

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE EXPLANATION OF

“The Book of Knowledge”

from Ṣaḥīḥ al-Bukhārī

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By Shaykh Zayd al-Madkhali

تَرْغِيبُ الْقَارِئِ
فِي سِرِّهِ كِتَابِ الْعِلْمِ
مِنْ صِحِّحِ الْبُخَارِيِّ



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BY SHAYKH ZAYD AL-MADKHALĪ

Dar al-Medad

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Consonants

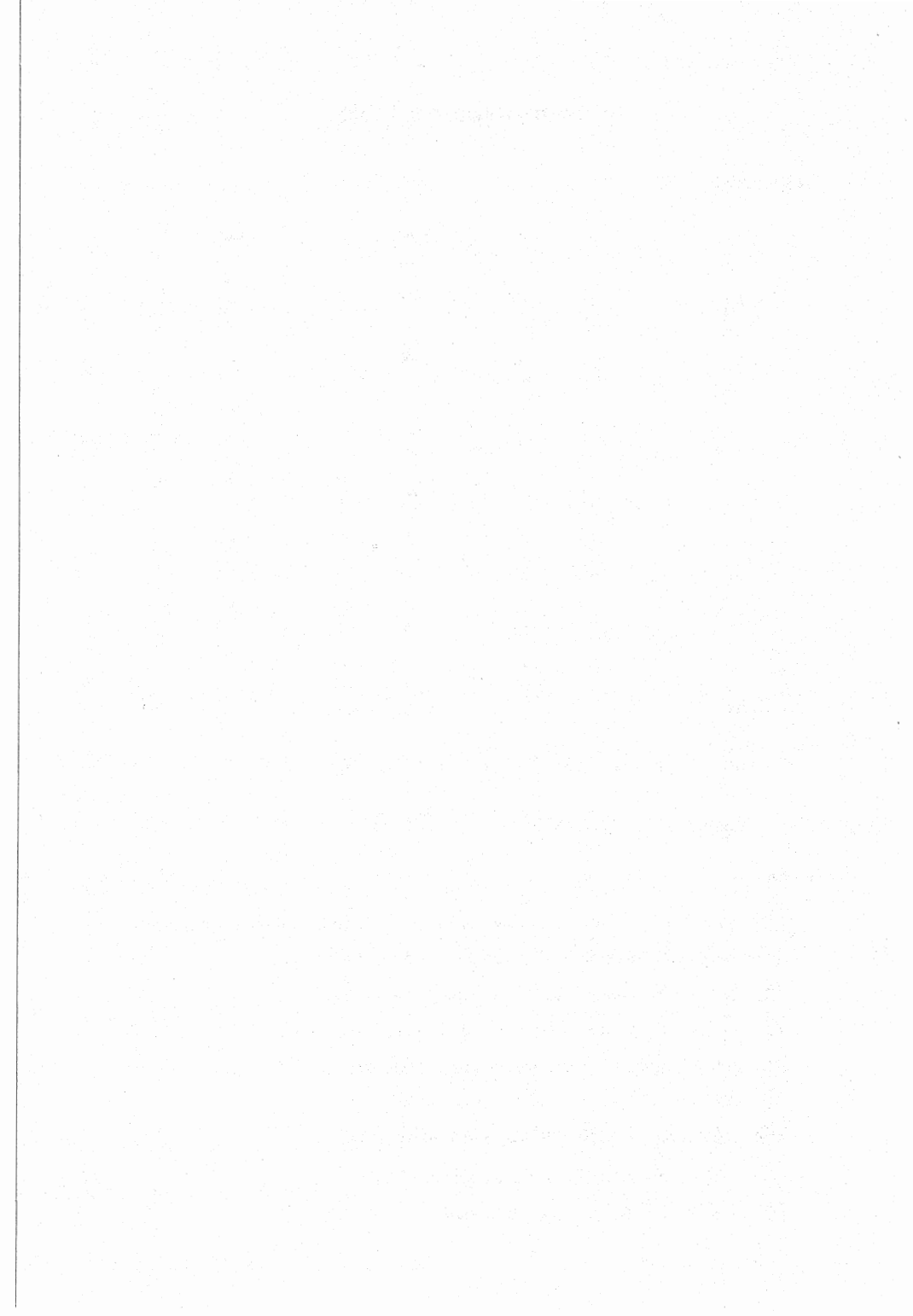
ء	ا	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū
Diphthongs	ـَايَ	ay/ai	ـَاوَ	aw		

Glyphs

- ﷺ *Sallāllāhu ‘alayhi wa sallam* (May Allāh’s praise & salutations be upon him)
- ﷺ *Radīyallāhu ‘anhu* (May Allāh be pleased with him)
- ﷺ *Radīyallāhu ‘anhum* (May Allāh be pleased with them)
- ﷺ *Radīyallāhu ‘anhumā* (May Allāh be pleased with them both)
- ﷺ *Radīyallāhu ‘anhā* (May Allāh be pleased with her)
- ﷺ *Rahimabullāh* (May Allāh have mercy on him)
- ﷺ *Subhānahu wa-ta‘Ālā* (Glorious and Exalted is He)
- ﷺ *Tabāraka wa-ta‘Ālā* (Blessed and Exalted is He)
- ﷻ *‘Azza wa Jall* (The Mighty and Majestic)



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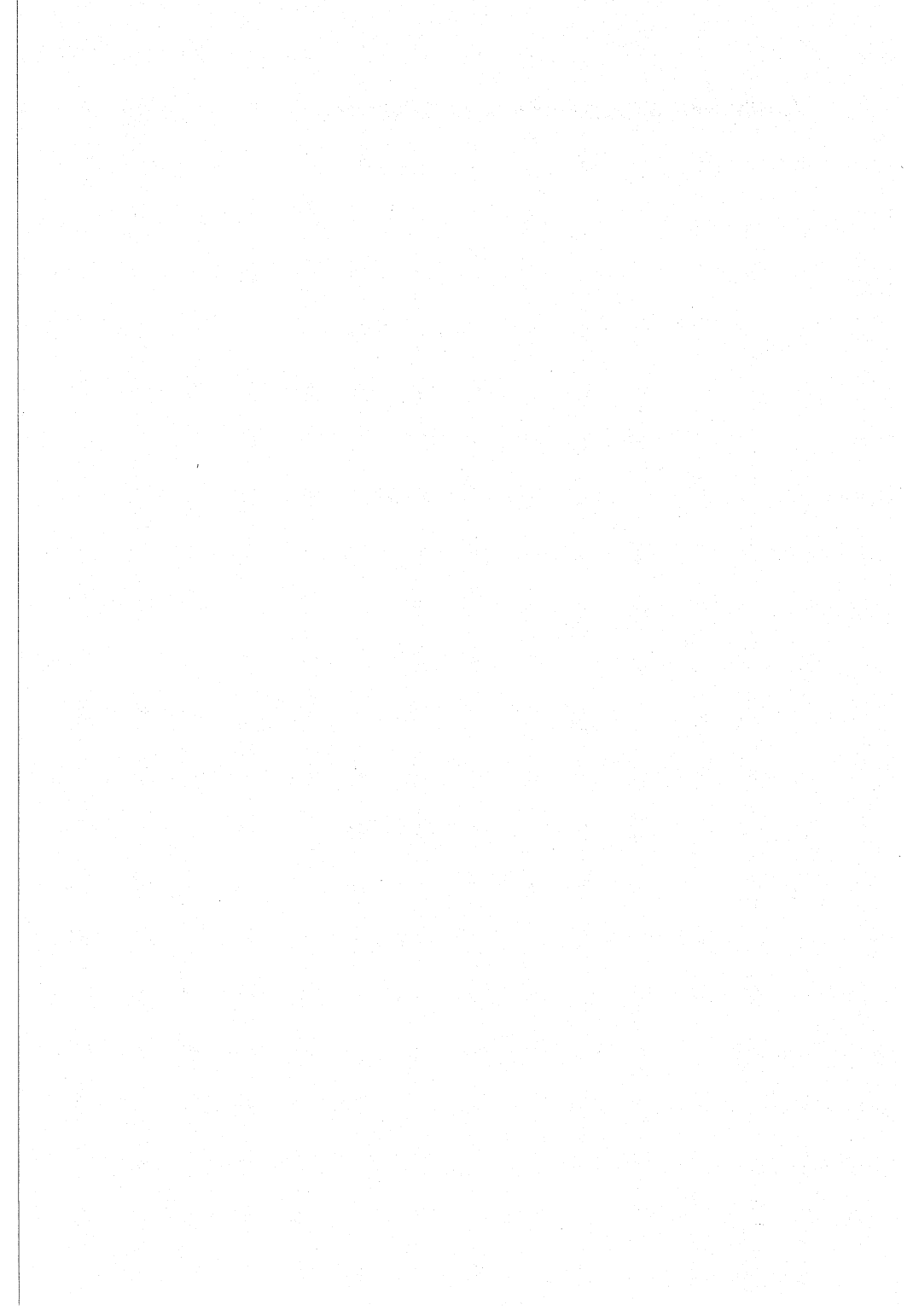
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CHAPTER (I)

The Virtue of Knowledge

The statement of Allāh the Exalted:

﴿يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ
دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is well-acquainted with what you do.

[Sūrah al-Mujādilah 58:11]

And His statement ﴿قُلْ﴾:

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

And say: “My Lord! Increase me in knowledge.”

[Sūrah Tā-Hā 20:114]

EXPLANATION

All praise is for Allāh, the Lord of all that exists. May prayers

and peace be upon our Prophet Muḥammad, his family, and his Companions all together.

The author ﷺ said: "The Book of Knowledge."

The word "book" (الكتاب) in the language means collection and compilation.

Its usage in the legislation: It is a name for a general collection of knowledge, and it includes chapters and sections.

The word "knowledge" (العلم): What is intended by it is legislative knowledge which is derived from the Book of Allāh and the authentic Sunnah of Allāh's Messenger ﷺ; Allāh has conferred it upon His slave and Messenger Muḥammad ﷺ. He, Mighty is He, said:

﴿وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ
عَظِيمًا﴾

**And He taught you that which you knew not.
And ever great is the grace of Allāh unto you (O
Muḥammad ﷺ).**

[Sūrah an-Nisā' 4:113]

The virtue of knowledge is well known from the texts of the Book and the Sunnah. How numerous are the noble verses which come inciting one to give due consideration to knowledge and desiring it, and that nothing removes ignorance except knowledge.

Knowledge is that which the noble messengers and great prophets brought from Allāh ﷻ. Allāh ﷻ has informed us that knowledge is a legacy for the succeeding *ummah*. He ﷻ said:

﴿ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ
ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ
يَأْذِنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴾

Then We gave the Book (the Qur'ān) for inheritance to such of Our slaves whom We chose (the followers of Muḥammad ﷺ). Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allāh's leave, foremost in good deeds. That (inheritance of the Qur'ān), that is indeed a great grace.

[Sūrah Fāṭir 35:32]

The people of verification from the scholars of *tafsir* have mentioned that these three classes who inherited knowledge of the Book and the Sunnah are not equal. Rather, the highest of them is the station of the foremost in doing good deeds; then those who follow the middle course; then, after those who follow a middle course, are those who wrong themselves.

As for the foremost, they are quick in doing good and they strive hard, so they surpass the others. They are those who perform the obligatory acts and do many of the optional acts, and they abandon the prohibited and that which is disliked.

As for those who follow the middle course, they are a people who fall short in doing what is obligatory upon them and leaving what is prohibited for them.

As for those who wrong themselves, they are the people of the disobedience that is less than major *kufir*, major polytheism, hypocrisy in belief, or atheism which takes one outside the

religion of al-Islām.

Allāh the Exalted has chosen for each of them to inherit this Book, even though their levels vary and their states differ. There is a portion of the inheritance for each of them, even the one who wrongs himself, due to what he has from the basis of *al-īmān*, the knowledge of *al-īmān*, and his actions from the inheritance of the Book.

Since the time of Ādam ﷺ to the end of ten generations, the people were upon a legislated system in *tawhīd* of Allāh ﷻ. So when a long time passed and the knowledge was forgotten, ignorance set in and spread among the people. Idols and graven images were worshiped as a result of ignorance and lack of knowledge, so Allāh sent the first messenger to the people of the earth—Nūḥ ﷺ—with legislative knowledge. He called his people for a long time, as Allāh ﷻ has narrated his story. He called them to the *tawhīd* of Allāh and rejection of worshiping other than Him. He strove hard among them with a wise striving for a long time, against groups and individuals. He called them by night and by day, and that was with legislative knowledge he received from the All-Knowing Creator.

Here, we mention the virtue of knowledge and that nothing removes ignorance except legislative knowledge, and that the need of the people for legislative knowledge is greater than their need for food and drink. It is greater than their need for air, which none can do without. However, most of the people do not know this need, which the scholars have specifically clarified for the people.

The ignorant person is in need of learning how to worship Allāh ﷻ. He whom Allāh has given something from knowledge is in dire need of increasing it so he can be a leader for the people

and so he can be a proof, just as the Messenger of Allāh ﷺ was a proof. Allāh ﷻ said:

﴿ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا
إِلَيْكُمْ نُورًا مُبِينًا ﴾

O mankind! Verily, there has come to you a convincing proof (Prophet Muḥammad ﷺ) from your Lord, and We sent down to you a manifest light (this Qur'ān).

[Sūrah an-Nisā' 4:174]

The “convincing proof” is Muḥammad ﷺ, because he is an irrefutable proof. He came with legislative knowledge which clarified the commands so that one may adhere to them, and clarified the prohibitions so that one may avoid them. He clarified the *ḥalāl*, the *ḥarām*, and the rest of the rulings so that all of it may be adhered to.

Likewise, the “manifest light” is the Noble Qur'ān. It is a light by which one is guided. There is no guidance except with it and with the second revelation, which is none other than the noble Sunnah. Due to this, Allāh ﷻ sent messengers with legislative knowledge as bearers of glad tidings and as warners, and He sealed them with our Prophet Muḥammad ﷺ with the most complete legislation, the easiest and simplest. This is because he is the last of the messengers and his *ummah* is the last of the nations, as has come in the *Sunan*:

You followed 70 nations, and you are the last of them and noblest of them with Allāh.¹

¹ Aḥmad reported it (19172). Al-Albānī authenticated it in *Ṣaḥīḥ al-Jāmi'* (2301) on the authority of Mu'āwiyah bin Ḥaydah ﷺ.

So the Prophet ﷺ came with legislative knowledge when the people were in the darkness of ignorance and the evil of deviation. Allāh saved whomever He willed from His creation with what [the Prophet] came with—from Arabs and non-Arabs, near and far, except those who refused. They are those about whom the Prophet ﷺ said:

All of my nation will enter Paradise, except he who refuses.

It was said, "Who will refuse, O Messenger of Allāh?" He said:

He who obeys me will enter Paradise and he who disobeys me has refused.²

Quranic verses have come praising knowledge, clarifying its virtue, and inciting the *ummah* upon it. No doubt, those who have intellect are those who love what Allāh loves and fear what Allāh incites them to fear, and they accept what their Prophet Muḥammad ﷺ has come with from advice and incitement upon knowledge; and [they accept] that there is no life for the human except within the shade of legislative knowledge. There is no goodness in life except with that, and nothing will rectify the societies and nations except legislative knowledge, no matter what they have been given of strength and worldly possessions. Their life is by way of knowledge, and there is no correct life for them without it. Rather, (life without it) is a life of wretchedness, and refuge is sought with Allāh. Due to this, the first *sūrah* which Allāh ﷻ revealed to Muḥammad ﷺ commanded him with knowledge:

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ

² Al-Bukhārī has reported it in "The Book of Clinging to the Book and the Sunnah, Chapter: Taking the Sunan of Allāh's Messenger ﷺ as an example" (6851), on the authority of Abū Hurayrah ﷺ.

عَلِّقْ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ ﴿١﴾

Read! In the name of your Lord, Who has created (all that exists); has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous; Who has taught (the writing) by the pen.

[Sūrah al-'Alaq 96:1-4]

[In] the beginning of this *sūrah*—the first of that which was revealed upon the Prophet ﷺ—the first thing his Lord commanded him with is knowledge. Likewise is the verse in Sūrah Muḥammad; I am referring to the statement of Allāh ﷻ:

﴿ فَاعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرَ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴾

So know (O Muḥammad ﷺ) that *lā ilāha ill-Allāh* (none has the right to be worshiped but Allāh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allāh knows well your moving about, and your place of rest (in your homes).

[Sūrah Muḥammad 47:19]

Within this verse is a command to have knowledge and action. So no human being—rather, no human or *jinn*—can do without legislative knowledge. And it is not possible for one to attain legislative knowledge except by researching it earnestly, having firm resolve, and placing concern for it over everything from the enjoyments of life. Due to this, He ﷻ has said in the noble verse from Sūrah al-Mujādilah:

﴿ يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ ﴾

﴿ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾

Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is well-acquainted with what you do.

[Sūrah al-Mujādilah 58:11]

This is the promise of Allāh ﷻ, and Allāh does not break His promises. (It is) that He will raise the people of knowledge and the people of *īmān* who have learned the legislative knowledge and act according to it outwardly and inwardly. In reality, correct *īmān* does not come except by way of legislative knowledge. So Allāh has promised to raise them and make their station high, and [He has promised] that they will have love and pleasure from Him, due to their knowledge and *īmān*. Whenever the person becomes knowledgeable and acts upon [that knowledge], he is a more complete believer in terms of his faith and the closest in station to His Lord ﷻ.

So if the believer reads this verse and its like, he will love knowledge and researching it, being close to its people, acting by it, calling the people to it, and inciting the people upon it. He benefited by it and Allāh benefits other people by way of him, in following the example of the Prophet ﷺ in *da'wah* and his way.

Allāh ﷻ said:

﴿ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾

And say: "My Lord! Increase me in knowledge."

[Sūrah Tā-Hā 20:114]

This is an address to the Prophet ﷺ wherein Allāh is commanding him to ask for an increase in beneficial knowledge, the fruit of which is righteous action. That is knowledge of the Book of

Allāh ﷻ and the Sunnah of His Prophet ﷺ, for Allāh has taught him the Book and the Sunnah. And Allāh has protected this legislative knowledge, as it comes in His statement:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

Verily We: It is We Who have sent down the *dhikr* (i.e., the Qur'ān) and surely, We will guard it (from corruption).

[Sūrah al-Hijr 15:9]

It is a distinguishing quality for that which was revealed to Muḥammad ﷺ, as it relates to the previous books that were revealed before the Qur'ān and that which befell them of alteration and distortion. Since this nation is the last of the nations and the Book is the last of the books revealed from Allāh, and this message is the last message, Allāh has taken the task of preserving that, out of mercy for this *ummah* so that it will not go astray from the Straight Path.

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

Verily We: It is We Who have sent down the *dhikr* (i.e., the Qur'ān) and surely, We will guard it (from corruption).

[Sūrah al-Hijr 15:9]

So we praise Allāh for His bounties, for they are advices to follow the Prophet ﷺ in resorting to Allāh to increase him in beneficial knowledge.

﴿ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾

And say: “My Lord! Increase me in knowledge.”

[Sūrah Tā-Hā 20:114]

CHAPTER (2)



*One Who is Asked About Knowledge While Busy in
Conversation, So He Finishes His Speech & Then
Answers the Question*

On the authority of Abū Hurayrah رضي الله عنه: “While the Prophet صلى الله عليه وسلم was saying something in a gathering, a Bedouin came and asked him, ‘When will the Hour (Doomsday) take place?’ Allāh’s Apostle continued his talk, so some people said that Allāh’s Apostle صلى الله عليه وسلم had heard the question but did not like what that Bedouin had asked. Some of them said that Allāh’s Apostle had not heard it. When the Prophet finished his speech, he said, ‘Where is the questioner who enquired about the Hour (Doomsday)?’ The Bedouin said, ‘I am here, O Allāh’s Apostle.’ Then the Prophet said, ‘When honesty is lost, then wait for the Hour (Doomsday).’ The Bedouin said, ‘How will that be lost?’ The Prophet said, ‘When power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday).’”

EXPLANATION

The chain: He said: “So-and-so narrated to us from so-and-so...” until he reached the Prophet صلى الله عليه وسلم. From the distinguishing traits

of this *ummah*—and it is a virtue, and for Allāh is all praise—is that the trustworthy people narrate from trustworthy people. Hence, nothing from knowledge is accepted except that which is affirmed from Allāh ﷻ and the Messenger of Allāh ﷺ.

According to the scholars of legislative terminology, if the likes of this symbol comes within the chain (like the letter *ḥā*—ح)¹, then it signifies going from one chain of narration to another chain of narration. So let the reader be aware of this.

This *ḥadīth* is the focal point wherefrom al-Bukhārī formulated the chapter title: “One who is asked about knowledge while busy in conversation, so he finishes his speech and then answers the question.” Yes, perhaps a person may be busy in some speech—clarifying the *ḥalāl* and the *ḥarām*, or clarifying the other rulings (of al-Islām), or giving exhortation or the likes from the beneficial directives—and while doing so, someone may present to him a question, whether that question is connected to what he is speaking about or some other topic, like the question the Bedouin asked the Prophet ﷺ.

If the speaker is engaged in his speech and declines to answer the questioner right away while he intends to answer him, then there is no harm in the speaker postponing his response to the question until he is able to respond. It is not that he is negligent of the questioner’s question, especially if the question is related to the legislative rulings; [if that were the case,] then he has hidden knowledge from one who is seeking it, and it is not permissible to hide knowledge from one who is seeking it. Knowledge is only to be hidden from the one who does not deserve it and the one who does not know what to do with it, such as those

¹ **Translator’s note:** The Shaykh is referring here to a letter that appears in the Arabic text within the chain of narration between narrators. However, the chain has been left off here for the sake of brevity.

who make a mockery of the religion and its legislative rulings. If knowledge is hidden from them, then there is no sin in doing so for the one who has hidden it.

Then the *ḥadīth* mentions the response to the questioner who said: "When will the Hour (Doomsday) take place?" This question is not the only one that has come regarding the Hour. How numerous are the questions which have come in the Qur'ān about the Hour.

﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴾

They ask you about the Hour (Day of Resurrection): "When will be its appointed time?"

[*Sūrah al-A'rāf* 7:187]

﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴾

They ask you (O Muḥammad ﷺ) about the Hour—when will be its appointed time?

[*Sūrah an-Nāzi'āt* 79:42]

And in the well-known *ḥadīth* of Jibrīl, wherein the Prophet ﷺ clarified the levels of the religion for the *ummah*: *al-islām*, *al-īmān*, and *al-iḥsān*. Then Jibrīl ﷺ ended by questioning the Prophet ﷺ in a question and answer session, and he was asked about the Hour, as he said in the end of the *ḥadīth*: "Inform me about the Hour." He said:

The one who is asked knows no more than the questioner.

He said: "Inform me about its portents." [The Prophet] said:

The slave lady will give birth to her mistress, and

**you will see the barefoot, naked, and destitute
shepherds competing in the construction of tall
buildings.²**

In this *ḥadīth*, the Bedouin said: “When will the Hour (Doomsday) take place?” So the Prophet ﷺ responded to him with these concise sentences and he gave him the distinguishing signs. He said:

**When honesty is lost, then wait for the Hour
(Doomsday).**

Amānah is a general term for everything with which the responsible person is entrusted, from rights that are between him and Allāh ﷻ and rights that are between him and the creation. Allāh ﷻ has said:

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ﴾

**Verily! Allāh commands that you should render
back the trusts to those to whom they are due.**

[*Sūrah an-Nisā'* 4:58]

He, Glorified be He, has said:

﴿ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ
وَالجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴾

**Truly, We did offer *al-amānah* (the trust, moral
responsibility, or honesty, and all the duties
that Allāh has ordained) to the heavens and the
earth and the mountains, but they declined to**

² Muslim reported it in “The Book of *Īmān*, Chapter: Knowledge of *īmān*, Islām, *qadr*, and the signs of the Hour” (102) on the authority of Ibn ‘Umar ﷺ.

bear it and were afraid of it (i.e., afraid of Allāh's torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).

[Sūrah al-Aḥzāb 33:72]

All of that with which the person is entrusted—from legislative responsibilities and from human rights—is an *amānah*, and to discharge it is obligatory.

The Prophet ﷺ said to the questioner:

"When honesty is lost, then wait for the Hour (Doomsday)." The Bedouin said, "How will that be lost?" The Prophet said, "When the power or authority is in the hands of unfit people, then wait for the Hour (Doomsday)."

Meaning, when the affairs that are connected to the religion are placed in the hands of those who are unfit, then that is from the signs of the Hour. The Hour is near to the sending of the Prophet ﷺ. He informed us that he was near to the time, as he ﷺ said:

I and the Hour have been sent like this...

And he joined together his index finger and middle finger (to illustrate this). Meaning: Between the sending of the Prophet ﷺ and the establishment of the Hour is like the closeness between the index finger and the middle finger. So his sending ﷺ is from the signs of the Hour. How many generations have passed from the day the Prophet ﷺ was sent up until this day of ours! It is as if the Hour is about to be established and is near, but Allāh has hidden it from His creation. He said to His Prophet ﷺ when the people asked him about the Hour:

﴿ فِيْمَ أَنْتَ مِنْ ذِكْرَاهَا ﴿٤٣﴾ إِلَى رَبِّكَ مُنتَهَاهَا ﴿٤٤﴾ ﴾

You have no knowledge to say anything about it; to your Lord belongs (the knowledge of) the term thereof.

[Sūrah an-Nāzi'āt 79:43-44]

He informed the Prophet of its portents and important qualities.

﴿ إِنَّمَا أَنْتَ مُنذِرٌ مَّنْ يَخْشَاهَا ﴿٤٥﴾ فَإِذَا جَاءَتِ الطَّامَّةُ
الْكُبْرَى ﴿٤٦﴾ ﴾

You (O Muḥammad) are only a warner for those who fear it; the Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.

[Sūrah an-Nāzi'āt 79:45-46]

He ﷺ has said:

﴿ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ﴾

And the matter of the Hour is not but as a twinkling of the eye, or even nearer.

[Sūrah an-Naḥl 16:77]

The Most High has said:

﴿ لَا تَأْتِيكُمُ إِلَّا بَعْتَةً ﴾

It shall not come upon you except all of a sudden.

[Sūrah al-A'rāf 7:187]

All of that is to prepare the people by way of them doing righteous actions for the meeting with Allāh ﷻ, Who will confer the reward upon them on the day the Hour is established.

So when the affairs are placed in the hands of those who are not

EXPLANATION OF "THE BOOK OF KNOWLEDGE"

qualified, then that is a sign of the establishment of the Hour, as the Prophet ﷺ has clarified.

CHAPTER (3)



Whoever Raises His Voice in Conveying Knowledge

On the authority of ‘Abdullāh bin ‘Amr رضي الله عنه, who said: “Once, the Prophet remained behind us in a journey. He joined us while we were performing ablution for the prayer, which was overdue. We were just passing wet hands over our feet (and not washing them properly), so the Prophet addressed us in a loud voice and said twice or thrice: ‘Woe to your heels from the Fire.’”

EXPLANATION

We derive from this *ḥadīth* the legislation of raising the voice when conveying knowledge if there is a need to do so, when there are important affairs and when it is appropriate to raise the voice with knowledge.

The Prophet ﷺ saw the people wiping their feet and rushing (in doing so): “He joined us while we were performing ablution for the prayer, which was overdue. We were just passing wet hands over our feet...” This was from the extent of their rushing.

“...So the Prophet addressed us in a loud voice...” Meaning: He raised his voice due to the importance of the issue. “Woe to your

heels from the Fire." Meaning: [Woe] to those who were being lax in purification; and the thing they were being the most lax in was the feet, at the heels.

In some of the narrations, he saw a people: "[Whose] heels were dry..." Meaning: The water had not touched them. So the Prophet ﷺ said: "Woe to your heels from the Fire." *Wayl* (ويل, woe) means a severe form of punishment. Laxity in purification and not giving care to it is from the major sins, because this severe threat is applied to it. Excellence in actions in general—and in purification specifically—is from the obligatory actions to acquire the pleasure (of Allāh). This is because excellence in purification assists in the acceptance of the prayer, if it is performed with its pillars, conditions, and obligatory elements. And nullification of the purification assists in the nullification of the prayer, because it is a condition from its conditions. As the Prophet ﷺ has said:

**The prayer of one of you who nullifies his
ablution is not accepted until he performs
ablution.¹**

Giving consideration to purification is from the signs of the people of *īmān*. The people of knowledge are the most diligent in perfecting their purification. He who teaches the people so that they may perfect their purification due to its importance, then [know that] the Prophet ﷺ has said:

Purity is half of *īmān*.²

¹ Agreed upon. Al-Bukhārī reported it (6554), as well as Muslim in "The Book of Purification, Chapter: The obligation of purification in prayer" (559), on the authority of Abū Hurayrah ﷺ.

² Muslim reported it in "The Book of Purification, Chapter: The obligation of purification in prayer" (559), on the authority of Abū Mālik al-Ash'arī ﷺ.

A great reward and abundant good has been given to those who perfect their purification. Perfecting it is from the easiest matters for the one to whom Allāh grants success in understanding the religion. So you will find him performing the ablution as the Prophet ﷺ performed ablution and taught us, in statement and action. Yes, he taught his Companions, and that knowledge has reached us from the statements and actions of the Prophet ﷺ. Meaning, he explained the verse in Sūrah al-Mā'idah:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ﴾

O you who believe! When you intend to offer *aṣ-ṣalāh* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *janābah* (i.e., had a sexual discharge), purify yourself (bathe your whole body).

[Sūrah al-Mā'idah 5:6]

The Prophet ﷺ clarified this with his actions. Allāh permitted him to clarify and commanded him to do so. The Sunnah has come clarifying how we are to perform ablution: it is by us having the intention to do so, then beginning by washing the hands three times; then taking water into our mouth and nose and expelling it three times; then washing the face from the hairline to the chin, and horizontally between the two earlobes, three times. Then we wash the hands, including the elbows, three times each; and we wipe the head from the front to the nape of the neck, then we return to the place from which we began. And from it (the head) is the two ears, as is affirmed in the Sunnah:

The two ears are part of the head.³

Meaning, as it relates to the ruling. Then we wash the feet up to the ankles—meaning, along with the ankles. This is the most complete form of purification from minor impurities. So if one performs ablution (washing the body parts) twice each, then that is correct; or if he does so (washing the limbs) once each, then that is [also] correct. Or if he washes some of the parts twice and some of them three times, all of that is correct. This is a proof for the easiness of the religion and its lenience and simplicity. This is out of mercy for this nation and to make things easy for them.

What is intended [by this chapter] is that, since the affair of purification is important and its status is great, the Prophet ﷺ called out and announced its importance with a raised voice so that they would comprehend the importance of the topic and the importance of the affair, and embrace excellence in their purification and in the rest of their actions. As Allāh the Exalted has said:

﴿ وَأَحْسِنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾

Do good deeds with *ihsān* (perfection). And Allāh loves the good-doers.

[*Sūrah al-Mā'idah* 5:93]

Moreover, raising the voice is also called for in instances of address, such as the Jumū'ah sermon and the two 'Īds, and in (other) appropriate occasions. If the person raises his voice, then it is from the Sunnah, for the Prophet ﷺ used to raise his

³ Abū Dāwūd reported it in "The Book of Purification, Chapter: The description of the ablution of the Prophet" (115), and at-Tirmidhī reported it in "The Book of Purification from the Messenger of Allāh, Chapter: What has come regarding the fact that the ears are part of the head" (35). And Ibn Mājah reported it in "The Book of Purification and Its Sunan, Chapter: The two ears are part of the head" (437), on the authority of Abū Umāmah ؓ.

voice in the Friday sermon when he was exhorting his noble Companions. He would raise his voice high, and his face would become red and his veins would swell, due to the importance of the affair which he was inciting the people to do or abandon. Or [he would do so] when advising them or reminding them of the Last Day and its terrors and the distress which will befall the people therein; [or when speaking about] the affairs which Allāh foretold in the Noble Criterion (i.e., the Qur'ān) and in the pure Sunnah regarding the Last Day.

Raising the voice is a Sunnah for the speakers, the speakers in the *masājid*; when the need calls for it, the speaker may raise his voice to benefit the people. This may be a reason for them to make their hearts and limbs attentive, as opposed to the weak voice, for [the weak voice] may not (make them) attentive to the speaker, and the listeners may be distracted, heedlessness may occur, and it may put them to sleep.

Likewise, in teaching, if the need calls for raising the voice so that those in the back or those who have weak hearing may hear—those who do not hear except when one raises his voice—then this is allowed. There is no doubt that there are benefits in raising the voice, and it is from the Sunnah. Due to this, al-Bukhārī formulated a chapter based on the legislation of raising the voice when there is a need to do so from the scholar when he is the *khaṭīb* who is exhorting, reminding, and teaching the people. The Prophet ﷺ used to raise his voice when there was a need, to the point that those who were in the marketplace would hear him, as its clarification has preceded; and he is our example ﷺ.

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ﴾

Indeed, in the Messenger of Allāh (Muḥammad

ﷺ) you have a good example to follow.

[Sūrah al-Aḥzāb 33:21]

Within the *ḥadīth*, (we find) the repetition of an issue from the issues of knowledge due to its importance and for the purpose of understanding and preservation, so that the questioner or the listener can be upon clear insight, for there will come a time when the questioner or listener will be a teacher for the people. And he is a conveyer of what he has heard and learned. So the need may call for his knowledge, even if it is a little. Therefore, it is a must that he be firm upon what he has heard and firm in what he has learned so that he may dispense it and earn a reward for it. This is in contrast to the one who hears something from knowledge while he is whispering or distracted, or he is heedless or preoccupied, for then he will not have a good understanding, so he will not convey in a good way when the need calls for it.

So repetition of issues and repeating them for the purpose of understanding and conveying in the correct manner is the principle and it is the Sunnah. The Prophet ﷺ used to repeat the statement three times when he spoke so that it would be understood, because Allāh has legislated for things to be handed down verbally and by way of transmission. So the Companions of the Prophet ﷺ did not memorize the Book and the Sunnah except orally. The Companions of the Prophet ﷺ memorized the Qur'ān from him and some of them memorized from others, so the Qur'ān was perfected in memorization within the chests of some of them, since some of them died before the Qur'ān was completely revealed. Many of them knew the entire Qur'ān by heart and they taught their brothers and those after them. Likewise with the Prophetic Sunnah; in spite of its numerousness, no authentic *ahādīth* from it were lost at all. This is because it is included in the *dhikr* which Allāh promised to preserve in His statement:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

Verily We: It is We Who have sent down the *dhikr* (i.e., the Qur'an) and surely, We will guard it (from corruption).

[Sūrah al-Hijr 15:9]

However, it is not combined within a specific individual and it is not outside of the body of the *ummah* of Muḥammad ﷺ.

Who are its preservers and transmitters from the Prophet ﷺ? They are the noble Companions; and those who came after them memorized from them, learned from them, and transmitted from them with precision—precision in (retaining it in their) chests at first, then precision in writing thereafter when the era of compiling books came.

Thus it was with the noble Qur'an. Not one letter was omitted from it, due to Allāh's preservation of it. And He raised up for it men who made giving it importance the objective of their lives, by compiling it, memorizing it, studying it, deriving rulings from it, etc., from the different types of considerations given to the noble Qur'an. It is appropriate for the students of knowledge in particular to traverse upon that methodology which their forefathers instituted, those who said: "We used to not go beyond 10 verses until we knew what they contained from knowledge and action. So we learned knowledge and we learned action along with it." This is the correct path.

What is intended from this is that everyone who learns knowledge from the legislation of Allāh ﷻ, then the people are in need of their knowledge—from those who have a small amount of knowledge to those who have a lot; all are as Allāh ﷻ has said:

﴿ وَمَا أُوتِيتُمْ مِّنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

And of knowledge, you (mankind) have been given only a little.

[*Sūrah al-Isrā'* 17:85]

However, some people have more knowledge than others. He, Mighty is He, said:

﴿ فَسَأَلَتْ أَوْدِيَةٌ بِقَدَرِهَا ﴾

And the valleys flow according to their measure.

[*Sūrah ar-Ra'd* 13:17]

The people are in need of everyone to whom Allāh has given something of legislative knowledge. This is because the people are of different levels and the people are in different places. So if a beginner student of knowledge goes to the desert, he will find one who is in need of a summarized explanation of the two testimonies—rather, the pillars of *al-islām*, *al-īmān*, and *al-iḥsān*. The first thing the distinguished student is to begin with is actualizing these levels, for the levels of the religion are three: *al-islām*, *al-īmān*, and *al-iḥsān*. Each level has pillars. When Jibrīl completed the questioning of Allāh's Messenger ﷺ and he responded to him, he ﷺ said to 'Umar ؓ:

O 'Umar, do you know who the questioner was?

He said: "Allāh and His Messenger know best." The Messenger said:

It was Jibrīl; he came to teach you your religion.⁴

So he considered these three levels to be the whole religion, due to what they contain of immense and complete knowledge. So those who are sagacious from the students of knowledge give attention to actualizing these levels and studying them from the

⁴ Muslim reported it in "The Book of *Imān*, Chapter: Knowledge of *īmān*, *Islām*, *qadr*, and the signs of the Hour" (102).

scholars; I mean the scholars of the Book and the Sunnah who traverse upon the methodology of the Salaf. He applies what he has heard, he takes notes, he researches, and he teaches the people. How in need of knowing the levels of the religion are the people! The one who is balanced with his companions and with his community is one who learns and teaches others. The scholar whom Allāh ﷻ has given knowledge has a large amount of knowledge due to the large amount of life he has lived, and he reminds his family and companions with knowledge; he studies with the people of knowledge, with his friends, and with the books. Hence, one cannot do without the Book, nor can one do without the teacher. Rather, the people need them more than they need food and drink.

In general, most places and times are in need of the student of knowledge. May Allāh have mercy upon ‘Abdullāh bin Mas’ūd رضي الله عنه when he said while giving advice: “Upon you is to have knowledge, for none of you know when he will be needed or when what he has will be needed.”⁵

So all the praise is for Allāh, Who has opened for us this great door which contains great virtue and abundant good, which is legislative knowledge. So let us draw near to it and persevere in it, and let there be no end to it until the soul separates from the body. He who dies while seeking knowledge, acting upon it, and spreading it, then he is a *mujāhid* in the path of Allāh and he receives the reward of those who are fighters in the path of Allāh.

﴿ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنِشَاءَ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ﴾

That is the grace of Allāh, which He bestows

⁵ *Muṣannaf ‘Abdur-Razzāq*, “Kitāb al-Jāmi’, Chapter: Knowledge” (20465).

**on whom He wills. And Allāh is the Owner of
Mighty Grace.**

[Sūrah al-Jumu'ah 62:4]

CHAPTER (4)



The Saying of the Narrator: “Ḥaddathanā” (He Narrated To Me), Or: “Akhbaranā” (He Informed Me), Or: “Anba'anā” (He Told Me)

Al-Ḥumaydī told us that, according to Ibn ‘Uyaynah, “*ḥaddathanā*” (he narrated to me), “*akhbaranā*” (he informed me), and “*anba'anā*” (he told me) all mean the same thing.

Ibn Mas’ūd رضي الله عنه said: “Allāh’s Messenger ﷺ narrated to us (حدثنا), and he is truthful and believed...”

Shaqīq said, on the authority of ‘Abdullāh رضي الله عنه: “I heard Allāh’s Messenger ﷺ saying...”

Ḥudhayfah رضي الله عنه said: “Allāh’s Messenger ﷺ narrated to us two *ahādīth*...”

Anas رضي الله عنه mentioned from the Prophet ﷺ narrating from his Lord ﷻ...

Abū Hurayrah رضي الله عنه mentioned from the Prophet ﷺ narrating from his Lord ﷻ...

Qutaybah narrated to us saying: "Ismā'il bin Ja'far narrated to us on the authority of 'Abdullāh bin Dīnār from Ibn 'Umar, who said: 'Allāh's Messenger ﷺ said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas, and I thought of the date palm tree but felt shy to answer. The others then asked, "What is that tree, O Allāh's Messenger?" He replied, "It is the date palm tree.""

EXPLANATION

"Chapter: The saying of the narrator: "*ḥaddathanā*" (حدثنا, he narrated to me), or: "*akhbarānā*" (أخبرنا, he informed me), or: "*anba'anā*" (أنبأنا, he told me)." This is an indication to the applied and implemented terminology; and these are the well-known terms.

The truthful one who is believed said:

The creation of one of you is collected in the womb of his mother for the first 40 days, and then he becomes a clot for another 40 days, and then a piece of flesh for another 40 days. Then Allāh sends an angel to write four words: He writes his deeds, the time of his death, the means of his livelihood, and whether he will be wretched or blessed (in religion).

The statement of Ibn Mas'ūd رضي الله عنه: "Allāh's Messenger narrated to us..." This is from the terminology of *ḥadīth* narration. Similar to it is: "he informed us" and "he told us," and the likes of that from the terminology which has come.

The chain of the narrations is preserved because this is from the distinct characteristics of this *ummah*. So you find today, in this

era, and before today, those who have *ijāzāt* and certifications with chains of narration leading back to the Prophet ﷺ in the *Ṣaḥīḥ* books, the *Sunan*, and the *Ummuhāt*; so these terminologies are used therein as applied terms. The transmission, the writing, the permission to transmit, and what resembles that from what is connected to the applied terminologies are all connected to it. This is what has been narrated from the transmitters of the Sunnah.

In the *ḥadīth* of Ibn 'Umar ؓ:

“Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree.” Everybody started thinking about the trees of the desert areas...

They did not know the answer. Amongst the people was Ibn 'Umar ؓ, and he was intelligent. It occurred to him that it was the date palm tree: its leaves do not fall, and all of it benefits and it is beneficial. Its roots, its fibers, its fresh dates, its dried dates—all are beneficial, when it is time for harvesting its fruits or other than it.

The Muslim is like this; he submits to Allāh and yields to Him, not feeling deprived if He commands him or when he prohibits or forbids him. If there occurs from him some opposition (to that which is correct), from falling short in the obligations or falling into that which is prohibited, he returns repentant and seeking forgiveness, broken-hearted before his Lord. Allāh ﷻ has promised those sinful people who repent that He would accept their repentance. Rather, He would turn their sins into good deeds, as is in His statement:

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ﴾

﴿يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

Except those who repent and believe (in Islamic monotheism), and do righteous deeds; for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.

[Sūrah al-Furqān 25:70]

He said:

﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى﴾

And verily, I am indeed forgiving to he who repents, believes (in My oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death).

[Sūrah Tā-Hā 20:82]

So the Muslim is in a great position as it relates to goodness, because he knows his *islām* and the rulings of his *islām*, and he follows that up with action. And if there occurs from him anything from shortcomings in the obligatory matters, or from committing the prohibited matters, then he is quick and he rushes to repent in compliance with the command of Allāh and with hope for being given the divine promise which was previously mentioned, and that which He mentioned in His statement:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا﴾

O you who believe! Turn to Allāh with sincere repentance!

[Sūrah at-Tahrim 66:8]

So He has promised them the expiation of their sins and their entrance into Paradise. Rather, Allāh ﷻ has praised those who were deluded and thus fell into sins but then remembered their standing before Allāh ﷻ and the recompense for their actions, so they sought forgiveness, left disobedience, and accepted obedience; as Allāh has described the pious in His statement:

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ لَنْ يَسْرِ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾ أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴾

And those who, when they have committed *fāhishah* (illegal sexual intercourse, etc.) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins—and none can forgive sins but Allāh—and do not persist in what (wrong) they have done, while they know. For such, the reward is forgiveness from their Lord, and gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allāh's orders).

[Sūrah Āli 'Imrān 3:135-136]

So all the praise is for Allāh, Who has made us responsible but made things easy and light and had mercy on us due to our weakness; so He has opened the door to repentance for us, which does not close until the sun rises from it, as is affirmed from the Prophet ﷺ in that which at-Ṭabarānī narrated:

***At-tawbah* has a door between whose two sides is (like that) which is between the east and the west; it does not close until the sun rises from its place of setting (i.e., the west).¹**

What is intended is that the Muslim is beloved to Allāh ﷻ, and he is upon goodness and in goodness. This is because he knows the rulings of al-Islām and that which is derived from al-Islām, and he knows that the people have no choice to do what they will and to leave what they will regarding the responsibilities of the legislation.

﴿ مَا كَانَ لَهُمُ الْخِيَرَةُ ﴾

No choice have they (in any matter).

[*Sūrah al-Qaṣaṣ* 28:68]

Rather, it is upon them to discharge the trust and (fulfill) the covenant which has been taken from them: that they establish the commands of Allāh compliantly and avoid the prohibitions. This is because that will bring about the pleasure of Allāh ﷻ and it is a reason for entrance into Paradise, which He has prepared for His pious friends and his victorious group.

In the *ḥadīth*, there is praise for modesty; however, within the limits of the legislation. It is as the Prophet ﷺ has said:

***Al-ḥayā'* (modesty) is a branch of *al-īmān*.²**

However, [this is only] in its proper place. And when we say "in its proper place," this is because it is not permissible for anyone to not attend the circles of knowledge when seeking knowl-

¹ Aṭ-Ṭabarānī reported it (7383) on the authority of Ṣafwān bin 'Assāl ﷺ. Al-Albānī declared it to be *ḥasan* in *Ṣaḥīḥ al-Jāmi'* (4191).

² Muslim reported it in "The Book of *Īmān*, Chapter: The branches of *al-īmān*" (162), on the authority of Abū Hurayrah ﷺ.

edge, even if it is with one who is smaller than him who has knowledge; it is obligatory to sit with him to benefit from his knowledge, and modesty should not prevent him from this such that he leaves seeking knowledge, taking *fiqh*, and sitting in his gathering. This is because it is a garden of Paradise; also, this is because his need for knowledge is direr than his need for food, drink, and other than that from the requirements of the body.

Likewise, it is not permissible to be shy from asking questions connected to the affairs of his religion, because if he remains shy and does not ask, then he will remain upon error; and the key to knowledge is asking. Az-Zuhrī رضي الله عنه said: "Knowledge is a treasure; questioning opens it."³ The Companions of the Prophet ﷺ—from the greatness of their respect for him—were afraid to ask him questions, so they were happy when a man would come from the desert and ask the Prophet ﷺ about the affairs which they needed to understand, so that they could learn them, act upon them, and spread them. They would benefit from that knowledge and it would light the path for them.

Ibn 'Umar رضي الله عنه knew the answer to the presented question, and it occurred to him that he saw amongst the people the senior Companions like Abū Bakr, 'Umar, and their likes رضي الله عنهم. So he was shy to precede the seniors. This is to the point that it is mentioned that his father said to him when he left: "If you would have said it, that would have been more beloved to me than such-and-such."⁴ This is because a person loves that his friend should have the correct answer, especially the son for the father when one of them has reached the truth and says the statement of truth or excels in level.

³ *Sunan ad-Dārimī* in "The Introduction, Chapter: Conveyance from Allāh's Messenger ﷺ and teaching the Sunnah" (558).

⁴ Al-Bukhārī reported it in "The Book of Manners, Chapter: Not being shy from the truth so that one may gain understanding in the religion" (5771).

In the *ḥadīth*, as well, is proof for the legislation of presenting a question to the students of knowledge when there is a need. Meaning, the teacher presents an important question to his students for the correct objectives. From [these objectives] is that he may test them in what they know. This is so they will be at ease, because when they teach the people, the people benefit from their teaching. From [these objectives] is (showing) the importance of the issue.

As for the Prophet ﷺ, he is the legislator for the *ummah* by way of the revelation from Allāh ﷻ, and he is teaching them, clarifying to them what Allāh has revealed to them.

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ
وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

And We have also sent down unto you (O Muḥammad ﷺ) the reminder and the advice (the Qur'ān), that you may explain clearly to men what is sent down to them, and that they may give thought.

[*Sūrah an-Naḥl* 16:44]

So presenting questions from the teacher to the students so that he may see their levels and what they have retained while they are learning, then this is something that is legislated and it has a good effect, such as self-assurance and memorization of the important issues. With questions and answers, taking and giving, you understand in a good way, and good and correct deeds result from that.

Likewise, the student questioning the teacher, looking into issues and investigating them with the teacher or one's peers—all of that is beneficial and useful. By way of this, the details of the

rulings from the *ḥalāl* and the *ḥarām*, etc., are understood. What is prohibited from the student asking the teacher is that which is not for a correct objective, such as asking to try to stump someone, or asking to be pigheaded; or being like the one who seeks to cause baseless and unfruitful arguments between the students of knowledge, hoping to benefit by way of that.

In this *ḥadīth* is the legislation of striking examples. Allāh ﷻ strikes examples within the Qur'ān for great affairs as it relates to *at-tawḥīd* and *shirk* so that the person may know the virtue of *at-tawḥīd* and the loftiness of its status, and so that he may know the danger of *shirk* and the punishment for it. So verses came within the noble Qur'ān with examples, in a number of verses. As He ﷻ has said:

﴿ مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ
 الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ
 الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴾

The likeness of those who take *awliyā'* (protectors and helpers) other than Allāh is as the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house, if they but knew.

[Sūrah al-'Ankabūt 29:41]

Allāh ﷻ struck this example to clarify to those who worship idols and statues that they are not upon anything and that they turn in their worship to that which has no right to be worshipped at all. This is because it [these idols and statues] cannot bring about benefit for itself or for other than it, nor can it repel harm due to its incapability and weakness. The Most High said:

﴿ يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ إِنَّ الَّذِينَ

تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ
 وَإِنْ يَسْلُبْنَاهُمْ الذُّبَابَ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ
 الطَّالِبِ وَالْمَطْلُوبِ ﴿٧٣﴾ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ
 اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿﴾

O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allāh, they cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought. They have not estimated Allāh His rightful estimate; verily, Allāh is All-Strong, All-Mighty.

[Sūrah al-Hajj 22:73-74]

The one who looks into this example in the books of *tafsir* finds that it is a clarification and directive for the *ummah* so that they may turn, in their acts of worship, to their Creator and Originator Who singlehandedly created them and bestowed upon them their provisions; He controls them, giving live and causing death; giving fear and giving safety; giving health and illness; giving wealth and poverty; giving long life and short life; and [giving] all things. He is the One Who has the right to be worshiped alone without there being another. As for the one who did not create anything nor does he provide, nor does he own anything from commanding that which none has the ability to do except Allāh, then he is not deserving of worship.

﴿ ضَعُفَ الطَّالِبِ وَالْمَطْلُوبِ ﴾

So weak are (both) the seeker and the sought.

[Sūrah al-Hajj 22:73]

Meaning: The worshiper and that which is worshiped; they are both weak. As Allāh ﷻ says:

﴿ يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ
الْحَمِيدُ ﴾

**O mankind! It is you who stand in need of Allāh,
but Allāh is Rich (free of all wants and needs),
Worthy of all praise.**

[Sūrah Fāṭir 35:15]

Since the matter is like this, then it is obligatory upon you to turn in all acts of worship, monetarily or bodily, to Him alone and no other. This is because He has the right to that. He strikes many examples within the Qur'an; from them is the example for the *dunyā* and its contemptibleness and quick-passing nature. He ﷻ said:

﴿ وَاضْرِبْ لَهُم مَّثَلًا الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَا مِنَ
السَّمَاءِ فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا
تَذَرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا ﴾

**And put forward to them the example of the life
of this world: it is like the water (rain) which
We send down from the sky, and the vegetation
of the earth mingles with it and becomes fresh
and green. But (later) it becomes dry and broken
pieces, which the winds scatter. And Allāh is able
to do everything.**

[Sūrah al-Kahf 18:45]

Thus, Allāh has set forth an example for the people of *imān* as being like a goodly tree:

﴿ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴾

...whose root is firmly fixed, and its branches (reach) to the sky (i.e., very high).

[Sūrah Ibrāhīm 14:24]

And He struck an example for their opposite in His statement:

﴿ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ
الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴾

And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.

[Sūrah Ibrāhīm 14:26]

He struck an example for the invalidity of the deeds of the disbelievers; the Most High said:

﴿ مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ
بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى
شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴾

The parable of those who disbelieve in their Lord is that their works are as ashes on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying far away (from the Right Path).

[Sūrah Ibrāhīm 14:18]

The examples within the Noble Qur'an and the pure Sunnah

are many, and they are beneficial for the one who comprehends them.

﴿ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴾

But none will understand them except those who have knowledge (of Allāh and His signs, etc.).

[Sūrah al-'Ankabūt 29:43]

Some of the Salaf, if they read a parable and didn't know what it indicated, would cry and be concerned that they were not from those who have knowledge, deriving this from the statement of Allāh ﷻ:

﴿ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴾

And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allāh and His signs, etc.).

[Sūrah al-'Ankabūt 29:43]

From this, it is proper for the student of knowledge in particular to ponder over the parables so that he may know their meaning, for how much aid is therein for the callers to Allāh ﷻ in admonitions and directives for the commoners. The Prophet ﷺ would strike examples for important affairs, as is in the *ḥadīth* of Abū Mūsā al-Ash'arī رضي الله عنه in the *Ṣaḥīḥayn*. He struck an example for that which Allāh revealed to him, and the states of the *ummah* regarding it:

The similitude of that guidance and knowledge with which Allāh ﷻ has sent me is that of rain falling upon the earth. There is a good piece

of land which receives the rainfall (eagerly), and as a result of this, herbage and grass grow abundantly in it. Then there is a hard and barren land which retains water, and the people derive benefit from it, and they drink it and make the animals drink. Then there is another land which is barren—water is not retained in it, nor is grass grown in it.⁵

He ended that with his statement:

...The first is the example of the person who comprehends Allāh's religion and gets benefit (from the knowledge) with which Allāh has sent me; and he learns and then teaches others. The last example is that of a person who does not care for it (the revealed knowledge) and does not take the guidance of Allāh revealed through me (i.e., he is like that barren land).

So the one who learns and teaches others is upon a great good. This is the first group. The group which follows it—the second group—is that which is intended in his statement: "... Then there is a hard and barren land which retains water, and the people derive benefit from it, and they drink it and make the animals drink..." As for the third group, then it is what is intended from his statement: "Then there is another land which is barren—water is not retained in it, nor is grass grown in it." Applied to this is the statement: "The last example is that of a person who does not care for it (the revealed knowledge) and does not take the guidance of Allāh revealed through me (i.e., he is like that barren land)." This is applied to all who turn away

⁵ Agreed upon: Reported by al-Bukhārī in "The Book of Knowledge, Chapter: He who learns knowledge and teaches" (79), and by Muslim, and the wording is his.

from the Book of Allāh and the Sunnah of His Prophet ﷺ.

The people, as it relates to turning away, vary. This is to the point that, from the general body of the Muslims, is he who turns away from comprehending the religion. So you see him praying and fasting, but this is without knowledge, so he makes a lot of mistakes in his prayer, his fasting, and his selling and buying, because he has not studied from those who are knowledgeable, those who can clarify to the people that which Allāh has revealed to His Prophet ﷺ. So he is deprived as it relates to many things, even though there are, from the general Muslims, those who command with hastening to ask the scholars.

Due to this, the Muslims [today], like yesterday, are in need of learning and understanding the religion. It is an evidence and sign of rectification and success, while turning away from it is a sign of destruction and loss. As the Prophet ﷺ said:

If Allāh wants to do good to a person, He makes him comprehend the religion.⁶

This is explicitly stated; he for whom Allāh wants good—because he deserves it and warrants good—is guided by Allāh to comprehension of the religion and asking the scholars, sitting with them, researching, and making a diverse library for himself in his home; a library having the Noble Qur'ān, a book of *tafsīr* from that which is *tafsīr* by way of narrations, a book of *ahādīth*—books which the people of knowledge choose for him—a book of the Prophetic history, a book regarding the Islamic means of cultivation, a book of *fiqh* (like *Umdatul-Aḥkām*, for example). The reality is that every Muslim needs a library in his home,

⁶ Agreed upon; it is a portion of the *ḥadīth* of Mu'āwiyah ؓ which al-Bukhārī has narrated in "The Book of Knowledge, Chapter: He for whom Allāh wants good, He makes him comprehend the religion" (71). Muslim reported it in "The Book of Charity, Chapter: The prohibition of begging" (1719).

whether he reads or not. If he reads, then *al-hamdulillāh*. If he cannot read, then those who can read are many. If someone who can read visits him, then he can request for him to read to him from a book; or someone from his family will grow up to be a male or female reader and they may benefit.

The one who is deprived is he who turns away from comprehending the religion. That is a sign of deviation and destruction, because what is understood from the *ḥadīth* is that he for whom Allāh does not want good is not made to comprehend anything from the religion. That is because of his turning away. All good or evil is due to the one responsible, and he is the one whom Allāh ﷻ has made responsible, as is the creed of Ahlus-Sunnah wal-Jamā'ah.

However, there must come from the responsible person—the one whom Allāh has given and increased with means by which he is able to do good and leave off evil—acts of obedience and the abandonment of acts of disobedience. The evidences for this are prevalent. Allāh ﷻ said:

﴿ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴾

While as for those who accept guidance, He increases their guidance, and bestows on them their piety.

[*Sūrah Muḥammad* 47:17]

He said, regarding he who enacts the reasons for deviation:

﴿ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ﴾

So when they turned away (from the path of Allāh), Allāh turned their hearts away (from the

Right Path).

[Sūrah aṣ-Ṣaff 61:5]

So the reason comes from the responsible person whom Allāh has given the means to act, from senses and movable limbs; and He did not (simply) entrust him to that. Rather, Allāh has sent to him a Messenger and sent down upon him a Book wherein is a clarification for all things, as Allāh the Exalted has said in description of the Noble Qur'ān:


﴿ تَبَيَّنَا لِكُلِّ شَيْءٍ وَهَدَىٰ وَرَحْمَةً وَبُشْرَىٰ
لِلْمُسْلِمِينَ ﴾

...An exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allāh as Muslims).

