْتُهُ كنت سَمْعَهُ الذي يَسْمَعُ بِهِ وَبَصَرَهُ الذي يُبْصِرُ بِهِ وَيَدَهُ التي يَبْطِشُ بها وَرِجْلَهُ التي يَمْشِي بها وَإِنْ سَأَلَنِي لأُعْطِيَنَّهُ وَلَئِنْ اسْتَعَاذَنِي لأُعِيذَنَّهُ وما تَرَدَّدْتُ عن شَيْءٍ أنا فَاعِلُهُ تَرَدُّدِي عن نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وأنا أَكْرَهُ مَسَاءَتَهُ". رَوَاهُ الْبُخَارِيُّ.

ḤADĪTH THIRTY EIGHT

Abū Hurayrah – may Allah be pleased with him – said: Allah's Messenger (ﷺ) said: **"Allah, the Exalted – said: 'Whoever takes any of my beloved for an enemy, I have extended notice of war to such. My servant does not get near me by anything dearer to me like implementing what I have made obligatory on him. And my servant continues to seek nearness to me through his supererogatory deeds until I love Him and when I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he grabs and his foot with which he walks. If he were to supplicate to Me I would grant him and if he were to seek protection of Me, I will certainly protect him."** Collected by al-Bukhārī.[222]

COMMENTARY

The *Waliyy* of Allah is the pious believer as stated by Allah the Exalted:

---

[222] Collected by al-Bukhārī (6502)

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾﴾

يونس: ٦٢

"No doubt! Verily, the Awliyā' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve." [Yūnus: 62]

Then He explained who they are by saying:

﴿ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾﴾ يونس: ٦٣

"Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds)." [Yūnus: 63]

So, the *Awliyā* of Allah are the pious believers. Every pious believer is a *Waliyy* of Allah - the Mighty and Sublime[223]. Allah's *Walaayah* is His love and support for His slave, and to be with him; supporting him, aiding him, guiding him and loving him. So, *Al-Walāyah* means love, aid and support[224]. Allah the Mighty and Sublime says:

﴿ٱللَّهُ وَلِىُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ ۗ ...﴾

البقرة: ٢٥٧

"Allah is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who

---

223 See: *Mihāju-Sunnah An-Nabawī* (7/28), *Majmū' al-Fatāwā* (2/224), *Jāmi' al-'Ulūm wal-Ḥikam* (p. 361), *Fatḥul-Bārī* (11/342) and *Sharḥ al-Arba'īn* of Ibn Uthaymīn (may Allah have mercy on him) p. 377

224 See: *Lisānul-'Arab* (10/409) *al-Misbāhul-Munīr* (2/672) and *Mukhtār Aṣ-Ṣiḥāh* (p. 306)

disbelieve, their Awliyā (supporters and helpers) are Tâghût [false deities and false leaders, etc.], they bring them out from light into darkness." [Al-Baqarah: 257]

He also said:

﴿ إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُوا۟ ... ﴾ المائدة: ٥٥

"Verily, your Walî (Protector or Helper) is Allah, His Messenger, and the believers..." [al-Mā'idah: 55]

So *Walāyah* is not by mere claim; it is not everyone who says he is a *Waliyy* that is a *Waliyy* of Allah. He may be a *Waliyy* to the devil. Some claim to be *Awliyā* while they are not pious believers. Some of them are magicians, fortunetellers and disbelievers. Likewise those who say they have miracles and supernatural things while they do not pray nor fear Allah - the Mighty and Sublime - claiming not to be under legal responsibility because they are *Awliyā* of Allah and because they have connected with Allah and are not in need of actions; some of the people unfortunately regard them as *Awliyaa* of Allah while they are actually *Awliyā* of the devil. And we seek Allah's refuge. It is sheer fallacy and affront to Allah that His enemies be made His *Awliyā*!

