

صفات
عباد الرحمن

The Characteristics Of
The Slaves Of
THE
MERCIFUL

Shaikh 'Abdur-Rahmaan ibn Naasir as-Sa'dee

(Born, 1307 Died, 1376H) Rahimahullaah

The Characteristics Of The Slaves Of The Merciful

Gathered from the *tafseer* of,
Shaikh 'Abdur-Rahmaan ibn Naasir as-Sa'dee
(1307-1376H) *Rahimabullaah*



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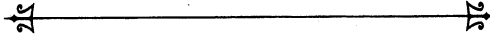
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Contents



Introduction	Page 1
Those who walk with humility	Page 7
Those who spend the night in worship of their Lord	Page 10
Those who say, “Our Lord! Avert from us the torment of the Hell.”	Page 11
Those, who when they spend in charity, are neither extravagant nor miserly	Page 13
Those who do not commit shirk with Allaah	Page 15
Those who do not attend or bear witness to falsehood	Page 21
Those who listen and obey	Page 23
Those who supplicate for their families and offspring	Page 25
The reward for the slaves of the Most Merciful	Page 28
Summary	Page 30
<i>Appendix 1</i> The example of the believer who recites the Qur’aan	Page 33

Appendix 2

The example of the believer is like the
example of the tender shoot of a plant

Page 40

Appendix 3

Amongst the trees, there is a tree
whose leaves do not fall

Page 44

INTRODUCTION



The ultimate purpose of the sending of the Prophets and Messengers, the revelation of Allaah's Books and the creation of Mankind is for the establishment of the worship of Allaah alone, as Allaah the Most High has stated:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾ ﴾

«And I did not create the Jinn and mankind except that they should worship Me Alone.»¹

He has also stated:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢١﴾ ﴾

﴿ أَنَا فَاعْبُدُونِ ﴿٢١﴾ ﴾

«And We did not send any Messenger before you (O Muhammad) but that We revealed to him (saying): 'None has the right to be worshipped but Me, so worship Me (Alone and none else).»²

It is of major importance that mankind should reflect and question himself as to what extent he is fulfilling the purpose for which he was created and to what degree he possesses the characteristics of the true slaves of Allaah.

From the authentic supplications of the Messenger Muhammad

¹ Soorah adh-Dhaariyaat (51): 56.

² Sooratul-Anbiyaa (21): 25.

(ﷺ) is his statement,

«Oh Allaah, I am Your servant, the son of Your servant and of Your maidservant. My forelock is in Your Hand. Your command over me is executed forever and Your decree over me is just. I ask You by every name that You have ascribed to Yourself, or revealed in Your Book, or have taught to any of Your creation; or have preserved in the knowledge of the unseen with You, that you will make the Qur'aan the joy of my heart, the light of my breast, the departure of my sorrow and the release of my anxiety.»³

Concerning the statement of the Messenger (ﷺ), “*I am Your servant*” at the beginning of this supplication, the Imaam Ibn Qayyim al-Jawziyyah (رحمته الله), in his book *Al-Fawaaid* states,

«Concerning the meaning of his statement indeed I am Your servant, it is that the servant constantly worships Him with humble submission and repentance, that he carries out the Commands of His Master and that he abstains from that which He has prohibited; that he has constant need for Him, retreating towards Him; seeks His Aid; relies upon Him; seeks refuge in Him, not attaching his heart to other than Him, whether out of love, fear or hope.»³

Other meanings are as follows:

«I am Your servant in every aspect of the word, whether I be young or old, during life and death, whether I be obedient or disobedient, during good

³ Ahmad 1/391. Shaikh al-Albaanee (رحمته الله) said in *Al-Kalimut-Tayyib* (no.124) concerning this *hadeeth*: “An authentic (*sabeeh*) *hadeeth*.”

times and afflictions, with my heart and my soul, with my tongue and my limbs.’

‘My wealth and person are Your possessions, for indeed a slave and his possessions belong to his master.’

‘Certainly You are the One Who has bestowed upon me every blessing that I have. All of this is from Your Benevolence to Your slave.’

‘As regards that which You have bestowed upon me of my wealth and of my person, I will not act except in accordance with Your Command just as a slave does not act without the permission of his master, and indeed I possess no power to bring harm or benefit to myself, nor over life, death or resurrection.’

If he attests correctly to all of this then he says, in truth, “I am Your servant”.>

This being established, it should be known that Allaah has defined the characteristics of His slaves in various places throughout the Qur’aan. From the most poignant of these verses is the statement of Allaah in *Sooratul-Furqaan*. Allaah, the Most High, has stated,

﴿ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٣١﴾ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٣٢﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٣٣﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

﴿٦٦﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ
 ذَلِكَ قَوَامًا ﴿٦٧﴾ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا
 يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ؕ وَمَنْ
 يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضْعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ
 فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا
 فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ؕ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
 ﴿٧٠﴾ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾
 وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا
 ﴿٧٢﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا
 وَعُمَمَانًا ﴿٧٣﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
 وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾ أُولَئِكَ
 يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾

«And the slaves of the Most Merciful (Allaah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply with mild words of gentleness. And those who spend the night in worship of their Lord, prostrating and standing in prayer. And those who say: «Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever

an inseparable, permanent punishment.> Evil indeed it (Hell) is as an abode and as a place to rest in. And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes). And those who invoke not any other *ilâh* (god) along with Allaah, nor kill such life as Allaah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; Except those who repent and believe, and do righteous deeds, for those, Allaah will change their sins into good deeds, and Allaah is Oft-Forgiving, Most Merciful. And whosoever repents and does righteous good deeds, then verily, he repents towards Allaah with true repentance. And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity. And those who, when they are reminded of the *Ayaat* of their Lord, fall not deaf and blind thereat. And those who say: «Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the *Muttaqûn* (pious).» Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.»⁴

These verses, commonly referred to as the *Sifaatu ibaadir-Rahmaan* (the characteristics of the worshippers of *ar-Rahmaan*), contain some of the most important characteristics of

⁴ *Sooratul-Furqaan* (25): 63-75.

the successful, believing slaves of Allaah. It is therefore elementary that every Believer should understand them.

