

The All-Powerful & Most Strong One's
Bestowal of a Commentary on

• FORTY • HADITH

of an-Nawawi Made Fifty by Ibn Rajab

فَتْحُ الْقُوَى الْمَلْتِكِ

فِي شَرْحِ الرَّبْعِيْنَ وَثَمَانِ الْخَمْسِيْنَ

Shaykh ʿAbdul-Muhsin Al-Abbād Al-Badr

The All-Powerful & Most Strong One's
Bestowal of a Commentary on

• FORTY • HADITH

of an-Nawawi Made Fifty by Ibn Rajab

فَتْحُ الْقُوَّةِ الْمَلِكِيَّةِ
فِي شَرْحِ الْأَرْبَعِينَ مِنْ خَمْسِينَ

Shaykh 'Abdul-Muhsin Al-Abbād Al-Badr



AL-IHSAN
PUBLICATIONS



**AL-IHSAN
PUBLICATIONS**

© Al-Ihsan Publications Ltd, USA

All rights reserved. No part of this publication may be reproduced in any language, stored in any retrieval system, or transmitted in any form or by any means, whether electronic, mechanical, photocopying, recording or otherwise, without the copyright owner's express permission.

Softcover ISBN	: 979-8-8912-1079-0
Hardcover ISBN	: 979-8-8912-1073-8
First Edition	: Muharram 1445 A.H. / July 2023 C.E.
Translation	: Ahmad Abdul-Munim
Revision	: Maktabatulirshad Staff
Editing	: Maktabatulirshad Staff
Typesetting	: Aljadeed Design Co.
Cover Design	: Aljadeed Design Co.
Subject	: Ḥadīth, Prophetic Sunnah
Website	: www.maktabatulirshad.com
Email	: info@maktabatulirshad.com

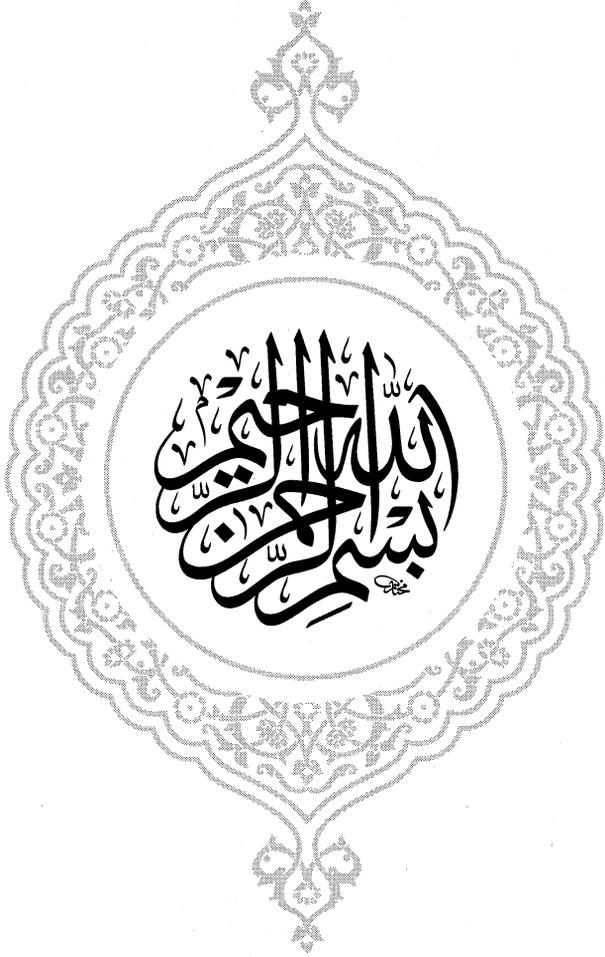




Table of Contents

BRIEF BIOGRAPHY OF THE AUTHOR	
Shaykh ‘Abdul-Muhsin al-‘Abbaad Al-Badr	10
Foreword	18
ḤADĪTH ONE	
Actions Are By Intention.....	22
ḤADĪTH TWO	
The Levels of the Religion	34
ḤADĪTH THREE	
The Five Pillars of Islam.....	59
ḤADĪTH FOUR	
The Stages of Creation	67
ḤADĪTH FIVE	
Censure of Innovation	77
ḤADĪTH SIX	
The Doubtful Matters	81
ḤADĪTH SEVEN	
Sincerity of Purpose.....	87
ḤADĪTH EIGHT	
The Inviolability of a Muslim.....	91
ḤADĪTH NINE	
Too Much Questioning	98

ḤADĪTH TEN	
The Answered Supplication	105
ḤADĪTH ELEVEN	
Leaving Doubt	110
ḤADĪTH TWELVE	
Interest in the Beneficial	114
ḤADĪTH THIRTEEN	
From the Perfection of Iman	118
ḤADĪTH FOURTEEN	
Sanctity of a Muslim's Life	122
ḤADĪTH FIFTEEN	
Honouring the Guest	126
ḤADĪTH SIXTEEN	
Prohibition of Anger	132
ḤADĪTH SEVENTEEN	
Kindness to Animals	135
ḤADĪTH EIGHTEEN	
Taqwa and Good Manners	140
ḤADĪTH NINETEEN	
Faith in al-Qada wal-Qadar	144
ḤADĪTH TWENTY	
Modesty, Shame is From Iman	151
ḤADĪTH TWENTY-ONE	
Having Istiqamah Upon Islam	156
ḤADĪTH TWENTY-TWO	
The Path to Paradise.....	160
ḤADĪTH TWENTY-THREE	
Purity is Half of Iman	164

ḤADĪTH TWENTY-FOUR	
Prohibition of Oppression.....	170
ḤADĪTH TWENTY-FIVE	
The Excellence of Dhikr	181
ḤADĪTH TWENTY-SIX	
The Paths of Goodness	185
ḤADĪTH TWENTY-SEVEN	
Righteousness and Sin	189
ḤADĪTH TWENTY-EIGHT	
Sticking to the Sunnah.....	196
ḤADĪTH TWENTY-NINE	
The Danger of the Tongue	206
ḤADĪTH THIRTY	
The Limits of the Shari'ah	219
ḤADĪTH THIRTY-ONE	
Abstinence From the World	225
ḤADĪTH THIRTY-TWO	
There Should Be No Harm	229
ḤADĪTH THIRTY-THREE	
The Proof is Upon the Claimant	233
ḤADĪTH THIRTY-FOUR	
Correcting the Evil.....	238
ḤADĪTH THIRTY-FIVE	
Brotherhood and Piety	241
ḤADĪTH THIRTY-SIX	
Seeking Knowledge	248
ḤADĪTH THIRTY-SEVEN	
Righteous Deeds Explained.....	256

ḤADĪTH THIRTY-EIGHT	
The Awliya' of Allāh	262
ḤADĪTH THIRTY-NINE	
Mistakes and Forgetfulness.....	267
ḤADĪTH FORTY	
Be in the World as a Stranger.....	271
ḤADĪTH FORTY-ONE	
Following the Prophet	276
ḤADĪTH FORTY-TWO	
Allah's Vast Mercy.....	281
ḤADĪTH FORTY-THREE	
Islamic Laws of Inheritance.....	286
ḤADĪTH FORTY-FOUR	
Effects of Wet-Nurse Relationships in Islamic Law	293
ḤADĪTH FORTY-FIVE	
The Prohibition of Selling Forbidden Things	297
ḤADĪTH FORTY-SIX	
Every Intoxicant is Forbidden.....	302
ḤADĪTH FORTY-SEVEN	
Moderation in One's Diet.....	307
ḤADĪTH FORTY-EIGHT	
Characteristics of Hypocrisy	310
ḤADĪTH FORTY-NINE	
Tawakkul (Reliance Upon Allah).....	317
ḤADĪTH FIFTY	
Virtue of Remembrance	321

Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ا	a	ي	i	و	u
Long	آ	ā	يِ	ī	وِ	ū
Diphthongs	آي	ay	آو	aw		

Arabic Glyphs & Their Meanings

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

May Allāh's praise
& salutations be
upon him

رَضِيَ اللهُ عَنْهُ

May Allāh be
pleased with him

رَضِيَ اللهُ عَنْهَا

May Allāh be
pleased with her

رَضِيَ اللهُ عَنْهُمْ

May Allāh be
pleased with them

سُبْحَانَهُ وَتَعَالَى

Glorified &
Exalted is Allāh

عَزَّ وَجَلَّ

(Allāh) the
Mighty & Sublime

جَلَّ جَلَالُهُ

(Allāh) His
Majesty is Exalted

تَبَارَكَ وَتَعَالَى

(Allāh) the Blessed
& Exalted

عَلَيْهِ السَّلَامُ

Peace be upon Him

رَحِمَهُ اللهُ

May Allāh have
mercy on him

رَحِمَهُمُ اللهُ

May Allāh have
mercy upon them

حَفِظَهُ اللهُ

May Allāh
preserve him

BRIEF BIOGRAPHY OF THE AUTHOR

**Shaykh al-‘Allāmah ‘Abdul-
Muhsin bin Hamad al-
‘Abbaad Al-Badr**

NAME

‘Abdul-Muḥsin ibn Ḥamad ibn ‘Abd al-Muḥsin ibn ‘Abdullāh ibn Ḥamad ibn ‘Uthmān Āl Badr.

FAMILY

Āl Badr is branched off from the tribe of ‘Anza, which is one of the Adnanites tribes. His second grandfather, ‘Abdullāh is nicknamed ‘Abbād, a nickname that has been used to refer to some of his sons and grandsons, including sheikh ‘Abdul-Muḥsin himself. The Shaykh’s mother is the daughter of Sulaymān ibn ‘Abdullāh Āl Badr.

CHILDHOOD

‘Abdul-Muḥsin was born on Tuesday night, after Isha, in Ramadan, 1353 H. He was born and raised at al-Zulfā town where he learned the basics of reading and writing in Quran schools (Kuttāb).

HIS TEACHERS AT AL-ZULFĀ TOWN

- 1- al-Shaykh ‘Abd Allāh ibn Aḥmad al-Manī’.
 - 2-al-Shaykh Zayd ibn Muḥammad al-Munifī.
 - 3-Shaykh ‘Abd Allāh ibn ‘Abd al-Raḥmān al-Ghayth, with whom he completed the memorization of the Quran.
 - 4-Shaykh Fāliḥ ibn Muḥammad al-Rūmī.
- Later teachers
- 5- Shaykh al-Muftī Muḥammad ibn Ibrāhīm.
 - 6- Shaykh al-‘allāmah ‘Abd-al-‘Azīz ibn Bāz.
 - 7- Shaykh al-‘allāmah Muḥammad al-Amīn al-Shinqīṭī.
 - 8- Shaykh al-‘allāmah ‘Abd-al-Raḥmān al-Afrīqī.
 - 9- Shaykh al-‘allāmah ‘Abd-al-Razzāq ‘Afīfī.

EDUCATION

As soon as an elementary school was built in his hometown al-Zulfā, he was enrolled in 1368 H as a third grader. He graduated from this school in 1371 H. He then moved to Riyadh where he was enrolled in the academy known as al-Ma‘had al-‘Ilmī in Riyadh. It was the very same year when Shaykh ‘Abd-al-‘Azīz ibn Bāz (رحمته الله) started to teach there. After he graduated, he went to the Shari’ah faculty in Riyadh. In his senior year in college, he was appointed as a teacher at Buraydah Academy on 13/5/1379. After the conclusion of that academic year, he returned to Riyadh for the final exams at the faculty. He ranked first in his 80-student class, which was the fourth wave of graduates of the Shari’ah faculty. He was also ranked first throughout his college years. Before college, he used to frequent the classes of the abovementioned scholars.

During the year 1372 H and the year after that, he was a student of Shaykh ‘Abd-al-Raḥmān al-Afrīqī (رَحْمَةُ اللَّهِ). He studied the science of Ḥadīth terminology. He used to say about him, “He was a very helpful teacher, a great scholar, a guide, and a role model. (رَحْمَةُ اللَّهِ).” In 1380 H, ‘Abdul-Muḥsin was transferred to teach at al-Ma‘had al-‘Ilmī in Riyādh. When the Islamic University of Madinah was founded, its first-ever school was the Shari’ah faculty. Shaykh Muḥammad ibn Ibrāhīm Āl al-Shaykh chose him to be a teacher there. Classes started there on 3/6/1381. Shaykh ‘Abdul-Muḥsin was the first person to teach classes there on that day.

He received his Master’s degree from Egypt. He continued to teach at that school until now in addition to the classes he delivers in al-Haram al-Nabawi. On 30/7/1393, he was appointed as the provost of the Islamic University of Madinah, chosen by King Faisal (رَحْمَةُ اللَّهِ) from a group of three nominated by the then president of the University Shaykh ‘Abd-al-‘Azīz ibn Bāz. He remained at the post until 26/10/1399 due to his constant request to be relieved from this position. In the first two years of that six-year term as a provost, he was the second-in-command. After Shaykh ibn Bāz was appointed as the head of the Permanent Committee for Scholarly Research and Ifta, Shaykh ‘Abdul-Muḥsin became the first-in-command without stopping his twice-a-week classes for the senior-year students of the Shari’ah faculty. During his tenure as the president of the University, its library acquired around 5 thousand manuscripts. He used to delegate Shaykh Ḥammād al-Anṣārī to acquire such manuscripts from around world libraries. Sheikh Ḥammād once noted, “Most of the early scholars’ writings (in manuscript form) that were scanned in the Islamic University was done during the tenure of Shaykh ‘Abdul-Muḥsin as its president.” He also said, “I brought around 5 thousand manuscripts during my commissioned trips. Most of the trips I made for the purpose of scanning and acquiring manuscripts were during the tenure of Shaykh ‘Abdul-Muḥsin as its president.” Most of those

manuscripts were on Hadith and Salafi creed. No other statement sums up the significant contributions Shaykh ‘Abdul-Muḥsin offered during his presidency of the Islamic University like this one provided by Shaykh Ḥammād al-Anṣārī (رحمة الله).

Shaykh ‘Abdul-Muḥsin is a figure worthy of joining history books because his contributions to the University were significantly crucial. I wished I had recorded all of them. He was used to going there twice a day, in the morning and in the afternoon. Once in the afternoon, I visited him in his president's office. I asked him, “Shaykh, where is the coffee?” “It is ‘Asr time and there is no one to make it.” On another occasion, I suggested I would go before him to the University. I drove the car there, only to find him the one opening the gate before anyone. Shaykh Ḥammād al-Anṣārī praised Shaykh ‘Abdul-Muḥsin, saying, “His work ethics and diligence make us speechless.” He also said, “The Islamic University is known for no greater figures than al-‘Abbād, al-Zayed, and Shaykh ibn Bāz.” Shaykh ‘Abdul-Muḥsin was the one encouraging Shaykh Ḥammād al-Anṣārī to write the great book at-Tawasul in refutation of the book authored by Abdullah al-Ghumārī, titled, *Ithāf al-adhkiyā’ fī al-tawassul bi-al-anbiyā’ wa-al-ṣāliḥīn wa-al-awliyā’*. Shaykh ‘Abdul-Muḥsin brought this book with him from a trip to Morocco.

STUDENTS

There are many scholars and students who studied under Shaykh’s supervision. To name a few:

Shaykh Iḥsān Ilāhī Zāhīr – Dr. ‘Alī Nāṣir Faqīhī - Shaykh Yūsuf ibn ‘Abd-al-Raḥmān al-Barqāwī – Dr. Ṣāliḥ al-Suḥīmī – Dr. Waṣī Allāh ‘Abbās – Dr. ‘Abd-al-Raḥmān al-Furaywā’ī -Shaykh al-Ḥāfiẓ Thanā’ Allāh al-madanī – Dr. Bāsīm al-Jawābirah wa-al-Duktūr Nāṣir al-Shaykh – Dr. Ṣāliḥ al-Rifā’ī – Dr. ‘Āṣim ibn ‘Abd Allāh al-Qaryūṭī. – Dr. ‘Abd-al-Raḥmān al-Rashīdān – Dr. Mus‘ad al-Ḥusaynī and

his son Dr. ‘Abd-al-Razzāq. There are plenty of other students who graduated from the Islamic University and the classes he taught at al-Haram al-Nabawi.

WRITINGS

- ‘Ishrūn ḥadīthan min Ṣaḥīḥ al-Imām al-Bukhārī.
- ‘Ishrūn ḥadīthan min Ṣaḥīḥ al-Imām Muslim.
- Min Akhlāq al-Rasūl al-Karīm.
- ‘Aqīdat ahl al-Sunnah wa-al-Jamā‘ah fī al-Ṣaḥābah al-Kirām.
- Faḍl ahl al-Bayt ‘Ulu mkāntihim ‘inda ahl al-Sunnah wa-al-Jamā‘ah.
- ‘Aqīdat ahl al-Sunnah wa-al-Athar fī al-Mahdī al-Muntaẓar. This was a transcription of a lecture Shaykh ‘Abdul-Muḥsin delivered in the presence of Shaykh ibn Bāz who made the following comment:

All praise is due to Allah and may Allah’s peace and blessings be upon the Messenger of Allah, his family, Companions, and anyone who follows their path until the Day of Judgment. We thank our lecturer, the esteemed Shaykh ‘Abdul-Muḥsin, for this useful and valuable lecture. He duly covered the topic of the Mahdi, the truthful one. Nothing could be added to this comprehensive and well-prepared overview. He mentioned all the relevant hadiths and scholarly commentary on the topic. He was guided to the truth. May Allah reward him abundantly for this lecture and his endeavors. And may Allah aid him to fine-tune this work into a publication, which we will publish after he completes it due to its great value and the dire need for it.

Knowing Shaykh ‘Abd-al-‘Azīz ibn Bāz and his rush-free calm demeanor, he would not have praised this lecture in such a way and recommended its publication unless he fully trusts its content

and its author.

- Al-Radd ‘alá Al-Rifā’ī Wālbwṭy.
- Al-Intiṣār Liṣhābti Al-Akhyār Fī Rddi Abāṭil Ḥasan Al-Mālikī.
- Al-Shaykh ‘Abd-Al-‘Azīz Ibn Bāz Raḥimahu Allāh Namūdḥaj Min Al-Ra’īl Al-Awwal.
- Al-Shaykh ‘Umar Ibn ‘Abd-Al-Raḥmān Falātah Wa-Kayfa ‘araftuh.
- Al-Ikhlāṣ Wa-Al-Iḥsān Wa-Al-Iltizām Bi-Al-Sharī‘ah.
- Faḍlu Al-Madīnah W’ādābu Suknāhā Wzyārtihā.
- Sharḥ ‘Aqīdat Abī Zayd Al-Qayrawānī. Were it not that Shaykh ‘Abdul-Muḥsin was the first Salafi scholar to provide a commentary on this treatise, he would certainly be one of the earliest. In evidence of this is the comment Shaykh Ḥammād al-Anṣārī made, “He is a Salafi scholar who made a commentary on the creed of Abī Zayd Al-Qayrawānī, for it was explained only by Ash‘rites.” Shaykh Ḥammād died in the sixth month of 1418 H.
- Min Aqwāl Al-Munṣifīn Fī Al-Ṣahābī Al-Khalīfah Mu‘āwiyah Raḍī Allāh ‘anhu. The Shaykh listed only the fair statements made in support of Mu‘āwiyah rather than the unfair and strayed ones. Once he read the treatise of the so-called Hassan al-Mālikī, he authored a book called al-Intiṣār in refutation of him. His rebuttal with supported by good argumentation and solid evidence. May Allah reward him for his defense of the Companions of the Messenger of Allah.
- Rifqan Ahl Al-Sunnah Bi-Ahl Al-Sunnah.

We mentioned earlier that he teaches at the Masjid al-Nabawi daily, except Thursday, after Maghrib. The Shaykh completed his commentary on many Sunnah books. In Aqeedah, he explained

‘Aqīdat Abī Zayd Al-Qayrawānī; in Hadith Terminology, he explained ‘Alfiyat al-Suyūṭī. He also explained the chapter on Fasting from the book al-Lu’lu’ wa-al-marjān. One other book is Ādāb Al-Mashy Ilá Al-Ṣalāh. All of these books were taught at al-Haram.

HIS RECORDED CLASSES

- Sharḥ Mukhtṣr Alfīyat Al-Suyūṭī (47 audios).
- Alqyrwānyṭ (14 audios).
- Ṣaḥīḥ Al-Bukhārī (unfinished- 623 audios).
- Sunan Al-Nisā’ī (414 audios).
- Sunan Abī Dāwūd [fully explained]
- Al-Lu’lu’ Wa-Al-Marjān [Kitāb Al-Ṣiyām] (7 audios).
- Ādāb Al-Mashy Ilá Al-Ṣalāh (14 audios).

HIS LOVE FOR SALAFI HADITH SCHOLARS

He loves the people of Hadith and Salafis. He used to have a strong connection with many of their scholars from across the Muslim world. Of particular mention is his very strong bond with Shaykh Ḥammād al-Anṣārī (رحمة الله), Shaykh ‘Ummar Falatah (رحمة الله), and Shaykh Muḥammad Nāṣir al-Dīn al-Albānī (رحمة الله). Shaykh ‘Abdul-Muḥsin has very fervent praise of him. He once said, “He is truly peerless in this generation as far as his attentive care for Hadith and comprehensive knowledge of it. I, as well as others, cannot dispense with his works.”

PRAISE OF SHAYKH ‘ABDUL-MUḤSIN’S CHARACTER

One of the proofs showcasing the good character of the Shaykh and his mercy is that he has never exploited his prestigious position as a president of the Islamic University to make life difficult for the

employees there. He even was very eager to make their life easier. Consider the following testimony of Shaykh Ḥammād al-Anṣārī, “I went in the afternoon to the Islamic University during the presidency of Shaykh ‘Abdul-Muḥsin. On that day, there was no one there except me and him. I asked him, “Why do you not order someone to come and open the gate for you before your arrival?” He replied, “I cannot tell anyone to come because it is break time.” Elsewhere, Shaykh Ḥammād al-Anṣārī said, “I have never seen anyone more pious than Shaykh ‘Abdul-Muḥsin al-‘Abbād.”



مَقَدِّمَةٌ

FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the Name of Allāh, the Most Beneficent, the Most Merciful”

All praise is due to Allāh the Grantor of favors and bounties in abundance. I bear witness that there is none worthy of being worshipped except Allāh, Alone, without partners, Who is the Giver of bounties generously. I also bear witness that Muhammad is Allāh’s servant and messenger, the master of both Arabs and non-Arabs, and the one who is given exclusively words that are concise but comprehensive. May the peace and blessings of Allāh be upon him and his Family, who are worthy of praises and good attributes, and Companions, who are the lights of darkness. Indeed, Allāh honored them by making them belong to the best *Ummah* (nation). May peace and blessings be also upon all other next generations who followed their traces and bore no grudge in their hearts to Muslims.

To proceed.

One of the most important topics Ḥadīth scholars addressed is compiling a collection of forty Ḥadīths of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). The merit of doing so is based on a Ḥadīth praising the memorization of forty Ḥadīths of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). In the introduction of his

book: “*Al-Arba’in* [The Forty Ḥadīths]”, Al-Nawawi stated that this Ḥadīth in question is narrated on the authority of nine Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) whose names he mentioned. He then said, “Ḥadīth scholars are unanimous that it is an unreliable Ḥadīth in spite of its multiple chains of narrators.” He then stated that the reason that motivated him to compile the aforementioned book is not that Ḥadīth but other Ḥadīths, including the one that reads,

«لِيُبَلِّغَ الشَّاهِدُ مِنْكُمْ الْغَائِبَ»

“Let the one who is present convey to the one who is absent.”

There is also another Ḥadīth that reads,

«نَضَّرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَوَعَاَهَا»

“May Allāh beautify a man who hears a saying of mine, so he understands it, remembers it, and conveys it...”

He then listed the names of thirteen scholars who compiled books containing forty Ḥadīths, beginning with ‘Abdullah ibn Al-Mubarak and ending with Al-Bayhaqi.

After listing them he said, “This is in addition to innumerable past and contemporary scholars.” Then, he said, “The topics of the Ḥadīths collected in such forty-Ḥadīth compilations varied between the fundamentals and subsidiary issues of the religion, Jihad, abstention from worldly desires, etiquettes and speeches. Actually, all these are lofty purposes; may Allāh be pleased with those who targeted them. However, I managed to collect forty Ḥadīths that are more important. They are inclusive of all such purposes and each Ḥadīth of them represents one of the basic principles of Islām to the extent that each Ḥadīth is characterized by scholars as the core of the religion, half or third of the religion, and the like. Moreover, I committed myself in

this compilation to collecting authentic Ḥadīths only; for most of them are recorded by Al-Bukhārī and Muslim in their collections of authentic Ḥadīths. However, I did not mention the chain of narrators to facilitate memorizing them and to widen the scope of their benefit. I advise all those who aspire for good in the Hereafter to know these Ḥadīths because of the important information they include and because they incite doing all kinds of good deeds. Actually, this is easily inferable for anyone who reads them carefully.”

In fact, the Ḥadīths collected by Al-Nawawi are forty-two. However, he called his book “*Al-Arba‘in* [The Forty Ḥadīths]” by way of approximation thus overlooking the extra two Ḥadīths. This book by Al-Nawawi along with his other book “*Riyadh Al-Salihin*” gained wide popularity and circulation such that they received special care.

Intuitively, the first book to be recommended for beginners in the field of Ḥadīth is “*Al-Arba‘in* [The Forty Ḥadīths]” by Al-Nawawi. Ibn Rajab Al-Hanbali added eight Ḥadīths belonging to the category of concise but conclusive Ḥadīths to reach a total of fifty Ḥadīths. He explained these Ḥadīths in his book called: “*Jami‘-ul-Ulum wal-Hikam fi Sharh Khamsina Hdithan min Jawami‘ Al-Kalim* [Collection of Knowledge and Wisdom in Explaining Fifty Comprehensive Ḥadīths].” In fact, there are multiple commentaries of “*Al-Arba‘in*” by Al-Nawawi some of which are brief and others are detailed. However, the most detailed one is the one authored by Ibn Rajab Al-Hanbali (May Allāh be Merciful with him).

As for me, my approach is explaining the Ḥadīths included in “*Al-Arba‘in*” by Al-Nawawi along with the addition of Ibn Rajab. So, my commentary is structured in concise paragraphs and ends with listing some lessons to be deduced from the Ḥadīth. To do so, I relied on the commentaries of Al-Nawawi, Ibn Daqiq Al-‘Id, Ibn Rajab, and Ibn ‘Uthaymin on the forty Ḥadīths and also to “*Fat-h Al-Bari*” by Ibn Hajar Al-‘Asqalani. I called my book: “*Commentary on the Forty*

Ḥadīths of al-Nawawi Made Fifty by Ibn Rajab.

The name al-Mateen (Most Perfectly Strong One) is from the names of Allāh as He (سُبْحَانَ وَتَعَالَى) says in Sūrah Al-Dhāriyyāt (51) verse 58:

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

“Verily, Allāh is the All-Provider, Owner of Power, al-Mateen (the Most Strong).”

From the meanings of this Name is Intensely Strong as mentioned in the books of Tafsīr.

I advise those who seek religious knowledge to memorize these fifty Ḥadīths which belong to the category of concise but inclusive Ḥadīths of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). I ask Allāh to make this explanation as beneficial as its predecessors for, in fact, He is All-Hearing and Acceptor of Prayers. May the peace and blessings of Allāh be upon our Prophet Muhammad, his Family, and Companions.





ḤADĪTH ONE



Actions Are By Intention

«عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ:
 سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ،
 وَإِنَّمَا لِكُلِّ أَمْرٍ مَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ
 إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَنْكِحُهَا
 فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ»

Abu Hafsa ‘Umar ibn Al-Khattab, Leader of the Believers (رَضِيَ اللَّهُ عَنْهُ), reported: The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “The deeds are determined by their intentions, and a person will get the reward according to his intention. So, whoever emigrated for Allāh and His Messenger, his emigration will be for Allāh and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for.”

Related by the two Imams of Ḥadīth Abu ‘Abdullah Muhammad ibn Isma‘il ibn Al-Mughirah ibn Bardazbah Al-Bukhārī and Abul-Hussayn Muslim ibn Al-Hajjaj ibn Muslim Al-Qushayri Al-Naysaburi in their collections of authentic Ḥadīths, which are the most trustworthy Ḥadīth compilations.

COMMENTARY

1- This Ḥadīth is recorded by Al-Bukhārī, Muslims, the compilers of *Sunan*, and others. ‘Alqamah ibn Waqqas Al-Laythi was the only narrator to transmit the Ḥadīth on the authority of ‘Umar. Also, only Muhammad ibn Ibrahim Al-Tamimi narrated the Ḥadīth from ‘Alqamah. However, the Ḥadīth is narrated by multiple narrators in the next generations. Though this is the opening Ḥadīth, it is classified as one of the *Gharib Ḥadīths*¹ in *Ṣaḥīḥ* Al-Bukhārī. Likewise, the last Ḥadīth is a *Gharib Ḥadīth* also, which reads.

«كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ»

“Two phrases which are dear to the Compassionate One...”

2- Al-Nawawi opened his collection “*Al-Arba‘in*” with this Ḥadīth, an approach which was adopted by a number of scholars including Al-Bukhārī in his *Ṣaḥīḥ*; ‘Abdul-Ghani Al-Maqdisi in his book: “*Umdat Al-Ahkam*”; Al-Baghawi in his two books: “*Masabih Al-Sunnah*” and “*Sharh Al-Sunnah*”; and Al-Suyuti in his book: “*Al-Jami‘ Al-Saghir*.” Moreover, Al-Nawawi began his book: “*Al-Majmu‘ Sharh Al-Muhadh-dhab*”, [1:35], with a chapter titled: “Chapter on sincerity, truthfulness, and making intention before doing visible and hidden acts.” In this chapter, he quoted three Qur’anic *Ayahs* then the Ḥadīth:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»

“The deeds are determined by their intentions...”

¹ *Gharib* is the Ḥadīth reported with a single narrator usually at the beginning of the chain of narration

He then said, “Scholars unanimously classify this Ḥadīth as authentic and agree that it is held in high esteem. Furthermore, it is one of the fundamentals of faith and the first and most stressed pillar of it. Al-Shafi‘i said, “This Ḥadīth constitutes a third of all knowledge, and it relates to seventy areas of *Fiqh* (Islāmic jurisprudence).” This is also held by other scholars. Moreover, it is one of the Ḥadīths that constitute the core of Islām.

Scholarly dispute on the accurate number of such Ḥadīths ranges between one, two, three, and four. However, I have collected all such Ḥadīths but they reached forty in total, which should not be ignored by any practicing Muslim. Actually, all of them are authentic Ḥadīths that comprise all the principles of Islām regarding both the fundamentals and subsidiary issues of the religion, asceticism, etiquette, good manners, and the like. In fact, I started with this Ḥadīth following the example of my Imams and earlier scholars (may Allāh be pleased with them all). To explain, the undisputed leading figure of Ḥadīth knowledge, Abu ‘Abdullah Al-Bukhārī, began his *Ṣaḥīḥ* with it. Furthermore, a number of *Salaf* (righteous predecessors) recommended starting books with this Ḥadīth so as to draw the attention of knowledge seekers to the importance of rectifying one’s intention and dedicating all one’s visible and hidden deeds to the sake of Allāh. I reported Imam Abu Sa‘id ibn ‘Abdul-Rahman ibn Mahdi (رَحْمَةُ اللَّهِ) as saying, “If I compose a book, I will start each chapter of it with this Ḥadīth.” Also, I reported him as saying, “Whoever wants to compose a book should inaugurate it with this Ḥadīth.” Besides, Imam Abu Suleyman Hamad ibn Muhammad ibn Ibrahim ibn Al-Khattab Al-Khattabi Al-Shafi‘i (may Allāh be Merciful with him) said in his book: *Al-Ma‘alim*, “Our earlier teachers recommended starting with this Ḥadīth “deeds are determined by their intentions” before proceeding to elaborate on any religious emerging issue because it is indispensable for all such issues.” In his book: “*Jami‘-ul-Ulum wal-Hikam*”, Ibn Rajab said (1:61), “Scholars are unanimous that this

Ḥadīth is authentic and reliably acceptable. In addition, Al-Bukhārī inaugurated his *Ṣaḥīḥ* with it considering it a foreword for his book. By doing so, he aimed at highlighting the fact that every act that is not dedicated solely for the sake of Allāh is invalid and fruitless both in this life and in the Hereafter.”

3- Ibn Rajab said, “It is considered to be one of the greatest Ḥadīths in Islām. Imam Al-Shafi‘ī said: This Ḥadīth is one-third of the knowledge of Islām; related to about 70 topics of *Fiqh*. Imam Ahmad is reported as saying: Islām is based on three Ḥadīths: the Ḥadīth of ‘Umar:

«الْأَعْمَالُ بِالنِّيَّاتِ»

“deeds are determined by their intentions”,

the Ḥadīth of ‘A’ishah:

«مَنْ أَحَدَثَ فِي أَمْرِنَا مَا لَيْسَ مِنْهُ، فَهُوَ رَدٌّ»

“Whosoever introduces into this affair of ours (i.e. Islām) something that does not belong to it, it is to be rejected,”

and the Ḥadīth of Al-Nu‘man ibn Bashir:

«الْحَلَالُ بَيِّنٌ، وَالْحَرَامُ بَيِّنٌ»

“Truly, what is lawful is evident, and what is unlawful is evident...”

Commenting on the statement of Imam Ahmad, he also said (1:71), “The religion consists mainly of conforming to commands, refraining from prohibitions, and being on one’s guard against uncertainties. All this is included within the scope of the Ḥadīth narrated on the authority of Al-Nu‘man ibn Bashir. This can take place through two

things:

First: Acts should be, in their apparent aspect, in accordance with the Sunnah. This is included under the Ḥadīth narrated on the authority of ‘A’ishah (رَضِيَ اللَّهُ عَنْهَا):

«مَنْ أَحَدَثَ فِي أَمْرِنَا مَا لَيْسَ مِنْهُ، فَهُوَ رَدٌّ»

“Whosoever introduces into this affair of ours (i.e. Islām) something that does not belong to it, it is to be rejected.”

Second: Inwardly, acts should be dedicated to Allāh (سُبْحَانَهُ وَتَعَالَى). This is implied in the Ḥadīth narrated on the authority of ‘Umr: (deeds are determined by their intentions).”

Furthermore, Ibn Rajab (1:61 - 63) quoted some scholarly statements about the Ḥadīths that represent the core of Islām. He stated that scholarly dispute on the accurate number of such Ḥadīths ranges between one, two, three, four, and five. The other two Ḥadīths added to the above-quoted three are the Ḥadīth that reads,

«إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ»

“The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days...”;

the Ḥadīth that reads,

«مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ»

“It is from the excellence of (a believer’s) Islām that he should shun that which is of no concern to him;”

the Ḥadīth that reads,

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

“No one of you becomes a true believer until he likes for his brother what he likes for himself;”

and the Ḥadīth that reads,

«لَا ضَرَرَ وَلَا ضِرَارَ»

“There should be neither harming nor reciprocating harm;”

the Ḥadīth that reads,

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

“Do what I command you to the best of your ability and capacity;”

the Ḥadīth that reads,

«أَزْهَدُ فِي الدُّنْيَا يُحِبُّكَ اللَّهُ وَأَزْهَدُ فِيْمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ»

“Have no desire for this world, Allāh will love you, and have no desire for what people possess, and people will love you;”

and the Ḥadīth that reads,

«الدِّينُ النَّصِيحَةُ»

“Religion is sincerity.”

4- The phrase: “*innama al-a'malu bi-l-niyat* [deeds are determined by their intentions].” *Innama* is an article that denotes restriction and the definitive article “*al-*” in “*al-a'malu* [deeds]” has a specifying

denotation and thus refers only to actions that get us closer to Allāh. Some scholars say that it has a generic denotation and thus refers to all deeds, whether acts that get one closer to Allāh or normal habits, such as eating and drinking. Such acts will be rewardable if done with the intention of getting stronger to do the acts of worship. Intentions are used to distinguish between habits and acts of worship such as ritual bathing for ending the state of major impurity and normal bath for just cooling and cleaning.

5- The phrase: “and a person will get the reward according to his intention”: Ibn Rajab said, “This statement tells us that our acts will get us nothing but what we intended. If we have a good intention, we will get a good reward and if we have a bad intention, we will get a bad reward. In fact, this phrase is not a mere repetition of the first phrase. To explain, the first phrase indicates that the validity or invalidity of a given act depends on the intention that caused it to come into existence. As for the second phrase, it indicates that a good reward for a given act is conditional on a good intention and the punishment for a given act is contingent on its bad intention. It may happen that a certain act is intended to be just doing something that is lawful. In such a case, such an act will incur neither reward nor punishment. In other words, judging a given act to be good, bad, or permissible depends on the intention that caused it to exist. However, an act will be worthy of reward, punishment, or acceptability based on the intention that makes it either good, bad, or permissible.”

6- The phrase: “So whoever emigrated for Allāh and His Messenger, his emigration will be for Allāh and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for.”: Emigration means leaving an insecure country for a safe one such as the emigration from Makkah to Abyssinia. It might also stand for leaving the land of disbelief for the land of Islām such as the emigration from Makkah to Madinah. However, the virtue of emigration from Makkah to

Madinah came to an end with the conquest of Makkah. Nevertheless, it is recommendable till the Day of Judgement to emigrate from the land of disbelief to the land of Islām.

In the phrase: “So whoever emigrated for Allāh and His Messenger, his emigration will be for Allāh and His Messenger”, both the first and second parts of the conditional clause are the same although they should semantically be different. Thus, the phrase means that whoever emigrates with the intention of emigrating to Allāh and His Messenger, will have the reward for emigrating to Allāh and His Messenger. As we can see, the two parts of the conditional clause are different. Ibn Rajab (1: 72) said, “After stating that actions are considered by intentions and that one will receive either reward or punishment based on their intention and that these are two comprehensive and conclusive rules, he gave an example for such deeds that are apparently done equally by different people but they can be either valid or invalid based on the intention. So, he is advising us to apply the same criteria to all other deeds.”

He also said (1: 73), “The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) tells us emigration differs based on its intention and objective. To explain, a true emigrant for the sake of Allāh and His Messenger is the one who emigrates to the land of Islām out of loving Allāh and His Messenger, seeking to learn the religion of Islām and practicing his religious rituals publicly, which he could not do securely in the land of disbelief. Such a person is worthy of pride and dignity because he achieves his goal behind emigration for the sake of Allāh and His Messenger. This is why the two parts of the conditional clause are the same since achieving the goals behind emigration is the maximum aspiration in this world and in the Hereafter.

If the objective behind leaving the land of disbelief for the land of Islām is seeking worldly desires or marrying a woman, this will also constitute the result. In other words, the former is considered a trader

and the second is considered a suitor, and none of them is considered *Muhajir* (emigrant).

The phrase: “his emigration would be for what he emigrated for” indicates belittling and holding in low esteem the objective of seeking worldly desires since the Prophet (ﷺ) did not repeat it in the second part of the conditional clause. Moreover, emigration for the sake of Allāh and His Messenger can take only one form, and this is why the Prophet (ﷺ) repeated it in the second part of the conditional clause. Because emigrating for worldly desires can take innumerable forms - taking into consideration that such worldly desires can be either lawful or unlawful, the Prophet (ﷺ) said: “his emigration would be for what he emigrated for” meaning for whatever purpose.”

7- Ibn Rajab said (1: 74 - 75), “It is commonly claimed that the story of the emigrant of Umm Qays is the reason why the Prophet (ﷺ) said:

«مَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا»

“whoever emigrated for worldly benefits or for a woman to marry.”

Actually, this was stated by many late scholars in their books. However, I see that this is based on no authentic narration. Allāh knows best.”

8- The place of intention is the heart (i.e. intention should be made by heart only) and saying it out verbally is *Bid'ah* (innovation in religion). Thus, it is impermissible to say the intention out verbally regarding any activity that gets one closer to Allāh with the exception of Hajj and 'Umrah. While assuming *Ibram* (ritual state for Hajj and 'Umrah), one can say verbally the type of Hajj he intends whether *Ifrad Hajj* (performing Hajj only), *Qiran Hajj* (combining Hajj

and ‘Umrah simultaneously) or *Tamattu‘ Hajj* (combining Hajj and ‘Umrah with a break in between). Thus, he should say: “*Labbayk Allāhumma ‘Umrah*. [O Allāh, here I am to perform ‘Umrah],” “*Labbayk Allāhumma ‘Umrah wa hajj*. [O Allāh, here I am to perform ‘Umrah and Hajj],” or “*Labbayk Allāhumma hajj*. [O Allāh, here I am to perform Hajj].” In fact, this is the only position where it is authentically reported that intention should be said out verbally.

