

شرح رياض الصالحين

EXPLANATION OF
**RIYADUS-
SALIHEEN**

VOLUME 1

EMINENT
SHEIKH MUHAMMAD BIN SALIH
AL-UTHAYMEEN



DARUSSALAM

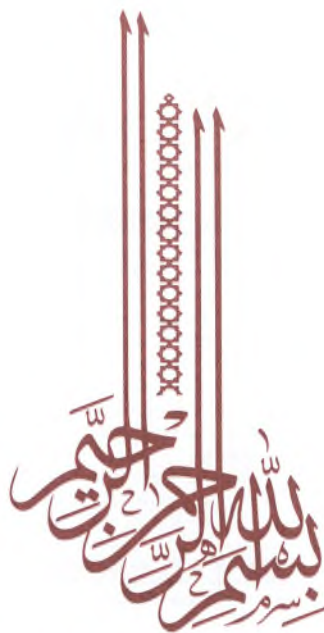


Sharh
Riyaad as-Saaliheen

By: Sheikh Muhammad bin Salih
al-Uthaymeen

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*In the Name of Allah,
the Most Gracious, the Most Merciful*



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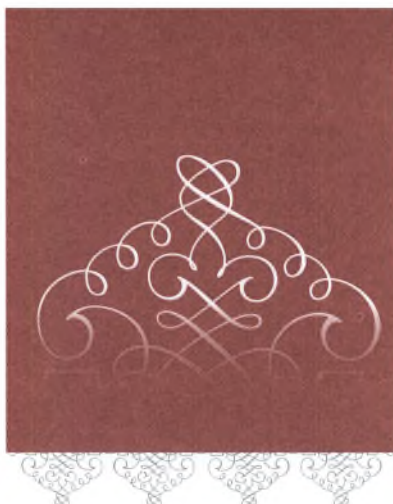


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Imam an-Nawawi's Introductory Note:

All praise is due to Allah; the One and Almighty, the Powerful and Oft-forgiving, the Evolver of day from the night as a reminder to the mindful and intelligent and by way of enlightening the people of understanding and reflection. He it is who awakened those He selected among His creatures, imbued in them self-restraint regarding the matters of this world and got them busy with regular contemplation and sticking to reminders and admonitions. He also favored them with steadfastness upon obedience to Him, making provisions for the everlasting Home and abstinence from whatever annoys Him and consequents in earning the Home of ruin; they would stick to that regardless of the changes in circumstances and times.

I most perfectly praise and thank Him, and I extol and venerate Him.

Likewise, I testify that there is no deity worthy of worship except Allah, the Beneficent and Bountiful, the Compassionate and Merciful. I also bear witness that Muhammad is His servant and Messenger, His beloved and close-friend, the guide to the straight path and caller to the straight religion. May Allah's peace and blessings be upon him, the others among the prophets and their households and the rest of the righteous.

To proceed: Allah the Exalted had said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾ ﴾

“And I (Allah) created not the jinns and humans except they should worship Me (Alone). I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).”
(Adh-Dhaariyaat: 56-57).

This is an explicit statement showing that they were created for the purpose of worship and so, it is incumbent on them to focus attention on the purpose for which they were created and hold back from the glittering of this world through self-restraint because it is a Home of transition, not eternity; a ride across rather than a place of delight, a temporary path and never a permanent destination.

For this reason, the mindful amongst its people are the worshipful, and the most sensible of the people in it are the self-disciplined. Allah – the Exalted – said:

“Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.” (Yoonus: 24)

The verses with this meaning are many.

He was right who said:

Allah certainly has conscious servants

Who held back from this world, fearing trials.

They contemplated it and when they realized that

It is not a (permanent) home for the living

They considered it a versed sea and took

Good deeds in it as its ships.

If its true condition is what I have described, and our circumstance and the purpose of our creation is as I have cited, then it is incumbent

upon the legally-responsible to direct his mind to follow the lines of conduct of the select and take the path of the people of sound intellect and deep contemplation. He should prepare for what I had pointed to and be cautious of what I warned against.

The best way for him on that and the most rightly-guided path is: being respectful of what is authentically reported from our prophet, the leader and the noblest of the first and the last people – may Allah's peace and blessings be upon him and upon the rest of the prophets. Allah the Exalted said:

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَاتِينَ الْبَيْتِ الْحَرَامِ يَلْتَمِعُونَ فَضْلًا مِّنْ رَبِّهِمْ وِرْضُونَا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

“Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety)” (Al-Maa'idah: 2)

It is also authentically reported from Allah's Messenger (ﷺ) that he said: “Allah will come to the aid of the servant as the servant helps his brother.”⁽¹⁾ He also said, “Whoever guides towards any good deed will have the reward of the one who does it.”⁽²⁾ And that he said: “Whoever invites to guidance will have the like of the rewards of those who follow it, and that will not reduce anything from their rewards.”⁽³⁾ Similarly, he said to Alee – may Allah be pleased with him – “By Allah! That Allah guides a single man through you is better for you than the red camel.”⁽⁴⁾

1 Collected by Muslim in Book of Remembrance of Allah and Supplications, Chapter on Virtues of Sitting Together to Recite the Qur'an and Make Remembrance; no. 2699.

2 Collected by Muslim, The Book of Leadership, Chapter on the Virtues of Helping the One Fighting in Allah's Path with a Ride and other Things; no. 1893.

3 Collected by Muslim, The Book of Knowledge, Chapter on Whoever Establishes A Good or Bad Practice and the One Who Invites Towards Guidance or Misguidance; no. 2674.

4 Collected by al-Bukhaaree, The Book of Military Campaigns, Chapter on the Khaybar Expedition; no. 4210, and Muslim, Book of Virtues of the Companions, Chapter on the Virtues of Alee bin Abee Taalib – may Allah be pleased with him -; no. 2406.

Hence I have considered it appropriate to compile a summary of authentic narrations which will encompass what makes the path to the Hereafter for whoever follows it. It will also include its inward and outward manners, consisting of narrations of encouragement and warning and other manners of those upon the path of righteousness: narrations regarding Asceticism, heart-related acts of worship, moral rectification, soul purification, protecting the limbs and removing its shortcomings and others among the goals of those who truly know their Lord.

In it, I will stick to mentioning only clear authentic hadeeths referenced to the popular reliable books. I will also precede the (narrations in) the chapters with verses of the Noble Qur'aan and give brief notes about whatever requires outright spelling out of the vowels the alphabets take or an explanation of some meanings with highly beneficial annotations.

If I say at the end of a hadeeth that: "*Muttafaqun 'alayhi* (Agreed Upon)", that means: It is reported by al-Bukhaaree and Muslim. And I aspire – if this book is completed – that it offers guidance to whosoever pays attention to it towards tremendous good and protects him from various forms of shameful and destructive deeds.

I implore any brother who finds benefit of any form in it to supplicate for me, my parents, my teachers and those who love us and the entire Muslims.

In Allah the Bounteous is my reliance and to Him I entrust my affairs and hope; and Allah is sufficient for me, He is the best of those to trust and hope in. There is no might or power except by Him, the Mighty and Wise.

Foreword

by Shaykh Muhammad bin Saalih al-'Uthaymeen

Indeed, all praise is due to Allah. We praise Him and seek His Help and His Forgiveness. We seek refuge with Allah from the evils of our souls and our wrong doings. He whom Allah guides, no one can misguide; and he whom He misguides, no one can guide.

I testify that there is no deity worthy of worship except Allah — alone without any partners. And I testify that Muhammad (ﷺ) is His servant and messenger.

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمُ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَأَعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ

وَكَيلٌ ﴿١٠٢﴾

“O you who believe! Fear Allah as He should be feared; and die not except in a state of Islam (as Muslims) with complete submission to Allah.” (Aal-Imraan: 102).

﴿يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا

وَمِنْسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.” (An-Nisaa: 1).

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ

ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

“O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).” (Al-Ahzaab: 70-71).

To proceed; indeed the truest speech is Allah’s Book; the best guidance is Muhammad’s (ﷺ) guidance; and the worst of affairs (in the people’s religion) are the newly-invented ones; for every newly-invented matter is Innovation and every Innovation is misguidance.

This is the lengthy beneficial introductory note of *Riyaad as-Saaliheen* compiled by the great scholar of hadith, Shaykh an-Nawawee – may Allah have mercy on him. It is a good book and we have not read it before.

I have considered it appropriate for us to commence its study; and we beseech Allah – the Exalted – that we complete it upon goodness because it is a book that is beneficial to the soul, the outward deeds and the matters related to the limbs. Therefore, it is of great importance to take interest in this book.

He – may Allah have mercy on him - has requested anyone who benefits from it to pray for him, his two parents and other Muslims. So, we ask Allah to forgive him, his parents and the entire Muslims and to gather us and him and our brothers among the Muslims in the Home of His Honor; certainly He is Bountiful and Generous.

I also ask Allah to aid us in completing it and make it beneficial to us, forgive its author and reward him with good for his efforts on Islam and on behalf of the Muslims.

Allah alone grants success.

The commentator
Muhammad bin Saalih Al-Uthaymeen.

1

CHAPTER

COMMENTARY

The author – may Allah the Exalted have mercy on him – said: “Chapter on Sincerity and Significance of Intentions for All Actions and Statements, the Apparent and the Hidden”.

Intention: its place is the heart; it has no place on the tongue in any action. Therefore, whosoever utters the intention with the tongue prior to observing the Prayer, Fast, the Hajj, the Ablution or other acts of worship, such a person is an innovator, saying something outside the religion since the Prophet (ﷺ) used to perform the Ablution, observe the Prayer, give charity, observe the Fast and perform Hajj and he would not utter the intention. So, he was not used to saying (for example): “O Allah, I intend to make the Ablution”, “O Allah, I intend to perform the Prayer”, “O Allah, I intend to give charity”, “O Allah I intend to fast”, “O Allah, I intend to go for Hajj”. He would not say all these because the place of the intention is the heart.

Allah – the Mighty and Sublime- knows the contents of the mind and nothing is hidden from Him. Allah – the Exalted - says in the verse quoted by the author:

﴿ قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعْلَمَهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

“Say O Muhammad, (ﷺ) ‘Whether you hide what is in your breasts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth and Allah is Able to do all things’. (Aal-Imraan: 29).

Likewise, it is obligatory on the individual to make his intension

purely for Allah in all his acts of worship. He should only intend the Face of Allah and the home of the Hereafter with his deeds; this is what Allah commands in His saying:

﴿أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾﴾

“And they were commanded not, but that they worship Allah, and worship none but Him alone.” (Al-Bayyinah: 5).

That is, making worship purely for Him:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ﴿٥﴾﴾

﴿وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾﴾

“And perform As-Salaat and give Zakaat: and that is the right religion.” (Al-Bayyinah: 5)

Similarly, it is essential that he gives the intention; that is, the sincerity of purpose in all acts of worship. So, when he seeks to perform the Ablution – for example - he means to perform it for the sake of Allah alone and in conformity with Allah’s command.

Hence, these are three things:

- 1- The intention for the act of worship.
- 2- The purpose that it is for Allah’s sake.
- 3- The intent to perform it out of obedience to Allah’s command.

This is the best thing regarding the intention.

Likewise regarding the prayer; you firstly intend the prayer; that it is the *Dhuhur*, *Asr*, *Magrib*, *Ishaa* or the *Fajr* prayer or something like that. And then, you intend that you are only performing the prayer for Allah – the Mighty and Sublime - alone, not any other beside Him. You are not observing it for show-off or to seek popularity or earn any worldly benefits. And thirdly, you should intend to observe in accordance with your Lord’s command that:

“Establish the prayer”,

“When you are free from danger, perform the prayer”,

“And perform the prayer and give alms” and other similar orders.

The author - may Allah have mercy on him - mentioned numerous verses, all of which point to the fact that the place of intention is the

heart and that Allah – Glorious is He and Exalted – is fully aware of the servant’s intention.

The servant may perform an act of worship which may appear to the people to be righteous, but is actually corrupted because of the bad intention. Since Allah – the Exalted - is well aware of the contents of the heart, He will appropriately reward the servants on Day of Resurrection according to their intentions. He said:

﴿ إِنَّهُ عَلِيمٌ بِمَا تَعْمَلُونَ ﴿٨﴾ يَوْمَ تَبْيَضُّ بُيُوتٌ لِّبُيُوتِهِمْ ﴿٩﴾ تَوَّابَةٌ لِّمَن تَابَ ﴿١٠﴾ وَتَكْفُرُ ﴿١١﴾ ﴾

“Verily Allah is able to bring him back (to life). The Day when all the secrets will be examined (as to their truth). Then he will have neither power nor any helper”. (At-Taariq: 8-10).

That is, the Day the secrets – the hearts - shall be scrutinized; like His saying:

﴿ أَلَمْ يَعْلَمِ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾ وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾ ﴾

“Knows he (mankind) not that when the contents of the graves are poured forth (all mankind is resurrected)? And that in the breast shall be made known? (Al-'Aadiyaat: 9-10).

So, good reward and punishment for deeds and thoughts will be based on Intentions on the Last Day.

Here in this worldly life, importance is given to the open deeds; so people are dealt with based on what is manifest from their deeds. However, if these apparent actions conform with the contents of the heart, then his apparent and hidden are considered good. But if they differ such that the heart becomes drenched in bad intention– and the refuge is with Allah – how great then is the loss!

An individual may work and exhaust himself but gain no good reward for his deeds. This is contained in an authentic hadeeth from the Prophet (ﷺ) that: “Allah - the Exalted - said: ‘I am the most Self-Sufficient from partnership. Whoever does an act associating a partner with me in it, I will abandon him and what he associates.’”⁽¹⁾

So, be mindful of Allah, be mindful of Allah O brothers, regarding

1 Reported by Muslim, the Book of Asceticism and Heart softeners; Chapter on: Anyone who devotes his actions to other than Allah, no (2985).

making the intentions purely for Allah – free is He from all imperfections and Exalted is He.

You should take note that the Satan may approach you when you intend a good deed and whisper to you that you are merely performing the deeds for show-off in order to neutralize your resolve and frustrate you. Do not pay attention to such dissuasions. Perform the deeds even if he whispers that you are only observing it to seek publicity. This is because if you are asked whether you are performing the act for show-off or fame, you will sincerely answer in the negative. Therefore, do not pay attention to these murmurs the Satan casts into your heart.

HADEETH 1

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصِ عُمَرَ بْنِ الْخَطَّابِ بْنِ نُفَيْلِ بْنِ عَبْدِ الْعُزَّى بْنِ رِيَّاحِ بْنِ عَبْدِ اللَّهِ بْنِ قُرْطِ بْنِ رَزَّاحِ بْنِ عَدِيٍّ بْنِ كَعْبِ بْنِ لُؤَيٍّ بْنِ غَالِبِ الْقُرَشِيِّ الْعَدَوِيِّ. رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ» مُتَّفَقٌ عَلَى صِحَّتِهِ. رَوَاهُ إِمَامَا الْمُحَدِّثِينَ: أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنُ إِبْرَاهِيمَ بْنِ الْمُغِيرَةَ بْنِ بَرْدِزْبَةَ الْجُعْفِيُّ الْبُخَارِيُّ، وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمِ الْقَشِيرِيُّ النَّيْسَابُورِيُّ رَضِيَ اللَّهُ عَنْهُمَا فِي صَحِيحَيْهِمَا اللَّذَيْنِ هُمَا أَصْحَحُ الْكُتُبِ الْمُصَنَّفَةِ.

'Umar bin Al-Khattab ؓ reported: Messenger of Allah ﷺ said, "The deeds are considered by the intentions, and a person will get the reward according to his intention. So whoever emigrated for Allah and His Messenger, his emigration will be for Allah and His Messenger; and

whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for.”
[Al-Bukhari and Muslim]

COMMENTARY

Since this chapter deals with Sincerity; making deeds purely for Allah– the Mighty and Sublime–, in every utterance, action and circumstance, the author correspondingly mentioned some verses which connote this meaning and cited narrations pertaining to it.

He began with the narration from Umar bin al-Khattaab that: “I heard Allah’s Messenger (ﷺ) saying: **“The deeds are considered by the intentions and a person will be rewarded according to his intention.”**”

The scholars -may Allah have mercy on them- have variously interpreted these two expressions:

Some explain that they are two sentences with the same meaning; that the second only emphasizes the first. But this opinion is incorrect because a sentence (in Arabic grammar) basically expresses a meaning, and is not an emphasis. Besides, it becomes obvious, after a careful study of the two expressions that their difference is remarkable: While the first expresses the cause, the second mentions its outcome.

The first states the cause; the Prophet (ﷺ) mentioned that every action certainly has an intention. As such, every action performed by the mentally balanced and unrestricted individual necessarily has an intention. It is impossible for such an individual to perform an action without having any intention for it. Some scholars even say: “If Allah had charged us with performing an action without intention that would have implied giving unrealizable responsibility!”

And rightly, how can you, while fully conscious, free and not under duress perform an action without an intention? This is inconceivable since an action only stems from will and ability: and the will is the intention. So, the first expression in the hadeeth means that: no one performs a deed without an intention.

However, intentions differ greatly and absolutely as the gap between the heaven and the earth. For some, their goals are lofty, at the peak, at the pinnacle of the object. And for others, their intentions are only good enough for the garbage; so poor! So, you may find two people

perform the same deed; they would match in its beginning, end and even during it in their manners, statements and the actions. Yet, the disparity between them will be like the distance between the heaven and the earth purely because of the difference in the intentions.

Hence, the basic principle is that there is no action without an intention, but intentions differ and vary.

And regarding the outcome of that, he said: “**And a person will get the reward according to his intention**”. Thus, everyone gets what he intends. If he intends Allah and the abode of the Hereafter in the approved actions he performs, then he will earn that. But if he intended worldly benefit, it may or may not come his way.

Allah – the Exalted - says:

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصَلُّهَا

﴿١٨﴾ مَذْمُومًا مَدْحُورًا﴾

“Whoever desires the quick-passing (transitory enjoyment of this world); We readily grant him what We will for whom We like”. (Al-Israa: 18)

Allah did not say, “We readily grant him what he desires”, rather, He – the Mighty and Sublime - said: “*We readily grant him what We will*” i.e., not what he desires. Similarly, “*for whom We want*”, not for everybody. Therefore, He limits what will be granted and to whom it will be granted. That is to say, among the people are those who will be granted their worldly desires while others will be granted only a share of it, and some will still not be given anything at all.

But: “*And whoever desires the Hereafter and strives for it, with the necessary effort due to it (i.e. does righteous deeds of Allah’s obedience) while he is a believer, then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allah)*”. (Al-Israa: 19).

He will certainly achieve the reward of what he does for the sake of Allah and the abode of the Hereafter. Hence, “**and a person will get the reward according to his intentions.**”

And his saying: “**The deeds are considered by intention...**”

This expression and the preceding one are scales for every deed; they are scales for the hidden deeds. And his saying ﴿١٨﴾ in the hadeeth

reported by al-Bukhaari and Muslim on the authority of Aa'isha - may Allah be pleased with her - that: "Whoever does an act which we have not given approval will have it rejected"⁽¹⁾ is the scale for the apparent deeds.

This is the reason why the people of Knowledge say: "These two hadeeths encompass the entire religion": the hadeeth of 'Umar: "The deeds are considered by intention" is the scale for the hidden deeds and that of Aa'isha: "Whoever does an act which we have not given approval" is the scale for the apparent deeds.

Thereupon, the Prophet (ﷺ) illustrated that: "whoever emigrated for Allah and His Messenger, then his emigration will be for Allah and His Messenger; and whoever emigrated seeking the worldly benefits, he attains it or for a woman, he marries her; then his migration is for that which he migrated for."

Al-Hijrah is that a person migrates from the Land of Disbelief to the Land of Islam. For example, if an individual, resident in America – and America is a land of Disbelief – embraces Islam but is unable to publicly establish the open aspects of his religion and so, he moves to the Lands of Islam, this is *Hijrah*.

But when people migrate, they differ in their reasons for migration:

Among them are those who migrate and leave their land to Allah and His Messenger. In other words, he migrated to the *Sharee'ah* which Allah legislated through His Messenger (ﷺ). Such an individual will achieve goodness and attain his objective. So, he said: "Then his emigration will be for Allah and His Messenger"; meaning he has certainly attained his objective.

The second among those who migrate is he who migrates for a worldly benefit he seeks to achieve. That is, a man who perhaps loves to amass wealth and hears that Islamic countries are lush, fertile lands for that. He then migrates from the Land of Disbelief to the Land of Islam just for wealth; nonchalant regarding his religion and only rather concerned about wealth acquisition.

The third is a man who migrates from a Land of Disbelief to the Land of Islam because of a woman he desires to marry. It was said to

1 The hadeeth with this wording is reported by Muslim (4492), and al-Bukhaari (2697) reported it with the wording: "Anyone who innovates into this affair of ours that which is not part of it, will have it rejected."

him: “We will not marry (the woman) to you unless in the Land of Islam and you will not travel with her to the Land of Disbelief.” So, he migrates from his land – the Land of Disbelief- to the land of Islam so that he could marry this woman.

So, whoever migrates because of worldly gains or a woman has not migrated to Allah and His Messenger. Hence the Prophet (ﷺ) said: “then his emigration will be for that which he migrated for”. He said here: “for that which he migrated for” and he did not say: “his migration is for the mundane possessions he intends to achieve or the woman he desires to marry”, why?

It is said that: this is because he wanted to make the speech concise since if he had said: “his migration is for the worldly benefit he intends to achieve or the woman he desires to marry”, the statement would have been clumsy. So, he said: “then his emigration is for that which he migrated for”.

Others explain that: he did not mention the last two expressions by way of showing disdain for them and owing to their being despicable (in the context); i.e., mundane gains and wife. Intending to make the *Hijrah* - which is essentially from the most virtuous of deeds – for mundane benefits and woman is ignoble and base. So, he said, “then his migration is for that which he migrated for.” Therefore, he did not mention them since such intents are so lowly and reprehensible.

Anyway, irrespective of whether this or the other, he who intends worldly gains or a woman he desires to marry with his *Hijrah*, undoubtedly has low, dastardly and ignominious intention unlike the first individual who intended Allah and His Messenger (ﷺ).

Forms of Hijrah:

Hijrah may be with respect to a deed, the performer of the deed, and it may be regarding a place.

First form: *Hijrah* with respect to a place.

This is when one leaves a place where sins and acts of disobedience to Allah are widespread. It may be from a Land of Disbelief to a land free from such. The greatest form of such *Hijrah* is that from the Land of Disbelief to the Land of Islam when the individual is unable to openly manifest his religion. But if he is able to manifest his religion, without any opposition when he exhibits the symbols of Islam, then the *Hijrah* is not compulsory on him but only recommended. For

this reason, traveling to a Land of Disbelief will be a greater evil than remaining there. If the Land of Disbelief is the individual's country in which he is unable to establish his religion, then it becomes imperative on him to quit and emigrate from such a country.

