



THE PROHIBITION OF GIVING REPULSIVE NAMES

WE RELATE FROM the *Ṣaḥīḥ* of Muslim that Samurah ibn Jundub رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said: "Do not call your son Yasār, Rabāḥ, Najāḥ or Aflāḥ. For you will say: 'Is he here?' and when he is not, you will say: 'No.' These are only four, so do not add to what I have said."¹

We relate this from the *Sunan* of Abū Dāwūd and elsewhere in a narration from Jābir رضي الله عنه, also containing the prohibition of naming someone Barakah (Blessing).²

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "The worst, most humiliating name in the sight of Allah, exalted is He, is for a man to call himself *Malik al-Amlāk*—'King of kings'; another narration has *akhnā*, 'the foulest', instead of *akhna*'. According to a report by Muslim he said: "The man with whom Allah will be angriest on the Day of Judgment, and the vilest man, is a man who used to be called 'King of kings'; there is no king but Allah."³

The scholars say that the meaning of *akhna*' (worst, most humiliating) and *akhnā* (foulest) is 'lowest, most base' and 'meanest'.

It is narrated in the *Ṣaḥīḥ* that Sufyan ibn 'Uyaynah said: "'King of kings' is the meaning of [the Persian title] '*Shāhān Shāh*'" [normally written *Shāhanshāh*].

A MAN CALLING A SUBORDINATE, SUCH AS A SON, SERVANT,
OR STUDENT, BY AN UGLY NAME IN ORDER TO RETRAIN
HIM FROM DOING VILE DEEDS AND TO TRAIN HIM

WE RELATE FROM the book of Ibn as-Sunnī that 'Abdullāh ibn Busr al-Māzinī رضي الله عنه, a Companion—and [Busr] has a *ḍammah* on the *bā*' and a *sukūn* on the *sīn*—narrated: "My mother sent me to the Messenger of Allah صلى الله عليه وسلم with a bunch of grapes. I ate some

¹ Muslim (2137), Abū Dāwūd (4958) and at-Tirmidhī (2838). Yasār means 'wealthy'; Rabāḥ means 'profitable'; Najāḥ and Aflāḥ mean 'successful'. This means that if someone asks if a person by one of these names is present and he is not, it could be construed as meaning that no-one present has those qualities. People will therefore take this as a bad omen.

² Abū Dāwūd (4960) and Muslim (2138).

³ Al-Bukhārī (6205), Muslim (2143), Abū Dāwūd (4961) and at-Tirmidhī (2839).

of them before bringing them to him. When I came to him he caught hold of my ear and said: '*Yā Ghudar*' ('O Cheat')."¹

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that 'Abd ar-Raḥmān ibn Abū Bakr رضي الله عنه reported, in a long hadith which includes the manifest miracles of Abū Bakr رضي الله عنه, that Abū Bakr invited a group of people and had them sit in his house. He went to the Messenger of Allah صلى الله عليه وسلم and delayed in returning. On his return he asked [his family]: "Did you give them dinner?" They said: "No." He turned to 'Abd ar-Raḥmān and said: '*Yā Ghunthar*' ('You miser'). Then he derided and insulted him."²

I say that the word *Ghunthar* ('You miser'), with a *ḍammah* on the letter *ghayn* followed by a silent *nūn*, and with the letter *thā*' having a *fathah*, means 'O mean, ignoble one.' *Fa-jadda*'a (then he derided) with a *jīm* and *dāl* means he supplicated against him that his nose be cut off and suchlike. And Allah knows best.



CALLING OUT TO A PERSON WHOSE NAME ONE DOES NOT KNOW

ONE SHOULD CALL to a person whose name he does not know with words that will not hurt him, and in which there are no lies or excessive humility. One should use expressions like: 'O brother,' 'O scholar,' 'O my master,' 'O owner of a certain robe,' 'O owner of certain shoes,' or of a certain horse, camel, sword or spear and the like of this, according to the circumstances of the person calling out and the one to whom he calls.

We relate in the *Sunans* of Abū Dāwūd, an-Nasā'ī and Ibn Mājah, with a *ḥasan isnād*, that Bashīr ibn Ma'bad رضي الله عنه, known as Ibn al-Khaṣṣāsiyyah, reported: "While I was walking with the Prophet صلى الله عليه وسلم he saw a man walking over graves with his sandals on. He said 'You with the sandals! Woe to you, take off your sandals'"³—and he related the hadith in full.

I say that *an-ni'āl as-sibtiyyah* with a *kasrah* on the *sīn* means the [kind of sandals] without hair on them.

We have related in the book of Ibn as-Sunnī that Jāriyah al-Anṣārī رضي الله عنه, a Companion—written with a *jīm*—narrated: "When I was with the Prophet صلى الله عليه وسلم and he could not remember the name of a man he said: 'O son of 'Abdullāh' ('*Yā Ibn 'Abdillāh*')."⁴

¹ Ibn as-Sunnī (403).

² Al-Bukhārī (602), Muslim (2058), Abū Dāwūd (3270).

³ Abū Dāwūd (3230), an-Nasā'ī (4/296), Ibn Mājah (1568).

⁴ Ibn as-Sunnī (1-4).



THE PROHIBITION OF A SON, STUDENT OR PUPIL CALLING
HIS FATHER, TEACHER OR MENTOR BY NAME

WE RELATE IN the book of Ibn as-Sunnī that Abū Hurayrah رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم saw a man with a boy. He asked the boy: "Who is this?" He replied: "My father." He said: "Do not walk in front of him, do not cause him to curse you,¹ do not sit before him, and do not call him by his name."²

I say that 'Do not cause him to swear at you' means, 'Do not do anything that might induce your father to curse you as a rebuke as well as forcing him to discipline you on account of your bad action.'

According to the esteemed master and righteous servant as to whose piety there is agreement, 'Ubaydullāh ibn Zahr—with a *fathah* on the *zāy* and a *sukūn* on the *hā'*—رضي الله عنه it is said that among the acts of disobedience to one's parents are calling one's father by his name and walking in front of him on the street.³



THE DESIRABILITY OF CHANGING A NAME TO A BETTER ONE

ONE [SOURCE] CITES the hadith of Sahl ibn Sa'd as-Sa'idī رضي الله عنه about Mundhir ibn Abi Usayd, which was mentioned in the chapter on naming newborn babies.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah رضي الله عنه narrated that Zaynab's رضي الله عنها name was Barraḥ (Virtuous). Somebody said: "She is praising herself"; so the Messenger of Allah صلى الله عليه وسلم renamed her Zaynab.⁴

Another version states that Zaynab bint Abī Salamah رضي الله عنها related: "I was called Barraḥ, and the Messenger of Allah صلى الله عليه وسلم said: 'Name her Zaynab.'" She said: "Zaynab bint Jaḥsh came to him when her name was Barraḥ, and he renamed her Zaynab."⁵

We also relate from the *Ṣaḥīḥ* of Muslim that Ibn 'Abbās رضي الله عنه reported that the name of Juwayriyyah was Barraḥ, and the Messenger of Allah صلى الله عليه وسلم changed her name to Zaynab. He did not want anyone to say: "He came from a pious person (Barraḥ)."⁶

¹ This means that he should not do any act that might cause his father revile or rebuke him.

² Ibn as-Sunnī (397). Al-Haythamī mentions narrations with similar meanings in *Majma' az-zawā'id* (8/137).

³ Ibn as-Sunnī (398).

⁴ Al-Bukhārī (6192) and Muslim (2141).

⁵ Muslim (2142).

⁶ Muslim (2140).

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Sa'id ibn al-Musayyab ibn Ḥazan reported from his father that [the latter's] father came to the Prophet صلى الله عليه وسلم, who asked: "What is your name?" He replied: "Ḥazan (Difficulty)." [The Prophet صلى الله عليه وسلم] said: "You are Sahl (Ease)." [Sa'id] replied: "I will not change a name that my father gave me." Ibn al-Musayyab said: "Hardship (*ḥuzunah*) never ceased to be among us after that."¹ I say that *ḥuzunah* means a form of hardness.

We relate in the *Ṣaḥīḥ* of Muslim that Ibn 'Umar رضي الله عنه reported that the Prophet صلى الله عليه وسلم changed the name of 'Āṣiyah (Rebellious). He said: "You are Jamilah (Beautiful)."² According to another report by Muslim, Ibn 'Umar reported that a daughter of 'Umar was called 'Āṣiyah, so the Messenger of Allah صلى الله عليه وسلم named her Jamilah.

We relate in the *Sunan* of Abū Dāwūd, with a *ḥasan isnād*, that Usamah ibn Akhdarī رضي الله عنه, a Companion—and Akhdarī is [written] with a *fathah* on the *hamzah* and a *dāl*, between which is a *khā'* with a *sukūn*—related that a man named Aṣram (Amputee) was in a delegation that came to the Messenger of Allah صلى الله عليه وسلم. The Messenger of Allah صلى الله عليه وسلم asked: "What is your name?" He replied: "Aṣram." He said: "No, you are Zur'ah (Harvest)."³

We relate in the *Sunans* of Abū Dāwūd, an-Nasā'ī and others that Abū Shurayḥ Hānī al-Ḥārithī رضي الله عنه, a Companion, narrated that when he came to the Messenger of Allah صلى الله عليه وسلم in a delegation with his people, he heard them calling him by the nickname Abū al-Ḥakam. The Messenger of Allah صلى الله عليه وسلم called him and said: "Allah is al-Ḥakam (the Judge) and all judgement belongs to Him, so why were you named Abū al-Ḥakam?" He replied: "When my people disagreed on a matter they came to me. I adjudicated between them, and both parties were pleased." The Messenger of Allah صلى الله عليه وسلم said: "How excellent! Do you have any sons?" He said: "I have Shurayḥ, Muslim, and 'Abdullāh." "Who is the eldest?" he صلى الله عليه وسلم asked. "Shurayḥ," the man replied. He صلى الله عليه وسلم said: "Then you are Abū Shurayḥ."⁴

Abū Dāwūd says⁵ that the Messenger of Allah صلى الله عليه وسلم changed the names al-'Āṣī (disobedient), 'Aziz, 'Atlah, Shaytān, al-Ḥakam, Ghurāb, Ḥubāb, and Shihāb (whom he صلى الله عليه وسلم called Hāshim). He صلى الله عليه وسلم renamed Ḥarb (War) Silm (Peace), and he renamed Muḍtaji' (Reclining in bed) Munba'ith (Awakened). A land called 'Aqirah he renamed Khaḍīrah, and a mountain path called Shi'b aḍ-Ḍalālah (the Path of Error) he renamed Shi'b al-Hudā (The path of Guidance). Banū az-Zinyah (the Sons of Adultery) he renamed Banū ar-Rishdah (the Sons of Integrity), and Banū Mughwiyah (Sons of the Temptress) he renamed Banū Rishdah (Sons of Integrity). Abū Dāwūd said that he had removed the chains of transmission for brevity.

I say that 'Atlah is [written] with a *fathah* on the *ayn* and a *sukūn* on the *tā'*, as Ibn Mākūlā said. He also said that according to 'Abd al-Ghānī it is 'Atalah, meaning

¹ Al-Bukhārī (6190).

² Muslim (2139) and Abū Dāwūd (4952).

³ Abū Dāwūd (4954).

⁴ Abū Dāwūd (4995), an-Nasā'ī (8/226-227), and *al-Futūḥāt* (6/127). Al-'Irāqī in his comments on *al-Mustadrak* states that the chain for this hadith is *ṣaḥīḥ*.

⁵ Abū Dāwūd (5/241-242).

that it is also [written] with a *fathah* on the *tā'*, and that the Prophet ﷺ renamed him 'Utbah, his name being ibn 'Abd as-Sulamī.

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THE PERMISSIBILITY OF SHORTENING A PERSON'S NAME, AS LONG AS HE IS NOT OFFENDED BY IT

IT HAS BEEN reported in the *Ṣaḥīḥ*, from many sources, that the Messenger of Allah ﷺ shortened the names of a number of his Companions. For example, he addressed Abū Hurayrah ﷺ as "Abū Hirr." He also said to 'Ā'ishah ﷺ "O 'Ā'ish"; and to An-jashah ﷺ "O Anjash".

In the book of Ibn as-Sunnī there is a narration that the Prophet ﷺ said to Usāmah, "O Usaym" and to Miqdām, "O Qudaym".

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THE PROHIBITION OF GIVING A PERSON A NICKNAME THAT HE DISLIKES

ALLAH ﷻ SAYS: "And do not call each other by (offensive) nicknames."

﴿وَلَا تَتَابَرُوا بِالْأَلْقَابِ﴾

The 'ulamā' are unanimous that it is *ḥarām* to give a man a nickname which he dislikes, even if it relates to a characteristic of his, such as being bleary-eyed, bald, blind, lame, squint-eyed, leprous, hunchbacked, pale, deaf, dark-coloured, flat-nosed, gap-toothed, mute, chronically ill, invalid or paralysed. The same applies to any characteristics of his father, mother or anyone else that he would dislike [to hear named thus]. They agree that it is permissible to mention [such characteristics] as a means of identification for someone who cannot readily be identified otherwise. The proofs of this are many and well-known, and I have left them out for the sake of brevity and because there is so little need since they are so well-known.

1 Al-Bukhārī (2601).

2 Al-Bukhārī (3768), Muslim (2447), Abū Dāwūd (5232), at-Tirmidhī (3876), and an-Nasā'ī (7/69).

3 Qur'an 49:11.

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THE ACCEPTABILITY AND DESIRABILITY OF GIVING A PERSON A NICKNAME THAT HE LIKES

ONE EXAMPLE IS Abū Bakr aṣ-Ṣiddīq ﷺ, whose name was 'Abdullāh ibn 'Uthmān and whose nickname was 'Atīq. That is the correct opinion, held by the majority of 'ulamā' and historians. Others say that his given name was 'Atīq. The former opinion is the correct one. The 'ulamā' agree that it is a good nickname, but they disagree as to why he was named 'Atīq.

We relate from 'Ā'ishah ﷺ, by various lines of narration, that the Messenger of Allah ﷺ said: "Abū Bakr is the one whom Allah set free (*atīq*) from Hell-Fire." From that day on he was called 'Atīq.¹

According to Mus'ab ibn az-Zubayr ﷺ and other genealogists, he was named 'Atīq because there was no flaw in his lineage. There are other opinions. And Allah knows best.

Another example is Abū Turāb,² the nickname of 'Alī ibn Abī Ṭālib ﷺ, whose *kunya*³ was Abū al-Ḥasan.

It is recorded in the *Ṣaḥīḥ* that the Messenger of Allah ﷺ once found him sleeping in the mosque with dust on him and said: "Stand up, Abū Turāb! Stand up, Abū Turāb!" So that good and beautiful nickname stuck to him.⁴

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that according to Sahl ibn Sa'd ﷺ it was the favourite name of 'Alī ﷺ, and it used to make him happy to be called by it.⁵ That is the wording of the narration of al-Bukhārī.

Another example is Dhū al-Yadayn,⁶ whose name was al-Khīrbāq—with a *kasrah* on the *khā'* and with a *bā'* and at the end *qāf*—and who had long fingers. It is established in the *Ṣaḥīḥ* that the Messenger of Allah ﷺ used to call him Dhū al-Yadayn.⁷ Al-Bukhārī related it in this wording at the beginning of the Book on good behaviour and maintaining ties of kinship.

1 At-Tirmidhī (3679), who states that this hadith is *gharīb*.

2 *Turāb* means 'dust'. 'Abū Turāb' means 'father of the dust'.

3 *Kunya* means 'title'. This is usually in the form of 'So-and-so, the father of so-and-so'.

4 Al-Bukhārī (6204).

5 Al-Bukhārī (3703) and Muslim (2409).

6 Meaning "Two-Handed".

7 Al-Bukhārī (482).



THE ACCEPTABILITY OF KUNYAHS AND THE
DESIRABILITY OF ADDRESSING PEOPLE BY THEM

THIS SUBJECT IS too well-known for us to need to mention any texts. This rule is common to the distinguished and the general public. It is good etiquette to address people of virtue by their *kunyah*, and also to use it when writing a letter to them or reporting a narration from them. One should say: 'It has been reported to us by the Shaykh or Imam, father of So-and-so, or So-and-so the father of So-and-so, etc.' It is good etiquette not to mention one's own *kunyah* in a book or elsewhere, unless he is only known by his *kunyah* or his *kunyah* is better known than his name.

An-Naḥḥās said that if [someone] is better known by his *kunyah*, he has a *kunyah* as do those comparable to him, and he is named for those who preceded him, one should add: "Better known as Abū So-and-so," or "by [the *kunyah*] Abū So-and-so".



THE KUNYAH OF A MAN [NORMALLY]
COMING FROM HIS ELDEST SON

OUR PROPHET MUḤAMMAD ﷺ was given the title Abū al-Qāsim, [Qāsim] being the eldest of his sons. On this subject there is the hadith of Shurayḥ which we mentioned earlier, in the chapter on it being *mustaḥabb* to change [certain] names for better names.



GIVING A MAN WHO HAS SONS A KUNYAH
WHICH DOES NOT COME FROM HIS SON

THIS CHAPTER IS [potentially] extensive, and cases of those who meet this description are innumerable; and there is no harm in that.



GIVING A KUNYAH TO SOMEONE WHO HAS
NO CHILDREN, AND TO A MINOR

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Anas ﷺ said: "The Prophet ﷺ was the best of all people in character. I had a brother called Abū 'Umayr' (the narrator added, "I think he said Faṭīm"). "When the Prophet ﷺ came to him he said: 'O Abū 'Umayr, what did the little bird do?' He used to play with a bird."¹

We relate with *ṣaḥīḥ isnāds*, from the *Sunan* of Abū Dāwūd and others that 'Ā'ishah ﷺ said: "Messenger of Allah, all of my companions have a *kunyah*." He ﷺ replied: "Take the *kunyah* of your son 'Abdullāh." The narrator said that he meant 'Abdullāh ibn az-Zubayr, who was the son of her sister Asmā' bint Abī Bakr. 'Ā'ishah ﷺ was given the *kunyah* 'Umm 'Abdullāh'.²

We also relate from the book of Ibn as-Sunnī that 'Ā'ishah ﷺ said that a child of the Prophet ﷺ was miscarried and he named him 'Abdullāh, so he gave ['Ā'ishah] the *kunyah* 'mother of 'Abdullāh'.³ This is a weak hadith.

Numerous Companions were given a *kunyah* before any child was born to them, such as Abū Hurayrah ﷺ and Anas Abū Ḥamzah, and so were innumerable other Companions and *Tābi'ūn* after them. This is not disapproved of and is desirable, if the conditions mentioned above are fulfilled.



THE PROHIBITION OF USING THE KUNYAH ABŪ AL-QĀSIM

A GROUP OF the Companions, among them Anas and Abū Hurayrah, reported that the Messenger of Allah ﷺ said: "Call [others] by my name, but do not use my *kunyah*."⁴

I say that the *'ulamā'* differ about the *kunyah* Abū al-Qāsim. They have three opinions.

The opinion of ash-Shāfi'ī and those who agree with him is that it is not lawful for anyone to use the *kunyah* Abū al-Qāsim, whether his name is Muḥammad or not. Among those of our colleagues who narrated this from ash-Shāfi'ī were the firmly established and reliable *ḥāfiẓ* Imams who were jurists and scholars of hadith, Abū Bakr

1 Al-Bukhārī (6203) and Muslim (2150).

2 Abū Dāwūd (4970).

3 Ibn as-Sunnī (419).

4 Al-Bukhārī (6187), Muslim (2133), Abū Dāwūd (4965) and at-Tirmidhī (2844).

al-Bayhaqī, Abū Muḥammad al-Baghawī in his book *at-Tahdhīb* (at the beginning of the book on marriage), and Abū al-Qāsim Ibn 'Asākir in *Tārīkh Dimishq*.

The opinion of Mālik is that it is permissible to use the *kunya*h Abū al-Qāsim, both for those whose names are Muḥammad and for others. He holds that the prohibition was restricted to the lifetime of the Messenger of Allah ﷺ.

The third opinion is that it is permissible only for those whose name is not Muḥammad. Imam Abū al-Qāsim ar-Rāfi'ī says that this view seems to be the most correct, for people have used this *kunya*h over the ages without reproof. But what the person who took this position said is in open contradiction to the hadith [cited above].

It is true that [many] people consider [giving this *kunya*h] permissible, and that those who have this *kunya*h or who have named their children with this *kunya*h include noted imams and people of substance and standing whose word binds the Muslims (*ahl al-ḥall wa-l-'aqd*),¹ and people who are taken as models in important matters of the *Dīn*. All this is an affirmation of the position of Mālik in unconditionally permitting it, inasmuch as they may have understood that the prohibition applied only during his lifetime ﷺ. What is well-known concerning the reason for the prohibition is that the Jews were adopting the *kunya*h Abū al-Qāsim and calling each other 'O Abū al-Qāsim!' in order to cause annoyance. That reason, however, has ceased to apply. And Allah knows best.

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THE PERMISSIBILITY OF GIVING A *KUNYAH* TO A
DISBELIEVER, INNOVATOR OR SINNER IF HE IS NOT
KNOWN BY ANY OTHER NAME, OR THERE IS A RISK
OF TROUBLE FROM CALLING HIM BY HIS NAME

ALLAH ﷻ SAYS: "Perish the hands of Abū Lahab, and perish he!"²

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾

His name was 'Abd al-'Uzzā. It is said that his *kunya*h was mentioned here because he was [generally] known by it. It is also said that this was because his name was abhorrent, because it made him the slave of an idol.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Usāmah ibn Zayd ﷺ reported

¹ *Ahl al-ḥall wa-l-'aqd* means Muslims of knowledge, wealth, power, substance and standing, to whom the Muslims in general look to for leadership. It is they whose pledge of allegiance to a Caliph is determinative.

² Qur'an 111:1.

that the Messenger of Allah ﷺ rode on a donkey to visit Sa'd ibn 'Ubadah ﷺ while he was sick. He recounted the rest of the hadith and that the Prophet ﷺ passed by 'Abdullāh ibn Ubayy ibn Salūl, a hypocrite. He continued: "The Prophet ﷺ travelled until he reached Sa'd ibn 'Ubadah. The Prophet ﷺ asked: 'Sa'd, did you not hear what Abū Ḥubāb (meaning 'Abdullāh ibn Ubayy) was saying? He said such-and-such.'" I say: "The hadiths repeatedly mention Abū Ṭālib, whose name was 'Abd Manāf. The *Ṣaḥīḥ* reads: "This is the grave of Abū Righāl."² There are many similar instances. All this applies only when the condition that we mentioned earlier is fulfilled. If it is not fulfilled, only their names are mentioned. The Messenger of Allah ﷺ wrote: 'From Muḥammad, the servant and Messenger of Allah, to Hiraql [Heraclius].'³ He called him by his name and did not include any title or nickname. His title was the Emperor of Rome, the Caesar. There are many [similar examples]. We have been commanded to be harsh with such people. It is not befitting that we should give them a *kunya*h or be gentle in speech with them and thereby show love and affection towards them."

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THE PERMISSIBILITY OF GIVING A MAN A
KUNYAH 'FATHER OF SO-AND-SO'⁴ OR A WOMAN
THE *KUNYAH* 'MOTHER OF SO-AND-SO'

THERE IS NO limit to this. A large number of the Companions and those after them were given the *kunya*h 'Father of So-and-so'. Among them was 'Uthmān ibn 'Affān ﷺ, who had three *kunya*hs: Abū 'Amr, Abū 'Abdullāh, and Abū Laylā. There were also Abū ad-Dardā' and his wife Umm ad-Dardā' the Elder ﷺ. She was a Companion and her name was Khayrah. Umm ad-Dardā' the Younger was his other wife, and her name was Hujaymah and she had a tremendous rank. She was an eminent jurist, known for her abundant intellect and her luminous merit; and she was a *Tābi'*. Further examples include Abū Laylā, the father of 'Abd ar-Raḥmān ibn Abī Laylā, whose wife was Umm Laylā. Both Abī Laylā and his wife Umm Laylā were Companions. There is Abū Umāmah, the name of a large number of Companions. There are also Abū Rayḥānah, Abū Rimthah, Abū Rimah, Abū 'Amrah Bashīr ibn 'Amr, Abū Fāṭimah al-Laythī (whose [given] name is said to have been 'Abdullāh ibn Unays), Abū Maryam al-Azdī, Abū Ruqayyah Tamīm ad-Dārī, and Abū Karimah al-Miqdād ibn Ma'dikarib—all of whom were Companions.

¹ Al-Bukhārī (4566) and Muslim (1798).

² Abū Dāwūd (3088) and *al-Futūḥāt* (4/214). Ibn Ḥajar states that this hadith is *ḥasan gharīb*.

³ Al-Bukhārī (2940) and Muslim (1773).

⁴ In both cases, the title of this chapter spells out that "So-and-so" covers both genders, which means that it is also acceptable for men and women to be given *kunya*hs based on their daughters' names.

Of the *Tābi'in* there were Abū 'Ā'ishah Masrūq ibn al-Ajda' and innumerable others. As-Sam'ānī says in *al-Ansāb* that he was called Masrūq (stolen) because a man stole him when he was small and then later he was found.

It has been reliably established in the *Ṣaḥīḥ* that the Prophet ﷺ gave Abū Hurayrah the *kunya* Abū Hurayrah. And Allah knows best.

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THE DESIRABILITY OF PRAISING ALLAH
ON RECEIVING GOOD NEWS

KNOW THAT IT is *mustahabb*, when a manifest favour is renewed or misfortune repelled, to prostrate in thanks to Allah and to praise and extol Allah as He deserves. The hadiths and narrations about this are many and well-known.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that 'Amr ibn Maymūn ؓ, narrating the long hadith about the assassination of 'Umar ibn al-Khaṭṭāb ؓ, said that 'Umar ؓ sent his son 'Abdullāh ؓ to 'Ā'ishah ؓ asking her permission to be buried with his two [dearest] companions. When 'Abdullāh ؓ came back, 'Umar asked "What have you got?" He replied, "That which you will like, Leader of the Believers. She gave permission." He said: "Praise be to Allah! There was nothing more important to me than that."

