FORTY ḤADĪTH ON ISLĀM
ITS CREED, PILLARS, LAWFUL & UNLAWFUL, PIETY AND RIGHTEOUSNESS, WITH COMMENTARY
IMĀM ABŪ BAKR AL-ĀJURRĪ [D.360H]
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
الأربعون حديثًا

التي حَجَّ النَّبِي صلى الله عليه وسلم على حَفظِها

تصنيف
الإمام الحافظ أبي بكر محمد بن الحسين الأنصاري
المتوفى سنة 316 هـ رحمه الله
Imām Abū Bakr Muḥammad Ibn al-Ḥusayn Ibn Ābdullāh al-Ājurrī [d.360H]

FORTY ḤADĪTH

on ISLĀM

being a translation of ‘Kitāb ul-‘Arba‘īn’
The Messenger of Allāh (ﷺ) said,

"May Allāh illuminate the face, of the one who hears my sayings and memorises it by heart then he conveys it to the person who did not hear it..."

Abū Dāwūd #3660 & Tirmidhī #2656, 2657, 2658
Forty Ḥadīth on Islām

Its Creed, Pillars, Lawful and Unlawful, Piety and Righteousness with Commentary

Imām al-Ājurri
[d.360H]

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THE AUTHOR

Imām Abū Bakr al-Ājurri

He is the Imām, the Scholar of Ḥadīth, the Example, the Shaykh of the Noble Haram, author of many beneficial works, trustworthy and precise, the devout worshipper and the one who closely followed the Sunnah: Abū Bakr Muḥammad ibn al-Ḥusayn ibn ʿAbdollāh al-Ājurri.

He was born in Baghdād in the year 264H or 280H at a time of great political upheaval and social unrest. Baghdād was submerged in innovation, superstitious beliefs and corruption which seemed to worsen day by day, with the trend of abusing the Companions becoming dangerously prominent. The leaders and affluent were living in luxury and religious decadence, not caring for the poverty in which the majority of their subjects lived, nor the rampant disease and illness that plagued the land. At the peak of this corruption, in the year 330H, in order to save himself from the tribulations of Baghdād, al-Ājurri moved to Makkah and died there in the year 360H after having lived there for some thirty years.

Despite the political and social condition of Baghdād at that time, it was still a great centre of religious learning, ibn Kathīr remarked,
The Author

‘The scholars of Baghda'd at that time were the world’, as such al-Ájurri studied predominantly under its scholars, and for a short time, some of the scholars of Mecca; this when he visited it before finally moving there. His main field of study was hadith and fiqh.

Much of his teaching centred on correcting the religious and spiritual problems of his era, coupled with the teaching of hadith and fiqh, and his written works reflect these efforts.

- In the field of creed he authored, ñab-Sharî'ah, an outstanding work dealing with many essential aspects of the Sunni belief; and al-Ru'yah, dealing with seeing Allâh in the Hereafter.

- In hadith he authored al-Arba'in, al-Thamânîn, Rîkâyât al-Shâfi'i, Tûruq Hadîth al-Ifk, Kitâb al-Fitan and Akhâbâr Úmar ibn Ābdul'-'Azîz.

- In the field of morals and manners he authored, Akhlâq Hamalatu'ñ-Qur'an, Akhlâq al-'Ula'mâ, Akhlâq Abîl Barр wa'l-Tuqâ, Adâb an-Nufûs, al-Ámr bi Luqûm al-Jama'ah wa Tark al-Ibtida', Kitâb al-Tawbah, al-TaFarrud wa'l-Uzlah, Husn al-Khuluq, Fa'dl al-'IIm, and Ñifatu'ñ-Ghurabâ.

- In the field of fiqh he authored, Tahrim an-Nard wa'l-Shatranj wa'l-Malâbî, Abkâm an-Nisâ, at-TaHajjud, Mukhtasâr fi'l-Fiqh, and an-Nâsihah al-Kabîr.

Amongst his teachers were: Abû Muslim al-Kajji, the Shaykh of his age; al-Hasan ibn 'Alî ibn 'Alwî al-Qâttîn, Ja'far ibn Muḥammad al-Firyâbî, Mûsâ ibn Hârûn, Khalf ibn 'Amr al-'Ukbarî, 'Abdullâh ibn Nâjiyâh, Muḥammad ibn Şâlih al-'Ukbarî, Ja'far ibn Aḥmad ibn

All his biographers concur on praising him and commending his scholarly efforts and asceticism. Ibn al-Athīr described him as being a Ḥāfīz as did al-Dhahābī.1  

al-Khaṭīb al-Baghdādī said about him, 'He was a person possessing religion, trustworthy and precise. He authored [some] works.'2

Ibn Khallikān said, 'He is the Shāfi‘ī legal jurist, the Scholar of Ḥadīth and author of the famous book, al-Arba‘in (this is the book in your hands). He was a righteous servant.'3*  

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3 Ibn Khallikān, Wafayatu'l-A’yan, vol. 4, p. 292; others such as ibn al-Jawzī mentioned him amongst the Ḥanbalīs.

All praise belongs to Allāh, the Creator and the Sustainer of the heavens and earth. He blessed the children of Ādam with knowledge and raised them in ranks accordingly. He raised from mankind Prophets and Messengers to guide people to the truth, concluding with the last of them, Muḥammad (ﷺ); may the peace and blessings of Allāh be upon his Household, his Companions and all those who tread the path of guidance until the Last Day.

Allāh, the Most High, taught man that which he knew not. Therefore know dear reader, may Allāh have Mercy upon you, whether you are new to the faith of Islām and commenced your noble path in pursuit of sacred knowledge - or born as a Muslim and want to increase your understanding of Islām - I ask Allāh that He enables you to persevere and continue in search of beneficial knowledge that gives meaning to your life, for there is no deed more virtuous than seeking knowledge. It is an endeavour that propels towards praiseworthy ends and perpetuates means of salvation in this world and in the Hereafter. Having the ability to understand

* For any Arabic or foreign words please refer to the Index of Arabic words provided at the back of this book p.203.
religious text, to correctly apply Islamic teachings and be able to separate contradictory aspects of one’s culture from religion, is indeed a prized asset we should all aspire to attain.

The author, Imām al-Ājurri, may Allāh have mercy upon him, originally penned this text for new Muslims. He purposefully selected forty Ḥadīth and added his valuable explanation to them, deeming them necessary and appropriate to know. Upon reading this highly regarded work of Imām al-Ājurri, I did not fail to realise how astute and staunch he was in defending the Sunnah of al-Mustafā (ﷺ) - the chosen one, and how he took great care in his commentary. He understood the complexity of matters new Muslims face upon entering the fold of Islām; yet his intent went much further than educating new Muslims and hence its relevance to all Muslims who are new to learning and embarking on the path to knowledge - thus making it an ideal gift. The topics covered herein are not only essential, but form the basis of the religion of Islām and therefore provide a pivotal dimension to the work.

Some of the topics covered in this book are faith, the five pillars of Islām, ablution, prayer and its description, Ḥajj, fasting, the lawful and prohibited as well as other vital acts of worship.

We have also added two very beneficial appendix to this work that the reader will benefit from, Insha’Allāh. The first appendix deals with the Divine Decree (Al-Qadr) which we felt needed to be added, as it provides a purposeful explanation for the reader in getting a clearer in-depth understanding of this major article of faith. The second appendix contains details regarding the Ten Companions of the Prophet (ﷺ) whom where promised Paradise; belief in them is also an integral part of a Muslim’s creed. Being concerned with knowing the Companions of the Prophet (ﷺ) shows our love for them, our concern in wanting to learn from
their lives and take from their experience and understanding of the
religion. They saw the Prophet (ﷺ), believed in him and witnessed
Divine Revelation coming down, attaining a unique strength of
faith and an indomitable position in our history.

Many scholars throughout Muslim history have put together
a compilation of Forty Ḥadīth, some found more renown than
others, and this compilation is from amongst them. The content
was a delight to read and I feel it also makes for a great second-
ary school level education textbook, as well as being ideal to be
taught in Islāmic seminaries (Madrasah). The translator managed
to capture the simple style of the Arabic content, making it easy
to read and comprehend. Each chapter is short and concise, giving
it an additional feature that makes it a welcome aid in memorising
the text. Parents are especially encouraged to introduce this book
to their schooling children.

It is a sign of Allāh’s acceptance and blessing, as well as a tes-
tament to the author’s wisdom and foresight that despite being
written over a thousand years ago, his Forty Ḥadīth continues to
benefit and inspire people - developing, growing and strengthening
their Islām - addressing some of their needs and providing much
sought after advices. Everyone who reads through these pages will
certainly come to the same conclusion. The author’s expertise,
knowledge, sincerity and depth of comprehension are clearly
illustrated; for he was an Imām closely following the Prophetic
tradition, and therefore a reference for us.

This is the second text that Dār as-Sunnah is publishing of
this renowned Imām, the first work being ‘The Journey of the
Strangers.’

Imām ʿAḥmad records in his Musnad #4423 that ʿibn Masʾud nar-
rated that the Messenger of Allāh (ﷺ) drew a line in the sand and said, ‘This is the Straight Path of Allāh.’ He then drew lines to its right and left, and then said, ‘These are other (straying) paths and there are no other paths except that a devil is upon it and calling to its way.’ Then the Prophet (ﷺ) recited the verse, “Verily, this is the straight path, so follow it and do not follow other paths.” [al-Ma’ida, (6):153]

Know that when Allāh loves a person, He gives him understanding of religion, therefore strive to seek knowledge and be relentless in seeking the truth, recognise the truth and you will recognise its people. Allāh, the Most High, said, “But as for anyone who desires the Hereafter, and strives for it, with the (true) striving it deserves, being a believer, the striving of such people will find favour (with Allāh).” [al-Isra, (17):19]

I ask Allāh, the Most High, to keep us upon the Straight Path, the Path of the Messenger of Allāh (ﷺ) that leads to Paradise, Āmin.

I would like to take this opportunity to extend my heartfelt appreciation and gratitude to the translator, as well as our dedicated team at Dār as-Sunnah Publishers for their relentless efforts. Indeed without the aid of Allāh and thereafter the assistance of those involved, this task would not have been possible. I pray that Allāh accept this effort from them all and recompense them many-fold over. May Allāh bless them all immensely and add this to the scales of good deeds, Āmin.

Abū Muḥammad Tasaddaq
22nd Jumada al-Thani 1438 AH
21st March 2017
AUTHOR'S INTRODUCTION

With the Name of Allāh, the All-Merciful, the Most Merciful

The Shaykh, the Imām Abū Bakr Muḥammad Ibn al-Ḥusayn al-Ājurri said:

All praise is to Allāh in every condition. He is the One who grants success. He is the One who guide towards the path of guidance. May Allāh’s peace and blessings be on His Messenger and his Family. Allāh is sufficient as a protector and blessed guardian.

As for what follows, a questioner asked about the meaning of a ḥadīth narrated on the Messenger of Allāh (ﷺ). The ḥadīth stated that the Messenger of Allāh (ﷺ) said: “Whoever preserves for my nation forty ḥadīth related to its religion, Allāh will resurrect that person as an erudite and learned scholar.”

The meaning of this ḥadīth has been narrated on the authority of Muʿadh Ibn Ṣabāh (raḍī Allāhu 'anhu).

The meaning can also be found in the narration of Ibn 'Abbās

\begin{quote}
*Hadīth:* pl. abādīth, translated as the recorded speech, report, account. *Fiqh:* a narration describing the sayings, actions, character, physical description of the Prophet Muḥammad (ﷺ).
\end{quote}
(radiy Allāhu ‘anhumā) when he said that the Prophet (ﷺ) said: “Whoever from this nation memorises forty ḥadīth from the Sunnah, then I will intercede for him on the Day of Judgment.”

Narrated on the authority of Abū Hurayrah (radiy Allāhu ‘anhu) that the Prophet (ﷺ) said: “Whoever from this nation (ummah) memorises forty ḥadīth from the Sunnah, will come on the Day of Judgment in the company of a group of scholars.”

The questioner asked: ‘You aware that the Prophet’s ḥadīth are numerous and uncountable. Many people of ḥadīth, past and present, have compiled many books about the ḥadīth of the Prophet (ﷺ). There are large numbers of texts about purification, prayer, zākāt and fasting, as well as, hajj, striving in the way of Allāh, trade, marriage and divorce. In addition, there are a large number of ḥadīth about issues such as penalties, oaths, vows and many other verdicts. The Prophet (ﷺ) educated his nation while motivating and interesting them in subjects like the ethics of greeting, sitting, eating and drinking, the ethics of dress, brotherhood and the neighbourly affairs. There are also many other lengthy topics, which are too numerous to mention. The people of knowledge (‘ilm) and manners (adab) understood them. People had compiled and taken an interest in the Sunnah, until some of those who

1 (TN)Ibn ‘Adī in al-Kāmil fi Du’ā’ah, 1/537, ḥadīth is da‘īf in the isnād is Ishaq Ibn Najayh. İmām al-Bukhārī ruled him as being munkar ul-ḥadīth in al-Tārik al-Kabīr, 1/404 and al-Dhahabi has accused him of forging ḥadīth in al-Mughnī fee Du’ā’ah # 579. Munkar ul-ḥadīth with İmām al-Bukhārī means it is not permissible to narrate ḥadīth on him. Shaykh al-Albānī said this is a description for a liar and a person who falsifies ḥadīth. Irwā’, 3/359.

compiled ḥadīth were negligent about what we mentioned."

It was said to the questioner: ‘There are some things you have to mention. However there are other things you left out, perhaps this was due to the inability of that person to gather or memorise the Sunnah.’

Then questioner asked: ‘What are the forty ḥadīth which if a person has memorised, from the nation of Muḥammad, they will have a reward and great benefit? Is it enough or does it require other than it?’

Al-Ājurri commented: ‘Know may Allāh have mercy upon me and you - then I contemplated about what you asked, and I do not know of any other meaning for this hadīth except one meaning and Allāh knows best. It was said: ‘What is it?’

Al-Ājurri further commented: ‘The people during the time of the Prophet (ﷺ) used to come to him from distant Arab communities and villages. Small groups from every village and town accepted Islam and learned what was obligatory upon them. They would return to their people, teach them about Islam, and its belief, according to that which the Prophet (ﷺ) had taught them. In addition, they also taught the people what has been made lawful (ḥalāl) and unlawful (ḥaram) for them. The people who learned from the Prophet (ﷺ) used to tell their people that the Prophet (ﷺ) told us such and such:

وَماَكَانُ الْعَوْمَانِ لَيْسَ فِيْ أَسْكَالِهِ
فَلَوْلَا فِيْنَصَرُ مِنْ كُلِّ فِرَائِضِهِمْ طَيِّبَةٌ لَّيْسَ نَفَقْهُواَ أَفْأَلْبَينَ
ولَيُنْتَفُوا فَوْقَهُمْ إِذَا رَجَعُوْا إِلَيْهِمْ أَطْلِعُهُمْ بُحْدَارْوَات

23
"It is not for the believers to go forth all at once to take the field [in time of war]. For there should separate from every division of them a group [remaining] devoted to obtaining deeper understanding in the religion and warn [i.e., advise] the people, so when they return to them, they might guard themselves against evil."

[al-Tawbah (9): 122]

This establishes, and Allāh knows best, that whenever those people came to the Prophet (ﷺ) they accepted Islām and learned their religion. He (ﷺ) would encourage them to memorise the Sunnah if they were able do so, so that they could return to their families and teach them what they had learned from the Prophet (ﷺ).

The Messenger of Allāh (ﷺ) ordered the people by saying:

"May Allāh illuminate the face, of the one who hears my sayings and memorises it by heart then he conveys it to the person who did not hear it. Perhaps a person who carries this speech has no understanding of its meaning, and maybe the person carries this ḥadīth to a person who understands it better."²

Muḥammad Ibn Ḥusayn said: 'I did not find any other meaning for this ḥadīth other than this one. The ḥadīth of the Prophet

³ Abū Dāwūd #3660, Tirmidhī, #2656,2657,2658, Ibn Mājah #230,231,232, Ahmad (3/225) and al-Ḥumaydi #88. Shaykh al-Ḥāобыти (may Allāh shower mercy upon him) ruled it as ṣaḥīḥ in Silsīlah Aḥādīth al-Ṣaḥīḥ, #430.
have numerous meanings. How can they be ignorant of the Sunnah and the Messenger of Allāh (ﷺ) said:

“Seeking knowledge is an obligation on every Muslim.”

Concerning the verse,

It is not for the believers to go forth all at once to take the field [in time of war]. For there should separate from every division of them a group [remaining] devoted to obtaining deeper understanding in the religion and warn [i.e., advise] the people, so when they return to them, they might guard themselves against evil.”

[al-Tawbah (9): 122]

Ibn 'Abbās (radiy Allāhu 'anhu) said: 'A group used to come from every Arab community to the Prophet (ﷺ) in order to ask him about the commandments and to gain understanding in their religion. They would say to the Prophet (ﷺ): 'What do you order us to do? Inform us about what we should say to our families when we return to them.'

The Prophet (ﷺ) ordered them to be obedient to Allāh and His Messenger (ﷺ). The Prophet (ﷺ) sent them back to their people

4 This hadith is ḥasan sahih
with the commandments of prayer and zakat. When they arrived to their people they said: 'Whoever accepts Islâm is one of us.'

They would warn and enlighten them about the things which Allâh is pleased with, so much so, a man would leave (the religion of) his mother and father. Whenever they would return to their kith and kin they would caution them (about the Fire) and call them to Islâm (by giving them glad tidings of Paradise).  

Muḥammad Ibn Ḥusayn said: 'It is a duty on the people who went to the Prophet (ﷺ) to educate their community; the Prophet (ﷺ) said such and such, he has made this halâl for us and has made this harâm for us. It is as if he encouraged them to memorise forty ḥadîth pertaining to the orders of their dîn and to learn more about the duties upon them and Allâh knows best. This is the only meaning I understand for this ḥadîth. If Allâh wills.'

If the person says: 'Can you write from the Sunnah forty ḥadîth for us that of which if we memorise and understand their meanings they will benefit us? Furthermore, whoever hears them from us will also gain benefit. We hope to gain the benefit that was previously mentioned in the ḥadîth; the Prophet (ﷺ) said: “Whoever memorises for this nation forty ḥadîth...” I say to you, I will try to make an effort to compile forty ḥadîth from the Sunnah that will give you benefit in your dîn and, as well the person who hears these ḥadîth from you. It is necessary for you to seek knowledge.'

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The isnâd is daʿif
HADITH ONE

"Whoever Allāh intends good for..."

On the authority of Abū Hurayrah (radiyAllāhu ‘anhu) who said that the Messenger of Allāh (ﷺ) said:

من يرث الله به خيرًا يفقهه في الدين

"Whoever Allāh intends good for, He gives him an understanding (yufaqibhu) in the religion."¹

Al-Ājurri commented: ‘This indicates that whoever does not gain an understanding in his religion then there is no good for him.’

If you say: ‘What is the description (ṣifah) of the one whom Allāh has given understanding (fiqī) in the religion in order to be from amongst those who Allāh (the Most Generous) has intended good for?

The Muslim who knows that Allāh has confined the servant [to His servitude] with obligatory acts of worship (ʿibādāt). Therefore, a person worships Allāh through those actions as it has been ordered and not as one desires. Rather, a person worships Him with

¹ Ibn Mājah, #220 and Tirmidhī, #2645.
It was ruled ṣaḥīḥ by al-Albānī, Sīslilah Ahādīth al-Ṣābiḥah, #1194.
knowledge (‘ilm) that has been bestowed upon them. As a result, an individual pursues knowledge in order to know how to worship Allāh, by way of performing religious duties (adā’ farā’id) and to avoid His prohibitions (ijtināb mahārim); for example, taharah, its obligations (farā’id) and its voluntary acts (sunnah), what invalidates it, as well as what is acceptable. Having knowledge of the five prayers to Allāh (the Most High) during the day and night. This is accompanied by the way one performs them. In addition to this, there is the knowledge of zakah and what is obligatory regarding the fulfillment of Allāh’s rights upon a person. The knowledge of fasting and hajj, when are they obligatory. And, when they become an obligation, what are the rulings and how are they performed. Moreover, striving in the way of Allah in times of war, when is it compulsory and what are from its rulings that one must adhere to. The knowledge of earning gains, what is lawful from it and unlawful in order to take the lawful and to avoid the unlawful with knowledge.

This is the servant that knows the obligatory and non-obligatory matters which their daily life revolves around. In addition to that, this person shows kindness towards parents and knows the prohibition of being undutiful towards them. They keep family ties and know the prohibition of severing them. They understand the importance of preserving the limbs that Allah has blessed them with, this is a trust that Allah has placed upon the person to take care of the body in accordance with what Allah has ordered, in order to preserve [and fulfil the rights of] the bodily limbs. This knowledge is numerous and is lengthy in explanation. It is, therefore, necessary to seek and act upon knowledge.

Know, may Allāh have mercy upon you, about what the Prophet (ﷺ) has urged you to do, so that you may achieve goodness.
HADĪTH TWO

“Seek Knowledge before it is Seized and Lifted...”

On the authority of Abū Umāmah al-Bahlī (radiy Allāhu ‘anhu) who said that the Messenger of Allāh (ﷺ) said:

“Seek knowledge (‘ilm) before it is seized and lifted. Then he joined his middle, index finger and his thumb. At that time, he (ﷺ) said the scholar (al-‘ālim) and the person who seeks knowledge (al-muta‘allim) both share in the reward (ajr). There is not a better well-being in the people after this.”

Al-Ājurrī commented: ‘May Allāh have mercy on me and you.

1 Ibn ‘Abdu’l-Barr in Jāmi‘ al-Bayān al-‘Ilm, #137 and Ibn Mājah, #228. al-Albānī has ruled this ḥadīth as ḍa‘if.
Observe what the Prophet (ﷺ) addressed you with. He (ﷺ) encouraged you to seek knowledge before the scholars die. Therefore, know that the diminishing of knowledge is by the death of its people. For that reason, the Prophet (ﷺ) informed you that the good is in the person who seeks knowledge and the one who teaches it. Whoever is not from among one of these two people then there is no good for him.

Grasp this and seek knowledge, it will remove ignorance (jahāl) from you. Worship Allāh with this knowledge desiring His greatness. Indeed it is an obligation upon you based on his (ﷺ) saying:

طَلَبُ الْعَلْمِ فَرَضَةٌ عَلَى كُلِّ مُسْلِمٍ

“Seeking knowledge is an obligation on every Muslim.”

And in addition to this His (ﷺ) statement: “Seek knowledge even if [it is] in China.”

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2 This ḥadith is ḥasan ṣaḥīḥ.

3 (TN) It was declared mawdū‘ by Suyūṭī and he spoke about this ḥadīth in his book al-Lali’ al-Masnū‘ah fi Abādith Mawdū’āt, 1/193. He mentioned that Ibn ‘Adī, Bayhaqī in Shu‘ab al-Īmān, and Ibn ‘Abdu’l-Barr narrated this ḥadīth. Ibn Ḥibbān said: ‘This ḥadith is bāṭil la asl la bu (fabricated and has no origin)’. End of Suyūṭī’s point.
"Actions are by Intentions..."

On the authority of 'Umar Ibn al-Khaṭṭāb (ради Аллаhu ‘anhu) who said that the Messenger of Allāh (ﷺ) said:

إِنَّمَا الْأَعْمَالُ بِالْنَّيْنِ، وَإِنَّمَا لَآمِرِيُّ مَا نَوَى، فَقَمْ كَانَتُ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَقَمْ كَانَتُ هِجْرَتُهُ إِلَى دُنْيَا يِتْبَعُهَا أَوْ امْرَأَةً يَزْوَجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

“Actions are [judged] by intentions (niyyah). And every person will get that which he intended. So whoever intended to migrate for Allāh and His Messenger then his migration (hijrah) is for Allāh and His messenger. And whoever intended to migrate for some worldly gain or to marry a woman then his migration is for that which he intended.”

Al-Ājurrī commented: ‘May Allāh have mercy upon us and you.

1 Bukhārī, #1, Muslim, #1907, Abū Dāwūd, #2201, Tirmidhī, #1647, Nāṣa‘ī, 1/59 and others
This ḥadīth is a foundation (ṣāl) from the principles of Islam (uṣūl al-dīn). It is not permissible for any Muslim to perform any duty that Allāh has made incumbent upon them or to draw nearer to Him by means of obligatory acts except with a sincere (khāliṣa) and truthful intention (niyyah al-ṣādiqa). This action should be free from showing off (riyā') and the desire of fame (suma'). Instead, it should be performed only seeking Allāh's reward. Furthermore, this action ('aml) should be free of prescribing partners with Allāh, because Allāh only accepts actions, which are done sincerely for His sake regardless of any reward in this life. The scholars did not differ concerning this point.

If you were to ask what this ḥadīth means in regards to the migration (ḥijrah), it would be said to you: 'When the Prophet (ṣallī Allāh 'alayhī wa sallā Allāhu 'alayhī sallam) made ḥijrah from Makkah to Medinah, making ḥijrah was made obligatory upon the entire Muslim community. All of the Muslims residing in Makkah had to migrate and leave their families, close relatives and homes behind. They performed this act desiring Allāh's face (sincerely for His sake) and nothing else. Allāh praised the people who performed the ḥijrah with this description in more than one verse in the Qur'ān. To the contrary, Allāh criticised the people who stayed behind without a valid excuse. The excuse for the person who did not perform ḥijrah was his inability to do so.

A man left Makkah with the outward appearance of performing ḥijrah. The road he was travelling was crowded and his intention was not for Allāh and His Messenger. Rather his intent was to marry a woman who migrated before him. This person wanted to marry this woman and achieve some worldly gain, so he was not considered to be among the ones who migrated (muhajirūn). Even though he travelled from his homeland and the road was crowded
with people, his intention was different from the intention of the *muhajirun*. Their goal was to please Allāh and His Messenger while his goal was to marry Umm Qays. For this reason he was named Muḥajir Umm Qays and Allāh knows best.’
“İslâm has been Built upon Five...”

On the authority of Ibn ‘Umar (rađiy Allāhu ‘anhu ‘anhumā) who said that the Messenger of Allāh (ṣallā Allāhu ‘alaihi wa sallam) said:

“İslâm has been built upon five (pillars): testifying that there is none worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, the establishing of the prayer, paying the zakāh, fasting the month of ṣaḥal, and making the pilgrimage to the House.”

Al-Ājurri commented: ‘If you understand the meaning of this ḥadīth then you will have understanding of the religion, if Allāh wills.’

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1 Bukhārī, 1/47, Muslim, #45, Tirmidhī, #2609 and others
“Islām has been built upon five...”