[Sūrah an-Naḥl 16:89]

So he who loves it pursues, learns, and comprehends it, and acts upon what is in it; he pursues the Sunnah of the Prophet ﷺ, and he takes his portion of knowledge and action from it.

QUESTIONS & ANSWERS

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For This Section

The Shaykh said: “The one who has a question in connection to this subject or any other subject, then there is no problem if he asks it.”

QUESTION I:

The Prophet ﷺ said:

**If Allāh wants to do good to a person, He makes
him comprehend the religion.**

Some of the people say: Gaining *fiqh* (comprehension) in the religion is a reason for deviation.

ANSWER:

Lā ilāha ill-Allāh! Gaining comprehension in the religion is a reason for deviation?! This is a statement of falsehood! How can it be a reason for deviation?! The Prophet ﷺ considered gaining comprehension in the religion a sign of success and rectification; and then this person comes twisting the issue around. This is the

statement of one who is ignorant, or one who is being deceptive to the people and wants to divert them from the religion of Allāh. So beware—beware!—of the likes of these ideologies and their people. This deviation is not accepted by the intelligent male or female Muslim, not to mention a student of knowledge. This is because the student of knowledge is able to refute the one who says this statement, whether he said it mockingly while making light of the intellects of the people or he said it with an ill intent, wanting to divert the people from the religion of Allāh ﷻ and make them lose the sweet and blessed life of comprehension in the religion.

Allāh ﷻ has commanded:

﴿ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا
 فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ
 يَحْذَرُونَ ﴾

Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (the Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

[Sūrah at-Tawbah 9:122]

In truth, there is no life for the people except by way of comprehension in the religion. The people are between (two extremes) as it relates to this religion: being profitable or being bankrupt. Those from this *ummah* who turn away from comprehending the religion are more [in number] than those who take to having comprehension in the religion.

In general, the people of evil have been more in number than the people of good, throughout history. The reason for the

abundance of their evil is ignorance and turning away, as is in the *ḥadīth* of Allāh's calling out to Ādam on the Day of Standing:

On the Day of Resurrection, Allāh will say, "O Ādam!" Ādam will reply, "Labbayk our Lord, and sa'dayk." Then there will be a loud call (saying), "Allāh orders you to take from among your offspring a mission for the (Hell) Fire." Ādam will say, "O Lord! Who are the mission for the (Hell) Fire?" Allāh will say, "Out of each thousand, take 999."¹

And only one is in Paradise. That is evidence that the people of goodness are few in all times. However, the majority of goodness is in this *ummah*, as the Prophet ﷺ said:

The people of Paradise on the Day of Judgment will be 120 ranks. You will be 80 ranks from them.²

This is a tremendous glad tidings, so the one who is guided from this *ummah* is increased in guidance and hope, and thus will enact the means and compete in righteous deeds. This is because Allāh has commanded him with that, saying:

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴾

And march forth in the way (which leads to)

¹ Agreed upon. Al-Bukhārī reported it in "The Book of *Tafsīr*, Chapter: "You will see the people as if they are drunk..." (4372), and Muslim reported it in "The Book of Tribulations and Portents of the Hour, Chapter: His ﷺ statement: 'Allāh will say to Ādam: "Take out a portion for the Fire; out of every 1000 (there are) 999"' (554), on the authority of Abū Sa'īd al-Khudrī ﷺ.

² Aḥmad reported it (4100) on the authority of 'Abdullāh bin Mas'ūd ﷺ. Al-Albānī graded it as *ṣaḥīḥ* in *Al-Mishkāh* (5640).

forgiveness from your Lord, and Paradise as wide as the heavens and the earth, prepared for *al-muttaqūn*.

[Sūrah Āli 'Imrān 3:133]

Then He mentions their qualities to incite the *ummah* so they will bring forth the actions with which Allāh has described the pious, in order for them to deserve the great and enormous reward and the great kingdom—Paradise, the width of which is like that of the heavens and the earth. In it is that which no eye has seen and no ear has heard, nor has it occurred to the heart of a human being. So rush—and again, rush!—to gain comprehension of the religion; and incite those whom you may find from the people, in any time and in any place, to gain comprehension in the religion so that they may attain the pleasure that exists from the Lord of Allāh and be saved from the humiliating torment.

QUESTION 2:

I fear that if I gain *fiqh* (comprehension in the religion), I will not act upon it and will thus fall into sin.

ANSWER:

This is an incorrect argument. It has no basis in the legislation or the intellect, and it is not permissible for him to hold this ideology. It is upon him to have a good thought about himself and be truthful with Allāh. So if he learns while being determined to act upon his knowledge, then Allāh will pour *tawfiq* upon him and guide him to act upon what he knows. As for him preferring to remain upon ignorance, fearing that he will not act upon the knowledge [he gains], then this is a sign of destruction and a reason for bankruptcy in terms of the legislative knowledge, which rectifies the affairs of the *dīn* and the *dunyā*.

So it is upon the brothers who reverberate the likes of this ideology—and that which I have heard more than once from some people—while this ideology is not correct, [to leave it]. It drags to misery and not to happiness and a wholesome life. The servant is commanded to acquire *fiqh* in the religion and to learn so that they may act upon this religion. If there occurs from him some shortcoming or an error, then it is upon him to repent to Allāh the Exalted, for no one is infallible from error. Rather, perpetuity in acquiring *fiqh* in the religion in every time and every circumstance, while having a truthful intention, is the behavior of the righteous, as Allāh ﷻ has said:

﴿ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴾

While as for those who accept guidance, He increases their guidance, and bestows on them their piety.

[*Sūrah Muḥammad* 47:17]

And He ﷻ has said:

﴿ لِيَزِدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ﴾

...that they may grow more in faith along with their (present) faith.

[*Sūrah al-Fat'h* 48:4]

So he who enacts the means truthfully, sincerely, and correctly—by Allāh, he will not be destroyed. Rather, he will be happy in his *dunyā*, his Barzakh, and his Hereafter.

QUESTION 3:

Can the beginner student of knowledge call to what he has learned?

ANSWER:

Yes. Whoever learns something from the affairs of legislative knowledge and has gained *fiqh*, then let him transmit it to whoever is in need of it, and do not increase upon that; he will be rewarded (for doing so) and will be considered one of the callers to Allāh from the people who convey the legislation of Allāh. As is within the *ḥadīth* affirmed from the Prophet ﷺ wherein he said:

Convey from me, even if it is (only) a verse.³

So he who memorizes a ruling from the rulings of the legislation and is firm in its understanding, let him teach it to other than him from the people so that he may enter the ranks of those concerning whom Allāh has said:

﴿ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا
وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴾

And who is better in speech than he who [says: “My Lord is Allāh” (believes in His Oneness), and then stands straight (acts upon His order), and] invites (men) to Allāh’s (Islamic monotheism), and does righteous deeds, and says: “I am one of the Muslims.”

[*Sūrah Fuṣṣilat* 41:33]

What is prohibited is that he teaches the people or transmits to the people that in which he is not proficient, so that the people fall into error, blindly following him and having a good thought about him, such that all parties fall into sin. So it is a must that one be firm in what he has of the knowledge he transmits to

³ Al-Bukhārī reported it in “The Book of Prophets, Chapter: What has been mentioned regarding Banī Isrā’īl” (3274), on the authority of ‘Abdullāh bin ‘Amr ﷺ.

people, and he will have a double reward from Allāh.

Hence, the novice should not go in front of the people for the *khutbah* of Jumu'ah and for general exhortations. Rather, he teaches in accordance with what he has from knowledge. He teaches the people how to purify themselves, how to pray, and how to recite Sūrah al-Fātiḥah, and by way of that, he is counted among the ranks of the callers to Allāh. He ﷺ said:

The best of you is he who learns the Qur'ān and teaches it to others.⁴

QUESTION 4:

There is a person who uses the *ḥadīth* of Ibn 'Umar—the *ḥadīth* of the date palm tree—as a proof for the legislation of knowledge-based competitions. What is your view regarding this?

ANSWER:

Knowledge-based competitions, wherein there is incentive and encouragement upon knowledge, are permissible. However, knowledge is not to be sought for that purpose (in and of itself). Rather, he is to seek knowledge for the purpose of acting upon it, calling to it, and spreading it. So if he attains an incentive and encouragement from the people of piety and goodness, then there is no harm upon the one who gives it and no harm upon the one who takes it, especially if it is from the Imām or from the assistants of the Imām or from the people who are purely wealthy.

As for the *ḥadīth*, it is a text regarding the teacher presenting

⁴ Al-Bukhārī reported it in "The Book of Virtues of the Qur'ān, Chapter: The best of you is he who learns the Qur'ān and teaches it to others" (4739), on the authority of 'Uthmān bin 'Affān ﷺ.

knowledge-based questions to the students of knowledge. So this incentive is considered from the means which incite the students of knowledge to give consideration to memorizing the Qur'ān and *aḥādīth*. However, it is obligatory that the intention be purely for the sake of Allāh in seeking (knowledge). But if all of one's preparation is for the sake of being rewarded with money, then this is loss and a waste of effort.

Bringing an attendance for the purpose of learning is a good objective and a good deed. It is a key from the keys of goodness, due to the *ḥadīth*:

He who enacts a good *sunnah* within al-Islām will have its reward and the reward of whoever acts upon it until the Day of Standing.⁵

QUESTION 5:

Regarding rent-to-own, some people say that the Fiqh Council has permitted that. What is your view on it?

ANSWER:

This issue is considered to be from the modern-day forms of selling. If the Committee of Senior Scholars has issued verdicts regarding its permissibility, then refer to their verdicts.

⁵ Muslim reported it in "The Book of Knowledge, Chapter: He who enacts a good *sunnah* or an evil one, and the one who calls to guidance or misguidance" (6975); and at-Tirmidhī reported it in "The Book of Knowledge from Allāh's Messenger, Chapter: That which has come regarding he who calls to guidance or misguidance and is followed" (2599); also, Ibn Mājah reported it in "The Introduction, Chapter: He who enacts a good or bad *sunnah*" (212), from the *ḥadīth* of Jarir bin 'Abdillāh



QUESTION 6:

Regarding the *ḥadīth*:

He who enacts a *sunnah* within al-Islām...

Does this mean he who innovates and concocts (a *sunnah*)?

ANSWER:

"He who enacts a *sunnah* within al-Islām" means that he revives a Sunnah, which means acting upon it and calling the people to act upon it; so he acts upon it, and hence receives one complete reward. [He will receive a reward for] every person who acts upon it [as well], as the Prophet ﷺ mentioned. The meaning is not that he legislates a *sunnah*, meaning that he invents that which was not present from the time of the Prophet ﷺ; the legislation is complete, due to the statement of Allāh the Exalted:

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ﴾

This day, I have perfected your religion for you.

[*Sūrah al-Mā'idah* 5:3]

QUESTION 7:

Since the meaning is "reviving [a Sunnah]," what is the origin of bringing the people to classes by way of wealth (i.e., prizes)?

ANSWER:

This is aiding upon good. I say: It is from aiding upon good. In this time of ours, were it not for Allāh ﷻ and then for that which the students of knowledge are given from encouragement by way of donations from the government (may Allāh honor it), then they would not be able to reach what they have reached, nor would they be able to free themselves for the purpose of

seeking knowledge. So this is from the means which aid upon doing good, the foundation of which is knowledge.

QUESTION 8:

But Shaykh, did the Salaf understand that the means to bring about good and the acquisition of knowledge meant taking donations from anywhere?

ANSWER:

They did not textualize anything on this issue itself. However, what prevents accepting donations from a contributor who (gives out of) the pleasure of giving? The Prophet ﷺ said in a *ḥadīth*:

It is not permissible (to take) the wealth of an individual, except what he gives out of his own pleasure.⁶

So if someone gives wealth out of his own pleasure to aid the students of knowledge, then there is no harm in accepting it. As for acts of worship, it is obligatory that they be purely for the sake of Allāh. (Regarding) that which is given to the one who teaches the people knowledge, the one who judges between the people, and the one who issues verdicts for the people: are these not all legislative sciences and a means of spreading knowledge? So if one is given (money) so that they may free themselves for the people in terms of wealth, then there is no harm in this, whether it is from the Bayt al-Māl (public treasury) of the Muslims or from the personal wealth of the Muslims with their pleasure and consent.

⁶ Aḥmad reported it (19774), and al-Albānī graded it as *ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmi'* (7662) on the authority of Ḥanīfah ar-Ruqāshī ؓ.

Likewise, if a scholar who is qualified and doesn't own anything is found, and the people in a land or community do not have an *imām* or anyone to teach their children so they say to him: "We will set for you (a salary of) 1,000 *riyāl* per month"—for example—"and you make yourself available to lead us in prayer, teach our children, and resolve our problems," and he is pleased with that and makes himself available, then there is no harm upon him due to his need for that, just as there is no harm upon the one who pays.

QUESTION 9:

Seeking knowledge is an act of worship, so should so-and-so be given (a payment) to seek knowledge?

ANSWER:

If he seeks knowledge for the purpose of wealth, then he will not get except what he has intended. If he seeks knowledge in order to act upon it, call to Allāh, and spread it, and then he is given a compensation from an individual out of his own pleasure, then there is no harm in him accepting the money by which he is aided in acts of obedience. If he is wealthy, then he should be ashamed (to accept it). But if he accepts it, then perhaps he will not be in need of it, and he will know places to put it; but if he will not be lax in knowledge nor will he resign from his *da'wah* or from what he is upon, then there is no harm (in accepting this money). This is compensatory encouragement and incentive; it is given in order to aid him. As for acts of obedience, it is obligatory that they be purely for Allāh.

QUESTION 10:

Are the means of *da'wah tawqīfiyyah* (i.e., something which must be derived from the text, in which there is no room for intellec-

tual free thinking)?

ANSWER:

The means of *da'wah* and their objectives are *tawqifiyyah*. As for a type from the means of *da'wah*, then they are not *tawqifiyyah*, such as loudspeakers, media, compensatory allowances, and the likes.

QUESTION 11:

One of the Companions رضي الله عنه said: "Indeed, one of us would embrace Islām not wanting anything except the *dunyā*, then it would only be a few days before Islām was the most beloved thing to him." What do you say about this statement?

ANSWER:

This is correct. In the beginning of the affair, a person would have little knowledge and weak *īmān*, and love of the *dunyā* was prevalent. However, if he became firm in knowledge and firm in *īmān* within his heart, then he would go from one state to a better, superior state due to what he attained from legislative knowledge.

CHAPTER (5)

That Which Has Come Regarding Knowledge

And the statement of Allāh:

﴿ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾

And say: “My Lord! Increase me in knowledge.”

[Sūrah Tā-Hā 20:114]

[Regarding] reading and dictation to the *muḥaddith*: Al-Ḥasan, ath-Thawrī, and Mālik (all) held that reading is permissible. Some of them used, as evidence for reading to the scholar, the *ḥadīth* of Ḍimām bin Tha’labah, in which he said to the Prophet ﷺ: “Did Allāh command you that we should pray?” He said: “Yes.” So this is reading to the Prophet ﷺ; and Ḍimām informed his people with that and they approved of it. Mālik used as evidence the document which was read from the people, and they said: “We attest to such-and-such.” And that was read from them. It was read to the one to whom it was read, and the reader said: “So-and-so read to me...”


Muḥammad bin Salām narrated to us, saying: “Muḥammad bin al-Ḥasan al-Wāsiṭī narrated from ‘Awf from al-Ḥasan, who said:

“There is no harm in reading from the scholar.”

Muḥammad bin Yūsuf al-Firabrī informed us, saying: “Muḥammad bin Ismā’il al-Bukhārī narrated to us saying: “Ubaydullāh bin Mūsā narrated to us from Sufyān, who said: “If the *ḥadīth* scholar is read to, there is no harm for him to say ‘*ḥaddathana*’ (so-and-so narrated to me).””

He said: “I heard Abū ‘Āṣim saying from Mālīk and Sufyān that the reading to a scholar and his reading (i.e., from him) is the same thing.”

‘Abdullāh bin Yūsuf narrated to us, saying:

“Al-Layth narrated from Sa’id (al-Maqburī) from Sharīk bin ‘Abdillāh bin Abū Namir that he heard Anas bin Mālīk  saying: ‘While we were sitting with the Prophet in the mosque, a man came riding on a camel. He made his camel kneel in the mosque, tied its foreleg, and then said: “Who amongst you is Muḥammad?” At that time, the Prophet was sitting amongst us (his Companions), leaning on his arm. We replied, “This white man reclining on his arm.”’

“The man then addressed him, “O son of ‘Abdul-Muṭṭalib.” The Prophet said, “I am here to answer your questions.” The man said to the Prophet, “I want to ask you something and will be hard in questioning. So do not get angry.” The Prophet said, “Ask whatever you want.”

“The man said, “I ask you by your Lord, and the Lord of those who came before you, has Allāh sent you as an apostle to all mankind?” The Prophet replied, “By Allāh, yes.” The man further said, “I ask you by Allāh, has Allāh ordered you to offer five prayers in a day and night (24 hours)?” He replied, “By Allāh, yes.”

“The man further said, “I ask you by Allāh! Has Allāh ordered you to observe fasts during this month of the year (i.e., Ramaḍān)?” He replied, “By Allāh, yes.” The man further said, “I ask you by Allāh, has Allāh ordered you to take *zakāh* (obligatory charity) from our rich people and distribute it amongst our poor people?” The Prophet replied, “By Allāh, yes.”

“Thereupon that man said, “I have believed in everything with which you have been sent, and I have been sent by my people as a messenger; I am Ḍimām bin Tha’labah from the brothers of Banū Sa’d bin Bakr.”

EXPLANATION

All the praise and thanks are due to Allāh; may prayers and peace be upon Allāh’s Messenger, his family, his Companions, and those who follow his guidance.

As to what follows:

The author ﷺ said: “Chapter: That which has come regarding knowledge.” Meaning: Its virtue and how it is received. So if [the word] knowledge comes in an absolute sense like this—not restricted and not attached to anything—then what is intended is legislative knowledge—the Book, the Sunnah, and that which is derived from the Book and the Sunnah, from their *fiqh*.

[The author said:] “...and the statement of the Most High:

﴿ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾

“And say: ‘My Lord! Increase me in knowledge.’”

[Sūrah Tā-Hā 20:114]

Teaching and guidance are for the Prophet ﷺ and his *ummah*, because the command for the Prophet ﷺ is also for his *ummah*,

as long as nothing indicating it is specific to him has accompanied it.

The author cited these narrations regarding the story of Ḍimām bin Tha'labah رضي الله عنه asking about al-Islām so that the author may clarify that reading and dictating to the scholar of *ḥadīth* and whatever follows that are from the ways of transmission.

Reading to the scholar from a particular book is from the ways of transmission; likewise, dictating from him, reading from him, and dictating the book from him are from the ways of transmission, just as "*ḥaddathanā*" (he narrated to us) and "*akhbaranā*" (he informed us) are.

"Hearing" is when it is read from the scholar and you hear it; likewise for you if you narrate from him. And regarding what is connected to that from the *ijāzah* which the scholars may give to their students from the ways of transmission and rendition, then they are also considered to be like the ways which have been previously mentioned (*ḥaddathanā*, *anba'anā*, and *akhbaranā*).

In the narrations regarding this story, there is evidence for the obligation of traveling to seek obligatory knowledge. This is because from knowledge is that which is *farḍ 'ayn* (an individual obligation) and that which is *farḍ kifāyah* (a communal obligation).

The *farḍ 'ayn* is that which is obligatory to seek for every responsible person, male or female, such as knowledge of Allāh ﷻ, His essence, His names and attributes, what is obligatory (for the individual), and what is prohibited. [It also includes] knowledge of the *uṣūl* of the religion, such as the pillars of *īmān*, the pillars of Islām, and the pillars of *ihsān*; and issues of the *ḥalāl* and the *ḥarām*. These are from the individual obligations which are binding upon each responsible individual to seek knowledge of

regarding its rulings, as long as nothing prevents him from that.

This is (shown in the fact) that this man, Dimām bin Tha'labah ؓ, who came to the Messenger ﷺ in the ninth year after Hijrah, came to ask about the *uṣūl* of the religion, beginning by asking about the reality of the messengership of the Prophet ﷺ and about that which he came with from the religion.

Fard kifāyah is that for which, if some people establish it, then the responsibility is dropped from the others, such as gaining an exhaustive amount of legislative knowledge so that one has the expertise to issue *fatāwā*, teach, deliver sermons, and judge. These are all from the communal obligations. [They are fulfilled] if some people from a particular community, locale, or village establish them; and it is possible that it suffices for one of the *mujtahid* scholars to do so, so that he can be referred to in issues wherein none can resolve them except one who has reached the level of *ijtihād*. This is obligatory upon all of the Muslims until some of them establish it. If some of them establish it, then the sin is removed from the rest.

So this person will be the point of reference for them in their issues, problems, and that which occurs from situations; they can find a solution with him. How much reward he will have for exerting his efforts with wealth and time until he reaches the level of the *mujtahidūn* from the scholars! And he is a reason for the removal of the sin from the rest of the people. So he will have a great reward for issuing *fatāwā*, teaching the ignorant, explaining the obligations, and clarifying the rulings of the intricate issues regarding the legislation, which none can establish except the people qualified to make *ijtihād*; so he will receive an enormous reward.

In this story, (we find) the obligation of teaching knowledge and

spreading it for the one who has the knowledge-based ability to do so while the people are in need of it. So the Prophet ﷺ taught this questioner and responded to his questions so that he could know, teach those after him, and call to it.

Also within this *ḥadīth* is an incitement to sit in the *masājid* to spread knowledge, such as answering questioners, giving *fatāwā* to those who seek rulings, and teaching the ignorant. The Prophet ﷺ would, most of the time, sit in the *masjid* and teach the ignorant, issue *fatāwā* to the ones seeking verdicts, and respond to the questioners; he would send out (military) dispatchments and launch brigades for *jihād* [from there]. So we have, in him, an excellent example. We, the students of knowledge, should be diligent upon having circles of knowledge in the *masājid*. When the students of knowledge sit with the people, then the people will sit with them; and the one who does not sit with the people does not benefit anyone with his knowledge, even if he is an eminent scholar.

In it (the *ḥadīth*) is the legislation of teaching what you know, and that you should teach others what they are in need of, as Ḍimām bin Tha'labah did. He said to the Messenger ﷺ: "I am a messenger for those behind me from my people." The people who are the most entitled to your teaching are your relatives and your community, as Allāh ﷻ has said:

﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴾

And warn your tribe (O Muḥammad ﷺ) of near kindred.


[*Sūrah ash-Shu'arā'* 26:214]

This questioner said: "I am a messenger for those behind me from my people." So the individual begins with teaching those who are nearest in relation and then those nearest after them.



Then he carries on teaching in accordance to his ability and capability. Wherever the teacher may be, the people are in need of his knowledge in order to benefit from it.



Al-Bukhārī رحمته الله cited this story to clarify that reading to the scholar is considered to be from the ways of transmission and the ways of dictation. Within this story is clarification that these affairs which the questioner asked about are from the *uṣūl* of the legislation, because they are the pillars of al-Islām.


CHAPTER (6)

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*What is Mentioned Regarding the Hand-To-Hand
Exchange of Knowledge & the Writing of Knowledge
By the People of Knowledge to Various Lands*

Anas bin Mālik said: “‘Uthmān bin ‘Affān  made some copies of the *muṣḥaf* and sent them to far-off places.” ‘Abdullāh bin ‘Umar , Yaḥyā bin Sa’id, and Mālik bin Anas held that to be permissible.

Some of the people of the Ḥijāz used, as proof for hand-to-hand transmission, the *ḥadīth* of the Prophet  wherein he wrote a letter for the *amīr* of the military campaign, and he said: “Do not read it until you reach such-and-such place.” When he reached that place, he read it to the people and informed them of the command of the Prophet .


Ismā’īl bin ‘Abdillāh said: “Ibrāhīm bin Sa’d narrated to us from Ṣāliḥ from Ibn Shihāb from ‘Ubaydullāh bin ‘Abdillāh bin ‘Utbaḥ bin Mas’ūd that ‘Abdullāh bin ‘Abbās informed him that Allāh’s Messenger  gave a letter to a person and ordered him to deliver it to the governor of Bahrain. (He did so) and the governor of Bahrain sent it to Chosroes (Kisrā), who read that

letter and then tore it to pieces." (The sub-narrator [Ibn Shihāb] thinks that Ibn al-Musayyib said that Allāh's Apostle invoked Allāh against them [saying], "May Allāh tear them into pieces, and disperse them all totally.")

Muḥammad bin Muqātil Abul-Ḥasan narrated to us, saying: "ʿAbdullāh said: 'Shu'bah informed us on the authority of Qatādah from Anas bin Mālik , who said: "Once, the Prophet wrote a letter or had the idea of writing a letter. The Prophet was told that they (the rulers) would not read letters unless they were sealed. So the Prophet got a silver ring made with 'Muḥammad Allāh's Apostle' engraved on it. [It is] as if I were just observing its white glitter in the hand of the Prophet.'"

EXPLANATION

The ruling is taken from the heading that al-Bukhārī made and cited the *aḥādīth* under. He cited these *aḥādīth*, using them as proof that hand-to-hand transmission is from the ways of transmission and dictation, as is hand-to-hand transmission of a book, such as when the teacher gives the person his book or his narrations which his students or one of his students have recorded, so that he may narrate them on his behalf; or he gives his compilation to his student or some of his students and gives them permission to narrate from it and ascribe it to him.

The proof is that the Prophet  wrote for some of his Companions; or he commanded [one of the Companions] to read the letter to those with him when they reached such-and-such place—a distance of two days journey, as has come in some of the narrations—and he read to them and they accepted his report with certainty.

Likewise, carrying the letter, even if it is not sealed, from land to land: the scholar writes a letter and sends it with one whom he

trusts; meaning, a man who is trusted. Even if it is not sealed, then it must be met with acceptance. This is because the trustworthy person's narration is accepted, his testimony is accepted, and his report is accepted; and there is no harm if he is alone (in narrating).

Within these *ahādīth* is the legislation of giving *da'wah* by way of writings, especially from the leaders and from the people of wisdom and knowledge. (Doing so), they clarify for the people—in accordance with their ability—the good qualities of al-Islām and its virtue, and the obligation of giving heed to it, and that none is allowed to exit from it after the sending of the Prophet ﷺ; it is not proper for anyone to consider any religion, system, or creed except the way of al-Islām. As the Prophet ﷺ said:

By He in whose Hand is Muḥammad's soul, no one hears about me from this *ummah*—be he Jew or Christian—then dies without believing in that with which I have been sent, except that he is from the people of the Fire.¹

So the People of the Book—the Jews and the Christians—and the leaders of the disbelievers are corresponded with; they are corresponded with by the leaders of the Muslims and the scholars of the Muslims. They intend by this correspondence the spread of the *da'wah* of al-Islām and calling the creation to it so that they may embrace it and fall under the mercy of Allāh ﷻ.

Likewise, the scholars in the various locales of the earth send their books, which contain the correct creed, clarify the good qualities of al-Islām and explain its virtues, and warn against associating partners with Allāh ﷻ, in accordance with what they

¹ Muslim reported it in “The Book of *Imān*, Chapter: The obligation of *imān* in the messengership of Muḥammad ﷺ to all mankind, and the abrogation of the religions by his religion” (403), on the authority of Abū Hurayrah ﷺ.

are able; and they command all of the people to cling to the rulings of al-Islām from the Book and the Sunnah. This is calling by way of writing. Likewise, there is verbal *da'wah* by way of organizing speeches and spreading them.

Within the texts, there is the legislation of sealing books and letters, because the Prophet ﷺ did that. He took a silver seal with which he would seal the letters to the kings due to what was said to him: "They only read the sealed letters." So he took a seal made of silver, and engraved upon it was: "Muḥammad the Messenger of Allāh."

CHAPTER (7)



*He Who Sits in the Furthest Place in the Gathering,
& He Who Saw a Space in the Gathering & Sat in It*

Ismā'il narrated to us, saying:

“Mālik narrated to me from Is'hāq bin 'Abdillāh bin Abi Ṭalḥah that Abū Murrah, the freed slave of 'Aqil bin Abi Ṭālib, informed him from Abū Wāqid al-Laythī that once, while Allāh's Messenger ﷺ was sitting in the mosque with some people, three men came. Two of them came in front of Allāh's Messenger ﷺ and the third one went away. The two people kept on standing before Allāh's Messenger ﷺ for a while, and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away.

“When Allāh's Messenger ﷺ finished his preaching, he said: 'Shall I tell you about these three people? One of them betook himself to Allāh, so Allāh took him into His grace and mercy and accommodated him; the second felt shy from Allāh, so Allāh felt shy from him (and did not punish him); and the third turned his face from Allāh and went away, so Allāh turned His face from him likewise.’”

EXPLANATION

This *ḥadīth* is explicit in inciting toward sitting with the righteous people and inciting toward sitting in the circles of legislative knowledge, whether they are regarding that which is connected to the rulings of the noble Qur'ān, the pure Sunnah, or the authored books derived from the noble Qur'ān and the pure Sunnah, like the books of creed, history, narrations, narrators, etc., from the legislative sciences and things which lead to them. Due to this, this narration has come to incite and move the people to sit in the circles of knowledge to benefit from the good and spread it amongst the people, aiding the noble messengers and callers of al-Islām.

Within this *ḥadīth* is the clarification that sitting within the circles is from the etiquettes of the righteous, and it is an evidence of the diligence of the one who has concern for sitting in the circles of knowledge in order to listen to knowledge, act upon it, and call to it.

These are three classes which the Prophet clarified, and his clarification is a miracle from his miracles. This is due to what was mentioned in his speech with his Companions wherein he clarified the ruling of the three—their recompense with Allāh is from the same category as their action.

This means that the recompense of the one who does righteous actions will be from the same genus as his actions—the pleasure of Allāh and His Paradise. The one who turns away and abstains from (following) the pure legislation, then his recompense will be from the genus of his action, and your Lord will not wrong anyone.

The Messenger ﷺ said, in clarification of the state of the three parties: "...One of them betook himself to Allāh, so Allāh took

him into His grace...” This is the most noble and the best of them. This is because he was guided to the Straight Way. Shyness did not prevent him from advancing to the position from which what the teacher said was actualized, for he saw a gap and filled the gap; hence, he benefited in knowledge and reward.

“...Betook himself to Allāh...” Meaning: He turned to seeking knowledge and taking it, which pleases Allāh ﷻ and earns him a tremendous reward. “...So Allāh took him into His grace...” He rewarded him (with a reward that was) from the same genus as his action; He had mercy upon him, guided his heart, and rectified his condition and wealth.

As for the second, he did not see the gap, so he felt shy to crowd the people. Hence, he sat at the far end of the gathering, behind the circle, and took his portion of knowledge, and he took his portion of reward. “...The second felt shy from Allāh, so Allāh felt shy from him...” So He did not censure him and He did not punish him. However, he was not like the first.

As for the one who was said to receive loss, he is the third one, concerning whom the Messenger ﷺ said: “...while the third turned his face and went away, so Allāh turned His face from him likewise.” This is because the reward with Allāh is from the same genus as the action. There is no equality in reward between the people of al-Islām and the people of criminality, just as He, Mighty is His status, has said:

﴿ أَفَجَعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ۗ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴾

Shall We then treat the (submitting) Muslims like the *mujrimūn* (criminals, polytheists, disbelievers, etc.)? What is the matter with you? How

judge you?

[Sūrah al-Qalam 68:35-36]

Meaning: He who draws near to Allāh ﷻ by way of his obedience and the foundations of obedience; [by] legislative knowledge, because it is a key to every good and a forerunner for action, and action follows it. So if knowledge and action are brought together, then this is the methodology of those upon whom Allāh has bestowed grace, those whose categories Allāh has mentioned in the verse:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴾

And whosoever obeys Allāh and the Messenger (Muḥammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His grace, of the prophets, the *ṣiddiqūn* (those followers of the prophets who were first and foremost to believe in them, like Abū Bakr aṣ-Ṣiddiq), the martyrs, and the righteous. And how excellent these Companions are!

[Sūrah an-Nisā' 4:69]

This is the methodology of those upon whom there is grace; those to whose way Allāh ﷻ has commanded us—within every *rakah* from our prayers, whether obligatory or supererogatory—to ask to be guided to.

﴿ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝ ﴾

Guide us to the Straight Way. The Way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger (such as the Jews), nor of those who went astray (such as the Christians).

[Sūrah al-Fātiḥah 1:6-7]

Meaning: [The way of] the prophets, the truthful, the martyrs, and the righteous. He has commanded us to ask Him to keep us away from the path of those upon whom there is anger and those who have gone astray.

They are the Jews and whoever resembles them; they are those upon whom is anger. This is because Allāh has given them knowledge, but they did not act upon it and they did not give it its rightful estimate, nor did they thank Allāh ﷻ for His favor. So he has coined for them an evil similitude:

﴿ مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ
الْحِمَارِ يَحْمِلُ أَسْفَارًا ﴾

The likeness of those who were entrusted with the (obligation of the) Tawrah (Torah) (i.e., to obey its commandments and to practice its legal laws) but subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them).

[Sūrah al-Jumu'ah 62:5]

How evil is the example of the people! This is the ruling on those who imitate them from the other people; even if they are from the Muslims, they (still) are included amongst them in accordance with the level to which they imitate them. (This is) for every person to whom Allāh has given knowledge of His noble

legislation but does not act upon it; rather, the knowledge is on one side and he is on another, from deviations and the (various) types of corruption in the land, from polytheism or innovation, or a major sin from the major sins, or other than that. These people are those who imitate the Jews by not acting upon their knowledge, so they will take a share in the punishment with which Allāh has threatened the Jews, from anger upon them and combining for them the punishment of this life and the next. Due to this, the Prophet ﷺ said:

He who imitates a people is from them.¹

Some of the Salaf said: "He who is corrupt from our scholars resembles the Jews, and he who is corrupt from our worshipers imitates the Christians."

That is only because there is not one of the Jews except that Allāh has given him knowledge of the Tawrah, which Allāh has commended by saying: "In it is light and guidance." So Allāh gave them knowledge and thus, they knew. However, they altered, changed, and distorted the texts of the Tawrah and they turned away from the *da'wah* of the messengers. Rather, they killed them. So he from the *ummah* of Muḥammad ﷺ who does the likes of what they have done and then imitates them will attain the punishment in accordance to that wherein he has imitated them.

Likewise, he who worships Allāh upon ignorance and misguidance has imitated the Christians. The Christians squandered their book and turned away from it, and they preferred ignorance over knowledge, and they loved blindness over guidance. Hence, their recompense is that Allāh ruled for them to be misguided,

¹ Abū Dāwūd reported it in "The Book of Dress, Chapter: Regarding the dress of fame" (3512), on the authority of Ibn 'Umar ﷺ.

and misguidance is the opposite of the truth.

﴿ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ﴾

**So after the truth, what else can there be, save
error?**

[Sūrah Yūnus 10:32]

Misguidance is falsehood. The one who resembles them from the *ummah* of Muḥammad ﷺ—even if he is from the general throng of the Muslims—by turning away from learning what is obligatory upon him from legislative knowledge due to being preoccupied with the *dunyā*, such that he has no concern for learning the religion of Allāh, for which Allāh ﷻ has created him to comprehend so that he may worship Allāh upon clear insight; so his concern is restricted to his food, drink, clothing, and enjoyment in this life, following his desires and caprices, so that he imitates the deviant Christians—then he is from them regarding that in which he has imitated them.

This occurs within many of the ranks of the Muslims; they are ignorant regarding the *usūl* of the religion and its rulings which are well known by necessity to be from the religion, such as the description of their purification from impurities and filth, and the description of their prayers, since they did not sit with a teacher nor did they take these great sciences, which have worth in the scales of the legislation, from their people. So their uttering of the two testimonies was out of blind following without understanding its meaning.

The proof of this is that they are contradictory in application by way of actions. Hence, you find one of them testifying to the two testimonies, yet he swears by other than Allāh, vows by other than Allāh, and he seeks the dead to intercede for him, while he says “*Lā ilāha ill-Allāh, Muḥammad ar-Rasūlullāh.*”

This is because they do not understand the meaning of *lā ilāha ill-Allāh* nor do they understand the meaning of the testimony that Muḥammad is the Messenger of Allāh, while it is from the obligatory and compulsory (branches of knowledge) for the responsible person, whether Arab or non-Arab, male or female. No one has the excuse to be ignorant of them; as long as there is a scholar who can teach him and he has the ability to learn, then he is not excused.

The point is that the reward with Allāh ﷻ is from the same genus as the action. So the people of disbelief and wrongdoing are not equal to the people of knowledge and *īmān*, neither in the *dunyā* nor in the Hereafter. In the *dunyā*, they have their status with Allāh ﷻ and they have their recompense by way of preservation, guidance of *tawfiq*, the facilitation of affairs, the expanding of their breasts (to the truth), and the stacking up of provisions for the Day of return; that is by the *tawfiq* from Allāh for them and His preservation of them. Preserve (be mindful) of Allāh and He will preserve you.

As for he who turns away from Allāh ﷻ and from His legislation, and he does not take his share from this great succor which contains the life of the hearts and souls, then he is deprived because he turned away, so Allāh turned away from him. Allāh ﷻ has said:

﴿ وَمَنْ يَعْشُرْ عَنِ ذِكْرِ الرَّحْمَنِ نُقِيضْ لَهُ شَيْطَانًا فَهُوَ
لَهُ قَرِينٌ ﴾

And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allāh) (i.e., this Qur'ān and worship of Allāh), We appoint for him a *shayṭān* (devil) to be a

***qarīn* (an intimate companion) to him.**

[Sūrah az-Zukhruf 43:36]

CHAPTER (8)



The Statement of the Prophet: "Perhaps the one to whom something is conveyed comprehends it better than the one who heard it directly"

Musaddad narrated to us saying: "Bishr narrated to us saying: 'Ibn 'Awn narrated to us from Ibn Sirīn from 'Abdur-Rahmān bin Abī Bakrah from his father, who mentioned that the Prophet ﷺ was riding his camel and a man was holding its rein. The Prophet asked, "What is the day today?" We kept quiet, thinking that he might give that day another name. He said, "Isn't it the Day of Naḥr (slaughtering of the sacrificial animals)?" We replied, "Yes." He further asked, "Which month is this?" We again kept quiet, thinking that he might give it another name. Then he said, "Isn't it the month of Dhul-Ḥijjah?" We replied, "Yes."

"He said, "Verily! Your blood, property, and honor are sacred to one another (i.e., Muslims) like the sanctity of this day of yours, in this month of yours, in this city of yours. It is incumbent upon those who are present to inform those who are absent, because those who are absent might comprehend (what I have said) better than the present audience."'"

EXPLANATION

This noble *ḥadīth*, which contains the *khutbah* of the Prophet ﷺ on the Day of Naḥr (slaughter) during the Farewell Pilgrimage, has a great status. The Prophet ﷺ addressed the *ummah* on the Day of 'Arafah and clarified what is obligatory upon them to give Allāh ﷻ from rights and duties, and what is obligatory upon them from one to another. Likewise, [he clarified] what is prohibited for them to do and fall into. So he clarified all of this for them during the Farewell Pilgrimage; and on the Day of 'Arafah, the Day of Naḥr, [he clarified] what they were in need of understanding with the most complete clarification. His Companions memorized it, as is in the long *ḥadīth* of Jābir that describes the Ḥajj of the Prophet ﷺ—from its contents are these blessed words.

The author راجع cited this *ḥadīth* with the aim of clarifying for the *ummah* that it is obligatory upon the one who knows some knowledge to convey it to others. Perhaps the conveyance can be *fard 'ayn* if there is no conveyer to be found except one individual or more than one individual; then it is individually obligatory upon them to convey to the *ummah* that which Allāh ﷻ wants from them and that with which the Prophet ﷺ came.

This *ḥadīth*:

...those who are absent might comprehend (what I have said) better than the present audience.

This means: The individual hears the *ḥadīth* or a statement of knowledge and he carries it to an individual whom he deems to be from those who are intelligent and good at derivation, more so than the conveyer. So he teaches him what he has imparted and he derives the rulings from it. He beautifies it for the people so that they may benefit from it. The evidences for that are

present.

The Companions of the Prophet ﷺ preserved for us the legislative knowledge of the Mighty Book and the pure Sunnah, as did those who came after them from the Tābi'ūn and the Atbā' at-Tābi'ūn, as well as the virtuous generations and those who followed the virtuous generations from the Imāms of guidance, in general; they recorded texts from those they heard from, from the Companions or from the senior Tābi'ūn. So those who had the ability of derivation extracted enormous benefits and detailed rulings after looking into those texts. So books appeared which became (a source) of abundant good for the *ummah*.

Were it not for Allāh, and then their existence, then a person would not be able to move forward or backward. However, the latter (people) can walk in the traces (of the one who came before) and perhaps increase (upon his good). Perhaps Allāh will facilitate for him (a way) to increase in clarity and scrutiny of the issues, in clarification of that which is general or elucidation of that which is unclear; or clarifying that for which clarification is needed, and the likes.

The Prophet ﷺ commanded that the one who is present convey it to the one who is absent:

...those who are absent might comprehend (what I have said) better than the present audience.

In another narration:

...perhaps the carrier of *fiqh* is not a *faqih*; and perhaps the carrier of *fiqh* will carry it to one who has more comprehension than he.¹

¹ Aḥmad reported it (20608), on the authority of Zayd bin Thābit ؓ. Al-Albānī graded it as *ṣaḥīḥ* in *Silsilah aṣ-Ṣaḥīḥah* (404).

So the benefit of this matter spread. That is by way of the people taking knowledge from each other up until this day of ours and up to that which Allāh willed.

Then the Prophet ﷺ clarified some important affairs in this *ḥadīth*. They are: The prohibition of shedding blood, violating honor, and taking wealth without right. Due to the importance of the affair, the Prophet ﷺ used a manner (of speech) which would draw the attention of the listeners. That was (in) his statement:

What month is this? What land is this?

And these were things which were known to all; that which would clarify the importance of the matter which he would present to their hearts and ears. So he used this eloquent style; sufficient is it in eloquence that the Prophet ﷺ—the most eloquent of the creation, the most knowledgeable regarding Allāh, and the most earnest of Allāh's slaves in advising them—said it. He said:

Verily! Your blood, property, and honor are sacred to one another (i.e., Muslims) like the sanctity of this day of yours, in this month of yours, in this city of yours.

The blood of the Muslims is sacred. Likewise, it is not permissible to transgress against the blood of the non-Muslims, such as that of the *kāfir* who has been granted asylum in the Islamic land, or the one who has entered the Islamic land with permission upon conditions that the Islamic land has stipulated, such as those who have an agreement (of peace). It is not permissible for anyone to shed the blood of the one who has an agreement (of peace), or to treat him with any ill treatment—not in his blood or his honor, whether he be a Jew, a Christian, or other than that—while he is one who has an agreement (of peace). This is

because he has taken and given an agreement on conditions that the Islamic land has stipulated. Due to this, it has come in a *ḥadīth* which has been established from the Prophet ﷺ:

He who kills one who has an agreement (of peace) will not smell the scent of Paradise, although its scent can be smelled from a distance of 40 years (journey).²

The ruling of the one who seeks asylum and the one who enters the land of Islām with permission while he is from the people of disbelief is that it is not permissible to spill his blood, violate his honor, or transgress regarding his wealth. This is to the point that ash-Shawkānī رحمه الله said regarding the meaning of this *ḥadīth*: "This means that Paradise is *ḥarām* (for the one who does this) and he will be in the Fire forever, due to the statement of the Prophet ﷺ: '...he will not smell the scent of Paradise.'"

This is from the distinguishing traits of the *sharī'ah* of al-Islām and from its distinct qualities, i.e., the prohibition of deception and the prohibition of abusing those who seek asylum and those who have an agreement (of peace). So it is not permissible for anyone to transgress against them in their blood, their wealth, or their honor, or to do them any type of harm.

As for the blood of the Muslim, then it has more right (to be safeguarded), as the Prophet ﷺ said:

Abusing the Muslim is sin, and fighting him is *kufr*.³

² Al-Bukhārī reported it in "The Book of *Jizyah*, Chapter: The sin of he who kills one who has an agreement of peace without him having committed a crime" (2995), on the authority of 'Abdullāh bin 'Amr رحمه الله.

³ Agreed upon. Al-Bukhārī reported it in "The Book of *Imān*, Chapter: The fear of the believer for his deeds being rendered null while he is unaware" (48). Muslim reported it in "The Book of *Imān*, Chapter: The statement of the Prophet ﷺ: 'Reviling

He ﷺ also said:

Do not turn back after me as disbelievers by striking the necks of one another.⁴

He ﷺ said:

The blood of a Muslim who testifies that *lā ilāha ill-Allāh*, and that I am the Messenger of Allāh, is not permissible to shed except in one of three cases: A soul for a soul, the *thayyib* who fornicates, and the one who leaves his religion and abandons the *jamā'ah*.⁵

The blood of these three is permissible based upon the texts of the legislation. “The *thayyib* who fornicates”—this is one who has intercourse with a woman while he is [or has been] married in a sound marriage. This is the same whether he is currently (at the time he fornicates) married or not; this is a great crime. His prescribed punishment is that he is to be stoned until he dies. If he was a virgin (unmarried), then his prescribed punishment is that he be lashed 100 times and exiled for a year, as is within the Noble Qur’ān and the pure Sunnah.

a Muslim is sin and fighting him is *kufr*” (97), on the authority of ‘Abdullāh bin Mas’ūd ﷺ.

⁴ Agreed upon. Al-Bukhārī reported it in “The Book of Knowledge, Chapter: Listening to the scholars” (121). Muslim reported it in “The Book of *Īmān*, Chapter: Do not turn back after me as disbelievers by striking the necks of one another” (232), on the authority of Jarīr bin ‘Abdillāh ﷺ.

⁵ Agreed upon. Al-Bukhārī reported it in “The Book of Blood Money, Chapter: The statement of Allāh the Exalted regarding a soul for a soul, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and a wound for a wound as a means of equality. So he who gives charity with it, then it is an expiation for him; and he who does not rule by what Allāh has sent down, then they are the wrongdoers” (6484); and Muslim reported it in “The Book of Divisions, Chapter: What is permissible regarding the blood of the Muslim” (4468), on the authority of ‘Abdullāh bin Mas’ūd ﷺ.

"A soul for a soul." He who kills a soul intentionally, then it is obligatory that he be killed for killing that soul; it is the same whether he killed a male or a female. "...and the one who leaves his religion and abandons the *jamā'ah*." Meaning: The *jamā'ah* of the Muslims by way of apostasy from his religion, in which case he is killed for apostasy.

Other than that, the blood of the Muslims is inviolable and it is not permissible to transgress against it by way of beating or by way of killing. Likewise, their wealth is sacred in the legislation of al-Islām, and it is not permissible for anyone to transgress against the wealth of another, whether he be Muslim or non-Muslim. Even if he is from the disbelievers, it is not permissible for you to transgress against his wealth, except in a case of war, such as when *jihād* is established and the flag of *jihād* is raised in Allāh's path, and a battle is waged between the Muslims and the disbelievers by way of legislated *jihād* wherein the conditions have been fulfilled and the preventative factors have been cut off; then the ruling is that all of the disbelievers are (considered) spoils—their wealth, their women, their selves, their children; all of them are (considered) spoils for the Muslims. This is because the truth has been made obligatory upon them, yet they have refused to submit to the truth—which is al-Islām—so Allāh has humiliated them.

As for the disbelievers who are not at war, those who live within the lands of the Muslims or within the lands of disbelief, then it is not permissible for anyone of the Muslims to transgress against their wealth, whether they're in the society of the disbelievers or the society of the Muslims. Transgression against wealth has several paths: perhaps it is through robbery and strong-arming; perhaps it is by stealing; perhaps it is by cheating in transactions, and this is an affair which is widespread (i.e., cheating in business transactions). All of that is from taking wealth without right and

it is prohibited. Due to that, there have come many Prophetic directives regarding selling, as to how we are to sell and buy; as is within the statement of the Prophet ﷺ:

The buyer and the seller have the option (of canceling the contract) as long as they have not separated; then if they both speak the truth and make manifest (any defects), their transaction shall be blessed, and if they conceal and tell lies, the blessing of their transaction shall be obliterated.⁶

That is because the wealth of the Muslims and the wealth of the people is inviolable and not permissible for anyone to transgress against by way of any means whatsoever.

When the Prophet ﷺ passed by a heap of grain and put his hand into it, his fingers came upon some dampness. He said, "Owner of this grain, what is this?" He said, "The rain caught it, O Messenger of Allāh." He said, "Why did you not put it on top of the heap so that the people could see it?! Anyone who cheats us is not one of us."⁷

So he considered the one who did not display to the people the defects (of what he's selling) to be cheating and taking the money of the people without right, and the one who does it is not upon the path of the Prophet ﷺ, which is the path of truthfulness. It is the same for honor. Honor is one of the most important of affairs, and protecting it needs determination and guidelines for

⁶ Agreed upon. Al-Bukhārī reported it in "The Book of Selling, Chapter: That which lying and concealing in business nullifies" (1976); and Muslim reported it in "The Book of Selling, Chapter: Truthfulness in selling and clarity" (3937), on the authority of Ḥakīm bin Hizām ﷺ.

⁷ Muslim reported it in "The Book of *Īmān*, Chapter: The statement of the Prophet ﷺ: 'He who cheats us is not of us'" (295), on the authority of Abū Hurayrah ﷺ.

the individual. This is because honor may be violated (by the following ways):

- By accusing the chaste women and men of lewd acts.
- By bearing false testimony against them for the purpose of attacking their honor.
- By backbiting; and how abundantly does this happen.
- By slander.
- By lying.

And other than that from the reasons by which the honor is violated.

So it is obligatory upon the Muslim to safeguard his tongue just as it is obligatory upon him to safeguard the rest of his limbs regarding that which is connected to the rights of Allāh and the rights of the creation. Due to the importance of the affair, the Prophet ﷺ clarified [this for them] and called their Lord to bear witness against them, saying:

**“Have I not conveyed the Message?” They said:
“Yes.”⁸**

All the praise is for Allāh, Who has prepared for us the means to these texts—the texts of the Mighty Book and the pure Sunnah—so that they may be a reason for guidance and a light by which we may be enlightened; for indeed, taking hold of them, holding fast to them, and practically applying them is what Allāh wants from His slaves. So it is obligatory that the Muslims

⁸ Agreed upon. Al-Bukhārī reported it in “The Book of Knowledge, Chapter: For the one who is present to convey knowledge to one who is absent” (105). Muslim reported it in “The Book of Oaths, Chapter: Transgressing the sanctity of blood, honor, and wealth” (4477), on the authority of Abū Bakrah رضي الله عنه.

deal with the texts of the Book and the Sunnah by holding fast to the commandments and avoiding the prohibitions; deeming the *ḥalāl* to be *ḥalāl* and deeming the *ḥarām* to be *ḥarām*; accepting the truth and rejecting falsehood; and holding fast to the Sunan and leaving off innovation, whether the innovation is of the old types we read about in the books or the innovations of later times that occur in every time and place. This is because the innovations do not cease.

However, all praise is due to Allāh—every time innovation spread, from the time of the Companions up to this day of ours and until Allāh wills, Allāh raised up for it one who will refute it with the truth and with evidences from the Book and the Sunnah, and warn the people against falling into them. The people are in a position between rejection of innovation and taking the Sunnah, and ignorance. (Either this) or he has an objective from the evil objectives, so he shall remain in the abyss of innovation, turning away from the Sunnah. This is oppression of oneself, which Allāh ﷻ has prohibited in His statement:

﴿ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ ﴾

So wrong not yourselves therein.

[*Sūrah at-Tawbah* 9:36]

From the *ḥadīth* is derived the obligation of conveying from those whom Allāh has given knowledge to other than them from those who are ignorant, each in his own locale and community; rather, in every place where there are students of knowledge. The Muslims are brothers, and the need of the ignorant for scholars is greater than their need for food, drink, and (all) of their worldly needs. Allāh took a covenant from the scholars that they would convey [their knowledge], and He threatened those who concealed (knowledge) with the most severe threat, as He has said:

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ ﴾

(And remember) when Allāh took a covenant from those who were given the scripture (Jews and Christians) to make it known and clear to mankind, and not to hide it.

[Sūrah Āli 'Imrān 3:187]

Although this verse was revealed regarding the People of the Book, it is general. This is because the consideration is given to the generality of the wording and not the specification of the reason (for revelation). So it is general, including all those whom Allāh has given legislative knowledge who conceal it from the people due to either being preoccupied with the *dunyā* or depending on someone else (to do it); all of this is an admonition for the student of knowledge, because he bears a responsibility due to what Allāh has given him from knowledge. How much reward he will have for traversing upon the path of the noble messengers ﷺ in teaching the creation and advising them.

Allāh warned against concealing (knowledge) with the highest form of threat. The Most High has said:

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُمْ فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ ﴾

Verily, those who conceal the clear proofs, evidences, and guidance which We have sent down, after We have made it clear for the people

in the Book, they are the ones cursed by Allāh and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

[Sūrah al-Baqarah 2:159-160]

So beware—and again, beware!—from concealing (knowledge), due to what [that action] contains of evil and due to the severe threat that follows it. It is established from the Prophet ﷺ that he said:

He who conceals knowledge will come on the Day of Standing harnessed with a harness of fire.⁹

It is a must that one convey and clarify. And Allāh has taken (an oath) from the ignorant that they will learn; and if they do not learn, then they have wronged themselves and Allāh has established the proof against them.

﴿ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

So ask of those who know the scripture if you know not.

[Sūrah an-Nahl 16:43]

The Prophet ﷺ said:

They should have asked, as the cure for ignorance is to ask.¹⁰

⁹ Aḥmad reported it (10487), and al-Albānī graded it as *ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmi'* (6517), on the authority of Abū Hurayrah ﷺ.

¹⁰ Aḥmad reported it (2898), as did Abū Dāwūd in "The Book of Purification, Chapter: Regarding the injured person making *tayammum*" (284). Ibn Mājah re-

The wise people have said: "Knowledge is a treasure, and its key is to ask, so it is a must that one ask." The people asking the scholars is by way of statement and by way of action.

Asking by way of statement: This is by presenting questions from them—whether verbally or written—to the scholar, and the scholar answers in accordance with his ability and within the scope of what he knows. If he does not know the affair and its solution, then it is a must that he fear Allāh and not say anything about it, and it is upon him to direct [the questioner] to other than himself; and if there is no one else to be found, then he should research until he arrives at the truth, and Allāh will aid him until he arrives at the truth he is seeking.

Asking by way of action: This is when the scholar sees the ignorant person stumbling about in his ignorance, perhaps in that which is linked with the creed, and he does not ask the scholar but his action takes the place of the questioning with the tongue; or he is not good in purification of himself, or he is not good in performance of his prayer, so you, O scholar, are to rush to teach him. So he is asking you by way of his action.

The story of the man who prayed badly is not far from the mind. He entered while the Prophet ﷺ was in the *masjid*, and he prayed two *raka'āt*, then he came and gave *salām* to the Prophet ﷺ, who said to him:

Go back and pray, for you have not prayed.

(He did this) three times. So [the man] said:

By Him who has sent you with the truth, I am

ported it in "The Book of Purity, Chapter: The injured person who is in a state of *janābah* and fears for himself if he should perform *ghusl*" (565), from the *ḥadīth* of Jābir bin 'Abdillāh and Ibn 'Abbās ؓ.

not able to do better than this. So teach me.¹¹

His statement to the Prophet: “So teach me”—this was asking by way of statement. That was after he heard from the Prophet ﷺ the ruling on the prayer he had made. So the Prophet ﷺ taught him purification and how to pray one *rak'ah*, and he said to him:

Do that in all of your prayers.

¹¹ Agreed upon. Al-Bukhārī reported it in “The Book of the Description of the Prayer, Chapter: The obligation of reciting for the *imām* and the follower in all prayers, whether a resident or a traveler, whether an audible prayer or a silent one” (724). And Muslim reported it in “The Book of Prayer, Chapter: The obligation of reciting al-Fātiḥah in every *rak'ah*, and if one is not good at al-Fātiḥah and is not able to learn it, then he recites what is easy for him from the other chapters” (911), on the authority of Abū Hurayrah ؓ.

CHAPTER (9)

Knowledge Precedes Speech & Action

This is due to the statement of the Most High:

﴿ فَاعْلَم أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ ﴾

So know (O Muḥammad ﷺ) that *lā ilāha ill-Allāh* (none has the right to be worshiped but Allāh).

[Sūrah Muḥammad 47:19]

He began by mentioning knowledge and that: “The scholars are the inheritors of the prophets,” and that: “...they leave behind knowledge; so he who takes it has taken an enormous share.” “He who traverses upon a path wherein he seeks knowledge, Allāh will make easy for him a path to Paradise.”

He, Majestic be He, said:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

It is only those who have knowledge among His slaves that fear Allāh.

[Sūrah Fāṭir 35:28]

And He said:

﴿ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴾

None will understand them except those who have knowledge (of Allāh and His signs, etc.).

[Sūrah al-'Ankabūt 29:43]

﴿ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ

السَّعِيرِ ﴾

And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"

[Sūrah al-Mulk 67:10]

The Prophet ﷺ said:

He for whom Allāh wants good, he gives him *fiqh* in the religion. And knowledge is but by learning.

Abū Dharr said: "If you were to put a blade to this" (and he pointed to his throat) "and I thought that I could get out a statement which I heard from the Prophet ﷺ before you put it to work, then I would do so."

Ibn 'Abbās said:

﴿ وَلَكِنْ كُونُوا رَبَّانِيِّنَ ﴾

Be you *rabbāniyyūn* (learned men of religion who practice what they know and also preach to others).

[Sūrah Āli 'Imrān 3:79]

"This means: Wise jurists."