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WHAT TO SAY UPON HEARING A COCK CROW,
A DONKEY BRAY OR A DOG BARK

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah ؓ reported that the Messenger of Allah ﷺ said: "When you hear the braying of a donkey then seek protection in Allah from Shayṭān, for it has seen a devil; and if you hear a cock crow then ask Allah of His bounties, for it has seen an angel."²

We relate in the *Sunan* of Abū Dāwūd that Jābir ibn 'Abdullāh ؓ related that the Messenger of Allah ﷺ said: "If you hear dogs barking or donkeys braying at night then seek protection from Allah from them, for they have seen something that you have not."³

¹ Al-Bukhārī (3700).

² Al-Bukhārī (2303), Muslim (2729), Abū Dāwūd (5102), and at-Tirmidhī (3455).

³ Abū Dāwūd (5103).

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WHAT TO SAY UPON SEEING A FIRE

WE RELATE FROM the book of Ibn as-Sunnī that 'Amr ibn Shu'ayb reported from his father, who reported from his grandfather, that the Messenger of Allah ﷺ said: "If you see a fire say the *takbīr*, for the *takbīr* extinguishes it."¹

It is *mustahabb* to supplicate with the *du'ā'* against affliction and difficulty that we mentioned earlier in the *Kitāb al-Adhkār* for accidents, and upon infirmities and plagues.

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WHAT TO SAY WHEN STANDING UP TO LEAVE A GATHERING

WE RELATE FROM the books of at-Tirmidhī and others that Abū Hurayrah ؓ related that the Messenger of Allah ﷺ said: "Whoever sits in a gathering in which there is much meaningless chatter and says, before he gets up to leave that gathering: *Glory be to You, Allah, and to You be all praise. I bear witness that there is no god but You. I ask You for forgiveness and I repent to You*, will be forgiven for all that took place in that gathering."² At-Tirmidhī says that this is a *ḥasan ṣaḥīḥ* hadith.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

Subḥānaka-llāhumma wa bi-ḥamdik. Ashhadu an lā ilāha illā Ant. Astaghfiruka wa atūbu ilayk.

We relate in the *Sunans* of Abū Dāwūd and others that Abū Barazah ؓ, whose name was Nadalah, narrated: "The last thing that the Messenger of Allah ﷺ said when he was about to get up from a gathering was: '*Glory be to You, Allah, and to You be all praise. I bear witness that there is no god but You. I ask You for forgiveness and I repent to You.*' A man said to him: 'Messenger of Allah, you have said something that you have never said before.' He replied: 'That was an atonement for whatever happened in the gathering.'³ Al-Ḥākim in his *Mustadrak* says of a version from 'Ā'ishah that the *isnād* is *ṣaḥīḥ*.

¹ Ibn as-Sunnī (295).

² An-Nasā'ī in *'Amal al-yawm wa al-laylah* (397), Abū Dāwūd (4858), and at-Tirmidhī (3429), who states that this hadith is *ḥasan ṣaḥīḥ gharīb* from this line of narration.

³ Abū Dāwūd (4859) and an-Nasā'ī (426).

I say that *bi-akharah*, 'last thing', is written with a short *hamzah* with a *fathah* and with a *fathah* on the *khā*, and means 'at the end of something'.

It is related in *Ḥilyat al-awliyā* that 'Ali عليه السلام said: "Whoever wants his deeds to be judged by a perfect measure should say at the end of a gathering or when he stands up: 'Glory be to your Lord, Lord of Majesty, above all that they ascribe to Him, and peace be upon the Messengers, and all praise be to Allah, the Lord and Cherisher of the Universe.'"¹

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ * وَسَلَامٌ عَلَى
الْمُرْسَلِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

*Subhāna Rabbika Rabbi-l-'izzati 'ammā yaṣifūn, wa salāmun
'ala-l-Mursalīn, wa-l-ḥamdu li-llāhi Rabbi-l-'ālamīn.*

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THE DU'Ā' OF A PERSON SITTING IN A GATHERING,
FOR HIMSELF AND THOSE WITH HIM

WE RELATE FROM the book of at-Tirmidhī that Ibn 'Umar عليه السلام reported that the Messenger of Allah صلى الله عليه وسلم would seldom rise from a gathering without supplicating for his Companions with this *du'ā'*: "O Allah, apportion to us enough fear and awe of You to prevent us from sinning against You, and enough obedience to You to make us reach Your Paradise, and enough certainty to make the difficulties of this world easy for us. O Allah, let us enjoy our hearing and sight and strength as long as You allow us to live, and make it an inheritance for us. Grant us victory against those who oppress us, and help us against those who harbour enmity towards us. Let not our afflictions be in our religion, and make not the world our major concern or the full extent of our knowledge, and give not power over us to anyone who will not have mercy on us."² At-Tirmidhī states that this is a *ḥasan ṣaḥīḥ* hadith.

اللَّهُمَّ اقْسِمْ لَنَا مِنْ حَشِيَّتِكَ مَا يَحُولُ بَيْنَنَا وَمِنْ مَعْصِيَتِكَ، وَمِنْ طَاعَتِكَ مَا
تُبَلِّغُنَا بِهِ جَنَّتَكَ، وَمِنْ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا، اللَّهُمَّ مَتِّعْنَا

¹ Qur'ān 37:180-182. This hadith is reported in *al-Futūḥāt* (6/170), in *Ḥilyat al-awliyā* in a *mawqūf* form, and by Ibn Abi Ḥātim in a *marfū'* and a *mursal* form.

² Abū Dāwūd (1516) and at-Tirmidhī (3430), who states that this hadith is *ṣaḥīḥ gharīb*, and al-Ḥākim (1/527), who grades it as *ṣaḥīḥ*; and adh-Dhahabī agrees.

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بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا
عَلَى مَنْ ظَلَمَنَا، وَأَنْصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا
تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.

*Allāhumma-qsim lanā min khashyatika mā yaḥūlu baynanā wa bayna
ma'āsik, wa min ṭā'atika mā tuballighunā bihi Jannatak, wa mina-l-yaqīni
mā tuhawwinu bihi 'alaynā maṣā'iba-d-dunyā. Allāhumma matti'nā bi-
asmā'inā wa abṣārīnā wa quwwatīnā mā aḥyaytanā, wa-j'ālu-l-wāritha
minnā, wa-j'al thā'ranā 'alā man ḡalamānā, wa-nṣurnā 'alā man 'ādānā,
wa lā taj'al muṣibatānā fī dīnīnā, wa lā taj'ali-d-dunyā akbara hamminā,
wa lā mablagha 'ilminā, wa lā tusallīḥ 'alaynā man lā yarḥamunā.*

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THE DISAPPROVAL OF RISING OR LEAVING A
GATHERING WITHOUT REMEMBERING ALLAH

WE RELATE FROM the *Sunans* of Abū Dāwūd and others, with *ṣaḥīḥ isnāds*, that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "No group of people stand up from a gathering in which they failed to remember Allah صلى الله عليه وسلم without them standing up as if from the carcass of a donkey and it being a source of loss to them."¹

We relate from [the *Sunan* of Abū Dāwūd] that Abū Hurayrah رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said: "The sitting of anyone who sits without remembering Allah صلى الله عليه وسلم in it will bring him weakness and loss; and the reclining of anyone who lies down without remembering Allah صلى الله عليه وسلم in it will bring him weakness and loss."²

I say that *tirah*, 'weakness and loss', with a *kasrah* on the *tā'* and with an undoubled *rā'*, means a 'diminution' or a 'right due (*tabi'ah*)'; and it is valid that it should mean a 'source of loss', as in the other narration.

We relate in the book of at-Tirmidhī that Abū Hurayrah رضي الله عنه also related that the Messenger of Allah صلى الله عليه وسلم said: "No group of people sit in a gathering in which they do not remember Allah صلى الله عليه وسلم and do not pray for blessings on their Prophet without it bringing them weakness and loss. If [Allah] wishes He will punish them, and if He wishes He will forgive them."³ At-Tirmidhī says that this is a *ḥasan* hadith.

¹ Abū Dāwūd (4855) and an-Nasā'ī (408).

² Abū Dāwūd (4856) and an-Nasā'ī in *Amal al-yawm wa al-laylah* (404).

³ At-Tirmidhī (3377).

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THE REMEMBRANCE OF ALLAH IN THE STREET

WE RELATE FROM the book of Ibn as-Sunnī that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "No group of people sit in a gathering in which they fail to remember Allah تعالى without it bringing them weakness and loss. Never does a man traverse a road on which he fails to remember Allah تعالى without experiencing weakness and loss."¹

We relate in the book of Ibn as-Sunnī, as well as from *Dalā'il an-Nubuwwah*, that Abū Umāmah رضي الله عنه narrated that Jibrīl عليه السلام came to the Messenger of Allah صلى الله عليه وسلم while he was at Tabūk. He said: "Muhammad, attend the funeral of Mu'āwiyah ibn Mu'āwiyah al-Muzanī." The Messenger of Allah صلى الله عليه وسلم went out, and Jibrīl descended with seventy thousand angels. He put his right wing on the mountains and they inclined in humility; and he put his left wing on the earth and it inclined in humility until [the Prophet] could see Makkah and Madīnah. The Messenger of Allah صلى الله عليه وسلم, Jibrīl and the angels performed the funeral *ṣalāh* for him. When [the Prophet صلى الله عليه وسلم] had finished he asked: "Jibrīl, how did Mu'āwiyah attain this status and stature?" He replied: "By his recitation of 'Say: He is Allah, One'² while standing, riding and walking."³

﴿قُلْ هُوَ اللَّهُ أَحَدٌ...﴾

Qul Huwa-llāhu Aḥad. . .

WHAT TO SAY WHEN ANGRY

ALLAH تعالى SAYS: "Those who restrain [their] anger, and those who pardon people; for Allah loves those who do good [deeds]."⁴

﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

Allah تعالى says: "And if Shayṭān incites you to provoke hostility, seek refuge in Allah. He is the All-Hearing, the All-Knowing."⁵

- 1 Ibn as-Sunnī (178).
- 2 Qur'an 112.
- 3 Ibn as-Sunnī (179).
- 4 Qur'an 3:134.
- 5 Qur'an 41:36.

﴿وَأَمَّا يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "Truly the strong person is not the one [strong] in wrestling; the strong person is he who controls himself in moments of anger."¹

We relate in the *Ṣaḥīḥ* of Muslim that Ibn Mas'ūd رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم asked: "Whom do you consider to be the [best] wrestler among you?" [The Companions] replied: "The one whom others cannot out-wrestle." He said: "It is not because of that; it is the one who controls himself in moments of anger."²

I say that *aṣ-ṣur'ah* has a *ḍammah* on the *ṣād* and a *fathah* on the *rā'*, and its root meaning is one who overthrows others in wrestling often, just as *humazah lumazah* is someone who speaks evil about people a great deal.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and Ibn Mājah that Mu'adh ibn Anas al-Juhānī رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم said: "Allah تعالى will call forward before all of mankind on the Day of Judgment any man who controls his anger while he has the ability to indulge it, to let him choose from the women of Paradise whomsoever he desires."³

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Sulaymān ibn Surād رضي الله عنه, a Companion, reported: "I was [once] sitting with the Messenger of Allah صلى الله عليه وسلم when two men were swearing at each other. The face of one of them had become red and the veins on his neck were swollen. The Messenger of Allah صلى الله عليه وسلم said: 'I will teach him something which, if he says it, will make what he is experiencing go away. If he says: 'I seek protection in Allah from Shayṭān the outcast,' what he is experiencing will go away.' They told [the man who was angry]: 'The Prophet صلى الله عليه وسلم said: "Seek protection from Shayṭān the rejected.'" Then the man said: 'Am I mad?'"⁴

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

A'ūdhu bi-llāhi mina-sh-Shayṭāni-r-rajīm.

Abū Dāwūd and at-Tirmidhī quote a similar hadith from 'Abd ar-Raḥmān ibn Abī Laylā, who reported it from Mu'adh ibn Jabal رضي الله عنه. According to at-Tirmidhī, this hadith is *mursal*: that is, 'Abd ar-Raḥmān never met Mu'adh.

We relate in the book of Ibn as-Sunnī that 'A'ishah رضي الله عنها said: "The Prophet صلى الله عليه وسلم [once] came to me while I was angry. He took hold of the end of my nose and twisted it, and said: "O 'Uwaysh, say: 'O Allah, forgive my sins, remove the anger from my heart, and protect me from Shayṭān.'"⁶

1 Al-Bukhārī (6114), Muslim (2609), and *al-Muwatta'* (2/906).

2 Muslim (2608) and Abū Dāwūd (4779).

3 Abū Dāwūd (4777), at-Tirmidhī (2022), and Ibn Mājah (4186).

4 Al-Bukhārī (6115), Muslim (2610), Abū Dāwūd (4781), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (393).

5 Abū Dāwūd (4780), at-Tirmidhī (3448), and an-Nasā'ī (389).

6 Ibn as-Sunnī (457).

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَأَذْهِبْ غَيْظَ قَلْبِي، وَأَجِرْنِي مِنَ الشَّيْطَانِ.

Allāhumma-ghfir li dhanbī, wa adhhib ghayza
qalbī, wa ajirni mina-sh-Shayṭān.

We relate in the *Sunan* of Abū Dāwūd that Aṭīyyah ibn 'Urwah as-Sa'dī ؓ, a Companion, reported that the Messenger of Allah ﷺ said: "Anger is from Shayṭān, Shayṭān is created from fire, and fire is extinguished by water. So if any one of you gets angry he should perform *wuḍū'*."¹

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THE DESIRABILITY OF TELLING A MAN THAT ONE
LOVES HIM, AND WHAT TO SAY IN REPLY

WE RELATE FROM the *Sunans* of Abū Dāwūd and at-Tirmidhī, from al-Miqdām ibn Ma'dikarib ؓ from the Prophet ﷺ that "If any of you loves a person as his brother, he should tell him that he loves him." At-Tirmidhī describes this hadith as *ḥasan ṣaḥīḥ*.

We relate in the *Sunan* of Abū Dāwūd that Anas ؓ said: "A man was with the Prophet ﷺ when another man passed by. He said: 'Messenger of Allah, I love this person.' The Prophet ﷺ asked him: 'Have you let him know?' 'No,' he replied. He said: 'Let him know.' He met [the same man] and said: 'I love you for the sake of Allah.' He replied: 'May He for Whose sake you love me love you.'"²

أَحَبَّكَ الَّذِي أَحَبَّبْتَنِي لَهُ.

Aḥabbaka-lladhī aḥbabbtanī lah.

We relate in the *Sunans* of Abū Dāwūd and an-Nasā'ī that Mu'adh ibn Jabal ؓ reported that the Messenger of Allah ﷺ took him by the hand and said: "Mu'adh, by Allah, I love you. So do not neglect to say after every *ṣalāh*: 'O Allah, help me to remember You, thank You, and worship You well.'"³

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

Allāhumma a'inni 'alā dhikrika wa shukrika wa ḥusni 'ibādatik.

¹ Abū Dāwūd (4784).

² Abū Dāwūd (5125), an-Nasā'ī (182), and Ibn as-Sunni (197).

³ Abū Dāwūd (1522) and an-Nasā'ī (3/53).

We relate in the book of at-Tirmidhī that Yazīd ibn Nu'āmah aḍ-Ḍabbī reported: "The Messenger of Allah ﷺ said: 'If one takes another as his brother, he should ask him his name and his father's name and from whom he is descended. This will bring about love [between them]'" At-Tirmidhī classes this hadith as *gharīb* and we do not know of it except through this way. He also said that we do not know of Yazīd ibn Nu'āmah hearing this from the Prophet ﷺ. Something like this was narrated by Ibn 'Umar from the Prophet ﷺ, but its *isnād* is not *ṣaḥīḥ*.

I say that there is disagreement as to whether Yazīd ibn Nu'āmah was a Companion. According to 'Abd ar-Rahmān ibn Abī Ḥātim, he was not a Companion, also, al-Bukhārī reported that he was a Companion but was wrong.

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WHAT TO SAY WHEN SEEING SOMEONE WHOM
ALLAH HAS AFFLICTED WITH SICKNESS ETC.

WE RELATE FROM the book of at-Tirmidhī that Abū Hurayrah ؓ related that the Messenger of Allah ﷺ said: "Whoever sees an afflicted person and says: 'Praise be to Allah, Who has protected me from that with which He has afflicted you, and has favoured me greatly over many of those whom He created' will not suffer from the same affliction." At-Tirmidhī describes this hadith as *ḥasan*.

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا.

Al-ḥamdu li-llāhi-lladhī 'āfanī mim-ma-btalāka bihi wa
faḍḍalanī 'alā kathirin mimman khalaqa tafḍīlā.

We relate in the Book of at-Tirmidhī that 'Umar ibn al-Khaṭṭāb ؓ reported that the Messenger of Allah ﷺ said: "Whoever sees an afflicted person and says: 'Praise be to Allah, Who has protected me from that with which He has afflicted you, and has favoured me greatly over many of those whom He created' will not be affected by that calamity, whatever it may be, as long as he lives." At-Tirmidhī considered the *isnād* weak.

I say that the '*ulamā'* hold that it is essential to say this *dhikr* softly so that one can hear oneself but the person who is afflicted does not hear and his heart may not be pained by it. If, however, the affliction is a sin, there is no harm in making him hear it, if one does not fear trouble. And Allah knows best.

¹ At-Tirmidhī (3428), who states that this hadith is *ḥasan gharīb* by this line of narration.

² At-Tirmidhī (3427), who states that this hadith is *gharīb*.



THE DESIRABILITY OF PRAISING ALLAH WHEN
ASKED ABOUT THE HEALTH OF ONESELF OR ONE'S
BELOVED, IF THE REPLY IS POSITIVE

WE RELATE IN the *Ṣaḥīḥ* of al-Bukhārī that Ibn 'Abbās ؓ narrated that 'Alī ؓ came away from the Messenger of Allah during the illness from which he passed away. The people asked him: "O Abū Ḥasan, how is the Messenger of Allah?" He replied: "He is well, praise be to Allah."¹



WHAT TO SAY WHEN ENTERING THE MARKETPLACE

WE RELATE FROM the book of at-Tirmidhī and others that 'Umar ibn al-Khaṭṭāb ؓ reported that the Messenger of Allah ؐ said: "If a person enters the market-place and says: 'There is no god but Allah. He is Alone and has no partner. To Him belongs sovereignty and to Him belongs all praise; He gives life and He gives death; He is Alive and does not die; in His hand is all good; and He has power over all things,' one thousand good deeds will be written for him, one thousand bad deeds will be expunged for him, and one thousand stages will be raised for him."²

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ،

وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha illa-llāhu waḥdahū lā sharīka lah, lahu-l-mulk, wa lahu-l-ḥamd, yuhyī wa yumūt, wa Huwa Ḥayyūn lā yamūt, bi-yadihi-l-khayr, wa Huwa 'alā kulli shay'in qadīr.

Al-Ḥākim Abū 'Abdullāh reports [the same hadith] in *al-Mustadrak* from many sources. According to one report he added: "And He will build a house for him in Paradise." One of the narrators said: "I came to Khurasān, and I went to Qutaybah ibn Muslim and said: 'I have brought you a gift;'" and he narrated the hadith to him.

¹ Al-Bukhārī (4447).

² At-Tirmidhī (3425), Ibn Mājah (2235), and al-Ḥākim (1/539).

Qutaybah rode in his entourage until he came to the market. He said [the above-mentioned phrase] and then turned away. Al-Ḥākim also reported this from the narration of Ibn 'Umar from the Prophet ؐ. Al-Ḥākim says that on the same subject there are hadiths from Jābir, Abū Hurayrah, Buraydah al-Aslamī and Anas, and the [only] one of them that comes closest to meeting the preconditions of his book¹ is the hadith of Buraydah, but not in this wording. He narrates with his *isnād* that it is reported from Buraydah that when the Messenger of Allah ؐ entered a market he would say: "O Allah, I ask You for the good of this market and the good that is in it, and I seek Your protection from the evil of it and the evil that is in it. O Allah, I seek Your protection from falling victim to a false oath or making a poor bargain there."

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ السُّوقِ وَخَيْرَ مَا فِيهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُصِيبَ فِيهَا يَمِينًا فَاجِرَةً، أَوْ صَفَقَةً خَاسِرَةً.

Allāhumma innī aśaluka khayra hādhihi-s-sūqi wa khayra mā fihā, wa a'ūdhu bika min sharrihā wa sharri mā fihā. Allāhumma innī a'ūdhu bika an uṣiba fihā yamīnan fajirah, aw ṣafaqatan khāsirah.



THE DESIRABILITY OF SAYING TO A PERSON WHO HAS
ENTERED INTO A GOOD MARRIAGE, OR BOUGHT OR DONE
SOMETHING COMMANDED IN SHARĪ'AH: 'YOU HAVE DONE
THE RIGHT THING' OR 'YOU HAVE DONE WELL', ETC.

WE RELATE FROM the *Ṣaḥīḥ* of Muslim that Jābir ؓ narrated: "The Messenger of Allah ؐ asked me: 'Have you got married?' 'Yes,' I replied. He asked: 'To a virgin or a widow?' I said: 'I married a widow.' He asked: 'Why did you not marry a virgin, so you could play with her and she could play with you?' (Or: 'So that you could make her laugh and she could make you laugh?') I replied: "Abdullāh, my father, passed away leaving nine (or seven) daughters, and I did not want to bring them [a young woman] like them. I wanted to bring them a woman who would take care of them and improve their affairs.' He ؐ said: 'You have done the right thing. . .'"² And he recounted the rest of the hadith.

¹ His condition was that the hadith should be narrated by narrators whom al-Bukhārī and Muslim narrated from.

² Muslim (1466).



WHAT TO SAY WHEN LOOKING INTO THE MIRROR

WE RELATE FROM the book of Ibn as-Sunnī that ‘Alī ؑ reported that when the Prophet ﷺ looked into the mirror he said: “Praise be to Allah. O Allah, as You have made my appearance good, make my character good.”¹

الْحَمْدُ لِلَّهِ، اللَّهُمَّ كَمَا حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي.

Al-ḥamdu li-llāh. Allāhumma kamā ḥassanta khalqī fa-ḥassin khuluqī.

We relate [the same hadith, in the same source] in a narration of Ibn ‘Abbās ؓ, with some extra material.

We also relate from [the same source], in a narration from Anas ؓ, that when the Messenger of Allah ﷺ looked at his face in the mirror he said: “Praise be to Allah, Who arranged my physical form, making it harmonious, and ennobled my face, making it comely, and has made me one of the Muslims.”²

الْحَمْدُ لِلَّهِ الَّذِي سَوَّى خَلْقِي فَعَدَلَهُ، وَكَرَّمَ صُورَةَ

وَجْهِي فَحَسَّنَهُ، وَجَعَلَنِي مِنَ الْمُسْلِمِينَ.

Al-ḥamdu li-llāhi-lladhī sawwā khalqī fa-‘adalah, wa karrama ṣūrata wajhī fa-ḥassanah, wa ja‘alanī mina-l-Muslimīn.



WHAT TO SAY WHEN CUPPING

WE RELATE FROM the book of Ibn as-Sunnī that ‘Alī ؑ reported that the Messenger of Allah ﷺ said: “Whoever recites the Verse of the Throne while being cupped, it will be of benefit to his cupping.”³

¹ Ibn as-Sunnī (162).

² Ibn as-Sunnī (164).

³ Ibn as-Sunnī (166).



WHAT TO SAY IF ONE’S EAR RINGS

WE RELATE FROM the book of Ibn as-Sunnī that Abū Rāfi‘ ؓ, the freed slave of the Messenger of Allah ﷺ, reported that the Messenger of Allah ﷺ said: “If the ear of any of you rings, he should remember me, pray for blessings upon me, and say: ‘May Allah remember with goodness whoever remembers me.’”¹

ذَكَرَ اللَّهُ بِخَيْرٍ مَنْ ذَكَرَنِي.

Dhakara-llāhu bi-khayrin man dhakarani.



WHAT TO SAY IF ONE’S FOOT BECOMES NUMB

WE RELATE FROM the book of Ibn as-Sunnī from al-Haytham ibn Ḥanash who narrated: “We were with ‘Abdullāh ibn ‘Umar ؓ when his leg became numb. A man said to him: ‘Remember the dearest of people to you.’ He said: ‘O Muḥammad ﷺ!’ It was as if he was set free from a cord that had bound his feet.”²

يَا مُحَمَّدُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Yā Muḥammadu ṣalla-llāhu ‘alayhi wa sallam.

We relate [from the same source] from Mujāhid that a man’s leg became numb in the presence of Ibn ‘Abbās ؓ and he said to him: “Remember the most beloved of all men to you.” He said: “Muḥammad ﷺ.” His numbness went away.³

We relate [from the same source] from Ibrāhīm ibn al-Mundhir al-Ḥizāmī—one of al-Bukhārī’s shaykhs, from whom he narrated in his *Ṣaḥīḥ*—who said that the people of Madīnah wonder at this verse by [the famous poet] Abū al-‘Atāhiyah:

On some occasions his foot would become numb;

and if he said not ‘O ‘Utb!’ the numbness would not go.

¹ Ibn as-Sunnī (165) and *al-Futūḥāt* (6/198). As-Sakhāwī grades the chain of narrators as weak (*ḍa‘īf*).

² Ibn as-Sunnī (169).

³ Ibn as-Sunnī (168).