The intent of this book is to clarify these most important verses, according to the explanations of Shaikh 'Abdur Rahmaan ibn Naasir as Sa'dee, may Allaah, the Most High, have mercy upon him, one of the greatest contemporary scholars of our time.

This compilation of the statements of the Shaikh, which is incidentally a compilation from his works and not the Shaikh's own authorship, expounds upon the aforementioned verses and shines light upon their meanings. Thus, the Muslim who intends to traverse upon the path of truth insofar as it relates to conduct, character and mannerism, may do so with clear sight.

We ask Allaah to reward its compiler, and to write his noble effort in his scroll of good deeds, on the Day when neither children nor wealth will benefit a person except him who comes to Allaah with a sound heart.

Aboo Hakeem Bilaal Ahmad Davis

The Slaves of the Most Merciful

1

THOSE WHO WALK WITH HUMILITY



﴿ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا

خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴾

«And the slaves of the Most Merciful are those who walk upon the earth in sedateness and humility, and when the foolish address them they reply with words by which they remain safe from sin.»⁵

Shaikh ‘Abdur-Rahmaan ibn Naasir as-Sa’dee (رحمته الله) said that, Servitude (*Al-Uboodiyyah*) to Allaah is of two types:

The first is servitude to His Lordship (*ar-Ruboobiyyah*), so this is common to the whole of the creation: the Muslims and the Unbelievers, the righteous and the sinful. All of them are the slaves of Allaah, being under His Lordship and Control:

﴿ إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا



«And there is none in the heavens or the earth except that he will come to the Most Merciful as a

⁵ Sooratul-Furqaan (25): 63.

slave.»⁶

The second is servitude to His Divinity, His sole right to be worshipped and to His Mercy. This is the servitude of His Prophets and His beloved and obedient servants. This is what is meant in the *Aayah*, and He thus ascribed it to His Name ‘*ar-Rahmaan*’ (the Most Merciful), to indicate that they reached this condition by means of His Mercy.

He mentioned that their attributes are the most complete attributes, and that their characteristics are the most excellent characteristics. So He described them with the description that:

يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

«They walk upon the earth in sedateness and humility.»⁷

⁶ *Soorah Maryam* (19): 93.

⁷ Ibn Katheer (رحمته الله) said: “With calmness and dignified bearing, without insolence and pride, just as He said,

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ

الْجِبَالِ طُولًا﴾

«And do not walk insolently upon the earth, for indeed you cannot split the earth open as you walk, nor can you reach the mountains in height.»

Sooratul-Israa (17): 37

But as for those people, they walk without pride or arrogance, without insolence or conceit. It does not mean that they walk like sick people,

This means calmly and with humility towards Allaah and towards the creation. It is, therefore, a description of their having dignified bearing, sedateness, and humility towards Allaah and towards His servants.

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ

«**And when the ignorant address them...**» Meaning with an ignorant manner of address, as is shown by the verb being ascribed and connected to this characteristic.

قَالُوا سَلَامًا

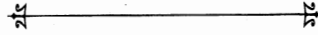
«...they reply with words by which they remain safe from sin.» Meaning that they speak to them in such a way as to remain free from sin, and they remain free from responding with the ignorance of the ignorant person.

This is a praise of them for their great forbearance, for their responding with goodness to the person who treats them badly, for their pardoning the ignorant, and for the soundness and composure of their intellect, which lead them to this condition.

putting on a false appearance and acting for show, for indeed the noblest of the descendants of Aadam (ﷺ) when he walked then it was as if he was descending a slope, and as if the earth were rolled up for him.

And some of the Salaf hated that a person should walk in a weak and falsely affected manner, to the extent that it is related from 'Umar (رضي الله عنه) that he saw a youth walking slowly, so he said: "What is wrong with you? Are you ill?" So he said, "No, O chief of the Believers!" So he struck him with a whip and commanded him to walk with vigour.

THOSE WHO SPEND THE NIGHT IN WORSHIP OF THEIR LORD



﴿ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ﴾

«And those who spend the night in worship of their Lord, prostrating and standing in prayer.»⁸

Shaikh ‘Abdur-Rahmaan ibn Naasir as-Sa’dee (رحمته الله) said,

This means that they frequently perform the night prayer (*Salaatul-Layl*), performing it purely and sincerely for their Lord and humbling themselves to Him, just as He, the Most High said,

﴿ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣١﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ
أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴾

«Their sides are away from their beds as they pray during the night, calling upon their Lord in fear and hope, and they spend in Allaah’s cause from that with which We have provided them. So no person knows what delights have been kept hidden for them in Paradise as a reward for what they used to do.»⁹

⁸ Sooratul-Furqaan (25): 64.

⁹ Sooratus-Sajdah (32): 16-17.

THOSE WHO SAY, 'OUR LORD! AVERT
FROM US THE TORMENT OF THE HELL'



﴿ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴾

﴿ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴾

«And those who say: 'O our Lord avert from us the torment of the Hell-Fire, indeed its torment adheres and persists'. Evil indeed it (Hell) is as an abode and as a place to rest in.»¹⁰

Shaikh 'Abdur-Rahmaan ibn Naasir as-Sa'dee (رحمته الله) said,

﴿ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ﴾

«And those who say, 'O our Lord avert from us the torment of the Hell-Fire...'» Meaning, avert it from us by safeguarding us from its causes, and by forgiving us whatever we have done which would deserve punishment.

﴿ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴾

«Its torment clings and persists.» The meaning is that it persists and clings to its people, just as a debt persists and clings to the debtor.

¹⁰ Sooratul-Furqaan (25): 65-66.

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

«It is an evil abode and residence.» They say this out of humility to their Lord, to make manifest their extreme need for Him, to acknowledge that it is not within their capacity to bear this torment and in order to remind each other of Allaah's favour upon them. For indeed the averting of a calamity will vary in accordance with its severity and enormity. Thus, the greater it is, the greater will be the impact of its being averted and the greater will be the joy which this produces.