Equally, if a person is from among the people of Islam and the Land of the Muslims, it is not permissible for him to migrate to a Land of Disbelief. This is because of the attendant danger on his religion and morals, and for the reason that doing so entails wasting his resources and supporting the economy of the non-Muslims. We are rather enjoined to enrage the disbelievers with all we can as Allah -Blessed is and Exalted - says:

﴿يَأْتِيهَا الَّذِينَ آمَنُوا فَتَلَوْا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلظَةً وَعَلِمُوا
 أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٣١﴾﴾

“O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allah is with those who are the pious” (At-Tawbah: 123).

Allah – the Mighty and Sublime - also says:

﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا
 بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ
 اللَّهِ وَلَا يَطْغُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا لَأْ كُتِبَ لَهُمْ
 بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾﴾

“... nor do they take any step to neither raise the anger of disbelievers, nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely Allah wastes not the reward of the Muhsinoon – the good doers” (At-Tawbah: 120).

Thus a disbeliever - whether a Christian, a Jew or an atheist, whether he ascribes himself to Islam or not - is an enemy of Allah, His Book, His Prophet and the generality of the Muslims, irrespective of how he camouflages himself: He is an enemy!

So, it is not permissible for a Muslim to travel to the Land of Disbelief except with three conditions:

The first condition: he must possess requisite knowledge (of the Religion) with which he wards off doubts. This is because the disbelievers would cast doubts into Muslim minds as regards their religion, Prophet, Book (the Qur'an), and corrupt their morals. They cause doubts regarding every issue so as to make a person unsure of and unstable in his religion. And it is well-known that when a person becomes uncertain regarding an aspect of the Religion which otherwise requires certainty, he will not uphold the religious obligations. *Eemaan* in Allah, His Angels, His Books, His Messengers, the Last Day as well as *Qadar* (Divine Preordainment) - whether good or bad- must be held with certainty. If one doubts regarding any of these, he is a disbeliever.

The disbelievers cast doubts into the Muslims so much that one of their leaders once stated categorically: "Do not attempt to change a Muslim from his religion to Christianity but it is sufficient to confuse him in his religion. This is because when you confuse him in his religion, you have deprived him of his religion, and this is sufficient." You should just remove him from this significant path entailing triumph, honor and dignity and that is enough. However, if you attempt to bring him into Christianity - built on misguidance and foolishness - then this is not possible.

This is because the Christians are astray as is mentioned in the saying of the Messenger of Allah (ﷺ).⁽¹⁾ Although the religion of *Al-Maseeh* ('Eesa) - peace and blessings be upon him - was true and had been a true religion in his time, it was abrogated by the Message of the Prophet (ﷺ). Hence guidance and the truth are in what the Messenger (ﷺ) has come with.

The second condition: That he has strong religious commitment which will protect him from base desires since that is by which uncertainties are repelled. If an individual who is not committed to his religion goes to the Land of Disbelief, he gets drowned. He will find the glimmers of the world; wanton immorality- alcohol consumption, sexual depravity and homosexuality! Every form of criminal behavior is found in the land of Disbelief. So, when he goes to these lands, it is

1 Reported by At-Tirmidhee (2953), (2954) with the wording: "The Jews are accursed and the Christians are astray"; and Ahmad (4/378) with the wording: "Those who earned (Allaah's) anger are the Jews and those who went astray are the Christians." And At-At-Tirmidhee said: "It is Hasan Gareeb" and it occurs in Saheeh ul-Jaami, the last hadeeth.

feared for him that he may slide into these filths except he is strongly dedicated in his religion with which he is protected from low desires.

The third condition: That he is in dire need of that (i.e. travelling to the Land of Disbelief). For instance, if he becomes ill, he may need to go to the Land of the disbelievers to seek medical attention. Also, if he needs to study a branch of knowledge in which there are no experts in the Lands of the Muslims, he may go there to acquire such knowledge. Likewise, he may need to do business; and so, he goes there, transact his business and returns. The important thing is that there must be a need for such journey.

For this reason, I opine that those who travel to the Land of Disbelief for mere tourism are sinners. Similarly, every shilling they spend on such a trip is unlawful spending and sheer waste of their wealth. They shall be called to account for it on the Day of Resurrection when they will not find a place to promenade or have a picnic; they would find nothing but their deeds. This is because these people waste their time, squander their wealth and have their morals corrupted. And perhaps, they have their family members with them!

It is surprising that these people go to the lands of the disbelievers where the voice of the caller to prayer or the remembrance of the one who remembers Allah is never heard. The only things heard are the Jewish trumpets or the Christian gongs. Then, they remain there for a long period of time with members of their families - wives, sons and daughters. Many evils occur from this - we ask Allah for Protection and Safety.

This is from the trials for which Allah unleashes catastrophes. The catastrophes that afflict us, and those we are presently suffering, are all because of sins and transgressions as Allah says:

“And whatever of misfortune befalls you, it is because of what your hands have earned. And he pardons much”. (Ash-Shoorah: 30).

And we are unmindful and unperturbed in our country, as if our Lord is oblivious of us. We think as if He is not aware (of our evil deeds); as if He does not prolong the life of the wrong-doer so that when He grabs him, he will not get away.

People witness these calamities, yet their hearts are hardened -and the refuge is with Allah! Allah - free is He from all imperfections - has indeed said:

﴿ وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَضِرُّعُونَ ﴿٧﴾ ﴾

“And indeed we seized them with punishment but they humble not themselves to their Lord, nor did they invoke (Allah) with submission to Him” (Al-Mu’minoan: 76).

We seized them with punishment and it befell them. Yet, they did not humble themselves to Allah; they did not supplicate to Him or fear His Majesty. Rather, their hearts became hardened and deadened - we seek protection with Allah - to the extent that to them, the unfolding disasters were like cold water. We seek refuge with Allah from the death and hardness of the heart.

If not, were people to be with their senses and consciousness and the hearts are alive, we would not have been in this state in which we are now. Though, we understand that we are in a state of destructive and devastating war; war of nerve-destroying gases, armies and others. With all these, you will not find anybody making any useful attempt to salvage the predicament except Allah wills otherwise. That undoubtedly is error; that some people in these critical times go with their families for sight-seeing in the Lands of Disbelief, the lands of sins and the lands of shamelessness - We seek refuge with Allah!

Conversely, traveling to the Lands of Disbelief to invite (the people) to Islam is permissible if it will be effective and have impact since such trip is for a (religious) benefit. The general populaces in these countries are ill-informed about Islam; they do not know anything about Islam. Rather, they are misguided; they are misinformed that “Islam is an inhumane and barbaric religion, the religion of the cattle-herders”! Especially when the West hears about these havocs wrecked by those who say they are Muslims, they say: “Where is the Islam? This is inhuman; an unrestrained violence, a section assaulting the other and another segment devouring the other”.

So, the people avoid Islam as a result of the actions of the Muslims. We ask Allah to guide us all to the Straight Way.

The second form: Hijrah with respect to deed.

It is that a man abandons what Allah has forbidden of transgression and disobedience. Just as the Prophet (ﷺ) said: “The true Muslim is he from whose tongue and hands, other Muslims are safe. And the true

emigrant is he who abandons what Allah has forbidden.”⁽¹⁾ Therefore, you must abstain from all that Allah has prohibited you from, whether with respect to the rights of Allah or the rights of Allah’s servants. Abstain from abuse, insult, murder, deception, consumption of other people’s property unjustly, disobedience to parents, severing the ties of kinship and all that Allah has forbidden. Stay clear from such acts even if your soul invites you to them and persistently persuades you. Bring to mind regularly, the fact that Allah – the Mighty and Exalted – has prohibited them expecting you to abandon and distance yourself from them.

The Third Type: *Hijrah* regarding the doer of the deed.

It may become necessary to boycott a particular individual in some cases. The people of Knowledge say: An example is a man who openly perpetrates evils and is undaunted regarding them; boycotting him is accepted if doing so will ensure advantages and good.

And the advantage and good here is that when he is deserted, he realizes its worthlessness and quits the act of transgression.

Another example is a man who is well-known for deceit during transactions and the people boycott him for that reason. Thereupon, he repented from that, retraced his steps and regretted (his earlier actions). A second person deals in *Ribaa* (usury). So the people boycotted him; they stopped extending the greetings of *salaam* to him or speak to him. When he realized this, he regretted and got rectified. A third person– and he is the worst of them– does not perform the Prayers. This is an apostate, a disbeliever– and the refuge is with Allah. It is compulsory that he is boycotted; as such, his greetings are not returned neither should he be greeted. Similarly, his invitations should not be honored until he realizes his evil and turns to Allah and returns to Islam.

However, if the boycott will not bring any advantage or rectification with regards to a sin other than Disbelief – because if the boycott is owing to disbelief, he should be boycotted and deserted in all conditions, whether the boycott brings advantage or not. But regarding an individual who commits a sin lesser than Disbelief, if boycotting him will not lead to gain, then such is not permissible. This is because

1 Reported by al-Bukhaari in the Book of Mind-Softeners, Chapter on Avoiding Sins; no. 6484, and Muslim in the Book of Eemaan, Chapter Explaining the Grades in the Islam (of Individuals) and which of His Affairs are the Best; no. (41).

the Prophet (ﷺ) said: “It is not permissible for a believer to boycott his (Muslim) brother for more than three days; they would meet and turn away from each other and the better of them both is he who begins with the greetings of *salam*.”⁽¹⁾ And it is well known among the People of the *Sunnah* and the *Jamaa'ah* that sins lesser than Disbelief do not expel from the state of Belief.

What remains to be considered after that is whether the boycott is beneficial or not? If it will ensure improvement and compel the wrongdoer to desist, then he should be boycotted. The evidence for that is the story of Ka'b bin Maalik, Hilaal bin Umayyah and Muraarah bin Rabe'e' - may Allah be pleased with them. They lingered behind instead of joining in the Tabuk campaign. The Prophet (ﷺ)⁽²⁾ boycotted them and ordered the Companions - may Allah be pleased with them all - to boycott them too. However, they enormously benefited from that; they turned to Allah as the earth straitened for them, despite its vastness; they were absolutely uncomfortable. So, they realized that there was no escape from Allah but to Him and turned to Him in repentance and Allah - the Mighty and Sublime - forgave them.

These are the types of *Hijrah*: *Hijrah* with respect to a place, a deed and a person indulging in a (sinful) act.

HADEETH 2

وَعَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَلْقَالَ رَسُولُ اللَّهِ ﷺ: «يَغْزُو جَيْشُ الْكُعْبَةِ فَإِذَا كَانُوا بِبَيْدَاءٍ مِنَ الْأَرْضِ يُخْسَفُ بِأَوْلِيهِمْ وَآخِرِهِمْ» قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ!، كَيْفَ يُخْسَفُ بِأَوْلِيهِمْ وَآخِرِهِمْ وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ؟! قَالَ: «يُخْسَفُ بِأَوْلِيهِمْ

1 Reported by al-Bukhaari in the Book of Manners, Chapter on the Hijrah; no. 6077, and Muslim in the Book of Benevolence and Ties, Chapter on Prohibition of Boycott for More than Three Days Without A Legitimate Reason; no. 2560.

2 Referring to the hadeeth of Ka'b bin Maalik in the story of his lingering behind instead of joining the Tabuk campaign; reported by al-Bukhaari in the Book of Military Campaigns, Chapter on the Narration of Ka'b bin Maalik; no. 4418, and Muslim in the Book of Repentance, Chapter on the Narration of the Repentance of Ka'b bin Maalik and His Two Companions; no. 2769.

وَأَخْرِهِمْ، ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ» مُتَّفَقٌ عَلَيْهِ. هَذَا لَفْظُ الْبُخَارِيِّ.

Aishah رضي الله عنها reported: Messenger of Allah ﷺ said, “An army will raid the Ka’bah and when it reaches a desert land, all of them will be swallowed up by the earth.” She asked; “O Messenger of Allah! Why all of them?” when they have their markets with them and those who are innocent. He answered, “All of them will be swallowed by the earth but they will be raised for Judgement according to their intentions.”

[Al-Bukhari and Muslim]

COMMENTARY

The author mentioned the hadeeth of Aa’isha - may Allah be pleased with her - that the Prophet ﷺ told that an army will raid the Ka’bah - the glorious Ka’bah - may Allah protect and save it from all evils.

This Ka’bah is Allah’s House built by Prophet Ibrahim and his son, Ismaa’eel – peace and blessings be upon them -. While raising the foundations of the House, they were saying:

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ (١٢٧)

“Our Lord accept [this service] from us. Verily You are the All Hearer, the All Knower”. [Al-Baqarah: 127].

This House, Abrahah wanted to attack it from Yemen. So, he advanced with a large army led by a huge elephant with the purpose of destroying the Ka’bah, the House of Allah. When he came close to the Ka’bah and got to a place called Al-Mugammas, the elephant stubbornly halted and refused to proceed. They began to force it to proceed to the Ka’bah but it was obstinate. But whenever they direct it towards Yemen, it would gallop into action and quicken.

Hence, during the Hudaybiyyah expedition when his camel became obstinate and refused to proceed and the companions said that “the Qaswaa is perverse, the Qaswaa is perverse” – that is, it became stubborn

and refused to move, kneeling down without reason, the Messenger (ﷺ) said: “Al-Qaswaa is not perverse; that at all is not its character.”⁽¹⁾ The Prophet – peace and blessings be upon him – was defending the beast because injustice is unbecoming even regarding the beasts.

“Al-Qaswaa is not perverse; that at all is not its character” – i.e., its habit – “it was rather held back by He who held the elephant back.” And the One who held back the elephant was the Lord – free is He from all imperfections and the Exalted. He (ﷺ) continued, “By He in whose Hand is my soul, they will not ask me for any line of action through which they venerate Allah’s sanctifications except that I agree with them over it.”

The crucial point here is that the Ka’bah had been attacked by a large army from Yemen led by this huge elephant with the aim of destroying the Ka’bah. When they reached Al-Mugammas, the elephant refused to proceed; it became stubborn. They frightened it but all to no avail. They were held back and delayed. Thereupon, Allah sent huge flocks of birds against them. *Abaabeel* (as it occurs in the Arabic text) means: large groups of birds. Each bird was carrying a stone it held with its legs with which it pelted each person, hitting his head and emerging from his anus:

﴿ جَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ﴾

“And He made them like [an empty field of stalk [of which its corn] has been eaten up [by the cattle]”. (Al-Feel: 5)

As if they were plants leftover by beast, miserable on the earth! ‘Umayyah bin Salt (a poet during Pre-Islamic times) said:

The elephant was withheld at al-Mugammas until
It started to crawl as if it was wounded.

So, Allah - the Mighty and Sublime - protected His House against the evil plots of this wicked king who had come to destroy Allah’s House. Allah – the Mighty and Sublime – said:

﴿ إِنَّ الزَّبَرَكَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً

¹ Reported by al-Bukhaari in the Book of Conditions, Chapter on Conditions During the Jihad; no. 2731.

الْعَنَكُفُ فِيهِ وَالْبَاءُ وَمَنْ يُرِدْ فِيهِ بِالْحَكَامِ يُظَلِّمُ نَفْسَهُ مِنْ عَذَابِ الْبَعْرِ ﴿٢٥﴾

“And whoever inclines to evil actions therein or to do wrong (i.e. practice polytheism and leave Islamic monotheism), him We shall cause to taste from a painful torment”. [Hajj: 25]

And towards the Last Hour, a people with a huge army will attack the Ka’bah.

His saying: “...and when it reaches a desert land”: i.e., a wide expanse land, Allah will cause the earth to swallow the first to the last of them. The earth will swallow them together with their markets and every person in their company. This contains evidence that they will be a mighty army owing to the fact that they will have their markets along with them for the purposes of buying and selling and other things. Allah will cause the earth to swallow the first of them and the last of them!

When the Prophet (ﷺ) said this, a question crossed Aa’isha’s mind - may Allah be pleased with her - and she asked, “O Messenger of Allah! How will the earth swallow the first of them to the last of them when they have their markets with them and those who are innocent?” The Prophet (ﷺ) answered that: “The first of them to the last of them will be swallowed by the earth together with their markets and the innocent ones among them but they will be raised on the Day of Resurrection according to their intentions.” Every person had his own intention.

This is one of the meanings of the saying of the Messenger (ﷺ): “The deeds are considered by the intentions and a person will get the reward according to his intentions.”

This hadeeth contains an important lesson: whosoever accompanies the people of falsehood, transgression and enmity will surely suffer the same punishment as theirs. The righteous and the unrighteous; when the torment comes, it afflicts the righteous and the unrighteous, the pious and the sinful, the believer and the unbeliever, the one who establishes the prayers and the arrogant. It will not spare anyone. Then they will be raised on the Day of Resurrection according to their intentions.

Allah – the Mighty and Sublime - said:

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ

الْعِقَابِ ﴿٢٥﴾

“And fear the fitnah [affliction and trial] which affects not in particular [only] those of you who do wrong [but it may affect all the good and the bad people], and know that Allah is severe in punishment” [al-Anfaal: 25].

The point of reference in this hadeeth is the statement: “Then they would be raised according to their intentions”. This is similar to his saying: “The deeds are considered by the intention, and a person will get the reward according to his intention”.

HADEETH 3

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: «لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَبَيْئَةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا» مُتَّفَقٌ عَلَيْهِ. وَمَعْنَاهُ: لَا هِجْرَةَ مِنْ مَكَّةَ لِأَنَّهَا صَارَتْ دَارَ إِسْلَامٍ.

Aishah رضي الله عنها narrated that the Prophet ﷺ said, “There is no emigration after the conquest (of Makkah) but only Jihad [(striving and fighting in the cause of Allah) will continue] and intention.* So if you are summoned to fight, go forth.” No emigration from Makkah because it became a land of Islam.

[Al-Bukhari and Muslim]

COMMENTARY

This hadeeth contains the Prophet’s nullifying Hijrah after the Conquest (of Makkah). He ﷺ said: “There is no emigration.” However, this annulment is not absolute; that is to say, emigration has not been abrogated with the Conquest; in fact, “Emigration will not end until the repentance from sins ends and repentance will not end

until the sun rises from its place of set”⁽¹⁾ as is contained in a hadeeth from the Messenger of Allah (ﷺ).

Conversely, the meaning of the annulment here is annulment of *Hijrah* from Makkah as stated by the author - may Allah have mercy on him - because after the Conquest, Makkah became a Land of Islam and will never subsequently return to being a Land of Disbelief. For that reason, the Prophet (ﷺ) annulled emigration after the Conquest.

Makkah used to be under the rule of the polytheists. They expelled the Messenger of Allah (ﷺ) from it and so, he migrated by His Lord's permission to Madeenah. After eight years, the Prophet (ﷺ) returned to Makkah victorious, triumphant and assisted (by his Lord) - may Allah's peace and blessings be upon him.

From then on, Makkah which was previously a Land of Disbelief became a Land of Belief, a Land of Islam; and so, there will not be emigration from it thereafter.

This contains evidence that Makkah will never return to be a Land of Disbelief; it will rather continue to be a Land of Islam till the Last Hour or until Allah Wills.

Then he - peace and blessings be upon him - said: “But [what will remain for the people of Makkah is] Jihad and intention.” That is, what will happen thereafter is Jihad; the people of Makkah will only advance from Makkah for Jihad.

And “the intention” refers to the right intention for Jihad in the path of Allah; and that is when the individual intends with his participating in the Jihad, that Allah's Words reign supreme.

Then Prophet - peace and blessings be upon him - said: “When you are summoned to fight, then go forth.” That is, when your leader instructs you to march forth for Jihad in the path of Allah, you must set out by way of obligation. Under that circumstance, the Jihad becomes *Fard 'ayn* (an individual obligation). When people are mobilized for Jihad, it is obligatory on them to set out, no individual should tarry except those excused by Allah based on His saying - the Exalted -:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتُمْ عَلَى الْأَرْضِ

1 Reported by Aboo Daawood in the Book of Jihad, Chapter on: Is the Hijrah Abrogated? no. 2479, and Ahmad in the Musnad (4/99). It is also contained in Saheeh al-Jaami' (7469).

أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ
 إِلَّا قَلِيلٌ ﴿٣٨﴾ إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا
 تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

“O ye who believe! What is the matter with you, that when you are asked to march forth in the cause of Allah i.e.[jihad] you cling heavily to the earth? Are you pleased with the life of this world as compared rather than the hereafter? But little is the enjoyment of the live of world as compared to the Hereafter. If you march not forth, He will punish you with painful torment and will replace you with another people and you can not harm Him at all (At-Tawbah: 38-39).

This is one of the circumstances in which Jihad becomes an individual obligation.

The second circumstance: When the enemy surround a (Muslim) Land. That is, the enemy advanced reaching the city and besieged it. Jihad in that circumstance becomes an individual obligation; it becomes obligatory upon each and every individual to fight including the women, the able in the circumstance among the old since this is Jihad for defense. And there is difference between the War for Defense and the Assault.

But in this circumstance, it is obligatory to call the entire people to arms in order to defend their Land.

The third circumstance: When the rows are established and the two sides face one another - the lines of the Disbelievers and the lines of the Muslims -; Jihad in that circumstance also becomes an individual obligation. And it is not allowed for anyone to leave as Allah – the Exalted - says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمُ الْأَدْبَارَ ﴿١٥﴾ وَمَنْ
 يُولِهِمْ يُومِئِدْ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَرِّفًا إِلَىٰ آثَرٍ فَأِنَّهُ قَدْ كَفَرَ بِآءِ بَعْضٍ مِنَ اللَّهِ
 وَمَأْوَنَةُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

“O you who believe! When you meet those who disbelieve, in

a battle field never turn your back to them and who ever turns his back to them on such a day, unless it be a stratagem of war, or to retreat to a troop [of his own], he indeed has drawn upon himself wrath from Allah. And his abode is hell, and worst indeed is that destination.” [Al-Anfaal: 15-16].

The Prophet (ﷺ) also mentioned retreating from the battlefield as one of the Seven Destructive Sins.⁽¹⁾

The fourth circumstance: If a particular individual is needed; perhaps only the individual knows well how to use a specific weapon and so the people need him to operate this new equipment – for example. It then becomes specifically obligatory on him to fight in the Jihad even if the ruler does not (particularly) mobilize him and that is for the reason that he is needed.

In these four circumstances, Jihad becomes an individual obligation. But in other than these situations, it is a Collective Obligation.

The People of Knowledge say: It is obligatory upon the Muslims to engage in Jihad (at least) once in a year; they should fight the enemies of Allah that the Words of Allah should reign supreme and not for the purpose of defending the country just because it is a country for the reason that defending the country just because it is a country could be done by both the believer and the non-believer. Even the non-Muslims defend their countries. But the Muslim defends Allah’s religion and so, he defends his country not just for its being a country – for example. He rather defends it because it is an Islamic city and as such, he defends it by way of protecting Islam which has taken roots in this city.

For this reason, it is incumbent on us in the kind of circumstance we live in today to admonish the generality of the people that the calls for National Liberation and its like are improper and that the people should rather be mobilized towards the religion that: We should defend our Religion before anything else because our land is a land of the Religion, a land of Islam which deserves protection and defense. So, we should guard and preserve it with this intention.