THE PERMISSIBILITY OF SUPPLICATING AGAINST THOSE WHO OPPRESS THE MUSLIMS OR ONESELF IN PARTICULAR

KNOW THAT THIS chapter is very extensive. The permissibility [of such supplication] is corroborated by the Book, the Sunnah and the actions of the earlier and later generations. Allah ﷻ has informed us in many well-known places in the Noble Qur'an about the Prophets supplicating against the disbelievers.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that 'Alī ﷺ reported that the Prophet ﷺ said on the Day of the Trench: "May Allah fill their homes and their graves with fire; they have distracted us from the middle *ṣalāh*."¹

مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا.

Mala'ā-llāhu buyūtahum wa qubūrahum nārā.

We relate in the same *Ṣaḥīḥs*, by different routes, that he ﷺ supplicated against those who killed the Reciters of the Qur'an ﷻ and continued to supplicate against them for a month, saying: "O Allah, curse Ri'l, Dhakwān and 'Uṣayyah."²

اللَّهُمَّ الْعَنْ رِعْلًا وَذَكْوَانَ وَعُصَيْيَةً.

Allāhumma-l'an Ri'lan wa Dhakwān wa 'Uṣayyah.

We relate in the same *Ṣaḥīḥs* that Ibn Mas'ūd ﷺ narrated a long hadith about the story of Abū Jahl and his companions from the Quraysh, when they put the placenta of a slaughtered camel on the back of the Prophet ﷺ and he supplicated against them—and when supplicating he would do so thrice—then said: "O Allah, take vengeance on Quraysh" thrice. Then he said: "O Allah, take vengeance on Abū Jahl and 'Utbah ibn Rābi'ah. . ." He named the rest of the seven and narrated the rest of the hadith.³

اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ.

Allāhumma 'alayka bi-Quraysh.

اللَّهُمَّ عَلَيْكَ يَا بِي جَهْلٍ وَعُتْبَةَ بْنِ رَبِيعَةَ . . .

Allāhumma 'alayka bi-Abī Jahlin wa 'Utbata-bni Rabī'ah. . .

We relate in the same two *Ṣaḥīḥs* that Abū Hurayrah ﷺ related that the Messenger

¹ Al-Bukhārī (2931) and Muslim (627). "The middle *ṣalāh*" (Qur'an 2:238) is variously interpreted as meaning either *'Aṣr* or *Fajr*.

² Al-Bukhārī (4090) and Muslim (675).

³ Al-Bukhārī (240) and Muslim (1794).

of Allah ﷻ used to supplicate: "O Allah, inflict severe hardships from You upon [the tribe of] Muḍar and give them years of drought like the years of Yūsuf."¹

اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ.

Allāhumma-shdud waṭ'aka 'alā Muḍar, Allāhumma-j'alhā 'alayhim sinīna ka-sinī Yūsuf.

We relate in the *Ṣaḥīḥ* of Muslim that Salamah ibn al-Akwa' ﷺ narrated that a man ate with his left hand in the company of the Prophet ﷺ. He said: "Eat with your right hand."² [The man] replied: "I cannot." He said: "You will not be able to."³ Nothing prevented him but pride.⁴ He never lifted his hand to his mouth again.⁵

I say that this man was Busr—with a *ḍammah* on the *bā'* and a *sukūn* on the *sīn*—ibn Rā'ī al-'Ayr al-Ashja'i, a Companion. This shows the permissibility of supplicating against those who contravene the rulings of the *Sharī'ah*.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Jābir ibn Samurah narrated: "The people of Kūfah complained about Sa'd ibn Abī Waqqāṣ ﷺ to 'Umar ﷺ. He deposed him and appointed someone else. . ." He recounted what happened until he said: "Umar sent a man (or several men) with him to Kūfah, asking about him. They did not leave any mosque without asking about him; and the people praised him and spoke well of him, until they entered the mosque of the Banū 'Abbās. One of the men there, named Usāmah ibn Qatādah and nicknamed Abū Sa'dah, stood up and said: 'Since you have asked, Sa'd does not move with the army, he does not distribute fairly and he does not judge with justice.' Sa'd ﷺ responded: 'By Allah, I make three prayers: O Allah, if this servant of Yours is lying and is standing up for pomp and show, then make his lifespan long, prolong his poverty and afflict him with trials.' After that, [Abū Sa'dah] used to say: 'An old man who has been put to trial; the *du'ā'* of Sa'd struck me.'" 'Abd al-Malik ibn 'Umayr, the narrator, reported that Jābir ibn Samurah said: "I saw [Abū Sa'dah] after that, and his eyebrows had fallen over his eyes because of old age. He used to stand in the way of young girls in the streets and wink at them."⁶

We relate in the same *Ṣaḥīḥs* that 'Urwah ibn az-Zubayr ﷺ reported that Arwah bint Aws—some have said Uways—sued Sa'id ibn Zayd ﷺ in front of Marwān ibn al-Hakam, claiming that he had taken some of her land. Sa'id ﷺ protested: "How could I take any of your land after what I heard from the Messenger of Allah ﷺ?" [Marwān]

¹ Al-Bukhārī (4560) and Muslim (675).

² The instruction to eat with his right hand is proof of having to encourage good and prohibit evil, even when eating.

³ This is proof of the permissibility of cursing one who contravenes a religious ruling without an excuse.

⁴ According to al-Qāḍī 'Iyāḍ, this is evidence that he was a hypocrite. The author states that pride and disobedience alone do not entail hypocrisy, but they are sins. The prohibition of eating with the left hand only applies if there is no reason for doing so. If there is something which prevents a person from eating with his right hand, like sickness, a wound, or anything else, then it is not *makrūh* to eat with the left hand.

⁵ Muslim (2021).

⁶ Al-Bukhārī (755) and Muslim (453).

asked: "What did you hear from the Messenger of Allah ﷺ?" He answered: "I heard the Messenger of Allah ﷺ say: 'Whoever takes as much as a hand-span of land unjustly will have it hung around his neck as a collar up to seven earths.'" Marwān said: "I will not ask you for proof after this." Sa'īd said: "O Allah, if she is lying then make her blind and take her life while she is on her land." He said: "She did not die before she had become blind; and while she was walking on her land she fell into a ditch and died."

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DISOWNING THE FOLLOWERS OF INNOVATION AND SIN

WE RELATE IN the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Burdah ibn Abī Mūsā narrated that Abū Mūsā ﷺ was sick and fell unconscious with his head in the lap of one of the women of his family. A woman from his family screamed, and he was not able to respond. When he regained consciousness he said: "I am quit of anybody whom the Messenger of Allah ﷺ has disowned. The Messenger of Allah ﷺ declared himself quit of those who scream, who shave their heads in adversity, or who tear their clothes in times of distress."²

I say that *aṣ-ṣāliqah* means a woman who cries out with an extremely loud voice; *al-ḥāliqah* is a woman who shaves her head on the occasion of some misfortune; and *ash-shāqqah* is a woman who rends her garments on the occasion of some misfortune.

We relate in the *Ṣaḥīḥ* of Muslim that Yaḥyā ibn Ya'mar reported: "I said to Ibn 'Umar ﷺ: 'Abū 'Abd ar-Raḥmān, there have appeared among us people who recite Qur'ān and who claim that there is no predestination, that things just happen.' He replied: 'If you meet them, inform them that I have nothing to do with them and they have nothing to do with me.'"³

I say that *unuf*, 'just happening', with a *ḍammah* on the *hamzah* and on the *nūn*, means that [something] is *musta'naf*, 'starting', and is not preceded by knowledge or decree. But the people of error lie; Allah's knowledge ﷻ precedes all created things.

1 Al-Bukhārī (2452) and Muslim (1610).

2 Al-Bukhārī (1296) and Muslim (924).

3 Muslim (8).

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WHAT TO SAY WHEN ERADICATING FALSEHOOD

WE RELATE IN the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Ibn Mas'ūd ﷺ related that the Messenger of Allah ﷺ entered Makkah on the day of Conquest, and around the Kabah were three hundred and sixty idols. He began to strike them with a branch he had in his hand, saying: "Truth has come and falsehood has perished, and falsehood is ever perishing.¹ Truth has come, and falsehood neither creates anew nor restores."^{2,3}

﴿جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾

﴿جَاءَ الْحَقُّ وَمَا يُبْدِي الْبَاطِلُ وَمَا يُعِيدُ﴾

Jā'a-l-ḥaqqu wa zahaqa-l-bāṭil, inna-l-bāṭila kāna zahūqā.

Jā'a-l-ḥaqqu wa mā yubdi'u-l-bāṭilu wa mā yu'id.

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WHAT TO SAY IF ONE'S TONGUE IS VULGAR

WE RELATE IN the books of Ibn Mājah and Ibn as-Sunni that Ḥudhayfah ﷺ reported: "I complained to the Messenger of Allah ﷺ about the vulgarity of my tongue. He said: 'How do you stand with respect to seeking forgiveness? I seek forgiveness from Allah ﷻ one hundred times a day.'⁴

I say that *dharab* has a *fathah* on the *dhāl* and the *rā'*. According to Abū Zayd and other philologists, it means vulgarity in one's language.

1 Qur'ān (17:81).

2 Qur'ān (34:49).

3 Al-Bukhārī (4287), Muslim (1781), and at-Tirmidhī (3137).

4 Ibn Mājah (3817), an-Nasā'i (450), and Ibn as-Sunni (364).



WHAT TO SAY WHEN ONE'S ANIMAL STUMBLES

WE RELATE IN the *Sunan* of Abū Dāwūd that Abū al-Maliḥ—a well-known *Tābi'*—narrated that a man reported: "I was riding behind the Prophet ﷺ when his animal stumbled. I said: 'May Shayṭān perish.' He ﷺ said: 'Do not say: "May Shayṭān perish," for if you say that he grows bigger, until he is as big as a house, and he says: "It is because of my power." Instead, say: "In the name of Allah." If you say that, he will shrink until he is as small as a fly."¹

بِسْمِ اللَّهِ
Bismi-llāh.



THE DESIRABILITY OF THE ELDERS OF THE LAND ADDRESSING THEIR PEOPLE ON THE DEATH OF THE LEADER, CALMING THEM, EXHORTING THEM AND COMMANDING THEM TO HAVE PATIENCE AND TO BE STEADY IN WHAT THEY WERE ALREADY DOING

WE NARRATE IN [the book of Ibn as-Sunnī] the famous hadith about the address of Abū Bakr aṣ-Ṣiddīq ﷺ on the day the Prophet ﷺ passed away. He said: "For whoever worshipped Muḥammad, Muḥammad has passed away; and for whoever worshipped Allah, Allah is Living and does not die."²

We relate in the two *Ṣaḥīḥs*, from Jarīr ibn 'Abdullāh, that on the day that al-Mughīrah ibn Shu'bah—who was the governor of Baṣrah and Kūfah—passed away he [Jarīr] stood up, praised Allah ﷻ and said: "I advise you to have fear of Allah alone without partner, and to remain dignified and calm until a leader comes to you, for he is coming now."³

1 Abū Dāwūd (4982) and Ibn as-Sunnī (510).
2 Al-Bukhārī (3667).
3 Al-Bukhārī (58) and Muslim (56).



SUPPLICATING FOR THOSE WHO TREAT ONE WELL, OR FOR ALL PEOPLE OR SOME PEOPLE, AND PRAISE AND ENCOURAGEMENT FOR DOING SO

WE RELATE IN the *Ṣaḥīḥs* of al-Bukhārī and Muslim that 'Abdullāh ibn 'Abbās ﷺ narrated: "The Messenger ﷺ went to relieve himself and I put out his *wuḍū'* water for him. When he came out he asked: 'Who put this [there]?' He was told who. He said: 'May Allah give him understanding.'" Al-Bukhārī adds: "Give him understanding of the religion."¹

We relate in the *Ṣaḥīḥ* of Muslim that Abū Qatādah ﷺ related, in his long hadith which contains [an account of] a number of the manifest miracles of the Messenger of Allah ﷺ: "The Messenger of Allah ﷺ was travelling until the night was halfway through, and I was at his side. The Messenger of Allah ﷺ dozed off and he leaned over the side of his riding animal. I came to him and propped him up, without waking him, so that he was upright on his animal. Then he travelled until most of the night had passed, and he leaned over the side of his riding animal. I came to him and propped him up again, without waking him, so that he was upright on his animal. Then he travelled until the last part of the night had passed, and leaned over the side of his riding animal. He leaned over more than the other two times, until he almost fell off. I came to him and propped him up, without waking him, so that he was upright on his animal. He raised his head and asked: 'Who is this?' 'Abū Qatādah,' I replied. 'How long has this journey of yours been with me?' he asked. I said: 'My journey has been for the whole night.' He said: 'May Allah protect you as you have protected His Messenger. . . .'² and he recounted the entire hadith. I say that *ibhārra* is written with an elided *hamzah*, a *sukūn* on the *bā'*, and a *shaddah* on the *rā'*, and it means 'to be halfway through'. *Tahawarra* means 'the greater part of it had passed'; *injafala*, written with a *jim*, means 'he fell'; and *da'amtuhu*, 'I propped him up,' means 'I supported him'.

We relate in the book of at-Tirmidhī from Usāmah ibn Zayd ﷺ that the Messenger of Allah ﷺ said: "Whoever is treated well and says 'May Allah reward you with goodness' has expressed praise to the fullest."³ According to at-Tirmidhī this is a *ḥasan ṣaḥīḥ* hadith.

جَزَاكَ اللَّهُ خَيْرًا.

Jazāka-llāhu khayrā.

We relate in the *Sunans* of an-Nasā'ī and Ibn Mājah and the book of Ibn as-Sunnī

1 Al-Bukhārī (3756) and Muslim (2477).
2 Muslim (681).
3 At-Tirmidhī (2036) and *al-Futūḥāt* (6/225). Ibn 'Allān states that this hadith has supporting narrations.

that 'Abdullāh ibn Abī Rabī'ah ؓ, a Companion, related: "The Prophet ﷺ borrowed forty thousand [dirhams] from me. Money came to him and he paid me. He said: 'May Allah bless you in your family and wealth. The reward for a loan is only praise and repayment.'"¹

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ.

Bāraka-llāhu laka fī ahlika wa mālik.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Jarīr ibn 'Abdullāh al-Bajalī ؓ narrated: "During the days before Islam there was a building belonging to Khath'am that was known as the Yemeni Ka'bah and was also called Dhū al-Khalasaḥ. The Messenger of Allah ﷺ asked me: 'Will you relieve me of Dhū al-Khalasaḥ?' So I set off with one hundred and fifty riders from Aḥmas, and we broke it down and killed all those we found in it. We came and informed him, and he prayed for us and for Aḥmas." According to another report he said: "Then the Messenger of Allah ﷺ blessed the horses and the men of Aḥmas five times."²

We relate in the *Ṣaḥīḥ* of al-Bukhārī that 'Abdullāh ibn 'Abbās ؓ reported that the Messenger of Allah ﷺ came to Zamzam while they were working hard at giving people the water to drink. He ﷺ said: "Work on, for you are doing a good deed."³

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THE DESIRABILITY, WHEN GIVING A GIFT, OF
REWARDING THE RECEIVER'S *DU'Ā'* FOR ONE
BY MAKING *DU'Ā'* FOR HIM IN RETURN

WE RELATE FROM the book of Ibn as-Sunnī that 'Ā'ishah ؓ said, "I gave the Messenger of Allah ﷺ a sheep as a gift. He said 'Distribute [its meat].'" When the servant returned, 'Ā'ishah asked, "What did they say?" The servant replied, "They said 'May Allah bless you.'" So 'Ā'ishah said "May Allah bless them. We reply to them with the like of what they said, so that our reward may remain with us."⁴

بَارَكَ اللَّهُ فِيكُمْ.

Bāraka-llāhu fikum.

1 An-Nasā'ī (7/314), Ibn Mājah (2424), and Ibn as-Sunnī (278).

2 Al-Bukhārī (4356) and Muslim (2476).

3 Al-Bukhārī (1635).

4 Ibn as-Sunnī (279) and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (303).

وَفِيهِمْ بَارَكَ اللَّهُ.

Wa fihim bāraka-llāh.

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THE DESIRABILITY OF MAKING AN EXCUSE WHEN RETURNING
A GIFT FOR SOME REASON REQUIRED BY *SHARĪ'AH*, SUCH AS
BEING *QĀḌĪ* OR RULER OR BECAUSE THERE IS SOMETHING
DOUBTFUL ABOUT IT OR FOR SOME OTHER REASON

WE RELATE IN the *Ṣaḥīḥ* of Muslim that 'Abdullāh ibn 'Abbās ؓ related that aṣ-Ṣa'b ibn Jaththāmah ؓ gave the Prophet ﷺ a wild donkey as a gift while he was in *iḥrām*. He returned it to him and said: "Had we not been in the state of *iḥrām* we would have accepted it from you."¹

I say that Jaththāmah has a *fathāh* on the *jīm* and a *shaddah* on the *thā'*.

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WHAT TO SAY TO SOMEBODY WHO
SAFEGUARDS ONE FROM HARM

WE RELATE IN the book of Ibn as-Sunnī that Sa'id ibn al-Musayyab related that Abū Ayyūb al-Anṣārī ؓ removed something harmful from the beard of the Messenger of Allah ﷺ, whereupon the Messenger of Allah ﷺ said: "May Allah wipe away from you, Abū Ayyūb, what you dislike."

مَسَحَ اللَّهُ عَنْكَ يَا أَبَا أَيُّوبَ مَا تَكْرَهُ.

Masaḥa-llāhu 'anka yā Abā Ayyūba mā takrah.

Another account, by Sa'id ؓ, states that Abū Ayyūb al-Anṣārī ؓ took something [harmful] away from the Messenger of Allah ﷺ and the Messenger of Allah ﷺ said: "May there be no evil with you, Abū Ayyūb. May there be no evil with you, Abū Ayyūb."²

1 Muslim (1193), al-Bukhārī (1825), *al-Muwatta'a* (1/353), at-Tirmidhī (849), an-Nasā'ī (5/183-185), and Ibn Mājah (309).

2 Ibn as-Sunnī (282).

لَا يَكُنْ بِكَ السُّوءُ يَا أَبَا أَيُّوبَ، لَا يَكُنْ بِكَ السُّوءُ.

Lā yakun bika-s-sū' u yā Abā Ayyūb, lā yakun bika-s-sū'.

We relate in [the same book] that 'Abdullāh ibn Bakr al-Bāhili narrated: "Umar رضي الله عنه took something from the beard (or head) of a man. The man said, 'May Allah turn evil away from you.' Umar رضي الله عنه then told him: 'He has averted evil from us since we embraced Islam. But if something [harmful is removed] from you should say: *May your hands receive goodness.*"¹

أَخَذْتُ يَدَاكَ خَيْرًا.

Akhadhat yadāka khayrā.

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WHAT TO SAY UPON SEEING THE FIRST FRUIT OF THE YEAR

WE RELATE IN the *Ṣaḥīḥ* of Muslim that Abū Hurayrah رضي الله عنه narrated that when people saw the first fruit of the year they brought it to the Messenger of Allah صلى الله عليه وسلم. When the Messenger of Allah صلى الله عليه وسلم received it he said: "O Allah, bless us in our fruit, bless us in our city, bless us in our ṣā' and bless us in our mudd."² Then he called the smallest of the children and gave him that fruit.³

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ
لَنَا فِي صَاعِنَا، وَبَارِكْ لَنَا فِي مِدَّنَا.

*Allāhumma bārik lanā fi thamarinā, wa bārik lanā fi madīnatinā,
wa bārik lanā fi ṣā'inā, wa bārik lanā fi muddinā.*

In a narration of Muslim there is: "As a blessing along with a blessing," and then he would give it to the youngest of the children in his presence." In a narration of at-Tirmidhī there is: "The youngest child he saw."⁴

بَرَكَتَةٌ مَعَ بَرَكَتَةٍ.

Barakatan ma'a barakah.

1 Ibn as-Sunnī (284).

2 Ṣā' and mudd are units of volume, used in buying and selling grains, dates, etc.

3 Muslim (1373), an-Nasā'ī in *ʿAmal al-yawm wa al-laylah* (302).

4 at-Tirmidhī (3454).

In a narration of Ibn as-Sunnī from Abū Hurayrah رضي الله عنه there is [this hadith]: "I saw the Messenger of Allah صلى الله عليه وسلم, when he was brought the first fruits, place them on his eyes and then on his lips and say, 'O Allah, just as You have shown us the first of it, let us see the last of it.' Then he would give it to whatever small children were with him."¹

اللَّهُمَّ كَمَا أَرَيْتَنَا أَوَّلَهُ فَأَرِنَا آخِرَهُ.

Allāhumma kamā araitanā awwalahu fa-arinā ākhirah.

285

THE DESIRABILITY OF MODERATION IN
ADMONITION AND TEACHING

KNOW THAT IT is *mustahabb* for anyone who addresses a group of people or imparts knowledge to them to be moderate and not to make it lengthy, lest they become bored or annoyed and the sweetness and respect be removed from their hearts, and lest they come to dislike knowledge and listening to the good and thus fall into danger.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Shaqīq ibn Salamah related: "Abdullāh ibn Mas'ūd رضي الله عنه used to remind us [about aspects of the *Dīn*] every Thursday. A man said: 'Abū 'Abd ar-Rahmān, I would like it if you would remind us every day.' He replied: 'What prevents me from doing so is that I do not want to bore you. I admonish you as frequently as the Messenger of Allah صلى الله عليه وسلم used to admonish us, fearing that we might become bored.'"²

We relate in the *Ṣaḥīḥ* of Muslim that 'Ammār ibn Yāsir رضي الله عنه reported: "I heard the Messenger of Allah صلى الله عليه وسلم say: 'Making the *ṣalāh* long and the *khuṭbah* short is a sign of a man's [good] understanding, so make the *ṣalāh* long and the *khuṭbah* short.'"³

I say that *ma'innah*, 'sign', is written with a *mīm* with a *fatḥah*, then a *hamzah* with a *kasrah*, and then a *nūn* with a *shaddah*, and means 'a sign that shows his understanding (*fiqh*)'.

We have related from Ibn Shihāb az-Zuhri, may Allah have mercy on him, who said: "If a gathering grows lengthy, Shayṭān has a share in it."

1 Ibn as-Sunnī (280)

2 Al-Bukhārī (70) and Muslim (2821).

3 Muslim (869) and Abū Dāwūd (1106).



THE MERIT OF POINTING OUT GOOD AND ENCOURAGING IT

ALLAH ﷻ SAYS: "Help one another in righteousness and piety."

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ related that the Messenger of Allah ﷺ said: "Whoever calls [people] to [follow] guidance will gain a reward equivalent to all those who follow him, without that reducing their reward at all; and whoever calls [people] to error will incur a sin like the sins of all those who follow him, without that decreasing their sin at all."²

We also relate in the *Ṣaḥīḥ* of Muslim that Abū Mas'ūd al-Anṣārī al-Badrī ﷺ reported that the Messenger of Allah ﷺ said: "Whoever points out something good will have a reward like those who practise it."³

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Sahl ibn Sa'd ﷺ related that the Messenger of Allah ﷺ told 'Alī ﷺ: "By Allah, for Allah to guide one person through you will be better for you than red camels."⁴

We relate in the *Ṣaḥīḥ* that he ﷺ said: "Allah continues to help [His] servant as long as [His] servant helps his brother."⁵ The hadiths in this regard are many in the *Ṣaḥīḥs*, and are well-known.



ENCOURAGEMENT FOR SOMEONE WHO IS ASKED FOR KNOWLEDGE HE DOES NOT HIMSELF POSSESS, BUT WHICH HE KNOWS THAT SOMEONE ELSE DOES, TO POINT HIM OUT

THE *ṢAḤĪḤ* HADITHS in the previous chapter refer to this subject. One of them is the hadith "Religion is sincere advice";⁶ and doing this is [a form of] advice.

We relate in the *Ṣaḥīḥ* of Muslim that Shurayḥ ibn Ḥanī' narrated: "I came to

1 Qur'an 5:2.

2 Muslim (2674).

3 Muslim (1893).

4 Al-Bukhārī (3701) and Muslim (2406).

5 Muslim (2699). This is part of a longer hadith.

6 At-Tirmidhī (1972) and Muslim (55).

'A'ishah ﷺ to ask her about wiping over leather socks [when performing *wuḍū'*]. She said: "Go to 'Alī ibn Abī Ṭālib ﷺ and ask him, for he used to travel with the Messenger of Allah ﷺ." So we asked him. . . ." He then recounted the rest of the hadith.¹

We relate in the *Ṣaḥīḥ* of Muslim the long hadith about the story of Sa'd ibn Hishām ibn 'Amir. It is stated that when he wanted to ask about the *Witr* of the Messenger of Allah ﷺ he went to 'Abdullāh ibn 'Abbās ﷺ and asked him about it. 'Abdullāh ibn 'Abbās ﷺ said: "Should I not direct you to the most learned person on Earth about the *Witr* of the Allah's Messenger ﷺ?" He asked: "Who?" He replied: "'A'ishah ﷺ. Go to her and ask her. . . ." He then recounted the rest of the hadith.²

We relate in the *Ṣaḥīḥ* of al-Bukhārī that 'Imrān ibn Ḥiṭṭān related: "I asked 'A'ishah ﷺ about silk. She said: 'Go to 'Abdullāh ibn 'Abbās ﷺ and ask him.' I asked him and he said: 'Ask Ibn 'Umar ﷺ.' So I asked Ibn 'Umar and he said: 'Abū Ḥafṣ'—that is, 'Umar ibn al-Khaṭṭāb ﷺ—'reported that the Messenger of Allah ﷺ said: 'It is those who wear silk in this world who shall have no share [of it] in the Hereafter.'" I say that *lā khalāq*, 'no share', means 'no portion.'

The *ṣaḥīḥ* hadiths which are similar to this are numerous and well-known.