THOSE, WHO WHEN THEY SPEND IN CHARITY, ARE
NEITHER EXTRAVAGANT NOR MISERLY



﴿ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴾

﴿ قَوَامًا ﴾

«And those who when they spend in charity do not do so extravagantly, nor are they miserly. Rather, they do so in a justly balanced manner between the two extremes.»¹¹

Shaikh ‘Abdur-Rahmaan ibn Naasir as-Sa’dee (رحمته الله) said,

﴿ وَالَّذِينَ إِذَا أَنْفَقُوا ﴾

«And those who when they spend in charity...» refers to the obligatory and to the recommended spending and that

﴿ لَمْ يُسْرِفُوا ﴾

«...they do not do so extravagantly,» means that they do not exceed the due limit and thus enter into the squandering of wealth and the neglect of binding rights,

﴿ وَلَمْ يَقْتُرُوا ﴾

¹¹ Sooratul-Furqaan (25): 67.

«...nor are they miserly,» to the extent that they enter into miserliness and avarice.

وَكَانَ

«...and it was,» 'It' referring to their spending in charity...

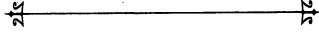
بَيْنَ

«...between that,» and 'that' referring to extravagance and miserliness,

قَوَامًا

«...justly balanced,» means that they expend their wealth, paying the forms of *zakaat* which are binding upon them, paying any necessary expiations, carrying out any spending which is obligatory, spending upon what should be spent upon and doing so in a manner that is befitting without harming or returning harm, and this is from their justice and fairness.

THOSE WHO DO NOT COMMIT
SHIRK WITH ALLAAH



﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا
﴿١٧﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿١٨﴾ إِلَّا
مَنْ تَابَ وَعَمِلَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ
سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٩﴾ وَمَنْ تَابَ وَعَمِلَ
صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٢٠﴾ ﴾

«And those who do not invoke any other object of worship together with Allaah. Nor, except by right, do they kill any person whom Allaah has forbidden to be killed. Neither do they commit fornication. Whoever commits these actions shall be punished. His punishment will be increased on the Day of Resurrection, and he will remain in it in humiliation. But, for those who repent, truly believe in Allaah and perform righteous and correct deeds, Allaah will replace their evil deeds with good ones, and Allaah is the One Who forgives extensively and has Mercy upon those who repent and whoever repents and performs righteous and correct deeds has repented to Allaah with true

repentance.»¹²

Shaikh 'Abdur-Rahmaan ibn Naasir as-Sa'dee (رحمته الله) said,

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا

«And those who do not invoke another object of worship along with Allaah,» means, rather, that they worship Him alone, making the Religion purely and sincerely for Him, turning away from Shirk, turning to Him, and turning away from everything besides Him.

وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ

«Nor do they kill any person whom Allaah has forbidden to be killed.» That is to say a Muslim person and any Unbeliever protected by a covenant,

إِلَّا بِالْحَقِّ

«Except by right,» for example, killing one who is a murderer, killing the fornicator who is or has been married, and the Unbeliever who it is lawful to kill.

وَلَا يَزْنُونَ^ع

«Nor do they commit fornication,» rather, they guard their private parts,

¹² Sooratul-Furqaan (25): 68-71.

﴿ إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴾

«Except from their wives and the female slaves whom their right hands possess.»¹³

وَمَنْ يَفْعَلْ ذَلِكَ

«And whoever does that...» 'That' being *shirk* with Allaah, or killing the soul which Allaah has forbidden to be killed, or fornication, then soon,

يَلْقَ أَثَامًا

«He shall receive punishment.» He then explained it by His saying,

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخَالِدُ فِيهِ

«His punishment will be increased on the Day of Resurrection and he will remain in it.» Meaning, in the punishment.

مُهَانًا

«In humiliation.» So the threat of remaining in it is confirmed, without any doubt, for the one who commits all of these sins, and also for the person who commits *shirk* with Allaah. The threat of severe punishment applies to each one of these three sins, since they are either *shirk* or from the greatest of major sins.

¹³ Sooratul-Ma'aarij (70): 30.

As for the murderer or the fornicator remaining in punishment forever, this does not apply to them since the texts of both the Qur'aan and the *Sunnah* show that all of the Believers will be removed from the Fire, and no Believer will remain in it, irrespective of what sins he committed.¹⁴

He, the Most High, mentioned these three because they are the greatest of the major sins. *Shirk* causes destruction to the religion, murder causes destruction to the bodies and fornication causes destruction to honour and reputation.

¹⁴ Ibn Katheer (رحمته الله) said, "So that contains a proof for the correctness of the repentance of the murderer, and there is no contradiction between this and the *Aayah* in *Sooratul-Nisaa*,

«And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and Curse of Allaah are upon him, and a great punishment is prepared for him.»

Sooratul-Nisaa (4): *Aayah* 93

Since this *Aayah*, even though it was sent down in al-Madeenah, is unrestricted, it is to be taken to refer to the one who does not repent, forgiveness being conditional upon repentance. Then He, the Most High, said,

«Verily, Allaah forgives not that partners should be set up with Him (in worship), but He forgives anything other than that to whomsoever He wills.»

Sooratul-Nisaa (4): *Aayah* 48

Furthermore it is established in the authentic *Sunnah* (Al-Bukhaaree, 340 and Muslim, 2766), from Allaah's Messenger (ﷺ), that the repentance of the murderer is correct, as he confirmed in the story of the man who killed a hundred men and then repented, and his repentance was accepted. This is also to be found in other *ahaadeeth*.

إِلَّا مَنْ تَابَ

«Except one who repents,» of these and other sins, by desisting immediately from them, by regretting having committed them, and by being resolutely determined not to return to them,

وَأَمَّنَ

«...and truly believes,» in Allaah, having correct *Eemaan* which necessitates abandoning sins and carrying out the acts of obedience:

وَعَمِلَ عَمَلًا صَالِحًا

«...and performs righteous and correct deeds,» from that which has been commanded by the Legislator, and done purely seeking the Face of Allaah.

فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ^ط

«For them Allaah will replace their evil deeds with good deeds.» This is to say that those sinful deeds and sayings, which they were ready to perform, will be replaced with good deeds. Their *Shirk* will be replaced by *Eemaan* (true Faith) and their sins by acts of obedience. Furthermore, the sins which they had already committed will be changed so that every sin from which they repented, whilst turning to Allaah and acting in obedience to Him, will be changed to a good deed, as is apparent from the *Aayah*.

Regarding this, there is the *hadeeth* of the man whom Allaah will bring to account for some of his sins. He will recount them to

him, and then He will replace each evil deed with a good deed.
And the man will say,

«O my Lord, I have other evil deeds which I can't see
here!»¹⁵

And Allaah knows best.

وَكَانَ اللَّهُ غَفُورًا

«...and Allaah is the One who forgives extensively,» He
forgives those who repent. He forgives tremendous sins,

رَحِيمًا

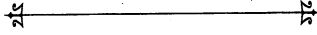
«...has Mercy...» upon His servants, calling them to repentance
when they opposed Him with major sins. Then He guided them
to it and granted it to them, and then He accepted it from them.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

«...and whoever repents and performs righteous and correct
deeds, then he has repented to Allaah with true repentance.»
Meaning, let it be known that his repentance is absolutely
complete. He returned to the way that leads to Allaah which, for
the servant, is exactly what good fortune and prosperity are. So
let him be sincere in that, and let him keep it pure from the taint
of corrupt goals. What is intended by this is an encouragement
to achieve perfect repentance, and to perform it in the best and
finest manner, in order that He should turn to the one who
repents to Him and give him plentiful reward in accordance with
the level of its completeness.

¹⁵ Reported by Muslim (no. 190) from a *hadeeth* of Aboo Dharr (رضي الله عنه).

THOSE WHO DO NOT ATTEND OR BEAR
WITNESS TO FALSEHOOD



﴿ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴾



«And those who pay no attention to, nor bear witness to falsehood, and, if they pass by some vain speech, they pass by with dignity.»¹⁶

Shaikh ‘Abdur-Rahmaan ibn Naasir as-Sa’dee (رحمته الله) said,

﴿ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ ﴾

«And those who do not attend or bear witness to falsehood,» means that they do not attend falsehood, i.e. forbidden sayings and actions. They keep away from all gatherings that comprise forbidden sayings or forbidden actions, such as vain discourses about Allaah’s *Aayahs*, futile argumentation, backbiting, tale-bearing, abuse, making slanderous accusations, mockery, forbidden singing, drinking intoxicants, sitting upon silk, having images and so on.

So, if they do not attend falsehood, it is even more appropriate and certainly the case that they do not speak or act with falsehood.

Also, bearing false-witness enters within witnessing falsehood, so of course it enters within this *Aayah*.

¹⁶ *Sooratul-Furqaan* (25): 72

وَإِذَا مَرُّوا بِاللَّغْوِ

«...and if they pass by some vain speech,» that is, speech which contains no good, nor any benefit either from the aspect of the Religion or of the worldly life; such as the talk of the foolish people and it's like.

مَرُّوا كِرَامًا

«...and they pass by with dignity,» which means that they keep their souls untainted and preserve their dignity by avoiding engaging in such speech. They hold that engaging in it, even if it is not something sinful, is still foolishness and represents deficiency of a person and his manners. They therefore keep themselves aloof from it.

And His saying,

وَإِذَا مَرُّوا بِاللَّغْوِ

«And when they pass by some vain speech,» contains an indication that they do not mean to attend to it or to hear it, but when they come across it unexpectedly and unintentionally, they preserve their self-dignity by avoiding it.

THOSE WHO LISTEN AND OBEY



﴿ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا

وَعُمِّيَانًا ﴾

«And those who, when they are reminded of the signs of their Lord do not fall deaf and blind to them.»¹⁷

Shaikh ‘Abdur-Rahmaan ibn Naasir as-Sa’dee (رحمته الله) said,

﴿ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ

«And those who, when they are reminded of the signs of their Lord,» are those to whom He commanded them to listen and from whom to take guidance and that,

لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمِّيَانًا

«...they do not fall deaf and blind to them,» means that they do not turn away from them, are not deaf to them and do not turn their sight and their hearts away from them, as is done by those who do not have *Eemaan* in them and do not believe.

Rather their state regarding them, and when hearing them is just as He, the Most High, said,

¹⁷ Sooratul-Furqaan (25): 73.

﴿ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حَمَرُوا سُجَّدًا وَسَبَّحُوا

بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

«Only those truly believe in Our Aayahs who, when they are reminded of them, fall down humbly in prostration and declare Allaah's freedom from all imperfection and praise their Lord, and they are not arrogant.»¹⁸

So they accept them, manifest their great need for them; comply with them and submit to them. You will find that they have ears that listen and hearts that are attentive. Their *Eemaan* increases through them, their certainty is completed by them, they bring eagerness for them, they are overjoyed at them and experience delight and happiness.

¹⁸ *Sooratus-Sajdah* (32): 15.

THOSE WHO SUPPLICATE FOR THEIR
FAMILIES AND OFFSPRING



﴿ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ

أَعْيُنٍ وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴾ ﴿٢٥﴾

«And those who say: O our Lord, grant us from our wives and offspring comfort to our eyes, and make us leaders who are followed upon good by those dutiful to Allaah.»¹⁹

Shaikh ‘Abdur-Rahmaan ibn Naasir as-Sa’dee said that,

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا

«And those who say: O our Lord, grant us from our wives...» means ‘our friends, our companions and wives’

وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ

«...and our offspring comfort to our eyes,» means that they bring joy to our eyes.