Lessons to be deduced from the Ḥadīth

- 1- No deed is acceptable without an intention.
- 2- Deeds are determined by their intentions.
- 3- Reward for deeds depends on the intention.
- 4- [A good educational practice] is to provide examples and parables for better clarification and explanation.
- 5- Emigration is of great virtue because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave them as an example. It is reported in *Ṣaḥīḥ Muslim* (192) on the authority of ‘Amr ibn Al-‘As (رَضِيَ اللهُ عَنْهُ) reported the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«أَمَا عَلِمْتُمْ أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ؟، وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا
كَانَ قَبْلَهَا؟، وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ؟»

“Do you not know, ‘Amr, that Islām demolishes what preceded it, that the Hijra demolishes what preceded it, and the Pilgrimage demolishes what preceded it?”

- 6- A person is rewarded, held punishable, or deprived of reward according to his intention.
- 7- Actions are judged within the purview of their means. So, things

that are originally permissible may turn into acts of worship if the doer has good intentions, such as eating and drinking. Such acts are rewardable if done with the intention of gaining the necessary physical strength to do the acts of worship.

8- The same deed may count as a good deed for one person but a sin for another.





ḤADĪTH TWO



The Levels of the Religion

«عَنْ عَمْرِو بْنِ رَضِيٍّ اللَّهُ عَنْهُ أَيْضًا قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرِي عَلَيْهِ أَثَرُ السَّفْرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَيْهِ عَلَى فِخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتُحَاجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا» قَالَ: صَدَقْتَ، قَالَ: فَعَجِبْنَا لَهُ؛ يَسْأَلُهُ وَيُصَدِّقُهُ! قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ، قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ» قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ» قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا، قَالَ: «أَنْ تِلِدَ الْأُمَّةَ رَبَّتْهَا، وَأَنْ تَرَى الْحُقَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ» ثُمَّ انْطَلَقَ، فَلَيْثَ مَلِيًّا، ثُمَّ قَالَ: «يَا عُمَرُ! أَتَدْرِي مَنِ السَّائِلُ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ» رَوَاهُ مُسْلِمٌ»

Umar ibn Al-Khattab (رضي الله عنه) said: Once we were sitting in the company of the Messenger of Allāh (صلى الله عليه وسلم) when there appeared a man dressed in very white clothes and having extraordinary black hair. No signs of fatigue of journey appeared on him and he was known to none of us. He sat down facing the Prophet (صلى الله عليه وسلم) leaning his knees against the knees of the Prophet (صلى الله عليه وسلم) and placing both of his palms over his two thighs and said, "O Muhammad (صلى الله عليه وسلم)! Tell me about Islām". He (صلى الله عليه وسلم) replied, "Islām is to testify that none has the right to be worshipped but Allāh, and that Muhammad (صلى الله عليه وسلم) is the Messenger of Allāh; that you observe Salat (prayers), pay Zakat, observe Saum (fasting) of Ramadan and perform Hajj (pilgrimage) of the House, provided you have resources of making journey to it." He replied: "You have spoken the truth." We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: "Tell me about Iman." He (صلى الله عليه وسلم) said: "It is to believe in Allāh, His angels, His Books, His Messengers and the Last Day and that you believe in preordainment (destiny), its bad and good consequences." He said, "You have spoken the truth." He then enquired: "Tell me about Ihsan." He (صلى الله عليه وسلم) said, "It is to worship Allāh as if you are seeing Him; and although you do not see Him, He sees you." He enquired: "Inform me about the Hour (i.e., the Day of Resurrection)." He (صلى الله عليه وسلم) replied, "I have no more knowledge thereof than you". He said, "Inform me about some of its signs." He (صلى الله عليه وسلم) said, "They are - that a bondswoman gives birth to her own master, and that you will find the barefooted, naked, poor shepherds competing one another in the construction of higher buildings." Then he departed. The Messenger of Allāh kept silent for a while then he said to me, "O 'Umar! Do you know who the questioner was?" I replied, "Allāh and His Messenger know better." The Prophet (صلى الله عليه وسلم) said, "He was Jibril (Gabriel); he came to you to teach you your religion." [Related by Muslim].

COMMENTARY

1- Only Muslim related this Ḥadīth on the authority of ‘Umar (رضي الله عنه). However, both Al-Bukhārī and Muslim related it on the authority of Abu Hurayrah. Imam Al-Nawawi began “*Al-Arba’in*” with the Ḥadīth of ‘Umar: “Deeds are determined by their intentions...” Then, he followed it with the Ḥadīth of ‘Umar reporting the story of when Jibril came to ask the Prophet (صلى الله عليه وسلم), which is the opening Ḥadīth in *Ṣaḥīḥ* Muslim. This was preceded by Imam Al-Baghawi, who began his two books: “*Masabih Al-Sunnah*” and “*Sharḥ Al-Sunnah*” with these two Ḥadīths. In fact, I singled out this Ḥadīth with a more detailed explanation than the one included in this book.

2- This Ḥadīth is the first book in the Chapter on Faith in *Ṣaḥīḥ* Muslim. ‘Abdullah ibn ‘Umar narrated it on the authority of his father. Behind this narration, there is a story reported by Muslim as an introduction to this Ḥadīth on the authority of Yahia ibn Ya‘mur who said, “The first man who discussed *Qadar* (Divine Decree) in Basra was Ma‘bad Al-Juhani. I along with Humayd ibn ‘Abdul-Rahman Al-Himyari set out for pilgrimage or for ‘Umrah and said: Should it so happen that we come into contact with one of the Companions of the Messenger of Allāh (صلى الله عليه وسلم) we shall ask him about what is talked about *taqdir* (Divine Decree). Accidentally, we came across ‘Abdullah ibn ‘Umar ibn Al-Khattab, while he was entering the mosque. My companion and I surrounded him. One of us (stood) on his right and the other stood on his left. I expected that my companion would authorize me to speak. I therefore said: Abu ‘Abdul-Rahman! There have appeared some people in our land who recite the Qur’an and pursue knowledge. And then after talking about their affairs, added: They (such people) claim that there is no such thing as Divine Decree and events are not predestined. He (‘Abdullah ibn ‘Umar) said: When you happen to meet such people 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). ‘Abdullah ibn ‘Umar swore by

Him (the Lord) (and said): If any one of them (who does not believe in the Divine Decree) had with him gold equal to the bulk of (the mountain) Uhud and spent it (in the way of Allāh), Allāh would not accept it unless he affirmed his faith in Divine Decree. He further said: My father, Umar ibn al-Khattab, told me...”

Then, he quoted the Ḥadīth as evidence supporting the obligation of believing in the Divine Decree. This story indicates that *Bid'ah* of *Qadariyyah* (claiming the absence of Divine decree) emerged during the time of the Companions, during the life of Ibn 'Umar, who died in (73 AH) (رَضِيَ اللَّهُ عَنْهُمَا), and that the *Tabi'un* (Successors) relied on the Companions of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) for knowing matters of religion. In fact, doing so is obligatory, i.e. referring to the people of knowledge at all times. In this regard, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿سَمُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾﴾

“Ask the people of the Remembrance if you do not know...”
[Sūrah Al-Anbiya', 21:7].

In fact, the *Bid'ah* of *Qadariyyah* is one of the worst religious innovations as indicated by the serious statement of Ibn 'Umar. Actually, he set an example of a judge who never issues a decree without citing supporting evidence.

3- This Ḥadīth of Jibril indicates that angels come down to humans in a human form. Examples of this are the stories mentioned in the Qur'an such as the one when Jibril came to Mary in the form of a human being and the one when angels came to Ibrahim in the form of humans. Actually, they convert from their original form to a human form through the Power of Allāh (سُبْحَانَهُ وَتَعَالَى). Regarding the creation of angels, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا﴾

أُولَىٰ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَّةَ ۖ وَرُبْعَ ۚ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

“All the praises and thanks be to Allāh, the (only) Originator [or the (only) Creator] of the heavens and the earth, Who made the angels messengers with wings, – two or three or four. He increases in creation what He wills. Verily, Allāh is Able to do all things.” [Sūrah Fatir, 35:1].

It is also reported in the *Ṣaḥīḥ* of Al-Bukhārī (4857) and Muslim (280) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saw Jibril and he had six hundred wings.

4- The story of the coming of Jibril to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his sitting in front of him showcases some of the etiquette a seeker of knowledge should commit to while dealing with the teacher. It also indicates that the questioner is not limited to asking about matters whose ruling he is ignorant of; rather he should ask even though he knows the ruling so that those present can hear the answer. This is why the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is reported as saying at the end of the Ḥadīth: “It was Jibril who came to teach you your religion.” Although teaching was by the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) since it is he who said the information, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) described Jibril as the teacher for being the cause of it.

5- “O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)! Tell me about Islām”. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied, “Islām is to testify that none has the right to be worshipped but Allāh, and that Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh; that you observe Salat (prayers), pay Zakat, observe Saum (fasting) of Ramadan and perform Hajj (pilgrimage) of the House, provided you have resources of making the journey to it.” To the question about Islām, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) answered Jibril with physical matters. To the question about *Iman* (faith), however, he answered him with spiritual matters. If the two terms Islām and *Iman* are used in one

context, which is the case here, each of them should have a separate meaning. Accordingly, Islām here refers to physical or outward acts of worship. Actually, these are in harmony with the literal meaning of Islām, which is total submission to Allāh Almighty. On the other hand, *Iman* refers to spiritual or inward matters, which is harmonious with the literal sense of the word, which is believing and consent. However, if the context includes only one of them, it will indicate both outward and inward matters. An example of a context that includes only Islām is the *Ayah* which reads,

﴿وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي
الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

“And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.” [Sūrah Al ‘Imran, 3:85].

An example of a context that includes only *Iman* is the *Ayah* that reads,

﴿وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي
الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

“And whosoever disbelieves in Iman then fruitless is his work, and in the Hereafter he will be among the losers.” [Sūrah Al ‘Imran, 3:85].

The same applies to other pairs of words that are used interchangeably such as *Faqir* (poor) and *Miskin* (needy), *Birr* (righteousness) and *Taqwa* (fearing of Allāh), and the like.

The first component of Islām is the testimony that there is no deity worthy of worship but Allāh and that Muhammad is the Messenger of

Allāh. These two testimonies are inseparable, and they are necessary for both human beings and jinn from the time the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) until the day of Judgment. So, whoever does not believe in him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will be admitted to Fire. In this regard, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ
يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ
بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ»

“By the One in Whose hand is the soul of Muhammad! No one from this nation, Jew or Christian, hears of me, then dies without believing in what I was sent with, except that he will be one of the companions of Hellfire.” [Narrated by Muslim : 240]

Testifying that there is no deity but Allāh means that none is worthy of worship except Allāh. It is the word of sincerity which includes two parts: negative at the beginning and affirmative at the end. To explain, the first part denies anyone except Allāh the right to be worshiped and the second part singles out Allāh Alone with the right to be worshiped. It cannot be suggested as “*Mawjud* [existent]” because there exist many false deities. Rather, what is negated is the right to be worshiped which is deserved by none but Allāh (سُبْحَانَهُ وَتَعَالَى).

The meaning of the testimony that Muhammad is the Messenger of Allāh is that he should be loved more than any other beloved created being, that all his commands should be obeyed, that all that he forbids should be avoided and that whatever he tells should be believed, whether related to the past, the future, or the present and even if it belongs to the unseen. It also means to worship Allāh according to the truth and guidance brought by him.

Dedicating all deeds to Allāh and following what the Messenger of Allāh instructed are the requirements of the testimony that there is no deity worthy of worship but Allāh and that Muhammad is the Messenger of Allāh. Moreover, every act by which one draws closer to Allāh must be dedicated solely to Allāh and in conformity with the Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). If the requirement of dedication is not met, deeds will not be accepted. In this regard, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَقَدْ مَنَّآ إِلَىٰ مَا عَمِلُوا مِن عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنشُورًا﴾

“And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.” [Sūrah Al-Furqan, 25:23].

In a *Ḥadīth Qudsi* (divine Ḥadīth though in the prophet’s words), Allāh said,

«أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ مَنْ عَمِلَ عَمَلًا
أَشْرَكَ فِيهِ مَعِيَ غَيْرِي تَرَكْتُهُ وَشْرَكَهُ»

“I am the One Who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his polytheism.” [Related by Muslim:2958]

Also, if the requirement of following the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is not met, deeds will be rejected. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

«مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

“If anyone introduces in our matter something which does not belong to it, will be rejected.” Related by Al-Bukhārī (2697)

and Muslim (1718). The narration in Muslim says:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

“If anybody introduces a practice which is not authenticated by me, it is to be rejected.”

In fact, the latter narration is of a more general purport than the former as it includes doing *Bid'ah* both by the one who innovates it and by others who just follow him.

Later, we will discuss issues relating to *Salah*, *Zakat*, fasting and Hajj when commenting on the Ḥadīth of Ibn 'Umar: “Islām is based on five things...”, which is the next Ḥadīth.

6- The phrase, “He replied: “You have spoken the truth.” We were surprised to see that he had asked him and confirmed the correctness of the answers.” They were surprised because the questioner normally should be unaware of the answer. In fact, a questioner asks to know the answer. Thus, it is not usual that a questioner says: “You spoke the truth.” This is because it entails that the questioner has prior knowledge about the answer. This is why the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) were surprised when they heard the strange questioner confirming the correctness of the answers.

7- The phrase: “Tell me about Iman.” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “It is to believe in Allāh, His angels, His Books, His Messengers and the Last Day and that you believe in pre-ordainment (destiny), its bad and good consequences.” This answer includes the six pillars of *Iman*. The first pillar is believing in Allāh which is the basis of other types of belief. This is why it ranked first and was followed by other pillars such as belief in the angels and Books. Thus, if a person does not believe in Allāh, his belief in the other pillars will not be accepted. Belief in Allāh includes believing in his existence, lordship, divine right to be

worshipped, Names and Attributes. It also entails believing that He is characterized by all the attributes of perfection that suit His Majesty and is free from any imperfection. Thus, it is obligatory to believe in His oneness, which is manifested in his lordship, divinity, Names and Attributes.

Belief in the oneness of His Lordship is the acknowledgment that He is one in His actions, with no partner in them, such as creation, sustenance, giving life and death, managing matters disposing of the universe, and other things related to His Lordship.

Belief in the oneness of His divinity is through dedicating all acts of worship to him, such as supplication, fear, hope, reliance, seeking help, seeking refuge, seeking rescue, slaughtering, vowing, and other types of worship that must be dedicated solely to Him and none of them should be dedicated to others, were they angels or prophets not to mention persons of lower rank.

It also entails believing that Allāh is free from any imperfection that does not befit His Majesty. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” [Sūrah Al-Shura, 42:11].

Thus, Allāh’s hearing and seeing attributes do not resemble those of His created beings. The same applies to other Names and Attributes affirmed to Allāh.

Belief in angels is the belief that they constitute a type of Allāh’s creatures and that they were created from light, as it is reported in *Ṣaḥīḥ* Muslim (2996) that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«خُلِقَتْ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ

مَارِجٍ مِنْ نَّارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ

“The angels were created from light, and the jinn were created from flames of fire, and Adam was created from what was described to you.”

They also have wings, as in the first Ayah of Sūrah Fatir. Moreover, Jibril has six hundred wings as stated by the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), as we explained earlier. Furthermore, they are of large numbers and only Allāh Almighty knows their number. This is supported by the fact that seventy thousand angels enter into *Bait-ul-Ma'mur* daily and, after they come out, they never return again. Related by Al-Bukhārī (3207) and Muslim (259). In addition, Muslim in his *Ṣaḥīḥ* (2842) reported on the authority of ‘Abdullah ibn Mas‘ud (رَضِيَ اللهُ عَنْهُ) that he said: The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا»

“Hell will be brought on that Day (the Day of Resurrection) with seventy thousand bridles; and with every bridle will be seventy thousand angels, pulling it.”

It should be believed that some angels are entrusted with revelation, others are entrusted with rain, others are entrusted with death, others are entrusted with wombs, others are entrusted with Paradise, others are entrusted with Fire, and others are entrusted with other affairs. All of them are totally submissive to Allāh’s command, do not disobey Allāh in what He commands them, and do as they are commanded. Some of them are mentioned by name in the Qur’an and Sunnah including Jibril, Michael, Israfil, Malik, Munkar and Nakir. However, it is obligatory to believe in both those whose names are mentioned and those whose names are not mentioned. It is also obligatory

to believe all the news about angels as reported in the Qur'an and authentic Ḥadīths.

Belief in divinely-revealed books entails acknowledgment of all books Allāh sent down to one of His messengers and believing that they represent the truth, that it is a non-created revelation, that it includes what brings happiness to those it was revealed to, and that whoever puts them into practice will be safe and victorious and whoever turns away from them will be a loser. Also, it should be believed that some of these books are mentioned by name in the Qur'an while others were not named. Those mentioned by name in the Qur'an are the Torah, the Injil (Gospel), the Psalms, and the scriptures of Ibrahim and Musa. The scriptures of Ibrahim and Musa were mentioned in two occurrences in the Qur'an, namely, in Sūrah Al-Najm and Sūrah Al-A'la. The Psalms of Dawud were mentioned in two occurrences in the Qur'an, namely, in Sūrah Al-Nisa' and Sūrah Al-Isra'. In this regard, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَأَتَيْنَا دَاوُدَ زُورًا﴾

“...and to Dawud (David) We gave the Zabur (Psalms).”
[Sūrah Al-Isra' 17:55].

As for Torah and *Injil*, they are mentioned in many occurrences in the Qur'an. However, Torah is mentioned in more occurrences than *Injil* because the story of Musa is the most repeated story in the Qur'an, and his book, i.e. Torah, is mentioned more than any other book. In fact, it is given a variety of names in the Qur'an, including Torah, the Book, *Al-Furqan* (Criterion), *Al-Diya'* (Light), and *Al-Dhikr* (Remembrance).

What distinguishes the Qur'an from other previous books is that it is the eternal miracle, which Allāh guarantees its preservation and safety against distortion, and that was revealed gradually.

Belief in the Messengers entails acknowledging that Allāh has chosen Messengers and Prophets from among mankind to guide people to the truth and bring them out of darkness into light. Allāh Almighty said,

﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ
إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

“Allāh chooses Messengers from angels and from men.
Verily, Allāh is All-Hearer, All-Seer.” [Sūrah Al-Hajj, 22:75].

Furthermore, no messengers were sent from among the jinn; rather, only warners were chosen from among them. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا
حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٦٩﴾
قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَىٰ الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٧٠﴾ يَا قَوْمَنَا
أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ، يَعْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُمْ
مِّنْ عَذَابِ الْعَذَابِ ﴿٧١﴾ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ
وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٢﴾﴾

“And (remember) when We sent towards you (Muhammad) Nafaran (three to ten persons) of the jinns, (quietly) listening to the Qur’an, when they stood in the presence thereof, they said: “Listen in silence!” And when it was finished, they returned to their people, as warners. They said: “O our people! Verily! We have heard a Book (this Qur’an) sent down after Musa (Moses), confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islām). 31.

O our people! Respond (with obedience) to Allāh’s Caller (i.e. Allāh’s Messenger Muhammad), and believe in him (i.e. believe in that which Muhammad has brought from Allāh and follow him). He (Allāh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire). And whosoever does not respond to Allāh’s Caller, he cannot escape on earth, and there will be no Auliya’ (protectors) for him besides Allāh (from Allāh’s Punishment). Those are in manifest error.” [Sūrah Al-Ahqaf, 46:29-32].

Actually, these Ayahs made no mention of any messengers chosen from them or books revealed to them; rather, they mentioned the two books that were revealed to Musa and Muhammad (عَلَيْهِمَا السَّلَامُ). Moreover, the *Injil* was not mentioned even though it was revealed after Musa because many of the rulings contained in the *Injil* had been provided for by the Torah. Interpreting these *Ayahs*, Ibn Kathir (رَحْمَةُ اللَّهِ) said: “They made no mention of ‘Isa (Jesus) because what was sent down to him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was the *Injil* that contained exhortations, preaching, and a few allowable things and prohibitions. In fact, it served as complementary to the Torah. This is why the jinn said,

﴿ أَنْزَلَ مِنْ بَعْدِ مُوسَىٰ ﴾

“a Book (this Qur’an) sent down after Musa (Moses).”

Messengers are entrusted with conveying the laws that were revealed to them. In this regard, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ
الْكِتَابَ وَالْمِيزَانَ ﴾

“Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice).”

[Sūrah Al-Hadid, 57: 25].

Kitab (lit. book) is a generic noun that refers to all the books. Also, prophets are those who were inspired to convey a previous law. To this effect, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ
الَّذِينَ آسَأَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا
أَسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ ﴾

“Verily, We did send down the Taurat (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allāh’s Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taurat (Torah) after those Prophets] for to them was entrusted the protection of Allāh’s Book...” [Sūrah Al-Ma’idah, 5:44].

In fact, all prophets and messengers conveyed the message they were ordered to convey in the best and perfect manner. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴾

“...Are the Messengers charged with anything but to convey clearly the Message?” [Sūrah Al-Nahl, 16: 35].

He also said,

﴿ وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا
فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ

عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَىٰ
 وَلَٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾

“And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, “Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?” They will say: “Yes, but the Word of torment has been justified against the disbelievers!.” [Sūrah Al-Zumar, 39:71].

Al-Zuhri said, “The message is from Allāh (سُبْحَانَهُ وَتَعَالَى). His Messenger is entrusted with conveying, and we are enjoined to accept it.” This was reported by Al-Bukhārī in his *Ṣaḥīḥ*, Chapter on *Tawḥīd* (monotheism), Section on the *Ayah* that reads,

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ
 تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ﴾

“O Messenger (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message.” [Sūrah Al-Ma’idah, 5: 67]. (13:503. See also *Fat’h Al-Bariy*).

Some of the messengers were mentioned in the Qur’an while others were not mentioned. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ
 عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ ﴿١٦٤﴾

“And Messengers We have mentioned to you before, and

Messengers We have not mentioned to you...” [Sūrah Al-Nisa’, 4:164].

The number of those mentioned in the Qur’an is twenty five, eighteen of whom were mentioned in Sūrah Al-An‘am as follows,

﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ
مِّنْ نَّشَأٍ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ
وَيَعْقُوبَ ۗ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ
وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۗ وَكَذَٰلِكَ
نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَىٰ ۗ كُلٌّ
مِّنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُونُسَ وَلُوطًا ۗ وَكُلًّا
فَضَّلْنَا عَلَىٰ الْعَالَمِينَ ﴿٨٦﴾﴾

“And that was Our Proof which We gave Ibrahim (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. 84. And We bestowed upon him Ishaque (Isaac) and Ya‘qub (Jacob), each of them We guided, and before him, We guided Nuh (Noah), and among his progeny Dawud (David), Sulaiman (Solomon), Ayub (Job), Yusuf (Joseph), Musa (Moses), and Harun (Aaron). Thus do We reward the good-doers. 85. And Zakariya (Zachariya), and Yahya (John) and ‘Iesa (Jesus) and Iliyas (Elias), each one of them was of the righteous. 86. And Isma’il (Ishmael) and Al-Yas’a (Elisha), and Yunus (Jonah) and Lout (Lot), and each one of them We preferred above the ‘Alamin (mankind and jinns) (of their times).” [Sūrah Al-An‘am, 6:83-86].

The other seven are Adam, Idris, Hud, Salih, Shu‘ayb, Dhul-Kifl and

Muhammad (عَلَيْهِمُ السَّلَامُ).

Belief in the Last Day entails acknowledging everything that is stated in the Qur'an and the Sunnah about everything that will happen after death. In fact, Allāh has divided life into two types: life in this world and life in the Hereafter. It should be taken into account that there are two boundaries between these two lives: death and blowing into the Horn by which those who are alive at the end of the world die. Whoever dies, his resurrection takes place and he moves from the abode of deeds to the abode of recompense. Life after death consists of two phases: *Barzakh* (an intermediate world in which all souls will live until the Great Day of Judgment occurs) and the Hereafter. Only Allāh knows the truth about *Barzakh*. In fact, it is considered a form of the Afterlife because each of them contains a form of reward for deeds. Moreover, the people of happiness are blessed in the graves with the bliss of Paradise whereas the people of misery are tormented in it with the torment of Hell.

Included in belief in the Last Day is belief in resurrection, Day of Judgment, intercession, *Hawd* (Prophet's basin in Paradise), reckoning, *Mizan* (the Scales for weighing deeds), *Sirat* (the bridge over the Fire), Paradise, Hell and other things stated in the Qur'an and the Sunnah.

Belief in predestination means the belief that Allāh predestined everything that exists until the Day of Resurrection. Such belief is of four levels:

First: Allāh has timeless knowledge of everything that exists.

Second: Allāh recorded the destinies fifty thousand years before the creation of the heavens and the earth.

Third: whatever He wills is predestined.

Fourth: Allāh created all that He destined according to what He knew,

recorded, and willed.

It is necessary to believe in these levels and to believe that everything that Allāh wills must exist, and that everything that Allāh did not will cannot exist. This is the meaning of Ḥadīth Nineteenth, coming later, that reads,

«وَأَعْلَمُ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَمَا
أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ»

“And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by.”

8- The phrase: “Tell me about Ihsan.” He (صلى الله عليه وسلم) said, “It is to worship Allāh as if you are seeing Him; and although you do not see Him, He sees you.” *Ihsan* is the highest level of faith, below which is the level of *Iman* whereas *Islām* represents the lowest level. Accordingly, every believer is a Muslim, and every *Muhsin* (one who reached the level of *Ihsan*) is a believer and Muslim, and not every Muslim is a believer or *Muhsin*. This is why Allāh stated in Sūrah Al-Hujurat:

﴿قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْمَأْنَا
وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾

“The bedouins say: “We believe.” Say: “You believe not but you only say, ‘We have surrendered (in Islām),’ for Faith has not yet entered your hearts.” [Sūrah Al-Hujurat, 49:14].

Moreover, this Ḥadīth provides an explanation of the high degree of *Ihsan* in the phrase: “That you worship Allāh as if you see Him.” It means that you should worship Him as if you are standing in front

of Him and seeing Him. If someone reaches such a level, he will perform acts of worship in the perfect manner. However, one who has not reached such a level should feel that Allāh sees him and that he cannot hide anything from Allāh. So, he should be on his guard against disobeying Allāh's commands and should be keen to observe Allāh's commands.

9- The phrase: "Inform me about the Hour (i.e., the Day of Resurrection)." He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied, "I have no more knowledge thereof than you." Allāh particularized Himself with the knowledge about the time of the Day Judgment. So, no one knows the time when the Hour comes except Allāh (سُبْحَانَهُ وَتَعَالَى). In this regard, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ (31)

"Verily, Allāh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware (of things)." [Sūrah Luqman, 31:34].

He also said,

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾

"And with Him are the keys of the Ghaib (all that is hidden), none knows them but He..." [Sūrah Al-An'am, 6:59]

Furthermore, Al-Bukhārī in his *Ṣaḥīḥ* reported the Prophet

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), on the authority of Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا), as saying,

مَفَاتِيحُ الْغَيْبِ خَمْسٌ ثُمَّ قَرَأَ:
 ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ﴾

“The Keys of the Ghayb (all that is hidden) are five. He then recited the Ayah that reads, {Verily, Allāh! With Him (Alone) is the knowledge of the Hour}...”

In addition, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مَرْسَلُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

“They ask you about the Hour (Day of Resurrection): “When will be its appointed time?” Say: “The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.” They ask you as if you have a good knowledge of it. Say: “The knowledge thereof is with Allāh (Alone) but most of mankind know not.” [Sūrah Al-A‘raf, 7:187].

Although the Sunnah states that the Hour will come on a Friday, only Allāh knows in which year, month, or week it will take place. Abu Dawud in his *Sunan* reported the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), on the authority of Abu Hurayrah, as saying,

«خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ،»

وَفِيهِ أُهْبِطَ، وَفِيهِ تَيْبَ عَلَيْهِ، وَفِيهِ مَاتَ، وَفِيهِ تَقُومُ السَّاعَةُ،
وَمَا مِنْ دَابَّةٍ إِلَّا وَهِيَ مُسِيخَةٌ يَوْمَ الْجُمُعَةِ مِنْ حِينَ تَصْبِحُ
حَتَّى تَطْلُعَ الشَّمْسُ، شَفَقًا مِنَ السَّاعَةِ، إِلَّا الْجِنَّ وَالْإِنْسَ

“The best day on which the sun has risen is Friday; on it Adam was created, on it he was cast down [from paradise], on it his repentance was accepted, on it he died, on it the last hour will come, on Friday every beast is on the outlook from dawn to sunrise from fear of the last hour, but not jinn and men...”

It is an authentic Ḥadīth that is reported through a chain of narrators found in the six famous compilations of Ḥadīth. However, Ibn Majah narrated no Ḥadīth through Al-Qa‘nabi, one of its narrators.

The phrase: “I have no more knowledge thereof than you.” signifies that all the creatures have no knowledge about it and that any inquired or inquiring persons equally have no knowledge about it.

9- The phrase: “He said, “Inform me about some of its signs.” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “They are - that a bondwoman gives birth to her own master, and that you will find the barefooted, naked, poor shepherds competing with one another in the construction of higher buildings.” The signs of the Day of Judgment are divided into two types. Included under the first type are those signs that are close to the time of its occurrence such as the rising of the sun in its place of setting, the coming forth of the beast, the coming forth of Gog and Magog, the *Dajjal* (Antichrist), the descent of Jesus, son of Mary and the like. The second type includes those signs that take place prior to all the aforementioned signs such as the two signs mentioned in this Ḥadīth.

Scholars interpreted the phrase: “that a bondwoman gives birth to her own master” to refer to the spread of Islāmic conquests and,

consequently, the increase in the number of bondwomen. Some of such bondwomen have sexual intercourse with their masters and then, consequently, give birth to a son who becomes a master for her. However, other scholars explained it to refer to the social change that will cause undutifulness to one's parents, who will be under the dominance of their children, a case that resembles the supremacy of a master over his slave.

The phrase: "...and that you will find the barefooted, naked, poor shepherds competing with one another in the construction of higher buildings..." means that poor shepherds who do not find enough means to provide for their families become wealthy, live in large cities and construct high buildings. In fact, these two signs have already taken place.

10- The phrase: "Then he departed. The Messenger of Allāh kept silent for a while then he said to me, "O 'Umar! Do you know who the questioner was?" I replied, "Allāh and His Messenger know better." The Prophet (ﷺ) said, "He was Jibril (Gabriel); he came to you to teach you your religion." Although one narration states that the Prophet (ﷺ) told his Companions that the questioner is Jibril directly after his departure while another narration states that he told 'Umar three days later, there is no conflict between the two narrations. In fact, the Prophet (ﷺ) told his Companions about it in the absence of 'Umar, who might have left the assembly. Three days later, he met the Prophet (ﷺ) and the Prophet (ﷺ) told him then.

Lessons to be deduced from the Ḥadīth

1- Although questioning is a learning strategy, it can also be used as a teaching strategy. So, one can ask someone who has knowledge of something in order for those present to hear the answer.

- 2- Angels can take the shape of other creatures and can take the form of human beings. There is no evidence in this for the permissibility of acting that became widespread in modern times. In fact, it is a kind of lie and what happened to Jibril is by Allāh's permission and will.
- 3- The Ḥadīth highlights the etiquette required to be followed by both learners and teachers.
- 4- If the two terms Islām and *Iman* are used in one context, Islām will refer to physical or outward acts of worship while *Iman* will refer to spiritual or inward matters.
- 5- The Ḥadīth teaches us to give priority to what is more important. Here, it began with the two testimonies of faith when explaining the meaning of Islām and began with the belief in Allāh when explaining the meaning of *Iman*.
- 6- The pillars of Islām are five, and the pillars of *Iman* are six.
- 7- Belief in the six pillars of *Iman* is part of belief in the general notion of *Ghayb* (unseen).
- 8- The Ḥadīth draws a distinction between Islām, *Iman*, and *Ihsan*.
- 9- The Ḥadīth highlights the high status of *Ihsan*.
- 10- Allāh particularized Himself with the knowledge about the time of the Day Judgment.
- 11- The Ḥadīth highlighted some of the signs of the Hour.
- 12- A teacher should give the reply: "Allāh knows best" to a question he does not know the answer to.



ḤADĪTH THREE

The Five Pillars of Islam

«عَنْ أَبِي عَبْدِ الرَّحْمَنِ؛ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؛ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ». مُتَّفَقٌ عَلَيْهِ»

On the authority of ‘Abdullah, the son of ‘Umar ibn Al-Khattab (رَضِيَ اللَّهُ عَنْهُ), who said: I heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say, “Islām has been built on five [pillars]: testifying that there is no deity worthy of worship except Allāh and that Muhammad is the Messenger of Allāh, establishing the salah (prayer), paying the Zakat (obligatory charity), making the hajj (pilgrimage) to the House, and fasting in Ramadhan.

COMMENTARY

1- The phrase: “Islām has been built on five [pillars]” indicates that these five pillars should be held in very high esteem and that they serve as the foundation of Islām. It is a kind of metaphysical conceit. In other words, here is an extended metaphor that makes an outstretched comparison between Islām’s spiritual pillars and the pillars that serve as the foundation of a physical house. In fact, he mentioned only five things because they are the basis on which other obligations are built and are considered subsidiary of it.

2- Al-Nawawi ordered this Ḥadīth next to the Ḥadīth of Jibril, which had already made reference to these five pillars because this Ḥadīth

highlights the importance of these five pillars and the fact that they serve as the base on which Islām is built. Thus, it adds an extra notion to the Ḥadīth of Jibril.

3- The first of five pillars, on which Islām is based, is the two testimonies of faith. They represent the most important foundation. Moreover, the other fundamentals of Islām and other acts of worship are invalid if not based on these two testimonies. They are inseparable. So, it is necessary to testify that Muhammad is the Messenger of Allāh along with the testimony that there is no deity worthy of worship but Allāh. Moreover, the requirement of the testimony (that there is true deity but Allāh) is that only Allāh should be worshiped. Besides, the requirement of the testimony that “Muhammad is the Messenger of Allāh” is that worship be in accordance with the teachings of the Prophet (صلى الله عليه وسلم). These two principles are necessary for any act of worship a person performs to be accepted. So, it is necessary to single out Allāh with sincerity and to follow particularly the teachings of the Messenger of Allāh.

4- Ibn Hajar said in *Al-Fat-h*, (1/50), “Regarding the question: Why is there no mention of belief in the prophets, angels, and other things included in the question of Jibril? The reply is: what is meant by the testimony is the belief in all the teachings of the Messenger Allāh. Accordingly, it entails believing in all the aforementioned categories of belief. The following quotation is a summary of Al-Isma‘ili’s statement: “It belongs to giving the whole the name of its part, such as titling Sūrah Al-Fatihah as Sūrah Al-Hamd, since the latter is only a part of the former. Likewise, witnessing that Muhammad is the Messenger of Allāh can also indicate believing in all the aforementioned categories. Allāh knows best.”

5- Among these five pillars of Islām, the pillar that is next in importance to the two testimonies of faith is Salah (prayer). The Messenger of Allāh (صلى الله عليه وسلم) described it as the pillar of Islām, as in the Ḥadīth

of his advice to Mu'adh ibn Jabal, which is the twenty-ninth Ḥadīth of this collection. Furthermore, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) told us that it is the last part of Islām to be abandoned and the first thing for which a Muslim will be held accountable on the Day of Resurrection. See: *Al-Silsilah Al-Ṣaḥīḥah* by *Al-Albani* (1739), (1358) and (1748). Furthermore, it serves as the criterion that distinguishes between a Muslim and a non-Muslim; related by Muslim (134). Its establishment is of two levels. The first level is the obligatory one, which is performing it in the least possible manner as may fulfill the duty and absolve the obligation. The second level is the desirable one, which is performing it in the perfect manner through performing all its obligations as well as its recommendations.

6- *Zakat* (obligatory charity) is always correlated with *Salah* in the Quran and the Sunnah. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

“...But if they repent and perform As-Salat (Iqamat-as-Salat), and give Zakat, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.” [Sūrah Al-Tawbah, 9:5].

He also said,

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ﴾

“And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salat (Iqamat-as-Salat) and give Zakat: and that is the right religion.” [Sūrah Al-Bayyinah, 98:5].

It is a financial act of worship whose benefit is extensive. In fact, Allāh has enjoined it in the wealth of the rich in a way that benefits the poor and does not harm the rich because its amount is small and represents a small percentage of the whole wealth.

7- Fasting in Ramadan is a physical act of worship, and it is a secret between a Muslim and his Lord, whose truthfulness is only known by Allāh (سُبْحَانَهُ وَتَعَالَى). In fact, some people may be not fasting during the month of Ramadan while others think that they are fasting. It may also happen that a person may be observing a supererogatory fasting while others think that he is not fasting. Therefore, it is stated in the authentic Ḥadīth that reads,

«كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أُجْزِي بِهِ»

“Every [good] deed a son of Adam does will be multiplied, a good deed receiving a tenfold to seven hundredfold reward. Allāh has said, ‘With the exception of fasting, for it is done for my sake and I give a reward for it.’” Related by Al-Bukhārī (1894) and Muslim (164).

No doubt, all acts of worship should be dedicated to Allāh. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١١٢﴾
لَا شَرِيكَ لَهُ. وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١١٣﴾﴾

“Say (O Muhammad): “Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the ‘Alamin (mankind, jinns and all that exists). “He has no partner. And of this I have been commanded, and I am the first of the Muslims.” [Sūrah Al-An‘am, 7:162-163].

However, the phrase: “With the exception of fasting” signifies that fasting is of particular significance because it is performed secretly and only Allāh knows whether it is truthful.

8- Hajj (Pilgrimage to the Sacred House of Allāh) is a physical and financial act of worship, which Allāh has made obligatory once in a lifetime. Moreover, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) highlighted its virtue in the Ḥadīth that reads:

«مَنْ حَجَّ هَذَا الْبَيْتَ، فَلَمْ يَزِفْهُ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وُلِدَتْهُ أُمُّهُ»

“Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him.” Related by Al-Bukhārī (1820) and Muslim (1350).

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said:

«الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ»

“(The performance of) ‘Umrah is an expiation for the sins committed between it and the previous ‘Umrah; and the reward of Hajj Mabrur (i.e., one accepted) is nothing but Jannah.” Related by Muslim (1349).

9- According to this narration of the Ḥadīth, Hajj is mentioned before fasting. In this wording order, it is reported by Al-Bukhārī as the opening Ḥadīth of the chapter on Faith in his *Ṣaḥīḥ*. Following the same order, he arranged the chapters of his *Ṣaḥīḥ* by placing Hajj

before the chapter on fasting.

The Ḥadīth was reported in *Ṣaḥīḥ* Muslim (19) with a word order in which fasting is before Hajj in one narration and with a word order in which Hajj is before fasting. According to the first narration, Ibn ‘Umar explicitly stated that he heard the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioning fasting before Hajj. Consequently, the narrations that mention Hajj before fasting are ordered as such by the narrators themselves rather than the Prophet. The narration found in *Ṣaḥīḥ* Muslim reads: It is narrated on the authority of Ibn ‘Umar (رَضِيَ اللهُ عَنْهُمَا) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةٍ: عَلَى أَنْ يُوحَّدَ اللَّهُ، وَإِقَامِ
الصَّلَاةِ، وَإِيْتَاءِ الزَّكَاةِ، وَصِيَامِ رَمَضَانَ، وَالْحَجِّ، فَقَالَ رَجُلٌ:
الْحَجُّ وَصِيَامِ رَمَضَانَ؟ قَالَ: لَا، صِيَامِ رَمَضَانَ وَالْحَجِّ،
هَكَذَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»

“(The superstructure of) Islām is raised on five (pillars), i. e. the oneness of Allāh, the establishment of prayer, payment of Zakat, the fast of Ramadan, Pilgrimage (to Mecca).” A person said (to Ibn ‘Umar the narrator): “Which of the two precedes the other; pilgrimage or the fast of Ramadan?” Upon this, he (the narrator) replied: “No (it is not the Pilgrimage first) but the fasting of Ramadan precedes pilgrimage.”

10- These five pillars mentioned in the Ḥadīth are arranged according to their importance. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) began with the two testimonies of faith, which are the basis for every act that draws one closer to Allāh. He then mentioned *Salah*, which is obligatory five times a day as it establishes a close connection between a Muslim and his Lord. Then, he mentioned *Zakat*, which is due on a certain amount of money that has a one-lunar-year cycle, because its benefit

is extensive. After that, he mentioned fasting, which is obligatory to be observed annually for one month. However, it is a physical act of worship whose benefit is not extensive. Finally, he mentioned Hajj which is obligatory only once in a lifetime.

11- It is reported in *Ṣaḥīḥ* Muslim that this Ḥadīth was reported by Ibn ‘Umar in a reply to a person who asked him:

«أَلَا تَغْزُو؟»

“Why don't you carry out a military expedition?”