Know the value of the first command the Prophet (ﷺ) was sent with. This command was the order to call the people to the *shahādah*, there is none worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh. Whoever says the *shahādah* sincerely (ṣādiqān) from his heart (qalb) and dies upon that will enter Paradise (jannah). After the people accepted the *shahādah*, the prayer was made an obligation upon the Muslims. The Muslims established the [five daily] prayers, then made *ḥijrah* to Medīnah. After the *ḥijrah*, other acts of worship were made obligatory on them in stages. Whenever an obligation was placed on them, they would accept it, like the obligations of fasting during the month of Ramadaṇ and the payment of *zakah*. After those two requirements were established, *hāji* was made obligatory for the person who has the ability to perform it. So when they believed in these duties and carried them out, Allāh said,

حَسَبَنَاكُمْ ۚ أَنَّكُمْ ۖ مُهْيَتُونَ

“This day I have perfected for you your religion and completed My favour upon you and have approved for you Islām as religion”

*[al-Mā‘idah (5): 3]*

The Prophet (ﷺ) said:

يبتَلِي الإِسْلَامُ عَلَى خَمِسِ

“Islām has been built upon five.”

Whoever abandons an obligation from these five duties has denied and disbelieved in all of the five pillars. Because of his denial (*juthd*) and disbelief (*kufr*), *tawḥīd* does not benefit this person.
The Prophet (ﷺ) said:

"Between the servant and disbelief (kufr) is the abandonment of the prayer. Whoever leaves off the prayer has disbelieved (kafar)."

Ibn Mas‘ūd (raddiyyAllāhu ‘anhu) said: ‘Allāh has likened zakah with salah [prayer]. The person who does not pay zakah then there is no salah for him.’

After the Prophet (ﷺ) demise, the people of Yamamah quit paying zakah. The people of Yamamah said: ‘We will pray and fast but we will not pay zakah on our wealth.’ Abū Bakr (raddiyyAllāhu ‘anhu) and all of the Companions fought the people of Yamamah until they killed some of them and others were placed in prison. Abū Bakr (raddiyyAllāhu ‘anhu) said: ‘You bear witness that your causalities are in the Fire and ours are in Paradise.’ All of this took place because Islām is [built on] five pillars and some of the pillars are not accepted without the performance of the others. I advise you to strongly understand this point!

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2 Muslim #134, Abū Dāwūd #4678 and Tirmidhī #2620.

[TN] in the text of the hadīth found in Muslim the word ‘shirk’ is added before the abandonment of prayer.
“The first person who spoke about the Qadr in Baṣrah...”

It is narrated on the authority of Yaḥyā ibn Yamur that the first man who discussed Qadr in Baṣrah was Maʿbad al-Juḥanī. I [Yaḥyā] along with Ḥumayd ibn ‘Abduʾl-Raḥmān al-Ḥimyārī set out for pilgrimage or ‘Umrah and said: ‘If it should so happen that we come into contact with anyone of the Companions of the Messenger of Allāh (ﷺ), we shall ask him about what is being talked about concerning Qadr.’

Unexpectedly, we came across ‘Abdullāh ibn ‘Umar ibn al-Khaṭṭāb while he was entering the masjid. I and my friend surrounded him. One of us was on his right side and the other stood on his left. I expected that my friend would authorise me to speak [for both of us].

Therefore, I said: ‘O Abū ‘Abduʾl-Raḥmān [‘Abdullāh ibn ‘Umar], there have appeared some persons in our land who recite the Qurʾān and pursue knowledge.’ Then, after ex-
plaining their affairs, I said: ‘They claim that there is no such thing as Divine Decree and all events are new [to everyone, including Allāh].’ ‘[Abdullāh ibn ‘Umar] then said: ‘When you happen to meet such persons, tell them that I have nothing to do with them and they have nothing to do with me. And, verily, they are in no way responsible for my belief.’ ‘Abdullāh ibn ‘Umar then swore by Allāh and said: ‘If any of them [who does not believe in Divine Decree] had with him gold equal to the bulk of the Mountain of Uhud and then he should spend it [in the way of Allāh], Allāh would not accept that from him unless he affirms his faith in Divine Decree (qadr).’

He then said: ‘My father ‘Umar ibn al-Khaṭṭāb told me that:

بيتما تَحْنَ عَنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ إِذْ طَلَّعَ عَلَيْنَا
رَجُلٌ شَدِيدُ يِبَاضُ الْبَيَاضِ شَدِيدُ سَوَادُ السَّفَرِ لا يَرَى عَلَيْهِ
أَثْرَ السَّفَرِ، وَلَا يَعْرِفُهُ أَحَدٌ مِّنَّا حَتَّى جَلَّسَ إِلَى نَبِيِّ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ فَأَسْتَدَرَّ رُكْبَتَهُ إِلَى رُكْبَتِي وَوَضَعَ كُفَّيَهُ
عَلَى فَخْدَعِي مُّقَالَ:

‘One day while we were sitting with the Messenger of Allāh (ﷺ), there came before us a man with extremely white clothing and extremely black hair. There were no signs of travel on him and none of us knew him. He [came and] sat next to the Prophet (ﷺ). He supported his knees up against the knees of the Prophet (ﷺ) and put his hands on his thighs.
يا محفد أخربني عن الإسلام، وما الإسلام؟
قال: أن تشهد أن لا إله إلا الله، وأن محفد رسل الله، ومشارب الصلاة، وثواب الركّة، وتصوم شهر رمضان، وحج البيت إن استطعت إليه سبيلاً.
قال: صدق قالت فعجبتنا الله يسألة ويوصيتك.
قال: فأخربني عن الأمان.
قال: أن ثبور يالله، و الأيام، وشبيه، ورساله، واليوم الآخر، والقدر خيره وشره.
قال: صدق.
قال: فعجبنا الله يسألة ويوصيتك.
قال: فأخربني عن الإحسان.
قال: أن تفند الله كاتب تراية، فإن لام تكن تراية قلبه يترك.
قال: صدق.
قال: فأخربني عن الساعة.
قال: ما المسئول عنها يا علما من السائل.
قال عمر رضي الله عنه: قلبت ثلاثاً.
ثم قال لي رسول الله صلى الله عليه وسلم: يا عمر هلا تدرى من السائل؟
He said: “O Muḥammad, tell me about Islam.”

The Messenger of Allāh (ﷺ) said: “Islam is to testify that there is none worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, to establish the prayers, to pay the zakat, to fast [the month of Ramaḍān], and to make the pilgrimage to the House if you have the means to do so.”

He said: “You have spoken truthfully [or correctly].”

We were amazed that he asks the question and then he says that he had spoken truthfully. He said: “Tell me about īmān.”

He [the Messenger of Allāh (ﷺ)] responded: “It is to believe in Allāh, His angels, His books, His messengers, the Last Day and to believe in the Divine Decree, [both] the good and the evil thereof.”

He said: “You have spoken truthfully.”

He said: “Tell me about al-Iḥsān.”

He [the Prophet] answered: “It is that you worship Allāh as if you see Him. And even though you do not see Him, [you know] He sees you.”

He said: “Tell me about the time of the Hour.”

He [the Prophet (ﷺ)] answered: “The one being asked does not know more than the one asking.”

He said: “Tell me about its signs.”

He answered: “The slave-girl shall give birth to her master, and you will see the barefooted, scantily-clothed,
destitute shepherds competing in constructing lofty buildings."

Then he went away. I stayed for a long time.

Then he [the Prophet (ﷺ)] said: "O 'Umar, do you know who the questioner was?"

I said: "Allāh and His Messenger know best."

He said: "It was [the Angel] Jibrīl who came to teach you your religion."¹

Al-Ājurri commented: ‘May Allāh shower mercy on me and you. Know that the Prophet (ﷺ) taught you your religion in this ḥadīth. Indeed Jibrīl ('alayhi-salām) only questioned the Prophet (ﷺ) in the presence of his Companions only desiring to teach them the affairs of their religion. It is important for the Muslims to know the matters of their religion. As for Jibrīl’s question about Islām, we previously explained its meaning in the ḥadīth before this one.

Now as for imān, then it is a duty for every Muslim to believe in Allāh, all of the angels, and all of the Books that Allāh sent to His messengers. In addition to this, it is an obligation for every Muslim to believe in every single one of the Prophets, the resurrection after death, Paradise (jannah) and Hellfire (jahanam). Moreover, every Muslim has to possess belief in that which has been reported in authentically reported in the Sunnah and reports of the Salaf.

Likewise, the belief in the al-Šīrāt (the Bridge), al-Mīzān (the Balanced), al-Hawd (the Pond), al-Shāfā‘ah (the Intercession), the punishment in the grave, and the people who will exit the Hell-fire

¹ Muslim, #8, Tirmidhī, #2610, Abū Dāwūd, #4695, al-Nasa‘ī, 8/97 and others on the authority of 'Umar ibn al-Khaṭṭāb (radiy-Allāhu ‘anhu). Bukhārī, 1/106, 115, Muslim, #9 and others on the authority of Abū Hurayrah (radiy-Allāhu ‘anhu).
and enter Paradise, the Last Hour and other things of which the people of truth believe from the people of knowledge and which the people of desires, bid'ah and misguidance reject.

The Prophet (ﷺ) has warned his ummah about these types of people. Along with this, the Prophet’s (ﷺ) Companions, the tabi‘īn and the scholars of Ablu’l-Sunnah have warned us from the people of desires, innovation and misguidance.

Every Muslim has to believe in the Qadr, its good and bad. Every Muslim should disassociate himself from those people who deny the Qadr (its good and bad things that befall them), just like Ibn ‘Umar (radiyAllahu ‘anhu) disassociated himself from similar people.

As for Jibril’s question “Tell me about al-Ihsān”, the Prophet (ﷺ) replied: “It is that you worship Allāh as if you see Him. And even though you do not see Him, [you know] He sees you.” Be conscious that whoever worships Allāh sincerely knows that Allāh is aware of their actions. Allāh knows that which is inward and outward from the servant, matters which the servant conceals or displays. Allāh knows that which you intend for Him and other than Him. He knows the fraud of the eyes, and all that the breasts conceal.

Allāh is very well aware of your condition, so beware! Whoever maintains this in his heart and is conscious of this, [truly] fears Allāh. Then this person fears Allāh and worships Him as he has

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3 See Appendix One of this book p70-79 for a detail discussion on al-Qadr (the Divine Decree)
been ordered. If you become heedless of this then take into account that Allāh sees you and to Him you will return, then He will inform you about that which you used to do. Take heed of the negligence in your heart and worship Allāh as you have been commanded and not as you desire. Seek assistance in Allāh and hold on to His rope. The rope of Allāh does not part from the person who resorts to it. This rope guarantees guidance to whoever holds on to it towards the straight path.
“Verily the Creation of Each One of You is Brought Together in his...”

On the authority of ‘Abdullāh ibn Mas‘ūd (radīy Allāhu ‘anhu) who said: ‘The Messenger of Allāh (ṣallī Allāhu ‘alayhi wa sallam) is the truthful and the [one who we] believed [in], narrated to us:

إن خلق أحدكم يجمع في نطق أبيه أربعين ليلاً، ثم يكون علقة مثل ذلك، ثم يكون مصغرة مثل ذلك، ثم يبعث الله عز وجل إليه ملكا فيؤمر بأربع كلمات: فيكتب عملة وأجلة ورقة وشيقي أمشعيد. ثم يبعث فيه الروح فإن أحدكم ليعمل أهل الجنة حتى ما يكون بيئة وبيتها إلا ذراع، فيسبيع عليه الكتاب يعمل أهل النار يبدخل النار، وإن أحدكم ليعمل عليه أهل النار حتى ما يكون بيئة وبيتها إلا ذراع، فيسبيع عليه الكتاب يعمل أهل الجنة يبدخلها.
"Verily, each of you is brought together in his mother’s abdomen for forty days in the form of a drop of fluid. Then it is a clinging object for a similar [period]. Thereafter, it is a lump looking like it has been chewed for a similar [period]. The angel is then sent to him and he breathes into him the spirit. He is also commanded to issue four decrees: to record his sustenance, his lifespan, his deeds and [whether he will be] unhappy [by entering Hell] or happy [by entering Paradise]. [I swear by Allāh, other than Whom there is no God], certainly, one of you will definitely perform the deeds of the people of Paradise until there is not between him and Paradise except an arm’s length and then what has been recorded will overtake him and he shall perform the deeds of the people of Hell and enter it. And, certainly, one of you will definitely perform the acts of the people of Hell until there is not between him and Hell except an arm’s length and then what has been recorded will overtake him and he shall perform the deeds of the people of Paradise and enter it.”

O questioner, it is necessary for you to know that Allāh has already decided the servants’ provisions. Every servant takes his just due. It does not increase nor does it decrease from what has been decreed. In addition to this, the servant’s lifespan has already been decided. Nobody exceeds his duration nor does he lessen it before its fixed time. Allāh has written the good and bad deeds that the servant will perform. Moreover, Allāh has written

1 Bukhārī, #417, Muslim, #2643, Abū Dāwūd, #2643, Tirmidhī, #2138, Nāṣa’ī, 7/29 and others
whether he is from those who are happy or unhappy. Therefore, every servant of Allāh proceeds towards the affair that has been decided for him. Belief in this is an obligation (wājib) and whoever does not believe in this is a disbeliever.
“There is Not a Single Soul from among You except his Place has been Written in either Paradise or Hell...”

On the authority ‘Alī Ibn Abī Ṭālib (rādīy Allāhu ‘anhu) who said:

کُنَا فِي جَنَّةٍ فِي بَقِيَّتِ الْإِرْضَى قَالَ: فَأَتَانا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَعَدَ وَقَعَدْنَا حَوْلَاهُ، وَمَعَهُ مَخْضَرَةٌ فَنَكِسَ رَأْسُهُ فَجَعَلَ يَنْكِثُ بِمَخْضَرَهُ، ثُمَّ قَالَ: مَا مَثَّلْتُ لِمَنْ مَثَّلَ مَثْلُهُ مِثْلًا إِلَّا وَقَدْ كَبِرَ مَكَانَهُ مِنَ النَّجَاتِ وَالنَّارِ، وَإِلَّا وَقَدْ كَبِرَ شَقِيقَتُهُ أَوْ سَعَدَةً قَالَ رَجُلٌ: إِنَّ رَسُولَ اللَّهِ أَفْلَاحُ تَتَبَكَّلُ عَلَى كِتَابِنَا وَتَذَٔدُ الْعَمَلَ، فَمَنْ كَانَ بِنَا مِنْ أَهْلِ السَّعَادَةَ فَسُيُصِّيَ إِلَى عِيْلِ أَهْلِ السَّعَادَةِ، وَمَنْ كَانَ بِنَا مِنْ أَهْلِ السَّعَاءَ فَسُيُصِّيَ إِلَى عِيْلِ أَهْلِ الشَّقَاوَةِ? قَالَ: اعْمَلُوا، فَكَلَّمُ مَسِيرٌ لَعْمِلِهِ، أَمَّا أَهْلُ السَّعَادَةَ فَيَسِيرُونَ لَعْمِلِ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيَسِيرُونَ لَعْمِلِ أَهْلِ الشَّقَاوَةِ، ثُمَّ قَرَأَ...
We were accompanying a funeral procession in Baqi'-al-Gharqad. The Prophet (ﷺ) came to us and sat and we sat around him. He had a small stick in his hand, then he lowered his head and started scraping the ground with the stick.

He then said: “There is none among you, nor any person created, but has a place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched.”

A man said: ‘O Allah’s Messenger! Should we not depend on what has been written for us and leave the deeds, as whoever amongst us is blessed will do the deeds of a blessed person, and whoever amongst us is wretched, will do the deeds of a wretched person?’

The Prophet (ﷺ) said: “The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched.”

Then he recited the verses:

“As for he who gives [to others] and fears Allah, and believes in the best [reward]. We will ease for him the path towards [ultimate] ease. But as for he who withholds and considers himself free of need. And denies the best [reward], We will ease for him the path towards difficulty.” [al-Layl (92): 5-10].”

Al-Ājurri commented: ‘May Allah have mercy upon you. Know

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1 Recorded by Abū Dāwūd, #4607, Tirmidhī, #2678, Ibn Mājah, #42, #43, Darānī, 1/44, Ḥākim, 1/95, Bayhaqī, 10/114, Munāqib al-Shaftī, 1/11, Aḥmad, 4/162-167, Ibn Ḥībān, #5, al-Baghawī, #102 and others.

This ḥadīth has been ruled as ṣaḥīḥ by Ḥākim and al-Albānī.
There is not a single soul from among you except his place...

that belief in this aspect of the Qadr\(^2\) is an obligation. The servant of Allāh has been ordered to be obedient to Allāh, and has been ordered to refrain from disobedience and what has been prohibited.

Allāh grants success in obedience to whomever He loves and He decrees disobedience on the person He desires without wronging them.

\[
\text{يَضَلُّ مِنْ يَدَّاهُ وَيَدْعُ مِنْ يَدَّاهُ}
\]

He allows to go astray whom He wills and He guides whom He wishes.

\[
\text{لا يَسَلُّ عَمَّا يَتَعَلَّ وَهَمْ يَتَسَلُّونَ}
\]

He will not be asked about that which he did, but rather they will be asked about their deeds.

The most beloved to Allāh from His servants are the obedient and the one who orders obedience. This is by the success that Allāh grants His servants. Allāh has rebuked the servants from disobedience. He has intended for His creation to hate disobedience and not to order it.

This is the path of the people of knowledge from the Companions, the Tābilin and whoever follows them in good among the leaders of the Muslims.

Ibn ‘Abbās (rādiyAllāhu ‘anhumā) said: ‘The Qadr is the structure (nizām) of Tawhīd. Whoever believes in Allāh and in Qadr, then this belief is the trustworthy stronghold (‘a’urwa al-wuthqā) that will never break. And, whoever believes in Allāh and not in Qadr, then this person’s disbelief in the Qadr has decreased his Tawhīd.’’

\(^2\) See Appendix One of this book p.172 for a detail discussion on al-Qadr (the Divine Decree)
HADİTH EIGHT

"Verily this is a Farewell Speech, so what do you Instruct us?..."

On the authority of both ʿAbduʾl-Rahmān ibn ʿAmr al-Sulami and Ḥujr ibn Ḥujr al-Kalāʾi said:
Verily this is a Farewell Speech, so what do you Instruct us?…

We went to visit al-ʻIrbād ibn Sāriyah (raḍiyy Allāhu ʻanhu). He is from among those that the verse:

“Nor [is there blame] upon those who, when they came to you [O Prophet with the request] that you might provide them mounts, you said: ‘I cannot find anything for you to ride upon.’” [al-Taubah (9): 92]

was revealed about. When we visited him, he was sick. Thus, we said to ʻIrbād: ‘We have come as visitors and seekers of knowledge.’ ʻIrbād said: ‘The Prophet (ṣallī Allāhu ʻalayhi wa sallam) lead us in ṣalāt al-fajr prayer, then turned towards us after he finished. Subsequently, He delivered an admonition that made our hearts fearful and our eyes tearful. A person said: ‘O Messenger of Allāh, it is as if it were a farewell admonition, so advise us.’ He said: ‘I advise you to have taqwā¹ of Allāh and to listen and obey even

¹ The word taqwā is a derivative of the word ‘ittāqā’ from the root word ‘waqā’, which means, ‘he protected himself from that which harms him.’ Essentially, this is what taqwā is - a protection from that which harms the self.

Ḥasan al Basrī, (raḥimahu Allāh) said: ‘The ones who have taqwā protect themselves from what Allāh has prohibited and act upon what He has commanded. Taqwā remains with them until they forsake many ḫalāl things fearing that they could be harām.’

Abū’l-Darda, (raḍiyy Allāhu ʻanhu) said: ‘The complete form of taqwā is to fear
if a slave is a leader over you. Certainly, the one who will live among you will see lots of differences. So stick to my Sunnah and the Sunnah of the right-principled and rightly-guided successors. Bite onto that with your molar teeth. And avoid newly-introduced matters. Verily, every heresy is a going astray.”

Al-Ājurri commented: ‘There is an abundance of knowledge Allāh so much that one begins to fear Him from the potential sin, as a mustard seed and until one leaves what might be halāl in the fear that it could be harām based on the verse, So whoever does an atom’s amount of good, he will see it; and whoever does an atom’s amount of evil, he will see it.’ So do not prohibit any goodness and act upon goodness. Do not underestimate any evil and protect yourself from it.’

Abū Hurayrah (raḍī Allāhu ‘anhu) was asked about taqwā so he asked the questioner whether he had trodden a thorn infested path. The man said he did. Abū Hurayrah asked him how he walked on it. The man said: ‘When I saw a thorn, I kept away from it because I might be pricked by it.’ Abū Hurayrah (raḍī Allāhu ‘anhu) said, ‘That is exactly what means (to take actions to avoid sins).’

Ibn Rajab said: ‘The essence of taqwā is to make a shield (which guards) against Allāh’s anger and punishment. That shield is to obey His commandments and abstain from His prohibitions...’ Jāmi‘ ul-‘Ulūm al-Ḥikām: [190/191].

The tābi‘ī Taql ibn Ḥabib said: ‘Taqwā (piety) is that you act in obedience to Allāh, and hope in His mercy, upon a light from Him; and taqwā is leaving acts of disobedience to Allāh out of fear of Him, upon a light from Him.’ Related by Ibn Abī Shaybah in ‘Kitāb ul-Īmān’, #99 and it was declared šahīḥ by Shaykh al-Albānī.


2 Recorded by Abū Dāwūd, #4607, Tirmidhī, #2678, Ibn Mājah, #42, #43, Darāmū, 1/44, Ḥākim, 1/95, Bayhaqi, 10/114, Munāqib al-Shafī‘ī, 1/11, Ahmad, 4/162-167, Ibn Hibbān, #5, al-Baghawī, #102 and others. This hadīth has been ruled as šahīḥ by Ḥākim and al-Albānī.
found in this ḥadīth. Every Muslim needs this knowledge and should not be ignorant concerning it. From the knowledge of this ḥadīth is the Prophet (ﷺ) ordered the Companions with that which Allāh ordered them with taqwā. Nobody knows about the fear of Allāh except by knowledge. Some of the rulers have said: 'How can someone be God-fearing and he does not know about that which he fears?'

‘Umar Ibn al-Khaṭṭāb (raḍiyaAllāhu ‘anhu) said: ‘No one conducts business in our marketplaces except the person that has an understanding of his religion. Otherwise he devours riba [Interest].’

Al-Ājurri further says: ‘It is incumbent on every Muslim to fear Allāh in His obligations and prohibitions.’

Also from the knowledge of this ḥadīth is that the Prophet (ﷺ) commanded his Companions to hear and obey every leader that has authority over them, whether he is a black slave or non black slave. There is no obedience except in that which is good. As a result, the Messenger of Allāh (ﷺ) taught his Companions that there will befall much differing among the people. He ordered them to stick to his Sunnah and the the sunnah of the right-principled and rightly-guided successors. The Prophet (ﷺ) exhorted his Companions to stick to his Sunnah with a strong adherence. This is similar to a person who bites down on something with his molar teeth not wanting it to slip away from him.

It is compulsory for every Muslim to follow the Messenger of Allāh’s (ﷺ) Sunnah, and he should not do any actions except by his Sunnah and the Sunnah of the right-principled and rightly-guided successors: Abū Bakr, ‘Umar, ‘Uthman and ‘Aṭī (raḍiyaAllāhu
'anhu). Also, no Muslim should turn away from the sayings of the Prophet's (ﷺ) Companions as their sayings give guidance, if Allah wills.

\[3\] Ahmad #833-871 records that 'Ali said, 'Should I not inform you of the best of this nation after its Prophet? Abū Bakr.' Then he said, 'Should I not inform you of the best of this nation after Abū Bakr? 'Umar.' The isnād is ḥasan. Ahmad #922-1030 records that ‘Ali said, ‘Should I not inform you of the best of this nation after its Prophet? Abū Bakr. The best of this nation after Abū Bakr is ‘Umar. After this Allah placed goodness wherever He wished.' This is ṣaḥīḥ. Many narrations from ‘Ali concerning this are recorded by ibn Abi ‘Āsīm, al-Sunnah #1200-1221.


Bukhārī #3671 records that Muhammad ibn al-Ḥanafiyyah asked his father ('Ali), 'Which people are best after the Messenger of Allah (ﷺ)?' He replied, 'Abū Bakr.' He asked, 'Then who?' He replied, "Umar.' He said, 'I feared that he would then say 'Uthman, so I said, "Then you?"' He replied, 'I am just a man amongst the Muslims.'

The author, Majmū‘ Fatawā, vol. 4, pg. 422 quotes this ḥadith and states that it is reported via approximately eighty routes from 'Ali.

Ibn ‘Umar as recorded by Bukhārī #3655-3698, 'During the time of the Prophet (ﷺ) we would not equate anyone with Abū Bakr, then 'Umar, then 'Uthmān, then we would leave the Companions of the Prophet, not declaring some to be superior to others.' Ibn Abi 'Āsīm #1193 has the additional wording, 'This reached the Prophet (ﷺ) and he did not object.'


Khaṭṭābī, Mā‘ālim al-Sunan, vol. 4, pg. 279, said, "The explanation of this - and Allah knows best - is that he was referring to the seniors and elders amongst them, those whom the Messenger of Allah (ﷺ) would go to for advice when a matter concerned him. At that time 'Ali was still young. Ibn 'Umar did not mean to demean or disregard 'Ali, may Allah ennoble his face, or to deny his excellence after 'Uthmān, rather his excellence was well known and was not denied by ibn 'Umar or any other Companion. They only differed about whether 'Uthmān came before him: the majority of the Salaf were of the view that 'Uthmān did come before and the majority of the people of Kūfah were of the opinion that 'Ali came before 'Uthmān, may Allah be pleased with them both.'
"Verily this is a Farewell Speech, so what do you Instruct us?..."

Furthermore, from the knowledge of this ḥadīth is that the Prophet (ﷺ) warned his Companions from bid'ah [innovation in the religion] and taught them that it is a misguidance.

Thus, every person who does an action or says a word that does not coincide with the Qurān, the Prophet’s (ﷺ) Sunnah, the sunnah of the right-principled and rightly-guided successors, or the sayings of his Companions (radiyAllāhu ‘anhu) is a bid'ah. Bid'ah is a misguidance and is rejected from the person who says or does it.

Lastly, from the knowledge of this ḥadīth is the statement of ‘Irbād ibn Sāriyah (radiyAllāhu ‘anhu): “The Prophet (ﷺ) delivered an admonition that made our hearts fearful and our eyes tearful.”