If we study the condition and attributes of the slaves of the Most Merciful, we will know from their concern and from their high standing that joy would not be brought to their eyes unless they

¹⁹ Sooratul-Furqaan (25): 74.

saw that they were people who are obedient to their Lord, upon knowledge and action.

Just as this is a supplication for the rectification of their wives and offspring, it is also a supplication for themselves, since its benefit returns to them. It is for this reason that they take it to be a gift granted to them, and therefore say,

هَبْ لَنَا

«...grant us (as a gift).» Indeed their supplication brings benefit to the Muslims in general, since the rectification of those mentioned is a means of rectifying many other people who have a connection to them, and so benefit from them.

وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

«...and make us leaders who are followed upon good by those dutiful to Allaah,» The meaning of this is 'O our Lord, cause us to reach this high level' - the level of the Siddeeqoon (the true and sincere followers of the Messengers, who attest to the truth) and the most complete of the righteous slaves of Allaah, which is the level of leadership in the Religion. They ask that, in their sayings and their actions, they should be made an example for those dutiful to Allaah, that their actions should be followed, that the people have confidence in their sayings, and that the people of good follow on behind them so that they, themselves, are upon the guidance and give guidance to others.

As is known, a supplication to attain something is also a supplication for whatever is essential to achieve its attainment. This level of leadership in the religion cannot be achieved except by means of patient perseverance (*sabr*) and certain faith (*yaqeen*), as He, the Most High, said:

﴿ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا

بِقَائِنَا يُوقِنُونَ ﴿٣٢﴾

«And We made from them leaders who were followed upon good, when they had patience and certain Faith in Our signs.»²⁰

This supplication therefore necessitates deeds, and patience upon obedience to Allaah; upon avoiding disobedience to Him; upon that which He has decreed to occur that is painful and upon complete knowledge which leads the person to the level of certain Faith (Yaqeen). Thus it results in the bountiful good and abundant award that they should be upon a level which, after the Messengers, is the highest possible level for the creation. Therefore, He will reward them with the highest levels.

²⁰ Sooratus-Sajdah (32):24.

THE REWARD FOR THE
SLAVES OF THE MOST MERCIFUL

﴿ أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً

وَسَلَامًا ﴿٥١﴾

«They will be rewarded for their patience with lofty abodes in Paradise, and they will be met therein with greetings and peace and security.»²¹

Shaikh ‘Abdur-Rahmaan ibn Naasir as-Sa’dee said that,

﴿ أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا

«They will be rewarded for their patience with lofty abodes in Paradise,» means that He will reward them with the highest abodes. He said that they will be rewarded with lofty places of residence, and delightful homes containing everything which they could desire and find delight in; and this was because of their patience, by which they attained what they did attain. As He, the Most High, said,

﴿ جَنَّاتٌ عَدْنٌ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ

وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٥٢﴾ سَلَّمَ عَلَيْهِمْ

بِمَا صَبَرْتُمْ فَنِعَمَ عُقْبَىٰ الْأَدَارِ ﴿٥٣﴾

²¹ Sooratul-Furqaan (25): 75.

«And the Angels will enter upon them from every gate, saying, 'Peace and security from Allaah be upon you because of your having patiently persevered!' Excellent indeed is the final abode!»²²

And He also said,

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

«And they will be met therein with greetings and peace and security,» from their Lord, from the honourable Angels, and from each other, and they will be safe and secure from all disturbances and troubles.

²² Sooratur-Ra'd (13): 23-24.



In summary, Allaah has described them as having dignity and calmness, as having humility towards Him and towards His slaves. And as having fine manners, as being forbearing, having fine character, pardoning the ignorant, turning away from them, and responding to bad treatment with good. And praying the night prayers, making them purely and sincerely for Allaah, fearing the Fire and humbly beseeching their Lord to save them from it, and performing both the obligatory and the recommended forms of charity with moderation.

Since they are moderate in spending, in which people either commonly fall short of the mark or go beyond the limits, their being moderate and justly balanced in other things has even more right to be considered the case.

They are free from the major sins. They have the attribute of making their worship purely and sincerely for Allaah; they are innocent with regard to people's blood and honour, they repent when they fall into anything from that, they do not attend the gatherings of those who are evil and sinful in their sayings or actions, nor do they commit such things themselves.

They preserve their dignity by avoiding foolishness and low activities that contain no good. This preserves their character, their humanity, their completeness and their keeping of themselves above all worthless things, either in word or deed. They accept Allaah's *Aayahs*, understand their meanings and act in accordance with them, striving to apply their rulings. They supplicate to Allaah with the most complete supplication - that supplication which benefits them, those who are connected with them and also benefits the Muslims for the rectification of their wives and offspring.

This necessitates that they strive to teach them, to admonish them and to advise them sincerely, since a person who is eager for something, and supplicates to Allaah for it, must be one who carries out the means that are necessary for its achievement. They must supplicate to Allaah that He should cause them to reach the highest level that is possible for them to attain, which is the level of leadership of the true and sincere followers of the Messengers who attest to the truth.

By Allaah! How lofty these characteristics; how high these aspirations; how tremendous these goals; how purified these souls; how pure these hearts ; how pure these chosen people and how dutiful (to Allaah) these noble leaders are!

By Allaah! How great is Allaah's bounty and favour upon them, and the Mercy that He bestows upon them and His subtle Kindness that causes them to reach these levels.

By Allaah! How He has favoured His servants by explaining their attributes to them; by describing their characteristics to them; by explaining their aspirations and by clarifying for them their rewards, so that they should yearn to acquire these attributes and strive and exert themselves in that regard; so that they should ask the One Who bestowed it upon them and honoured them with it, the One Who bestows favour in every era, place and occasion, to guide them just as He guided those people, and to nurture them just as He nurtured those people.

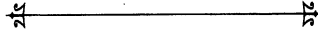
O Allaah! All praise is for You, and it is to You that we complain, and You are the One Whose Aid we beseech, and there is no power and no action except by You. We do not possess neither the power to harm, nor to benefit ourselves. We are not able to perform an atom's weight of good unless You enable us to do it. We are weak and incapable in every respect.