As for defending it with the intention of patriotism or nationalism,

1 Reported by al-Bukhaari in the Book of Will, Chapter on the saying of Allah – the Exalted: “Certainly those who unjustly consume the wealth of the orphans...” no. 2766, and Muslim in the Book of Eemaan, Chapter Explaining the Major Sins and the Worst of them; no. 88.

this could be done by the believer and a disbeliever and it will not be of any advantage to the individual on the Day of Resurrection. And if he were killed while defending his country with such an intention, he is not a martyr because the Messenger (ﷺ) was asked about a man fighting out of passion or to show bravery or to establish his status; which of these is in the cause of Allah? He answered: “Whoever fights that the Word of Allah reigns supreme; that is in the cause of Allah.”⁽¹⁾

Consider this condition: “Whoever fights that the Word of Allah reigns supreme”; not because it is his country. If you are fighting for your country, yourself and the disbeliever will be equal. So, you should rather fight that Allah’s Word reigns supreme, expressing that in your country owing to your country being a Land of Islam. In that situation, the fight will be one done in the cause of Allah.

It is authentically related from him (ﷺ) that he said: “No one will be wounded in the cause of Allah - and Allah knows best who is wounded in His cause - except that he comes on the Day of Resurrection with his wound gushing blood; the color will be of blood while the fragrance will be the smell of musk.”⁽²⁾

Contemplate how the Prophet (ﷺ) gave a condition for martyrdom that the individual must be fighting in Allah’s cause; and fight in the cause of Allah is that one fights for the purpose of making Allah’s Word supreme.

Therefore, it is compulsory for the students of knowledge to explain to the people that: fighting for a country is not a right fight; one only rightly fights that Allah’s Word reigns supreme, and that I should fight for my country because it is a land of Islam. So, I should protect it against its enemies and the enemies of Islam. Such is the right and sound intention.

Allah Alone grants success.

1 Reported by al-Bukhaari in the Book of Jihad and Military Advancement, Chapter on Whoever Fights that Allah’s Words may Reign Supreme; no. 2810, and Muslim in the Book of Leadership, Chapter on Whoever Fights that Allah’s Words Reign Supreme is in the course of Allah; no. 1904.

2 The first version was reported by Muslim in the Book of Leadership, Chapter on the Reward for the One Held Back from the Battle By Sickness or Any Other Excuse; no. 1911, and the second version was reported by al-Bukhaari in the Book of Jihad and Military Advancements, Chapter on The One Prevented from a Battle by An Excuse; no. 2839.

HADEETH 4

وَعَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ فَقَالَ: «إِنَّ بِالْمَدِينَةِ لَرِجَالًا مَا سِرْتُمْ مَسِيرًا، وَلَا قَطَعْتُمْ وَادِيًا إِلَّا كَانُوا مَعَكُمْ حَبَسَهُمُ الْمَرَضُ» وَفِي رَوَايَةٍ: «إِلَّا شَرَكُوكُمْ فِي الْأَجْرِ» رَوَاهُ مُسْلِمٌ.

وَرَوَاهُ الْبُخَارِيُّ عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَجَعْنَا مِنْ غَزْوَةِ تَبُوكَ مَعَ النَّبِيِّ ﷺ فَقَالَ: «إِنَّ أَقْوَامًا خَلَفْنَا بِالْمَدِينَةِ مَا سَلَكْنَا شِعْبًا وَلَا وَادِيًا إِلَّا وَهُمْ مَعَنَا، حَبَسَهُمُ الْعُذْرُ»

Jabir bin 'Abdullah Al-Ansari رضي الله عنه reported: We accompanied the Prophet ﷺ in an expedition when he said, "There are some men in Al-Madinah who are with you wherever you march and whichever valley you cross. They have not joined you in person because of their illness." In another version he said: "They share the reward with you." [Muslim]

It is narrated by Bukhari from Anas bin Malik رضي الله عنه : We were coming back from the battle of Tabuk with the Prophet ﷺ when he remarked, "There are people whom we left behind in Al-Madinah who accompanied us in spirit in every pass and valley we crossed. They remained behind for a valid excuse."

COMMENTARY

His saying: *fee gazaatin* (as it occurs in the Arabic text) means *fee gazwatin* (during a campaign).

The hadeeth means that if an individual intends a good deed but was prevented by an inhibiting factor, the reward of what he intended will be written down for him.

But if he used to do it in the circumstances wherein he had not any excuse; that is to say, when he was able, he would do it and later on he became unable; the full rewards of the deed will be written down for him because the Prophet (ﷺ) said: “When the servant is sick or on a journey, the like of what he used to do while at home and in sound health will be written down for him.”⁽¹⁾

Hence, the individual desirous of good, seeking for it; if he was used to performing the action but became prevented from doing it by a constraint, his reward are written for him completely. So for example: the person who would regularly observe the Prayers in congregation in the mosque but was held back by a constraint such as sleep or some illness or the like; the complete reward of the one who prays with the congregation will be written down for him without any reduction.

Similarly, if he consistently observes the legislated voluntary prayers but was kept back by a constraint and was unable to observe it, his full rewards will be written for him. Likewise, if his usual practice is to fast three days every month and then he becomes unable to do that held back by a constraint, the full rewards will be written for him.

And many other similar examples.

But if it is not his practice to do it, only the reward the intention will be written down for him excluding the reward of the deed.

The evidence for this is that: the poor among the Companions - may Allah be pleased with them all - said: “O Allah’s Messenger! The wealthy have surpassed us with high ranks and everlasting bounties” – i.e., the rich ones have outmatched them in giving charity and manumitting slaves. Thereupon the Prophet (ﷺ) said: “Should I not inform you of a thing through which you will catch up with those who had surpassed you, and no one will attain your position except the one who does the like of what you have done?” He said: “Say: *Subhaanallaah* (Glory be to Allah), *Allaahu Akbar* (Allah is the Greatest) and *Alhamdulillaah* (Praise be to Allah) thirty three times after every obligatory prayer.” So they did it. Then the rich got aware of that and took to it too. Thereupon, the poor came to the Messenger (ﷺ) and complained: “O Allah’s Messenger! Our brothers, the wealthy

1 Reported by al-Bukhaari in the Book of Jihad and Military Advancements, Chapter on: The like of what he earned while at home will be written for the traveler; no. 2996.

ones, heard of what we are doing and so they did its like.” The Prophet (ﷺ) then said: “That is the favor of Allah, He gives it to whomever He wishes⁽¹⁾” And Allah is the Possessor of tremendously large bounty. He did not say to them: “You have reached the rewards of their deeds”; but undoubtedly, they will have the reward for the intention.

For that reason, the Prophet (ﷺ) said about the one Allah has blessed with wealth who spends it on good causes such that the poor man would say: “If I were to have the like of the wealth of so-and-so, I would certainly do the like of his deed with it.” The Prophet (ﷺ) said: “Regarding his intention their reward is equal.”⁽²⁾ That is, equal in terms of intention. As for the deed, its reward will not be written for him except if he was among those who regularly did that (before he became constrained).

This hadeeth points to the fact that whoever goes out on the path of Allah in a battle and Jihad in the cause of Allah, he will have the reward for his walking. Hence, the Prophet (ﷺ) said, “You do not advance in any direction nor traverse any valley or mountain pass except that they are with you.”

This is shown in His saying – the Mighty and Sublime -:

﴿ مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا أَلَّ كَيْبَ لَهُمْ بِهِ عَمَلٌ صَلِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾ وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا أَلَّ كَيْبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ ﴾

“That is because they suffer neither thirst nor fatigue nor hunger in the cause of Allah, nor they take any step to raise the anger of

- 1 Reported by al-Bukhaari in the Book of Call-to-prayer, Chapter on the Remembrance After the Prayer; no. 843, and Muslim in the Book of Mosques and the Location for the Prayer, Chapter on Encouragement Towards Remembrance After the Prayer and Explaining Its Mode; no. 595.
- 2 Reported by At-Tirmidhee in the Book of Asceticism, Chapter on What is Reported Regarding the Illustration about this worldly life being like that of four individuals; no. 2325, and Ibn Maajah in the Book of Asceticism, Chapter on Intention; no. 4228, and at-Tirmidhee said: “It is Hasan Saheeh.”

disbelievers, nor injury upon an enemy is written to their credit as a deed of righteousness. Surely Allah wastes not the reward of the Muhsinoon [doers of good] nor do they spend anything in Allah's cause. Small or great—nor cross a valley, but is written to their credit that Allah may recompense them with the debt of what they used to do” (At-Tawbah: 120-121).

Similar to this is: If an individual perfectly makes the Ablution in his house and then goes out to the mosque – nothing made him go out except the Prayer – he would not take any step except that Allah raises him a level up therewith and purifies him of a sin.

This is from the favors of Allah - the Mighty and Sublime -; that the means to deeds have such tremendous benefits as explained by the Messenger (ﷺ).

And Allah alone grants success.

HADEETH 5

وَعَنْ أَبِي يَزِيدَ مَعْنِ بْنِ يَزِيدَ بْنِ الْأَخْنَسِ رَضِيَ اللَّهُ عَنْهُمْ، وَهُوَ وَأَبُوهُ وَجَدَهُ صَحَابِيُونَ، قَالَ: كَانَ أَبِي يَزِيدُ أَخْرَجَ دَنَابِيرَ يَتَصَدَّقُ بِهَا فَوَضَعَهَا عِنْدَ رَجُلٍ فِي الْمَسْجِدِ فَجِئْتُ فَأَخَذْتُهَا فَأَتَيْتُهُ بِهَا، فَقَالَ: وَاللَّهِ! مَا إِلَيْكَ أَرَدْتُ، فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «لَكَ مَا نَوَيْتَ يَا يَزِيدُ! وَلَكَ مَا أَخَذْتَ يَا مَعْنُ» رواه البخاري .

Ma'n bin Yazid bin Akhnas (he, his father and his grandfather, all were Companions) reported: My father set aside some dinars for charity and gave them to a man in the mosque. I went to that man and took back those dinars. He said: "I had not intended you to be given." So we went to Messenger of Allah ﷺ, and put forth the matter before him. He said to my father, "Yazid, you have been rewarded for what you intended." And he said to me, "Ma'n, you are entitled to what you have taken." [Al-Bukhari]

COMMENTARY

This hadeeth which the author - may Allah shower blessings on him - cited about Ma'n bin Yazeed and his father - may Allah be pleased with them - that his father, Yazeed, gave some amount of Dirham to a man in the mosque to dole out as charity to the poor. Then his son, Ma'n came and took it; and perhaps the man who was entrusted with it did not know he was Yazeed's son. It could also be that he gave him because he was among those entitled to it.

That reached his father, Yazeed, who then said to him: "I have not intended to give you" that is, I did not intend to give these Dirhams to you as handout. So he went to the Messenger of Allah (ﷺ) who said: "Yazeed, you will have the reward for what you intended; and you are entitled to what you have taken, O Ma'n."

So his statement - peace and blessings be upon him -: "Yazeed, you will have the reward for what you intended" points to the fact that actions are rewarded according to intentions, and that when a person intends good gets it. Even though Yazeed did not intend that his son takes these Dirhams; but he did take it since he was among those eligible for it and they became his. For this reason, the Prophet (ﷺ) said: "You are entitled to what you have taken, O Ma'n."

This hadeeth contains: evidence for the heading under which the author placed the hadeeth; that actions are rewarded according to the intentions, and that reward will be written down for the individual for what he intended even if something he had not intended happened in the end. This principle has numerous applications:

Among them: what the scholars - may Allah shower blessings on them - mentioned, that if a man gave his *Zakaah* to an individual thinking he was eligible but it later became clear that he was a rich man, not eligible for such; the *Zakaah* suffices and will be accepted; he is free from any blame because he intended to give it an individual who was entitled. Since he had given the intention, he will get the reward for his intention.

Also, if a person wants to endow a small house - for example - and says: "I endow so-and-so house" and points to the big house. However this was contrary to what he actually intended in his heart; the matter

will be ruled according to what he intended and not what his tongue mistakenly pronounced.

Similarly, a person is ignorant, not knowing the difference between the lesser Hajj and Hajj. If he performs the Hajj with a people and says: “*Labayka Hajjan* (Here I am, O Allah, for Hajj)” although he actually wished to perform the lesser Hajj and to merge it with the Hajj, he will have the reward for what he had intended. As long as he had intended the lesser Hajj even though he said “*Labayka Hajjan*” while with those people, he will have the reward according to his intention; and his slip of tongue will not harm him in anyway.

Likewise, if a man says to his wife: “You are divorced” while intending that she is set free from restriction and not from marriage, he will have what he intended and his wife will not be separated from him on that account.

This hadeeth contains many lessons and extensive applications under various sections of *Fiqh*.

From the lessons in this hadeeth is that it is permissible for a person to give charity to his son. The evidence for this is that the Prophet (ﷺ) commanded that charity be given and encouraged it. So, Zaynab, the wife of Abdullah bin Mas'ood (may Allah be pleased with her) wanted to give a portion of her wealth in charity and her husband said to her: “Your child and I are more deserving that you give charity to” – because he was poor – may Allah be pleased with him. She retorted, “No, until I ask the Prophet (ﷺ).” She asked the Prophet (ﷺ) and he said: “Ibn Mas'ood has said the truth; your husband and your child are the most deserving of those you may give charity to.”⁽¹⁾

Another point of benefit in the hadeeth is that: It is permissible for a person to give his child out of his *Zakaah* with a condition that such does not constitute halting other obligations on him. That is – for example, if a person has *Zakaah* which he wants to give out in charity to his son so that he will not ask him for his needs; such is not valid because he has intended therewith to halt something obligatory on him.

However, if he gives him (the *Zakaah*) so that he could settle his debt such as if the son got afflicted in an accident and his father gave him

1 Reported by al-Bukhaari in the Book of Zakaah, Chapter on Giving the Zakaah to Near Relatives; no. 1462.

from the *Zakaah* to ease off the debts, there is no blame on him. That is valid *Zakaah* since his child is the closest person to him and he had not intended to halt something basically obligatory on him. He only intended quittance of his child's burden, not the basic maintenance. If this was his intention, then his *Zakaah* is valid.

And Allah alone grants success.

HADEETH 6

وَعَنْ أَبِي إِسْحَاقَ سَعْدِ بْنِ أَبِي وَقَاصٍ مَالِكِ بْنِ أَهْيَبِ ابْنِ عَبْدِ مَنَافِ بْنِ زُهْرَةَ بْنِ كِلَابِ بْنِ مُرَّةَ بْنِ كَعْبِ بْنِ لُؤَيِّ الْقُرَشِيِّ الزُّهْرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَحَدِ الْعَشْرَةِ الْمَشْهُودِ لَهُمْ بِالْجَنَّةِ، رَضِيَ اللَّهُ عَنْهُمْ، قَالَ: جَاءَنِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي عَامَ حَجَّةِ الْوَدَاعِ مِنْ وَجَعِ اشْتَدَّ بِي فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي قَدْ بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى، وَأَنَا ذُو مَالٍ وَلَا يَرْتُنِي إِلَّا ابْنَةٌ لِي، أَفَاتَّصِدُّقُ بِثُلْثِي مَالِي؟ قَالَ: «لا»، قُلْتُ: فَالْشَطْرُ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «لا»، قُلْتُ: فَالثُلُثُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الثُلُثُ وَالثُلُثُ كَثِيرٌ - أَوْ كَبِيرٌ - إِنَّكَ أَنْ تَدَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلَ فِي فِي امْرَأَتِكَ». قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَخَلَّفَ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تُخَلِّفَ فَتَعْمَلَ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ إِلَّا أزدَدْتَ بِهِ دَرَجَةً وَرَفَعَةً، وَلَعَلَّكَ أَنْ تُخَلِّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ. اللَّهُمَّ أَمْضِ لِأَصْحَابِي هَجْرَتَهُمْ، وَلَا تُرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنَّ الْبَائِسُ سَعْدُ بْنُ حَوْلَةَ» يَرْتُنِي لَهُ رَسُولُ اللَّهِ ﷺ أَنْ مَاتَ بِمَكَّةَ. مَتَّفِقٌ عَلَيْهِ .

Abu Ishaq Sa'd bin Abu Waqqas ؓ (one of the ten who had been given the glad tidings of entry into Jannah) narrated: Messenger of Allah ﷺ visited me in my illness which became severe in the year of Hajjat-ul-Wada' (Farewell Pilgrimage). I said, "O Messenger of Allah, you can see the pain which I am suffering and I am a man of means and there is none to inherit from me except one daughter. Should I give two-thirds of my property in charity?" He said, "No." I asked him, "Then half?" He said, "No." Then I asked, "Can I give away one-third." He said, "Give away one-third, and that is still too much. It is better to leave your heirs well-off than to leave them poor, begging people. You will not expend a thing in charity for the sake of Allah, but you will be rewarded for it; even the morsel of food which you feed your wife". I said, "O Messenger of Allah, would I survive my companions?" He said, "If you survive others and accomplish a thing for the sake of Allah, you would gain higher ranking and standing. You will survive them ... your survival will be beneficial to people (the Muslim) and harmful to others (the enemies of Islam). You will survive others till the people will derive benefit from you, and others would be harmed by you." Messenger of Allah ﷺ further said, "O Allah, complete for my Companions their emigration and do not cause them to retract." Sa'd bin Khaulah was unfortunate. Messenger of Allah ﷺ lamented his death as he died in Makkah. [Al-Bukhari and Muslim]

COMMENTARY:

The author (may Allah the Exalted shower blessings on him) from what he reported from Sa'd bin Abee Waqqas (may Allah be pleased with him) said: The Prophet (ﷺ) came to visit him during an illness which befell him, and that was in Makkah. Sa'd bin Abee Waqqas (may Allah be pleased with him) was one of the emigrants who made the Hijrah from Makkah to Madeenah. They left their land for the sake of Allah, the Mighty and Sublime.

It was the practice of the Prophet (ﷺ) to visit the sick among his Companions as he would visit others too: He is the best in character among people coupled with the fact that he was the leader and model – may Allah's peace and blessings be upon him. So, he was the most excellent in character, the most lenient with his Companions and

most beloved to them.

He came visiting him and Sa'd said: "O Messenger of Allah! You can see the pain which I am suffering"; he was afflicted with a severe pain.

"And I am a man of enormous or great wealth": he had vast fortune.

"And there is none to inherit me except one daughter": he had no heir except this daughter.

"Should I give two-third of my property in charity?": he meant two-thirds of it; two out of three!

"He said, 'No'. I asked him (again), 'What about the half, O Messenger of Allah?": i.e., half?

"He said, 'No' Then I said, 'Can I give away one-third? He said: 'Give away one third and that is still much.'"

His saying: "Should I give in charity?": i.e., should I give it out as handouts? But the Prophet (ﷺ) prevented him from doing that because Sa'd, at that period, was suffering from an illness which was feared might result in his death. Therefore, the Messenger (ﷺ) prevented him from handing out more than one-third of his wealth.

This is because it is not permissible for the individual suffering a life-threatening sickness to donate more than one-third of his property because his estate has become tied to the right of others; the heirs. But as for the one who is healthy, not sick or whose illness is only mild, not life-threatening, he could give out whatever he desires; whether one-third, half, or two-third or his entire estate; there is no blame on him.

However, it is not necessary that he donates his entire wealth except if he anticipates something he is certain will make independent of the servants of Allah. The point here is that the Prophet (ﷺ) prevented him from giving out more than one-third (of his property).

He said: "Give away one-third and that is still much or big".

This contains evidence that it is better and more perfect if it is less than one-third. For this reason, Ibn Abbas - may Allah be pleased with them - said: "Were the people to reduce it from one-third to a quarter (this will be good)" because the Prophet (ﷺ) said: "Give away one-third and that is still much."

And Aboo Bakr (may Allah be pleased with him) said: "I am pleased

with what Allah is pleased with for Himself.” That is to say, one-fifth, and so, he bequeathed one-fifth – may Allah be pleased with him.

Consequently, we understand that the people’s bequeathal of one-third in the present times is, even though allowed, contrary to the best thing. The most appropriate thing is that it should be less than one-third: a quarter or a one -fifth.

Our jurists - may Allah shower blessings on them - said: The most appropriate is to hand down one-fifth and not more, following the line of conduct of Aboo Bakr (may Allah be pleased with him).

Then the Messenger – peace and blessings be upon him - said: “It is better to leave your heirs well-off than to leave them poor, begging people (for their needs).”

That is, for you to leave the estate and not give it out in charity so that when you die and the heirs inherit it they’ll become rich therewith is better than leaving them poor without anything “**Begging people (for their needs)**” i.e., asking people with their palms stretched (saying): “Give us, give us”.

Also, this contains proof that it is better for the deceased to leave wealth for his heirs. An individual should not think that if he leaves the wealth behind and it is inherited and taken over he will not be rewarded for it. This is not the case; he will certainly be rewarded. In fact, the Messenger (ﷺ) said: “**It is better to leave your heirs well-off than to leave them poor...**” Because when you leave wealth for your heirs, they benefit from it and they are (your) relatives. But if you give it out, non-family members rather benefit from it and giving out to relatives is more rewarding than giving non-relatives owing to the fact that handing out to relatives constitutes charity and connecting the ties of kinship.

Then he said: “**You will not spend anything in charity for the sake of Allah except that you are rewarded for it; even the morsel of food which you feed your wife.**” He was saying: you will not spend anything; i.e., you do not give any money; whether Dirham or Dinar, clothes or beddings, food or other things seeking the Face of Allah therewith except that you are be rewarded for it.

The point to note here is his saying: “**With which you seek the Face of Allah.**” That is, you seek Allah’s Face with it; you hope to be admitted into the Paradise with that so that you see the Face of Allah-

the Mighty and Sublime - The people of the Paradise - may Allah count me and you among them - will see Allah - free is He from all imperfections and Exalted is He. They will see Him clearly with their eyes as they plainly see the sun without any cloud obstructing it and in the manner they see the moon during the nights of full moon. That is to say, they shall most truly see that.

He (ﷺ) said: "...even the morsel of food you feed your wife" that is, even the piece of food you give your wife will earn you rewards if you intend the Face of Allah therewith despite the fact that maintaining one's wife is compulsory. If you do not maintain her you will be required to either do so or divorce her. Yet, if you spend on your wife seeking Allah's Face, Allah will reward you for it. Likewise when you spend on your children or your mother, father, even on yourself seeking the Face of Allah with it, Allah will surely reward you for it.

Thereafter Sa'd - may Allah be pleased with him - said: "Would I be left behind by my companions?" meaning, "Will I be left at the back after my companions (leave)?" That is, "Will I stay behind after my companions (leave) and so, I will die in Makkah?" Thereupon, the Prophet (ﷺ) explained to him that he will not be left behind. He (ﷺ) said to him: "You will never be left behind." Additionally he explained to him that even if he was left behind and then he carries out any good deed seeking Allah's Face with it, he will surely gain position and prestige in the Sight of Allah.

It means: If taken as given that you are left behind and you are unable to leave Makkah but you do a good deed with which you seek the Face of Allah, certainly Allah - the Exalted - will elevate you in prestige and rank; elevation in standing, rank and position. Allah - the Mighty and Sublime - will raise you high in the Paradise if you do a deed in Makkah although you had emigrated from it.