This is the governing rule regarding being Allah's *Waliyy*: that he believes in Allah and fears Him; and he is not pleased that others beside Him should be worshipped. He would rather invite Allah's Oneness and His worship. As for one who commands people to worship him, venerate and exalt him, such a person is the *Waliyy* of the devil as stated by Allah:

﴿ ... وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ ۗ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٥٧﴾ ﴾

البقرة: ٢٥٧

"But as for those who disbelieve, their Awliyâ (supporters and helpers) are Ṭâghût [false deities and false leaders, etc.], they bring

them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever." [al-Baqarah: 257]

There is *Waliyy* of Allah and *Waliyy* of *Shayṭān*; it is not everyone that is called a *Waliyy* and on whose grave a tomb and dome is built and designed that is Allah's *Waliyy*; he may be among the enemies of Allah! Even the one who is rightly a *Waliyy* of Allah, he must neither be worshipped nor invoked nor should help be sought from him; even if it is confirmed that he is a *Waliyy* of Allah - the Mighty and Sublime -. Although we do not testify for anyone that he is a *Waliyy* of Allah, neither do we testify that anyone is among the dwellers of the Fire. We only hope [of mercy] for the good doer and fear [the consequence of sin] for the evil doer. Except those Allah has confirmed or the Messenger ﷺ affirmed to be Allah's *Waliyy* or enemy of Allah; such is considered like that according to evidence.

His saying: **"Whoever takes any of my beloved for an enemy..."** That is, whoever harms My *Waliyy*; antagonizes him and hurts him and makes him susceptible to evil; Allah will avenge for His *Waliyy*.

His said: **"I have extended notice..."**: Meaning; I have informed him, **"...of war"** i.e., he is at war with Allah. Is there anyone capable of waging war against Allah – Glorious is He and Exalted? Allah – the Mighty and Sublime - is the Most Powerful who cannot be overpowered, and no one is capable of fighting Him. Allah the Exalted said:

﴿ وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ... ﴾ الفتح: ٧

"And to Allah belong the hosts of the heavens and the earth." [al-Fatḥ: 7].

He will set some of His hidden and apparent hosts against him; He will set His hosts such as sicknesses and diseases and the disbelievers and the devils against him, including the mosquitoes and flies. He will make from His hosts what will cause him harm and make him restless.

So, whoever opposes and wages war against Allah, Allah the Mighty and Sublime is certainly capable of destroying him with anything He wishes. Therefore, Allah avenges for His *Awliyā*; do not harm the believing slaves of Allah whether with speech or action. Beware, because Allah will avenge for them. Allah the Exalted said:

﴿ ... وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٤﴾ ﴾ آل عمران: ٤

"And Allah is All-Mighty, All-Able of Retribution." [Āl-Imrān: 4]

Do not hurt them with speech through backbiting nor slandering nor abuse. Do not hurt them with action by overburdening them; it is rather obligatory upon you to love them and assist them because Allah loves them. Allah the Exalted said:

﴿ وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾ ﴾ الأحزاب: ٥٨

"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." [al-Ahzāb: 58]

Then He – Glorious is He and Exalted - said: **"My servant does not get near me by anything dearer to me like [implementing] what I have made obligatory on him. And my servant continues to seek nearness to me through his supererogatory deeds..."** Drawing closer to Allah is desired and even ordered. And that is by your carrying out good deeds, obedient acts and things that draw you nearer to Allah. Moving closer to Allah is not by claim; it is by actions. You should draw nearer to Him with righteous deeds; you cannot draw nearer to Him except through what He has approved. Do not seek nearness to Him with innovations and superstitions.

The Prophet ﷺ said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"Whoever does a deed which we have not approved will have it rejected."[225]

Meaning: it will be returned to him. So, do not seek nearness to Him except by what He has approved. As such, he said: **"...dearer to me like what I have made obligatory on him."** This shows that moving closer to Allah should only be with what Allah has obligated or recommended.

Obligations such as the five daily prayers, the *Zakāh*, fast of *Ramaḍān*, pilgrimage to the House of Allah and joining the ties of kinship; these are obligations. Or recommendations such as supererogatory righteous deed such as the late-night prayers, the forenoon prayer and the regular *Sunnah* prayers connected to obligatory prayers; these supererogatory acts are not obligatory.