We bear witness that if You were to entrust us to our own selves for the blink of an eye, then You would have entrusted us to our own weakness, incapacity and sinfulness.

We do not trust, O our Lord, except in Your Mercy, the Mercy by which You created us, by which You provide for us; by which You have bestowed upon us both the apparent and the hidden favours which You have bestowed upon us and by which You have withheld punishment from us.

So have mercy upon us with Mercy that frees us from the need of mercy from anyone other than You. Indeed the one who asks of You and places his hope in You does not suffer disappointment.

Appendix 1
THE EXAMPLE OF THE BELIEVER WHO
RECITES THE QUR'AAN



Saheehul-Bukhaaree: Book of Foods: Chapter 30: A mention of Food no. 5427: From Aboo Moosaa al-Ash'aree (رضي الله عنه) who said Allaah's Messenger (ﷺ) said,

«The example of the Believer who recites the Qur'aan is the example of the citron, its fragrance is good and its taste is good. And the example of the Believer who does not recite the Qur'aan is the example of the date, it has no fragrance but its taste is good. And the example of the Hypocrite who recites the Qur'aan is the example of sweet basil: its fragrance is good but its taste is bitter. And the example of the Hypocrite who does not recite the Qur'aan is the example of the colocynth (bitter gourd), it has no fragrance and its taste is bitter.»²³

Al-Haafiz ibn Hajr²⁴ (رضي الله عنه) said,

²³ Saheehul-Bukhaaree: Book of *Tawbeed*: Chapter 57: «The recitation of the wicked person and the Hypocrite, and their voices and their recitation will not go beyond their throats.» No. 7560. Saheeh Muslim: No. 797. «Book of travellers' prayers and shortening them.» Aboo Dawood: Book of Manners: Chapter 19: «Those you are commanded to sit with.» No. 4829. At-Tirmidhee: Book of Manners: Chapter 79: no. 2865. An-Nasaa'ee: Book of *Eemaan*: Chapter 32: no. 5038. Ibn Maajaah: The Introduction: Chapter 16: «The Excellence of the one who learns the Qur'aan and teaches it.» No. 214. Ahmad: (4/403, 404).

²⁴ Al-Haafiz Ahmad ibn `Alee ibn Hajr, al-`Asqalaanee, al-Misree, ash-Shaafi'ee (رضي الله عنه). His family originated from the Palestinian coastal town of `Asqalaan. He was born in Cairo, Egypt in 773H.

«It is said that the attributes of *Eemaan* is signified by the taste and the attribute of reciting is signified by the fragrance because *Eemaan* is more inseparable from the Believer than the Qur'aan, since it is possible to acquire *Eemaan* without recitation. Likewise the taste of something is more intrinsic than its fragrance since the fragrance may pass away, but the taste will remain.

Then it is also said that the wisdom in specifying the citron in the example instead of other fruits which combine good taste and fragrance – such as apples – is that its peel is used as a remedy and it has the particular quality of raising the spirits. Also an oil, which has a number of benefits, is extracted from its seeds. It is also said that the jinn will not approach a house which has a citron in it, so it is therefore befitting that it is used as an example for the Qur'aan which the devils will not approach. Furthermore its pith is white, and this matches the heart of the Believer.

Also from its special qualities is the largeness of its size, its fine appearance, its pleasing colour and its softness to the touch.

He memorized the Qur'aan at the age of nine, then he memorized *al-Umdah*, *Alfiyyatul-Hadeeth* of al-Iraaqee *al-Haawee as-Sagheer*, and *Mukhtasarul-Haajib* in *Usoolul-Fiqh*, and other books. He studied under many Shaikhs, including al-Bulqeenee, Ibnul-Mulaqqin, Ibn Jamaa`ah, at-Tannookhee-from whom he learned the *qiraa'aat*, and Zaynud-deen al-Iraaqee from whom he learned the sciences of *Hadeeth*.

He devoted himself to the study of *Hadeeth* and its sciences in particular, and wrote many famous works. He died in 852 H.

When eaten it is delicious, and furthermore it leaves a pleasant aroma on the breath, it softens the stomach, and is easily digestible.

It has other benefits as well which are mentioned in works devoted to the subject.

Then there occurs in the narration of Shu`bah from Qataadah, as will follow in a few chapters [i.e. no. 5059]:

“The Believer who recites the Qur’aan and acts upon it,” and it is an addition which explains what is meant, that the example refers to the person, who recites the Qur’aan and does not violate the commands and prohibitions contained in it, (it does not mean) mere recitation.

So if it is said, If that were the case then there would be more categories, such as ‘the one who recites and acts’, and vice versa, and ‘the one who acts and does not recite’ and its opposite. So these four categories are possible for a person other than the Hypocrite. As for the Hypocrite, then there are only two categories for him since his actions are to no avail if his Hypocrisy is Hypocrisy of Unbelief.

Then it is as if the reply to that is: two categories have been left unstated in the example: the one who recites and does not act, and the one who does not act and does not recite. And they both have resemblance to the condition of the Hypocrite, so it is possible to liken the first to the sweet basil and the second to the

colocynth. So the mention of the Hypocrite is sufficient for that. As for the other two categories, then they have been mentioned.

So the *hadeeth* shows:

1. The excellence of the bearers of the Qur'aan
2. Giving examples to aid understanding, and
3. That what is intended by recitation of the Qur'aan is that the person acts upon what it indicates.»

(*Fathul-Baaree*, 9/66-67)

Ibn Battaal²⁵ (رحمته الله) said,

«The meaning of this chapter is that the recitation of the wicked person and the Hypocrite will not be raised to Allaah, and it will not grow and increase with Him. Rather those deeds which are done seeking His Face, and which are done upon (correct) intention, and as an act done to draw closer to Him – the Most High, these alone will grow and increase with Him and will be raised to Him.