It is said that the *rabbānī* scholar is the one who cultivates the people by way of small (aspects) of knowledge before the larger (aspects).

EXPLANATION

The heading reads: "Chapter: Knowledge precedes speech and action"; this is because actions are not known and their companions do not deem them to be good except after knowledge of how to perform them. So knowledge is an *imām* for action. So he who combines knowledge and action with sincerity is amongst those upon whom grace has been bestowed, those whom Allāh has mentioned, and His statement is the truth:

﴿ وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴾

And whosoever obeys Allāh and the Messenger (Muḥammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His grace, of the prophets, the *ṣiddīqūn* (those followers of the prophets who were first and foremost to believe in them, like Abū Bakr aṣ-Ṣiddīq), the martyrs, and the righteous. And how excellent these companions are!

[Sūrah an-Nisā' 4:69]

And those who know but do not act traverse on the path of those upon whom is anger, who are the Jews. Those who worship Allāh upon ignorance have traversed the path of those who are astray, who are the Christians. Since the affair is like this, then it is a

must that knowledge precede speech and action. Due to this, Allāh ﷻ has commanded the noblest of His creation, by way of revelation to him:

﴿ فَاعْلَم أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ ﴾

So know (O Muḥammad ﷺ) that *lā ilāha ill-Allāh* (none has the right to be worshiped but Allāh).

[Sūrah Muḥammad 47:19]

So he began by mentioning knowledge before speech and action.

Within these texts from the Book and the Sunnah is explicit evidence of the importance of knowledge and that it is from the obligations which are binding upon every responsible person in the world, from the *jinn* as well as mankind, as it is affirmed from the Prophet ﷺ that he said:

Seeking knowledge is an obligation upon every Muslim.¹

What is intended by this is the obligatory knowledge which is *fard 'ayn*, and (its obligation) is not removed from any responsible person, male or female.

In [these texts] is clarification of the virtue of the scholars, each in accordance to what he possesses of knowledge. It is sufficient for the scholars in nobility and virtue that they are the inheritors of the Prophet ﷺ from this nation. They inherit from him the knowledge of the Book of Allāh and the Sunnah of His Prophet ﷺ. And they are considered to be the choicest of the creation within their societies due to them being the people of knowl-

¹ Ibn Mājah reported it in "The Introduction, Chapter: The virtue of the scholars over the students of knowledge" (210), on the authority of Anas bin Mālik ﷺ; al-Albānī graded it as *ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmi'* (3913).

edge, action, and teaching.

In these texts, as well, is incitement to be continuous in seeking knowledge, with no limit or end, as long as the soul is within the body. This is because your reward is greatedened, your good increases, and your status is raised with Allāh ﷻ whenever your portion from the inheritance increases. So he who takes hold of knowledge has taken an abundant share, meaning: his share is the most abundant share.

The Prophet ﷺ did not stop short at mentioning the worldly portion by way of abundant money, high rank, abundance of children, or anything else. That was only due to the lowliness of the enjoyment of the *dunyā* in the sight of Allāh ﷻ and due to the nobility of knowledge and the scholars. Allāh has raised the status of knowledge and the people who learn knowledge seeking the Face of Allāh, who spread it amongst the slaves of Allāh and act upon it in the manner that Allāh wanted and upon the methodology of the Messenger of Allāh ﷺ.

Within the texts is an enormous glad tiding for the students of knowledge:

**Allāh will make a path to Paradise easy for he
who traverses upon a path wherein he seeks
knowledge.²**

Every intelligent person desires the path that will lead him to the pleasure of Allāh and His Paradise.

The one who has been put to trial and deprived is the one who turns away from knowledge and acting upon it and prefers his

² Muslim reported it in "The Book of *Dhikr*, Supplication, and *Tawbah*, Chapter: The virtue of gathering for reciting the Qur'ān and for *dhikr*" (7052), on the authority of Abū Hurayrah ﷺ.

dunyā over his Hereafter. And let he who desires knowledge know that its paths are numerous and the means to attain it are various, and they are not restricted to [sitting] in the circles [of knowledge]. However, the basis of knowledge is receiving it (from another), conducting circles of knowledge, and gathering with the scholars of knowledge in accordance to their level; and over all those endowed with knowledge is one who is more knowledgeable.

Likewise, from the means to attain knowledge is reading the books which were written regarding the sciences of the legislation and its means; also (from the means) is listening to the broadcasted religious programs. All of that is beneficial and useful. From [these religious programs] is *Nūr 'Alad-Darb* in this time. Many questions are presented therein along with the answers. Perhaps a person may hear a number of rulings in one sitting, while he is lying on his bed.

Our pious predecessors, as you know, were such that one of them would travel, as Jābir bin 'Abdillāh ﷺ traveled from Madīnah to Damascus, stopping at the gate seeking permission to enter. They said, "Who is it?" He said, "Jābir." They said, "Jābir bin 'Abdillāh?" He said, "Yes." So 'Abdullāh bin Unays came out dragging his cloak and he hugged him. Then he asked him, "What brings you here?" He said, "A *ḥadīth* which I heard that you had memorized, and I feared that I would die before I heard it." It was the *ḥadīth* of the bridge. So he informed him of the *ḥadīth*. Its text is:

I heard the Messenger of Allāh ﷺ say: "Allāh ﷻ will gather the slaves" (or he said: "the people")—and he pointed with his hand toward Shām—"...barefoot, naked, uncircumcised, and *bubman*." We said, "What is *bubman*?" He said, "Not having anything with them. So they will

be called out to with a voice which will be heard by those far and those near: 'I am the Judging King. It is not proper for any of the people of the Fire to enter the Fire while he has oppressed a person of Paradise (until that is settled), even with a slap.' We said, "How, when we will be coming to Allāh ﷻ barefoot, naked, and uncircumcised?" He said: "(You will bring) your good deeds and bad deeds."³

Then he returned from the gate, because this trip was purely for the purpose of seeking one *ḥadīth*.

Today—and all praise is due to Allāh—we have a number of means by which we are able gather the various sciences, like circles of knowledge and telephone calls to the scholars of knowledge. If you read a book and comprehend some of what is therein while part of it is confusing to you, and you write down what confused you, then pick up the phone and contact someone you trust from the people of knowledge and the Sunnah and seek from him a solution, by way of the telephone, to this problematic issue. This way the (understanding of) the entire book will be known and clear to you. This is from the wisdom which we say to our sons and our companions, hoping for the reward, because the Prophet ﷺ said:

He who directs to good is like he who does it.⁴

He ﷺ said:

³ Imām Aḥmad reported it in *Al-Musnad* (3/495), as al-Bukhārī has mentioned in some of his wordings in "The Book of *Tawḥīd*" (8/194).

⁴ Aḥmad reported it (21326), as did at-Tirmidhī in "The Book of Knowledge from the Messenger of Allāh ﷺ, Chapter: That which has come regarding the fact that the guide to good is like the one who does it" (2594), on the authority of Anas bin Mālik ﷺ.

**He who directs to good shall have a reward like
that of he who does it.⁵**

You, as well as all of the people and the beginner students of knowledge, as well as he who has the spare time from the people of knowledge and research, are upon this. (They all) benefit from these mediums: good programs like conferences, lectures, and the likes from the means of seeking (knowledge). Likewise, writing and summarizing books—they are a means of seeking knowledge.

Due to this, Allāh has promised the one who seeks it (knowledge) with Paradise, and entrance into Paradise is the goal. If you enter Paradise, then you have been successful in the greatest of pursuits from its delights, which is looking at the noble Face of Allāh, which the groups of the innovators deny and Ahlus-Sunnah wal-Jamā'ah affirm. So all praise is due to Allāh for clarity of the truth so that there is not to be found an action which is equal to that of seeking legislative knowledge, by way of a person acting upon it and calling the people to it, and a person traversing upon it without end until the legs are fixed together (i.e., until he dies).

Perhaps the person has obligations from business or work, but besides this, this work does not get everything [from him]. Rather, he gives knowledge most of his time, from the hours of his nights and his days. If he does this, then he has been good towards himself in the best of manners which the Infallible One and the Trustworthy Advisor ﷺ has directed to. If you play around with the intellects, the humans will be debased and knowledge will be abandoned; ignorance will take its place, and

⁵ At-Tirmidhī reported it in “The Book of Knowledge from the Messenger of Allāh ﷺ, Chapter: That which has come regarding the fact that the guide to good is like the one who does it” (2595), on the authority of Abū Mas'ūd al-Badrī ﷺ.

EXPLANATION OF "THE BOOK OF KNOWLEDGE"

that is loss and that is damage.

QUESTIONS & ANSWERS



For This Section

QUESTION I:

O Eminent Shaykh, is it considered to be from the incorrect objectives of questioning that the questioner is sure of the answer within himself, and this is known from the manner of the question, and he wishes for the answerer to agree with that which he is sure of?

ANSWER:

This is a good question. The reality is that this happens; perhaps the student of knowledge has the truth regarding the understanding of an issue, but he is somewhat hesitant or he desires to affirm it, so he presents the question to someone he trusts. So if that person agrees with him, then he is relieved and he rejoices. If there occurs something from direction in that which was hidden from him, then he may follow it, and there is no harm upon him in this act. Rather, he is rewarded for it and thanked.

QUESTION 2:

Is *al-i'rād* (turning away) an attribute from the attributes of Allāh?

ANSWER:

This runs the same course as other statements regarding the attributes, such as *as-sukhuṭ* (displeasure) and *al-maqt* (despising). We believe in it, as it has come. We do not delve into interpretations which take the text outside of its meaning. It is like other than it from the attributes that are actions, those from which a name for Allāh is not derived. So it is not to be said that from the names of Allāh is *al-Mu'riḍ* (i.e., the Turner Away), just as it is not to be said that from the names of Allāh is *al-Mākir* (the Schemer) or *al-Mukhādi'* (the Deceiver), and the likes.

QUESTION 3:

If there is a circle of knowledge wherein a scholar from Ahlus-Sunnah is teaching, and a man exits from this circle, then does he fall under the *ḥadīth* of the Prophet ﷺ, that Allāh will turn away from him?

ANSWER:

Perhaps a person may exit the circle of legislative knowledge for appropriate reasons for exiting from the gathering. Perhaps it is an important need that he wants to take care of and it is not possible for him to take care of it except during this time, or he has a personal obligation, some binding duty, work, or the likes. This is excused, and he is not from those who turn away. Rather, perhaps he will share in the reward for his good intention and the extent of his love for the circle of knowledge.

As for the one who leaves the circle without justification and

without a need, simply abstaining from it, or because perhaps he doesn't agree with the teacher in creed or in *manhaj*, then this one will bear his portion of sin and turning away. This is because he has acted like the one who turned away from the circle wherein Muṣṭafā (i.e., the Prophet) was teaching his Companions. So the noble Messenger ﷺ said concerning him:

...while the other turned his face from Allāh and went away, so Allāh turned His face from him likewise.

Meaning: He abstained from knowledge and abstained from that great gathering wherein it was being said: "Allāh said, and His Messenger said."

Today, yesterday, and tomorrow, the people within a circle of legislative knowledge wherein they are only saying the speech of Allāh ﷻ and the speech of the Prophet ﷺ, [the people who] exit the circles of knowledge out of abstaining from knowledge and turning away from it—rather, perhaps the people of innovation transgress regarding this affair by them hating the teacher who clings to the Sunnah who criticizes the people of innovation for their innovation, misguidance, and creed, so they hate him and do not like to listen to his speech—these people earn loss, and it is upon them to repent to Allāh ﷻ. If he does not do so, then he has earned the sin of turning away. This is clear from the *ḥadīth* of the three, the meaning of which has passed, and Allāh is the guide to that which is the balanced way.

QUESTION 4:

We hear from the callers those who use the narration of Abū Dharr ؓ: "If you put a sword to here (and he pointed at his throat)..." as a proof for the statement that the caller should speak even if the ruler prohibits him from that. We hope for

clarity regarding this issue.

ANSWER:

The reality is that this is not derived from what Abū Dharr رضي الله عنه did, without details, for the affairs are from their garments.

If the leaders, from the scholars and the rulers, make *ijtihād* and institute a way or an organizational structure which is righteous for the purpose of calling to Allāh and teaching the creation, and they hand out responsibilities in organizing that and they issue commands in that regard, then it is not permissible for anyone to cling to this narration and oppose the leaders in that. This is because obeying the leaders is an obligation, and they have organized a system that includes safety for the *da'wah*, for the callers, and those who are called. Their implementation of this brings about benefit and repels harm.

So if the leader said: "Be silent, so-and-so, and do not speak except with permission," then it is not permissible for someone to break the stick of obedience by clinging to this narration from which he deems the *ijtihād* of a Companion رضي الله عنه as a justification for him in his time. The basic principles are: The *ijtihād* of a Companion, if it opposes the texts, is not to be taken. Rather, the texts of the Book and the Sunnah are to be taken, and the Companion who is a *mujtahid* is excused and he is not blindly followed in his action.

The proofs for the obligation of obeying the Muslim ruler are explicit in the Book and the Sunnah. Likewise, the proofs for the prohibition of rebelling against the Muslim leaders are explicit in their places. So understand that well, O questioner; act by it and thus receive the reward and defend the fronts.

I excuse Abū Dharr رضي الله عنه, the Companion of Allāh's Messenger ﷺ,

the man of remarkable deeds and virtues, since this was *ijtihād* from him and he had a reason (for saying what he said); and it is that a dispute between him and Mu'āwiyah رضي الله عنه had occurred regarding the verse:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ لِيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴾

O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh (i.e., Allāh's religion of Islamic monotheism). And those who hoard up gold and silver [*al-kanz*: the money on which *zakāh* has not been paid], and spend it not in the way of Allāh—announce unto them a painful torment.

[*Sūrah at-Tawbah* 9:34]

So Abū Dharr رضي الله عنه held that what was not spent from gold and silver in the path of Allāh was considered to be hoarded, for which one would be punished.

Mu'āwiyah opposed him, since there were rights regarding the forms of money; so if one paid the *zakāh* from them, then it is not hoarding. So there occurred a difference between the two. That reached 'Uthmān رضي الله عنه, and he ordered Abū Dharr رضي الله عنه to be silent. So he said that statement: "If you were to put a blade to this" (and he pointed to his throat) "and I thought that I could get out a statement which I heard from the Prophet ﷺ before

you put it to work, then I would do so."¹

I advise myself and the students of knowledge to look into the texts and look into the circumstances and times (surrounding them) so that one does not fall into opposition which will be harmful for him, the *da'wah*, and the callers at the same time.

In this land specifically—and all praise is due to Allāh—we have a ministry set up for the organization of the *da'wah* for the callers and all of the Islamic affairs. So he who wants to call to Allāh in a flat land, a mountain, a city, a village, or a settlement, then the door is open, with restriction to the system of the ministry.

I remember that before the Juhaymān² incident, none of the

¹ Al-Bukhārī mentioned it in the heading for the chapter and ad-Dārimī mentioned it in his *Sunan* in "The Introduction, Chapter: Conveyance from the Messenger of Allāh ﷺ and teaching the Sunan" (554), on the authority of Mālik bin Marthad from his father.

² It is a sinister terrorist movement which an evil group established, extreme in its views; people of absurd dreams and false hopes, except in one form from the forms of terrorism, which earns for its people an evil punishment. From the reports about this group was that they entered Bayt al-Ḥarām on Tuesday, the first of the month of Allāh, Muḥarram, in the year 1400 AH, and they had with them their *mahdī*, the one named Muḥammad bin 'Abdillāh al-Qaḥṭānī. Accompanying him, encouraging him, and acting as his spokesperson was Juhaymān bin Sayf al-'Utaybī. They had weapons and ammunition. They demanded the Muslims to give the pledge to the supposed *mahdī* under compulsion of force, (the threat of) killing, and intimidation of the Muslims in general and the people who lived in the sacred precincts specifically. *Yā Allāh*, how much blood was spilled oppressively and out of enmity, while the scholars called them to submit to the ruling of the legislation of Allāh regarding them, but they refused, continuing to traverse upon evil, corruption, disobedience, and stubbornness.

So the soldiers of Allāh were unleashed upon them; men of courage and *tawḥīd* from the Saudi army. So they compelled them to surrender and arrested 170 of them alive to interrogate them; then the legislation of Allāh was implemented regarding them. Thereafter, the ruling of killing was handed down regarding 63 individuals, and the rest were given the discretionary punishment (*ta'zīr*) of imprisonment and flogging. And Allāh purified the noble, sacred precincts from that oppressive terrorist group. What was unfortunate was that they named themselves Jamā'ah al-Ḥadīth. I say:

callers had to seek permission or a permit, until there occurred that which occurred from evil which made the leaders, from the scholars and the rulers, institute this system for *da'wah*, which made the affair easy and stress-free.

And may prayers and peace be upon our Prophet Muḥammad, his family, and his Companions.

Even if they did memorize anything from the words of the *aḥādīth*, they were deprived from knowing its meaning, and they were engrossed in oppression.

CHAPTER (10)



The Prophet Used to Take Care of the People in Admonition & Knowledge So As Not to Run Them Away

Muḥammad bin Yūsuf said: “Sufyān informed us from al-A’mash from Abū Wā’il from Ibn Mas’ūd ؓ, who said: ‘The Prophet ﷺ used to take care of us in preaching by selecting a suitable time so that we wouldn’t get bored (he abstained from pestering us with sermons and knowledge all the time).’”

Muḥammad bin Bash'shār narrated to us, saying: “Yaḥyā bin Sa’id narrated to us saying: ‘Shu’bah narrated to us saying: ‘Abut-Tayyāḥ narrated to me from Anas ؓ from the Prophet ﷺ, who said: ‘Facilitate things for people (concerning religious matters) and do not make it hard for them, and give them good tidings and do not make them run away (from Islām).’”””

EXPLANATION

All praise is for Allāh; may prayers and peace be upon Allāh’s Messenger, his family, his Companions, and those who follow his guidance.

To proceed:

The author رضي الله عنه said: “Chapter: The Prophet ﷺ used to take care of the people in admonition and knowledge so as not to run them away.” He cited the *ḥadīth* of Ibn Mas’ūd رضي الله عنه which contains the legislation of having concern (for the people) in admonition. What is intended by “concern” is taking care. So he used to take care of them by admonishing them from time to time, and he would not do it all the time continuously, out of fear of boring them. Boredom is monotony. Also, [he did this] out of fear of running the people away. Meaning: They would become bored due to the repetitive and consistent admonition, and that would be a reason for them being deprived of knowledge.

‘Abdullāh bin Mas’ūd رضي الله عنه was the same way. He would admonish the people every Thursday, such that someone would say to him: “I wish that you could preach to us daily.” He replied: “The only thing that prevents me from doing so is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet used to do with us, for fear of making us bored.”¹

Admonition is not studying knowledge; that structure is accomplished by way of reading books and taking questions. Admonition is reminding the people, encouraging them (towards good), and discouraging them (from evil) so that they will receive glad tidings and be made to fear. Meaning, they will receive glad tidings of good which they hear from the texts of the Promise, from the Noble Qur’ān and the pure Sunnah; and they will be made to fear from the texts of threat, which no admonition of an admonisher, *khutbah* of a *khaṭīb*, reminder of one who

¹ Agreed upon. Al-Bukhārī reported it in “The Book of Knowledge, Chapter: Whoever fixed appointed days for the people of knowledge” (70). And Muslim reported it in “The Book of Attributes of the Day of Judgment, Paradise, and the Fire, Chapter: Consistency in admonition” (7307).

reminds, or advice of an advisor can do without.

As for holding lessons and giving them, then they should be held consistently and all the time in accordance with the ability of the one learning and in accordance with the teacher. It should continue night and day; it should continue month after month and year after year. Knowledge is not preserved and the student of knowledge does not reach a good level therein—like the level of *ijtihād* and the ability to derive rulings—except by way of continuation in seeking knowledge and not ceasing. So admonition one day a week is not sufficient for acquiring knowledge.

The point is that admonition is one thing and the acquisition of knowledge for the purpose of reviewing the various branches of knowledge and its means is another thing; such as *tafsīr* and the *uṣūl* of *tafsīr*, *fiqh* and the *uṣūl* of *fiqh* and the guidelines of *fiqh*, *ḥadīth* and its sciences, the Islamic creed and knowledge of what opposes it from the corrupt creeds, and the history of the Prophet. All of [these branches] need long times [for studying] so that the student of knowledge can acquire a large portion of knowledge.

The point is that admonishers should take care in giving admonition from the Sunnah. As for knowledge-based acquisition and teaching the people *fiqh* of the religion of al-Islām, then there is dire need for perpetuity therein so that they may acquire a large portion of it.

The second *ḥadīth* is the statement of the Prophet ﷺ:

Facilitate things for people (concerning religious matters) and do not make it hard for them; and give them good tidings and do not make them run away (from Islām).

This contains a general advice for everyone whom Allāh has given knowledge who spreads it amongst the people. So it is proper that he use a pleasant style with them and soft speech in its proper place; and he should cite the texts (the texts dealing with the promise from Allāh ﷻ to the people of righteous deeds) of the reward which is from the genus of their actions, so that they may receive glad tidings. Likewise, he should present the texts of threat to them and issue a warning so that they will desire what is with Allāh from bounty and good and they will fear what is with Him from the punishment meted out for doing evil and acts of disobedience.

The people are of different levels. From them, there is he who just recently entered al-Islām; from them, there is he who just recently began clinging to the rulings of al-Islām; from them, there is the ignorant. You must use wisdom with these people in a soft and easygoing manner, with brevity in teaching. I mean by this the brevity which is beneficial and gradual. In the beginning, [do this] by way of easy issues, and then gradually move on to that which follows, etc. This makes things easy on the people as opposed to being hard on them, for it would be reason for them fleeing from knowledge and *fiqh* in the religion of Allāh ﷻ. That happens by way of only mentioning the texts dealing with the threat, or using words which depart from that which is correct from soft speech and consideration for the (level of) understanding of those being addressed.

Due to this, the Prophet ﷺ advised the teachers of good to traverse upon this good path, which brings about the uniting of the hearts of the people and their souls so that they will accept *fiqh* in the religion of Allāh ﷻ, and it will be a reason for them departing from ignorance, gaining understanding of the religion of Allāh, and becoming successful in knowledge and reward.

His statement:

...and give them good tidings and do not make them run away.

The good tidings are in the Qur'an and in the texts of the narrated Sunnah; and the texts of severe threat which contain rebuke for disobedience and deviation are narrated (therein). Allāh ﷻ says:

﴿ وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴾

And give glad tidings to those who believe and do righteous good deeds, that for them will be gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e., in the same form but different in taste), and they shall have therein *azwājun mutabbarah* (purified mates or wives, having no menses, stools, urine, etc.) and they will abide therein forever.

[Sūrah al-Baqarah 2:25]

This is from the verses which contain glad tidings. The Prophet ﷺ gave glad tidings to Companions a number of times. From [these glad tidings] is the statement of the Prophet ﷺ:

He who obeys me has obeyed Allāh, and he who

disobeys me has disobeyed Allāh. He who obeys my *amīr* has obeyed me, and he who disobeys my *amīr* has disobeyed me.²

He ﷺ said, in the authentic *ḥadīth* which al-Bukhārī has reported:

“All of my nation will enter Paradise except for the one who refuses.” It was said, “And who will refuse?” He said, “He who obeys me will enter Paradise and he who disobeys me has refused.”³

The texts from the Qur'ān and the Sunnah that mention glad tidings for the people of *īmān* are numerous, so that they may increase in *īmān* along with their present *īmān*, and (increase) in desire for the good along with their present desire, and (increase) in righteous action along with their present action.

Likewise is the warning. Texts have come in the Noble Qur'ān in the manner of warning, and they are to instill fear and discouragement (from evil). As is in the statement of Allāh ﷻ:

﴿ وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴾

And warn them (O Muḥammad ﷺ) of the day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness,

² Agreed upon. Al-Bukhārī reported it in “The Book of *Jihād* and Battles, Chapter: One is to fight behind the Imām and be shielded by him” (2797). Muslim reported it in “The Book of Leadership, Chapter: The obligation of obeying the leaders in other than disobedience and the forbiddance of obeying them in disobedience” (4854), on the authority of Abū Hurayrah ﷺ.

³ Al-Bukhārī reported it in “The Book of Steadfastness Upon the Book and the Sunnah, Chapter: Following the Sunan of Allāh’s Messenger ﷺ,” from the *ḥadīth* of Abū Hurayrah ﷺ.

and they believe not.

[*Sūrah Maryam* 19:39]

﴿ وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ
كَاطْمِينٍ ﴾

And warn them (O Muhammad) of the Day that is drawing near (i.e., the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out.

[*Sūrah Ghāfir* 40:18]

﴿ قُمْ فَأَنْذِرْ ۚ وَرَبِّكَ فَكَبِيرٌ ۝ ﴾

Arise and warn! And your Lord (Allāh) magnify!

[*Sūrah al-Muddath' thir* 74:2-3]

Besides these verses, there are numerous warning texts that come instilling fear of the punishment. In most instances, as it relates to the styles of the Qur'an and the Sunnah, the glad tidings are related to all that is good and easy. The warnings instill fear and discouragement from everything one should fear.

It is befitting for the one who gives *da'wah* to learn to have wisdom in his *da'wah*, such that he gives the people glad tidings and he warns them. So he combines *at-tarhib* (encouragement) and *at-tarhib* (discouragement). He who reads the Qur'an will learn that. Verses of encouragement come and verses of discouragement follow them; or verses that contain discouragement and instill fear come and verses that contain encouragement and glad tidings follow. And those who give *da'wah* must depend upon the Book of Allāh, the Sunnah of His Messenger ﷺ, and the way of the Salaf aṣ-Ṣāliḥ in their *da'wah* and their spreading of

knowledge, as it relates to conveying it and instituting it.

CHAPTER (II)



Fixing Appointed Days for the People of Knowledge

'Uthmān bin Abī Shaybah narrated to us, saying: "Jarīr narrated to us from Maṣṣūr from Abū Wā'il, who said: "Abdullāh used to admonish the people every Thursday. Once, a man said: "O Abū 'Abdir-Raḥmān! I wish that you could preach to us daily." He replied, "The only thing which prevents me from doing so is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time, just as the Prophet ﷺ used to do with us for fear of making us bored."'"

EXPLANATION

The speech regarding this *ḥadīth* is like that of the previous *ḥadīth*. The Prophet ﷺ used to take care of them in admonition and knowledge so that they would not be afflicted with boredom and thus run away.

So it is legislated therein to take care of the people. When the scholar sees acceptance and desire, then he should admonish the people. When he sees boredom and complacency, then he should cease the admonition.

As for that which they need from knowledge regarding the rulings of their religion, which the majority of the people are ignorant of until they learn, then it is proper that one hasten to it and inform the people that they are in dire need of acquiring what is obligatory upon them from knowledge so that they may have *fiqh* in their religion. That requires and calls for consistency and not being bored and complacent.

Moreover, there is no harm in there being appointed days for spreading knowledge. The vacations in this time are opportunities to acquire knowledge, when the people gather in the various places, every group in their locale, and organize circles of knowledge and arrange times for studying the sciences. It is from the blessed opportunities which can be utilized for righteous actions, i.e., learning, and teaching knowledge to the one who needs it.

This *ḥadīth* contains a refutation of the one whose speech was transmitted to me as saying: “Specifying these days (the vacation days) to hold an abundance of circles and establishing lessons therein is from the innovations.” It is as if this *ḥadīth* and its likes have not reached him and he does not acknowledge the needs of the people, their work obligations, etc. All praise is for Allāh, it does not contain anything from innovation, and it is not like the newly invented matter which has days and nights specified for it and is ruled to be an innovation, such as the innovation of the *mawlid* and the innovation of the [celebration of] the Hijrah, and other than those from the newly invented, innovated affairs.

As for taking advantage of the opportunities to spread and learn knowledge in appointed days and appointed months or appointed times, then this is from utilizing time, and it is not from the newly invented innovations.

CHAPTER (12)



*He For Whom Allāh Wants Good, He Grants Him
Fiqh in the Religion*

Sa'id bin 'Ufayr narrated to us saying: "Ibn Wahb narrated to us from Yūnus from Ibn Shihāb, who said: 'Ḥumayd bin 'Abdir-Raḥmān said: "I heard Mu'āwiyah delivering a sermon saying: 'I heard Allāh's Messenger saying: "If Allāh wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allāh. (And remember) that this nation (true Muslims) will keep on following Allāh's teachings strictly and they will not be harmed by anyone going on a different path till Allāh's order (the Day of Judgment) is established."'"'"'"

EXPLANATION

The author made a portion of this *ḥadīth* to be the heading and he cited the *ḥadīth* in totality under it. He ﷺ said: "Chapter: He for whom Allāh wants good, He grants him *fiqh* in the religion."

The primary ruling derived from the *ḥadīth* is the obligation of comprehending the religion of Allāh ﷻ, and hastening towards

that without putting it off. Indeed, the person needs knowledge which will correct his creed and by which he will be free from what opposes it. He is continuously in need of having *fiqh* in his prayer, beginning with purification and then the prayer (itself). Likewise for the rest of the pillars of *al-islām*, *īmān*, and *ihsān*, *fiqh* in the *ḥalāl* and the *ḥarām*, and other than that from the rulings of the legislation.

Hence, *fiqh* in the religion and giving due consideration to it is a sign for the prosperity and success of a person. And the opposite is also true: turning away from comprehending the religion of Allāh and not having a desire for it is considered to be from deviation, with which those who turn away from comprehending the religion of Allāh are afflicted. Indeed, comprehending the religion of Allāh is from the distinguishing signs that the person who desires it and gives importance to acquiring it is from the people of rectification and prosperity, if his intention is good and he does good with his actions.

Allāh ﷻ is the One who gives the good things from the *dunyā* and the Hereafter. He gives knowledge in abundance to whom He wills. That is by way of the person enacting the means. He gives to whom He wills less than that, as He, the Most High, said:

﴿ فَسَأَلْتُ أُوْدِيَّةً بِقَدْرِهَا ﴾

And the valleys flow according to their measure.

[*Sūrah ar-Ra'd* 13:17]

He who does not enact the means is deprived. He is the reason for his own deprivation. Allāh, likewise, gives the good of the *dunyā* to those whom He loves, as well as those whom He does not love, due to its contemptibleness in the sight of Allāh the Exalted, as is established in the *ḥadīth* of Allāh's Messenger ﷺ:

If the *dunyā* meant to Allāh the weight of the wing of a mosquito, then He would not give a disbeliever a sip of water from it.¹

As for the Hereafter, the means of attaining it is comprehension in the religion of Allāh and action in accordance with it; none is given that except those whom Allāh loves.

On this basis, it is a must that one enact the means to attain the love of Allāh, and at the forefront of that is *fiqh* in the religion of Allāh. The statement of the Messenger ﷺ wherein he said:

...I am just a distributor, but the grant is from Allāh.

The meaning of this is that the Prophet ﷺ was sent by Allāh with legislative knowledge. So he spreads it amongst the creation in the manner of one who divides things which are divided, such as the obligatory duties, the charities, and the likes. The Prophet ﷺ spread what he came with amongst the *ummah*. Everyone takes a share of it, and the one who is deprived is he who turns away from what the Prophet ﷺ came with and spread amongst the *ummah*.

Regarding his ﷺ statement:

(And remember) that this nation (true Muslims) will keep on following Allāh's teachings strictly and they will not be harmed by anyone going on a different path till Allāh's order (the Day of Judgment) is established.

This is evidence that the excellence of this *ummah* will not

¹ Ibn Mājah reported it in "The Book of *Zuhd*, Chapter: The example of the *dunyā*" (4100), on the authority of Sa'd ﷺ. Al-Albānī graded it as *ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmi'* (6).

cease. Rather, a group from this *ummah* will remain upon the truth, knowing the truth, acting by the truth, and calling to the truth. They inherit this knowledge, action, and *da'wah* until the command of Allāh comes while they are still upon that.

“The command of Allāh” ﷻ that was alluded to within the *ḥadīth* is the extinction of the creation from this life; as it has come in the *ḥadīth* that when Allāh ﷻ wants to establish the Hour, He will send:

...a pleasant wind that will reach their armpits; it will take the soul of every believer and every Muslim, and there will (only) remain the most wicked of the people. They will have sex in the open like wild donkeys, and upon them the Hour will be established.²

² Muslim reported it in “The Book of *Fitan* and the Portents of the Hour, Chapter: Mentioning the Dajjāl, his descriptions, and that which is with him” (7560), on the authority of an-Nawwās bin Sam‘ān ﷺ.

CHAPTER (13)



Comprehending Knowledge

'Alī narrated to us, saying: "Sufyān narrated to us saying: 'Ibn Abī Najih told me on the authority of Mujāhid, who said: "One morning, Ibn 'Umar came to Madīnah, and I did not hear him narrate from the Messenger of Allāh ﷺ except one *ḥadīth*. He said, 'We were with the Prophet, and fresh dates of a palm tree were brought to him. On that, he said, "Amongst the trees, there is a tree which resembles the Muslim." I wanted to say that it was the date palm tree, but as I was the youngest of all (of them), I kept quiet. And then the Prophet said, "It is the date palm tree."'"'"

EXPLANATION

Speech regarding this *ḥadīth* has preceded, and the most prominent of that which is derived from it is the legislation of the teacher presenting knowledge-based questions to his students so that he may know what they have acquired from knowledge. Likewise, what is derived from it is that the people—as it relates to understanding and intelligence—are not on the same level. Rather, some of them are more complete than others, and Allāh

gives completion in (certain) qualities to whom He wills.

CHAPTER (14)



Wishing to Have Knowledge & Hikmah

'Umar said: "Acquire comprehension in the religion before you become a chief."

Al-Ḥumaydī narrated to us, saying: "Sufyān narrated to us saying: 'Ismā'īl bin Abī Khālid narrated to me upon other than that which az-Zuhri narrated to us, saying: "I heard Qays bin Abī Ḥāzim say: 'I heard 'Abdullāh bin Mas'ūd say: "The Prophet ﷺ said: 'Do not wish to be like anyone except in two cases: (The first is) a person whom Allāh has given wealth and he spends it righteously; (the second is) the one whom Allāh has given wisdom (the Holy Qur'ān) and he acts according to it and teaches it to others.'"""""

EXPLANATION

His statement: "Chapter: Wishing to have knowledge and *hikmah*"; meaning: regarding knowledge and wisdom, it is permissible to have jealousy, that which is referred to in the *ḥadīth* as *ḥasad*. The general principle regarding *ḥasad* is that it is to wish for the removal of favors from someone else, and it is dangerous. It is from the sicknesses of the hearts which are oblig-

atory to exert effort in curing. From its cures is that one reflect upon the One who has given the favor, and he will know that Allāh is the One who has given the favor. So it is as if the envier is objecting to Allāh ﷻ for giving the good things of the *dunyā* and the Hereafter—from wealth, children, knowledge, status, or other than it—to whom He wills from His servants.

Hence, Allāh ﷻ is the Giver. It is not permissible for anyone to envy anyone else by wishing for the removal of a favor that Allāh has bestowed upon him. The exception to that is *ghubṭah*, because *ghubṭah* is not like *ḥasad*. Rather, it is from competing in good. This means that you, O Muslim, when you see he whom Allāh has given good, wish that you had the likes of what he had without wishing for the removal of the favor that Allāh has bestowed upon him, or wishing for it to be transferred from him to you or other than you.

The one whom Allāh has given wisdom judges by it, meaning: he learns it, acts by it, and judges by it. *Hikmah* is: the Qur'ān, the Sunnah, and the understanding of what is within them. If you wish to be like someone in this (*hikmah*), then there is no harm upon you for this, as this is *ghubṭah* and it is not *ḥasad*.

The man whom Allāh has given *ḥalāl* wealth that he has earned from the *ḥalāl*, and he spends it in *ḥalāl* means—Allāh has given him the ability to spend it in good. What falls under that is the right which Allāh has obligated as it relates to wealth, which is *zakāh*, the expiations, (the fulfillment of) vows that the person is required to do, then the supererogatory charity. So if you wish that you had wealth so that you may do with it what this spender has done, then this is not considered to be from the blameworthy *ḥasad*. This is none other than *ghubṭah*, which is praiseworthy. The evidence for that is what Imām Aḥmad and at-Tirmidhī reported from the *ḥadīth* of Abū Kabshah al-An-

mārī, who said that Allāh's Messenger ﷺ said:

The *dunyā* is only for four groups:

1) The slave whom Allāh has provided wealth and knowledge, so he fears therewith his Lord and he arrived therewith at His Mercy. He acknowledges for Allāh ﷻ His right therein. This is the best of positions.

2) The slave whom Allāh has provided with knowledge and not with wealth. So he says: "If I had wealth, then I would do with it the likes of what so-and-so has done." Their reward is equal.

3) And the slave whom Allāh has given wealth but not knowledge. He spends his wealth without knowledge and he does not fear his Lord therewith, nor does he use it to arrive at His mercy. He does not acknowledge for Allāh His right therein. This is the most evil position.

4) The slave whom Allāh has not given wealth or knowledge. So he says: "If I had wealth, then I would do with it what so-and-so does with it." So he, by his intention, has the same sin as the other.¹

¹ Aḥmad reported it (17339), and at-Tirmidhī reported it in "The Book of *Zuhd* from the Messenger of Allāh ﷺ, Chapter: That which has come regarding the fact that the *dunyā* is for four groups" (2247), from Abū Kabshah al-Anmārī ﷺ. Al-Albānī graded it as *ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmi'* (3024).

CHAPTER (15)



*What Has Been Mentioned Regarding Mūsā Going
to the Ocean to Meet Khidr*

The statement of Allāh [of Mūsā saying]:

﴿ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا ﴾

“May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allāh)?”

[Sūrah al-Kahf 18:66]

Muḥammad bin Gharīr az-Zuhrī narrated to me saying: “Ya’qūb bin Ibrāhīm narrated to us saying: ‘My father narrated to me from Ṣāliḥ from Ibn Shihāb who narrated that ‘Ubaydullāh bin ‘Abdillāh informed him from Ibn ‘Abbās that he differed with al-Ḥurr bin Qays bin Ḥiṣn al-Fazārī regarding the companion of (the prophet) Mūsā. Ibn ‘Abbās said that he was al-Khidr. Meanwhile, Ubayy bin Ka’b passed by them and Ibn ‘Abbās called to him, saying: “My friend (al-Ḥurr) and I have differed regarding Mūsā’s companion, the one Mūsā asked about [meeting]. Have you heard the Prophet mentioning something about him?”

“He said, “Yes. I heard Allāh’s Apostle saying: ‘While Mūsā was sitting in the company of some Israelites, a man came and asked him, “Do you know anyone who is more learned than you?” Mūsā replied, “No.” So Allāh sent the divine inspiration to Mūsā: “Yes, Our slave Khidr (is more learned than you).” Mūsā asked (Allāh) how to meet him (Khidr). So Allāh made the fish as a sign for him and he was told that when the fish was lost, he should return (to the place where he had lost it), and there he would meet him (al-Khidr). So Mūsā went on looking for the sign of the fish in the sea. The servant boy of Mūsā said to him, “Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shayṭān made me forget to remember it.” On that, Mūsā said: “That is what we have been seeking.” [18:64] So they went back, retracing their footsteps, and they found Khidr. (And) Allāh has narrated what occurred with them in His Book.’””

EXPLANATION

This *ḥadīth* contains the legislation of traveling for seeking knowledge and undergoing hardships in order to acquire knowledge; that by which the *faqīh* may increase in his comprehension of the religion of Allāh and by which the ignorant may learn what he has traveled to seek, and by which he who wishes to add the knowledge of another to his knowledge does so in order to become a cultivating scholar. It is not proper that an impediment should come between one gaining *fiqh* in the religion and traveling to seek it, such that it distracts and diverts him. Even if he has a good level of knowledge, he is still in need of more, as the Most High has said:

﴿ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾

And say: “My Lord! Increase me in knowledge.”

[Sūrah Tā-Hā 20:114]

So he who hears of one from the people of knowledge who is more knowledgeable than him while he is able to travel to him, should not fall short (in doing so). Mūsā ﷺ, the prophet to whom Allāh spoke, whom Allāh saved and sent as a messenger to a great *ummah*—when he knew of a man, who was Khidr, that was more knowledgeable than himself, he traveled to him. He was not deterred by what he faced from hardships in the journey, until he found him and requested to follow him so that he could learn from his knowledge, and Khidr agreed. So Allāh narrated their story in Sūrah al-Kahf from the beginning of the journey to the end of it.

Khidr said to Mūsā: “Indeed, I am upon knowledge from the knowledge of Allāh; he has taught me that which He has not taught you, and you are upon knowledge which he has taught you that I do not know.”¹

Due to this, these matters came from him—scuttling the ship, killing the boy, and rebuilding the wall. In all of that, Mūsā condemned him until the separation occurred between the two of them and their trip was brought to an end. Then Khidr informed him of the interpretation of those acts; and this is from the best and noblest of stories.

Moreover, was Khidr a prophet from the prophets or a righteous man from amongst the righteous? The scholars differ regarding this. From them, there is he who says that Khidr was a prophet from the prophets of Allāh. They use as evidence the noble verse:

¹ Al-Bukhārī reported it in “The Book of Knowledge, Chapter: That which is recommended for the scholar, if he is asked who from the people is the most knowledgeable. For all knowledge goes back to Allāh” (122), on the authority of Ibn ‘Abbās ؓ.

﴿ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ﴾

"And I did it not of my own accord."

[Sūrah al-Kahf 18:82]

I.e., I didn't do that which I did—scuttling the ship, killing the boy, and rebuilding the wall—of my own accord. Rather, Allāh the Magnificent commanded it; meaning: by way of revelation from Allāh. The statement of Khidr to Mūsā ﷺ was actualized: "Indeed, I am upon knowledge from the knowledge of Allāh; he has taught me that which He has not taught you, and you are upon knowledge which he has taught you that I do not know."

He narrated about the journey from the beginning to the end with an amazing story. In truth, how abundant is the beauty, amazingness, great benefits, knowledge, and etiquettes of the Quranic stories! "I only did it by the command of Allāh, the Exalted and High." Allāh revealed it to him.

The statement that he was a prophet is the strongest, based upon the statement of Allāh the Exalted:

﴿ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ﴾

"And I did it not of my own accord."

[Sūrah al-Kahf 18:82]

Those who say that he was a *wali* from the *awliyā'* of Allāh, and that what he did was from a type of *mukarrāmāt* (miraculous deeds), do not have any evidence. They don't have any clear evidence. The only clear proof is with the one who says that he was a prophet whom Allāh informed and gave knowledge that was not with Mūsā ﷺ.

The people differed regarding Khidr: Is he still around, even up

to this time in which we live, and he has not died; or has he died? That which is correct is what the texts indicate: he has died. This is because Allāh has said:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ﴾

Everyone shall taste death.

[Sūrah Āli 'Imrān 3:185]

The proofs and evidences indicate that he is not alive. If he were alive, then the day that Muḥammad ﷺ was sent, he would have hastened to follow him and act by his *shari'ah*. However, he had died several centuries before that. Allāh took a covenant from the messengers and prophets that they would follow Muḥammad if he was sent while they were still alive, as Allāh, Mighty be He, has said:

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ﴾

And (remember) when Allāh took the covenant of the prophets, saying: "Take whatever I gave you from the Book and *hikmah* (understanding of the laws of Allāh, etc.), and afterwards there will come to you a messenger (Muḥammad) confirming what is with you; you must, then, believe in him and help him."

[Sūrah Āli 'Imrān 3:81]

From the proofs, as well, is that which has come on the authority of 'Abdullāh:

The Messenger of Allāh ﷺ led us in the 'Ishā' prayer, and that is the one called "al-'Atamah" by

the people. After the completion of the prayer, he faced us and said, "Do you know the importance of this night? Nobody present on the surface of the earth tonight will be living after 100 years from this night."²

This is what is apparent, and Allāh knows best.

For the full, detailed story, refer to the *tafsīr* of Ibn Kathīr and Ibn Jarīr (may Allāh have mercy upon them) for Sūrah al-Kahf.

² Al-Bukhārī reported it in "The Book of the Times of Prayer, Chapter: Mentioning the 'Ishā' prayer and al-'Atamah, and whoever sees them to be one and the same" (539).

CHAPTER (16)



The Statement of the Prophet: "O Allāh, teach him the Book..."

Abū Ma'mar narrated to us, saying: "Abdul-Wārith narrated to us: 'Khālid narrated on the authority of 'Ikrimah from Ibn 'Abbās رضي الله عنه, who said: "Once, the Prophet embraced me and said, 'O Allāh! Bestow on him the knowledge of the Book (the Qur'ān).'"'"

EXPLANATION

This *ḥadīth* contains the greatness of Ibn 'Abbās رضي الله عنه, and a virtue from the great virtues which the Prophet ﷺ attributed to him and supplicated for him to have; and the supplication of the Prophet ﷺ is always responded to. He supplicated that Allāh should teach him the Book, and in some of the narrations [he said]:

O Allāh, give him *fiqh* in the religion and teach him the interpretation (of the Qur'ān).¹

¹ Aḥmad reported it (2274), and al-Albānī graded it as *ṣaḥīḥ* in *As-Silsilah aṣ-Ṣaḥīḥah* (2589).

Ibn 'Abbās ؓ became, in his era, from the senior scholars, although he was from the youngest of the Companions. Despite this, he did not stop and depend upon the Prophet's supplication—he took to the strongest means in acquiring knowledge. Some of those who came later mentioned that, after the Prophet ؐ died, Ibn 'Abbās began pondering over acquiring knowledge in preparation for the day when his knowledge and his likes would be needed.

He said: "When the Prophet ؐ died, I said to a man from the Anṣār, 'O so-and-so, let's ask the Companions of the Prophet ؐ, for today, they are numerous.' He said, 'This is strange, Ibn 'Abbās. Do you think that the people need you, while the people have amongst them those you see from the Companions of the Prophet ؐ?' So he left off from that. So I went to ask questions, and a *ḥadīth* had reached me from a man; so I came to him and he was taking a nap. So I spread out my cloak in front of his door. The wind began to blow dust upon my face, and the man came out and saw me like this. He said, 'O cousin of the Messenger of Allāh, you should have sent for me; I would have come out to you.' I said, 'No, it is more befitting that I come to you.' So I asked him about the *ḥadīth*. The man remained until he saw me and the people had gathered around me, and he said: 'This youngster is more intelligent than me.'"²

When the senior Companions of the Prophet ؐ had passed away, and Ibn 'Abbās and his contemporaries ؓ remained and the need called for scholars, then Ibn 'Abbās was found to be the best of the scholars. The people would come to him to seek various sciences; the people of *tafsīr*, the people of *ḥadīth*, the people of research regarding men, the people of etiquettes, the people of *al-farā'id*—all groups and all of the specialists came to

² Ad-Dārimī reported it in his *Sunan*, in "The Introduction, Chapter: Traveling for seeking knowledge and giving care to it" (570).

and benefited from Ibn 'Abbās رضي الله عنه.

The Anṣārī man was present while the people were gathered around Ibn 'Abbās رضي الله عنه group after group, and he said: "You were more intelligent than me, O Ibn 'Abbās." The man recalled the day when Ibn 'Abbās wanted them to acquire *fiqh* in the religion together, and there occurred that which occurred. The Anṣārī recognized that what Ibn 'Abbās had presented to him from taking knowledge by asking the senior Companions was the correct path. Hence, he said: "You were more intelligent than me, O Ibn 'Abbās."

All praise is due to Allāh that this knowledge is carried from every generation by its trustworthy people. Ibn 'Abbās was from the trustworthy whom the Prophet ﷺ commended. When they have a good intention and sincerity in seeking and spreading (knowledge)—he who does that will not be destroyed. Rather, he will be from the trustworthy, from the carriers of knowledge, and from the noblest of the people, those who rectify their intentions and hearts, in every time and every place.

There does not cease to be a group from the *ummah* of Muḥammad ﷺ upon the truth. They are the people of knowledge. Aḥmad رضي الله عنه said: "If they are not the people of *ḥadīth*, then I don't know who they are." He means by his statement that they are (in fact) the people of *ḥadīth*. This is because the people of *ḥadīth* are the people of *tafsīr*; they are the people of reflection upon the Qur'ān, reciting it and understanding its rulings; they are the people of calling to Allāh upon insight. They are the people of *jihād*; they are the people of sincerely advising the slaves of Allāh by spreading knowledge amongst them. Hence, life cannot be good except by knowledge, learning, and action. By way of that, the *ummah* will be in felicity.

CHAPTER (17)



At What Age Can a Youth Be Listened To?

Ismā'il bin Abī Uways narrated to us, saying: "Mālik bin Shihāb narrated to us from 'Ubaydullāh bin 'Abdillāh bin 'Utbah from 'Abdullāh bin 'Abbās ؓ, who said: 'Once, I came riding a she-ass and was nearing the age of puberty. Allāh's Messenger ﷺ was offering the prayer at Minā. There was no wall in front of him, and I passed in front of some of the row while they were offering their prayers. I let the she-ass loose to graze there and entered the row, and nobody objected to this.'"

Muḥammad bin Yūsuf narrated to me, saying: "Abū Mus'hir narrated to us saying: 'Muḥammad bin Ḥarb narrated to me saying: "Az-Zubaydī narrated to me from az-Zuhri from Maḥmūd bin ar-Rabī' ؓ, who said: 'When I was a boy of five, I remember that the Prophet took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face.'"

EXPLANATION

From this *ḥadīth*, we derive that which the author mentioned in the heading: When is it correct to listen to the child, and when is

he given consideration so that this can be narrated from him? He mentioned two examples for this.

The First Example: The *ḥadīth* of Ibn ‘Abbās رضي الله عنه wherein he said:

Once, I came riding a she-ass and was nearing the age of puberty. Allāh’s Messenger ﷺ was offering the prayer at Minā. There was no wall in front of him, and I passed in front of some of the row while they were offering their prayers. I let the she-ass loose to graze there and entered the row, and nobody objected to this.

He said: “Once I came riding a she-ass...” i.e., a female donkey “...and was nearing the age of puberty.” This means that he had not reached it yet; however, he was close to puberty—the pen of responsibility had not yet been lifted from him, but he was close to that. “Allāh’s Messenger ﷺ was offering the prayer at Minā. There was no wall in front of him, and I passed in front of some of the row while they were offering their prayers. I let the she-ass loose to graze there...” Meaning: Walking around eating. “... and entered the row, and nobody objected to this.”

From this, it is derived that it is correct to listen to one who has not yet reached puberty. Likewise, it is derived that the *imām* is a *ṣūrah* for all of the followers, and that which passes in front of them does not harm them because the *imām* is their *ṣūrah*. Also, it is derived that even if there occurs a corrupter which draws one’s vision, there is no harm as long as it is light; and that was the passing of the she-camel in front of the rank. Also, there is the issue of Ibn ‘Abbās entering the prayer while the people continued what they were doing.

He held this from Ibn ‘Abbās رضي الله عنه and he preserved this while he was under puberty. From this, it is derived that it is correct

to listen to the child, and he is to be given consideration in the transmission of the texts and establishment of the rulings.

Likewise, derived from the *ḥadīth* is the permissibility of praying towards no *sutrah*; and this is a point of differing between the people of knowledge. The gist of it is: Is taking a *sutrah* obligatory upon all those who pray, or is it a Sunnah only when taking one is possible? That which is correct is that the worshiper taking a *sutrah* is from the Sunnah and not from the *wājibāt*.

The proofs that it is not obligatory are explicit, such as this *ḥadīth*. The Prophet ﷺ was praying towards no wall, meaning: towards no *sutrah*. Hence, since that is affirmed, then there is no harm upon the worshiper praying towards no *sutrah*. This is what is stronger regarding this topic, as has preceded a little while ago.

The Second Example: Likewise, the story of Maḥmūd bin ar-Rabī', who said:

When I was a boy of five, I remember that the Prophet took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face.

Al-majjah means to expel water from the mouth until it reaches someone's face. This was done as a form of playing. The young man did not forget that, and he was five years old, so he told the story and narrated it. It was transmitted from him, and this is an evidence that if the youth transmits a *ḥadīth* or the likes, then he tells the story and narrates it, it can be accepted and taken from him and his narration can be acted upon; and Allāh knows best and He suffices.

QUESTIONS & ANSWERS



For This Section

QUESTION I:

What is the ruling on praying the regular, fixed Sunnah prayers while the traveler knows that he will remain in the place to which he has traveled for a week—is it the Sunnah to perform them or not to perform them?

ANSWER:

The regular, fixed Sunnah prayers are not to be performed while traveling. Meaning: The Sunnah is to not perform them. One may only perform the unrestricted supererogatory prayers, the unrestricted prayers of the night and the day, in accordance with one's ability. As for if the traveler intends to remain in a land for four days or more, then his ruling is that of the resident, as it relates to the completion of the prayer. Then it is legislated for him to perform the regular, fixed Sunnah prayers of the night and the day, before and after the obligatory prayers, as well as the Witr prayer.

As for the one who travels to a land and does not know when he

will depart from it—tomorrow, the day after, or the likes—then the ruling of this person is the ruling of the traveler in shortening the four *rak'ah* prayers and not praying the regular, fixed Sunnah prayers. And he may pray the supererogatory prayer as he wishes, as the Salaf would do. This is what is apparent to me regarding this topic, and the Imāms of knowledge from the Salaf and the Khalaf were upon this.

QUESTION 2:

May Allāh reward you with good; there are some people who say: making explosions in the lands of the disbelievers is correct due to what they do from slaughtering the Muslims in Palestine and other places. So what is the principle as it relates to this issue?

ANSWER:

The one who says this speaks based upon his opinion, which is not supported by anything from knowledge. This is because it is not permissible to betray states which have an agreement and covenant of peace, or any state which another has given an agreement of peace. This (explosions, etc.) is not from the legislated form of *jihād*. Rather, it is from the prohibited forms of criminality.

This is due to what it entails from harm, and this type of enmity is not correct even against the disbelievers; it is never correct, and there is no evidence to support it. Rather, it is not permissible for anyone to traverse upon the path of confusion such that chaos is spread in the land in the states which have treaties, covenants, and agreements. [If that is done], the affairs will be turned upside down and become harmful for the Muslims and other than them, for the innocent people and those whose blood al-Islām has safeguarded.

These explosions, assassinations, and improvised satanic missions are not based upon any evidence from the Book and the Sunnah. Rather, they are based upon the mistaken understandings wherein the people have erred, and hence they bear their sins and the sins of those whom they led astray without knowledge, from those they command who obey and follow them without proof. Rather, they have convinced them that they are engaged in *jihād* in the path of Allāh, and they are lying in that. The true *jihād* is only the one whose conditions have been fulfilled and whose preventative factors have been cut off.

So have the deviant factions traversed upon the path of true *jihād*? The answer is no. Do they have any type of legislative authority? The answer is no, they have no type of legislative authority; they only have the following of desires and obeying the Shayṭān, so they have done that which they have done from corruption by shedding blood and destroying wealth unjustly out of envy, oppression, and transgression. May they get what they deserve from the punishments for the people of corruption and crime.

QUESTION 3:

Does the statement of the Prophet ﷺ wherein he said:

Perhaps the one who witnesses something will convey it to one who has more understanding than himself.

...necessitate that individuals from this *ummah* after the Companions are more knowledgeable than individuals from the Companions?

ANSWER:

The Companions were of different levels ﷺ. From them is he

who died before the completion of the Islamic teachings, having died as a martyr, but acting upon that which Allāh had revealed (up to that point). From them is he who lived out his life until the religion was complete.

The principle is that all knowledge which is inherited after their era is from their knowledge. So they have their distinction, and they are the Imāms of the scholars and the point of reference of every scholar who comes after them. So it is not befitting to compare them to one who comes after them; even if his knowledge is abundant, he is still not to be compared to them such that it is said that he is more knowledgeable than the Companions of Allāh's Messenger ﷺ. One should not forget about their companionship with the Messenger of Allāh ﷺ, in which none who comes after them can be equal with them, even if his knowledge is abundant.

Glory be to you, O Allāh, and praise be to You. I declare that none has the right to be worshiped except you; I seek Your forgiveness and turn to You in repentance.

CHAPTER (18)



Going Out for the Purpose of Seeking Knowledge

Jābir bin ‘Abdillāh traveled for the distance of a month’s journey to ‘Abdullāh bin Unays for the purpose of seeking out one *ḥadīth*.

Ibn ‘Abbās narrated that he differed with al-Ḥurr bin Qays bin Ḥiṣn al-Fazārī regarding the companion of the prophet Mūsā. Meanwhile, Ubayy bin Ka’b passed by them and Ibn ‘Abbās called to him, saying: “My friend (al-Ḥurr) and I have differed regarding Mūsā’s companion, the one Mūsā asked about meeting. Have you heard Allāh’s Apostle mentioning something about him?”

Ubayy bin Ka’b said, “Yes. I heard Allāh’s Apostle saying: ‘While Mūsā was sitting in the company of some Israelites, a man came and asked him, “Do you know anyone who is more learned than you?” Mūsā replied, “No.” So Allāh sent the divine inspiration to Mūsā: “Yes, Our slave Khiḍr (is more learned than you).” Mūsā asked (Allāh) how to meet him (Khiḍr). So Allāh made the fish as a sign for him and he was told that when the fish was lost, he should return (to the place where he had lost it), and there he would meet him (al-Khiḍr). So Mūsā went on looking for the sign of the fish in the sea. The servant boy of Mūsā said to

him, "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shayṭān made me forget to remember it." On that, Mūsā said: "That is what we have been seeking." [18:64] So they went back, retracing their footsteps, and they found Khiḍr. (And) Allāh has narrated what occurred with them in His Book."

EXPLANATION

All praise is for Allāh, the Lord of all that exists. May prayers, peace, and blessings from Allāh be upon His slave and Messenger Muḥammad, his family, and his Companions all together.