They are only recommended and perfection for the obligatory duties and additional good deeds. So it is not proper for a Muslim to limit himself to the obligatory duties. He should rather make provision from optional duties as well.

Such is the *Waliyy* of Allah the Mighty and Sublime; he would moves closer to Him with obligatory duties and optional duties. He said: **"My servant does not get near me by anything dearer to Me."** This shows that Allah loves righteous deeds just as He dislikes evil deeds. Allah loves, dislikes and gets angry as it befits it Majesty – Glorious is He and Exalted.

His saying: **"And My servant continues to seek nearness to Me through his supererogatory deeds..."**: this encourages towards optional duties, and that one should not hold back regarding them because doing so contains abundant good. The word *Nawaafil* is the plural of *Naafilah*, and it lexically means "addition". That is, addition to the obligatory duties.

Then He – Glorious is He and Exalted - said: **"...until I love him."** This contains the affirmation of love for Allah - the Mighty

---

[225] Its reference had preceded.

and Sublime -, and that He loves His righteous servants and righteous deeds. It also shows that righteous deeds bring about the love of Allah for the servant. So if you want Allah to love you, perform a lot of righteous deeds. And if you want Allah to love you, follow the Messenger (ﷺ). Allah the Exalted said:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ... ﴾

آل عمران: ٣١

"Say (O Muḥammad to mankind): 'If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins."[Āl-Imrān: 31]

He said: **"...and when I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he grabs and his foot with which he walks."** This means that Allah will aid him in these affairs. He will only look at what pleases Allah, he will only listen to what pleases Allah, he will lower his gaze from what angers Allah and will not listen to what Allah has forbidden. He will only use these senses in the obedience of Allah - the Mighty and Sublime.

Similarly: **"...his hand with which he touches"**: He will not take or give except for the sake of Allah the Mighty and Sublime. He will not use his hand except in obedience to Allah, **"...his foot with which he walks."** He will not walk except towards what pleases Allah. So he walks to the mosques, to connect the ties of kinship and to the obedience of Allah. He will not walk to the theaters, stadiums and places of corruption because his footsteps will be written against him. If he walks towards goodness, good deeds will be written for his footsteps. Thus, Allah will aid him in his hearing, his sight, his hand, and his foot and so, he will not accept nor take nor look nor hear except what contains benefit to him in the sight of Allah.

The reason for this is that he moved closer to Allah with obligatory duties and then followed it with optional duties. So whosoever desires this status should preserve the obligatory

duties and seek nearness to Allah with the supererogatory deeds as much as he is able to. This is undoubtedly a great thing but easy for whomsoever Allah the Mighty and Sublime aids, and difficult for one whom Allah does not give.

Therefore, the Muslim should ask Allah for righteousness, guidance and success. He should seek assistance with Allah and he should not be the opposite, opposing Allah – the Mighty and Sublime - by following his desires, his lusts and the accursed *Shayṭān*. So he should beware of this.

His saying: **"If he supplicates to Me I will grant him and if he were to seek protection of Me, I will certainly protect him." The conclusion of this Ḥadīth explains the first part of it. His saying: "I become his hearing with which he hears, his sight with which he sees, his hand with which he grabs and his foot with which he walks. If he were to supplicate to Me I would grant him and if he were to seek protection of Me, I will certainly protect him."**

The last part of the *Ḥadīth* explains its first part. This does not mean that Allah will permeate and enter into the slave as stated by the *Hulūliyyah* and *al-Bahā'iyyah* - May Allah disfigure them! The meaning is that Allah will guide him, aid him, assist him, protect him and support him: this is the meaning.



الحديث التاسع والثلاثون

عَن أبي ذرٍ الغفاري (رضي الله عنه) قال: قال رَسُوَل الله ﷺ : "إنَّ الله تَجاوَزَ عَنْ أُمَّتِي : الْخَطَأَ ، والنِّسْيَانَ، وَمَا اسْتُكْرِهُوا عَلَيْهِ" حديث حسن ، رواه ابن ماجه والبيهقي وغيرهما .