This indicates that Jihad is not one of the pillars of Islām. As to these five pillars, they are continually indispensable for any Muslim, unlike Jihad which is a collective duty that is not obligatory all the time.

Lessons to be deduced from the Ḥadīth

- 1- The Ḥadīth highlights the importance of these five pillars because Islām is built upon them.
- 2- To bolster the idea in people's minds, the Ḥadīth presents the intangible in a physical example.
- 3- [It teaches the individual] to start with what is most important.
- 4- It teaches that the two testimonies of faith constitute not only a basis in and of themselves but also for others. No act of worship is accepted unless it is based on them.
- 5- *Ṣalah* is more important than any other act of worship because it establishes a connection between a Muslim and his Lord.



ḤADĪTH FOUR

The Stages of Creation

«عَنْ أَبِي عَبْدِ الرَّحْمَنِ؛ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -وَهُوَ الصَّادِقُ الْمَصْدُوقُ-: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ؛ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكُتُبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٍّ أَمْ سَعِيدٍ؛ فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ -حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ- فَيَسْبِقُ عَلَيْهِ الْكِتَابُ؛ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ -حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ- فَيَسْبِقُ عَلَيْهِ الْكِتَابُ؛ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا». مُتَّفَقٌ عَلَيْهِ»

C Abdullah ibn Mas'ud (رضي الله عنه) reported: Messenger of Allāh (صلى الله عليه وسلم), the truthful and the receiver of the truth informed us, saying, "The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days, then it becomes a clinging thing in similar (period), then it becomes a lump of flesh like that, then Allāh sends an angel who breathes the life into it; and (the angel) is commanded to record four things about it: Its provision, its term of life (in this world), its conduct; and whether it will be happy or miserable. By the One besides Whom there is no true deity! Verily, one of you would perform the actions of the

dwellers of Jannah until there is only one cubit between him and it (Jannah), when what is foreordained would come to pass and he would perform the actions of the inmates of Hell until he enters it. And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of Jannah until he would enter it.” Related by Al- Bukhārīy and Muslim.

COMMENTARY

1- The phrase: “the truthful and the receiver of the truth” means the one who says the truth always and the one who receives truthful information through revelation. Ibn Mas‘ud added this phrase because the text he quotes thereafter introduces information belonging to the realm of *the unknown* which can be known only through divine revelation.

2- “The creation of you (humans) is gathered in the form of semen in the womb of your mother.” Some scholars interpret it to mean the mixture of male’s spermatic fluid and female’s ovum in the womb which constitute the first stage of the creation of a human being. In this regard, Allāh said,

﴿ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۖ ﴾

“He is created from a water gushing forth.” [Sūrah Al-Tariq, 86:6].

He (سُبْحَانَهُ وَتَعَالَى) said,

﴿ أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَهِينٍ ۖ ﴿٥٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٥١﴾ ﴾

“Did We not create you from a worthless water (semen,

etc.)? Then We placed it in a place of safety (womb).” [Sūrah Al-Mursalat, 77:20-21].

So, the word “creation” in this phrase refers to the part of the semen that causes the creation of a human being. In this regard, it is reported in Ṣaḥīḥ Muslim (1438) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

«مَا مِنْ كُلِّ الْمَاءِ يَكُونُ الْوَلَدُ»

“The child does not come from all the liquid (semen).”

3- The Ḥadīth lists the stages of the creation of human beings, which are: first: semen which is the spermatic fluid; second: a clinging thing, which is a congealed blood; third: a lump of flesh equal to a shewed morsel. Allāh mentioned these three stages in the *Ayah* that reads,

﴿يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ
مِّن تُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ
مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ﴾

“O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage)...” [Sūrah Al-Hajj, 22:5].

Moreover, all the stages are mentioned in detail in the *Ayah* that reads,

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِن سُلَالَةٍ مِّن طِينٍ ﴿١٣﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي

قَرَارِ مَكِينٍ ﴿١٤﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً
فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا
ءَاخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٥﴾

“And indeed We created man (Adam) out of an extract of clay (water and earth). Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman). Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allāh, the Best of creators.” [Sūrah Al-Mu‘minun, 23:12-14].

4- According to the Ḥadīth, after the passage of these three stages, lasting for a period of one hundred and twenty days, the soul is breathed into the embryo to later become a living human being. Before such a stage, it is not alive. It is stated in the Qur’an that a human being has two lives and two deaths. Allāh (سُبْحَانَهُ وَتَعَالَى) said about disbelievers,

﴿قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ﴾

“They will say: “Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our deaths in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)!” [Sūrah Ghafir, 40:11].

The first death is the one that took place before the breathing of the soul, and the first life starts from the breathing of the soul to the time of death. Then, the second death extends from the time of death to

resurrection. In fact, this type of death does not contradict the *Barzakh* life authentically proved by the Qur'an and the Sunnah. The second life is the life after resurrection, which is permanent, continuous, and endless. These are the four stages of human life stated in the Ayah that reads,

﴿وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
إِنَّ الْإِنْسَانَ لَكَفُورٌ﴾ ﴿٦٦﴾

“It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily! Man is indeed an ingrate.” [Sūrah Al-Hajj, 22:66].

Allāh (سُبْحَانَهُ وَتَعَالَى) also said,

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾ ﴿٢٨﴾

“How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return”. [Sūrah Al-Baqarah, 2:28].

If the embryo is born dead after the soul was breathed into him, the provisions of childbirth apply to him, including washing him, offering the funeral prayer for him, signaling the end of the *Iddah* (woman's prescribed waiting period after divorce or widowhood), and causing a female slave to be *Umm Walad* (a slave who has given birth to a child of her owner) and signaling the start of the postpartum period. If he is miscarried before that time, these provisions do not apply.

5- After the angel records the provision, term of life (in this world), one's conduct, and whether they will be happy or miserable, knowing

its sex no more belongs to the knowledge of the unknown, which is peculiar to Allāh Almighty because the angel knows it by that time. Consequently, it is possible to know whether the fetus is male or female.

6- Divine predestination preceded everything that exists. Moreover, the criterion for happiness and misery is the person's ending.

7- With regard to beginnings and ends, people fall within one of four categories:

First: Those who have a good beginning and a good end.

Second: Those who have a bad beginning and a bad end.

Third: Those who have a good beginning and a bad end, such as the one who was accustomed to practicing the religion but before death apostatized from Islām and died as a disbeliever.

Fourth: Those who have a bad beginning and a good end. An example is the magicians who were with Pharaoh but then believed in the Lord of Harun and Musa. Another example is the Jew who used to serve the Prophet (ﷺ). When he got sick, the Prophet (ﷺ) visited him and called him to Islām and he embraced Islām. So, the Prophet (ﷺ) said:

«الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ»

“Praise be to Allāh who saved him from the fire.” Related by Al-Bukhārī (1356).

This Ḥadīth mentioned the last two categories.

8- The Ḥadīth indicates that a person does such deeds as may lead to his happiness or misery by his own free will. As such, however, he does not go out of the scope of divine will. He has the power of free

choice in the sense that he does all his actions by his own will. On the other hand, he has no power of free choice in the sense everything he does cannot go out of the scope of divine will. These two aspects are indicated by the Ḥadīth in the phrase stating that one may perform the actions of the dwellers of Paradise until, before he dies, what is foreordained would come to pass and he would perform the actions of the inmates of Hell until he enters it.

9- A Muslim should be characterized by both fear (from Allāh's punishment) and hope (in Allāh's Mercy) because some people do good in their lives but then end their lives while doing evil. Moreover, one should not give up hope because it might happen that a person may commit sins for a long time but then Allāh bestows guidance on him and thus follow the right path at the end of his life.

10- Explaining this Ḥadīth, Al-Nawawi said, "It might be argued that the *Ayah*,

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ
أَجْرَ مَنْ أَحْسَنَ عَمَلًا ۖ﴾

"Verily! As for those who believe and do righteous deeds, certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner."
[Sūrah Al-Kahf, 18:30],

means literally that good deeds are accepted from sincere doers only. Besides, if acceptance is achieved through the promise of the Most Generous, a person will be safeguarded against having an evil end. In reply to this argument, I cite the following two points:

First: A good reward is conditional on both acceptance and having a good end. It is also possible that those who believe and dedicate their deeds sincerely to Allāh will inevitably have a good end.

Second: The evil ending is the fate of those who commit sins or do a mix of sins and good deeds that are motivated by showing off. This is supported by the other Ḥadīth that reads,

«إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ»

“One of you would perform the actions of the dwellers of Jannah as it seems to people...”

This narration indicates that people might be deceived by the good outward appearance of such a person although he is inwardly malicious and corrupt. Allāh knows best.”

Lessons to be deduced from the Ḥadīth

- 1- The Ḥadīth highlights the phases of the creation of a human being in his mother's womb.
- 2- The breathing of the soul takes place after one hundred and twenty days of pregnancy. After this period, he becomes truly a human being.
- 3- Some angels are entrusted with wombs.
- 4- Belief in *Ghayb* (unknown) is obligatory.
- 5- We should believe in predestination and that it precedes everything that exists.
- 6- It is permissible to make an oath without being required to so as to add more emphasis.
- 7- Deeds should be judged by their endings.
- 8- A Muslim should be characterized by both fear (from Allāh's punishment) and hope (in Allāh's Mercy). Moreover, those who do good deeds should fear a bad ending, and those who commit sins should not despair of Allāh's mercy.

9- Deeds are the reason for entering either Paradise or Hell.

10- Being destined to be miserable (in the Hereafter) does not necessarily entail a certain outward status in this life and vice versa.



HADĪTH FIVE

Censure of Innovation

«عَنْ أُمِّ الْمُؤْمِنِينَ؛ أُمِّ عَبْدِ اللَّهِ؛ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ؛ فَهُوَ رَدٌّ» مُتَّفَقٌ عَلَيْهِ. وَفِي رِوَايَةٍ لِمُسْلِمٍ: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا؛ فَهُوَ رَدٌّ»

The Mother of the Believers ‘A’ishah (رَضِيَ اللَّهُ عَنْهَا) said: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “If anyone introduces in our matter something which does not belong to it, will be rejected.” Related by Al-Bukhārī and Muslim. The narration in Muslim says: “If anybody introduces a practice which is not introduced by me, it is to be rejected.”

COMMENTARY

1- This Ḥadīth is the criterion for evaluating outward acts of worship. It states that they are not acceptable unless they go in line with *Sharia* (Islāmic law). By comparison, the Ḥadīth: “deeds are determined by their intentions” is the criterion for inward acts of worship. It states that every act done to get one closer to Allāh has to be dedicated solely to Allāh and will be evaluated in accordance with the intention.

2- If acts of worship —such as *Wudu’* (ablution), a ritual bath for ending the state of major impurity, *Salah*, and the like— are performed in a manner that contradicts *Sharia*, they will be rejected. By analogy, this is like the case of an invalid contract, which should be rejected and

causes no valid ownership. This is supported by the story of the laborer who, while working for a man, committed illegal sexual intercourse with the employer's wife. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

«أَمَّا الْوَلِيدَةُ وَالْغَنَمُ فَرُدُّ عَلَيْكَ»

“The slave-girl and the sheep are to go back to you.” Related by Al-Bukhārī (2695) and Muslim (1697).

3- The Ḥadīth indicates that if a person innovates a *Bid'ah* that has no foundation in Sharia, it will be rejected and the innovator will deserve punishment. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said concerning Madinah,

«مَنْ أَحَدَثَ فِيهَا حَدَثًا، أَوْ آوَى مُحَدِّثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ»

“He who made any innovation in it or gave protection to an innovator, there is upon him the curse of Allāh, that of the angels and that of all the people.” Related by Al-Bukhārī (1870) and Muslim (1366).

4- The second narration related by Muslim is of a more general purport than the one whose wording is agreed upon by both Al-Bukhārī and Muslim, as it includes doing *Bid'ah* both by the one who innovates it and by others who just follow him.

5- Acts that serve a religious interest or lead to a better understanding of, and knowledge about, the religion is not included under the purport of this Ḥadīth. Examples are collecting the Qur'an in one book and compiling books in different disciplines such as linguistics, grammar, and the like.

6- The general purport of this Ḥadīth indicates that every act that runs counter to *Sharia* is to be rejected even if done with good intentions.

This is clear in the story of the Companion who sacrificed before the prayer (for *Eid*). The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«شَاتُكَ شَاةٌ لَحْمٌ»

“Your goat is meant for flesh (i.e. not accepted as a sacrificial animal).” Related by Al-Bukhārī (955) and Muslim (1961).

7- Through its literal sense, the Ḥadīth indicates that every act of worship that is not based on *Sharia* textual evidence should be rejected. Implicitly, however, the Ḥadīth indicates that any act of worship that is based on *Sharia* textual evidence is accepted.

Lessons to be deduced from the Ḥadīth

- 1- Prohibition of innovating in religion.
- 2- Acts of worship based on a *Bid'ah* are to be rejected.
- 3- Prohibition here entails that such acts are invalid.
- 4- A good deed —if done in a manner that is not based on *Sharia*, such as offering supererogatory prayers at forbidden times for no specific reasons, fasting on the day of *Eid*, and so on— is invalid and inconsiderable.
- 5- One's personal opinion about an issue does not change the truth about that issue. This is inferred from the phrase: “in our matter something which does not belong to it.”
- 6- An invalid dispute resolution contract should be rejected and causes no valid ownership. This is supported by the story of the laborer who, while working for a man, committed illegal sexual intercourse with his wife.

ḤADĪTH SIX

The Doubtful Matters

«عَنْ أَبِي عَبْدِ اللَّهِ التُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي يَزْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ أَوْ لَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى أَوْ لَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ أَوْ لَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَوْ هِيَ الْقَلْبُ». رواه البخاريُّ ومُسلمٌ»

An-Nu‘man ibn Bashir narrated that the Messenger of Allāh (صلى الله عليه وسلم) said: “The lawful is clear and the unlawful is clear, and between that are matters that are doubtful (not clear); many of the people do not know whether it is lawful or unlawful. So, whoever leaves it to protect his religion and his honor, then he will be safe, and whoever falls into something from them, then he soon will have fallen into the unlawful. Just like if someone grazes (his animals) around a sanctuary, he will soon wind up in it. Indeed, for every king is a sanctuary (pasture), and indeed Allāh’s sanctuary is what He made unlawful. Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart.”

COMMENTARY

1- The phrase: “The lawful is clear and the unlawful is clear, and between that are matters that are doubtful (not clear); many of the people do not know whether it is lawful or unlawful” divides things into three types:

First: Obviously lawful things, such as grains, fruits, and cattle that are not acquired through ill means.

Second: Obviously unlawful things, such as alcohol drinking, eating dead animals, and getting married to a *Mahram* (unmarriageable relative). These two examples are known both to scholars and laymen.

Third: Matters that are not clear whether lawful or unlawful. So, they belong to neither the category of obviously unlawful things nor that of obviously lawful things. The ruling on such things is known only to some people, not everyone.

2- The paragraph: “So whoever leaves it to protect his religion and his honor, then he will be safe, and whoever falls into something from them, then he soon will have fallen into the unlawful. Just like if someone grazes (his animals) around a sanctuary, he will soon wind up in it. Indeed, for every king is a sanctuary (pasture), and indeed Allāh’s sanctuary is what He made unlawful.” It deals with the third division, namely matters that are not clear. They should be avoided so as to safeguard one’s religion and honor as far as people’s attention is concerned. By doing so, people will have no justification to attack his honor. However, if a Muslim indulges in such doubtful matters, this might lead him to commit obviously unlawful matters. To illustrate this, the Prophet (صلى الله عليه وسلم) likened it to the case of a shepherd who grazes around a sanctuary. If such a shepherd keeps away from the sanctuary, his sheep will be safe against grazing inside the sanctuary. If, however, he keeps close to the sanctuary, his sheep will graze inside it while he is unaware.

Sanctuary refers to a plot of grazing land kings dedicate for themselves and prohibit others to come near it. Those who graze around it can easily go inside it and thus be punishable. Likewise, Allāh's sanctuary is His prohibitions. Thus, Muslims should keep away from them and from unclear matters that might lead to them.

3- The phrase: "Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart." In the source Arabic text, the word: "*Mudghab*" means a piece of flesh that is equal in size to a shewed morsel. This highlights the importance of the heart in the human body and the fact that it has sovereignty over all organs. If it is pure, they will be righteous, and the opposite is true.

4- Al-Nawawi said, "The phrase: "whoever falls into something from them, then he soon will have fallen into the unlawful" can have two possible meanings:

First: the possibility of doing something unlawful while thinking it to be lawful.

Second: being about to commit unlawful things. This is because we move gradually from one level of the unlawful to a higher one. This is indicated by the *Ayah* that reads,

﴿وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ﴾

"...and killed the Prophets without right. This is because they disobeyed (Allāh) and used to transgress beyond bounds (in Allāh's disobedience, crimes and sins)." [Sūrah Al 'Imran, 3:112].

The *Ayah* means that they progressed from the level of sins to killing

prophets. To the same effect, there is a Ḥadīth that reads,

«لَعَنَ اللَّهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتُقَطَّعُ يَدُهُ، وَيَسْرِقُ الْحَبْلَ فَتُقَطَّعُ يَدُهُ»

“May Allāh curse the thief who steals an egg for which his hand is cut off, or steals a rope for which his hand is to be cut off.”

So, he progresses from the level of stealing an egg or a rope to higher levels of theft.”

5- Al-Nu‘man ibn Bashir (رَضِيَ اللَّهُ عَنْهُ) was one of the youngest Companions of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). When the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) died, he was eight years old. He inaugurated narrating this Ḥadīth with: “I heard the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying...” This indicates that narrating the Ḥadīth by a young discerning boy is acceptable. He heard the Ḥadīth while young and narrated it after growing older; thus, it is acceptable. The same applies to a person who heard a Ḥadīth from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) before accepting Islām and narrated it after converting to Islām.

Lessons to be deduced from the Ḥadīth

- 1- According to *Sharia*, things are divided into three types: obviously lawful, obviously unlawful, and doubtful matters that fall neither within the former two categories.
- 2- Ruling on unclear matters is not known by many people. However, only some of them know the ruling through its textual evidence.
- 3- Unclear matters should be avoided until their ruling becomes clear.
- 4- The Ḥadīth uses a simile, which is a figure of speech involving the comparison of a tangible thing with an intangible thing to make a description more emphatic or vivid.

5- If a person falls into unclear matters, it is easy for him to fall into obviously unlawful matters.

6- Highlighting the importance of the heart and its sovereignty over other organs. If it is pure, they will be righteous and the opposite is true.

7- If a person is outwardly unrighteous, this indicates that he is inwardly unrighteous.

8- Avoiding unclear matters safeguards one's religion against defect and one's honor against vulnerability.



ḤADĪTH SEVEN

Sincerity of Purpose

«عَنْ أَبِي رُقَيْيَةَ؛ تَمِيمِ بْنِ أَوْسِ الدَّارِيِّ رَضِيَ اللهُ عَنْهُ؛ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الدِّينُ النَّصِيحَةُ». قُلْنَا: لِمَنْ يَا رَسُولَ اللهِ؟ قَالَ: «لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأُمَّةِ الْمُسْلِمِينَ، وَعَامَّتِهِمْ». رَوَاهُ مُسْلِمٌ»

On the authority of Tamim ibn Aws Al-Dari (رَضِيَ اللهُ عَنْهُ): The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “The religion is *nasihah* (advice, sincerity).” We said, “To whom?” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “To Allāh, His Book, His Messenger, and to the leaders of the Muslims and their common folk.”

COMMENTARY

1- The phrase: “The religion is *nasihah* (advice, sincerity).” It is a comprehensive sentence that indicates the important position of advice as to religion. It constitutes one of its bases and pillars. Included under it is the behavior of Jibril in the Ḥadīth in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) explained the meaning of Islām, Iman, and Ihsan and then said, “It was Jibril who came to teach you your religion.” Another example of comprehensive sentences is the one that reads, “Hajj is ‘Arafah.” This is because ‘Arafah is the main pillar of Hajj without doing which Hajj becomes invalid.

2- According to a narration in the Ḥadīth collection of Abu ‘Uwanah, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) repeated this sentence: “The religion is *nasihah* (advice, sincerity)” thrice. In the narration in Ṣaḥīḥ Muslim, however, it is mentioned only once. Hearing this sentence and realizing

the great significance of advice and the high esteem it is held, the Companions asked: “To whom?” To this, the Prophet (ﷺ) replied listing the five categories mentioned above. In fact, a group of scholars explained these five categories.

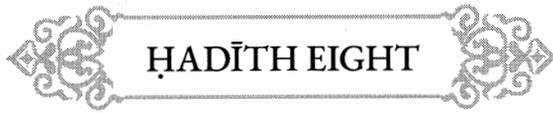
One of the best explanations is the one provided by Abu ‘Amr ibn Al-Salah in his book: “*Sīyanat Ṣaḥīḥ Muslim minal-Ikhlal wal-Ghalat wa Himayatuhu minal-Isqat wal-Saqat.*” He said, “Advice is an all-inclusive word that includes advising the one in need of it to do a good thing. *Nasihah* (advice) to Allāh means believing in His Oneness and describing Him with all the attributes of perfection and majesty, holding Him free from the opposite of such attributes, doing His commands and recommendations sincerely, refraining from His prohibitions, loving and hating for His sake, struggling against those who disbelieve in Him and the like and supplicating Him and exhorting others to do so. *Nasihah* (advice) to Allāh’s Book means believing in it and holding it in high esteem, reciting it in the proper manner, abiding by its commands and prohibitions, understanding its knowledge and similes, contemplating on its *Ayahs*, calling others to it and refuting suspicions cast against it by extremist followers and atheists. *Nasihah* (advice) to Allāh’s Messenger also means believing in him and his instructions, revering him and holding him in high esteem, adhering to obeying him, reviving his Sunnah, spotting light on and spreading his knowledge, showing enmity to those who are hostile to it while displaying loyalty to those who are loyal to it, copying his morals, applying his etiquette, loving his Family and Companions and the like. *Nasihah* (advice) to leaders (caliphs and rulers) of Muslims means supporting them in what is right and obeying them as far it is concerned, advising and reminding them gently, avoiding rebellion against them, supplicating Allāh to guide them and advising others to do so. *Nasihah* (advice) to the common folk of Muslims (people who are not in authority) means guiding them to what is beneficial for them, teaching them religious rulings and life affairs, concealing their

defects and faults, supporting them against their enemies, defending them, refraining from having bad feelings against or envying them, loving for them what one loves for oneself, hating for them what one hates for oneself and the like.”

Lessons to be deduced from the Ḥadīth

- 1- Highlighting the significance of advice in religion and the great esteem it should be held in.
- 2- The Ḥadīth explains to whom advice should be.
- 3- The Ḥadīth exhorts Muslims to give advice to the five categories mentioned in the Ḥadīth.
- 4- The Companions were keen to know the rulings of the religion. This was evident from their question: “To whom?”
- 5- The Arabic word: “*Din* [religion]” can connote actions since it was used in this Ḥadīth to mean advice.





The Inviolability of a Muslim

«عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ؛ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيَقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ؛ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى» مُتَّفَقٌ عَلَيْهِ»

Abdullah ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُ) reported: The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “I have been commanded (by Allāh) to fight people until they testify that there is no true deity except Allāh and that Muhammad is the Messenger of Allāh and perform Salah and pay Zakat. If they do so, they will have the protection of their blood and property from me except when justified by Islām, and then their reckoning is left to Allāh.” Related by Al-Bukhārī and Muslim.

COMMENTARY

1- The phrase: “I have been commanded.” The one who gave the command is Allāh since no one can command the Prophet except Allāh. Moreover, if a Companion says: “We have been commanded or prohibited”, this means that the one who issued the command or the prohibition is the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

2- After the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) passed away, Abu Bakr assumed the caliphate, and many Arabs reverted from Islām and some of them

refused to pay *Zakat*. Abu Bakr was determined to fight against them because paying *Zakat* is one of the requirements of the two testimonies of faith. At that time, Abu Bakr based his opinion on no Ḥadīth explicitly suggesting that *Salah* and *Zakat* are the requirements of the two testimonies of faith, and this is why ‘Umar argued with him. This argument is related by Muslim in his Ṣaḥīḥ (20) in the Ḥadīth that reads,

«عَنْ أَبِي هُرَيْرَةَ قَالَ: «لَمَّا تُوفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، قَالَ عُمَرُ بْنُ الْخَطَّابِ لِأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ، وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ؟ فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهِ لَوْ مَنَعُونِي عِقَالًا، كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَاتَلْتُهُمْ عَلَى مَنَعِهِ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: فَوَاللَّهِ، مَا هُوَ إِلَّا أَنْ رَأَيْتَ اللَّهَ عَزَّ وَجَلَّ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ»

“It is narrated on the authority of Abu Hurayrah that when the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) breathed his last and Abu Bakr was appointed as his successor (Caliph), those amongst the Arabs who wanted to become apostates became apostates. ‘Umar ibn Al-Khattab said to Abu Bakr: ‘Why would you fight against the people when the Messenger of Allāh declared: I have been directed to fight against people so long as they proclaim: There is no deity [worthy of worship] but Allāh. He who professed it was granted full

protection of his property and life on my behalf except for a right? His (other) affairs rest with Allāh.’ Upon this Abu Bakr said: ‘By Allāh, I would definitely fight against him who severed prayer from Zakat, for it is the obligation upon the rich. By Allāh, I would fight against them even to secure the cord (used for hobbling the feet of a camel) which they used to give to the Messenger of Allāh (as Zakat) but now they have withheld it.’ ‘Umar ibn Al-Khattab remarked: ‘By Allāh, I found nothing but the fact that Allāh had opened the heart of Abu Bakr for (perceiving the justification of) fighting (against those who refused to pay Zakat) and I fully recognized that the (stand of Abu Bakr) was right.’”

In *Al-Fat-h* (1/76), ibn Hajar said, “Some scholars doubted the authenticity of this Ḥadīth because if this Ḥadīth is truly narrated by Ibn ‘Umar, he would not let his father argue with Abu Bakr regarding fighting those who refused to pay *Zakat*. If the Ḥadīth is known to all of them, Abu Bakr would not have accepted ‘Umar’s citation of the Ḥadīth:

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ»

“I have been directed to fight against people so long as they do not say: There is no deity deserving to be worshipped (in truth) except Allāh”

as evidence supporting his opinion and would not have used the analogy to support his view instead of this clear textual evidence. Actually, he said:

“I would definitely fight against him who severed prayer from Zakat”

because Salah and Zakat are always inseparable in the Qur'an. To refute this argument, I say: the fact that Ibn 'Umar heard the Ḥadīth does not necessitate that he remembered it at that incident. Another possibility is that he might have not been present at the time of the debate mentioned above. Also, it is possible that he quoted the Ḥadīth to them later. Moreover, Abu Bakr did not base his opinion on analogy only; rather, he also inferred it from the Ḥadīth 'Umar mentioned that included the phrase: "except for a right." Commenting on this phrase, Abu Bakr said, "for it is the obligation upon the rich." Moreover, Ibn 'Umar was not the sole narrator of the above-quoted Ḥadīth; rather, also Abu Hurayrah narrated it including the addition of *Salah* and *Zakat*. We will deal with this Ḥadīth under the chapter on *Zakat*. The story indicates that the Sunnah ruling might be ignored by prominent Companions of the Prophet and be known only by one of them individually. Therefore, exercising personal opinion should be inconsiderable in the presence of a Ḥadīth that runs counter to it. In such a case, it should not be wondered: how can be this ignored by so and so?"

3- Exceptions to the general purport of the command to fight against all people until they do what is required in the Ḥadīth are: The People of the Scripture (Jews and Christians) if they pay the *Jizyah* (tax required from non-Muslims living in an Islāmic state in return for their protection) as stated by the Qur'an and other categories of people if they also pay the *Jizyah* as provided for by the Sunnah. This is based on the lengthy Ḥadīth reported by Muslim in his *Ṣaḥīḥ* (1731) on the authority of Buraydah ibn Al-Husayb, which starts with the phrase:

« كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمَرَ أَمِيرًا عَلَى جَيْشٍ أَوْ سَرِيَّةٍ أَوْ صَاهٍ فِي خَاصَّتِهِ بِتَفْوَى اللَّهِ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا »

“When Allāh’s Messenger appointed a commander over

an army or a detachment he instructed him to fear Allāh himself and consider the welfare of the Muslims...”

4- To enter Islām, it is enough to proclaim the two testimonies of faith. In fact, it is the first obligation that should be undertaken by a *Mukallaf* (person meeting the conditions to be held legally accountable for their actions). In this regard, other things stipulated by some scholastic theologians such as thinking or the intention to think should not be taken into consideration. Commenting on the Ḥadīth, Ibn Daqiq Al-‘Id said, “The Ḥadīth explicitly lends support to the view held by investigating scholars and the majority of past and modern scholars to the effect that it is enough for accepting Islām to have a decisive belief in it. In this regard, he does not have to learn the stipulations set by scholastic theologians for knowing Allāh.”

5- Those who should be fought for not paying *Zakat* are those who refused to pay it and were ready to fight. As for those who were not ready to fight, *Zakat* should be taken from them compulsorily.

6- The phrase: “and then their reckoning is left to Allāh” means that those who accept Islām apparently and say the two testimonies of faith will have their lives and properties inviolable. However, being truthful both outwardly and inwardly will benefit them before Allāh. If, however, they show the opposite of what they internalize out of hypocrisy, he will be in the lowest depths (grade) of the Fire.

Lessons to be deduced from the Ḥadīth

1- We are commanded to fight until the two testimonies of faith are proclaimed, Salah is offered and *Zakat* is paid.

2- The Ḥadīth proves the existence of reckoning for deeds on the Day of Resurrection.

3- Whoever refuses to pay the *Zakat* is to be fought for withholding it

until he pays it.

4- One who manifests Islām will be accepted. However, what he internalizes will be left to Allāh.

5- The two testimonies of faith are inseparable and they have to be cojoined.

6- The Ḥadīth highlights the importance of Salah and *Zakat*, the former being the right due on the body, and the latter being the right due on money.





HADĪTH NINE



Too Much Questioning

«عَنْ أَبِي هُرَيْرَةَ؛ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ؛ فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ». رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ»

On the authority of Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ): I heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say, “What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can. For verily, it was only the excessive questioning and their disagreeing with their Prophets that destroyed [the nations] who were before you.” Related by Al-Bukhārī and Muslim.

COMMENTARY

1- The Ḥadīth is related by both Al-Bukhārī and Muslim. However, the wording above is that of Muslim in the chapter on Virtues (1737). The reason behind this Ḥadīth is detailed in a narration in Ṣaḥīḥ Muslim in the chapter on Hajj (1337) on the authority of Abu Hurayrah that reads, “Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) addressed us and said:

«حَطَبْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «يَا أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحُجُّ فَحُجُّوا» فَقَالَ رَجُلٌ: أَكُلَّ عَامٍ يَا رَسُولَ

اللَّهِ؟ فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا فَقَالَ: «لَوْ قُلْتُ: نَعَمْ لَوَجِبَتْ وَلَمَّا اسْتَطَعْتُمْ» ثُمَّ قَالَ: ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ»

“O people, Allāh has made Hajj obligatory for you; so perform Hajj. Thereupon a person said: Messenger of Allāh, (is it to be performed) every year? He (the Holy Prophet) kept quiet, and he repeated (these words) thrice, whereupon Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: If I were to say “Yes,” it would become obligatory (for you to perform it every year) and you would not be able to do it. Then he said: Leave me with what I have left to you, for those who were before you were destroyed because of excessive questioning, and their opposition to their apostles. So, when I command you to do anything, do it as much as it lies in your power and when I forbid you to do anything, then abandon it.”

2- The phrase: “What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can.” Implementing orders is conditional on possibility, which does not apply to prohibitions. In fact, abiding by prohibitions is within people’s capacities since it requires abandonment only. In fact, it is easy for a person not to do. However, implementing orders is conditional on possibility because it requires action, which might be easy or beyond one’s capacity. So, we are required to do orders as much as we can. For example, it is possible not to drink wine after knowing that doing so is prohibited. On the other hand, we are ordered to perform *Salah*. However, we can perform it in the position possible to us, whether standing, sitting, or lying down on our sides. To give a tangible simile, if someone is prohibited to enter from a given door, it will be possible for him not to enter because he will just abstain from entering. However, if he is

ordered to carry a rock, doing so will depend on whether he can do so or not because it is an action.

3- Abstaining from forbidden matters is to be understood in its general sense. The only exception to this is the case of necessity, which can permit a person to eat the meat of a dead animal to preserve his life or to avert thirst by drinking a little amount of wine.

4- Arabic verbs that express the command to refrain from action can denote either undesirability or prohibition. In the case of the former, engaging in that action is not punishable. In the case of the latter, it will be punishable.

5- A *Mukallaf* should do the orders that are within his capacity.

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

“Allāh burdens not a person beyond his scope.” [Sūrah Al-Baqarah, 2:286].

So, if he cannot perform an obligation in a perfect manner, he should perform it in a less perfect manner. For example, if he cannot pray while standing, he can pray while sitting. If he cannot perform an obligation in full, he can perform it partially in accordance with his capability. For example, if he does not have enough water to perform Wudu', he should perform a part of Wudu' using the water he has and then make *Tayammum* (dry ablution) for the remaining part. Another example is if he does not own the *Sa'* (1 *Sa'* = 2.172 kg) enough to pay *Zakat-ul-Fitr* (obligatory charity paid before the Eid al-Fitr), he can give a part of it if possible.

6- The phrase: “For verily, it was only the excessive questioning and their disagreeing with their Prophets that destroyed [the nations] who were before you.” What is prohibited, according to the Ḥadīth, are those questions asked during the lifetime of the Prophet (صلى الله عليه وسلم)

that could cause something to be declared forbidden. Prohibited also is the question that could cause difficulty to people such as enjoining Hajj on an annual basis. However, after the death of the Prophet (صلى الله عليه وسلم), we are prohibited to ask those sophisticated questions involving wrangling and occupying times with less important issues.

7- In his book: “*Jami‘-ul-‘Ulum wal-Hikam*”, Ibn Rajab said (1:248-249), “In this regard, people are divided into the following categories. Some followers of Ḥadīth scholars prohibit asking questions altogether and thus have a shallow understanding and no knowledge about the limits of what [laws] Allāh has revealed to His Messenger and become bearers of knowledge who do not understand it. There are also scholars belonging to the school of expressing personal opinion who extensively busied themselves with hypothetical issues whether that may potentially take place in the actual fact or not. Furthermore, they occupied themselves with finding sophisticated answers for such hypothetical questions and much debate and argument therefore arose. Actually, this sowed the seeds of discord and dispute among Muslims and caused the spread of following whims, hatred, and grudge. In fact, such arguments are initiated with the intention of defeating opponents and boasting over them, and caused distracting people’s attention. No doubt, this is disliked by sincere scholars. Moreover, there are Ḥadīths stating that it is disliked and prohibited. However, there is another category of the *Fiqh* (Islāmic Jurisprudence) scholars well-versed in Ḥadīth knowledge who put their knowledge into application. Actually, their main concern is to search for the meaning of Qur’anic words and their interpretation in authentic Ḥadīths and the sayings of the Companions and those who followed them in good deeds. They also investigate the Ḥadīths of the Prophet (صلى الله عليه وسلم) to distinguish between authentic and inauthentic Ḥadīths. Thereafter, they seek to understand them and interpret their meanings. Then, they deal with the sayings of the Companions and the next generation as far as *Tafsir* (Qur’an interpretation), Ḥadīth, lawful and unlawful, principles of

Sunnah, abstaining from worldly desires, things that soften the heart and the like are concerned. In fact, this is the methodology adopted by Imam Ahmad and Ḥadīth scholars who followed his approach. Actually, following the same methodology distracts a Muslim from those hypothetical issues that have no benefit and cause only disputes, arguments, and unneeded talk. When asked about those hypothetical issues, Imam Ahmad used to reply: Let us leave alone these innovated issues.”

He then said, “A person who follows this approach we mentioned can find out a reply for modern issues that already happens because they are based on principles that can be found in the aforementioned sources. Following such an approach has to be through following its Imams, who are unanimously perceived as rightly-guided, such as Al-Shafi‘i, Ahmad, Is-haq and Abu ‘Ubayd and their likes. Those who claim to follow the same approach without seeking the guidance of these Imams will definitely go astray, adopted opinions that may not be adopted, and disapprove of opinions that have to be acted upon. However, the criterion is dedicating his work to the sake of Allāh and trying to get closer to Him. This can take place through knowing what Allāh revealed to His Messenger, following his way, acting in accordance with it, and calling people to it. No doubt, one who does so will be guided to the right path and will be taught that which he does not know. Moreover, he will be among those scholars praised by Allāh in the *Ayah* that reads,

﴿ إِنَّمَا يَخْتَشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

“It is only those who have knowledge among His servants that fear Allāh.” [Sūrah Fatir, 35:28]

and among those well-versed in knowledge.”

He then said, “To summarize, whoever complies with what the

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commanded in this Ḥadīth, abstains from what he forbade and is preoccupied with that to the exclusion of other things will attain salvation in this world and the Hereafter. However, those who do not do so and preoccupy themselves with their own thoughts and approvals will fall into what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) warned against regarding the People of the Book who perished because of their many questions and disputes with their prophets and their lack of submission and obedience to their messengers.”

Lessons to be deduced from the Ḥadīth

- 1- It is obligatory to abandon everything that Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) have forbidden.
- 2- It is obligatory to do everything that Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) have commanded.
- 3- The Ḥadīth warns against falling into what the People of the Book fell into, which was the cause of their destruction.
- 4- A person is not enjoined to do more than he can.
- 5- If someone is unable to fulfill some of the obligations, it is sufficient for him to do what he is able to do.
- 6- One should ask only questions about what he needs and should leave aside extremism and frivolous questions.





The Answered Supplication

«عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ: {يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا} [المؤمنون: ١٥]، وَقَالَ: {يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ} [البقرة: ٢٧١]، ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ؛ أَشْعَثَ أَغْبَرَ؛ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ، يَا رَبِّ؛ وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَتَى يُسْتَجَابُ لَهُ؟!». رَوَاهُ مُسْلِمٌ»

Abu Hurayrah reported Allāh’s Messenger as saying: “Allāh is good and accepts only what is good, and He has given the same command to the believers as He has given to the Messengers, saying, {Messengers, eat of what is good and act righteously} [Sūrah Al-Mu’minun, 23:51] and also, {You who believe, eat of the good things which We have provided for you} [Sūrah Al-Baqarah, 2:172]. Then he mentioned a man who makes a long journey in a dishevelled and dusty state, who stretches out his hands to heaven saying, “My Lord, my Lord,” when his food, drink and clothing are of an unlawful nature, and he is nourished by what is unlawful, and asked how such a one could be given an answer.” Related by Muslim.

COMMENTARY

1- The phrase: “Allāh is good and accepts only what is good” indicates that “*Al-Tayyib* [The Good]” is one of Allāh’s Names. He accepts only those deeds characterized as good. This applies generally to all acts including acquiring money. In other words, a Muslim may do only good deeds, acquire money only through lawful means, and spend money only in lawful ways.

2- “He has given the same command to the believers as He has given to the Messengers, saying, {O Messengers, eat of what is good and act righteously} [Sūrah Al-Mu’minun, 23:51] and also, {You who believe, eat of the good things which We have provided for you} [Sūrah Al-Baqarah, 2:172].” In the two *Ayahs*, Allāh ordered equally the believers and messengers to eat what is good. Since messengers may eat only of what is good, their followers should likewise eat only of what is good.

3- The paragraph: “Then he mentioned a man who makes a long journey in a dishevelled and dusty state, who stretches out his hands to heaven saying, “My Lord, my Lord,” when his food, drink and clothing are of an unlawful nature, and he is nourished by what is unlawful, and asked how such a one could be given an answer.” Having stated that Allāh accepts only what is good and that both the messengers and the believers are ordered to eat what is good, the Prophet (ﷺ) stated that some people do not abide by these instructions and do not eat what is good. Rather, they tend to acquire money through unlawful means and use it in all their affairs, including, food, clothing, and nutrition. He stated that doing so is a reason for having his supplication unaccepted although he might have fulfilled all the other requirements of the acceptance of supplication. These requirements, according to the Ḥadīth are four: making a long journey, being in a disheveled and dusty state, stretching out his hands to heaven, and supplicating Allāh through His Lordship. The phrase:

“how such a one could be given an answer?” means that Allāh will not respond to his supplication because there are reasons that cause his supplication to be unaccepted.

Lessons to be deduced from the Ḥadīth

1 “*Al-Tayyib* [The Good]” is one of Allāh’s Names. It means One Who is free from imperfections. Also, among His attributes is the good. In fact, all the Names of Allāh are derivatives and indicate attributes that are derived from them.

2- A Muslim should do only good deeds and acquire money only through lawful means.