As to what follows:

The statement of al-Bukhārī رحمته الله wherein he said: "Chapter: Going out for the purpose of seeking knowledge." Going out for the purpose of seeking knowledge is divided into two categories:

- 1) The obligatory going out
- 2) The recommended going out

The First Category: As for the obligatory going out, then it is that which is for seeking knowledge which is obligatory upon every responsible person connected to the *uṣūl* of the religion and the rulings of the legislation dealing with the acts of worship for which Allāh has made the creation, mankind, and the *jinn* responsible. That is when the responsible person cannot find one who can teach him the affairs of his religion within his society, and if he can travel, then it is obligatory upon him to go out in pursuit of the knowledge which is obligatory upon him, that knowledge about which the Prophet ﷺ said:

Seeking knowledge is obligatory upon every Muslim.

The Second Category: Recommended knowledge. It is going out, for the purpose of increasing in knowledge and expanding therein, to the one who you believe, O Muslim, has knowledge that will benefit you. This going out contains a great reward because it is from the types of *jihād* in Allāh's path. That is because he who increases in knowledge has taken a large share from legislative knowledge, with which he can see after the needs of the people which none can solve except the scholars: from the correct legislative *fatāwā*, the dividing of the inheritances, the establishment of the rituals for the people (such as the sermons of Jumu'ah and the two 'Īds), the seeking of rain, and other than that which none is able to establish except one who increases in the arts of legislative knowledge.

So it is an obligation from the communal obligations. If some establish it, then the sin is removed from the others. The one who establishes it is from the choicest and best of the people. This is because he has recognized the value of knowledge and has exerted his efforts in acquiring it, so he has attained that which no one else has attained.

The author has cited, regarding this heading, the trip of Jābir bin 'Abdillāh, the noble Companion, to 'Abdullāh bin Unays, the noble Companion ﷺ to hear from him one *ḥadīth* that he did not know. The journey was from the Prophetic city to the land of Shām, Damascus, on a camel; a long journey. However, for this *ḥadīth* which he had heard his brother 'Abdullāh bin Unays had that he didn't know, he held that this journey was small for the sake of knowing the *ḥadīth*. It is the *ḥadīth* wherein the Prophet ﷺ clarified the status of the law of equality between the creation, the believer as well as the disbeliever.

The text of the *ḥadīth* is that he said:

I heard the Messenger of Allāh ﷺ say: "Allāh

ﷺ will gather the slaves" (or he said: "the people")—and he pointed with his hand toward Shām—"...barefoot, naked, uncircumcised, and *bubman*." We said, "What is *bubman*?" He said, "Not having anything with them. So they will be called out to with a voice which will be heard by those far and those near: 'I am the Judging King. It is not proper for any of the people of the Fire to enter the Fire while he has oppressed a person of Paradise (until that is settled), even with a slap.'" We said, "How, when we will be coming to Allāh ﷻ barefoot, naked, and uncircumcised?" He said: "(You will bring) your good deeds and bad deeds."¹

Closer to that is the story of Mūsā ﷺ and Khiḍr. When Allāh wants a thing, then He makes means for it. So when Mūsā ﷺ was asked if there was anyone more knowledgeable than him—while he was the one whom Allāh drew near to Himself by saving, and whom Allāh spoke to—he said: "No." This was as it relates to that which he had from knowledge, because Allāh had sent him as a messenger and sent down the Tawrah upon him, in which there is guidance and light. He did not say this [desiring to] look down upon the rights of others; he said it based upon that which he had from knowledge.

Likewise, the messengers do not say anything except based upon revelation. So when he was asked, "Is there anyone more knowledgeable than you?" he said: "No." So Allāh ﷻ said: "Rather, there is our servant Khiḍr." So he traversed upon the path to meet him so that he could increase in knowledge. Otherwise, Mūsā ﷺ was better than Khiḍr. This is because he was from the

¹ Imām Aḥmad reported it in *Al-Musnad* (3/495), as al-Bukhārī has mentioned in some of his wordings in "The Book of *Tawhīd*" (8/194).

Messengers of Strong Will, and the Messengers of Strong Will are the elite of the messengers, whom Allāh has mentioned in two chapters of the Qur'an, in Sūrah al-Aḥzāb and in Sūrah ash-Shūrā. In Sūrah ash-Shūrā:

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي
أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى
أَنْ أَقِيمُوا الدِّينَ ﴾

He (Allāh) has ordained for you the same religion (Islām) that He ordained for Nūḥ (Noah), and that which We have inspired in you (O Muḥammad), and that which We ordained for Ibrāhīm (Abraham), Mūsā (Moses), and 'Īsā (Jesus), saying you should establish the religion.

[Sūrah ash-Shūrā 42:13]

And in Sūrah al-Aḥzāb:

﴿ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ
وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ
مِيثَاقًا غَلِيظًا ﴾

And (remember) when We took from the prophets their covenant, and from you (O Muḥammad ﷺ), and from Nūḥ (Noah), Ibrāhīm (Abraham), Mūsā (Moses), and 'Īsā (Jesus), son of Maryam (Mary). We took from them a strong covenant.

[Sūrah al-Aḥzāb 33:7]

So they are the elite of the messengers, and the best of the Messengers of Strong Will are Ibrāhīm ﷺ and our Prophet Muḥammad ﷺ. The absolute best of all of them is our Prophet

Muḥammad ﷺ, the one by whose message and prophethood the messengership and prophethood were sealed. There has not come a messenger or a prophet after him, and there has not come a book after the Furqān.

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ
اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾

Muḥammad ﷺ is not the father of any man among you, but he is the Messenger of Allāh and the last (end) of the prophets.

[Sūrah al-Aḥzāb 33:40]

He who claims prophethood after the messengership of Muḥammad ﷺ is a liar, as the Prophet ﷺ has said:

There will be within my *ummah* 30 liars, each of them claiming to be a prophet, while I am the seal of the prophets and there is no prophet after me.²

Also, as he said in the statement of the Prophet ﷺ to ‘Alī bin Abī Ṭālib ؑ:

Are you not pleased that you are to me of the status of Hārūn to Mūsā, except that there are no prophets after me?³

So woe to the liars who claim [being a prophet] deceptively to

² Aḥmad reported it (21361), and Abū Dāwūd reported it in "The Book of *Fitan* from Allāh's Messenger ﷺ, Chapter: That which has come regarding the fact that the Hour will not be established until there come liars" (2145), on the authority of Thawbān ؑ.

³ Agreed upon. Al-Bukhārī reported it in "The Book of Battles, Chapter: The Battle of Tabūk, and it was a difficult battle" (4145), on the authority of Sa'd bin Abī Waqqāsh ؑ.

the people in later times and places in the world; they are liars in doing so.

The story of Mūsā and Khidr is detailed in the Noble Qur'an and the reputable books of *tafsir*. As for the ruling derived from this *ḥadīth*, it is the legislation of traveling for seeking knowledge—whether it is to learn obligatory knowledge, at which time it is obligatory if it is possible and nothing prevents one from doing so, and that it is recommended for the purpose of increasing in knowledge and expanding therein, as was the case of Mūsā ﷺ along with Khidr. This was also the case with Jābir bin 'Abdillāh in seeking the one *ḥadīth* from 'Abdullāh bin Unays that he knew but Jābir didn't know ﷺ.

This legislation is ongoing as long as there are those who are responsible within the earth, and there are scholars and students of knowledge.

Also, derived from it is the obligation of returning knowledge back to Allāh ﷻ regarding that which one does not know. The person may be asked about knowledge-based issues which he does not know, so he is to say: "Allāh knows best." Then, he is either from the people of research and investigation, so he researches the issue or the issues which he did not know when he was questioned; or he is not able, so he is to relegate it to one who is more knowledgeable than him so that the questioner may benefit and his need will be fulfilled.

This is a warning from delving into matters and issuing *fatāwā* based upon speculation, for this is not permissible. This is because it is the religion of Allāh ﷻ, and it is not permissible to say about it: "This is *ḥalāl* and this is *ḥarām*, this is truth and this is falsehood; this is correct and this is incorrect, this is a mistake and that is an error" except based on explicit legislative evidence

and with the correct understanding. Otherwise, it is proper for the person to say "Allāh knows best," or to relegate the issue to one who is more knowledgeable than he is; and he should not relegate the question except to Ahlus-Sunnah, and he should not refer the questioner to the people of innovation, because in referring to the people of innovation, there is deception for Islām and the Muslims in every time and in every place. However, what is obligatory is that the reference be to the people of knowledge of the Book and the Sunnah according to the understanding of the Salaf of the *ummah*.

CHAPTER (19)



The Virtue of He Who Learns Knowledge & Teaches

On the authority of Abū Mūsā from the Prophet ﷺ, who said:

“The example of guidance and knowledge with which Allāh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rainwater and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rainwater, and Allāh benefited the people with it and they utilized it for drinking, making their animals drink from it, and for irrigation of the land for cultivation. (And) a portion of it was barren, which could neither hold the water nor bring forth vegetation (so that land gave no benefits).

“The first is the example of the person who comprehends Allāh’s religion and gets benefit (from the knowledge) which Allāh has revealed through me, and he learns and then teaches others. The last example is that of a person who does not care for it and does not take Allāh’s guidance revealed through me (he is like that barren land).”

EXPLANATION

Within this noble *ḥadīth*, the *ḥadīth* of Abū Mūsā al-Ash'arī رضي الله عنه, is an explicit clarification of the virtue of knowledge and its eminent status, and a clarification of the virtue of he who is diligent in acquiring it and taking his portion of it, so that he learns it, acts upon it, and teaches it. So he in whom these three qualities are combined is from the people of knowledge, and he is referred to as a *rabbānī* scholar.

A student of knowledge is not a scholar until he exerts his efforts, day and night, in seeking (knowledge), whether he travels or not, in accordance to what is easy for him. Perhaps he is in the land wherein there are scholars, and he is not able to travel. In this case, it suffices him to (take the) knowledge of the scholars who are present in his land. Perhaps he has the ability to travel, so he takes knowledge from the scholars in his land and he adds to that the knowledge of others in the various lands, as the Salaf, the narrators of *ḥadīth*, and the students of Islamic jurisprudence would do, traveling from place to place despite the difficulties of travel.

Iḥsān for knowledge, O brother, is a great bounty, and none can estimate its value except Allāh, Who created the person so that he may know and act upon [what he knows]. The one who learns knows the value of knowledge, for he has exerted his efforts in acquiring it. He has pleased Allāh رضي الله عنه for correct and sound objectives, and he will return to Him with reward and recompense in the *dunyā* and the Hereafter. That is because he learned and acted upon clear insight, and he spread this knowledge; and he was, in that, sincere for Allāh رضي الله عنه, hoping for the mercy of Allāh and fearing His punishment. He was imitating the noble messengers and the great prophets in action and knowledge, and calling to it and spreading it in the provinces of the earth in accordance with his ability.

Within this *ḥadīth* is the legislation of striking examples for affairs of knowledge and the rulings of the religion, for the example bears the comprehensible meaning based upon something which is tangible. This is a tangible example which the intellectuals recognize: It is that the earth is of different grades; in it is the good, in it is less than that, and in it is that which contains no good nor does it bring any benefit. Due to this, the Prophet ﷺ struck this excellent example for the *ummah*.

And the people, as it relates to that with which the Prophet ﷺ was sent, are of three categories:

The First Category: Those for whom he struck the example of being good earth which receives rain if it falls, and much herbage and vegetation is planted. So the people benefit from it, as does that which they are in need of from animals and cattle. Rather, all the different types of Allāh's creation benefit from it. Yes, the first example is for the one who is serious in seeking legislative knowledge, and he seeks it diligently, struggling hard until he acquires a large portion of it from the texts of the Book and the Sunnah, and he begins clarifying that, giving details and deriving rulings from it, as is within the books of knowledge and the sciences of the *sharī'ah*.

This category exists in every time and place; they are the best of the people due to what they know from the legislation of Allāh ﷻ and spreading it, and being patient upon that which they encounter from hardships and trials while acquiring, acting upon, and spreading it. Their deeds are multiplied. So you find them to be from the people who teach others, from the people of *jihād* in Allāh's path, from the people of enjoining the good and forbidding the evil, from the people of calling to Allāh ﷻ, and from the people of *naṣīḥah* to Allāh, His Book, His Messenger, the Imāms of the Muslims, and their commoners. In general,

you find them to be foremost in all good and far away from all evil, taking to the means of good, the obedience of Allāh, and following the Messenger of Allāh ﷺ, and avoiding the means of evil after they know it; and they are the people who fear the punishment and who are ashamed in front of Him, Mighty be He.

The Second Category: They are upon a form of good, except that they are not like the first group. Rather, they are a people who are diligent upon knowledge, so they memorize the texts and do not have the ability to extract rulings, make *ijtihād*, or be proficient in researching the texts and spreading knowledge in the *dunyā* the way that the first group does. [The people of the first group] are a source of good for those who take the texts of the Book and the Sunnah from them and are able to spread it, explain it, and extract rulings from it. This second group is not like this; rather, they memorize the texts from the Book of Allāh and the Sunnah of the Prophet ﷺ and they correctly implement them with knowledge-based trustworthiness. They do not ascribe to Allāh or His Messenger ﷺ except that which they are certain is authentic. Upon them is applied the statement of the Prophet ﷺ:

May Allāh make bright the face of the slave who hears my statement and carries it, for perhaps the one who carries *fiqh* is not a *faqih*; and perhaps the carrier of *fiqh* carries it to one who has better comprehension than him.¹

Within this text is a supplication for the brightness of their faces,

¹ Aḥmad reported it (13350), as did Abū Dāwūd in "The Book of Knowledge, Chapter: The virtue of knowledge" (3170), and at-Tirmidhī in "The Book of Knowledge from Allāh's Messenger ﷺ, Chapter: That which has come regarding the incitement to convey what one has heard" (2580), on the authority of Jubayr bin Mu'īn and others.

and it is for delight and beauty. Delight and beauty is a distinguishing quality from the distinguishing qualities of the people of *ḥadīth* in every time and place. Their faces are radiant because they exert their efforts for the pleasure of Allāh ﷻ, and they draw near to Him by way of the purest forms of worship and the best acts of obedience; and that is seeking legislative knowledge, upon which none embarks and in which none competes except the intellectuals from the people who have been given *tawfiq*. This category is also upon a great branch of good, and they will have the reward in accordance with what they have preserved from the texts that they were diligent upon compiling and having precision in, whether by precision in memorization or precision in writing.

The Prophetic example that has come for this group is a hard land which held the water; a hard land, however, that is righteous due to it retaining the water and holding it. It does not change it nor does it have within it filth from this land. So people come to this land and benefit; they drink from the pure, white water and they water their soil and their animals, and they till their land. This is abundant good and noble qualities for this group; however, they are lesser than the other group.

The Prophet ﷺ struck an example for the evil people, from those who turn away, the people of deviation, and those who abstain (from the truth) that Allāh has revealed to His messengers and prophets. He struck for them an example of a land which is barren, (a land) which is useless. It does not retain water nor does it allow for the planting of herbage. Rather, there is no good in it, because it does not retain water so that the people are benefited by it, nor is herbage and vegetation planted therein such that the people are benefited. It is useless, since it does not retain water nor does it allow herbage.

So the Prophet ﷺ struck this excellent example for the categories of people as it relates to what Allāh revealed to His Prophet ﷺ from guidance and knowledge. Then he said: "...So that..." Meaning: The example that was brought forth, indicating it with his statement:

The example of guidance and knowledge with which Allāh has sent me.

"The first is the example of the person who comprehends Allāh's religion." The word "comprehends" has a *kasrah*: *faqiha* (فَقِيهًا), meaning "to understand." It is (also) narrated with the wording *faquha* (فَقَّهًا) (i.e., with a *dammah* on the *qāf*), meaning: he became a person who possessed great *fiqh* and he became a proof against the creation due to what he has from Islamic *fiqh*.

"...and gets benefit (from the knowledge) which Allāh has revealed through me, and learns and then teaches others..." These two sentences are applied to the first two groups: the group for which he struck the example of [earth] retaining the water and allowing for the planting of herbage and vegetation in abundance, and the group that retains (water) and Allāh brings benefit by way of what it retains from water; Allāh benefits the slaves by way of them, in knowledge and action.

"...The last example is that of a person who does not care for it and does not take Allāh's guidance revealed through me (he is like that barren land)." This is applied to the third group, which has the example of a land in which there is no good, because it does not retain water nor does it allow for the planting of herbage. Rather, it soaks up what falls upon it from rain, and Allāh knows best, and He is the Most Wise.

CHAPTER (20)



The Disappearance of Knowledge & the Prevalence of Ignorance

Rabī'ah said: "It is not proper for anyone who has something from knowledge to waste himself."

On the authority of Anas, who said that Allāh's Messenger said: "From among the portents of the Hour are (the following): Religious knowledge will be taken away (by the death of religious, learned men); religious ignorance will prevail; drinking of alcoholic drinks (will be very common); and open illegal sexual intercourse will be prevalent."

On the authority of Anas, who said: "I will narrate to you a *ḥadīth* which no one will narrate to you after me. I heard Allāh's Messenger ﷺ saying: 'From among the portents of the Hour are (the following): Religious knowledge will decrease (by the death of religious, learned men); religious ignorance will prevail; open illegal sexual intercourse will be prevalent; and women will increase in number and men will decrease in number so much so that 50 women will be looked after by one man.'

EXPLANATION

His statement: "Chapter: The disappearance of knowledge and the prevalence of ignorance." Meaning: That is what it will be, not that it is proper. The heading, as the reader can see, is derived from the *ḥadīth*, as is the habit of Imām al-Bukhārī رحمته الله. The meaning of the statement of Rabī'ah is clear, and it is that it is not permissible for the one whom Allāh has given anything from knowledge to fall short regarding it or to conceal it. Rather, he repels ignorance therewith, and he spreads it amongst the people so that ignorance does not spread, the signposts of legislative knowledge will not be obliterated, and corruption will not spread within the earth.

The Prophet ﷺ clarified that knowledge will be raised up at the end of times. When legislative knowledge is raised up, then ignorance will take its place. When the light of knowledge disappears, then the darkness of ignorance and misguidance will take its place; so the minds and the hearts will not be enlightened, nor will the earth, with its size and expansiveness, except by way of legislative knowledge. So when legislative knowledge disappears, that will be by way of taking away its people. As the Prophet ﷺ said in clarification of the raising up of legislative knowledge:

Allāh does not take away the knowledge by taking it away from (the hearts of) the people; He takes it away by the death of the religious, learned men till none of the (religious, learned men) remain. People will then take as their leaders ignorant persons who, when consulted, will give their verdict without knowledge. So they will go astray and lead the people astray.¹

¹ Agreed upon. Al-Bukhārī reported it in "The Book of Knowledge, Chapter: How will knowledge be seized" (100). Muslim reported it in "The Book of Knowledge, Chapter: The disappearance of knowledge and the appearance of ignorance at the

It is inevitable that this will happen, because the *ḥadīth* is from the miracles of the Prophet ﷺ.

Since the affair is like this, then it is legislated and recommended for there to be an abundance of legislative knowledge, and to take it from the senior scholars who are known for legislative knowledge so that this inheritance will remain amongst its people; amongst the scholars of the Book and the Sunnah who do not change nor do they alter [the knowledge]. Their hearts are not afflicted with the illness of doubts and desires, for the illness of doubts and desires brings about innovations and misguidance.

The sickness of doubts and desires brings about preferring the *dunyā* over the Hereafter and abstaining from knowledge. So it is proper that the communities of the Muslims take knowledge from their elders and from their scholars. If this century becomes extinct, then their knowledge will remain with their students and pupils.

Likewise, the subsequent generation will take it from the preceding generation, so the earth will remain enlightened with the light of knowledge. The people will be shaded with the shade of legislative knowledge and their needs will be fulfilled in the affairs of their religion and their *dunyā*. Hence, the needs are not fulfilled and the affairs will not be put in their proper place except by way of the *rabbānī* scholars. So it is not proper to fall short and to bypass the seniors such that the youth remain distant from the senior scholars. If the senior scholars become extinct, then ignorance will prevail, because [knowledge] cannot be carried from them.

What is intended is that these two *ahādīth* contain an incitement towards the legislation of seeking knowledge, increasing in

end of time" (6971), on the authority of 'Abdullāh bin 'Amr ﷺ.

it, and giving consideration to it; and giving due consideration to it is from the most important actions. This is to the point that knowledge has not been lost with the loss of the scholars over time in the various places, to the point that ignorance does not take the place of knowledge.

Due to this, the advice of Rabī'ah ar-Ra'ayy is the advice of one who is wise, with intellect and knowledge. He said: "It is not proper for anyone who has something from knowledge to waste himself." Rather, it is upon the person to traverse the path of seeking knowledge, to continue in seeking it and not put it off, be negligent, or yield to obstructions of the *dunyā*. This is because Allāh has opened for the Muslim the best of doors, the noblest of means, and the most honorable of actions; and that is the seeking of knowledge.

So it is not permissible for you to squander yourself, O Muslim, to begin in knowledge and then fall short and abstain from it, deeming that someone besides yourself has more right to it. Rather, you must continue in seeking knowledge, reading and taking (knowledge) from its people, trying to record and summarize from the books, and writing with your ability so that knowledge will remain for you, so that you have a truthful tongue amongst others.

Knowledge will remain for you; spread it by any means. Even if you did not have a means to spread it except by teaching the people, then the people would take it from each other, and it would be from the beneficial knowledge by which one is benefited, spreading it so that the people understand it, comprehend it, love it, and spread it.

Like this, the means to benefit will remain, such as authoring (books) for the purpose of beneficial and useful knowledge.

Also, by the modern-day means like tapes, brochures, summarized books, etc. All of it is good and beneficial knowledge that remains stored away for its companion and remains an honorable mention for him amongst others, as Allāh ﷻ said, informing about Ibrāhīm ؑ:

﴿وَجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ﴾

“And grant me an honorable mention in later generations...”

[Sūrah ash-Shu'arā' 26:84]

Meaning: A praise. Due to this, you find that the most prominent of those who are praised after their death are the scholars; the people of rectification in general, and the eminent scholars specifically. They are praised by the creation and mercy upon them is supplicated for. Their footsteps are followed, and guidance is extracted from their books and their preserved statements. That is only due to the gap which the scholar fills.

So may Allāh have mercy upon the Imām, Ḥasan al-Baṣrī, when he said: “The death of a scholar is a gap in al-Islām. Nothing can fill it as long as the night and the day follow each other in succession.” Meaning: This gap will remain and nothing will fill it, even if there are scholars present. The death of the scholar through whose knowledge Allāh has brought benefit to the people leaves behind a gap; this gap is not filled. However, Allāh ﷻ decreed death upon every living being except for the Ever-Living Who sustains and protects all ﷻ:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ

تُرْجَعُونَ﴾

Everything will perish save His Face. His is the

decision, and to Him you (all) shall be returned.

[Sūrah al-Qaṣaṣ 28:88]

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ
الْقِيَامَةِ فَمَنْ زُحِرَ حَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ
وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴾

Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).

[Sūrah Āli 'Imrān 3:185]

﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴾

Verily, you (O Muḥammad) will die, and verily, they (too) will die.

[Sūrah az-Zumar 39:30]

﴿ وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِن مَّتَّ فَهُمُ
الْخَالِدُونَ ﴾

And We granted not to any human being immortality before you (O Muḥammad); then if you die, would they live forever?

[Sūrah al-Anbiyā' 21:34]

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ
أَفَإِن مَّاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ﴾

Muhammad is no more than a messenger, and indeed (many) messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)?

[Sūrah Āli 'Imrān 3:144]

Meaning: None will remain from the creation of Allāh except that he will sip from the cup of death. Allāh has decreed that and preordained it; He gives death and life.

His statement:

Indeed, from the portents of the Hour is that knowledge will disappear and ignorance will prevail.

Meaning, this is from the signs of the Hour. So when [these signs] are seen and the people encounter them, then they are the signs which the Prophet ﷺ indicated; knowledge will be raised up, and that is by the death of the scholars. When knowledge is raised up, then ignorance will take root in its place. Ignorance is a disease that Allāh warned about with His statement:

﴿ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴾

So be not you one of those who are *al-jābilūn* (the ignorant).

[Sūrah al-An'ām 6:35]

His statement:

Drinking of alcoholic drinks (will be very common), and fornication will be widespread.

The wicked from amongst the people will compete in the consumption of intoxicants and they will call it by other than its name. They will give it nicknames which they deem good and

which are beloved to the hearts of the ignorant, as opposed to the people who have knowledge, for every time tribulations appear, they do not increase except in insight in their religion. This is in every place of the world. A specific region is not looked to, such that it can be said: "We do not have such-and-such." This is because Allāh has legislated for the entire *ummah* of Muḥammad ﷺ, due to His statement:

﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

Say (O Muḥammad): "O mankind! Verily, I am sent to you all as the Messenger of Allāh."

[Sūrah al-A'raf 7:158]

So when the consumption of intoxicants spreads—as is known today in some regions of the Islamic world, and it is sold just as water and *ḥalāl* soft drinks are sold—then this is from its spread, and its consumption is (also) spread.

Fornication spreading, as well, is from the portents of the Hour. Fornication is a general name, and it has a minor form and a major form. As for the minor form, then nearly all of mankind, except those upon whom Allāh has mercy, falls into it. It is that about which the Prophet said:

Allāh has written for Ādam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the speech, and the inner self wishes and desires and the private parts testify to all this or deny it.²

² Agreed upon. Al-Bukhārī reported it in "The Book of Seeking Permission, Chapter: The fornication of the body parts other than the private area" (5889). Muslim reported it in "The Book of *Qadr*, Chapter: Allāh decreed upon the son of Ādam his portion of *zinā*" (4801), on the authority of Abū Hurayrah ﷺ.

These are means which were referred to as “the road to fornication,” because they drag to major fornication and they are lewd acts. He whom Allāh grants success stays away from it and does not look with his eyes. If he does look, then he lowers his gaze, as Allāh has commanded:

﴿ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ ﴿٣١﴾ ﴾

Tell the believing men to lower their gaze (from looking at forbidden things), and to protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allāh is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things), and to protect their private parts (from illegal sexual acts, etc.).

[Sūrah an-Nūr 24:30-31]

Allāh advised with protecting all of the limbs. The Prophet ﷺ advised with protecting the limbs as well, in a short sentence: “Be mindful of Allāh.” The result: “Allāh will protect you.” If this sentence is implemented, then a great amount of knowledge results.

How is one mindful of Allāh? By adhering to His commands and avoiding His prohibitions, in general and in detail; and stopping at His set limits, establishing the obligations and the legislations, and avoiding the prohibited matters and sins, along with watchfulness regarding Allāh ﷻ in every situation. He who does that has been mindful of Allāh, and Allāh will recompense

him from the same genus as his action and safeguard him from the evils of the *dunyā* and the Hereafter.

The *ḥadīth* of Anas—which implies that he is the only one who will narrate it because his death was very late in his life—contains abundant knowledge, radiant *fiqh*, and a noble admonition. In it is a cure for the disease of doubts and desires. How could it not be so, when it is from the noble and pure revelation of Allāh and from the guiding Sunnah of the Messenger of the Lord of all that exists? Upon him be the purest form of prayers and the most complete blessings and peace from his Lord.

CHAPTER (21)



The Virtue of Knowledge

On the authority of Ibn ‘Umar, who said: “I heard Allāh’s Messenger ﷺ say: ‘While I was sleeping, I saw that a cup full of milk was brought to me, and I drank my fill till I noticed (the milk’s) wetness coming out of my nails. Then I gave the remaining milk to ‘Umar bin al-Khaṭṭāb.’ The Companions of the Prophet ﷺ asked, ‘What have you interpreted (about this dream), O Allāh’s Messenger ﷺ?’ He replied, ‘(It is religious) knowledge.’”

EXPLANATION

Al-Bukhārī رحمه الله said: “Chapter: The virtue of knowledge.” Meaning: This chapter in which the virtue of knowledge over other than it, from those things which are sought and bestowed, is mentioned. Al-Bukhārī cited therein the *ḥadīth* of Ibn ‘Umar رضي الله عنه, and it contains great benefits; from them:

The dreams of the prophets are true, and they are revelation which is obligatory to believe in and act by.

The virtue of ‘Umar bin al-Khaṭṭāb رضي الله عنه and a clarification that

he attained a great share of knowledge, from which he attained great virtues which are not hidden from anyone with intellect whose vision Allāh has enlightened with beneficial knowledge, so that they follow him in righteous action.

Numerous are the noble verses which have come in clarification of the virtue of knowledge and the one who seeks it, acts upon it, and spreads it. Allāh the Exalted said:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴾

It is only those who have knowledge among His slaves that fear Allāh. Verily, Allāh is All-Mighty, Oft-Forgiving.

[Sūrah Fāṭir 35:28]

﴿ أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴾

Shall he who knows that what has been revealed unto you (O Muḥammad) from your Lord is the truth then be like he who is blind? But it is only the men of understanding that pay heed.

[Sūrah ar-Ra'd 13:19]

Numerous are the authentic Prophetic *aḥādīth*, which are elevated in their chains, that indicate what the noble verses indicate regarding the virtue of knowledge and the virtue of its people. So take note, O student of knowledge. From them is the statement of the Prophet ﷺ:

He who treads a path in search of knowledge, Allāh will direct him to tread a path from the

paths of Paradise. The angels lower their wings for the student of knowledge in approval of what he does. All in the heavens and earth and the fish in the depth of the water seek forgiveness for the scholar, and the superiority of the scholar over the worshiper is like the superiority of the full moon at night over the rest of the stars. Verily, the scholars are the heirs to the prophets. Verily, the prophets did not bequeath *dīnār* or *dirham*. All they left behind was knowledge, so whoever takes it has indeed acquired a huge fortune.¹

An example of that regarding the virtue of knowledge and the scholars is the statement of the Prophet ﷺ:

Indeed, Allāh, the angels, the people of the heavens and the earth—even the worm in its hole and the fish—supplicate for the one who teaches the people good.²

The righteous person who sees a good dream for himself or someone else, then it is a glad tidings which one is given, and it is legislated for him to present it to the people who have knowledge and insight into the interpretation of dreams.

Within the *ḥadīth* is an encouragement to seek legislative knowledge and the specific means to its understanding. This is because

¹ Aḥmad reported it (20723). Abū Dāwūd reported it in “The Book of Knowledge, Chapter: The incitement to seek knowledge” (3157), and at-Tirmidhī reported it in “The Book of Knowledge, Chapter: That which has come regarding the virtue of *fiqh* over worship” (2606), on the authority of Abud-Dardā’; and al-Albānī graded it as *ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmi’* (6297).

² At-Tirmidhī reported it in “The Book of Knowledge from Allāh’s Messenger, Chapter: That which has come regarding the virtue of *fiqh* over worship” (2609), on the authority of Abū Umāmah ؓ. Al-Albānī graded it as *ḥasan* in *Ṣaḥīḥ at-Targhib wat-Tarhīb* (81).

it is from the most sacred of the obligations and the purest of the actions by which the slave draws near to his Lord in station. Knowledge, O brothers, is the best of that which is sought, and the one who seeks it for the Face of Allāh is the best of those who walk on foot. May Allāh have mercy upon Shaykh Ḥāfiẓ al-Ḥakamī, who said in his *Mimiyyah*:

*Knowledge is the noblest of that which is sought
The one who seeks it for Allāh is the noblest of those
who walk on foot.*

CHAPTER (22)



Giving a Fatwā While Upon a Riding Animal or Other Than It

On the authority of ‘Abdullāh bin ‘Amr bin al-‘Āṣ, who said: “Allāh’s Messenger ﷺ stopped (for a while near the Jamrah) at Minā during his last Ḥajj for the people and they were asking him questions. A man came and said, ‘I forgot and got my head shaved before slaughtering the sacrificial animal.’ The Prophet ﷺ said, ‘There is no harm; go and do the slaughtering now.’ Then another person came and said, ‘I forgot and slaughtered (the camel) before *ramī* (throwing of the pebbles at the Jamrah).’ The Prophet ﷺ said, ‘Do the *ramī* now, and there is no harm.’”

The narrator added: “So on that day, when the Prophet ﷺ was asked about anything (regarding the ceremonies of Ḥajj) performed before or after its due time, his reply was: ‘Do it (now), and there is no harm.’”

EXPLANATION

Within this *ḥadīth*, there is the permissibility of issuing a verdict and teaching the questioner in any situation, whether the one who issues the *fatwā* is riding, standing on his feet, walking, or

lying down. All of that is permissible for the teacher and the one who issues the verdict. This is because the importance is given to answering the questioner and giving a verdict to the one who seeks the verdict regarding that which troubles him, based upon the action of the Prophet ﷺ; for he was stopped at Minā while on his mount and the people were asking him questions about the rulings of Ḥajj, and he was clarifying to them (the affairs). And the general gist of that is what has come within this *ḥadīth*.

The questioner said: "I forgot and got my head shaved before slaughtering the sacrificial animal." The Prophet ﷺ said, "There is no harm; go and do the slaughtering now."

Meaning: He had made some of the rituals of the Day of Naḥr to precede others. So the Prophet ﷺ said to him: "Go ahead and do it, and there is no harm upon you." The sequence of the actions on the Day of Sacrifice is well known, as the Prophet ﷺ did:

Firstly: The stoning of the Jamrah pillars with seven stones, and this is the greeting of Minā, saying the *takbīr* with every stone.

Secondly: After the stoning, there is the sacrifice of the sacrificial animal, meaning: either in conjunction with it or separate, or one after the other.

Thirdly: Shaving the head for the man, and it is better to do that than to shorten it, as the Prophet ﷺ said:

"O Allāh, have mercy upon those who shave."

They said, "And those who shorten too, O Messenger of Allāh." He said, "O Allāh, have

mercy upon those who shave." They said, "And those who shorten too, O Messenger of Allāh."

He said, "And those who shorten." Layth said:

“Nāfi’ narrated to me: ‘May Allāh have mercy upon those who shave’” (once or twice). And ‘Ubaydullāh said: “Nāfi’ narrated to me saying after the fourth time: ‘...and those who shorten.’”¹

This is a proof that shaving with a razor is better than shortening. Shaving with the modern-day means, such as electronic clippers, is shortening and not shaving.

Moreover, shortening is for the head in general as well, and it does not mean taking a part of the hair from the head, as many of the ignorant people do. They take a small portion of hairs from a side of the head, and they consider this as having performed the act; this is a mistake. Shortening is not truly called shortening until the entire head is shortened, so all of the head should be taken from.

Fourthly: The additional *ṭawāf*.

These are the acts of Minā on the Day of Naḥr, in order like this:

- 1) Stoning
- 2) Sacrifice
- 3) Shaving
- 4) The additional *ṭawāf*

And this sequence is a Sunnah and not obligatory.

So if a person were to make one of these four precede another

¹ Agreed upon. Al-Bukhārī reported it in “The Book of Ḥajj, Chapter: Shaving and shortening when it is permissible” (1727), and Muslim reported it in “The Book of Ḥajj, Chapter: Preferring shaving over shortening and the permissibility to shorten” (3206), on the authority of ‘Abdullāh bin ‘Amr رضي الله عنه.

that it should come after, then that is permissible based upon the response of the Prophet ﷺ to the questioner who said: "I forgot and shaved before I sacrificed." So the Prophet said: "Go ahead and do it; there is no harm upon you." So from this, it is derived that what came first from these four acts on the Day of Naḥr, when it should have come after that which it came before, is from the permissible acts, and there is no harm upon the one who does it.

The scholars differ here. Is there a difference between the one who does it out of ignorance and the one who does it intentionally, knowing the ruling? Some of the scholars hold that the excuse is only for the one who is ignorant. This is because the questioner said: "I forgot..."

Some of the scholars hold that it is general. So for the one who brings the later act before the earlier act from these four actions, even if he does so intentionally, there is no sin upon him and no harm. This statement agrees with the ease of the *shari'ah* and the simplicity of al-Islām; there is no sin upon him. This is such that, for example, if he makes the additional *tawāf* before the stoning, or he shaves before the sacrifice—in all that there is no sin for the one who does it.

The ruling that the author has cited this *ḥadīth* to clarify is that there is no harm upon the one who issues a verdict to a questioner while he is riding or in any state, nor is there harm for the one who answers questions while he is upon his mount, standing on his feet, or reclining, as the Prophet ﷺ would do. He would answer the questioner and give a verdict to the one seeking it, as in the *ḥadīth* of Ṣafwān bin 'Assāl al-Marādī. He said:

I came to the Prophet ﷺ while he was in the *masjid* reclining upon a red mat, and I said to

him, “O Allāh’s Messenger, I have come to seek knowledge.” He said, “Welcome to the student of knowledge. Indeed, the angels surround the student of knowledge with their wings, then some of them ride one another until they reach the lowest heaven, out of love for what he is seeking.²”

What is intended by “knowledge” is legislative knowledge. So congratulations to the students of knowledge in every time and place, those who know its virtue and exert their efforts in acquiring it. This is because no one can teach the people and disseminate knowledge except after they learn and toil to acquire it. Every difficulty one encounters in the path of seeking knowledge is actually light and easy, because that which is sought—which is legislative knowledge—is great and eminent in value. Due to this, we have examples of the journeys of the pious predecessors when they would travel long distances. So they would go to the provinces and some of them would perhaps hear a *ḥadīth* from someone near to him, but he was trying to have the chain of narration raised, so he would go to the one who has the *ḥadīth* with this description so that he could hear it from the one who narrated it, even if the place was far and the journey was very difficult.

All praise is due to Allāh; in this time, the means to attain knowledge are easy, especially in the lands of the noble Ḥaramayn in the Kingdom of Saudi Arabia. The rightly guided state has expanded in the opening of domains of knowledge for men and women, children and adults, beginning with the elementary fields and ending with higher studies and the various specialty fields. At the forefront of them are the noble *sharī’ah* sciences,

² Aṭ-Ṭabarānī reported it in *Al-Kabīr* (7347), and al-Albānī graded it as *ṣaḥīḥ* in *As-Silsilah aṣ-Ṣaḥīḥah* (3397).

in all of their fields and all of their means. So all praise is due to Allāh in abundance, then thanks is due to the Saudi state which has exerted every effort for that; and congratulations to it for a great reward and an excellent compensation.

CHAPTER (23)



Giving a Fatwā by Indicating It With One's Hand or Head

On the authority of Ibn 'Abbās, who said that somebody said to the Prophet ﷺ (during his last Ḥajj): "I did the slaughtering before doing the *ramī*." The Prophet ﷺ beckoned with his hand and said, "There is no harm in that." Then another person said, "I got my head shaved before offering the sacrifice." The Prophet ﷺ beckoned with his hand, saying, "There is no harm in that."

On the authority of Abū Hurayrah, who said that the Prophet ﷺ said: "(Religious) knowledge will be taken away (by the death of religious scholars); ignorance (in religion) and afflictions will appear; and *harj* will increase." It was asked, "What is *harj*, O Allāh's Messenger ﷺ?" He replied by beckoning with his hand to indicate "killing."

On the authority of Asmā', who said: "I came to 'Ā'ishah while she was praying and I said, 'What is wrong with the people?' She pointed at the sky. (I looked towards the mosque) and saw the people offering the prayer. 'Ā'ishah said, '*SubḥānAllāh*.' I said to her, 'Is there a sign?' She nodded with her head, meaning 'Yes.' I, too, then stood (for the prayer of eclipse) till I became (nearly)

unconscious, and later on I poured water on my head.


"After the prayer, the Prophet ﷺ praised and glorified Allāh and then said, 'Just now at this place, I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves, and these trials will be like the trials of Masīḥ ad-Dajjāl or nearly like it.'" (The sub-narrator is not sure which expression Asmā' used).


"The Prophet said, 'You will be asked, "What do you know about this man (the Prophet Muḥammad)?" Then the faithful believer (or Asmā' said a similar word) will reply, "He is Muḥammad, Allāh's Messenger ﷺ, who came to us with clear evidences and guidance, so we accepted his teachings and followed him. And he is Muḥammad." And he will repeat it thrice. Then the angels will say to him, "Sleep in peace, as we have come to know that you were a faithful believer." On the other hand, a hypocrite or a doubtful person will reply, "I do not know, but I heard the people saying something, so I said it [too]."'"

EXPLANATION


These *ahādith* indicate the permissibility of issuing a verdict by way of pointing with the hand and with the head. As for pointing with the hand, then that is derived from the action of the Prophet ﷺ when he was asked a question during Ḥajj. The questioner said: "I did the slaughtering before doing the *ramī*." So [the Prophet] indicated with his hand and said, "There is no harm in that." A man said: "I shaved before I sacrificed." So [the Prophet] indicated with his hand, saying, "No problem." It is apparent that he said to the questioner that there is no problem by way of his hand. The Arabs know the meaning of indications, whether they be with the hand or with the head.

[This is also proven in] the *ḥadith* of the eclipse prayer wherein



Ā'ishah  indicated with her hand to answer the questioner, and the questioner understood what she was saying by way of the indication.


Likewise, there is the responding of the Prophet  with his hand when he was asked about the *harj*, saying: "It is killing," and he moved his hand. So the intended meaning from the indication was understood, and it meant "killing." It is legislated to act by it from the one who is asked and responds in this manner. There is no harm in using this manner of speech.

In the *ḥadīth* of Ā'ishah regarding the eclipse prayer, there are a number of benefits and rulings. From them:

The prayer for the lunar or solar eclipse of the sun and the moon, regarding which the Prophet  said:

The sun and the moon are two signs from the signs of Allāh. They do not eclipse due to the death or life of anyone. So if you see them, then supplicate to Allāh and declare His greatness; pray and give charity.¹

In this *ḥadīth* is a great miracle of the Prophet . It is that Allāh  showed him everything, to the point that he saw Paradise and the Fire. He saw Paradise, so he moved forward; he saw its inhabitants while he moved forward. He saw the Fire, so he moved backwards; he saw its inhabitants while he moved backwards. So they asked him about this, saying: "We saw you moving forward, then we saw you moving backwards." So he informed them that he moved forward when he saw Paradise. He said, "I saw Paradise and stretched my hands toward a bunch (of its

¹ Agreed upon. Al-Bukhārī reported it in "The Book of Eclipses, Chapter: Giving charity during the eclipse" (997), and Muslim reported it in "The Book of Eclipse, Chapter: The eclipse prayer" (2127), on the authority of Ā'ishah .

fruits), and had I taken it, you would have eaten from it as long as the world remains."²

And he said:

**I have seen the Hellfire; some parts of it were
devouring other parts when you saw me backing
up.**³

This is evidence that Paradise and the Hellfire are created and exist now. It is not as the Jahmiyyah and the Mu'tazilah and those who follow their way say, that Paradise and the Hellfire do not exist. They claim that their existence would necessitate futility, and Allāh is far removed from futility. This is because there is no need for Paradise and the Hellfire except on the day of recompense for actions. Thus, they ruled based upon the intellects, claiming to absolve Allāh ﷻ from futility, and they have abandoned the legislative texts which indicate explicitly that Paradise has been created; Allāh created it and prepared it for His friends. And the Hellfire has been created; Allāh prepared it for His enemies.

So there is nothing between the people of Paradise and its bliss except that it be said that so-and-so has died. So his grave will be a garden from the gardens of Paradise wherein he will feel bliss. The criminal will be punished in his grave. So their statement is false and the statement of Ahlus-Sunnah is upright. This is because [Ahlus-Sunnah] relies upon authentic and explicit

² Agreed upon. Al-Bukhārī reported it in "The Book of Eclipses, Chapter: To make the eclipse prayer in congregation" (1004), on the authority of 'Abdullāh bin 'Abbās رضي الله عنه.

³ Agreed upon. Al-Bukhārī reported it in "The Book of Actions Done While in Prayer, Chapter: If the animal turns while in prayer" (1154). Muslim reported it in "The Book of Eclipses, Chapter: The eclipse prayer" (2129), on the authority of 'Ā'ishah رضي الله عنها.

evidences from the Qur'ān and the Sunnah.

Within the *ḥadīth* is a clarification regarding the bliss of the grave and its punishment, and a clarification regarding the questioning of the two angels in the life of the Barzakh for those who die. So it is inevitable that one be asked about the three principles—about the Lord, the religion, and the Messenger ﷺ. This is indicated by the statement of Allāh ﷻ:

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ
الدُّنْيَا وَفِي الآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ
مَا يَشَاءُ ﴾

Allāh will keep firm those who believe, with the word that stands firm in this world (i.e., they will keep on worshipping Allāh alone and none else) and in the Hereafter. And Allāh will cause to go astray those who are *zālimūn* (polytheists and wrongdoers, etc.), and Allāh does what He wills.

[Sūrah Ibrāhīm 14:27]

The scholars of *tafsīr* say that this was revealed regarding the bliss of the grave and its punishment. So firmness is for the people of *īmān* and destruction is for the people of disbelief and disobedience.

As for the believer, Allāh will make him firm so that he will say what is correct, saying: “Allāh is my Lord, Islām is my religion, and Muḥammad ﷺ is my Prophet; he came to us with clear evidences and guidance, so we responded to him and followed him until there came to us, from our Lord, the certainty (i.e., death).” It will be said to him, “Sleep. We knew that you were a believer.” In another narration: “...that you had certainty.”

So he will sleep with the sleep of a bridegroom whom none is to wake except for the most beloved of his family members to him. He will be given bliss in his grave as Allāh wills and wants, in reality. His grave will be extended for him. It will expand for him as far as the eye can see, and the bliss of Paradise will be spread out for him, from its fabric and bliss. A door to Paradise will be opened for him and he will say, "My Lord, establish the Hour!" due to what he sees from great bliss.

As for the hypocrite or the disbeliever (and refuge is sought with Allāh), then he will be destroyed. Allāh leads him astray because he took to the means of deviation within the life of action. Meaning: He did not do righteous actions. Rather, he did evil deeds, and Allāh is the All-Wise. He recompenses every doer of an action from the same genus as his action:

﴿ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ
وَلِيًّا وَلَا نَصِيرًا ﴾

Whosoever works evil will have the recompense thereof, and he will not find any protector or helper besides Allāh.

[Sūrah an-Nisā' 4:123]

﴿ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا
رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴾

Whosoever does righteous good deeds, it is for (the benefit of) his own self, and whosoever does evil, it is against his own self, and your Lord is not at all unjust to (His) slaves.

[Sūrah Fuṣṣilat 41:46]

﴿ إِنِ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا ﴾

(And We said): “If you do good, you do good for your own selves, and if you do evil, (you do it) against your own selves.”

[Sūrah al-Isrā' 17:7]

The reward with Allāh is from the same category as the action, as we mentioned previously.

Within the *ahādīth* is clarification that he who dies will be questioned, whether he is buried in the depths of the earth, thrown into the sea, devoured by desert birds or a beast of prey; it is a must that he will be questioned. It is not to be said, “How?” Even if he is burned up in the land or sea, it is inevitable that he will be questioned. This is because the Prophet ﷺ informed us with his statement:

Indeed, you will be tried within your graves.

This is regarding the trial, the questioning within the graves. Whenever the Prophet ﷺ would attend a funeral, he would say:

My brothers, prepare for a day like this.⁴

May Allāh be pleased with the rightly guided *khalīfah*, ‘Uthmān, the Possessor of Two Lights. Whenever ‘Uthmān would stand at a grave, he would cry until the tears flowed onto his beard. It was said to him: “Paradise and the Fire are mentioned and you do not cry, but you cry from this?” He said, “Indeed, the Messenger of Allāh ﷺ said:

“Indeed, the grave is the first of the homes of

⁴ Aḥmad reported it (17860) on the authority of al-Barā'ī ﷺ. Al-Albānī graded it as *ṣaḥīḥ* in *Silsilah aṣ-Ṣaḥīḥah* (1751).

the Hereafter. If one is saved from it, then that which comes after it will be easier than it. If one is not saved from it, then that which comes after it will be more severe than it."⁵

This is correct. So the righteous action is the means to Allāh ﷻ, by which Allāh benefits the person during the time of distress when death approaches, when the angels are present scolding the disbelievers and the criminals and giving glad tidings to the believers, as Allāh ﷻ has said:

﴿ وَلَوْ تَرَىٰ إِذِ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴾

And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."

[Sūrah al-Anfāl 8:50]

Allāh mentioned regarding the *tayyibīn*:

﴿ الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴾

Those whose lives the angels take while they are in a pious state (i.e., pure from all evil, and worshiping none but Allāh alone) saying (to them): "Salāmun 'alaykum (peace be upon you); enter you Paradise, because of (the good) which

⁵ Aḥmad reported it (425), and at-Tirmidhī reported it in "The Book of *Zuhd* from Allāh's Messenger, Chapter: That which has come regarding the remembrance of death" (2478). Ibn Mājah reported it in "The Book of *Zuhd*, Chapter: Remembering the grave and the trial" (4257), on the authority of 'Uthmān bin 'Affān ؓ. Al-Albānī graded it as *ḥasan* in *Al-Mishkāh* (132).

you used to do (in the world).”

[Sūrah an-Nahl 16:32]

Allāh said:

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ
الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي
كُنتُمْ تُوعَدُونَ ﴾

Verily, those who say, “Our Lord is Allāh (alone),” and then they *istaqāmū*, on them the angels will descend (at the time of their death, saying): “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!”

[Sūrah Fuṣṣilat 41:30]

Their descent is not limited to a specific time. Rather, it is in every time of extreme difficulty, among them the time of death, when the soul is taken. Likewise, in the life of the Barzakh and during the questioning of the two angels about the three principles—about the Lord, the religion, and the Messenger. That is the *fitnah* about which the Messenger ﷺ said:

Indeed, you will be questioned in your graves.

The Prophet ﷺ, during the prayer, would not leave off seeking refuge from the four things, and he taught the *ummah* to do so. He would say:

“O Allāh, I seek refuge with You from the punishment of the grave, the punishment of the Fire, the *fitnah* of life and death, and the *fitnah* of the Masīḥ ad-Dajjāl.” (‘Abdul-Wahhāb said:

“And the evil of Masīh ad-Dajjāl”).⁶

That is from *īmān* in the unseen, which is from the qualities of the people of *īmān* and *taqwā*.

﴿ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ
يُؤْمِنُونَ بِالْغَيْبِ ﴿٣﴾ ﴾

This is the Book (the Qur'ān), whereof there is no doubt; a guidance to those who are *al-muttaqūn* (the pious and righteous persons who fear Allāh much [abstain from all kinds of sins and evil deeds which He has forbidden] and love Allāh much [perform all kinds of good deeds which He has ordained]), who believe in the *ghayb*.

[Sūrah al-Baqarah 2:3]

Allāh clarified that *īmān* in the unseen is from their qualities; and the bliss in the grave and the punishment therein is from the unseen which we believe in, as has come in the texts. We do not ask about the how of it, nor do we deem it to be far-fetched, as the disbelievers and the ignorant deem it to be far-fetched that one who is cremated and buried within the land or sea will be punished; and he stops at the scanty amount of knowledge that he has, or he has lost his mind therein being confused.

As for the person of the Sunnah, he does not stand there perplexed, because he believes that Allāh ﷻ is able to do all things. Everything is within His grasp and He is able to say to it, “Be!” and it will be, and He calls the one who dies to account and recompenses him; even if a beast of prey ate him and birds

⁶ Aḥmad reported it on the authority of Abū Hurayrah ؓ (10350), and al-Albānī graded it as *ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmi'* (1294).

tore him to shreds, it is inevitable that he will be questioned.

May prayers and peace be upon our Prophet Muḥammad, his family, and his Companions.

QUESTIONS & ANSWERS



For This Section

QUESTION I:

I am from the people of Tā'if and I work in a neighborhood 1,500 kilometers away from there; I stay there for most of the year because I am a teacher, and during the break I go between Tā'if, Jeddah, and Madīnah. So how should I pray, O Shaykh? Do I shorten (only) or do I shorten and combine, or do I complete my prayer? And what is the ruling of the Jumu'ah prayer upon me?

ANSWER:

If the questioner resides in a place for four days or more, then his ruling is that of a resident. He fasts the month (of Ramaḍān) and completes the obligatory (prayers). During the time he travels from one place to another, then if the journey is difficult upon him, it is legislated for him to shorten and combine his prayers. If the journey is not difficult upon him, then he shortens the prayer but prays it in its time.

As for the Jumu'ah prayer, when he is a resident in a place for

four days or more, then its ruling is the ruling of the resident, and the resident is required to perform the Jumū'ah; and it is legislated for him to perform the fixed Sunnah prayers while he is a resident, and the most emphasized of them are the two *rak'ah* for Fajr and the Witr prayer. It is also obligatory upon him to fast while he is a resident in any land from those lands.

QUESTION 2:

Eminent Shaykh, may Allāh preserve you; by way of the aforementioned *ḥadīth*:

Indeed, from the signs of the Hour is that *zinā* will be prevalent...

How do we reconcile between it and the *ḥadīth* of the Prophet:

Indeed, Allāh has written for the son of Ādam his portion of *zinā* which he will commit and he will not avoid. So the *zinā* of the eye is looking...

...to the end of the *ḥadīth*. So here, *zinā* [is mentioned] based off the apparent meaning of the *ḥadīth* upon the son of Ādam, and [it's mentioned in] the first *ḥadīth* regarding its prevalence at the end of time. Also, does the *ḥadīth* indicate that *zinā* is decreed for the person since Allāh created Ādam ﷺ and the person fell into that, and who are those who are specified, with the evidence?

ANSWER:

His ﷺ statement:

***Zinā* will be in abundance.**

Allāh knows best, this is interpreted to mean that it refers to the

major fornication which the Prophet ﷺ indicated with his statement:

The private parts affirm or deny all of that.

As for the *zinā* of the limbs which he mentioned in the *ḥadīth*, then it is as has come in the *ḥadīth* of Abū Hurayrah ؓ in explanation of the statement of Allāh:

﴿ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ﴾

Those who avoid great sins and *al-fawāḥish* (illegal sexual intercourse, etc.), except the small faults.

[*Sūrah an-Najm* 53:32]

This is because it is from a long time ago. However, it is not from the abundance of *zinā*, as it will be during the last days, spreading due to the spread of ignorance.

What is important is that the *zinā* he is referring to is the *zinā* about which the Prophet ﷺ said:

The private parts affirm or deny all of that.

Meaning, he actually does the *fāḥishah*.

QUESTION 3:

During the reading of *Ṣaḥīḥ al-Bukhārī* and likewise *Ṣaḥīḥ Muslim*, there appears the letter *ḥā* (ح) within the chain of narration; what is intended by that?

ANSWER:

This is from the terminologies of the people of knowledge of *ḥadīth*. What is intended by that is transitioning from one chain of narration to another chain of narration, and they denote this

with the letter $h\bar{a}$ (ح) .

CHAPTER (24)



*The Prophet Urging the Delegation of 'Abdul-Qays
to Memorize Īmān & Knowledge, & to Inform Those
Who Were Behind Them*

Mālik bin al-Ḥuwayrith said: “The Prophet ﷺ said, ‘Go back to your people and teach them.’”

On the authority of Abū Jamrah, who said:

“I was an interpreter between the people and Ibn ‘Abbās. Once, Ibn ‘Abbās said that a delegation of the tribe of ‘Abdul Qays came to the Prophet ﷺ, who asked them, ‘Who are the people?’ (i.e., who are you?) (Or) ‘Who are the delegates?’ They replied, ‘We are from the tribe of Rabī’ah.’ Then the Prophet ﷺ said to them, ‘Welcome, O people’ (or he said, ‘O delegation [of ‘Abdul Qays]’). Neither will you have disgrace nor will you regret.’

“They said, ‘We have come to you from a distant place, and the tribe of the infidels of Muḍar are intervening between you and us, so we cannot come to you except in the sacred month. So please order us to do something good (religious deeds), so that we may inform our people whom we have left behind (at home) and that we may enter Paradise (by acting on them).’

“The Prophet ordered them to do four things, and forbade them from four things. He ordered them to believe in Allāh alone and said to them, ‘Do you know what is meant by believing in Allāh alone?’ They replied, ‘Allāh and His Apostle know better.’ Thereupon the Prophet ﷺ said, ‘That means to testify that none has the right to be worshiped but Allāh and that Muḥammad is His Apostle, to offer prayers perfectly, to pay *zakāh*, to observe fasts during the month of Ramaḍān, (and) to pay *al-khumus* (one-fifth of the booty to be given in Allāh’s cause).’

“Then he forbade them four things, namely *ad-dubbā'*, *ḥantam*, *muzaffāt*, and *an-naqīr* or *muqayyar* (these were the names of pots in which alcoholic drinks used to be prepared). The Prophet ﷺ further said, ‘Memorize them (these instructions) and tell them to the people whom you have left behind.’”

EXPLANATION

All praise is for Allāh, the Lord of all that exists; may prayers from Allāh be upon our Prophet Muḥammad and all of his Companions.

The statement of the author ﷺ: “Chapter: The Prophet urging the delegation of 'Abdul-Qays to memorize *īmān* and knowledge...” This heading is derived from the *ḥadīth*, and it is from the greatest rulings derived from the *ḥadīth* due to what it contains from incitement towards the legislation of urging the people to take knowledge and *īmān*, for *īmān* does not come except after knowledge.

The Salaf, may Allāh have mercy upon them, used to say: “We would not go past 10 verses until we knew what they contained from knowledge and action. So we would learn knowledge, *īmān*, and action.”

Within the *ḥadīth* is the legislation of urging and inciting one to give attention to legislative knowledge which brings forth righteous action. Within the *ḥadīth*, as well, is the obligation of researching knowledge and *imān*, because they are required from every responsible person and obligatory upon him. Within the *ḥadīth* is the legislation of traveling to seek knowledge. It has preceded in some of the past lessons that traveling at times is obligatory and binding upon the responsible people, and at times it is recommended.