Then the Prophet (ﷺ) said: "You will remain..." The phrase "will remain" here is different from the first "If you survive". "You will remain" here means: you will live long in this world. And this was what happened; Sa'd bin Abee Waqqaas was granted a long life such that - according to the scholars - he left seventeen male and twelve female children while he only had a female child at the beginning. However, he was granted long life and blessed with children; seventeen sons and twelve daughters.

He said: "You will survive until some people are benefitted by you

and others harmed by you.” And this actually happened. Sa’d - may Allah be pleased with him - lived long and he had a great impact in many Islamic conquests. He won extraordinary conquests, and so, people, the Muslims, benefited from him while others, the unbelievers, were harmed by him.

The Prophet (ﷺ) then said, “O Allah, complete my companions’ emigration for them.” He supplicated to Allah to complete the Hijrah of his companions for them, and that implies two things:

The first issue: Their firmness upon *Eemaan* (faith); because if a person is firm upon faith, he will be steadfast upon his Hijrah as well.

The second issue: That none of them should return to Makkah after he had left the city as an emigrant to Allah and His Messenger. Because when you leave a land as an emigrant to Allah and His Messenger, it is like money handed out in charity. The land may be likened to the money you have given out in charity; it is not possible for you to take it back. Likewise everything an individual leaves for the sake of Allah, he should not return to it.

For instance: Many of the people have been favored to rid their homes of television sets by way of turning towards Allah and abstinence from it and its evils. These people now ask “Is it right for us to bring the TV back to our homes?” We say: No; after you had done away with it to please Allah, do not bring it back because if an individual leaves or abstains from a thing for the sake of Allah, he should not go back to it. For this reason, the Prophet (ﷺ) supplicated to his Lord to preserve his companions’ *Hijrah* for them.

His saying: “And do not cause them to turn on their heels” i.e., do not let them renounce *Eemaan* (faith) and turn back on their heels. This is because disbelief is backwardness while faith is advancement. This is in contrast to what the atheists say today when they describe Islam as retrogressive! They claim that progressivism is when the individual pulls out of Islam becoming a secularist, not differentiating between *Eemaan* and disbelief – and the refuge is with Allah – or between disobedience and obedience. In reality, faith is the real progress and development.

The foremost are the believers and progress is based on *Eemaan* while apostasy is turning on the heels as the Prophet – peace and blessings be upon him - said: “And do not cause them to turn on

their heels.”

This hadeeth contains many great and beneficial lessons:

Such as: It is from the guidance of the Messenger (ﷺ) to visit the sick since he visited Sa'd bin Abee Waqqaas (may Allaah be pleased with him). And visiting the sick entails huge advantages for the visitor and the visited. As for the visitor, he would be fulfilling the right of his Muslim brother because it is part of your Muslim brother's right that you visit him when he is sick.

Furthermore, if an individual visits the sick he continues to remain in the Paradise; he plucks its fruits until he returns.

Also, that brings admonitions to the visitor regarding Allah's favor of sound health on him. Because when he sees the ill-health of the sick and contemplates his own sound health and well-being, he will realize the bounties of Allah upon him: things are really appreciated when contrasted with their opposites.

Also, it brings about affection and love. When an individual visits the sick such visit ever remains in the mind of the sick; he continues to remember it. And each time he recollects it, he appreciates the person who visited him. This manifests on many occasions when the sick becomes healthy and you both meet, you find him showing gratitude to you; you will observe that he took great delight in it.

As for the person visited, he also benefits from it because it supports him, delights him and relieves his anxiety, distress and sickness. And perhaps the visitor may be fortunate to admonish him to do good deeds, turn towards Allah and give the Will if he desires to hand down any debt and the like. So, such visit would be of great advantage for the sick.

Hence the scholars say: It is necessary for the one who visits the sick to delight him. He could say (for instance): “*Maa Shaa Allah*; you are fine today” and things like that. It is not mandatory for you to say to him, for instance that: “You are now well” because he may be more in pains today than he was yesterday. But you should say: “Today, you are in a good state” because the entire affairs of the believer are good; when distress befalls him he is in a good state and when comfort comes to him he is in a good state. So he says: “You are in a good state today and all praise is due to Allah” and similar other things that will delight him.

Lifetime is inevitable; if the sickness is his own time, he will die, and if anything remains for him to stay in this world he will live.

It is essential to remind him about repentance. However, he should be told bluntly since that may frighten him and then he thinks that, "If my sickness is not so threatening, he would not remind me of repentance." He should rather begin by citing verses and hadeeths that extol the virtues of the repenting servants from which the sick will take lessons.

He should also be reminded of making a Will. Likewise, he should not say, "Write your will, your death is near!" If he says that, the sick will be terrified. He'd rather mentioned to him, for instance, some stories relating to it. For example, he may say: "So-and-so owed some debts and was very persevering; he would enjoin his family to settle his arrears" and things like that: expressions that will not terrify him.

The people of knowledge say: If the visitor perceives that the sick person is eager that he recites on him, it is important that he reads for him. He should recite the authentically related supplications from the Prophet (ﷺ) and blow on him such as his saying: *Adhhib al-Ba'as Rabba an-Naas wash-fi anta ash-Shaafi, laa Shifaaun illaa shifaauka shifaa-an laa yugaadir saqaman.* (Remove the harm, Lord of mankind! Give healing, You are the Healer. There is no healing except your healing, a healing which will leave no illness).⁽¹⁾ And such as his saying: *Rabbunaa Allahu aladhi fis-Samaa Taqaddas ismuka, Amruka fis-Samaa wal-Ard kamaa Rahmatuka fis-Samaa Faj'al Rahmataka fil Ard, Igfirlanaa Hawbanaa wa Khataayanaa anta Rabbu Tayyibeen, anzil Rahmatan min Rahmatik wa Shifaa-an min shifaaik 'alaa haadhaa al-Waja', fa yabrau.* (Our Lord, Allah, Who is in the heaven! Your Name is Holy; Your command is in the heaven and on earth. As Your Mercy is in the heaven let Your Mercy be on earth. Forgive our offenses and misdeeds, Lord of the righteous. Send down Mercy from Your Mercies and a Healing from Your Healings on this pain so that it becomes healed).⁽²⁾

1 Reported by al-Bukhaari in the Book of the Sick, Chapter on the Supplications of the Visitor for the Sick; no. 5675, and Muslim in the Book of Medicine, Chapter on Incantation for the Sick; no. 2191.

2 Reported by Aboo Daawood in the Book of Medicine, Chapter on How to Exorcize; no. 3892, Haakim in al-Mustadrak (1/343,344) who said: "The two Shaykhs depended on the narrations of all the reporters of this hadeeth except Ziyaadah bin Muhammad who is a Shaykh from the people of Egypt with few narrations."

You may also read *Soorat al-Faatihah* on him since *Soorat al-Faatihah* is an incantation read upon the sick or those stung by scorpion, snake or things like that.⁽¹⁾ So, whenever the visitor observes that the sick person anticipates that the readings are made for him, then that should be done so that he is not pressed to request the reading. The Prophet (ﷺ) had said: “I saw amongst my nation seventy thousand people who will enter the Paradise without reckoning or punishment.” He continued, “They are those who do not request for exorcism, cauterization and they don’t believe in evil omens; they only depend on their Lord.”⁽²⁾

So, his saying: “who do not request for exorcism”: i.e., they do not request anybody to perform exorcism on them. Hence when you observe the sick craving for you to read to him; then do it so that you do not compel him to request the reading.

Likewise, if you notice that the sick is delighted to have you remain with him, then you should stay. You are upon goodness and will be rewarded; spend time with him and please him; perhaps your gladdening him will bring about his wellness considering the fact that the sick person’s joy and happiness are from the major means of achieving wellness. Hence, if you find that he loves that you stay with him, remain with him; stay with him until you note his becoming tired.

But if you find that the sick is just enduring; he does not like that you remain with him, or that he wants you to go so that his household could come to him and provide him support, do not linger. Ask about his well being and simply leave.

Among the points of benefit in the hadeeth is: the noble character of the Prophet (ﷺ); he undoubtedly is the most excellent human in character. Allah says:

Adh-Dhahabee said in at-Talkhees: “al-Bukhaari and others said: His reports contradict those of trustworthy narrators.”

- 1 This is because the Prophet (ﷺ) approved of the person who made incantation with it. Reported by al-Bukhaari in the Book of Medicine, Chapter on Blowing while Exorcising; no. 5749, and Muslim in the Book of Medicine, Chapter on the Permissibility of Taking Pay for Exorcising using the Qur’an and Approved Words of Remembrance; no. 2201.
- 2 Reported by al-Bukhaari in the Book of Medicine, Chapter on Whoever Do Not Ask to be Exorcized; no. 5752, and Muslim in the Book of Eemaan, Chapter on Evidence that Groups of Muslims will Enter the Paradise Without Accounting or Punishment; no 220.

﴿ت وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَا أَنْتَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾﴾

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾﴾

“Noon. By the pen and what they (the angels) write (in the record of men). You (O Muhammad) by the Grace of your Lord, are not mad. And verily, for you (O Muhammad) will be an endless reward. And verily, you (O Muhammad) are on an exalted (standard of) character.” (Al-Qalam: 1-4).

Hence, best and most exalted person in character is Allah’s Messenger (ﷺ). Thus, he would visit his Companions when they are ill and at other times, he would extend greetings of *salam* to them and even the children when he passes by them – may Allah’s peace and blessings be upon him.

Among the lessons in the hadeeth is that: It is incumbent on the individual to consult the people of knowledge because Sa’d bin Abee Waqqaas - may Allah be pleased with him – asked advice from the Prophet (ﷺ) when he wanted to give charity from his wealth. He enquired: “O Allah’s Messenger, I am a man of means and there is none to inherit from me except one daughter. Should I give two-third of my wealth in charity? He said, ‘No’...”

It illustrates the importance of consulting with the people of knowledge and understanding; each person according to his ability. For instance, if you want to do something regarding the religion, consult the people of knowledge because they are more knowledgeable about the matters of the religion than others. When you want to purchase a house, consult the real estate officers and if you want to purchase a car, ask advice from car engineers and specialists and so on.

Therefore, it is said that: “He who asks Allah for proper guidance will never be disappointed and he who consults will never regret.”

Without doubt, it is not expected of a person to consider himself perfect; whoever claims perfection is actually the imperfect. It is necessary for him to consult, especially on important matters related to the *Ummah* because a person may be swayed by passion and excitement into doing something that is perhaps, basically fair and not blameworthy but inappropriate considering the particular time, place or situation.

For this reason, the Prophet (ﷺ) left re-building the Ka'bah on the foundation of Ibrahim – peace and blessings be upon him - fearing troubles. He said to Aa'isha (may Allah be pleased with her): “If not that your people just left the state of disbelief, I would have rebuilt the Ka'bah upon the foundation of Ibrahim. I would have made it have two entrances; a door through which the people will go into it and another door through which they will exit.”⁽¹⁾ In order for the people to be tranquil when they enter the House of Allah – the Mighty and Sublime -; yet he left it, fearing the consequent troubles even though it was expedient.

In fact, a greater situation is that Allah the Exalted prohibited cursing the gods of the idolaters even though they are warrant to be abused and warned against. Nevertheless, because abusing them will lead to their abusing the Great Lord, free from all imperfections and defect, Allah the Mighty and Sublime - said:

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ

عَلَيْهِمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٨﴾

“And insult not those whom they (worship) beside Allah, lest they insult Allah wrongly without knowledge. Thus we have made fair seeming to each people its own doings; then to their lord is their return and he shall then inform them of all that they used to do” (Al An'am: 108).

So, the point is that we should essentially understand that a thing may be good in itself but may not be wise or sensible or appropriate or from the aspects of trust to be mentioned in certain circumstances or places or a particular situation even though it is essentially good, true and real. Therefore, it is incumbent for the individual to consult the people of knowledge, good opinion and sincerity in matters before embarking on them so that he would have good evidence. Allah – the Exalted - told the noblest of His creatures and the best of them in sound judgment and giving correct advice, Muhammad (ﷺ):

1 Reported by al-Bukhaari in the Book of Knowledge, Chapter the One who leaves a preferred view fearing that some of the people may not understand it and then fall into a worse evil; no. 126, and Muslim in the Book of Hajj, Chapter on Demolishing the Ka'bah and Rebuilding It; no. 1333.

﴿إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ فِي شَيْءٍ مِنْهُمْ بِشَيْءٍ إِلَى اللَّهِ ثُمَّ يَنْتَهِمُ بِمَا

كَانُوا يَعْمَلُونَ ﴿١٥٩﴾

“So pass over (their faults), and ask Allah’s forgiveness for them; and consult them in affairs. Then when you have taken a decision, put your trust in Allah.” (Al-‘Imraan: 159).

This is aside the fact that he is Allah’s Messenger, the best in sound judgment, superior in intellect and giving good advice - may Allah’s peace and blessings be upon him.

An individual may be swayed by emotion and bursts out: “This is for the sake Allah, I will do it. I will expose the truth, I will always say it. I will not mind the criticism of the critics in the cause of Allah”, and similar statements, and then the consequences are usually adverse. And usually, whoever is swayed by emotion and follows it up without considering the aftermaths and consequences and without evaluating issues brings about evils whose extent are known to Allah – the Mighty and Sublime – alone. That is aside the fact that he was sincere, his aim was good but his conduct was not proper. There is wide difference between sound intention and good conduct; an individual may have the right intention but conduct himself inappropriately. He may also have bad intentions with a good methodology to attain his evil intentions!

A person may be praised for his good intention but not for his bad approach unless he is well-known for good counsel and guidance; he may then be excused for his bad methodology and exonerated. And it is totally inappropriate to emulate this action of his – which was contrary to wisdom -, it is not proper at all. Likewise, it is not permissible to disparage him just for this reason or give his statements meanings they do not suggest. He should rather be excused, enlightened, counseled and rightly guided. We can say to him: “My brother, your statement or action is basically good and correct but is improper in this context, time or place.”

The important thing here is that the hadeeth of Sa’d bin Abee Waqqaas - may Allah be pleased with him – points to the fact that it is vital for the individual to consult those more intelligent and knowledgeable than him.

It contains other points of benefit: that it is incumbent for the individual seeking advice to relate the matter exactly as it is; its causes, obstacles and everything relating to it so that the matter is really clear to the individual from whom the advice is sought. And consequently, he bases his counsel on this reality. Therefore, Sa'd said: "I am a man of means, none will inherit from me except one daughter."

His saying: "I am a man of means" is an exposition of the reason for the handing out he intended.

"None will inherit from me except one daughter" explains the absence of a preventive. That is to say, nothing hinders me from giving out largely since I have no many heirs.

The individual giving advice should fear Allah - the Mighty and Sublime - in the counsel he gives. He must not be swayed by emotions into overprotecting the individual asking his advice. Because when people consulted an individual and he observes that they are inclined to a particular view, he goes ahead and directs towards it. He says: "I love to agree to what he considers appropriate for himself." This is a great mistake; in fact, it is treachery.

What is mandatory is for you to say what you consider appropriate when your advice is sought; what you know to be beneficial, whether he likes it or not. If you then you are a sincere adviser and you would have discharged your duty. Then if he acts upon it and considers it right, that is okay. But if he does not, you have cleared your conscience.

But to derive from his presentation that he perhaps is inclined to such-and-such thing and then you direct him towards it, that is a great mistake and in fact, deceit even when you could have inferred wrongly. You may think he is inclined towards a thing while he is not. This will be a loss in two ways:

First way: from the aspect poor understanding

Second way: from the aspects of bad intention.

The statement of the Messenger of Allah (ﷺ), "No", is proof that one could use the expression, "no", and that it does not constitute insolence. The Prophet (ﷺ) used the word "no" and his Companions (may Allah be pleased with them all) also used the word "no" regarding him.

An instance was when Jabir's camel became tired and the Prophet (ﷺ) met him on the way. It was from the practice of the Messenger

(ﷺ) – being the guardian over his *Ummah* - to walk behind them. He would not walk in front of them; but behind them so that if anyone needs help for anything, he – peace and blessings be upon him - will provide it. Think through this level of modesty and good guardianship.

He met Jabir – may Allah be pleased with him - whose camel had become exhausted, not walking. So, the Prophet (ﷺ) tapped it and prayed for it and then said to Jabir: “Sell it to me for an *Awqiyyah*.” But Jabir said: “No”⁽¹⁾ and the Messenger (ﷺ) did not criticize his saying “no”.

Here likewise, when Sa’d said to him: “Should I give two-thirds of my property in charity?” He said: “No.” Therefore, it is not prohibited to use the word, “no”; it does not constitute insolence even though many of the people are now averse to the word, “no”. In its place, they say, “*Salaamatuka*” (your peace). This is good because you are praying for peace on him; but if you say “no”, there is no blame on you.

Another lesson from the hadeeth is that: it is not permissible for an individual with a life-threatening illness to give out more than one-third of his wealth in charity except his heirs assent to it because their rights are linked to the wealth once the man became sick. Hence, it is not permissible to donate more than one-third owing to the Prophet’s saying regarding two-thirds and half: “No”. He then said: “Give away one-third, and that is still too much.”

It demonstrates the fact that his donation must be less than one-third as Ibn Abbass– may Allah be pleased with them both - said: “Were it that the people to reduce it from one-third to a quarter because the Prophet (ﷺ) said, “Give one-third and that is still much.”

Among the points in the hadeeth is that: It is not permissible for the individual with a life-threatening illness to donate more than one-third of his wealth whether for charity or by way of contributing to the construction of mosques or as a gift or any other. He must not exceed one-third because the Prophet (ﷺ) disallowed Sa’d from giving out more than one-third.

Another point is that: It is necessary to give less than one-third; that is, one-fourth, one-fifth or lesser for the reason that the Messenger

1 Reported by al-Bukhaari in the Book of Conditions, Chapter on: It is allowed if the seller preconditions the back of the beast to a stated destination; no. 2718, and Muslim in the Book of Sharecropping, Chapter of Selling a Camel Exempting Its been Ridden; no. 715.

(ﷺ) gave preference for giving less than one-third in his saying: “**And one-third is still too much.**” Hence, Abdullah bin Abbass (may Allah be pleased with them both) gave evidence and said, “Were it that the people reduce it from one-third to a quarter because the Prophet (ﷺ) said, ‘**Give one-third and that is still much**’”.

The *Wasiyyah* (bequeathal) has the rulings of a gift; and so, it is not permissible for a person to bequeath more than one-third of his wealth. It should be one-third or less.

The best regarding bequeathal is that it should be one-fifth of the wealth for the reason that Abu Bakr (may Allah be pleased with him) said, “I am pleased with what Allah is pleased with for Himself” – i.e., one-fifth. Hence, he bequeathed one-fifth. Consequently, our scholars among the jurists – may Allah be pleased with them all – say: It is legitimate for him to bequeath one-fifth if he is leaving a vast wealth behind.

Another point of benefit from this hadeeth is that: If an individual's wealth is only meager and his heirs are poor, the most appropriate thing is not to bequeath anything; neither meager nor abundant according to the saying of the Prophet (ﷺ): “**It is better to leave your heirs well-off than to leave them poor.**” Contrary to what some of the laymen think; that bequeathal is a must. This is a mistake; the individual whose wealth is meager and his heirs are poor, not having wealth, it is not incumbent on him to make bequeathal; it is better not to will.

Some among the rank and file of the people think that the deceased will not be rewarded unless he wills but that is not so. If he leaves the wealth for his heirs, he shall be rewarded even if the heirs inherit it against his desire in as much as he followed the guidance of the Prophet (ﷺ) that, “**It is better to leave your heirs well-off than to leave them poor.**” His reward for that is better than giving out his wealth in charity.

Another lesson from the hadeeth is that: Those who migrated from Makkah to Madeenah among the Companions dreaded dying in Makkah considering Sa'd's saying that: “**Would I be left behind after my companions?**” This expression is interrogative, meaning that, “**Will I be left lingering?**” It is an interrogation expressing dread. That is to say, he did not like to be left behind and then he dies in Makkah

after he had emigrated from it to Allah and His Messenger.

Similarly, it is not appropriate for a person to return to anything he had abandoned for the sake of Allah. We had explained earlier that an instance is what some people did. They had gotten rid of the TV sets from their homes because they noted its evils overbearing whatever benefit and advantage it has. They abandoned it for Allah's sake and destroyed it, and came asking thereafter whether they can return it a second time? We say: Do not return it again as long as you had gotten rid of it, seeking the Face of Allah; do not return to a thing you had abandoned to please Allah.

Among the points of benefit in the hadeeth is: The manifestation of a miracle of Allah's Messenger (ﷺ). The Messenger (ﷺ) had told Sa'd that, "You will not be left behind; and you will survive [them] to the extent that some people will suffer through you while others will benefit through you" and it occurred as the Prophet (ﷺ) had told. Sa'd (may Allah be pleased with him) lived till the reign of Mu'awiyah, living long after the Messenger's statement to him.

This is among the miracles of the Prophet (ﷺ); he would give prophesy and it will occur as he – peace and blessings be upon him – told. However, it was not purely a prophesy in this case but an expectation owing to his statement, "You may survive [them]". He was not categorical; yet the affair was as he anticipated.

Among the points in the hadeeth is that: there is not anyone who does something seeking Allah's Face with it except that he is raised therewith in rank and standing. This is so even if such occurs in a place he is not allowed to stay owing to the fact that the deed is a thing and the stay is something else altogether. Therefore, the most preponderant view among the scholars is that: if a person observes Salaat on a usurped land, his prayer is valid for the reason that the prohibition is not regarding the prayer but against the act of usurpation.

The prohibition is aimed at other than the Prayer; and as such, his Prayer is valid on the usurped land. However, he will be sinning to remain upon such usurped location. Rightly, if it were reported from the Messenger (ﷺ) that, "Do not observe the prayer on a usurped land" we could then say: If you observe the prayer on a usurped land it is invalid" in the same way we affirm that: If you pray in a graveyard,

your Prayer is invalid. And that is for the reason that the Prophet (ﷺ) said, “The entire earth is a mosque except the graveyards and the toilets.”⁽¹⁾ This excludes the funeral prayer which is allowed even in the graveyard.

Another point of benefit is that: If an individual spends anything to seek Allah’s Face, he will be rewarded for it including whatever he spends on his household and wives and even what he spends on himself. As long as He seeks Allah’s Face with it, he will be rewarded for it.

It as well includes a pointer to the fact that it is essential for the individual to always have it in mind to seek nearness to Allah in all his spending for him to earn rewards therefrom. If you seek the Face of Allah with everything you spend – whether big or small, on yourself, members of your household, your friends or on anybody, Allah – the Mighty and Sublime - will reward you for it.

His statement: “but Sa’d bin Khawlah was unfortunate...” Sa’d bin Khawlah – may Allah be pleased with him - was one of the emigrants from Makkah to but Allah decreed he dies there and so he died in Makkah. The Prophet (ﷺ) grieved over him that he died in Makkah since they would loathe an emigrant dying in the land from where he had emigrated.