Al-Ājurri commented: ‘Make a distinction in this speech. He (‘Irbād) did not say we cried out and wailed from the speech. In addition to this, he did not say we beat our heads and smacked our chests. Moreover, he did not say we danced and boogied like many of the ignorant people do. They cry out loudly, wail and shake when they hear an exhortatory talk or lecture. All of these acts are from Shaytān playing with them. All such actions are an innovation and misguidance.

It is said to the person that does this: ‘Know that the Prophet (ﷺ) is the most truthful in delivering a speech, the most sincere of advisors to his nation (ummah), and the most tenderhearted of people. Along with this, his companions are the most softhearted of people and better people than those who come after them. The person with common sense does not doubt this.

The Companions did not wail or moan when the Prophet (ﷺ) addressed them. Also, they did not dance. If any of this was
correct, then they were the most befitting of people to do it in the presence of the Prophet (ﷺ). On the contrary, these actions are a bid'ah, false and evil. Pay attention and stick to the Prophet’s (ﷺ) Sunnah, the Sunnah of the right-principled and rightly-guided successors and his Companions.
Hadith Nine

"The Qur'an has been Revealed from Seven Doors according to Seven Ahruf..."

On the authority of 'Abdullāh ibn Mas'ūd (raḍī Allāhu 'anhu) who said: 'The Prophet (ﷺ) said:

وَفَتَلَّتْ الْقُرْآنَ مِنْ سَبْعَةِ أَوْلَادٍ، عَلَى سَبْعَةِ أَخْرَجَاتِ رَاجِيٍّ، وَأَمْرٍ، وَخَلَالٍ، وَخَرَّامٍ، وَمُحَكَّمٍ، وَمَتَّاشِيٍّ، وأَمْثَالٍ، فَأَحَلُّوهَا خَلَالًا، وَخَرَّمُوهَا حَرَامًا، وَافْعَلُوهُ مَا أَمْرُمُوهُ، وَأَتَبَنُوا عَمَّا يَحْيُونَ، وَأَعَتَبُوهُ يَمْتَاشِيًا، وَأَعْمَلُوهُ يَمْحُكيًا، وَآيَنَّوا يَمْتَشِيًا، وَفُرُّوا : { أَمََّمِي يَهْيَ كُلُّ مَنْ عَنْدَ رَبِّهِ}

"The first book came down in one complete chapter in one form. The Qur'an has been revealed from seven doors according to seven ahruf: restraining, commending, lawful, unlawful, muḥkam, mutashābīh, and parables

The scholars have differed concerning the meaning of muḥkam and mutashābīh. Qāḍī Abū Ya'la has mentioned four opinions in his book 'iddah.
(amthāl). Therefore, do what you have been commanded and stay away from what you have been prohibited. Also, take a lesson from His parables in the Qurʾān. Act by the muḥkam of the book and believe in the mutashābih. Say: “We believe in everything from that which is with our Lord.”

1 The muḥkam is clear and does not need explanation. The mutashābih needs explanation.

2. The mutashābih is that which is difficult to comprehend for the layman, but not for the scholars. This is similar to verses that outwardly contradict each other but do not.

أِنَّكَ لَتَهْدِي مَنْ أَحْبَسْتَ
“Verily you guide not who you like.”
[al-Qaṣaṣ (28) 56]

وَإِنَّكَ لَتَهْدِي إِلَىٰ سَرِيرٍ مَّسْتَقِيمٍ
“Verily, you are indeed guiding (mankind) to the straight path.”
[al-Shūrā (42): 52]

The first verse refers to the success of one’s actions and the second refers to a proof and lead to the truth.

3. The mutashābih are the letters that are unconnected and found at the beginning of the surahs (i.e. Alif Lām Mim, Alif Lām Rā, etc.) The muḥkam are letters other than these.

4. The muḥkam are the verses of the balāl, harām, promises, and punishments. The mutashābih are the verses of stories and parables. Basically, the muḥkam on this opinion are the verses that establish verdicts and the mutashābih are the verses that do not.

3 Ibn ‘Abdu’l-Barr in al-Tamhid, 8/275, Taḥāwī in Muskhil Athar, 4/184, Ibn Jarīr in his Tafsīr, 1/30, Ḥakīm, 1/553, Ibn Hibbān, #1784, Ahmad, 1/445 and others. This hadith is not authentic but weak and Allāh knows best.
Al-Ājurri commented: ‘May Allāh His shower mercy on you. Acknowledge that it is a duty on you to know that the Qur’ān descended in Laylatul Qadr during Ramaḍān to the heavens of the earth to Bayt al-Izzah complete. Then, it came to Muḥammad (ṣ) in a period of twenty some odd years.

The word abruf refers to the seven dialects that the Qur’ān was revealed in. The Prophet (ṣ) used to teach (the Qur’ān) to every tribe that which related to their dialect. It is not suitable for some people to render faulty some recitations over others. To the contrary, it is an obligation for every person who reads in a dialect to stick to it and to memorise it. Also, one should not render faulty the recitation of other than his. Furthermore, the dialect of those recitations should not exceed the mushaf of ‘Uthmān (rāḍī Allāhu ‘anhu) [the standard copy of the Qur'ān].

Every Muslim should make that which is allowed ḥalāl and that which is prohibited ḥarām. Knowledge of this is not obtained, except by the Sunnah. This is because the Sunnah explains what Allāh intends in His commandments and prohibitions for the servants. Did you not hear the verse:

وَأَنْزِلْ إِلَيْكَ

الْقُرْآنَ لِتَبَيَّنَ لِلنَّاسِ مَا نَزَّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

“We revealed to you the message [i.e., the Qur’ān] that you may make clear to the people what was sent down to them and that they might give thought.”

[al-Nahl (16):44]

The Prophet (ṣ) explained to his ummah what is ḥalāl and ḥarām for them. He (ṣ) explained the obligations placed on them. Therefore, whoever wants to know the ḥalāl from the ḥarām then
let him adhere to the Sunnah. This is the commandment of Allâh and obedience to His messenger (ﷺ) along with staying away from what which has been prohibited.

Allâh has warned those who opposes this command in His verse:

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فَلْيَتَبَكَّرُوا أَن تُصِيبُوا فَسَّنَةٍ أَوْ تُصِيبُوا عَدَابَ أَيُّهَا الْأَيَّامُ
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“So let those beware who dissent from his [i.e., the Prophet's] order, lest a fitnah [bitter trail] strike them or a painful punishment befall them.”

[al-Nûr (24):63]

Believe in the mutashâbih verses of the Qur'ân and do not argue or dispute concerning them, as Allâh has warned you about this type of action. In addition to this, take heed from the parables in the Qur'ân and act by the muhâkam while believing in all of the Qur'ân. And know that in the Qur'ân there are some verses that have been abrogated (mansukh) and verses that have abrogated others (naskh). For that reason, ask the people of knowledge about them in the manner to learn and not for the sake of argument or dispute.

Allâh say;

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الَّذِي أَنْزَلَ عَلَيْكَ الْكُلْبَسَ مِنْهُ مَأْتِى مَحْكَمَتَ هُنَّ أَمَّ الدَّكَنِ
وَأُخْرَى مَشْيَتَهَا فَأَمَّا الرِّزْقُ فَيُفْلِي مَعْلُوْمَةً مُّفْلِحَةً
مِنْهَا اِبْنِتَةُ الْفَسَّنَةَ وَابْنِتَةُ تَأْوِيلِهَا وَمَا يُمْكِنُ أَنْ تَأْوِيلَهَا إِلَّا اللَّهُ
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“It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the
foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allāh...”

[Āl-ʻImrān (3): 7]

Know that Ibn ʻAbbās (raḍī Allāhu ʻanhumā) said about the mukhām verses in the Qur’ān: “They are naskh3, mansukh, ḥalāl, ḥarām, ḥudūd, or that which gives an order and that which we act by, this is what we base our religion on. This is the way of the fuqāḥā [experts in Islamic Jurisprudence] of the Muslims. As for Allāh’s statement

هم أم الكتاب

“...they are the foundations of the Book...”

[Āl-ʻImrān (3): 7]4

Saʿīd ibn Jubayr said: ‘The saying

هم أم الكتاب

“...they are the foundations of the Book...”

[Āl-ʻImrān (3): 7]

Allāh has named it that because it is written in all of the Qur’ān. Mujāhid said: ‘As for the verse

3 [TN] Naskh is the changing of an established ruling in the Qur’ān and the Sunnah, i.e. from obligatory to permissible like standing at night. Or like permissible to ḥarām similar to drinking intoxicants. Mansukh: that which the verdict of the naskh pertains to.

4 Ibn Jarīr in Tafsir, 3/172
...and others unspecific...

[Āl-Imrān (3): 7]

some of the verses confirm others. 

\footnote{Ibn Abī Ḥātim, 2/593.}
“The Ten Companions of Paradise...”

On the authority of ‘Abdu’l-Rahmān Ibn ‘Awf who said: ‘The Prophet (ﷺ) said:

أبو بكر في الجنة، وعمر في الجنة، وعثمان في الجنة،
وعلي في الجنة، وطلحة في الجنة، والزبير في الجنة،
وعبد الرحمن في الجنة، وسعد وسعيد في الجنة، وأبو
عبدة بن الجراح في الجنة

“Abū Bakr is in Paradise. ‘Umar is in Paradise. ‘Uthmān is in Paradise. ‘Alī is in Paradise. Ṭalḥah is in Paradise. Zubayr is in Paradise. ‘Abdu’l-Rahmān is in Paradise. Sa‘d ibn Abī Waqqās is in Paradise. Sa‘īd Ibn Zayd is in Paradise. Abū ‘Ubayd Ibn Jarāḥ is in Paradise.”

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1 Tirmidhi, #3747, Nāṣa‘ī in Fāda‘īl, #91, Aḥmad, #1675, Abū Ya‘lā, #835, Baghwī, 14/128 and others.
   Al-Albānī and Aḥmad Shakir have ruled this ḥadīth as being ṣaḥīḥ.
It is a requirement for every Muslim to confirm that the Companions of the Prophet (ﷺ) are in Paradise as being true. If the Muslim confirms these Companions’ reward, then he loves them. Any Muslim who loves these Companions and confirms their places in Paradise, then the rest of the Companions are safe from him. Furthermore, the Muslim confirms their caliphate, the first as Abū Bakr, then followed by ‘Umar, then followed by ‘Uthmān and then followed by ‘Alī Ibn Abī Ṭālib (radīyy Allāhu ‘anhum). The Prophet (ﷺ) said: “No love for these four Companions is gathered except in the heart of a believer: Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī.”

Al-Ājurri commented: ‘May Allāh shower mercy on you. Whoever loves Abū Bakr has established the religion. Whoever loves ‘Umar has manifested the clear path. Whoever loves ‘Uthman has been illuminated with Allāh’s light. Whoever loves ‘Alī Ibn Abī Ṭālib has grasped the most trustworthy handhold. Whoever says good things about the Companions of the Messenger of Allāh has been freed from hypocrisy (nifāq).’

Abū Dāwūd #4649-4650 and Tirmidhī #3757 on the authority of Sa’d ibn Zayd that the Messenger of Allāh (ﷺ) said, “Ten are in Paradise: Abū Bakr is in Paradise, ‘Umar is in Paradise, ‘Uthmān is in Paradise, ‘Alī is in Paradise, Ṭalḥah is in Paradise, Zubayr ibn al-Awām is in Paradise, Sa’d ibn Mālik is in Paradise, ‘Abdu’l-Rahmān ibn ‘Awf is in Paradise.” Sa’d ibn Zayd then said, ‘If you wish I will name you the tenth,’ they said, ‘Who is he?’ He paused and they asked again so he said, ‘He is Sa’d ibn Zayd.’

Tirmidhī said it was ḥasan and it was ruled ṣaḥīḥ by ibn Hibbān #6993-6996. Tirmidhī #3747 also recorded it on the authority of ‘Abdu’l-Rahman ibn ‘Awf and it was ruled ṣaḥīḥ by ibn Hibbān #7002.


2 Fāḍa’il al-Sahābah, #19, #225 of Imām Aḥmad
HAĐİTH ELEVEN

“Verily Allāh has Chosen Me and has Chosen my Companions...”

On the authority of ‘Uwaym Ibn Sā‘īdah (radiyAllāhu ‘anhu) who said: ‘The Prophet (ﷺ) said:

“Verily Allāh has chosen me and has chosen my Companions. Allāh has given me from among them leaders, helpers and son-in-law. Whoever curses them, then the curse of Allāh, the angels and all of mankind is upon him. Allāh will not accept from him on the Day of Resurrection any ۪۪Sa۪f۪۪ or ۪۪‘Adl.”

۪۪Sa۪f۪۪ has been interpreted in this ḥadīth as repentance and super obligatory acts of worship. ۪۪‘Adl۪۪ has been interpreted in this ḥadīth as ۪۪fidyah۪۪ (redemption
Al-Ájurri commented: ‘Whoever hears this and Allah gives him benefit then he loves them all: The Muhajirin, the Anṣar, and the Prophet’s (ﷺ) son-in-law, whoever the Prophet (ﷺ) married his daughters to and whoever the Prophet (ﷺ) married. Every one of the Prophet’s (ﷺ) family members are good, along with each and every one of his wives.

Fear Allah concerning them and do not curse any one from among them. Do not mention what occurred between them. And if you hear anyone cursing the people from the Prophet’s (ﷺ) household or his wives then prevent and admonish him. Afterwards, give him advice. If this person rejects this, then abandon him and do not accompany him. Any Muslim on this methodology, we hope good for them, from Allah, in this life and in the Hereafter.’

from the omission of certain religious duties by a material donation or a ritual act). ‘Adi has also been inferred as obligatory acts of worship and Allah knows best.) Taken from al-Nihayah fi Gharib al-Hadith by Ibn Êthir p.758.

2 Ḥākim, #6656 and Ibn Abi ‘Āsim in al-Sunnah, #1000 have recorded this ḥadith. The isnād of this ḥadith is da’if. ‘Abdu’l-Rahmān ibn Sālim is unknown as Ibn Hajr has said in Taqrīb al-Tahthib, #3868. Shaykh al-Albānī has ruled this ḥadith as weak in Silsilah Ahādīth al-Da’ifah, #3036.

3 Imām Ahmad, Usūl al-Sunnah, pg. 5, said, “Whoever disparages a single one of the Companions of the Messenger of Allah (ﷺ), or dislikes him on account of something he did, or mentions his faults, is an innovator. (He remains so) until he invokes Allah’s mercy on them, every single one, and until his heart becomes faithful and at rest with them.’ cf. ibn Abī Ya’lā, Tabaqāt al-Hanābīlah, vol. 1, pg. 245. The author, al-Sārim al-Maslūl, vol. 3, pg. 1085 mentions that Ablu’l-Sunnah ‘are agreed that the obligation (with respect to the Companions) is to praise them, seek forgiveness for them, invoke mercy on them, to be pleased with them, to love them, show allegiance to them, and to reprimand those who speak evilly of them.’
“Faith is Speech of the Tongue, Actions...”

On the authority of ‘Alī Ibn Abī Ṭālib (rādīy Allāhu ‘anhu) who said: ‘The Prophet (ﷺ) said:

الإيمان قول للسنان، وعمل بالأركان، وقين بالقلب

“Faith is speech of the tongue (qawāl bīl-lisān), actions according to the pillars (‘amal bīl-argvān), and certainty in the heart (yaqīn bīl-qalb).”

Al-Ājurrī commented: ‘This ḥadith has an enormous principle regarding belief, which the past and present scholars of the Muslims upheld. It also concurs with the Qur’ān and no one opposes

1 This ḥadith has been recorded by Ibn Mājah, #65 and Khaṭīb al-Baghdādī in his Tārīkh, 11/ 47. This ḥadith has been ruled as being fabricated by scholars like Ibn Jawzī and al-Daruqunṭī. ‘Abdul-Salam Ibn Ṣāliḥ al-Khurasānī is in the isnād. He has been accused of forging ḥadith. Al-Mugḥni fi Du'afāh, #3694.

2 Imām Shāfi‘ī said, ‘The Companions and the Successors after them whom we have met have unanimously agreed that faith is speech, deed, and intention. One of the three is not valid without the others.’ Recorded by Lālikā‘ī, vol. 4, pg. 848 and vol. 5, pg. 957.
it except a wicked abandoned Murji‘ah, who is discredited in his religion. I will explain the meaning of this ḥadīth for everyone to know its significance for whoever considers it in order to serve as advice for the believers.

Bukhārī said about faith that it was, ‘Speech and deed without any doubt,’ and he said, ‘I have written from more than one thousand scholars, and I only wrote from those who said that faith was speech and deed. I did not write from people who said that faith was (only) speech.’ Recorded by Lālikāʾi, vol. 5, pg. 959

Sufyān al-Thawrī said, ‘Faith consists of speech, deed, and intention. It increases and decreases, it increases with actions of obedience and decreases with actions of disobedience. No speech is accepted without deed, no speech and deeds are accepted without intention, and speech, deed, and intention is not accepted unless they conform to the Sunnah.’ Lālikāʾi, vol. 1, pg. 151 and Dḥahabī, Tadhkiratu'l-Huffaz, vol. 1, pg. 206

Ya‘qūb ibn Sufyān said, ‘In the view of Aḥīa’l-Sunnah, faith is sincerity to Allāh with the heart, the tongue, and the limbs; it is speech and deed and it increases and decreases. This is the view of everyone we have met in Mecca, Madīnah, Syria, Basra and Kūfā.’ Lālikāʾi, vol. 5, pg. 963

The author, Mağmū‘ Fatawā, vol. 7, pg. 171 said, ‘Those of the Salaf who said that faith was speech and action intended thereby the speech of the heart and tongue and action of the heart and limbs. [Those who added to this definition] did so because they thought or feared that people would understand that ‘speech’ [mentioned in the previous definition] refers only to speech of the tongues. Those who defined it as “speech, action and intention” did so because they understood that ‘speech’ covers both belief [in the heart] and articulation of the tongue, but they feared that people may not understand that intention was also covered by ‘action’ and so they added this. Those who added “following the Sunnah” did so because no action is beloved to Allāh unless it is compliance to the Sunnah. None of these meant to include in this definition absolutely every speech and action, rather that speech and action which is legislated. Their purpose in giving these definitions was to refute the Murji‘ah who presumed that faith was belief and nothing else. Those who defined faith to have four components, such as ʿAbdullāh al-Tustūrī, explained themselves by saying, “Speech, action, intention and Sunnah: if faith is speech without action, this is disbelief; if it is speech and action without intention, this is hypocrisy; if it is speech, action and intention but without Sunnah, this is innovation.”’
May Allāh have mercy upon me and you. Know that the scholars have agreed that *imān* is a duty (*wājib*) on all of creation. Belief is faith in the heart (*tasdīq bi'l-qalb*), declaration of the tongue (*iqrār bi'l-lisan*) and to perform actions with the body parts (*'aml bi'l-jawārīh*). Furthermore, know that the knowledge of the heart (faith) is not sufficient except if it’s accompanied by belief of the tongue: this is to utter statements of *imān*. Knowledge of the heart (*mar'īfa bi'l-qalb*) and speech on the tongue (*nutaq bi'l-lisan*) are not sufficient until they are accompanied by actions of the body (*'aml bi'l-jawārīh*). If these three characteristics are combined in the Muslim, then he is a true believer. The Qur’ān and the Sunnah along with statements of the scholars point to these three characteristics.

As for that which is necessary for the heart among obligations of belief is the saying of Allāh:

> “O Messenger, let them not grieve you who hasten into disbelief of those who say: ‘We believe’ with their mouths, but their hearts believe not, and from among
the Jews. [They are] avid listeners to falsehood, listening to other people who have not come to you. They distort words beyond their [proper] places [i.e., usages], saying: ‘If you are given this, take it; but if you are not given it, then beware.’ But he for whom Allāh intends fitnab - never will you possess [power to do] for him a thing against Allāh. Those are the ones for whom Allāh does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment.”

[at-Mā’idah (5): 41]

Allāh also says,

“Whoever disbelieves in [i.e., denies] Allāh after his belief, except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allāh, and for them is a great punishment”

[at-Nahl (16): 106]

In addition to this Allāh also says:

“The bedouins say: ‘We have believed.’ Say: ‘You have not [yet] believed; but say [instead]: ‘We have submitted, for faith has not yet entered your hearts.”

[at-Ḥujurat (49): 14]
These verses indicate that *imān* is an obligation on the heart (*qalb*). The obligation is faith (*fard al-imān*) and knowledge (*mar‘ifā*). Speech does not benefit if the heart does not confirm with what the tongue says and with what the body does.

Now as for the obligation of *imān* for the tongue (*lisān*): Allāh says

> فُولَاءٌ نَا مَآ أَمَنَّا بِاللَّهِ وَمَا أَنْزَلَ إِلَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَاقَ وَيَحُبُّوٓبَ وَالْأَسْبَاطِ وَمَا أُوْلِيَ الْمَوْتِ وَعِيسَىَ وَمَا أُوْلِيَ الْيَتْبُوتُ ۖ مِنْ ذَٰلِكَ لَنَفْرِقَ بَيْنَ أَحَدِ مِنْهُمْ وَمَنْ لَعَنَّهُ مُسْلِمَٰنُ

> “Say, [O believers]: ‘We have believed in Allāh and what has been revealed to us and what has been revealed to Ibrāhīm and Ismā‘īl and Ishaq and Ya‘qūb and the Descendants [al-Asbaf] and what was given to Mūsā and ‘Īsā and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him’”

*al-Baqarah (2): 136*

and

> فَلَاءٌ نَا مَآ أَمَنَّا بِاللَّهِ وَمَا أَنْزَلَ إِلَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَاقَ وَيَحُبُّوٓبَ وَالْأَسْبَاطِ وَإِسْمَٰعِيلَ وَإِسْحَاقَ وَيَحُبُّوٓبَ وَالْأَسْبَاطِ

> “Say: ‘We have believed in Allāh and in what was revealed to us and what was revealed to Ibrāhīm and Ismā‘īl and Ishaq and Ya‘qūb and the Descendants [al-Asbaf].’”

*Āl-‘Imrān (3): 84*
along with this the Prophet (ﷺ) said:

أَمَرْتُ أَنْ أُقَاتِلَ الْتَّنَاسِ حَتَّى يَقُولُوا لَا إِلَإَّ اللَّهُ وَأَلِيِّ رَسُولُ اللَّهِ

“I have been ordered to fight the people until they say there is absolutely no deity worthy of worship other than Allâh and that I am His Messenger.”

The utterances of statement of belief (nutq bi'l-lisân) are an obligation on the tongue of the believer.

Finally, the belief in that which Allâh has enjoined on the body in agreement with the belief of the heart and tongue is Allâh’s saying:

بِيَاتِينَ الْحَبْطةِ أَمَسَّوا إِلَى أَرْضَيْهَا وَأَسْجُدُوا وَأُعْبُدُوا

“O you who have believed, bow and prostrate and worship your Lord and do good - so that you may succeed.”

[al-Hajj (22):77]

Allâh also says:

وَأَقِمُوا الصَّلَاةَ وَاتَّقُوا الرَّكُوبَ

“And establish prayer and give zakah”

[al-Baqarah (2):110]

This is in more than one verse of the Qur'ân. It is similar to the obligation of fasting and hajj on the complete body. Actions on the body confirm the belief in the heart and on the tongue. Therefore, whoever does not confirm belief with actions of the

3 Bukhârî #25, Muslim #133 and others
"Belief is speech of the tongue, actions..."

body similar to purification, prayer, *zakab*, fasting, *hajj* and *jihād* and other actions like these, then he is not a believer. Also, whoever makes permissible for himself knowledge (of the heart) and speech, then he is not a believer without action. Knowledge (of the heart) and speech do not benefit the person if his actions are a denial of his belief. What we previously mentioned as actions are evidence for a person’s belief. So know this point.

This is the view held by the past and present scholars of this nation. Any person who says contrary to this, then he is a Murji‘ah. Beware of the Murji‘ah’s ideology for the sake of your religion. The evidence for this is in the saying of Allāh,

\[
\text{وَمَا أُمِرُّنا إِلَّا لِتَعْبُدُنَّ لِلَّهِ مُحْلِصِينَ}
\]

\[
\text{لَا أَلَدِينَ حَنْقًا وَيُقِيمُوا الْصَّلَاةَ وَيُؤْتُونَا الزَّكَوْةَ وَذَٰلِكَ دِينُ}
\]

\[
\text{الْقُلُومِ} \quad \text{(98:5)}
\]

“And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give *zakab*. And that is the correct religion.”

*[al-Bayyinah (98):5]*

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1 For sect or group please refer to the Index of Sects provided at the back of this book p.200
Hadith Thirteen

“My Nation will Break up into Seventy-Three sects...”


“Why shall not my nation (ummah) the same thing that befell the ummah of Bani Isrâ’îl (the Jews). Bani Isrâ’îl broke up into seventy-two sects. My ummah will break up into seventy-three sects, one more than Bani Isrâ’îl. All of these groups are in the Fire except one.”
“My ummah will break up into seventy-three sects...”

The Companions said: ‘What is the one sect that will not enter Hell?’
He (ﷺ) said: “The sect that adheres to what I am upon and my Companions.”

The believer with intellect works hard in order to be from among the saved sect. He does this by following the Qur'an, Sunnah, the Companions as well as the tabi'in and whoever follows them in good (may Allâh be pleased with them all). Furthermore, the believer follows the sayings of the scholars that there should not be any fear to mention. The scholars like Sufyân al-Thawrî, Al-Awza'i, Mâlik Ibn Anas, al-Shâfi'i, Aḥmad Ibn Ḥanbal, Abû 'Ubayd al-Qâsim Ibn Salâm and whoever was upon their methodology from the scholars of Islâm. Whatever theses scholars reject, then we reject it. Whatever these scholars accept and say, then we accept and say it. We refuse everything other than the things they said and accepted.

Yusûf Ibn Asbat said: ‘The origins of innovation are four: The Rafîdah, The Khawârij, The Qadriyah and The Mu'tazilah. Each one of these groups broke up into eighteen sects totaling seventy-two. The seventy-third party is the one that the Prophet (ﷺ) said would be successful.

The educated and intelligent from among Ablu'l-Sunnah wa'l-Jama'ah believe that the Qur'an is the speech of Allâh, sent down and is not created. The people of Ablu'l-Sunnah believe in the

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1 Tirmidhi, #2641, Ḥâkim, #444, Lâlikâ'i in the his al-Sunnah, #148, Ẓabarani in al-Ṣagîr, #724, Haythâmî in Majma' al-Zawâ'id, 1/189 and others.
Al-Albânî has ruled it as being ḥasan in his checking of Tirmidhi.