It is obligatory to seek the knowledge that is *farḍ 'ayn* upon every responsible person, male and female, the Arab and the non-Arab, the free and the slave, the far and the near. And it is recommended and encouraged when it is to seek expansion in knowledge of the legislative sciences and increase therein.

Likewise, from the *ḥadīth* is derived the student's obligation of spreading knowledge and exerting efforts, for this was from the guidance of the Prophet ﷺ; he would face the questioner and respond to his questions. He would face the one seeking a *fatwā* and issue the verdict. Likewise were the rightly guided *khulafā'*, the Imāms of guidance from the Companions of the Prophet ﷺ, and those after them; they would respond to the questions of the questioner, issue verdicts to the one seeking a *fatwā*, teach the ignorant, and welcome the students of knowledge just as the Prophet ﷺ said to Ṣafwān bin 'Assāl al-Marādī when he said to him:

**Welcome to the student of knowledge. Indeed,
the angels surround the student of knowledge
with their wings, then some of them ride one
another until they reach the lowest heaven, out
of love for what he is seeking.**

Here, the Prophet ﷺ said: "Welcome, O people" (or he said,

“O delegation [of 'Abdul Qays]”). He supplicated for Allāh to remove distress from them: “...Neither will you have disgrace nor will you regret.” Meaning: May Allāh not show you anything disliked or anything which will bring about regret.

Within the *ḥadīth* is an incitement to have excellence in asking questions, meaning: the way that the questioner asks the scholar. Excellence in questioning means that the questioner organizes his question and makes his intention clear in that, such that the teacher, the *muftī*, and the one answering the question may fulfill his request, as the Prophet ﷺ did with this delegation.

Within the *ḥadīth* is clarification that entrance into Paradise is the main goal from the goals that the believer strives toward, because Allāh ﷻ has made it a recompense for he who works righteousness, as He said:

﴿ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ
جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٧﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا
حِوَلًا ﴿١٨﴾ ﴾

Verily! Those who believe (in the oneness of Allāh—Islamic monotheism) and do righteous deeds, shall have the gardens of al-Firdaws (Paradise) for their entertainment, herein they shall dwell (forever). No desire will they have to be removed therefrom.

[*Sūrah al-Kahf* 18:107-108]

Likewise, it is as you have seen in the *ḥadīth* that the delegation said: “So please order us to do something good (religious deeds), so that we may inform our people whom we have left behind (at home) and that we may enter Paradise (by acting on them).” From the *ḥadīth* is derived, as well, the obligation of conveying

knowledge and spreading it among those who deserve it, due to what results from that of great reward and goodly remembrance, among other things.

From the *ḥadīth* is derived, as well, the obligation of advising the general Muslims, and that the best of the people is the one who advises his family specifically and the common Muslims in general. This delegation made clear their intention to learn knowledge and *īmān* in order to teach and convey it to those whom they left behind, believing in the obligation of advising and spreading knowledge among those in need of it.

Also derived from the *ḥadīth* is responding to the question of the one who asks, and increasing in knowledge the one who needs it, even if he does not ask. This is because they asked about a thing and the Prophet ﷺ responded to them, and he increased them in clarity regarding what was hidden from them, or (at least) some of it.

He commanded them with four things and he prohibited them from four things. He commanded them with *īmān* in Allāh ﷻ alone, and *īmān* in Allāh alone requires some affairs:

1) *Īmān* in the existence of Allāh and belief that He is the Ever-Loving Who sustains and protects all that exists (al-Ḥayy al-Qayyūm), just as He has named Himself. He is the First; there is none before Him. And He is the Last; there is none after Him. He is the Evident and there is none above Him, and he is al-Bāṭin—there is none more than Him.

2) *Īmān* in His divinity; i.e., that He is the true deity whom it is obligatory to single out with all monetary or bodily worship; and the hearts are attached to Him alone, without there being anyone else, in bringing about every benefit and in every situation in the religion or in the *dunyā*.

3) *Īmān* in His Lordship; this is affirming that he is the Creator, the Provider, the One Who gives life, and the One Who gives death, the One who controls all matters, the One Who operates His creation from the earth and the heavens, alone without anyone helping Him. So He is the Lord of all that exists; the Creator of the heavens and the earth; the Lord of the Magnificent Throne; and the Lord and King of everything.

4) *Īmān* in Allāh comprises *īmān* in His essence, His names, and His attributes which have come within the texts of the Book and the Sunnah. For indeed, Allāh ﷻ has named Himself with names and all of them are beautiful, and he has described Himself with attributes of majesty and perfection.

Thus, it is obligatory to have *īmān* in what has come within the pure Sunnah from mention of Allāh's names and attributes, in the manner which is befitting to the greatness of Allāh and His majesty without *tashbīh* (likeness), *tamthīl* (anthropomorphism), *ta'wīl* (distorting), *tahrīf* (altering), or *ta'tīl* (negation). Rather, (*īmān*) in the manner which Allāh has stated in description of Himself:

﴿ كَمَثَلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

**There is nothing like unto Him, and He is the
All-Hearer, the All-Seer.**

[*Sūrah ash-Shūrā* 42:11]

This is the creed of Ahlus-Sunnah wal-Jamā'ah, as opposed to the people of *tashbīh* and *tamthīl*, and the people of *tahrīf* and *ta'wīl* which is blameworthy; and the people of *ta'tīl*, which the destroyed groups who opposed the creed of Ahlus-Sunnah fell into.

The texts dealing with the attributes have come within the great

Qur'an and the pure Sunnah in a general way and a detailed way.

As for the general way, then Allāh said:

﴿ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ
يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴾

And (all) the most beautiful names belong to Allāh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His names. They will be requited for what they used to do.

[Sūrah al-A'rāf 7:180]

As for the detailed manner, then there has come in a number of verses mention of Allāh's names, such as ar-Raḥmān, ar-Raḥīm, al-'Azīz al-'Alīm, al-Ghafūr ar-Raḥīm, al-'Azīz al-Ḥakīm, al-'Alī al-'Azīm, etc., from the names which have been mentioned in the Great Qur'an; and at the end of Sūrah al-Ḥashr, there have come a number of Allāh's names, which ends with His statement:

﴿ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾

To Him belong the best names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

[Sūrah al-Ḥashr 59:24]

It has been affirmed in the pure Sunnah from the Prophet ﷺ that he said:

Indeed, Allāh has 99 names; 100 minus one. He

who enumerates them will enter Paradise.¹

Its source is the Noble Qur'ān and the pure Sunnah; i.e., the source of the names and attributes is the Noble Qur'ān and the pure Sunnah. The meaning of "enumerating" the beautiful names is memorizing them, understanding their meanings, and acting by their requirements. The Prophet ﷺ stated, by way of revelation from Allāh, this great reward:

He who enumerates them will enter Paradise.

None enumerates them except the *muwahhid* who establishes the meaning of enumerating them outwardly and inwardly with the pillars of al-Islām.

Likewise, derived from this *hadīth* is the relation of *īmān* and Islām, for the Prophet ﷺ explained *īmān* by way of the pillars of al-Islām. So he who has truly fulfilled the pillars of Islām is from the people of *īmān*, and even more so, he who has fulfilled the pillars of *īmān* has the pillars of al-Islām.

Due to this, the scholars have mentioned a principle regarding this (i.e., the conjunction or separation between Islām and *īmān*): If *īmān* is mentioned alone, then Islām is included with it, due to the statement of Allāh the Most High:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾

The believers are nothing other than brothers.

[Sūrah al-Ḥujurāt 49:10]

The Muslims fall under that. And when Islām is mentioned

¹ Agreed upon. Al-Bukhārī reported it in "The Book of Conditions, Chapter: That which is permissible from conditions in ratification and conditions which the people acknowledge between them when he said: '100 minus one or two'" (2585), on the authority of Abū Hurayrah ﷺ.

alone, *īmān* is included in that as well, as is in His statement:

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾

Truly, the religion with Allāh is Islām.

[Sūrah Āli 'Imrān 3:19]

And like His statement:

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ ﴾

And whoever seeks a religion other than Islām, it will never be accepted of him.

[Sūrah Āli 'Imrān 3:85]

Īmān is included along with al-Islām.

If *īmān* and righteous action are mentioned, *īmān* is explained with actions of the heart and righteous actions of the limbs. Due to this, they said concerning Islām and *īmān*: "They separate together and they unite separately."

The statement of the Prophet ﷺ to the delegation:

"Do you know what is meant by believing in Allāh alone?" They replied, "Allāh and His Apostle know better."

Then he explained it as being the pillars of al-Islām.

Within the *ḥadīth* is the obligation of referring knowledge back to the one who knows it; if the one who is asked about knowledge does not know, (then he refers it) to the One Who knows it, and that is Allāh ﷻ. Likewise, he refers it to the people of knowledge who are informed and have spent a long time in knowledge.

Allāh's Messenger ﷺ said to them:

***Īmān* means to testify that none has the right to
be worshiped but Allāh...**

The testimony that “none has the right to be worshiped except Allāh” means that there is no true object of worship except Allāh. It is not proper to explain it as “there is no object of worship in existence except Allāh,” since the objects of worship on the earth are many. However, “there is no true object of worship except Allāh” is the correct explanation and clarification of its meaning.

It is determined from examination of the texts of the Book and the Sunnah that “*lā ilāha ill-Allāh*” has pillars and conditions; it has virtues and it has rights. So he who perfects those is from its people, in the complete sense of the word.

Its pillars are two: negation and affirmation. The negation is derived from your statement “*lā ilāha*” (none has the right to be worshiped...) and the affirmation is from your statement “*ill-Allāh*” (...except Allāh).

The scholars have mentioned that it has conditions. Some of them mention seven and some of them mention eight. They are:

- 1) Knowledge
- 2) Certainty
- 3) Acceptance
- 4) Submission and compliance
- 5) Sincerity
- 6) Truthfulness

7) Love

These are considered to be the conditions of *lā ilāha ill-Allāh*. The eighth one is: Disbelief in that which is worshiped besides Allāh. Every condition has evidence from the Book and the Sunnah.

Its rights are legislative responsibility, from declaring the *ḥalāl* to be *ḥalāl* and considering the *ḥarām* to be *ḥarām*, and establishing the obligations and staying far away from the prohibitions. All of that and its likes are from the rights of *lā ilāha ill-Allāh*.

As for the conditions of the testimony that Muḥammad is the Messenger of Allāh, they are six:

1) Acknowledging outwardly and inwardly his messenger-ship.

2) Pronouncing the *shahādah*; i.e., the *shahādah* that Muḥammad is the Messenger of Allāh.

3) Having excellence in following him.

4) Affirming everything that the Messenger ﷺ has informed us of.

5) Implementing his commands and avoiding his prohibitions.

6) Giving preference to his statement over the statement of everyone else from the creation.

These two testimonies are one pillar, and it is the first pillar from the pillars of al-Islām; today, like yesterday, every person is in need of actualizing and understanding it, and acting in accordance with its requirements.

The second pillar is establishment of the prayer in the way the Prophet ﷺ clarified and taught to the *ummah*. He said:

Pray as you have seen me praying.²

The third pillar is the *zakāh*. Its clarification and details—its types, its amount, its conditions, and its people—have come in the pure Sunnah and the books of the jurists.

The fourth pillar is fasting in the month of Ramaḍān. The command for it has come in the Qur'ān:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ
عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾

O you who believe! Observing *aṣ-ṣawm* (fasting) is prescribed for you as it was prescribed for those before you, that you may become *al-muttaqūn*.

[*Sūrah al-Baqarah* 2:183]

The Prophet clarified the set limits of the fast and that which nullifies the fast, as has come within the Qur'ān and the noble Sunnah.

He said:

...(and) to pay *al-khumus* (one-fifth of the booty to be given in Allāh's cause).

The booty is that which is the result of a battle between the Islamic state and the lands of disbelief; when the Muslims are

² From the *ḥadīth* which al-Bukhārī reported on the authority of Mālik bin al-Ḥuwayrith ؓ in "The Book of Wishes, Chapter: What has come regarding the permissibility of accepting the *aḥad* narration of the truthful regarding the *adhān*, the prayer, the fast, the obligations, and the rulings" (6819).

victorious over the disbelievers, then they take their wealth, their arms, their women, and their possessions as spoils. So one-fifth is taken from this booty before its distribution, as Allāh has said:

﴿ عَلِمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ
وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ ﴾

And know that whatever of war-booty you may gain, verily one-fifth (1/5) of it is assigned to Allāh, and to the Messenger, and to the near relatives [of the Messenger (Muḥammad)], (and also) the orphans and *al-masākīn*.

[Sūrah al-Anfāl 8:41]

And four-fifths (4/5, the remaining amount) is distributed amongst the warriors.

The Prophet ﷺ forbade them from four things: *ad-dubbā'*, *al-ḥantam*, *al-muzzaffāt*, and *al-muqayyar*. These are containers that hold alcohol, so the Prophet ﷺ prohibited them from filling them with intoxicants. Perhaps one may pour something permissible into them, but he forbade them from pouring alcohol into these vessels because they allow for large portions of alcohol to be fermented from what is stored in them. So the Prophet ﷺ combined for them commands with the legislative responsibilities and prohibitions from that which is forbidden.

He commanded them to preserve all of that and he commanded them to convey [this knowledge], and this is the Sunnah as it relates to seeking knowledge, spreading it, and conveying it; it is taken from its people and spread among those who have a right to it, hoping for the reward and recompense from Allāh ﷻ and freeing oneself from those who conceal (it). For this is not permissible for anyone whom Allāh has given anything from

knowledge; it is not permissible for him to conceal it.

CHAPTER (25)



Traveling to Ask About a Problematic Matter & Teach It to One's Family

On the authority of ‘Uqbah bin al-Hārith, who said that he had married the daughter of Abū Ihāb bin ‘Azīz. Later, a woman came to him and said, “I have suckled (nursed) ‘Uqbah and the woman whom he married (his wife) at my breast.” ‘Uqbah said to her, “I did not know that you had suckled (nursed) me, nor did you tell me.” Then he rode over to see Allāh’s Messenger ﷺ in Madīnah, and he asked him about this. Allāh’s Messenger ﷺ said, “How can you keep her as a wife when it has been said (that she is your foster sister)?” Then ‘Uqbah divorced her and she married another man.

EXPLANATION

Yes, this *ḥadīth* contains the obligation of traveling to ask about problematic issues for a person regarding what is connected to the permissible or impermissible issues, that which is correct or incorrect, the Sunnah and innovation.

The problematic issue which is connected to the *ḥalāl* and the *ḥarām* obligates traveling to seek its solution, such as in this

issue and its like; the issues which are connected to marriage and divorce, the legislation and the prescribed punishments, and the expiations. One seeks an answer for them from the people of knowledge who are known for legislative knowledge.

Within the *ḥadīth* is the obligation of being convinced with what the teacher or judge says, or with what the teacher in his school or the *mufī* issues as a verdict, and that none except the most trustworthy and knowledgeable of the people is to be asked.

Within the *ḥadīth* is the clarification that suckling makes one a *mahram*, and this is the case if there are five sucks in two or more circumstances. This is due to what is affirmed from the Prophet ﷺ:

Made *ḥarām* from suckling is that which is made *ḥarām* through blood relation.¹

So the woman came and informed the man and his wife that they were siblings by way of suckling, so he was from her *mahārim*; he could travel with her and be alone with her, but he could not marry her nor could he enjoy with her anything from the permissible things that a man enjoys with his wife.

Within the *ḥadīth* is the obligation of giving *naṣīḥah*, for the woman came and gave *naṣīḥah* to remove the blame [from herself] and out of mercy for the one she advised, since the man and his wife were, in reality, siblings by way of suckling.

Within the *ḥadīth* is clarification that he to whom the likes of this is made clear, whether after a short period or a long period, must separate from the woman immediately, even if it is after five years. It is not permissible for him to continue (being with her) after it is made clear to him that he is related to her by

¹ Muslim reported it in "The Book of Suckling" from the *ḥadīth* of 'Ā'ishah ﷺ.

suckling, whether he is her brother or other than that from the *uṣūl* or subsidiary branches (of the family).

Within the *ḥadīth* is the instruction to block the means to the *ḥarām*, because the Prophet ﷺ said to the questioner: "How, when this has been said?" Meaning: As long as it has been said that you are her brother by suckling, then how can it be right for you to remain in this state, which is not proper for the Muslim to remain in, especially if the woman who suckled you is the one who informed you, having no ulterior motive whatsoever? These affairs are known to be confusing, for they may be done to cause harm. So the ruler is to look into the issue so that he may arrive at that which Allāh has adjudicated and ruled with.

As for the children that are left behind as a result of this error which was made unintentionally, then they are ascribed to their father and their mother, because it repels the doubt. So the children have the legislative ruling of being attributed to their father and they inherit from him; likewise the mother.

CHAPTER (26)



Appointing Someone in (Seeking) Knowledge

On the authority of ‘Umar, who said:

“My Anṣārī neighbor from Banī Umayyah bin Zayd used to live at ‘Awālī al-Madīnah, and we used to visit the Prophet ﷺ by turns. He used to go one day and I would go another day. When I went, I used to bring to him the news of that day regarding the divine inspiration and other things, and when he went, he used to do the same for me. Once, my Anṣārī friend, in his turn (on returning from the Prophet ﷺ) knocked violently at my door and asked if I was there. I became horrified and came out to him.

“He said, ‘Today a great thing has happened.’ I then went to Ḥafṣah and saw her weeping. I asked her, ‘Did Allāh’s Messenger ﷺ divorce you all?’ She replied, ‘I do not know.’ Then, I entered upon the Prophet ﷺ and said while standing, ‘Have you divorced your wives?’ The Prophet ﷺ replied in the negative, on which I said, ‘*Allāhu Akbar*’ (Allāh is the Greatest).”

EXPLANATION

This *ḥadīth*, as has passed, contains the obligation of having *fiqh* in the religion. It also contains the legislation of increasing in knowledge, even if there is no way to do that except by rotating between brothers, colleagues, relatives, or neighbors; rotating turns going to the place of knowledge and the scholars so that knowledge can be taken from its people, then transmitting it trustworthily to the people, as was done during the time of the Prophet ﷺ when the two would alternate visits. One of them would remain working while the other would depart to see what had been revealed from revelation and what new matters had occurred, and he would transmit that to his companion and to whomever Allāh willed to hear and act upon it.

Also within the *ḥadīth* is the obligation of striving to seek one's provision, so that the person may be prevented from begging. Allāh, the Most High, has said:

﴿ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي
مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴾

He it is Who has made the earth subservient to you (i.e., easy for you to walk, to live, and to do agriculture on, etc.), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection.

[*Sūrah al-Mulk* 67:15]

It is not permissible for the student of knowledge to be heedless of this aspect, the aspect of seeking the *ḥalāl* provision so that it will be an aid for him in seeking knowledge. However, the one who has wisdom arranges the time wherein he seeks knowledge and the time wherein he seeks provision. He arranges it in a way that is beneficial and useful for him regarding the affairs of his

dīn and his *dunyā*.

Within this *ḥadīth* is clarification of the importance which the Companions of the Prophet ﷺ gave to their Prophet ﷺ, for 'Umar would deem the affair to be important when he heard the news that the Prophet ﷺ had divorced his wives. So he asked him about it and he informed him regarding the news, that he had not divorced his wives. The Prophet ﷺ had alighted from his wives for a month, and when the month was completed as 29 days, he entered upon his wives.

Within the *ḥadīth* is rejoicing when receiving good news in that which is connected to the affairs of the religion. The person rejoices at what he hears of good news from the victory of al-Islām and the Muslims, and new affairs which contain the preeminence of the Muslims and the preeminence of knowledge and the scholars, and he is pleased with that.

Within the *ḥadīth*, as well, is the legislation of making the *takbīr* (saying *Allāhu Akbar*) regarding important and great matters, especially affairs that are pleasing and beneficial for Islām and the Muslims, as 'Umar said when the Prophet ﷺ informed him of that which pleased him: "*Allāhu Akbar!*"

CHAPTER (27)



Getting Angry When Giving Admonition & When Teaching If One Sees That Which He Dislikes

On the authority of Abū Mas'ūd al-Anṣārī, who said: "Once, a man said to Allāh's Messenger ﷺ, 'O Allāh's Messenger! I may not attend the (compulsory congregational) prayer because so-and-so (the *imām*) prolongs the prayer when he leads us in it.' I never saw the Prophet ﷺ more furious in giving advice than he was on that day. The Prophet said, 'O people! Some of you make others dislike good deeds (the prayers). So whoever leads the people in prayer should shorten it, because among them there are the sick, the weak, and the needy (having some jobs to do).'"

On the authority of Zayd bin Khālīd al-Juhanī, who said: "A man asked the Prophet ﷺ about picking up a *luqatah* (fallen lost thing). The Prophet ﷺ replied, 'Recognize and remember its tying material and its container, and make a public announcement (about it) for one year; then utilize it, but give it to its owner if he comes.' Then the person asked about the lost camel. On that, the Prophet ﷺ got angry and his cheeks or his face became red, and he said, 'You have no concern with it as it has its water container and its feet, and it will reach water and eat

(the leaves) of trees till its owner finds it.' The man then asked about the lost sheep. The Prophet ﷺ replied, 'It is either for you, for your brother (another person), or for the wolf.'

On the authority of Abū Mūsā ᓖ, who said: "The Prophet ﷺ was asked about things which he did not like, but when the questioners insisted, the Prophet got angry. He then said to the people, 'Ask me anything you like.' A man asked, 'Who is my father?' The Prophet ﷺ replied, 'Your father is Ḥudhāfah.' Then another man got up and said, 'Who is my father, O Allāh's Messenger?' He replied, 'Your father is Sālim, *mawlā* (the freed slave) of Shaybah.' So when 'Umar saw [the anger] on the face of the Prophet ﷺ, he said, 'O Allāh's Messenger! We repent to Allāh (for offending you).'"

EXPLANATION

All praise is for Allāh, the Lord of all that exists; may prayers and peace be upon our Prophet Muḥammad, his family, and his Companions all together.

The author ﷺ said: "Chapter: Getting angry when giving admonition and teaching if one sees that which he dislikes." Then he cited the *ḥadīth* of Abū Mas'ūd al-Anṣārī ᓖ wherein he said:

Once a man said to Allāh's Messenger ﷺ, "O Allāh's Messenger! I may not attend the (compulsory congregational) prayer because so-and-so (the *imām*) prolongs the prayer when he leads us in it." I never saw the Prophet ﷺ more furious in giving advice than he was on that day. The Prophet said, "O people! Some of you make others dislike good deeds (the prayers). So whoever leads the people in prayer should

shorten it, because among them there are the sick, the weak, and the needy (having some jobs to do)."

This *ḥadīth* contains several benefits. From them: The legislation of becoming angry when admonishing if the admonisher or the teacher sees that which he dislikes; that is legislated and praiseworthy, and it is not blameworthy. This is because anger when admonishing and when teaching—when the affair calls for it—has an effect upon the soul and an effect upon the hearts.

Also from the benefits within this *ḥadīth* is the consideration being given to the general welfare of the people in that which is connected to the affairs of their religion and their *dunyā*, within the legislated parameters; because the Prophet ﷺ became angry at the elongation of the prayer of the *imām*, who did not take into consideration his follower's needs and circumstances.

Within this *ḥadīth* is the legislation of lightening the prayer. However, [this means] lightening it while completing it, and this is the middle course which is appropriate to bear in mind. So it is not permissible to lighten it such that the person spoils his prayer. And it is not befitting to elongate it such that it causes a difficulty upon the people and is a reason for them leaving off the congregation.

Regarding the *ḥadīth* of Zayd bin Khālid, which is connected to the *luqatah* and the lost camel: The point of reference therein is the legislation of becoming angry when responding to the questioner if the situation calls for that.

This *ḥadīth* entails, as well, a number of rulings:

From them is that which is connected to the *luqatah* (the lost item) from the property (of another), such as money and the

like. What is legislated therein is to take it; if lost property is found by one of the Muslims and it belongs to no one, then he should take it with the condition that he knows the strap with which it is tied, or he said: "Its container."

Secondly, he must hold onto it for an entire year, (announcing) it in the gatherings of the people, especially in the places close to where he found the lost item, and he should be truthful in that. If he holds it for an entire year without utilizing it at all, then after that he may utilize it and spend it. If its owner comes one day, then it is obligatory to give it to him. If he gives him something as a gratuity, then he may accept it, and if he does not give him something, then he should not seek anything.

As for that which is connected to the lost camel and sheep, then the Prophet ﷺ clarified it is not permissible for anyone to take the lost camel. He clarified the reason for not taking it: it has feet and it has its drink; it can find water (to drink) and it can eat trees. Its watering is its belly wherein it holds water. This is because it expands (to hold) a lot of water in a way unlike that of other animals, sheep, and the likes. It has shoes, which are its hoofs, and it is able to carry a large portion of water in its belly, and it is able to withstand the desert until its owner finds it. So it is not permissible to take it with the ruling that it is lost, for the ruling has come in connection to its justification.

As for the lost sheep, then the Prophet ﷺ said about it:

It is either for you, for your brother, or for the wolf.

For you is the lost sheep, O one who finds it, or it is for your brother; meaning: the one who owns it. Or it is for the wolf—if the one who finds it does not take it and the one who owns it does not take it, then it is susceptible to being eaten by a beast of

prey, (in which case) it is not for the one who found it nor is it for the owner. In this, there is an incitement to take it so that it will not be squandered and the hindrance will be removed.

It is also held onto [for a time], and if none comes to claim it, then the one who found it can utilize it; and this is an *amānah* with him. So if the owner comes one day, then it and its offspring belong to him (the owner).

The point of reference, as has preceded from the *ḥadīth*, is:

...so he got angry and his cheeks or his face became red.

Then he clarified the reason for his anger in his statement:

You have no concern with it, as it has its water container and its feet, and it will reach water and eat (the leaves) of trees till its owner finds it.

I.e., until its possessor finds it.

The *ḥadīth* of Abū Mūsā رضي الله عنه, likewise, is about the legislation of becoming angry when teaching and answering the question which the questioner asked without a need, like when the Prophet ﷺ was asked in a situation about something that he disliked. This is because the knowledge of its legislative ruling and having *fiqh* in it is not needed by the Muslims; they are matters for which there is no need to ask questions.

From this, the man asked the Prophet ﷺ: "Who is my father?" He said, "Your father is Ḥudhāfah." And he was angry. Then another man asked him, "Who is my father?" So he said, "Your father is Sālīm, the freed slave of Shaybah." So when 'Umar رضي الله عنه scrutinized the face of the Prophet ﷺ, he saw anger in his face, so he said: "We repent to Allāh ﷻ." This is because angering the

Prophet ﷺ is a means for angering Allāh against the one who angered the Prophet.

There occurred in the time of Allāh's Messenger ﷺ things which he disliked, wherein the doer did not intend to anger the Messenger ﷺ; he only intended things which he thought he needed or were beneficial, but the affair was not like that. On that, the Messenger ﷺ became angry to clarify that there is no need for the likes of these questions. The point of reference in all of these texts, for which the author cited these *ahādīth* in "The Book of Knowledge," is getting angry when admonishing and teaching, and answering the questioner; and that is with legislative knowledge.

CHAPTER (28)



Whoever Kneels Down in Front of the Imām or Muḥaddith

On the authority of Anas bin Mālik ؓ, who said that one day, Allāh’s Messenger ﷺ came out (before the people) and ‘Abdullāh bin Ḥudhāfah stood up and asked (him), “Who is my father?” The Prophet ﷺ replied, “Your father is Ḥudhāfah.” The Prophet ﷺ told them repeatedly (in anger) to ask him anything they liked. ‘Umar knelt down before the Prophet ﷺ and said thrice: “We accept Allāh as (our) Lord, Islām as (our) religion, and Muḥammad as (our) Prophet.” After that, the Prophet ﷺ became silent.

EXPLANATION

This *ḥadīth* proves that which the previous *ḥadīth* proved—the *ḥadīth* of Abū Mūsā.

Within the *ḥadīth* is the legislation of having good etiquette when sitting with the teacher and the people of virtue, from whom one hopes to attain some knowledge-based benefit and (learn) the rulings of the legislation.

There has come within the famous *ḥadīth* of Jibrīl that when he came to the Prophet ﷺ in the form of a man in body and face, he drew close to the Prophet ﷺ until:

**He connected his knees to [the Prophet's] knees
and placed his hands upon his thighs and said:
"O Muḥammad, inform me about al-Islām."¹**

So he taught the Companions of the Prophet ﷺ—rather, he taught the entire *ummah*—etiquette: the etiquette of the gatherings with the teacher, and that this sitting contains etiquettes and preparation for taking that which the *muḥaddith* or the teacher or the one who answers the question says. And the results of good etiquette are well known to the intellectuals.

So 'Umar ؓ knelt down when these questions were presented from the people. One of them said, "Who is my father?" He said, "Your father is Ḥudhāfah." The Prophet ﷺ was angry. Then they increased upon it and he said: "Ask me!" And he was angry regarding every affair from the affairs of the legislation. This is because Allāh ﷻ revealed the revelation to him. 'Umar perceived that, so he knelt down on his knees, and this is from proper etiquette. He said, "We are pleased with Allāh as our Lord, Islām as our religion, and Muḥammad as our Prophet." So the Prophet ﷺ became silent, while saying: "Ask me."

Pleasure with Allāh as a Lord, Islām as a religion, and Muḥammad ﷺ as a Messenger; the origin of these blessed sentences which 'Umar ؓ said during that incident, is the authentic *ḥadīth* which is affirmed from the Prophet ﷺ:

**O Abū Sa'īd; Paradise is obligatory for he who is
pleased with Allāh as a Lord, Islām as a religion,**

¹ Muslim reported it in "The Book of *Imān*, Chapter: Knowledge of *imān*, Islām, *qadr*, and the signs of the Hour" (102).

and Muḥammad as a Prophet.

Abū Sa'īd liked that, so he said: "Repeat it for me, O Messenger of Allāh."²

So what is the meaning of pleasure with Allāh as a Lord, Islām as a religion, and Muḥammad as a Prophet? The meaning of "pleasure with Allāh as Lord" is *īmān* in Allāh ﷻ and in what the statement of *īmān* in Allāh entails from meaning, i.e., *īmān* in His essence, His names and attributes, His legislation, His recompense, and in everything which *īmān* makes obligatory from what Allāh has revealed to his slave and Messenger, Muḥammad ﷺ, from knowledge, action, pleasure, and submission.

The meaning of "pleasure with Islām as a religion" is that the responsible person is pleased outwardly and inwardly with al-Islām as a legislation and a methodology; he is honored by it, and he establishes its obligations, requirements, and the set limits, and he withholds from that which it prohibits so that he may be, by way of that, truthful in the claim to be pleased with Islām as a religion; i.e., yielding to Allāh ﷻ by adhering to the commands, avoiding the prohibitions, and being honored by this Islām with which Allāh ennobles whom he wills from His creation. How beautiful is the statement of the rightly guided *khalīfah*, 'Umar al-Farūq ؓ: "We are a people whom Allāh has honored with al-Islām, so we do not seek honor with other than it."³

In summary: Pleasure with al-Islām as a religion means acting with what Islām has come with from the principles of the

² Muslim reported it in "The Book of Leadership, Chapter: That which Allāh has promised for the *mujāhid* in Paradise from levels" (4987), on the authority of Abū Sa'īd al-Khudrī.

³ Al-Hākim reported it (208). Al-Albānī graded it as *ṣaḥīḥ* in *As-Silsilah aṣ-Ṣaḥīḥah* (50).

religion and its subsidiary branches, its set limits, and its rights, to the point that the Prophet ﷺ said:

Be moderate, be near (to perfection), and receive glad tidings.⁴

And in accordance with the statement of the Prophet ﷺ:

If I have prohibited you from something, then avoid it; and if I have commanded you with something, then do of it what you are able.⁵

As for “pleasure with Muḥammad ﷺ as a Prophet,” this means that one actualizes *īmān* in his prophethood and messenger-ship, and him being the seal of the messengers and the seal of the prophets. Allāh sealed all of the legislations with his pure legislation, and he made the legislation of the Prophet ﷺ the most complete of the legislations, the easiest of them and the most accommodating. It does not contain restrictions, burdens, difficulties, or inconvenience. Rather, it is easy and relaxed for the one for whom Allāh makes it easy. (It means) following the Messenger ﷺ in everything for which irrefutable evidence has come, while being pleased with him ﷺ as a Prophet, as Allāh has said:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴾

Say (O Muḥammad to mankind): “If you (really) love Allāh, then follow me (i.e., accept Islamic monotheism and follow the Qur’ān and the Sunnah); Allāh will love you.”

[Sūrah Āli ‘Imrān 3:31]

⁴ Agreed upon. Al-Bukhārī reported it in “The Book of *īmān*, Chapter: The *dīn* is easy” (39), on the authority of Abū Hurayrah.

⁵ Al-Bukhārī reported it in “The Book of Holding Fast to the Book and the Sunnah, Chapter: Taking the Sunan of Allāh’s Messenger ﷺ as an example” (6858).

Following him means being pleased with him as a Prophet and loving him more than one's self, child, father, and all of mankind. That is from pleasure with him as a Prophet, as it is affirmed from him ﷺ (that 'Umar said to him): "O Messenger of Allāh, you are more beloved to me than everything, except myself." So the Prophet ﷺ said, "No, by He in Whose Hand is my soul, not until I am more beloved to you than yourself." So 'Umar said to him, "Then now, you are more beloved to me than myself." So the Prophet ﷺ said, "Now, O 'Umar (you have actualized faith)."⁶

Meaning: The love has been perfected, the requirement has been fulfilled, and the objective has been attained, from being pleased with Muḥammad ﷺ as a Prophet.

⁶ Al-Bukhārī reported it in "The Book of Faith and Oaths, Chapter: How were the oaths of the Prophet ﷺ" (6258), on the authority of 'Abdullāh bin Hishām رضي الله عنه.

CHAPTER (29)



Repeating the Speech Thrice So It Will Be Understood

'Umar رضي الله عنه said: "The Prophet صلى الله عليه وسلم said, 'Have I conveyed (the message)?' three times."

On the authority of Anas رضي الله عنه from the Prophet صلى الله عليه وسلم: "Whenever the Prophet صلى الله عليه وسلم asked permission to enter, he knocked on the door thrice with greeting; and whenever he spoke a sentence (or said a thing), he used to repeat it thrice."

On the authority of Anas from the Prophet صلى الله عليه وسلم: "Whenever the Prophet صلى الله عليه وسلم spoke a sentence (or said a thing), he used to repeat it thrice so that the people could understand it properly from him; and whenever he asked permission to enter, (he knocked on the door) thrice with greeting."

On the authority of 'Abdullāh bin 'Amr رضي الله عنه, who said: "Once, Allāh's Messenger صلى الله عليه وسلم remained behind us in a journey. He joined us while we were performing ablution for the 'Aṣr prayer, which was overdue. We were just passing wet hands over our feet (not washing them properly), so the Prophet صلى الله عليه وسلم addressed us in a loud voice and said twice or thrice: 'Save your heels from the Fire.'"

EXPLANATION

These three *ahādīth* are pertaining to one topic, and that is the legislation of repeating a statement or giving *salām* so that it can be heard and understood. The Prophet ﷺ would repeat his statement three times when he spoke so that it would be understood from him and memorized.

This is a known affair for the people: if speech is repeated, then it is memorized and understood, and if one gives *salām* to a people, then he does so three times. This is the limit when seeking permission (to enter), that the one seeking permission gives *salām* three times. If he is not granted permission, then he is to turn and leave.

The point of reference in the *hadīth* of ‘Abdullāh bin ‘Amr is his statement:

**...so the Prophet ﷺ addressed us in a loud voice
and said twice or thrice: "Save your heels from
the Fire."**

The meaning is that he repeated his statement two or three times due to the importance of the affair and so all the people would hear it. The intent of "heels" is the back end of the foot, because the deficiency (in *wudū'*), in most cases, is with the back end of the foot; the one performing *wudū'* is negligent regarding it. That is considered a major sin, because the prayer is not correct or accepted except with complete purification. So if there remains a body part without purity or some of a body part, or the size of a *dirham* on the body part which the water did not touch, then the prayer is not correct; not until one perfects the purification.

Since the affair is this important, he called out to them in a raised voice, and he repeated it two or three times so they would know how important the affair is and that wiping over the foot

is not sufficient. Rather, it is a must that the water is poured and rubbed in to the point that a distinction is made between the part that is washed and the part that is wiped.

So pouring the water upon the foot, as many of the people do in this time, from the faucet so that the water is poured down upon the body parts and they suffice with that—this is a *wudū'* which is not legislated. Allāh has obligated washing some of the body parts and wiping some of them, so it does not suffice that one wipe the parts that should be washed or wash the parts that should be wiped. Rather, everything should be put in its proper place. Allāh the Exalted has said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ ﴾

**O you who believe! When you intend to offer
as-salāh (the prayer), wash your faces and your
hands (forearms) up to the elbows.**

[*Sūrah al-Mā'idah* 5:6]

Then He says:

﴿ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ﴾

**Rub (by passing wet hands over) your heads, and
(wash) your feet up to the ankles.**

[*Sūrah al-Mā'idah* 5:6]

In the recitation of *an-naṣb*¹, which is the recitation of the majority of the scholars, there is a conjunction between the body parts that are washed, but not between those that are wiped. It has also come in another recitation bearing *jarr* (i.e., being in the

¹ **Translator's note:** Meaning that it is *manṣūb* (i.e., in the accusative case, having a *fat'ḥah*, displaying here that it is the object of the verb).

genitive case [*majrūr*):

﴿ وَأَرْجُلِكُمْ ﴾

...and your feet...

[*Sūrah al-Mā'idah* 5:6]

I.e., connecting it to the heads; this is considered unclear, [so] it is obligatory to refer it to what is clear. From this, the Rāfiḍah derive the legislation of wiping the feet. And the ankle, according to the Rāfiḍah, is the bone in the middle of the foot and not the one at the end of the leg. They use as evidence the *majrūr* recitation wherein the wiping of the head is connected to the feet; and that which is connected to a thing takes the ruling of that to which it is connected. This is from the unclear things which the people of deviation hold onto, and they claim that it is from the clear (proofs).

An-Naḥḥās said: "How excellent is what has been said: that wiping and washing are both obligatory. Wiping is obligatory based upon the recitation of he who recites with a *kasrah*, and washing is obligatory based upon the recitation of he who recites with the accusative recitation, and the two recitations have the status of two verses." Ibn 'Aṭīyyah said: "A people who recite it with the *kasrah* have taken the view that the wiping of the feet is actually washing."²

The *muḥkam* (clear and decisive proof) is that when the Prophet ﷺ would perform *wuḍū'*, he washed all of the body parts except the head and the ears—he would wipe the head and wipe the ears. "Washing" is pouring the water while rubbing the part until the distinction between that which is washed and that which is wiped is clearly made.

² *Tafsīr al-Qurtubī* (6/92).

So purity has importance in the legislation of al-Islām, as the Prophet ﷺ said:

Purity is half of *īmān*.³

Meaning: It is half of faith. And he ﷺ said:

None preserves his *wudū'* except a believer.⁴

³ Muslim reported it in “The Book of Purity, Chapter: The virtue of *wudū'*” (556), on the authority of Abū Mālik al-Ash'arī رضي الله عنه.

⁴ Aḥmad reported it (21397). And Ibn Mājah reported it in “The Book of Purity and Its Sunan, Chapter: Preservation of the *wudū'*” (273), on the authority of Thawbān رضي الله عنه. Al-Albānī graded it as *ṣaḥīḥ* in *Silsilah aṣ-Ṣaḥīḥah* (115).

CHAPTER (30)



A Man Teaching His Female Slave & His Family

On the authority of Abū Burdah from his father, who said that Allāh's Messenger ﷺ said:

“Three persons will have a double reward:

1) “A person from the People of the Book who believed in his prophet (‘Īsā or Mūsā) and then believed in the Prophet Muḥammad ﷺ (i.e., he has embraced Islām).

2) “A slave who discharges his duties to Allāh and his master.

3) “The master of a female slave who teaches her good manners and educates her in the best possible way (in the religion), and manumits her and then marries her.”

EXPLANATION

This *ḥadīth* is explicit in the obligation of the one who has knowledge teaching his family first and foremost. This is also due to Allāh's command to His Prophet ﷺ to warn the people; He said:

﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴾

And warn your tribe (O Muḥammad) of near kindred.

[Sūrah ash-Shu'arā' 26:214]

The Messenger of Allāh ﷺ summoned his family specifically and generally; he called his daughter, his aunt, and his relatives. He said:

Save yourselves from Allāh, for I cannot avail you at all from Allāh.¹

Teaching the family and relatives, at times, can be obligatory and compulsory; when they ask and request, then it is not permissible to conceal (knowledge), whether they ask verbally or by way of their actions.

At other times, it can be recommended; and a great reward lies in this if the teaching is to increase them in knowledge and expand their knowledge. The teacher, in that case, is rewarded for his efforts.

As for the obligatory duties and them asking about the requirements, then this is a matter that one must see to, due to the statement of the Prophet ﷺ:

Each of you is a shepherd and each of you will be asked about your flock.²

¹ Agreed upon. Al-Bukhārī reported it in “The Book of Advices, Chapter: Are the women and children included among the relatives” (2602), and Muslim reported it in “The Book of *Īmān*, Chapter: Regarding the statement of Allāh: ‘And warn your near kindred’” (512), on the authority of Abū Hurayrah رضي الله عنه.

² Agreed upon. Al-Bukhārī reported it in “The Book of Rulings, Chapter: The statement of Allāh the Exalted: ‘Obey Allāh, obey the Messenger, and obey those of you who are in authority’” (6719), and Muslim reported it in “The Book of Leadership,

From good guardianship is teaching one's family the affairs of the religion over and above everything else, as the statement of Allāh has indicated:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ﴾

O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones.

[*Sūrah at-Tahrīm* 66:6]

Warding off (the Hellfire) does not occur except by way of knowledge and action. So teaching them that which will draw them near to Allāh and remove them far away from the Fire is the best of that which the student of knowledge can spend upon his family and offspring.

The Prophet ﷺ mentioned in this *ḥadīth* three categories of people who will receive a double reward.

The First Category: A man from the People of the Book who believed in his prophet and then believed in Muḥammad ﷺ; such as the person who believed in Mūsā and 'Isā ﷺ and then he was present during the sending of Muḥammad ﷺ so he believed in him, and he worshiped Allāh with what Muḥammad was sent and he abandoned other than that, even if it was from what was correct from the Tawrāh and the Injil, for he is required to worship Allāh with the legislation of Muḥammad ﷺ because it is the condition of *imān* in his messengership.

Chapter: The virtue of the just Imām, the punishment of the oppressor, incitement towards kindness, and the prohibition of making things difficult upon them" (4832), on the authority of Ibn 'Umar ﷺ.

That which was correct from the previous scriptures is abrogated by way of the Furqān (i.e., the Qur'ān) which Allāh revealed as a *muhaymin* over the (other) books and an abrogator for what is in them. Perhaps it was (a form) of deviation and falsehood, and it is not permissible to follow and act upon falsehood. When the Prophet saw 'Umar having some pages from the Tawrah which contained rulings and admonition, 'Umar said that he became angry, and he said:

**Are you one who has doubt, O Ibn al-Khaṭṭāb?
By He in whose Hand is my soul, I have come
with pure whiteness. Do not ask them about
anything, for they may inform you of something
true and you may deny it, or they may inform
you of falsehood and you may affirm it. By He in
whose Hand is my soul, if Mūsā were alive today,
he would have no choice but to follow me.³**

And Mūsā ﷺ was the messenger to whom Allāh spoke. Allāh sent down upon him the Tawrah as a book wherein there was guidance and light.

What is intended from this derivation is that the one who believes in the book that was revealed to his prophet and the prophet to whom it was sent, and then he is around for the advent of our Prophet Muḥammad ﷺ while being from the Jews or the Christians, and he believes in the former as well as the latter, then he will have two rewards.

He who disbelieves in Muḥammad ﷺ while Allāh ﷻ has commanded all who encounter him—even if he is a prophet and a messenger—to aid him and follow him, then this one who refuses has belied the Qur'ān; and he who belies the Qur'ān has

³ Aḥmad reported it on the authority of Jābir bin 'Abdillāh ﷺ (14623). Al-Albānī graded it as *ṣaḥīḥ* in *Al-Irwā'* (1589).

disbelieved. He who disbelieves in the messengership of a single one of the messengers and prophets has belied all of the messengers, based upon the statement of Allāh ﷻ:

﴿ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴾

The people of Nūḥ (Noah) belied the messengers.

[Sūrah ash-Shu'arā' 26:105]

They had only denied Nūḥ, but the one who denies a prophet or messenger has denied them all.

Indeed, from the qualities of the *ummah* of Muḥammad ﷺ is *īmān* in all of the books that Allāh has revealed, and in all of the messengers whom Allāh has sent, and in every prophet whom Allāh has dispatched in general and in detail as it relates to the past messengers and prophets; it is obligatory to have *īmān* in the legislation of Muḥammad ﷺ and to worship Allāh by way of it. This is what Allāh commanded us with, as is in His statement:

﴿ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ
مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

Say (O Muslims): "We believe in Allāh and what has been sent down to us and what has been sent down to Ibrāhīm (Abraham), Ismā'il (Ishmael), Is'hāq (Isaac), Ya'qūb (Jacob), and to al-Asbāt (the twelve sons of Ya'qūb [Jacob]), and that which has been given to Mūsā (Moses) and 'Īsā (Jesus), and that which has been given to the prophets from their Lord. We make no distinc-

tion between any of them, and to Him we have submitted (in Islām).”

[Sūrah al-Baqarah 2:136]

Allāh ﷻ said, addressing His Prophet Muḥammad ﷺ:

﴿ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ﴾

But say: “I believe in whatsoever Allāh has sent down of the Book...”

[Sūrah ash-Shūrā 42:15]

His nation follows him in that since no accompanying verse has come to make it specific (to him).

The Second Category: The slave who is owned—if he discharges the right of Allāh and the rights of his owner, then he receives two rewards. Meaning: He discharges the right of Allāh in that which He has obligated and made compulsory upon him, and he stays far away from the prohibited. He pleases his Lord by adhering to the commands and staying away from the prohibitions. He discharges the rights of his owner truthfully, sincerely, and trustworthily by obeying him in what is good, serving him, and having goodness towards him. Then, he will have two rewards: a reward for establishing the right of Allāh and a reward for establishing the right of his owner.

The Third Category: The man who has a slave girl. He has intercourse with her as a right-hand possession; this is what Allāh has made permissible for the individual in an absolute manner, with there being no restriction to a specific number, whereas marriage has been restricted to a specific number (of wives):

﴿ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْنَى وَثُلَاثَ ﴾

﴿ وَرُبَاعَ ﴾

Then marry (other) women of your choice, two or three or four.

[Sūrah an-Nisā' 4:3]

It is not permissible for a person to go beyond that. It was only correct for the Prophet ﷺ to marry more than four, as this was one of the things specific to him ﷺ. As for the one who has right-hand possessions from slave girls, then he has the right to copulate with whichever of them he wishes. This is because Allāh has made that permissible, as a mercy and grace from Him to His creation.

Allāh has praised the believers who restrict (their desires) to their wives and those whom their right hands possess. He said:

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝١ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝٢ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ۝٣ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ۝٤ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝٥ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝٦ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴾

Successful indeed are the believers, those who offer their *ṣalāh* (prayers) with all solemnity and full submissiveness. And those who turn away from *al-laghw* (dirty, false, evil vain talk, falsehood, and all that Allāh has forbidden). And those who pay the *zakāh*. And those who guard their chastity (i.e., private parts, from illegal sexual acts). Except from their wives or (the captives and slaves) that their right hands

possess, for then, they are free from blame.

[*Sūrah al-Mu'minūn* 23:1-7]

So the one who owns a female slave may have intercourse with her as a right-hand possession. Moreover, a door of good has been opened for him, by him teaching her and educating her in a good manner; then he manumits her and marries her, so she becomes free, and he treats her well with all types of well treatment; he honors her and continues teaching her and educating her with the Islamic education, then the transition from slavery to freedom, then the good companionship and giving her her rights—this person will have two rewards.

The point of reference from the *ḥadīth* is known, and it is the obligation of teaching one's family when teaching is obligatory and one has the ability to do so; and [there is also] the recommendation of teaching people for the purpose of increasing and expanding their knowledge.

Since this issue is so great and important, 'Āmir said to the questioner: "I have given it to you for nothing." Meaning: You did not have to endure the hardship of travel, like those who would travel for an entire month to hear one ruling. "I have given it to you for nothing, whereas one used to travel to Madīnah for less than that." Meaning: From a far-off place, because it was a place of knowledge and *fatāwā*, since the Prophet ﷺ was a resident therein.

CHAPTER (31)

The Imām Admonishing the Women & Teaching Them

On the authority of Ibn ‘Abbās رضي الله عنه, who said: “Once, Allāh’s Messenger ﷺ came out while Bilāl was accompanying him. He went towards the women, thinking that they had not heard him (i.e., his sermon). So he preached to them and ordered them to pay alms. (Hearing that), the women started giving alms; some donated their earrings and some gave their rings, and Bilāl was collecting them in the corner of his garment.”

EXPLANATION

Within this *ḥadīth* is the legislation of specifying the women with admonition, as one is able. This is because they are in dire need of hearing knowledge and receiving admonition which contains *at-targhīb* (encouragement) and *at-tarhīb* (instilling fear of the punishment), educating them of the rights of those who have rights.

The right of Allāh ﷻ is the greatest of all rights. [Then there are] the rights of the Prophet ﷺ; likewise, the rights of the leader, the rights of the husband, and the rights of the parents; the rights of raising the children, the rights of the womb, the rights of

the neighbors, and the rights of friends, within the limits of the legislation—the women are in need of all of that. Due to this, it is a must to specify them with admonition or make them share in the admonition.

So they came out on the day of ‘Īd at the command of the Prophet ﷺ, veiled and separated from the prayer area of the men. So after the Prophet addressed the men, and reminded them and advised them, he turned to the women while leaning on Bilāl, and he admonished the women and made them desire Paradise and made them fearful of the Fire. He said:

“O assembly of women, give charity, for I have seen that you are the majority of the inhabitants of the Fire.” They said, “Why, O Messenger of Allāh?” He said, “You curse a lot and you are ungrateful to your husbands.”¹

The *‘ashir* is the husband. Ingratitude from the woman is shown for his good treatment, and the complaints from the woman are many regarding that which requires no complaint. So the hearts were softened and they strove to give charity from what they owned, which was jewelry. Bilāl was taking the charity from them.

From this text, we know the legislation of giving consideration to admonishing the women by teaching them in the homes and admonishing them in the public gathering places, such as on ‘Īd, and in appropriate general places, such as lectures from the people who possess legislative knowledge, in the congregational *masājid* which have places designated for the women to gather therein, hear the admonition, and pose questions while there is

¹ Agreed upon. Al-Bukhārī reported it in “The Book of Menses, Chapter: The menstruating woman leaving off the fast” (298). Muslim reported it in “The Book of Praying the Two ‘Īd Prayers” (2085), on the authority of Abū Sa‘īd al-Khudrī ؓ.

a barrier and the maintaining of chastity, and there is no mixing between the sexes.

So the woman is in need of learning just as the man is, and it is befitting to give consideration to this so that she may go from a state of ignorance to a state of knowledge; from a state of heedlessness to a state of alertness; from a state of disobedience to a state of obedience. And this is a general ruling without being specified to one place over the other or one time over another. Rather, it is general for all Muslim women. So being diligent upon that is from the spreading of knowledge and from the discharging of the rights. Rather, it is from the most important of the rights.

CHAPTER (32)



Diligence Upon (Learning) the Prophetic Narrations

On the authority of Abū Hurayrah رضي الله عنه, who said: “I said, ‘O Allāh’s Messenger! Who will be the luckiest person, the one who will gain your intercession on the Day of Resurrection?’ Allāh’s Messenger ﷺ said, ‘O Abū Hurayrah! I have thought that none would ask me about this before you, as I know your longing for (learning) *ahādīth*. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart: “None has the right to be worshiped but Allāh.””

EXPLANATION

This *ḥadīth* indicates having diligence upon seeking knowledge, and that this is from the attributes of the intelligent one from the Muslim males and females. Hence, the life of the responsible individual will not be good except within the shade of legislative knowledge. So it is a must that one be extremely diligent until one gains prominence in knowledge with which he may worship Allāh ﷻ correctly and sincerely.

Within this *ḥadīth* is the virtue of Abū Hurayrah and an

extraordinary trait of his. That is found in the testimony of the Messenger ﷺ for him, that he had diligence in asking about legislative knowledge, memorizing the *ahādīth*, and seeking them while being concerned with conveying them and taking excellent care of them, such that Abū Hurayrah ﷺ became the one who narrated the most *ahādīth* among the Companions.

It is also a refutation upon those who ridicule Abū Hurayrah and blame him for being the one who narrated the most *ahādīth*; moreover, they consider that to be from his faults, since (according to them) abundance in *ahādīth* leaves room to assume that he commits errors and has little precision. The *tazkiyah* of the Prophet ﷺ suffices him, wherein he said:

**O Abū Hurayrah! I have thought that none
would ask me about it before you, as I know
your longing for (learning) *ahādīth*.**

In this vein, Abū Hurayrah himself said: "The Anṣār would be busy with their farming and the Muhājirūn would be preoccupied in the marketplaces seeking their provision, and they are not blamed for that. I would accompany the Messenger of Allāh ﷺ so that my need would be fulfilled, so I was from the foremost in preserving *ahādīth* and the most abundant of them in *ahādīth*." Due to this, from the *ḥadīth* he narrated was:

**"Who will be the luckiest person, the one
who will gain your intercession on the Day of
Resurrection?" Allāh's Messenger ﷺ said, "O
Abū Hurayrah! I have thought that none would
ask me about this before you, as I know your
longing for (learning) *ahādīth*. The luckiest
person who will have my intercession on the
Day of Resurrection will be the one who said
sincerely from the bottom of his heart: 'None**

has the right to be worshiped but Allāh.”

These are the people of *tawhīd*. Allāh will bring them out by way of their *tawhīd*, if He makes them enter the Fire due to their crimes; He will take them out of the Fire due to their *tawhīd* and place them in Paradise, and He will not punish them therein except according to the amount of what they committed; and their final destination is Paradise, by the grace of Allāh ﷻ upon them and then by the intercession of those who intercede: the intercession of the noble angels, the prophets, the messengers, and the righteous people. All of these categories (of intercessors) will intercede.

After the intercession of the intercessors, Allāh will ennoble and remove people from the Fire, who will have been burnt and become charcoal. He will toss them into the river of life and they will grow like a seed carried by the current grows, until their bodies are completely rejuvenated; and their souls will return to them and they will enter Paradise.

This is from the expansive mercy of Allāh and His good treatment of the people of *tawhīd*, the people of “*lā ilāha ill-Allāh, Muḥammad ar-Rasūlullāh*” who know it and act upon it, who did not die upon major polytheism, major disbelief, or hypocrisy in creed. They only died upon *tawhīd* while persisting in major sins which were a reason for them being punished and purified in the Fire. Hence, Paradise is the good home and none enters it except the pure and good.

So he who has not been purified by the horrors in the plains of standing and the hardships in the *dunyā*, then it is a must that he be purified in the Fire, and that is what the texts necessitate, so that he may enter Paradise; and Allāh does not allow any to enter Paradise except the good. Then knowledge of the meaning of the

statement "*lā ilāha ill-Allāh*," as is explained and known by the students of knowledge, is necessary to have, and it is necessary to establish its rights and act by what it necessitates.

So all of the obligations and compulsory duties are from the rights of *lā ilāha ill-Allāh*. So it is not permissible for anyone to say "*lā ilāha ill-Allāh*," yet he abandons the compulsory duties and the obligations, and he commits the prohibited acts in all of their types; even if he is commanded or prohibited from them, he says: "*Lā ilāha ill-Allāh* suffices me," while he is able to perform the compulsory duties and the obligations, and avoid the prohibited. And he claims that he will benefit on the Day of Judgment from the statement "*lā ilāha ill-Allāh*."


This person will not benefit from this statement; the one who did not adhere to the commands of Allāh and did not avoid the prohibitions while he was able to do that will not benefit, even though he said *lā ilāha ill-Allāh*, repeatedly and often. However, he will not benefit from *lā ilāha ill-Allāh*, meaning: It will never benefit him because he did not say it truthfully and he was not sincere in it.

[Saying] "*lā ilāha ill-Allāh*" without action will only benefit certain people, such as the one who says "*lā ilāha ill-Allāh*" sincerely from his heart and is not able to do anything from the compulsory actions and the obligatory duties; rather, he met his demise (first). This is like the man who came to the Prophet ﷺ and embraced Islām at the time of *jihād*, then he went out as a *mujāhid* in the path of Allāh and he was killed in the battle while he had not prayed a single prayer for Allāh nor did he do any of the commands except that he testified to the two testimonies: *Lā ilāha ill-Allāh*, *Muḥammad ar-Rasūlullāh*, and he took up arms truthfully and sincerely. The Prophet ﷺ said about him:

His action was little, but he was rewarded greatly.¹

However, the person who is able to do so may live for a number of years saying “*lā ilāha ill-Allāh, Muḥammad ar-Rasūlullāh,*” but he does not adhere to the command of Allāh nor does he avoid the prohibitions, and he claims that *lā ilāha ill-Allāh* will benefit him. This person is a liar in his claim, because he has not established proof for it with anything from righteous actions or from leaving off the reprehensible statements and actions.

What is important to note is that sufficing with this statement and it benefitting someone by itself only occurs in specific circumstances and situations. It is not unrestricted and general; rather, this happens in specific situations for specific people.

¹ Agreed upon. Al-Bukhārī reported it in “The Book of *Jihād* and Expeditions, Chapter: Righteous actions before fighting” (2653), and Muslim reported it in “The Book of Leadership, Chapter: Affirming Jannah for the martyr” (5023), on the authority of al-Barā’ .