ḤADĪTH THIRTY NINE

Ibn ʻAbbās – may Allah be pleased with them both – said that: Allah's Messenger ﷺ said: **"Allah has pardoned my Community mistake, forgetfulness and what they were compelled to do"**. A *Ḥasan Ḥadīth* collected by Ibn Mājah and Al-Bayhaqī and other than them both.

COMMENTARY

This is glad tidings for the believers. His saying, **"Allah has pardoned my Ummah"**. That is, He – Glorious is He and Exalted - has pardoned the *Ummah* of Muḥammad ﷺ. If a Muslim makes a mistake and does something unbefitting; such as an unintended mistake, there is nothing upon him. Allah – Glorious is He and Exalted - will pardon him.

His saying: **"...and forgetfulness"**: If he forgets and abandons righteous deeds or leaves something out of forgetfulness, not deliberately; or he does something out of forgetfulness and not deliberately, Allah the Mighty and Sublime will not punish him for that out of favour and kindness from Him. However, an obligation cannot be lifted by forgetfulness; He should observe it by way of paying back.

Then he said: **"...and what they were compelled to do."** The one compelled to perform an evil deed will not be punished because such is deprived of will. He the Exalted:

﴿ مَن كَفَرَ بِٱللَّهِ مِنۢ بَعۡدِ إِيمَٰنِهِۦٓ إِلَّا مَنۡ أُكۡرِهَ وَقَلۡبُهُۥ مُطۡمَئِنُّۢ بِٱلۡإِيمَٰنِ ... ﴾ النحل: ١٠٦

"Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith..." [An-Naḥl: 106]

Therefore, if a person is compelled to do evil deed without intending it, he will not be punished for it because he had no intention [to do it]. He was rather only compelled against his own will. This is a bounty from Allah; if Allah willed He could have punished him. However, He rather bestowed favour upon him.

When Allah revealed the verse:

﴿ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَإِن تُبۡدُواْ مَا فِيٓ أَنفُسِكُمۡ أَوۡ تُخۡفُوهُ يُحَاسِبۡكُم بِهِ ٱللَّهُۖ ... ﴾ البقرة: ٢٨٤

"To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your ownselves or conceal it, Allah will call you to account for it." [Al-Baqarah: 284],

it was difficult for the companions to deal with; that Allah will call them to account for the thoughts of the souls and hearts. Only very few people will be guitless of that. So, it was a difficult thing for them. Then they went to the Prophet ﷺ complaining and said: "We have been charged with an action we cannot perform." Thereupon, the Messenger of Allah ﷺ said:

أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَتْ بَنُو إِسْرَائِيلَ: سَمِعْنَا وَعَصَيْنَا، بَلْ قُولُوا سَمِعْنَا وَأَطَعْنَا

"Do you want to say just as the children of Israel said, 'We hear and disobey?' Say, we hear and obey."[226]

So they said: "We hear and obey." They surrendered and believed in Allah, so Allah revealed His saying:

﴿ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ ... ﴾ البقرة: ٢٨٥

"The Messenger (Muḥammad) believes in what has been sent down to him from his Lord and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers." [Al-Baqarah: 285]

After they believed in this and submitted without objecting, then Allah revealed His saying:

﴿ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ ... ﴾ البقرة: ٢٨٦

"Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned." [Al-Baqarah: 286].

So, Allah relieved them and abrogated the verse before it:

﴿ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ... ﴾ البقرة: ٢٨٤

"And whether you disclose what is in your ownselves or conceal it, Allah will call you to account for it." [Al-Baqarah: 284]

Allah abrogated that with this verse:

---

[226] Collected by Muslim (125) from Abū Hurayrah(ﷺ).

﴿ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾ ﴾ البقرة: ٢٨٦

"Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Mawlâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." [Al-Baqarah: 286]

Allah said: "I have done that."

So Allah answered these supplications out of favour and honour from Him - and all praise and bounty are due to Him. He – Glorious is He – would test His slaves. He tested them with the first verse, and when they submitted and believed in it, He lightened it for them and accepted their supplication. This is a favour from Allah – Glorious is He and Exalted.