2 Sufyân al-Thawrî said, ‘The Qur'an is the word of Allâh and it is not created.
vision of Allāh on the Day of Judgment. The believers will see Allāh on the Day of Resurrection.3

Al-Ājurri commented: ‘In these thirteen hadiths I have explained the knowledge of this religion. Therefore it is necessary for every Muslim to hold on firm to what has been stated. The Muslim who is ignorant in these affairs of the religion will deviate from the correct path.

The most important affair in life of a Muslim is their faith. If their religion is corrupted it will cease to exist, leading them to be lost in manifest error. When traveling a Muslim does not leave the most important things behind on their journey [rather an intelligent person equips them self’s with the essentials before commencing any journey].’

From Him it came and to Him shall it return. Whoever says other than this is a disbeliever.’ cf: Lālikā’ī, vol. 1, pg. 151, Dhahabī, Tadhkiratul-Ḥuffāz, vol. 1, pg. 206

Lālikā’ī, vol. 2, pg. 364 said, ‘A relation of what the verses of the Book of Allāh, Most High, prove, and what is reported from the Messenger of Allāh (ﷺ), the Companions, and the Successors that Allāh spoke the Qur’ān literally, He revealed it to Muḥammad (ﷺ)...it is recited in the places of prayer, written in books, and preserved in the chests of man. It is not an account or an expression of a Qur’ān. It is one Qur’ān, it is not created, made, or a subject; rather it is one of the Attributes of His essence and He has always been speaking. Whoever says something other than this is a disbeliever, misguided and misleading, an innovator, and opposing the beliefs of Ahlul-Sunnah wa’l-Jama’ah.’ P84

3 Ibn Abī al-Izz, Sharḥ Taḥāwīyyah, vol. 1, pg. 208 said, ‘This is from the greatest issues related to the usūl of the religion and its most noble, and it is for this that the desirers desire and the competitors compete!’ He took this from the words of Ibn al-Qayyim, Hādi al-Arwāh, pg. 341, who also mentions that the hadith concerning the Seeing are mutawātir, and reported from thirty companions. He then proceeds to list all their narrations.
“This is My Ablution and the Ablution of the Messengers who were sent before Me...”

On the authority of Ubayy Ibn Ka‘b (radiyAllahu ‘anhu) that the Messenger of Allāh (ﷺ) called for a container of water to perform ablution (wudu’), washing each body part once. Then he (ﷺ) said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعاَ الْوُضُوءَ فَتَوَضَّأَ مَرَّةً مَرَّةً قَالَ:
هَذَا وَظِيفَةُ الْوُضُوءِ الْأَنْبِيِّ لا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ صَلَاةَ إِلَّا
بِهِ،
فَمَ ثَوَّبَ مَرَّتَيْنِ مَرَّتَيْنِ قَالَ:
هَذَا وَضُوءٌ مَّنْ تَوَضَّأَهُ أُعْطَاهُ اللَّهُ عَزَّ وَجَلَّ كَفَلَيْنِ مِنَ الأَجْرِ،
“This is the obligation of ablution if a person does not perform this ablution, Allâh will not accept his prayer.”

Then he performed ablution washing each body part twice. Then he said: “This is the ablution of the one who, if he performs it, Allâh will give him two shares of reward.”

Lastly, he performed ablution washing each part three times, and said: “This is my ablution and the ablution of the Messengers who were sent before me.”

Al-Âjurrî commented: “This ḥadîth furnishes evidence that the obligation for ablution on the son of Adam is to wash each body part at least once. There is no difference of opinion concerning this matter.

Whoever performs ablution and washes each body part twice, then this is better than doing it once. And whoever does ablution and washes each body part three times then this is more complete.

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1 Ibn Mâjah, #419-420, Daruqûnî, 1/81, Bayhaqî, 1/80, Ahmîd, #5735, Zawâ‘îd, 1/172, See Nasb al-Râya, 1/28, Tâkâsîs al-Habîr, 1/82, al-Irwa‘î, 1/125, al-Sâhibah, #261 and others.

This ḥadîth is ḥasan.
than doing it twice. There is no ablution where the body parts are washed more than three times. Any Muslim who exceeds washing the body parts more than three times or less than once has sinned and transgressed the bounds. This has been narrated on the Prophet (ﷺ). Allāh says:

إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

“Verily Allāh does not like the those who transgress His boundaries.”

[al-Maida (5):87]
“Whoever is pleased to know the \textit{Wudū’}\ of the Messenger of Allāh (ﷺ) then this is it.”

On the authority of ‘Abd Khayr who narrated:
‘Once ‘Ali came to us after he had prayed, and asked for water for purification to be brought.’

We said (to ourselves): ‘Why does he wish to purify himself after he has prayed? (It appears that) he only wishes to teach us.’

So he was brought a container with water in it, and a basin. He poured water from the container onto his right hand, then washed his hands three times. He then performed madmadah and istinthar three times. He used the same handful to put water into his mouth and nose. He then washed his face three times, and washed his right hand three times, and his left hand three times. He then inserted his hand into the container, and wiped his head once. Then, he washed his right foot three times, and his left foot three times.

He then said: ‘Whoever is pleased to know the wudū’ of the Messenger of Allāh (ﷺ) then this is it.’

Al-Ājurrī commented: ‘This wudū’ is more complete and more excellent. Praise be to Allāh.’
HADĪTH SIXTEEN

“I placed water for the Ghusl of the Prophet (ﷺ)...”

It was narrated that Ibn `Abbās (rādīy Allāhu ‘anhumā) said: ‘My maternal aunt Maymūnāh (rādīy Allāhu ‘anha), wife of the Prophet (ﷺ) said:

وَضَعْتُ لِلَّبَيْنِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ عُسْنََلًا فَأَعَنَّسْتُ مِنَ الْجَنَّةَ، فَكَانَا الْأَنْعَةُ يُسَمَّاَهَا عَلَى يَسِيرِهِ فَعَسَلَ كَفُّهُ، ثُمَّ أَفَاصَ عَلَى فُرُوجِهِ فَعَسَلَهُ ثُمَّ قَالَ يَبْنِي عَلَى الْخَائِطِ أَوْ عَلَى الْأَرْضِ فَذَلَّلَهَا، ثُمَّ مَضَعْسَعَ، وَاشْتَتَشَنَّهُ، وَعَسَلَ وَجْهَهُ، وَذَرَعَاهُ، وَأَفَاصَ عَلَى رَأْسِهِ ثَلَاثًا، ثُمَّ أَفَاصَ عَلَى سَائِرِ جِسَامِهِ الْمَاءِ، ثُمَّ نَحْيَهُ ثُمَّ عَسَلَ رِجَالِهِ، قَالَتْ: فَأَتَيْتُهُ بَيْتَبِعُ، فَقَالَ حَكَّا، فَقَنَّفَ وَكَبَّعَ يَدَهُ كَانَهُ يُقُولُ: لَا
"I placed water for the Ghusl of the Prophet..."

“I placed water for the ghusl * [full body wash] of the Prophet (ﷺ). He (ﷺ) made a ghusl from sexual impurity (janābah). He poured water over his hands. Then, he washed his private parts. After that, he rubbed his hand over the earth or the wall and washed it. Following this, he rinsed his mouth and washed his nose by putting water in it and blowing it out. He washed his face, forearms and poured water over his head three times. Lastly, he poured water over his entire body and then withdrew from that place and washed his feet.

I presented him a piece of cloth (towel) and he pointed with his hand (that he does not want it).

It was as if he (ﷺ) was saying: ‘No.”’¹

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¹ *Ghusl*, Full body washing ablution from impurities. This is a pre-requisite for acts of worship such as the prayers etc. Every Muslim adult must purify them self after having sexual intercourse, orgasmic discharge, or completion of the menstrual cycle.

¹ Bukhārī, 1/311, Muslim #317, Abū Dāwūd, #235, Tirmidhī, #130, Nāsaʿī, 1/137, Ibn Mājah, #573 and others. See also *Tuhfāt al-Ishrāf*, 12/488.
HADITH SEVENTEEN

“There are Five Things that whoever comes with them on the Day of Resurrection...”

On the authority of Abū’l-Dardā’ (raḍīAllāhu ‘anhu) who said: ‘The Prophet (ﷺ) said:

خمس من جاء بهن يؤمن القيامة مع إيمان دخل الجنة: من حافظ على الصلاوات الخمس: علی وصوتهن، وركوعهن، ومواقفهن، وأغصى الركاء مع طيب النفس، يا قال: وَكَانَ يَقُولُ:

وأيما لله، لا يفعل ذلك إلا مؤمناً، وصام شهرين رمضان،

وحج البيت إلى استطاعة إليه سبيلاً، وآتى الأمة،

قالوا: يا آبا الدرباء، ما آذاء الأمة؟

قال: الغسل من الجنتابة، فإن الله غز وجل لم يأمن إلا

أدم على شيء من أمر دينه غيرها

84
“There are five things that whoever comes with them on the Day ...”

“There are five things that whoever comes with them on the Day of Resurrection along with imān will enter Paradise: Whoever preserves the five daily prayers with the correct wudu', ruku' and carries them out in their proper times, whoever gives zakah with high spirits (along with this the Prophet (ﷺ) said: ‘I swear by Allāh nobody does this except a believer.’) Then he (ﷺ) said: “Fasts in the month of Ramaḍān, performs ḥajj if he has the ability to do so and fulfills the trust. They said: ‘O Abū’l-Dardā’, what is fulfilling the trust?’ He said: “Performing ghusl from sexual impurity: Verily Allāh has not entrusted the son of Adam from the affairs of his religion other than these five things.”

Al-Ājurrij commented: ‘This hadīth shows the intelligent-minded believer, just as we previously stated: faith is incomplete without actions. Allāh has prescribed on the believers five prayers everyday and night with a complete ruku'. The prostration of the person who understands the ruku'. In addition, the servant raises his hands after ruku' and prostration (sajdah) along with a complete sitting between the two prostrations and the correct takbir. Before these things, a nice recitation of al-Fatihah and other parts of the Qur'ān. The prayer also has to be accompanied with a complete tahārah with knowledge of how to perform it. Prayer has to be performed with knowledge. None of the obligations of the Shari‘ah can be carried out correctly except with knowledge. Allāh is the One who grants success for this by His permission.


The isnād is ḥasan.
“I will Teach you the Prayer of Allāh’s Messenger...”

On the authority of Muḥammad ʿĪbn ʿAmr al-Āmirī who said:

‘I was sitting with some of the Companions of Allāh’s Messenger (ﷺ) and we were discussing the Prophet’s
Abū Ḥumayd al-Saydi said: ‘I will teach you the prayer of Allāh’s Messenger (ﷺ) as it was amongst my greatest concerns.’

I saw him raising both his hands up to the level of the shoulders on saying the takbîr; and on bowing he placed his palms on his both knees and would space his fingers out [while they are on his knees] and bent his back straight without raising his head higher than his back.’

Al-Ājurri commented: ‘The Prophet (ﷺ) would not raise his head during bowing higher than his back. His back and head were even.

Then the shaykh mentioned the ḥadīth and said:

\[
\text{"Whenever he raised his head from bowing he would stand up straight until all the bones returned to their proper places. Then he would prostrate on his bones (i.e. nose, both hands, both knees, and on the toes on} \]

\[
1 \text{Bukhārī, 2/253, Abū Dāwūd, #730, Tirmidhi, #304, Nāṣirī, 3/2, Tuhfat al-Asbāḥ, 9/149-151 and others.}\]
both feet). Then, he would raise his head from *sajdah* and sit calmly. On sitting in the second *rak'ah*, he sat on his left foot and propped up the right one; and in the last *rak'ah* he pushed his left foot forward and kept the other foot propped up and sat over his buttocks.”

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“We were with the Prophet (ﷺ) when a man came in and offered the Prayer...”

On the authority of Abū Hurayrah (radiy Allāhu ‘anhu) who said:

كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ دَخَلَ رَجُلٌ المَسْجِدَ، فَقَالَ نَاجِيَةَ الْمَسْجِدِ فَصَلَّى، وَرَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُرْمَمُهُ وَهُوَ لَا يُشْعَرُ، فَمَن اسْتَرْفَ، فَأَنْفَقَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَامَ.

فَقَالَ لَهُ: ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تَصُلْ. قَالَ: لَا أَذْرُى فِي الْثَّانِيَةِ أَوْ فِي الْثَّانِيَةِ قَالَ: وَلَذِي أَنْزَلَ عَلَيْكَ الْكِتَابِ لَقِدْ جَاهَدْتَ وَحَرَضْتَ، فَعَلِمْنِي وَأْرَيْنِي، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

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We were with the Prophet (ﷺ) when a man came in and offered the prayer (Salah). While he was praying, the Prophet (ﷺ) was staring at him and he was unaware. After he finished praying, he greeted the Prophet. The Prophet (ﷺ) returned his greeting and said to him: “Go back and pray again for you have not prayed.”

Abū Hurayrah (radiyAllahu ‘anhu) said: ‘I do not remember if it was after the second or third time when the man said: ‘By Him Who has revealed the Qur’ān to you! I do not know a better way of praying. So could you teach me how to pray?’

He (ﷺ) said: ‘When you intend to pray make ablution correctly and then face the Qiblah [direction of the kabbah in Makkah, Saudi Arabia]. After this say takbir and then recite from the Qur’ān. After this, bow with calmness until you feel at ease, and then rise from bowing until you stand straight. Afterwards, prostrate calmly
“We were with the Prophet when a man came in and offered the Prayer...”

until you feel at ease and then raise (your head) and sit with calmness until you feel at ease and then prostrate with calmness until you feel at ease in prostration. If you do this, then indeed you have established the prayer. Anything less than this only decreases your prayer.”

Likewise, a group reports this ḥadīth on the authority of Abū Hurayrah (rāḍū’Allāhu ‘anhu) to the Prophet (ṣallīllāhu ‘alayhi wa-sallam).

   The isnād is ḥasan.

[Publishers Note] Prayer is a fundamental act of worship and central to Islām; its importance cannot be emphasized enough. We are therefore proud to present the book ‘Description of the Prophet's Prayer’ published by Dār us-Sunnah Publishers, Birmingham, UK, 1st ed., 2013. The intent behind the compilation of the book was clearly noted by the author himself, as he stated: ‘I did not come across a book (on prayer) that covered the topic comprehensively, so I felt obliged to produce a book that collected together as many features of the Prophet’s prayer as possible, from the takbīr (opening of the prayer) to the taslim (concluding of the prayer)...’

2 Bukhārī, 2/224, Muslim, #397, Abū Dāwūd, #856, Tirmidhī, #303, Nāsa‘ī, 2/125, Ibn Khuzaymah, #461 and others.
“The Prophet (ﷺ) Lead his Companions in Prayer...”

On the authority of Abū ‘Abdullāh al-‘Aṣhāfī who said:

 صلى الله عليه وسلم يصلى في صلاة يصلي معه وجلس في عصبة منهما، فدخل رجل فقال صلى الله عليه وسلم يصلي، فجعل لا يركع، وينكر في سجوده، واللي صلى الله عليه وسلم ينظر إليه.

فقال: ترهون هذا سرات على هذا لمات على غير لله محبّد صلى الله عليه وسلم؟ نثر صلاته كما ينكر الوعاب الدم. مثل النبي صلى الله عليه وسلم لا يركع، وينكر في سجوده كالجائع لا يأكل إلا تمرة أو تمرتين فما يعبث عنه، فأشبعوا الوضوء وويل الأعاقاب من النار، وأتمنوا الزكّة والسجود قال ابّو صالح: فلبيّا عليه الأشعري من خذيلك هذا.
"The Prophet lead his Companions in Prayer..."

أَمْرَاءُ الأَجْنَادِ خَالِدُ بْنُ الْوَلِيدِ، وَعَمْرُو بْنُ عَاصِ، وَبَيْرِدُ بْنُ أَبِي سُفْيَانَ، وَشَرْحُبِيلٌ بْنُ حَسَنَةَ,

كلٌّ هُؤُلاءِ سَيَعُوا النَّبِيَّ صلى الله عليه وسلم

“The Prophet (ﷺ) lead his Companions in prayer, then after he finished he sat down within a group of his Companions. A man entered the masjid and prayed. This man was not completing his ruku‘ properly and was pecking in his sujūd. The Prophet (ﷺ) was watching him and said: ‘Do you see this? Were this man to die in this state, he would die on a faith other than that of Muḥammad (ﷺ). He pecked in his prayer as a crow pecks at blood; he who does not make ruku‘ completely and pecks in his sujūd is like the hungry person who eats one or two dates, which are of no use to him at all. Complete your wudu‘. Woe to the ankles, [save them] from the fire, complete your ruku‘ and sujūd completely.’”

Abū Ṣāliḥ said to Abū ʿAbdullāh Al-ʿAshārī: ‘Who narrated this ḥadīth to you?’ He said: ‘Umra’ā Al-Ajnad, Khālid ibn Walīd, ‘Amr ibn al-ʿĀṣ, Yazīd ibn Abū Sufyān and Sharḥabil ibn ʿAbdullāh ibn Ḥassanah all of them heard this ḥadīth from the Prophet (ﷺ).’”

1 Abū Yaʿlā in his Musnad, 340/3491/1, Ajurrī in al-ʿArbaʿīn, Bayhaqī, Ṣabārānī, 1/192/1, Diyyāʾ in al-Muntaqī, 76/1, Ibn ʿAṣākir, 2/226/2, 414/1, 8/14/1, 76/2 with a ḥasan isnād, and Ibn Khuzaymah declared it sahih, 1/82/1. Ibn Battah has a supporting mursal narration for the first part of the ḥadīth, minus the addition, in al-Ibānāb, 5/43/1. Bukhārī in his Tārīkh, 2/2/247, Ṣabārānī in his al-Kabīr, #3840, Bayhaqī, 2/89 and others.
“Whoever Throws an Arrow in the Path of Allah...”

Shaht Ibn Ḥuwshab met Abû Umâmah al-Bahalî and asked him about the ḥadîth of ‘Amr Ibn ‘Abasa al-Sulamî where he narrated to Sharbîl Ibn al-Sîmṭ and his Companions that he heard the Messenger of Allah (ﷺ) say:
“Whoever throws an Arrow in the Path of Allah...”

“Whoever throws an arrow in the path of Allah, whether it hits its target or misses it, verily his arrow is like freeing a descendant of Ismā’īl. Whoever becomes white-haired (due to being) out in the path of Allah then his white-hair will be a light for him on the Day of Judgment. Whoever frees a female Muslim slave then she will serve as a protection for him on the Day of Resurrection. Whoever stands to perform ablution and believes it to be a true duty upon him, then he rinses his mouth will be forgiven with the first drop of water of the ablution. When he washes his face he has his sins removed. When he washes both of his hands he has his sins removed. When he wipes his head he has his sins removed. When he washed both of his feet he has his sins removed. And if he sits calmly and prays then his prayer is accepted from him.”

Shahr Ibn Ḫuwshab said: ‘Abū Umāmah narrated this ḥadīth to me the same way he heard it from the Messenger of Allah.”

1 Part of it is mentioned in Ahmād, 4/113, Nāṣa`ī, 6/26, Abū Dāwūd, #3966 summarised - Tirmīdhī, #1634, ‘Abd ibn Ḥāmid, #299 by way of Sharḥābīl. The isnād in this hadith is weak.

2 Part of it is narrated regarding ablution in Muslim, #832. First part is narrated by ‘Abdullāh Razzāq, #9548, Ṭabarānī in al-Kabīr, #7556. Second part is reported by Ahmād, 5/623, similarly, in Nāṣa`ī in ‘Amal al-Yawm wa’l-Laylah, #807.
Al-Ājurri commented: 'In these ḥadīth that have been previously stated, you have learnt the knowledge of purification and prayer.

In addition, I have mentioned the virtues of purification in the aforementioned ḥadīths. Furthermore, there is an abundance of knowledge in ḥadīths that have been mentioned, which provokes the intelligent to pursue seeking further knowledge. Rather than just knowing the compulsory knowledge, which the servant needs to know and perform acts of worship.

These ḥadīths also arouse the hearts of the sound-minded, to increase an understanding in their religion and to perfect the worship of their Lord. The people who seek knowledge, do this in order to carry out Allāh’s commandments and to avoid His prohibitions. They preform acts of worship as they have been ordered [with knowledge] and not as they desire - without knowledge.

Pay attention to the benefits of these ḥadīths. Allāh is the One Who grants success for such actions and assistance, Allāh’s aid is sought.'
“Whoever makes Ablution as it has been commanded...”

On the authority of Abū Ayyūb al-Anṣārī (rādīy Allāhu ‘anhu) who said: ‘The Messenger of Allāh (s) said:

من توضَّأَ كَانَ أَمَرَ، وَصَلَّى كَانَ أَمَرَ، عَفَرَ لَهُ مَا تَقْدَمَ مِنْ عَمَلٍ، أُكْذِبْكَ يَا عَفْىٰ؟ قَالَ: تَعَمَّ

“Whoever makes ablution as it has been commanded and prays as it has been commanded, will have their previous actions forgiven. Is not this the way he (s) said it, O ‘Uqbah?” ‘Uqbah said: “Yes.””

Al-Ājurri commented: ‘Abū Ayyūb called ‘Uqbah Ibn Āmir to attest to the ḥadith. He said to him: ‘Did you hear the Prophet (s) say it like this?’ So ‘Uqbah Ibn Āmir said: ‘Yes.’

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1 Nāsa’ī, #144, Ibn Mājah, #1396, Aḥmad, 5/432, Darāmī, #723 and Ibn Ḥibbān, #1042.
   al-Albānī ruled it as ṣaḥīḥ.
Whoever does ablution, performs a ghusl from sexual impurity and establishes the prayers with knowledge will have an enormous reward. On the other hand, whoever is negligent of the way these acts are done and does abultion and prays as he likes without knowledge will face a serious affliction. To Allāh we belong and to Allāh we return.

The way to perform purification and prayer has been mentioned sufficiently in the earlier chapters. This incites the person to seek more knowledge of the religion by the will of Allāh.
“Any man who has Wealth and does not give Allāh His rights from it…”

On the authority of Abū Hurayrah (rādiyAllāhu ‘anhu) who narrated that the Prophet (ﷺ) said:

“Anyone who has wealth and does not give Allāh His rights from it, then on the Day of Resurrection his wealth will be made like a bald headed poisonous male snake. He bites it till it is disbursed between the people. The owner of the wealth says: "What is the matter with me and you? It will..." says: "I am your wealth that..."
you accumulated for this day.” Then the Prophet (ﷺ) said: “He places his hand in his mouth then gnaws on his wealth.”

Al-Ājurūrī commented: “This only applies to the wealth that zakah is not paid on. As for the wealth that of which is lawfully earned and zakah is paid on it then this is not considered a hoarded treasure. If its owner spends from his wealth he spends generously, and if he leaves some of his wealth behind it is left behind as good wealth and blessed, if Allāh wills.’

It has been narrated that the Prophet (ﷺ) said:

وَعِمْلُ الْمَالِ الصَّالِحِ بِالْزَّكَاةِ الصَّالِحِ

“Oh how wonderful is the righteous substance for the righteous man!”

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1 Bukhārī, 3/212, Muslim, #978, Abū Dāwūd, #1658, Nāsa’ī, 5/12, Ahāmad, #8185, Tirmidhī, #3012, Ibn Mājah, #1784 and others
“I went to the Prophet (ﷺ) whilst he was sitting under the shade of the Ka‘bah...”

On the authority of Abū Dharr (radiyAllabu ‘anbu) who said:

اثنَىٰ١٧٤ إِلَی التَّمَي صَلَّى الله عَلَیهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِی ظلَی الكعبة، فَلَمَّا رَأَی قَالَ لِي: هُمُ الْأَخْسَرُونَ وَزَرَبُ الكعبة، قَالَ: فَجِئْتُ حَتَّی جَلَّسْتُ إِلَیهِ فَلَمْ آتَقْرَأْ أَن فَمَتْ، فَقَلَتْ: يَا رَسُولَ الله فَدَافِعْ أَبِي وَأَمِي، مَنْ هُمْ؟ قَالَ: هُمُ الْأَخْوَانُ أَمْوَالًا، إلَّا مَنْ قَالَ هَكَذَا، وَهَكَذَا، وَهَكَذَا، وَهَكَذَا، مَنْ بَيْنِ يَدِهِ، وَمَنْ خَلْفِهِ، وَعَنْ يَمِينِهِ، وَعَنْ شَمَالِهِ، وَقَلِيلً مَا هُمْ،
'I went to the Prophet (ﷺ) whilst he was sitting under the shade of the Ka'bah.

As he saw me, he said: "By the Lord of the Ka'bah, they are the losers." I came closer until I sat, I could not stay (longer) and (then) stood up.

I said: 'O Messenger of Allâh, let my father be ransom for you. Who are they (the losers)?'

He (ﷺ) said: "They are those having a huge amount of wealth except so and so and (those who spend their wealth generously on those whom they find in front of them, behind them and on their right side and on their left side) and they are a few. No owner of camels, or cattle or goat and sheep, who does not pay zakât (would be spared punishment) but these (camels, cattle, goats and sheep) would come on the Day of Resurrection wearing more flesh and would gore him with their horns and trample him with their hooves. When the last one would pass away, the first one would return (to trample him) till judgment would be pronounced among the people."\[1\]

\[1\] Muslim, #990, Ahmad, 5/157, on the authority of Ibn Abî Shaybah. Bukhârî, 11/460, 3/256, Nâsâ'i, 5/10, Tirmidhî, #617, by way of al-A'mash.
HADĪTH TWENTY FIVE

“There is no Ṣadaqah...”

On the authority of Abū Saʿīd al-Khudrī (raḍiy Allāhu ‘anhu) who said: ‘The Prophet (ﷺ) said:

لاَيَسْ فِيّاً دُونَ خَمسِ أَوْعَاقٍ صَدَقَةٍ، وَلَيَسْ فِيّاً دُونَ خَمسِ دُوَّارٍ صَدَقَةٍ

“There is no ṣadaqah¹ on anything less than five camels and there is no ṣadaqah on anything less than five awaq², and there is no ṣadaqah on anything less than five uwsaq³.”⁴

¹ Here, the term ṣadaqah refers to the obligatory charity or ṣakat.

² Awaq is plural of ‘wqiyyah’ and it is a number of silver coins or its like, and they also say: ‘wqiyyah.’ They say it is forty dirham, and five awaq is equal to two-hundred dirham. And Allāh knows best.