QUESTIONS & ANSWERS



For This Section

QUESTION I:

What is your view, O Shaykh, regarding making the *takbīr* as a group, such that one commands a group of people or youths who are with him, who may hear him say something pleasing, to say *takbīr*, and they say “*Allāhu Akbar*” in obedience to that?

ANSWER:

There is no harm in this. What is prohibited is (doing this) during the *adhkār* in the prayer or other than that. As for saying *takbīr* when hearing something pleasing, then there is no harm in that. This is because ‘Umar رضي الله عنه, when Allāh’s Messenger صلى الله عليه وسلم informed him that he did not divorce his wives, said: “*Allāhu Akbar!*” And if he had said it a second time or a third time, then there is no harm in that, *inshāAllāh*.

At any rate, if they say “*Allāhu Akbar*” due to a matter or an incident that pleases them, then there is no harm in that. What is prohibited is only the group *takbīr* of the Šūfis, which is at the end of the prayers or when sitting in circles in the *masājid*,

as was done during the time of ‘Abdullāh bin Mas’ūd and Abū Mūsā al-Ash’arī. They found a group of people in a circle in the *masjid* who had gathered stones, and one of them would say: “Say *Allāhu Akbar* 100 times; say *lā ilāha ill-Allāh* 100 times; say *subhānAllāh* 100 times.” Ibn Mas’ūd came out and repudiated them for that.¹ As for the *takbīr* when seeing something pleasing, there is no harm in that, even if the voices were to coincide with this *takbīr* or a second and third *takbīr*.

QUESTION 2:

Is the one who finds lost property sinning if he leaves it in its place for fear that he will not be able to hold onto it?

ANSWER:

The reality is that he is not sinning, in my view. However, he has overlooked something—if he had taken it, then he would have benefited from it in one of three cases:

- 1) Either the person who owns it will be found and it can be returned to him.
- 2) A poor person could receive it and the person who owns it will get a reward, as will the person who gave charity with it.
- 3) He could have benefited from it after announcing it for the established time period.

Except for that whose time period is not finished, and the person understands its time limit yet he benefits from it; then it will be a debt upon the one who finds it if the owner comes for it, or if his heir comes.

¹ See ad-Dārimī in “The Introduction, Chapter: The dislike of taking to opinions” (210).

QUESTION 3:

Indeed, I love you for the sake of Allāh. Is it from teaching the women within this time that one take them to the storytellers of this time, from the callers who corrupt the *manhaj* of the people and divert them from the *manhaj* of the Salaf?

ANSWER:

This is not permissible, because it is from cooperating upon sin and transgression. Firstly, stories do not benefit anyone in terms of admonishment. The admonishment which benefits the men and women is the admonition of the scholar who speaks to the people with the Book and the Sunnah with the correct understanding. This is the one that the people should go to so they can benefit from him for themselves and their families, if that will not bring about harm. Otherwise, it is possible that one can record the lecture and bring it home so the wife and the whole family can hear it.

As for the storytellers, these are people of historical narrations and Isrā'īlyyāt narrations and reports which have no basis; even if the hearts are softened by them, they still have no benefit because they are not knowledge, and reminding is only by way of legislative knowledge. So I caution against this class of admonishers due to the harm of their stories as a result of them leaving off the sources of beneficial admonition, which are the Book and the Sunnah and that which is derived from them.

QUESTION 4:

O Shaykh, is it understood from what has come in the chapter "The one who issues a *fatwā* by way of indicating with his hand and his head"—the *ḥadīth* of the eclipse, the *ḥadīth* of 'Ā'ishah—that it is permissible for the person who is asked a question while

praying to respond by way of indication?

ANSWER:

It is legislated that the one who encounters something in the prayer should say *subhānAllāh* (for the men), or clap (for the women). These movements—I mean the movements of indicating, as the Mother of the Believers رضي الله عنها did—do not nullify the prayer as long as the person does not leave the place of his prayer. So if he points with his hand, then there is no harm in this, as indicating has been narrated in regard to responding to the *salām* as well, as the Prophet صلى الله عليه وسلم did.

Since the affair is like this, then when the person hears something, there is no harm (in doing so). So the Muslim, while he is praying, is to indicate in this manner with his right hand and then lower it, and his prayer is correct.

QUESTION 5:

What is your view, O Shaykh, regarding one who says that you must refute those who go for *jihād* in Afghanistan or Chechnya, claiming that *jihād* is not to be done except with the permission of the leader, even though all of (or most of) those who go out for *jihād* and are martyred there have miraculous occurrences which indicate that they are martyrs or that the path which this martyr has traversed upon is correct? Benefit us, may Allāh reward you with good.

ANSWER:

These issues which occur and happen are happenstance. It is obligatory that the one who wishes to go out to fight in the path of Allāh not go out until he has contacted the scholars who know the conditions of *jihād* and the preventative factors of *jihād*. And

let him take to that which the scholars in his time direct him, for they are the people of knowledge and the people of *fiqh* regarding the texts and the Book and the Sunnah.

As for when a matter occurs spur of the moment, and he goes, claiming that he is a *mujāhid* based upon his understanding, then this is not proper for him, because it is not from the actions of the intellectuals. However, before everything, and before he advances or moves backwards into this affair, he is to go to the scholars who are reputable and ask them, as I have previously mentioned. He is to take the legislative ruling from them; then, if the preventative factors are not present, he goes to *jihād* after the people of knowledge of the Book and the Sunnah have issued a verdict. As for that which has occurred from fighting and spur of the moment missions that are not sound, then this is not befitting for anyone.

QUESTION 6:

Noble Shaykh Zayd al-Madkhalī, may Allāh preserve you; if a knowledge-based seminar or camp is held, and the ones who oversee it are from the group al-Ikhwān al-Muslimīn or at-Tablīgh, should I attend?

ANSWER:

These groups that you have mentioned are well known to oppose Ahlus-Sunnah in *da'wah*-based activities. As for the Ikhwān, they are the people of uniting the youth like military soldiers, preparing them for general *jihād* until the *khilāfah* is established, which they are working to bring into existence according to their claim. As for the group at-Tablīgh, most of them are ignorant, while they claim to be the people of *jihād* amongst the creation. So what righteous fruit has come from the *da'wah* of the ignorant or from the *da'wah* of the "knowledgeable one" who travels with

them and agrees upon the innovation and clear error which emanates from this group? Due to this and other than it, it is not proper for a person to add to their numbers or to take knowledge from them as long as one can find a Salafi scholar upon the Book and the Sunnah, and the earth is not devoid of them.

It is proper for these people to be admonished and reminded, and the proof should be established [for them] with sound evidence and correct and pure *da'wah*; so he who comes to the *manhaj* of Ahlus-Sunnah wal-Jamā'ah and leaves the errors he was upon, then this one [has done what was] required from him. As for he who refuses, then the proof is established against him and one frees himself from him. Rather, he warns against him and against his *manhaj*.

QUESTION 7:

There is a library inside the *masjid*. What is the ruling on bringing newspapers and magazines which contain pictures into this library?

ANSWER:

It is not good to bring the magazines which have pictures of things that have souls into the library of the *masjid*. Rather, the books of the legislation, Islamic cultivation, and Islamic culture which incite one upon it (are what should be brought), and it is good to bring them into the library of the *masjid* and be sufficed with them in place of the magazines that have pictures. And one should take the magazines to his home and read what is beneficial from them there, and after he has no need for them, he should burn them.

CHAPTER (33)



How Knowledge Will be Snatched Away

And ‘Umar bin ‘Abdil-‘Azīz wrote to Abū Bakr bin Ḥazm: “Look for the knowledge of the *aḥādīth* of Allāh’s Messenger ﷺ and get it written, as I am afraid that religious knowledge will vanish and the religious, learned men will pass away. Do not accept anything save the *aḥādīth* of the Prophet. Circulate knowledge and hold sittings to teach the one who does not know, for knowledge does not vanish except when it is kept secretly (to oneself).”

Al-‘Alā’ bin ‘Abdil-Jabbār narrated to us, saying: “‘Abdul-‘Azīz bin Muslim narrated to us from ‘Abdullāh bin Dīnār with that as well (i.e., the narration of ‘Umar bin ‘Abdil-‘Azīz), up to his statement: ‘...the religious, learned men will pass away...’”

On the authority of ‘Abdullāh bin ‘Amr bin al-‘Āṣ, who said: “I heard Allāh’s Messenger ﷺ say: ‘Allāh does not take away the knowledge by taking it away from (the hearts of) the people, but He takes it away by the death of the religious, learned men until none of the (religious, learned men) remain; then people will take as their leaders ignorant people who, when consulted, will give their verdict without knowledge. So they will go astray and will lead the people astray.’”

EXPLANATION

All praise is for Allāh, the Lord of all that exists; and may prayers and peace be upon our Prophet Muḥammad and upon his family and Companions all together.

To proceed:

The statement of the author ﷺ: “Chapter: How knowledge will be snatched away”; he cited in this chapter the letter of ‘Umar bin ‘Abdil-‘Azīz to Abū Bakr bin Ḥazm: “Look for the knowledge of the *aḥādīth* of Allāh’s Messenger ﷺ and get it written...” This advice from ‘Umar bin ‘Abdil-‘Azīz—who is referred to as the fifth of the rightly guided *khulafā’* due to the goodness of his history in the *khilāfah*—indicates an encouragement to give consideration to the Sunnah, because knowledge is either preserved in the chests or in the books, as the scholars (may Allāh have mercy upon them) have stated: “Precision is twofold: precision in memorization and precision in writing.”

The people will die, and if the knowledge they memorized is not recorded, then that knowledge will be lost. Due to this, writing is a rein for knowledge.

‘Umar bin ‘Abdil-‘Azīz commanded with writing that which was from the *aḥādīth* of the Messenger of Allāh; in that is the command to record the Sunnah. So the scholars recorded the *Ṣaḥīḥ* books, the books of *Sunan*, the *Masānīd*, the volumes, and other than that from the books of *ḥadīth*. Indeed, writing the *aḥādīth* is a preservation of the texts of the Sunnah, and they are present and the people benefit from them. It is feared that, if writing is left off, knowledge will be lost by way of the scholars being lost.

Then he said: “Do not accept anything save the *aḥādīth* of

the Prophet..." This is the truth, because it is not permissible to ascribe to the Prophet ﷺ except that which he said, did, or approved of tacitly. This is the Sunnah of the Prophet; it is restricted to these three principles: statements, actions, and tacit approvals. It is not permissible to ascribe to the Messenger except that which he said, did, or approved of tacitly, and that which the trustworthy people narrated from other trustworthy people. So that which is weak is not accepted; as for the weak *ahādīth*, some of them are weaker than others, and there are narrated *ahādīth* which are fabricated—i.e., they are lies upon the Prophet ﷺ, as it has come in the authentic *ḥadīth* that the Prophet ﷺ said:

**He who lies upon me intentionally, then let him
take his seat in the Hellfire.¹**

This is a severe threat for the one who ascribes something to the Messenger of Allāh ﷺ while he is not sure about it being ascribed authentically to him.

Likewise, narration of speculation is not permissible. Rather, it is a must that one have certainty. The path of certainty is achieved when the trustworthy people narrate from other trustworthy people from the beginning to the end, along with a sound text.

His statement: "...circulate knowledge..." The students of knowledge are each directed and guided to spread what he has with him of knowledge. However, it is obligatory to restrict one's circulation of knowledge to that which you know, of whose authenticity and meaning you are certain. This is due to the severity of the people's need for legislative knowledge and understanding of the rulings of al-Islām, from the *ḥalāl* and the *ḥarām*.

¹ Agreed upon. Al-Bukhārī reported it in "The Book of Knowledge, Chapter: The sin of lying upon the Prophet ﷺ" (110), and Muslim reported it in "The Introduction, Chapter: Warning against lying upon the Messenger of Allāh ﷺ" (4), on the authority of Abū Hurayrah ﷺ.

“And hold sittings so to teach the one who does not know...” This is known legislatively and intellectually: the people do not gain comprehension of the religion except by way of teachers. So when the teachers sit with the people, the people sit with them. And if the scholar does not sit with the people, then who will the people sit with to take knowledge from and gain understanding in the religion? So the affair of the student of knowledge is great and his presence is important.

Either the student of knowledge who is firm will sit with the people and achieve the reward, removing the blame (from himself) and removing himself from the ranks of those who conceal knowledge, or he will be lax regarding the affairs and put them off, and the people will look to other than him; and they will remain in ignorance, in which case he will be responsible for having fallen short in this matter.

Since the affair is like that, then it is a must that the students of knowledge who are firm sit with the people so that they may benefit from them, whether in the *masājid* (and this is the origin) or in the various fields of knowledge, like the primary schools and well known places of teaching, the various types of schools and levels. So he who sits with the people, the people will sit with him, either by way of clinging to him—as is known within the organized schools—or by way of desiring to attain the knowledge and increase therein.

All of this is considered sitting with the people to teach them what they are ignorant of. He said: “...for knowledge does not vanish except when it is kept secretly (to oneself).” Hence, it is a must to spread knowledge and clarify it to the people, in the gatherings, the *masājid*, the schools, the instructional institutions, and the appropriate settings; it is a must that the knowledge be spread. So the person should not withdraw into

his shell and not spread the knowledge. In that case, ignorance will spread and knowledge will become little.

If the knowledge is kept secret and [the people with knowledge] sit in their houses, then perhaps someone will come to him and he can remind him and teach him. But if no one comes to him, then no one benefits from his knowledge, and the people will remain in dire need of one who will sit with them in the gatherings which the youth as well as the old, the male as well as the female, can come to without having to seek permission (to enter), like in this sitting and its likes from the schools wherein the scholars hold lessons and to which the scholars direct the students of knowledge from all over, so that they can write the *ahādīth* and learn the Islamic jurisprudence.

In this time, and for Allāh is all praise, knowledge has spread by way of knowledge-based seminars from the schools, institutions, universities, and schools of higher learning. However, the general people are still in need of learning within the *masājid*, which the student of knowledge enters without conditions or restrictions, at any time he wants; and when he wants to leave, he can leave.

Within the *hadīth* of 'Abdullāh bin 'Amr bin al-Āṣ رضي الله عنه is a clarification of the snatching away of knowledge. The meaning of "snatching away of knowledge" is by taking the scholars; i.e., the death of the scholars. When the scholars die, the knowledge will depart, even if it is stored in notebooks. So it is necessary that there be a scholar to clarify it and explain it to the people.

Allāh does not take away the knowledge by taking it away from (the hearts of) the people, but He takes it away by the death of the religious, learned men until none of the (religious, learned men) remain; then people will take as their leaders ignorant persons who, when consulted,

will give their verdict without knowledge. So they will go astray and will lead the people astray.

Hence, within the *ḥadīth* is incitement to seek knowledge. Rather, [there is incitement] to compete in that so knowledge will remain widespread throughout the earth and amongst its people. If knowledge is not passed down and the people of knowledge die, then ignorance will spread and there will arise in various times and places those who claim knowledge while they are not from its people (i.e., they do not have knowledge). Rather, they are ignorant while claiming to be from the scholars, and they will put themselves forward for that; they will be asked and consulted for *fatāwā*, and they will respond and issue verdicts without knowledge, and that will be a reason for deviation. So they will have deviated themselves by speaking about Allāh without knowledge, and that is from the greatest of sins, hands down, due to the statement of Allāh:

﴿ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾

...and that you should say against Allāh what you know not.

[*Sūrah al-Baqarah 2:169*]

Or they attribute to the Prophet ﷺ that which he did not say, do, or approve of tacitly, or they explain the texts of the Book and the Sunnah with other than their actual meanings. This is what emanates from the ignorant people who have no knowledge. They assume the seat of the scholars with evil objectives so they can gain the praise of the people and so that the people will look to them, and all of this is impermissible.

Since the affair is like this, then this *ḥadīth* is an incitement and encouragement to take knowledge from its people, and to pass it down so that knowledge will remain firmly fixed—true, sound,

unadulterated knowledge by which humans benefit throughout the passage of time and in various places.

Within the *ḥadīth* is an extreme warning against answering questions without knowledge, or by guessing or supposition. This is because the one who seeks a *fatwā* and the one who is asking a question will blindly follow the one who issues a verdict and the one who answers his question. So the one who gives the verdict or the one who answers the question will either be correct and receive the reward in accordance with that which the questioner benefited; or he is ignorant and he issues a verdict out of ignorance, so he goes astray and he misleads others. This is a great sin, and it is not permissible for anyone to be so bold, and it is not permissible for the people of knowledge to be silent regarding the misleaders who issue verdicts without knowledge, as is the case with many of the people in this time. We ask Allāh for security.

CHAPTER (34)



Should a Day Be Set for Women to be Taught?

On the authority of Abū Sa'īd al-Khudrī رضي الله عنه: “Some women said to the Prophet ﷺ: ‘The men have overcome us (regarding your time), so set for us a day with you.’ On that, he promised them one day for religious lessons and commandments. Once during such a lesson, the Prophet said, ‘A woman whose three children die will be shielded by them from the Hellfire.’ On that, a woman asked, ‘If only two die?’ He replied, ‘Even two (will shield her from the Hellfire).’”

On the authority of Abū Sa'īd al-Khudrī رضي الله عنه, who said from the Prophet ﷺ similar to this (above); and on the authority of ‘Abdur-Raḥmān bin al-Aṣbahānī who said: “I heard Abū Ḥāzim narrate from Abū Hurayrah saying (in his narration): ‘...three who have not reached the age of puberty...’”

EXPLANATION

These two *ahādīth* clarify several affairs:

The First Affair: The obligation of asking about knowledge and taking it from its people, and the men are the same as the women

in that. Hence, the women share with the men in the legislative responsibility. This is because the responsibilities are general, except for that which is specific to the males and not the females, or to the females and not the males, in certain things from the rulings which are known in the books of Islamic jurisprudence. So the statement of the women: "The men have overcome us (regarding your time)..." This was a request for him to teach them and to give importance to their affairs and their need for learning just like the men's need for learning.

In general, every responsible person from the children of Ādam is in need of learning. Rather, every responsible person from among the humans as well as the *jinn* is in need of learning so that they may know the legislative knowledge and worship Allāh upon insight. Since the matter is like this, then it is a must to seek it in earnest and with hard work, giving it the highest level of importance and a pure intention.

The Second Affair: The legislation of specifying time for the women. That is if it is possible; and it is not proper for the scholar in a land or society to excuse himself from specifying a specific time for teaching the women. So he should teach them the *uṣūl* of the religion, the virtues of al-Islām, and the obligatory duties whose establishment will be a reason for the woman attaining the pleasure of Allāh and His Paradise.

In most cases, the scholar has wisdom and he gives each group of people that which is appropriate for them, and he rectifies them and gives them beneficial knowledge. And if the women do not request it, then the scholar in a land or a society encourages the women by way of announcing to them and clarifying for them their need for legislative knowledge, so that a lesson can be arranged for them with the scholar by way of legislated mediums; then he can spread knowledge amongst them and remove their

ignorance so they can worship Allāh ﷻ upon insight.

And he can open the door for questions so the women can ask questions specific to them, and perhaps they have some problematic matters which none can solve except the scholar. This is especially the case regarding what is connected to them particularly from the affairs of menses, postnatal bleeding, divorce, Islamically raising the children, the rights of the spouses, and the rights of those who have rights in general. So if they go to the scholar who is wise, then he can solve the issues legislatively without increasing upon them.

Within these two *ahādīth* is the legislation of admonishing the men and the women. Admonishing them means to remind them with verses from the Book of Allāh or from the *ahādīth* of the Noble Prophet ﷺ, as Allāh ﷻ has said:

﴿ وَذَكَرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴾

And remind (by preaching the Qur'ān, O Muḥammad), for verily, reminding profits the believers.

[Sūrah adh-Dhāriyāt 51:55]

So [this means] hearing admonition, which includes clarification of the rulings, clarification of the *ḥalāl* and the *ḥarām*, mentioning the texts of the promise and the threat, clarification of the objectives and intent from the stories of the Qur'ān and the setting of examples, etc., from the important subjects which have no origin except the Book of Allāh and the Sunnah of His Prophet ﷺ; and none can expound upon their meaning with the clearest of statements and the best of manners except the enlightened scholar.

Within the two *ahādīth*, there is the true obligation of spreading

knowledge with all that one has from knowledge. If the people are in need of knowledge, then it is obligatory upon the scholars to spread what they have of it so that the blame is removed from them.

Within the two *ahādīth*, as well, is a clarification of the greatness of the reward for the two parents who have lost two or three children, as the Prophet ﷺ said:

There is no woman whose three children die...

I.e., three children before puberty.

...except that they will be for her a shield from the Hellfire.

This is a great reward given to the patient one, the one who seeks the reward for what afflicts him and who is not uneasy. The one who is uneasy, discontent, and perhaps shows aversion to what Allāh has decreed, will be deprived of the reward.

The one who has intellect—whether male or female—is not pleased that he should bring upon himself two types of afflictions: the affliction of being deprived of the reward and the affliction of what has befallen him. So it is necessary that one seek the reward and be patient. Allāh has described the believers with His statement:

﴿ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ ﴾

Those who, when afflicted with calamity, say: "Truly! To Allāh we belong and truly, to Him we shall return." They are those on whom are

the *ṣalawāt* (i.e., blessings, etc.—i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy, and it is they who are the guided ones.

[*Sūrah al-Baqarah* 2:156-157]

So it is a must that one have patience in his land and patience in times of adversity. This is from the important affairs; and [this patience] should come with the first stroke of calamity. The Prophet ﷺ said:

Patience is only at the first stroke of the calamity.¹

This reward: “Except that they will be for her a shield from the Hellfire”—this is only for the people of *īmān* and al-Islām who establish the obligatory duties of Allāh and His compulsory acts, who stay away from the prohibited matters; as opposed to the people of major disbelief and major *shirk* or hypocrisy in belief, or deviation which expels one from the religion of al-Islām. There is no portion of the reward and compensation for them. This is due to the statement of Allāh the Exalted:

﴿ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً
مَّنثُورًا ﴾

And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered, floating particles of dust.

[*Sūrah al-Furqān* 25:23]

¹ Agreed upon. Al-Bukhārī reported it in “The Book of Funerals, Chapter: Visiting the graves” (1223). And Muslim reported it in “Chapter: Patience in time of adversity with the first stroke of the calamity” (2179), on the authority of Anas bin Mālik

ﷺ.

CHAPTER (35)



The One Who Hears Something Then Reviews It Until He Understands It Completely

On the authority of Ibn Abī Mulaykah, who said that ‘Ā’ishah never heard anything she did not understand except that she went over it until she understood it completely. The Prophet ﷺ said: “Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished.” [‘Ā’ishah said] said, “Doesn’t Allāh say: ‘He surely will receive an easy reckoning.’ [84:8]” The Prophet ﷺ replied, “This only means the presentation of the accounts; but whoever will be debated about his account, he will certainly be ruined.”

EXPLANATION

Within this *ḥadīth* is a clarification of the obligation of firmness in understanding the rulings regarding the *ḥalāl* and the *ḥarām*, the obligatory and the mandates, the authentic and the falsehood, the Sunnah and innovation. So there must be debate and the asking of questions between the scholar and the student of knowledge so that the affair is made clear to the student of knowledge by way of the evidence.

This *ḥadīth* is true—he who is debated about his reckoning will be punished. This is because Allāh ﷻ has bestowed favors upon his servant, both religious and worldly, for which they are not able to thank Him. So the actions of the slaves are not except a means, and they are not able to thank Him for the favors in a complete manner, containing no deficiency, due to human weakness. Due to this, he who is debated regarding his reckoning and investigated regarding it on the Day of Judgment will be destroyed.

As for the presentation, then it is from the grace of Allāh for the believer; he will not debate with Him regarding his reckoning, he will only have his account presented to him. This is due to that which is affirmed from the Prophet ﷺ:

Allāh will bring a believer near Him, shelter him with His screen, and ask him, “Did you commit such-and-such sins?” He will say, “Yes, my Lord.” Allāh will keep on asking him till he confesses all his sins, and he will think that he is ruined. (This is due to the abundance of what He will remind him of from the sins he committed in the life of action.)

Allāh will say, “I did screen your sins in the world and I forgive them for you today,” and then he will be given the book of his good deeds. Regarding infidels and hypocrites (their evil acts will be exposed publicly):

﴿ وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴾

And the witnesses will say, “These are the ones who lied against their Lord!” No doubt! The

curse of Allāh is on the *ẓālimūn* (polytheists, wrongdoers, oppressors, etc.).

[*Sūrah Hūd* 11:18]

His state will be as Allāh ﷻ has said:

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُهَاؤُمُ اقْرَءُوا كِتَابِيهِ ﴿١٦﴾
 إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيهِ ﴿٢٠﴾ هُوَ فِي عَيْشَةٍ
 رَاضِيَةٍ ﴾

Then as for him who will be given his record in his right hand, he will say: "Take, read my record! Surely, I did believe that I shall meet my account!" So he shall be in a life well-pleasing.

[*Sūrah al-Hāqqah* 69:19-21]¹

As for he who is debated regarding his reckoning, then he will be destroyed due to the weakness of the person, the abundance of sins he fell into, and the abundance of shortcomings and errors he fell into. However, Allāh will have mercy upon the believers and ennoble them by way of their *īmān*, for they loved it and acted in accordance with it, and they were diligent and drew near to perfection, so their deeds will be presented to them:

Allāh will bring a believer near Him, shelter him with His screen, and ask him, "Did you commit such-and-such sins?" He will say, "Yes, my Lord." Allāh will keep on asking him till he confesses all his sins, and he will think that he is ruined. (This is due to the abundance of what He

¹ Agreed upon. Al-Bukhārī reported it in "The Book of Oppressions, Chapter: The statement of Allāh the Exalted: 'Indeed, the curse of Allāh is upon the oppressors'" (2309). And Muslim reported it in "The Book of Repentance, Chapter: The acceptance of the murderer's *tawbah*, even if he has killed many people" (7191), on the authority of Ibn 'Umar ﷺ.

**will remind him of from the sins he committed
in the life of action.)**

**Allāh will say, “I did screen your sins in the world
and I forgive them for you today,” and then he
will be given the book of his good deeds.**

From this, there is an incitement to cover oneself with the covering of Allāh if the person commits an act of disobedience; he should not expose himself nor should he brag (about sins). Rather, he should cover himself with the covering of Allāh ﷻ and seek forgiveness for his sins. This is due to that which is established from the Prophet ﷺ:

**All the sins of my followers will be forgiven
except those of the *muhājirīn* (those who commit
a sin openly or disclose their sins to the people).
An example of such disclosure is that a person
commits a sin at night, and though Allāh screens
it from the public, he says in the morning, “O
so-and-so, I did such-and-such (evil) deed
yesterday.” He spent his night screened by his
Lord (none knowing about his sin), and in the
morning he removes Allāh’s screen from himself.²**

So Allāh is the One who gives the servant success and covers his sins, from his shortcomings in the obligations or the compulsory matters or being heedless therein, or him committing prohibited acts. Allāh covers them in the *dunyā* so that He does not expose him, and He forgives him for them on the Day of Judgment. That is the bounty of Allāh which He gives to whom He wills;

² Agreed upon. Al-Bukhārī reported it in “The Book of Etiquettes, Chapter: The believer should cover himself (his sins)” (5721), and Muslim reported it in “The Book of *Zuhd* and Heart-Softening Narrations, Chapter: The prohibition of a person removing the covering from himself” (7676), on the authority of Abū Hurayrah.

He gives it to the people of *al-īmān*. This is because they answer Allāh and the Messenger ﷺ in compliance with the divine call:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا
دَعَاكُمْ لِمَا يُحْيِيكُمْ ﴾

O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he calls you to that which will give you life.

[*Sūrah al-Anfāl* 8:24]

The Prophet ﷺ censured the one who commits sins then publicizes them and exposes them in front of the people, while Allāh has covered him; and it is obligatory to accept the covering of Allāh and not expose himself, and not to say: "I did such-and-such last night," exposing himself and being proud of something that angers Allāh ﷻ.

Hence, if the student of knowledge takes the rulings from a teacher, then all of the rulings will not be clear for the student. Rather, it is inevitable that there will remain some things which are problematic. So what is the solution? The answer is returning to the scholar. So the student is to return to the scholar to seek clarification of the truth and so the legislative rulings can be made clear to him.

Also, the student—and he who is in a similar situation—may request the evidence from the teacher, because one day he will become a teacher and his students may seek the evidence from him. Every ruling from the legislative rulings has to have an evidence—the permissible and impermissible, the truth and falsehood, that which is correct and incorrect, Sunnah and innovation. Hence, these matters are not to be spoken about except with evidence from the Qur'ān with the correct

understanding, or from the pure Sunnah with the correct understanding, or from that which is derived from the Noble Qur'an and the pure Sunnah, with the understanding of the scholars whom Allāh has given a portion of understanding of the texts, and for whom Allāh has facilitated the understanding of the Qur'an and the Sunnah.

Since the matter is like this, then the student of knowledge may seek the evidence from his Shaykh so that the rulings will be clear to him by way of the evidences. The layman may stop short at understanding the ruling and following the scholar therein; this is because he would not be able to benefit from the evidence at all if the evidence were presented to him. So it is permissible for the commoners from the people to blindly follow their scholars, except in matters from the *uṣūl* of the religion. It is not permissible to blindly follow anyone in that which is connected to creed and in that which is connected to the affairs for which one is responsible; one is not to blindly follow therein.

It is obligatory for the responsible person to learn from the Book and the Sunnah or to hear from the people of knowledge along with the evidences. Due to this, the Imām, the reviver, Shaykh Muḥammad bin 'Abdil-Wahhāb, affirmed this within his small, remarkable book *Ath-Thalāthatul-Uṣūl*; when he reached the definition of knowledge, he said: "It is knowledge and awareness of Allāh, knowledge and awareness of the Messenger ﷺ, and knowledge and awareness of the religion of al-Islām with the proofs. This is what is obligatory upon every responsible person."

CHAPTER (36)



*The One Who Witnesses Knowledge is to Convey to
the One Who is Absent*

Ibn 'Abbās narrated from the Prophet ﷺ on the authority of Sa'id from Abū Shurayḥ, that when he sent the contingency to Makkah, he said to 'Amr bin Sa'id: "O Chief! Allow me to tell you what the Prophet ﷺ said on the day following the conquest of Makkah. My ears heard and my heart comprehended, and I saw him with my own eyes when he said it. He glorified and praised Allāh and then said: 'Allāh and not the people has made Makkah a sanctuary. So anybody who has belief in Allāh and the Last Day (i.e., a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Makkah, as Allāh's Messenger ﷺ fought (in Makkah), then tell him that Allāh gave permission to His Apostle, but He did not give it to you.'

"The Prophet ﷺ added: 'Allāh allowed me (to fight) only for a few hours on that day (of the conquest), and today its sanctity is the same as it was before (i.e., valid). So it is incumbent upon those who are present to convey it (this information) to those who are absent.'" Abū Shurayḥ was asked, "What did 'Amr

reply?” He said that ‘Amr said, “O Abū Shurayḥ! I know better than you (in this regard). Makkah does not give protection to one who disobeys (Allāh) or who runs after committing murder or theft (and takes refuge in Makkah).”

On the authority of Abū Bakrah, who mentioned that the Prophet ﷺ said: “No doubt your blood, property” (the sub-narrator, Muḥammad, thought that Abū Bakrah had also mentioned “and your honor [chastity]”) “are sacred to one another, as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent.” (Muḥammad, the sub-narrator, used to say, “Allāh’s Messenger ﷺ told the truth.”) “The Prophet ﷺ repeated twice: ‘No doubt! Haven’t I conveyed Allāh’s message to you?’”

EXPLANATION

In these two *aḥādīth* is a clarification of several rulings:

Amongst them is the obligation of spreading knowledge to those who deserve it from the males and females of this *ummah*; and who are the ones who should spread it? They are the scholars, as Allāh has commanded them and took a covenant and pact from them to spread knowledge. He ﷺ said:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ﴾

And [mention, O Muḥammad], when Allāh took a covenant from those who were given the scripture, [saying], “You must make it clear to the people and not conceal it.”

[Sūrah Āli ‘Imrān 3:187]

Allāh commanded them to clarify it and prohibited them from

hiding it.

In this *ḥadīth*, also, there is a clarification of the sanctity of Makkah—it's the sacred city which has characteristics other places don't have, and from the wisdom of Allāh ﷻ is that He differentiates between places and times. And Makkah, the Sacred City, is absolutely the best of places, and resolving to do an act of disobedience in it makes punishment obligatory, contrary to other cities. He said:

﴿ وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُدِقَهُ مِنْ عَذَابِ آيِمٍ ﴾

And [also] whoever intends [a deed] therein of deviation [in religion] or wrongdoing—We will make him taste of a painful punishment.

[*Sūrah al-Ḥajj* 22:45]

If a man resolves to commit an act of oppression in the Sacred City, he exposes himself to the punishment of Allāh ﷻ, owing to its sanctity and honor over all places.

Also (in this *ḥadīth*), there is the prohibition of cutting Makkah's trees, disturbing its game, and fighting in it, except what is required and which the *sharī'ah* has made lawful. Shedding blood is absolutely *ḥarām*, and it is even more *ḥarām* in the Sacred City. It is not allowed for any person to shed blood therein, nor cut a tree or disturb game (animals).

And in this *ḥadīth* is a clarification that Allāh ﷻ permitted His Prophet and his Companions on the Day of Conquest to enter Makkah, honored by the honor of Allāh upon them by way of Islām, carrying their weapons so that if one stood in their way, they would kill him.

On the Day of Conquest, a lot of good was obtained. The

Prophet ﷺ safeguarded the people of Makkah on the Day of the Conquest to stop them from harming the Prophet ﷺ and his Companions and preventing them from entering the Sacred Mosque. The statement was for the Prophet ﷺ and those who were with him upon the truth. He said to them:

“Yes, he who enters the house of Abū Sufyān is safe; he who closes the door upon him is safe; and he who enters the mosque is safe.” The people scattered to their houses and in the mosque.

Abū Sufyān embraced Islām on the Day of the Conquest, and people entered Masjid al-Ḥarām and their homes, so the Prophet ﷺ safeguarded them; and he announced their safety, in a public announcement, when he took the keys from the custodian of the Ka’bah. And he stood in front of the people and said:

“O people of Makkah, what do you suppose I will do with you?” They said, “(You are) our noble brother, the son of our noble brother.” He said, “Go free; you are pardoned.”

This proves that Makkah was conquered by force, not peacefully, and people entered the religion of Allāh (in) multitudes. The *ḥadīth* says:

There is no emigration after the conquest (of Makkah).

This is because Islām spread and became known, so there is no need for emigration to Madīnah after the conquest of Makkah.

During that hour in which the Prophet ﷺ entered Makkah, Allāh permitted him to kill those who stood in his way:

If anyone seeks permission to fight in it because

**the Messenger of Allāh fought in it, say to him:
"Allāh allowed his Messenger (to fight therein),
but He did not allow you."**

Meaning, one is not to fight in the Sacred City. There is an exception to this if an assault happens by the enemies of Allāh— even in the Sacred City, the assaulted ones of the Muslims have to fight, to defend Islām, the Muslims, and themselves, without fault. Allāh ﷻ said:

﴿ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ﴾

They ask you about the sacred month, about fighting therein. Say: "Fighting therein is a great [sin], but averting [people] from the way of Allāh, disbelieving in Him, [preventing access to] al-Masjid al-Harām, and the expulsion of its people therefrom, are greater [evil] in the sight of Allāh. And *fitnah* is greater than killing."

[Sūrah al-Baqarah 2:187]

Allāh gave permission to the believers to react to the assault in the same way:

﴿ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ ﴾

So whoever has assaulted you, then assault him in the same way that he has assaulted you.

[Sūrah al-Baqarah 2:195]

The sanctity of Makkah will remain to the Day of Resurrection, and no one is allowed to shed blood in it without right, to disturb its birds, or to cut its fresh herbage or its trees, except what was permitted by the Prophet ﷺ when al-‘Abbās asked him regarding the prevention of cutting its trees and herbage. He said: “O Messenger of Allāh! Except *idhkkhir*?” And [the Prophet] said: “Except *idhkkhir*.” This is a plant that is put on the graves, on dead people in the graves, and it’s used by those who make swords and iron. So the Prophet ﷺ permitted taking it.

In those two previous *ahādith*, the obligation of respecting the honor of the Muslims, the Muslims’ blood, and the Muslims’ properties [is clarified]; rather, [respecting] the honor of people in general, except what the *sharī’ah* has permitted and made as an exception. No one is allowed to violate honor, steal property, or shed blood except what the *sharī’ah* allows. The *sharī’ah* has permitted [taking] the honor, property, and blood of the fighting disbelievers who refuse the *sharī’ah* of Allāh and the religion of Islām.

So their punishment is that they are to be fought until they embrace Islām, or to keep fighting them, and their properties will be taken, their blood will be shed with due right, and their women and children will be captured; and that is by way of legitimate *jihād* whose conditions are fulfilled and whose preventative factors have been cut off. And this is ongoing till the Day of Resurrection, until the last of this *ummah* will fight ad-Dajjāl, who is the most evil of those who are awaited.

In the two *ahādith* is the fact that sacred territory never grants protection to the disobedient or the one who runs away after shedding blood. If the sacred territory gave protection to thieves, disobedient people, and bandits, then this will spread. So those who like to kill will seek protection in sacred territory, and one

will steal what he likes of people's properties and assault them, then seek protection in the sacred territory to be safe. However, the sacred territory is as the Prophet ﷺ said:

But the sacred territory does not grant protection to one who is disobedient, or one who runs away with something.

Meaning: theft. So the one who sheds blood without right must be punished, as must the one who runs away with something, even in the sacred territory. The one who is disobedient, opposing the leader of the Muslims—whether it is an individual or a community—and seeks protection in the sacred territory, then the sacred territory will not protect him. He must be punished for his crime and an example must be set. And a lot of aggressions took place in the sacred territory, like the action of the Carmatians, Juhaymān, and those who followed them. We seek safety from Allāh.

CHAPTER (37)



The Sin of He Who Lies on the Prophet

On the authority of ‘Ali ﷺ, who said: “I heard the Prophet ﷺ saying: ‘Do not tell a lie against me, for whoever tells a lie against me (intentionally) will surely enter the Hellfire.’”

EXPLANATION

This *ḥadīth* is explicit in the obligation of being diligent in authenticating that which is ascribed to the Prophet ﷺ from statements, actions, or tacit approvals. So it is not permissible for anyone to lie on the Messenger of Allāh ﷺ by ascribing to him a statement, action, or tacit approval which is not affirmed from him in its chain or its text.

It is also not correct for anyone to ascribe to the Prophet ﷺ something he is not sure is affirmed from him in its transmission from one trustworthy person to another trustworthy person. Even if he thinks that it is, it is not permissible. Rather, it is a must that one be diligent in transmission so that the person can be truthful, taking from the trustworthy people from the people of knowledge of the Book and the Sunnah.

As for lying on the Messenger of Allāh ﷺ, like those who fabricate the fake *ahādīth* (which are lies on the Prophet ﷺ), as do the Rawāfiḍ and the extreme Ṣūfīs, and those who blindly follow in the transmission of *ahādīth* without clarifying the authenticity of them or the weakness thereof, then these people have upon them the severe threat that this *ḥadīth* entails, especially after the proof is established against them.

That which the scholars do from citing the *ahādīth* in their books, in which they cite the *ṣahīḥ*, the *ḥasan*, the *ḍaʿīf*, and the *mawḍūʿ* (*ahādīth*), then they are excused for this. They cite the texts with their chains of narration in their books. And he who cites the text with its chain is relieved from those who blindly follow, because the scholar looks into the chain of narration and applies principles that the scholars of *ḥadīth* utilize; this is the state of the narrators of *ḥadīth* and the men of the science of *ḥadīth* terminology.

So he looks into the chain and he looks into the text with those principles, and the acceptable *ḥadīth* is clarified to him from the rejected one. This is because the Prophetic texts are either *mutawātir*—and the *mutawātir* chains and texts are not to be looked into; rather, they are accepted due to their successive narrations, as the *ummah* will never unite upon falsehood—or they are *ahād*; even if they are well known, or not so known, or a lone narration. So it is a must that the Prophetic texts be looked into from two perspectives:

- 1) From the perspective of the chain
- 2) From the perspective of the text

That which is authentic in its text and authentic in its chain, then it is from the category of accepted narrations. That which contains weakness either in its chain or in its text, then it is to be

looked into; does it have supporting witnesses (i.e., other *aḥādīth* which support its meaning)? Does it have things which correspond with it? Are there other texts that support it, such that it is raised to the category of accepted narrations? Otherwise, it remains classified as weak; so it is not acted upon even if the weakness is minor, due to it not being affirmed from the Prophet ﷺ. So it is not to be acted upon in the virtuous deeds nor in the obligatory rulings. Hence, the people are not in need of weak *aḥādīth*, which those who narrate them and record them claim are regarding the virtuous deeds.

As for those who come with fabricated *aḥādīth*, such as the extreme Ṣūfis and the Rāfiḍah, and they say: “We do not lie upon the Messenger of Allāh, but we lie for him,” meaning: “We promote his Sunnah”—this statement is falsehood and a flimsy evidence. Rather, what is required of the *ummah* of Muḥammad ﷺ is that they search for what is affirmed from him ﷺ authentically, wherein there is no doubt, and one will be sufficed with that. The scholar can clarify it to the people, and the one who learns it may act upon it and call to it, and they do not need other than it.

So these people have committed evil, oppressed themselves, and oppressed others. How numerous are the *aḥādīth* which are fabricated! However, Allāh is the One Who is responsible for preserving the *dhikr*, which is the Book and the Sunnah in general. He has raised up men in every time and place who have distinguished between the accepted (*aḥādīth*)—which are statements, actions, and tacit approvals authentically ascribed to the Prophet ﷺ—and the rejected (narrations). So they said: This *ḥadīth* is *ṣaḥīḥ*, that one is *ḥasan*, this one is *ḍaʿīf*, and that *ḥadīth* is *mauḍūʿ* (fabricated), etc. So the authentic and acceptable *aḥādīth* are distinguished from the rejected *aḥādīth*, and all praise is due to Allāh.

This is by the bounty of Allāh and then by the virtue of the earnest scholars whom Allāh has prepared, raised up, and given *tawfiq* in establishing this noble knowledge—the knowledge of men (narrators), criticism, authentication, and gradation of the weak; and that is not from backbiting at all. You find the leaders of this knowledge not being prevented from saying that the liar who lies on the Messenger of Allāh ﷺ is a liar, or a *dajjāl*, or a pillar of lies, and other than that from the terms; either he is *munkar* (rejected) in *ḥadīth*, lewd in his errors, or weak or poor in memory, and the likes of that from the terminologies of censor. They did not consider that to be from eating the flesh of the people; they considered that to be from sincerity to Allāh, His Book, His Messenger, the leaders of the Muslims, and their commoners.

Included in that is the person who warns against innovation and its people and the books of the innovators; (regarding) the innovators, whether of old or modern times, then you are an advisor to al-Islām and the Muslims if you warn against the books of the people of desires and innovation, and you mention the people of desires and innovation with what they have with them because they are callers to their innovations, so that the people may avoid them, their books, and that which they spread. This is not from the backbiting that Allāh has prohibited in the Qur'an and which the Prophet ﷺ has prohibited in the pure Sunnah. Allāh the Exalted has said:

﴿ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ﴾

And do not backbite one another.

[Sūrah al-Ḥujurāt 49:12]

The Prophet ﷺ, as has been mentioned in the previous *ḥadīth*, said:

Indeed, your blood, wealth, and honor is sacred

**between yourselves just as the sanctity of this
day of yours, in this month of yours, in this land
of yours.**

However, it is from *naṣīḥah* to clarify the weakness of the weak and the lies upon the Messenger of Allāh ﷺ, and this is obligatory upon the one who knows so that the one who does not know may know. Likewise is clarifying the innovations of the innovators, the errors of the one who errs, and the misguidance of the one who has gone astray, so that the people will not follow him and fall into evil, error, and innovation while they do not know.

So were it not for Allāh ﷻ, and then for those whom He has raised up from the scholars in every time and place, then the *ṣaḥīḥ* would not be known from the weak, and the Sunnī would not be known from the innovator. However, it is by way of the scholars and their research and investigation into these affairs that the good is accomplished, and innovation is known and abandoned. The innovator who calls to his innovation from a long time ago is known, and his *madh'hab* which he used to call to is avoided.

From the bounty of Allāh upon Ahlus-Sunnah is that every time an innovation appeared, they recognized it and they refuted it with the evidences from the Furqān and the Sunnah of the one to whom Allāh revealed the correct Sunnah and the Qur'ān. This is a matter which is known to the students of knowledge. However, it is repeated so that they will know those whom the people recognize in this time, due to that which was invented from innovations in the time of the Companions of Allāh's Messenger ﷺ, which the scholars have recorded in their books; like the innovation of *rafḍ* and the innovation of the Khawārij, and the innovation of *al-irjā'*, and the innovation of *at-tajah-*

hum (the beliefs of the Jahmiyyah), and *al-i'tizāl* (the beliefs of the Mu'tazilah), and the innovation of the Ash'ariyyah, and that of *at-tafwīd*, and the innovation of the Wāqifah (those who do not say the Qur'ān is created or uncreated), and the innovation of the Hūlūliyyah (those who believe that Allāh is incarnate in everything), and the innovation of the Ittiḥādiyyah (those who say that Allāh is one with everything), and the innovation of the Qadariyyah (those who deny the *qadr*), and the innovation of the Jabbariyyah; all of these innovations are only known by way of the scholars who documented those innovations and their various types in their books. May Allāh have mercy upon them and benefit us by way of their knowledge.

So is it permissible for anyone to say regarding the likes of these scholars that they ate the flesh of the people or transgressed as it relates to their honor? No; they advised the Muslims. Likewise are the scholars of *ḥadīth*, for whom Allāh has opened the knowledge of criticism of narrators. How numerous are the books which they have written! Like the book *Ad-Du'afā'*—its author mentioned therein thousands of names. And the book *Al-Matrūkīn*, the book *Al-Majrūḥīn*, *Aṣ-Ṣaḥīḥ waḍ-Ḍa'īf*; these acts which they established are only a mercy for those who come after these noble scholars, so they can traverse upon their footsteps. So what they find therein to be *ṣaḥīḥ*, they can follow, and what they find to be an error, they can avoid; what they find from the Sunnah, they can act upon, and what they find from innovation, they can reject and free themselves from it and from its people. It is from the foremost levels of preservation of the *sharī'ah* of al-Islām from everything not from it.

It is proper that these sciences be known by the student of knowledge, because they are from the religion of Allāh and His legislation, and the student of knowledge needs them. This is because the people of innovations have arguments and propa-

ganda which they use to defend that which appears at their hands from innovation. At times, they say to the people: "You have eaten the flesh of the Muslims, and you have transgressed regarding their honor. You have not attained what they have (of good deeds)." These statements and manners of speech are propaganda used against those who have scanty knowledge. However, those whom Allāh has given insight into the religion seek the truth; they search for it, they long for it, and they act upon it. He recognizes evil so that he may avoid it. May Allāh be pleased with Ḥudhayfah bin al-Yamān, who said: "The people used to ask the Messenger of Allāh about the good. I would ask about the evil for fear that it would overtake me."¹

So if you ask, O student, about the books of Sunan and its people, and the Imāms of guidance and their creed and their *manhaj* so that you may follow in their footsteps and traverse upon their way, then this is what the intellect requires and it is *tawfiq* from Allāh. And if you ask about the innovation of the innovators and the books of the people of innovation and desires so that you may avoid them and beware of them, then this is *tawfiq* from Allāh ﷻ. Bite onto it with your molar teeth and cling to it, and you will be saved from the Fire and rewarded with Paradise in the lasting abode, concerning which our Shaykh Ḥāfiẓ bin Aḥmad al-Ḥakamī said (may Allāh ennoble us and him and all the believing men and women with it), and how excellent is his statement:

🌸 A home that contains what no eye has seen and no
ear has ever heard;

Nor any heart has imagined or has occurred to the mind
of any human being ever.

¹ Agreed upon. Al-Bukhārī reported it in "The Book of Virtues, Chapter: The signs of prophethood in al-Islām" (4311).

Its buildings are from silver and gold; no loud noise is
therein nor hardship.

Its soil is from the most fragrant musk and its rocks are
pearls and emeralds.

Its dirt is from saffron, and it has that which cannot be
counted from beauty

In built rooms; the backs of them resemble the bottoms
and the bliss of them is perpetual.

In levels, the distance between which is that of the
heavens and the earth, and Firdaws is its highest part.

From it, unseen rivers gush forth; its roof is the incon-
testable Throne.

They will enter at first in groups; the first group will
have the light of the moon.

Their age will be 33; hairless, beautified, beardless and
handsome.

Their faces will be delightful; no humiliation or dust
will touch them.

Their ranks will be 120; as for the (other) 80, then they
are from the *ummah*;

In the pleasurable life well-pleased, upon couches raised
high.

Containers of gold and silver are for them, and censers
made of aloe.

Their perspiration is musk and their hearts are like that
of the one devoid of all rancor.

If one of them were to display his bracelets, the *dunyā*

would be radiated by it.

They have from silk the loftiest garments, brocade
wherein is green and silk.

Upon them are crowns from pearls; the pearls will
radiate from the (different) universes.

Their provision will never be cut off; it will be perpetual,
and rivers will flow beneath them,

Within branches, the shade of which is long; resembling
that which grew a little while ago.

Their food will be from every color of fruit therein, and
the flesh of birds which they desire.

Their drink will be from *at-tasnīm*, and *as-salsabīl* which
ar-Raḥīm will send down.

Their wives will be maidens with wide, lovely eyes as if
they are preserved pearls.

They will be served therein by youth, about whom
ar-Raḥmān has narrated in the Qur'ān;

They are lowered without being humiliated; he will have
80,000 servants.

He is married from the best of them in beauty, to 72
maidens,

In a hollowed-out tent like a pearl and a gemstone; if
one travels for a month, he will not reach its limit.

He will have a kingdom therein like a kingdom of the
dunyā, and ten times its like without doubt.

However, the place of one's whip therein is better than
the *dunyā* and that which is in it.

As for what is above them in station, it is that which
there is none other than Allāh to describe;

In rooms like a glittering star in the eastern or western
horizon.

Hidden for them from the coolness of the eye is that
which none but Allāh knows.

Over and above all of that bliss is them seeing their
Lord, the Most Generous;

The Day of Increase, the increase of which is promised;
he invites His servants to visit.

The dignified will be brought near to Him; above them
will be ranks sitting

Upon podiums and from gems, pearls, silver, and gold;

They are built for the *awliyā'*, the martyrs; after them,
the rest of the fortunate

Upon hills of musk and camphor; the people sitting in
chairs will not see those above them.

Above His throne is the Lord of the Heavens; then He
will appear openly without blemish.

They will see Him as they see the sun at high noon,
bright with nothing blocking it.

There they will be distracted from every bliss and every-
thing they were engaging in.

He will say: "Whatever you desire, ask for it; I will give
it to you, and what I have is better,"

To the point that the wishes will be deficient and they
will be given the greatest pleasure.

They will be presented with the greatest of honors and
they will go with the permission of the Possessor of
Bounty

To the marketplace of Paradise therein with that which
their souls desire from every delightful thing.

That which they want, they will take, and they will not
pay anything for it, for that has already preceded.

Allāh will raise for them clouds and bestow upon them
full-breasted maidens of equal ages.

They will go from them to their families, and the beauty
will be doubled upon them.

There is not therein any false, vain speech, nor any
sinful things; upon them are greetings of peace from
their Lord.

They will be therein forever, not coming out; nor will it
go away, nor will they desire anything other than it. ❀

I will mention what I said in some poetry called *Ad-Daywān al-Malīh*, some lines in description of Jannah. I will suffice with mentioning the following lines, because they are similar (to what has preceded):

❀ The sincere people in every land will be saved on the
Day of Judgment from punishment,

Enjoying the peace on the Day of Gathering; they will
be called to the Gardens without reckoning.

They will remain in its bliss as residents and abide
forever in the delight with no sadness;

Maidens in tents like the rays of the sun; they have been

created with full breasts like the shooting star.

So he who seeks the means earnestly, his goal will be
actualized on the Day of Return;

If he is successful, then there will appear from the
heavens good, youthful wives.

Its light will block out the light of the earth, and
brighten the darkness of the clouds;

So does not the one who hopes for the Home of Honor,
prepare the dowry within the *dunyā* of dust?

I seek refuge with my Creator from the evil of a severe
Day, terrors without doubt;

I ask Him for happiness in every way and I hope for His
covering on the Day of Reckoning.

I close with sending prayers upon the beloved
Messenger of the Lord who calls to the Book;

And the pious people, for them is supplication for a
good state on the Day of Return. ❀

QUESTIONS & ANSWERS

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For This Section

QUESTION I:

O noble Shaykh, may Allāh protect you; is there reward for the man who teaches people some of the affairs of their religion while at the same time bringing poison, partisanship, and innovation into their ideology?

ANSWER:

He who teaches people legislative knowledge will be rewarded, without doubt, because the Prophet ﷺ said:

One who guides to something good has a reward similar to that of its doer.

And he said:

Allāh, His angels, the dwellers of the heaven and the earth, and even the ant in its hole and the fish (in water) supplicate in favor of those who teach people knowledge.

So he gets a great reward, better than the reward of the one who gives charity from gold and silver, and this is only due to the virtue and honor of knowledge.

As for introducing them to falsehood, this is not accepted whether he is bringing innovation, errors, or all that is from the corruption in the earth; and *bid'ah* of each time is by itself, so it's not permissible for anyone (as I mentioned previously) to spread innovation that opposes the Sunnah among people or to defend its people or their books. This is from criminality and not from rectification in any way.

So be careful; be careful of circulating evil and calling people to it, because the one who circulates evil and calls people to it would be taking the Shayṭān as an example; we seek refuge with Allāh, as Allāh the Exalted said:

﴿ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾

The Shayṭān threatens you with poverty and orders you to immorality, while Allāh promises you forgiveness from Him and bounty.

[Sūrah al-Baqarah 2:268]

Those who teach people goodness have taken their Lord ﷻ and the Prophet ﷺ as examples, and those who spread evils among the people—like the secret societies, partisan groups, blocs, and oppositions which the *shari'ah* does not affirm—are sinful, and they drag evil to people and they call to *fitnah*; they acted, and *fitnah* occurred as a result.

That is a great sin and major corruption; and the door of repentance is open to each sinner. So let him repent to Allāh and be

grateful to Allāh for guiding him to repentance while he is still alive.

QUESTION 2:

May Allāh reward you; is it correct to call ‘Umar bin ‘Abdil-‘Azīz “the fifth of the rightly guided caliphs”? Is that considered to be preferring him or making him superior to Mu’āwiyah bin Abī Sufyān ؓ, while there are many narrations regarding the superiority of Mu’āwiyah bin Abī Sufyān over ‘Umar bin ‘Abdil-‘Azīz?

ANSWER:

No one from the people of knowledge gives preference over the Companions of Allāh’s Messenger to anyone. This is because they were specified by the merit of Companionship, in which none shared with them after the death of the Prophet. So their saying about ‘Umar bin ‘Abdil-‘Azīz—the devout ascetic and just ruler who returned to the caliphate its glory and rightfulness—does not necessitate that, and it mustn’t be said that he is better than Mu’āwiyah. And calling him the fifth caliph can’t be understood to mean this; this means he followed their course, but it can’t be understood as degrading of Mu’āwiyah at all, according to Ahlus-Sunnah wal-Jamā’ah.

Rather, it’s understood that, during his caliphate, ‘Umar bin ‘Abdil-‘Azīz followed the course of the caliphs in establishing the rights of Allāh, the right of his Prophet ﷺ, and the right of the ruled people. And it has come that when Ibn al-Mubārak ؓ was asked about a comparison between ‘Umar bin ‘Abdil-‘Azīz and Mu’āwiyah ؓ, he said: “The dust that entered the nose of Mu’āwiyah is better than ‘Umar bin ‘Abdil-‘Azīz by such-and-such [amount].”¹ And that is not a degradation of ‘Umar bin

¹ *Al-Bidāyah wan-Nihāyah* (vol. 8, p. 121).

'Abdil-'Aziz's status. However, each one is described by what he legitimately deserves. The intention is that the Companions can't be equated in reward with those who came after them, even if they were from people of justice, piety, and knowledge. The Prophet ﷺ praised their virtue and said, while he was talking to the latecomers of his Companions:

Do not revile my Companions; by Him in whose Hand is my soul, if one of you contributed an amount of gold equivalent to Uḥud, it would not amount to as much as the *mudd* of one of them, or half of it.

QUESTION 3:

Noble Shaykh, some women seek knowledge from people of knowledge by phone—what is the ruling regarding that? Others seek knowledge for the purpose of calling to Allāh in centers and appropriate settings, and in order to be called a “caller”; what's your opinion about those who do that?

ANSWER:

Seeking knowledge by any way available to a male or female student is permissible and there is no prohibition in it, and he or she is correct and will be rewarded for his or her action. So the women posing questions to the people of the *shari'ah* who are known for piety, (asking) by phone—this is a good, useful, and beneficial matter, whether it is to ask about specific rulings or (to seek) Islamic guidance in *'aqidah* and *manhaj*. She, by her action, studies legislative knowledge; by her inquiry to that scholar, she enlightens her life with the light of knowledge. That is a search for knowledge, and it's a correct path. The one who traverses upon this path has this statement applied to him:

**Allāh makes the way to Jannah easy for he who
treads the path in search of knowledge.²**

And let that communication be according to the need. Meaning: The woman must call according to the need and using a voice that has no passiveness, one that is not a means of harm for the one who is questioned, because humans are weak; as Allāh ﷻ said:

﴿ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴾

And man was created weak.