WHAT TO SAY WHEN CALLED TO THE JUDGEMENT OF ALLAH

IF SOMEONE TELLS you 'Between me and you is the Book of Allah', or 'the Sunnah of Allah's Messenger ﷺ', or 'the rulings of the *ulamā'* of the Muslims', or 'Let us go to the ruler of the Muslims', or 'to the *Muftī* to decide the dispute between us', and suchlike, he ought to reply: 'We hear and we obey', or 'Hearing and obedience', or 'Yes, and nobly', or suchlike.

Allah ﷻ says: "The answer of the believers, when summoned to Allah and His Messenger, that He may judge between them, is no other than to say, 'We hear and obey'. It is those who shall attain felicity."⁴

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

1 Muslim (286).

2 Muslim (746).

3 Al-Bukhārī (5835) and an-Nasā'ī (8/201).

4 Qur'an 24:51.

BEING COURTEOUS IN LITIGATION AND DISPUTE AND
KEEPING FAR AWAY FROM INAPPROPRIATE SPEECH

If a person with whom one has a dispute or who argues with one about something says 'Have *taqwā* of Allah ﷻ', or 'Fear Allah ﷻ', or 'Be vigilantly aware of Allah ﷻ', or 'Know that Allah ﷻ watches over you', or 'Know that what you are saying is written down against you and you will be taken to account for it'; or if he tells you, 'Allah ﷻ says: "On the Day when every soul shall be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between itself and [its evil]"',¹

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ
مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا﴾

or "And fear the Day when you shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be wronged"²

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

or any such *āyāt* or similar words—one ought to act respectfully and say: 'Hearing and obedience,' or 'I ask Allah for success in that,' or 'I ask Allah, the Noble, for His grace.' Then one should be gracious and kind in addressing the person who said it to one. And one should beware completely of being careless at that point of his expression since so many people at such a time speak inappropriately, sometimes expressing themselves [in words] that can be *kufr*.

Similarly, if a companion tells one, "This thing you have done is contrary to the hadith of the Messenger of Allah ﷺ" or something, [beware] of saying, "I do not adhere to the hadith" or "I do not act by the hadith" or any such repugnant expressions—even if the hadith is not accepted outwardly because of some particularisation of interpretation or suchlike. Rather, one should then say, "This hadith has a particular meaning", or "It has an interpretation", or "Its literal sense is not accepted, by the consensus", or something similar.

1 Qur'an 3:30.
2 Qur'an 2:281.

TURNING AWAY FROM THE IGNORANT

ALLAH ﷻ SAYS: "Hold onto forgiveness, command what is right, and turn away from the ignorant."¹

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

Allah ﷻ says: "And when they hear vain talk, they turn away from it and say: 'We have our deeds and you have yours. Peace be with you. We seek not the ignorant.'²

﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا وَلَكُمْ
أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ﴾

Allah ﷻ says: "So shun those who turn away from Our remembrance."³

﴿فَاعْرِضْ عَنْ مَن تَوَلَّىٰ عَن ذِكْرِنَا﴾

Allah ﷻ says: "So pardon [errors] with gracious forgiveness."⁴

﴿فَاصْفَحِ الصَّفْحَ الْجَمِيلَ﴾

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that 'Abdullāh ibn Mas'ūd ﷺ narrated: "On the Day of Hunayn, the Messenger of Allah ﷺ gave some Arab noblemen preference in the distribution of the spoils. A man said: 'By Allah, there is no justice in this distribution and the Countenance of Allah is not sought in it.' I said: 'By Allah, I will definitely inform the Messenger of Allah ﷺ.' I came to him and told him about what [the man] had said. His face changed until it was like red dye, and then he said: 'Who can be just if Allah and His Messenger are not just?' Then he said: 'May Allah have mercy on Mūsā! He was injured with more than this, and he had patience.'⁵

I say that *ṣirf* is written with a *kasrah* on the *ṣād* and a *sukūn* on the *rā'*, and it means a red dye.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Ibn 'Abbās ﷺ related that 'Uyaynah ibn Ḥiṣn ibn Ḥudhayfah came and lodged with his nephew al-Ḥurr ibn Qays, who was one of the group whom 'Umar ﷺ kept close to himself. The reciters of the Qur'an were the assembly of 'Umar ﷺ and his council, whether they were middle-aged or young.

1 Qur'an 7:199.
2 Qur'an 28:55.
3 Qur'an 53:29.
4 Qur'an 15:85.
5 Al-Bukhārī (4336) and Muslim (1062).

'Uyaynah said to his nephew: "Nephew, you have some status with this leader, so ask him to permit me entry." Umar ؓ then gave him permission. When he entered he said: "Ibn al-Khaṭṭāb, by Allah, you do not give generously to us and you do not rule us justly." Umar ؓ became angry, so much so that he was on the point of attacking him. Al-Ḥurr said: "O Leader of the Believers, Allah ؓ told His Prophet ﷺ: 'Hold onto forgiveness, command what is right, and turn away from the ignorant,' and this is one of the ignorant." By Allah, Umar did not go any further when he had recited that verse to him, for he was a staunch adherent to the Book of Allah ؓ.¹

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ADMONISHING THOSE WHO ARE MORE EMINENT THAN ONESELF

THE NARRATION OF 'Abdullāh ibn 'Abbās ؓ about the story of Umar ؓ in the previous chapter refers to this subject.

Know that it is of the utmost importance to pay attention to this point. It is *wājib* for every man to give advice and admonition and to tell anybody, whether young or old, to do good and not to do evil, unless he is convinced that some wickedness will result from the admonition. Allah ؓ says: "Invite (all) to the way of your Lord with wisdom and goodly preaching; and debate with them in the ways that are best."²

﴿أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَدِّدْ لَهُم بِآيَاتِنَا هِيَ أَحْسَنُ﴾

The hadiths to this effect are innumerable. What many people do in neglecting this with people of high rank, imagining that they are doing so from modesty, is manifest error and obnoxious ignorance. It is not modesty; it is nothing but lassitude, disgrace, weakness and frailty, for modesty entails all good and brings about nothing but good. This [negligence, however], leads to evil and is not modesty. Modesty, according to the '*ulamā*' who are people of intellect and understanding and the imams of careful investigation, is a quality of character that leads to discarding what is [morally] ugly, and prevents one from neglecting the rights of those entitled to them.

And this is in the same sense as that which we relate from al-Junayd ؓ in *ar-Risālat al-Qushayriyyah*: "Modesty is to see the blessings [of Allah] and to see [one's own] shortcomings, so that they bring about in between them a condition called modesty."

I have explained this at length at the beginning of the commentary on the *Ṣaḥīḥ* of Muslim; and praise belongs to Allah, and He knows best.

1 Al-Bukhārī (4642).

2 Qur'an 15:125.

291

KEEPING A PROMISE OR A PACT

ALLAH ؓ SAYS: "Fulfill the covenant with Allah when you have entered into it."¹

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ﴾

Allah ؓ also says: "O you who believe, fulfil (all) obligations."²

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ﴾

Allah ؓ also says: "And fulfil (every) pact, for (every) pact will be enquired into (on the Day of Reckoning)."³

﴿وَأَوْفُوا بِالْعَهْدِ ۗ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾

There are many verses on this subject, the most severe of them being Allah's ؓ saying: "You who believe, why do you say that which you do not do? It is most hateful in the sight of Allah that you say that which you do not do."⁴

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ * كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah ؓ reported that the Messenger of Allah ﷺ said: "The signs of the hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays." According to a narration from Muslim he added: "even if he fasts and performs *ṣalāh* and claims to be a Muslim."⁵ The hadiths to this effect are numerous but there is enough in what I have mentioned.

The '*ulamā*' are unanimously agreed that anyone who promises a person something which is not prohibited ought to fulfil his promise. Is that *wājib* or *mustaḥabb*? There is some disagreement about that. Ash-Shāfi'ī, Abū Ḥanīfah and the majority are of the opinion that it is *mustaḥabb*, so if anyone disregards it he will forfeit its merit and commit an extremely *makrūh* act, but will not be committing a sin. Another group are of the opinion that it is *wājib*.

According to Imam Abū Bakr ibn al-'Arabī al-Mālikī, the most important of the

1 Qur'an 16:91.

2 Qur'an 5:1.

3 Qur'an 17:34.

4 Qur'an 61:2-3.

5 Al-Bukhārī (33), Muslim (59), at-Tirmidhī (2633), and an-Nasā'ī (8/117).

people who took this position was 'Umar ibn 'Abd al-'Azīz. Mālikīs have adopted a third position, which is that if the promise is bound to a cause—such as when someone says, 'Marry and you will have such-and-such', or 'Swear an oath that you will not abuse me and you will have such-and-such', or something of that kind—in that case it is *wājib* to fulfil the promise, but if the promise is an unqualified promise, it is not *wājib*. Those who do not regard it as *wājib* try to prove that it is a type of gift, and that a gift does not become binding except by taking possession, according to the majority; but according to Mālikīs it is binding even before taking possession.

292

THE RECOMMENDATION TO MAKE *DU'Ā'* FOR A PERSON WHO OFFERS ONE WEALTH OR SOMETHING ELSE

WE RELATE IN the *Ṣaḥīḥ* of al-Bukhārī and elsewhere that Anas رضي الله عنه related that when 'Abd ar-Raḥmān ibn 'Awf رضي الله عنه came to Madīnah he lodged with Sa'd ibn Rabi' رضي الله عنه. [Sa'd ibn Rabi'] said to him: "I will divide my wealth with you and divorce one of my wives for you." He replied: "*May Allah bless you in your family and wealth.*"

بَارِكْ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ.

Bāraka-llāhu laka fī ahlika wa mālik.

293

WHAT A MUSLIM SHOULD SAY TO A NON-MUSLIM SUBJECT WHO TREATS HIM WELL

KNOW THAT IS NOT permissible to make *du'ā'* for the forgiveness of [such a person], or for anything else that is not [due] to disbelievers. But it is permissible to make *du'ā'* for his guidance, health, well-being, and so on.

We relate in the book of Ibn as-Sunnī that Anas رضي الله عنه said: "The Prophet صلى الله عليه وسلم asked for water, and a Jew gave him water to drink. So the Prophet صلى الله عليه وسلم said: '*May Allah make you beautiful.*' He did not have a grey hair for as long as he lived."¹

¹ Ibn as-Sunnī (290).

جَمَلَك اللَّهُ.

Jammalaka-llāh.

294

WHAT TO SAY UPON SEEING SOMETHING IN ONESELF, ONE'S CHILD, PROPERTY OR ANYTHING ELSE WHICH PLEASES ONE SO THAT ONE FEARS AFFLICTING IT WITH ONE'S EYE AND HARMING IT

WE RELATE IN the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم said: "The [evil] eye is a reality."¹

We relate in the same *Ṣaḥīḥ*s that Umm Salamah رضي الله عنها reported that the Prophet صلى الله عليه وسلم saw a young girl in her house whose eyes looked yellow and strange. He said: "Incant for her, for she has been affected by the evil eye."²

I say that *saf'ah*, with a *fathah* on the *sīn* and a *sukūn* on the *fā'*, mens 'alteration and yellowness'. As for *naẓrah* [literally 'look'], it mens 'the [evil] eye'. One says 'a child who has been looked at', meaning that 'the eye' afflicted him.

We relate in the *Ṣaḥīḥ* of Muslim that Ibn 'Abbās رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم said: "The [evil] eye is a reality. If anything had preceded the [Divine] decree, the [evil] eye would have preceded it. So if you are asked to bathe, then bathe."³

I say that the learned say that being asked to bathe means that someone says to the person who has the [evil] eye, i.e. the one who afflicts with his eye who looks at it with appreciation, "Bathe the inside of your lower garment, [worn] next to the skin, with water," and then it is poured over the person afflicted with the eye, i.e. the one who has been looked at.

It is reliably transmitted that 'Ā'ishah رضي الله عنها said, "The person who possessed 'the eye' used to be told to wash, and then the person afflicted would bathe with it [the same water they had used]." Abū Dāwūd narrates this hadith with a *ṣaḥīḥ isnād*.

We relate in the books of at-Tirmidhī, an-Nasā'ī and Ibn Mājah that Abū Sa'īd al-Khudrī رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم used to seek protection from the *jinn* and the evil eye of men until the two Chapters of Seeking Protection (*al-Mu'awwidhatān*) were revealed. Once they were revealed he took them up and stopped using anything but them.⁴ At-Tirmidhī states that this is a *ḥasan* hadith.

¹ Al-Bukhārī (5944), Muslim (2187), and an-Nasā'ī (8/148).

² Al-Bukhārī (5739) and Muslim (2197).

³ Muslim (2188) and at-Tirmidhī (2063).

⁴ At-Tirmidhī (2059) and Ibn Mājah (3511).

We relate in the *Ṣaḥīḥ* of al-Bukhārī the hadith of Ibn ‘Abbās ؓ that the Messenger of Allah ﷺ used to seek protection for Ḥasan and Ḥusayn, saying: “I seek protection for the two of you with the perfect Words of Allah from every shayṭān and poisonous thing, and from the evil eye.” He ؓ he said: “Truly your father [Ibrāhīm] used to seek protection with this prayer for Ismā‘il and Ishāq.”¹

أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامِيَةٍ.

U‘idhukumā bi-kalimāti-llāhi-t-tāmmah, min kulli shayṭānin wa hāmmah, wa min kulli ‘aynin lāmmah.

We relate in the book of Ibn as-Sunnī that Sa‘īd ibn Ḥakīm ؓ reported that when the Prophet ﷺ was afraid of affecting anything with his eye he would say: “O Allah, bless it and do not harm it.”²

اللَّهُمَّ بَارِكْ فِيهِ وَلَا تَضُرَّهُ.

Allāhumma bārik fihi wa lā taḍurrah.

We relate in [the same source] that Anas ؓ related that the Messenger of Allah ﷺ said: “Whoever sees something that impresses him and says As Allah wills; there is no power except by Allah, will not harm it.”³

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ.

Mā shā‘a-llāhu lā quwwata illā bi-llāh.

We relate in [the same source] that Sahl ibn Ḥunayf ؓ reported that the Messenger of Allah ﷺ said: “If any of you sees anything that impresses him in himself or his wealth, he should pray for blessings on it, for the evil eye is a reality.”⁴

We relate in [the same book] that ‘Āmir ibn Rabī‘ah ؓ reported that the Messenger of Allah ﷺ said: “If any of you sees in himself and his wealth anything that impresses him, he should make *du‘ā*’ for blessings [upon it].”⁵

The Imam Abū Muḥammad al-Qāḍi Ḥusayn, one of our [Shāfi‘ī] colleagues, may Allah have mercy on him, stated in his book *at-Ta‘līq fi-l-madhhab*: “One of the Prophets, the blessings and peace of Allah be upon them all, looked at his people one day and thought them to be many. [The sight of them] pleased him, but seventy thousand of them died at that moment. So Allah ﷻ revealed to him, ‘You gave them ‘the eye’. If only when you eyed them you had safeguarded them, they would not

1 Al-Bukhārī (3371).

2 Ibn as-Sunnī (207).

3 Ibn as-Sunnī (206).

4 Ibn as-Sunnī (204).

5 Ibn as-Sunnī (250).

have perished.’ He said, ‘What should I safeguard them with?’ Allah then revealed to him, ‘Say: I safeguard you by the Living, the Eternally Self-Subsistent Who never dies, and I repel evil from you by means of “There is no power nor strength but by Allah, the All-High, the Immense”.’”

حَصَّنْتُكُمْ بِالْحَيِّ الْقَيُّومِ الَّذِي لَا يَمُوتُ أَبَدًا، وَدَفَعْتُ عَنْكُمْ

السُّوءَ بِلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Ḥaṣṣantukum bi-l-Ḥayyi-l-Qayyūmi-lladhī lā yamūtu abadā, wa dafa‘tu ‘ankumu-s-sū‘a bi-l-Lā ḥawla wa lā quwwata illā bi-llāhi-l-‘Alīyyi-l-‘Azīm.

The commentator on Qāḍi Ḥusayn said, “And the custom of Qāḍi Ḥusayn, may Allah have mercy on him, was that when he looked at his colleagues and their gravity and excellent condition pleased him, he would safeguard them with the aforementioned [prayer].” And Allah knows best.



WHAT TO SAY WHEN SEEING SOMETHING
ONE LIKES OR DISLIKES

WE RELATE FROM the books of Ibn Mājah and Ibn as-Sunnī that ‘Ā’ishah ؓ narrated: “When the Messenger of Allah ﷺ saw anything that he liked, he would say: ‘Praise be to Allah, by Whose bounty all pious deeds are completed.’”

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تُتِمُّ الصَّالِحَاتِ.

Al-ḥamdu li-llāhi-lladhī bi-ni‘matihi tutimmu-ṣ-ṣāliḥāt.

And when he saw something that he disliked, he would say: ‘Praise be to Allah in all conditions.’¹

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

Al-ḥamdu li-llāhi ‘alā kulli ḥāl.

According to al-Ḥākim Abū ‘Abdullāh, this hadith has a *ṣaḥīḥ isnād*.

1 Ibn Mājah (3803) and Ibn as-Sunnī (380). The author of *az-Zawā‘id* also states that the chain for this hadith is *ṣaḥīḥ*.

WHAT TO SAY WHEN LOOKING AT THE SKY

IT IS *MUSTAḤABB* to say: "Our Lord, You have not created (all) this in vain. Glory be to You, so spare us from the chastisement of Hell-Fire. . ." up to the end of the *āyāt* [that follow].

﴿رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ...﴾

Rabbanā mā khalaqta hādha baṭilā. Subḥānaka fa-qinā 'adhāba-n-Nār. . .

[This is] because of the hadith narrated by 'Abdullāh ibn 'Abbās رضي الله عنه in the two *Ṣaḥīḥs*, that when the Messenger of Allah صلى الله عليه وسلم got up in the night and looked at the sky he said [the above], which has already been explained. But Allah knows best.

WHAT TO SAY WHEN LOOKING FOR OMENS

WE RELATE IN the *Ṣaḥīḥ* of Muslim that Mu'āwiyah ibn al-Ḥakam as-Sulamī رضي الله عنه, a Companion, related: "I said: 'Messenger of Allah, among us there are men who look for omens.' He صلى الله عليه وسلم said: "That is something that they find in their hearts, so let that not bar them."²

We relate in the book of Ibn as-Sunnī that 'Urwah ibn 'Āmir al-Juhanī رضي الله عنه narrated that the Prophet صلى الله عليه وسلم was asked about omens, and said: "The most truthful of it is a good omen, and it does not repel a Muslim. So if you see any of these omens that you dislike, say: *O Allah, none brings about good but You, and none takes away evil but You. There is no power and no strength but by Allah.*"³

اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ، وَلَا يَذْهَبُ بِالسَّيِّئَاتِ
إِلَّا أَنْتَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

*Allāhumma lā ya'ti bi-l-ḥasanāti illā Ant, wa lā yadhhabu bi-
s-sayyi'āti illā Ant. Lā ḥawla wa lā quwwata illā bi-llāh.*

1 Qur'ān 3:191.

2 Muslim (537).

3 Ibn as-Sunnī (294).

WHAT TO SAY WHEN ENTERING A PUBLIC BATH (ḤAMMĀM)

IT IS SAID that it is *mustaḥabb* to mention the name of Allah صلى الله عليه وسلم, and to ask Him for Paradise and seek His protection from Hell-Fire.

We relate in the book of Ibn as-Sunnī, with a weak *isnād*, that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "What an excellent house is the bath-house which a Muslim enters! When he goes into it he asks Allah صلى الله عليه وسلم for Paradise and he seeks refuge with Him from Hell-Fire."¹

WHAT TO SAY WHEN BUYING A SLAVE OR ANIMAL, OR WHEN REPAYING A DEBT

IT IS *MUSTAḤABB* at the beginning to hold him or her by the forelock and to say: "O Allah, I ask You for the goodness in him and the good with which he was created; and I seek Your protection from the evil in him and the evil with which he was created."

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا جُبِلَ عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا جُبِلَ عَلَيْهِ.

*Allāhumma innī as'aluka khayrahu wa khayra mā jubila 'alayh,
wa a'ūdhu bika min sharrihi wa sharra mā jubila 'alayh.*

We have cited in the chapter on the *adhkār* of marriage the hadiths relating to similar matters that are found in the *Sunan* of Abū Dāwūd and other sources. When repaying a debt one should say: 'May Allah bless you in your family and wealth,' and: 'May He reward you with goodness.'

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ.

Bāraka-llāhu laka fī ahlika wa mālik.

جَزَاكَ خَيْرًا.

Jazāka khayrā.

1 Ibn as-Sunnī (316).

WHAT TO SAY WHEN ONE IS UNABLE TO KEEP STEADY ON A HORSE AND WHAT SUPPLICATION IS TO BE MADE FOR ONE

WE RELATE IN the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Jarīr ibn ‘Abdullāh al-Bajalī رضي الله عنه narrated: “I complained to the Prophet ﷺ that I could not keep steady on a horse. He hit me on the chest with his hand and said: ‘O Allah, make him steady and make him a guide who is guided.’”¹

اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا.

Allāhumma thabbit-hu wa-j’alhu hādīyan mahdiyyā.

THE PROHIBITION OF SCHOLARS AND OTHERS SPEAKING TO PEOPLE ABOUT MATTERS THAT THEY DO NOT UNDERSTAND

ALLAH ﷻ SAYS: “And We have sent no Messenger but [speaking] in the language of his people so that he might explain to them.”²

﴿وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ﴾

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that the Messenger of Allah ﷺ said to Mu‘adh رضي الله عنه, when he made the congregational *ṣalāh* a long one: “Are you looking for trouble, Mu‘adh?”³

We relate in the *Ṣaḥīḥ* of al-Bukhārī that ‘Alī رضي الله عنه said: “Speak to people about things which they can understand. Do you want Allah and His Messenger to be denied?”⁴

¹ Al-Bukhārī (3036), Muslim (2475).

² Qur’ān 14:4.

³ Al-Bukhārī (705) and Muslim (465).

⁴ Al-Bukhārī (127).

A SCHOLAR AND ORATOR TELLING THE PEOPLE WHO ATTEND HIS ASSEMBLY TO KEEP QUIET AND LISTEN SO THAT THEY WILL LISTEN ATTENTIVELY

JARĪR IBN ‘ABDULLĀH رضي الله عنه related that the Messenger of Allah ﷺ said on the day of the Farewell *Hajj*: “Tell the people to keep quiet and listen.” Then he said: “Do not revert to being disbelievers after I [am gone], with some of you striking the necks of others.”¹

WHAT A ROLE MODEL SHOULD SAY WHEN DOING SOMETHING WHICH APPEARS TO BE IMPROPER ALTHOUGH IT IS IN FACT PROPER

KNOW THAT IT is *mustahabb* for scholars, teachers, *Qāḍīs*, *Muftīs*, Shaykhs of Instruction, and others who are followed and imitated and from whom [knowledge] is taken to abstain from deeds, utterances and dealings which are apparently improper, even if they may justifiably do them. For if they do [such things], various corrupt things may ensue as a consequence, such as the following.

Many of those who know [the person to be an example] may wrongly assume that [the action] is permissible under all conditions, and that it will remain ever afterwards as a thing [apparently] sanctioned by the *Sharī‘ah* and practised.

People may attack him for having defects, believe it to be a defect in him, and defame him for it.

People may have a bad opinion of him and feel aversion to him, and put others off from learning from him, with the result that the things that he narrates and his testimony may come to be rejected, and acting by his *fatwā* may be regarded as invalid. People’s inclination to the knowledge that he has may disappear. These are all obvious things that create disorder, every one of which ought to be avoided—let alone the sum of them all.

If he needs to do [something that appears improper] and at the same time he is in the right, he must not do it openly. If he does it openly, or it appears openly, or he sees some benefit in making it public so that people may know that it is permissible and understand the ruling of the *Sharī‘ah* on that question, he ought to say: “What I did is not unlawful” or “I have only done it so that you may know that it is not unlawful

¹ Al-Bukhārī (4405) and Muslim (65).

if it is done in the way I have done it, which is such-and-such and such-and-such, the evidence for which is such-and-such and such-and-such”.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Sahl ibn Sa’d as-Sā’idī ؓ narrated: “I saw the Messenger of Allah ﷺ standing on the *minbar*. He pronounced *takbīr* and the people behind him pronounced *takbīr*. He recited and then bowed and the people behind him bowed. Then he rose up and moved backwards and prostrated on the ground. Then he returned to the *minbar* until he had completed his *ṣalāh*. Then he turned to the people and said: ‘O people, I only did this so that you might follow me as Imam and so that you might learn my *ṣalāh*.’”¹

Hadiths on this matter are numerous, such as the one [in which the Messenger of Allah ﷺ, on being seen with a woman, explained to the man who saw him] “It is *Ṣafīyyah*.”²

[According to another,] which is in al-Bukhārī³, ‘Alī drank whilst standing and said: “I saw the Messenger of Allah ﷺ do as you saw me doing.”

The hadiths and traditions to the same effect in the *Ṣaḥīḥ* are well-known.

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WHAT A FOLLOWER SHOULD SAY TO THE PERSON HE IS FOLLOWING IF HE DOES [SOMETHING OF THAT KIND]

KNOW THAT IT IS *mustaḥabb* for a follower, when he sees his Shaykh or anyone else who is a role model do something contrary to that which is known [to be correct], to question him with the intention of seeking guidance. If he did it forgetfully then he will be reminded; and if he did it deliberately, and it is correct, he will explain it to his follower.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Usāmah ibn Zayd ؓ said: “The Messenger of Allah ﷺ set off from ‘Arafāt. When he reached the mountain pass he dismounted. He urinated and performed *wuḍū’*. I said: ‘The *ṣalāh*, Messenger of Allah?’ He replied: ‘The *ṣalāh* is ahead of you.’”⁴ I say that Usāmah only said that because he thought that the Prophet ﷺ had forgotten the *ṣalāh* of *Maghrib*, for its time had already begun when he was about to set off.”