Do you not see how he likened the wicked person who recites the Qur'aan to sweet-basil whose fragrance is good but whose taste is bitter? So he does not benefit from the blessings of the Qur'aan, and he

²⁵ Al-Haafiz Abul-Hasan `Alee ibn Khalaf ibn `Abdil-Malik ibn Battaal, al-Maalikee. Originally, from Qurtubah (Cordova), he moved to Balansiyah (Valencia) because of civil-strife. He was a scholar, and a jurist who gave great attention to *Hadeeth*. He became the chief judge of Looraqah. He died in 449 H.

does not succeed in attaining the sweetness of reward for it.

The good taste does not pass beyond their throats, and the throat is the place of the voice, so the good taste does not reach their hearts. This is because the taste of their hearts is bitter, and it is their hidden Hypocrisy, just as the taste of sweet basil lies hidden in its stems despite its fragrance.

So the people are the ones who shoot out from the Religion just as an arrow passes straight through the hunted animal.»

[*Sharh Saheehil-Bukhaaree* (10/556): Book of *Tawheed*, Chapter: «The recitation of the wicked person and the Hypocrite, and their voices, and their recitation will not go beyond their throats.»]

Al-`Aynee²⁶ (رحمته الله) said,

«You should know that this example and simile is in reality a description which comprises a non-physical reality which will not be uncovered except by illustrating it with something which can be perceived by the senses and seen.

²⁶ *Al-Haafiz* Badruddeen Aboo Muhammad Mahmood ibn Ahmad al-`Aynee, al-Hanafee. He was born in the town of `Ayn Taab (Ghazantep), which is 70 miles north of Halab (Aleppo), in 762 H. He learned from his father Shahaabud-Deen Ahmad, who was the chief judge of `Ayn Taab, and then travelled in search of knowledge. He studied under many Shaikhs, including Zaynudeen al-`Iraaqee, al-Bulqeenee, and *al-Haafiz* al-Haythumee. He wrote a huge number of works, and died in 855 H.

So the Glorious Speech of Allaah has an effect upon the servant inwardly and outwardly, and the servants vary in level in that regard. So from them is the one who has the fullest portion of that effect, and he is the Believer who is a reciter; and from them is the one who has no share of that whatsoever, and he is the true Hypocrite; and from them is the one who takes the effect outwardly but not inwardly, and he is the one who acts for show; and the opposite which is the Believer who does not recite it.

So this *hadeeth* brings forth these non-physical realities and illustrates them with things perceived by the senses; and there is nothing that could be found to be closer, better or more comprehensive in agreement and conformity to them than what is mentioned. This is because all of the ones described and their examples fall into the given categories.

So the people are either Believers or not Believers; then the second will either be hypocrites or those joined along with them; and the first may be constant upon it. So consider the fruits given as examples in relation to this.

Then the simile using these things is a compound simile based upon two factors: taste and smell.

So the Prophet (ﷺ) gave a simile using things which grow from the earth and are produced from its plants because of the likeness that exists between them and actions, since they are fruits produced by the souls.

So he designated that which is produced upon trees: citron and dates: for the Believer, and that which grows directly out of the earth: the colocynth and sweet-basil: for the Hypocrite, to draw attention to the elevated status of the Believer and the loftiness of his knowledge and its permanence, and to highlight the lowliness of the affair of the Hypocrite and the degradation of his deeds and his being of little value.»

[*Umdatul-Qaaree* 20/53-54]

Appendix 2
THE EXAMPLE OF THE BELIEVER IS LIKE THE
EXAMPLE OF THE TENDER SHOOT OF A PLANT



Saheehul-Bukhaaree: Book of *Tawbeed*: Chapter 31: «Allaah's Wish and Will» no. 7466. From Aboo Hurairah (رضي الله عنه) who reported that Allaah's Messenger (ﷺ) said,

«The example of the Believer is like the example of the tender shoot of a plant, its leaves bend in whichever direction the wind blows, and when it is calm it becomes straight. Thus is the Believer bent likewise by trials. The example of the Unbeliever is like that of the pine tree, unmoving and upright until Allaah cuts it down when He wishes.»²⁷

Al-Haafiz Ibn Hajr said, Al-Muhallab (رضي الله عنه) said in *Fathul-Baaree* (10/107),

«The meaning of the *hadeeth* is that the Believer obediently submits to whatever command of Allaah comes to him. So if some good occurs for him he is happy with it and gives thanks, and if something disliked occurs for him he has patience, he hopes that it will produce a good reward, and if it is then repelled from him he stands straight and gives thanks. The unbeliever is not tried and tested by Allaah. Rather,

²⁷ Al-Bukhaaree, Book of Patients: Chapter 1: «What occurs regarding illness being an expiation.» No. 5644. Muslim: «Book of the characteristics of the Hypocrite and their rulings.» No. 2809. At-Tirmidhee: Book of Manners: Chapter 79: no. 2866. Ahmad (2/234) and also reported as a *hadeeth* of Ka'b ibn Maalik (رضي الله عنه) by Al-Bukhaaree: Book of Patients; Chapter 1: no. 5643. Muslim: «Book of the characteristics of the Hypocrites and their rulings.» No. 2810.

Allaah makes matters easier for him so that he will be placed in greater hardship in the Hereafter. So when Allaah wishes his destruction he breaks him so that his death is more severe for him, and he feels more pain as his soul is taken.»

An-Nawawee²⁸ (رحمته) said in his explanation of 'Sabeeh Muslim',

«The scholars said that the meaning of the hadeeth is that the Believer undergoes many painful things afflicting his body, his family or his wealth, and this wipes away his sins and raises his level.

As for the Unbeliever then he experiences little of that, but should he experience something of it, it does not wipe away any of his sins, rather he will come with all of them on the Day of Resurrection.»