[Sūrah an-Nisā' 4:28]

Ibn 'Abbās ؓ said: "(This is regarding) a woman." And Allāh said to the wives of the Prophet regarding speaking to men:

﴿ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ
وَقُلْنَ قَوْلًا مَعْرُوفًا ﴾

**Then be not soft in speech, lest he in whose
heart is a disease (of hypocrisy, or evil desire for
adultery, etc.) should be moved with desire, but
speak in an honorable manner.**

[Sūrah al-Aḥzāb 33:32]

So let the woman ask by way of clear and eloquent speech, but according to the need and finishing at that; and the asked person must fear Allāh ﷻ and be careful in understanding the question and replying.

Likewise is the case for the woman seeking guidance on how to

² Abū Dāwūd reported it in "The Book of Knowledge, Chapter: The incitement to seek knowledge" (3158), on the authority of Abud-Dardā' ؓ, as did others. Al-Albānī graded it as *ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmi'* (6297).

teach her family or the women of her society, or the students in her class; the woman who asks about that is a student of knowledge and seeker of guidance on how to give knowledge and how to convey it, and the scholar is the one who clarifies to people what they need, as per his knowledge.

QUESTION 4:

What's the opinion of Your Eminence regarding the one who calls himself "Shaykh" or "a student of knowledge," and he has tapes, books, and compositions, and he mentions in his tapes or books that he used to do sins and he used to do this and that, and he speaks at length regarding his life when asked a question? How do we clarify his error to the people who say that he mentions this to people so that they may take lessons from him? Is that from the action of our pious predecessors?

ANSWER:

To my knowledge, there is no need for that style of teaching, admonishing, or reminding the people. The one who committed sins that Allāh covered for him, then let him cover himself with the cover of Allāh; and he has to follow the way of the Noble Qur'ān in his *da'wah* and guiding people. This is because it's the most eloquent thing that has been uttered by the tongue; and [let him follow] the way of the pure Sunnah, because it's the Sunnah of the one whom Allāh ﷻ has granted wisdom in eloquence.

So there's no need to mention the faults and mistakes of the past; however, he clarifies the matter in a different way. He clarifies to them that Allāh ﷻ accepts the repentance of the repentant and He forgives the sins of the sinners; He pardons them and replaces their evil deeds with good ones. So the one who fell into sin must not regard his sins as being too much, and be in despair and hopeless of Allāh's mercy; but he has to repent to Allāh,

and Allāh has promised to accept his repentance even if his sins extended from the earth to the heaven. In the Ḥadīth Qudsī, it says:

O son of Ādam, if you come to Me with an earth-load of sins, and meet Me associating nothing with Me, I would match it with an earth-load of forgiveness.³

Meaning: An earth-load in its length and width, filled with sins; he would meet Allāh among those who deserve His mercy, grace, goodness, and forgiveness. And He is the Most Merciful of those who have mercy, and the Most Forgiving; and all praise is due to Allāh, the Lord of the worlds.

³ At-Tirmidhī reported it in “The Book of Supplications from the Messenger of Allāh ﷺ, Chapter: From the virtues of *tawbah* and seeking forgiveness, and that which is mentioned from the mercy of Allāh to His slaves” (3463), on the authority of Anas bin Mālik ؓ. Al-Albānī graded it as *ṣaḥīḥ* in *Silsilah aṣ-Ṣaḥīḥah* (127).

CHAPTER (38)



The Sin of Those Who Lie Upon the Prophet

On the authority of ‘Abdullāh bin az-Zubayr: “I said to my father, ‘I do not hear from you any narration (*ḥadīth*) of Allāh’s Apostle as I hear (his narration) from so-and-so.’ Az-Zubayr replied, ‘I was always with him (the Prophet ﷺ), and I heard him saying: “Whoever tells a lie against me (intentionally), then (surely), let him occupy his seat in the Hellfire.””

On the authority of Anas, who said: “What stops me from narrating a great number of *ahādīth* to you is that the Prophet ﷺ said, ‘Whoever tells a lie against me intentionally, then (surely), let him occupy his seat in the Hellfire.’”

On the authority of Salamah, who said: “I heard the Prophet ﷺ saying, ‘Whoever (intentionally) ascribes to me what I have not said, then (surely), let him occupy his seat in the Hellfire.’”

On the authority of Abū Hurayrah from the Prophet ﷺ, who said: “Name yourselves with my name (use my name), but do not name yourselves with my *kunyah* (i.e., Abul-Qāsim). And whoever sees me in a dream, then surely he has seen me, for the Shayṭān cannot impersonate me. And whoever tells a lie against

me (intentionally), then (surely), let him occupy his seat in the Hellfire.”

EXPLANATION

All praise is due to Allāh, and may peace be upon our Prophet Muḥammad and all his Companions.

To proceed:

These four *ahādīth* under the heading: “Chapter: The sin of a person who tells a lie against the Prophet ﷺ,” all bear the same meaning. The point of reference is the saying of the Prophet ﷺ:

**Whoever tells a lie against me (intentionally),
then (surely), let him occupy his seat in the
Hellfire.**

Their subject is what the author cited in the heading: the sin of a person who tells a lie against the Prophet ﷺ.

How does one lie against the Prophet ﷺ? It’s by ascribing a saying, deed, or approval to him that he didn’t say, do, or approve of. The one who does that would be lying against the Prophet ﷺ. Some of the people do so intentionally; others do it as a result of negligence and a lack of knowledge of the greatness of ascribing something to the Prophet ﷺ that he didn’t say.

These *ahādīth* point to those who lie against the Prophet ﷺ intentionally, like the atheists who wish to defame the reputation of Islām and mar the picture of Islām, and the Rāfiḍah who lie for the sake of their creed and sect. So they come with a text and then make a chain for it until they reach the Prophet ﷺ without having a basis. Likewise, the extreme Ṣūfis do that, and they say: “We lie for him, not against him.” The deed of all those is the deed of the Zanādiqah—those who plot against

Islām to misguide the *ummah* of Islām from their Islām; and they cooperate for that goal, and it's a cooperation upon sin and transgression, spreading corruption in the earth, preferring the obedience of the Shayṭān to the obedience of the Most Merciful.

Perhaps the one who is lax in attributing something to the Prophet without knowledge may bear a portion of lying against the Prophet ﷺ. So nothing remains for us on the path of truthfulness and safety except narration and clarification of what was confirmed from the Prophet ﷺ; and after him, [what was confirmed by] the great scholars, the Imāms of knowledge and *aḥādīth* in their books which are in our hands as a precious inheritance and a relief that saves our hearts, souls, senses, and limbs. Books like the *Ṣaḥīḥayn*, and amongst them is this book—"The Book of Knowledge" from *Ṣaḥīḥ al-Bukhārī*—and *Ṣaḥīḥ Muslim*. Those are the most authentic books after the Book of Allāh ﷻ, owing to the great care which was given to the chain and the text, the selection and revision, such that you don't find in the *Ṣaḥīḥayn* anything other than authentic *aḥādīth*; and what's found therein of *mu'allaq* and *mursal* narrations are *mawṣūl* at their origin. Ibn Ḥajar, the explainer of *Ṣaḥīḥ al-Bukhārī*, composed a book and called it *Taghliq at-Ta'līq*, meaning: relating the *mu'allaq* narrations so that it became from the *mawṣūl aḥādīth*.

Following that are the four *Sunan*: the *Sunan* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī, and Ibn Mājah. Some of them include weak *aḥādīth*, but they are narrated with their chain, and the one who narrates *aḥādīth* with their chains frees himself from blame.

The scholars follow the Prophetic scriptures considering their texts and chains, as we mentioned in the previous lesson. If it is found that the text and chain are correct without any doubt,

then the *ḥadīth* is authentic. And if it is found to be weak owing to doubt in the chain or text, then they investigate and search for supporting witnesses and texts bearing the same meaning, which enhance what has a slight weakness in order for it to be attached with authentic *aḥādīth*; or it is unable to be attached and thus is categorized as a weak (narration).

Not all that is written in books of *aḥādīth* is authentic, nor is most of it weak, but the majority is authentic; and a *ḥadīth* might be weak owing to weakness in its chain or text, and the experts in this field search and review *aḥādīth* in order to distinguish the authentic from the weak. Shaykh Muḥammad Naṣr ad-Dīn al-Albānī embarked upon the task of distinguishing the authentic from the weak and the lies in the *Ṣaḥīḥ* books and the *Sunan*, with an effort unlike any of his contemporaries—may Allāh have wide mercy upon him.

The point of reference in those four *aḥādīth* is that their subject is one: investigating the transmission and narration of the texts; and clarification of the ruling goes along with that. There must be investigation into the meanings so that one does not go astray or interpret the scripture with other than its (correct) interpretation and thus fall into the forbidden, by which he will be a sinner with no reward.

The warning from someone who has knowledge intentionally lying upon the Prophet ﷺ by ascribing to him something obligatory is explicit. It is not permitted to ascribe something false to him, and it's not permitted for anyone to be lax in that matter. So the negligent one is blamed for his negligence for everything found in his books lacking due consideration, thorough examination, and review.

As for the saying of the Prophet ﷺ in the *ḥadīth* (the *ḥadīth* of

Abū Hurayrah):

**Name yourselves with my name (use my name),
but do not name yourselves with my *kunyah*
(i.e., Abul-Qāsim).**

This means: Name your sons with my name (Muḥammad and Aḥmad); and Allāh mentioned those two names in the Qur'ān, as He the Exalted said:

﴿ مُحَمَّدٌ رَّسُولُ اللَّهِ ﴾

Muḥammad is the Messenger of Allāh.

[Sūrah al-Fat'h 48:29]

And He said:

﴿ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ﴾

**And bringing good tidings of a messenger to
come after me, whose name is Aḥmad.**

[Sūrah aṣ-Ṣaff 61:6]

That is Muḥammad ﷺ; so there is no blame in being named Muḥammad or Aḥmad, either during the era of the Prophet ﷺ or after that.

As for the *kunyah*, what is apparent to me is that the prohibition was restricted to the time when the Prophet ﷺ (Abul-Qāsim) was alive. The *kunyah* of the Prophet ﷺ was Abul-Qāsim, and the prohibition was restricted to the lifetime of the Prophet ﷺ, due to his *kunyah* being Abul-Qāsim.

However, after his death, there is no fault in a man having the *kunyah* of Abul-Qāsim; there is no fault because there will be no similarity or dispute with the Prophet ﷺ in his *kunyah*. What is apparent from the *ḥadīth* is that there is absolutely no fault

in naming with his name, and no fault in having the *kunyah* of the Prophet ﷺ after his death, because the preventing reason for having the *kunyah* of the Prophet ﷺ has gone.

As for his saying:

**And whoever sees me in a dream, then surely he
has seen me, for the Shayṭān cannot impersonate
me.**

This is the truth; this refers to the one who sees the Prophet ﷺ in his dream with the condition of it being in his image, which is known from the history of his life. The historians have described the Prophet ﷺ with an accurate description—his face, his shoulders, his color, his height. So the one who sees him according to his description—white in face with redness, a thick beard, wide shoulders, and other characteristics narrated about his personality—and the one who sees the Prophet ﷺ in the image which was known about his personality from the history of his life, then he truly sees him; meaning, it is a real vision and the Shayṭān did not play with him.

The Shayṭān cannot impersonate the Prophet ﷺ, and that is an honor to the Prophet ﷺ and a protection for him from being impersonated by the Shayṭān, similar to how Allāh honored him by the submission of the devil that was with the Prophet ﷺ. The Prophet ﷺ informed his Companions:

“There is none amongst you who doesn’t have with him an attaché from the *jinn* (a devil).” They (the Companions) said, “Allāh’s Messenger, with you too?” Thereupon, he said, “Yes, but Allāh helps me against him, so I am safe from his hand and he only commands me with good.”

And in another narration, he said: “he has submitted” (فَأَسْلَمَ).

The *jumbūr* (majority) consider the narration with "...so he has submitted" to be more probable; meaning, Allāh helped his Prophet ﷺ against his devil and he submitted. The evidence is his saying:

...and he does not command me except with good.

This is an honor from Allāh ﷻ for his slave and Messenger Muḥammad ﷺ, and he is the best of all creation.

So those of the creation who see him [in a dream] commanding or prohibiting them, that command or prohibition must be balanced according to the scale of the *sharī'ah*, the scale of the Book and Sunnah. That which agrees with them is light upon light; and dependence and reliance is upon what has come in the Book and Sunnah, not upon the dream. This is because revelation by means of dreams is specific for messengers and prophets, while revelation by means of dreams for [other] humans is merely a probability. The dream may be good or it may be evil, and it might be from the things that the devil depicts in order to sadden and hurt man. The Prophet ﷺ has given guidance in the matter of dreams. Abū Qatādah said: "I, too, used to see a dream which would make me sick, until I heard the Prophet saying:

"A good dream is from Allāh, so if any of you saw a dream that he liked, he should not tell it to anybody except the one whom he loves; and if he saw a dream which he disliked, then he should seek refuge with Allāh from its evil and from the evil of the Shayṭān, and spit three times (on his left), and he should not tell it to anybody, for it will not harm him."

Abū Qatādah said: "No dream harmed me after that."

This is a legislated Sunnah for each person from the Muslims.

CHAPTER (39)




The Writing of Knowledge

On the authority of Abū Juḥayfah, who said to ‘Alī: “I asked ‘Alī, ‘Have you got any book (which has been revealed to the Prophet ﷺ apart from the Qur’ān)?’ ‘Alī replied, ‘No, except Allāh’s Book or the power of understanding which has been bestowed (by Allāh) upon a Muslim, or what is (written) on this sheet of paper (with me).’ I asked, ‘What is (written) on this sheet of paper?’ ‘Alī replied, ‘It deals with the *diyyah* (compensation [blood money] paid by the killer to the relatives of the victim), the ransom for the releasing of captives from the hands of the enemies, and the law that no Muslim should be killed in *qisās* (equality in punishment) for the killing of (a disbeliever).’”

On the authority of Abū Hurayrah ؓ, who said: “In the year of the conquest of Makkah, the tribe of Khuzā’ah killed a man from the tribe of Banī Layth in revenge for a killed person from their tribe. They informed the Prophet about it. So he rode his she-camel and addressed the people, saying: ‘Allāh held back the killing from Makkah (the sub-narrator is in doubt as to whether the Prophet said ‘elephant’ or ‘killing,’ as the Arabic words for these have great similarity in shape) but He (Allāh) let His

Apostle and the believers overpower the infidels of Makkah. Beware! (Makkah is a sanctuary). Verily! Fighting in Makkah was not permitted for anyone before me, nor will it be permitted for anyone after me. (War) in it was made legal for me for a few hours or so on that day. No doubt, at this moment it is a sanctuary; it is impermissible to uproot its thorny shrubs or trees, or to pick up its *luqaṭah* (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then his closest relative has the right to choose one of the two—the blood money (*diyyah*) or retaliation, having the killer killed.’

“In the meantime, a man from Yemen came and said, ‘O Allāh’s Apostle! Get that written for me.’ The Prophet ordered his Companions to write that for him. Then a man from the Quraysh said, ‘Except *al-idhkkhir* (a type of grass that has good smell), O Allāh’s Apostle, as we use it in our houses and graves.’ The Prophet said, ‘Except *al-idhkkhir*,’ i.e., *al-idhkkhir* is permissible to pluck.”

On the authority of Abū Hurayrah , who said: “There is none among the Companions of the Prophet who has narrated more *aḥādīth* than I except ‘Abdullāh bin ‘Amr (bin al-‘Āṣ), who used to write them, and I never did the same.”

On the authority of ‘Ubaydullāh bin ‘Abdillāh, who said that Ibn ‘Abbās said: “When the ailment of the Prophet became worse, he said, ‘Bring for me (writing) paper and I will write for you a statement after which you will not go astray.’ But ‘Umar said, ‘The Prophet is seriously ill, and we have Allāh’s Book with us and that is sufficient for us.’ But the Companions of the Prophet differed about this, and there was a hue and cry. On that, the Prophet said to them: ‘Go away (and leave me alone). It is not right that you should quarrel in front of me.’” Ibn ‘Abbās came

out saying, "It was most unfortunate (a great disaster) that Allāh's Apostle was prevented from writing that statement because of their disagreement and noise."

(Note: It seems apparent from this *ḥadīth* that Ibn 'Abbās had witnessed the event and came out saying this statement. This is not true, for Ibn 'Abbās used to say this statement while narrating the *ḥadīth*, and he had not witnessed the event personally.)

EXPLANATION

His saying ﷺ: "Chapter: The writing of knowledge"—the author cited these *ahādīth* for this meaning and for the sake of that objective. All of these narrations refer to the legislation of writing knowledge; and at the forefront of writing (i.e., writing knowledge) is writing the Qur'ān, and writing the *ahādīth* of the Prophet ﷺ. This is knowledge. Likewise, what is derived from the Qur'ān, like its *tafsīr* by way of narrations; and what is derived from the Prophetic Sunnah of rulings related to matters of the *dīn* and *dunyā*, in general and in detail.

During the era of the Prophet ﷺ, it was only allowed for a small number of people to write *ahādīth*, and that was due to the fear that people would be confused between the Qur'ān and Sunnah. This is because the Qur'ān was written by whatever was found of means, and the Prophet ﷺ had a lot of scribes. There were more than 40 scribes for the (writing of the) revelation, and the whole Qur'ān was written on bone, innards, leather, and stones. They were put into the Prophetic home, and the Prophet ﷺ commanded with the arrangement of the verses and collection of the Qur'ān; and the Prophet ﷺ didn't give permission to write the *ahādīth* while they wrote the Qur'ān, fearing that people would get confused between the Qur'ān and *ahādīth*.

However, some of the Companions wrote, like 'Abdullāh bin

‘Amr bin al-‘Āṣ and ‘Alī bin Abī Ṭālib ؑ. He said: “Write for Abū Shāh.” However, it was a slight writing that never affected the writing of the Qur’ān. The documentation (of *aḥādīth*) didn’t begin until the age of the Ṭābi’ūn and those who followed them.

The recording of the Sunnah and taking it from the chests of men, and the voyage for seeking and collecting it from different countries—it was a mercy from Allāh ﷻ that no *ḥadīth* (authentic or weak) of the Sunnah was lost despite its large amount; and all of them were collected, but they weren’t collected with one single person. And it’s not permissible for any person to claim having collected the Sunnah totally.

However, the Sunnah never leaves the *ummah*. So there can be found with one person that which is not found with someone else. Due to this, the compilations are many, and the *aḥādīth* are repeated in the compilations such that you find *aḥādīth* of the *Ṣaḥīḥayn* that are also in the *Sunan*, and you find *aḥādīth* of the *Sunan* narrated by the people of the *Ṣaḥīḥ* books, and so on regarding the other writings. However, some of them have merits, like that of the *Ṣaḥīḥayn*, followed by the four *Sunan*, then the *Masānīd* and the other books of narrations.

Once this is known, then you should also know that the writing of knowledge is legislated; rather, it’s a collective duty—if some do it, the sin will fall from others. And the Imāms of knowledge did that in the virtuous centuries, till it reached our hands easily, reviewed by way of its chain; the trustworthy narrating from the trustworthy, except what was a lie or weak. This is also illustrated and made clear by the scholars of that matter, meaning: the people of *ḥadīth* and the critics of texts and chains.

As for the Qur’ān, it was totally written by these means within 23 years until it was completed from beginning to end. And since

benefit can't be achieved for all people like this, Abū Bakr رضي الله عنه commanded with writing down the Qur'ān and collecting it in one *muṣ'ḥaf*, in one volume. However, it wasn't a collection like the one during the era of 'Uthmān رضي الله عنه. Rather, he wrote everything, including the recitation of that which was abrogated and the *muhkam* verses from it. He formed a group of people who had concern for the Qur'ān, like Zayd bin Thābit رضي الله عنه, Ubayy bin Ka'b رضي الله عنه, and others along with them until what had been spread by these means was collected in one place.

When the reciters had gone in all directions reciting the Qur'ān to people, they differed among themselves in recitation; so when the era of 'Uthmān رضي الله عنه came, and the differing had spread in the countries, some of the Companions said to 'Uthmān رضي الله عنه: "Save the *ummah* so that it will not differ regarding its book as the People of the Book differed." So 'Uthmān bin 'Affān رضي الله عنه established and united the people upon one book, and he رضي الله عنه commanded them to write down the *muṣ'ḥaf* and not to write the recitation of that which was abrogated; and to arrange it as per the *sūrah* arrangement now. The *suwar* weren't arranged during the era of Abū Bakr رضي الله عنه as the arrangement is now, so people who were concerned about the Qur'ān arranged it, starting from al-Fātiḥah and the seven long ones, and so on to al-Falaq and an-Nās.

Is that arrangement divinely ordered or based upon *ijtihād*? The scholars differ regarding this:

1) Some said: It's *ijtihād*; the Companions who got it exercised personal judgment.

2) Others said: It's by divine order; meaning that the Prophet ﷺ guided to that arrangement while the Qur'ān was descending upon him.

What is apparent is that it is *ijtihād* established upon knowledge, because they received it from the Prophet ﷺ orally, and one of them would say: "I knew the verse, its meaning, the reason for its descent, the place of its descent, and when it descended—day or night, summer or winter." The arrangement of *suwar* wouldn't be hidden for those whose matter was like that, so they made *ijtihād* regarding its arrangement and united upon it; and the Prophet ﷺ praised the *ummah* of *ijtihād*, (saying) that they never unite upon deviation, in his statement:

Muhammad's *ummah* will not unite upon deviation.¹

So 'Uthmān ؓ compiled the *muṣḥaf* with the arrangement of its *suwar* as it is between our hands now, and he removed therefrom the recitation of the abrogated verses, and he removed therefrom the variant recitations. This is because he commanded the scribes, regarding that in which they differed, to write it in the dialect of the Quraysh, because it is the most eloquent among the dialects and the other dialects are below it in rank. And that doesn't mean that the Qur'ān was expressed by the dialect of the Quraysh; no. Rather, the Qur'ān was revealed in seven dialects; then, in the end, it remained in one dialect, which was that of the Quraysh, owing to what is confirmed from the Prophet ﷺ, that Allāh sent Jibrīl saying:

Allāh has commanded you to recite the Qur'ān to your people in seven dialects.²

And the ten modes of recitation of the seven dialects were placed

¹ *As-Sunnah* by Ibn Abī 'Āṣim (79), on the authority of Ka'b bin 'Āṣim al-Ash'arī ؓ; al-Albānī graded it as *ḥasan* in *Silsilah aṣ-Ṣaḥīḥah* (1331).

² Muslim reported it in "The Book of the Prayer of the Traveler and Shortening It, Chapter: That the Qur'ān was revealed in seven dialects, and a clarification of its meaning" (1357), on the authority of Ubayy bin Ka'b ؓ.

in one dialect, which was the dialect of the Quraysh. So when 'Uthmān wrote the copies of the Qur'ān and sent them to the different countries, he commanded them to burn the other copies of the *mus'haf*, out of fear of continuous differing. It was from the good *sunan* by way of which Allāh ﷻ brought benefit to the *ummah* and gathered them upon the Qur'ān, and the split faded; often nothing results from splitting except evil.

The point of reference is that the writing of knowledge—at the head of which is the writing of the Noble Qur'ān and after that, the writing of the pure Sunnah—is one of the collective duties for which the sin would fall from the rest if some scholars did it. Similar to that is writing down knowledge from the legislative matters, whose doer is of the people who care about the Sunnah; he would be rewarded because he left behind for the *ummah* juristic knowledge that is easy to obtain. This is because not every student of knowledge can extract rulings from the Book and Sunnah immediately. Therefore, the composition of the scholars was established.

Then the explanations of the *ahādīth* came, and there are many explanations: the explanation of Sunan; explanation of the chain, comments upon it, authenticating it, and grading it as weak; and the scholars composed books of *fiqh*, and all rely on the texts of the Book and Sunnah. However, the scholars are not infallible from unintentionally falling into errors, because this is from the nature of man and from the nature of *fiqh* books. This is because people differ in understanding, extracting, and levels of knowledge.

So he exercises personal judgment (*ijtihād*) and is correct, and one may make *ijtihād* and be mistaken; and the correct one in some places might be mistaken in his *ijtihād* in other places. Therefore, the contents of each composed book must be balanced

by the scale of the scriptures of the Book and Sunnah through the understanding of the scholars, and correctness is what's most important in the compositions of the sciences of the *shari'ah*.

The faults are few. The fault can never be accepted, while that which is correct is accepted. The error is to be looked into; if it opposes the scriptures, then the error is abandoned in favor of the texts. This is the correct way, which the Imāms of knowledge traversed upon and guided to. If such-and-such person from the people of knowledge and composition was mistaken, an excuse should be sought for him because he made *ijtihad* but wasn't successful in reaching correctness due to the weakness of the human being and the scantiness of their knowledge compared to the knowledge of Allāh.

﴿ وَمَا أُوتِيتُمْ مِّنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

**And mankind has not been given of knowledge
except a little.**

[Sūrah al-Isrā' 17:85]

Either the text didn't reach him, or he understood that the scripture was abrogated, or his understanding has been shortened such that he couldn't recognize the intended meaning, so he opposed the text.

Ibn Taymiyyah composed a book called *Removing the Blame from the Notable Imāms*, meaning: it is not permissible for those who came later to blame them because of what they committed of errors in *ijtihad*, because they are people who are justified in making *ijtihad*; they have the principles of *ijtihad* and they have reached its rank. So some of them were mistaken, and the blame is lifted from them. The ones who are to be blamed are the people of misguidance and innovation, who take the texts as evidences for circulating their *bid'ah* and misguidances, either

in *'aqidah*, rituals of worship, doctrine of *da'wah*, *jihad*, social dealings, or other things.

If the people of *bid'ah* took evidences from the texts, they did so while using them in other than their intended manner. This means that it's intentionally done by them to misguide people from the right path, or out of ignorance from them regarding the legislative knowledge; they indulge themselves in permitting and prohibiting, issuing rulings, and establishing a basis without having the justification of *ijtihad* and its foundations, and without a good understanding of the correct meanings of the texts; and none of that is allowed.

However, falling into *bid'ah* is evil, and clinging to the Sunnah is safety. Due to this, they say: "The Sunnah is like the ark of Noah: the one who embarks will be saved, and the one who refuses to embark will perish." The people of *bid'ah* refused to access the Sunnah by way of sound understanding, so they became of the destroyed sects. The *hadith* of the splitting is not far from our minds, as the Prophet ﷺ said:

"The Jews were split into 71 or 72 sects, and the Christians were split into 71 or 72 sects; and my community will be split into 73 sects—72 of them will go to Hell and one of them will go to Paradise." It was said: "And who are they, O Messenger of Allāh?" He said, "Those who are upon that which I and my Companions are upon."³

Meaning: 72 sects will perish in Hell because they departed from the Sunnah. One sect is saved by holding fast to the Book and

³ Aḥmad reported it (12479); Ibn Mājah also reported it in "The Book of *Fitan*, Chapter: The splitting of the *ummah*" (3981).

Sunnah, and the Prophet ﷺ said about the Saved Sect:

It is the Jamā'ah.

The Jamā'ah are those who gather upon the truth truly and sincerely, without claiming infallibility for themselves; and they gather around their Muslim ruler and never break their tie of obedience to him, never go against him, never rebel against him, never make *du'a'* against him, and never arouse the common people against him. The sign of the people of Sunnah is that they gather around their Muslim rulers, whether they are unjust or just, and they make *du'a'* for them to be corrected, and they acknowledge their virtue for what they serve; and the best admonishment exerted from the people of knowledge should be like this. This is contrary to the people of *bid'ah*, for they wrong the scholars and they wrong the rulers; they announce their mistakes, spread their defects, and they don't see any virtue in the benefits that the scholars and rulers bring, or in the evil that is being repelled by their existence.

We free ourselves before Allāh from these matters. This is because it's not allowed for the Muslims to fall into this, especially the students of knowledge. Due to this, the Prophet ﷺ guided us in that matter and in that important field to that which will rectify our affairs and our end. He said:

You will listen to the *amīr* and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey.⁴

Meaning: The ruler; hear and obey him. And he warned against fighting them, as someone said about rulers delaying prayers:

⁴ Muslim reported it in "The Book of Leadership, Chapter: The command to cling to the Jamā'ah with the appearance of *fitan*, and the warning against the callers to *kufū'*" (4891), on the authority of Ḥudhayfah bin al-Yamān.

"Shall we oppose them?" The Prophet said:

No, as long as they establish *ṣalāh* in your midst.⁵

And the Prophet ﷺ didn't give permission to oppose the rulers in power in any situation except one, which is (when he said):

Except in case of evident infidelity, regarding which there is a proof from Allāh.⁶

That is if he disbelieves with major *kufr* (disbelief) that exits him from the religion of Islām, as Allāh the Exalted said:

﴿ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴾

And never will Allāh give the disbelievers a way over the believers [to overcome them].

[*Sūrah an-Nisā'* 4:141]

It is not allowed to grant the disbelievers power except by coercion and dominance, and when Muslims have no ability to remove them; in this case, have patience until Allāh brings relief and a way out. This is the methodology of Ahlus-Sunnah, which we know from their books, their guidance, and their instructions through clear texts regarding that matter.

As for enthusiasm that leads its doer out of the circle of truth, then it is not proper to look towards this; that mustn't be considered at all.

In the *ḥadīth* of Abū Hurayrah ؓ about the story of Khuzā'ah

⁵ Muslim reported it in "The Book of Leadership, Chapter: The best leaders as opposed to the worst of them" (4910), on the authority of 'Awf bin Mālik ؓ.

⁶ Agreed upon. Al-Bukhārī reported it in "Chapter: The statement of the Prophet: 'You shall see after me affairs which you will repudiate'" (6647), on the authority of 'Ubādah bin aṣ-Ṣāmit.

killing a man from the people of Layth, some matters need clarification. The saying of the Prophet ﷺ:

If a person's relative is killed, he has the choice of two things...

Meaning: the person of blood relation has two choices. Then he clarified the two choices:

...either he may retaliate, or he may take the ransom.

The *'aql* is the ransom, and it's called *al-'aql* because the ransom was known to be by way of camels, and the camels used to be brought into the yard of the person of blood relation. If he took the camel, it wasn't permitted for him to transgress after that; if he transgressed, he would be *safih* (foolish), one who should be seized by his hand. Or the people of the killed person could choose to retaliate, meaning: taking the revenge of legal retribution, and the killer would be killed. That is the verdict of Allāh ﷻ:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۖ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ۗ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ﴾

O you who have believed, prescribed for you is legal retribution for those murdered—the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with

good conduct.

[*Sūrah al-Baqarah* 2:178]

If the relative is fair and content with the ransom, then that is fine. Otherwise, he has the right to ask for legal retribution, and the legislative ruler offers him that right because Allāh ﷻ said:

﴿ النَّفْسَ بِالنَّفْسِ ﴾

A life for a life.

[*Sūrah al-Mā'idah* 5:45]

And the Prophet ﷺ said regarding that:

It is not permissible to spill the blood of a Muslim except in three [instances]: the married person who commits adultery, a life for a life, and the one who forsakes his religion and separates from the community.⁷

If he refuses ransom, it is up to him; and if he refuses legal retribution and ransom and moves to pardon, then that is good. Pardoning is also connected to the benefit, because pardoning might be harmful to the *ummah*, in case the killer is a (known) blood-shedder who does not care about spreading corruption in the earth; in this case, it's good for the community to amputate that corrupted limb from it, so as not to keep a harmful person in the society. So it is better that he be killed instead of pardoned.

As for the *ḥadīth* of Ibn 'Abbās ﷺ: When the ailment of the Prophet ﷺ became worse, he sought to write for them something by which they would not go astray. And a dispute occurred between the two parties of those present.

⁷ Agreed upon. Al-Bukhārī reported it in "The Book of Blood Money" (6484).

Some said: “The Prophet is a human being and he is seriously ill.” This was *ijtihād* from him, not a degradation of the Prophet ﷺ; and he held that Allāh’s Book and the Sunnah of the Prophet ﷺ were among Muḥammad’s *ummah*, preserved with meanings which are known to many of the people of knowledge.

Some said: “Hurry with the instruments of writing so that the Prophet ﷺ can dictate to us, because it’s one of the most precious opportunities.”

So when this dispute happened, the Prophet ﷺ said:

Go away (and leave me alone). It is not right that you should quarrel in front of me.

So they departed.

The fact is—and all praise is due to Allāh—we haven’t missed anything. The Noble Book is still among the *ummah*, and it will not be taken away except in the last days by the removal of its scholars; and the Sunnah is also available in the east and west of the earth, in the near and far places, carried by way of trustworthy people from other trustworthy people, as the Prophet ﷺ said:

This knowledge will be inherited by the trustworthy ones in every succeeding generation.⁸

What is intended by “this knowledge” is the legislative knowledge: the Book of Allāh and the Sunnah of our Prophet ﷺ, and what’s derived from them.

Ibn Mas’ūd said, when he recited the saying of Allāh ﷻ:

﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ ﴾

⁸ *Sunan al-Bayhaqī* (20700). Al-Albānī graded it as *ṣaḥīḥ* in *Al-Mishkāh* (248).

Say: "Come; I will recite what your Lord has prohibited to you."

[Sūrah al-An'ām 6:151]

(I.e., the verses that have the ten ordinances). Ibn Mas'ūd رضي الله عنه said: "Let the one who would like to see the will of the Prophet ﷺ recite:

﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ ﴾

"Say: 'Come; I will recite what your Lord has prohibited to you.'"

[Sūrah al-An'ām 6:151]

Etc., to the end of the ten ordinances of commands and prohibitions.

Meaning: Let the one who would like to see the will of the Prophet ﷺ, which has his seal, recite the saying of the Most High:

﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ﴾

Say: "Come; I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities—what is apparent of them and what is concealed. And

**do not kill the soul which Allāh has forbidden
[to be killed] except by [legal] right.”**

[Sūrah al-An'ām 6:151]

To the end of the ten ordinances, which were concluded by the saying of Allāh ﷻ:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا
السَّبِيلَ فَتَفْرَقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَاكُم بِهِ
لَعَلَّكُمْ تَتَّقُونَ ﴾

And [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This He has instructed you, that you may become righteous.

[Sūrah al-An'ām 6:153]

If the Prophet ﷺ had written a will, he would have written these ten instructions.

All praise is due to Allāh for the completion of this religion and the protection of it by its men and its carriers.

CHAPTER (40)



Knowledge & Giving Admonition at Night

On the authority of Umm Salamah, who said: “One night, Allāh’s Messenger ﷺ got up and said, ‘*SubhānAllāh!* How many afflictions have descended tonight and how many treasures have been disclosed! Go and wake (for prayers) the sleeping female occupants of these dwellings (his wives). A well-dressed (soul) in this world may be naked in the Hereafter.’”

EXPLANATION

This *ḥadīth* is clear about the legitimacy of admonition that softens the hearts by way of *at-targhīb* (encouragement) and *at-tarhīb* (instilling the fear of retribution), especially during calamities. However, this should be from its people—those who are good at preaching—from the people of knowledge of the Book of Allāh and the Sunnah of His Messenger ﷺ, the people of good understanding and correct methodology in creed and the *sharī’ah*. [It should be from their] Imām in preaching, and he is entitled to it; he utilized the good opportunities for it and performed it when the need arose.

Their Imām is their Prophet ﷺ, for he used to admonish his

Companions according to the need and by what was revealed to him. Amongst [his admonitions] was his getting up one night when Allāh ﷻ showed him some of the tribulations and affairs which were unknown to his *ummah*, but he knew it by Allāh informing him of it.

So preaching when needed is legislated and desired; it may even be obligatory, when it is feared that the people will go astray due to the calamities of whose meanings they have no knowledge or information. So the scholar will come to make the matter clear and clarify that which brings goodness for the *ummah* in its present and its end.

In the *ḥadīth*, also, is a general incitement to uprightness, especially during the days of *fitnah*. It's obligatory upon the *ummah* to be upright upon the truth and to not be swayed by successive *fitnah*. When 'Alī ؑ was asked—and there is no room in this for opinion, as some scholars held that the *ḥadīth* is *marfū'*, and what is correct is that it's a discontinued *ḥadīth*, but there is no room for *ijtihād* in it—'Alī ؑ said, "Indeed there will be *fitnah*." They said, "What is the way out of it?" He said, "The Book of Allāh; in it is the news of those who came before you, the information about those after you, and the ruling of those among you. It's a determiner and not a joke; Allāh will split the strong one who abandons it, and the one who seeks guidance from other than it will be misguided by Allāh. It's the strong rope of Allāh, wise remembrance, and the Straight Path." Till he said: "The one who rules by it is just, and the one who acts by it will be rewarded, and the one who calls to it will be guided to the Straight Path."

The Prophet ﷺ said:


There will be tremendous trials one after the other, each making the previous one dwindle


into insignificance. When they are afflicted with a trial, the believer will say, "This is going to bring about my destruction." When (the trial) is over, they will be afflicted with another trial, and the believer will say, "This surely is going to be my end."¹

Meaning: This one will cause me to perish because it is stronger than the previous one, making it (the previous one) seem trivial. When the second one comes, you will see that the trial that came before it is less harmful and significant, and the next one that comes is bigger and greater upon the people. The Prophet ﷺ said:

Whoever wishes to be delivered from the Fire and enter the Garden should die with faith in Allāh and the Last Day, and he should treat the people as he wishes to be treated by them. He who swears allegiance to a caliph should give him the pledge of his hand and the sincerity of his heart (i.e., submit to him both outwardly and inwardly). He should obey him to the best of his capacity. If another man comes forward (as a claimant to the caliphate), disputing his authority, they (the Muslims) should behead the latter.²

Our Prophet ﷺ guided us to these positions during the trials, [telling us] to be upright. The trials appear and continue according to the times and places. The way out from them is the

¹ Muslim reported it in "The Book of Leadership, Chapter: Discharging the pledge to the first *khalifah* and then the subsequent one" (4882), on the authority of 'Amr 

² Muslim reported it in "The Book of Leadership, Chapter: Discharging the pledge to the first *khalifah* and then the subsequent one" (4882), on the authority of 'Amr 

purifying *sharī'ah* of Allāh—maintaining it and holding onto it strongly and continuously, while taking refuge with Allāh at all times and supplicating to Him; the one who asks Allāh ﷻ truthfully, believingly, and sincerely will never be disappointed. Rather, he will meet Allāh with a tranquil and content heart, so that he lives the life of pleased people, in any circumstances.

Also, from the reasons of being saved from tribulations and events that happen in the successive ages, is hastening to the prayer and establishing it in the most correct way; the obligatory prayers are the most important, and the Friday prayer and congregational prayer. How much goodness does Allāh ﷻ grant to the one who establishes his prayers; they are the most beloved deed to Allāh ﷻ, as stated in the affirmed *ḥadīth*. Rather, it is in several *ahādīth*.

Ibn Mas'ūd ؓ narrated:

I asked the Messenger of Allāh ﷺ, “Which of the deeds are liked by Allāh?” He (the Prophet) observed, “Prayer at its proper time.”

Meaning, [prayer] without laziness, procrastination, or indulgence; without sleeping the whole week, month, or year, using it as an excuse for not coming out of his prolonged sleep. This is because some people have dangerous planning for the prayer—they sleep at times wherein they should not be asleep, and they wake up at a time wherein they should not be waking, and hence the benefits of the *dunyā* and the *dīn* are lost with them.

This can be found in this time, due to prolonged soirées with entertainment and distractions for the soul that is certainly prone to evil, so it spoils the *dīn* and morals, and it causes the benefits of the *dīn* and *dunyā* to be lost. He stays up late, and when the dawn is close, he sleeps; and by that, he loses the Fajr

prayer. And it might not be enough (sleep for him), so the Zuh̄r prayer comes without him getting up, and so the sleep lasts the whole day with some of them. So [the one who engages in] this dangerous planning is not far from being in the position of the one who abandons the prayer intentionally; and if he was from the people who had concern for the prayers, he would sleep at the time of sleeping and get up at the time of getting up.

Those are matters from events and calamities which require the students of knowledge to make aware, enlighten, and warn the people of this danger which will cause them to diminish the goodness of their *dīn* and *dunyā*. Can the one who stays up all night perform the duties of the day? No, he can't establish the duties of the *dīn* and *dunyā*.

Allāh informed us:

﴿ وَجَعَلْنَا اللَّيْلَ لِيَاسًا ۖ وَجَعَلْنَا النَّهَارَ مَعَاشًا ۗ ﴾

And have made the night as a covering (through its darkness), and have made the day for liveliness.

[*Sūrah an-Naba'* 78:10-11]

For the sake of benefitting from the speech of our Lord, we apply it practically, and we do not miss the mark nor do we ever deviate.

In the Ḥadīth Qud̄sī, it reads:

And the most beloved thing with which My slave comes nearer to Me is that which I have enjoined upon him.³

³ Al-Bukhārī reported it in "The Book of Heart-Melting Narrations, Chapter: Humility" (6137), on the authority of Abū Hurayrah رضي الله عنه.

And the greatest obligatory action, after the two testimonies, is the prayer, the Friday prayer, and congregational prayer. Allāh the Exalted said:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَىٰ وَقُومُوا
لِلَّهِ قَانِتِينَ ﴾

Be guardians of your prayers, and of the midmost prayer, and stand up with devotion to Allāh.

[Sūrah al-Baqarah 2:238]

And He, the Majestic, said:

﴿ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴾

Indeed, prayer has been decreed upon the believers, a decree of specified times.

[Sūrah an-Nisā' 4:103]

We don't have the choice to pray whenever we want. Rather, there are times for the prayers, the clarification of which has come from the heavens. Jibrīl ﷺ descended with it from the heavens, and he prayed with the Prophet ﷺ at known times for us. The Zuh̄r prayer has a time with a beginning and an end, and 'Aṣr has a time with a beginning and an end; Maghrib, 'Ishā', and Fajr all have times with a beginning and an end. It's not left to our choice and moods; performing them at their times is the requirement of Allāh's pure *shari'ah*.

The duty is to establish these obligatory actions in the houses of Allāh which are built for establishing them. Allāh has praised and purified those who maintain them:

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴾

وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ
أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿٢٧﴾

The mosques of Allāh are only to be maintained by those who believe in Allāh and the Last Day, and establish prayer, give *zakāh*, and do not fear except Allāh, for it is expected that those will be of the [rightly] guided...

[Sūrah at-Tawbah 9:18]

Those who are described by these characteristics are the ones who maintained the mosques of Allāh upon light from Allāh. He ﷺ said:

﴿ فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ﴿٣٨﴾ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾ ﴾

[Such niches are] in mosques which Allāh has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings [are] men whom neither commerce nor sale distracts from the remembrance of Allāh, performance of prayer, and giving *zakāh*. They fear a Day in which the hearts and eyes will [fearfully] turn about, that Allāh may reward them [according to] the best of what they did and increase them from His

bounty. And Allāh gives provision to whom He wills without account.

[Sūrah an-Nūr 24:36-38]

Since the matter is like that, then when calamities descend and tribulations are successive, the Muslims should resort to their prayers and consider the state of the Prophet ﷺ at the solar and lunar eclipses, because these are amongst the great signs that are an admonishment to the people. He said:

So whenever you see them, make haste for the prayer.⁴

He said here, when he saw what he saw from tribulations and the revealing of treasures:

***SubhānAllāb!* How many afflictions have descended tonight and how many treasures have been disclosed! Go and wake (for prayers) the sleeping female occupants of these dwellings (his wives).**

For what? For prayer, *dhikr*, *du'ā'*, and supplication, because these things are amongst the reasons for escaping *fitnah*.

Then the Prophet ﷺ concluded the *ḥadīth* with a statement carrying strong intimidation for the women, when he ﷺ said:

A well-dressed (person) in this world may be naked in the Hereafter.

That's a severe threat to those who have gone astray from among the women, in creed, morals and behavior; or in imitation of the enemies of Allāh—the enemies of Islām from the east or the

⁴ Al-Bukhārī reported it in "The Book of Eclipses, Chapter: The sun is not eclipsed due to the death or life of anyone" (1009), on the authority of 'Ā'ishah رضي الله عنها.

west—in behavior, morals, and deeds which oppose the legislation of Allāh. Yes: "A well-dressed (person) in this world..." covered by the bounties of Allāh "...may be naked in the Hereafter." This is because she didn't bring the means for covering and rescue in the world of deeds, so her rewards will be from the same genus as her deeds. Hence, the matter is serious, and preparedness is obligatory for men and women by way of that which pleases Allāh, so that Allāh pushes away indignation and trials in the *dunyā*. And Allāh ﷻ removes by it the punishment of the Hereafter, and grants those who have it the Garden of Bliss.

QUESTIONS & ANSWERS

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For This Section

QUESTION I:

What's the meaning of writing the Qur'ān in one *ḥarf* (حرف واحد)? Does that mean the colloquial dialects among the Arabs?

ANSWER:

One *ḥarf* means one language. The Arabs had various dialects at the beginning of Islām and before that; they were not different in all the words, only in some words. One meaning might be expressed by the Arab tribes through one articulation, and some tribes might express a meaning through an articulation that was not known to others, and another tribe expressed that meaning by another articulation which was not known except to themselves.

For example, Allāh ﷻ said:

﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا
وَبَيْنَكُمْ ﴾

Say: "O People of the Book! Come to an agreement between us and you..."

[Sūrah Āli 'Imrān 3:64]

The word *ta'ālaw* (تعالوا): The tribes used to express that meaning—which is a request for coming—by the articulation *ta'ālaw*, which is the dialect of the Quraysh; and other tribes expressed it by *halmaw* (هلموا), and others by *aqbalaw* (أقبلوا), and so on. When the languages became watered down, the scribes of the Qur'ān were ordered to write it in one dialect, which was the dialect of the Quraysh; and they agreed on that, and the *ummah* never agrees on misguidance.

Before that period, if one recited:

﴿ يا أهل الكتاب هلموا إلى كلمة ﴾

Or:

﴿ أقبلوا إلى كلمة ﴾

They weren't disapproved of for that because it's permitted due to the *ḥadīth*:

Allāh has commanded you to recite the Qur'ān to your people in seven dialects.

He (the Companion) said, "I ask from Allāh pardon and forgiveness."

So, what is intended by *al-aḥraf* is the dialects, and what's intended by one *ḥarf* (حرف واحد) is the dialect in which the Qur'ān was written. That which is now between our hands is the dialect of the Quraysh, and the seven kinds of recitation and the manners of reciting are (all) in the dialect of the Quraysh.

QUESTION 2:

What is the stronger opinion regarding the affair of standing shoulder to shoulder and foot to foot during prayer? I heard one scholar saying: "It's not necessary for the limbs to be close, and it's permitted to leave a gap; that which is forbidden is leavin a big gap."

ANSWER:

The fact is that the command of making the rows straight, standing close together, and closing the gaps and spaces, is without any exception. Meaning: No gaps are to be left between rows, and no open space is left for the devils. That which actualizes these directives is putting the heel to heel, shoulder to shoulder, and making the rows straight. As the Prophet ﷺ said:

"Why don't you draw yourselves up in rows as the angels do in the presence of their Lord?" We said, "Messenger of Allāh, how do the angels draw themselves up in rows in the presence of their Lord?" The Prophet said, "They make the first rows complete and keep close together in the row."¹

So the one who says that there must be a slight gap has no evidence. What is correct is closing the spaces and gaps, and connecting shoulder to shoulder, and being easy on the hands of the praying people; if your brother standing beside you pulls you to close a gap and be close to him, then be easy with him, so that no path is left for the devils to enter between the praying people and spoil their prayers.

¹ Muslim reported it in "The Book of Prayer, Chapter: The command for tranquility in prayer; the prohibition of pointing with the hand; completing the first rows; and the command to come together" (996), on the authority of Jābir bin Samurah رضي الله عنه.

QUESTION 3:

Noble Shaykh, during your speech about the *ḥadīth* of the Prophet ﷺ:

Name yourselves after me, but do not call yourselves by my *kunyah*.

It came in the course of your speech that this applied during the era of the Prophet ﷺ; so what are the restrictions for that speech, and how do I know the texts that are specific to the time of the Prophet ﷺ?

ANSWER:

The cause for the prohibition of using the *kunyah* "Abul-Qāsim" was to avoid having confusion when calling out to another person who had the *kunyah* Abul-Qāsim. When someone called out, "O Abul-Qāsim," it was not known whether he wanted the Prophet ﷺ or another person. So when the cause of prohibition was no longer present—because of the death of the Prophet ﷺ—the prohibition was over and the cause for the prohibition ceased. So the prohibition of having the *kunyah* "Abul-Qāsim" was over, which was only in place lest the speech of those who had the *kunyah* "Abul-Qāsim" be confused with the speech of the noble Messenger ﷺ. This is what appears to be stronger, and Allāh knows best.

CHAPTER (41)



Giving Religious Knowledge at Night

On the authority of ‘Abdullāh bin ‘Umar: “Once, the Prophet led us in the ‘Ishā’ prayer during the last days of his life, and after finishing it (with *taslīm*), he said: ‘Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight will be living after the passing of 100 years from this night.’”

On the authority of Ibn ‘Abbās: “I stayed overnight in the house of my aunt Maymūnah bint al-Ḥārith (the wife of the Prophet) while the Prophet was there with her during her night turn. The Prophet offered the ‘Ishā’ prayer (in the mosque), returned home, and, after having prayed four *raka’āt*, slept. Later on, he got up at night and then asked whether the boy (or he used a similar word) had slept. Then he got up for the prayer and I stood by his left side, but he made me stand to his right, and we offered five *raka’āt* followed by two more *raka’āt*. Then he slept—and I heard him snoring—and then (after a while), he left for the (Fajr) prayer.”

EXPLANATION

All praise be to Allāh; may prayers and peace be upon the Messenger of Allāh, his family, his Companions, and those who are guided by his guidance.

To proceed:

The statement of the author ﷺ: "Chapter: Giving religious knowledge at night"—(this) is referring to the legislation of staying up late at night seeking knowledge, obtaining and spreading it. But (this is) within the limits of man's ability so as not to miss the obligatory actions; he is to stay up late at night while taking his Fajr prayer into account.

The Prophet ﷺ used to stay up late at night with Abū Bakr ؓ after the 'Ishā' prayer, for the affairs of Islām and the Muslims. Meaning: consulting about that.

Since the affair is like this, staying up late at night studying knowledge, and the affairs of Islām and the Muslims, is legislated, and there is no harm in it unless an obligatory prayer is missed by it, or an obligation related to the rights of Allāh or the rights of those from the creation is misappropriated as a result.

As for staying up late for unbeneficial matters, it is not permitted due to what it contains of killing time, and it might be a reason for delaying the obligation of Fajr from its time. So if a person stays up late in permissible things, let him be moderate.

'Umar ؓ used to go out after 'Ishā', and if he found a group of people staying up late at night, he would hit them with a stick while saying, "Are you staying up late at the beginning of the night and sleeping at its end?" Meaning: He disapproved of them.

Within this *ḥadīth* is a miracle from the miracles of the Prophet ﷺ, which is him informing about a matter of the unseen, as he addressed the people and said:

**Do you realize (the importance of) this night?
Nobody present on the surface of the earth
tonight will be living after the passing of 100
years from this night.**

And the matter was so, because he is as described by his Lord:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴾

Nor does he speak of (his own) desire.

[*Sūrah an-Najm* 53:3]

And that was from his miracles. Allāh ﷻ said:

﴿ عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٦٦﴾ إِلَّا مَنِ
أَرْتَضَىٰ مِنْ رَسُولٍ ﴾

**(He is) the Knower of the Unseen, and He
revealed unto none His secret, save unto every
messenger He has chosen.**

[*Sūrah al-Jinn* 72:26-27]

Meaning: He reveals to him the knowledge of the unseen according to His wisdom and will, and this is from the knowledge of the unseen.

In this is evidence that al-Khiḍr is dead, contrary to those who say that he is on the surface of the earth and not dead. This is because the report of the Messenger ﷺ is inclusive of al-Khiḍr and all others who were on the surface of the earth on that night in which the Prophet ﷺ said:

**Do you realize (the importance of) this night?
Nobody present on the surface of the earth
tonight will be living after the passing of 100
years from this night.**

So, the matter must be like that.

The point of evidence in that *ḥadīth* is the statement of Ibn 'Umar:

**...and after finishing it (with *taslīm*), he stood
up and said: "Do you realize..."**

Meaning: He spoke after 'Ishā'; he told them about this news, which was a miracle from his miracles, and it is, at the same time, spreading knowledge.

And in the narration of Ibn 'Abbās رضي الله عنه about the story of him sleeping at his aunt's home to look at the prayers of the Prophet صلى الله عليه وسلم and to act as he acts, there is also an evidence about the legitimacy of staying up late for knowledge and acting upon knowledge; and praying at night was from acting upon knowledge. The Prophet صلى الله عليه وسلم came to Maymūnah when it was her night, and after having prayed four *raka'āt*, he slept. Later on, he got up during the night and then asked if the boy was asleep.

His statement here:

**...he slept. Later on, he got up at night and then
asked...**

Meaning: He spoke at night; so this is an evidence for the permissibility of staying up at night for knowledge. This is because, when the Prophet صلى الله عليه وسلم had slept, he got up at night and then asked whether the boy had slept. Then he got up for the prayer.

In this *ḥadīth* is an evidence for teaching by action, meaning that the teacher teaches people by speech and deed; and that is reported from the Prophet ﷺ in his purification. Water was brought to him in a washbowl and he performed ablution (*wuḍū'*), while the people were watching him; so he taught them by deed and he taught them by speech. He also prayed with them, teaching them by deed, and said:

Pray as you have seen me praying.¹

So, teaching by the teacher is done by deed and by speech.

In this, we also have a clarification that if the Prophet ﷺ slept, his *wuḍū'* wouldn't be lost, because his eyes were sleeping but his heart never slept; the Prophet slept until Ibn 'Abbās heard him snoring, then he went out to prayer without performing ablution.

¹ A portion of a *ḥadīth* reported by al-Bukhārī on the authority of Mālik bin al-Ḥuwayrith in "The Book of *Adhān*, Chapter: The *adhān* and the *iqāmah* for the traveler if there is a *jamā'ah*" (6819).

CHAPTER (42)



The Preservation of Knowledge

Narrated Abū Hurayrah: “People say that I have narrated many *aḥādīth*. Had it not been for two verses in the Qur’ān, I would not have narrated a single *ḥadīth*, and the verses are: ‘Verily, those who conceal the clear sign and the guidance which We have sent down . . .’ (up to) ‘...Most Merciful.’ [2:159-160]. And no doubt, our Muhājir (Emigrant) brothers used to be busy in the market with their business (bargains), and our Anṣārī brothers used to be busy with their property (agriculture). But I (Abū Hurayrah) used to stick to Allāh’s Apostle, content with what would fill my stomach, and I used to attend what they used to not attend and I used to memorize what they used to not memorize.”

Narrated Abū Hurayrah: “I said to Allāh’s Apostle: ‘I hear many narrations (*aḥādīth*) from you, but I forget them.’ Allāh’s Apostle said, ‘Spread your *ridā’* (garment).’ I did accordingly, and then he moved his hands as if filling them with something (and he emptied them in my *ridā’*); then he said: ‘Take this sheet and wrap it over your body.’ I did so, and after that, I never forgot anything.”

Narrated Ibrāhīm bin al-Mundhir: “Ibn Abī Fudayk narrated the same as above, but added that the Prophet had moved his hands as if filling them with something and then he emptied them in the *ridā'* of Abū Hurayrah.”

Narrated Abū Hurayrah: “I have memorized two kinds of knowledge from Allāh’s Apostle. I have propagated one of them to you, and if I propagated the second, then my throat would be cut (i.e., I would be killed).”

EXPLANATION

The subject of this *ḥadīth* is the incitement towards memorizing knowledge by memorizing texts—memorizing the Noble Qur’ān and what’s easy of the Prophetic Sunnah. As for memorizing the Qur’ān, it’s easy for people to memorize it; but it’s not easy to memorize all of the Sunnah. No; (rather), each one takes his portion of it according to the amount of effort that he exerts with the help of Allāh. This is because the Sunnah is not combined in any one person, nor does it exit from within the *ummah*.

Memorizing knowledge is a merit from the good characteristics of those who memorize and disseminate it among people, meaning: spreading it. However, one must focus on sincerity of intention while memorizing knowledge so that his memorization of knowledge will be for Allāh ﷻ and seeking His noble Face. This is because the acquisition of knowledge is one of the most honorable acts of worship, and sincerity and correctness are conditions in worship. Preserving knowledge is correct, and sincerity is obtained through the *tawfiq* of Allāh, then by struggling against the soul till it accepts the guidance of Allāh, then by acting upon it and calling to it, and being patient when harmed for the sake of it. All of that is for the sake of the Face of Allāh, the Most Generous, until his quest for knowledge is accepted.

And in both *ahādīth*, there is a clarification of the virtue of Abū Hurayrah رضي الله عنه, 'Abdur-Rahmān bin Şakhr, because he exerted his efforts and utilized his time for memorizing the Sunnah of the Prophet صلى الله عليه وسلم, even though he didn't write. However, Allāh had given him control over himself such that he could memorize. This is because he brought forth the means of memorizing.

The Emigrants and the Anşār were preoccupied with seeking their provisions. The Emigrants used to be busy in the market with their business, seeking *ḥalāl* provisions. The Anşār would be in their farms, seeking *ḥalāl* profits and *ḥalāl* provisions to protect themselves from asking people and to take care of the affairs for which they were responsible and which would help them in *jihād*; and they will have plenty of reward for that. This is because Allāh commanded them to utilize the means. He صلى الله عليه وسلم said:

﴿ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴾

He it is Who has made the earth subservient to you, so walk in the paths thereof and eat of His providence. And unto Him will be the resurrection (of the dead).