This is what could be said easily about the hadeeth. The author (may Allah shower blessings on him) cited it under the chapter of Sincerity because the Prophet (ﷺ) said to Sa’d: “You will not engage in a deed seeking with it the Face of Allah, except that you gain higher ranking and standing therewith.” He also said to him: “You will not spend any thing seeking with it the Face of Allah except that you are rewarded for it.” So he pointed in the hadeeth to sincerity by way of the individual seeking the Face of Allah with his spending in order for him to gain the reward and higher ranks and standing in the sight of Allah – the Mighty and Sublime.

Allah alone grants success.

1 Reported by Aboo Daawood in the Book of the Prayer, Chapter on The Places Where Observance of the Prayer is Forbidden; no. 492), At-Tirmidhee in the Book of the Prayers, Chapter on the Entire Earth is Mosque Except the Graveyards and Toilets; no. 317, Ibn Maajah in the Book of the Mosques, Chapter on Places in which the Prayer is Forbidden; no. 745, and Ahmad in Al-Musnad (3/83). It is graded Saheeh (authentic) in Irwaa no. 287 and Shaykh Ahmad Shaakir in his annotation of At-Tirmidhee (2/133,134).

HADEETH 7

وَعَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى لَا يَنْظُرُ إِلَى أَجْسَامِكُمْ، وَلَا إِلَى صُورِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ». رواه مسلم.

Abu Hurairah ؓ narrated: Messenger of Allah ﷺ said, "Allah does not look at your figures, nor at your attire but He looks at your hearts and accomplishments." [Muslim]

COMMENTARY

This hadeeth alludes to what is indicated in Allah's saying:

﴿يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾

"O mankind! We have created you from a male and female and made you into nations and tribes that you may know one another. Verily the most honorable of you with Allah is that [believer] who has At-Taqwa (piety)." (Al-Hujuraat: 13).

Allah – free is He from all imperfections and Exalted - does not consider the figures of the slaves; are they big or small, healthy or unhealthy? And he does not consider their looks - are they beautiful or ugly? All these amount to nothing before Allah. Likewise, He does not look at lineages whether they are superior or inferior? And He does not look at wealth. He does not consider any of these. There is no connection between Allah and His creation except with piety; whoever is most devout is the nearest to and most honorable before Allah.

Therefore, do not take pride in your wealth, beauty, physique, children, mansions, cars or anything in this life. You should only delight if Allah favors you with piety - and this is from Allah's Favor upon you; so you should praise Allah for that.

His saying (ﷺ): "...but He looks at your hearts"; the hearts are the focal points, and this corroborates the hadeeth with which the author

began the book: “The deeds are considered by the intentions...”

Hearts are the center of attention. For many their deeds are apparently good, sound and righteous, but because they are built upon on shambles, they become ruined. Therefore, the intention is the foundation. You may observe two people observing the Prayer in the same row, following the same Imam but the difference between their prayers is like the difference between the east and the west because their hearts are at variance. The heart of one of them is unmindful; he may even be showing-off with his prayer– and the refuge is with Allah –, targeting some worldly benefit with it!

On the other hand, the other person would be conscious; he seeks Allah’s Face and to follow the Messenger of Allah (ﷺ) with his Prayer. Hence, a great disparity exists between them. Deeds are considered according to the contents of the heart; likewise the rewards on the Day of Resurrection. Allah – free is He from all imperfections – has said:

﴿إِنَّهُ عَلِيمٌ غَفُورٌ لِّقَادِرِ الْأَسْرَارِ﴾

“Verily, [Allah] is able to bring him back [to life], on the day when all the secrets will be examined [as to their truth].” [At-Taariq: 8-9].

That is, the secrets shall be examined not the outward. In this world, judgments between people are based on the apparent because of the saying of the Prophet (ﷺ), “I am only a human being and you sue one another. And perchance some of you are better at presenting evidences than the other and I would only rule in his favor based on what I hear.”⁽¹⁾ However in the Hereafter, the secrets will be known and judged; we ask Allah to purify our hidden.

Assessment will be based on the hidden; if it is good and sound, then glad tidings to you. But if it is contrariwise, then you have missed all goodness. Allah, the Mighty and Sublime, says:

“Does He not know when the contents of the graves are poured

1 Reported by al-Bukhaari in the Book of Stratagem, Chapter no. 10; no. 6967, and Muslim in the Book of Rulings, Chapter of Ruling are According to the Apparent, Erring While Giving Evidence; no. 4475.

forth. And that which is in the breasts [of men] shall be made known?" [Al-'Aadiyah: 9-10].

So, the assessment will be based on the contents of the heart.

For the fact that Allah – the Exalted - in His Book and His Prophet (ﷺ) in his *Sunnah* would emphasize setting the intention right, it behooves the individual to always purify his intention. He should rectify his heart check the doubt in his mind and modify it to certainty. How? That is by paying attention to these verses:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾﴾

“Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding” [Al-'Imraan: 190].

He also says:

﴿إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ﴿٢﴾ وَفِي خَلْقِكُمْ وَمَا يَبُذُّ مِن دَائِبِهِ لَآيَاتٍ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾﴾

“Verily in the heavens and the earth are signs for the believers. And in your creation and what He scattered (through the earth) of moving creatures, are signs for people who have faith with sincerity.” (Al-Jaathiyah: 3-4).

So, whenever the devil casts doubt into your mind, just ponder over the signs of Allah. Contemplate the universe; who manages it? Ponder on how the seasons change and how Allah alternates events between people; then you will recognize that this universe has a Manager who is All Wise, Mighty and Sublime.

Cleanse your mind of *Shirk*. How do I purify my mind from it? That is by telling myself that, “The people cannot benefit me if I disobey Allah, and they cannot save me from the torment (of Allah). If I obey Allah, they cannot reward me. Rewards and punishment will be given by Allah alone. In that case, why should you join any partner with Allah – the Mighty and Sublime? Why should you intend to curry favors with the creatures through your acts of worship?” Hence, whoever seeks nearness to people through that by which nearness is sought with Allah; Allah will keep away from him and distance the creatures from him as well.

That is to say; seeking nearness to the people by means of what nearness is sought with Allah will only earn him distance from Allah and the people. Because if Allah is pleased with you, He makes the people become pleased with you and when He is displeased with you, He directs the people's anger towards you – we seek Allah's refuge against His Anger and Punishment.

The point here O my brother, is that: Always rectify your heart; you should regularly cleanse the heart until it becomes pure as Allah - the Mighty and Sublime - says:

﴿أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ﴾

“Those are whom Allah has not wanted to purify their hearts.”
(Al-Ma'idah: 41).

So, purifying the heart is a very important matter.

I ask Allah to purify my heart and yours, and make us sincere to Him and followers of His Messenger.

HADEETH 8

وَعَنْ أَبِي مُوسَى عَبْدَ اللَّهِ بْنِ قَيْسِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ رِيَاءً، أَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةً لِلَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ» مُتَّفَقٌ عَلَيْهِ .

Abu Musa Al-Ash'ari رضي الله عنه reported that Messenger of Allah ﷺ was asked about who fights in the battlefield out of valour, or out of zeal, or out of hypocrisy, which of this is considered as fighting in the cause of Allah? He said: “He who fights in order that the Word of Allah remains the supreme, is considered as fighting in the cause of Allah.” [Al-Bukhari and Muslim]

COMMENTARY:

In another wording of the hadeeth: "...and he fights to show his status; which of that is in the cause of Allah?" He (the Prophet) said: "Whoever fights to make Allah's Word reign supreme is in the cause of Allah."

His saying: "He who fights to make..." entails making intention for Allah alone - the Mighty and Sublime. And the author has recorded the hadeeth (under the section) on sincerity of intention. The Messenger (ﷺ) was asked about the person who fights for any of the three causes: bravery, partisanship and show-off.

As for the one who fights for the purpose of bravery: It means he is a brave man who loves to fight. This is because a brave man is described with gallantry which must be displayed in its place. Hence, you will discover a brave person loving that Allah should make fight easy for him for him to demonstrate his bravery. So, he would fight because he is a fearless fighter who loves fighting.

The second fights for partisanship: partisanship in favor of his ethnic group, tribe, nation; any form of chauvinism.

The third fights to show his status: i.e., that the people may see him and recognize that he is brave.

Hence the Prophet (ﷺ) shunned all that and gave a concise statement as a standard for fighting. He said, "He who fights to make Allah's Word reign supreme is in the cause of Allah." He - peace and blessings be upon him - deliberately avoided mentioning those three in order to give encompassing and more comprehensive response. This is because a man may fight for the purpose of occupying cities and towns, capturing a woman from a people to be enslaved and other countless reasons. But this standard that the Prophet (ﷺ) mentioned is a complete and fair criterion.

It becomes obvious from the foregoing that it is incumbent to correct the terminology many people use today: The language of "people fighting for nationalism" - Arab nationalism. Fighting for Arab nationalism is a fight of Ignorance. Whoever is killed in it is not

a martyr. He lost this world and forfeited the Hereafter because that was not in the cause of Allah. Fighting for Arab nationalism is a fight of Ignorance and it will not benefit the individual in any way.

Thus, despite the strength of the calls for it, we have not benefited anything from Arab nationalism! The Jews still occupy our lands while we are fragmented. Disbelievers among the Christians and non-Christians are involved while the non-Arab Muslims are excluded. Hence, we have lost millions of people because of this nationalism. Some people who have no good in them have joined the call; those who when they join in something, failure and loss are decreed upon it.

The second language is: "People fighting for the country." When we fight for the country, there will be no difference between our fighting and the disbeliever's fighting for his country. Even the disbeliever fights for his nation and defends it! The one who is killed in defense of his country alone is not a martyr.

However, what is obligatory on us as Muslims in an Islamic country - and praise be to Allah, and we ask Allah to keep us steadfast upon that - is to fight for the Islam in our country. Note the difference; we fight because of the Islam in our country. So, we protect the Islam which is in our lands. We protect Islam whether we are in the extreme East or West. If our country is in the farthest East or West, we will fight for Islam and not just for our country. As such, it is necessary to correct this language. Therefore, it is to be said: We fight for the Islam in our country or for our country because it is an Islamic state. Thus we defend the Islam that is in it.

But mere nationalism is a wrong intention; it will not benefit the individual. There is no difference between a person who says he is a Muslim and a Disbeliever if the fight is to defend the country just because it is their homeland.

What has been mentioned that, "Love of one's country is from faith" as a hadeeth from Allah's Messenger (ﷺ) is a blatant lie!⁽¹⁾ Loving the country if such is owing to its being Islamic implies that you love it because it is Islamic. In that case, there will be no difference between your native country and the distant Muslim country; they are all

1 Al-'Ajloonee mentioned it in *Kashf al-Khafaa* no. 1102 and said: As-Saggaanee said: It is Fabricated.

Islamic countries we must protect.

Anyway, it is necessary to understand that the correct intention is for us to fight in order to defend the Islam in our lands or our country because it is an Islamic state, not for mere nationalism.

As for a defensive fight; that is, if someone attacks you in your house wanting to rob you of your wealth or violate the honor of your family – for example –, then you must fight him as the Prophet (ﷺ) has ordered you. He was asked about a man intercepted by another who says to him: “Give me your wealth?!” The Prophet (ﷺ) replied, “**Don’t give him your wealth.**” The man asked, “What if he fights me?” The Prophet answered, “**You should fight him.**” He said, “What if he kills me?” Thereupon he (ﷺ) said, “**Then you are a martyr.**” He said, “What if I kill him?” He replied, “**Then he is in the Hell-fire.**”⁽¹⁾ Because he is a transgressor and a wrongdoer even if he is a Muslim. Hence, when a Muslim comes to you intending to fight you in order to displace you from your land or house, then fight him. If you kill him, he will be in the Hellfire, and if he kills you, then you are a martyr.

You should not say: “Why should I kill a Muslim?” He is the transgressor! If we fold our arms before the transgressors, those who don’t uphold the ties of kinship with the believers neither do they respect the covenant or the religion, they will have authority, they would cause corruption on the land after its reformation. For this reason, we say: This issue does not fall under the category of offensive fight.

Qitaal ut-Talab (Offensive fight): It is well known that I should not seek to fight a Muslim; but I have to protect myself, my wealth and family even if he (i.e., the assailant) is a believer. Although, it is not possible for an individual who has *Eemaan* to attack another Muslim to take over his family and wealth; never!

For this reason, the Prophet – peace and blessings be upon him – said, “**Insulting a Muslim is an act of disobedience and fighting him is an act of disbelief.**”⁽²⁾ Basically, there is no *Eemaan* with the

1 Reported by Muslim in the Book of Eemaan, Chapter on Evidence that Whoever Seeks the Wealth of Another Without Right...; no. 360

2 Reported by al-Bukhaari in the Book of Eemaan, Chapter on the Believer’s Fear of His Deeds Been Wasted While He Knows Not; no. 48, and Muslim in the Book of Eemaan, Chapter Explaining the Prophet’s Statement: “Abusing the Muslim is

individual who unconditionally fights the Muslims. So, if the man lacks or is deficient in *Eemaan*; then it becomes compulsory to fight him in defense of ourselves. This is because the Prophet (ﷺ) said, “You should fight him.” And he (ﷺ) said, “If you kill him, then he is in the Hellfire”, and “if he kills you, then you are a martyr” because you are fighting in defense your wealth, family and yourself.

In a nutshell, there are two types of fight: Offensive fight – for instance - I set out to attack a people, for example, in their lands. This is not permissible except with specific conditions.

For instance, the scholars said: If the people of a town abandon the call-to-Prayer, even though it is not one of the pillars of Islam, it is obligatory on the leader of the Muslims to fight them until they make the call-to-Prayer, and that is because they have abandoned one of the symbols of Islam.

If they abandon the ‘*Eid* prayer and they say, “We will not observe it whether in our homes or in the deserts”, it becomes obligatory that we fight them. If it is assumed that some people may argue that “Is the call-to-prayer one of the pillars of Islam?” We say: No, but it is one of the symbols of Islam. Therefore, we will fight you until you make the call-to-Prayer.

Also, if two groups among the believers fight one another; for instance, two clans having tribal feuds between them, it is obligatory on us to make peace between them. If one of them subsequently oppresses the other, it becomes obligatory for us to fight her until she complies with the command of Allah even though they are Muslims.

However, there is a difference between a defensive and an offensive fight. As for the offensive fight, we do not launch an offensive except against those Allah approves should be fought. But as for the defensive fight, it is incumbent to defend.

We hope you will bear these matters in mind. This is because we read in the journals and newspapers, “the country!”, “the country!”, “the country!” without any mention of Islam. This is a great deficiency. It is compulsory that the *Ummah* follows the proper and correct methodology.

an act of disobedience...”; no. 221.

We ask Allah to guide you and us to that which He loves and is pleased with.

HADEETH 9

وَعَنْ أَبِي بَكْرَةَ نُفَيْعِ بْنِ الْحَارِثِ الثَّقَفِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ:
 «إِذَا تَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قُلْتُ: يَا
 رَسُولَ اللَّهِ! هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ كَانَ حَرِيصًا عَلَيَّ
 قَتَلَ صَاحِبِهِ» مَتَّفَقٌ عَلَيْهِ .

Abu Bakrah Ath-Thaqafi ؓ reported: The Prophet ﷺ said, "When two Muslims are engaged in a combat against each other with their swords and one is killed, both are doomed to Hell." I said, "O Messenger of Allah! As to the one who kills, it is understandable, but why the slain one?" He ﷺ replied, "He was eager to kill his opponent."

[Al-Bukhari and Muslim]

COMMENTARY:

His saying: "When two Muslims face each other with their swords (ready to fight)..." That is, each of them desires to kill the other and so, he unsheathes his sword against him. Likewise if he pulls out a weapon on him like a gun, stones and similar other things that kill.

The mention of sword here by way of giving an example and not singling out; in fact, when two Muslims face each other with any lethal device, and one of them kills the other, then the killer and the slain will both enter Hell – And the refuge is with Allah.

So Abu Bakrah said to the Prophet (ﷺ), "As to the one who kills (it is understandable)"; that is to say, his entering the Hell is obvious since he has killed a believing soul intentionally. Whoever kills a believing soul intentionally without any right will be in the Hellfire. Allah – the Exalted - says:

﴿ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَدِّيًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴾

“And whoever kills a believer intentionally, his recompense is hell fire to abide therein; and the wrath and curse of Allah are upon him, and a great punishment is prepared for him.” [An-Nisaa: 93].

Abu Bakrah (may Allah be pleased with him) said to the Prophet (ﷺ), “As to the one who kills (it is understandable)”: This statement is known in the Art of Dialogue as *At-Tasleem* (Acceptance). That is, we accept that the killer will be in the Hell-Fire; what about the slain, why will he be in the Hell whereas he was the victim?

So the Prophet (ﷺ) responded, “Because he (too) was eager to kill his opponent.” He was eager to kill his opponent. And that was why he came with a deadly weapon to kill him but the other outclassed him and killed him. As a result – and the refuge is with Allah – for his intention to kill, and his having followed the means to attain that, he is like the one who killed. Hence, he (ﷺ) said: “Because he (too) was eager to kill his opponent.”

This hadeeth contains proof that deeds are judged according to the intentions. Because this slain individual had intended to kill his opponent, he became like the killer. This makes us discern the difference between this hadeeth and another saying of the Prophet (ﷺ) that, “Whoever is slain in defense of his blood is a martyr and whoever is killed in defense of his family is a martyr, and whoever is killed in defense of his property is a martyr.”⁽¹⁾ And his saying – peace and blessings be upon him – regarding the one who wants to rob you of your possessions, “If you kill him he is doomed to Hell and if he kills you, then you are a martyr.”

And that is owing to the fact that the individual defending

1 Reported by Aboo Daawood in the Book of Sunnah, Chapter on Fighting the Thieves; no. 4772, At-Tirmidhee in the Book of Blood-Money, Chapter on Whoever is Killed While Defending His Wealth is a Martyr; 1421 and he said: “It is a Hasan Saheeh hadeeth.” Likewise Ibn Maajah in a summarized form in the Book of Prescribed Punishments, Chapter on Whoever is Killed Defending His Wealth is a Martyr; no. 2580. Al-Albaanee graded it authentic as in Saheeh ul-Jaami’; no. 6445 and al-Irwaa no. 708.

his property, family, himself and his honor is only preventing a transgressor, an assailant, who cannot be prevented except by fighting him. In this case, if the assailant is killed, he will be in the Hell. But if the individual defending is killed, he is a martyr who will be in the Paradise. This is the difference between the two circumstances.

Therefore, it becomes understood that whoever deliberately kills his (Muslim) brother will surely be in the Hell. Likewise, whoever is slain by his brother while he, the slain, was intending to kill his brother but was unable to do so will be in Hell as well: the killer and the slain will be in the Fire.

This hadeeth contains proof of the gravity of killing, and that it is from the ways of entering the Fire – and the refuge is with Allah.

It also includes: evidence that the companions (may Allah be pleased with them) used to ask the Messenger of Allah (ﷺ) about difficult to understand areas and he would respond to them. Thus, we would not find any real ambiguity in the Qur'an and the *Sunnah* except that its clarification is found either in the same Qur'an and *Sunnah* unquestioningly or by simply posing a question and providing its answer.

From the lessons in the hadeeth: Is that when the Messenger (ﷺ) explained that the *Dajjal* will spend forty days on earth; a day will be like a year, the second day like a month, the third day like a week and the rest of days like our usual days, the companions enquired that, "O Messenger of Allah! This day which will be like a year, will a day's Prayer be sufficient therein?" He answered, "No, give it (i.e. each prayer) its measure."⁽¹⁾ This contains the clearest evidence that - and all praise is due to Allah - no ambiguous matter will be found in the Qur'an and the *Sunnah* without explanation. What is rather common is deficiency in understanding making the grasp of explanations impossible. The individual may be deficient; he may not have studied or thought rightly or researched and so the matter becomes confusing to him.

However, in reality, there is nothing in the Qur'an and the *Sunnah* – and all praise is due to Allah - which may be ambiguous except that its explanation is found in the same Qur'an and *Sunnah* whether

¹ Reported by Muslim in the Book of Trials and Tribulations, Chapter Mentioning the Dajjal and His Attributes And What is With Him; no. 2937.

originally or by way of proving answers to a question asked by the Companions - may Allah be pleased with them.

And Allah alone grants success.

HADEETH 10

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي سُوقِهِ وَبَيْتِهِ بِضْعًا وَعِشْرِينَ دَرَجَةً، وَذَلِكَ أَنْ أَحَدَهُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لَا يَرِيدُ إِلَّا الصَّلَاةَ، لَا يَنْهَازُهُ إِلَّا الصَّلَاةُ لَمْ يَخْطُ خَطْوَةً إِلَّا رَفَعَ لَهُ بِهَا دَرَجَةً، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي الصَّلَاةِ مَا كَانَتْ الصَّلَاةُ هِيَ تَحْسِبُهُ، وَالْمَلَائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ، يَقُولُونَ: اللَّهُمَّ ارْحَمَهُ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ تَبَّ عَلَيْهِ، مَا لَمْ يُؤْذِ فِيهِ، مَا لَمْ يُحَدِّثْ فِيهِ» متفقٌ عليه، وَهَذَا لَفْظُ مُسْلِمٍ. وَقَوْلُهُ ﷺ: «يَنْهَازُهُ» هُوَ بَفَتْحِ الْيَاءِ وَالْهَاءِ وَبِالزَّايِ: أَي يُخْرِجُهُ وَيُنْهَضُهُ.

Abu Hurairah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said, "The reward for Salat performed by a person in congregation is more than 20 times greater than that of the Salat performed in one's house or shop. When one performs Wudu' perfectly and then proceeds to the mosque with the sole intention of performing Salat, then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is eliminated until he enters the mosque, and when he enters the mosque, he is considered as performing Salat as long as it is the Salat which prevents him (from leaving the mosque); and the angels keep on supplicating Allah for him as long as he remains in his place of prayer. They say: 'O Allah! have mercy on him; O Allah! forgive

his sins; O Allah! accept his repentance.' This will carry on as long as he does not pass wind."

[Al-Bukhari and Muslim]

COMMENTARY

When a person performs the Prayer in the mosque with the congregation, it is twenty-seven times more meritorious than the Prayer performed in his house or shop because the Prayer observed with the congregation involves upholding the congregational prayer which Allah has made compulsory.

The most preponderant view among the People of Knowledge is that Congregational Prayer is an Individual obligation and that it is obligatory for the individual to observe the Prayer with the congregation in the mosque according to the numerous hadeeths reported regarding that and what Allah - free is He from all imperfections - alluded to in His Book when He said:

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْيَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ ۚ﴾

"When you [O messenger Muhammad] are among them, and lead them in As-Salaah, [the prayer], let one party of them stand up [in Salaah] with you" (An-Nisaa: 102).

So, Allah mandated the congregation Prayer even in state of fear. If He makes it obligatory in time of fear, then (that it is obligatory) during peacetime is more appropriate and reasonable.

Then, he (ﷺ) explained the reason for that (i.e. the multiple rewards): "When a man performs the ablution in his house and does it perfectly and then leaves his house, nothing takes him out except the prayer, for every step he takes Allah will raise his position therewith and forgive him a shortcoming" whether his house is near to or far from the mosque; every step will bring two benefits:

The first benefit: Allah raises his rank with it; and

The second benefit: Allah will cleanse him of a sin.