The summary is that: this corroborates the *Ḥadīth* that: **"Allah has pardoned my Ummah: mistake, forgetfulness."**

رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا

"Our Lord! Punish us not if we forget or fall into error."

And Allah said: "I have done that." Allah the Exalted said:

﴿...وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ...﴾ الأحزاب: ٥

"And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend." [Al-Aḥzāb: 5].

This is a favour from Allah – Glorious is He and Exalted - that He will not punish because of mistake and forgetfulness; and He will not punish because of compulsion. This was part of what the previous nations were charged by way of punishing them.

However, Allah showered mercy on this nation and eased its affairs because it is the *Ummah* of Muḥammad ﷺ, and they are the people of faith and submission to Allah the Mighty and Sublime and they do not disobey Allah. When the Jews said: "We hear and disobey," Allah made things difficult for them. But when this *Ummah* said: "We hear and obey," Allah relieved them – and this is a favour from Allah.



الحديث الأربعون

عن ابنِ عُمَرَ رضي اللهُ عنهما قال: أَخَذَ رسُول الله ﷺ بِمَنْكِبَيَّ فقال : "كُنْ في الدُّنْيا كأَنَّكَ غَرِيبٌ ، أو عابرُ سبيل". وكانَ ابنُ عُمَرَ رَضي اللهُ عنهما يقولُ: إذا أمْسَيْتَ فلا تَنْتظرِ الصبَّاح، وإذا أصْبَحْتَ فلا تَنْتَظِرِ المَساء ، وخُذْ مِنْ صحَّتِك لِمَرضِك، ومِنْ حَياتِك لِمَوْتِكَ. رَواهُ البُخاري.

ḤADĪTH FORTY

Ibn 'Umar – may Allah be pleased with them both – said: Allah's Messenger ﷺ held me on my shoulder and said: **"Be in this world as if you are a stranger or a passer-by." So, Ibn 'Umar – may Allah be pleased with them both – would say: "When it is evening, do not await the next morning; and when you wake up in the morning, do not await the evening. Take from your health for your illness and from your life for your death."** Collected by al-Bukhārī.[227]

COMMENTARY

In this *Ḥadīth*, the Prophet ﷺ held the shoulder of Ibn 'Umar (may Allah be pleased with them both) in order for him to pay attention to what he would say to him. This shows his humility and eagerness to give admonition. He ﷺ said: **"Be in this world as if you are a stranger or a passer-by."** This advice is conscise, and one of the comprehensive speeches [of the Prophet ﷺ] entailing much meanings.

---

[227] Collected by al-Bukhārī (6416)

"Be in this world as if you are a stranger": That is, do not be delighted in the world and engage in it while forgetting your Hereafter. A stranger is the person who is in a land other than his. If a stranger is in a foreign land, he is not happy therein; he does not crave for accommodation and continuous stay therein. He would rather be ready and prepared to return to his land at any time.

The world is not an abode for the Muslim; the abode of the Muslim is the Paradise. He was brough to this world in order to work for Paradise. So, he takes his need from this world to assist him work for the Paradise. As for his seeking for this world as a goal in itself; he is only preoccupying himself with something that does not belong to him and is neither lasting. This is because the world does not belong to him. **"Be in this world as if you are a stranger..."**

The condition of a stranger in a foreign place is wellknown; he will always remember his country and home. He would long for that and would hasten to return to his land whenever he could.

His saying: **"...as if you are a stranger"**: That is, like a stranger; that is to say, you should not be delighted in it and get preoccupied with it giving it all of your thought and heart because it is not your abode. You should rather live in it temporarily waiting to return to your land. That is how the Muslim is a stranger in this world, because it is not his abode. The abode Allah has created for the believer is the Paradise.

Ādam and his wife were both in the Paradise. Allah made them live in the Paradise; then they both violated of Allah's order and both repented and regretted and Allah accepted their repentance. But He ejected them from the Paradise and sent them down to the earth – to an abode that is not really theirs. Likewise the son of Adam; he longs for his first home from which he was ejected in order to return to it.