[Sūrah al-Mulk 67:15]

He commanded the slaves to bring forth the means in the affairs of the *dīn* and the *dunyā*. As for the means in the matters of the *dīn*, this is by striving hard in obtaining them; as for what people need for their living and necessities of life, it's by bringing forth provision until they get it by *ḥalāl* means, seeking them beautifully, so that the man does not grieve for the sake of that which missed him, nor does he rejoice because of that which he has been given. As the Prophet said:

The Trustworthy Spirit (i.e., Jibrīl) has revealed to me that no soul will die until it has exhausted its provision. So fear Allāh and seek it in a good way.

So, man must not be keen to devote his efforts in searching for provision, by which he will lose the obligatory actions; and the first obligatory action to be lost is the one of seeking knowledge, upon which the correctness of worship is established and without which no act of worship is correct.

In this *ḥadīth* is the permissibility of the scholar commending himself if necessity calls for that. Meaning, if commending oneself has a benefit that can be obtained, then it's permissible for the scholar to commend himself, as Abū Hurayrah narrated: "People say that I have narrated many *aḥādīth*..." Then he mentioned the reality of his brothers from the Emigrants and the Anṣār: "And no doubt our Muhājir (Emigrant) brothers used to be busy in the market with their business (bargains), and our Anṣārī brothers used to be busy with their property (agriculture). But I (Abū Hurayrah) used to stick to Allāh's Apostle, content with what would fill my stomach, and I used to attend that which they used to not attend and I used to memorize that which they used to not memorize." And in that is commendation of himself.

Praising oneself is prohibited unless there is a benefit. Allāh ﷻ prohibited that when He ﷻ said:

﴿ فَلَا تُزَكُّوْا اَنْفُسَكُمْ هُوَ اَعْلَمُ بِمَنْ اَتَقَى ﴾

**Therefore, ascribe not purity unto yourselves.
He is best aware of he who wards off (evil).**

[Sūrah an-Najm 53:32]

However, if it is necessary to praise oneself and commend oneself for doing goodness, and to free oneself from the filth of evil, sins, and misguidance, then it is permissible and there is no fault upon you in that.

In the *ḥadīth* is a warning against hiding knowledge, because people are in need of it. Abū Hurayrah narrated: "Had it not been for two verses in the Qur'ān, I would not have narrated a single *ḥadīth*." So one should beware of hiding knowledge. The two verses are from al-Baqarah:

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴾

Lo! Those who hide the proofs and the guidance which We revealed, after We had made it clear in the scripture: such are accursed of Allāh and accursed of those who have the power to curse.

[Sūrah al-Baqarah 2:159]

This is one verse.

﴿ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴾

Except such of them as repent and amend and make manifest (the truth). It is toward these whom I relent. I am the Relenting, the Merciful.

[Sūrah al-Baqarah 2:160]

This is the second verse.

So, let all to whom Allāh has granted knowledge beware of

hiding it from those who need it. Rather, they should exert this knowledge.

Similar to those two verses in their threat for hiding knowledge is the statement of Allāh the Exalted:

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ، فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَبُئِسَ مَا يَشْتَرُونَ ﴾

(And remember) when Allāh took a covenant from those who were given the scripture (Jews and Christians) to make it (the news of the coming of Prophet Muḥammad and the religious knowledge) known and clear to mankind, and not to hide it; but they threw it away behind their backs and purchased with it some miserable gain! And indeed, worst is that which they bought.

[Sūrah Āli 'Imrān 3:187]

However, if someone other than you were to establish (the act of) teaching, issuing *fatāwā*, or answering questions—and he may be more competent than you—then suffice with him. However, if you are content in a place and time, you may not find a scholar with whom you can be content in another time and place; and it's only for the people's need for legislative knowledge, so we must exert efforts. The youth, especially, should exert efforts in acquiring knowledge, so that the latter can take the knowledge of the former; and when the former comes to his Lord, having passed away, his knowledge will be with those who carried it—his students—whether they are few or many in number.

And even though the revelation of this verse was for the People of

the Book, it is general and includes all those to whom Allāh has granted knowledge from His legislation; whether they learned or inherited it, they must spread it as they learned it from others. And it's obligatory to teach others so that knowledge will be preserved.

In the second *ḥadīth* of Abū Hurayrah رضي الله عنه, there is a miracle of the Prophet صلى الله عليه وسلم, when he said to him, after Abū Hurayrah complained about his inability to learn:

Spread your *ridā'* (garment).

He did accordingly and then:

...he moved his hands as if filling them with something (and emptied them in my *ridā'*); then he said: "Take this sheet and wrap it over your body." I did so, and after that, I never forgot anything.

That was a miracle of the Prophet صلى الله عليه وسلم, and the miracles are (given) to no one except the prophets. Then (there is the) *karāmah*, which is for the true *awliyā'* of Allāh, not those (falsely) claiming to be such. Some people claim to be a *walī* of Allāh while they are from the people of *shirk*—*shirk* of the graves, like that of the extreme *Ṣūfis* and their followers, who allow appealing to other than Allāh ﷻ, and they seek the dead to take their needs up to Allāh, and similar things; (all the while), they claim to be friends of Allāh. These people are liars, for Allāh ﷻ has described the allies of Allāh as having two great characteristics:

- 1) *Īmān* (faith)
- 2) *Taqwā*

In His saying in *Sūrah Yūnus*:

﴿ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
 ﴿٦٢﴾ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴾

Unquestionably, [for] the allies of Allāh there will be no fear concerning them, nor will they grieve. Those who believed and feared Allāh.

[Sūrah Yūnus 10:62-63]

Nothing comes after that except a good reward.

﴿ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴾

For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allāh. That is what is the great attainment.

[Sūrah Yūnus 10:64]

Once this is known, then the people of *īmān* and *taqwā* are truly the allies of Allāh; and those who claim *īmān* but have not attained *taqwā*, then their claim is rejected back to them because they didn't bring proof. The proof is their *īmān*, and *taqwā* is a reality and not a claim.

Within the *ḥadīth* is a *karāmah* of Abū Hurayrah. We don't say a miracle; rather, (we say) a *karāmah* of Abū Hurayrah. After the Prophet moved his hands as if filling them with something and emptied them in his *ridā'*, Abū Hurayrah never forgot anything from the *aḥādīth*.

So the *karāmah* is for the *awliyā'* of Allāh in every time and place, and it's not restricted to a specific group in the era of the Prophet ﷺ or the virtuous generations. It is for the pious believers up until the Day of Resurrection, by the desire and will of Allāh.

CHAPTER (43)

Listening to the Scholars

On the authority of Jarīr, who said that the Prophet ﷺ said during the Farewell Pilgrimage: “Ask the people to listen.” He then said: “Do not become infidels after me by cutting the necks (throats) of one another.”

EXPLANATION

Yes, the topic of this *ḥadīth* is the legislation of listening to the *muḥaddith* scholar, the scholar who is clarifying the rulings, the admonishing scholar, or the reader of knowledge (of the Qur'an or other than that from legislative knowledge).

Allāh ﷻ said:

﴿ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴾

And when the Qur'an is recited, listen to it and pay heed, that you may obtain mercy.

[Sūrah al-A'rāf 7:204]

Allāh mentioned His mercy in connection to listening and paying heed; and He made it obligatory to listen to the *khutbah* of Jumu'ah, such that speaking is not permitted—not even to touch stones or to enjoin the good. Rather, you should listen to the *khatīb* (religious minister) because he is reminding you of the verses of Allāh, the *ahādīth* of the Messenger of Allāh ﷺ, and what is derived from the Book and the Sunnah from beautiful exhortations, eloquent rulings, precious advices, and great benefits.

Since the matter is like this, listening to those who are giving knowledge by any means—oratory, teaching, or answering questions—is legislated; there must be listening. This is so that the just-minded listener may comprehend what is being said and understand it. He will be rewarded for good etiquette, and the opposite also stands true. Frivolity is forbidden; speaking is forbidden while knowledge is being taught, the *khutbah* is being delivered, issues are being adjudicated, and questioners are being answered.

Frivolity and secret conversations are not allowed, except for a need that is required, because the necessities allow the forbidden and difficulty brings ease.

And in this *ḥadīth* [comes the principle of] the scholar requesting that some of his students help him draw the people to listen for the sake of general benefit, as the Prophet ﷺ commanded Jarīr to draw the attention of the people to listen to the legislative ruling, the great ruling which contains a clarification of the bond of *īmān* among the believers, as he said:

Do not become infidels after me by cutting the necks (throats) of one another.

In the *ḥadīth* is a warning against falling into *fitnah* by fighting

for any reason, except what the *shari'ah* has allowed. Rather, He has commanded, in that case, with specific things; from them is the statement of Allāh the Exalted:

﴿ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا
فَإِنْ بَعَثَ إِحْدَاهُمَا عَلَى الْآخَرَى فَقَاتِلُوا آلِيِ الَّذِي تَبَعَى
حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ ﴾

And if two parties or groups among the believers fall to fighting, then make peace between them both; but if one of them rebels against the other, then fight you (all) against the one that rebels until it complies with the command of Allāh.

[Sūrah al-Hujurāt 49:9]

Those are the believers. However, when there is transgression, wrongdoing, and carelessness of rights, then a group of the believers must help the oppressed till the oppressors are restrained, even if by way of shedding their blood.

The disbelief mentioned here is disbelief in action:

Do not become disbelievers after me...

Meaning: Disbelief in action, a disbelief which is less than the great disbelief, as Ibn 'Abbās and others have said; a disbelief which is less than (the greater) disbelief and oppression which is less than (actual) oppression; *fisq* which is less than *fisq*. Regarding disbelief, there is major disbelief and the minor disbelief is less than it; *fisq* (wronging) is major and minor; and oppression is major and minor. The major exits one from the religion. Minor disbelief does not exit one from the religion. As is mentioned in this *ḥadīth*:

Do not become infidels after me by cutting the

necks (throats) of one another.

So if he considers within his heart the killing of believers to be legal, then he has fallen into major disbelief. This is because he deems to be permissible that which is prohibited by consensus; and Allāh accepts the repentance of he who repents.

CHAPTER (44)



When a Religious, Learned Man is Asked, "Who is the Most Learned Person?" it is Better for Him to Attribute Absolute Knowledge to Allāh

On the authority of Sa'īd bin Jubayr: "I said to Ibn 'Abbās: 'Nawf al-Bikālī claims that Mūsā (the companion of Khiḍr) was not the Mūsā of Banī Isrā'il; rather, he was another Mūsā.' Ibn 'Abbās remarked that the enemy of Allāh (Nawf) was a liar."

Ubayy bin Ka'b narrated that the Prophet said:

"Once, the prophet Mūsā stood up and addressed Banī Isrā'il. He was asked, 'Who is the most learned man amongst the people?' He said, 'I am the most learned.' Allāh admonished Mūsā, as he did not attribute absolute knowledge to Him (Allāh). So Allāh inspired to him: 'At the junction of the two seas, there is a slave amongst my slaves who is more learned than you.' Mūsā said, 'O my Lord! How can I meet him?' Allāh said, 'Take a fish in a large basket (and proceed), and you will find him at the place where you lose the fish.' So Mūsā set out along with his (servant) boy, Yūsha' bin Nūn, and they carried a fish in a large basket till they reached a rock, where they laid their heads and slept. The fish came out of the basket and it took its way into the sea as if

in a tunnel. So it was an amazing thing for both Mūsā and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Mūsā said to his (servant) boy, 'Bring us our early meal. No doubt, we have suffered much fatigue in this journey.'

"Mūsā did not get tired till he passed the place about which he was told. There, the (servant) boy told Mūsā, 'Do you remember when we betook ourselves to the rock? I indeed forgot the fish.' Mūsā remarked, 'That is what we have been seeking.' So they went back, retracing their footsteps, till they reached the rock. There, they saw a man covered with a garment (or covering himself with his own garment). Mūsā greeted him. Al-Khiḍr replied, saying, 'How do people greet each other in your land?' Mūsā said, 'I am Mūsā.' Khiḍr asked, 'The Mūsā of Banī Isrā'īl?'

"Mūsā replied in the affirmative and added, 'May I follow you so that you can teach me the knowledge you have been taught?' Al-Khiḍr replied, 'Verily! You will not be able to remain patient with me, O Mūsā! I have some of the knowledge of Allāh that He has taught me which you do not know, while you have some knowledge that Allāh has taught you which I do not know.' Mūsā said, 'Allāh willing, you will find me patient, and I will disobey no order of yours.'

"So both of them set out walking along the seashore, as they did not have a boat. In the meantime, a boat passed by them and they requested that the crew of the boat take them on board. The crew recognized al-Khiḍr and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khiḍr said, 'O Mūsā! My knowledge and your knowledge have not decreased Allāh's knowledge except as much as this sparrow has decreased the water of the sea with its beak.'

"Al-Khiḍr went to one of the planks of the boat and plucked it out. Mūsā said, 'These people gave us a free lift, but you have broken their boat and scuttled it so as to drown its people.' Al-Khiḍr replied, 'Didn't I tell you that you would not be able to remain patient with me?' Mūsā said, 'Call me not to account for what I forgot.' The first (excuse) of Mūsā was that he had forgotten.

"Then they proceeded further and found a boy playing with other boys. Al-Khiḍr took hold of the boy's head from the top and plucked it out with his hands (i.e., he killed him). Mūsā said, 'Have you killed an innocent soul who has killed none?' Al-Khiḍr replied, 'Did I not tell you that you could not remain patient with me?'

"Then they both proceeded till they came to the people of a town; they asked them for food, but they refused to entertain them. Then they found in that town a wall on the point of collapsing. Al-Khiḍr repaired it with his own hands. Mūsā said, 'If you had wished, surely you could have taken wages for it.' Al-Khiḍr replied, 'This is the parting between you and me.'

"The Prophet Muḥammad added: 'May Allāh be merciful to Mūsā! Would that he could have been more patient to learn more about his story with al-Khiḍr.'"

EXPLANATION

This story has already passed in the chapter of: "What is mentioned regarding Mūsā going to the ocean to al-Khiḍr."

In it are many great benefits. I will cite the most prominent of them:

The First Benefit: The obligation of relegating knowledge to the

one who knows it in case the one questioned doesn't know the resolution to the issue; he says: "Allāh knows best." Then he can research the issue if it's easy for him; if it's not easy for him, then it is upon him to relegate it to a scholar other than himself, who is likely to have a solution.

The Second Benefit: From this long *ḥadīth* and great story that has come in the Noble Qur'an—the story of Mūsā and al-Khiḍr—from its beginning to end is a clarification that Allāh ﷻ has absolute perfection in His essence, names, and attributes.

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

There is none similar to Him; and He is the Hearer, the Seer.

[*Sūrah ash-Shūrā* 42:11]

From His names is the Most Knowledgeable (al-'Alīm), and from his attributes is knowledge. The scholars have only been given a little from His knowledge, due to His ﷻ saying:

﴿ وَمَا أَوْتِيتُمْ مِّنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

And of knowledge, you (mankind) have been given only a little.

[*Sūrah al-Isrā'* 17:85]

And in this verse is an evidence of the perfection of Allāh's knowledge regarding what al-Khiḍr said to Mūsā:

My knowledge and your knowledge have not decreased Allāh's knowledge except as much as this sparrow has decreased the water of the sea with its beak.

His saying here: "Then a sparrow came and stood on the edge of

the boat and dipped its beak once or twice in the sea." Meaning: it was taking water; then al-Khidr said: "O Mūsā! My knowledge and your knowledge have not decreased Allāh's knowledge except as much as this sparrow has decreased the water of the sea with its beak." So, there is no knowledge which the human has learned by way of the messengers except that it is of Allāh's knowledge ﷻ, the One who is perfect in His knowledge. As for the slaves, they know, by messengers, what Allāh taught them of how to worship Allāh ﷻ according to His intent and the intent of His messengers.

The Third Benefit: The obligation of changing the evil when one has the ability to change it, and that the changing of the scholars is by way of knowledge. This is because Mūsā hadn't been patient when he saw the evil according to his knowledge—ruining the ship by taking some of its boards out, and killing a pure soul—and that was forbidden in Mūsā's legislation, as it is in the legislation of the Prophet ﷺ. However, it's an allowed matter in the legislation of al-Khidr; rather, it was favorable because he strove to remove a great harm which afflicted the poor, and which afflicted the parents of the young boy whom he killed, but it was prohibited according to the understanding of Mūsā and his legislation, so he disapproved of the evil.

The Fourth Benefit: In the story is an evidence that al-Khidr was a prophet from Allāh's prophets; and it is not as some scholars say, that he is a *walī* from Allāh's *awliyā'* and that (these things) were from his *karāmāt*. Rather, he was a prophet and Allāh revealed that matter to him; and he acted based upon the revelation because he said:

﴿ وَمَا فَعَلْتُهُ رَ عَنَ أَمْرِي ﴾

"...and I did it not upon my own command."

[Sūrah al-Kahf 18:82]

Mūsā said to him: "(Then) by the command of whom?" By the command of Allāh; Allāh commanded him to pull a board out of the ship to save the people from the mighty king who took every good ship by force; and He commanded him to take the boy's head off, because he would be evil for his parents; and He commanded him with building the wall out of goodness to the weak, and there was a treasure for the orphans beneath it. So he built it up so that they could get it.

﴿ وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ ﴾

"And should bring forth their treasure as a mercy from their Lord."

[Sūrah al-Kahf 18:82]

He said:

﴿ رَحْمَةً مِّن رَّبِّكَ وَمَا فَعَلْتُهُ دَعْوَىٰ أَمْرِي ﴾

"...as a mercy from their Lord; and I did it not upon my own command."

[Sūrah al-Kahf 18:82]

So it was by Allāh's command.

CHAPTER (45)



He Who Asks a Question While Standing & the Scholar is Sitting

On the authority of Abū Mūsā: “A man came to the Prophet and asked, ‘O Allāh’s Apostle! What kind of fighting is in Allāh’s cause? (I ask this), for some of us fight because of being enraged and angry, and some for the sake of his pride and haughtiness.’ The Prophet raised his head (since the questioner was standing) and said, ‘He who fights so that Allāh’s Word (Islām) should be superior, then he fights in Allāh’s cause.’”

EXPLANATION

This *ḥadīth* contains clarification of what has come in the heading: the permissibility of the questioner being in a standing position while the questioned scholar is sitting. He may reply to him while he is sitting, and it’s not necessary to stand to reply to him. This is because the intended matter has been fulfilled between the two parties, and because the Prophet ﷺ has done that and he is our excellent example to follow. Allāh’s Messenger said thrice (while reclining):

“Shall I not inform you of the biggest of the

great sins? Joining partners in worship with Allāh; being undutiful to one's parents." The Prophet sat up after he had been reclining and added, "And I warn you against giving a forged statement and a false witness; I warn you against giving a forged statement and a false witness." The Prophet kept on saying that warning till [the Companions] thought he would never stop.¹

In this *ḥadīth*, there is a major legislative ruling: the *jihād* which Allāh has commanded with and promised reward for is the one made so that Allāh's Word will be superior and the word of the those who disbelieve will be lowered. The one who does *jihād* for other than that purpose will not be rewarded; rather, he will be a sinner and he will be punished. [This applies to] the one who fights because of being enraged and angry, for the cause of his pride and haughtiness, and so that people will talk about his championship; and the one who fights in order for others to know of his courage and so that he may be praised. All of these are for the sake of the Shayṭān and not for Allāh's cause, the Most Noble and the Most Merciful.

So, which one is for Allāh's cause? It's the one about which the Prophet ﷺ said:

**He who fights so that Allāh's Word (Islām)
should be superior, then he fights in the path of
Allāh ﷻ.**

And that rule is the concurrent rule which is acted upon until the Day of Resurrection, because *jihād* remains; (one is to) fight

¹ Agreed upon. Al-Bukhārī reported it in "The Book of Manners, Chapter: Disobeying the parents is from the major sins" (5631). Muslim reported it in "The Book of *Imān*, Chapter: Clarifying the major sins and the greatest of them" (269), on the authority of Abū Bakrah ﷺ.

alongside every Muslim Imām, good or bad, when the conditions of *jihād* are fulfilled and the preventative factors are removed. (In this case), it's for Allāh's cause, not for bounties, mention, pride, or haughtiness; all of these are for the Shayṭān's cause and not for the cause of Allāh, the Mighty and Majestic, the King and the Judge.

CHAPTER (46)



*Asking About a Religious Matter & Giving a Religious
Verdict While Throwing Pebbles at the Jamarāt in
Minā During Ḥajj*

On the authority of ‘Abdullāh bin ‘Ammār: “I saw the Prophet near the Jamrah, and the people were asking him questions (about religious problems). A man asked: ‘O Allāh’s Messenger! I have slaughtered the sacrificial animal before doing the *ramī* (throwing pebbles at the Jamarāt in Minā during Ḥajj).’ The Prophet replied, ‘Do the *ramī* (now), and there is no harm.’ Another person asked, ‘O Allāh’s Messenger! I got my head shaved before slaughtering the animal.’ The Prophet replied, ‘Do the slaughtering (now), and there is no harm.’ So on that day, when the Prophet was asked about anything regarding the ceremonies of Ḥajj performed before or after its due time, his reply was: ‘Do it (now), and there is no harm.’”

EXPLANATION

This *ḥadīth* displays the legitimacy of spreading knowledge according to one’s ability and according to the need for it, whether the one being questioned is standing, sitting, residing in

a place or traveling, or at any monument from the monuments; knowledge should be spread to those who seek it and need it. So if a questioner asks you about the Jamarāt, you answer him, and if he asks you about the *matāf* while you are doing *tawāf*, you reply to him, and if he asks you at the place of doing the *sa'i*, then you reply to him; and reply to him also in the street, because he is in need of the answer.

It's worth knowing that spreading knowledge, replying to the questioners, and issuing *fatāwā* to the one who is asking for a *fatwā* are not connected to a specific place or time. Rather, it is according to the ability and the need at a particular place and time.

Therefore, when the Prophet ﷺ was at the Jamrah, the people were asking him and he was replying, just as he replied to that questioner who asked at the Jamrah about the deeds on the slaughtering day:

A man asked: "O Allāh's Messenger! I have slaughtered the sacrificial animal before doing the *ramī*." The Prophet replied, "Do the *ramī* (now), and there is no harm." Another person asked, "O Allāh's Messenger! I got my head shaved before slaughtering the animal." The Prophet replied, "Do the slaughtering (now), and there is no harm." So on that day, when the Prophet was asked about anything regarding the ceremonies of Ḥajj performed before or after its due time, his reply was: "Do it (now), and there is no harm."

The deeds of the Day of Slaughtering are known to be four, and their arrangement is from the Sunnah. The one who has performed them out of order, then they will suffice him, based

upon this *ḥadīth*. The one who does them in order, then: he stones the Jamrah, slaughters, shaves or trims his hair, and then does *ṭawāf ifādah*. This is the arrangement of the Day of Slaughtering; the one who does them like that will fulfill the Sunnah, because the Prophet made that arrangement. As for the one who does the latter before the former, then there is no harm whether he does that intentionally based upon the correct saying, or he does it unintentionally; all of these are permissible. However, man mustn't intend a thing that is contrary to the Sunnah while he can apply it without any hardship.

However, hardship occurs today, and the arrangement might be hard to adhere. So it's okay for one to advance the *ramī* then shave, and by that he will complete the state of *iḥrām*; then there remain two acts for him: doing the slaughtering (and the days of slaughtering are broad), and the *ṭawāf ifādah*, which is also broad. The more the person hastens it, the safer it will be, but [he should do so] without putting himself in harm or harming others. Rather, he should be deliberate, waiting until the next or the third day, as it's easy for him.

CHAPTER (47)



The Statement of Allāh the Exalted: "And of knowledge you (mankind) have been given only a little."

Narrated 'Abdullāh: "While I was going with the Prophet through the ruins of Madīnah and he was reclining on a date palm stalk, some Jews passed by. Some of them said to the others, 'Ask him (the Prophet) about the spirit.' Some of them said that they should not ask him that question, as he might give a reply that would displease them. But some of them insisted on asking, so one of them stood up and asked, 'O Abul-Qāsim! What is the spirit?'

"The Prophet remained quiet. I thought he was being inspired divinely, so I stayed till that state of the Prophet (while being inspired) was over. The Prophet then said: 'And they ask you (O Muḥammad) concerning the spirit. Say: "The spirit—its knowledge is with my Lord." And of knowledge you (mankind) have been given only a little.' [17:85]."

A'mash said: "That is in our recitation."

EXPLANATION

This *ḥadīth* contains a clarification that knowledge is a characteristic of Allāh ﷻ, and the characteristics of Allāh are perfect. This is because He is the owner of absolute perfection in His essence and in His attributes, whereas the creation is the place of deficiency. From the characteristics of the creation is knowledge that Allāh taught them by way of the messengers; however, it's little compared to Allāh's knowledge, based upon this noble verse:

﴿ وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

**And mankind has not been given of knowledge
except a little.**

[*Sūrah al-Isrā'* 17:85]

And the complete knowledge belongs to Allāh ﷻ; He is knowledgeable of everything.

﴿ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴾

And that Allāh encompasses all things in knowledge.

[*Sūrah at-Talāq* 65:12]

﴿ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴾

And He keeps count of all things.

[*Sūrah al-Jinn* 72:28]

The author mentioned the reason for the revelation of this noble verse:

﴿ وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي ﴾

And they ask you (O Muḥammad) concerning the spirit. Say: "The spirit—its knowledge is

with my Lord."

[*Sūrah al-Isrā'* 17:85]

The reason was the question of the Jew, a question asked out of stubbornness, not out of seeking guidance to act by what they heard. No; rather, they wanted to (try) to make the Prophet ﷺ powerless so people would turn away from him, and if the Prophet ﷺ was asked about a matter for which no revelation had descended, he would never speak about it, and that was from the perfection of his etiquette with Allāh ﷻ.

Among the questions of the Jews to the Prophet ﷺ was the question about the *rūh*, and it's a general question because the word "*rūh*" is likely to have three meanings. He understood their objective; if he replied with one, they would try to prove him erroneous. So he kept silent and didn't reply to them till Allāh sent down that verse:

﴿ وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي ﴾

And they ask you (O Muḥammad) concerning the spirit. Say: "The spirit—its knowledge is with my Lord."

[*Sūrah al-Isrā'* 17:85]

So, the reply came, general and comprehensive for all the meanings: "the soul" is intended to mean the soul by which the body lives, the soul of man; it is also intended to mean (the angel) Jibrīl ﷺ, as in His statement:

﴿ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴾

Which the True Spirit has brought down.

[*Sūrah ash-Shu'arā'* 26:193]

It is also intended to mean the Noble Qur'ān, as Allāh ﷻ has

said:

﴿ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ﴾

**And thus have We inspired in thee (Muḥammad)
a spirit of Our command.**

[Sūrah ash-Shūrā 42:52]

The Qur'ān was called ar-Rūḥ because the hearts that Allāh wants to give life are given life by it, just as the bodies are given life by the existence of the soul in them. So the reply came as a general one, and it cut off the stubbornness of those evil, stubborn, mortal enemies, because Allāh, Who sent it down, is the Most Just.

﴿ فَبُهِتَ الَّذِي كَفَرَ ﴾

Thus was the disbeliever abashed.

[Sūrah al-Baqarah 2:258]

CHAPTER (48)



*Whoever Left Some Optional Things Simply for
the Fear that Some People May Not Be Able to
Understand Them & May Fall Into Something More
Difficult*

Narrated al-Aswad: "Ibn az-Zubayr said to me, 'Ā'ishah used to secretly tell you a number of things. What did she tell you about the Ka'bah?' I replied, 'She told me that once, the Prophet said, "O Ā'ishah! Had your people not been still close to the Pre-Islamic Period of Ignorance, I would have dismantled the Ka'bah and made two doors in it, one for entrance and the other for exit.'" Later on, Ibn az-Zubayr did it."

EXPLANATION

The subject of the *hadith*, as the author ﷺ mentioned, is to leave off some optional things in fear of people misunderstanding them. Meaning: To leave some matters which are good if done, but whose harm will be more than their benefit.

It's known that the Quraysh built the Ka'bah, and the Prophet ﷺ came while it was in that state, so he feared making it as

per Ibrāhīm's foundations and putting the stone in it, because he feared harming those who entered Islām on the Day of the Conquest, and they were still close to the Pre-Islamic Period of Ignorance. They were disbelievers yesterday, and Islām hadn't firmly taken root in their hearts. They embraced Islām while needing a long period so that *īmān* (faith) would become firm in their hearts.

So the Prophet left off demolishing the Ka'bah and reconstructing it as per Ibrāhīm's construction, for fear of them apostatizing from their religion. This was an objective for the benefit of the people, after the success from Allāh. In other matters, he wouldn't be slow at all, like the one who asked for a specific period to embrace monotheism, and the one who asked for a specific period to stay on wrongdoings until such-and-such time. That is never to be granted, neither in that time nor in this time! Rather, one is to be commanded to do the commands immediately, and rebuked for the forbidden [immediately] so that he may be restrained from it and abandon it immediately.

CHAPTER (49)



*He Who Specifies a Particular People for Knowledge
Over Another People for Fear that They May Not
Understand It*

‘Alī said: “Speak to people according to what they know; do you like for Allāh and His Messenger to be belied?”

Narrated Abuṭ-Ṭufayl: The aforementioned statement of ‘Alī.

Narrated Anas bin Mālik: “Once, Mu’ādh was along with Allāh’s Messenger as a companion rider. Allāh’s Messenger said, ‘O Mu’ādh bin Jabal!’ Mu’ādh replied, ‘*Labbayk* and *sa’dayk*, O Allāh’s Messenger!’ Again, the Prophet said, ‘O Mu’ādh!’ Mu’ādh said thrice, ‘*Labbayk* and *sa’dayk*, O Allāh’s Messenger!’ Allāh’s Messenger said, ‘There is no one who testifies sincerely that none has the right to be worshiped but Allāh and that Muḥammad is his Messenger, except that Allāh will save him from the Hellfire.’

“Mu’ādh said, ‘O Allāh’s Messenger! Should I not inform the people about this so that they may have glad tidings?’ He replied, ‘When the people hear about it, they will depend solely on it.’ Then Mu’ādh narrated the aforementioned *ḥadīth* just before his death, fearing committing sin (by not sharing the knowledge).”

Narrated Anas: "I was informed that the Prophet had said to Mu'adh: 'Whosoever meets Allāh without associating anything in worship with Him will go to Paradise.' Mu'adh asked the Prophet, 'Should I not inform the people of this good news?' The Prophet replied, 'No, I am afraid lest they should depend upon it (absolutely).'"

EXPLANATION

From the statement narrated from 'Alī رضي الله عنه: "Speak to people according to what they know; do you like for Allāh and His Messenger to be belied?" we derive giving consideration to the levels of people in learning, because people are not equal. Some have better understanding than others, and some are more knowledgeable than others. So the teacher must prepare something from the arts of knowledge that is appropriate for the people of each level, that which is appropriate for the people of each class. This is because, if people are addressed by something above their understanding and above their level of intellect, they will ignore it, and they may become hostile towards the knowledge and leave it and be deprived of understanding it.

Rather, he should teach people by the easier (topics), then the next easiest and lightest, and so on, gradually. Thus, he will be a cause for them seeking knowledge and liking it and seeking it continuously. And he mustn't speak to people with what they don't know and thus be a *fitnah*; so let them learn according to their levels and by what can be a cause for their liking knowledge, understanding it, and being willing to be continuous in it.

Due to this, the Prophet told Mu'adh about this great matter; and the *ḥadīth* is from the *aḥādīth* of noble promise:

"Whosoever will meet Allāh without associating anything in worship with Him will go to

Paradise." Mu'adh asked the Prophet, "Should I not inform the people of this good news?"

The word "people" includes all people: the ignorant, the intellectuals, the old, the young, the male, and the female. The Prophet replied: "No, I am afraid lest they should depend upon it (absolutely)." Meaning, they will say: "There is no god worthy of worship but Allāh," and then they would leave off doing actions. Mu'adh, before his death, informed us of that *ḥadīth* for fear of sinning by hiding knowledge, which Allāh ﷻ mentioned in the Noble Qur'an:

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ ﴾

(And remember) when Allāh took a covenant from those who were given the scripture (Jews and Christians) to make it (the news of the coming of Prophet Muḥammad and the religious knowledge) known and clear to mankind, and not to hide it...

[Sūrah Āli 'Imrān 3:187]

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ﴾

Lo! Those who hide the proofs and the guidance which We revealed, after We made it clear in the scripture: such are accursed of Allāh and accursed of those who have the power to curse.

[Sūrah al-Baqarah 2:159]

﴿ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَيَسْئَلُونَكَ فَأُولَٰئِكَ أَتُوبُ
عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴾

Except such of them as repent and amend and make manifest (the truth). It is toward these whom I relent. I am the Relenting, the Merciful.

[Sūrah al-Baqarah 2:160]

So what's in the second *ḥadīth* confirms the meaning of the first one, because the texts of the Book and Sunnah attest to the soundness of each other and support each other, because they are protected from contradiction and discrepancy, and they are far from those things (i.e., they are infallible).

CHAPTER (50)



What is Said Regarding Shyness in Knowledge

Mujāhid said: “Neither (the overly) shy person nor the arrogant one can learn knowledge.”

And ‘Ā’ishah said: “The women of the Anṣār are the best ones, because modesty didn’t prevent them from learning about the religion.”

Narrated Umm Salamah: “Umm Sulaym came to Allāh’s Messenger and said, ‘Verily, Allāh is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?’ The Prophet replied, ‘Yes, if she notices a discharge.’” Umm Salamah then covered her face and asked, “O Allāh’s Messenger! Does a woman get a discharge?” He replied, “Yes, let your right hand be in dust” (an Arabic expression you say to a person when you contradict his statement, meaning: “You will not achieve goodness”) “and that is why the son resembles his mother.”

Narrated ‘Abdullāh bin ‘Umar: “Once, Allāh’s Messenger said: ‘Amongst the trees there is a tree, the leaves of which do not fall and it is like a Muslim; tell me the name of that tree.’ Everybody

started thinking about the trees of the desert areas, and I thought of the date palm tree but felt shy (to answer). The others asked, 'O Allāh's Messenger! Inform us of it.' He replied, 'It is the date palm tree.' I told my father what had come to my mind, and on that he said, 'Had you said it, I would have preferred it to such-and-such a thing that I might possess.'"

EXPLANATION

The topic of this *ḥadīth* is (in) the heading: shyness in knowledge. Meaning: What is forbidden from it and what is allowed. Shyness from asking about legislative rulings is not permissible, like that of a man who is upon error or ignorant of the legislative rulings, then feels shy from asking the scholars; this is not permissible for him.

Two types of people won't learn knowledge: the (overly) shy person and the arrogant one. The Shayṭān has tricked the shy one whose shyness prevents him while he is in need of learning. You see the one who is arrogant from sittings of knowledge, saying: "These sittings are neither for me nor for people like me, especially the meetings on stones, in mosques, and at places wherein one cannot relax." Knowledge is not obtained unless one humbles oneself. Meaning: He obliged himself and accustomed himself to being humble and having an easy personality, so that he may gain a portion of legislative knowledge, because there is no good life for the responsible person except under its shade.

So neither the proud one nor the (overly) shy one obtains knowledge. The origin is that shyness is praiseworthy and its possessor is praiseworthy, but this is the shyness which is in its (proper) place, the legislative shyness which is considered a branch of *īmān* (faith).

The Prophet passed by a man who was admonishing his brother about shyness. Meaning, about the matter of shyness, saying: "You are always upon a state of shyness." So the Prophet said:

Leave him alone, as *ḥayā'* is a part of faith.¹

Meaning, within the boundaries of the legislation; [this does not refer to] shyness in sitting with a scholar or sitting with the people of goodness, or sittings which result in (receiving) direction in the religious affairs and the affairs of the Muslims. It is not permissible for anyone to be shy from sitting in these gatherings. Rather, one is to compete, race, and throw an arrow in them, to get reward for that.

As for Ibn 'Umar رضي الله عنه, his shyness was from etiquette with the senior Companions. This is because Abū Bakr, 'Umar, and similar people were among them. So when they kept silent, 'Abdullāh bin 'Umar رضي الله عنه felt shy to reply with what came to his mind, while it was the truth.

So, the Prophet ﷺ likened the Muslim man to a date palm tree, and the entirety of the date palm tree is good—its fruit is good, its date stalks are good, and the fiber of its leaves is good. The Muslim is like this—the entire Muslim is good. He establishes the right of Islām and surrenders to Allāh, and you see him establishing obligatory actions, performing the duties, keeping far from the forbidden, establishing the rights—the right of Allāh, the right of Allāh's Messenger ﷺ, the right of the rulers, the right of the parents, the right of kinship, the right of the neighbors, the right of the companions—and he appoints for everyone who has a right what is due to him; so he is entirely good. Wherever he settles, he benefits; he benefits himself and others to the best

¹ Al-Bukhārī reported it in "The Book of *Imān*, Chapter: *Al-ḥayā'* is a part of *imān*" (24), on the authority of Ibn 'Umar رضي الله عنه.

of his ability.

So, ‘Abdullāh bin ‘Umar was shy, and ‘Umar felt sorry when ‘Abdullāh said: “I told my father what had come to my mind, and on that he said, ‘Had you said it, I would have preferred it to such-and-such a thing that I might possess.’”

From that, we know that the father is eager for his son’s correctness and his virtue over him, even if he surpasses him in knowledge and virtue.

CHAPTER (51)



The Shy One Ordering Someone Else to Ask on His Behalf

Narrated 'Alī: "I used to release urethral discharge (*madhī*) frequently, so I requested that al-Miqdād ask the Prophet about it. Al-Miqdād asked him and he replied, 'One has to perform ablution.'"

EXPLANATION

This shyness which emanated from 'Alī is legislated, and the least that can be said about it is that it is permissible. This is because he didn't miss out on the knowledge; rather, he followed a way that could lead him to a response to his question and solve his problem, through one the Companions of the Prophet ﷺ, Miqdād bin al-Aswad.

The reason for the shyness of 'Alī bin Abī Ṭālib ﷺ—and Allāh knows best—was the status of the daughter of the Prophet ﷺ; a person who is in that position feels shy from talking with the relatives of his wife about what is related to intercourse, fondling, and (sexual) enjoyment. Therefore, he commanded al-Miqdād ﷺ to ask the Prophet ﷺ, so he got the reply and the benefit reached all.

The seminal fluid is that which flows, exiting with the man's arousal when touching a woman. Likewise, (it flows) from the woman; and it is impure, necessitating *istinjā'*, and it is obligatory to wash it from the body and the garment and to perform ablution if it leads to the nullification of one's purity. This is because that which exits from the front is of four types: urine, seminal fluid, prostatic fluid, and sperm.

As for the *madhī*, it is that which was asked about in this *ḥadīth*. The *wadī* is the dense white fluid that exits after arousal, or after urine. This does not necessitate *ghusl*. Rather, *istinjā'* is sufficient, as is washing the penis with water and performing ablution.

As for urine, likewise, it obligates *istinjā'*, and it is impure. It is to be washed until the body is pure if it has fallen on the body, and until the garment is clean if it has fallen on the garment.

As for sperm, it is the exuberant fluid that comes with sexual enjoyment, whether by intercourse or by a wet dream. The exiting of this makes *ghusl* obligatory, and it is not impure (in and of itself) if it falls on one's garment or one's body; it is not *nājis*, based upon the most correct statement. It is pure, holding the same position as phlegm and saliva. However, it is best to wash it, from the perspective of the garment's and body's cleanliness, but not from the perspective of it being *najāsah*.

CHAPTER (52)



Mentioning Knowledge & Religious Verdicts in the Masjid

Narrated Nāfi': "‘Abdullāh bin ‘Umar said: ‘A man got up in the mosque and said, “O Allāh’s Messenger, at which place do you order us to assume the *ihrām*?” Allāh’s Messenger replied, “The residents of Madīnah should assume the *ihrām* from Dhul-Hūlayfah, the people of Syria from al-Juhfah, and the people of Najd from Qarn.””

Ibn ‘Umar further said: “The people consider that Allāh’s Messenger also said, ‘The residents of Yemen should assume *ihrām* from Yalamlam.’”

Ibn ‘Umar used to say: “I do not remember whether Allāh’s Messenger said the last statement or not.”

EXPLANATION

This *ḥadīth* contains the legislation of spreading knowledge in mosques and seeking knowledge in them, and it contains the legislation of holding circles in the *masjid* due to what they contain from abundant good. This is because everyone who

wants to learn and gain knowledge in the *dīn* enters them, there being no difference between the old, the middle-aged, the young, the male, or the female (if the female has a place specified for her).

The Prophet ﷺ didn't teach people except in his *masjid*, for most of the sittings of the Prophet ﷺ were in the *masjid*, teaching the ignorant, guiding the astray, and issuing verdicts to the ones seeking verdicts; he raised the flag of *jihād* and prepared the armies and detachments while he was in the *masjid*. This is because the *masjid* is the best place on earth, attended by the noble angels of Allāh and the righteous people. The rituals of Islām are performed in it. Glad tidings to those who maintain the mosques; may Allāh be pleased with them, and may His purification and love be upon them.

Thus, the followers of the Prophet ﷺ should love the *masājid*, the circles of knowledge therein, studying the Qur'ān in them, mentioning the *ḥalāl* and the *ḥarām* in them, and performing *i'tikāf* in them, according to their ability; all of that is good. As has been narrated in the *ḥadīth* of Abū Hurayrah ؓ which was previously mentioned, when he stood amongst the people of the marketplace and said:

“What losers you are!” They said, “How?” He said, “The inheritance of Allāh’s Messenger ﷺ is being divided in the *masjid* and you are here.” So they went to the *masjid* and saw people, so they came back and said, “We haven’t seen anything being divided; we saw people praying, others studying Qur’ān, and others mentioning the *ḥalāl* and the *ḥarām*.” So he said to them, “That is the inheritance of your Prophet ﷺ.”¹

¹ Aṭ-Ṭabarānī in *Al-Awsaṭ* (1429). Al-Albānī graded it as *ḥasan* in *Ṣaḥīḥ at-Targhib*

I say: What they saw being divided was the precious inheritance. As for the enjoyment of the *dunyā*, it is worthless, and to Allāh it is not worth the wing of a mosquito, as narrated in the noble Prophetic scripture.

The case of (issuing) religious verdicts in the *masjid* is similar—some come to the scholar while he is sitting in the *masjid* and ask for a *fatwā*, so he replies; or someone comes and asks a question, so he responds. All *masājid* are good, and they are sources of good and places of good, but only the people of good know that.

Moreover, this *ḥadīth* contains a clarification of the legislated times of *iḥrām* in which the Ḥajj (pilgrim) and the one performing ‘Umrah should assume the *iḥrām*. The Prophet ﷺ set Dhul-Ḥulayfah as the *mīqāt* for the people of Madīnah, al-Juḥfah for the people of Shām, Qarn al-Manāzil for the people of Najd, and Yalamlam for the people of Yemen. Regarding these places, the Prophet ﷺ said:

And these times are for those living at those various places, and besides them for those who come through them with the intention of performing Ḥajj and ‘Umrah.²

So it's obligatory for the one who passes by these places intending Ḥajj or ‘Umrah to assume *iḥrām* from them, and he shouldn't go beyond them except with *iḥrām*. The one who assumes *iḥrām* before them opposes the Sunnah, but his *iḥrām* is sufficient; and the one who assumes *iḥrām* after them, his *iḥrām* will not be sufficient. Rather, he is to be compelled to make a sacrifice for violating an obligation—the one of undressing the sewn cloth-

wat-Tarḥīb (83).

² Al-Bukhārī reported it in "The Book of Ḥajj, Chapter: The starting point for the people of Yemen" (1457), on the authority of Ibn ‘Abbās ﷺ.

ing—even if he enters with the intention of *iḥrām*, which is the intention of making Ḥajj and ‘Umrah.

CHAPTER (53)



Answering a Questioner with More Than What He Asked

Narrated Ibn ‘Umar: “A man asked the Prophet, ‘What (kinds of clothes) should a *muhrim* (a Muslim intending to perform ‘Umrah or Hajj) wear?’ He replied, ‘He should not wear a shirt, turban, trousers, head cloak, or garment scented with saffron or *wars* (kinds of perfumes). And if he has no slippers, then he can use *khuffs* (socks made from thick fabric or leather), but the socks should be cut short so as to make the ankles bare.’”

EXPLANATION

This *hadith*, as the author ﷺ has said, contains the legislation of answering the questioner with more than what was asked, if the need calls for that.

And this is only because the scholar is a possessor of wisdom who realizes the questioner’s ignorance of the verdict he asks about and his ignorance of other verdicts, so he answers the questioner with more than what was asked and adds what he needs. The Prophet ﷺ was asked in this *hadith* about the clothes that a *muhrim* should wear, so he informed about the prohibited as well, because what the *muhrim* wears is unrestricted, while the

forbidden is restricted.

He said: “He should not wear a shirt...” The *muhrim* wears neither a sewn shirt, nor garment (*jubbah*), nor anything like that, and he doesn’t wear trousers or “...a turban...” This is because it surrounds the head, and covering the head (in *ihrām*) is not permitted. “... and trousers...” This is because they are sewn and surrounding (the legs) and “...a head cloak...” This is because a head cloak (*burnus*) covers the head and body; “... nor a garment scented with saffron or *wars*.” These are from the plants that have scent, and the *muhrim* mustn’t be perfumed. Nothing that has a perfumed scent of any type can touch the *muhrim*, and amongst them are saffron and *wars*.

Then he said: “...And if he has no slippers, then he can use *khuffs* (socks made from thick fabric or leather), but the socks should be cut short so as to make the ankles bare.” Meaning: He who observes the *ihrām* should wear two slippers, and if he can’t find slippers, he should wear *khuffs*; and since the *khuffs* go above the heel—because they’re wiped when needed—then one should cut them short when wearing them so as to make the ankles bare and observe the *ihrām* in them.

Regarding the cutting (of the *khuffs*): this is a point of discrepancy among the scholars. Some see that it’s abrogated because the Prophet ﷺ informed us about the cutting in Madīnah, and he was asked during the Farewell Ḥajj about it and he commanded wearing *khuffs* without mentioning the cutting.

Some scholars applied the unrestricted to the restricted and held the cutting to be obligatory, and perhaps it is safer. Some of them work by the method of abrogation and say: “The first action is abrogated and the latter abrogates; and we hold that there is no need for cutting the *khuffs* to be below the ankles.”

We add that a man came to the Prophet ﷺ and said to him: "O Messenger of Allāh, we travel on the sea and take a small quantity of water with us. If we use this for ablution, we would suffer from thirst. Can we perform ablution with sea water?" The Messenger ﷺ replied:

Its water is pure and what dies in it is lawful food.¹

He asked about the pure water, and the Prophet added another legislative ruling, which is the permissibility of the dead food (from the ocean). He said: "Its water is pure and what dies in it is lawful food."

Thus, we have completed "The Book of Knowledge," and we ask Allāh ﷻ to grant us beneficial knowledge which bears the fruits of good deeds, and to always make us from the people who advise with studying knowledge and applying it practically. May prayers and peace be upon our Prophet Muḥammad, his family, and his Companions.

¹ Aḥmad reported it (8380). Abū Dāwūd reported it in "The Book of Purification, Chapter: Ablution with sea water" (76), on the authority of Abū Hurayrah ؓ. Al-Albānī graded it as *ṣaḥīḥ* in *Silsilah aṣ-Ṣaḥīḥah* (480).

QUESTIONS & ANSWERS



For This Section

QUESTION 1:

What is the meaning of Abū Hurayrah's statement: "I have propagated one of them to you, and if I propagated the second, then my throat would be cut (i.e., I would be killed)"?

ANSWER:

This concerns tribulations. His statement: "...I have propagated one of them to you..." is connected to the field of the *ḥalāl* and *ḥarām*, and no harm results from that being spread, whereas the other was related to tribulations (*fitnah*) and wars at the time of Abū Hurayrah, who said this regarding them; he couldn't propagate it. That is not hiding knowledge, because a person spreads knowledge according to his ability, and he doesn't involve himself in what contains blame or harm, as long as others can inform about it.

QUESTION 2:

A man performed the funeral prayer with a group of Muslims

in the *masjid*; then other people from a far area, who hadn't performed the funeral prayer, did the prayer a few hours after the burial, and that man who performed the prayer in the *masjid* with a group of Muslims performed the prayer again. Does his deed have any basis in the legislation or not?

ANSWER:

There is no fault upon him. Firstly, prayer in a cemetery is legislated, as the Prophet ﷺ did so regarding the funeral he had missed praying with; so he performed the funeral prayer at the grave (of the deceased).

So, the prayer in a cemetery at the grave is permitted and legislated. There is no fault upon the one who repeats this prayer, and it may be that the people needed him to be their *imām*.

QUESTION 3:

Allāh's Messenger ﷺ forbade Mu'ādh from informing people about that *ḥadīth*—meaning, the *ḥadīth* dealing with the *shahādah*—and when Mu'ādh was dying, he informed the people. Is that considered disobedience to the command of Allāh's Messenger ﷺ or not?

ANSWER:

He isn't considered disobedient. Rather, he is considered to be obedient to the command of Allāh ﷻ in informing with knowledge. This is because he was afraid of a severe threat, which the statement of the Prophet ﷺ referred to:

**Whoever is asked about knowledge that he has
and he conceals it, will be bridled on the Day of
Resurrection with reins of fire.**

So there is no fault upon him, and all praise is due to Allāh. The ruling has reached us regarding the virtue of “*lā ilāha ill-Allāh, Muḥammad ar-Rasūlullāh*” (none has the right to be worshiped but Allāh and Muḥammad is the Messenger of Allāh) by knowledge and deed, and we are benefiting from it greatly. Predicated upon that, we have the clarification of the creed of Ahlus-Sunnah wal-Jamā’ah, that the monotheist sinners will benefit from the intercession of the Prophet ﷺ because they are from the people of “*lā ilāha ill-Allāh.*”

You have seen within the *ḥadīth* of Abū Hurayrah ؓ that which included his question to the Prophet ﷺ about the happiest of people in regard to his intercession. So the Prophet said:

Certainly, the happiest of people with my intercession on the Day of Resurrection will be the ones who said, “There is no god worthy of worship except Allāh” sincerely of their own accord.

QUESTION 4:

Is the permissibility of mentioning people by their names and refuting them publicly found in the *ḥadīth* of Sa’id bin Jubayr? Meaning: The *ḥadīth* which contains “...the enemy of Allāh has lied”?

ANSWER:

Firstly, this phrase: “He has lied” (كذب) is used by the Arabs with the meaning of “he is mistaken.” “Enemy of Allāh” (عدو الله) is a word which passes on the tongues of the Arabs without any intention towards its real meaning. Rather, it is a word which passes upon the tongues of Arabs without bearing the real meaning of enmity from it, like the statement of the Messenger:

"May you be wounded and your head shorn." And his statement to Mu'adh: "Let your mother be bereaved of you," meaning: May your mother lose you in the desert. These words and their likes pass upon the tongues of the Arabs without them intending the literal meaning.

We take from that the permissibility of refuting the one who erred, because if his mistake is left without clarification, it'll harm the *ummah*. So the mistake is made clear for the sake of keeping the *ummah* safe from falling into fault, as well as to support the truth. The truth deserves to be given victory, always and forever, and the falsehood is refuted, as the Generous Patron has said:

﴿ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ
زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ ﴾

Nay, We fling (send down) the truth (this Qur'an) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Us).

[Sūrah al-Anbiyā' 21:18]

What is intended is that the students of knowledge whom Allāh has granted wisdom must work by each text in its appropriate place, and they mustn't see that some of the texts contradict or oppose each other; rather, the texts advocate and witness for each other.

QUESTION 5:

Noble Shaykh, I came from Madīnah, passing by Makkah then at-Ṭā'if, with an intention to perform 'Umrah. If I'm coming back to Madīnah, noble Shaykh, where shall I enter the state

of *iḥrām*? Shall I assume *iḥrām* from the *mīqāt* of the people of Ṭā'if? Please guide me, may Allāh bless you.

ANSWER:

It is not permissible for the one who travels to a country to have the intention of 'Umrah from his city or from the *mīqāt* of his country, then pass the *mīqāt* without entering the state of *iḥrām*, and leaving off the 'Umrah while he has the intention to perform 'Umrah. Rather, he is to travel to fulfill his goal, and if he fulfills his need and wants to perform 'Umrah, then let him do 'Umrah from the *mīqāt* by which he passed, even if it's not a *mīqāt* for his city and not on his way. There is no fault upon him for doing that.

However, if he had the intention of 'Umrah from his country and from the legislative *mīqāt*, then he postponed it till he finishes his goal, this means that he has already gone beyond the *mīqāt*. So he has two choices: Either go back to his *mīqāt* and enter the state of *iḥrām*; or enter the state of *iḥrām* from any place in which he does *iḥrām*, and upon him is to pay the blood-wit—he has to slaughter at least a female sheep for the poor of the Ḥaram.

THE QUESTIONER:

He says that another matter entered his intention: It is that the original intention of traveling was to go to aṭ-Ṭā'if. However, entered into the intention was that, when he finishes (his trip to) aṭ-Ṭā'if, while he is going back to al-Madīnah, he will pass by Makkah and perform 'Umrah.

ANSWER:

He must not have this intention. This is because, if he has the intention of 'Umrah in his travels, then he has to enter upon the

state of *iḥrām* from the *miqāt* of his country. But the solution is to intend traveling to aṭ-Ṭā' if without the intention of 'Umrah, never to include the intention of 'Umrah in his travel. Then, when he fulfills his goal and he wants to do 'Umrah, let him enter the state of *iḥrām* from the *miqāt* by which he passes, and he should not go back to the *miqāt* of his country.

QUESTION 6:

The recitation of this verse:

﴿ وَمَا أُوتُوا مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

And of knowledge they were only given a little.

Instead of:

﴿ وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

And of knowledge you have been given but little.

[Sūrah al-Isrā' 17:85]

(Is that for the sake of) confirming what is in *Ṣaḥīḥ al-Bukhārī*? Is that recitation correct, while the scholars said it is *shādh* (irregular)?

ANSWER:

The irregular recitation is not to be taken. Rather, only the recitation of the *jumbūr* is taken:

﴿ وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

And of knowledge you have been given but little.

[Sūrah al-Isrā' 17:85]

This is unless it is affirmed to be one of the seven dialects, in

which case there is no fault upon he who recites with it. But I don't think it can be affirmed.

QUESTION 7:

What is the ruling regarding questions after the death of the Prophet ﷺ and the people saying "Allāh and His Messenger know best" regarding a legislative ruling in old or newly occurring issues?

ANSWER:

Stopping short at "Allāh knows best" after the death of the Prophet ﷺ is the correct expression, contrary to the first one.

QUESTION 8:

Regarding bird game and other than it: Is there a legislative prohibition for game, or are there legislative guidelines which would make it permissible?

ANSWER:

The permissible game is known. It is land game, from gazelles, rabbits, and those permissible birds which have no claws, like pigeons, bobwhites, and sparrows; all of that is permissible in the legislation. Hyena is also permitted, whereas dogs and the other beasts of prey are all impermissible game; they are the beasts of prey which have fangs.

QUESTION 9:

Noble Shaykh, may Allāh guide your steps in the Straight Path; is there any advice to some of the students of knowledge to not grandstand with knowledge upon their fellow students, and

to not stand in front of senior scholars to teach them lessons and issue admonishments; rather, that they should benefit from those seniors? Please benefit us in that matter.

ANSWER:

From the etiquettes with which a student of knowledge should be adorned is good companionship with his colleagues, and eagerness upon uniting and bringing forth its means. So there is no place for displaying superiority, no place for obscene words, and no place for despising people and scorning them. Rather, there should be easiness in one's self, mutual respect, and legislated brotherhood; there should be eagerness upon these things, as they are Islamic morals and etiquettes which should be taken into account.

The student should be like this in etiquette with his teacher, with respect to his personality, and for the knowledge that he carries. So he mustn't play in front of him, send unattainable questions to him, or display stubbornness towards him. Rather, he should enact the things which would be a reason for strong ties among students and their teachers until the desired goal is fulfilled. So the student takes from his teacher and becomes a teacher on another day of his life, and he benefits people by sound knowledge and exalted character.

As for the student standing in front of the teacher, delivering admonitions, then it may be from the objectives of the teacher to test the information of his students, so he allows one to stand in front of that good gathering to deliver an admonishment about a specific topic; this is a means of training for him and a preparation for him becoming a caller, guiding and teaching people. That is from training to spread knowledge, and it's a good deed.

However, it's obligatory to have the teacher's permission and to

take the topic from the teacher, consulting him and taking his instructions; and that would be a kind of respect to his teacher, and he will get good encouragement from his teacher. Such a thing has no fault in it. However, it's not acceptable if it's done without the permission of the teacher while he's present.

And it's obligatory to read the books of etiquettes of the student of knowledge, containing specific etiquettes for the teacher and specific etiquettes for the student, and mutual etiquettes between teachers and students. This is available, all praise is for Allāh, within the books of knowledge, so let us be diligent upon them; like the book of Ibn 'Abdil-Barr: *Jāmi' Bayān al-'Ilm wa-Faḍlih*. This is an excellent book on that topic. Rather, it is a reference point for the one who writes (books).

Also, the book *Hilyah Ṭālib al-'Ilm* by Bakr Abū Zayd رحمته الله. It is beneficial and useful. I have a section of *Al-Ajwibah as-Sadīdah 'An al-As'ilah ar-Rashīdah*, no. 2, which I specified for etiquettes of the teacher of knowledge and his students; and it is printed in six parts in two volumes, and all praise is for Allāh.

May prayers and peace be upon our Prophet, his family, and all his Companions.