³ Uwsaq and awsaq are plural of wasq; a volume measurement which they say is equal to sixty sā’. A sā’ is a volume measurement which is measured when the average man holds two hands together and scoops four times like that, and its precise measurement may be fixed by the leaders. And Allāh knows best.
Al-Ājurūrī commented: "The meaning of the Prophet’s (ﷺ) saying: ‘...no ṣadaqah on less than five nqiyah’ means there is no ṣadaqah on wealth less than two-hundred dirham. One nqiyah equals forty dirham. The scholars unanimously agree that ṣadaqah is not obligatory on wealth totaling less than two-hundred dirham, if he has a complete two-hundred dirham at the time for ṣadaqah.'

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4 Bukhārī, 3/245, Muslim, #979, Muwaṭṭā of Mālik, 1/244, Abū Dāwūd, #1558, Tirmidhī, #626, Nāṣa’ī, 5/17, and Ibn Mājah by way of ‘Amr Ibn Yāḥyā.

Hamzah al-Kinārī said: ‘This is not narrated by anyone besides Abu Saʿīd al-Khudrī (raḍī Allāhu ‘anhu) Ibn Ḥaḍrāt said: ‘Rather it is narrated by both Jābir (raḍī Allāhu ‘anhu) and Abū Hurayrah (raḍī Allāhu ‘anhu) also.’ See al-NDAR al-Dhurāf, 3/480 and Fatḥ al-Bārī, 3/245.
“The Messenger of Allāh wrote a letter (detailing the rules) of ṣadaqah”

On the authority of ‘Abdullāh ibn ‘Umar (raḍī Allāhu ‘anhu) who narrated:

An nabi sallī l-lāh ‘alayhī wa-sallīm kān kītāb al-ṣafadā‘ quāl jārīhana ‘l-‘amāla hātī qubṣa rasūlu l-lāh sallī l-lāh ‘alayhī wa-sallīm, qarīnā sinīh, qalū wa qubṣa ‘ilām yā a‘ūb bākri râziyy l-lāh ‘anhu, hātī qubṣa, mut ‘ilām yā ‘umr râziyy l-lāh ‘anhu hātī qubṣa, faqān fīhī:

Fi ḫamsa min al-‘ilū shā‘ată, wa fil-‘aṣhar shātan, wa fil-‘aṣhar ḫarṣa ṣinā‘āt, wa fil-‘aṣhar ṣinā‘āt, wa fil-‘aṣhar wa-ṣinā‘āt biwāmāxi ḫamsa w-ṣi‘āt, fa‘īdā zādη qubṣa, a‘bibna ‘l-bi‘ūn ḫamsa w-‘aṣhar, fa‘īdā zādη qubṣa ħaqīqa ḫīl al
The Prophet (ﷺ) wrote a letter (detailing the rules) of ṣadaqa, but he was not able to send it to his collectors until he passed away. He had kept it with his sword. Abū Bakr acted upon this (letter) until he passed away, and 'Umar acted upon it until he passed away.

It was (written) in it: “Upon five camels, there is one sheep due. And upon ten, there is two sheep, and upon fifteen, three sheep, and upon twenty, four sheep; and
The Messenger of Allāh wrote a letter (detailing the rules) of sadaqah

upon twenty-five to thirty-five camels a she-camel in her second year is to be given. If the number exceeds by one up to seventy camels, a she-camel in her fourth year is to be given; if they exceed by one up to seventy-five camels, a she-camel in her fifth year is to be given; if they exceed by one up to ninety camels, two she-camels in their third year are to be given; if they exceed by one up to one hundred and twenty, two she-camels in their fourth year are to be given. If the camels are more than this, a she-camel in her fourth year is to be given for every fifty camels, and a she-camel in her third year is to be given for every forty camels.

With regards to sheep, then for every forty sheep, one sheep is to be given, up to one-hundred and twenty sheep. If there is one more than this, then two sheep, up to two-hundred sheep. If there is more than two-hundred, then three sheep are due, up to three-hundred. If the sheep are more than that, then for every one-hundred sheep, one sheep is due, and nothing needs to be given unless one-hundred are reached. And different (flocks) should not be joined together, nor should a combined (flock) be separated for fear of giving (extra) charity. Each partner (who has a share in a combined flock) should pay the sadaqah in proportion to his shares. And an animal that is old, or a defective animal, will not be accepted for charity.”

Al-Zuhrī said: ‘When the Zakat collector comes, the sheep are to be divided into three divisions: A third of them should be the
worst (sheep of the flock), and a third of them the best, and a third in the moderate. And the one collecting charity should take from the moderate ones.’

And al-Zuhrī did not mention this division for cows.¹


Al-Albānī ruled this ḥadīth as being ṣaḥīḥ in Ṣaḥīḥ Tirmidḥī.
“Whoever fasts during Ramadaån, having faith and expecting his reward (from Allâh)”

On the authority of Abû Hurayrah (râdiy-Allâhu ‘anhu) who narrated that: “The Messenger of Allâh (规模以上) said:

من صم رمضان إيماناً واحتساباً عفّر الله له ما تقدّم من ذنبه، ومن قام ليالی القدر إيماناً واحتساباً عفّر الله له ما تقدّم من ذنبه

“Whoever fasts during Ramadaån, having faith and expecting his reward (from Allâh), will have all his previous sins forgiven. And whoever stands in prayer on Laylat al-Qadr (the Night of Decree), having faith (imân) and expecting his reward (from Allâh) (ibtisâb) will have all his previous sins forgiven.””

1 Bukhârî, 4/99, Muslim, 1/523, Abû Dâwûd, #1372, Tirmidhî, #683, Nâsa’î, 4/155 and others.
Al-Ājurtī commented: ‘The meaning of this ḥadīth is and Allāh knows best: The servant believes that Allāh has made fasting (in Ramadān) an obligation so he desires a reward for fasting. The servant anticipates a reward in the Hereafter because of that which has befallen him from hunger, thirst, abstention from his wife and his slave during the day as Allāh has prohibited.’
“The Fast was for Three days in Every month...”

‘Aṭṭiyah al-‘Awfī narrated that Ibn ‘Abbās (radiyAllāhu ‘anhumā) said regarding the following verse:

في قول الله عز وجل: { يَا أَيُّهَا الْذِّينَ آمَنُوا كِتَابَ عَلٰيْكُم
الصَّيَامُ كَأَمْثَالُ عَلٰيْكُمْ
منَ الْذِّينَ آمَنُوا مِنْ قَبْلِكُمْ
فَلَعَلَّكُمْ تَفْقَهُونَ، أيَّامًا
مَعْدُودٍ } قال:

كان الصَّوْمُ ثَلَاثًا أَيَّامٍ فِي كُلِّ شَهْرٍ، فَمَنْ نَسَىٰ ذَلِكَ بَلَّاءً
أَنْزَلَ اللَّهُ تَعَالَى مِنْ صَيَامِ شَهْرِ رَمَضَانِ، وَهَذَا الصَّوْمُ الأُوْلِي
مِنَ الْفَتْحَةِ، فَمَنْ صَلَّى الْفَتْحَةَ حَرَّمَ عَلٰى الْمَطَاعِمِ وَالشَّرَابِ
وَالْجِمَاعِ إِلَى الْقَبَائِلِ، وَجَعَلَ اللَّهُ فِي هَذِهِ الصَّوْمِ الأُوْلِي فَدِينَةً
مَطَاعِمٍ وَمَشْكِينٍ، فَمَنْ شَاءَ مَنْ مُسَافِرٍ أَوْ مُقَمٍّ أَنْ يُطَعِّمَ
مسكينة ويفطر، كان ذلك رخصة لهم، فأنزل الله عزّ وجلّ في الصوم الآخر إخلال الطعام والشراب وإخلال النكاح بالليل إلي الصباح الذي كان الله عزّ وجلّ حرم من الصوم الأول وأنزل في الصوم الأخير: {قعدة من أيام أخرين}.

فلم يذكر الله عزّ وجلّ في الصوم الآخر فدية طعام مسكين، فنسخت الفدية، وبنىها في الصوم الآخر يقوله:

{يريد الله يكم اليسر ولا يريد يكم الغسر}

وهو الإفطار في السفر، وجعله عدة من أيام أخرين، وقوله: عزّ وجلّ: {علم الله أنكم كنتم تخاطرون أنفسكم فتاءب عليكم وعفا عنكم}.

كان الناس أوّل ما أسلمو إن إفاض أحدهم يصوم يومه حتى إذا أمسى طعام من الطعام فيما بينه وبين الانتهاء حتى إذا صلى العائمة حرم الله عليه الطعام حتى يمسى من الليلة القبلة.

وكان عمر بن الخطاب رضي الله عنه ينثى هو قائم إذ سألته.
"The fast was for three days in every month..."
O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous. [Fasting for] a limited number of days.” [al-Baqaarah (2): 183-184]

He (radiy Allahu ‘anhu) said: ‘The fast was for three days in every month. This was later abrogated when Allāh revealed the fast of Ramadān. The first fast was the fast of ‘átama. Whoever prayed ‘átama, food, drink and sexual relations were prohibited (during the day). Allāh made the fidyah for this fast the feeding of the needy. Any traveler or resident who wished to feed the
poor and breakfast this was a rukhsah [an exception to a general law] for them. Later, Allāh revealed the fast of Ramaḍān and made permissible food, drink, and sexual relations during the night until morning. What Allāh made harām in the fast of ‘atama He revealed in the fast of Ramaḍān "...then an equal number of days [are to be made up]..." [al-Baqarah (2): 184]

and did not mention the feeding of the poor as an omission. The omission from the fast of ‘atama was abrogated and Allāh explained it in his saying: "Allāh intends for you ease and He does not want to make things difficult for you." [al-Baqarah (2): 185]

This is about breaking fast during travel, and to make up the amount of days missed later. Allāh says: "Allāh knows that you used to deceive yourselves so He turned to you and forgave you."[al-Baqarah (2): 187]

At first the Muslims, if they would fast, they would fast the day until the evening and eat that which was between them and ‘atama. So if the ‘atama was prayed Allāh would make food harām on them from the previous night. ‘Umar Ibn Khaṭṭāb was standing between us when he let himself become seduced by his desires. As a result he went to his wife to fulfill his desires. When he finished his ghusl/he began to cry and blame himself strongly like no other blameworthiness I have ever seen. Then he went to the Messenger of Allāh and said: "O
Messenger of Allāh! I seek pardon in Allāh and to you for my soul on behalf of this sin. I had relations with my family because my desires appealed to me. Do you find a consession (rakhsah) for me, O Messenger of Allāh?” The Messenger of Allāh said: “The action does not deserve an excuse.” When ‘Umar went to his house, the Prophet (ﷺ) sent for him and he came. Allāh revealed an excuse in a verse of the Qur’ān and ordered that it be placed in Surah al-Baqarah:

“It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allāh knows that you used to deceive yourselves, so He accepted your repentance and forgave you.” [al-Baqarah (2): 187]

This was because of the action of ‘Umar.

In the ḥadīth of Mu‘adh ibn Jabal (radiyAllāhu ‘anhu) and Ibn ‘Abbās (radiyAllāhu ‘anhumā) as well as others said: ‘When they would fast and fall asleep before they broke fast, food and sexual relations were not permissible for anyone among them. Sirmah Ibn Qais al-Anṣārī was an elderly man. He used to do hard work during the day, so he was overwhelmed by sleep and fell asleep before he broke his fast. He woke up and had not eaten or drunk anything and as a result he was weak. The Prophet (ﷺ) saw him and said: “Why do you appear weak to me?!” He said: ‘O Messenger of Allāh I was working
hard yesterday and came home tired. I fell asleep before I broke fast. Then ‘Umar ibn Khāṭāb came and had relations with his wife after she was asleep. Allāh revealed concerning them:

“It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allāh knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allāh has decreed for you [i.e., offspring]. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night].”[al-Baqarah (2): 187]¹

"A Month can be only Twenty-Nine Days..."

On the authority of Ibn 'Umar (radiyAllāhu 'anhumā) who said: ‘The Prophet (ﷺ) said:

إِنَّمَا الْشَّهْرُ تَسْعَ عَشْرُونَ، فَلَا تُصْوَمُوا حَتَّى تَرَؤَهُ، وَلَا تُفْطِرُوا حَتَّى تَرَؤَهُ، فَإِنْ عَمَّا عَلَيْكُمْ فَأَقْضِهِمْ لَهُ

“A month can be only twenty-nine days. Do not fast until you see (the crescent) and do not break fast until you see (the crescent). If there is overcast in the sky then regard the month (as thirty days).”¹

Nāfi' said: ‘After twenty nine days of Sha'bān had past 'Abdullāh Ibn 'Umar would send someone to look for the crescent. If it was seen they would fast. In addition, if the crescent was not seen and

¹ Muslim, #1080, #6 by way of Ismā‘īl.  
   Abū Dāwūd, #2320, by way of Ḥammād.  
   Bukhārī, 4/102, Mālik, 1/286, Nāṣa‘ī, 4/134, Dārmī, 2/3, Bayhaqī, 4/204, Ahmād, 2/5, 13, 63 by way of Ibn 'Umar (radiyAllāhu ‘anhumā).
no clouds or haze prevented the person’s view then Ibn ‘Umar would wake up the next morning and fast. In addition to this, if clouds or haze prevented the person’s view of the crescent Ibn ‘Umar would wake up and fast the next morning.”

Al-Ājurrī commented: ‘Abū Bakr Ibn Muḥammad al-Sadlanī said that Abū Bakr al-Marwazī narrated that Aḥmad Ibn Ḥanbal said: ‘In reference to the statement about the crescent ‘If clouds or haze block a person’s view it is befitting for the servant to believe during the night that he will be fasting the next day. This is because he is not sure if it is Ramaḍān or Sha‘bān.’”

It has been narrated that:

لا صيام لمن لم يجمع الصيام من الليل

“There is no fast for the person who does not make his intention during the night.”

This person believes that he will have to fast tomorrow expecting that it will be Ramaḍān. This is following the way of Ibn ‘Umar (rādiy Allāhu ‘anhumā).

Abū Bakr al-Marwazī said: ‘I said to Abū ‘Abdullāh: ‘Did not the

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2 It is reported by Aḥmad with a sahih isnād.

3 See Masā’il Imām Aḥmad, p.88

4 Abū Dāwūd, #2454, Ibn Khuzaymah, #1933, Ṭabarānī in Sharḥ Ma’ānī al-Āthār, 1/325, Bayhaqī, 4/202, Khaṭīb, 3/92 on the authority of Ibn ‘Umar (rādiy Allāhu ‘anhumā) with a sahih isnād.
Messenger of Allāh prohibit us from fasting on the day of doubt?" 
Imām Aḥmad said: 'This is if it is cloudless. Now if there is haze or clouds in the sky, then observe the fast in conformity with the action of Ibn ‘Umar.'

Al-Ājurri commented: ‘Ja‘far Ibn Muḥammad al-Sadlawī said that al-Faḍl Ibn Ziyad said that he heard Abū ‘Abdullāh say about the fast on the day of doubt: ‘I hold the position of Ibn ‘Umar based on the ḥadīth.’

Imām Ahmad said: 'When the thirtieth night of Sha‘ban arrived he would look for the crescent. If cloud or haze prevented him from seeing it then he would wake up the next morning fasting. If no clouds or haze blocked his view of the crescent he would fast the next day.'

Al Faḍl said: ‘I heard Imām Aḥmad being asked about the statement of the Prophet ((pbuh): “If there is overcast in the sky then regard the month (as thirty days).”

The questioner said: ‘What does this mean?’ Imām Aḥmad said: ‘If the clouds or haze block the person’s view of the crescent during the thirtieth night of Shab‘an, Ibn ‘Umar would fast the next day. If there were not any clouds or haze in the sky he would not fast. This has been narrated on the Prophet (pbuh) and Ibn ‘Umar used to do this.

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HADITH THIRTY

“Whoever intends to make Ḥajj then let him hasten...”

Ibn ‘Abbās (radiyAllāhu ‘anhumā) narrated that al-Faḍl Ibn ‘Abbās (radiyAllāhu ‘anhumā) or vice versa said that: ‘The Messenger of Allāh (ﷺ) said:

من أراد الحج فليعجل، فإن له قد يُطرَض المريض، ويتضُر الحاجة

“Whoever intends to make Ḥajj then let him hasten to do so because maybe an illness might befall him, or he might lose his mount (ability to bear the expense) or he might be prevented by some other necessity.”

1 Ahmad, 1/323, 355, Ibn Mājah, #2883, Bayhaqī, 4/340, Abū Nu‘aym, 1/114, Ṭabarānī in al-Kabīr, 18/287, 296 and others by way of Ismā‘īl.
Abū Dāwūd, #1732, Ibn Mājah, #2883, Dārāmī, 2/28, Ḥākim, 1/448, Bayhaqī, 4/340, Ahmad, 0/225 and others on the authority of Ibn ‘Abbas (radiyAllāhu ‘anhumā) in summarised form.
Al-Albānī ruled this hadith as ḥasan in Irwā’ #990
Al-Ājurri commented: 'It is as if he (ﷺ) said when the time for "Hajj" comes and you have the ability to perform it then it is an obligation for you to make "Hajj". So hasten to Allah's house and do not be obstructed by that which does not serve as an excuse (i.e. worldly concern). You are not safe that things might befall you and deprive you of "Hajj" (i.e. illness). If the way to "Hajj" is blocked and you suffer loss of wealth then you will not be excused. It was possible for you to go to "Hajj" but you neglected and were lax in its obligation on you, so for that reason you have committed a great sin.
“If a person died without making Hajj...”

On the authority of Abū Umāmah (raḍī Allāhu ‘anhu) who said: ‘The Messenger of Allāh (ﷺ) said:

من لم يُمْتَعِهِ مِن الحَجّ حاجَةً ظاهِرةٍ، ولا مَرْضٍ حاَسِسٍ، ولا سُلْطَانٌ جَائِرٌ، فمَاتَ وَلَمْ يَحْجَ، فكَلَّمَهُ إِن شَاءَ يَهْوُديًا، وإن شَاءَ نَصْرِيًا.

“If any person died without performing the Hajj and there was no obvious demand, severe illness, or evil ruler, which might have prevented him from doing it, he would have died, if Allāh wills, like a Jew or a Christian.”

Al-Ājurri commented: ‘Allāh said in the Qur’ān:

1 Daramī, #1792, Bayḥaqqī in Sunan, 4/334, in Shu’b, similarly in, al-Jāmi‘ al-Kabīr, #11853. The isnād for this ḥadīth is weak. However the wording from this text is correct on Ibn ‘Umar (raḍī Allāhu ‘anhumā). They are his words and not that of the Prophet (ﷺ).
“And [due] to Allâh from the people is a pilgrimage to the House - for whoever is able to find thereto a way.”

[Al-‘Imrân (3): 97]

When the man has the ability, Hajj becomes an obligation on him. If he stays behind after its duty has become obligatory on him, then he has committed a grave sin. It is not from the character of the Muslim to be lax towards an obligation from the obligations that Islâm is built upon.”

Ibn ‘Umar (radiyAllâhu ‘anhumâ) said: ‘Whoever died and did not perform Hajj and had the capability would have died, if Allâh wills, as a Jew or a Christian. I used to be on the point of sending men to different countries and having them look at whoever had the ability and did not perform Hajj to impose a tax on them. By Allâh they are not Muslims. By Allâh they are not Muslims.’

‘Âli Ibn Abî Tâlib (radiyAllâhu ‘anhu) said: ‘Whoever has the necessary provisions for him to reach Allâh’s house and did not go dies a Jew or Christian.’

Aswad ibn Yazîd said to his master (it is said his name was Muqlass): ‘If you die and did not perform Hajj I will not pray at your funeral.’

Sa‘îd Ibn Jubayr said: ‘If my neighbour dies while he was well off and did not perform Hajj, I will not attend his funeral prayer.’
“Ibn ‘Abbās (raḍīyAllāhu ‘anhumā) said about the verse:...”

Ibn Abī Ṭālhah narrated that Ibn ‘Abbās (raḍīyAllāhu ‘anhumā) said about the verse:

في قول الله عزّ وجلَّ: {وَلَّهَا عَلَى النَّاسِ حَجَّ الْبَيْتِ مَنْ مَعَهُ مَنْ رَأَى}

قال: {وَالسَّبِيلُ أَن يَصْحَحَ بَدْنُ الْعَبْدِ، وَيَكُونُ أَن تَنْصَرَ زَادَ}

وَرَاجِلَةً مِّنْ عَيْنِ أَن يَجْعَلَ يَرَاهُ،

ثُمَّ قال: {وَمَنْ كَفَرَ فَإِلَّا اللهِ عَنِّي عَن الْعَالَمِينَ}

يَقُولُ: وَمَنْ كَفَرَ بِالْحَجِّ فَلَمْ يَرَ حَجَّاً يَرَ، وَلَا عَرِكَةٌ إِنَّمَا

“And [due] to Allāh from the people is a pilgrimage to the House - for whoever is able to find thereto a way.”

[Āl-İmran (3): 97]
The ability (al-Sabīl) is that the servant’s body is healthy, and he has the cost of his provisions without facing hardship.

Then Ibn ‘Abbās (radiyAllāhu ‘anhuma) said: “But whoever disbelieves [i.e., refuses] - then indeed, Allāh is free from need of the worlds.” [Al-‘Imrān (3): 97]

This applies to the person that denies Ḥajj. He does not believe it to be a righteous deed and the abandonment of it to be a sin.”

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The isnād for this ḥadīth is weak.
“Guarding the Frontier for a Day in the Cause of Allâh...”

On the authority of Shuraĥbil Ibn al-Simṭ:

"There was a man at their frontier place, and he was in the act of fasting. An angel came and said to him, 'O Messenger of Allah, guard the frontier place for a day in the Cause of Allah.'"

They were asked: 'Is it to be done as the Prophet, Allah's peace be upon him, said?'

They said: 'Yes.'

The Prophet, Allah's peace be upon him, said: "It is better to fast the whole month of Rabi' al-Awwal, for the Prophet, Allah's peace be upon him, fasted the whole month of Rabi' al-Awwal in the year of the Hijrah."

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Salmān al-Farsī (ra’dīy Allāhu ‘anhu) passed by Shurahbīl Ibn al-Simṭ while he was in a garrison in which he and his companions were suffering from difficulties. He said to him: ‘Shall I narrate to you - O Ibn al-Simṭ - a hadith I heard from the Messenger of Allāh (ﷺ)?’ He said: ‘Of course O Abū ’Abdullāh narrate to us.’ He said: ‘(Ribāṭ) Guarding the frontier for a day in the cause of Allāh is better, than fasting a month and standing (in prayer) for it. Whoever stands guard in the path of Allāh, it is better than standing during the night of Ramaḍān fasting in it. Whoever dies as a watch guard in the path of Allāh will have the reward of a martyr until the Day of Judgment.’


In Muslim, #1913, on the authority of Salmān (ra’dīy Allāhu ‘anhu) who said: ‘I heard the Messenger of Allāh (ﷺ) say: “Guarding the frontier in the cause of Allāh for one day and night is better than fasting and praying Qiyām for a month, and if he dies, the reward for his righteous deeds that he used to do will continue, and he will receive provision, and he will be safe from the trial of the grave.”

In Tirmidhī, #1665, Salmān al-Farsī (ra’dīy Allāhu ‘anhu) passed by Shurahbīl Ibn al-Simṭ while he was in a garrison in which he and his companions were suffering from difficulties. He said to him: ‘Shall I narrate to you - O Ibn al-Simṭ - a hadith I heard from the Messenger of Allāh (ﷺ)?’ He said: ‘Of course O Abū ‘Abdullāh narrate to us.’ He said: ‘I heard the Messenger of Allāh (ﷺ) saying: ”(Ribāṭ) Guarding the frontier for a day in the cause of Allāh is more virtuous“ - and perhaps he said: “better, than fasting a month and standing (in prayer) for it. And whoever dies in it, he is protected from the trials of the grave, and his deeds (continuously) multiplied until the Day of Resurrection.”’
Hadīth Thirty Four

“Strive in the Path of Allāh far and near ...”

On the authority of ‘Ubadah Ibn Śāmmit (raḍī Allāhu ‘anhu) said that: ‘The Messenger of Allāh (ṣallī Allāhu ‘alayhi wa sallam) said:

جاهدوا في سبيل الله القريب والبعيد، في الحضير والسفر، فإن الجهاد باب من أبواب الجنة، وإن الله يسحب صاحبهم من الهم والغم

“Strive in the path of Allāh far and near or in your homeland or journey. Indeed jihād is a gate from the gates of Paradise. Striving in the path of Allāh saves a person from the stress and worries (on the Day of Judgment).”

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Al-Albānī has ruled this ḥadīth as being ḥasan li ghayrīhi, Silsilah Aḥādith al-Šāhiḥah #1941.

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Al-ʿĀjurri commented: ‘These hadiths motivate the intelligent person to stand watch for the sake of Allāh, to strive, to spend one’s wealth in the path of Allāh, or bear any single endeavour for Allāh’s sake.’

The Prophet (ﷺ) said:

ءَعْدَةٌ فِي سَبِيلِ اللّهِ أَوْ رَوْحًا خَيْرٌ مِّنَ الْدُّنْيَا وَمَا فِيهَا

“A single endeavour in Allāh’s cause in the forenoon or -afternoon is better than the world and whatever is in it.”

[Publishers Note] The word Jihad comes from the Arabic root verb, which means to struggle, strive or endeavour in the way of Allāh. Hence jihad is literally an act of struggling. Jihad is to struggle with the base desires of one’s own soul. Thus jihad primarily refers to the inner struggle that each individual faces on a daily basis, doing good and refraining from all bad and submitting to Allāh completely with sincerity. Every act should be done to please Allāh. To be wholesome it must be in accordance with Allāh’s commands and the teachings of the Prophet Muhammad (ﷺ) while being cognisant of Allāh at all times.

However, when it becomes absolutely necessary to physically fight evil, jihad takes on a martial dimension. The Prophet Muhammad (ﷺ) and his followers, like many Israeliite Prophets before them, fought wars in self-defence and in order to abolish tyranny and oppression.

Taken from ‘Islam A Religion of Terror?’ Compiled by T. Husayn, Published by Dār as-Sunnah Publishers, Birmingham, UK, 1st ed., 2016.
Hadith Thirty Five

"Indeed the Friends of Allāh are those who Pray..."

It was reported from 'Ubayd Ibn 'Umayr, from his father, that he narrated to him - and he was a Companion of the Prophet (ﷺ) - that the Messenger of Allāh (ﷺ) said in the farewell Hajj:

إن أولياء الله تبارك وتعالى المُضَلُّون وأن رسول الله صلى الله عليه وسلم قال:
من يقم الصُّلوات الخمس اللاتي كتبن عليه، ويصوم رمضان يخفِّض صومه، ويرى أنه حق عليّه واجب، ويطيع ركاه ماله يخفِّضنها، ويُحتسب الكبائر التي نهى الله عز وجل عنها ثم إن رجلًا من أصحابه سألته فقال: يا رسول الله ما الكبائر؟
"Indeed the friends of Allāh are those who pray.”