3 Charity is accepted only from lawfully-acquired money. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is authentically reported to have said:

«لَا يَقْبَلُ اللَّهُ صَلَاةً بِغَيْرِ طَهْوَرٍ، وَلَا صَدَقَةً مِنْ غُلُولٍ»

“Allāh does not accept prayer without purification, nor charity from unlawful money.” Related by Muslim (224).

4- Allāh favored his servants with blessings and commanded them to acquire money through lawful means.

5- Acquiring money through unlawful means is one of the reasons why supplication is not accepted.

6- Among the reasons for accepting supplication is being on a journey and in a disheveled and dusty state.

7- Among the reasons for accepting supplication is also raising one’s hands to heaven.

8- Among the reasons for accepting supplication also is *Tawassul* (supplicating to Allāh) in His Names.

9- Among the reasons for accepting supplication is insistence and asking Allāh repeatedly in anticipation of His fulfillment.





ḤADĪTH ELEVEN



Leaving Doubt

«عَنْ أَبِي مُحَمَّدٍ؛ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ سَبِطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِيحَانَتِهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «دَعْ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ». رَوَاهُ النَّسَائِيُّ وَالتِّرْمِذِيُّ وَقَالَ: حَسَنٌ صَحِيحٌ»

On the authority of Abu Muhammad Al-Hasan ibn ‘Aliy ibn Abu Talib (رَضِيَ اللَّهُ عَنْهُ), the grandson of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and the one much loved by him, who said: I memorized from the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Leave that which makes you doubt for that which does not make you doubt.” Related by Al-Tirmidhi and Al-Nasa’i. Al-Tirmidhi classified it as a good authentic Ḥadīth.

COMMENTARY

1- This Ḥadīth involves the command to leave what a person doubts, makes him uncomfortable, and causes anxiety and worry. Thus, it recommends doing what his heart is comfortable with and what causes peace of mind.

This Ḥadīth also give the same indication as that of the above Ḥadīth of Al-Nu‘man ibn Bashir:

«فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي

الشُّبُهَاتِ فَقَدْ وَقَعَ فِي الْحَرَامِ»

“So whoever leaves doubtful matters to protect his religion and his honor, then he will be safe, and whoever falls into something from them, then he soon will have fallen into the unlawful.”

They both indicate that a person truly fearing Allāh (i.e., by complying with His commands and avoiding His prohibitions) should not acquire money through unclear sources, just as he should not acquire money through obviously unlawful means.

2- In his book: “*Jami‘-ul-‘Ulum wal-Hikam*”, Ibn Rajab said (1:280), “The Ḥadīth refers to investigating and avoiding doubtful matters because purely lawful things do not cause a believer’s heart to worry or feel uncomfortable. Rather, it causes tranquility and peace of mind. As to doubtful matters, they cause the heart to worry and feel uncomfortable and thus lead to doubt.”

He also said (1/283), “Here is something that should be taken into account. Being meticulous to avoid doubtful matters fits those who are rightly guided and have straightforward and God-fearing conduct all the time. As for those who commit obvious sins and want to avoid a fairly trivial issue, they would not be able to so, if not blamed. An example of this is the story of Ibn ‘Umar when a man asked him about the [legal ruling regarding the] blood of mosquitoes. Ibn ‘Umar asked: ‘Where are you from?’ The man said: ‘From the people of Iraq.’ So, he said: ‘Look at this man, he is asking me about the blood of mosquitoes while they [Iraqis] killed the Prophet’s grandson. I heard the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say: They [his two grandsons] are my two flowers in this world.’”

Lessons to be deduced from the Ḥadīth

- 1- We should leave that which makes one doubtful for that which does not make one doubtful.
- 2- Leaving that which makes one doubtful causes the heart to feel comfortable and brings about peace of mind.





ḤADĪTH TWELVE



Interest in the Beneficial

«عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ: تَرْكُهُ مَا لَا يَعْنِيهِ» حَدِيثٌ حَسَنٌ، رَوَاهُ التِّرْمِذِيُّ، وَعَيْرُهُ»

Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allāh (صلى الله عليه وسلم) said, “It is from the excellence of (a believer’s) Islām that he should shun that which is of no concern to him.” A Hassan (Good) Ḥadīth. Related by Al-Tirmidhi and others in the same wording.

COMMENTARY

1- This Ḥadīth means that a Muslim should pay no heed to religious and worldly sayings and actions that are of no concern to him. On the other hand, he should pay good attention to other things that are of significance to him.

2- In his book: “*Jami-ul-Ulum wal-Hikam*”, Ibn Rajab said (1:280), “The Ḥadīth means that whoever wants to perfect his Islām should give up whatever words or deeds that do not concern him and confines himself only to those words and deeds which do concern him. The phrase “concerns him” means that a person pays attention to something to the extent that it becomes his purpose and objective. “Concern” means to attach great importance to or be worried about something. The word is used to signify when one attaches importance to something and seeks it. It does not mean abandoning that for

which one has no concern when driven by desires. Rather, it should be abandoned because *Sharia* says so. It is for that reason that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) considered doing so a reflection of good religious practice. If a person practices the religion in a good manner, he gives up the words and deeds that religiously do not concern him. In fact, Islām requires the performance of obligatory duties as previously mentioned in the explanation of the Ḥadīth of Jibril. Moreover, praiseworthy and complete practicing of the religion entails abstaining from forbidden things. In this regard, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

«الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ»

“The Muslim is the one from whose hand and tongue the Muslims are safe.”

Furthermore, good practicing of the religion requires giving up all such things that do not concern the Muslim as prohibitions, doubtful matters, disliked matters, and the surplus of permissible things that one does not need. All these things ‘do not concern’ the Muslim if he reaches perfection in practicing Islām and if he reaches the level of *Ihsan*, which means to worship Allāh as if you see Him, for if you do not see Him, He sees you. Thus, worshiping Allāh while sensing His nearness and seeing Him with your heart or being aware of Allāh’s nearness and of His watching over you signifies reaching the level of the good application of the religion. In other words, reaching this level requires giving up everything which does not religiously concern you and occupying yourself with that which does concern you. In fact, these two requirements bring about feeling shy of Allāh and thus abandoning everything for which one should be ashamed.”

Lessons to be deduced from the Ḥadīth

- 1- A Muslim should abandon what does not concern him as far as both religious and worldly matters are concerned.
- 2- A Muslim should occupy himself with what concerns him as far as both religious and worldly matters are concerned.
- 3- Abandoning what does not concern you brings about peace of mind, the preservation of one's time, and the safety of one's honor.
- 4- People are of variant levels as to practicing Islām.





ḤADĪTH THIRTEEN



From the Perfection of Iman

«عَنْ أَبِي حَمْرَةَ؛ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ - خَادِمِ رَسُولِ اللَّهِ -
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ
لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ». رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ»

Anas (رَضِيَ اللَّهُ عَنْهُ) reported: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “No one of you becomes a true believer until he likes for his brother what he likes for himself.” Related by Al-Bukhārī and Muslim.

COMMENTARY

1- The Ḥadīth makes reaching the perfection of faith conditional on loving for his Muslim brothers what one loves for himself. This is applicable to both matters of this world and the Hereafter. Also, this includes dealing with people in the manner one likes to be dealt with. It is authentically reported in Ṣaḥīḥ Muslim (1844) on the authority of ‘Abdullah ibn ‘Amr ibn Al-‘As (رَضِيَ اللَّهُ عَنْهُمَا) in a long Ḥadīth that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«فَمَنْ أَحَبَّ أَنْ يُرْحَزَ عَنِ النَّارِ، وَيُدْخَلَ الْجَنَّةَ، فَلْتَأْتِهِ مَنِيئُهُ وَهُوَ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَلِيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ

“He who desires to be rescued from the fire of Hell and to enter Jannah, should die in a state of complete belief in Allāh and the Last Day, and should do unto others what he wishes to be done unto him.”

Moreover, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ﴿٨٣﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٨٤﴾
وَإِذَا كَالُهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٨٥﴾﴾

“Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)], Those who, when they have to receive by measure from men, demand full measure, And when they have to give by measure or weight to men, give less than due.” [Sūrah Al-Mutaffifin, 83:1-3].

2- In his book: “*Jami‘-ul-‘Ulum wal-Hikam*”, Ibn Rajab said (1:306), “The Ḥadīth of Anas indicates that a believer should be pleased with what makes his Muslim brother happy and should wish the best for his Muslim brother exactly as he wishes it for himself. This can emanate only from a heart that is free from rancor, deceit, and envy, for envy makes the envier hate anyone who excels or even equals, him in any aspect of goodness. This is because he likes to have an edge over others and be uniquely distinguished. In fact, *Iman* requires the opposite, which is loving that all believers be equally favored with the same blessings Allāh conferred on him, which should not necessarily decrease his own share.” He also said (1/308), “In general, the believer should love for the believers what he loves for himself and hate for them what he hates for himself. If he sees a deficiency in his Muslim brother in his religion, he should strive to fix it.”

Lessons to be deduced from the Ḥadīth

- 1- A Muslim should love for his Muslim brother what he loves for himself and hates for him what he hates for himself.
- 2- The Ḥadīth encourages us to do so because the perfection of *Iman* cannot be reached without doing so.

3- Believers hold different ranks with regard to *Iman*.

4- The Ḥadīth uses the expression “his brother” to exhort Muslims emotionally to have this attitude toward their brothers.





HADĪTH FOURTEEN



Sanctity of a Muslim's Life

«عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَحِلُّ دَمُ امْرَأٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ» رَوَاهُ الْبُخَارِيُّ، وَ مُسْلِمٌ»

On the authority of Ibn Mas‘ud (رَضِيَ اللَّهُ عَنْهُ) who said: The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “It is not permissible to spill the blood of a Muslim except in three [instances]: the married person who commits adultery, a life for a life, and the one who forsakes his religion and separates from the community.” Related by Al-Bukhārī and Muslim.

COMMENTARY

1- The ruling on the married adulterer is stoning to death as authentically reported to be enforced by the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). It is also substantiated by the *Ayah* of stoning to death whose wording is annulled but its ruling remains in effect.

2- The phrase: “a life for a life” refers to the application of *Qisas* (just retaliation). Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ﴾

“O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder...}

[Sūrah Al-Baqarah, 2:178].

He also said,

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ﴾

“And there is (a saving of) life for you in Al-Qisas...” [Sūrah Al-Baqarah, 2:179].

3- The phrase: “The one who forsakes his religion and separates from the community” refers to an apostate who denounces Islām. In this regard, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

«مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ»

“He who changes his religion (i.e. apostates) kill him.”
Related by Al-Bukhārī (3017).

4- Al-Hafiz Ibn Rajab listed other categories whose blood is permissible to be spilled that are not mentioned in the Ḥadīth. These are: those who practice homosexuality, those who commit adultery with a *Mabram* (spouse or unmarriageable relative), those who practice black magic, those who have sexual intercourse with an animal, those who abandon *Salah*, those who drink wine for the fourth time, those who practice theft for the fifth time, the latter of two caliphs to both of whom oath of allegiance was paid, those who launch armed rebellion and a Muslim spy who spies against Muslims for the interest of disbelievers.

Lessons to be deduced from the Ḥadīth

- 1- Muslims’ blood is inviolable, unless under one of these three cases.
- 2- The ruling on a married person who commits adultery is death by stoning.

3- One who kills intentionally should be sentenced to death if the conditions for *Qisas* are met.

4- An apostate who forsakes Islām, whether male or female, should be killed.





HADĪTH FIFTEEN



Honouring the Guest

«عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ؛ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ»

It is reported on the authority of Abu Hurayrah that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) observed: “He who believes in Allāh and the Last Day should either utter good words or better keep silence; and he who believes in Allāh and the Last Day should treat his neighbor with kindness and he who believes in Allāh and the Last Day should show hospitality to his guest.” Related by Al-Bukhārī and Muslim.

COMMENTARY

1- The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) add belief in Allāh and belief in the Last Day to each of these three matters, because belief in Allāh is the basis of everything that has to be believed in. In fact, anything that must be believed in is contingent on belief in Allāh. As for belief in the Last Day, it signifies a reminder of the Day of Resurrection and a reward for deeds; if the former is good, the latter will be good, and vice versa.

2- The phrase: “He who believes in Allāh and the Last Day should either utter good words or better keep silence.” This is an all-inclusive sentence as usual from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). It implies that one’s tongue should be safeguarded against speaking nothing but good. Explaining this Ḥadīth, Al-Nawawi said, “Al-Shafi’i (رَحِمَهُ اللَّهُ) said: The Ḥadīth advises that we should think before we talk. If thinking tells

us that there is no harm, we can talk. If we think or doubt that our words may cause harm, we should not talk. The venerated scholar Abu Muhammad ibn Abu Zayd, the Imam of his time belonging to the *Maliki* school of thought in Maghreb said: “All the good deeds are based on four Ḥadīths: first: the one that reads,

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ»

“He who believes in Allāh and the Last Day should either utter good words or better keep silence;”

second: the one that reads,

«مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ»

“It is from the excellence of (a believer's) Islām that he should shun that which is of no concern to him;”

third: the one in which the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said briefly to the one who thought his advice:

«لَا تَغْضَبْ»

“Do not get angry;”

fourth: the one that reads:

“No one of you becomes a true believer until he likes for his brother what he likes for himself.”

Furthermore, Al-Nawawi reported one scholar as saying, “If you buy enough papers for memorizers, you would have abstained from excessive talk.”

3- The Arabic word “*khayr* [good]” can denote either the opposite of evil or a comparative form meaning better. Both denotations are included in the *Ayah* that reads,

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ﴾

“O Prophet! Say to the captives that are in your hands: “If Allāh knows any good in your hearts, He will give you something (*khayr*) better than what has been taken from you...” [Sūrah Al-Anfal, 8:70].

4- The phrase: “he who believes in Allāh and the Last Day should treat his neighbor with kindness.” Neighbors are firmly commended to be dutiful to one another. Actually, many Ḥadīths were reported to the effect of recommending neighbors to be dutiful to one another and warning them against doing harm to one another. Examples are the Ḥadīth reported on the authority of ‘A’ishah (رَضِيَ اللَّهُ عَنْهَا) that reads,

«مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ»

“Jibril kept recommending treating neighbors with kindness until I thought he would assign a share of inheritance.”¹

The Ḥadīth that reads,

«وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ!» قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي لَا يَأْمَنُ جَارَهُ بَوَائِقَهُ!»

“By Allāh, he is not a believer! By Allāh, he is not a believer!

¹Related by Al-Bukhārī (6014) and Muslim (2624).

By Allāh, he is not a believer. It was asked: Who is that, O Messenger of Allāh? He said: One whose neighbor does not feel safe from his evil.”¹

Dutifulness here means dealing in a good manner and doing no harm. Neighbors are of three types:

First: neighbors who are both Muslims and relatives. They have rights based on being neighbors, religious fraternity, and kin.

Second: Muslim neighbors who are not relatives. They have the right as neighbors and as a brother/sister in religion.

Third: non-Muslim neighbors. They only have rights as neighbors.

Neighbors who are more worthy of kind treatment are the nearest because they can see whatever resources their neighbors have and thus are more aspiring of having a share of them.

5- The phrase: “he who believes in Allāh and the Last Day should show hospitality to his guest.” Showing hospitality to guests is one of the rights due on Muslims to one another. It is one of the aspects of high morality. It is reported in the *Ṣaḥīḥ* of Al-Bukhārī (6019), on the authority of Abu Shurayh Al-Khuza‘iy, who said:

«سَمِعْتُ أُذُنَايَ، وَأَبْصَرْتُ عَيْنَايَ، حِينَ تَكَلَّمَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
فَلْيُكْرِمِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمِ
ضَيْفَهُ جَائِزَتَهُ قَالَ: وَمَا جَائِزَتُهُ يَا رَسُولَ اللَّهِ قَالَ: يَوْمٌ وَلَيْلَةٌ،
وَالضَّيَافَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ»

¹Related by Al-Bukhārī (6016) and Muslim (73).

My ears listened, and my eye saw when Allāh's Messenger (صلى الله عليه وسلم) spoke and said: "He who believes in Allāh and the Hereafter should show respect to the guest even with utmost kindness and courtesy. They said: Messenger of Allāh, what is this utmost kindness and courtesy? He replied: It is for a day and a night. Hospitality extends for three days, and what is beyond that is a Sadaqah (charity) for him."

Lessons to be deduced from the Ḥadīth

- 1- The Ḥadīth recommends saying what is good.
- 2- The Ḥadīth recommends silence if there is nothing good to be said.
- 3- When preaching, it is good to warn against the Last Day because in it people are held accountable for their deeds.
- 4- The Ḥadīth recommends being dutiful to one's neighbors and warns against doing them any harm.
- 5- The Ḥadīth urges offering good hospitality to one's guests and dealing kindly with them.





HADĪTH SIXTEEN



Prohibition of Anger

«عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي، قَالَ: لَا تَغْضَبْ، فَرَدَّدَ مِرَارًا، قَالَ: لَا تَغْضَبْ» رَوَاهُ الْبُخَارِيُّ»

Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ) reported: A man asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to give him advice, and he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Do not get angry.” The man repeated that several times and he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied (every time), “Do not get angry.”

COMMENTARY

1- In his book Al-Fat-h, Al-Hafiz ibn Hajar said (10/520), “Al-Khattabi said: The phrase: “Do not get angry” means avoid the reasons that can make you angry and do not put yourself in such a situation as may irritate you. However, it cannot be understood to mean forbidding anger because it is natural and cannot be eradicated.” He also said, “Ibn Al-Tin said: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) referred conclusively in this phrase: “Do not get angry” to what leads to goodness both in this life and in the Hereafter. To explain, anger leads to disputes and a lack of kindness. It might even lead to doing harm to the one targeted by anger, which can decrease the level of one’s faith.”

2- Allāh praised those who repress anger and who pardon men. Furthermore, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stated:

«لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ

نَفْسُهُ عِنْدَ الْغَضَبِ

“The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage.”

Related by Al-Bukhārī (6114).

So, if a Muslim gets angry, he should control his anger and seek refuge with Allāh against the accursed Satan, as reported in the *Ṣaḥīḥ* of Al-Bukhārī (6115). He should then sit down or lean on his side, as reported in the *Sunan* of Abu Dawud (4782) on the authority of Abu Dharr who reported the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as saying:

«إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ
الْغَضَبُ، وَإِلَّا فَلْيَضْطَجِعْ»

“When one of you becomes angry while standing, he should sit down until anger leaves him, otherwise he should lie down.”

The Ḥadīth is narrated through a trustworthy chain of narrators whose names are found in *Ṣaḥīḥ* Muslim.

Lessons to be deduced from the Ḥadīth:

- 1- The Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) were keen to do what is good. As we see in this Ḥadīth, a Companion asked the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for advice.
- 2- The Ḥadīth implies warning against reasons that might cause anger and the consequences that follow from it.
- 3- Repeating the advice not to get angry indicates the importance of such advice.

ḤADĪTH SEVENTEEN

Kindness to Animals

«عَنْ أَبِي يَعْلَى، شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلْيُجِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِخْ ذَبِيحَتَهُ» رَوَاهُ مُسْلِمٌ»

Abu Ya'la Shaddad ibn 'Aws (رَضِيَ اللَّهُ عَنْهُ) reported: Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Verily Allāh has prescribed *Ihsan* (kindness) for everything. So when you kill, you must make the killing in the best manner; when you slaughter, make your slaughter in the best manner. Let one of you sharpen his knife and give ease to his animal (in order to reduce his pain).” Related by Muslim.

COMMENTARY

1- The phrase: “Verily Allāh has prescribed *Ihsan* (kindness) for everything.” *Ihsan* is the opposite of *Isa'ah* which means behaving badly. The prescription here is used in the legal sense. Thus, it denotes obligation. Moreover, *Ihsan* is so general that it applies to dealing with both humans and animals.

2- After that, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to kill and slaughter in the best manner, sharpen our knife, and give ease to the animal. In fact, this is an example of how to apply *Ihsan* while killing a human being who is rightfully sentenced to death and while slaughtering animals. This takes place by employing the easiest methods that end life without

causing much pain.

In his book: “*Jami‘-ul-Ulum wal-Hikam*”, Ibn Rajab said (1:381-382), “This Ḥadīth shows that it is obligatory to be kind in every action. However, kindness varies in accordance with the nature of each action respectively. For example, kindness in practicing inward and outward duties requires doing them in the perfect manner. In fact, this level of *Ihsan* in this regard is obligatory. As for practicing kindness with regard to recommendable matters, it is not obligatory. On the other hand, following the perfect course of action regarding abstaining from prohibitions requires not doing either their inward or outward aspects. In this regard, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ﴾

“Leave (O mankind, all kinds of) sin, open and secret...”
[Sūrah Al-An‘am, 6:120].

In fact, this level of *Ihsan* in this regard is obligatory. As for *Ihsan* during calamities, one should display patience in the best manner without dissatisfaction or intolerance. Also, obligatory *Ihsan* when dealing with people is reflected in fulfilling all the duties enacted by Allāh (سُبْحَانَهُ وَتَعَالَى). Furthermore, *Ihsan* that is obligatory while having authority over, and managing the affairs of, people requires doing all the duties of such authority. However, higher levels of *Ihsan* in all these fields are not obligatory. *Ihsan* while killing either humans or animals, whom it is permissible to kill, requires ending their life in the quickest and easiest manner without tormenting or causing unneeded pain. This type of *Ihsan* is the one referred to by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in this Ḥadīth. Perhaps the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned it here as an example or because it is necessary to be explained in that situation. In the phrase:

«فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ»

“when you kill, you must make the killing in the best manner; when you slaughter, make your slaughter in the best manner”,

refers to the manner of killing and slaughtering. So, the command here indicates the obligation of ending the life, whom it is permissible to end, in the quickest and easiest manner.”

4- *Ihsan* in killing without tormenting or mutilation applies to both the cases of killing disbelievers and killing in application of the ruling of *Qisas*. However, while enforcing the ruling of *Qisas*, the same injuries caused by the killer to the one killed should be caused to the killer. Examples of this are the practices of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in the Ḥadīth of the Jew who crushed a girl’s head between two stones^[1]; and that of the men belonging to the tribe of ‘Uraynah^[2]. As to the penalty reported to have been applied to the married adulterer, i.e. stoning to death, it represents an exception to the purport of this Ḥadīth. It is also possible that it is not an exception and that *Ihsan* in this case is through enforcing the *Sharia*-introduced penalty and stoning such a person to death.

Lessons to be deduced from the Ḥadīth

- 1- *Ihsan* is obligatory regarding all things.
- 2- *Ihsan* while killing is obligatory through employing the easiest method to end life.
- 3- *Ihsan* while slaughtering animals is obligatory through the same

[1] Related by Al-Bukhārī (2413) and Muslim (1672).

[2] Related by Al-Bukhārī (2806) and Muslim (1671).

method.

4- Before embarking on slaughtering, one has to check the slaughtering knife. The Prophet (ﷺ) said, “Let one of you sharpen his knife and give ease to his animal (in order to reduce his pain).”





HADĪTH EIGHTEEN



Taqwa and Good Manners

«عَنْ أَبِي ذَرٍّ، جُنْدُبِ بْنِ جُنَادَةَ، وَأَبِي عَبْدِ الرَّحْمَنِ، مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّبِيَّةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقِ حَسَنٍ» رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: «حَدِيثٌ حَسَنٌ»، وَفِي بَعْضِ النُّسخِ: «حَسَنٌ صَحِيحٌ»

Abu Dharr and Mu'adh ibn Jabal (رضي الله عنهما) reported that: Messenger of Allāh (صلى الله عليه وسلم) said, “Fear Allāh wherever you are, do good deeds after doing bad ones, the former will wipe out the latter, and behave decently towards people.” Related by Al-Tirmidhi, who graded it as Ḥadīth Hassan (good). In some other editions of al-Tirmidhi’s collection, it says: Ḥadīth hasan and Ṣaḥīḥ (good and authentic).

COMMENTARY

- 1- In only three sentences, the Ḥadīth addresses all that which a Muslim is enjoined to do towards himself, his Lord, and others.
- 2- The phrase: “Fear Allāh wherever you are.” Lexically speaking, *Taqwa* (lit. piety) means to guard yourself against all that you fear. For example, we wear shoes and slippers to protect against whatever harm that may be on the earth, construct houses and tents to protect against the heat of the sun, and so on. In *Sharia* terminology, *Taqwa* means

that a person protects himself from Allāh’s wrath. This takes place by doing what is commanded and abstaining from what is forbidden, believing in divine revelations, and worshipping Allāh according to *Sharia*, not through *Bid‘ahs* and innovations in religion. *Taqwa* in the sense of fearing Allāh is required in all situations, places, and times. So, one should fear Allāh both in secret and in public, as stated in the Ḥadīth: “Fear Allāh wherever you are.”

3- “Do good deeds after doing bad ones, the former will wipe out the latter.” When a person commits a sin, he should repent from it. Repentance is considered a good deed. It erases all the major sins and minor sins that preceded it. It is also achieved by doing good deeds, as they erase only minor sins. As for major sins, they are not erased except through repenting of them.

4- “Behave decently towards people.” It is required of Muslims to treat all people decently. In other words, one should treat people in the manner he likes to be treated. In this regard, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

“None of you believes until he loves for his brother what he loves for himself.”

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said:

«فَمَنْ أَحَبَّ أَنْ يُرْحَزَ عَنِ النَّارِ، وَيُدْخَلَ الْجَنَّةَ، فَلْتَأْتِهِ
مَنْيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَلِيَأْتِ إِلَى النَّاسِ
الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ»

“He who desires to be rescued from the fire of Hell and to enter Jannah, should die in a state of complete belief in

Allāh and the Last Day, and should do unto others what he wishes to be done unto him.”

In fact, Allāh (سُبْحَانَهُ وَتَعَالَى) described His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as having a great morality. When asked about the character of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), she replied, “His character was the Qur’an.” Related by Muslim (746). This means he used to put all the directions introduced by the Qur’an into practice. Furthermore, the Sunnah contains many Ḥadīths that highlight the excellence of having good morals, urge Muslims to be characterized with good manners, and warn against bad manners.

Lessons to be deduced from the Ḥadīth

- 1- The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) advised his *Ummah* (nation) in the perfect manner. An example of this is the Ḥadīth which included these three great comprehensive commandments.
- 2- We are commanded to fear Allāh in all circumstances, places, and times.
- 3- The Ḥadīth urges following up bad deeds with good deeds.
- 4- Good deeds erase sins.
- 5- The Ḥadīth urges dealing with people decently.





HADĪTH NINETEEN



Faith in al-Qada wal-Qadar

«عَنْ أَبِي الْعَبَّاسِ، عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ
 خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ: «يَا غُلَامُ! إِنِّي أُعَلِّمُكَ
 كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظَكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ. إِذَا سَأَلْتَ
 فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ. وَاعْلَمْ: أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ
 عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ. وَإِنْ
 اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ
 عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ» رَوَاهُ التِّرْمِذِيُّ، وَقَالَ:
 «حَدِيثٌ حَسَنٌ صَحِيحٌ»

On the authority of Abu ‘Abbas Abdullah ibn ‘Abbas (رضي الله عنه) who said: One day I was behind the Prophet (peace and blessings of Allāh be upon him) [riding on the same mount] and he said, “O young man, Shall I teach you some words [of advice]? Be mindful of Allāh and Allāh will protect you. Be mindful of Allāh and you will find Him in front of you. If you ask, then ask Allāh [alone]; and if you seek help, then seek help from Allāh [alone]. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allāh had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allāh had already prescribed against you. The pens have been lifted and the pages have dried.” It was related by Al-Tirmidhi, who

said it was a good and authentic Ḥadīth. Another narration, other than that of Al-Tirmidhi, reads: “Be mindful of Allāh, and you will find Him in front of you. Recognize and acknowledge Allāh in times of ease and prosperity, and He will remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and hardship with ease.”

COMMENTARY

1- The phrase: “Be mindful of Allāh and Allāh will protect you.” It means preserving the limits set by Allāh by complying with His commands and avoiding His prohibitions, believing in divine revelations, and worshipping Him according to what He legislated not through desires and *Bid'ahs*. If you do so, Allāh will protect you in both religious and worldly affairs, a reward that goes in line with your deeds. In other words, the reward is of the same type as the action. To explain, since your action is preservation (of the limits of Allāh), the reward will be also (divine) preservation.

2- The phrase: “Be mindful of Allāh and you will find Him in front of you” means Allāh will protect you and manage all your religious and worldly affairs.

3- The phrase: “If you ask, then ask Allāh [alone]; and if you seek help, then seek help from Allāh [alone]” has the same connotation as the Ayah that reads:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“You (Alone) we worship, and You (Alone) we ask for help (for each and everything).” [Sūrah Al-Fatihah, 1:5].

Asking Allāh is a supplication, and supplication is an act of worship. So, the meaning is that a Muslim should worship Allāh alone, ask Him alone to fulfill his needs and seek help from Him alone in all his worldly and Hereafter matters. In addition, he should employ all the lawful means and asks Allāh to make these means beneficial. In this regard, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«اٰخِرُضْ عَلٰى مَا يَنْفَعُكَ، وَاسْتَعِيْنِ بِاللّٰهِ وَلَا تَعْجِزْ»

“Adhere to that which is beneficial for you. Keep asking Allāh for help and do not refrain from it.” Related by Muslim (2664).

4- “And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allāh had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allāh had already prescribed against you. The pens have been lifted and the pages have dried.” After he mentioned that only Allāh alone should be supplicated and sought for help, he tells us that everything is in Allāh’s Hands, that there is no objection to what He gives, nor a giver for what He withholds, that everything cannot be out of the scope of His will, and that people cannot benefit you with something that Allāh has not destined, nor that they cannot harm you with something that Allāh has not destined, and that everything that happens or does not happen is predestined. This is why he said, “The pens have been lifted and the pages have dried.” This means that every incident has been already predestined and recorded and thus must happen. Accordingly, the meaning of lifting the pens and drying the pages is that everything that is destined has been already recorded in the Preserved Tablet. Thus, it must take place in accordance with what is predestined. Actually, these sentences prove the obligation of believing in Divine Predestination, which is one of the six pillars of

Iman stated in the famous Ḥadīth of Jibril.

5- The phrase: “Recognize and acknowledge Allāh in times of ease and prosperity, and He will remember you in times of adversity.” It means that if a person dedicates all his acts for the sake of Allāh in times of ease and prosperity, Allāh will confer His bounties on him and will save him from harm in times of adversity and distress. In this regard, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۗ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ﴾

“And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

3. And He will provide him from (sources) he never could imagine...” [Sūrah Al-Talaq, 65:2-3].

He (سُبْحَانَهُ وَتَعَالَى) said,

﴿فَلَوْلَا أَنَّهُ رُكِّنَ مِنَ الْمُسَبِّحِينَ ۗ لَلَيْتَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ۗ﴾

“Had he not been of them who glorify Allāh, He would have indeed remained inside its belly (the fish) till the Day of Resurrection.” [Sūrah Al-Saffat, 37:143-144].

An example is also the story of the three men who were overtaken by a storm and therefore took shelter in a cave. A rock slipped down from the mountain and blocked the exit from the cave. They beseeched Allāh in the name of some virtuous deed they had done in times of ease. Thereupon one of them supplicated, being dutiful to his parents. Then the second man supplicated Allāh by abstaining from adultery after being capable of committing it. Then the third one supplicated Allāh by repaying a deposit to its owner after having invested it for him. Therefore, Allāh ended their distress and the rock moved away

and all the three came out of the cave safe and sound.¹

6- The phrase: “And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by.” It means that incidents Allāh predestined to cause you no harm will not befall you and those incidents Allāh predestined for you will absolutely befall you. This is because what Allāh wills comes to pass, and what He does not will does not come to pass. Moreover, Allāh’s predestination will absolutely be materialized and everything that is not predestined for you will by no means happen to you and you will by no means have access to it.

7- “And know that victory comes with patience, relief with affliction, and hardship with ease.” This sentence states that victory is the outcome of patience, relief follows afflictions and hardship follows ease. No doubt, victory is contingent on patience by the permission of Allāh. Moreover, distresses are averted through the relief that comes after it and Allāh always follows hardships with ease.

Lessons to be deduced from the Ḥadīth

1- Those who preserve the limits set by Allāh will be preserved by Allāh as far as religion and worldly affairs are concerned.

2- Those who do not preserve the limits set by Allāh will not attain Allāh’s protection. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿نَسُوا اللَّهَ فَنَسِيَهُمْ﴾

“...They have forgotten Allāh, so He has forgotten them...”
[Sūrah Al-Tawbah, 9:67].

¹Related by Al-Bukhārī (5974) and Muslim (2743).

- 3- The reward is of the same type as the action. To explain, since your action is preservation (of the limits of Allāh), the reward will be also (divine) preservation.
- 4- A Muslim should worship and seek the help of Allāh Alone.
- 5- A Muslim should believe in divine predestination.
- 6- People can inflict on you neither harm nor benefit unless predestined by Allāh.
- 7- No harm can be averted and no benefit can be attained unless predestined by Allāh. This is because what Allāh wills comes to pass, and what He does not will does not come to pass.
- 8- Patience will be followed with victory.
- 9- Distress will be followed with relief.
- 10- Hardship will be followed with ease.
- 11- The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was so humble that he dealt with kids kindly.
- 12- Before indulging in the details of an important topic, it is necessary to make an introduction that attracts the audience attention. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said here: “Shall I teach you some words [of advice]?”



ḤADĪTH TWENTY

Modesty, Shame is From Iman

«عَنْ أَبِي مَسْعُودٍ، عُقْبَةَ بْنِ عَمْرِو الْأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ
 قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ
 كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ» رَوَاهُ الْبُخَارِيُّ»

Abu Mas‘ud Al-Ansari (رَضِيَ اللَّهُ عَنْهُ) said: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “One of the admonitions of the previous Prophets which has been conveyed to people is that if you have no modesty, you can do whatever you like.” Related by Al-Bukhārī.

COMMENTARY

1- The Ḥadīth indicates that modesty is praiseworthy. It is recommended both by Sharia and previous laws as well. In fact, it is one of the noble morals that the Prophets of different times passed from one generation to another until they reached this *Ummah*. The imperative form in this Ḥadīth denotes permissibility or even obligation if the shameful act is not prohibited by *Sharia*. However, if the act is prohibited, it denotes threatening or that such an act is done only by those who lost their modesty wholly or partially. In his book: “*Jami‘-ul-Ulum wal-Hikam*”, Ibn Rajab said (1:497), “The phrase: “One of the admonitions of the previous Prophets” indicates that this one of the traditions of previous prophets and that it was circulated and passed from one generation to another. This indicates that it was introduced by those prophets and became so famous that it reached the first generation of this *Ummah*.” He then said, “The

phrase: “if you have no modesty, you can do whatever you like.” It does not give them the option to do whatever they like. Rather, it metaphorically denotes dispraise and prohibition. Those who hold this view express two different opinions. First: it is an imperative form that metaphorically denotes threatening. Thus, the meaning will be: if you have no modesty, then do whatever you like and you will be held accountable for it. The same notion can be found in the *Ayah* that reads,

﴿اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

“...Do what you will. Verily He is All-Seer of what you do (this is a severe threat to the disbelievers).” [Sūrah Fussilat, 41:40].

It is also in the *Ayah* that reads,

﴿فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ﴾

“So worship what you like besides Him...” [Sūrah Al-Zumar, 39:15].

This view is held by some scholars including Abul-‘Abbas Th‘lab. Second: it is an imperative form that metaphorically denotes a predicate. So, the meaning will be: One who does not have modesty will indulge in all types of sins and will have no inherent restraint. Accordingly, it will be the same as the Ḥadīth that reads,

«مَنْ كَذَبَ عَلَيَّ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ»

“Whoever tells a lie about me deliberately, let him take his place in Hell.”

It is also an imperative form that metaphorically denotes a predicate as

it means those who tell lies about the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) deliberately will take their place in Hell. This view is held by Abu ‘Ubayd Al-Qassim ibn Salam, Ibn Qutaybah, Muhammad ibn Nasr Al-Mirwazi, and others. Moreover, Abu Dawud reported a statement by Imam Ahmad that implicitly indicates the same view.

However, other scholars view that this phrase: “if you have no modesty, you can do whatever you like” indicates an imperative form that should be understood in the literal sense. Consequently, the meaning will be: do whatever you like if what you want to do is not one of the acts that do not usually cause you to be ashamed of Allāh or people. For example, it can be an act of worship or belonging to good manners and etiquette. In such a case, you can do whatever you like. This is the view of a group of scholars including Abu Is-haq Al-Mirwazi and Al-Shaf‘i. A similar view was also reported to have been held by Imam Ahmad.”

He also said (1/501-502), “Be informed that modesty is of two types. First: one that is an inherent and natural attribute that is not acquired. This one represents the highest level of morality that Allāh confers on a person and integrates into his natural disposition. This is why the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ»

“Shyness does not bring anything except good.”

Such an attribute combats the desire to commit sins and obscene acts and urges being characterized by the highest level of morality. In this respect, it is one of the characteristics of *Iman*.

Second: one that is acquired because of getting to know Allāh and knowing His Majesty, nearness to His servants and having encompassing knowledge of what they do, the fraud of the eyes, and

all that the breasts conceal. As such, it represents one of the highest characteristics of *Iman* and even of *Ihsan*.

Modesty can result from contemplating on Allāh's bounties and realizing that one is not satisfactorily grateful. However, if a Muslim has neither inherent nor acquired modesty, there will be nothing to restrain him from committing obscenities and immoralities. Thus, he will be having no *Iman*."

Lessons to be deduced from the Ḥadīth

- 1- The attribute of modesty is one of the good manners inherited from previous prophets.
- 2- In addition to highlighting the merit of modesty, the Ḥadīth urges the individual to conduct oneself in accordance with it.
- 3- If one is not characterized by modesty, nothing will restrain him from committing evil deeds.





ḤADĪTH TWENTY-ONE



Having Istiqamah Upon Islam

«عَنْ أَبِي عَمْرٍو - وَقِيلَ: أَبِي عَمْرَةَ -، سُفْيَانَ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ
 قَالَ: «قُلْتُ: يَا رَسُولَ اللَّهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا
 غَيْرَكَ، قَالَ: قُلْ: آمَنْتُ بِاللَّهِ، ثُمَّ اسْتَقِمَّ» رَوَاهُ مُسْلِمٌ»

On the authority of Abu 'Amr - and he is also called Abu 'Amrah - Sufyan ibn 'Abdullah Al-Thaqafi (رَضِيَ اللَّهُ عَنْهُ) who said: I said, "O Messenger of Allāh, tell me something about Islām which I can ask of no one but you." He (peace and blessings of Allāh be upon him) said, "Say I believe in Allāh - and then be steadfast." Related by Muslim.

COMMENTARY

1- The Prophet's Companions were the keenest to know the religion and were pioneers in doing all good deeds. This is clearly indicated by the question asked by Sufyan ibn 'Abdullah (رَضِيَ اللَّهُ عَنْهُ). In fact, it is such a great question that he wanted to receive a clear and decisive reply after which he will not need to ask any but the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

2- The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gave a concise but conclusive reply. He said, "Say I believe in Allāh - and then be steadfast." Thus, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered him to express verbally his belief in Allāh which includes believing in Allāh and all that is stated about Him in the Qur'an and Sunnah. This includes both outward and inward actions because if the two terms Islām and *Iman* are used in one context, each of them should have a separate meaning. In such a case, Islām will refer

to outward actions and *Iman* will refer to inward actions. However, if the context includes only one of them, it will indicate both outward and inward matters, which is the case here. After such a declaration, he is ordered to remain steadfast on the truth and guidance and to continue this way. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ

مُسْلِمُونَ ﴿١٠٢﴾

“O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islām [as Muslims (with complete submission to Allāh)]...” [Sūrah Al ‘Imran, 3:102].

This means you should remain steadfast in obeying Allāh and His Messenger so that you will be in a good status when death comes to you. In this regard, Allāh stated in the Qur’an the reward of those who believe and remain steadfast. He said,

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ
الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشُرُوا بِالْجَنَّةِ الَّتِي

كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

“Verily, those who say: “Our Lord is Allāh (Alone),” and then they stand firm, on them the angels will descend (at the time of their death) (saying): “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!” [Sūrah Fussilat, 41:30].

He also said,

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً
بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾﴾

“Verily, those who say: “Our Lord is (only) Allāh,” and thereafter stand firm and straight on the Islāmic Faith of Monotheism, on them shall be no fear, nor shall they grieve. 14. Such shall be the dwellers of Paradise, abiding therein (forever) - a reward for what they used to do.” [Sūrah Al-Ahqaf, 46:13-14].

Lessons to be deduced from the Ḥadīth

- 1- The Companions were keen to inquire about matters pertaining to the religion.
- 2- The good question asked by Sufyan ibn ‘Abdullah indicates his wisdom and desire to have conclusive advice.
- 3- The Ḥadīth urges us to believe in all that is stated in the Qur’an and Sunnah.
- 4- We should remain steadfast on the truth and guidance till the time of death.