We relate in both of their *Ṣaḥīḥs* that Sa’d ibn Abī Waqqāṣ ؓ asked: “Messenger of Allah, why do you turn away from So-and-so? By Allah, I consider him a believer.”⁵ And in the *Ṣaḥīḥ* of Muslim there is [a hadith] from Buraydah ؓ that the Prophet

1 Al-Bukhārī (917) and Muslim (544).

2 Al-Bukhārī (2038) and Muslim (2175).

3 Al-Bukhārī (5615), Abū Dāwūd (3718), and an-Nasā’ī (1/84–85).

4 Al-Bukhārī (139) and Muslim (1280).

5 Al-Bukhārī (1478) and Muslim (150).

performed all the *ṣalāhs* on the Day of the Conquest [of Makkah] with a single *wuḍū’*. ‘Umar ؓ said: “You have done something today that you have never done before.” He said: “I did it deliberately, ‘Umar.””¹

There are many similar narrations to these in the *Ṣaḥīḥ* which are very well-known.

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ENCOURAGEMENT OF MUTUAL CONSULTATION

ALLAH ﷻ SAYS: “And consult them in the matter.”² There are many well-known authentic hadiths on this subject.

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

This verse renders all else superfluous, so when Allah ﷻ commands it explicitly in His Book and informs His Messenger ﷺ about consultation, even though he is the most perfect of all creation, what, then, of the rest of us?

Know that it is *mustaḥabb* for anyone who intends to embark on some undertaking to consult those whom he can trust in their religion, experience, sagacity, sincerity in advice, scrupulousness and compassion. It is *mustaḥabb* to consult a group which has these qualities, and to consult several of them. One should describe to them one’s objective in the matter and explain to them the good and bad aspects of the matter, if he knows of any. The command for consultation in the case of those who manage the affairs of the public, like a Sultan, a *Qāḍī*, and so on is more vital. The *ṣaḥīḥ* hadiths about ‘Umar ibn al-Khaṭṭāb ؓ consulting his companions and accepting their opinions are many and well-known. The benefit of consultation lies in accepting the opinion of those consulted, if they have the above-mentioned qualities and there is no obvious flaw in their opinion. The person being consulted should do their utmost to give sincere advice and ponder the matter.

We relate in the *Ṣaḥīḥ* of Muslim that Tamīm ad-Dārī ؓ narrated: “The Prophet ﷺ said: ‘The *Dīn* is sincere good counsel.’ [Those present] asked: ‘For whom?’ He replied: ‘For Allah, His Book, His Messenger, the leaders of the Muslims, and the Muslims in general.’”³

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā’ī and Ibn Mājah that Abū Hurayrah ؓ reported that the Messenger of Allah ﷺ said: “A person who is consulted is a confidant.”⁴

1 Muslim (277).

2 Qur’ān (3:159).

3 Muslim (55), Abū Dāwūd (4944), and an-Nasā’ī (7/156).

4 Abū Dāwūd (5127), at-Tirmidhī (2823), Ibn Mājah (3745).



URGING GOOD WORDS

ALLAH ﷻ SAYS: "And lower your wing (in gentleness) to the believers."¹

﴿وَاحْفَظْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from 'Adī ibn Ḥātim ﷺ that the Messenger of Allah ﷺ said: "Ward off Hell-Fire, even if it be with a portion of a date; and whoever does not have that, then [let him do so] with a good word."²

We relate in both their *Ṣaḥīḥs* that Abū Hurayrah ﷺ related that the Messenger of Allah ﷺ said: "There is charity due on every joint of a man's body, every day that the sun rises. To bring about justice between two people is charity, to help a man with his riding animal, lifting him on to it or lifting his merchandise up to him on it is charity." He [also] said ﷺ: "A good word is charity; every step taken walking to *ṣalāh* is charity; and to remove something harmful from the road is charity."³

I say *sulāmā*, with a *ḍammah* on the *sīn* and a single *lām*, means one of the joints of a person's limbs, and its plural is *sulāmayāt* with a *ḍammah* on the *sīn* and a *fathah* and a single *yā*; and we looked at its spelling at the beginning of this book.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Dharr ﷺ narrated: "Allah's Messenger ﷺ said to me: 'Do not think little of any good deed, even if it be meeting your brother with a smiling face.'"⁴

THE DESIRABILITY OF MAKING ONE'S SPEECH
CLEAR AND SUCCINCT FOR THOSE ADDRESSED

WE RELATE IN the *Sunan* of Abū Dāwūd that 'Ā'ishah ﷺ said: "The speech of the Messenger of Allah ﷺ was distinct, so that everyone who heard him understood him."⁵

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Anas ﷺ narrated that when the Prophet ﷺ said something [particularly important] he would repeat it thrice so that it could be understood; and when he came to a group of people and greeted them, he would greet them thrice.⁶

1 Qur'an 15:88.

2 Al-Bukhārī (6023) and Muslim (1016).

3 Al-Bukhārī (2989) and Muslim (1009).

4 Muslim (2626).

5 Abū Dāwūd (4839).

6 Al-Bukhārī (94).



JOKING

WE RELATE IN the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Anas ﷺ narrated that the Messenger of Allah ﷺ used to say to [Anas's] young brother: "Abū 'Umayr, what did the little bird do?"¹

We relate in the books of Abū Dāwūd and at-Tirmidhī that Anas ﷺ also narrated that the Prophet ﷺ called him "You with the two ears."² At-Tirmidhī states that this is a *ṣaḥīḥ* hadith.

We also relate in the same two books that a man came to the Prophet ﷺ and said: "Messenger of Allah, give me a mount to ride." He said: "I will give you the offspring of a camel to ride." [The man] said: "Messenger of Allah, what can I do with the offspring of a camel?" The Messenger of Allah ﷺ replied: "Does a camel give birth to anything but a camel?"³ According to at-Tirmidhī, this is a *ṣaḥīḥ* hadith.

We relate in the book of at-Tirmidhī that Abū Hurayrah ﷺ reported that people said: "Messenger of Allah, you joke with us." He said: "I do not say anything but the truth."⁴ At-Tirmidhī says that this is a *ḥasan* hadith.

We relate in the book of at-Tirmidhī that Ibn 'Abbās ﷺ narrated that the Messenger of Allah ﷺ said: "Do not argue with your brother, do not joke [maliciously] with him, and do not make him a promise and then break it."⁵

The '*ulamā*' say that the kind of joking that is prohibited is that which is excessive and persistent, for it leads to [excessive] laughter and hardness of heart, and distracts people from the remembrance of Allah and contemplating important religious matters. Most of the time it leads to harm, creates rancour, and destroys awe and dignity. What is free from such drawbacks is the permissible joking which the Messenger of Allah ﷺ used to engage in, because he ﷺ did so rarely, for some benefit, and to win the heart of the person addressed and to foster intimacy. This is absolutely not prohibited but is a *mustaḥabb* Sunnah, provided that it fulfils these conditions. Rely, then, on what I have transmitted from the '*ulamā*' and what we have verified in detail of these hadiths and the explanations of these rulings, because there is great need for it. And all success is by Allah.

1 Al-Bukhārī (2169) and Muslim (2150).

2 Abū Dāwūd (5002) and at-Tirmidhī (1993).

3 Abū Dāwūd (4998) and at-Tirmidhī (1992).

4 At-Tirmidhī (1991).

5 At-Tirmidhī (1996), who states that this hadith is *gharīb*. As-Suyūṭī indicates in *al-Jāmi' aṣ-ṣaḥīḥ* that it is weak.

INTERCEDING

KNOW THAT INTERCEDING with those in authority for others, such as those whose rights have been infringed and those who are seeking to have their rights fulfilled, is *mustahabb*, except in regard to legal punishments or in matters which it is not permissible to overlook. One example of the latter would be to suggest that someone who cares for a child, a madman or an endowment etc., abandon their rights in that area of authority. All such intercession is unlawful. It is *haram* for the one who intercedes and it is *haram* for the one with whom he intercedes to accept it. It is also *haram* for others to pursue the matter if they know about it.

The proof of what we have stated is apparent from the Book, the Sunnah and the statements of the learned of the *Ummah*. Allah ﷻ says: "Whoever intercedes in a good cause becomes a partner therein; and whoever intercedes in an evil cause shares in its burden; and Allah has the measure of all things."¹

﴿مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا﴾

Muqīt [means the same as] *Muqtadir* and *Muqaddir*: that is the verdict of linguists and is cited from Ibn 'Abbās and other scholars of *tafsīr*. Others have said that *al-Muqīt* means the Guardian, and others that *al-Muqīt* is the One responsible for the nourishment and provision of every creature. Al-Kalbī says that *al-Muqīt* is the One Who recompenses for all good and bad actions. Some say that *al-Muqīt* is the Witness, and this goes back to the sense of *al-Muqīt* as the Guardian. *Kifl* means a portion or an allocation.

As for the intercession mentioned in the *ayah*, the majority take the position that this is the best known form of intercession, i.e. people's interceding for each other. Some say that 'good intercession' means to couple (*yashfa'*) one's *īmān* with fighting against disbelievers. And Allah knows best.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Mūsā al-Ash'arī ﷺ related that when a person in need came to the Messenger of Allah ﷺ, he turned to his Companions and said: "Intercede and you will be rewarded; and Allah will decide on the tongue of His Prophet what He likes."² Another narration has, "... what He wishes."

In a narration of Abū Dāwūd there is this hadith: "Intercede with me so that you may be rewarded and Allah will decide on the tongue of His Prophet whatever He wishes." And this narration clarifies the meaning of the narration in the two *Ṣaḥīḥ* books.

¹ Qur'an 4:85.

² Al-Bukhārī (6028), Muslim (2627), Abū Dāwūd (5131), at-Tirmidhī (2674), and an-Nasā'ī (5/78).

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Ibn 'Abbās ﷺ narrated, in the story of Barirah ﷺ and her husband, that the Messenger of Allah ﷺ said to her: "If only you were to take him back!" She asked: "Messenger of Allah, are you ordering me to?" He replied: "I am only interceding." She said: "I have no need of him."¹

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Ibn 'Abbās ﷺ related that 'Uyaynah ibn Ḥiṣn ibn Ḥudhayfah came and lodged with his nephew al-Ḥurr ibn Qays, who was one of the group whom 'Umar ﷺ kept close to himself. The reciters of the Qur'an were the assembly of 'Umar ﷺ and his council, whether they were middle-aged or young. 'Uyaynah said to his nephew: "Nephew, you have some status with this leader, so ask him to permit me entry." 'Umar ﷺ then gave him permission. When he entered he said: "Ibn al-Khaṭṭāb, by Allah, you do not give generously to us and you do not rule us justly." 'Umar ﷺ became angry, so much so that he was on the point of attacking him. Al-Ḥurr said: "O Leader of the Believers, Allah ﷻ told His Prophet ﷺ: 'Hold onto forgiveness, command what is right, and turn away from the ignorant,' and this is one of the ignorant." By Allah, 'Umar did not go any further once he had recited that verse to him, for he was a staunch adherent to the Book of Allah ﷻ.²

THE DESIRABILITY OF GIVING GOOD NEWS AND CONGRATULATIONS

ALLAH ﷻ SAYS: "The angels called unto him while he was standing in prayer in the chamber, 'Allah gives you glad tidings of Yaḥyā.'"³

﴿فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ﴾

Allah ﷻ says: "When Our Messengers came to Ibrāhīm with the good news."⁴

﴿وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ﴾

Allah ﷻ says: "There came Our Messengers to Ibrāhīm with glad tidings."⁵

﴿وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ﴾

¹ Al-Bukhārī (5283).

² Al-Bukhārī (4642).

³ Qur'an 4:39.

⁴ Qur'an 29:31.

⁵ Qur'an 11:69.

Allah ﷻ says: "So We gave him the good news of a forbearing boy."¹

﴿فَبَشِّرْنَاهُ بِعَلِيمٍ حَلِيمٍ﴾

Allah ﷻ says: "They said: 'Fear not,' and they gave him glad tidings of a boy endowed with much knowledge."²

﴿قَالُوا لَا تَخَفْ ۗ وَبَشِّرُوهُ بِعَلِيمٍ عَلِيمٍ﴾

Allah ﷻ says: "They said: 'Tremble not. We give you glad tidings of a boy endowed with much knowledge.'"³

﴿قَالُوا لَا تَوْجَلْ ۗ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ﴾

Allah ﷻ says: "And his wife was standing [there], and she laughed: and We gave her glad tidings of Ishāq, and of Ya'qūb after Ishāq."⁴

﴿وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ ۗ فَبَشِّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ﴾

Allah ﷻ says: "When the angels said: 'O Maryam, Allah gives you glad tidings of a Word from Him.'"⁵

﴿إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ﴾

Allah ﷻ says: "That is [the bounty] whereof Allah gives glad tidings to His servants who believe and do righteous deeds."⁶

﴿ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

Allah ﷻ says: "So announce the good news to My servants, those who listen to the Word and follow the best of it."⁷

﴿فَبَشِّرْ عِبَادِ ۗ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ﴾

Allah ﷻ says: "And rejoice in glad tidings of Paradise, which you were promised."⁸

﴿وَأَبَشِّرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ﴾

Allah ﷻ says: "That day shall you see the believing men and the believing women,

1 Qur'an 37:101.
2 Qur'an 51:28.
3 Qur'an 15:53.
4 Qur'an 11:71.
5 Qur'an 3:45.
6 Qur'an 42:23.
7 Qur'an 39:17-18.
8 Qur'an 41:30.

their light running before them and to the right of them. Good news for you this day: gardens beneath which rivers flow."¹

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ
بُشْرَانِكُمْ ۖ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

Allah ﷻ says: "Their Lord gives them glad tidings of mercy from Himself, of His good pleasure; and of gardens for them, wherein are abiding delights."²

﴿يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّتِ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ﴾

The hadiths narrated about giving good news are very numerous and well-known. Among them are those recounting the glad tidings given to Khadijah ﷺ of a house of pearls in Paradise in which there is no fatigue and no argument.³

Another is the hadith of Ka'b ibn Mālik ﷺ in the two *Ṣaḥīḥs* about the story of the acceptance of his repentance.⁴ He said: "I heard the sound of someone shouting at the top of his voice: 'O Ka'b ibn Mālik, good news!' People began to congratulate me. I set off, looking for the Messenger of Allah ﷺ, and people met me in groups congratulating me on my being forgiven. They said 'May Allah's relenting towards you give you joy,' until I entered the mosque and there was the Messenger of Allah ﷺ surrounded by people. Ṭalḥah ibn 'Ubaydullāh ﷺ stood up and ran to shake my hand and congratulate me." Ka'b ﷺ never forgot this about Ṭalḥah. Ka'b ﷺ said: "When I greeted Allah's Messenger ﷺ, he said, his face shining with happiness: 'Good news of the best day that has happened to you since the day your mother gave birth to you.'"

THE PERMISSIBILITY OF EXPRESSING SURPRISE WITH
WORDS OF TASBĪḤ, TAHLĪL, AND SUCHLIKE

WE RELATE IN the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ once met him while he was in a state of major ritual impurity. He slipped away and went to bathe. The Prophet ﷺ missed him, and when he came back he asked: "Where were you, Abū Hurayrah?" He replied: "Messenger of Allah, you met me when I was in a state of major ritual impurity, and I did not

1 Qur'an 57:12.
2 Qur'an 9:21.
3 Al-Bukhārī (3816) and Muslim (2433).
4 Al-Bukhārī (4418) and Muslim (2769).

want to sit with you until I had bathed." He ﷺ said: "Glory be to Allah! A believer does not become unclean."¹

We relate in the same *Ṣaḥīḥs* that 'Ā'ishah ﷺ narrated that a woman asked the Prophet ﷺ about bathing after menstruation. He instructed her on how to bathe. He said: "Take a piece of musk and purify yourself with it." "How must I clean with it?" she asked. He said: "Clean with it." "How?" she asked. He said: "Glory be to Allah! Clean!" 'Ā'ishah ﷺ said, "I drew her close to me and said: 'Follow the trace of the blood.'"²

I say that this is the wording of one of al-Bukhārī's narrations, and the others and Muslim's narrations are in the same sense. *Firṣah*, with a *kasrah* on the *fā'* and with a *ṣād*, means 'a piece'. *Misk* ('musk'), with a *kasrah* on the *mīm*, is the well-known perfume, but some say that the *mīm* has a *fathah* (*mask*) and that what is meant is 'skin'; and many other things have been said. The chosen position is that she should take a little musk, put it on a piece of cotton or wool, a rag, or suchlike, and place it in the vagina to render the area fragrant and remove the unpleasant odour. Some say that the actual purpose [of this] is to improve fertility, but that is a weak [opinion]. And Allah knows best.

We relate in the *Ṣaḥīḥ* of Muslim that Anas ﷺ reported that the sister of Umm Ḥārith ﷺ once wounded a man. They took the dispute to the Prophet ﷺ and he said: "Retaliation, retaliation." Umm ar-Rubayyi' asked: "Messenger of Allah, will you exact retaliation from So-and-so, when Allah does not exact retaliation from her?" The Prophet ﷺ replied: "Glory be to Allah! Umm ar-Rubayyi', retaliation is the prescription of Allah."³

I say that the source of the hadith is in the two *Ṣaḥīḥs*, but what we have cited here is the wording of Muslim which conforms to the meaning we have in mind. Ar-Rubayyi' has a *ḍammah* on the *rā'*, a *fathah* on the *bā'*, and a *shaddah* on the *yā'*.

We relate in the *Ṣaḥīḥ* of Muslim that 'Imrān ibn al-Ḥuṣayn ﷺ narrated, in a long hadith about the story of a woman who was taken prisoner: "She escaped and rode the she-camel of the Prophet ﷺ. She made a vow that if Allah saved her she would slaughter it. When she arrived, they mentioned the matter to the Messenger of Allah ﷺ, who said: 'Glory be to Allah! How ill she rewards her [the camel]!'"⁴

We relate in the *Ṣaḥīḥ* of Muslim from Abū Mūsā al-Ash'arī ﷺ, in the hadith about seeking permission, that he said to 'Umar ﷺ . . . and at the end of it he said: "O Ibn al-Khaṭṭāb, do not be a punishment for the Companions of Allah's Messenger ﷺ." He said: "Glory be to Allah! I merely heard something and wished to confirm it."⁵

We relate in the two *Ṣaḥīḥs*, in the long hadith of 'Abdullāh ibn Salām ﷺ, when someone said that "You are one of the inhabitants of Paradise," he exclaimed: "Glory be to Allah! It is not befitting for anyone to say something he does not know. . ." He then recounted the rest of the hadith.⁶

1 Al-Bukhārī (283), Muslim (371), Abū Dāwūd (231), at-Tirmidhī (121), and an-Nasā'ī (1/145-146).

2 Al-Bukhārī (314) and Muslim (332).

3 Muslim (1675) and al-Bukhārī (4500).

4 Muslim (1641).

5 Muslim (2154).

6 Al-Bukhārī (3813) and Muslim (2474).



ENJOINING WHAT IS GOOD AND FORBIDDING EVIL

THIS IS THE most important chapter, or one of the most important, because of the many texts that bear on it and because of its prominence, its extreme importance and the fact that it is frequently neglected by most people. It is not possible to examine all the details, so I will mention some of the principles here. The learned have compiled various books on the subject. I collected some of [what they wrote] in the beginning of [my] commentary on the *Ṣaḥīḥ* of Muslim and drew attention in it to important matters which it is essential to know.

Allah ﷻ says: "Let there be a group of you who summon [others] to [all that is] good, enjoin what is right, and forbid what is reprehensible: it is those who are the successful."¹

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

Allah ﷻ says: "Hold on to forgiveness and enjoin what is right."²

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ﴾

Allah ﷻ says: "The believers, men and women, are protectors of one another: they enjoin what is right and forbid what is reprehensible."³

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

Allah ﷻ says: "They did not forbid one another any iniquities that they committed. Evil indeed is that which they used to do!"⁴

﴿كَانُوا لَا يَتَنَاهَوْنَ عَنِ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ﴾

The verses in this regard are very well-known.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Sa'īd al-Khudrī ﷺ narrated: "I heard the Messenger of Allah ﷺ say: 'Whoever of you sees something reprehensible should

1 Qur'an 3:104.

2 Qur'an 7:199.

3 Qur'an 9:71.

4 Qur'an 5:79.

change it with his hand; and 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."¹

We relate in the book of at-Tirmidhī that Ḥudhayfah رضي الله عنه related that the Prophet صلى الله عليه وسلم said: "I swear by Him Who has my life in His hands, without a doubt you must enjoin what is beneficial and forbid what is reprehensible, or Allah will surely send down upon you a punishment from Him. Then you will pray to Him but He will not answer your prayers."² At-Tirmidhī says that this is a *hasan* hadith.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī, and Ibn Mājah that Abū Bakr رضي الله عنه said: "O people, you recite this verse: 'You who believe, guard your own souls; no harm can come to you from those who go astray if you follow guidance.'³ I heard the Messenger of Allah صلى الله عليه وسلم say: 'If people see a wrongdoer but do not restrain his hands, Allah will soon send down on them a punishment that will affect all of them.'⁴

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ﴾

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and others from Abū Sa'īd al-Khudrī رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said: "The best *jihād* is to speak a word of justice to a tyrannical ruler."⁵ At-Tirmidhī says that this is a *hasan* hadith.

I say: "The hadiths in this chapter are too well-known to need mention. Many ignorant people are deceived by this noble verse and misinterpret it. The correct meaning is: 'If you do what you have been ordered to do, the misguidance of those who go astray will not harm you.' One of the things that they have been commanded to do is to enjoin what is right and to forbid what is reprehensible. The verse has a meaning close to His words صلى الله عليه وسلم: 'And the Messenger's duty is only to convey [the message].'⁶

﴿وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ﴾

Know that enjoining what is right and forbidding what is reprehensible has conditions and modalities that are well-known; but this is not the place to discuss them. The best place to find [such a discussion] is in the *Iḥyā' ulūm ad-dīn*; I have also explained the most important aspects of it in my commentary on Muslim. And Allah it is Who grants success.

1 Muslim (49), Abū Dāwūd (1140), Ibn Mājah (4013) and an-Nasā'ī (8/111).

2 At-Tirmidhī (2169).

3 Qur'ān 5:105.

4 Abū Dāwūd (4338), at-Tirmidhī (2169), and Ibn Mājah (4011).

5 Abū Dāwūd (4344), at-Tirmidhī (2175), and Ibn Mājah (4011).

6 Qur'ān 29:18.



SAFEGUARDING THE TONGUE

ALLAH صلى الله عليه وسلم SAYS: "Not a word does he utter without there being a Vigilant Guardian with him."¹

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

Allah صلى الله عليه وسلم says: "Verily your Lord is on the watch."²

﴿إِنَّ رَبَّكَ لَبَالِغُ الرِّضَادِ﴾

In the preceding chapters I have mentioned as many *mustahabb adhkār* and suchlike as Allah صلى الله عليه وسلم has made easy. I wanted to add to it those words and utterances that are *makrūh* and *ḥarām*, so that this book may include all the laws and rulings concerning speech, and explain its different types. Thus I will mention the purposes that every follower of the *Dīn* needs to know. Most of the things I will mention are well-known and so I will leave out the proof and sources for most of them. And Allah it is Who gives success.

GUARDING THE TONGUE AGAINST ALL SPEECH EXCEPT WHEN THERE IS SOME OBVIOUS BENEFIT

Know that every responsible person ought to guard his tongue against anything which there is no clear benefit in saying. So when speech and silence are of equal benefit it is Sunnah to remain silent, because permissible speech may lead to that which is *ḥarām* or *makrūh*. This is something that happens often, or even in most cases; and nothing is as good as safety.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Abū Hurayrah رضي الله عنه, who reported that the Messenger of Allah صلى الله عليه وسلم said: "Whoever believes in Allah and the Last Day should say what is good or keep quiet."

I say that this hadith, the authenticity of which is agreed upon, states explicitly that it is not proper to speak unless the utterance is good: that is, clearly of benefit. If there is any doubt as to its benefit or usefulness, one should not speak. Imam ash-Shāfi'ī, may Allah have mercy on him, said: "If a person wishes to speak, he should think it over before doing so. If some benefit is evident then he should speak; but if he is in doubt, he should not speak until [some benefit] becomes evident."³

We relate in the same *Ṣaḥīḥs* that Abū Mūsā al-Ash'arī رضي الله عنه said: "I asked: 'Messen-

1 Qur'ān 50:18.

2 Qur'ān 89:14.

3 Al-Bukhārī (6475), Muslim (47), and Abū Dāwūd (5154).

ger of Allah, which of the Muslims is the best?' He replied: 'He from whose hand and tongue the Muslims are safe.'¹

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Sahl ibn Sa'd رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم said: "Whoever will guarantee me what is between his jaws and between his legs, I will guarantee him Paradise."²

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah رضي الله عنه reported that he heard the Messenger of Allah صلى الله عليه وسلم say: "The slave [of Allah] may say something which he does not take care to be clear about and which causes him to slip into Hell-Fire, further than the distance between East and West."³ In the narration of al-Bukhārī there is: "...further than the distance between East", without mention of the West. The meaning of *yatabayyanu* ('take care to be clear about') is thinking about whether it is good or not.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "The slave [of Allah] may say something that causes the pleasure of Allah صلى الله عليه وسلم without paying any heed to it, and Allah صلى الله عليه وسلم may raise him in degrees because of it. The slave [of Allah] may say something that incurs the displeasure of Allah without paying any heed to it, and he may fall into Hell because of it."⁴ I say that it is thus in the sources of al-Bukhārī: "Allah صلى الله عليه وسلم will raise in degrees because of it"; and this is *ṣaḥīḥ*, and means 'his degrees', or it is implied '...will raise him. . .'. *Yulqī* is with a *qāf*.