Then he said: **"...or a passerby"** that is the traveler. The traveler only relaxes during his journey and thereafter, he continues the journey without settling down. Thus, the Muslim should be in

this world like a traveler. And in reality, he is a traveler and not a resident because his duration in the world is short; he is actually proceeding to the Hereafter. Days and nights pass by him to the Hereafter.

This is how the condition of the Muslim should be in this world; like that of a stranger or traveler; his concern should be the return to his land, and the land of a Muslim is the Paradise. So he should prepare for it; that should be his concern and what motivates him to it.

When Ibn 'Umar (may Allah be pleased with them both) heard the advice from the Messenger(ﷺ), he said to the people and to everyone: **"When it is evening, do not await the next morning; and when you wake up in the morning, do not await the evening."** If you wake up in the morning, do not postpone the good deeds till the night by saying, "I will perform this action in the night."

You should rather hasten to it and do it, perhaps you may not reach the night. And when it is evening, do not postpone righteous deed and repentance till the morning; you may not reach the morning. You have nothing except the time in which you are; so hurry up and do not postpone righteous deed and repentance as well as seeking for forgiveness to another time.

Then he said: **"...take from your health for your illness..."**: This is part of the advice of Ibn 'Umar. When a person is in sound health and wellbeing, he is strong; he will be able to fast, observe the optional prayers in the night, go for jihad in the way of Allah, invite people to Allah and do good deeds. But if he falls ill, he will not be able to fast nor observe the late-night prayers, he will not be able to do what he used to do while he was in sound health because of the sickness.

Good health does not persist; so, if Allah has given you good health, hasten to do righteous deeds because a time will come when you will not be able to do it, either because of illness or old age and senility.

His saying: **"...and from your life for your death"**: Take from your life in this world for your death; prepare for death and what

will come after death. Allah has given you this life for the sake of using it for what will benefit you in the Hereafter. So do not use it for fun, amusement and pilling up debris. Use it only for what you will find in the sight of Allah – Glorious is He and Exalted.

Ibn 'Umar inferred this advice from the advice of the Messenger ﷺ to him. So the Muslim is required to regularly bear this in mind and so, he will live in this world as if he is a stranger or traveler. He should not postpone good deeds to another time because he may not reach the time, and he should not spend his good health and energy for fun and past time. Similarly, he should not spend his life in fun and past time because he will lose soon, except if he utilizes these chances and opportunities for what will benefit him in the sight of Allah – Glorious is He and Exalted.

الحديث الحادي والأربعون

عن أبي محمَّدٍ عَبدِ الله بنِ عَمرو بْنِ الْعاص رَضي اللهُ عنهما قال : قال رسولُ اللهِ (ﷺ): " لا يُؤمِنُ أحَدُكُمْ حتَّى يكُونَ هَواهُ تَبَعاً لِمَا جِئْتُ به " . حديثٌ حسن صَحِيح ، رَوَيْنَاهُ في " كتاب الْحُجَّةِ " بِإسْنادٍ صَحِيحٍ .

ḤADĪTH FORTY-ONE

Abū Muḥammad, 'Abdullāh bin 'Amr bin Al-'Āṣ – may Allah be pleased with them both – said: Allah's Messenger (ﷺ) said: **"None of you truly believes until his desires follow that which I have brought".** A *Ḥasan Ṣaḥīḥ Ḥadīth*; we have reported it in *Kitāb al-Ḥujjah* with an authentic chain transmission.

COMMENTARY

His saying: **"None of you truly believes...":** This negates faith of him.

Then he said: **"...until his desires follow that which I have brought."** That is, what he desires should follow what the Messenger(ﷺ) came with.