HADĪTH TWENTY-TWO



The Path to Paradise

«عَنْ أَبِي عَبْدِ اللَّهِ، جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا: «أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحَلَلْتُ الْحَلَالَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا؛ أَأَدْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ» رَوَاهُ مُسْلِمٌ وَمَعْنَى: «حَرَّمْتُ الْحَرَامَ»: اجْتَنَبْتُهُ، وَمَعْنَى: «أَحَلَلْتُ الْحَلَالَ»: فَعَلْتُهُ مُعْتَقِدًا حِلَّهُ»

On the authority of Abu ‘Abdullah Jabir ibn ‘Abdullah Al-Ansari (رَضِيَ اللَّهُ عَنْهُ) that: A man questioned the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said, “Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is halal, and treat as forbidden that which is haram, and do not increase upon that [in voluntary good deeds], then I shall enter Paradise?” He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied, “Yes.” Related by Muslim. “Treat as forbidden that which is haram” means avoiding it. “Treat as lawful that which is halal” means doing it while believing it to be permissible.

COMMENTARY

- 1- According to a narration of the Ḥadīth in Ṣaḥīḥ Muslim (15), the questioner was named: Al-Nu‘man ibn Qawqal.
- 2- The questioner’s phrase: “Do you think” means tell me: shall I enter Paradise if I do such things?

3- The list of things he asked if doing them will cause him to enter Paradise included: *Salah*, fasting, treating as lawful that which is *halal*, and treating as forbidden that which is *haram*. There is no mention of *Zakat* and Hajj. It is possible that Hajj was not mentioned because it had not been enjoined yet. Moreover, *Zakat* was not mentioned due to the possibility that the questioner was poor and did not have money to pay *Zakat*. It is also possible that *Zakat* and Hajj are included under the general purport of treating as lawful that which is *halal*, and treating as forbidden that which is *haram*.

4- The Ḥadīth referred only to performing obligatory acts and made no mention of supererogatory acts. In fact, those who do so are included under the category of the followers of a middle course in the Ayah that reads,

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُأْذِنُ اللَّهُ﴾

“Then We gave the Book (the Qur'an) as inheritance to such of Our servants whom We chose (the followers of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allāh's Leave, foremost in good deeds...” [Sūrah Fatir, 35:32].

Doing obligations and leaving supererogatory acts of worship is a reason to enter Paradise. However, performing the supererogatory acts of worship along with the obligatory ones completes the shortage in obligatory ones in case they have any shortage. This was stated in an authentic Ḥadīth reported from the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).¹

¹Related by Abu Dawud (864), Al-Tirmidhi (413), and Ibn Majah (1425).

Also, supererogatory acts of worship are like a fence for obligatory ones. To explain, he who performs them punctually will be more punctual in performing obligatory acts of worship. Moreover, negligence in performing them may lead to the incomplete performance of obligations.

Lessons to be deduced from the Ḥadīth

- 1- The Companions were keen to know the deeds that lead to Paradise.
- 2- Deeds are a reason for entering Paradise.
- 3- It indicates the Importance of the five daily prayers. They were described in a Ḥadīth as the pillar of Islām.
- 4- The Ḥadīth highlights the importance of fasting Ramadan.
- 5- A Muslim should do what is lawful believing it to be lawful, and avoids what is forbidden, believing it to be forbidden.
- 6- The Ḥadīth refutes the claim of some Sufis that a Muslim should not worship Allāh desiring Paradise and fearing Hell. Allāh reported his friend Ibrahim as saying:

﴿وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾﴾

“And make me one of the inheritors of the Paradise of Delight.” [Sūrah Al-Shu‘ara’: 26:85].





HADĪTH TWENTY-THREE



Purity is Half of Iman

«عَنْ أَبِي مَالِكٍ، الْحَارِثِ بْنِ عَاصِمِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الطُّهُورُ شَطْرُ الْإِيمَانِ. وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ. وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ - أَوْ تَمْلَأُ - مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ. وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ. كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ، فَمُعْتِقُهَا، أَوْ مُوْبِقُهَا» رَوَاهُ مُسْلِمٌ»

Abu Malik Al-Harith Ibn 'Asim Al-Ash'ari (رَضِيَ اللَّهُ عَنْهُ) reported that: The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Purity is half of faith, and the praise of Allāh fills the scale. Glorification and praise fill up what is between the heavens and the earth. Prayer is a light, charity is proof, and patience is illumination. The Qur'an is proof for you or against you. All people go out early in the morning and sell themselves, either setting themselves free or ruining themselves." Related by Muslim.

COMMENTARY

1- Purity is interpreted to mean abandoning *Shirk* (associating others in worship with Allāh) and sins and giving them up. Similarly, *Wudu'* (ablution) and *Iman* are interpreted in some contexts to mean *Salah*. An example is the Ayah that reads,

﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَنَكُمْ﴾

“...And Allāh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)...” [Sūrah Al-Baqarah, 2:143].

However, the view that purity means *Wudu'* is supported in Al-Tirmidhi's narration of the Ḥadīth (3517), in which the word “purity” is replaced with “*Wudu'*.” It is also supported by the narration of Ibn Majah (280) which reads, “Performing ablution properly is half of faith...” The Arabic word “*Shitr* [half]” is interpreted to mean half or just a part even if less than a half. In fact, *Wudu'* is a condition for the validity of *Salah*.

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

«لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوَرٍ وَلَا صَدَقَةٌ مِنْ غُلُولٍ»

“Allāh does not accept prayer without purification as He does not accept charity from goods acquired by embezzlement.”
Related by Muslim (224).

However, two variations of the Arabic equivalent of the word “purity” should be taken into consideration. “*Tubur*” is an infinitive that means purification whereas “*Tabur*” is a noun that means the water used for purification. The same applies to similar pairs of words such as *Wadu'* and *Wudu'*, *Sabur* and *Subur*, *Wajur* and *Wujur*, and *Sa'Ut* and *Su'Ut*.

2- “The praise of Allāh fills the scale. Glorification and praise fill up what is between the heavens and the earth.” The scale is used to weigh deeds. This indicates the excellence of celebrating the praise of, and glorifying, Allāh. Glorifying Allāh (through saying *Subhan Allāh*) means believing that Allāh is high above any defect. Praising

Him (through saying *Al-Hamdu lillah*) means describing Him with All perfections.

The equivalent word for the verb “fill” in the Arabic text is expressed by the narrator as: “*tamla’an* [both fill] *aw* [or] *tamla’* [it fills].” This is because both praising Allāh and glorifying Him both fill up what is between the heavens and the earth or possibly only one of them does so. It is also possible that both of them fill up what is between the heavens and the earth, but the narrator doubted whether he heard the dual or the singular form of the verb.

3- The phrase: “Prayer is light.” Light here refers both to spiritual light in one’s heart and in one’s face, the light of guidance, and the physical light on the Day of Judgment.

4- The phrase: “charity is proof” means that it proves that one who gives it is a true and faithful believer. This is because it our natures do not welcome giving in charity. So, those who are protected from the stinginess of their soul and could give in charity are proved to be truthful believers. In fact, a hypocrite can offer *Salah* out of showing off but it is difficult for him to give out charity because he has such a stingy and money-hoarding soul.

5- “Patience is illumination.” This refers to remaining steadfast in doing good deeds even if they are unlikeable to our nature and on abstaining from sins even if they are likable to our natures. It also refers to enduring painful divine predestination with patience without despondency or despair. If this is materialized by a Muslim, it will give an indication for his deep-rooted faith and farsightedness. This is why patience is described as illumination.

6- The phrase: “The Qur’an is a proof for you or against you” means that Qur’an can be proof for a Muslim if he does what is enjoined and what is required of him by the Qur’an, including believing its news, complying with its orders, avoiding its prohibitions, and reciting it as

it should be recited. On the other hand, it may be proof against him if he turns away from it and does not do what he is requested to do by the Qur'an. This notion is similar to the one of the Ḥadīth narrated by Muslim in his *Ṣaḥīḥ* (817) that reads,

«إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ»

“By this Book Allāh exalts some peoples and lowers others.”

7- The phrase: “All people go out early in the morning and sell themselves, either setting themselves free or ruining themselves.” It means that people go out early in the morning and strive; so they are divided into two types. First: those who sell themselves to Allāh by doing acts of worship and avoiding sins, thereby freeing themselves from the Fire, and keeping it away from Satan's misguidance and temptation. Second: those who ruin themselves by committing sins and evil deeds and following the forbidden desires that lead them to the Fire.

Lessons to be deduced from the Ḥadīth

- 1- The Ḥadīth highlights the virtue of purification.
- 2- The Ḥadīth highlights the virtue of praising and glorifying Allāh.
- 3- The Ḥadīth proves the existence of the *Mizan* that weighs our deeds.
- 4- The Ḥadīth highlights the virtue of *Salah* and the fact that it is a light in this world and the Hereafter.
- 5- The Ḥadīth highlights the virtue of charity and the fact that it is a sign of the truthfulness of one's *Iman*.
- 6- The Ḥadīth highlights the virtue of patience and the fact that it is a light for those who are patient.

7- The Ḥadīth urges us to pay a special attention to the Qur'an as far as learning, contemplation and acting in accordance with it are concerned so that it can be a proof for the Muslim.

8- The Ḥadīth warns against failing to observe what is obligatory towards the Qur'an so that it cannot be proof against us.

9- The Ḥadīth urges doing all good deeds by which a person frees himself from the disgrace of this world and the torment of the Hereafter.

10- The Ḥadīth warns against all bad deeds that make its doer one of Satan's guardians and lead its doer to Hell.



ḤADĪTH TWENTY-FOUR

Prohibition of Oppression

«عَنْ أَبِي ذَرِّرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا رَوَى عَنِ اللَّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ: «يَا عِبَادِي! إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا. يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِكُمْ. يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أُطْعِمْكُمْ. يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي أَكْسِكُمْ. يَا عِبَادِي! إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي. يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ، وَإِنْسَكُمْ وَجِنَّتُمْ، كَانُوا عَلَى أَتَقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ، وَإِنْسَكُمْ وَجِنَّتُمْ، كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا. يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ، وَإِنْسَكُمْ وَجِنَّتُمْ، قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِنِّي شَيْئًا. يَا عِبَادِي! إِذَا أُدْخِلَ الْبَحْرَ. يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ، ثُمَّ أُوقِيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ حَيْرًا، فَلْيَحْمِدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ، فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ» رَوَاهُ مُسْلِمٌ»

Abu Dharr quoted Allāh’s messenger as saying among the things he transmitted from Allāh (تَبَارَكَ وَتَعَالَى) that He has said, “My servants, I have made oppression unlawful for myself and I have made it unlawful among you, so do not oppress one another. My servants, you are all straying except those whom I guide, but if you ask for my guidance, I will guide you. My servants, you are all hungry except those whom I feed, but if you ask me for food, I will feed you. My servants, you are all naked except those whom I have clothed, but if you ask me for clothing, I will clothe you. My servants, you are all sinning night and day, but I forgive all sins, so if you ask me for forgiveness, I will forgive you. My servants, you will not be able to harm me and succeed in such a purpose, neither will you be able to benefit me and succeed in such a purpose. My servants, even if the first and last of you, men and jinn, were as pious as the one with the most pious heart among you, that would not cause any increase in my dominion. My servants, if the first and last of you, men and jinn, were as wicked as the man with the most wicked heart among you, that would not cause any diminution in my dominion. My servants, if the first and last of you, men and jinn, were to stand in one plain and make a request of me and I were to give every man what he asked, that would make no more diminution of what I possess than a needle would when put into the sea. My servants, they are only your deeds which I put to your account and then pay you in full for them; so let him who experiences good praise Allāh, and let him whose experience is different blame no one but himself.” Related by Muslim.

COMMENTARY

1- “Quoted Allāh’s messenger as saying among the things he transmitted from Allāh.” This is a phrase usually used to refer to a Ḥadīth *Quḍsi* (Revelation from Allāh in the Prophet’s words).

Another phrase used for the same purpose is: “Allāh (سُبْحَانَهُ وَتَعَالَى) is reported by His Messenger as saying....” A *Ḥadīth Qudsi* is the one the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) narrates his Lord as saying it. Therefore, it contains the first-person pronouns referring to Allāh (سُبْحَانَهُ وَتَعَالَى).

2- The phrase: “My servants, I have made oppression unlawful for myself and I have made it unlawful among you, so do not oppress one another.” “*Zulm* [oppression]” means putting things in the wrong positions. In fact, Allāh made it unlawful for himself, i.e. promised not to do no injustice although He is capable of doing so and of doing anything He likes. Therefore, oppression can never be done by Him because His Justice is perfect. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ﴾

“...And Allāh wills no injustice for (His) servants.” [Sūrah Ghafir, 40:31].

He also said,

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾

“Surely! Allāh wrongs not even of the weight of an atom (or a small ant)...” [Sūrah Al-Nisa’, 4:40].

Furthermore, he said,

﴿وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا﴾

“And he who works deeds of righteousness, while he is a believer (in Islāmic Monotheism), then he will have no fear of injustice, nor of any curtailment (of his reward).” [Sūrah Taha, 20:112].

This *Ayah* means that such a person should not worry about any increase in his evil deeds, a decrease in his bad deeds, or being burdened with the sins committed by others. The fact that these *Ayahs* hold Allāh free from injustice includes proof of the perfection of His justice (Glory be to Him).

In his book *Jami' Al-'Ulum wal-Hikam*, Ibn Rajab said (2/36): “The fact that He created the actions of people, including injustice, does not necessitate describing Him as “*Zalim* [oppressive]” (Glory be to Him). By the same token, bad deeds committed by people, which are originally created and predestined by Him, cannot be ascribed to Him. In fact, only His actions can be ascribed to Him. Although the acts of people are originally created by Him, none of them can be ascribed to Him. Actually, we can attribute to Him only those actions He produces. Allāh knows best.”

Allāh Almighty has forbidden injustice on His servants, so no one should wrong himself or wrong others.

3- The phrase: “My servants, you are all straying except those whom I guide, but if you ask for my guidance I will guide you.” In his book *Jami' Al-'Ulum wal-Hikam*, Ibn Rajab said (2/39-40): “Some scholars view that the purport of this Ḥadīth conflicts with that of the Ḥadīth narrated on the authority of ‘Ayyad ibn Himar that reads,

«يَقُولُ اللَّهُ تَعَالَى: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ
فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَأَتْهُمْ»

“Allāh (سُبْحَانَهُ وَتَعَالَى) said: I have created My servants as one having a natural inclination to the worship of Allāh but it is Satan who turns them away from the right religion...”

In fact, there is no such conflict. Allāh created the sons of Adam with a natural inclination to accept Islām and to be emotionally attached to

it to the exclusion of other religions. Thus, they are prepared for it by the force of nature. However, they must learn Islām because without education one is ignorant. Allāh said:

﴿وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا﴾

“And Allāh has brought you out from the wombs of your mothers while you know nothing...” [Sūrah Al-Nahl, 18:78].

He also said to his Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

﴿وَوَجَدَكَ ضَالًّا فَهَدَىٰ﴾

“And He found you unaware (of the Qur'an, its laws, and Prophethood) and guided you?” [Sūrah Al-Duha, 93:7].

The *Ayah* means that He found you unaware of the Book and the wisdom he taught you. Moreover, Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ﴾

“And thus We have sent to you (O Muhammad) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what the Book is, nor what is Faith?” [Sūrah Al-Shura, 42:52].

A person is born with an innate nature to accept the truth. If Allāh guides him, He sends him someone to teach him guidance. This way, he becomes guided by action, after he was guided by the force of nature. If, however, Allāh forsakes him, Allāh will appoint someone to teach him what changes his natural disposition. In this regard, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“Everyone is born a Muslim, but his parents make him a

Jew, a Christian, or a Magian.”

This Ḥadīth contains the command to ask Allāh for guidance. It includes guidance in the sense of directing toward the right path and guidance in the sense of helping and correcting. People’s need for guidance is more stressful than their need for food and drink. We read in Sūrah Al-Fatihah:

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

“Guide us to the straight path.” [Sūrah Al-Fatihah, 1:6].

Here, they ask Allāh Almighty to make them stick steadfastly to the guidance already obtained and to increase their level of guidance.

4- “My servants, you are all hungry except those whom I feed, but if you ask me for food, I will feed you. My servants, you are all naked except those whom I have clothed, but if you ask me for clothing, I will clothe you.” These two sentences state that servants are in dire need of their Lord. They need Him in obtaining their livelihood and clothing. Moreover, they have to ask Him (Glory be to Him) for their food and clothing.

5- The phrase: “My servants, you are all sinning night and day, but I forgive all sins, so if you ask me forgiveness, I will forgive you.” Allāh Almighty has commanded His servants to obey His orders and avoid His prohibitions. It may happen that they fail to perform what they are commanded to do and commit some of what they are forbidden to do. The way to safety from this is to return to Allāh, repent of their sins, and ask Allāh Almighty to forgive them. In this regard, there is a Ḥadīth that reads:

«كُلُّ نَبِيٍّ آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ»

“All children of Adam sin, and the best of sinners are those who repent.”

It is a *Hassan* (good) Ḥadīth, related by Ibn Majah (4251) and others.

6- The phrase: “My servants, you will not be able to harm me and succeed in such a purpose, neither will you be able to benefit me and succeed in such a purpose.” Ibn Rajab (2/43) said: “It means that the servants are not able to cause benefit or harm. Indeed, All the Almighty is Self-sufficient, Praiseworthy. He has no need for the worship of His servants, and it does not benefit Him in the least. Rather, they benefit from it. Moreover, He is not harmed by their sins. Rather, it is they who are harmed by it. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَلَا يَحْزُنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا﴾

“And let not those grieve you (O Muhammad) who rush with haste to disbelieve; verily, not the least harm will they do to Allāh...” [Sūrah Al ‘Imran, 3:176].

He also said,

﴿وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا﴾

“...And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will give reward to those who are grateful.” [Sūrah Al ‘Imran, 3:144].

7- The paragraph: “My servants, even if the first and last of you, men and jinn, were as pious as the one with the most pious heart among you, that would not cause any increase in my dominion. My servants, if the first and last of you, men and jinn, were as wicked as the man with the most wicked heart among you, that would not cause any diminution in my dominion.” In these two sentences, there

is an explanation of the perfection of Allāh’s sovereignty and that He is totally self-sufficient. They also tell us that if the servants reached the highest level of piety or wickedness, that would neither increase nor decrease anything in His sovereignty. Furthermore, they state that the piety of every human being is only beneficial to that person who is pious, and the wickedness of every wicked person is only harmful to him.

8- The phrase: “My servants, if the first and last of you, men and jinn, were to stand in one plain and make a request of Me and I were to give every man what he asked, that would make no more diminution of what I possess than a needle would when put into the sea.” This indicates that Allāh (Glory be to Him) is completely Self-sufficient and that His servants are completely in need of Him. It also indicates that if the jinn and mankind were to gather, the first and the last of them, make a request of Allāh and He were to give every man what he asked, that would make no more diminution of what He possesses than a needle would when put into the sea. The meaning is that there is no decrease at all. This is because the amount of water that hangs to the needle is too little to be considered, neither as regards weight nor as regards what an eye can see.

9- The phrase: “My servants, they are only your deeds which I put to your account and then pay you in full for them; so let him who experiences good praise Allāh, and let him whose experience is different blame no one but himself.” People in this life are charged with complying with Allāh’s orders and avoiding His prohibitions. Besides, they will be held accountable for whatever good and evil they do. Moreover, everyone will find on the Day of judgment the outcome of his action in this life. Were it to be good, the reward will be good; and were it to be bad, the result will be bad. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾﴾

“So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.” [Sūrah Al-Zalzalah, 99:7-8].

So whoever offers good finds his reward in the Hereafter. The reward is a grace from Allāh who confers it upon His servant. Moreover, doing good in this world takes place with the help and guidance of Allāh. In fact, it is He Who gives bounties and the worthy of praise. If someone finds a non-good result in the Hereafter, he should know that he is punished because of his disobedience to his Lord and that he dug his own grave. Thus, if he finds himself punished in the Hereafter, he will blame none but himself.

Lessons to be deduced from the Ḥadīth

- 1- A *Ḥadīth Qudsi* is the one the Prophet (صلى الله عليه وسلم) narrates his Lord as saying it. Therefore, it contains the first-person pronouns referring to Allāh (سُبْحَانَهُ وَتَعَالَى).
- 2- Allāh made injustice unlawful for Himself and described Himself with the opposite perfection, which is justice.
- 3- Allāh forbids people to do injustice to themselves and to others.
- 4- People direly need to ask their Lord for guidance, food, clothing, and other matters of their religion and their worldly life.
- 5- Allāh loves His servants to ask Him everything they need regarding worldly and religious matters.
- 6- Allāh Almighty has perfect sovereignty. Moreover, His servants cannot cause Him benefit or harm. Rather, they can benefit or harm only themselves.
- 7- The servants are not immune from error. Thus, they must repent

from error and ask Allāh's forgiveness.

8- Piety and wickedness are in hearts. This is based on the phrase: "were as pious as the one with the most pious heart among you" and "were as wicked as the man with the most wicked heart among you."

9- The dominion of Allāh is not increased by the obedience of those who are obedient, nor is it decreased by the disobedience of those who are disobedient.

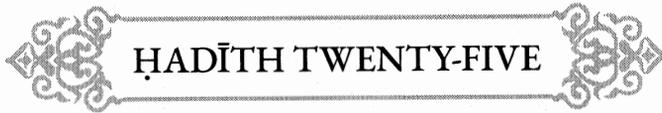
10- Allāh is perfectly Self-sufficient and Sovereign. If He were to give every man, from previous and later generations what he asked, that would make no more diminution of what He possesses.

11- The servants are urged to obey Allāh and are warned against disobeying him and they will be held accountable for both.

12- Whomsoever Allāh guides to the path of goodness will win the happiness of this world and the Hereafter.

13- Whoever neglects and does evil deeds shall incur loss and will regret where remorse is of no avail.





The Excellence of Dhikr

«عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ - أَيْضًا - : «أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ! ذَهَبَ أَهْلُ الدُّثُورِ بِالْأُجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ. قَالَ: أَوْلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟! إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ. وَأَمَرَ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهَى عَنِ الْمُنْكَرِ صَدَقَةٌ. وَفِي بَعْضِ أَحَادِيثِكُمْ صَدَقَةٌ، قَالُوا: يَا رَسُولَ اللَّهِ! أَيُّ أَيِّ أَحَدُنَا شَهْوَتُهُ، وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟! قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَّانَ عَلَيْهِ وَزُرٌّ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ، كَانَ لَهُ أَجْرٌ» رَوَاهُ مُسْلِمٌ»

Abu Dharr (رضي الله عنه) reported: Some people said to the Messenger of Allāh (peace be upon him): “O Messenger of Allāh, the rich have taken away (all the) reward. They observe Salah (prayers) as we do; and give Sadaqah (charity) out of their surplus wealth.” Upon this, he (the Prophet (peace be upon him)) said, “Has Allāh not prescribed for you (a course) following which you can (also) give Sadaqah? In every declaration of the glorification of Allāh (i.e., saying Subhan Allāh) there is a Sadaqah, and in every Takbir (i.e., saying Allāhu Akbar) is a Sadaqah, and in every celebration of praise (saying Al-hamdu lillah) is a Sadaqah, and in every declaration that He is One (La ilaha illAllāh) is a Sadaqah, and in enjoining of good is a Sadaqah, and in forbidding evil is a Sadaqah, and in man’s

sexual intercourse (with his wife) there is a Sadaqah.” They (the Companions) said: “O Messenger of Allāh, is there reward for him who satisfies his sexual need among us?” He said, “You see, if he were to satisfy it with something forbidden, would it not be a sin on his part? Similarly, if he were to satisfy it legally, he should be rewarded.” Related by Muslim.

COMMENTARY

1- The Prophet’s Companions were the keenest to know the religion and were pioneers in doing all good deeds. Some of them liked to have the same reward as that deserved by others who preceded them in doing good acts. Therefore, a group of poor Companions of the Prophet (ﷺ) stated that although they can do some acts of worship as *Salah* and fasting equally as the rich can do, the rich have the advantage of the possibility of giving their surplus money in charity. However, the Prophet (ﷺ) guided them to the fact that there are other types of charity poor people can give, such as certain utterances of *Dhikr* (remembrance of Allāh), enjoining what is good, and forbidding what is evil.

2- Charities the Prophet (ﷺ) instructed the poor to do are divided into two types:

First: those charities whose benefit is limited to them, such as glorifying Allāh, celebrating His praise, *Takbir* and *Tablil*. Second: those charities whose benefit goes to them extends to others, such as enjoining what is good, forbidding what is evil and sexual intercourse.

3- Permissible things a person does to gratify his own desires can turn into an act of worship if accompanied by a good intention. An example of this is a person who intends by gratifying his sexual desires to safeguard himself and his wife against unlawful acts and having children.

Lessons to be deduced from the Ḥadīth

- 1- The Prophet's Companions were keen to do and compete in doing all good deeds.
- 2- Charity is not limited to giving money, although this is its origin.
- 3- The Ḥadīth urges glorifying Allāh, saying *Takbir*, praising Allāh and *Tablil*. The Ḥadīth considers doing so a charity given by a Muslim to himself.
- 4- If one is unable to do certain acts of worship because he is unable to do them, he should increase the acts of worship he is able to do.
- 5- The Ḥadīth urges us to enjoin good and forbid evil and consider doing so a charity given by a Muslim to himself and to others.
- 6- Gratifying sexual desires with a good intention is a charity given by a Muslim to himself and to others.
- 7- A Muslim should refer to a scholar in order to authenticate his sayings.
- 8- The Ḥadīth lends support to the authority of analogical deduction. Here, the Prophet (صلى الله عليه وسلم) drew an analogy between getting reward for gratifying sexual desire lawfully and being sinful for gratifying them unlawfully. The analogy in this Ḥadīth belongs is made by introducing its opposite.



ḤADĪTH TWENTY-SIX

The Paths of Goodness

«عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ سُلاَمَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ الْاِثْنَيْنِ صَدَقَةٌ. وَتُعِينُ الرَّجُلَ فِي ذَاتِهِ فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ. وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ. وَكُلُّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ. وَتُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ»
رَوَاهُ الْبُخَارِيُّ، وَمُسْلِمٌ»

On the authority of Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ) who said: The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Every joint of a person must perform a charity each day that the sun rises: to judge justly between two people is a charity. To help a man with his mount, lifting him onto it or hoisting up his belongings onto it is charity. And the good word is charity. And every step that you take towards the prayer is charity, and removing a harmful object from the road is charity.” Related by Al-Bukhārī and Muslim.

COMMENTARY

1- The phrase: “Every joint of a person must perform a charity each day that the sun rises.” We have three hundred sixty joints in our body. This is explicitly stated in the Ḥadīth related by Muslim in his *Ṣaḥīḥ* on the authority of ‘A’ishah (رَضِيَ اللَّهُ عَنْهَا) (1007). The phrase means when the sun rises every day, each joint is liable for a charity for

that day. The Prophet (ﷺ) then listed examples for fulfilling such charities. Some of these examples are verbal while others are practical and some of them are intransitive while others are transitive. The Prophet (ﷺ) is reported by Muslim in his *Ṣaḥīḥ* on the authority of Abu Dharr as saying,

«وَيُجْزَىٰ مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الصُّبْحِ»

“...and two rak‘ahs (units of prayer) which one prays in the Duha (mid-day) serve instead of that.”

This is because performing these two Rak‘ahs involves moving these joints in an act of worship, which is *Salah* in such a case. Thus, it can replace the charities required for that day.

2- Each act of worship whether verbal or a practice is a type of charity. So, acts listed by the Prophet (ﷺ) in this Ḥadīth are meant to name just a few examples. To elaborate, judging justly between two people can be done by a judge or by someone who wants to reconcile disputes. It is a transitive practical act. Moreover, helping a man with his mount, lifting him onto it, or hoisting up his belongings onto it is a transitive practical act. Furthermore, good words mentioned here include any type of good words such as *Dhikr*, supplication, reading, teaching, enjoining what is good and forbidding what is evil, and so on. It represents a verbal act that extends beyond the individual. In addition, every step that you take towards the prayer is a charity given by a Muslim to himself. So, it is a practice-based act of worship that extends beyond the individual. As for removing a harmful object from the road, such as thorns, broken glass, or the like, the benefit of such action transcends the individual.

Lessons to be deduced from the Ḥadīth

1- Each joint of our bodies is liable for a daily charity, be it limited to

oneself or extending to others.

2- The Ḥadīth urges reconciling disputes among Muslims justly.

3- The Ḥadīth urges helping Muslims by fulfilling their needs, such as lifting him onto his mount or hoisting up his belongings onto it.

4- The Ḥadīth recommends saying all types of good words such as *Dhikr*, supplication, reading, teaching, calling people to Allāh, and so on.

5- The Ḥadīth highlights the excellence of walking to the mosque. According to another Ḥadīth, walking towards the mosque and returning home will be recorded to your credit. Related by Muslim (663).

6- The Ḥadīth highlights the excellence of removing a harmful object from the road. According to another Ḥadīth, it is one of the branches of *Iman*. Related by Muslim (58).



ḤADĪTH TWENTY-SEVEN

Righteousness and Sin

«عَنِ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْبِرُّ: حُسْنُ الْخُلُقِ. وَالْإِثْمُ: مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ» رَوَاهُ مُسْلِمٌ.

«وَعَنْ وَابِصَةَ بِنِ مَعْبِدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: حِثُّ تَسْأَلُ عَنِ الْبِرِّ وَالْإِثْمِ؟ قُلْتُ: نَعَمْ، قَالَ: اسْتَفْتِ قَلْبَكَ، الْبِرُّ: مَا اطْمَأَنَّتَ إِلَيْهِ النَّفْسُ، وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ. وَالْإِثْمُ: مَا حَاكَ فِي النَّفْسِ، وَتَرَدَّدَ فِي الصَّدْرِ - وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ -» حَدِيثٌ حَسَنٌ، رُوِيَ فِي «مُسْنَدِي الْإِمَامَيْنِ أَحْمَدَ بْنِ حَنْبَلٍ، وَالِدَّارِيِّ» بِإِسْنَادٍ حَسَنٍ»

On the authority of Al-Nawwas ibn Sam'an (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Righteousness is exemplified by good character, and wrongdoing is that which wavers in your soul, and which you dislike people finding out about." Related by Muslim.

And on the authority of Wabisah ibn Ma'bad (رَضِيَ اللَّهُ عَنْهُ) who said: I came to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "You have come to ask about righteousness." I said, "Yes." He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness

in the breast, even though people have repeatedly given their legal opinion [in its favor].”

A good Hadeeth transmitted from the Musnads (Ḥadīth collections) of the two imams, Ahmad ibn Hanbal and Al- Darimi, with a good chain of narrators.

COMMENTARY

1- The Ḥadīth on the authority of Al-Nawwas is related by Muslim and the Ḥadīth on the authority of Wabisah is related by Al-Darimi through a chain of narrators whose reliability is disputed. However, there are other narrations of the Ḥadīth related through reliable chains of narrators cited by Ibn Rajab in his book: *Jami' Al-Ulum wal-Hikam*. However, it is in aggregate similar to the Ḥadīth of Al-Nawwas ibn Sam'an.

2- “*Birr* [righteousness]” is a conclusive word that refers to both inward spiritual actions and outward physical actions that are done by the tongue and body organs. The *Ayah* that begins with:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ﴾

“It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allāh, etc.) that you turn your faces towards east and (or) west (in prayers)...” [Sūrah Al-Baqarah, 2:177]

clearly indicates this meaning. In fact, the *Ayah* at the beginning lists inward actions and the end lists outward actions. In Arabic, *birr* is mostly attached to [good conduct with one's] parents. So, if the two words *birr* and *Silah* (lit. connection) are mentioned without any modifier, they should refer to *birr* (dutifulness) of parents and *Silah* (connecting) of the ties of kinship. In many contexts, *birr* comes

concomitantly with *Taqwa* as in the *Ayah* that reads,

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾

“...Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety)...” [Sūrah Al-Ma’idah, 5:2].

If they are used together in the same context, as in the *Ayah*, Birr will refer to doing acts of worship and *Taqwa* will refer to abstaining from prohibitions. However, if the context includes only one of them, it will indicate both the two meanings. The same applies to the pairs: Islām and *Iman*, *Faqir* (poor) and *Miskin* (needy).

3- In the Ḥadīth of Al-Nawwas, “Righteousness is exemplified by good character.” Possibly, good character can refer specifically to having a noble character. Thus, righteousness is judged as such due to its importance and high esteem. It is as conclusive as the Ḥadīths:

«الدِّينُ النَّصِيحَةُ»

“The religion is nasihah (advice, sincerity)”

and

«الحُجُّ عَرَفَةَ»

“Hajj is Arafah.”

However, it can refer to all that is good in general. This is supported by the Ḥadīth in which the Mother of the Believers, ‘A’ishah (رَضِيَ اللَّهُ عَنْهَا), described the character of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as the Qur’an. This means that he follows the Qur’an’s code of conduct, complies with its orders, and avoids its prohibitions.

4- The phrase: “wrongdoing is that which wavers in your soul, and

which you dislike people finding out about.” Sins can either be clear and evident or so unclear that it wavers in your soul, i.e. makes you uncomfortable, and you dislike people finding out about it. This is because it is shameful and its doer fears being defamed by people. It is similar to the content of the previous three Ḥadīths:

«فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِزِّهِ»

“He who avoids doubts has cleared himself of his religion and his honor,”

and

«دَعْ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ»

“Leave that which makes you doubt for that which does not make you doubt”

and

«إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ التُّبُوَّةِ الْأُولَى إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتِ»

“if you have no modesty, you can do whatever you like.”

Sin refers all acts of disobedience were they clear or doubtful. It is always a concomitant of the word “transgression.” For example, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“...but do not help one another in sin and transgression...”

[Sūrah Al-Ma’idah, 5:2].

Transgression here refers to assault and injustice. Thus, it includes transgression against people as far as their lives, properties and honors are concerned.

5- In the Ḥadīth of Wabisah, *Birr* is explained as that about which the soul feels at ease and the heart feels tranquil. For me, there is no clear difference between the two sentences above. Perhaps the second sentence serves as emphasis for the first one because they share the same meaning. On the other hand, sin is explained as the opposite of that, which goes in line with how it was explained in the Ḥadīth of Al-Nawwas.

6- The phrase: “Consult your heart” and the phrase at the end: “even though people have repeatedly given their legal opinion [in its favor].” This indicates that if you have doubts regarding a certain act and do not feel at ease about it, it is safer not to do so even if people gave you fatwas denoting its permissibility. What is meant is that those who believe in Allāh and fear him do not proceed to do something about which they do not feel at ease. The fatwa may be given by those who do not have knowledge. It may also be given by those who have knowledge but there is no clear textual evidence regarding the issue that can be relied upon in action. However, if there is textual evidence regarding the issue from the Qur’an or the Sunnah, it has to be put into force. Thus, counseling one’s heart should not be resorted to by the people of immorality and sinners. This is because some of them may commit sins openly and are not ashamed of neither Allāh nor of His created beings. Such people commit clearly forbidden matters and thus can, with greater reason, easily commit doubtful matters.

7- The Prophet (ﷺ), in the Ḥadīth of Wabisah, told the inquirer about that which he was about to ask about before the latter asked. This is justified by the possibility that the Prophet (ﷺ) had a prior knowledge about this man’s interest in discovering the truth of *Birr* and sin. So, it is possible that he had consulted the

Prophet (ﷺ) about a related issue before this situation.

Lessons to be deduced from the Ḥadīth

- 1- The Ḥadīth highlights the significance of good manners.
- 2- *Birr* and sin are two conclusive terms.
- 3- Regarding religious matters, a Muslim should give priority to matters with clear solutions over doubtful matters.
- 4- A believer who fears Allāh does not do that about which he does not feel at ease even if he is given a permitting fatwa. He only proceeds to do clearly identified issues in *Sharia* such as concessions.
- 5- The Companions were keen to know what is lawful and what is unlawful and the scope of *Birr* and sin.





HADĪTH TWENTY-EIGHT



Sticking to the Sunnah

«عَنْ أَبِي نَجِيحٍ، الْعِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجِلَّتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَانَتْهَا مَوْعِظَةٌ مُوَدِّعٌ؛ فَأَوْصِنَا. قَالَ: أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعْشُ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا؛ فَعَلَيْكُمْ بِسُنَّتِي، وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَقَالَ: «حَدِيثٌ حَسَنٌ صَحِيحٌ»

On the authority of Abu Najih Al-'Irbad ibn Sariyah (رَضِيَ اللَّهُ عَنْهُ) who said: The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So, we said, "O Messenger of Allāh! It is as though this is a farewell sermon, so counsel us." He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "I counsel you to have taqwa (fear) of Allāh, and to listen and obey [your leader], even if a servant were to become your leader. Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafā ar-Rashideen (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every Bid'ah (innovation) is misguidance."

Related by Abu Dawud and Al-Tirmidhi who said that it was a good and authentic Ḥadīth.

COMMENTARY

1- The phrase: “The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave us a sermon by which our hearts were filled with fear and tears came to our eyes.” A sermon is a speech that contains both exhortation and intimidation, has a profound effect and penetrates hearts causing them to tremble out of fearing Allāh. Actually, Al-ʿIrbad described this sermon with the three descriptions above, i.e. eloquent and causing the eyes to be filled with tears and the heart to be filled with fear. In his book: “*Jamiʿ-ul-Ulum wal-Hikam*”, Ibn Rajab said (2:111), “A sermon is recommended to be eloquent because this makes it more acceptable and attention-attracting. Eloquence stands for the ability to convey intended meanings to the hearts of the addressees through the most expressive word choice and in the most effective and heart-touching manner.”

In fact, Allāh (سُبْحَانَهُ وَتَعَالَى) told us about believers that their hearts tremble of fear and their eyes floods with tears when they remember Allāh. In this regard, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾﴾

“The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His Verses (this Qur’an) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone).” [Sūrah Al-Anfāl, 8:2].

He also said,

﴿وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ
تَفِيضُ مِنَ الدَّمْعِ﴾

“And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad), you see their eyes overflowing with tears...” [Sūrah Al-Ma'idah, 5:83].

2- The phrase, “O Messenger of Allāh! It is as though this is a farewell sermon, so counsel us.” This means they thought that this advice looks like those pieces of advice given by those who are about to leave this life. Therefore, the Companions, who are keen to do all good things, asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to give them comprehensive advice, to which they should adhere and by which they should abide. No doubt, the advice of a person who is about to die is so impressive. Also, maybe the advice contained something that caused them to feel that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is paying farewell to them and this is why they asked for such advice.

3- The phrase, “I counsel you to have taqwa (fear) of Allāh.” *Taqwa* means that a person makes between him and Allāh's wrath protection so as to protect him against it. This takes place by doing what is commanded and abstaining from what is forbidden, believing in divine revelations. In fact, Allāh commended both previous and later generations of humanity to observe it. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ﴾

“And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allāh...” [Sūrah Al-Nisa', 4:131].

Moreover, it is the reason for success in this life and in the Hereafter.

The Qur'an enjoined *Taqwa* in many occurrences especially those *Ayahs* starting with the phrase, {O You who believe}. The same also can be found in the Prophet's advice to his Companions.

4- The phrase: "and to listen and obey [your leader], even if a servant were to become your leader." It is advice to listen and obey those in authority in matters containing no disobedience to Allāh even if the leader is a servant.

Scholars have unanimously agreed that a servant is not eligible for the caliphate. However, the meaning of this Ḥadīth and other Ḥadīths should be interpreted in the context of exaggeration in enjoining listening and obeying a servant if he is a caliph even if this hypothesis is unfeasible. Another possible aspect of interpretation is the case when a caliph appoints a servant as a governor of a village or a small group. A third possible interpretation is that the servant referred to above was free at the time of assuming authority and was called a servant base on his previous status (he had been a servant before assuming authority). A fourth possible interpretation is that the servant usurped authority by force and later his authority stabled and security was established. In such a case, rebelling against his authority would have worse results than his being in authority.

5- The phrase: "Verily he among you who lives long will see great controversy." This is one of the proofs of the truthfulness of the Prophet's prophethood. To explain, the Prophet (ﷺ) prophesied specific events that already took place in the future. In fact, those among the Companions of the Prophet (ﷺ) who lived for so long witnessed the controversy and dispute that arose among Muslims and went against the way of the Prophet (ﷺ) and his Companions. An example of this was the emergence of misguided sects such as *Qadarites*, *Kharijites*, and others.