The Messenger of Allāh (ﷺ) said: “Whoever establishes the five daily prayers that have been made incumbent upon him, fasts the month of Ramadān desiring Allāh’s reward and believes that fasting is a duty upon him, pays zakah on his wealth desiring a reward for his zakah and avoids the major sins…”

A Companion said: ‘O Messenger of Allāh! What are the major sins?’ The Prophet (ﷺ) said: “They are nine and the severest of them are: Committing shirk with Allāh, to kill a Muslim unjustly, to flee from the battlefield, to practice magic, to eat the wealth of the orphan, to devour ribā [interest], and to slander the chaste Muslim woman, disobeying Muslim parents and and
violating *al-Bayt al-Ḥarām* (the Sacred House) which is your *qiblah* during life and after death. No Muslim dies and avoids these sins while establishing the prayer and paying *zakah* except he will accompany Muḥammad in a house in the middle of Paradise. Its doors will have gold trim.”

Al-Ājurṛī commented: ‘People have differed concerning the major sins and what exactly they are. About the verse:

> إن تجتنبوها بكبائر مأثمون عليه

“If you avoid the major sins which you are forbidden.”

*[al-Nisā’ (4): 31]*,

Ibn ‘Abbās (*raḍiyAllāhu ‘anhumā*) said: ‘A major sin is every sin that Allāh has concluded its outcome with the Hell, or His anger, or a curse or a punishment.’

It has also been narrated on Ibn ‘Abbās (*raḍiyAllāhu ‘anhumā*) that he said: ‘The major sins are seventy the least severe of them are seven.’

In another narration on him, he (*raḍiyAllāhu ‘anhumā*) said: ‘Everything that Allāh is disobeyed with is considered a major sin.’

‘Abdu’l-Razzāq was asked about the major sins. He said they are eleven. Four on the head: *Al-Shirk*, slandering chaste women,

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Al-Albānī ruled this ḥadīth as ḥasan.
giving false testimony and uttering a hostile oath. Three in the stomach: consuming *riḍā*, consuming the wealth of the orphans and drinking intoxicants. One from the two legs: Fleeing from the battlefield. One on the private parts: Illegal sexual intercourse. One done by both hands: To kill someone that Allāh has prohibited from being killed. One connected to the complete body: Cutting ties from parents.
On the authority of Jābir (radiyAllahu ‘anhu) who said: “Abdu’l-Rahmān ibn ‘Awf (radiyAllahu ‘anhu) said:

أَنْحَذَ يَيْدِي رَسُولُ اللَّهِ صَلَّى الَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِئَالْحُدَّةِ إِبْرَاهِيمَ، فَوَجَدَهُ يَجُودُ بَيْنَ يَدَيْهِ، فَأَخْدَاهُ قَوْضَعَهُ فِي حُجْرِهِ، فَقَالَ:

يا إِبْرَاهِيمَ، مَا نَفْلَكَ لَكَ مِنِ اللَّهِ شَيْئًا وَذَرْ فَعِنْتَهَا،

فَقَالَ: صَلَّى اللَّهُ عَلَيْكَ أَبِيَّكَ؟ أَوْ لَمْ تَنَأَّعَ عَنِ الْبَكَاءِ؟ قَالَ:

ما نَهْيْتَ عَنْهَا، وَلَكَنْ نَهْيْتَ عَنْ صَوْتَكَ أَهْلَكَ أُمَاكَ، فَأَجْرَئُنِينَ:

صَوْتٍ عَنْدَ نَعْمَةٍ لَّهُ وَلَعْبٍ وَمَزَامِرٍ الشَّيَطَانِ، وَصَوْتٍ عَنْدَ مُصْبِحِةٍ، وَجَمْشٍ وَجُوُودٍ، وَشَقَّ جَيْهُوبٍ، وَرَنَّةٌ شَيَطَانٍ,

"The Messenger of Allāh (ﷺ) Took My Hand..."
‘The Messenger of Allāh (ﷺ) held my hand and too me to the date-palm tree where his son Ibrāhīm was at. He found Ibrāhīm in his last breaths. He took him and placed him in his room. Then he said to him “O Ibrāhīm we do not possess anything for you from Allāh. His eyes began to water. I said: ‘Allāh has blessed you and you are crying?! Have not you prohibited crying?!’ He (ﷺ) said: “I have not prohibited it, but I prohibited two foolish immoral voices: A voice of the musical tone with entertainment and amusement along with Shaytān’s wind instrument. A voice during a calamity while clawing at one’s face and tearing one’s clothes, and Shaytān’s scream.

Crying is a mercy and whoever does not show mercy will not be shown mercy. O Ibrāhīm, If it was not a true reality, a promise and a path (to Paradise) it would not have happened. Indeed in our Hereafter we will meet at the beginning of our journey (of this life). Verily we are deeply saddened because of you. And due to you
we are heartbroken. The eyes are watering and the heart is mourning but we do not say anything which makes our Lord angry.”

Al-Ājurri commented: ‘This ḥadīth motivates the intelligent to be a person that whenever Allāh bestows a blessing upon them, which makes them happy and delightful, to thank Him for the blessing and to remember Allāh in abundance. A person should be obedient to Allāh and seek assistance from Him with du‘ā’ for obedience to Allāh.

Among the things they should be happy for are marriages, wedding ceremonies, walimahs, circumcision of their children and whatever else resembles these types of celebrations. Furthermore, the person who has been given these blessings should be charitable towards relatives, neighbours, the weak and others. Moreover, one should seize the opportunity to invite the poor and the needy in order to seek assistance with Allāh’s blessings for obedience. If the people who have been blessed do not do these things, then consider them as evil and arrogant. Instead they bring to these celebrations acts of disobedience. Among the disobedience is entertainment with drums, wind instruments, string instruments, wooden instruments, long necked stringed instruments and male and female singers.

By bringing these things to their celebrations they have disobeyed Allāh. If they seek assistance with His blessings on disobedience, then the hearts of the Muslims are harmed by these acts. It is a duty for the Muslims to disapprove of such acts of disobedience.

1 Ibn Sa‘d, 1/138, 143, Tirmidhi, #1005, Ṭayālisī, #1683, Ḥākim, 4/40, Ibn Mājah, #1589, Bazzār, #795, see in Silsilah Ahādīth as-Ṣahihah, #427
1 This ḥadīth is ḥasan.
They should feel offended by such neighbours and supplicate against them. This is done because of the acts they have done from which they were prohibited.

So when someone dies or a calamity befalls them their hearts feel pain. During their times of hardship the smart ones among the believers practices, what Allāh refers to as patience (ṣabr), repentance (tawbah), supplication (du‘ā‘) and prayer (salāh). Allāh rewards them because of their actions, is pleased with them and praises them. The ones with sense among the people when they cry or are grief stricken there is no blame on them. This is because the believer is soft hearted and crying is mercy for him. It is permissible for the believer to cry.

Now as for the countless ignorant among the people whenever a calamity or hardship befalls them, they become angry with what has happened to them. They bring about distress, destruction, hostilities, and mourning. In addition to this you find them smacking their cheeks, pulling out and cutting their hairs. Also you find such people smacking their faces, tearing their clothes, and wailing. They wail and disobey Allāh during their times of calamity with numerous acts of disobedience. Also these people return to the character of pre-Islāmic times during meals. They remain awake all night with the relatives of the deceased. The women visit the graves and lose the prayers and do other things that resemble acts of disobedience to Allāh.

Allāh detests them because of such actions. The believers are harmed by the evil that appears from them. They work together in sin and transgression with the blessings they are granted. They are found working together in ignorance and not for classes of knowledge.
"The Religion is Advice (nasīḥah)...

On the authority of Tamīm al-Dārī (radiy Allāhu ‘anhu) that the Messenger of Allāh (ﷺ) said:

ٍإِنَّ الْدِّينَ النَّصِيَّةَ، إِنَّ الْدِّينَ النَّصِيَّةَ، إِنَّ الْدِّينَ النَّصِيَّةَ
فَلَاتَ مَرَّاتٍ قَالَ: ُٓلِمْنَ يَا رَسُولَ اللَّهِ؟ قَالَ:
لِلَّهِ وَرَسُولِهِ، وَلِكِتَابِهِ، وُلَأَيْمَةِ الْمُسْلِمِينَ، وَعَامِمِهِمْ

"Indeed the religion is advice (nasīḥah). Indeed the religion is advice. Indeed the religion is advice [He (ﷺ) said this thrice]." It was asked: "To whom O Messenger of Allāh?" The Prophet (ﷺ) replied: "To Allāh, His Book, His Messenger, to the Leaders of the Muslims and to the common folk of the Muslims."

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1 Muslim, #55, Ahmad, 4/102, Nāṣa’ī, 2/178, al-Ḥumaydī, 2/369, al-Quḍā’ī,
Al-Ājurri commented: ‘A questioner asked me about this ḥadīth. He said: ‘Tell me how advice is given to Allāh, His Book, His Messenger and to the Leaders of the Muslims and to the common folk of the Muslims?’

I answered in the form of this book exactly how advice is to be given, in this order. That which he asked about is rewarded. It is befitting for a Muslim with sound mind and manners to seek out how to give advice and learn it. Allāh is the one that grants success.’


This hadith is in Bukhārī, but without its chain (isnād).
"That which is Lawful is Clear and that which is Unlawful is also Clear..."

On the authority of Abū 'Abdullāh al-Nu‘mān Ibn Bashīr (raḍī Allāhu ‘anhu) who said: ‘I heard the Messenger of Allāh (ﷺ) say:

الْحَلَالُ يَنِينًا، وَالْحَرَّامُ يَنِينًا، وَبَيْنَهُمَا شُشْبُهَاتٌ لَا يَعْلَمُهَا كَثِيرُ مِنَ النَّاسِ، فَمِن أَتَّقى الشُّشْبُهَاتِ فَقَدْ اسْتَبَرَّ أَيْدِيهِ وَعَرُضَهُ، وَمِنْ وَقَعَ فِي الشُّشْبُهَاتِ فَقَدْ وَقَعَ فِي الْحَرَّامِ، كَالرَّؤْعِي حُوْلَ الْجَبَّةِ يُوْشَكُ أَنْ يَقْعُ فِيهِ، أَلَا وَإِنْ لَكَلِّ مَلِكِ جَمِيْ، أَلَا وَإِنْ جَمِيْ اللَّهُ عَزَّ وَجَلَّ مُخَارِمُهُ

“That which is lawful (balāh) is clear and that which is unlawful (barām) is also clear. Between the two of them are doubtful [or ambiguous] matters about which not many people are knowledgeable about. Thus, he who avoids these doubtful matters (shububāt) certainly clears
himself in regards to his religion and his honour. But he who falls into the doubtful matters, falls into that which is unlawful like the shepherd who pastures around a sanctuary, all but grazing therein. Verily every king has a sanctuary and Allah’s sanctuary is His prohibitions.”

Al-Ājurri commented: ‘For this hadith we have another good answer. All of creation is in need of the knowledge about the lawful (halāl) and unlawful (harām). Ignorance about it is not sufficient for them. Whoever wishes to know about it pursues its knowledge. And whoever pursues it finds it by the will of Allah.’

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1 Bukhārī, #2501, Muslim, #1599, Ahmad, 4/269, 270, Abū Dāwūd, #3329, Nāṣa‘ī, 7/241, Ibn Mājah, #3983, Bayhaqī in al-Zubd, #858 and others. Hadiths with very similar meaning have been narrated by the Companions ‘Abdullāh ibn ‘Umar, Ammār ibn Yāsīr, Jābir, ibn Maṣ‘ūd and Ibn ‘Abbās (radiyAllāhu ‘anhum).
“There are Seven whom Allāh, the Mighty and Majestic will shade in His Shade...”

On the authority of Abū Hurayrah (raḍiyy Allāhu ‘anhu) who said: ‘The Messenger of Allāh ( صلى الله عليه وسلم ) said:
"There are seven whom Allâh, the Mighty and Majestic will shade in His Shade on the Day when there is no shade except His Shade: a just ruler; a youth who grew up in the worship of Allâh and obedience towards Him until he dies upon that; a man who remembers Allâh in seclusion and his eyes flood with tears out of fear of Allâh, a man who meets another man and says: 'By Allâh I love you for the sake of Allâh,' and the other man says: 'By Allâh I love you for the sake of Allâh'; a man whose heart is attached to the masajîds and he resorts to them, a man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity, a man who is called by a woman of beauty and position (for illegal intercourse), but he says: 'I fear Allâh, the Lord of all the worlds.'"\

Al-Ājurri commented: 'The description of each of these people in this hadîth are described one by one. They have been clarified individually. Whoever wants to understand their descriptions will do so, if Allâh wills. This is a noble hadîth. Everyone who worships Allâh is cultivated by this hadîth. No one works hard concerning knowledge except the sensible. And, on the other hand, no one fails to strive for knowledge except the ignorant person.

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1 Bukhârî, 2/119, Muslim, 2/715, Tîrmîdî, #3392, Aḥmad, 2/439, Nâsa‘î, #5380, Ibn ‘Abdu’l-Barr in al-Tambîd, 2/282 and others.
“I entered the Masjid [and surprisingly found] the Messenger of Allāh (ﷺ) sitting by himself...”

On the authority of Abu Dharr (raḍiya Allāhu ‘anhu) who said: ‘I entered the masjid [and surprisingly found] the Messenger of Allāh (ﷺ) sitting by himself. I sat next to him and said: ‘O Messenger of Allāh! You have ordered me to pray. What is prayer?’

Dākhūl tāl māṣjidī f‘adā rasūlullāhī wally ta‘lī Allah ‘alīhi wa sālimī
gallūs wa‘hadha ḥiṣāṣtī ‘ilāhi fa‘lūtī: yā rasūlullāhī lāk
amzīni bilālūlāhah, fa‘ma alūlāhah? qāl: xīr mawṣūm, fashtakīrūʾ o` astīqlū tīl
فلت: يا رسول الله فأي المؤمنين أفضل؟ قال:
أخسنهم خلقًا.

فلت: يا رسول الله فأي المسلمين أفضل؟ قال:
من سلم الناس من ليس به ويديه.

قلت: يا رسول الله فأي الهجرة أفضل؟ قال:
من هجر السنة.

قلت: يا رسول الله فأي الصلاة أفضل؟ قال:
طول الفنوت.

قلت: يا رسول الله فأي صيام أفضل؟ قال:
صرف مجزى، وعند الله أضعاف كثيرة.

قلت: يا رسول الله فأي الجهاد أفضل؟ قال:
من عنكر جحاوة، وأهريهم دمه.

قلت: يا رسول الله فأي الرقاء أفضل؟ قال:
أعلها ثمها وأحسنها عند أهلها.

فلت: يا رسول الله فأي الصدقة أفضل؟ قال:
"I entered the masjid [and surprisingly found] the Messenger of Allāh..."

جَهَدْتُ مِنْ مَقْبِلٍ وَسَرْنِیَ إِلَیْهِ قَفِّرٍ

فَلَمَّا قَالَ نَسْلُ الَّذِي قَالَ آیَةً أَنْرِلَ اللَّهُ عَلَیْكَ أَعْظَمْ ؟ قَالَ

آیَةُ الْكُرْسِیَّ اِلَا كَحْلَقَةٌ مَُلْقَةٌ بِأَرْضٍ فَلَیَّةٍ فَوْضُ الْعُرْشِ عَلَیْ

الْكُرْسِیَّ كَفْضُلَ الْفَلَیَّةٍ عَلَیْ الْحَلْقَةِ

قَالَ فَلَمَّا قَالَ نَسْلُ الَّذِي كَأَنَّیتَوْنَ ؟ قَالَ

مِتَّةُ أَلْبِ وَأَرْبَعَةٌ وَعَشَرُونَ أَلْفًا

قَالَ فَلَمَّا قَالَ نَسْلُ الَّذِي كَأَنَّیتَوْنَ ؟ قَالَ

ثَلَاثُ مَهْدٍ وَثَلَاثَةٌ عَشْرُ جَمْعٍ غَفْیَ فَلَمَّا كَثِیرُ طَلِیَّبٍ

فَلَمَّا مَنْ كَانَ أَوْلُاهُمْ ؟ قَالَ

أَدْمُ عَلَیهِ السَّلَامُ

فَلَمَّا قَالَ نَسْلُ الَّذِي كَأَنَّیتَوْنَ ؟ قَالَ

فَحَمَ، حَلْقَةُ اللَّهُ تَعَالَی بِیْتٍ وَنَقْحُ فِیهِ مِنْ رَوْجَهِ، وَسَوْءَةً فِیْلَا

آدْمُ، وَشَیْتُ، وَخَنْوَحُ : قَالَ آبَا ذِرَآ اِرْتَعَبَتْ سَرَابَتُهُ : هُمْ قَالَ

وَهُوَ إِذْرَیشُ، وَهُوَ أَوْلُ مِنْ خَطَّ بَقَلِیْلٍ، وَنَوْحُ، وَأَرْبَعَةٌ مِنْ
العرب: هود، وشعيب، وصالح، وبيك با أبا ذر، وأول
أبناء بني إسرائيل موسى، وأخوهم عيسى، وأول الرسل آدم
وأخوهم ميخائيل صلى الله عليه وسلمين
قال فلست: يا رسول الله كم كتاباك أنزل الله عز وجل؟ قال:
مئة كتاب وأرثعة كتاب، أنزل الله عز وجل على شيث
خمسين صيغة، وعلى خروج ثلاثين صيغة، وعلى إبراهيم
عشر صلائل، وأنزلت على موسى من قبل التوراة عشر
صلائل، وأنزلت التوراة والإنجيل والزور والفرقان
قال: فلست: يا رسول الله ما كنا ثغفة إبراهيم عليه السلام؟ قال:
كنا أمثالا كلهها: أيها الملك المسلط المختار إني
لم أبعثك لتجمع النبيا بعضها على بعض، ولكنني خشيت لترد
علي دعوة المطلوم فلقي لا أردها ولو كنث من كافر وكان
"I entered the masjid [and surprisingly found] the Messenger of Allah..."

فيها أمثال: وعلى العاقل أن يكون له أربع ساعات: ساعة

يُثمر فيها رتبة عُر وجل، وساعة يُحاسب فيها ثَنَى، وساعة

يُفكَّر في صنع الله عُر وجل، وساعة يَحلُو فيها لِحاجته من

الطمع والمشرب، وعلى العاقل أن لا يكون طاعة إلا

إثنتان: عُرودًا لمعاد، أو مَرْفَعة لفُعُوش، أو لَّدَه في غِيْر

مُحرَّم، وعلى العاقل أن يكون بصيرا يَزَمَّن، مُثِبَّلاً علی

شأنه، حافظاً لِسانه، ومن حسب كَلَامة من عمِّيه قل

كلامة إلا فيما يغنيه.

قال: فَلَت: يا رسول الله، فما كانت صُعْف موَسَى عليه

السَّلَام؟ قال:

كانت عبرا كُلِّها: عَيْبَت لمن أَيقَن بالموتِ ثم هو يفرج،

عَيْبَت لمن أَيقَن بالقدرَ ثم هو ينصب، وعَيْبَت لمن رأى

النَّبي وتعلَّمها أهلها ثم اطْمَأَنَّ إليها، وعَيْبَت لمن أَيقَن

بالجِسْم أَعَداً ثم هو لا يَفْعَلُ تمِّ
قال: قلت: يا رسول الله فهل يا إلهي شيئًا ما كان في يدي إبراهيم وموسى عليهما السلام وما أنزل الله عز وجل عليك؟ قال:

نعم، اقرأ يا أبا ذر: {قد ألقى من مزرك، وذكر اسم ربه في قلبي، بل توجعون الحياة الدنيا} إلى آخر هذه السورة، يعني أن ذكروا هذه الآيات إلى الصحف الأولى، صحف إبراهيم وموسى

قال: قلت: يا رسول الله أوصي قالت:

أوصيك بتقوى الله، فإنه رأس أمرك

قال: قلت: يا رسول الله ذني قال:

عليك بتلاوة القرآن، وذكر الله عز وجل، فإنه ذكر لك في السماء، ونور لك في الأرض

قال: قلت: يا رسول الله ذني قال.
"I entered the masjid [and surprisingly found] the Messenger of Allāh...”

أيَّاكَ وَكُلُّهُ الصَّحَّابَ، فَإِنَّهُ يُمِيعُ الْقُلُوبَ، وَيَدْخِلُ بِنَورِ الْوَجْهِ

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ رَضِيَ اللَّهُ بِهِ قَالَ:

عَلَيْكَ بِالْجِهَادِ، فَإِنَّهُ رَهَبٌ بِالْشَّيْطَانِ أَمْتِي

قُلْتُ: يَا رَسُولَ اللَّهِ رَضِيَ اللَّهُ بِهِ قَالَ:

عَلَيْكَ بِالْصَّمْتِ إِلَّا مِنْ خَيْرٍ، فَإِنَّهُ مُطَرَّدٌ لِلشَّيْطَانِ، وَعَوْنَ اللَّهِ عَلَى أُمَّرِ دِينِكَ

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ رَضِيَ اللَّهُ بِهِ قَالَ:

اِنْظُرْ إِلَى مِنْ هَوَى تَحْتُكَ، وَلَا تَنْظُرْ إِلَى مِنْ هَوِّ فُؤْدَكَ، فَإِنَّهُ أَجْذَرُ لَكَ أَنْ لَا تَزْدَرِي بَيْتَهُ اللَّهَ عَلَيْكَ

قُلْتُ: رَضِيَ اللَّهُ بِهِ قَالَ:

أَحْبَبْ الْمُسَاَكِينَ وَجَالِسَهُمْ، فَإِنَّهُ أَجْذَرُ أَنْ لَا تَزْدَرِي بَيْتَهُ

اللَّهَ عَلَيْكَ
قال: قلت: يا رسول الله زدني قال:
صل قرآنتك وإن قطعوك
قال: قلت: يا رسول الله زدني قال:
قل الحق وإن كان مرا
قال: قلت: يا رسول الله زدني قال:
لا تحف في الله لومة لائم
قال: يا رسول الله زدني قال:
يذل عين الناس ما تعرف من نفسك ولي تجد عليهم فيما تحب فيما يحب وكن كأنك حديثا أن تعرف من الناس ما تجعل من نفسك أو تجد عليهم فيما تحب ثم ضرب بيني عليه صدري وقال:
يا أبا ذر لا عقل كالتدشير ولا وزع كالكف عن مخالف الله ولا حسب كخلوق

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He said: “This is a good place, so ask more or less.”
I said: ‘O Messenger of Allāh! Which deeds are the best?’
He said: “Faith in Allāh and striving in His path.”
I said: ’O Messenger of Allāh! Which believer is the best?’
He said: “The one with the best manners.”
I said ‘O Messenger of Allāh! Which Muslim is the best?’
He said: “The one who avoids harming the people with his tongue and hands.”
I said: ‘O Messenger of Allāh! Which migration is the best?’
He said: “The migration from evil.”
I said: ‘O Messenger of Allāh! Which prayer is the best?’
He said: “The one with the longest standing.”
I said: ‘O Messenger of Allāh! Which fast is the best?’
He said: “The obligatory is enough and it has with Allāh an abundant reward.”
I said: ‘O Messenger of Allāh! Which jihād is the best?’
He said: “The one whose horse is wounded and sheds blood.”
I said: ‘O Messenger of Allāh! Which servants are the best?’
He said: “The most expensive and most valuable with their people.”
I said: ‘O Messenger of Allāh! Which charity is the best?’
He said: “The charity which is given when a person has little and is secretly dispensed to the poor.”
I said: ‘O Messenger of Allāh! Which is the greatest
verse Allāh has sent to you?’
He (ﷺ) said: “Ayatul Kursī” [2:255]. Then he said: ‘O Abū Dharr! The seven heavens are not with the kursi except like a ring thrown by earth’s desert. The virtue of the ‘arsh in comparison to the kursi is like the desert over the ring.”
I said: ‘O Messenger of Allāh! How many Prophets were there?’
He (巯) said: “One-hundred and twenty-four thousand.”
I said: ‘O Messenger of Allāh! How many among them were messengers?’
He said: “A plentiful three-hundred and thirteen.” I said: ‘A very generous amount.’
I said: ‘O Messenger of Allāh! Who was the first from among them?’
He (巯) said: “Adam.” I said: ‘O Messenger of Allāh! Is a Prophet a messenger?’
He (巯) said: “Yes, Allāh created Adam with His Hand, breathed into him the soul and fashioned him first.”
Then, he said: “O Abū Dharr! There are four who are Syrian: Adam, Shiīth (Seth), Nūḥ, and Knoukh (Idrīs). Idrīs was the first to write with a pen. There are four who are Arab: Hūd, Shuʻayb, Sālih, and me. O Abū Dharr, the first of the Prophets sent to Bani Isra’īl was Mūsā and the last of them was ’Īsā. The first of the messengers was Adam and the last is Muḥammad.’
I said: ‘O Messenger of Allāh! How many books did Allāh reveal?’
He (巯) said: “One-hundred scriptures and four com-
I entered the masjid [and surprisingly found] the Messenger of Allāh...

plete books. Allāh sent fifty scriptures to Seth, thirty to Idriss, ten to Ibrāhīm and ten to Mūsā before the Torah. (The four complete books which) Allāh revealed are the Torah, Injīl, Zabūr and the Qur'ān.”

I said: ‘O Messenger of Allāh what was the scripture of Ibrāhīm?’

He (ﷺ) said: “It was all parables: O arrogant leader, O tested ruler! I have not sent to you to unite the world mutually, however I have sent you to keep the prayer (du‘ā) of the oppressed from me. I do not reject the prayer of the oppressed even if it is from a disbeliever. Also there were parables like: It is upon the sensible to have four hours: An hour to confide in Allāh, an hour to take his soul in account of its deeds, an hour to contemplate in the creation of Allāh, and an hour devoted to fulfilling his needs from food and drink. It is upon the intelligent not to age except for three things: the gathering of provisions for the Hereafter, or to gather overhaul for livelihood or pleasure in other than the unlawful. Whoever regards his speech as belonging to his actions speaks little except about that which concerns him.”

I said ‘O Messenger of Allāh! What was the scripture of Mūsā?’