Even though this *Ḥadīth* is disputable [from the angle of its chain of transmission], an-Nawawī (may Allah have mercy on him) authenticated it and others apart from him authenticated it as well. The Qur'an also attests to it; Allah the Exalted said:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ ... ﴾ النساء: ٦٥

"But no, by your Lord, they can have no Faith, until they make you (O Muḥammad) judge in all disputes between them, and find in themselves no resistance against your decisions..." [an-Nisā': 65]

So, their desire should follow what the Prophet (ﷺ) rules and they should not dislike what the Prophet (ﷺ) instructed; whoever dislikes it is a disbeliever; Allah the Exalted said:

﴿ ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا۟ مَآ أَنزَلَ ٱللَّهُ فَأَحْبَطَ أَعْمَٰلَهُمْ ﴿٩﴾ ﴾ محمد: ٩

"That is because they hate that which Allah has sent down (this Qur'an and Islamic laws, etc.), so He has made their deeds fruitless." [Muḥammad: 9].

Therefore, this *Ḥadīth* is corroborated by the Qur'an.

The meaning of this *Ḥadīth* is that a person should submit to Allah and His Messenger and not dissent; he should not dislike what has come from Allah and His Messenger even if it contains some difficulty to his soul. He should be patient and realize that this is truly wellbeing and goodness for him. Even if it contains difficulty to him or hardship, he should understand that Paradise is surrounded by disliked matters. Allah the Exalted said:

﴿ ... وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۗ ... ﴾ البقرة: ٢١٦

"And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you..." [al-Baqarah: 216]

This necessitates that a Muslim should surrender to Allah and His Messenger, and recognize that that there is wellbeing and goodness in what has come from Allah and His Messenger even if there is weakness and slackening in his soul regarding it:

﴿ ... ۗ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾ ﴾ البقرة: ٢١٦

"Allah knows but you do not know." [al-Baqarah: 216]

الحديث الثاني والأربعون

عن أنسٍ (رضي الله عنه) قال : سمِعْتُ رسولَ الله (ﷺ) يقول : " قال الله تبارك وتعالى : يا ابن آدَمَ إنَّكَ ما دَعَوْتَني ورَجَوْتَني غَفَرْتُ لك على ما كان فِيكَ ولا أُبَالِي يا ابن آدَمَ لو بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَني غَفَرْتُ لك ولا أُبَالِي يا بن آدَمَ إنَّكَ لو أَتَيْتَني بِقُرَابِ الأرض خَطَايَا ثُمَّ لَقِيتَني لا تُشْرِكُ بِي شيئاً لأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً ". رواه الترمذي، وقال : هذا حَدِيثٌ حسن صَحِيح

ḤADĪTH FORTY TWO

Anas bin Mālik – may Allah be pleased with him – said: **I heard Allah's messenger (ﷺ) saying: "Allah – Blessed is He and Exalted – said: 'O son of Ādam, certainly, you do not supplicate to Me and hope in Me except that I forgive you for what comes of you (of sins) and I do not attach importance to that. O son of Ādam, if your sins were to reach the heavens and then, you seek forgiveness of me, I will forgive you. O son of Ādam, if you were to come to Me with the like of the earth as sins (in number or size) and you meet Me, not joining any partner with Me; I will grant you the like of it in of forgiveness'".** Collected by At-Tirmidhī and he said: "A *Ḥasan Ṣaḥīḥ Ḥadīth*."[228]

COMMENTARY

This is one of the *Ḥadīth Qudsī* that the Prophet (ﷺ) reported from his Lord, and it contains three expressions:

The First Expression: Allah the Mighty and Sublime addresses the entire children of Adam saying: **"O son of Ādam, certainly, you do not supplicate to Me and hope in Me except that I forgive you for what comes of you (of sins) and I do not attach importance to**

[228] Collected by at-Tirmidhī (3540)

that." Meaning: whoever has good thought about Allah - the Mighty and Sublime, and draws nearer to Him with good deeds, Allah will certainly forgive him of his sins and evil deeds because Allah is the Most Forgiven and Most Merciful.

Man has violations and sins; but if he has good thought about Allah and turns to Allah in repentance without despairing of Allah's mercy and seeking for forgiveness, Allah will forgive him all the sins. Allah the Exalted said:

﴿ ۞ قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ ... ﴾ الزمر: ٥٣

"Say: 'O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins." [Az-Zumar: 53]

This contains encouragement for man to turn to Allah in repentance even if his sins were great. He should not say, "Allah will not forgive this sin." Allah the Exalted rather forgives all sins. So he should hasten and turn to Allah in repentance for Allah is free of want and the Most Generous. Nothing will harm Him nor would His sovereignty or possession diminish.