6- "You must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashideen (the rightly guided caliphs), those who guide to the

right way. Cling to it stubbornly [literally: with your molar teeth].” After predicting the arising and widespread of disputes, he guided us to the way of safety. It is through sticking to his Sunnah and that of the rightly guided caliphs, who are Abu Bakr, ‘Umar, ‘Uthman, and ‘Ali (رَضِيَ اللَّهُ عَنْهُمْ). In the Ḥadīth of Safinah (رَضِيَ اللَّهُ عَنْهُ), the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) described their way of government to be following the model of prophets. The Ḥadīth reads,

«خِلَافَةُ النَّبِيِّ ثَلَاثُونَ سَنَةً، ثُمَّ يُؤْتِي اللَّهُ الْمَلِكَ مَنْ
يَشَاءُ، أَوْ مُلْكُهُ مِنْ يَشَاءُ»

“There will be a caliphate on the model of prophecy, then Allāh will give the kingdom to whom he wills.” Related by Abu Dawud (4646) and others.

It is an authentic Ḥadīth referenced by Al-Albani in his book *Al-Silsilah Al-Sahībah* (460), in which he reported nine Ḥadīth scholars to have graded it as authentic. Ibn Rajab said (2/120), “Sunnah means the way that is to be followed. So, it includes sticking to all the beliefs, sayings, and actions of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his rightly guided caliphs. This is the complete Sunnah. Therefore, *Salaf* (righteous predecessors) used the word Sunnah to refer conclusively to all these things. The same view is reported to be held by Al-Hassan, Al-Awza‘i, and Al-Fudayl ibn ‘Iyad. However, many late scholars use the word Sunnah to refer specifically to belief-related issues because they are basics of the religion and one who deviates from them will be greatly endangered.”

Moreover, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) urged sticking to his Sunnah and the Sunnah of his rightly guided caliphs through using the word “*fa ‘alaykum*”, which is a specific imperative form meaning “you have to.” He then instructed us to remain steadfast on it through the expression: “Cling to it stubbornly [literally: with your molar teeth]” which

is an exaggerative form metaphorically denoting the importance of strongly adhering to it.

7- The phrase: “Beware of newly invented matters [in the religion], for verily every Bid‘ah (innovation) is misguidance.” Abu Dawud related the Ḥadīth (4607) with a slight change of the wording:

«وَأَيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ،
وَكُلُّ بِدْعَةٍ ضَلَالَةٌ..»

“Avoid novelties, for every novelty is an innovation, and every innovation is error.”

Novelties are those matters innovated in the religion which were not originally a part of it. This is caused by the dispraised dispute and disunity predicted by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in the phrase: “Verily he among you who lives long will see great controversy.” In fact, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) judged all the types of *Bid‘ah* as erroneous. Thus, there is no such thing as *Bid‘ah Hassanah* (good innovation). In this regard, Muhammad ibn Nasr, in his book *Al-Sunnah*, reported Ibn ‘Umar through a reliable chain of narrators as saying, “Every Bid‘ah (innovation) is misguidance even if seen by people as good.”

Furthermore, Al-Shatibi, in his book *Al-‘Itisam*, reported Ibn Al-Majashoon as reporting Malik as saying, “Whoever innovates a *Bid‘ah* in Islām and sees it as something good claims that Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) betrayed the mission. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾

“...This day, I have perfected your religion for you...” [Al-Ma‘idah, 5:3].

Accordingly, what was not a part of the religion at that time cannot be

a part of it nowadays.” In addition, Abu ‘Uthman Al-Naysaburi said, “If someone enjoined himself to abide by the Sunnah as far as sayings and actions are concerned, will speak wisely. As for those who make their sayings and actions based on their desires, they will produce *Bid‘abs*.” See: *Hilyat Al-Awliya’* (10/244). As for the Ḥadīth, related by Muslim (1017), that reads,

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا
مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ»

“Whosoever introduces a good practice in Islām, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards,”

it should be understood within the context setting a good example in doing good, which is obviously the context of the Ḥadīth. The context of the Ḥadīth started with the Prophet’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) urging people to give in charity. Then, a man of the Ansar came with a big bag and people followed him and started to bring their charities. Thereupon, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said the Ḥadīth above. Also, it can be understood within the context of reviving the Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as was the practice of ‘Umar ibn Al-Khattab who gathered the people in Ramadan to perform *Tarawih* (night prayer). This stands for reviving the Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). To explain, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gathered people for the *Tarawih* prayer during Ramadan for some nights. However, he stopped doing so for fear that it might turn into an obligatory act; see the *Ṣaḥīḥ* of Al-Bukhārī (2012).

After the death of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), however, this fear became out of place because no more legislative commands are expected with the death of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Thus, only recommendations

will continue in effect, and this is why revived the practice. Moreover, the act of ‘Umar falls under the category of the Sunnah of the rightly guided caliphs. As to his comment, “What a good innovation (Bid‘ah) this is, i.e. reviving *Tarawih* prayer”, as reported by Al-Bukhārī (2010), it refers *Bid‘ah* in the linguistic sense. The same applies to the second *Adhan* (call to prayer) for Jum‘ah (Friday) prayer introduced by ‘Uthman ibn ‘Affan (رَضِيَ اللهُ عَنْهُ). Such a practice of ‘Uthman was consented by the Companions (رَضِيَ اللهُ عَنْهُمْ). Thus, it falls under the category of the Sunnah of the rightly guided caliphs. Although Ibn ‘Umar is reported as describing this practice as *Bid‘ah*, supposing the authenticity of the report, it should also be understood in the linguistic sense.

Lessons to be deduced from the Ḥadīth

- 1- It is sometimes recommended to give advice and reminders as they have an effect on hearts.
- 2- The Companions were keen to do what is good. This is indicated by their requesting the Prophet’s advice.
- 3- The most important thing to be recommended is fearing Allāh Almighty, which takes place through obeying Him by complying with His commands and avoiding His prohibitions.
- 4- One of the most important things to be recommended is to listen and obey those in authority as it entails much worldly and Hereafter benefits for Muslims.
- 5- The Ḥadīth exaggeratedly urged the necessity of listening to and obeying those in authority, even if they were servants.
- 6- The Prophet predicted the arising of a lot of disagreement in his Ummah, which already took place as he told. This is evidence of the truthfulness of his prophethood.
- 7- Pursuing a safe course of action in cases of religious disputes requires

adherence to the Sunnah of the Prophet (ﷺ) and the Sunnah of the Rightly Guided Caliphs.

8- The Ḥadīth highlights the virtue of the Rightly Guided Caliphs, who are Abu Bakr, ‘Umar, ‘Uthman, and Ali (رضي الله عنهم), and confirms that they were guided and on the straight path.

9- The Ḥadīth warns against everything that is innovated in the religion that was not originally a part of it.

10- All *Bid’abs* are misguidance, so none of them is good.

11- An orator should use both the two styles of encouragement and intimidation; As for encouragement, the Prophet (ﷺ) said: “*fa ‘alaykum* [You must]”, and as for intimidation, he said: “*wa iyyakum* [Beware].”

12- The Ḥadīth explained the importance of the commands to observe *Taqwa*, to listen to and obey those in authority, to follow the Sunnah, and to abandon *Bid’abs*. This is because the Prophet (ﷺ) advised his Companions to commit to them after they said after listening to his sermon: “O Messenger of Allāh! It is as though this is a farewell sermon, so counsel us.”





ḤADĪTH TWENTY-NINE



The Danger of the Tongue

«عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «قُلْتُ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، وَيُبَاعِدُنِي مِنَ النَّارِ، قَالَ: لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ - وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ - : تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتُحُجُّ الْبَيْتَ. ثُمَّ قَالَ: أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ، ثُمَّ تَلَا: {تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ} حَتَّى بَلَغَ: {يَعْلَمُونَ}. ثُمَّ قَالَ: أَلَا أَخْبِرُكَ بِرَأْسِ الْأَمْرِ، وَعَمُودِهِ، وَذِرْوَةِ سَنَامِهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: رَأْسُ الْأَمْرِ: الْإِسْلَامُ، وَعَمُودُهُ: الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ: الْجِهَادُ. ثُمَّ قَالَ: أَلَا أَخْبِرُكَ بِمَلَكَ ذَلِكَ كُلِّهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! فَأَخَذَ بِلِسَانِهِ، وَقَالَ: كُفَّ عَلَيْكَ هَذَا. قُلْتُ: يَا نَبِيَّ اللَّهِ! وَإِنَّا لَمُؤَاخِدُونَ بِمَا نَتَكَلَّمُ بِهِ؟! فَقَالَ: تَكَلَّمَ أُمَّكَ، وَهَلْ يَكُتُبُ النَّاسُ فِي النَّارِ عَلَى وُجُوهِهِمْ - أَوْ عَلَى مَنَاخِرِهِمْ - إِلَّا حَصَائِدَ أَلْسِنَتِهِمْ؟!» رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: «حَدِيثٌ حَسَنٌ صَحِيحٌ»

On the authority of Mu'adh ibn Jabal (رضي الله عنه) who said: I said, "O Messenger of Allāh, tell me of an act which will take me into Paradise and will keep me away from the Hellfire."

He (ﷺ) said, “You have asked me about a great matter, yet it is easy for him for whom Allāh makes it easy: worship Allāh, without associating any partners with Him; establish the prayer; pay the Zakat; fast in Ramadan; and make the pilgrimage to the House.” Then he (ﷺ) said, “Shall I not guide you towards the means of goodness? Fasting is a shield; charity wipes away sin as water extinguishes fire; and the praying of a man in the depths of the night.” Then he (ﷺ) recited: {[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allāh’s cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.} [Sūrah Al-Sajdah, 32:16-17] Then he (ﷺ) said, “Shall I not inform you of the head of the matter, its pillar, and its peak?” I said, “Yes, O Messenger of Allāh.” He (ﷺ) said, “The head of the matter is Islām, its pillar is the prayer and its peak is jihad.” Then he (ﷺ) said, “Shall I not tell you of the foundation of all of that?” I said, “Yes, O Messenger of Allāh.” So, he took hold of his tongue and said, “Restrain this.” I said, “O Prophet of Allāh, will we be taken to account for what we say with it?” He (ﷺ) said, “May your mother be bereaved of you, O Mu’adh! Is there anything that throws people into the Hellfire upon their faces - or: on their noses - except the harvests of their tongues?” It was related by Al-Tirmidhi, who said it was a good and authentic Ḥadīth.

COMMENTARY

1-The phrase: “O Messenger of Allāh, tell me of an act which will take me into Paradise and will keep me away from the Hellfire” indicates that the Companions were keen to do what is good and know the acts that lead to Paradise and safeguard them against Hellfire. It also indicates the existence of Paradise and Hellfire and that the allies

of Allāh should do good deeds to admit them to Paradise and keep them away from Hellfire. This runs counter to the belief of some Sufis that a Muslim should not worship Allāh desiring Paradise and fearing Hell. In fact, this is a false claim because the Companions were keen to know the acts that lead them to Paradise and keep them away from Hellfire. Allāh reported his friend Ibrahim as saying:

﴿وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾﴾

“And make me one of the inheritors of the Paradise of Delight.” [Sūrah Al-Shu‘ara’, 26:85].

It also indicates that good acts are a reason for admittance to Paradise. In fact, this is indicated by many *Ayahs* including the one that reads,

﴿وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٠﴾﴾

“This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).” [Sūrah Al-Zukhruf, 43:72].

Also, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾ أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً
بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾﴾

“Verily, those who say: “Our Lord is (only) Allāh,” and thereafter stand firm and straight on the Islāmic Faith of Monotheism, on them shall be no fear, nor shall they grieve. 14. Such shall be the dwellers of Paradise, abiding therein (forever) - a reward for what they used to do.” [Sūrah Al-Ahqaf, 46:13-14].

In fact, this does not contradict with the purport of the Ḥadīth in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

«مَا مِنْ أَحَدٍ يَدْخُلُ الْجَنَّةَ بِعَمَلِهِ قُلْنَا: وَلَا أَنْتَ يَا رَسُولَ
اللَّهِ؟ قَالَ: وَلَا أَنَا إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ»

“The good deeds of any person will not make him enter Paradise. (i.e., None can enter Paradise through his good deeds.)” They (the Prophet’s Companions) said, ‘Not even you, O Allāh’s Messenger?’ He said, “Not even myself, unless Allāh bestows His favor and mercy on me.” Related by Al-Bukhārī (6463) and Muslim (2816).

In fact, the causative structure in the Ḥadīth is used metaphorically to mean the reward, whereas the causative structure in the *Ayahs* is used in the literal sense. To explain, entering Paradise is not a deserved reward for good deeds; rather, they are a reason for entering it and Allāh, out of His favor, guides us to do such reasons, i.e. good deeds. He also favors us with the reward which is entering Paradise. So, both the cause and effect are due to Allāh’s favor.

2- The phrase: “You have asked me about a great matter, yet it is easy for him for whom Allāh makes it easy” indicates that such a question is of great significance and that we are encouraged to ask suchlike questions. This is because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) described the object of the question as a serious matter. Although serious and difficult to be performed, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) explained how it can be easy for he whom Allāh makes easy. This indicates that a Muslim should endure doing good deeds with patience even if they are difficult because patience is ultimately promised a good result. In this regard, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ۗ﴾

“...and whosoever fears Allāh and keeps his duty to Him, He will make his matter easy for him.” [Sūrah Al-Talaq, 56:4].

Furthermore, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

«حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ، وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ»

“The Paradise is surrounded by hardships and the Hellfire is surrounded by temptations.” Related by Al-Bukhārī (6487) and Muslim (2822).

3- “Worship Allāh, without associating any partners with Him; establish the prayer; pay the Zakat; fast in Ramadan; and make the pilgrimage to the House.” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated that the most important thing that gets one closer to Allāh, causes admittance to Paradise and safety from Hellfire is the performance of obligations. Obligations listed in this Ḥadīth are the five pillars of Islām mentioned in the Ḥadīth of Jibril and the Ḥadīth of Ibn ‘Umar:

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ»

“Islām is based on five pillars.”

There is also a *Ḥadīth Qudsi* that reads,

«وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ»

“And the most beloved thing with which My servant comes nearer to Me is what I have enjoined upon him.”

The phrase: “worship Allāh, without associating any partners with Him” involves a clarification of Allāh’s right, which is being singled out with worship. Included under this also is the testimony that

Muhammad is the Messenger of Allāh because we cannot know how to worship Allāh without believing in Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and acting in accordance with his instructions. Moreover, any act of worship done with the aim of getting closer to Allāh cannot be accepted unless dedicated to Allāh and based on following the Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). These two testimonies are inseparable in the sense that one must testify that Muhammad is the Messenger of Allāh along with testifying that there is no deity (deserving of worship) but Allāh. In this Ḥadīth, the pillars of Islām were ordered in accordance with their importance. *Salah* was given precedence because it stands for a close connection between a Muslim and his Lord and is repeated five times a day. The Ḥadīth ranked *Zakat* as second next to *Salah* because it is paid once annually, and its benefit reaches the payer as well as the receiver. The next rank was given to fasting as it is performed once a year. Finally, the last rank was given to Hajj as it is obligatory only once in a lifetime.

4- “Shall I not guide you towards the means of goodness? Fasting is a shield; charity wipes away sin as water extinguishes fire; and the praying of a man in the depths of the night.” Then he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited: {[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allāh’s cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.} [Sūrah Al-Sajdah, 32:16-17].” After the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) listed the obligations that cause a person to be admitted to Paradise and saved from Fire, he guided us to a number of supererogatory acts that causes the increase of *Iman*, attaining many rewards and the forgiveness of sins. These are giving in charity, fasting and performing night prayer. About fasting, he said, “Fasting is a shield”, which means that fasting is a shield both in this life and in the Hereafter. In this life, it is a shield against committing sins. Ibn Mas‘ud (رَضِيَ اللهُ عَنْهُ) reported the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as saying:

«يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ؛ فَإِنَّهُ أَغْضُ لِلْبَصْرِ، وَأَخْصَنُ لِلْفَرْجِ. وَمَنْ لَمْ يَسْتَطِعْ فَلْيَصُمْ؛ فَإِنَّهُ لَهُ وَجَاءٌ»

“O young men, those among you who can support a wife should marry, for it restrains eyes (from casting evil glances) and preserves one from immorality; but he who cannot afford It should observe fast for it is a means of controlling the sexual desire.” Related by Al-Bukhārī (1905) and Muslim (1400).

In the Hereafter, it is a shield against the Hellfire. The Prophet (صلى الله عليه وسلم) said,

«مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا»

“He who observes Sawm (fasting) for a day in the Cause of Allāh, Allāh will keep his face from Hellfire at a distance equivalent to that between heaven and the earth.” Related by Al-Bukhārī (2840).

The phrase: “charity wipes away sin as water extinguishes fire” indicates the great importance of supererogatory charity and that Allāh wipes away sins exactly as water distinguishes fire. Sins here refer to minor and major sins if they are repented from. In fact, the Prophet (صلى الله عليه وسلم) likened charity when it wipes out sins with water when it extinguishes fire, which indicates that all sins are totally forgiven just as fire totally extinguishes fire and ends its existence.

The phrase: “and the praying of a man in the depths of the night.” This is third good deed that is likely to get one closer to Allāh. The Prophet (صلى الله عليه وسلم) recited here the *Ayah* that reads,

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا﴾

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن
 قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

“[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allāh’s cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.” [Sūrah Al-Sajdah, 32:16-17].

In fact, the Prophet (ﷺ) told us that praying at night is next in rank only to obligatory prayers (related by Muslim :1163). Moreover, the Prophet (ﷺ) prefixed listing these means of goodness with the question: “Shall I not guide you towards the means of goodness?” This has the effect of getting the attention of Mu’adh and thus making him get ready for receiving the information.

5- The paragraph: “Shall I not inform you of the head of the matter, its pillar and its peak?” I said, “Yes, O Messenger of Allāh.” He (ﷺ) said, “The head of the matter is Islām, its pillar is the prayer and its peak is jihad.” The “matter” here refers to the greatest of affairs, which is the religion with which the Messenger of Allāh was sent. Its head is Islām, and it is of so general connotation that it includes prayer, jihad, and other things. He then mentioned *Salah* and described it as the pillar of Islām. He likened the religion to a building that rests on its pillars. In fact, it is the most important physical act of worship whose benefit is limited to its doer. Then he mentioned jihad, which includes internal jihad (combatting one’s desires) and jihad against the enemies such as disbelievers and hypocrites. The Prophet (ﷺ) described it as the peak of Islām. This is because jihad shows the strength of Muslims and gives Islām supremacy over other religions.

6- “Shall I not tell you of the foundation of all of that?” I said, “Yes,

O Messenger of Allāh.” So he took hold of his tongue and said, “Restrain this.” I said, “O Prophet of Allāh, will we be taken to account for what we say with it?” He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “May your mother be bereaved of you, O Mu’adh! Is there anything that throws people into the Hellfire upon their faces - or: on their noses - except the harvests of their tongues?” This highlights the potential danger of one’s tongue, that it might lead to destruction, and that safety entails controlling it so that it says only what is good. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

«مَنْ يَضْمَنُ لِي مَا بَيْنَ لِحْيَيْهِ وَرِجْلَيْهِ أَضْمَنُ لَهُ الْجَنَّةَ»

“Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him Jannah.” Related by Al-Bukhārī (6474).

He also said,

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ»

“He who believes in Allāh and the Last Day should either utter good words or better keep silence.”

Explaining this Hadīth in his book: *“Jami’-ul-‘Ulum wal-Hikam”*, Ibn Rajab said (2:146-147), “This indicates that restraining and controlling the tongue is the origin of all kinds of goodness and that whoever controls his tongue will have a self-restraint and will be disciplined.” He also said, “Harvests of the tongues here refers to the reward and punishments for forbidden speech. Metaphorically, a person sows good and bad deeds and actions, then on the Day of Resurrection, he will reap what he sowed. Thus, those who sow good words or deeds will reap the dignifying reward on the Day of Resurrection and those who sow bad words or deeds will reap the regretful reward on the Day

of Resurrection.

The apparent meaning of the Ḥadīth of Mu'adh indicates that people are admitted to Hellfire mostly because of the utterances of their tongues. This is because the speaking-related sins include *Shirk* (associating others in worship with Allāh), which is the greatest of sins to Allāh Almighty. They also include speaking about Allāh without knowledge, which is the equivalent of *Shirk*, false testimony that is equal in sin to *Shirk*, black magic, and slanderous accusation. This is in addition to other major and minor sins, such as lying, backbiting, and gossiping. In fact, all other practical sins are often associated with an utterance that motivates and triggers them.

Explaining the phrase: “May your mother be bereaved of you”, Sheikh Ibn ‘Uthaymin said, “Literally, the phrase means wishing for someone’s mother to be sad or bereaved of him. However, the phrase is usually used to refer to a figurative meaning, which is invocation and motivation to understand what is said.” In fact, the contexts where this phrase occurred indicate making *Du‘a’* (supplication) for the addressed person. This is supported by the Ḥadīth related by Muslim in his *Ṣaḥīḥ* (3602) on the authority of Anas that reads,

«يَا أُمَّ سُلَيْمٍ! أَمَا تَعْلَمِينَ أَنَّ شَرْطِي عَلَى رَبِّي أَنِّي اشْتَرَطْتُ
عَلَى رَبِّي فَقُلْتُ: إِنَّمَا أَنَا بَشَرٌ أَرْضَىٰ كَمَا يَرْضَىٰ الْبَشَرُ،
وَأَعْصِبُ كَمَا يَعْصِبُ الْبَشَرُ، فَأَيُّمَا أَحَدٍ دَعَوْتُ عَلَيْهِ مِنْ
أُمَّتِي بِدَعْوَةٍ لَيْسَ لَهَا بِأَهْلٍ أَنْ يَجْعَلَهَا لَهُ طَهُورًا وَرِزْقًا وَفُرْجًا
تُقَرَّبُ بِهَا يَوْمَ الْقِيَامَةِ»

“Umm Sulaym, don't you know that I have made this term with my Lord. And the term with my Lord is that I said to Him: I am a human being and I am pleased just as a human being is pleased and I lose temper just as a human being loses

temper, so for any person from amongst my Ummah whom I curse and he in no way deserves it, let that, O Lord, be made a source of purification and purity and nearness to (Allāh) on the Day of Resurrection.”

One of the signs of Imam Muslims accuracy and good compilations of his *Sahīh* is that he cited this Ḥadīth next to the Ḥadīth of Ibn ‘Abbas in which the Prophet (ﷺ) said to Mu‘awiyah, “May Allāh not fill his belly!” Thus, this latter phrase stands for a *Du‘a* for Mu‘awiyah rather than a curse against him.

Lessons to be deduced from the Ḥadīth

- 1- The Companions (رضي الله عنهم) were keen on doing good deeds and knowing what leads to Paradise and keeps them away from Hell.
- 2- Paradise and Hell exist, and they are remaining forever and will not perish.
- 3- Worshipping Allāh is likely to cause one enter Paradise and be safe from Hellfire. This runs counter to the belief of some Sufis that a Muslim should not worship Allāh desiring Paradise and fearing Hell.
- 4- The Ḥadīth highlights the importance of the act that is the object of the question, and that it is held in great esteem.
- 5- The path leading to salvation is difficult, and only through Allāh’s help and facilitation does one become capable of going through it.
- 6- The most important thing that humans and Jinn were entrusted with is worshipping Allāh Almighty. Actually, books were revealed, and messengers were sent for this purpose.
- 7- Worshipping Allāh is not accepted unless it is built on the two testimonies, which are inseparable. Moreover, acts of worship are not accepted unless they are dedicated solely to Allāh and are in conformity

with the instructions of the Messenger of Allāh.

8- The Ḥadīth highlights the importance of the pillars of Islām, which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) listed for Mu'adh as the obligations enjoined by Allāh.

9- These obligations are arranged according to their importance in this Ḥadīth.

10- The Ḥadīth urges performing supererogatory acts of worship along with obligatory ones.

11- One of the most important things that draw closer to Allāh next in importance to performing the obligatory acts of worship is giving in charity, fasting, and performing night prayers.

12- The Ḥadīth highlights the importance of *Salah* and that it is the pillar of Islām.

13- The Ḥadīth highlights the virtue of jihad, and that it is the peak of Islām.

14- The Ḥadīth explains the potential danger of the tongue, and that it is likely to lead to destruction and admit to Hellfire.



HADĪTH THIRTY

The Limits of the Shari'ah

«عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ - جُرْثُومِ بْنِ نَاشِرٍ - رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ فَرَضَ فَرَائِضَ فَلَا تُصَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَتْتَهُكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ - رَحْمَةً لَكُمْ غَيْرِ نَسْيَانٍ - فَلَا تَبْحَثُوا عَنْهَا» حَدِيثٌ حَسَنٌ، رَوَاهُ الدَّارِقُطْنِيُّ، وَغَيْرُهُ»

Abu Tha'labah Al-Khushaniy Jurthum ibn Nashir (رَضِيَ اللَّهُ عَنْهُ) said: The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Allāh, the Exalted, has laid down certain duties which you should not neglect, and has put certain limits which you should not transgress, and has prohibited certain things which you should not violate, and has kept silent about other matters out of mercy for you and not out of forgetfulness, so do not seek to investigate them." Related by Al-Daraqutni and others.

COMMENTARY

1- The Ḥadīth was classified as *Hassan* (good) by Al-Nawawi and Abu Bakr Al-Sam'ani as reported by Ibn Rajab. However, its chain of narrators contains discontinuation. Nevertheless, Ibn Rajab reported other supporting narrations to the same effect. He said (2/150-151), "There is another Ḥadīth to the same effect reported through another chain of narrators, traceable back to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). It was related by Al-Bazzar in his *Musnad* (Ḥadīth collection) and Al-Hakim

on the authority of Abu Al-Darda' that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ فَهُوَ حَالِلٌ، وَمَا حَرَّمَ فَهُوَ حَرَامٌ،
وَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ، فَأَقْبِلُوا مِنَ اللَّهِ عَافِيَتَهُ، فَإِنَّ
اللَّهَ لَمْ يَكُنْ نَسِيًّا، ثُمَّ تَلَا: {وَمَا كَانَ رَبُّكَ نَسِيًّا}»

“What Allāh made lawful in his Book is lawful, what He made unlawful is unlawful, and what He said nothing about is allowable. So, accept from Allāh his licenses because forgetfulness is not one of Allāh’s attributes. He then recited the Ayah: {...and your Lord is never forgetful} [Sūrah Maryam, 19:64]”

Al-Hakim judged the chain of narrators of this Ḥadīth as reliable. Moreover, Al-Bazzar judged its chain of narrators as valid.”

2- In his book: “*Jami'-ul-Ulum wal-Hikam*”, Ibn Rajab said (2:152-153), “The Ḥadīth of Abu Tha’labah divided the rulings of Allāh into four categories: obligations, prohibitions, and limits, and undecided issues (allowed). In fact, this includes all the rulings of the religion. Abu Bakr ibn Al-Sama’ani said: This Ḥadīth is a major foundation of the religion. He said: Some scholars are reported as stating that there is not a single Ḥadīth that that is more comprehensive of the origins and branches of knowledge than the Ḥadīth of Abu Tha’labah. He also said: It was narrated on the authority of Wathila Al-Muzani that he said: The Messenger of Allāh briefed the religion in four words, then he mentioned the Ḥadīth of Abu Tha’labah. Ibn Al-Sama’ani said: Whoever acts upon this Ḥadīth will be rewarded and will be safeguarded against punishment. This is because achieving the highest level of excellence and fulfilling all the duties is reached through performing the obligations, avoiding prohibitions, observing the limits, and stopping investigating unneeded hidden issues. Actually, all

the Islāmic laws do not go beyond the scope of these types mentioned in this Ḥadīth.”

3- The phrase: “Allāh, the Exalted, has laid down certain duties which you should not neglect.” This means that Allāh decisively enjoined certain things such as *Salah*, *Zakat*, Hajj, and fasting. So, all Muslims have to observe them in the manner enacted by Allāh and should not fail to do, or abandon, them.

4- The phrase: “and has put certain limits which you should not transgress.” This means that Allāh judged certain issues as either obligatory, recommended, or permissible. These are the limits that may not be transgressed; otherwise, one will fall into committing prohibitions. An example is the inheritance rulings provided for by Allāh in the Qur’an. No one is allowed to violate these rulings or adopt another method for dividing the real estate. Thus, limits refer to the prohibitions of Allāh, which a Muslim has to keep away from. In this regard, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا﴾

“...These are the limits (set) by Allāh, so approach them not...” [Sūrah Al-Baqarah, 2:187].

5- The phrase: “has prohibited certain things which you should not violate” means that Muslims must not commit those things prohibited by Allāh; rather, they have to abandon them. This is equal in meaning to the Ḥadīth that reads,

«مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ»

“If I forbid you to do something, then keep away from it.”

6- “And has kept silent about other matters out of mercy for you

and not out of forgetfulness, so do not seek to investigate them.” This means that there are certain matters that were supported by no textual evidence from the Qur'an or the Sunnah. Such issues should not be investigated or asked about. An example is the question asked by a Companion of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about whether Hajj is obligatory every year. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reprimanded the questioner for his question and said,

«ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ كَثْرَةَ كَثْرَةٍ
مَسَائِلِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ»

“Leave me as I have left you (Don't ask me the minor things that I have avoided telling you). For those who came before you were doomed because of their questions and differences with their Prophets.”

Another example is asking whether something that has not been prohibited is prohibited or not. In fact, such a question might lead to declaring such a thing to be prohibited. The danger of such a type of question during the lifetime of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is already proven. However, after the death of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), we are prohibited to ask those sophisticated questions involving wrangling. Thus, the phrase means that those things Allāh declared to be neither obligatory nor prohibited should not be asked about. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن تُبَدَّ لَكُمْ
تَسْوَأُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلَ الْقُرْآنُ تُبَدَّ لَكُمْ
عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّنْ
قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾﴾

“O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur’an is being revealed, they will be made plain to you. Allāh has forgiven that, and Allāh is Oft-Forgiving, Most Forbearing. 102. Before you, a community asked such questions, then on that account they became disbelievers.” [Sūrah Al-Ma’idah, 5:101-102].

In his book: “*Jami’-ul-‘Ulum wal-Hikam*”, Ibn Rajab said (2:163), “As for those things about which Allāh kept silence, these are those things that were declared to be neither permissible, obligatory or prohibited. Such things will be considered allowed and it will be unobjectionable to do. This is indicated by the Ḥadīth mentioned above such as the Ḥadīth of Abu Tha’labah and others.”

Lessons to be deduced from the Ḥadīth

- 1- There are certain things that are judged by the *Sharia* of Allāh as obligatory, which must be done and may not be neglected.
- 2- It is obligatory to observe obligatory, recommended, and permissible things, and not to transgress them into committing prohibitions.
- 3- A Muslim must abandon and keep away from everything Allāh has forbidden,
- 4- What is not judged as forbidden or permissible, it is pardonable to do it and impermissible to ask about.



ḤADĪTH THIRTY-ONE

Abstinence From the World

«عَنْ أَبِي الْعَبَّاسِ، سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ! ذَلِّني عَلَى عَمَلٍ إِذَا عَمَلْتُهُ أَحَبَّني اللَّهُ، وَأَحَبَّني النَّاسُ، فَقَالَ: ازْهَدْ في الدُّنْيَا يُحِبَّكَ اللَّهُ، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ» حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَهَ، وَغَيْرُهُ، بِأَسَانِيدٍ حَسَنَةٍ»

On the authority of Abu Al-‘Abbas Sahl ibn Sa‘ad Al-Sa‘idiy (رَضِيَ اللَّهُ عَنْهُ) who said: A man came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said, “O Messenger of Allāh, direct me to an act which, if I do it, [will cause] Allāh to love me and the people to love me.” So, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Renounce the world and Allāh will love you, and renounce what the people possess and the people will love you.” A Hassan Ḥadīth related by Ibn Majah and others with reliable chains of narrators.

COMMENTARY

1- The Prophet’s Companions were the keenest to know the religion and were pioneers in doing all good deeds. In this Ḥadīth, the Companion was keen on knowing that which causes Allāh and people to love him and this was the object of his question.

2- “Renounce the world and Allāh will love you.” The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stated that Allāh’s love is acquired through renouncing

worldly desires. The best definition given to renouncing the world is leaving all that may distract you from Allāh. This was reported by Ibn Rajab in his commentary: “*Jami‘-ul-Ulum wal-Hikam*” from Abu Sulayman Al-Darani. The former said (2/186), “Abu Sulyman Al-Darani said: The people of Iraq differed on the definition of renouncing the world. Some scholars said: it means living away from people. Others said it mean forsaking desires. Still, others understood it to mean not to eat until you are full. However, all these views resemble one another. In my viewpoint, renouncing the world means leaving all that distracts you from Allāh. This view is also adopted by Abu Sulayman Hassan. In fact, it is a definition that comprises all the meanings, definitions, and types of asceticism.”

3- “Renounce what the people possess and the people will love you.” People hanker after money and worldly desires. Moreover, most of them tend to stick firmly to what they have and refuse to give it in charity. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شَحْنَ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾﴾

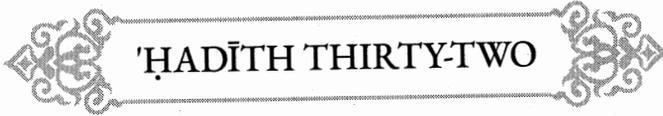
“So keep your duty to Allāh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones.” [Sūrah Al-Taghabun, 64:16].

Moreover, they do not like those who aspire to what they have. Thus, a person who does without them will be liked by them and will acquire their love. No doubt, if their love is acquired, their evil will be averted.

Lessons to be deduced from the Ḥadīth

- 1- The Companions were keen on what would bring them the love of Allāh and the love of people.
- 2- The Ḥadīth proves that Allāh can be described as loving.
- 3- Allāh's love is the source of all goodness.
- 4- What brings the love of Allāh is renunciation of this world.
- 5- Having no aspiration for what people have is a reason for acquiring their love. This way, one can attain their good and become safe against their evil.





There Should Be No Harm

«عَنْ أَبِي سَعِيدٍ، سَعْدِ بْنِ مَالِكِ بْنِ سِنَانَِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ
 أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا ضَرَرَ وَلَا ضِرَارَ» حَدِيثٌ
 حَسَنٌ، رَوَاهُ ابْنُ مَاجَهَ، وَالِدَارِقُطْنِيُّ، وَعَبْدُ الرَّحْمَنِ، مُسْنَدًا. وَرَوَاهُ مَالِكٌ فِي
 «الْمَوْطَأِ» - عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ - مُرْسَلًا، فَأَسْقَطَ أَبُو سَعِيدٍ. وَهُوَ طُرُقٌ يَقْوَى بَعْضُهَا بَعْضًا»

On the authority of Abu Sa'īd Al-Khudriy (رَضِيَ اللَّهُ عَنْهُ) that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "There should be neither harming (darar) nor reciprocating harm (dirar)." A Hassan Ḥadīth related by Ibn Majah, Al-Daraqutni and others with an uninterrupted chain of narrators. It was also related by Malik in Al-Muwatta' in Mursal form (whose chain of narrators does not contain the generation of Companions) from 'Amr ibn Yahya, from his father from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) but dropping Abu Sa'īd from the chain. And it has other chains of narrators that strengthen one another.

COMMENTARY

This Ḥadīth includes one of the rules of *Sharia*, which is averting harm and the reciprocation of harm. Although an assertive sentence, it should be metaphorically understood in the sense of forbidding harm and the reciprocation of harm. Lexically speaking, *darar* (harm) may occur from a person intentionally or unintentionally whereas *dirar*

(reciprocation of harm) has to be intentional.

In his book *Jami' Al-Ulum wal-Hikam* (2/212), ibn Rajab said, "Scholars disagreed whether there is a difference between the two words - I mean *darar* and *dirar* or not. Some scholars treat them as complete synonyms. However, the preponderant view is that there is a difference between them. They then elaborated: *darar* is the noun, and *dirar* is a verbal noun. So, the meaning is that the harm itself has no place in the *Sharia*, and causing harm unrightfully is likewise prohibited. Other scholars viewed that *darar* means causing harm to others through something that is beneficial for the doer, whereas *dirar* means causing harm to others through something that is of no benefit to the doer. An example of the latter is the case when a person refuses to give another something that causes no harm to the former but lack of which causes harm to the latter. This view was favored by a group of scholars including, Ibn 'Abdul-Barr and Ibn Al-Salah. Other scholars view that *darar* means to harm those who do not cause harm, whereas *dirar* is to harm - in an impermissible way - those who caused you harm. In both cases, the Prophet (ﷺ) prohibited causing harm unjustly. As for inflicting harm on someone rightfully, either because he transgressed the limits of Allāh, then he will be punished in proportion with his crime, or because he wronged himself and others, in which case the one oppressed demands his right with justice. This is absolutely not included within the scope of this Ḥadīth, since the Ḥadīth deals with harming others unjustly. This is divided into two categories:

First: doing so with the sole purpose of causing harm to others. Undoubtedly, such a category is prohibited and abominable. In fact, the Qur'an prohibited harming others in many occurrences including the one related to bequeath in the *Ayah* that reads,

﴿مَنْ بَعْدَ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ﴾

“...after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone)...” [Sūrah Al-Nisa’, 4:12].”

He later said, (2/217) “The second category includes doing harm with a valid purpose. An example is disposing of one’s property in a manner that incurs benefit, which might lead to causing harm to others. Another example is the case when a person deprives others of making use of their property and thus cause harm to them.”

Lessons to be deduced from the Ḥadīth

- 1- The Ḥadīth highlights the perfection and goodness of the *Sharia* manifested in averting harm and reciprocation of harm.
- 2- A Muslim should avoid harming others or reciprocating ham.





The Proof is Upon the Claimant

«عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، لَادَّعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ، لَكِنَّ الْبَيِّنَةَ عَلَى الْمُدَّعِي، وَالْيَمِينَ عَلَى مَنْ أَنْكَرَ» حَدِيثٌ حَسَنٌ، رَوَاهُ الْبَيْهَقِيُّ وَغَيْرُهُ هَكَذَا، وَبَعْضُهُ فِي «الصَّحِيحَيْنِ»

On the authority of Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allāh (صلى الله عليه وسلم) said: “Were people to be given everything that they claimed, men would [unjustly] claim the wealth and lives of [other] people. But, the onus of proof is upon the claimant, and the taking of an oath is upon him who denies.” A Hassan-graded Ḥadīth is narrated by Al-Bayhaqi and others in this form, and part of it is in the two Ṣaḥīḥ collections.

COMMENTARY

1-This Ḥadīth of Ibn ‘Abbas is related by Al-Bukhārī (4552) and Muslim (1711). In fact, the Ḥadīth is mostly in the Two Ṣaḥīḥs. However, the following phrase is not contained in them,

«الْبَيِّنَةُ عَلَى الْمُدَّعِي»

“But, the onus of proof is upon the claimant...”

However, this part is contained in the narration on the authority of Al-Ash‘ath ibn Qays reported by Al-Bukhārī (4550) and Muslim (138).

The narration is about a story that took place between Al-Ash'ath and his cousin, in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

«بَيِّنَتِكَ أَوْ يَمِينُهُ»

“Either you bring forward a proof or he (i.e. your cousin) takes an oath (to confirm his claim).”

2-Commenting on the Ḥadīth, Ibn Daqiq Al-Id said, “The Ḥadīth is one of the basic principles for inferring rulings and the greatest reference on judging conflicts and disputes. It entails that judgment may not be issued on a mere claim.” In this Ḥadīth, the Prophet stated that if a plaintiff were to be given whatever he claims, this would lead to claiming people’s money and life. However, the Prophet explained how to judge between people is in this regard. He pointed out that the plaintiff is required to bring evidence, which is everything that shows the truth and proves it, such as witnesses, presumptions or other things. If he brings evidence, the case will be decided against the defendant. If the evidence is not provided, the defendant is asked to take the oath, and if he swears, he is acquitted, and if he renounces the oath, the case will be decided against him, and he is bound by what his opponent claimed against him. In his explanation of the Forty Ḥadīths, Al-Nawawi said, “It was the plaintiff who is required to bring evidence because he is claiming contrary to appearances. In fact, clearance is the basic principle.”

Then he mentioned that there are some exceptions in which the plaintiff’s claim is accepted without evidence, including the claim of the father needing chastity, the claim of a spendthrift that he yearns for marriage if there is a presumption, the claim by a woman that she finished the number of menstruation periods of the *Iddah* (waiting period after divorce) or that she gave birth, the claim of the child that he attained puberty through a wet dream, and the claim of the depositor that the deposit was destroyed or lost by theft and the like.

The plaintiff is who brings a case against another who, if he remains silent, no case will be decided. However, the defendant is against him the case is brought whose remaining silent does not have the effect of ending the lawsuit. Ibn Al-Mundhir is reported in *Jami' Al-Ulum wal-Hikam* (2/230) as saying, "Scholars are unanimous that the onus of proof is upon the plaintiff, and the taking of an oath is upon the defendant. He said: The phrase: "the onus of proof is upon the plaintiff" means that the case is decided for his interest because it is obligatory to put the evidence into effect. The phrase: "and the taking of an oath is upon the defendant" means that taking it has the effect of declaring him innocent because it is also obligatory to put the oath in such a case into effect."