This is a great favor and (it continues) until he enters the mosque.

When he enters the mosque and performs whatever is written for him (of supererogatory prayers), he then sits down awaiting the prayer.

“...he continues to be in the prayer in as much as he waits for it...” This is also a great favor. If you remain waiting for the Prayer for a long time, while seated without observing any Prayer - after the *Tahiyatul-Masjid* (the two-unit prayer of greeting the mosque) and whatever Allah makes easy for you - the reward of performing Prayer will be written down for you.

There is a fourth thing: the angels will continue to supplicate for him as long as he remains in his place of prayer. They will say: *Allaahumma salli ‘alayhi, Allaahumma igfirlahu, Allaahumma irhamhu, Allaahumma tub ‘alayhi* (O Allah bestow blessing on him! O Allah forgive him! O Allah have mercy on him! O Allah accept his repentance). This is also a great favor for whoever comes with this intention and performs these actions.

The point of reference in this hadeeth is his saying: “... and then leaves his house, nothing has taken him out except the prayer...” because it shows the significance of intention in attainment of this great reward.

But if he went out of his house, not intending the Prayer; that reward will not be written down for him such as when he leaves the house for his store and hearing the call-to-prayer, he goes to observe the prayer. He would not get this reward because the reward is for he who leaves the house purposely for the Prayer.

However, the reward may be written for him from the time he takes off from his shop or stall until he arrives at the mosque in as much as he left the place while in a state of purity.

Allah alone grants success.

HADEETH 11

وَعَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ، فِيمَا يَرُوي عَنْ رَبِّهِ، تَبَارَكَ وَتَعَالَى قَالَ:

«إِنَّ اللَّهَ تَعَالَى كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَّ ذَلِكَ: فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ تَبَارَكَ وَتَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ تَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً» متفقٌ عليه.

'Abdullah bin 'Abbas ؓ reported: Messenger of Allah ﷺ said that Allah, the Glorious, said: "Verily, Allah has ordered that the good and the bad deeds be written down. Then He explained it clearly how (to write): He who intends to do a good deed but he does not do it, then Allah records it for him as a full good deed, but if he carries out his intention, then Allah the Exalted, writes it down for him as from ten to seven hundred folds, and even more. But if he intends to do an evil act and has not done it, then Allah writes it down with Him as a full good deed, but if he intends it and has done it, Allah writes it down as one bad deed." [Al-Bukhari and Muslim]

COMMENTARY

His saying: "Verily Allah has ordered that the good and the bad things be written down." His writing down good and bad deed encompasses two meanings:

The first meaning: His writing both in the *Lawh ul-Mahfuz* (Preserved Tablet) because Allah – the Exalted - has written everything in it. Allah – the Mighty and Sublime - says:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْتَهُ بِقَدَرٍ﴾ (49)

"Verily, We have created all things with Qadar (divine preordainment)" (Al-Qamar: 49).

And He, the Exalted, says:

"And everything, small or big, is written down [in *Lawh ul-Mahfuz*]" (Qamar: 53).

So, Allah – Glorious is He and Exalted - has written the evil and the good deeds in the *Lawh ul-Mahfuz*. When the servant performs them, Allah – the Exalted - records them according His Wisdom, Justice and Favor.

So, these are two forms of writing:

An Earlier Writing: No one knows it except Allah, the Mighty and Sublime. Each of us does not know what Allah has written down for him of good or evil until that thing occurs.

A Later Writing: When the individual performs an action, it will be written for him according to (Allah's) Wisdom, Justice and Bounty. "Then he explained it"; i.e., the Prophet (ﷺ) explained how it is written. He (ﷺ) explained that if a person desires a good deed but he is unable to do it, Allah - the Exalted - will record it as a complete good deed.

An example of this is: A man who resolved to perform the Ablution in order to recite the Qur'an but did not do that; he rather did something else. A complete good deed will be written for him for that.

Another example: A man resolved to give charity and even indicated the money he wanted give out. However, he later withheld the money and did not give it as charity. A complete good deed will be written for him for that.

Likewise if he intended to perform two units of Prayer but later held back not performing it. A complete good deed will be written for him therewith.

If someone says: Why will a good deed be recorded for him while he has not done it? The response is that: Allah's bounty is vast; his resolve will be recorded as a good deed because the heart is full of contemplations; good or bad. Therefore, he resolves to do a good deed, it is good and it will be written for him. But if he performs it, Allah will record it as ten good deeds to seven hundred and even greater multiples.

This variation (in rewards) is based on the level of sincerity and conformity. The more a person is sincere towards Allah in his worship, the more the reward he earns. Likewise, the more he follows the Prophet (ﷺ) in his worship, the more the worship becomes perfect and the more the reward. So, this variation is based on the level of sincerity and conformity with the Prophet (ﷺ) in the deed.

As regards evil deed; he said: "...but if he intends to do evil act and has not done it, then Allah will write it down with Him as a complete good deed..." For instance, a man resolved to steal but remembered Allah, the Mighty and Sublime -, was overwhelmed by the fear of Allah and then refrained from stealing. A complete good deed will be written for him thereof because he refrained from a disobedient act for the sake of Allah. So he will be rewarded for that as is contained in another version of the hadeeth, "...because he refrained from it out of fear for me..."⁽¹⁾ i.e., for my sake.

He had decided to commit a sin – for example - backbiting, but he remembered that it is forbidden and so, refrains from it for the sake of Allah; He will certainly be given a complete good deed thereof.

But if he does an evil deed, only it will only be written down for him as a single sin. Allah – the Most High – says:

﴿ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا

وَهُمْ لَا يُظْلَمُونَ ﴿١٦﴾

"Whoever brings a good deed shall have only the recompense of the like thereof and they will not be wronged" [Al-An'am: 160].

This hadeeth contains: Proof for the significance of intention, and that intention would bring the individual to good.

It had been explained that if an individual intends evil and performs an action that leads to the evil but is unable to do it, the sin of a person who did the evil will be written for him as was mentioned regarding the two Muslims who face one another with their swords, "When two Muslims face each other with their swords (ready to fight), the killer and the slain are both in the hell!" They said: "O Messenger of Allah! As for the killer, it is understandable, but why the slain one?" He said, "He was eager to kill his opponent [too]."

And Allah is the source of success.

HADEETH 12

1 Reported by Muslim in the Book of Eemaan, Chapter on If A Servant Decides to do a Good Deed, It Will be Written...; no. 336.

وعن أبي عبد الرحمن عبد الله بن عمر بن الخطاب، رضي الله
 عنهما قال: سمعتُ رسول الله ﷺ يقول: «انطلقوا ثلاثة نفرٍ ممن كان
 قبلكم حتى آواهم المبيت إلى غارٍ فدخلوه، فاحدثت صخرة من
 الجبل فسدت عليهم الغار؛ فقالوا: إنه لا يُنجيكم من هذه الصخرة
 إلا أن تدعوا الله تعالى بصالح أعمالكم. قال رجلٌ منهم: اللهم كان
 لي أبوان شيوخان كبيران، وكنت لا أغيبُ قبلهما أهلاً ولا مالاً. فتأى بي
 طلبُ الشجرِ يوماً فلم أرحُ عليهما حتى ناما فحلبتُ لهما غبوقهما
 فوجدتُهما نائمين فكرهتُ أن أوقظهما وأن أغيبُ قبلهما أهلاً أو مالاً،
 فلبثتُ - والقدح على يدي - أنتظرُ استيقاظهما حتى برق الفجرُ
 والصبيهُ يتضاغون عند قدمي، فاستيقظا فشرنا غبوقهما. اللهم!
 إن كنتُ فعلتُ ذلك ابتغاءً وجهك ففرجْ عنا ما نحنُ فيه من هذه
 الصخرة، فانفرجتُ شيئاً لا يستطيعون الخروجَ منه. قال الآخرُ: اللهم
 إنه كانت لي ابنةٌ عمٌ كانت أحبَّ الناسِ إليّ» - وفي رواية: «كنتُ
 أحبُّها كأشدَّ ما يحبُّ الرجالُ النساءُ» فأردتها على نفسها فامتنعت
 مني حتى ألفتُ بها سنةً من السنين فجاءتني فأعطينتها عشرين
 ومائة دينارٍ على أن تُخلي بيني وبينَ نفسها ففعلتُ، حتى إذا قدرتُ
 عليها» - وفي رواية: «فلما فعدتُ بينَ رجلَيْها» - «قالت: اتقِ الله ولا
 تفضَّ الحاتم إلا بحقه، فانصرفتُ عنها وهي أحبُّ الناسِ إليّ وتركتُ
 الذهبَ الذي أعطيتها؛ اللهم إن كنتُ فعلتُ ذلك ابتغاءً وجهك
 فافرجْ عنا ما نحنُ فيه؛ فانفرجتِ الصخرةُ غيرَ أنهم لا يستطيعون
 الخروجَ منها. وقال الثالثُ: اللهم استأجرتُ أجراً وأعطينتهم أجرهم

عَيْرِ رَجُلٍ وَاحِدٍ تَرَكَ الَّذِي لَهُ وَذَهَبَ، فَتَمَرَّتْ أَجْرُهُ حَتَّى كَثُرَتْ مِنْهُ
 الْأَمْوَالُ، فَجَاءَنِي بَعْدَ حِينٍ فَقَالَ: يَا عَبْدَ اللَّهِ! أَدِّ إِلَيَّ أَجْرِي، فَقُلْتُ:
 كُلُّ مَا تَرَى مِنْ أَجْرِكَ: مِنَ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالرَّقِيقِ. فَقَالَ: يَا عَبْدَ
 اللَّهِ! لَا تَسْتَهْزِئْ بِي! فَقُلْتُ: لَا أَسْتَهْزِئُ بِكَ، فَأَخَذَهُ كُلَّهُ فَاسْتَأْفَهُ
 فَلَمْ يَتْرُكْ مِنْهُ شَيْئًا، اللَّهُمَّ! إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرُجْ
 عَنَّا مَا نَحْنُ فِيهِ، فَاَنْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْسُونَ» متفقٌ عَلَيْهِ .

#'Abdullah bin 'Umar bin Al-Khattab ؓ narrated that he heard Messenger of Allah ﷺ as saying, "Three men, amongst those who came before you, set out until night came and they reached a cave, so they entered it. A rock fell down from the mountain and blocked the entrance of the cave. They said: 'Nothing will save you from this unless you supplicate to Allah by virtue of a righteous deed you have done.' Thereupon, one of them said: 'O Allah! I had parents who were old, and I used to offer them milk before any of my children or slaves. One day, I went far away in search of grazing and could not come back until they had slept. When I milked as usual and brought the drink I found them both asleep. I hated to disturb them and also disliked to give milk to my children before them. My children were crying out of hunger at my feet but I awaited with the bowl in my hand for them to wake up. When they awoke at dawn, they drank milk. O Allah! If I did so to seek Your Pleasure, then deliver us from the distress caused by the rock.' The rock moved slightly but they were unable to escape. The next said: 'O Allah! I had a cousin whom I loved more than any one else (in another version he said: as a man can love a woman). I wanted to have sexual intercourse with her but she refused. Hard pressed in a year of famine, she approached me. I gave her one hundred and twenty dinars on condition that she would yield herself to me. She agreed and when we got together (for sexual intercourse), she said: Fear Allah and do not break the seal unlawfully. I moved away from her in spite of the fact that I loved her most passionately; and I let her keep the money I had given her. O Allah! If I did that to seek Your Pleasure, then,

remove the distress in which we are.' The rock moved aside a bit further but they were still unable to get out. The third one said: 'O Allah! I hired some labourers and paid them their wages except one of them departed without taking his due. I invested his money in business and the business prospered greatly. After a long time, he came to me and said: O slave of Allah! Pay me my dues. I said: All that you see is yours - camels, cattle, goats and slaves. He said: O slave of Allah! Do not mock at me. I assured him that I was not joking. So he took all the things and went away. He spared nothing. O Allah! If I did so seeking Your Pleasure, then relieve us of our distress.' The rock slipped aside and they got out walking freely."

[Al-Bukhari and Muslim]

COMMENTARY

His saying: "A group of three set out" i.e., three men.

"...until night came and so they entered a cave": that is, in order to spend the night in it.

Al-Gaar, caves, are found in the mountains; people enter into and sleep in them. They may also take shade in it from the sun and the like. The three men entered the cave to spend the night and a rock rolled down from the mountain and blocked the entrance of the cave. They were unable to move it away because it was a big boulder. Therefore, they thought they should beg Allah – free is He from all imperfections – by means of their righteous deeds.

One of them mentioned his absolute righteousness to his parents; the second mentioned his perfect chastity while the third mentioned his piety and sincerity.

As for the first, he said he had aged parents, "and I did not use to serve anybody the *gabook*⁽¹⁾ before them, neither my *Ahl* nor *Mal*". The *Ahl* includes the wife and children; and the *Mal* includes the servants and the likes. He had livestock which he reared, and he would return during the last part of the day and milk the sheep. He

1 The Gabook: Is the drink taken in the evening; it means that: he would not serve any person food or drink before his parents.

would provide the milk to his aged parents and then give the rest of his family and slaves.

He said: “One day I went far away in search of grass (for grazing)” that is to say, the search for pasture took me far. He returned and found that his parents had slept. So, he pondered whether he should give the drink to his family and servants before his parents or wait until his parents wake up. He gave preponderance to the second option that he should wait. He was holding the milk bowl in his hand till dawn; that is, till daybreak, waiting for his parents to wake up. When they woke up and drank from the milk, he then gave the drink to his family and slaves.

He said, “O Allah, if I was sincere to you in this deed of mine and did it because of you, save us from this distress”: Meaning, O Allah, if I was sincere in this action of mine – I did it for your sake - save us from our predicament.

This shows the importance of sincerity to Allah - the Mighty and Sublime - in deeds, and that sincerity is a strong factor for acceptance of deeds. Allah accepted this entreaty from him and the rock moved slightly but such that they were unable to come out.

As for the second man; he begged Allah - the Mighty and Sublime – with his chastity. He had a cousin whom loved passionately as a man would love a woman. “He [one day] desired her out of her consent” i.e. he wanted her– and the refuge is with Allah - in order to commit illicit sexual intercourse with her! However she refused and turned it down. Then things became grim for her one year; i.e., need and poverty afflicted her. She was forced to have to release herself for the illicit intercourse owing to the dire need.

Although that is not allowed, it happened anyway. So, she came to him and he gave her a hundred and twenty Dinars - one hundred and twenty pounds – in order for her to surrender herself to him. She only agreed due to need and necessity.

When he sat over her the way a man would do with his wife to do that with her, she uttered this surprising and profound statement: “Fear Allah! Do not break the seal without its right.”

She startled him with (the fear of) Allah - the Mighty and Sublime – and pointed to him that if he wanted that in the right way, she would have no objection. But because he would be breaking the seal illicitly,

she does not want him. She knew it was a sin and thus, she disquieted him, “Fear Allah!” When she said this statement – that had emanated from the depths of her heart to him – it reached the depths of his mind and he stood up even though she was of the most beloved of people to him. He was still interested in her, it was as if he disliked her, the love for her still engulfed his mind, but he was overwhelmed by the fear of Allah – the Mighty and Sublime – and so, he left her. He also left the money he had given her - one hundred and twenty Dinars.

Then he said: “O Allah! If I did that for Your sake, save us from this distress.’ Then the rock moved slightly but they still could not go out.”

This is from Allah’s signs because Allah is able to do all things. If Allah - Exalted - had wished, it would have opened for them with the first entreaty but He – free is He from all imperfections and Exalted - wished that this rock remained until they all appeal to Him with their righteous deeds.

As for the third man, he supplicated to Allah – free is He from all imperfections – by means of his trustworthiness, righteousness and sincerity. He mentioned that he hired some workers for a particular work and paid them their wages except a man who left his wage and did not take it. So, this employer invested the money in trade until it grew to include camels, cows, sheep, goats, servants and huge amount of money.

Then the worker came to him after a long while and said to him, “O servant of Allah, pay me my wage”. He replied, “All you are looking at are yours; the camel, cows, sheep and servants.” The employee said, “Do not ridicule me; my wage with you is meager, how can all these camel, cows, sheep and slaves be mine? Do not tease me.” The man said “I said it is yours.” So the employee took the whole lot and did not leave anything behind.

““O Allah, if I did it for Your sake then save us from this distress in which we are.” Then the rock moved away and they came out walking” because they appealed to Allah with their righteous deeds which they did purposely for the sake of Allah – the Mighty and Sublime.

This hadeeth contains points of benefit and lessons such as: The excellence of kindness towards one’s parents, and that it is among the

righteous deeds with which difficulties are removed and darkness made to disappear.

Likewise it shows the virtue of chastity, and the fact that if the individual is chaste – even though he is able to commit it – that is one of the best deeds. It is authentically reported from the Prophet (ﷺ) that such a person will be among the seven who shall put under His shade on a day when there will be no shade except the shade of Allah, “A man who was invited to illicit sexual intercourse by a woman of beauty and reputation but rather says, said, ‘I fear Allah.’”⁽¹⁾

This man was given herself by a woman he loved, but he refrained out reverence for Allah, the Mighty and Sublime. He demonstrated absolute chastity. We hope that he will be among those Allah will keep under His shade on a Day when there will be no shade except His.

The hadeeth also includes a lesson of the virtue of trustworthiness and taking good care of others. It was possible for this man to give the employee his actual wage when he returned to him and keep the rest of the wealth to himself. But due to his fidelity, truthfulness, sincerity and loyalty to him, he gave him the entire profit his wage had generated.

Among the points of benefit in the hadeeth is that: It shows Allah’s Power – the Mighty and Sublime. He removed the rock from them by His Permission; neither equipment nor men were brought to remove it. It was by Allah by the command of Allah – the Mighty and Sublime. He commanded the boulder to glide down to block the cave, and then he ordered it to move away from them: Surely Allah is able to do all things.

Also, from the lessons is that Allah hears supplications. He heard the supplications of these people and answered them.

Another lesson is that: Sincerity is among the means of gaining relief from distress. Each of them said: “O Allah! If I had done this for Your sake, then save us from this distress.”

As for show-off –and the refuge is with Allah–; and for those who will not perform actions except to be seen or to seek popularity and be praised by the people, that is like scum, it goes as a waste, its possessor does not benefit from it.

We ask Allah to bless us and you with sincerity towards Him.

1 Reported by al-Bukhaari in the Book of Call-to-Prayer, Chapter on Whoever Sits in the Mosque Waiting For the Prayer; no. 660, and Muslim in the Book of Zakaat, Chapter on Giving out Charity Secretly; no. 2380.

Sincerity encompasses every deed. Do not give out any portion of your worship to anyone. Let everything be for Allah - the Mighty and Sublime – alone, so that it will be accepted by Allah. This is because it was reported from the Prophet (ﷺ) with a sound chain from what he reported from Allah – the Exalted – that He said: “I am the most Self-Sufficient of all partners from partnership, whoever does an act associating a partner with me in it, I will abandon him and what he associates (with Me)”⁽¹⁾

And Allah alone grants success.

1 Its reference has preceded on pg (15)

2

CHAPTER

ON REPENTANCE COMMENTARY

The author (may Allah, the Exalted, shower blessings on him) said: Chapter on Repentance.

At-Tawbah lexically is from (the Arabic verb) *taaba* (he returned), *Yatoobu* (he will return) when he returns.

In the *Sharee'ah* it means: returning from disobeying Allah – the Exalted – to His obedience.

The greatest and most essential is repentance from *Kufr* (disbelief) to *Eemaan* (faith). Allah, the Exalted, says:

“Say to those who have disbelieved if they cease (from disbelief), their past will be forgiven” (Al-Anfaal: 38).

Then that is followed by repentance from Major sins.

Then the third level is repentance from Minor sins.

It is incumbent for the individual to turn to Allah – free is He from all imperfections – in repentance from all sins.

Repentance has three conditions according to the author – may Allah shower blessings on him; although careful observation shows that they reach up to five:

The first condition: Sincerity with Allah; the individual should seek Allah's Face with his repentance so that Allah will forgive him and pardon his sins. He should not intend to seek popularity or endear himself to the people or warding off some harm from the authorities or ruler with his repentance. He should only seek the Face of Allah and the home of the Hereafter therewith; and that Allah should pardon his sins.

The second condition: He should be full of remorse for his past sins because a person's feeling very sorry for what he has done indicates

that he is truthful with his repentance. That is to say, he should be full of the pangs of guilt for what he has done; he should not feel at ease over the sin until he repents to Allah for it.

The third condition: He should refrain from the sin he committed. And this is one of the most important conditions. Desisting from the sin implies that, if the sin is neglect of an obligation, desisting from it means to carry out the duty. For instance, an individual does not pay the *Zakaah* but wants to repent to Allah, it is necessary for him to pay the previous ones he held back.

If an individual is failing regarding kindness to parents, it is compulsory for him to show kindness to them. Likewise, if a person is negligent regarding connecting the ties of kinship, it is obligatory for him to connect the ties.

But if the sin is regarding committing a sin; it is incumbent on him to refrain immediately and not remain upon it for any extra second. If it as a result of consuming usury – for example – he should desist right away and dispense with whatever he had earned through usury.

If the sin is cheating, lying on people and betraying trusts, the obligation on him is to desist from such. If he had earned money through this prohibited means, it is compulsory on him to return it to its owner or seek acquiescence from him. If it is backbiting, he must desist from backbiting people and speaking about their honor.

However, for an individual claiming to have repented to Allah while still abandoning obligations or continues to commit acts of sin; such repentance is will not be accepted. In fact, such repentance is mocking Allah, the Mighty and Sublime. How could you have repented to Allah, the Mighty and Sublime, while you persist on wrongdoing?

If you deal with a human being and you say to him, “I beg your pardon. I am sorry and I won’t repeat it” while you know in your heart that you will still repeat it, and you indeed repeated it. This is no other than making fun of the man. How about Allah, the Lord and the Cherisher of the Worlds?

Hence, the truly repentant is the one who ceases to commit sins.

Strangely, you find a person lamenting about usury while he himself deals in it – and the refuge is with Allah -. Similarly he may complain about backbiting and slandering while he is a major character assassinator – and the refuge is with Allah. He may as well

criticize lying and lack of trust among the people while he himself is a chronic liar and fraudster!

At any rate, it is necessary for the individual to desist from the sin he repented from; if not then his repentance is rejected, and it will not profit him before Allah, the Mighty and Sublime.

Refraining from sin could be from a sin pertaining to Allah's right; for such, it suffices that you repent between you and your Lord. It is not necessary - rather we say, it is not permissible - for you to tell the people about a prohibited act you committed or an obligation you abandoned since that was between you and Allah. For the fact that Allah has covered you out of His favour and screened you from people, then do not tell anybody about it after you have repented to Allah.