We relate in the *Muwatta'a* of Imam Mālik and the books of at-Tirmidhī and Ibn Mājah that Bilāl ibn al-Ḥārith al-Muzanī رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم said: "A man may utter a word that incurs the pleasure of Allah صلى الله عليه وسلم, not thinking that it will reach where it reaches, and Allah may destine for him, because of it, His pleasure until the day he meets Him. A man may say something which incurs the displeasure of Allah صلى الله عليه وسلم, not thinking that it will reach where it reaches, and Allah may destine for him His displeasure until the day he meets Him."⁵ At-Tirmidhī says this is a *ḥasan ṣaḥīḥ* hadith.

We relate in the books of at-Tirmidhī, an-Nasā'ī and Ibn Mājah that Sufyān ibn 'Abdullāh رضي الله عنه reported: "I asked: 'Messenger of Allah, tell me of something that I can adhere to.' He said: 'Say: *My Lord is Allah* and then be steadfast.' I said: 'Messenger of Allah, what do you fear most for me?' He صلى الله عليه وسلم took hold of his own tongue and said: 'This.'⁶ According to at-Tirmidhī, this is a *ḥasan ṣaḥīḥ* hadith.

We relate in the book of at-Tirmidhī that Ibn 'Umar رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم said: "Do not speak much without the remembrance of Allah, for excessive talk without the remembrance of Allah is hardness of heart—and the furthest people from Allah are the hard-hearted."⁷

1 Al-Bukhārī (11) and Muslim (42).

2 Al-Bukhārī (6474) and at-Tirmidhī (2410).

3 Al-Bukhārī (6477), Muslim (2988), *al-Muwatta'a* (2/985), and at-Tirmidhī (2315).

4 Al-Bukhārī (6478).

5 *Al-Muwatta'a* (2/985), at-Tirmidhī (2320), and Ibn Mājah (3970).

6 At-Tirmidhī (2412) and Ibn Mājah (3972).

7 At-Tirmidhī (2413), who states that this hadith is *ḥasan gharib*.

We relate in [the same source] that Abū Hurayrah رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said: "He whom Allah keeps safe from the evil that is between his jaws and the evil that is between his legs will enter Paradise."¹ According to at-Tirmidhī this is a *ḥasan* hadith.

We relate in [the book of at-Tirmidhī] that 'Uqbah ibn 'Āmir رضي الله عنه reported: "I asked: 'Messenger of Allah, what is salvation?' He said: 'Restrain your tongue, confine yourself to your house, and weep over your sins.'² At-Tirmidhī classifies this as a *ḥasan* hadith.

We relate in [the same source] that Abū Sa'id al-Khudrī رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said: "When a man gets up in the morning all his limbs accuse the tongue of *kufr* and say: 'Fear Allah concerning us, for we are [what we are] by means of you; if you are upright then we will be upright, and if you are crooked we will be crooked.'³

We relate in the books of at-Tirmidhī and Ibn Mājah that Umm Ḥabibah رضي الله عنها reported that the Messenger of Allah صلى الله عليه وسلم said: "Every utterance of the son of Adam is against him and not for him except enjoining good, or forbidding evil, or the remembrance of Allah صلى الله عليه وسلم."⁴

We relate in the book of at-Tirmidhī that Mu'adh رضي الله عنه said: "I asked: 'Messenger of Allah, inform me of a deed that will make me enter me Paradise and take me far away from Hell-Fire.' He said: 'You have asked about a matter that is momentous but is easy for those for whom Allah صلى الله عليه وسلم has made it easy. Worship Allah and do not assign partners to Him; establish *ṣalāh*; pay *zakāh*; fast the month of Ramaḍān; and perform the pilgrimage to the House.' Then he said: 'Should I not show you the doors of good? Fasting, is a shield; charity extinguishes sins just as water extinguishes fire; and the *ṣalāh* of a man in the middle of the night.' Then he recited 'They withdraw their sides from their beds. . .' until he reached '...they do.' Then he said: 'Should I not inform you of the apex of this matter, its pillar and its pinnacle?' I replied: 'Yes, Messenger of Allah.' He said: 'The apex of the matter is Islam, its pillar is *ṣalāh* and its pinnacle is *jihād*.' Then he said: 'Shall I inform you of the foundation of all of this?' I said: 'Yes, Messenger of Allah.' He took hold of his tongue and said: 'Restrain this.' I asked: 'Messenger of Allah, shall we be taken to task for what we say?' He said: 'May your mother grieve for you! Does anything cast people into Hell-Fire on their faces but the harvest of their tongues?'"⁵ At-Tirmidhī holds that this is a *ḥasan ṣaḥīḥ* hadith.

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ... يَعْمَلُونَ﴾

I say that *dhirwah*, 'pinnacle', is written with a *kasrah* on the *dhāl* or with a *ḍam mah*, and means the highest part of something.

We relate in the book of at-Tirmidhī that 'Abdullāh ibn 'Amr ibn al-'Āṣ رضي الله عنه related

1 At-Tirmidhī (2410).

2 At-Tirmidhī (2408), who states that this hadith is *ṣaḥīḥ ḥasan*.

3 At-Tirmidhī (24109) and *al-Futūḥāt* (6/355). This hadith is *ḥasan* owing to its supporting narrations.

4 Ibn Mājah (3974) and At-Tirmidhī (2414), who states that this hadith is *ḥasan gharib*.

5 At-Tirmidhī (2619).

that the Messenger of Allah ﷺ said: "He who keeps silent will be saved."¹ The chain of narrators is weak and I have only mentioned it to make that clear because [this saying] is well-known. Authentic hadiths about what I have just mentioned are many, but those I have cited will suffice for those who are granted success. If Allah wills, a number of these will be mentioned in the chapter on backbiting. And it is Allah Who gives success.

The traditions from the early Muslims and others on this subject are many. We need not include them after what has been already been mentioned, but we will draw attention to some of the main ones.

It has reached us that Quss ibn Sā'idah and Aktham ibn Şayfi met, and one of them asked the other: "How many defects have you found in the son of Adam?" He replied: "They are innumerable. Those I have counted number eight thousand. But I have found a trait which, if he uses it, will hide all faults." He said: "What is it?" He said: "Safeguarding the tongue."

We have related that Abū 'Alī al-Fuḍayl ibn 'Iyād ؓ said: "Whoever considers his speaking as one of his deeds will speak little about that which does not concern him."

Imam ash-Shāfi'ī, may Allah have mercy on him, told his companion ar-Rabī': "Rabī', do not talk about what does not concern you, for when you utter such a word it owns and controls you and you do not own it."

We relate that 'Abdullāh ibn Mas'ūd ؓ observed: "There is nothing that warrants being imprisoned more than the tongue." Others say: "The tongue is like a wild beast; if you do not tie it up, it will attack you."

We relate that Abū al-Qāsim al-Qushayrī, may Allah have mercy on him, says in his famous *Risālah*: "Silence is salvation, and it is the rule. Keeping quiet at the proper time is the attribute of men, just as speaking at the proper moment is the most noble of traits." He said: "I heard Abū 'Alī ad-Daqqāq ؓ say: 'He who keeps quiet about the truth [when it needs to be spoken] is a mute *shayṭān*.'" He said, "As for the preference that the people who wage [spiritual] striving [against themselves] show for silence, that is because of the flaws that they know to lie in speech, and moreover the portion of self-indulgence that is in it and love of praise, the inclination to be distinguished from one's peers by one's rhetoric and eloquence, and other similar failings. That [love of silence] is characteristic of the masters of spiritual discipline, and it is one of their pillars in their combat [against the ego] and reform of their character."

Among the verses such people have composed on this subject is the following [in *al-Kāmil*]²:

O Man, keep watch over your tongue.
Do not let it bite you, for it is a snake.
How many a dead man in the graveyard
was put to death by his own tongue!

¹ *Al-Futūḥāt* (6/369) and at-Tirmidhī (2503), who states that this hadith is *gharīb*. Ibn 'Allān mentions supporting narrations for it which raise it from the level of *ḍa'īf* (weak).

² *Kāmil* is a poetical metre.

Ar-Riyāshī, may Allah have mercy on him, said [in *al-Wāfir*]¹:

By your life, in my wrongdoing there's work indeed
for my soul beyond the wrongdoing of Banī Umayyah.
Their reckoning is my Lord's affair, and to Him
the knowledge of that extends, not to me.
What they have done cannot harm me—
if only Allah puts right what I have done.



THE UNLAWFULNESS OF BACKBITING AND TALEBEARING

KNOW THAT THESE two traits are among the ugliest, most repulsive and most widespread qualities among people, so much so that only a few people are safe from them. Because of the general need for vigilance against [these traits] I have started with them.

Backbiting means talking about a person's characteristics in a way that he would dislike, whether it be about his body, his religion, his worldly affairs, his person, his physical condition, his character, his wealth, his children, his parents, his wife, his servants, his slaves, his turban, his garments, his walk, his movements, his cheerfulness, his dissolute character, his scowl, his relaxedness, or anything else that he is associated with. It does not matter whether you mention this verbally or in writing, or whether you allude to it or indicate it with the eye, hand, or head; and so on.

Concerning his body, it would include saying that he is blind, lame, bleary-eyed, bald, short, tall, black or yellow.

As regards his religion, it would include saying he is a deviant, thief, cheat or wrongdoer, that he is neglectful of *ṣalāh*, careless about impurity, does not treat his parents well, does not pay his *zakāh* to the right categories, or does not refrain from backbiting.

Concerning his worldly affairs, it would include saying that he is ill-mannered and disdainful of people, does not see anyone as having any rights over him, is talkative, eats or sleeps a lot, sleeps when he should not, or sits where he should not sit.

As regards his father, it would include saying that his father is a deviant, an Indian, Nabatean, black, a shoemaker, a cloth merchant, a cattle trader, a carpenter, a blacksmith, or a weaver.

Concerning his character, it would include saying that he has bad character or is arrogant, ostentatious, rash, tyrannical, feeble, weak-hearted, irresponsible, stern, or profligate, and so on.

¹ *Wāfir* is a poetical metre.

Concerning his clothes, it would include saying that they are wide-sleeved, long, dirty, and so on.

The rest can be deduced from what we have mentioned. The general concept is that of saying anything about a person which he does not like.

Imam Abū Ḥāmid al-Ghazālī has transmitted that the consensus of the Muslims is that backbiting means talking about someone else and mentioning anything which he would not like to hear. Authentic hadiths which elucidate this will follow.

Talebearing means passing on people's talk to others with the aim of causing trouble. Those are the definitions of these two things.

The ruling is that both [backbiting and slander] are *ḥarām* by consensus of the Muslims. Explicit proof from the Book, the Sunnah and the consensus of the *Ummah* confirm that they are *ḥarām*.

Allah ﷻ says: "Nor backbite one another."¹

﴿وَلَا يَغْتَابَ بَعْضُكُم بَعْضًا﴾

Allah ﷻ says: "Woe to every scandalmonger and backbiter."²

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾

Allah ﷻ says: "A slanderer, going about talebearing."³

﴿هَمَّازٍ مَّشَاءٍ بِنِيمٍ﴾

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Ḥudhayfah ﷺ related that the Prophet ﷺ said: "No talebearer will enter Paradise."⁴

We relate from the same *Ṣaḥīḥs* that Ibn 'Abbās ﷺ reported that the Messenger of Allah ﷺ passed by two graves and said: "These two are being punished, and they are not being punished for a major sin." (According to a narration in al-Bukhārī, however, he said: "Certainly it is a major sin.") "One of them used to go about talebearing; as for the other, he failed to guard himself from urine."⁵

I say that the learned hold that the words "They are not being punished for a major sin" mean either that it was not a major sin in their opinion or that it was a major sin which they were obliged to give up.

We relate in the *Ṣaḥīḥ* of Muslim and the *Sunans* of Abū Dāwūd, at-Tirmidhī and an-Nasā'ī that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ asked: "Do you know what backbiting is?" [Those present] said: "Allah and His Messenger know best." He said: "Talking about your brother and mentioning something that he would dislike." Someone asked: "What if what I say about my brother is true?" He

1 Qur'ān 49:12.

2 Qur'ān 104:1.

3 Qur'ān 68:11.

4 Al-Bukhārī (6055), Muslim (105), Abū Dāwūd (4771), and at-Tirmidhī (2027).

5 Al-Bukhārī (216) and Muslim (292).

replied: "If what you say is true of him then you have maligned him; and if what you say is not true of him then you have slandered him."¹ At-Tirmidhī says that this is a *ḥasan ṣaḥīḥ* hadith.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Bakrah ﷺ reported that the Messenger of Allah ﷺ said in the sermon on the Day of Slaughtering at Minā on the Farewell Pilgrimage: "Verily your blood, your wealth and your honour are sacred to each other like the sanctity of this day of yours in this month of yours in this land of yours. Have I conveyed the message?"²

We relate in the *Sunans* of Abū Dāwūd and at-Tirmidhī that 'Ā'ishah ﷺ narrated: "I asked the Prophet ﷺ: 'Is it enough for you that Ṣafīyyah is such-and-such?'" According to one of the narrators, she meant that she was short. "He replied: 'You have said something which, if it were mixed with the water of the sea, would contaminate it.'" She said: "I spoke to him about a person, and he said: 'I would not like to speak about a person even if I had such-and-such.'"³ At-Tirmidhī says that this is a *ḥasan ṣaḥīḥ* hadith.

I say that *mazajat-hu* means being mixed with in such a way as to change the taste and smell [of the water] because of its extremely foul smell and maliciousness. This hadith is one of the severest reprimands for backbiting—if not the severest. I do not know of any hadith that contains as grave a rebuke as this. "And he does not speak from his own caprice: it is only Revelation which has been revealed." We ask Allah the Most Generous for His compassion, and for safety from every abominable act.

We relate in the *Sunan* of Abū Dāwūd that Anas ﷺ narrated that the Messenger of Allah ﷺ said: "During my *Mi'rāj*, I passed by people who had talons of copper with which they were scratching their faces and chests. I asked: 'Who are these people, Jibrīl?' He said: 'These are the ones who devour people's flesh and disparage their honour.'"⁴

We relate in [the same source] that Sa'īd ibn Zayd ﷺ narrated that the Messenger of Allah ﷺ said: "The worst form of usury is to impugn a Muslim's honour without just cause."⁵

We relate in the book of at-Tirmidhī that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "The Muslim is a brother to a Muslim: he does not betray him, he does not lie to him, and he does not abandon him. All of a Muslim is sacrosanct to a Muslim: his honour, his wealth and his blood. The fear of Allah is here. It is sufficient evil for a man to disdain his Muslim brother."⁶ According to at-Tirmidhī, this is a *ḥasan* hadith.

I say: "How great is the benefit of this hadith, and how abundant are its moral lessons! All success is by Allah."

1 Muslim (2589), Abū Dāwūd (4874), and at-Tirmidhī (1935).

2 Al-Bukhārī (105) and Muslim (1679).

3 Abū Dāwūd (4875) and at-Tirmidhī (2504), who states that this hadith is *ḥasan ṣaḥīḥ*.

4 Abū Dāwūd (4878).

5 Abū Dāwūd (4876).

6 At-Tirmidhī (1928).



IMPORTANT MATTERS RELATED TO BACKBITING

WE HAVE STATED in the previous chapter that backbiting is defined as speaking about a person in a way that they dislike, whether by the spoken word, writing, gesture or allusion with the eye, hand or head. The principle is that anything communicated to others about the shortcomings of a Muslim is *ḥarām* backbiting. This includes mentioning that he walks lame or with bowed head, or any other outer appearance that is thought of as signifying a physical defect. All this is unlawful, [a fact] about which there is no disagreement.

The same is true of an author mentioning a specific person in his book, saying: 'So-and-so is like such-and-such,' with the intention of belittling and disparaging him. This is *ḥarām*. If one wishes to explain another's mistakes so that he may not be emulated, or to explain his weakness in knowledge so that others may not be deceived by him, or his word accepted, that is not backbiting but necessary sincere counsel for which one will be rewarded, if that was his intention.

Likewise, if an author or anyone else says 'A people or group said this; but it is an error, mistaken ignorance and negligence,' that is not backbiting. Backbiting involves referring to a specific individual or group.

It is also backbiting to say 'Some people did this, or some jurists, or some who claim knowledge, or some muftis, or some who are considered right-acting or claim to be ascetics, or some who passed by us today, or someone we saw,' or suchlike, if the person addressed can identify a specific person.

Also included is backbiting by jurists and religious people who insinuate backbiting that can be understood as readily if it were explicit. If somebody asks one of [these backbiters]: 'How is So-and-so?' he replies: 'May Allah reform us,' 'May Allah forgive us,' 'May Allah reform him,' 'We ask Allah for well-being,' 'We praise Allah, Who has not tested us with going to see wrongdoers,' 'We seek Allah's protection from greed,' 'May Allah protect us from lack of modesty,' 'May Allah relent towards us,' or any other expressions from which some defect in him can be inferred. All of that is *ḥarām* backbiting.

It is also backbiting to say: 'So-and-so is put to trial with what all of us are tested with,' 'He has no way out of this,' or 'All of us do it.' Those are examples. The general concept of backbiting is to make the person addressed understand the shortcomings of another person, as we have already seen. All this is known from the hadith in the *Ṣaḥīḥ* of Muslim and elsewhere, which we cited in the previous chapter, about the definition of backbiting. And Allah knows best.

LISTENING TO BACKBITING AND THE DUTY OF THE PERSON
WHO HEARS SOMEONE BACKBITING SOMEONE ELSE

Know that just as backbiting is *ḥarām* for the slanderer to express, it is also *ḥarām* for the listener to listen to and endorse. It is imperative for anyone who hears somebody starting *ḥarām* backbiting to stop them, as long as he does not fear any obvious harm. If he fears harm, he should disapprove of it in his heart and withdraw from that gathering if he is able to. If he is able to condemn it with his tongue, or to interrupt the backbiting with some other conversation, it is compulsory for him to do so. If he does not do so, he will be disobedient. If he says with his tongue 'Keep quiet' but in his heart he desires it to continue, then as Abū Ḥāmid al-Ghazālī said: "That is hypocrisy, which does not absolve him of the sin. It is imperative that one hate it with his heart." If one is forced to remain in a gathering in which there is backbiting and he is unable to condemn it, or he condemns it and it is not accepted from him and he is unable to withdraw, it is *ḥarām* for him to listen or pay attention to the backbiting. His way out is to remember Allah ﷻ with his tongue and heart, or with his heart only, or to think about something else to prevent him from listening to it. It will not harm him, after that, if he hears it without listening and paying attention in the circumstances just described. If after that he is able to withdraw while they persist in backbiting and suchlike, it is compulsory for him to withdraw. Allah ﷻ says: "When you see men engaged in vain discourse about Our Signs, turn away from them until they turn to a different subject. If Shayṭān ever makes you forget, then after remembering sit not in the company of those who do wrong."

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَتَّبِعْهُ بَعْدَ الَّذِي نَكَرَ مَعَ الْقَوْمِ الظَّالِمِينَ﴾

We relate that Ibrāhīm ibn Adham ﷺ was invited to a wedding feast. He attended and [people] spoke about a man who was not present. They said, "He is boring." Ibrāhīm said: "I have brought this upon myself by going to a place where people are slandered." He went out, and did not eat for three days.

Among the [verses] composed this subject is the following [in *mutaqārib*]²:

Guard your hearing from listening to ugliness
just as you guard your tongue against speaking it.
For listening to ugly things makes you a partner
with the one who utters it, so take note.

¹ Qur'an 6:68.

² *Mutaqārib* is a poetical metre.



HOW TO PREVENT ONESELF FROM BACKBITING OTHERS

ON THIS QUESTION there are many evidences from the Book and the Sunnah, but I will only refer to a few. Whoever has been granted success will be admonished by it, and whoever has not will not be admonished, even if there be volumes of admonition.

The purport of this chapter is that one must present to oneself the texts which we have cited about the unlawfulness of backbiting. Then one should ponder the saying of Allah ﷻ: "Not a word does he utter but there is with him a Vigilant Watcher."

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ.

Allah ﷻ says: "And you deem it a light matter, though it is most grave in the sight of Allah."¹

وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ.

Then one should consider the hadith we have already quoted: "A person may say something that incurs the displeasure of Allah although he considers it trifling, and be hurled into the Fire of Hell because of it."² One should also remember the rest of what we mentioned in the chapter on guarding the tongue and in the chapter on backbiting. He should add to this the saying: "Allah is with me, Allah beholds me, Allah watches me."

اللَّهُ مَعِيَ، اللَّهُ شَاهِدِي، اللَّهُ نَازِرٌ إِلَيَّ.

Allāhu ma'ī, Allāhu shāhidī, Allāhu nāzirun ilayy.

It is related of Ḥasan al-Baṣrī, may Allah have mercy on him, that a man said to him: "You backbite me." He replied: "Your standing with me is not such that I would give you power over my good deeds."

We relate that Ibn al-Mubārak, may Allah have mercy on him, said: "If I were to slander anyone I would slander my parents, because they are most deserving of my good deeds."

¹ Qur'an 50:18.

² Qur'an 24:15.

³ Al-Bukhārī (6478).



WHAT BACKBITING IS PERMISSIBLE

KNOW THAT BACKBITING, even though it is *ḥarām*, is permissible under certain conditions where there is some benefit. What render it permissible are valid *Sharī'ah* objectives, when they cannot possibly be achieved by other means. There are six possible reasons.

Firstly, to complain of an injustice. It is permissible for one who has been wronged to complain to the ruler, judge, or anyone else who has the authority or the power to obtain justice from the wrongdoer. He should declare that 'So-and-so has wronged me, and has done such-and-such to me, and has taken such-and-such from me,' or suchlike.

Secondly, to seek help in changing something objectionable or returning a disobedient person to the right path. One should say to whoever one hopes has the power to eliminate the objectionable thing: "So-and-so is doing this, so rebuke him," and so on. The aim should be to eliminate the objectionable matter. If that is not the aim then it is *ḥarām*.

Thirdly, to seek a legal ruling by telling a Mufti: "My father, brother or someone else has treated me wrongly by doing such-and-such. Is he allowed to do that or not? How may I free myself from it and obtain my rights and free myself from his wrongdoing?" and so on. It is similar if one says: "My wife does such-and-such to me," or "My husband does such-and-such." This is permissible in cases of necessity, but it is more prudent to say: "What would you say about a man who does this, or about a husband or wife who does this?" etc. That achieves the objective without specifying anyone. Nevertheless, specifying the person is permissible because of the hadith of Hind which we will mention, if Allah wills. She said: "Messenger of Allah, Abū Sufyān is a stingy man. . ." and the Messenger of Allah ﷺ did not forbid her [to say so].

Fourthly, to warn Muslims about evil and give them advice. This has different aspects, including challenging unreliable narrators of hadiths and witnesses. This is not only permissible according to the consensus of the Muslims: it is in fact compulsory in cases of necessity.

Another instance is when someone seeks your advice about his in-laws, his partnerships, what he has deposited with others or others have deposited in trust with him, or his other business dealings. It is compulsory for you to tell him what you know about it, by way of sincere counsel. If the objective can be achieved merely by saying 'It will not be suitable for you to have dealings with that person, or to enter into marital relations with him' or 'do not do this,' and so on, it is not permissible to go any further by mentioning the evil. If the objective cannot be achieved except by giving specific details then one may mention the details.

Another example is that if one sees a man buying a slave who is known for theft, adultery, drinking, or suchlike, you must explain that to the buyer if he does not

already know it. That does not apply solely in this case: it is essential for anyone who knows about a defect in merchandise that is being sold to inform the buyer if he does not already know about it.

In the same way, if you see a religious student frequently visiting an innovator or a deviant to study with him and you fear that the student will be harmed by it, you must advise him by explaining the man's situation to him. It is a precondition that you intend to give sincere advice. This is one of the things in which one may err. Sometimes the speaker is induced to do this out of jealousy, or because Shayṭān deceives him and makes him believe that it is [out of] sincere goodwill and compassion. One should be aware of and alert to this.

The same applies if a person has some authority and control but does not exercise it properly, either because he is not fit for it or because he is a deviant, negligent etc. It is then compulsory to mention this to the person who has overall authority, so that he may dismiss him and appoint someone else who is suitable; or so that he may know this about him and deal with him as his condition demands and not be fooled by him, and so that he may make an effort to encourage him to be upright, or to replace him.

Fifthly, if a person is open about his deviant behaviour or innovation, like someone who openly drinks wine, seizes people's property, collects taxes or unjustly imposes levies on property, or undertakes anything unacceptable. It is permissible to mention him and what he does publicly, but it is unlawful to mention any other faults, unless there is a separate reason, such as those I have mentioned, that makes it permissible.

Sixthly, for identification. If a person is known by a nickname like al-A'mash' ('Bleary-eyed'), al-A'raj ('Lame'), al-Aṣamm ('Deaf'), al-A'mā ('Blind'), al-Aḥwal ('Squint-eyed'), or al-Aṭṭas ('Flat-nosed') and so forth, it is permissible to call him by that name, as long as the intention is identification. It is *ḥarām* to express it as representing a defect in him. It is preferable to identify the person by some other name, if possible.

These are six situations which the learned have mentioned under which it is permissible to backbite. Among those who have stated this in writing are Imam Abū Ḥāmid al-Ghazālī, in his *Ihyā*, and other people of knowledge. The evidence for this is manifest from well-known authentic hadiths. There is consensus that most of these reasons make backbiting permissible.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that 'Ā'ishah رضي الله عنها narrated that a man sought permission to come in to the Prophet صلى الله عليه وسلم and he said: "Grant him permission; what a bad member of the tribe!" Al-Bukhārī cites this as evidence of the permissibility of criticising corrupt or dubious people.²

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Ibn Mas'ūd رضي الله عنه said: "The Messenger of Allah صلى الله عليه وسلم distributed allocations. A man from the *Anṣār* said: 'By Allah, Muḥammad did not seek the Countenance of Allah صلى الله عليه وسلم by this.' I went to the Messenger of Allah and informed him. His face changed and he said: 'May Allah have mercy on

¹ This name and the others are in fact the common names of well-known early *ṣāliḥīn*.