3- The plaintiff is required to bring evidence to prove his claim as regards issues related to worldly affairs and likewise to issues related to the Hereafter. To explain, those who claim that they love Allāh and His Messenger will be truthful if they follow the Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

"Say (O Muhammad to mankind): "If you (really) love Allāh then follow me (i.e. accept Islāmic Monotheism, follow the Qur'an and the Sunnah), Allāh will love you and forgive you your sins." [Sūrah Al 'Imran, 3:31].

Explaining this *Ayah*, Ibn Kathir said, "This verse makes the case against those who claim to love Allāh, yet do not follow the way of Muhammad. Such people are not true in their claim until they follow the *Sharia* (Law) of Muhammad and his religion in all his statements, actions, and conditions. It is authentically reported that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

“Whoever commits an act that does not conform with our matter (religion), then it will be rejected of him.”

This is why he said,

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

“Say (O Muhammad to mankind): “If you (really) love Allāh then follow me (i.e. accept Islāmic Monotheism, follow the Qur’an and the Sunnah), Allāh will love you...”

This means that what you will earn is much more than what you sought in loving Him, for Allāh will love you. Thus, the latter is much greater than the former. Some wise scholars said, “What is important is rather to be loved than to love.” Al-Hasan Al-Basri and several scholars among the *Salaf* commented, “Some people claimed that they love Allāh. So, Allāh tested them with this *Ayah*.”

Lessons to be deduced from the Ḥadīth

- 1- *Sharia* law includes preserving people’s properties and lives.
- 2- The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) explained the ways in which disputes are judged.
- 3- If the defendant does not admit, the plaintiff must establish evidence for his claim.
- 4- If the evidence is not established, the defendant is asked to take an oath and thus be acquitted, and if he refuses to swear, the case will be decided against him because of his refusal.



ḤADĪTH THIRTY-FOUR



Correcting the Evil

«عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ» رَوَاهُ مُسْلِمٌ»

Abu Saïd Al-Khudri (رَضِيَ اللَّهُ عَنْهُ) reported: Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith.” Related by Muslim.

COMMENTARY

1- This Ḥadīth includes the degrees of denouncing evil. First: whoever is able to change it by hand will have to do so. This level should be undertaken by the sultan and his appointed governors in public offices and by the master of the house who has private authority over his family. Seeing the evil here possibly means physical vision or metaphorical perception. If he is not eligible for changing by hand, he should move to the second level, which is changing by tongue if he is capable of it. Otherwise, change by heart becomes his duty, which is the weakest level of faith. Changing the evil by heart means hating the evil, a feeling that should have an impact on the heart. There is no conflict between the command here to combat the evil and the purport of the *Ayah* that reads,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسُكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَهْتَدَيْتُمْ﴾

“O you who believe! Take care of your ownelves. If you follow the (right) guidance...” [Sūrah Al-Ma’idah, 5:105].

The meaning is: If you do what is required of you, i.e. enjoining good and forbidding evil, then you have fulfilled what you are obliged to do. After that, no blame on you because of the misguidance of those who have gone astray if you follow the (right) guidance.

In fact, for further insightful remarks about the issues relevant to enjoining the good and forbidding the evil, it is advisable to consult the commentary of *Adwa’ Al-Bayan* by our Sheikh Muhammad Al-Amin Al-Shanqiti (رحمة الله).

Lessons to be deduced from the Ḥadīth

- 1- It is obligatory to enjoin what is good and forbid evil because it results in reforming individuals and communities.
- 2- Changing the evil has three levels. Everyone is required to change it within the scope of the level of his capacity.
- 3- *Iman* has variant levels and there is a weaker and the weakest levels of it.



HADĪTH THIRTY-FIVE

Brotherhood and Piety

«عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَحَاسَدُوا، وَلَا تَتَاجَسُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَحْقِرُهُ، الثَّقَوَى هَهُنَا - وَبُشَيْرٌ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ -. بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ. كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ، وَمَالُهُ، وَعَرِضُهُ» رَوَاهُ مُسْلِمٌ»

On the authority of Abu Hurayrah (رضي الله عنه) who said: The Messenger of Allāh (صلى الله عليه وسلم) said, “Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be servants of Allāh and brothers [amongst yourselves]. A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwa (piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honor.” Related by Muslim.

COMMENTARY

1- “Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade.” Envy is in both worldly and hereafter matters. Included under it is envying the blessings bestowed by Allāh on others. It also includes wishing that such a person be deprived of such blessings whether through moving to the envier or not. However, if he aspires for something similar to what Allāh has bestowed upon someone else, without a feeling of discontented or resentful longing aroused by someone else’s possessions, and without wishing others to lose what they have, this will not be reprehensible. Inflating prices means announcing a high price for a commodity without any intention to buy it. Rather, the purpose behind announcing such a high price is to benefit the seller, as doing so is in his interest, or to harm the buyer, as doing so is against his interest. Hatred takes place through the causes of hatred and things that bring it about. It also means boycotting and turning away from Muslim brothers to the extent hating to meet them. Rather, each of the two parties turns away from the other due to the hatred between them. Undercutting one another in trade takes place when two persons finish a selling bargain of a commodity and while still in the option period another person comes to the buyer and says to him: Leave this commodity and I will sell you a commodity that is like it or better than it for a cheaper price. No doubt, doing so causes hatred.

2- “A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwa (piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt.” After prohibiting certain behaviors that might cause hatred among Muslims, the Prophet (صلى الله عليه وسلم) pointed out the morals Muslims should be characterized with. They should be loving harmonious brothers, should deal kindly with one another, and be

benevolent to each other by passing benefits to one another and warding off the harm from one another. He confirmed this by saying: “A Muslim is the brother of a Muslim.” This means that brotherhood requires loving for others what one loves for oneself and hating for him what one hates for oneself. He should not oppress others through assaulting them or inflicting any harm on them. Moreover, a Muslim should not forsake his Muslim brothers when they need his help if helping them is within his ability. Furthermore, a Muslim should not tell his Muslim brother a lie and should not humiliate him by belittling and disparaging him.

Then, the Prophet (ﷺ) pointed out how shameful disparaging Muslims is by saying, “It is evil enough for a man to hold his brother Muslim in contempt.” This means that holding a Muslim brother in contempt is enough for defaming a person even if he is not characterized by any other evil attribute. Between prohibiting belittling others and highlighting how shameful it is, the Prophet (ﷺ) said, “*Taqwa* (piety) is right here [and he pointed to his chest three times].” So, the place of *Taqwa* is heart. This is to state that what is considerable for judging people is the moral characteristics they have in their hearts such as *Iman* and *Taqwa*. It might happen that the heart of those belittled is filled with *Iman* and *Taqwa* and the heart of those who belittle is to the contrary. As for those who justify committing sins by pointing at their hearts and saying “*Taqwa* is here”, we say to them: *Taqwa*, if deep-rooted in the heart, will have an apparent effect on other organs through remaining steadfast on *Iman* and abandoning sins. In this regard, the Prophet (ﷺ) said,

«أَلَا إِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ»

“Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is

corrupt. Verily, it is the heart.”

Moreover, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

«إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ
يَنْظُرُ إِلَى قُلُوبِكُمْ، وَأَعْمَالِكُمْ»

“Verily Allāh does not look to your faces and your wealth
but He looks to your heart and to your deeds.”

Related by Muslim (2564). Besides, one of the *Salaf* is reported as saying, “Iman is not by wishes or outward appearances. Rather, it is something implanted in hearts and proved by practices.”

3- The phrase: “The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honor” prohibits any aggression against lives through killing or what is less than killing, aggression against properties through theft, usurpation or the like and aggression against honors through insulting, backbiting, telltale and the like. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stressed the prohibition of these three in the Farewell Hajj equating it with the sacredness of the time and place. He said, “Verily your blood, your property and your honor are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours. Verily! I have conveyed this message to you.”

Lessons to be deduced from the Ḥadīth

1- The Ḥadīth prohibits envy, inflating prices against one another, undercutting one another in trade, and all that which may cause hatred and grudge among Muslims.

2- The Ḥadīth prohibits doing all the causes that might lead to hatred

as well as its results including boycotting and turning away from one another.

3- The Ḥadīth urges all Muslims to be brothers who love and cooperate with one another.

4- Brotherhood between Muslims requires passing benefits to one another and warding off harm from one another.

5- It is prohibited for a Muslim to oppress, forsake or belittle Muslim brother or tell his Muslim brother a lie.

6- The Ḥadīth highlights the danger of disparaging Muslim brothers and that holding a Muslim brother in contempt is enough for defaming a person even if he is not characterized by any other evil attribute.

7- The criterion for differentiating people is *Taqwa*. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَوۡكُمْ﴾

“Verily, the most honorable of you with Allāh is that (believer) who has At-Taḳwa [i.e. he is one of the Muttaḳun (the pious. See V.2:2)]...” [Sūrah Al-Hujurat, 49:13].

8- Heart is the place for *Taqwa*, which is stated by the Ḥadīth and also by the *Ayah* that reads,

﴿ذَٰلِكَ وَمَنْ يُعِظۡمْ شَعۡبِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ ﴿٣٢﴾﴾

“Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allāh] and whosoever honors the Symbols of Allāh, then it is truly from the piety of the hearts.” [Sūrah Al-Hajj, 22:32].

9- *Taqwa* has an apparent effect on all organs and through the healthiness of the heart, the whole body is healthy.

10- Aggression against the lives, properties and honors of Muslims is prohibited.





ḤADĪTH THIRTY-SIX



Seeking Knowledge

«عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا؛ نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ. وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ؛ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ. وَمَنْ سَتَرَ مُسْلِمًا؛ سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ. وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ. وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا؛ سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ؛ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشَّيْتُهُمُ الرَّحْمَةَ، وَحَقَّقْتُهُمُ الْمَلَائِكَةَ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ. وَمَنْ بَطَّأَ بِهِ عَمَلُهُ؛ لَمْ يُسْرِعْ بِهِ نَسَبُهُ» رَوَاهُ مُسْلِمٌ بِهَذَا اللَّفْظِ»

On the authority of Abu Hurayrah (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: “Whoever removes a worldly grief from a believer, Allāh will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allāh will alleviate his needs in this world and the Hereafter. Whoever shields [or hides the misdeeds of] a Muslim, Allāh will shield him in this world and the Hereafter. And Allāh will aid His servant so long as he aids his brother. And whoever follows a path to seek knowledge therein, Allāh will make easy for him a path to Paradise. No people gather in one of the Houses of Allāh, reciting the Book of Allāh and studying it among themselves, except that sakinah (tranquility) descends upon them, and mercy envelops

them, and the angels surround them, and Allāh mentions them amongst those who are with Him. And whoever is slowed down by his actions, will not be hastened forward by his lineage.” Related by Muslim in these words.

COMMENTARY

1- “Whoever removes a worldly grief from a believer, Allāh will remove from him one of the griefs of the Day of Resurrection.” Grief means hardship and distress, and its relief is its end. The reward for relieving distress in this world is relieving one of the distresses of the Day of Resurrection. In fact, the reward is of the same type as the action and there is no doubt that the reward in such a condition is even greater taking into account the severity of the anguish on the Day of Resurrection, and thus relieving its distresses is of much greater significance.

2- “And whoever alleviates the need of a needy person, Allāh will alleviate his needs in this world and the Hereafter.” Here, the reward also is of the same type as the action. The action here is alleviating the needs of those insolvent, by helping them end their insolvency. This be through giving them money to repay their debts if they are debtors or, in the case of a creditor, prolonging their term or better acquitting them. In fact, acquittal is better than prolonging the term; For Allāh Almighty says:

﴿وَأِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا
خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾﴾

“And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.” [Sūrah Al-Baqarah, 2:280].

As we can see, the Prophet (ﷺ) stated that the reward for alleviating distresses is also alleviating distresses both in this life and in the Hereafter.

3- The phrase: “Whoever shields [or hides the misdeeds of] a Muslim, Allāh will shield him in this world and the Hereafter.” The act referred to here also includes concealment in this world, the reward for which is likewise concealment in this world and in the Hereafter. Shielding is concealing the defects of others and not exposing them. In the case of the person who is known for being upright but slipped into sins, he should be advised in private. As for those known for corruption and criminality, concealing them may encourage them to commit crimes even easier. Thus, they may continue this way and persists in doing so. So, it is more beneficial in such a case not to conceal them so that they may receive the punishment that deters them from returning to their crimes and aggression.

4- The phrase: “And Allāh will aid His servant so long as he aids his brother.” This indicates urging to aid Muslim brothers and that the more a Muslim helps his brothers, the more Allāh helps and guides him. In fact, it is one of the concise but conclusive statements of the Prophet (ﷺ).

The phrase: “And whoever follows a path to seek knowledge therein, Allāh will make easy for him a path to Paradise.” This includes urging to seek the knowledge of *Sharia* and going through the paths leading to obtaining it, whether it is by traveling or by adopting other means to obtain it, such as acquiring useful books, reading them and benefiting from them, staying with scholars and learning from them, and so on. The reward for doing so from Allāh is facilitating the path by which the seeker of knowledge reaches Paradise. This will take place through being helped to achieve what he intends and thus can attain knowledge. Also, it will take place by being helped to act in accordance with the rulings of the *Sharia* he learned, which leads him to enter

Paradise.

6- The paragraph: “No people gather together in one of the Houses of Allāh, reciting the Book of Allāh and studying it among themselves, except that *sakinah* (tranquility) descends upon them, and mercy envelops them, and the angels surround them, and Allāh mentions them amongst those who are with Him.” The houses of Allāh are the mosques, and this attribution signifies the conferral of honor. Mosques are the most beloved places to Allāh. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

«أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا، وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا»

“The dearest parts on the face of the earth near Allāh are its mosques, and the most hated parts near Allāh are its markets.” Related by Muslim (671).

This part also includes urging people to gather in mosques to recite and study the Qur’an. This can take place through an activity in which one of the congregants reads while the others listen, an activity in which they recite the Qur’an in turns to correct each other’s recitation, or any other activity by which each of them benefits from the others in their way to achieving proficiency in recitation and avoiding errors if any.

Moreover, if there is a scholar among them specialized in Qur’an interpretation, he should teach them. Furthermore, if they are knowledgeable people, they should study its meanings together and refer to the books on Qur’an interpretation especially those adopting the methodology of interpreting the Qur’an through traditions, which was adopted by the *Salaf*. The reward for gathering in mosques to recite and study the Qur’an is four things: peace and tranquility descend upon them, mercy covers them, i.e. encompasses them from everywhere, the angels surround them, and Allāh Almighty mentions them amongst the angels.

7- The phrase: “And whoever is slowed down by his actions, will not be hastened forward by his lineage.” This means that whoever is slowed down by his deeds from entering Paradise will not be hastened by his lineage to entering Paradise. This is because the criterion for entering it is faith and piety. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ﴾

“Verily, the most honorable of you with Allāh is that (believer) who has At-Taḳwa [i.e. he is one of the Muttaḳun (the pious. See V.2:2)].” [Sūrah Al-Hujurat, 49:13].

In his book: “*Jami‘-ul-Ulum wal-Hikam*”, Ibn Rajab said (2/308), “It means that only actions can raise the ranks of Muslims in the Hereafter. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا﴾

“For all there will be degrees (or ranks) according to what they did.” [Sūrah Al-An‘am, 6:132].

Thus, whoever is slowed down by his deeds from reaching the high ranks will not be hastened by his lineage to reach such ranks. In fact, Allāh made rewards contingent on actions rather than lineage. In this regard, He (سُبْحَانَهُ وَتَعَالَى) said,

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ﴾

“Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.” [Sūrah Al-Mu‘minun, 23:101].

He later said, “To the same effect, one poet said (in poetry):

*Indeed, a man is worthless without his religious commitment,
So, do not forsake Taqwa and rely on your lineage,*

*Islām raised Salman the Persian in ranks, And Shirk had put
down the rank of Abu Lahab who is of a lofty lineage.”*

Lessons to be deduced from the Ḥadīth

- 1- The Ḥadīth encourages relieving distresses of this world, and state that Allāh Almighty - as a reward - will relieve distresses on the Day of Resurrection.
- 2- The reward is of the same type as the action. Here, the action is relieving distresses and the reward is likewise relieving distresses.
- 3- The Ḥadīth encourages alleviating the distress of those insolvent and states that the reward for it is alleviating distress in this world and in the Hereafter.
- 4- The Ḥadīth encourages concealing the faults if it is more beneficial to conceal them, and states that the reward for doing so is concealment in this world and in the Hereafter.
- 5- The Ḥadīth urges the Muslim to help his Muslim brother and states that the more he helps his brothers the more he obtains Allāh’s help and guidance.
- 6- The Ḥadīth highlights the virtue of seeking the knowledge of *Sharia*.
- 7- The Ḥadīth highlights the virtue of meeting in mosques to recite and study the Qur’an.
- 8- Faith and righteous deeds are the means for entering Paradise and

attaining high ranks with Allāh Almighty.

9- Lofty lineage without good deeds does not benefit its holder before Allāh.





HADĪTH THIRTY-SEVEN



Righteous Deeds Explained

«عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِيمَا يَرْوِي عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى - قَالَ: «إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَّ ذَلِكَ: فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا؛ كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً. وَإِنْ هَمَّ بِهَا فَعَمِلَهَا؛ كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِئَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ. وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا؛ كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً. وَإِنْ هَمَّ بِهَا فَعَمِلَهَا؛ كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً» رَوَاهُ الْبُخَارِيُّ، وَمُسْلِمٌ فِي «صَحِيحَيْهِمَا» بِهَذِهِ الْحُرُوفِ»

On the authority of Ibn ‘Abbas (رضي الله عنه), from the Messenger of Allāh (صلى الله عليه وسلم), from what he has related from his Lord: Verily Allāh (سُبْحَانَهُ وَتَعَالَى) has written down the good deeds and the evil deeds, and then explained it [by saying]: “Whosoever intended to perform a good deed, but did not do it, then Allāh writes it down with Himself as a complete good deed. And if he intended to perform it and then did perform it, then Allāh writes it down with Himself as from ten good deeds up to seven hundred times, up to many times multiplied. And if he intended to perform an evil deed, but did not do it, then Allāh writes it down with Himself as a complete good deed. And if he intended it [i.e., the evil deed] and then performed it, then Allāh writes it down as one evil deed.” Related by Al-Bukhārī and Muslim in the same wording.

COMMENTARY

1- “Verily Allāh (سُبْحَانَهُ وَتَعَالَى) has written down the good deeds and the evil deeds, and then explained it [by saying]...” Writing here possibly means Allāh’s predestination for acts and the reward contingent on them. It can also mean the angels’ process of recording good deeds and bad deeds in the implementation of Allāh’s commands. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾ (18)

“Not a word does he (or she) utter but there is a watcher by him ready (to record it).} [Sūrah Qaf, 50:18].

This notion is also supported by the Ḥadīth related by Al-Bukhārī in his *Ṣaḥīḥ*, chapter on Monotheism, on the authority of Abu Hurayrah that reads,

«إِذَا أَرَادَ عَبْدِي أَنْ يَعْمَلَ سَيِّئَةً فَلَا تَكْتُبُوهَا عَلَيْهِ حَتَّىٰ يَعْمَلَهَا، فَإِنْ عَمَلَهَا فَانْكُتُبُوهَا بِمِثْلِهَا، وَإِنْ تَرَكَهَا مِنْ أَجْلِي فَانْكُتُبُوهَا لَهُ حَسَنَةً»

“If My servant intends to do a bad deed then (O Angels) do not write it unless he does it; if he does it, then write it as it is, but if he refrains from doing it for My Sake, then write it as a good deed (in his account). (On the other hand) if he intends to do a good deed, but does not do it, then write a good deed (in his account).”

In fact, there is no conflict between the two interpretations of writing because each of them is actual.

2- “Whosoever intended to perform a good deed, but did not do it, then Allāh writes it down with Himself as a complete good deed. And if he intended to perform it and then did perform it, then Allāh

writes it down with Himself as from ten good deeds up to seven hundred times, up to many times multiplied.” He emphasized the good deed written down as reward, for intending a good deed without doing it, by the description “complete” so that it might not be thought as incomplete because it is only intended and is not implemented. The Ḥadīth also states that the reward will be multiplied ten times and even more, which is a favor and blessing from Allāh conferred on His servants. This also indicates that the reward for actions will be multiplied but the reward for intention will not. This is clear. As for the Ḥadīth that reads,

«نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ»

“A believer’s intention is better than his action,”

it is an unauthentic Ḥadīth. This is stated by Al-Hafiz in *Al-Fat-h* (4/219). See also Al-Albaniy’s *Al-Silsilah Al-Da‘ifah* (2789).

3- The phrase: “And if he intended to perform an evil deed, but did not do it, then Allāh writes it down with Himself as a complete good deed. And if he intended it [i.e., the evil deed] and then performed it, then Allāh writes it down as one evil deed.” He described the good deed written down as a reward, for not doing an evil deed after having intended it, as “complete” so that it might not be thought as incomplete. He also described the evil deed written down as reward, for doing one evil deed, as “complete” so that it might not be thought as increasing. This is out of Allāh’s justice and favor. However, one will receive a reward for an evil deed he abstained from doing after having intended it is deserved if he abstained for the sake of Allāh. However, if he was keen on doing it, his heart was completely attached to it, and was insistent on doing it if he was capable of doing so, he will be held punishable. Commenting on The *Ayah* that reads,

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ
فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ﴾ (١٦)

“Whoever brings a good deed (Islāmic Monotheism and deeds of obedience to Allāh and His Messenger) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allāh and His Messenger) shall have only the recompense of the like thereof, and they will not be wronged.} [Sūrah Al-An‘am, 6:160]:

“Know that there are three types of people who refrain from committing a sin that they intended. There are those who refrain from committing the sin because they fear Allāh, and thus will have written for them a good deed as a reward. This type contains both a good intention and a good deed. In some narrations of the *Ṣaḥīḥ*, Allāh says about this type, “He has left the sin for My sake.” Another type does not commit the sin because of forgetfulness or being busy attending to other affairs. This type of person will neither earn a sin, nor a reward. The reason is that this person did not intend to do good or commit evil. Some people abandon the sin because they were unable to commit it or due to laziness, after trying to commit it and seeking the means that help commit it. This person is just like the person who commits the sin. There is an authentic Ḥadīth that states:

«إِذَا تَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ»
فَقُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا الْقَاتِلُ، فَمَا بَأْسُ الْمَقْتُولِ؟
قَالَ: «إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ»

“When two Muslims meet with their swords, then the killer and the killed will be in the Fire.) They said, ‘O Allāh’s

Messenger! We know about the killer, so what about the killed' He said, 'He was eager to kill his companion.'”

Lessons to be deduced from the Ḥadīth

- 1- The Ḥadīth proves that good and bad deeds are recorded.
- 2- The reward for good deeds is multiplied out of Allāh's favor.
- 3- Out of the justice of Allāh Almighty that He does not increase bad deeds.
- 4- Allāh will reward one who intends to do a good deed if he does not do it by writing it down as a complete good deed.
- 5- Whoever intends to do a bad deed and abstains from it for the sake of Allāh, a complete good deed will be recorded for him because of such an abstention.
- 6- The Ḥadīth urges doing good deeds and warns against doing bad deeds.





ḤADĪTH THIRTY-EIGHT



The Awliya' of Allāh

«عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ. وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لَأُعِيدَنَّهُ» رَوَاهُ الْبُخَارِيُّ»

On the authority of Abu Hurayrah (رضي الله عنه) who said: The Messenger of Allāh (صلى الله عليه وسلم) said, “Verily Allāh (سبحانه وتعالى) has said: ‘Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with nafl (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.’” Related by Al-Bukhārī.

COMMENTARY

1- “Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him.” This is a *Ḥadīth Qudsi*, which is the one the Prophet (صلى الله عليه وسلم) narrates his Lord as saying it. Al-Shawkani singled out the explanation of this Ḥadīth in a book he called: “*Qatr Al-Waly bi Sharh Ḥadīth Al-Wali*.” *Awliya'* (sing. *wali*) are those who fear Allāh. Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿الْآيَاتِ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٣﴾
الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾﴾

“No doubt! Verily, the *Awliya'* of Allāh [i.e. those who believe in the Oneness of Allāh and fear Allāh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allāh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. 63. Those who believed (in the Oneness of Allāh - Islāmic Monotheism), and used to fear Allāh much (by abstaining from evil deeds and sins and by doing righteous deeds).” [Sūrah Yunus, 10:62-63].

This indicates that showing enmity to the *Awliya'* of Allāh is so dangerous and one of the major sins.

2- “And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him.” This sentence and the next one state that *Wilayah* (being *Waliy*) of Allāh is achieved by drawing closer to Him through performing the obligatory acts of worship, along with the supererogatory ones. This indicates that drawing closer to Allāh through performing the obligatory acts of worship is dearer to Allāh than supererogatory acts. This is because this indicates fulfilling the commands of Allāh

and abandoning what Allāh forbade. In fact, the one who fulfills the obligations and abandons prohibitions are included under the category of the followers of a middle course. Moreover, those who do so along with performing supererogatory acts are included under the category of the foremost in good deeds.

3- The phrase: “And My servant continues to draw near to me with *nafl* (supererogatory) deeds until I Love him...” *Nafl* refers to those extra good deeds after doing obligations. In fact, continuing to do them brings about Allāh’s love. If a person attains Allāh’s love, Allāh will guide the behavior and thus will make him see, hear, get, and walk to what is rightful. Moreover, Allāh will honor him throw answering his supplications and safeguarding him against all that he sought refuge from.

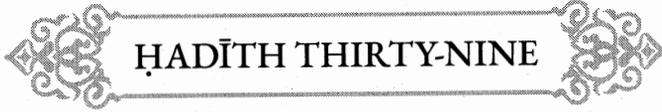
Lessons to be deduced from the Ḥadīth

- 1- The Ḥadīth states the virtue of Allāh’s *Awliya'*, and the serious results of showing enmity to them.
- 2- The *Wilayah* of Allāh (تَبَارَكَ وَتَعَالَى) is achieved through performing both obligatory and supererogatory acts of worship.
- 3- The most beloved thing that draws closer to Allāh Almighty is to perform the obligatory duties.
- 4- The Ḥadīth proves that Allāh can be described as loving.
- 5- Allāh’s love of our deeds varies into different levels.
- 6- Doing supererogatory acts of worship after performing the obligatory ones brings about the love of Allāh Almighty.
- 7- He who attains the love of Allāh the Mighty will guide him in his hearing, his sight, his might, and his walking.
- 8- Allāh’s love causes supplication to be answered and protection

against fears.

9- The reward of Allāh Almighty for His servant is through giving him what he asks for and safekeeping him against what he fears.





Mistakes and Forgetfulness

«عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنَّسْيَانَ، وَمَا اسْتُكْرِهُوا عَلَيْهِ» حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَهَ، وَالْبَيْهَقِيُّ، وَغَيْرُهُمَا»

On the authority of Ibn ‘Abbas (رَضِيَ اللَّهُ عَنْهُ) that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “Verily Allāh has pardoned [or been lenient with] for me my ummah: their mistakes, their forgetfulness, and that which they have been forced to do under duress.” A Hassan Ḥadīth related by Ibn Majah, and Al-Bayhaqi and others.

COMMENTARY

1- The *Ummah* of our Prophet Muhammad is divided into two types: the *Ummah* of Dawah and the *Ummah* of the Successful. The target audience of the *Ummah* of Dawah includes all human beings and jinn from the time he was sent to the Day of Resurrection. The audience of the *Ummah* of the Successful is those whom Allāh has guided to convert to His true religion and become Muslims. However, *Ummah* in this Ḥadīth refers to the *Ummah* of response. However, the word *Ummah* was used to refer to the *Ummah* of Dawah in other contexts such as the Ḥadīth that reads:

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ، يَهُودِيٌّ وَلَا نَصْرَانِيٌّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ

بِهِ، إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ»

“By the One in Whose hand is the soul of Muhammad! No one from this nation, Jew or Christian, hears of me, then dies without believing in what I was sent with, except that he will be one of the dwellers of Hellfire.” Related by Muslim (153).

The word “Mistake” in the above Ḥadīth refers to doing something unintentionally. Forgetting means to be mindful of something but forget it mid-action. Coercion refers to having someone say or do something. In fact, sins done under these three circumstances are forgiven. Erasing such sins is supported by the Qur’an. For example, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾

“Our Lord, call us not to account if we forget or make a mistake.” [Sūrah Al-Baqarah, 2:286].

In reply to this supplication in the *Ayah*, He the (Lord) said:

«قَدْ فَعَلْتُ»

“I indeed did it.” Related by Muslim (126).

Allāh also said,

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ، وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ﴾

“...And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend...” [Sūrah Al-Ahzab, 33:5].

Moreover, He said,

﴿إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ
مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا﴾

“...except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief...”
[Sūrah Al-Nahl, 16:106].

As for what he destroys for others, it is guaranteed, such as unintentional killing, in which blood money must be paid along with atonement. Moreover, if he is forced to commit adultery or kill an inviolable person, he is not allowed to do so because he cannot spare his own life at the expense of the life of others.

Lessons to be deduced from the Ḥadīth

- 1- The Ḥadīth highlights Allāh’s favor on His servants through forgiving the sins committed under these three circumstances.
- 2- A Muslim is not held accountable for unintentional mistakes. If the mistakes relate to not doing an obligation, he should do it; and if it relates to destroying the property of others, he is a guarantor.





Be in the World as a Stranger

«عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ. وَكَانَ ابْنُ عُمَرَ يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَتَنَظَّرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَتَنَظَّرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ» رَوَاهُ الْبُخَارِيُّ»

Abdallāh bin ‘Umar (رضي الله عنهما) reported that Allāh’s messenger patted him on the shoulder and said, “Be in the world as though you were a stranger or one who is passing through.” Ibn ‘Umar used to say, “In the evening do not expect to see the morning and in the morning do not expect to see the evening but take something when in health to serve you in time of illness and something in your life to serve you in your death.” Related by Al-Bukhārī.

COMMENTARY

1- The Messenger of Allāh (صلى الله عليه وسلم) took Ibn ‘Umar by the shoulder. This indicates trying to attract his attention and urging him to be mindful of what he is taught in this situation. Moreover, the fact that ‘Abdullah ibn ‘Umar (رضي الله عنهما) talks about this detail indicates his excellent memory and keenness in remembering what he heard from the Messenger of Allāh (صلى الله عليه وسلم). This is because this indicates remembering the surroundings of the situation when he heard this Ḥadīth from the Messenger of Allāh (صلى الله عليه وسلم).

2- “Be in the world as though you were a stranger or one who is passing through.” A stranger is someone who resides in a country other than his home country to fulfill a need and prepares to leave that country whenever he is able to do so. The passer-through is the traveler who passes through the country without residing in it as a rest during his journey. The strange country and passing through in this Ḥadīth metaphorically refer to this life that should be passed to the Hereafter. This can take place only through remembering death, shortening hope, and preparing for the afterlife with good deeds. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ﴾

“And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness).” [Sūrah Al-Baqarah, 2:197].

In his *Ṣaḥīḥ*, Al-Bukhārī reported (11/235- See also *Al-Fat-h*) on the authority of ‘Ali ibn Abu Talīb (رَضِيَ اللَّهُ عَنْهُ) that he said, “Set out with the world at your back and the Hereafter at your front. Each of them both has their children. Be children of the Hereafter and not children of the world, for today is for action and not reckoning, while tomorrow is for reckoning and not action.” Moreover, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gave a similitude of this life, how it vanishes, and that it is not for stability. He said,

«ارْتَحَلَتِ الدُّنْيَا مُدْبِرَةً، وَارْتَحَلَتِ الْآخِرَةُ مُقْبِلَةً، وَلِكُلِّ
وَاحِدَةٍ مِنْهُمَا بَنُونَ، فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ، وَلَا تَكُونُوا
مِنْ أَبْنَاءِ الدُّنْيَا، فَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابَ، وَغَدًا
حِسَابٌ وَلَا عَمَلٌ»

“What have I to do with the world? I am like a rider who

had sat under a tree for its shade, then went away and left it.” Related by Al-Trimidh and others and he graded it as *Hassan* and authentic.

3- The phrase: “In the evening do not expect to see the morning and in the morning do not expect to see the evening” indicates that the Companions were keen on proceeding to put the Prophet’s recommendations into practice. It also indicates the high esteem of ‘Abdullah ibn ‘Umar, who, along with putting the Prophet’s advice into practice, guides others to do the same. So, this phrase indicates that a Muslim should always be prepared for death through hastening to do good deeds without delay or laziness. Moreover, he should not stop doing good deeds all day long as if he will die before the evening and should do good deeds all night long as if he will die before the morning. In his biography of Mansur ibn Zadhan, the author of *Tahdhib Al-Kamal* said, “Hisham ibn Bashir Al-Wasitiy said: If Mansur ibn Zadhan is told that the Angle of Death is by his door, he would have no more acts of worship to add.”

4- “But take something when in health to serve you in time of illness and something in your life to serve you in your death.” This means that a Muslim should proceed to do good deeds while in a good health and thus completely able to do so before he is hunted by illness or death that might hinder him from doing so. In other words, he should fill his life with good deeds before being surprised by death and thus move from the abode of work to the abode of reward.

Lessons to be deduced from the Ḥadīth:

- 1- The Ḥadīth urges us to feel estranged in this life so as to preoccupy ourselves with good deeds.
- 2- The teacher should do what draws the learner’s attention to be mindful of what is being taught. This is inferred from the phrase:

“Allāh’s messenger taking him by the shoulders.”

3- The Companions were keen on proceeding to implement the commandments of the Messenger of Allāh.

4- The Ḥadīth highlights the high esteem of ‘Abdullah ibn ‘Umar who put the commandment of the Prophet into practice and urged others to do so.

5- The Ḥadīth urges proceeding to do good deeds without laziness or delay.





HADĪTH FORTY-ONE



Following the Prophet

«عَنْ أَبِي مُحَمَّدٍ، عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ
 هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ» حَدِيثٌ صَحِيحٌ، رُوِيَ فِي كِتَابِ «الْحُجَّةِ»
 بِإِسْنَادٍ صَحِيحٍ»

On the authority of Abu Muhammad ‘Abdullah ibn ‘Amr ibn Al-‘Aas (رَضِيَ اللَّهُ عَنْهُ) who said: The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “None of you [truly] believes until his desires are subservient to that which I have brought.” [Imam an-Nawawi says:] We have related it in Kitab Al-Hujjah with a reliable chain of narrators.

COMMENTARY

1- The Ḥadīth is judged by Al-Nawawi as authentic which he attributed to the book: *Al-Hujjah*. Ibn Rajab said in *Jami‘ Al-Ulum wal-Hikam* (2/293): “The author of the book: *Al-Hujjah* is Sheikh Abul-Fat-h Nassr ibn Ibrahim Al-Maqdisi Al-Shaff‘i, the truthful scholar, who lives in Damascus. This book of his is called: *Al-Hujjah ‘ala Tariki Al-Mahajjah*. The book includes mentioning the principles of religion pursuant to the rules of the people of Ḥadīth and Sunnah. Al-Hafiz Abu Nu‘aym referenced this Ḥadīth in his book *Al-Arba‘in* (The Forty Ḥadīths). At the beginning of this book, he stressed that all the Hadihts he collected here are authentic, reliable, among the Ḥadīths graded unanimously by Ḥadīth scholars as reported through trustworthy chains of narrators and referenced by Ḥadīth imams in

their *Musnads* (Ḥadīth collections).

As for Al-Hafiz Ibn Hajar, he stated in *Al-Fat-h* (13/289) that it is authentic but he traced it to Abu Hurayrah. He said: “Al-Bayhaqiy reported in *Al-Madkhal* and Ibn ‘Abd Al-Barr in *Bayan Al-‘Ilm* on the authority of a group of the *Tabi‘Un* (second generation of Muslims), such as Al-Hasan, Ibn Sirin, Shurayh, Al-Sha‘bi, and Al-Nakha‘i, through trustworthy chains of narrators that merely following personal opinion based on no textual evidence is dispraised. This is supported mainly by the Ḥadīth of Abu Hurayrah:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ»

“None of you [truly] believes until his desires are subservient to that which I have brought.”

Related by Al-Hassan ibn Sufyan and others, and its narrators are trustworthy. In addition, Al-Nawawi judged it as authentic at the end of his book: *Al-Arba‘in*.”

2- *Iman* that is denied in this Ḥadīth is the true and perfect one. In his explanation of the Forty Ḥadīths, Al-Nawawi said, “This means that a Muslim should refer all his acts to the Qur’an and Sunnah and follow only the way of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). This is also indicated equally by the *Ayah* that reads,

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

“It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision...” [Sūrah Al-Ahzab, 33:36].

Therefore, desires and orders of human cannot be put into force if

conflict with the commands of Allāh and His Messenger.”

3- In his book: “*Jami‘-ul-Ulum wal-Hikam*”, Ibn Rajab said (2:398-399), “Linguistically speaking, the word: “*Hawa* [desires]” when used unmodified commonly means tending to the opposite of the truth. In this regard, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ﴾

“...and follow not your desire - for it will mislead you from the Path of Allāh...” [Sūrah Sad, 38:26].

He also said,

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤١﴾
فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾﴾

“But as for him who feared standing before his Lord and restrained himself from impure evil desires and lusts. 41. Verily, Paradise will be his abode.” [Sūrah Al-Nazi‘at, 79:40-41].

However, “*Hawa*” may connote love and tendency in general and thus can refer to both tendency towards the truth and otherwise. It might even be used to refer specifically to loving the truth and following it. Safwan ibn ‘Assal was asked: Did you hear the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) speaking about *Hawa*? He replied: It was said to the Prophet: ‘A man may love some people but he cannot catch up with their good deeds?’ The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“Everyone will be with those whom he loves.”

Moreover, when the following Ayah was revealed:

﴿تُرْجَىٰ مَنْ تَشَاءُ مِنْهُمْ وَتُقْوَىٰ إِلَيْكَ مَنْ تَشَاءُ﴾

“You can postpone whom you will of them, and you may receive whom you will...” [Sūrah Al-Ahzab, 33:51],

‘A’ishah (رَضِيَ اللَّهُ عَنْهَا) said: “By Allāh, I see that your Lord is quick to respond to your *Hawa* (wishes).’ Furthermore, ‘Umar said about the famous consultation regarding the captives of the battle of Badr, “The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) *Hawa* (approved) the opinion of Abu Bakr and did not *Hawa* (approve) what I said.” In this Ḥadīth also, *Hawa* was used to indicate the praised love.”

Lessons to be deduced from the Ḥadīth

- 1- It is obligatory to follow the teachings of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
- 2- People are of variant levels as to *Iman*.



ḤADĪTH FORTY-TWO

Allah's Vast Mercy

«عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ! إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي؛ غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي. يَا ابْنَ آدَمَ! لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ، ثُمَّ اسْتَغْفَرْتَنِي؛ غَفَرْتُ لَكَ. يَا ابْنَ آدَمَ! إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا، ثُمَّ لَفَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا؛ لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً» رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: «حَدِيثٌ حَسَنٌ»

On the authority of Anas (رضي الله عنه) who said: I heard the Messenger of Allāh (صلى الله عليه وسلم) say, “Allāh Almighty has said: ‘O Son of Adam, as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O Son of Adam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you. O Son of Adam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too].’” It was related by Al-Tirmidhi, who said that it was an authentic Ḥadīth.

COMMENTARY

1- This is the last Ḥadīth collected by Al-Nawawi in his book: *Al-Arba'in*, which exceeded forty in number. However, he called his book “*Al-Arba'in* [The Forty Ḥadīths]” by way of mainstreaming thus

overlooking the extra two Ḥadīths. This is a *Ḥadīth Qudsi*, which is the one the Prophet (صلى الله عليه وسلم) narrates his Lord as saying it.

2- Addressees of the Ḥadīth are the children of Adam. The Ḥadīth indicates that some of the reasons for the forgiveness of sins are supplicating Allāh solemnly to forgive them, sincerity to Allāh and safety against *Shirk*. Forgiveness of sins entails concealing them and holding the doer non-punishable.

3- The phrase: “O Son of Adam, as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind.” Supplicating Allāh to forgive sins, hoping so without despair and repenting of sins will cause Allāh’s forgiveness no matter how sins are too much or done repeatedly. This meaning can be found in the *Ayah* that reads,

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا
مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾﴾

“Say: “O 'Ibadi (My servants) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh: verily, Allāh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.” [Sūrah Al-Zumar, 39:53].