The Prophet (ﷺ) said, "All of my *Ummah* will be pardoned except those who publicly announce sins."⁽¹⁾ An example of publicly announcing sin as explained in the hadeeth is, "That he does a thing in the night and wakes up haven been concealed by Allah and then he says, 'O So-and-so, I did such-and-such last night...'"⁽²⁾ to the end of the hadeeth.

However, some scholars say: If one commits a sin which attracts a prescribed punishment, then it is not wrong for him to go to the leader who can implement such punishments - such as the ruler - and confess that he had committed such-and-such sin and wants to be cleansed of it. Even at that, the best thing is for him to conceal himself; that is the most preferred thing.

Meaning, it is allowed for him to go to the ruler if he commits a sin with a prescribed punishment such as illicit sexual intercourse and say - for example -, that he has done such-and-such and desires that the punishment is implemented since the Prescribed Punishments are expiations for the sin.

But as for other sins, keep them to yourself just as Allah has concealed them (for you). Likewise illicit sexual intercourse and the like; keep them to yourself - vis-à-vis others apart from the ruler -, do

1 Reported by al-Bukhaari in the Book of Manners, Chapter on the Believer Covering Himself; no. 6069, and Muslim in the Book of Asceticism and Mind Softeners, Chapter on Prohibition of the Individual Tearing Off His Own Covering; no. 2990.

2 Its reference had been given.

not humiliate yourself. As long as you have repented between yourself and Allah – the Exalted -, Allah accepts repentance from His servants and overlooks their wrongdoings.

But if the sin has to do the creatures; if it involves money, it is essential for you to return it to its owner; the repentance will not be accepted except after settling it. An example is if you had stolen money from an individual and later turn to Allah in repentance, the stolen wealth must be returned to its rightful owner.

Likewise if you deny an individual of his right; for instance, you are indebted to a person and then you deny it and then repent. You must go to him and confess to him so that he takes back his right. If he (i.e., the owner) has died, you must give it to his heirs. If you do not know them or the man suddenly disappeared and you know not his abode, then give the money out as charity on his behalf by way of ridding yourself of it. Allah – free is He from all imperfections – knows it and He will bring it to him.

But if the sin you committed against a human being is – for example - an act of beating or the like, go to him and give him the chance to beat you in the same manner you had beaten him. If it was on his back, then on your back; his head for your head or on any other place you beat him. Let him take revenge on you based on the saying of Allah, the Exalted,

﴿لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْفَاعِلِينَ﴾

“The recompense for an evil is an evil like it thereof...” (Ash-Shooraa: 40).

And His saying:

“Then whoever transgresses the prohibition against you, you transgress likewise against him” (Al-Baqarah: 194).

If it was through speech; that is to say, harm caused with a speech such as haven abused him publicly or rebuked or humiliated him, then it essential for you to issue apologies to him according to whatever conclusions you both reach; even if he says, “I will not forgive until you give me so-and-so Dirham”, give it to him.

Fourthly: If the right has to do with backbiting; i.e., you had made slanderous comments and defamed him before the people in his

absence. The scholars hold different views regarding that: Some hold that you must approach him and say: "O so-and-so, I slandered you publicly; kindly forgive and pardon me."

Others view that: Do not go to him; it rather requires further expiation! If he had known about the backbiting, then you must approach him for pardon. But if not, do not go to him. Seek forgiveness for him and extol his virtues in the same sittings where you defamed him. Good deeds certainly eliminate the evil ones.

This is the most preponderant view; i.e., if the individual wasn't aware that you had slandered him, it suffices for you to mention his virtues in the same gathering you had slandered him and ask forgiveness for him. You could say, "O Allah, forgive him" as is reported in the hadeeth, "The expiation regarding an individual you backbite is to ask forgiveness for him."¹ While repenting, the rights must be returned to their rightful owners.

The fourth condition: The determination never to repeat it in the future. If you still mean to do it again whenever an opportunity arises; then the repentance is not sound. Such as an individual – and the refuge is with Allah – who uses his possessions in disobedience to Allah; he buys intoxicants with it, travels to foreign countries to commit illicit sexual intercourse – and the refuge is with Allah – and drinks! But he was later afflicted with poverty and begins to say: "O Allah, I repent to you" while lying, still desirous that if things return to their former state, he will go back to the sins.

This is an ineffective repentance; whether you repent or not, you do not have the capability to commit the act of disobedience. Some people would be afflicted with poverty and so, they say, "I have refrained from sins." Yet, he says to himself that if what he lost returns to him, he would go back to the sin again. Such repentance is unacceptable because it is inefficient since it will not bring any advantage to the individual.

The fifth condition: The repentance should be during the time repentance will be accepted. If he repents at a time repentance ceases

1 Reported by Ibn Abee Dunya in As-Samt no. 291, Aboo Shaykh in At-Tawbeekh wa at-Tanbee no. 211, and Al-Kharaa'itee in Masaaweel- Akhlaq no. 211. Imam al-Iraaqee graded it weak in Al-Mughnee. Refer to Al-Ihya (3/133). See also, Kashful-Khafaa (2/133) for the various chains of the report. But Al-Albaanee graded it weak as well as in As-Silsilat al-Ahaadeethi d-Da'efah no. 1519.

to be accepted, the repentance will not benefit him. And that is of two forms:

The first form: That relating to each individual.

The second form: That which is general.

As for the first form: Repentance must be before the expiration of the appointed time; that is, before death. If it comes after the individual's demise, it will not benefit him according to Allah's saying:

﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ اللَّهَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَرَاءُ وَلَتُبْنَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾﴾

"And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and says: 'Now I repent.'" (An-Nisaa: 18).

Those have no repentance!

He, the Exalted, said,

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ، وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٥﴾﴾
 ﴿فَلَمَّا رَأَوْا بَأْسَنَا سَبَّ اللَّهُ الَّذِي قَدْ خَلَّتْ فِي عِبَادِهِ، وَخَسِرَ هُنَالِكَ الْكٰفِرُونَ ﴿٨٥﴾﴾

"So when they saw our punishment, they said: 'We believe in Allah alone and reject all that we used to associate with Him as partners' Then their faith could not avail them when they saw our punishment. (Like) this has been the way of Allah in dealing with His slaves. And there the disbelievers lost utterly." (al-Ghaafir: 80-85).

When the individual faces death during his last moments, he would have lost any hopes of life and as such, his repentance at this point is out of place. After losing hope of living and knowing that he will not live long, he then starts repenting! This is repentance due to the compelling circumstance. As such, it will not benefit him neither will it be accepted from him. Repentance must come before (this moment).

The second form: i.e., that which is general; the Messenger (ﷺ) said that, "Emigration will not cease until repentance ends, and

repentance will not cease until the sun rises from its place of set.”⁽¹⁾
 When the sun rises from its place of set, then repentance will not bring advantage to anyone. Allah – free from all imperfections and Exalted - says:

﴿يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِي

﴿إِيمَانُهَا خَيْرًا﴾ (158)

“The day that some of the signs of your Lord come to pass, no benefit will it bring for any person to believe then, if he had not believed before, nor earned good through his faith.” (al-Anaam: 158).

The phrase, “*some of the signs*” in the verse refers to the rising of the sun from its place of set as the Prophet (ﷺ) explained. Hence, it is essential that repentance comes at a time it will be accepted; otherwise, the individual’s repentance will not be accepted.

Then, the scholars - may Allah shower blessings on them – hold different opinions about whether repentance will be accepted while the individual commits other sins or not? They have three opinions on the matter:

1. Among them are those who view that repentance from a particular sin is acceptable even if the individual commits other sins. So his repentance for the sin will be accepted and his inequities will remain with him from other sins.
2. Others say: the repentance will not be accepted for the sin if he continues upon another sin.
3. Some others expatiate that: If the sin he persists in a sin similar to the one he is repenting from, the repentance will not be accepted. Otherwise, it will be accepted. For instance, a man who repents from consuming usury – and the refuge is sought with Allah - but he drinks alcohol and persists on it. Some among the scholars say: his repentance from usury will not be accepted; how can he claim to be repenting to Allah while indulging in sin?!

Certain others among the people of knowledge say: It will be accepted; because usury is a thing and consuming alcohol is another

1 Its reference has preceded

thing altogether. This apparently is the view of the author – may Allah shower blessings on him. He said, “Repentance will be accepted regarding a sin despite indulgence in another sin according to the People of true knowledge.”

Thus, there is difference of opinion on this: some of them hold that it will be accepted while others view that it will not be accepted. But if it is of its kind, such as when the individual – and the refuge is with Allah – is afflicted with illicit sexual intercourse and lustful gazing at women or the like, will his repentance from illicit intercourse be accepted while he still promiscuously glances at women? Or vice versa?

This is also differently viewed; some of them hold that such repentance is sound, and among them are those who accept that the repentance is not right. However, the correct opinion is that repentance from a particular sin while persisting in another will be accepted. However, the fellow will not be referred to as a *Taaib* (repentant) in the absolute sense. Likewise, he will not deserve the commendation of the truly repenting servants since he has not fully repented; he has rather made a deficient repentance.

Although he repented from this sin and its liability shall be lifted off him, he does not deserve to be attributed with absolute repentance. It will rather be said that: This person’s repentance was deficient and inadequate. This is the opinion the mind is comfortable with; that he will not be generally referred to as a repentant and he will not be deprived of the benefits of the repentance he gave.

The author - may Allah shower blessings on him - said, “The texts of the Qur’an and Sunnah are numerous, pointing to the obligation of repentance from all sins.” And he spoke the truth - may Allah shower blessings on him -, there are many verses that encourage repentance, explain its virtues and rewards; likewise narrations from the Prophet (ﷺ).

Allah – the Exalted - has explained in His Book that He – free is He from all imperfections - loves the repenting servants and those who purify themselves. The *Tawwaboos* (repenting servants) are those who regularly turn to Allah in repentance; whenever they commit a sin, they repent to Allah.

Then, the author mentioned, among other verses, Allah’s saying:

“And all of you beg Allah to forgive you all, O believers, that you

may be successful.” (An-Noor: 31).

With this statement, Allah ended the two verses commanding lowering the gaze; i.e., His saying that:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُجُوهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَابِ مِنَ الرِّجَالِ أَوْ الْوَالِدِ الَّذِي تَرَى يُظْهِرُهَا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا إِنَّهُ السَّمِيمُ الْعَلِيمُ ﴿٣١﴾﴾

“Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allah is well acquainted with what they do. And tell the believing women to lower their gaze and protect their private parts...”

It continues till His saying, “...or small children who have no sense of feminine sex. And let them [the women] not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful.” (An-Noor: 30-31).

This verse contains evidence that casting licentious gazes and illicit sexual intercourse requires repentance by obligation. *Gadd al-Basar* (as it occurs in the Arabic text) means; lowering and not casting gazes indiscriminately. This is because to abandon the lowering of the gaze and sexual abstinence is among the means to destruction, wretchedness and affliction.

It is authentically reported that the Prophet (ﷺ) said: “I have not

left behind any *Fitnah* (trial) more harmful to men than women”⁽¹⁾; “Certainly, the first *Fitnah* (trial) of the Children of Israel was through women.”⁽²⁾

For this reason, our enemies - the enemies of Islam; and in fact, Allah’s enemies and the foes of His Prophet among the Jews, the Christians, the idolaters, the Communists and their likes together with their agents, stooges and followers; all these people - strive very hard and relentlessly to corrupt the Muslims through their women. They call to women’s public display of adornments, free mixing of women and men, and immorality. They invite to these evils with their tongues, pens and actions - and the refuge is with Allah - because they know that the great tribulation that can make the individual become unmindful of his Lord and his religious duties is that through women.

The woman can even seduce the people of intellect as the Prophet – peace and blessings be upon him – addressing the women, said, “I have not seen a weak minded and of incomplete religion who easily confounds a strong-willed man than each of you.”⁽³⁾ Do you need anything clearer than this?

They easily confound the strong-minded man – who is determined and sound in his intellect; how about the feeble-minded, indecisive, indifferent, bereft of religious consciousness and manhood? The situation will be extremely worse – the refuge is with Allah.

But the sound-minded man is confounded by the woman – we ask for Allah’s protection – and that is the reality. For this reason, Allah the Exalted after giving the order to lower the gaze, said,

“And all of you beg Allah to forgive you all, O believers, that you may be successful.” (An-Noor: 31).

His saying - the Mighty and Sublime - : “*And all of you beg Allah to forgive you all*” proves that it is incumbent on us – and in fact

- 1 Reported by Al-Bukhaari in the Book of Marriage, Chapter on What Must Be Avoid of Making Evil Omen With Women; no. 5096, and Muslim in the Book of Heart Softeners, Chapter on Majority of the Dwellers of the Paradise Are the Poor and Majority of the Dwellers of the Hell are Women; no. 2740 and 2741.
- 2 Reported by Muslim in the Book of Heart Softeners, Chapter on the Majority of the Dwellers of the Paradise are the Poor and Majority of the Dwellers of the Fire are the Women; no. 2742.
- 3 Reported by Al-Bukhaari in the Book of Menstruation, Chapter on The Menstruating Woman Leaving the Fast; no. 304, and Muslim in the Book of Eemaan, Chapter on Weakness of Eemaan Due to Reduced Good Deeds; no. 79.

obligatory on us – to regularly enjoin repentance; we should help look after one another: Has the individual repented from his sin or he still persists in it owing to the fact that the verse was address to us all: *“And all of you beg Allah to forgive you all, O believers.”*

His saying: *“...that you may be successful”* indicates that repentance is one of the paths to success. The word, *Falaah* (success), according to the scholars of Qur’an exegesis and Arabic Linguistics, is a comprehensive word with which the desired is attained and the dreaded is taken away. So, it is a word that entails the good of this world and the Hereafter.

Everybody seeks the good of this life and the Hereafter. You will not find any individual - even the disbeliever - except that he seeks good things. However some are granted while some are not. A disbeliever would wish for the good although he desires the good of the world because he is like the beast, the worst of the entire living creatures in the sight of Allah:

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾﴾

“Verily, the worst of moving (living) creatures before Allah are those who disbelieve, - so they will not believe.” (Al-Anfaal: 55).

He is worse than any moving creature on the surface of the earth. Nevertheless, he wants the good, luxury and comfort of this world. However it is his own paradise – i.e., this worldly life – while the Hereafter – and the refuge is with Allah – is the place for his torment and perdition.

The point here is that everybody desires success but according to peculiar resolve. The believer desires success in this world and the Hereafter while the disbeliever does not believe in the Hereafter and so, he only desires the success of this world.

Among the means to success is turning to Allah - the Mighty and Sublime – in repentance as contained in the verse:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾﴾

“And all of you beg Allah to forgive you all, O believers, that you may be successful.” (An-Noor: 31).

That is to say; for you to achieve success by way of attaining the desired and taking away the dreaded.

Allah alone grants success.

HADEETH 13 AND 14

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَاللَّهِ! إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً».
رواه البخاري .

وَعَنِ الْأَعْرَبِيِّ بْنِ يَسَارٍ الْمُزَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَيُّهَا النَّاسُ! تَوُوبُوا إِلَى اللَّهِ وَاسْتَغْفِرُوهُ فَإِنِّي أَتُوبُ فِي الْيَوْمِ مِائَةَ مَرَّةً».
رواه مسلم .

Abu Hurairah ؓ reported: I heard Messenger of Allah ﷺ saying: "By Allah, I seek Allah's forgiveness and repent to Him more than seventy times a day." [Al-Bukhari]

Al-Agharr bin Yasar Al-Muzani ؓ narrated that the Messenger of Allah ﷺ said, "Turn you people in repentance to Allah and beg pardon of Him. I turn to Him in repentance a hundred times a day." [Muslim]

COMMENTARY

The explanation about what the author – may Allah shower blessings on him - mentioned had been given, regarding the obligation of repentance, its conditions and what he cited in the verses indicating its obligation.

These two hadeeths have been cited by the author - may Allah shower blessings on him – by way of providing evidence for the matter from the *Sunnah* because the more evidences collect regarding a matter, the stronger, more emphasized and authoritative it becomes.

So he gave the hadeeth of Abu Hurayrah that the Prophet (ﷺ) swore that he would seek forgiveness from Allah and repent to Him more than seventy times daily.

And this is the Messenger – peace and blessings be upon him - who has been forgiven his previous and future sins by Allah; he would seek forgiveness more than seventy times everyday.

In the Hadeeth of Al-Agarr bin Yasaar Al-Muzaniy, it said that the Prophet (ﷺ) said, “O people! Repent to Allah and ask for His forgiveness; I turn to Him in repentance everyday a hundred times.” The two narrations contain evidence that seeking repentance is mandatory because the Prophet (ﷺ) enjoined it saying, “O people! Repent to Allah.” So when the individual turns in repentance to his Lord, he gets two benefits therefrom:

The first benefit: Obedience to the command of Allah and His Messenger; and obeying the order of Allah and His Messenger entails every good; success in this world and the Hereafter lies in obeying Allah and His Messenger – ﷺ.

The second benefit: Following the example of the Allah’s Messenger (ﷺ) who would turn to Allah in repentance a hundred times daily. That is to say; he would say, “I repent unto Allah”, “I repent unto Allah”, “I repent unto Allah”...

Repentance requires being honest such that once a person repents to Allah, he refrains from the sin. But for the person who only repents upon his tongue while his mind still clings to committing the sinful act or abandoning acts of obligation; or that he repents to Allah with sheer utterance while his limbs persist on committing evils, his repentance will not benefit him. It rather resembles a mockery of Allah - the Mighty and Sublime!

How would you say, “I repent to Allah” from a particular sin while you persist on it? Or that you say, “I repent to Allah” from a particular sin while you are still very determined to do it?

If a person relates with his fellow human in this manner, the individual will fuss that, “this person is making fun of and mocking me!” “How will he renounce an action before me while he still engages in the very act? This is nothing but ridicule and joke!” Then, how about the Lord and the Cherisher of the worlds?

There are some people who claim that they have repented from

consuming usury but – and the refuge is with Allah - he still persists on it! He deals in usury openly and deceptively. We had explained previously that the one who deals in usury deceptively commits a greater sin and offence than the one dealing in it openly. This is because the one dealing in it deceptively wrongs his soul in two ways:

Firstly through engaging in usury; and

Secondly, trying to deceive Allah - the Mighty and Sublime -, as if Allah – and free is He from all imperfections and Exalted is He – knows not. This is common among people nowadays. As for those who deal in usury openly, their matter is clear; but the one who deals in usury in disguise and deception, he have goods stocked the shop for years. Then, a rich man would come with a poor man, leading him to the slaughterhouse - and the refuge is with Allah! He would approach this individual with old supply of goods and sell them to the poor man on credit in a false sale. They would all really know that it is not a genuine sale because the buyer – debtor - will neither check nor look at the goods. It does neither concern him; in fact, bags of sand are sold to him as rice or sugar, he would accept it since that does not bother him.

His concern is rather to fulfill a particular need, and so, it is sold to him – for example – for at ten thousand for the period of one year. He would leave without removing it from the shop. Subsequently, this debtor sells it back to the original owner at nine thousand, for example. Hence, this debtor is cheated from two angles: the rich man who provided the credit facility and from the side of the store owner.

They would claim that such a transaction is correct; in fact, they name it *at-Tas-heeh* (validating). They say, “Come here, let me engage you in *Tas-heeh*” or “I will transact a *Tas-heeh* dealing with you on with so-and-so.” *Subhaana Allah* (Allah is free from all imperfections)! Is this *Tas-heeh*?! This is rather *Talteekh* (staining [the soul]) with evils - and the refuge is with Allah!

For this reason, it is incumbent - if we are truthful with our repentance to Allah the Exalted - to genuinely desist from sins and evils. We must despise them and be full of remorse for committing them so that the repentance will be one done sincerely.

These two hadeeths contain: proof that our Prophet, Muhammad (ﷺ), is most devout to worship among humans. And rightly so, he is

most god-fearing and pious and the most knowledgeable of us - may Allah's peace and blessings be upon him.

It also contains evidence that he - peace and blessings be upon him - is the teacher of good qualities with his speech and actions. He would seek forgiveness from Allah and enjoin the people to do the same. So, they follow his lines of conduct by obeying his orders and imitating his deeds. It shows that he - may Allah's peace and blessings be on him - was absolutely sincere with the *Ummah*.

Therefore, it is compulsory for us to emulate him. Whenever we give the people an order, we should be the first to implement it. Likewise, whenever we forbid them a thing, we should be the first to avoid it. This is how the one who invites to Allah's religion should really be; in fact, that is how really to call unto Allah - the Mighty and Sublime -: that you translate what you order into action and avoid what you forbid just as the Messenger (ﷺ) would order us to turn to Allah in repentance and he - peace and blessings be upon him - would seek repentance more than we do.

We ask Allah to pardon us and you too; and to guide us and you to the right path.

Allah alone grants success.

HADEETH 15

وَعَنْ أَبِي حَمْرَةَ أَنَسِ بْنِ مَالِكِ الْأَنْصَارِيِّ خَادِمِ رَسُولِ اللَّهِ ﷺ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلَّهِ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَضَلَّهُ فِي أَرْضِ فَلَاةٍ» متفق عليه . وفي رواية لمسلم: «لِلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بِأَرْضِ فَلَاةٍ، فَاثْقَلَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَسَرَابُهُ فَأَيْسَ مِنْهَا، فَأَتَى شَجْرَةً فَاضْطَجَعَ فِي ظِلِّهَا، وَقَدْ أَيْسَ مِنْ رَاحِلَتِهِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا، قَائِمَةٌ عِنْدَهُ، فَأَخَذَ بِحُطَامِهَا ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ! أَنْتَ عَبْدِي

وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَجِ.

Anas bin Malik Al-Ansari, the servant of the Messenger of Allah narrated: Messenger of Allah ﷺ said, "Verily, Allah is more delighted with the repentance of His slave than a person who lost his camel in a desert land and then finds it (unexpectedly)."

[Al-Bukhari and Muslim]

In another version of Muslim, he said: "Verily, Allah is more pleased with the repentance of His slave than a person who has his camel in a waterless desert carrying his provision of food and drink and it is lost. He, having lost all hopes (to get that back), lies down in shade and is disappointed about his camel; when all of a sudden he finds that camel standing before him. He takes hold of its reins and then out of boundless joy blurts out: 'O Allah, You are my slave and I am Your Rubb.' He commits this mistake out of extreme joy."

COMMENTARY

The statement of the author - may Allah shower blessings on him -: "The servant of the Prophet": was owing to the fact that Anas - may Allah be pleased with him - was brought by his mother to the Prophet (ﷺ) when he arrived Madeenah. She said to him, "This is Anas bin Malik. He will serve you." The Prophet (ﷺ) accepted and Anas became one of his servants.

Anas - may Allah be pleased with him - mentioned that the Messenger of Allah (ﷺ) said: "Verily, Allah is more delighted with the repentance of His slave, when he turns in repentance to Him" than this man who suddenly found his missing camel. He then cited the narration:

A man was travelling in the desert alone without water or food or any human being and his camel got missing. That is to say; it got lost and he started searching for it but could not find it. So he went and relaxed under a tree, awaiting death. He lost any hope of finding his camel or living because his food and drink were on the missing camel.