He (ﷺ) said: “All of it was warnings: I am amazed at the one who is certain of death and is happy. I amazed at the one who is certain of the Qadr and he prepares (to meet Allāh), I am amazed at the person who knows this world and he moves about in it as a resident and is comfortable. I am amazed at the person who is certain of
the account tomorrow and does not perform actions.” I said: ‘O Messenger of Allāh do we have anything that was with the scriptures of Ibrāhīm and Mūsā that Allāh has sent to you?’ He (ﷺ) said: ‘Yes, Abū Dharr read: “Indeed whosoever purifies himself shall achieve success, and remembers the Name of his Lord and prays; Nay you prefer the life of this world” to the end of the chapter. It says these verses are in the former scriptures of Ibrāhīm and Mūsā.” I said: ‘O Messenger of Allāh! Give me some advice.’ He (ﷺ) said: “I advise you to fear Allāh. Indeed taqwā is the peak of your affair.” I said: ‘O Messenger of Allāh! Give me more.’ He (ﷺ) said: “I advise you to read the Qur’ān and remember Allāh, it serves for you as remembrance in the heavens and as a light in this world.” I said: ‘O Messenger of Allāh! Tell me more.’ He said “Beware of laughing too much. It kills the heart and diminishes the light from the face.” I said: ‘O Messenger of Allāh! Tell me more.’ He (ﷺ) said: “Stick to striving for the sake of Allāh, for indeed it is an ascetic order of my nation.” I said: ‘O Messenger of Allāh! Tell me some more.’ He (ﷺ) said: “I advise you to remain silent except about that which has benefit, silence banishes Shayṭān and assists you in matters of your religion.” I said: ‘O Messenger of Allāh! Tell me more.’ He (ﷺ) said: “Look at those who are beneath you and not at those who are above you. Doing this is suitable
and do not defy the blessings of Allāh upon you.”
I said: ‘O Messenger of Allāh! Give me some more.’
He (ﷺ) said: “Keep relations with your close relatives even if they cut you off.”
I said: ‘O Messenger of Allāh! Tell me more.’
He (ﷺ) said: “Say the truth even if it’s bitter.”
I said: ‘O Messenger of Allāh! Tell me more.’
He (ﷺ) said: “Do not be afraid of the blame of the blamers concerning Allāh.”
I said: ‘O Messenger of Allāh! Tell me more.’
He (ﷺ) said: “Repel from the people what you know yourself (as harmful). Do not burden them in that which you love. Sufficient for you is the blame that you pass on to people that which you are ignorant about or to make a hardship for them by that which you love.

Then he smacked his hand against my chest and said: ‘O Abū Dharr there is not a better intelligence than the one who contemplates (tadbīr), nor more God-fearing person than the one who stays away from the unlawful, and nothing more sufficient than good character (husn al-khulq).’


The isnād for this hadith is weak. However, some sections of the hadith are authentic.
PICTURE PLATES OF THE MANUSCRIPT
FORTY HADITH ON ISLĀM WITH COMMENTARY
لا يمكنني قراءة النص العربي في الصورة المقدمة.
مسح أركيد عليهم في كنف الله، فلقد ذهب عمي إلى الموت. لجأت إلى الله، وطلب من الله أن يختص بأمها في الموت. في أصابها الموت، ودعا إلى الله، وطلب من الله أن يختص بأمها في الموت. في أصابها الموت، ودعا إلى الله، وطلب من الله أن يختص بأمها في الموت. في أصابها الموت، ودعا إلى الله، وطلب من الله أن يختص لأمها في الموت. في أصابها الموت، ودعا إلى الله، وطلب من الله أن يختص لأمها في الموت. في أصابها الموت، ودعا إلى الله، وطلب من الله أن يختص لأمها في الموت. في أصابها الموت، ودعا إلى الله، وطلب من الله أن يختص لأمها في الموت. في أصابها الموت، ودعا إلى الله، وطلب من الله أن يختص لأمها في الموت.
النص العربي غير ملائم للقراءة الذاتية.

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لا يمكنني قراءة النص العربي من الصورة بسبب الحاجة إلى تحسين التشفير. الرجاء تقديم النص العربي بشكل قابل للقراءة.
Plate of the Manuscript
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FORTY ḤADĪTH ON ISLĀM WITH COMMENTARY
FORTY ḤADĪTH ON ISLĀM WITH COMMENTARY
APPENDIX ONE

The Divine Decree (*al-Qadr*)

It is also required to believe in *al-Qadr* (the Divine Decree), the good of it and the bad of it, the sweet of it and the bitter of it. All of this has been decreed by Allāh, our Lord. The measures of all matters are in His Hand, and its source is from His Qada’ (His execution of what He decrees). He knows all events beforehand; therefore all events occur in accordance with His Decree. Allāh’s Knowledge encompasses all actions and sayings of His slaves before they come into existence, and everything happens by His permission.

“Does not He who creates know, when He is the Most Kind and the All-Aware.”

*[al-Mulk (67):14]*
Explanations

Believing in the Divine Decree is one of the six pillars of faith, such that no one can become a believer except by having faith in it. Imam Muslim reported in his Sahih that two men from the city of Basrah approached 'Abdullāh ibn 'Umar in the masjid and stood on either side of him. One of them said, 'I expected that my companion would entrust me to speak. So I said, 'O Abū 'Abdul Rahmān! Indeed, there have emerged in our midst a people who recite the Qur'ān and seek knowledge. They claim that there is no such thing as the Divine Decree and the affair is one of absolute free will.'

He replied, 'So when you meet those people, then inform them that I am free from them and that they are free from me. And by the One whom 'Abdullāh ibn 'Umar swears by, if one of them were to spend the likes of the mountain of Uhud, Allāh would not accept it from him up until he believes in the Divine Decree.'

Then he commenced narrating from his father ('Umar ibn al-Khattāb) the hadith which he narrated about the coming of Jibrīl and asking the Prophet (s) about the pillars of Islām, āmān and al-ihsān.

The pillars of Islām are five: Islām implies that you testify that there is no deity worthy of worship but Allāh and that Muhammad is the Messenger of Allāh, and you establish the prayer, pay the zakāt (alms), observe the fast of Ramadān, and perform pilgrimage to the House if you have the means.

And the pillars of āmān are six: That you affirm your faith in Allāh, in His angels, in His Books, in His Messengers, in the Day of Judgment, and you affirm your faith in the Divine Decree,
both good and evil.’

Thus it is evident that believing in the Divine Decree is a pillar of faith, whereby one’s faith is invalid unless he has faith in it.

Two [deviated] sects, however, opposed this fundamental principle; they are:

1. Qadriyyah al-Nafat - Those who went to extremes in negation
2. Qadriyyah al-Mujbirah - Those who went to extremes in affirmation

[i]: Qadriyyah al-Nafat: They are those who claim that Allāh destined the good only, meaning He did not destine evil. This is the belief commonly held by the Muʿtazilah who supposed that by holding this belief they were Extolling Allāh by negating from Him the act of decreeing evil and then punishing people because of it. But apparently they did not realize that what they had done essentially was more evil than what they had sought to escape from, because claiming that Allāh is the Creator of the good whereas evil is the creation of mankind, be it disbelief, wrongdoing, major or minors sins, entails the following:

First: It affirms the existence of two creators, hence they become similar to the Magus [with regard to their belief].

Second: Attributing incapacity to Allāh because, in effect, they claim that there are events and actions occurring in the universe which He created, but such events and actions were not among the things He destined.

Third: Allāh is overpowered when disbelievers commit what He did not decree, which is a corrupt and false belief.
[II]: Qadriyyah al-Mujbirah: They are those who say that the servant is compelled in everything they do and say, whether it be disbelief or belief, obedience or disobedience, etc. Hence according to them there is no such thing as free-will. Therefore, according to them, a human being is no different than a branch of a tree swaying due to the wind, or a stone rolling along the ground, which is also an entirely corrupt and distorted belief. And every person in this existence inherently knows that he enjoys free-will; they decide what they want and do with no coercion.

On the other hand, Ahlu'l-Sunnah wa'l-Jamā'ah affirm that Allāh's Will is of two kinds:

1. Universal Will, which refers to what He wills to happen such as good or evil, faith or disbelief, obedience or disobedience. He decrees all that upon people so that everyone ends up reaching what have been predestined for him, through the free-will and willpower that Allāh granted him.

2. Legislative Will, which refer to the fact that mankind (and all other creatures) are created, and so are their actions. This is evident from the ayah,

قَالَ

َأَنْتُمْ مَآ أَنْتُمْ رَاجِعُونَ ؟ وَاللَّهُ خَلِيفَةٌ لَّكُمْ مَا تَعْمَلُونَ

“He said, ‘Do you worship that which you [yourselves] carve, While Allāh created you and that which you do?”

[al-Šaffāt (37): 95-96]

wherein Allāh reports Prophet Ibrāhīm saying to his people that not only have they been created by Allāh, but also the actions they perform. Allāh questions and judges His slaves only for the actions which
they have performed willingly and consciously, in order to establish proof with regards to them, and manifest His wisdom in them.

*Ahlul-Sunnah wa'l-Jamā'ah* also assert and believe that Allāh is neither unjust to any of His creation nor does He punish anyone, unless they deserve it because of a sin they have committed. Allāh said,

\[
	ext{"O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light"
}
\]

*[al-Nisā’ (4):147]*,

and

\[
	ext{"Indeed, Allāh does not do injustice, [even] as much as an atom’s weight; while if there is a good deed, He multiplies it and gives from Himself a great reward."
}
\]

*[al-Nisā’ (4): 40]*,

and

\[
	ext{"Indeed, Allāh does not wrong the people at all, but it is the people who are wronging themselves."
}
\]

*[Yunus (10): 44]*
In a nutshell, the creed of *Abūl-Sunnah wa'l-Jamā'ah* with regard to this tenet can be phrased as follows: ‘We believe that Allāh created mankind and their actions. He will either reward them for their actions or punish them for their actions, which they have committed willingly and consciously. This is because He, Exalted be He, is far removed from being unjust or unfair to His creation.’

In a *qudsi* hadith, reported in *Muslim* and related by Abū Dharr al-Ghifārī (*radiy Allāh ‘anhu*) that the Prophet (ﷺ) said: “O My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another.”

This is just one of the many legislative evidences indicating and proving that Allāh is never unjust to any of His creation. The reason why we do not ascribe evil to Him explicitly is out of our deference to His Majesty and Magnificence. This notion has been manifested in the statement of the Jinn [in The Qur’ān], wherein they say, after being expelled from sky,

\[\text{وَانَا}\\\text{لَانَدِرُونَ أَشْرَأُونَيْرِيَ}\\\text{يَسِينَ في الأَرْضِ أَشْرَأُونَيْرِيَ}\\\text{مُرَضَدَا}\\\]

“And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course.”

*al-Jinn* (72): 10

Thus they explicitly attribute the good to Allāh in the phrase “their Lord intends for them a right course,” whereas the other part of the statement, which mentioned evil and harm, was stated in an implicit form using the passive voice, even though the Jinn knew

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1 Muslim #2527 on the authority of Abū Dharr al-Ghifārī.
The Divine Decree (al-Qadr)

that Allāh is the Creator of evil and good. The same is also reported from the Prophet (ﷺ),

َلَتَّبْكَ وَسَعَدَتَكَ، وَالْخَيْرُ كُلُّهُ يَدُكَ، وَالْمَضْرُ أَلَيْكَ،

“I am here at Your service. All goodness is in Your Hands, and evil is not attributed to You.”

wherein he Exalted Allāh by refraining from the ascription of evil to Him.

Ablu’l-Sunnah wa’l-Jamā’ah also believe that Allāh bestows the favour of His guidance upon whomever He wishes from among His slaves, out of His Grace and Mercy, and that He misguides whomever He wills from among His slaves through his Justice. That said, what is incumbent upon us is to abide by the guidelines set in the book of Allāh and the Sunnah of His Messenger (ﷺ), and to refrain from using our own intellects as the final arbiter in these issues.

And with the aforementioned it is established that the madhhab of Ablu’l-Sunnah wa’l-Jamā’ah is the truth, whereas all other madhhabbs that take a viewpoint other than this are misguided, whether they deviate towards extremism or deficiency.

He knew everything before its existence; then it came to pass in accordance with His Decree.

Explanation

We say: Allāh has measured and decreed everything and has

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2 Muslim #771 on the authority of ‘Ali ibn Abī Ṭālib.
recorded all of it in the \(\text{lawh al-mahfūz}\) Preserved Tablet.

The author's statement, "He know everything before its existence" could conceivably be construed to stand in support for those who said: mankind create their own actions, but Allah still knows beforehand and is aware of what they do. This is correct, but we prefer to say, Allah apportioned and decreed everything and wrote all of it down in His book, \(\text{lawh al-mahfūz}\) the Preserved Tablet.

This phrase, "He knew everything before its existence" means that He knows everything because He is the One who apportioned and decreed it all. It has been reported that the Noble Recorders (i.e. Angels who record down the actions of people) write down all that which people say and do as well as what they hold in their hearts, and then they ascend to the heavens to compare with what has been written in the Preserved Tablet and they find that everything conforms perfectly and entirely with it.

There are four level of \(Qadr\);

\textit{The First Level:}

Allah’s pre-knowledge \(\text{(al-‘Im)}\) of the measure of everything.

\textit{The Second Level:}

The recording of all of that in \(\text{lawh al-mahfūz}\) the Preserved Tablet.

\textit{The Third Level:}

Its being subject to the control and \(\text{(mashi‘ah)}\) Will of Allah.
The Divine Decree (al-Qadr)

The Fourth Level:
Creating (al-khalq) and bringing (al-iṭāḍ) all of that into existence.

Qadr can also categorised with respect to the aspects of knowledge and recording, as follows:

[i] al-Qadr al-Umuri: It refers to the time when the angel is sent to the creature while it is in the womb in order to write down its predestined future, as being either blessed or doomed. This meaning is relayed by the narration reported by Ibn Mas'ūd who narrated that the Prophet (ﷺ) said: “The constituents of one of you is gathered in his mother’s womb for forty days as a mixed drop, and then it becomes a clot of blood for another period of forty days, and then a lump of flesh for a similar period, following which Allāh sends His angel to it, to breathe into it its soul, and is instructed with regards to four things [to write down]; so the angel writes down his livelihood, his death, his deeds and whether he will be doomed or blessed.”

[ii] al-Qadr al-Ḥawlī: It takes place once a year on the Night of Power (Laylatu al-Qadr), during which all events that are meant to happen in the forthcoming year are recorded. Allāh said:

"On that night is made distinct every precise matter"


[iii] al-Qadr al-Yawmī: It concerns the details of whatever relates to the day; Allāh said,

3 Bukhārī #3332 and Muslim #2645.
“every day He is bringing about a matter.”

[al-Rahmān (55): 29]

[IV] 

al-Qadr al-Azali: It is the Qadr that has been written down in (kawh al-maḥfūz) the Preserved Tablet; Allāh said,

“Indeed, all things We created with predestination.”

[al-Qamar (54): 49]

Thus it is evident that there are four categories of written Qadr: al-Qadr al-ʿUmuri, al-Qadr al-Ḥawlī, al-Qadr al-Yawmī and al-Qadr al-Azali. The last three categories are derived from al-Qadr al-Azali.

He leads astray whomever He wills by abandoning them through His Justice, and He guides whomever He wills by directing them to success, by His Favour and Grace. Consequently, everyone is eased by Him to what He already has knowledge of and has previously decreed as to whether they are to be among the wretched or the fortunate.

Explanation

It was mentioned previously that everything in this universe had been predestined and apportioned by Allāh, Exalted be He; hence He decreed who was to be blessed and who was to be doomed, and for every being it’s life or death, health or illness, poverty or wealth, humiliation or glory, what would be granted and what
would be taken away. Everything has been decreed and written in His Preserved Tablet. Allah said,

\[
\begin{align*}
&\text{إِنَّا كُلَّ شَيْءٍ حَلَّقْتُهُ يَقُدُّرُهُ.} \\
&\text{“Indeed, all things We created with predestination.”} \\
&\text{[al-Qamar (54): 49]}
\end{align*}
\]

and

\[
\begin{align*}
&\text{مَا أَصَابَ} \\
&\text{مِنْ مَصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَفْسِكْمُ إِلَّا فِي كُتْبِ} \\
&\text{مَنْ قَبِلَ أَنْ تَبَارَأْنَ إِنَّ ذَلِكَ عَلَى أَنَّ هُدُيَّةٍ} \\
&\text{“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy”} \\
&\text{[al-Hasid (57): 22]}
\end{align*}
\]

It has also been proven authentic that the Prophet (ﷺ) said, “Allah created Adam, then he took the creation (the people) from his (Adam’s) back, and said to one group, ‘These into the fire (hell) and I do not care’ and to another group ‘and these into paradise by my Mercy.’”

And as we also know, Allah is Just therefore He never wrongs anyone or does injustice to anyone. Allah said

\[
\begin{align*}
&\text{إِنَّ اللَّهَ لَا يَظْلِمُ الْمَلَائِكَةِ أَوْ الْمَدْيِنَةِ أَوْ الْأَنْسَاتِ} \\
&\text{أَوْ الْأَوْلَىٰ الْأَوْلِيَاءِ أَوْ الْأَنْسَاتِ} \\
&\text{مُنْتَصِرِينَ} \\
&\text{يَظْلِمُونَ} \\
&\text{Indeed, Allah does not wrong the people at all, but it is}
\end{align*}
\]

\[^{4}\text{This narration is found in Musnad Abi Ya'la. Full narration with slight difference in wording can be found in Ahmad #26942.}\]
the people who are wronging themselves.”

[Yunus (10): 44]

and

“Indeed, Allah does not do injustice, [even] as much as an atom’s weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.”

[al-Nisā’ (4): 40],

and

“... And your Lord is not ever unjust to [His] servants.”

[al-Fussilat (41): 46],

and many other ayāt. He, Exalted be He, said in a ḥadīth qudsi, “O My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another.”

We gather from all this that: Allāh misguides whomever He wants, by His Justice, by removing His protection from him and leaving him exposed to the Satan’s influence, who overpowers him and leads him to Hell. Allāh said,

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\[^5\text{Muslim #2527 on the authority of Abū Dharr al-Ghifārī.}\]
And We appointed for them companions who made attractive to them what was before them and what was behind them [of sin], and the word has come into effect upon them among nations which had passed on before them of jinn and men. Indeed, they [all] were losers.”

[al-Fussilat (41): 25], and

And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion.”

[al-Zukhruf (43): 36]

That said, while misguidance is decreed by Allāh, the slave earns it as a consequence of his actions through his free-will, under the influence of Satan. Thus, Allāh punishes him because of the choices he makes willingly and on his own accord.

“...and guides whomever He wills by directing them to success by His Grace and Favor” means: When Allāh wants good for any of His slaves, He facilitates for him the means whereby he is directed towards goodness. However, when Allāh wants no good for someone He leaves him to his own devices and lets him be exposed to Satan.
'Ali ibn Abī Ṭalib related, ‘One day Allāh’s Messenger (ﷺ) was sitting with a stick in his hand with which he was scratching the ground. He raised his head and said: There is not one amongst you who has not been allotted his seat in Paradise or Hell. They said, ‘Allāh’s Messenger (ﷺ), then why should we perform good deeds; why not just depend upon our destiny?’ Thereupon he (ﷺ) said, “No, do perform good deeds, for everyone is facilitated in that for which he has been created.”

O Allāh, we seek refuge in You from being left alone on our own, from being misguided after we have been guided, and from wrongdoing after righteousness. We beseech You to hold us fast on the truth until we meet You.

The author should have changed the wording of the following segment “Consequently, everyone is eased by Him to what He already has knowledge of and has previously decreed as to whether they are to be among the wretched or the fortunate.” to “whether they are to be among the fortunate or the wretched.”

“He is exalted above there being anything He does not desire in His kingdom, or that there should be anything not dependant on Him.”

Explanation

The author intended with this statement to refute the Qadriyyah al-Nafūt whose belief advocates that there are events which occur in this universe against Allāh’s will. This is an obviously distorted and corrupt belief, as it is impossible for something to happen within the creation of Allāh, that is not permitted by His will. As

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6 Bukhārī #1362 and Muslim #2647 on the authority of ‘Ali ibn Abī Ṭalib.
we have stated previously, actions such as disbelief, sinning and disobedience existentially occur within the framework of the Universal Will of Allâh, whilst being forbidden by His legislative Will. Hence the actions of mankind in this regard fall in the category of His universal Will.

It follows that those who claim that good is created by Allâh while evil is created by mankind become similar to the Magian who believe in twoCreators. Needless to say, this claim implies that there are events that take place in this universe - which Allâh created and owns - that are beyond Allâh’s Power and Will. Obviously this belief insinuates that Allâh is being overpowered, which is a fallacious claim. Allâh said,

وَلَٰكِنَّ رَبِّي هُوَ الْخَالِصُ عَلَيْنَا أَمْرٍهُ

“And Allâh is predominant over His affair”

[Yusûf (12): 21]

7 By saying what they said, the Qadriyyah gave the people of misguidance a way to defeat them in argument. 'Umar Ibn al-Haytham said, 'We went out on a ship, and we were accompanied by a Qadri and a Magian. The Qadri said to the Magian, ‘Accept Islâm.’ The Magian said, ‘Not until Allâh wills.’ The Qadri said, ‘Allâh wills it, but Shaytân does not want it.’ The Magian said, ‘Allâh wills something and Shaytân wills something, but what is carried out is the will of Shaytân; then Shaytân is stronger.’ In another narration, he said, ‘Then I will stay with the stronger of the two.’ cf. Sharh al-Tahâwiyyah, p.278.

8 For a detail discussion on the Divine Decree (al-Qadr) and other issues regarding the belief of Ahlul-Sunnah wa’l-Jama‘ah, please refer to the tremendous books, 'The Creed of ibn Abi Zayd al-Qayrawani' by the great Imam 'Abdullâh Ibn Abî Zayd al-Qayrawâni and 'A textbook on orthodox Sunni creed - The Creed of al-Wâsitiyyah' both published by Dâr as-Sunnah Publishers 2009-2012.
APPENDIX TWO

The Ten Promised Paradise by Allah’s Messenger (ﷺ)¹

1. Abī Bakr al-Siddiq (d. 13AH)

He is ‘Abdullah bin ‘Uthmān bin Āmir Ibn ‘Amr Ibn Ka‘b Ibn Sa‘d Ibn Taym Ibn Murrah al-Taymī, Abū Bakr ibn Abī Quḥafah al-Siddiq (raḍīAllāh ‘anhu) and it is said that his name is ‘Aṭi‘q. He was born two years and (some months) after the birth of the Prophet (ﷺ) in Makkah. Abū Bakr was fair, slender, slightly bent backed, and had a slender face with large hollow eyes. His forehead protruded slightly, and he dyed his hair with henna mixed with katm (a reddish

¹ Abū Dawūd #4649-4650 and Tirmidhī #3757 on the authority of Sa‘d ibn Zayd that the Messenger of Allāh (ﷺ) said, “Ten are in Paradise: Abū Bakr is in Paradise, ‘Umar is in Paradise, ‘Uthmān is in Paradise, ‘Alī is in Paradise, ‘Alī ibn ‘Abdullāh is in Paradise, Zubayr ibn al-‘Awām is in Paradise, Sa‘d ibn Mālik is in Paradise, ‘Abdu’l-Rahmān ibn ‘Awf is in Paradise.” Sa‘d ibn Zayd then said, ‘If you wish I will name you the tenth,’ they said, ‘Who is he?’ He paused and they asked again so he said, ‘He is Sa‘d ibn Zayd.’

Tirmidhī said it was ḥasan and it was ruled šaḥīḥ by ibn Hibbān #6993-6996. Tirmidhī #3747 also recorded it on the authority of ‘Abdu’l-Rahmān ibn ‘Awf and it was ruled šaḥīḥ by ibn Hibbān #7002.
black dye). He was one of the wealthy people of Makkah. One of the ten promised Paradise, the closest friend of the Prophet (ﷺ) before and after Islam, his companion in the cave, the greatest of all the Companions and the first Khalifah of the Messenger (ﷺ). He suppressed the apostasy of the Arabs after the Prophet's (ﷺ) death, re-established the rule of Islam over Arabia, and had the Qur'ān collected and written down between two covers. He is known for his profound knowledge of the Qur'ān and hadith, and for insight into fiqh. He was a distinguished scholar of Qurayshī descent. He died in Jumadal-Ula, in the year 13H (634 C.E) and he was of sixty three years. His Khalifah lasted for two and a half years and three months.

2. ‘Umar bin al-Khaṭṭāb (d. 23AH)

He is Abū Ḥafs ‘Umar bin al-Khaṭṭāb bin Nufayl Ibn ‘Abdul-Uzza Ibn Riyah Ibn ‘Abdullah Ibn Qarat Ibn Razah Ibn ‘Adiyy Ibn Ka‘b al-Qurashi al-‘Adawī (raḍiyy Allāh ‘anhu) was the greatest Companion of the Prophet (ﷺ) after Abū Bakr. ‘Umar embraced Islam after the Prophet (ﷺ) prayed that Islam be strengthened by one the two ‘Umars. He was fair in complexion, bald, thick-bearded, and he was tall. When he walked, people said he appeared to be riding. His beard hair was long and grey at the ends. He succeeded Abū Bakr as Khalifah, defeated the Persian and Roman empires, extended the rule of Islam from Iran to Egypt, and carved out the institutions of the new government and society. He is known for his profound knowledge of the Qur’ān and hadith, and for insight into fiqh. He was also called al-Farq (the discerner between truth and falsehood), was the first to bear the title ‘Commander of the Faithful’. He was also known for his justice, fairness and compassion; to personally feed and clothe the poor. He established the
paying of salaries to public offices, including giving to the poor from the Jews and Christians. He was one of the ten Companions promised Paradise. He became a martyr in Dhul-Hijjah of the year 23H (644 C.E) and he was of sixty three years. His Khilafah lasted for ten and a half years.