Al-Qurtubee²⁹ (رحمته) said in *Al-Mufhim* (7/127),

²⁸ *Al-Haafiz* Aboo Zakariyyaa Yahyaa ibn Sharaf an-Nawawee, ash-Shaafi'ee. He was born in the year 631H in the village of Nawaa, a village close to Hawraan to the north of Damascus. He memorized the Qur'aan, and his family moved to Damascus, where he acquired the various branches of knowledge and became prominent in the fields of *hadeeth*, *Shaafi'ee Fiqh*, and the language, and he travelled in search of knowledge.

He studied under many *Shaikhs*, including: Jamaaluddeen as-Sayrafee, Aboo Ishaq Ibraaheem ibn `Eesaa al-Muraadee, Taqiyyuddeen ibn Abil-Yusr, and Zaynuddeen ibn Abdid-Daa'im. He used to attend twelve lessons each day and he wrote a number of beneficial works. He died in the year 670H in the house of his parents in Nawaa.

²⁹ *Al-Haafiz* Abul-`Abbaas Ahmad ibn `Umar ibn Ibraaheem, al-Ansaaree, al-Qurtubee, al-Maalikee. He was born in Qurtubah (Cordova) in 578H, and studied under the *Shaikhs* there. He later

«The point of benefit of this *hadeeth* concerns the bearing of calamities in the anticipation of reward, having patience with them, awaiting the reward of that, and being fearful when you do not experience calamities and the world is laid out for you.»

Al-Qaaree³⁰ (رحمته الله) said in *Mirqaatul-Mafaateeh* (4/18-19),

«The Believer is struck by different types of difficulties: ailments, poverty, or being downtrodden, as is related. But all of that is a sign of goodness and success and, as stated by Ibnul-Maalik, with the

migrated to Iskandariyyah (Alexandria) in Egypt. He travelled to Cairo, Makkah, al-Madeenah, and Jerusalem in search of knowledge.

His Shaikhs included Abul-Hasan `Alee ibn Muhammad al- Yahsubee, Aboo Muhammad `Abdullaah ibn Sulaymaan ibn Daawood ibn Hootillaah, Aboo Ibraaheem `Iwad ibn Mahmood Taqiyyuddeen, Abul-Husayn Murtadaa ibn al-`Afeef al-Maqdisee., and Abul-Fadl ibn al- Hubaab.

He wrote a number of works and died in Iskandariyyah in 656H.

³⁰ Shaikh Abul-Hasan `Alee ibn Sultaan Muhammad al-Qaaree, al-Hanafee known as '*Mullaa `Alee al-Qaaree*'.

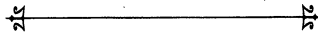
He was born in Heraat (in North West Afghanistan) where he learned the Qur'aan, and he learned the *qiraa'at* from his Shaikh Mu'eenuddeen ibn al-*Haafiz* Zayniddeen al-Harawee. When the *Raafidah* overtook Heraat he migrated to Makkah.

His Shaikhs included Ahmad ibn Muhammad Ibn Hajr al-Haythamee, `Alee al-Muttaqee al-Hindee, Zaynuddeen `Atiyyah ibn `Alee as-Sulamee, and Mullaa `Abdullaah ibn Sa`diddeen al-Makkee.

He wrote a large number of works, and died in Makkah in 1014H.

condition that he has patience, is satisfied, and is thankful...»

Appendix 3
AMONGST THE TREES, THERE IS A TREE
WHOSE LEAVES DO NOT FALL



Al-Bukhaaree reported (Book of Knowledge, chapter 4, no. 61): Ibn `Umar (رضي الله عنه) stated that Allaah's Messenger (ﷺ) said,

«Amongst the trees there is a tree whose leaves do not fall, and it is an example for the Believer; so tell me what it is!» So the people began mentioning the trees of the desert. I thought to myself that it was the date palm, but I felt shy. Then they said, "What is it, O Messenger of Allaah?" He said, "It is the date-palm."»³¹

Al-Haafiz Ibn Hajr (رحمته الله) said in *Fathul-Baaree* (1/145-146),

«There occurs with the author in the Book of Foods [no. 5444], by way of al-A`mash who said, 'Mujaahid narrated to me that Ibn `Umar said,

"Whilst we were sitting with Allaah's Messenger (ﷺ) a spadix of palm tree was brought, so he (Allaah's Messenger) said: "There is amongst the trees one which is as blessed as the Muslim."» And this is more comprehensive than that which came before it.

So the blessedness of the date palm is present in all its parts and continues throughout all its states. So from its first appears until it withers its varying fruits can be eaten, and even after that benefit can still be taken

³¹Also reported by al-Bukhaaree in other places in his *Sabeeh*, and reported by Muslim (no. 2811).

from all its parts. Its stones are used as fodder for cattle, its fibres are used to make ropes, and so on. Likewise, the blessedness of the Muslim is general to all his conditions, and his benefit continues for himself and for others, even after his death...»

An-Nawawee (رحمته الله) said in his explanation of ‘*Sabeeh Muslim*’,

«This *hadeeth* contains a number of points of benefit: - from them is the point that it is desirable for the scholar to questions his students in order to test their understanding, and to encourage them to reflect and to be attentive. Also from them is the giving of examples and similes, and it shows the virtue of the date palm.

The scholars said: The date palm is described as resembling the Believer with regard to its plentiful good, its continual shade, the goodness of its fruit, and its continual presence. Its fruits are eaten from the time when they first appear right up until the time it withers away. Then, after it has become dry, many benefits can still be taken from it, from its wood, from its leaves, and from its branches. It is used to make roof-beams, firewood, staffs, rods, rope, utensils, and other things. Then, finally, its stones, are used as fodder for camels.

The tree itself is beautiful, and its fruit is fine in its form. So all of these are benefits, and are good and beautiful.

Likewise, the Believer is wholly good with respect to his plentiful acts of obedience; his fine manners; his constancy upon his Prayers; his recitation; his

remembrance (of Allaah); his giving in charity; his maintaining ties of kinship ; the rest of his acts of obedience and so on...»

○ Lord accept from us and pardon us, indeed You are the One Who Forgives extensively and has Mercy.