² Al-Bukhārī (6054) and Muslim (3591).

Mūsā! he was harmed more than this, yet he was patient." Ibn Mas'ūd continued: "So I said: 'I will not convey any talk to him after this.'"¹

Al-Bukhārī cites this as proof that one may inform one's brother of what is said about him.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that 'Ā'ishah رضي الله عنها reported that the Messenger of Allah صلى الله عليه وسلم said: "I do not think that So-and-so and So-and-so know anything about our *Dīn*."²

Al-Layth ibn Sa'd—one of the narrators [of this hadith]—said that the two men in question were hypocrites.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Zayd ibn Arqam رضي الله عنه said: "We went out on a journey with the Messenger of Allah صلى الله عليه وسلم when adversity befell the people. 'Abdullāh ibn Ubayy said: 'Do not spend on those who are with the Messenger of Allah until they disperse' from around him.' He also said: 'When we return to Madīnah, the honourable will expel from there the disgraced.'⁴ So I went to the Prophet صلى الله عليه وسلم and informed him of that. He sent for 'Abdullāh ibn Ubayy." He then recounted the rest of the hadith. So Allah revealed in corroboration: "When the hypocrites come to you. . ."⁵

إِذَا جَاءَكَ الْمُنَافِقُونَ . . .

And in the [same] *Ṣaḥīḥ[s]* there is also the hadith concerning Hind, the wife of Abū Sufyān, and her telling the Prophet صلى الله عليه وسلم: "Abū Sufyān is a stingy man."⁶

[There is] also the hadith of Fāṭimah bint Qays رضي الله عنها concerning when the Messenger of Allah صلى الله عليه وسلم said to her: "As for Mu'āwiyah, he has no money; and Abū Jahm does not leave his staff on his shoulder."⁷

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THE COMMAND THAT WHOEVER HEARS THEIR
TEACHER OR COMPANION BEING SLANDERED
SHOULD REFUTE IT OR SHOW THAT IT IS FALSE

KNOW THAT IT is incumbent on anyone who hears a Muslim being slandered to refute it and to rebuke the speaker. If one cannot restrain him with words, he should

¹ Al-Bukhārī (4336) and Muslim (1602).

² Al-Bukhārī (6068).

³ Allah cites these words in Qur'an 63:7.

⁴ Allah cites these words in Qur'an 63:8.

⁵ Qur'an 63:1. Al-Bukhārī (4900), and Muslim (2772).

⁶ Al-Bukhārī (5359) and Muslim (1714).

⁷ This refers to Abū Jahm's abhorrent trait of beating his wife. Muslim (1480).

restrain him with his hand. If one cannot restrain him with the hand or tongue, one should leave that gathering. If one hears his shaykh, or others who have a right over him, or those who are people of virtue and righteousness, being slandered, one's concern in this matter should be even greater.

We relate in the book of at-Tirmidhī that Abū ad-Dardā' related that the Messenger of Allah said: "Whoever protects the honour of his brother, Allah will protect his face from Hell-Fire on the Day of Rising."¹

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim in the hadith of 'Itbān—with a *kasrah* on the *'ayn* in the best known vocalisation, but it has also been cited with a *ḍammah*—in a long, well-known hadith that he said: "The Prophet stood performing the *ṣalāh* and then asked: 'Where is Mālik ibn ad-Dukhshum?' A man said: 'That man is a hypocrite; he does not love Allah and His Messenger.' The Prophet said: 'Do not say that. Do you not see that he has said "There is no god but Allah", seeking thereby the Countenance of Allah?"²

We relate in the *Ṣaḥīḥ* of Muslim that al-Ḥasan al-Baṣrī, may Allah have mercy on him, reported that 'Ā'idh ibn 'Amr, who was one of the Companions of the Messenger of Allah, came to 'Ubaydullāh ibn Ziyād and said: "O my son, I heard the Messenger of Allah say: 'The worst shepherds are the harsh ones,' so beware of being one of them. 'Ubaydullāh told him: 'Sit down, for you are of the chaff of the Companions of Muḥammad.' He said: 'Was there chaff among them? The chaff was only in those who came after them and others."³

We relate in the same *Ṣaḥīḥs* that Ka'b ibn Mālik said, in his long hadith about the episode of Tabūk: "The Messenger of Allah, while sitting with the people in Tabūk, asked: 'What has Ka'b ibn Mālik done?' A man of the Banū Salimah replied: 'Messenger of Allah, his two cloaks held him back, and conceit (literally: gazing at his two sides).' Mu'adh ibn Jabal said: 'What you are saying is reprehensible, by Allah! Messenger of Allah, we know nothing but good of him.' The Messenger of Allah kept silent."⁴

I say that Salimah is with a *kasrah* on the *lām*, and *'itfāhu* 'his two sides' indicates his self-conceit.

We relate in the *Sunan* of Abū Dāwūd that Jābir ibn 'Abdullāh and Abū Ṭalḥah related that the Messenger of Allah said: "No man abandons a Muslim man in a place where the reverence due him is violated and his honour diminished but that Allah will abandon him in a situation in which he desires His help. And no man helps a Muslim man in a situation where his honour is being diminished and the reverence

1 At-Tirmidhī (1932).

2 Al-Bukhārī (425) and Muslim (33).

3 Muslim (1830). The implication is that he was not one of the virtuous or one of the scholars among the Companions. *Nukhālah*, 'chaff', is the debris that remains in a sieve after sifting. His reply means that the Companions of the Prophet of Allah were all virtuous, but among those who came after them there was dross.

4 Al-Bukhārī (4418) and Muslim (2769).

due him is being violated without Allah helping him in a situation in which he would like to receive His help."¹

We relate in [the same source] that Mu'adh ibn Anas reported that the Messenger of Allah said: "Whoever protects a believer from a hypocrite. . . I [Mu'adh] believe that he said, ". . . Allah will send an angel to protect his flesh from Hell-Fire on the Day of Rising. Whoever casts an aspersion on a Muslim with something, wishing to disgrace him, Allah will detain him on the Bridge over Hell until he [is able to] emerge from what he said."²



BACKBITING WITH THE HEART

KNOW THAT HAVING a bad opinion is as unlawful as backbiting. Just as it is *ḥarām* to talk to others about the evil of a person, it is *ḥarām* to talk to yourself about that and to think evil of that person. Allah says: "Avoid much suspicion."⁴

﴿اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ﴾

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah related that the Messenger of Allah said: "Beware of suspicion, for suspicion is the most untruthful discourse."⁵

Hadiths on the above subject are numerous. The general idea of it is that of setting the heart and its passing judgement on the evil of another.

However, fleeting thoughts or things said to oneself, if they do not become engrained and if the person does not continue with them, are forgiven according to the consensus of the *'ulamā'*, because people have no choice in their occurrence and no way of disengaging themselves from it. That is what is meant by [the hadith] which is reliably recorded in the *Ṣaḥīḥ*, according to which the Messenger of Allah said: "Allah will pardon my *Ummah* for what their egos say to them, as long as they do not speak it or act on it."

The *'ulamā'* hold that this refers to ideas and passing thoughts. They say that it is the same whether these ideas are backbiting, kufr, or anything else. So whoever has

1 Abū Dāwūd (4484).

2 By satisfying the person he disputed with, or by intercession, or by his being punished according to the measure of his wrongdoing.

3 Abū Dāwūd (4883) and *al-Futūḥāt* (7/20). Al-Mundhirī alludes to criticism of one of the narrators in the chain of this hadith.

4 Qur'an 49:12.

5 Al-Bukhārī (6064) and Muslim (2563).

a thought of *kufr* which is just a notion that he has no intention of acting upon, and he fends it off immediately, is not a disbeliever and there is no sin on him.

We mentioned this earlier, in the chapter on the whisperings of Shayṭān, in the authentic hadith in which [certain of the Companions] said: "Messenger of Allah, some [of us] find [in our minds] things that they consider too appalling to talk about." He replied: "That is the manifestation of faith."¹ There are also other things we mentioned there, and things in the same sense.

The reason for pardoning is the one which we have mentioned, namely one's inability to avoid it. It is only possible to avoid continuing with it, and therefore persisting in it and fixing the heart on it is *ḥarām*. Whenever these thoughts of backbiting or any other sin arise, it is obligatory to ward them off by turning away from them, and to remember possible interpretations that would change it from its apparent sense.

Imam Abū Ḥāmid al-Ghazālī says in his *Iḥyā'*²: "When suspicion occurs in your heart, it comes from the whisperings of Shayṭān, which he directs towards you. It is imperative that you reject it, for he is the worst sinner. Allah said: 'O you who believe, if a sinner comes to you with any news, ascertain the truth, lest you harm people unwittingly, and afterwards become full of remorse for what you have done.'³

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾

"It is not permissible to believe Iblīs, so even if there is evidence to indicate some vice but the contrary of that is conceivable, it is not permissible to think evil. Among the signs of suspicion is that your heart changes towards [the accused person] from what it was before and you avoid him, you find him annoying, your respect and honour for him diminish, and you become concerned with his evil deeds, for Shayṭān sometimes suggests to the heart that people have done evil by the lowest and least imaginings. He puts it in a person's heart that 'this [suspicion] arises from your intelligence and astuteness and the acuteness of your vigilance, and that "A believer sees with the light of Allah". In reality he is speaking with the deception and injustice of Shayṭān. Even if a just person corroborates [your suspicion], do not believe him and do not disbelieve him, so that you do not think evil of either of them. Whenever the thought that a Muslim is evil occurs to you, you should have all the more respect and esteem for him, for this angers Shayṭān and chases him away from you and then he will not inculcate similar suspicions in you for fear that you may start making *du'ā'* for [that person]. And if you know about the faults of a Muslim from indisputable evidence, you should give him advice and counsel in secret, and not let Shayṭān deceive you into backbiting him. When you admonish him, do not admonish him while you feel happy to know about his shortcomings, thus causing him to look at you with the eye of

¹ Muslim (132), with a slight variation in the wording.

² *Iḥyā' ulūm ad-dīn* (3/147-148), slightly adapted.

³ Qur'ān 49:6.

honour while you look at him with disdain. Rather, you should aim to free him from sin while you are as sad for him as you would be for yourself if some defect found its way into you. It is essential that it be greatly preferable to you that he abandon that shortcoming without you giving him advice, rather than him abandoning it because of your counsel." Those are the words of al-Ghazālī.

I say: "We have stated that it is compulsory for a person, when an evil thought or suspicion occurs to him, to stop it, unless there is some religious benefit that calls for reflection on it. If that is called for, however, it is permissible to suspect a person and to investigate him, as in the case of investigating witnesses and narrators of hadiths and others whom we have mentioned in the chapter on what is permissible in backbiting."



ATONEMENT AND REPENTANCE FOR BACKBITING

KNOW THAT IT is compulsory for anyone who commits disobedience [to Allah] to hasten to repent of it. There are three conditions for repentance of infringing the rights of Allah: that one should immediately abandon disobedience, regret having done it, and be determined never to return to it.

Repentance of infringing people's rights has the same three conditions, with the addition of a fourth: that one should compensate the wronged person for the injustice done, or seek his forgiveness or absolution from it.

It is compulsory for a slanderer to repent with all four [measures], because [slander] is [an infringement of] the rights of a human being. It is imperative that he seek the pardon of the person he slandered.

Is it sufficient to say: 'I have slandered you, so pardon me,' or is it compulsory to explain what he said to slander him? There are two opinions among the colleagues of ash-Shāfi'ī, may Allah have mercy on him.

The first is that it is essential for him to explain and elucidate, for absolving him without clarification is not valid, as when one seeks absolution from [a debt of an] unspecified sum.

The second view is that it is not essential because this is one of the things which can be forgiven and overlooked, unlike debts.

The first view is more obvious, because sometimes a man may pardon one act of backbiting but not another. If the person who was slandered is deceased or absent then it is impossible to get absolution from him. But the 'ulamā' say it is imperative to ask for forgiveness from Allah for him abundantly, and to make *du'ā'* and do as many good deeds as possible.

Know that it is *mustahabb* for the person who is slandered to forgive [the slanderer];

but it is not compulsory, since it is a voluntary bestowal and relinquishment of his rights. He therefore has a choice. But absolving him is emphatically *mustahabb* in order to free his Muslim brother from the terrible consequence of that disobedience of his. He himself will gain through the vastness of the reward of Allah's ﷻ forgiveness and the love of Allah ﷻ. Allah ﷻ says: "And those who restrain their anger and pardon men; for Allah loves those who excel in goodness."¹

﴿وَالْكٰظِمِيْنَ الْعَيْظِ وَالْعٰفِيْنَ عَنِ النَّاسِ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ﴾

One way to make granting forgiveness appealing to the heart is to remember that the act in question has already happened and there is no way to undo it. Hence it is not proper for a man to forgo his own reward or the salvation of his brother when Allah ﷻ has said: "Whoever is patient and forgives, that is truly a great resolution."²

﴿وَلَمَنْ صَبَرَ وَعَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْر﴾

And Allah ﷻ says: "Take to pardoning. . ."³ There are numerous verses similar to those we have quoted.

﴿خِذِ الْعَفُوْ...﴾

According to an authentic hadith, the Messenger of Allah ﷺ said: "And Allah will help [His] slave as long as the slave helps his brother."⁴

Ash-Shāfi'ī, may Allah have mercy on him, said: "Whoever is asked to reconcile [with people] but is not content to do so is a *shayṭān*."⁵

Our predecessors composed in verse [in *khaffif*]:

Someone told me: 'So-and-so has spoken badly of you,
and a youth's enduring humiliation is a defect.
I say: "He came to us and made his apology;
the amends for a wrong, in our view, is to apologise."

I say: "What we have mentioned about urging us to absolve others of backbiting is correct.

It has been reported of Sa'īd ibn al-Musayyab that he said: "I will not exonerate a person who has wronged me", and Ibn Sirīn is reported to have said: "It was not I who made it unlawful for him, so that I could make it lawful for him. Allah ﷻ has made backbiting unlawful for him, so I can never make lawful what Allah has made unlawful"; but this is weak or incorrect. The person who pardons is not making the unlawful lawful; he is only relinquishing a right that has been granted to him. The text

¹ Qur'ān 3:134.

² Qur'ān 42:43.

³ Qur'ān 7:199.

⁴ Muslim (2699). This is part of a longer hadith.

⁵ *Khaffif* is a poetical metre.

of the Book and the Sunnah support the view that it is *mustahabb* to pardon, and for the person who pardons to renounce the rights that he particularly has. Alternatively, the words of Ibn Sirīn can be interpreted as meaning, "I will never make it lawful to backbite me." That is correct, for even if a man were to say: "I have made my honour lawful for those who slander me" it would still not become permissible. Rather, backbiting him is *ḥarām* for everyone, just as it is *ḥarām* to slander someone else.

As for the hadith: "Are any one of you unable to be like Abū Ḍamḍam? When leaving his house he used to say, 'I give my honour in charity to people;'"¹ this means, "I will not seek retribution from anyone who has wronged me, in this world or in the Hereafter." That expression may be used in forgiving a wrong that existed before absolving the person, but as regards anything that occurs after it, there must then be a new absolution. And success is only by Allah.



WE HAVE MENTIONED the unlawfulness of talebearing, and the evidences for that and threat about it, and have explained its true nature; but that was in brief. We shall now add to the explanation.

Imam Abū Ḥāmid al-Ghazālī, may Allah be merciful to him, said: "Talebearing normally denotes conveying the words of another to the one who was spoken about, as when a person says, 'So-and-so said this about you.' Talebearing is not restricted to this, but can be defined as revealing anything that somebody else would dislike to be revealed, whether or not the person from whom it is conveyed, or the person to whom it is conveyed or a third person, dislikes it, and whether the revelation is made in speech, writing, gesture or gesticulation, and so on. It does not matter whether it is conveyed in word or deed, or whether it is a fault or something else. The real meaning of talebearing is to divulge secrets and disclose that which it is deplorable to reveal. It is imperative to keep quiet about what one sees of people's circumstances, except for that in which there is some benefit to a Muslim in revealing, or to prevent an act of disobedience. So if one sees someone hiding what is only his own property and he mentions it, that is talebearing."

According to [Imām al-Ghazālī], anyone to whom tales are conveyed and who is told 'So-and-so said this about you' should do six things. Firstly, he should not believe him, for the talebearer is a deviant whose reports are to be rejected. Secondly, he should tell him not to do it, counsel him sincerely, and show him the ugliness of his deed. Thirdly, he should hate him for the sake of Allah ﷻ, for he is hateful to Allah ﷻ. It is

¹ Abū Dāwūd (4886).

compulsory to hate for the sake of Allah ﷻ. Fourthly, he should not think evil of the person from whom the tale is transmitted, because Allah said: "Avoid much suspicion."

﴿اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ﴾

Fifthly, what has been conveyed to him should not induce him to spy and investigate its true nature, because Allah ﷻ says: "And do not spy."

﴿وَلَا تَجَسَّسُوا﴾

Sixthly, he should not be pleased for himself on account of what he has told the talebearer not to do; so he should not relate his talebearing.

It has been reported that a man mentioned something about another man to 'Umar ibn 'Abd al-'Azīz. 'Umar said: "If you wish, we will look into your concern. If you are lying, then you are one of those to whom this verse applies: 'If a sinner comes to you with information, [then investigate].'"¹

﴿إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ...﴾

"If you are truthful, then you are one of those to whom this verse applies: 'A slanderer, going about with calumnies.'² If you wish, we may pardon you." He said: "Pardon [me], Leader of the Believers. I will never do it again."

﴿هَمَّازٍ مَّشَاءٍ بِنَمِيمٍ﴾

A man submitted a petition to [the famous vizier and man of letters] aṣ-Ṣāhib ibn 'Abbād in which he urged him to take possession of the wealth of an orphan. It was a great deal of money. [Aṣ-Ṣāhib] wrote on the back of it: "Talebearing is ugly, even when it is true. May Allah have mercy on the deceased, and may Allah help the orphan back on his feet. May Allah make the wealth bear fruit and may Allah curse the one who spreads corruption."

¹ Qur'an 49:6.

² Qur'an 68:11.



NOT COMMUNICATING INFORMATION TO THOSE IN AUTHORITY UNLESS THERE IS A NEED TO BECAUSE OF FEAR OF DISORDER OR SOMETHING SIMILAR

WE RELATE IN the two books of Abū Dāwūd and at-Tirmidhī that Ibn Mas'ūd ﷺ said that the Messenger of Allah ﷺ said: "Let none of my Companions report to me anything about anyone, because I want to come out to you with my heart at ease."¹



THE PROHIBITION OF DEFAMING PEOPLE'S LINEAGES

ALLAH ﷻ SAYS: "And do not pursue that of which you have no knowledge. Verily the hearing, sight and heart will be questioned about."²

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Two human traits are tantamount to unbelief: casting aspersions on lineage and wailing over the dead."³

¹ Abū Dāwūd (4860) and at-Tirmidhī (3893), who states that this hadith is *gharib* from this chain of narrators.

² Qur'an 17:36.

³ Muslim (67).



THE PROHIBITION OF ARROGANCE

ALLAH ﷻ SAYS: "So do not praise yourselves; He knows best who is godfearing."¹

﴿فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى﴾

We relate in the *Ṣaḥīḥ* of Muslim, the *Sunan* of Abū Dāwūd and elsewhere that 'Iyād ibn Himār رضي الله عنه, a Companion, narrated that the Messenger of Allah ﷺ said: "Allah ﷻ has revealed to me, 'Be humble towards each other so that none of you wrongs another and none of you is boastful towards another.'²



THE PROHIBITION OF REJOICING AT THE MISFORTUNE OF A MUSLIM

WE RELATE IN the book of at-Tirmidhī that Wāthilah ibn al-Asqa' رضي الله عنه related that the Messenger of Allah ﷺ said: "Do not rejoice at the misfortune of a Muslim, lest Allah have mercy on him and put you to the test."³ At-Tirmidhī says that this is a *ḥasan* hadith.



THE UNLAWFULNESS OF BELITTLING OR MOCKING MUSLIMS

ALLAH ﷻ SAYS: "Those who slander and ridicule such of the believers as give freely to charity, as well as those who can but give according to their means, Allah will throw back their ridicule upon them; and they shall have a grievous chastisement."⁴

¹ Qur'an 53:32.

² Muslim (2865), Abū Dāwūd (4895), and Ibn Mājah (1214).

³ At-Tirmidhī (2508), who actually states that this hadith is *ḥasan gharīb*.

⁴ Qur'an 9:79.

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

He ﷻ also says: "O believers, let not any group of you laugh at others, who may be better than them. Nor let some women ridicule others, who may be better than them. And do not defame or be sarcastic to each other, or call each other by [offensive] nicknames. Evil is a name connoting wickedness [used of anyone] after becoming a believer; and those who do not repent are wrongdoers."¹

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

He ﷻ says: "Woe to every scandalmonger and backbiter."²

﴿وَيْلٌ لَّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾

As for the *ṣaḥīḥ* hadiths on this subject, they are too many to enumerate, and the consensus of the *Ummah* is that this is something that it is forbidden to do. And Allah knows best.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said: "Do not envy one another, do not bid up prices in order to cheat one another, do not hate one another, do not turn your backs on one another, and do not encroach upon each other's trade. Be brothers, O slaves of Allah. The Muslim is the Muslim's brother: he does not oppress him, he does not abandon him in his hour of need, and he does not belittle him. *Taqwā* is here"—and he pointed thrice to his heart. "It is sufficient evil for a man to belittle his Muslim brother. All of a Muslim is sacrosanct to a Muslim: his blood, his wealth and his honour."³

I say: "How beneficial and how abundantly valuable is this hadith for those who contemplate!"

We relate in the *Ṣaḥīḥ* of Muslim that Ibn Mas'ūd رضي الله عنه reported that the Messenger of Allah ﷺ said: "No one who has in his heart an atom's weight of pride will enter Paradise." Someone said: "But a man likes his clothes to look good and his shoes to look good." He ﷻ replied: "Allah is beautiful and He loves beauty. Pride is to regard the truth as false and to belittle people."⁴

I say that *baṭaru-l-ḥaqq*, 'to regard the truth as false', is written with a *fathah* on the *bā'* and the *ṭā'*, and means to repel [truth] and declare it false. *Ghamt*, 'belittle', is

¹ Qur'an 49:11.

² Qur'an 104:1.

³ Muslim (2564).

⁴ Muslim (91), Abū Dāwūd (4091), and at-Tirmidhī (1999).

written with a *fathah* on the *ghayn*, a *sukūn* on the *mīm* and a *ṭā'* at the end, and is also narrated as *ghamṣ*; both have the same meaning, which is 'to despise'.

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THE STRICT PROHIBITION OF BEARING FALSE WITNESS

ALLAH ﷻ SAYS: "And avoid uttering falsehoods."¹

﴿وَأَجْتَنِبُوا قَوْلَ الزُّورِ﴾

Allah ﷻ also says: "And do not pursue that of which you have no knowledge. Verily the hearing, sight and heart will all be questioned about."²

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولاً﴾

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Bakrah Nufay' ibn al-Ḥārith ﷺ reported: "The Messenger of Allah ﷺ said thrice: 'Should I not inform you of the greatest of the major sins?' We replied: 'Yes, Messenger of Allah.' He said: 'Associating partners with Allah, and disobeying one's parents.' He had been reclining, but sat up and said: 'Beware of false speech and false witness.' He continued to repeat it until we said: 'Alas! If only he would stop!'"³

I say that there are many hadiths on this subject, but what I have cited is sufficient and there is consensus about it.

¹ Qur'ān 22:30.

² Qur'ān 17:36.

³ Al-Bukhārī (2654) and Muslim (87).

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THE PROHIBITION OF REMINDING PEOPLE
ABOUT CHARITY ONE HAS GIVEN THEM

ALLAH ﷻ SAYS: "O you who believe, do not nullify your charity by reminders of your kindness or by annoyance."¹ The commentators say that this means "do not nullify its reward".

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى﴾

We relate in the *Ṣaḥīḥ* of Muslim that Abū Dharr ﷺ reported that the Messenger of Allah ﷺ said: "There are three people whom on the Day of Rising Allah will not talk to, look at or purify, and who will have a painful punishment." He said this three times. Abū Dharr said: "They have failed and they are lost. Who are they, Messenger of Allah?" He replied: "Someone who lets his garment trail below his ankles; someone who gives charity and then reminds the recipient [about it]; and someone who sells his merchandise using false oaths."²

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THE PROHIBITION OF CURSING

WE RELATE IN the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Thābit ibn aḍ-Ḍaḥḥāk ﷺ, who was one of those who took the Pledge beneath the Tree, related that the Messenger of Allah ﷺ said: "Cursing a believer is like killing him."³

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ reported that Allah's Messenger ﷺ said: "It does not become a truthful person to be constantly cursing."⁴

We also relate in the *Ṣaḥīḥ* of Muslim that Abū ad-Dardā' ﷺ reported that the Messenger of Allah ﷺ said: "Those who curse others will not be intercessors or witnesses on the Day of Judgment."⁵

We relate in the *Sunan* of Abū Dāwūd and at-Tirmidhī that Samurah ibn Jundub ﷺ related that the Messenger of Allah ﷺ said: "Do not curse one another with the

¹ Qur'ān 2:264.

² Muslim (106).

³ Al-Bukhārī (6044) and Muslim (110).

⁴ Muslim (2597).