3. ‘Uthmân bin ‘Affān (d. 35AH)

_Dhu an-Nurayn_ ‘Uthmân bin ‘Affān bin Abū al-‘Ās bin Umayyah al-Qurashī al-Amawī (radiy Allāh ‘anhu), the third Rightly Guided Khalīfah and one of the ten promised Paradise. He was neither tall or short; he was handsome with wheat-coloured hair and thick healthy beard. He was big boned and wide shouldered. He was known to dye his beard yellow, and he had heavy hair with a thick growth of hair behind his ears. He was known for his generosity and freely giving in the Way of Allāh. He spent a great deal of his wealth and time in the service of Islām. He purchased the well of _al-Ruma_ which belonged to a Jew for twenty thousand Dirhams and donated it for the use of all Muslims. On the occasion of _Tabūk_, when the Muslims were undergoing severe hardship, ‘Uthmân outfitted the _Jayshul Usrah_ (army of hardship) by donating three hundred camels (with their equipment) and one thousand gold dinars. Once during the Khilafah of Abū Bakr, there was a severe drought. He presented one thousand camels laden with grains and distributed it to the poor. He was married to two daughters of the Prophet (ﷺ), Ruqayyah and after her death, Umm Kulthūm. At Hudaybiyah, the Prophet (ﷺ) appointed him as his ambassador to the Quraysh. When the rumour went round that ‘Uthmân had been killed by the Quraysh, the Prophet (ﷺ) took the pledge (Bayatur Ridwān) of the Companions that they would fight till the end. On
this occasion, the Prophet (ﷺ) lifted his own right hand and said, 'This is the hand of 'Uthmān', and then placed it into his left hand saying that he was making the pledge on behalf of 'Uthmān. In his Khilāfah, many lands were added to the dominions of Islam from North Africa to Europe. As soon as these countries were conquered, effective measures were set in place for the development of their material resources. Water-courses were dug, roads made, fruit trees planted, and security given to trade by the establishment of a regular police organisation. While the insurgents had besieged him in Madīnah, he calmly bade the people of Madīnah to go back to their homes since he did not want to fight or allow the blood of any Muslim to be shed for him. He died reciting the Qur’ān at the hands of the rebels and was martyred in the year 35H (656 C.E) at the age eighty-two years old. His Khilāfah almost lasted twelve years.

4. ʿAlī bin Abī Ṭālib (d. 40AH)

Abūl Ḥasan ʿAlī bin Abī Ṭālib Ibn ʿAbdul-Muṭṭalib Ibn Hāshim al-Qurashi al-Hāshimi (radiy Allāh ‘anhu), Abū Turab was one of the most beloved names to him due to the Prophet (ﷺ) calling him. The fourth Rightly Guided Khalīfah and one of ten promised Paradise. He was brought up in the house of the Prophet (ﷺ) and accepted Islam at the age of thirteen. ʿAlī was of fair complexion, wide-eyed and had a broad forehead. His hair was thick both on his head and in his beard. When he became old, his hair turned grey, but he did not dye it. He had a cheerful demeanor that matched his handsome face, and he was broad-shouldered, his palms were thick and strong. He could throw a rider from his mount, and he could seize a man in such a way that he couldn’t breath. He could carry a heavy door that would require a band of men. He was famous
for his chivalry, bravery and knowledge. He married Fāṭimah, the daughter of the Prophet (ﷺ). ‘Alī was present in Badr, Uhud and Trench battles, besides all the rest except the expedition of Tabūk, because the Prophet (ﷺ) had asked him to stay behind with his family. ‘Alī was one of the most profoundly knowledgable and wise among the Companions. One of the Companions described ‘Alī as, 'By Allāh, he had a vision and a mighty power. He had an ability to distinguish right from wrong, and he judged people and situations with justness. Knowledge permeated from him, and his speech indicated his wisdom. He disdained the worldly life and felt comfort in the night for worship. If we came to him, he would draw us near to him. If we asked him, he would answer us. Despite our nearness to him and his nearness to us, we would not dare speak to him due to our awe of him. When he smiles his teeth are like pearls.' ‘Alī was martyred in the year 40H (660 C.E) and his son al-Ḥasan performed the funeral prayer for his father and buried him in al-Kufah, the grave was concealed lest it would be exhumed. He died at the age of sixty-three years.

5. Sa’d Ibn Abī Waqqāṣ (d. 55AH)

He is Sa’d Ibn Mālik Ibn Ahīb Ibn ‘Abd Munāf al-Qurashi al-Zuhrī Abū Ishāq Ibn Abī Waqqāṣ (rādiy Allāh ‘anhu). He was short in height and had a brown complexion. His hair was curly, and he was particularly known for his sharp vision. He was one of the ten Companions promised Paradise and he was one of the six Companions on the Shūra (consultative body for the Muslim Community). He accepted Islām early. He was the first to be struck by an arrow in the path of Allāh and first to shoot an arrow. He was one whom the Prophet (ﷺ) said to, 'may my father and mother be sacrificed for you.' He witnessed Badr and whatever came after it.
He was known as the maternal uncle of the Prophet (ﷺ) and one who’s supplications were answered. Sa’d served as a provincial governor under both ‘Umar and ‘Uthmān, and led the Muslims armies. He died at al-‘Atiq in the year 55H (675 C.E) according to what is popular at the age of seventy-three. He requested to be buried in the same shrouds that he wore on the day of Badr. He was the last of the ten Companions promised Paradise to pass away.

6. Ṭalḥah Ibn ‘Ubaidullāh (d. 36AH)

He is Ṭalḥah Ibn ‘Ubaidullāh Ibn ‘Uthmān Ibn ‘Amr Ibn Ka‘b Ibn Sa’d Ibn Taym Ibn Murrah al-Taymī (raḍiyyAllāh ‘anhu), Abū Muḥammad, commonly known as Talḥah al-Khayr and Ṭalḥah al-Fayad (the exuberant) due to his great generosity. He was black in complexion with thick but straight hair. He was handsome, and he walked with a quick pace. He did not dye his grey hair. He accepted Islām early at the hands of Abū Bakr. And He was one of the ten Companions promised Paradise. He was loyal and unwavering Com-panion of the Prophet (ﷺ). In the battle of Uhud when the Muslim army was in disarray he swore to stay by the Prophet (ﷺ) even if it meant death. He survived the battle with seventy-five wounds. Ṭalḥah was killed during the Battle of al-Jamāl in the year 36H (656 C.E). He was buried in Basrah and he was sixty three years old.

7. al-Zubayr Ibn al-Awām (d. 36AH)

He is al-Zubayr Ibn al-Awām Ibn Khuwaylid Ibn Asad al-Qurashi al-Asadī (raḍiyyAllāh ‘anhu), Abū ‘Abdullāh. He was very tall, his hair was thick but his beard’s hair was sparse. His complexion was light brown, and he didn’t dye his hair but left it grey. A cousin of the
Prophet (ﷺ), the son of Safiyyah bint ‘Abdul-Muṭṭalib. He was one of the early Muslims who migrated Abysinnia. He was the first to draw a sword for Islām, he accompanied the Messenger of Allāh (ﷺ) on all military expeditions including Badr and Uḥud. He was one of the ten Companions promised Paradise. He accepted Islām at the age of fifteen and was known as the disciple of the Prophet (ﷺ). He was also one whom the Prophet (ﷺ) said to, ‘may my father and mother be sacrificed for you.’ He witnessed all of the major events. ‘Amr Ibn Jarmūz killed him in the year 36H (656 C.E) after his departure from the battle of al-Jamāl.

8. Abū ‘Ubaydah Ibn al-Jarrāḥ (d. 18AH)

He is ‘Āmir bin ‘Abdullāh Ibn al-Jarrāḥ bin Hilāl Ibn Uhayb Ibn Dabah Ibn al-Ḥārith Ibn Fihr al-Qurashi al-Fahri (rādiy Allāh ‘anhu). His lineage meets with the Prophet (ﷺ) with their ancestor Fihr. He was tall, slender and he had a sparse beard. He had no front teeth, and he dyed his hair with bennah and al-katm (a reddish black dye). After accepting Islām and among the few who memorised the Qur’ān. He migrated to Abysinnia and then later to the city of the Prophet - Medinah. Abū ‘Ubaydah lost two front teeth on the day of Uḥud, pulling out the two rings of armor stuck in the cheeks of the Messenger of Allāh (ﷺ). He was one of the ten Companions promised Paradise. During the caliphate of ‘Umar, Abū ‘Ubaydah led the Muslim army to many victories in Syria. After much of the area came under Muslim control, Syria was stricken by plague of ‘Amwas. Abū ‘Ubaydah remained with his troops to suffer wherever they might suffer, and he eventually died from plague of ‘Amwas. Abū ‘Ubaydah passed away in the year 18H (639 C.E), at the age of fifty-eight during the Khalifah of ‘Umar Ibn al-Khaṭṭāb. He is the trustworthy of this nation and died a martyr.
9. Sa‘îd Ibn Zayd (d. 51AH)

He is Sa‘îd Ibn Zayd Ibn ‘Amr Ibn Nufayl al-Qurashi al-‘Adawi (rādiy Allāh ‘anhu). He was very dark skinned, tall and he had thick hair. He was raised in a house that rejected polytheism and idolatry, Sa‘îd married Fātimah, the sister of ‘Umar bin al-Khaṭṭāb, and both accepted Islām, concealing their new faith from the pagans of Makkah, especially from ‘Umar who at the time was not a Muslim. Sa‘îd participated in all of the Prophet’s battles except for Badr. He was one of the ten Companions promised Paradise. He died at the age of seventy in the year 51H (671 C.E) and was buried in the Baqī‘ cemetery.

10. ‘Abdur-Rahmān Ibn Awf (d. 32AH)

He is ‘Abdur-Rahmān Ibn Awf Ibn Abd Awf Ibn al-Ḥārith al-Qurashi al-Zuhrī (rādiy Allāh ‘anhu), Abū Muḥammad. He was light in complexion and lustrous eyes with long eyelashes. He had a convex nose and had a long elegant neck. He had somewhat protruding upper teeth and heavy hair under his earlobes. His hands and fingers were thick and masculine and he had curly hair. He accepted Islām early at hands of Abū Bakr. He too experienced the suffering that befell many of the early Muslim community. He migrated to Abysinnia, and later to Medīnah. He gave in charity more than half his wealth on more than one occasion. He witnessed every battle with the Prophet (ṣa.). During the battle of Uhud, in which he was wounded so severely that he walked with a limp. He was one of the ten Companions promised Paradise.
He died at al-Madīnah in the year 32H (652 C.E), at the age of seventy-two and was buried in the Baqī’ cemetery.
INDEX OF BIOGRAPHIES

The Companions

'Ä‘ISHAH: bint Abū Bakr as-Siddiq, the Mother of the Believers and most beloved wife of the Prophet (ﷺ). She reported many ahādith from the Prophet and many Companions and Successors reported from her. She died in the year 58H.

'ABDULLĀH BIN 'ABBĀS: bin 'Abdul-Muțṭalib bin Hāshim bin 'Abd Munāf al-Qurashi al-Hāshimi, the cousin of the Prophet (ﷺ) and the interpreter of the Qur’ān. He was born three years before the Hijrah and was called the ‘Ocean of knowledge’ due to his vast knowledge. He took part in the Jihād in North Africa in the year 27H and died in the year 68H.

'ABDULLĀH BIN MAS‘ŪD: bin Ghāfil bin Ḥabīb al-Hadhli Abū ‘Abdur-Rahmān. One of the scholars amongst the Companions and he witnessed Badr and the following battles. He had many virtues and died in the year 32H.

'ABDULLĀH BIN 'UMAR: bin al-Khaṭṭāb al-‘Adawi, Abū ‘Abdur-Rahmān, the noble Companion and scholar. He reported many ahādith from the Messenger (ﷺ) and died in the year 73H.

ABŪ DHARR AL-GHIFĀRĪ: Jundūb bin Junādah bin Sakn, he was of those who accepted Islām early on but delayed his migration and hence did not witness Badr. His virtues are many and he died in the year 32H.
ABŪ HURAYRAH: ‘Abdur-Rahmān bin Šakhir ad-Dusī. His name is greatly differed over. He accepted Islam in the year 7H and reported the most ḥadīth from the Prophet (ﷺ). He died in the year 59H.

ABŪ MŪSĀ AL-ASH'ARĪ: ‘Abdullāh bin Qays bin Šalām. He had a beautiful recitation and was one of the scholars amongst the Companions. He died in the year 42H or 44H.

ABŪ SA‘İD AL-KHUDRĪ: Sa‘d bin Mālik bin Sinān bin ‘Ubaiḍ al-Anšārī al-Khazrajī. He and his father were both Companions and he witnessed all the battles that followed Uhud. He was one of the scholars amongst the Companions and reported many ahādīth from the Messenger (ﷺ). He died in the year 74H.

ANAS BIN MĀLIK: bin an-Naḍar bin Ğamḍam al-Anšārī al-Khazrajī, the servant of the Messenger (ﷺ). He witnessed Baḥr but was not of age to actually participate. He died in the year 93H.

AL-BARĀ’A BIN MĀLIK: bin an-Naḍr al-Anšārī. He witnessed Uhud and gave the pledge of allegiance under the tree. He was martyred in the year 20H on the Day of Tusṭor.

JĀBIR BIN ‘ABDULLĀH: bin ‘Amr bin Ḥarrām al-Anšārī as-Sulāmī. He witnessed the second pledge at ‘Uqabah while he was still a child. It is said that he witnessed Baḥr and Uhud and he reported many ahādīth from the Messenger (ﷺ). He died in the year 74H.

MU‘ĀWIYAH: bin Abū Sufyān bin Ṣakhir bin Ḥarb bin Umayyah bin ‘Abd Shams al-Qurashi al-Amawi. He accepted Islam in the year of the Conquest and witnessed Hunain and al-Yamāmah. He was one of the scribes who would write the revelation and died in the year 60H.
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Others

ABŪ HANĪFAH: Nuʿmān bin Thābit at-Tamīmī al-Kūfī, one of the great Imāms of this nation and the earliest of the Four Imāms. He commenced his studies in philosophy and scholastic theology, but later abandoned them to study fiqh. He died in the year 150H.

AḤMAD: bin Muḥammad bin Ḥanbal bin Hilāl ash-Shaybānī, Abū ‘Abdullāh, the Imām of the Sunnah and author of the famous Musnad. He was known for his knowledge of ḥadīth, fiqh, and his taqwā and asceticism. He died in the year 241H.

DĀWŪD AL-ZĀHIRĪ: bin ‘Alī bin Khalaf al-Asbahānī, Abū Sulaymān, the Imām of the Zāhirī School of Thought and one of the Mujtahids. He died in the year 270H.

FUḌAYL IBN ʿAYĀD: bin Masʿūd at-Tamīmī, Abū ʿAlī, the shaykh of Mecca and one of the righteous worshippers. He was trustworthy and precise, noble, having wara‘ and narrated many abādīth. He died in the year 187H.

AL-HASAN AL-BAṢRĪ: Al-Ḥasan bin Abū al-Ḥasan al-Anṣārī. He was trustworthy and precise, noble and famous. He was a great scholar and narrated many abādīth. He died in the year 110H close to the age of ninety.

MĀLIK BIN ANAS: ibn Mālik ibn Abū ‘Amr al-Asbāhī. The Imām of Madīnah in his time, one of the great Imāms of Islām and author of the famous Muwattā. His virtues are many and the scholar’s praise of him is abundant. He died in the year 179H.

AL-SHĀFIʿĪ: Muḥammad bin Idrees bin al-ʿAbbās bin Shāfiʿī al-Hashimi al-Qurashi, Abū ‘Abdullāh, the Mujaddid of his era and one of the great Imāms of this nation. He died in the year 204H.
INDEX OF SECTS

AHLU’L-KALĀM: Adherents to speculative theology, people seeking to explain the articles and premises of belief and to give evidences for them based on philosophy and logic.

BĀTINIYYAH: A sect of the Shi’a, the followers of Ismā’il ibn Ja’far. They were of the belief that the legal texts were merely superficial expressions carrying inner meanings that oppose what is outwardly understood of them, examples lie with their explanations of Paradise, Hell and the Last Day.

HASHWIYYAH: A term frequently used by the innovators to refer to Ablu’l-Sunnah, the Abh’l-Hadith, those who affirmed the Attributes of Allāh. The first to use this term was ‘Amr ibn ‘Ubaid al-Mu’ťazili who said that ‘Abdullāh ibn ‘Umar ibn al-Khaṭṭāb was a Ḥashwī.

JABARIYYAH: Followers of the school of Jahm ibn Şafwān in his belief that all actions are decreed by Allāh and man has no control over them at all, instead he is forced to do what he does.

JAHMIYYAH: Followers of Jahm ibn Şafwān in his denial of the Names and Attributes of Allāh.
KARRĀMIYYAH: Followers of Muḥammad ibn Karrām (d. 255H), they divided into many sub-sects and were famous for their likening of Allāh to His creation (tashbīh).

KHAWĀRIJ: Those who rebelled against ‘Alī, declaring him to be a disbeliever and those who rebel against and fight the Muslim rulers. They hold that Muslims who have committed major sins are disbelievers and are doomed to Hell-Fire forever.

MUTAKALLIMŪN: Speculative Theologians, adherents to kalām.

MUṬAZILA: Followers of Wāsil ibn ‘Aṭā’ al-Ghazzāl who abandoned the circles of Ḥasan al-Baṣrī. They negated the Attributes of Allāh for fear of likening Him to His creation, yet affirmed His Names. From amongst their beliefs was that a person who committed a major sin was neither a believer nor a disbeliever, rather of a station between the two stations, but he would be consigned to Hellfire forever. They were from the rank and file of the Mutakallimūn and gave precedence to their intellects over the divine texts.

QADRIYYAH: Those who held the belief that man has complete free will in all that he does and that Allāh has no control over him.

QARĀMITA: A sect holding the same belief as the Bāṭiniyyah and followers of Maymūn ibn Daysān.

RĀFIDĪS: Also well-known as the Shi’ah, who call themselves the Iḥnā Ash‘ariyyah (The Twelvers) of Ja‘farīs. This sect was founded by ‘Abdullāh ibn Saba’, a Jew, who appeared in the time of the Khilāfah of ‘Uthmān. He claimed love for ‘Alī and Abl al-Bayt (the family of the Prophet (ﷺ)). They curse the Companions declare them disbelievers, in particular Abū Bakr, ‘Umar and ‘Uthmān and the wives of the Prophet (ﷺ). They also believe the Qur’ān to be incomplete.
FALÂSIFA: Those philosophers who promoted the ‘wisdom’ of the Greeks, the Greek philosophers who did not believe in the Resurrection as it is mentioned in the Book and Sunnah, nor did they affirm the Names and Attributes of Allāh. From amongst their leaders was Aristotle, the student of Plato and from amongst their latter proponents was al-Fārābī and ibn Sinā.
### INDEX OF ARABIC WORDS

- **‘Ashūrā**: 10th Muḥarram, the 1st month of the Islāmic calender.
- **Āyāh**: pl. āyāt. Sign, miracle, example, lesson, verse.
- **‘Abd**: pl. ‘ebād. slave, servant, worshipper.
- **Abrār**: righteous.
- **Adhān**: fiqh: the call to prayer.
- **Barzakh**: barrier, obstruction, an isthmus. fiqh: a barrier placed between a person who has deceased and this worldly life.
- **Bay'atul Ṭīrān**: The Pledge of Allegiance with which Allāh was well pleased. A reference to the pledge given under the tree after Ḥudaybiyyah.
- **Bid'ah**: innovation, fiqh: that which is newly introduced into the religion of Allāh.
- **Da'if**: weak. A hadīth that has failed to meet the criteria of authenticity.
- **Dīn**: religion, way of life.
- **Du'ā**: supplication, invocation.
- **Faqīh**: pl. fuqahā'. fiqh: an expert in Islāmic law, a Legal Jurist.
- **Faqīr**: poor, needy person. Sūfis: initiate in a Sūfī order, the graduate from such an order is called a Sūfī.
- **Faqr**: poverty, need.
- **Fard**: see wājib.
- **Fatwā**: fiqh: legal ruling.
- **Fiqh**: understanding and comprehension. fiqh: of the rulings and legislation of Islām.
- **Fisq**: pl. fūsūq. Immorality, transgression, wickedness.
- **Fitnah**: pl. fitan. Trial, tribulation, civil strife.
Fitrah: primordial nature, the harmony between man, creation and Creator.
Ghayb: the Unseen, those matters beyond our senses.
Hāfiz: pl. ḥuffaz. Hadith Master, commonly referred to one who has memorised at least 100,000 ahadith.
Hadith: pl. ahadith, speech, report, account. fiqh: a narration describing the sayings, actions, character, physical description and tacit approval of the Prophet (ﷺ).
Hajj: fiqh: pilgrimage, one of the pillars of Islam.
Halāl: released. fiqh: permissible.
Harām: forbidden, sacred, restricted. fiqh: unlawful, that which the legally responsible person is rewarded for leaving and sinful for doing.
Hasan: good. fiqh: a hadith that has met the criteria of authenticity to a sufficient level as would allow it to be used as legal proof.
Hudūd: limits, boundaries. fiqh: limits ordained by Allāh, prescribed punishments.
İhrām: the ceremonial state of making Hajj or the Hajj garments themselves.
İjtihād: striving and exerting. fiqh: striving to attain the Islamic ruling on an issue, after certain preconditions have been met by the person.
İmām: model, exemplar. fiqh: religious leader, one who leads the congregational prayer or leads a community.
İmān: faith that also comprises a meaning of submission. Its place is the heart, the tongue and the limbs and it increases with obedience and decreases with disobedience.
İbāliyyah: Pre-Islamic Ignorance. Technically this refers to the condition of a people before the guidance of Allāh reaches them, or the state of a people that prevents them from accepting the guidance of Allāh.
Janābah: fiqh: state of major impurity.
Jinn: another creation besides mankind who are invisible to us. They are also subject to the laws of Islam and will be judged in the Hereafter according to how they lived in this life.
Junnub: fiqh: one who is in a state of major impurity.
Khalīfah: pl. khulafā’. Successor, representative. fiqh: of the Prophet (ﷺ), head of the Islamic state. Also called Amīr al-Mu’minīn or
Leader of the Believers.

Khanf: fear.

Khuṭbah: sermon, lecture. fiqh: Friday sermon.

Makrūb: fiqh: disliked, reprehensible, that which the legally responsible person is rewarded for leaving but not punished for doing.

Matīrāk: abandoned. This refers to a narrator of a ḥadīth who is abandoned due to being accused of lying.

Mawduʿ: fabricated ḥadīth. That ḥadīth which is a lie against the Prophet (ﷺ).

Mufassir: pl. mufassirūn. Exegete, commentator. fiqh: one who explains the Qurʾān.


Mūḥaddith: pl. muḥaddithūn. Scholar of Ḥadīth.

Mujtahid: one who performs ijtihād. fiqh: that level of scholar who can deduce independent verdicts directly from the primary Islamic sources.

Munāfiq: hypocrite. fiqh: one who outwardly displays Islam but inwardly conceals disbelief. This is the worst type of hypocrisy and its possessor is the worst type of disbeliever, there are other lesser types.

Munqatiʿ: a ḥadīth whose isnād is not connected, meaning that has a narrator missing. This is a sub-category of the daʿif ḥadīth.

Mursak: a ḥadīth whose isnād has the name of the Companion missing, i.e. a Successor reports directly from the Prophet (ﷺ). In the eyes of the majority of scholars such a ḥadīth is a sub-category of the daʿif ḥadīth.

Mutashābih: unclear and ambiguous. fiqh: an āyah of the Qurʾān that is not clear and conclusive in meaning from the wording of the text itself.

Naṣīḥah: Sincere/Faithful advice.

Qadā: see qadr.

Qadr: Allāh’s decree of all matters in accordance with His prior knowledge and as dictated by His wisdom.

Qiblah: fiqh: direction to which the Muslims pray, towards the kaʿbah.

Ramaḍān: ninth month of the Islamic calendar.

Riyā: an act of worship undertaken by someone to be seen and praised by others and not purely for Allāh.
Sababah: fervent longing.
Sahb: patience, steadfastness.
Sadd adh-Dhara‘: fiqh: Blocking the Means.
Sabib: healthy, sound, authentic, correct. A hadith that has met the criteria of authenticity and can be used as a legal proof.
Salab: fiqh: the second pillar of Islam, the prayer.
Salaf: predecessors, commonly employed to refer to the first three generations of Muslims.
Sawm: fiqh: fasting, one of the pillars of Islam.
Shahadah: testification, witness. The declaration that none has the right to be worshipped save Allah and that Muhammad is the Messenger of Allah.
Sharī‘ah: divine Islamic law as ordained by Allah.
Sharik: partner, associate.
Shaytān: Satan, Iblis, a devil.
Shirka: polytheism, associating partners with Allah in matters that are exclusive to Allah.
Sunan: a compilation of hadith.
Sunnah: habit, customary practice, norm and usage as sanctioned by tradition. fiqh: the sayings, commands, prohibitions, actions, and tacit approvals of the Prophet.
Sūrah: chapter of the Qur’an.
Sarah: image, form, face.
Taghūt: all that is falsely worshipped besides Allah.
Taqdir: fore-ordainment.
Tawāwul: fearful awareness of Allah, pious dedication, being careful not to transgress the bounds set by Allah.
Tatayyuma: worshipful love.
Tawaf: circumambulation of the Ka‘bah.
Tawakkul: trust and absolute reliance.
Tawhid: the foundation stone of Islam, the absolute belief in the Oneness of Allah - His being the sole Creator and Sustainer, His being
the only One deserving worship and His being unique with respect to His Names and Attributes.

_Ummah:_ nation, the Muslim nation.

_Wājib:_ obligatory, that which a legally responsible person is rewarded for doing and sinful for leaving. In the eyes of the majority _wājib_ has the same meaning as _fard._

_Walīy:_ pl. _Awliya_. Friends, Allies, Saints - those who have faith and _taqwā._

_Wudu':_ ritual ablution.

_Zakāh:_ one of the pillars of Islām, an obligatory tax levied on a Muslim wealth subject to certain criteria.

_Zindiq:_ heretic, _fiqh:_ Hanafi - one who does not adhere to a religion; Others ñ one who is a disbeliever pretending to be a Muslim.

_Zuhd:_ asceticism.
A number of scholars throughout Muslim history have penned their respective compilation of Forty Hadith books. Imām al-Ājurri's Kitab al-Arba’in Ḥadithān is among the earliest. It is a highly regarded text for Muslims to study and memorise, for it addresses fundamental aspects of religion, with particular focus on Creed, Pillars of Islam, the Ḥalāl and Ḥarām as well as Piety and Righteousness.

Imām al-Ājurri originally compiled this work for the benefit of new Muslims, thus including within it, foundational essentials of the noble Islamic faith. The author may Allah have mercy upon him, has commented on each hadith, presenting the subject matter in a simplified way designed to assist readers in memorising the Prophetic narrations, and implementing what they learn in an easy manner.

This refreshing work is a must for Muslims of all levels of knowledge and competency; requiring attention from the young and old. Useful also as a teaching aid in schools, or as ideal gift for new Muslims and those commencing their journey in pursuit of sacred knowledge.

The author, Imām Abū Bakr al-Ājurri [d. 360H] was born in Baghdād, which was at its height a centre of learning. He was a great Ḥadith master and a legal jurist; well-known for his devout worship, piety and exemplary character. He authored many beneficial works in various Islamic sciences and reputed as an ardent follower of the Sunnah; his peers attested to his precision and trustworthiness.