4- The phrase: “O Son of Adam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you.” Even if the sins reach the sky itself, the clouds under it or even the level that can be seen by humans, but the doer asks Allāh for forgiveness and declared repentance of all sins, Allāh will forgive all these sins and pardon the doer. Repentance takes place through giving up sins, feeling regret, and being determined not to commit the sin anymore. There is still another requirement if the sin relates to the

rights of Allāh but entails expiation. In such a case, the expiation has to be paid. If, moreover, the sin relates to the rights of humans, injustices have to be righted and those wronged should be asked for forgiveness.

5- The phrase: “O Son of Adam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too].” *Shirk*, which is associating others in worship with Allāh, is the only sin that Allāh never forgives. As for other sins that are less grievous than *Shirk*, they are up to Allāh, Who may forgive the doer and exempt him from punishment if He so wills or punishes him and admits him into Fire. However, in such a case, the doer will not abide in Fire forever; rather, he will be taken out of Fire and will be admitted to Paradise. Allāh (سُبْحَانَهُ وَتَعَالَى) said in two occurrences in Sūrah Al-Nisa’,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

“Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills...” [Sūrah Al-Nisa’, 4:48 and 116].

This Ḥadīth states that no matter how great your sins are Allāh will pardon them on condition that a Muslim dedicates all his worship to Allāh and is safe from *Shirk*.

Lessons to be deduced from the Ḥadīth

- 1- Allāh’s is so Gracious and forgives the sins of His servants.
- 2- One of the reasons for forgiveness of sins is supplicating Allāh hopefully to forgive sins without despair.
- 3- The Ḥadīth highlights the virtue of seeking forgiveness along with repentance, and that Allāh forgives the one who seeks forgiveness for

his sins no matter how great their sins may be.

4- Associating partners in worship with Allāh is a sin that cannot be forgiven. However, everything else is up to the will of Allāh.

5- The Ḥadīth highlights the virtue of sincerity, and that Allāh forgives sins because of it.





HADĪTH FORTY-THREE



Islamic Laws of Inheritance

«عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا أَبْقَتِ الْفَرَائِضُ، فَلِأَوْلَى رَجُلٍ ذَكَرَ» خَرَجَهُ الْبُخَارِيُّ، وَمُسْلِمٌ»

Ibn ‘Abbas (رَضِيَ اللَّهُ عَنْهُمَا) reported Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as saying: “Give the shares of inheritance to those who are entitled to them, and what is left from those who are entitled to it goes to the nearest male heir.” Related by Al-Bukhārī and Muslim.

COMMENTARY

1- This Ḥadīth is the first of the eight Ḥadīths added by Al-Hafiz Ibn Rajab (may Allāh have mercy on him) to the forty Ḥadīths collected by Imam Al-Nawawi (may Allāh have mercy on him) and thus making a total of fifty Ḥadīths. It is noted that Al-Hafiz Ibn Rajab, when referencing the Ḥadīths, uses the Arabic verbs “*kharraja* [lit. related]” and “*rawahu* [lit. narrated].” As for Al-Nawawi, he uses only the verb “*rawahu*.” However, both of them can be used interchangeably because their meaning is the same.

2- This Ḥadīth is the basis for the division of inheritance. *Fara'id* (sing. *Fard* [share]) are the shares of inheritance prescribed by the Book of Allāh, which are six, namely: two-thirds, one-third, one-sixth, one-half, one-quarter, and one-eighth. Some scholars abbreviate them as two-thirds and one-half, half of each of them, and one-half of the half of each of them. Other scholars abbreviate them as: one-eighth and

one-sixth, their double, and twice their double. Still other scholars abbreviate them as: one-third and one-fourth, double each, and half of it. They refer to the prescribed shares of inheritance and other shares of the inheritance that are not fractional and both are included in the Qur'an in the case where the deceased left behind children and half-maternal brothers. If the deceased left behind both sons and daughters, a male will receive a share equal to that of two females. If he left only daughters, two and more of them will receive two-thirds. If there was only one daughter, she will receive half of the estate. Daughter here refers to female descendants of the same degree such as daughters and son's daughters. If daughters were of different degrees and there were two daughters or more, the son's daughters will be entitled to no share because direct daughters received the whole two-thirds. If there is only one daughter, she will receive one half and son's daughter/s will receive one-sixth as a complement of the two-thirds. This is proved by an authentic Ḥadīth reported by Al-Bukhārī (6736).

If the deceased left behind only male descendants, including sons and sons' sons in case there are no sons, if there is only one of them, he will receive the whole estate. If there is a group of them, they will share the estate equally. The same also applies to the case when the deceased leaves behind full brothers and half paternal brothers; i.e. priority is given to full brothers over paternal half-brothers. Full brothers will share the estate equally. However, if there are brothers and sisters, a male will receive a share equal to two females. If there is only one sister, she will receive half of the estate. If there are two or more sisters, they will receive two-thirds. Moreover, the share of paternal half-brothers is like that of full brothers in case there are no full brothers. If there is one full sister and paternal half-sister/s, the full sister will receive one half and the paternal half-sister/s will receive one-sixth as a complement of the two-thirds. As for parents, each of them is entitled to one-sixth of the estate if the deceased left behind any number of children.

However, if the deceased left behind female children, his father will

receive the remainder after the shares are distributed. If the deceased left behind no children, the mother will receive one-third and the father will receive the remainder. However, if the deceased left behind a spouse, the mother will receive one-third of the remainder after the spouse receives his/her share. These last cases are called *Al-Umariyyatan* because they were judged by the Leader of the Believers ‘Umar ibn Al-Khattab (رَضِيَ اللهُ عَنْهُ).

If the deceased left behind brothers, were they full, half maternal, or half paternal, the mother’s share will be one-sixth. Moreover, paternal grandfather is entitled to the same share as that of the father in case there is no father. Likewise, the paternal or maternal grandmother is entitled to the same share as that of the mother in case there is no mother. If there is more than one grandmother, they share one-sixth equally. As for maternal half-brothers, each one of them is entitled to one-sixth in case the deceased left behind no descendant or male ascendant. If there are two or more half-maternal brothers, were they only males, only females or a mixture of them, they equally share one-third. As for the share of the spouses, a husband is entitled to half of the estate if the deceased wife left behind no descendant. If there is a descendant, the husband will receive one-quarter. As for the wife, she is entitled to one-quarter of her deceased husband if he left behind no descendants. If there is a descendant, the wife will be entitled to one-eighth. Moreover, if there are more than one wife, they will share the one-eighth or one-quarter equally.

In fact, Allāh (سُبْحَانَهُ وَتَعَالَى) mentioned the shares of inheritance in three *Ayahs*. First: the one that reads,

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ^{وَصَل}﴾

“Allāh commands you as regards your children’s (inheritance)...” [Sūrah Al-Nisa’, 4: 11].

This *Ayah* deals with the vertical inheritance, i.e. that of ascendants and descendants. Second: the one that reads,

﴿وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ﴾

“In that which your wives leave, your share is a half...” [Sūrah Al-Nisa', 4: 12].

This *Ayah* deals with the inheritance shares of the two spouses and maternal half-brothers. Third: the one that reads,

﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾

“They ask you for a legal verdict. Say: "Allāh directs (thus) about Al-Kalalah (those who leave neither descendants nor ascendants as heirs)...” [Sūrah Al-Nisa', 4: 176].

This *Ayah* deals with the inheritance shares of full and paternal half-brothers.

3- Through the information above, we come to the conclusion that if there are females of the same degree with sons and son's sons no matter how low in lineage they may be, a male will receive a share equal to that of two females. The same applies to full brothers and paternal half-brothers. If there are sisters with them, they will share the estate on the basis of the rule that a male receiving the share of two females. As for brothers' sons, they have no share of inheritance. As for full brothers' sons, paternal half-brothers' sons, paternal uncles no matter how high in lineage they may be and paternal uncles' sons, they do not share the inheritance with their sisters in accordance with the rule above. This is because their sisters are entitled to no prescribed shares if their brothers do not exist. Likewise, they receive no shares if they have brothers. In such cases, only males are entitled to a share of the inheritance. This is based on the Ḥadīth that reads,

«أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا أَبْقَتِ الْفَرَائِضُ، فَلِأَوْلَى رَجُلٍ ذَكَرٍ»

“Give the shares of inheritance to those who are entitled to them, and what is left from those who are entitled to it goes to the nearest male heir.”

If the deceased left behind daughter/s or full sister/s and paternal half-sisters, the latter will be entitled to no share of the inheritance. In case there are daughters and sister/s, the latter will receive the remainder after the share of the former as they are *‘Asabah Ma‘al-Ghayr* (being an agnate relative by the presence of a female one). Actually, this is proved by the authentic Ḥadīths reported by Al-Bukhārī (6741) and (6742). So, this stands for an exception to the general purport of the Ḥadīth: “Give the shares of inheritance to those who are entitled to them, and what is left from those who are entitled to it goes to the nearest male heir.”

This is because full sisters are closer in kinship to the deceased than paternal half-sisters.

4- The Arabic text uses the word “*rajul* [man]” to modify the word “*dhakar* [male]” because man implies power and manhood. Thus, it is mentioned here to stress the fact that inheritance is deserved by a male and not conditional on manhood. Thus, it refers to any male of any age whether old or young.

Lessons to be deduced from the Ḥadīth

- 1- *Sharia* is perfect and contains all-inclusive rules as the one provided for by this Ḥadīth.
- 2- Those who deserve a fractional share of inheritance should be given priority over those who deserve undefined share of it.
- 3- Based on this Ḥadīth, the preponderant view regarding the issue

of grandfather and brothers is that only the grandfather is entitled to a share of inheritance to the exclusion of brothers. This because he is an ascendant while the brothers' shares are under the category of *Kalalah* (those who leave neither descendants nor ascendants as heirs). Moreover, a grandfather is like the father in inheritance; thus, he excludes them. Furthermore, the preponderant view is that maternal half-brothers are given preference over full brothers in *Al-Musharrakah* (shared inheritance) case. This is because maternal half-brothers are entitled to a defined fractional share of inheritance whereas full brothers are entitled to an undefined share as *ʿAsabah* (agnate relative). As such, those entitled to a defined share should be given their share first and if there is any remainder, it should be given to those who are entitled to an undefined share as *ʿAsabah*. Otherwise, they will be excluded.



ḤADĪTH FORTY-FOUR

Effects of Wet-Nurse Relationships in Islamic Law

«عَنْ عَائِشَةَ - رضي الله عنها - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«الرِّضَاعَةُ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ» خَرَجَهُ الْبُخَارِيُّ، وَمُسْلِمٌ»

On the authority of ‘A’ishah (رَضِيَ اللَّهُ عَنْهَا) that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “What becomes unlawful (for marriage) through breast-feeding is that which becomes unlawful through birth.” Related by Al-Bukhārī and Muslim.

COMMENTARY

1- The Qur’an explicitly made foster mothers and foster sisters unmarriageable in the Ayah that reads,

﴿وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ﴾

“... and your foster mother who gave you suck, your foster milk suckling sisters...” [Sūrah Al-Nisa’, 4:23].

However, the Sunnah, including this Ḥadīth and similar Ḥadīths, stated that breast milk creates a continuous ban to marriage like consanguinity and marriage relationship. Thus, when a woman breastfeeds a child, that child will become a close relative (*Mahram*) for the following:

1- That same woman who breastfed him, she is called the mother by breastfeeding.

- 2- The parents and grandparents of that woman will be the child's ancestors by breastfeeding.
- 3- The brothers and sisters of that woman, who will be the child's uncles and aunts respectively by breastfeeding.
- 4- The children of that woman, whether from one husband or more than one, who will be the child's brothers and sisters by breast-feeding.
- 5- The husband of that woman, the owner of the milk, who will be the child's father by breastfeeding.
- 6- Fathers and grandfathers of that husband will be the child's paternal ancestors by breastfeeding.
- 7- Mother and grandmother of that husband, who will be the child's maternal ancestors by breastfeeding.
- 8- Brothers and sisters of that husband, who will be the child's paternal uncles and aunts by breastfeeding.
- 9- Children of that husband from other wives, who will be the child's brothers and sisters by breastfeeding.
- 10- Wives of that husband, who will be the child's mother-in-law by breastfeeding.

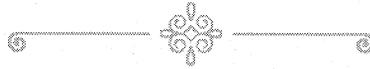
And so on. In brief, breast milk creates a continuous ban on marriage like consanguinity and marriage relationship.

2- Two conditions must be fulfilled for breastfeeding to have its effect of creating a family relation and prohibit marriages: first: the child has been given five full feedings on the breast of a woman other than its mother, second: breastfeeding must take place before the child has completed two years of age. So, less than five full feedings do not have the effect of prohibition. The same applies to breastfeeding a grown-up person. In this regard, the story of Salim the freed slave of Abu Hudhayfah is a specific case that cannot be applied to other cases.

Moreover, breastfeeding a grown-up person is not to be taken into account because it is not nutritive. Were it allowed, any woman who wants to get separated from her husband would milk her breast for an amount enough for five full-feeds, have her husband drink them while unaware, and then say she is unlawful for him because he is her son by breastfeeding.

Lessons to be deduced from the Ḥadīth

- 1- *Sharia* is perfect and contains all-inclusive rules as the one provided for by this Ḥadīth.
- 2- Breast milk creates a continuous ban to the marriage like consanguinity and marriage relationship.





The Prohibition of Selling Forbidden Things

«عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ
 الْفَتْحِ - وَهُوَ بِمَكَّةَ - يَقُولُ: «إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ، وَالْمَيْتَةِ،
 وَالْخِنْزِيرِ، وَالْأَصْنَامِ. فَقِيلَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ شُحُومَ الْمَيْتَةِ، فَإِنَّهُ
 يُطْلَى بِهَا السُّفُنُ، وَيُدْهَنُ بِهَا الْجُلُودُ، وَيَسْتَصْبِغُ بِهَا النَّاسُ؟ قَالَ:
 لَا؛ هُوَ حَرَامٌ. ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ: قَاتَلَ
 اللَّهُ الْيَهُودَ؛ إِنَّ اللَّهَ حَرَّمَ عَلَيْهِمُ الشُّحُومَ، فَأَجْمَلُوهُ، ثُمَّ بَاعُوهُ، فَأَكَلُوا
 مِمَّنَّهُ» خَرَجَهُ الْبُخَارِيُّ، وَمُسْلِمٌ»

Narrated Jabir ibn ‘Abdullah (رضي الله عنه): I heard Allāh’s Messenger (صلى الله عليه وسلم) saying in the year of the Conquest, while he was in Makkah, “Allāh and His Messenger have forbidden the sale of intoxicants, dead animals, swine and idols.” He was asked, “O Allāh’s Messenger, what about the fat of a dead animal, for it is used for greasing ships, greasing the hides (of animals), and making oils for lamps?” He replied, “No, it is unlawful.” Allāh’s Messenger (صلى الله عليه وسلم) then added: “May Allāh curse the Jews, when Allāh the Most High declared the fat of such animals unlawful they melted it, then sold it and devoured its price (profit).” Related by Al-Bukhārī and Muslim.

COMMENTARY

1- The phrase: “Allāh and His Messenger have forbidden.” In the Arabic text, the verb “*harrama* [forbid]” is used in the singular form although the subject “Allāh and His Messenger” requires the dual form. However, the same subject affected the verb to be in the dual form in another Ḥadīth that reads,

«ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ
اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا»

“There are three qualities whoever has them, will taste the sweetness of Iman: To love Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) more than anyone else...” Related by Al-Bukhārī (16) and Muslim (67).

Thus, the singular form in this Ḥadīth indicates that prohibition is made by the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) only. Accordingly, the prohibition made by Allāh is omitted. So, the sentence implied meaning is: Allāh has forbidden and His Messenger has forbidden. The same applies to the Ayah that reads,

﴿وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿٦٢﴾﴾

“...but it is more fitting that they should please Allāh and His Messenger (Muhammad), if they are believers.” [Sūrah Al-Tawbah, 9:62].

2- Jabir stated that he heard the Messenger of Allāh forbidding these things in the year of the conquest of Makkah. Thus, this statement is at this time and in this place on the occasion of the disbelievers’ entering Islām, who used to violate these forbidden things. Therefore, he told them that these things are forbidden, which does not preclude

the possibility that prohibition took place before that time.

3- The first of these four prohibited things is wine, which is the mother of all vicious acts. This is because the one who drinks it seeks to suspend his mental ability like an insane person. As a result, he falls into committing all prohibited things, including even incest. In total, it brings about evil and leads to calamities. This is why it was called the mother of all evils.

The second category is dead animals. It is forbidden to eat it except for the necessity of preserving life when no other food can be found. The only exception to this prohibition is its skin if it is tanned. Actually, this is proved by the Sunnah in a Ḥadīth related by Al-Bukhārī (2221) and Muslim (366).

The third category is pigs. It is impermissible to sell or eat them. As a rule, the flesh of all prohibited animals is impermissible to eat were it dead or slaughtered.

The fourth category is idols. They may not be sold or obtained because they are made to be worshiped. Rather, they must be broken and wrecked. However, their stones may be used after wrecking in such works as buildings and the like because they are, in such a case, no more idols.

4- Al-Hafiz said in *Al-Fat-h* (4/425), “The phrase: “what about the fat of a dead animal, for it is used for greasing ships, greasing the hides (of animals), and making oils for lamps?” This question means: are they permitted to be sold because of these benefits since they are thought to legalize selling them? He (صلى الله عليه وسلم) replied, “No, it is unlawful.” He means that selling them is unlawful. This interpretation is adopted by some scholars including Al-Shafi’i and those who followed him. However, other scholars view that what is prohibited here is benefiting from them, a view which is adopted by the majority of scholars. According to them, dead animal cannot be benefited from

with the exception of tanned skin, which is particularized by textual evidence.”

5- The phrase: “May Allāh curse the Jews, when Allāh the Most High declared the fat of such animals unlawful they melted it, then sold it and devoured its price (profit).” This is one of the tricks of the Jews. When Allāh forbade fat for them, they melted it, sold it, and devoured its price. As a rule, if Allāh forbids something, He also forbids its price. This is why the Messenger of Allāh cursed them.

Lessons to be deduced from the Ḥadīth

- 1- The Ḥadīth states that the Prophet (صلى الله عليه وسلم) prohibited these four things.
- 2- The Ḥadīth states that prohibition took place at Makkah during the year of the conquest so those who converted recently to Islām should inviolate these four prohibitions as far as selling and benefiting are concerned.
- 3- If Allāh forbids something, He also forbids selling it and its price.
- 4- Tricks that target considering what is unlawful as lawful are prohibited.
- 5- The Ḥadīth dispraises Jews and states that it is a part of their nature to devise tricks to consider as lawful what is prohibited.
- 6- The Muslim *Ummah* is warned against devising the same tricks devised by the Jews.



 ḤADĪTH FORTY-SIX 

Every Intoxicant is Forbidden

«عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ - أَبِي مُوسَى الْأَشْعَرِيِّ - رَضِيَ اللَّهُ عَنْهُ: «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَهُ إِلَى الْيَمَنِ، فَسَأَلَهُ عَنْ أَشْرِيَّةٍ تُصْنَعُ بِهَا؟ فَقَالَ: وَمَا هِيَ؟ قَالَ: الْبِتْعُ وَالْمِزْرُ. - فَقِيلَ لِأَبِي بُرْدَةَ: مَا الْبِتْعُ؟ قَالَ: نَبِيذُ الْعَسَلِ، وَالْمِزْرُ: نَبِيذُ الشَّعِيرِ. - فَقَالَ: كُلُّ مُسْكِرٍ حَرَامٌ»
خَرَّجَهُ الْبُخَارِيُّ»

Narrated Abu Burdah: That his father Abu Musa Al-Ash'ari said that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had sent him to Yemen and he asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about certain (alcoholic) drinks which used to be prepared there. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "What are they?" Abu Musa said, "Al-Bit' and Al-Mizr?" He said, "Al-Bit' is an alcoholic drink made from honey, and Al-Mizr is an alcoholic drink made from barley." The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "All intoxicants are prohibited."

COMMENTARY

1- Certain (alcoholic) drinks were used to be prepared in Yemen when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent him as a governor there. Al-Bit' is an alcoholic drink made from honey; and *Al-Mizr* is an alcoholic drink made from barley. Asked by Abu Musa about the ruling on these drinks, The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gave the following all-inclusive reply that included both of them and other drinks,

«كُلُّ مُسْكِرٍ حَرَامٌ»

“All intoxicants are prohibited.”

Thus, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made prohibition conditional on intoxication, which indicates that all intoxicant drinks are unlawful and drinks that do not intoxicate are lawful. Abu Al-Juwairiyah is reported by Al-Bukhārī (5598) as saying:

«سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْبَادِقِ، فَقَالَ: سَبَقَ مُحَمَّدٌ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمَ الْبَادِقَ، فَمَا أَسْكَرَ فَهُوَ حَرَامٌ، قَالَ:
الشَّرَابُ الْحَلَالُ الطَّيِّبُ، قَالَ: لَيْسَ بَعْدَ الْحَلَالِ الطَّيِّبِ
إِلَّا الْحَرَامُ الْخَبِيثُ.»

I asked Ibn ‘Abbas about Al-Badhaq. He said, “Muhammad prohibited alcoholic drinks before it was called Al-Badhaq (by saying), ‘Any drink that intoxicates is unlawful.’ I said, ‘What about good lawful drinks?’ He said, ‘Apart from what is lawful and good, all other things are unlawful and not good (unclean Al-Khabith).’

Ibn Sayyidih in his book “*Al-Hukm*” said that Al-Badhaq is one of the names of wine. See “*Al-Fat-h*”, (10/63).

In fact, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had previously prohibited making *nabidh* (by soaking raisins or dates in water) in certain types of utensils as in the Ḥadīth of the delegation of ‘Abdul-Qays. Related by Al-Bukhārī (53) and Muslim (23). However, this ruling was annulled in the Ḥadīth of Buraydah ibn Al-Husayb who reported Allāh’s Messenger as saying,

«نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا، وَنَهَيْتُكُمْ عَنْ حُومِ

الْأَصْحَابِيُّ أَنْ تُمَسِّكُوهَا فَوْقَ ثَلَاثٍ فَأَمْسِكُوهَا مَا بَدَا لَكُمْ،
وَنَهَيْتُكُمْ عَنِ النَّبِيدِ إِلَّا فِي سِقَاءٍ فَأَشْرَبُوا فِي الْأَسْقِيَةِ كُلِّهَا،
وَلَا تَشْرَبُوا مُسْكِرًا»

“I forbade you to visit graves, but you may now visit them; I forbade you to eat the flesh of sacrificial animals after three days, but you may now keep it as long as you feel inclined; and I forbade you nabidh except in a water-skin, so you may drink it from all kinds of water-skins, but you must not drink anything intoxicating.” Related by Muslim (977).

Everything that intoxicates is forbidden, whether it is a drink or food, and whether it is liquid, solid, flour, paper or anything else, for all of that is included under the Ḥadīth: “All intoxicants are prohibited.”

2- “*Khamr*” (Wine) is anything that covers the mind and causes it to be absent. So, everything of this kind is included under the Ḥadīth: “All intoxicants are prohibited.” Moreover, if a large amount of anything causes intoxication, a small amount of it is prohibited. This aims at blocking the means that lead to intoxication, whether from grapes or anything else. Some Kufah scholars view that if a small amount of an intoxicating drink that is not made of grapes does not intoxicate, then it is permissible to drink it. Actually, this is not true because the Messenger of Allāh is authentically reported on the authority of Jabir and others as saying: “If a large amount of anything causes intoxication, a small amount of it is prohibited.” Related by Abu Dawud (3681), Al-Tirmidhi (1865), and Ibn Majah (3393). Undoubtedly, the Ḥadīth is of a general purport that includes every intoxicant, were it made of grapes or otherwise. So, it is not permissible to consume any intoxicant unless for a very little amount to ward off a stomachache.

3- Lessons to deduced from the Ḥadīth:

1- The Companions were keen on knowing the rulings of *Sharia*.

2- *Sharia* is perfect and contains all-inclusive rules as the one provided for by this Ḥadīth.

3- Any intoxicant of any kind is prohibited.



HADĪTH FORTY-SEVEN

Moderation in One's Diet

«عَنِ الْمُقْدَامِ بْنِ مَعْدِي كَرِيبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مَلَأَ آدَمِيَّ وَعَاءً شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابْنِ آدَمَ أَكَلَاتُ يُقْمَنَ صُلْبُهُ، فَإِنْ كَانَ لَا مَحَالَةَ، فَكُلْتُ لِبَطْنِي، وَكُلْتُ لِشَرَابِي، وَكُلْتُ لِنَفْسِي» رَوَاهُ الْإِمَامُ أَحْمَدُ، وَالتِّرْمِذِيُّ، وَالنَّسَائِيُّ، وَابْنُ مَاجَةَ، وَقَالَ التِّرْمِذِيُّ: «حَسَنٌ»

Al-Miqdam ibn Ma'dikarib (رَضِيَ اللَّهُ عَنْهُ) reported: I heard Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing." Related by Al-Tirmidhi, Al-Nasa'i and Ibn Majah. Al-Tirmidhi classified it as Ḥadīth Hassan.

COMMENTARY

1- "No man fills a container worse than his stomach." In fact, the worst container to be filled is one's stomach because this leads to fatness and causes many diseases. It also causes laziness, lacking energy, and tending to relax.

2- "A few morsels that keep his back upright are sufficient for him." This means that a few morsels are enough for the son of Adam to obtain his life, which is the metaphorical denotation of the phrase:

“keep his back upright.” This includes urging to reduce eating and not to eat too much so as to maintain lightness, activity, and safety against diseases and sicknesses that result from excessive eating.

3- “If he has to, then he should keep one-third for food, one-third for drink, and one-third for his breathing.” The meaning is that if a person is not satisfied with morsels that keep him alive, and will inevitably eat more than this amount, then let the amount of what he eats and drinks be within the limits of two-thirds of the stomach and should leave a third of the stomach empty so as to be able to breathe easily.

Lessons to be deduced from the Ḥadīth

- 1- The Ḥadīth states the Islāmic etiquette with regard to the amount of food that should be eaten.
- 2- The Ḥadīth warns against filling the stomach because of the diseases, laziness and lethargy it brings about.
- 3- One should be satisfied with the amount of food enough for the survival of life.
- 4- If it is necessary to eat more than what is sufficient, then let it be within the limits of two-thirds of the stomach.





ḤADĪTH FORTY-EIGHT



Characteristics of Hypocrisy

«عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَتْ مُنَافِقًا، وَإِنْ كَانَتْ خَصْلَةً مِنْهُنَّ فِيهِ كَانَتْ فِيهِ خَصْلَةً مِنَ التَّفَاقِي حَتَّى يَدْعَهَا: مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ، وَإِذَا عَاهَدَ عَدَرَ» خَرَجَهُ الْبُخَارِيُّ، وَمُسْلِمٌ»

C Abdullah ibn ‘Amr ibn Al-‘As (رضي الله عنه) reported: The Messenger of Allāh (صلى الله عليه وسلم) said, “. These are: When he is entrusted with something, he betrays trust; when he speaks, he lies; when he promises, he acts treacherously; and when he argues, he behaves in a very imprudent, insulting manner.” Related by Al-Bukhārī and Muslim.

COMMENTARY

1- The phrase: “Four are the qualities which, when found in a person, make him a sheer hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it.” The meaning is that whoever has these four qualities is described as practically a hypocrite. Moreover, one who possesses one of them possesses one characteristic of hypocrisy until he abandons it. In fact, this indicates that the Prophet is perfectly eloquent as he first mentioned the number of those qualities, then started to explain them in detail. This has the effect of motivating the listeners to be prepared

for the information about these qualities. This way, the listeners will commit themselves to comprehending the total number of qualities. Thus, if what they comprehended does not match the number given at first, they realize that they missed something.

2- The first quality is telling lies which means being untruthful. No doubt, doing so defames the speaker himself, as he will be characterized as a liar, and indicates belittling the addressees as he pretends to say the truth. The Prophet (ﷺ) said,

«عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ، وَيَتَحَرَّى الصِّدْقَ، حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ، وَيَتَحَرَّى الْكَذِبَ، حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا»

“It is obligatory for you to tell the truth, for the truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth and endeavors, to tell the truth is eventually recorded as truthful with Allāh, and beware of telling of a lie for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavors to tell a lie is recorded as a liar with Allāh.” Related by Muslim (2607).

The second quality is breaking the promise, by making a promise with the intention of not fulfilling it. However, if he made a promise while determined to fulfill it, then an emergency occurred to him that prevented him from fulfilling it, he will be excused. Abu Dawud (4991) narrated on the authority of ‘Abdullah ibn ‘Amir that he said:

«دَعَّتْنِي أُمِّي يَوْمًا «وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ فِي بَيْتِنَا»، فَقَالَتْ: هَا، تَعَالَ أُعْطِيكَ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَمَا أَرَدْتِ أَنْ تُعْطِيَهُ»، قَالَتْ: أُعْطِيهِ تَمْرًا، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَّا إِنَّكَ لَوْ لَمْ تُعْطِيهِ شَيْئًا كُتِبَتْ عَلَيْكَ كَذِبَةٌ»

“My mother called me one day when the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sitting in our house. She said: Come here and I shall give you something. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) asked her: What did you intend to give him? She replied: I intended to give him some dates. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: If you were not to give him anything, a lie would be recorded against you.” See: *Al-Shahībah* by Al-Albani (748).

The third quality is behaving prudently when arguing. This means to be enraged because of a dispute with others, which leads one to be unjust. In this regard, Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَا تَعْدِلُوْا﴾

“...and let not the enmity and hatred of others make you avoid justice...” [Sūrah Al-Ma’idah, 5:8].

He also said,

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا﴾

“...and let not the hatred of some people in (once) stopping you from Al-Masjid-Al-Haram (at Makkah) lead you to transgression (and hostility on your part)...” [Sūrah Al-Ma’idah, 5:2].

In his book: “*Al-Fat-h*” (1/90), Al-Hafiz said, “Behaving prudently in disputes means rejecting the truth and tending to combat it.” In his book: “*Jami‘-ul-‘Ulum wal-Hikam*”, Ibn Rajab said (2/487-488), “If a man has the ability, when arguing - whether quarreling over religious or worldly matters, to advocate falsehood, make it appear to the listener that it is right and weaken the truth and frame it in the form of falsehood, he is actually doing one of the ugliest prohibitions and one of the most insidious traits of hypocrisy.”

The fourth quality is braking promises. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾

“...And fulfil (every) covenant. Verily, the covenant, will be questioned about.” [Sūrah Al-Isra’, 17:34].

He also said,

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا﴾

“And fulfil the Covenant of Allāh (Bai’ah: pledge for Islām) when you have covenanted, and break not the oaths after you have confirmed them - and indeed you have appointed Allāh your surety.} [Sūrah Al-Nahl, 16:91].

In his book: “*Jami‘-ul-‘Ulum wal-Hikam*”, Ibn Rajab said (2/487-488), “Breaking covenants is forbidden in every covenant between a Muslim and others, even if the second party is an unbeliever. This is indicated by the Ḥadīth reported on the authority of ‘Abdullah ibn ‘Amr in which the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

«مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا تُوجَدُ

مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا»

“Whoever killed a Mu’ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling).” Related by Al-Bukhārī.

Allāh Almighty commanded Muslims in His Book to fulfill the covenants made with the polytheists if they upheld their promises and did not break them. As for the covenants with Muslims, fulfilling them is more strictly stressed, and breaking them is more sinful. In this regard, one of the gravest sins is the accepted pledge of allegiance to the Imam. It is reported in the two *Sahīhs*, on the authority of Abu Hurayrah, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ»

“There are three (types of) people with whom Allāh will neither speak on the Day of Resurrection nor purify them (from sins) and there will be a painful chastisement for them:...”

The Prophet then mentioned that one of them is:

«وَرَجُلٌ بَايَعَ إِمَامًا لَا يُبَايِعُهُ إِلَّا لِدُنْيَا، فَإِنْ أَعْطَاهُمَا يُرِيدُ وَفَى لَهُ، وَإِلَّا لَمْ يَفِ لَهُ»

“...a person who pledges allegiance to an Imam (leader) just for some worldly benefit, and then if the Imam bestows on him (something out of that) he fulfills his allegiance, and if does not give him, he does not fulfill it.”

Included under the covenants that must be fulfilled, and breaking

which is forbidden, are all the contracts agreed upon by Muslims, such as sale contracts, marriages, and other necessary contracts that must be fulfilled. The same applies to what must be fulfilled for Allāh (سُبْحَانَهُ وَتَعَالَى) to which a Muslim is committed before his Lord, such as *nadhr tabarrur* (i.e. vows for a good cause) and the like.

Lessons to be deduced from the Ḥadīth

- 1- It is a good teaching strategy that the teacher firstly mentions the number of those qualities, then start to explain them in detail. Actually, this has the effect of motivating the listeners to be prepared for the information about these qualities.
- 2- The Ḥadīth highlights the serious results of being characterized by the qualities of hypocrisy.
- 3- The Ḥadīth warns against lying and states that it is a characteristic of hypocrisy.
- 4- The Ḥadīth warns against breaking promises and states that it is a characteristic of hypocrisy.
- 5- The Ḥadīth warns against behaving prudently in disputes and states that it is one of the characteristics of hypocrisy.
- 6- The Ḥadīth warns against breaking covenants and states that it is a characteristic of hypocrisy.



ḤADĪTH FORTY-NINE

Tawakkul (Reliance Upon Allah)

«عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا، وَتَرْجُو بَطَانًا» رَوَاهُ الْإِمَامُ أَحْمَدُ، وَالتِّرْمِذِيُّ، وَالنَّسَائِيُّ، وَابْنُ مَاجَهَ، وَابْنُ حِبَّانَ فِي «صَحِيحِهِ»، وَالْحَاكِمُ، وَقَالَ التِّرْمِذِيُّ: «حَسَنٌ صَحِيحٌ»

Umar (رضي الله عنه) said: I heard the Messenger of Allāh (صلى الله عليه وسلم) saying: “If you all depend on Allāh with due reliance, He would certainly give you provision as He gives it to birds who go forth hungry in the morning and return with full belly at dusk.” Related by Al-Tirmidhi, Al-Nasa’i, Ibn Majah, Ibn Hibban in his Ṣaḥīḥ and Al-Hakim. Al-Tirmidhi categorized it as Ḥadīth Hasan and authentic.

COMMENTARY

1- This Ḥadīth is the basic textual evidence for relying on Allāh Almighty along with employing lawful means. However, employing these means does not conflict with reliance on Allāh. Actually, the Messenger of Allāh, the master of those who rely on Allāh, entered Mecca in the year of the conquest with the helmet on his head. Moreover, the Messenger of Allāh instructed us to combine both employing the means and reliance on Allāh. He said, in the Ḥadīth in Ṣaḥīḥ Muslim (2664):

«اٰخِرُضْ عَلٰى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللّٰهِ»

“Strive for what benefits you and seek the help of Allāh.”

Furthermore, this Ḥadīth of ‘Umar combines both employing the means and reliance on Allāh. Actually, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in this Ḥadīth gave birds as an example because they go forth hungry in the morning and return with a full belly at dusk. However, employing lawful means does not mean depending on them. The correct position is to rely on Allāh and does not neglect to employ the means claiming that this is reliance on Allāh. Undoubtedly, Allāh predestined both the causes and effects. In his book: “*Jami‘-ul-Ulum wal-Hikam*”, Ibn Rajab said (2/496-497), “This Ḥadīth is the basic textual evidence for relying on Allāh. Moreover, it is one reason that brings about sustenance. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

“And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine...” [Sūrah Al-Talaq, 65:2-3]...”

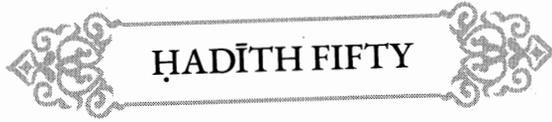
He later said, “The reality of reliance on Allāh is depending sincerely on Allāh by one’s heart in seeking interests and warding off harm as far as matters of this world and the Hereafter are concerned. It also means entrusting him with all matters are entrusted to Him and believing firmly that no one gives, prevents, harms, and benefits except Him.”

Lessons to be deduced from the Ḥadīth

1- It is obligatory to rely on Allāh and depend on Him for attaining all aspirations and averting calamities.

2- A Muslim should employ lawful means along with reliance on Allāh, which does not conflict with reliance on Allāh.





Virtue of Remembrance

«عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيْنَا، فَبَابَ نَتَمَسَّكَ بِهِ جَامِعٌ؟ قَالَ: لَا يَزَالُ لِسَانَكَ رَطْبًا مَنْ ذَكَرَ اللَّهَ عَزَّ وَجَلَّ» خَرَجَهُ الْإِمَامُ أَحْمَدُ بِهَذَا اللَّفْظِ. وَخَرَجَهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَابْنُ حِبَّانَ فِي «صَحِيحِهِ» بِمَعْنَاهُ، وَقَالَ التِّرْمِذِيُّ: «حَسَنٌ غَرِيبٌ»

It was narrated from ‘Abdullah ibn Busr that a man said to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “The laws of Islām are burdensome for me. Tell me of a comprehensive aspect of actions that I will be able to adhere to.” He said: “Always keep your tongue moist with the remembrance of Allāh, the Mighty and Sublime.” Related by Imam Ahmad in this wording. It was also related by Al-Tirmidhi, Ibn Majah and Ibn Hibban in his Ṣaḥīḥ with a slight difference in wording. Al-Tirmidhi classified it as Hassan Gharib.

COMMENTARY

1- The question of this man to the Messenger of Allāh is one of the many examples that show how the Companions of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) were keen on asking about matters of religion. Undoubtedly, this is indicative of their high esteem, nobility, precedence to all good, and eagerness for all good. What is meant by the laws that are burdensome are supererogatory acts of worship. This Companion wanted to know one of the paths of goodness, to which he should dedicate more care

so as to gain the reward of Allāh Almighty. As for the obligations, they are all required, and a Muslim has to put them all into practice. The Prophet answered him by urging him to perpetually celebrate the remembrance of Allāh, a meaning which he expressed by the metaphor: “Always keep your tongue moist with the remembrance of Allāh.”

Dhikr can be either general or specific. General *Dhikr* includes *Salah*, reciting the Qur’an, learning and teaching knowledge, and praising, glorifying, exalting Allāh and holding Him as high above anything that is not appropriate for Him. As for special *Dhikr*, it means praising and glorifying Allāh and saying *Subhana Allāh*, *Takbir*, and *Tahlil*. In this context, it is correlated with supplication when people say: *Du’a*’ and *Dhikr* or supplications and utterances of the remembrance of Allāh. Although this act of worship can be easily practiced, Allāh gives great reward for performing it. The Prophet (ﷺ) is authentically reported, in the last Ḥadīth in the *Ṣaḥīḥ* of Al-Bukhārī, as saying:

« كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ »

“There are two statements that are light for the tongue to remember, heavy in the Scales and are dear to the Merciful: ‘Subhan-Allāhi wa bihamdihi, Subhan-Allāhil-Azim [Glory be to Allāh, (and) Allāh, the Greatest is free from imperfection]’.”

Lessons to be deduced from the Ḥadīth

- 1- The Companions of the Prophet (ﷺ) were keen on asking about matters of religion.
- 2- The Ḥadīth highlights the excellence of perpetually celebrating the

remembrance of Allāh.

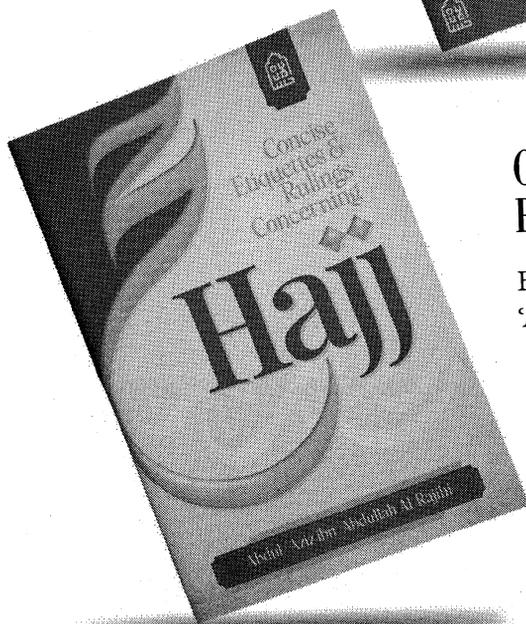
**End of the Explanation. All Praise is Due to Allāh the Lord of the
Worlds and May the Peace and Blessings of Allāh be Upon Our
Prophet Muhammad, His Family and Companions.**



Our Other Publications

The Right Way to Perform Hajj & Umrah

By: Shaykh Muḥammad Nāsir-Dīn Al-'Albānī



Concise Etiquettes & Rulings Concerning Hajj

By: Shaykh 'Abdul 'Azīz bin 'Abdullāh ar-Rājiḥī