⁵ Muslim (2598).

curse of Allah or His wrath, or with Hell-Fire.” At-Tirmidhī says that this hadith is *ḥasan ṣaḥīḥ*.

We relate in the book of at-Tirmidhī that Ibn Maʿūd reported that the Messenger of Allah said: “The believer is not one who defames, curses, uses foul language or is obscene.” At-Tirmidhī says that this is a *ḥasan* hadith.

We relate in the *Sunan* of Abū Dāwūd that Abū ad-Dardā reported that the Messenger of Allah said: “When a servant [of Allah] curses something, his curse goes up to Heaven, but the doors of Heaven are closed to it. Then it descends to Earth, but the doors are closed to it. Then it starts to go left and right, and if it does not gain access it returns to the one who was cursed, and if he is deserving of it. . . . If he is not, it returns to him who said it.”³

We relate in the books of Abū Dāwūd and at-Tirmidhī that Ibn ‘Abbās related that the Messenger of Allah said: “When someone curses something that is not deserving of it, the curse will return to him.”⁴

‘Imrān ibn al-Ḥuṣayn narrated that on one of the Messenger of Allah’s journeys there was a woman from the *Anṣār*, riding a she-camel. She became annoyed and cursed it. The Messenger of Allah heard her and said: “Take what is on it and leave it, for it is accursed.” ‘Imrān said: “It is as if I can see her walking among the people, and no-one paid any attention to her.”⁵

I say that the learned differ as to whether Ḥuṣayn—the father of ‘Imrān—was a Muslim and a Companion; but the sound position is that he was a Muslim and a Companion, and it is for this reason that I said, ‘may Allah be pleased with both of them.’

We also relate in the *Ṣaḥīḥ* of Muslim that Abū Barzah reported that while a young girl was on her she-camel on which was some travellers’ baggage she saw the Messenger of Allah. The mountain pass became narrow for them. She said: “*Ḥal!* O Allah, curse her [the she-camel].” The Messenger of Allah said: “No camel that has a curse on it may accompany us.” According to another report he said: “No riding animal that has a curse on it from Allah may accompany us.”⁶

I say that *ḥal*, with a *fathah* on the *ḥā* and a *sukūn* on the *lām*, is a word used when driving a camel on.

THE PERMISSIBILITY OF CURSING UNSPECIFIED AND UNIDENTIFIED PEOPLE WHO DISOBEY [ALLAH]

It is established from well-known and authentic hadiths that the Messenger of Allah said: “May Allah curse those who join hair and those who ask for it to be length-

1 Abū Dāwūd (4906) and at-Tirmidhī (1977).

2 At-Tirmidhī (1978).

3 Abū Dāwūd (4905).

4 Abū Dāwūd (4908) and at-Tirmidhī (1979), who states that this hadith is *ḥasan gharīb*.

5 Muslim (2595).

6 Muslim (2596).

ened. . .”¹ and that he said: “May Allah curse those who consume usury. . .”² and that he said: “May Allah curse those who draw pictures;”³ and that he said: “May Allah curse those who alter the land’s landmarks. . .”⁴ “May Allah curse the thief who steals [even] an egg;”⁵ and that he said: “May Allah curse those who curse their parents and those who slaughter animals in the name of others besides Allah;”⁶ and that he said “Whoever invents an innovation in it or gives refuge to an innovator, upon them be the curse of Allah, the angels and all mankind”; and that he said “O Allah, curse Ri’l, Dhakwān and ‘Uṣayyah; they disobeyed Allah and His Prophet”⁷ (these were three Arab tribes); and that he said “May Allah curse the Jews; fats were made unlawful for them, but they melted them down and sold them;”⁸ and that he said “Allah curse the Jews and the Christians: they took the graves of their prophets as places of worship;”⁹ and that he said: “Allah curse men who imitate women and women who imitate men.”¹¹

All these wordings are from the *Ṣaḥīḥs* of al-Bukhārī and Muslim. Some of them are from both and some are from one of the two. I have only indicated them and have mentioned their lines of transmission in order to be brief.

We relate in the *Ṣaḥīḥ* of Muslim that Jābir related that the Messenger of Allah saw a donkey that was branded on the face and he said: “May Allah curse the one who branded it.”¹²

We relate in the *Ṣaḥīḥs* [of al-Bukhārī and Muslim] that Ibn ‘Umar passed by some boys from Quraysh who had tied up a bird and were throwing stones at it. Ibn ‘Umar said: “May Allah curse those who do this. Allah’s Messenger said: ‘May Allah curse him who uses anything that has a spirit as a target.’”¹³

WHAT CURSING IS PERMISSIBLE AND WHAT IS NOT

Know that to curse an innocent Muslim is *ḥarām* according to the consensus of the Muslims. It is permissible to curse those who have blameworthy qualities, as by saying: ‘May Allah curse wrongdoers,’ ‘May Allah curse the disbelievers,’

‘May Allah curse the Jews and the Christians,’ ‘May Allah curse deviants,’ and the like, as we said in the previous chapter.

1 Al-Bukhārī (5937) and Muslim (2124).

2 Muslim (1597), Abū Dāwūd (3333), and at-Tirmidhī (2277).

3 Al-Bukhārī (5347).

4 Muslim (1978), *as-Sunan aṣ-ṣuḥrā* of an-Nasā’ī (7:232), and *as-Sunan al-kubrā* of al-Bayhaqī (6:99).

5 Al-Bukhārī (6683) and Muslim (1687).

6 Muslim (1978), *al-Iḥsān bi-tartīb Ṣaḥīḥ Ibn Hibbān* (6604), *as-Sunan aṣ-ṣuḥrā* of an-Nasā’ī (7:232), and *as-Sunan al-kubrā* of al-Bayhaqī (6:99).

7 Al-Bukhārī (1870) and Muslim (1366).

8 Muslim (675).

9 Al-Bukhārī (3460) and Muslim (1582).

10 Al-Bukhārī (1330) and Muslim (529).

11 Al-Bukhārī (5885), Abū Dāwūd (4097), and Ibn Mājah (1904).

12 Muslim (2116).

13 Al-Bukhārī (5515) and Muslim (1958).

Cursing a specific person for any act of disobedience that he is characterised by, such as being a Jew, Christian, oppressor, adulterer, sculptor or picture-painter, thief, or consumer of usury, is not *ḥarām* from the apparent meaning of the hadiths. Al-Ghazālī indicates that it is *ḥarām* except in the case of those whom we know to have died as disbelievers, like Abū Lahab, Abū Jahl, Fir'awn (Pharaoh), and Hāmān. He says: "For cursing is rendering a person far from the mercy of Allah ﷻ, but we do not know what will be the final destiny of such a deviant or disbeliever." He said: "Those whom the Messenger of Allah ﷺ cursed specifically, it is conceivable that he knew that they would die as disbelievers." He adds, "It is close to cursing to pray for evil to befall a person, even if the person be a wrongdoer, by saying for example 'May Allah not cure his body,' or 'May Allah not grant him safety' and the like. All this is blameworthy. Likewise, cursing any animal or any object is reprehensible."

HOW ONE CAN PUT RIGHT HAVING CURSED
SOMEONE WHO DOES NOT DESERVE IT

Abū Ja'far cited that one of the *'ulamā'* said, "If someone curses something that does not deserve to be cursed then he should hasten to add, 'Unless it does not deserve it.'"

WHAT WORDS ARE PERMISSIBLE IN ENJOINING WHAT
IS RIGHT AND FORBIDDING THE WRONG

It is permissible for anyone when commanding the right and forbidding the wrong, and for any teacher, to say to the one he is addressing: 'Woe to you!'; 'O weak person,' 'O you who have little regard for yourself,' 'O you who harm yourself,' and so on. This applies as long as he does not lie and there is no element of slander, whether explicit or implied, even if what he says is true. [To use the kind of expression] we have just mentioned is only permissible if the objective is to discipline and rebuke someone, and so that it may be more effective.

We relate from the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Anas ﷺ narrated that the Messenger [of Allah] ﷺ saw a man leading his camel [for slaughter in Makkah]. He said: "Ride it." He said: "It is a camel [for slaughter]." He said: "Ride it." He said: "It is a camel [for slaughter]." The third time he said: "Ride it, woe to you!"¹

We relate in the same two *Ṣaḥīḥs* that Abū Sa'īd al-Khudrī ﷺ related: "While we were with the Prophet ﷺ and he was distributing some shares, Dhū al-Khuwayṣirah—a man from Banū Tamīm—came and said: "Messenger of Allah, be fair." Allah's Messenger ﷺ said: "Woe to you! Who will be fair if I am not fair?"²

We relate in the *Ṣaḥīḥ* of Muslim that 'Adī ibn Ḥātim ﷺ narrated that a man gave a *khutbah* in front of the Messenger of Allah ﷺ and said: "Whoever obeys Allah and His Messenger has been guided; and whoever disobeys them has gone astray." The

1 Al-Bukhārī (1689) and Muslim (1322). The camel was to be slaughtered at Makkah during the Hajj.
2 Al-Bukhārī (6163) and Muslim (1064).

Messenger of Allah ﷺ said: "You are a poor orator. Say: 'And he who disobeys Allah and His Messenger.'"¹

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Jābir ibn 'Abdullāh ﷺ related that a slave belonging to Ḥāṭib ﷺ came to the Messenger of Allah ﷺ and complained about Ḥāṭib. He said: "Messenger of Allah, Ḥāṭib will enter Hell." Allah's Messenger ﷺ said: "You lie; he will not enter Hell, for he took part in Badr and Ḥudaybiyah."²

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim what Abū Bakr aṣ-Ṣiddīq ﷺ said to his son 'Abd ar-Raḥmān when he found out that he had not served his guests supper: "O *Ghunthar*." This hadith was explained in the chapter on names.³

We relate in the same two *Ṣaḥīḥs* that Jābir [once] performed *ṣalāh* in a single garment, with his clothes lying next to him. When asked about it he replied: "I am doing this so that the ignorant like you can see." According to another report he said: "So that fools like you can see."⁴

PROHIBITION OF DRIVING AWAY THE POOR AND WEAK,
ORPHANS, BEGGARS, AND SO ON; ONE MUST SPEAK
GENTLY TO THEM AND ACT HUMBLY TOWARDS THEM

ALLAH ﷻ SAYS: "So do not treat an orphan with harshness, or repulse a beggar."⁵

﴿فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ * وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ﴾

Allah ﷻ says: "Do not dismiss those who call on their Lord morning and evening, seeking His Countenance. You are not accountable for them, and they are not accountable for you, that you should turn them away and so be (one) of the unjust."⁶

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَصَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ﴾

Allah ﷻ says: "Be patient with those who call on their Lord morning and evening, seeking His Face; and avert not your eyes from them."⁷

1 Muslim (870).
2 Muslim (2195).
3 Al-Bukhārī (602) and Muslim (2058).
4 Al-Bukhārī (352) and Muslim (766).
5 Qur'an 93:9-10.
6 Qur'an 6:52.
7 Qur'an 18:28.

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ ۗ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ﴾

Allah ﷻ says: "And lower your wing (in gentleness) to the believers."¹

﴿وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾

We relate in the *Ṣaḥīḥ* of Muslim that 'Ā'idh ibn 'Amr—spelled with dhāl—a Companion ﷺ, narrated that Abū Sufyān came upon Salmān, Shu'ayb and Bilāl ﷺ in a gathering and they said: "The swords of Allah have not taken their full due from the neck of the enemy of Allah." Abū Bakr ﷺ said: "Are you saying this to the elder and leader of the Quraysh?" He went to the Messenger of Allah ﷺ and informed him. He ﷺ said: "Abū Bakr, have you perhaps angered them? If you have angered them then you have angered your Lord." He went to them and said: "O my brothers, have I angered you?" They replied: "No."²

I say that the word *ma'khadhahā* ('full due'), with a *fathah* on the *khā*, means they had not taken in full their right from his neck, [rights they had] because of the evil of his actions.

WORDS WHICH IT IS DEPLORABLE TO USE

WE RELATE IN the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Sahl ibn Ḥunayf related that 'Ā'ishah ﷺ reported that the Messenger of Allah ﷺ said: "None of you should say 'My soul is foul (*khabuthat*)'. Instead [they should say] 'My soul heaved (*laqīsat*)'."³

We relate in the *Sunan* of Abū Dāwūd, with a *ṣaḥīḥ isnād*, that 'Ā'ishah ﷺ reported that the Messenger of Allah ﷺ said: "None of you should say 'My soul is nauseous (*jāshat*)'. Instead [they should say]: 'My soul heaved (*laqīsat*)'."⁴

According to the learned, the words *jāshat* and *laqīsat* mean to heave, or be on the point of vomiting. They say that it is only disliked to use *khabuthat* because of the related words *khubth* and *khabiṭh* ('contemptible, despicable').

Imam Abū Sulaymān al-Khaṭṭābī said, "*Laqīsat* and *khabuthat* have the same meaning, but it is only the wording of 'despicable, contemptible' that is disapproved

1 Qur'ān 15:88.

2 Muslim (2504).

3 Al-Bukhārī (6179) and Muslim (2251).

4 Abū Dāwūd (4979).

and the ugliness of a noun [derived] from it. He taught them good manners in using good words and avoiding what is repugnant."

Jāshat is written with a *jīm* and a *shīn*, and *laqīsat* is with a *fathah* on the *lām* and a *kasrah* on the *qāf*.

AUTHENTIC PROHIBITION OF CALLING GRAPES 'KARM'
AND AN EXPLANATION OF WHAT IS MEANT BY THAT

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "They say *al-karm*; *al-karm*' means only the heart of a believer."² In another narration by Muslim there is: "Do not call the grape '*al-karm*', because '*al-karm*' [means] the Muslim," and in another narration: "Al-karm' only means the heart of the believer."

We relate in the *Ṣaḥīḥ* of Muslim that Wā'il ibn Ḥijr ﷺ related that the Messenger of Allah ﷺ said: "Do not say *al-karm* [for grapes or the vine]. Rather, say '*inab*' (grapes) or *ḥabalah* ('grape-vine')."³

I say that *ḥabalah* is spelled with a *fathah* on the *ḥā* and the *bā*, but it is also said that it is with a *sukūn* on the *bā*, as al-Jawharī and others said.

What is meant by this hadith is that it is forbidden to call grapes *karam*; in the age of Jāhiliyyah they called them *karm*, as do some people today, whereas the Prophet ﷺ forbade using this name.

Imam al-Khaṭṭābī and others of the '*ulamā*' said: "The Prophet ﷺ was concerned lest the beauty of its name should induce them to drink the wine derived from its fruit, and so he divested it of this name. And Allah knows best."

WHEN A MAN SAYS 'PEOPLE HAVE GONE TO WRACK AND RUIN'

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "If a man says 'People have gone to wrack and ruin,' he is the most ruined of them all."⁴

I say that *ahlakuhum*, 'the most ruined of them all', is written with either *raf*' (a *ḍammah*) on the *kāf* or a *fathah* (*ahlakahum*, 'he has caused them to go to ruin'); but the better known is the *raf*' (i.e. *ahlakuhum*), which is supported by [a passage] in a narration we relate in *Ḥilyat al-awliyā'* in the biographical notice on Sufyān ath-Thawrī, "Then he is one of the most ruined of them all."

Imam Ḥafīz Abū 'Abdullāh al-Ḥumaydī said in *al-Jam' bayn aṣ-Ṣaḥīḥayn* about the first narration: "Some narrators said: 'I do not know if it is with *naṣb* (a *fathah*) or *raf*' (a *ḍammah*).'" Al-Ḥumaydī said: "The best known is with *raf*' i.e. 'the most severely ruined of them.'" He added: "That applies if he says it with contempt for them,

1 *Karm* comes from a root connoting generosity and nobility.

2 Al-Bukhārī (6183) and Muslim (2246).

3 Muslim (2248).

4 Muslim (2623).

belittling them and considering himself to be better than them, because he does not know the secret of Allah ﷻ in His Creation. Thus some of our 'ulamā' used to say: "That is the view of al-Ḥumaydi."

Al-Khaṭṭābī said: "It means to continually find fault with people and mention their evil deeds, saying 'People are corrupt and ruined' and so on. If a person does this then he will be the most ruined of them all, i.e. in a worse condition than them, because of the sin he commits by finding fault with people and disparaging them. Sometimes this will lead to him becoming conceited and thinking that he has some superiority over them and is better than them; thus he will be destroyed." This statement of al-Khaṭṭābī we have related from him from his work *Ma'ālim as-Sunan*.

We relate in the *Sunan* of Abū Dāwūd: al-Qa'nābī narrated to us that Mālik said that Suhayl ibn Abi Šāliḥ said that his father reported the above hadith from Abū Hurayrah ﷺ and then said "Mālik said: 'If one says that out of grief at what he sees in people'—meaning in their *Dīn*—'I see no harm in it. If one says it out of conceit and in order to belittle people, it is a disapproved thing that is forbidden.'"¹ I say that this commentary has an *isnād* of the highest quality of authenticity, and it is the best and most concise thing that is said about its meaning, and in particular because it is from Imam Mālik.

EXPLANATION THAT THE CONJUNCTION USED TO JOIN TO 'THE WILL OF ALLAH' THE WILL OF OTHERS IS 'THEN' AND NOT 'AND'

We relate in the *Sunan* of Abū Dāwūd, with a *ṣaḥīḥ isnād*, that Ḥudhayfah ﷺ related that the Messenger of Allah ﷺ said: "Do not say 'What Allah wants, and what So-and-so wants,' but say 'What Allah wants, and then what So-and-so wants.'"²

According to al-Khaṭṭābī and others, this constitutes guidance to proper etiquette. The reason is that *wa* ('and') stands for union and partnership, whereas *thumma* ('then') stands for conjunction along with a sequence and delay, and so he ﷺ guided them to give precedence to the will and desire of Allah before the will of all others. It is reported that Ibrāhīm an-Nakha'ī used to disapprove of people saying 'I seek protection in Allah and in you.' It is permissible to say 'I seek protection in Allah and then in you.' [Similarly, one] should say 'If it had not been for Allah and then So-and-so, I would have done this.' One should not say 'If it had not been for Allah and So-and-so...'

ON SOMEONE SAYING 'WE HAVE BEEN GIVEN RAIN BECAUSE OF SUCH-AND-SUCH A STAR'

It is *makrūh* to say, 'We have been granted rain by a certain star.' If a person says it in the belief that the star is the cause of the rain, then it is unbelief. If he says it in the belief that Allah is the Cause and the Agent, and that the aforementioned star is

¹ Abū Dāwūd (4983) and *al-Muwatta'* (2/984).

² Abū Dāwūd (4980).

merely a sign of the rain falling, then it is not unbelief but a deplorable act because he has made a statement [of the kind] which was used in the days before Islam, besides which it betrays a tendency towards unbelief—and for other reasons. We have already cited the *ṣaḥīḥ* hadith relating to this subject in the chapter on what is to be said when rain falls.

SAYING 'IF I DO SUCH-AND-SUCH THEN I AM A JEW,' AND SUCHLIKE

It is *ḥarām* to say 'If I did this then I would be a Jew or Christian' or 'I would be quit of Islam.' If a person says it and he really intends to leave Islam by doing the act in question, then he immediately becomes a disbeliever and the laws regarding renegades apply to him. If that is not his intention, then he does not become a disbeliever; but he has committed an unlawful act and it is compulsory for him to repent. That means that he must immediately abstain from his sin, feel remorse for what he did, make a firm resolve never to return to it, and ask Allah for forgiveness. He should say: 'There is no god but Allah and Muḥammad is the Messenger of Allah.'

ON THE PROHIBITION OF A MAN SAYING TO A MUSLIM 'O KĀFIR!'

It is exceptionally *ḥarām* to say to a Muslim 'O disbeliever!'

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Ibn 'Umar ﷺ narrated that the Messenger of Allah ﷺ said: "If a man says to his brother 'O disbeliever,' one of the two becomes deserving of it. If it is as he said [then it will be the one he addressed]; but if not, it will return to him."¹

We relate in the same *Ṣaḥīḥs* that Abū Dharr ﷺ reported that he heard the Messenger of Allah ﷺ say: "If anyone calls a man by a name [which accuses him] of unbelief or says: 'O enemy of Allah' and it is not true, it will return to him."² This is the wording of Muslim's narration, and al-Bukhārī's narration to the same effect. The meaning of *ḥāra* is 'it returned.'

CONCERNING A MUSLIM MAKING A *DU'Ā'* FOR ANOTHER MUSLIM TO HAVE *ĪMĀN* STRIPPED AWAY

If a Muslim supplicates against a Muslim and says: 'O Allah, snatch his faith away from him,' he has disobeyed [Allah] by doing so. Does he become a disbeliever merely by uttering this? There are two opinions which our colleagues hold and which have been reported by al-Qāḍī Ḥusayn, one of the Imams of our colleagues in *al-Fatāwā*, the more authoritative of which is that he does not become a disbeliever. They cite as proof what Allah says when narrating the story of Mūsā: "Lord, deface the features of their wealth, and impart hardness to their hearts, so they shall not believe until they

¹ Al-Bukhārī (6103) and Muslim (60).

² Al-Bukhārī (6045) and Muslim (61).

see the grievous chastisement.”¹ About this method of proof there are some views, even if we say that the *Shari'ah* of those before us is a *Shari'ah* for us.

﴿رَبَّنَا اطْمِسْ عَلَيَّ أَمْوَالِهِمْ وَاشْدُدْ عَلَيَّ قُلُوبَهُمْ
فَلَا يُؤْمِنُونَ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ﴾

DISBELIEVERS' COERCING A MUSLIM TO SAY WORDS OF DISBELIEF

If disbelievers force a Muslim to utter a statement of disbelief and he utters it while his heart is content with faith, he does not become a disbeliever. This is supported by the text of the Qur'an and the consensus of the Muslims. Is it better for him to utter it to save himself from being killed? There are five opinions about this.

The authentic view is that it is better to be patient and endure being killed than to utter a statement of disbelief. Proof of this from authentic hadiths and the actions of the Companions رضي الله عنهم are well-known.

The second is that it is better to utter it to save oneself from being killed.

The third is that if there is some benefit for the Muslims in his survival, in that he hopes to cause harm to the enemy or to establish the laws of the *Shari'ah*, then it is better for him to utter it. If that is not the case, then to have patience and bear being killed is better.

The fourth is that if he is one of the '*ulamā*' and the like, or is one of those on whom people model themselves, then it is better for him to have patience so that the masses may not be deceived.

The fifth is that it is compulsory for him to utter it on account of the Words of Allah "And throw not yourselves to destruction with your own hands."² But this argument is very weak indeed.

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

A MUSLIM COERCING A DISBELIEVER TO ACCEPT ISLAM

If a Muslim forces a disbeliever to accept Islam and he utters the declaration of faith, then if he is at war with the Muslims his Islam will be valid because it is coercion with a right. If he is under the protection of the Muslim polity (*dhimmi*) he will not become a Muslim, because we are compelled to let him be; so one has no right to compel him. There is another [weak] opinion, that he becomes a Muslim because he has been commanded [to accept] the truth.

¹ Qur'an 10:88.

² Qur'an 2:195.

A DISBELIEVER'S UTTERING THE TWO
SHAHĀDAHs WITHOUT COERCION

If a disbeliever utters the declaration of faith without any compulsion, and it is a quotation, like: "I heard Zayd say "There is no god but Allah and Muḥammad is the Messenger of Allah," he will not be declared a Muslim. If he says it after a Muslim has invited him [to embrace Islam] by saying: "Say: There is no god but Allah and Muḥammad is the Messenger of Allah" and then he utters it, he becomes a Muslim. If he says it of his own initiative, not as a quotation or in response to an invitation, then he becomes a Muslim, according to the well-known and correct position which is adhered to by the majority of our [Shāfi'i] colleagues. It is also said that he does not become a Muslim, because of the possibility of it being a [mere] quotation.

WHAT IS SAID ABOUT NICKNAMES FOR THE ONE
WHO IS IN CHARGE OF THE MUSLIMS' AFFAIRS

It is not befitting that the one who is in charge of the affairs of the Muslims be called 'the Vicegerent of Allah' (*Khalīfat Allah*), but rather he should be called 'the Vicegerent', 'the Vicegerent of the Messenger of Allah ﷺ' or 'the Leader of the Believers.'

We relate in *Sharḥ as-Sunnah* that Imam Abū Muḥammad al-Baghawī, may Allah have mercy on him, said: "It does not matter if the one who is in charge of the affairs of the Muslims is called 'Leader of the Believers' or '*Khalīfah*'—even if he acts contrary to the conduct of the just leaders—because he deals with the concerns of the believers and because the believers listen to him." He said, "He is called the *Khalīfah* because he succeeds those who have been before him and he takes their place." He also said: "None should be called the Vicegerent of Allah after Adam and Dāwūd, peace be upon them both. Allah ﷻ says: 'I will create a vicegerent on the earth.' Allah ﷻ says: 'Dāwūd, We have made you a vicegerent in the earth.' From Abū Mulaḥkah it is reported that a man said to Abū Bakr رضي الله عنه: "O *Khalīfah* of Allah." He said: "I am the *Khalīfah* of Muḥammad ﷺ and I am happy with that." A man said to 'Umar ibn 'Abd al-'Azīz رضي الله عنه: "O *Khalīfah* of Allah." He said: "Woe to you, this is far-fetched! My mother named me 'Umar. If you call me by that name, I will accept it. Then I grew up and I was given the nickname Abū Ḥaḥḥ. If you call me by that, I will accept it. Then you put me in charge of your affairs and you named me 'Leader of the Believers'. It is enough for you to call me by that title."

﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

﴿يٰدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ﴾

The Imam and most judicious of judges Abū al-Ḥasan al-Māwardī al-Baḥrī, the Shāfi'i faqīh, says in his book *al-Aḥkām as-sultāniyyah*: "The Imam is called the

¹ Qur'an 2:26.