It also contains having good thought about Allah, relying on Him and not despairing of Allah's mercy; and that one should not consider any sin too great to be repented from for Allah forgives all sins.

The Second Expressions: He the Mighty and Sublime – said: **"O son of Ādam, if your sins were to reach the clouds of the sky."** It rose due to its abundance till it reached the sky. **"...then you ask forgiveness of Me, I will forgive you, and I shall not mind."** This shows that repentance wipes away previous sins no matter how abundant and great the sins are; even if they accumulate and get to the clouds, sincere repentance will destroy them.

Sincere repentance must fulfill these conditions:

- One must stop the sin
- One must make a resolve not to return to it
- One should regret over what has occurred from him
- If the right of the slaves is with him, he should restore it to them and seek for pardon from them.

This is sincere repentance, and it is that which destroys sins even if it reaches the clouds as contained in the *Ḥadīth*. It encourages towards repentance, having good thought about Allah and hastening to repentance,

The Third Expression: It is the most important and greatest, Allah said: **"O son of Ādam, if you were to come to Me with the like of the earth as sins (in number or size) and you meet Me, not joining any partner with Me, I will grant you the like of the earth of forgiveness":** That is, a fill of the spacious earth. Were it to be entirely filled up with sins, but you are free from associating partners in worship with Allah; do not despair of Allah's forgiveness for you. This is just as stated by Allah:

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ ... ﴾ النساء: ٤٨

"Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases..." [An-Nisā': 48]

Sins that are less than *Shirk* are under Allah's will: if He wills, He punishes the one guilty of it, thereafter he would be brought out from the Fire and admitted into Paradise; and if He wills, He will pardon him from the beginning of the terror and he will not enter the Fire. This shows the danger of *Shirk* – we seek refuge with Allah. It also indicates that no action is acceptable along with *Shirk*, and the one guilty of it will not be entitled to Allah's forgiveness as long as he does not repent from it.

So whoever dies upon *Shirk*, Allah will not forgive him; but whoever dies upon *Tawḥīd*, even if he was a sinner and evil doer committing major sins less than *Shirk*, Allah will forgive him. This shows the vastness of Allah's forgiveness and pardon, and that such is only for faith and *Tawḥīd*. **"I will grant you the like of it in of forgiveness."** A kind of forgiveness that fills the earth similar to what the sins fill; even though Allah's forgiveness is vaster.

Allah the Exalted:

﴿ ...إِنَّ رَبَّكَ وَٰسِعُ ٱلْمَغْفِرَةِ ... ﴾ النجم: ٣٢

"Verily, your Lord is of vast forgiveness..." [An-Najm: 32].

Nothing of sins can overpower it.

This important *Ḥadīth* contains three expressions that contain glad tiding for the people of faith and *Tawḥīd*. It also contains warning to the people of *Shirk* and disbelief in Allah the Mighty and Sublime; and it encourages them to hasten to repentance from disbelief and *Shirk* before death.

Therefore, whoever dies while a polytheist, there is no hope of Allah's forgiveness for Him. But whoever dies upon *Tawḥīd* while he has sins and a lot of violations filling the earth, Allah will forgive him due to his believe in the oneness Allah the Mighty and Sublime and free from *Shirk*. This is the merit of *Tawḥīd* and what it expiates of sins.

This shows the danger of *Shirk* and encouragement towards hastening to repentance. It also shows the vastness of Allah's forgiveness, and that repentance wipes all sins as stated by Allah the Exalted:

﴿ ...إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾ ﴾ الزمر: ٥٣

"Verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful." [Az-Zumar: 53]

May Allah's peace and blessing be upon our Prophet (ﷺ) Muḥammad, his family and companions.

This blessed commentary was completed at dawn on Monday 21/11/1427