While he was in that state, all of a sudden, he found his camel

standing before him with its reins hanging on the tree under which he slept. This is unimaginable! No one can imagine this joy except whoever has any similar experience. It was a great joy; the joy of life after death! He got hold of the camel's rein and exclaimed, "O Allah! You are my slave and I am Your Lord!" He intended to praise Allah by saying: "O Allah! You are my Lord and I am Your servant" but out of extreme joy, he erred and inverted the matter, saying, "O Allah! You are my slave and I am Your Lord."

Among the points of benefits in this Hadeeth is: proof of Allah's Delight over His servant's repentance when he turns to Him for pardon, and that He – free is He from all imperfections – greatly loves that. That is not because He needs our deeds and repentance – Allah is Self-Sufficient of us – but for the fact that He loves benevolence. He loves to pardon and forgive than taking retribution and punishing. Hence, He is delighted with the individual's repentance.

This Hadeeth provides incentive for seeking repentance because Allah loves it and it is advantage for the servant.

Likewise, it affirms (Allah's Attribute of) Joy. So Allah – free is He from all imperfections – joys and becomes annoyed and loves. However, these Attributes are not like ours because Allah says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (11)

"There is nothing like Him; and He is the All-Hearer, the All-seer." (Ash-Shooraa: 11)

It is rather Joy that befits His Greatness and Majesty, and it does not resemble the joy of the creatures.

It also contains: evidence that if a person errs in an utterance even if he mistakenly utters disbelief, he will not be held accountable. This man uttered a statement of disbelief since an individual's saying to his Lord, "You are my slave and I am Your Lord" is undoubtedly disbelief. But because it resulted mistakenly, out of extreme joy – he erred not knowing what to say - he was excused. So, if a person makes a mistake in an utterance, a statement of disbelief, he will not be held responsible for it.

The same applies to similar other statements; if a person mistakenly abuses the other or divorces his wife or frees his slave, mistakenly,

without intent, nothing results from all these because he did not intend them just like an unintentional oath; Allah says:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبِكُمْ وَاللَّهُ عَفُورٌ حَلِيمٌ ﴿٢٢٥﴾﴾

“Allah will not call you to account for that which is unintentional in your oath, but He will call you to account for that which your hearts have earned.” (Al-Baqarah: 225).

This is in contrast to a person who mocks (the signs of Allah); uttering a statement of disbelief by way mockery constitutes disbelief; even though he was only joking according Allah’s saying:

﴿وَلَمَّا سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ

كُنتُمْ تَسْتَهْزِئُونَ ﴿١٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴿١٦﴾﴾

“If you ask them they declare: ‘we were only talking idly and joking.’ Say, was it at Allah, and His Ayaat (proofs, signs and revelations) and His Messenger that you were mocking. Make no excuse you had disbelieved after you had believed.” (At-Tawbah: 65-66).

The mocker means his statement together with what it connotes but by way of jest and mockery. Hence, he becomes a disbeliever; contrary to the individual who does not intend it; the utterances of such are not given attention.

Allah alone grants success.

HADEETH 16, 17, 18

وَعَنْ أَبِي مُوسَى عَبْدِ اللَّهِ بْنِ قَيْسِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا» رواه مسلم .

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا تَابَ اللَّهُ عَلَيْهِ» رواه مسلم . وَعَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يَغْرُغِرْ». رواه الترمذي وقال: حديثٌ حسنٌ .

Abu Musa Al-Ash'ari ؓ reported: The Prophet ﷺ said, "Allah, the Exalted, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and continue to stretch His Hand in the daytime so that the sinners of the night may repent, until the sun rises from the west." [Muslim]

Abu Hurairah ؓ narrated: Messenger of Allah ﷺ said, "He who repents before the sun rises from the west, Allah will forgive him." [Muslim]

'Abdullah bin 'Umar bin Al-Khattab ؓ reported that the Prophet ﷺ said, "Allah accepts a slave's repentance as long as the latter is not on his death bed (that is, before the soul of the dying person reaches the throat)." [At-Tirmidhi, who categorised it as Hadith Hasan]

COMMENTARY

The three hadeeths mentioned by the author - may Allah shower blessings on him - all relate to repentance.

As for the hadeeth of Abu Musa, the Messenger (ﷺ) said, "Allah will continue to stretch out His Hands in the night so that the sinners of the day will repent. And He will stretch out His Hands during the day so that the sinners of the night will repent until the sun rises from its place of set."

This is out of Allah's Generosity, the Mighty and Sublime. He accepts repentance even if it is delayed. If a person commits a sin during the day, Allah - the Mighty and Sublime - will certainly accept his repentance even if he repents at night. Likewise, if he commits a sin

at night and repents during the day, Allah – the Exalted - will accept his repentance. In fact, Allah – the Exalted - stretches out His Hands to receive this repentance which comes from His believing servant.

This hadeeth contains evidence: for Allah's Love of repentance. It had been mentioned in the previous hadeeth in the story of the man who lost his riding camel and later found it, that Allah is Happy with the repentance of His believing servant when he turns to him in repentance than the joy of this man after finding his riding camel.

From the points of benefits in the hadeeth of Abu Musa is: Affirming that Allah – the Exalted - has Hand; and it is so. He in fact has two Hands - the Mighty and Sublime - as He – the Exalted -:

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ ﴿٦٤﴾ ﴾

“The Jews say: ‘Allah’s Hands are tied up (i.e. He does not give and spend of His bounty). Be their hands tied up and be they accursed for what they uttered. Nay, both His hands are widely out stretched.’ (Al-Maaidah: 64).

As for the Hand He affirms for Himself – in fact the Two Hands -, it is incumbent for us to believe in them that they are affirmed for Him. However, it is not permitted for us we assume that they are like our own hands. This is because Allah says in His Book:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ ﴾

“There is nothing like Him; and He is the All- Hearer, the All- Seer.” (Ash-Shoorah: 11).

Likewise for whatever you come across among the Attributes of Allah; you must affirm them for Him - the Mighty and Sublime - but without comparing it to the attributes of the creatures since nothing compares to Allah; neither in His Essence nor Attributes - the Mighty and Sublime.

The hadeeth also contains the fact that: Allah – free is He from all imperfections – will accept the repentance of the servant even if it is delayed. However, it is obligatory to repent promptly because one would not know; he may be overtaken by death before he repents (if he seeks to postpone repentance). Hence, it is obligatory to hasten to

ask for repentance; but yet, Allah will pardon the servant even if he delays repentance.

There is evidence in this hadeeth as well that: Once the sun rises from its place of set, acceptance of repentance ceases. Meanwhile, a questioner may ask: Will the sun ever rise from its place of set? What is known is that the sun rises from the east!

We say: Yes, that is the established thing since Allah created the sun till the present day. However, during the end times, Allah will order the sun to return to its place of rise and its movement will be reversed. So it will rise from its place of set. When the people see it, they will all believe including the disbelievers like the Christians, the Jews, the Buddhists, the Communists and others, they will all believe. But whoever does not believe before the sun rises from its place of set will not derive advantage from his belief at that time.

Likewise, everyone will repent; but whosoever does not repent before the sun rises from its place of setting will not have his repentance accepted. This is because everybody will witness this sign and whenever a warning sign comes; neither repentance nor belief will be of advantage!

The hadeeth of Abu Hurayrah - may Allah be pleased with him - that Allah - free is He from all imperfections - will accept repentance in as much as the sun has not risen from its place of setting is similar to the hadeeth of Abu Musa discussed above.

As for the hadeeth of Ibn Umar that, "Allah accepts the repentance of His slave as long as he has not gurgled": that is, as long as the soul has not reached the throat. Once the soul reaches the throat, repentance will be of no effect. Other texts expounded that once the soul reaches the throat, repentance will be of no advantage. Allah - the Exalted - said,

﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ﴾

﴿قَالَ إِنِّي تَبْتُ آلَتُنَّ﴾ (18)

"And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: 'now I repent.'" (An-Nisaa: 18).

Therefore, it is incumbent upon you, my Muslim brother, to hasten to repent to Allah - the Mighty and Sublime - from sins, you should refrain from your previous sins, uphold the obligations you held lightly and beg Allah to accept your repentance.

Allah alone grants success.

HADEETH 19

وَعَنْ زُرِّ بْنِ حُبَيْشٍ قَالَ: أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ رَضِيَ اللَّهُ عَنْهُ أَسْأَلُهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ: مَا جَاءَ بِكَ يَا زُرُّ؟ فَقُلْتُ: ابْتِغَاءَ الْعِلْمِ، فَقَالَ: إِنَّ الْمَلَائِكَةَ تَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضَىٰ بِمَا يَطْلُبُ، فَقُلْتُ: إِنَّهُ قَدْ حَكَ فِي صَدْرِي الْمَسْحُ عَلَى الْخُفَّيْنِ بَعْدَ الْغَائِطِ وَالْبَوْلِ، وَكُنْتُ امْرَأًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَجِئْتُ أَسْأَلُكَ: هَلْ سَمِعْتَهُ يَذْكُرُ فِي ذَلِكَ شَيْئًا؟ قَالَ: نَعَمْ، كَانَ يَأْمُرُنَا إِذَا كُنَّا سَفَرًا - أَوْ مُسَافِرِينَ - أَنْ لَا نَنْزِعَ خِفافَنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ إِلَّا مِنْ جَنَابَةِ، لَكِنْ مِنْ غَائِطٍ وَوَلٍ وَنَوْمٍ. فَقُلْتُ: هَلْ سَمِعْتَهُ يَذْكُرُ فِي الْهُوَىٰ شَيْئًا؟ قَالَ: نَعَمْ كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَبَيْنَا نَحْنُ عِنْدَهُ إِذْ نَادَاهُ أَعْرَابِيٌّ بِصَوْتٍ لَهُ جَهْرِيٌّ: يَا مُحَمَّدُ! فَاجَابَهُ رَسُولُ اللَّهِ ﷺ نَحْوًا مِنْ صَوْتِهِ: «هَؤُلُمُ» فَقُلْتُ لَهُ: وَنَحَاكَ اغْضُضْ مِنْ صَوْتِكَ فَإِنَّكَ عِنْدَ النَّبِيِّ ﷺ، وَقَدْ نُهِيتَ عَنِ هَذَا! فَقَالَ: وَاللَّهِ! لَا اغْضُضْ. قَالَ الْأَعْرَابِيُّ: الْمَرْءُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقُوا بِهِمْ؟ قَالَ النَّبِيُّ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ يَوْمَ الْقِيَامَةِ» فَمَا زَالَ يُحَدِّثُنَا حَتَّى ذَكَرَ أَبَا مِنَ الْمَغْرِبِ مَسِيرَةَ عَرْضِهِ أَوْ يَسِيرِ الرَّكِابِ فِي عَرْضِهِ أَرْبَعِينَ أَوْ سَبْعِينَ عَامًا. قَالَ سُفْيَانُ أَحَدُ الرُّوَاةِ: قَبَلَ الشَّامَ خَلَقَهُ اللَّهُ تَعَالَى يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مَفْتُوحًا لِلتَّوْبَةِ

لا يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْهُ. رواه الترمذي وغيره وقال: حديث

حسن صحيح .

Zirr bin Hubaish reported: I went to Safwan bin 'Assal ؓ to inquire about wiping with wet hands over light boots while performing Wudu'. He asked me, "What brings you here, Zirr?" I answered, "Search for knowledge." He said, "Angels spread their wings for the seeker of knowledge out of joy for what he seeks." I told him, "I have some doubts in my mind regarding wiping of wet hands over light boots in the course of performing Wudu' after defecation or urinating. Now since you are one of the Companions of the Prophet ﷺ, I have come to ask you whether you heard any saying of the Prophet ﷺ concerning it?" He replied in the affirmative and said, "He instructed us that during a journey we need not take off our light boots for washing the feet up to three days and nights, except in case of major impurity (after sexual intercourse). In other cases such as sleeping, relieving oneself or urinating, the wiping of wet hands over light boots will suffice." I, then, questioned him, "Did you hear him say anything about love and affection?" He replied, "We accompanied the Messenger of Allah ﷺ in a journey when a bedouin called out in a loud voice, 'O Muhammad.' The Messenger of Allah ﷺ replied him in the same tone, 'Here I am.' I said to him (the bedouin), 'Woe to you, lower your voice in his presence, because you are not allowed to do so.' He said, 'By Allah! I will not lower my voice,' and then addressing the Prophet ﷺ he said, 'What about a person who loves people but has not found himself in their company.' Messenger of Allah ﷺ replied, 'On the Day of Resurrection, a person will be in the company of those whom he loves.' The Messenger of Allah then kept on talking to us and in the course of his talk, he mentioned a gateway in the heaven, the width of which could be crossed by a rider in forty or seventy years."

Sufyan, one of the narrators of this tradition, said: "This gateway is in the direction of Syria. Allah created it on the day He created the heavens and the earth. It is open for repentance and will not be shut until the sun rises from that direction (i.e., the West) (on Doomsday)." [At-Tirmidhi, who categorised it as Hadith Hasan

Sahih]

COMMENTARY

This is one of the Hadeeths cited by the author – may Allah shower blessings on him - regarding repentance; it explains when the acceptance of repentance will cease. However, it contains other points of benefits:

Such as: Zirr bin Hubaysh came to Safwan bin Assal - may Allah be pleased with him – to study. So Safwan bin Assal said to him: “The angels spread their wings for the seeker of knowledge out of joy for what he seeks.”

This great benefit demonstrates the virtue of knowledge and seeking it. And reference here is to knowledge of *Sharee'ah*; that is to say, knowledge of what the Prophet (ﷺ) came with. As for mundane knowledge, it is for worldly benefits. But what is admired and commended (here), encouraged and mentioned with high regards in the Qur'an and the Sunnah is the study of what the Prophet (ﷺ) has brought.

It is a form of Jihad in the path of Allah because this religion is built upon two things: Knowledge with exposition; and weapons: sword and arrow. Some of the scholars even say that: “Seeking knowledge is better than Jihad in the path of Allah with weapon” because the *Sharee'ah* is preserved only with knowledge. Likewise, Jihad in the path of Allah with weapons is built upon knowledge; neither will the fighter travel, fight, shed blood, share war booty nor deal with the captives except according to acknowledge. Hence knowledge is everything.

Therefore, Allah - the Mighty and Sublime - says:

﴿يَتَّيَبُهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَقَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

“Allah will exalt in degree those of you who believe and those who have been granted knowledge.” (al-Mujadilah: 11)

The angels' spreading their wings for the seeker of knowledge is out of joy with what he seeks; out of respect and high esteem for him. That an individual wonders and says, "But I can't feel that" does not contradict this fact because when a report is authentically transmitted from the Messenger (ﷺ) it is like a thing directly experienced.

Consider his saying – peace and blessings be upon him – that, "Our Lord -Blessed is He and Exalted - descends to the lowest heaven every night during the last one-third and says, 'Who will call upon me so that I answer him, and who will ask from Me so that I give him and who will seek forgiveness from Me so that I forgive him.'"⁽¹⁾

We do not hear this statement from Allah - the Mighty and Sublime - but for the fact that it is authentically narrated from our Prophet ﷺ, it is as if we heard it. Hence, it is obligatory on us to believe in what the Messenger (ﷺ) said and is authentically reported from him regarding the matters of the Unseen. We should be convinced of them as if we witness them with our eyes or hear them with our ears.

Then, Zirr bin Hubaysh told Safwan bin Assal that he was contemplating about (the issue of) wiping over the leather socks after passing urine or emptying the bowels. That is to say, Allah - the Mighty and Sublime - mentioned in the Qur'an that,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۗ﴾⁽¹⁾

"O you who believe! When you intend to offer As-Salah (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over your hands, and wash your feet up to the ankles." [al-Maidah: 6].

So Zirr said, "I am being unsure"; meaning that, "The issue of wiping over the leather socks after emptying the bowels is becoming unclear to me; is it allowed or not?"

Safwan bin Asaal - may Allah be pleased with him – then explained to him that it is permissible for the reason that the Prophet (ﷺ) had

1 Reported by Al-Bukhaari in the Book of the Late-Night Prayers, Chapter on Prayer late in the Night; no. 1145, and Muslim in the Book of the Travelers Prayer, Chapter on Encouragement Towards Supplicating and Giving Remembrance of Allah During the Late Night; no. 758.

ordered them not to remove their leather socks whenever they are on a trip except when they are due for the ritual bath and not defecation or urination and sleep. Accordingly, this shows the permissibility of wiping over the leather socks. Rather, wiping over the leather socks is better whenever a person is wearing them.

It is authentically reported in the two *Saheehs* in the hadeeth of Mughirah bin Shu'bah - may Allah be pleased with him - that he was with the Prophet (ﷺ) during a journey. The Prophet (ﷺ) performed the Ablution and Mughirah wanted to remove his leather socks for him the Prophet (ﷺ) said, "Leave them; I wore them while in a state of purity." So he (ﷺ) only wiped over them.⁽¹⁾

This contains clear evidence that the best thing for the individual wearing a pair of stockings or leather socks is to wipe over them and not to wash his two feet.

Another lesson is that: When the individual finds difficulty understanding a matter, we should ask and find out from those more knowledgeable about it in order to remove any ambiguities from his mind about the matter. This is because an individual may hear something from the rulings of the *Sharee'ah* and become bemused, skeptical and hesitant. He would not ask the one who will clarify his doubts. This is a mistake; it is rather incumbent upon an individual to find out until he gets a good response that clarifies his doubts.

Zirr bin Hubaysh - may Allah shower blessings on him - asked Safwan bin Assal - may Allah be pleased with him - about wiping over the leather socks; whether has any evidence from the Messenger of Allah (ﷺ) about that and he said, "Yes, he would order us during journeys or when we travel not to remove our leather socks except due to sexual impurity but not defecation or urination or sleep."

This hadeeth contains evidence affirming wiping over the leather socks. The narrations from the Messenger (ﷺ) regarding it reach *Mutawaatir*⁽²⁾ and the People of the *Sunnah* uphold that. In fact, some among the people of knowledge who compiled books on Islamic creed mentioned wiping over the leather socks in books on Creed. This is because the *Raafidah* contradict this *Sunnah*; they refuse to affirm wiping over the leather socks, rejecting it. Amazingly, Ali bin

1 Reported by Muslim in the Book of Purification, Chapter on Wiping over the Leather Socks; no. 273.

2

Abi Taalib - may Allah be pleased with him - was one of those who reported (the *Sunnah*) of wiping over leather socks!

Yet, they reject it and do not accept it. Wiping over the leather socks was among the symbols of the People of the *Sunnah*. It was well-known among them. To them, it was a practice undoubtedly reported from the Messenger of Allah (ﷺ).

Imam Ahmad said, "I do not have any doubts about wiping over the leather socks." He also said, "This is a matter having forty hadeeths from the Prophet (ﷺ) and his Companions." However, wiping over the socks has some conditions:

The first condition: They should be worn while in a state of purity because the Prophet (ﷺ) said to Mughirah bin Shu'bah - may Allah be pleased with him - when he wanted to remove the Prophet's leather socks that, "Leave them because I wore them while in a state of purity." And he wiped over them.

It does not matter whether he had actually washed the legs during that purification or that he only wiped over the leather socks. For example, if performs a complete ablution and washes his feet and then wears the socks - whether stockings or the leather socks -, he would have worn them while in a state of purity. Likewise, if he wore the leg coverings and wiped over them and then he needed to wear another covering over the first which he had wiped while in a state of purity, it suffices for him to wipe the second. Nevertheless, the accepted period for wiping will begin to count from the time of wearing the first leg covering and not the second. This is the correct view; that if he wears any leg covering over a wiped leather socks, he would wipe over the upper leather socks. However, the duration for the permissibility of wiping of the second will be based on the first.

The purification must be made with water; if he wears them after *Tayammum* (purification made with clean sand or earth), it is not accepted for him to wipe over them. For instance, a traveler who does not find water who then performs the *Tayammum* and wears the leather socks after purification by means of *Tayammum*. Thereafter, he finds water and intends to make the Ablution. In this case, he must remove the two socks and wash his two feet during the Ablution. He should not wipe over them in this case because he did not wear them after a purification in which he washed his feet because *Tayammum*

involves only two parts of the body: the face and the palms.

The second condition: Wiping is done in relation to a state of minor impurity. Hence, Safwan bin Assal said, "...except due to sexual impurity but not urination nor defecation or sleep." If an individual enters the state of sexual impurity, it does not suffice for him to wipe over the cotton or leather socks. He must remove them and wash the feet. This is because the major purification does not permit wiping except in case of necessity such as wiping over a bandage. For this reason, the head is not wiped (during major purification); it is rather washed as a matter of obligation while wiping suffices during minor purification.

Purification from sexual defilement is more emphasized and its impurity is major. As such, washing is compulsory; the socks are not wiped according to this hadeeth and for the fact that its meaning and connotation necessitates that.

The third condition: The wiping must be within the duration given by the Prophet (ﷺ); and that is a day and night for the resident and three days with their nights for the traveler as is authentically reported in the hadeeth of Ali bin Abu Taalib - may Allah be pleased with him - in *Saheeh Muslim*. He said, "The Prophet (ﷺ) stipulated three days with their nights for the traveler and a day and night for the resident."⁽¹⁾ That is, regarding wiping over the socks.

But when the stipulated period expires, it is not allowed to wipe; the socks must be removed and the feet washed. However if the stipulated period expires while you are still in a state of purity, continue on your state of purity; the expiration does not nullify the purity. But if you wish to perform Ablution after the expiration of the duration, washing the two feet becomes obligatory.

Thereafter, Zirr bin Hubaysh asked Safwan bin Assal, "Did you hear the Prophet (ﷺ) saying anything regarding *Al-Hawaa*?" *Al-Hawaa* means: Love and inclination. Safwan answered, "Yes" and then narrated the story of the Bedouin Arab with a ringing voice who came calling, "O Muhammad!" with a loud voice. It was said to him, "Woe to you?"⁽²⁾ Are you calling the Messenger of Allah with a loud voice

1 Reported by Muslim in the Book of Purification, Chapter on Stipulated Duration for Wiping Over the Socks; no. 276.

2 Waylak or Wayhak lit. "Woe to you", are common expressions used to caution an individual groundlessly falling into error. (TN)

while Allah - the Mighty and Sublime - has warned that:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ، بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴾⁽¹⁾

“O you who believe raise not your voices above the voice of the Prophet nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered useless while you perceive not” [al-Hujurat: 2]?!

But Bedouin Arabs are not so much mannerly because they are far away from the cities and knowledge.

So the Prophet (ﷺ) answered him with a loud voice similar to the way the Bedouin had asked his question. The Messenger of Allah (ﷺ) was the most perfect in guidance; he would relate with every individual according to his intellect. So, the Prophet (ﷺ) addressed the Bedouin the same way he had addressed him.

The Bedouin asked, “An individual would love a people but has not found himself in their company?” That is to say, he would love a people but his deeds are of a lesser degree than theirs; he cannot match them in deeds. Who will he be with? Will he be in their company or not?

The Prophet (ﷺ) then said, “On the Day of Resurrection, a person will be in the company of those he loved.” A great bounty - Praise is to Allah! Anas bin Maalik – may Allah be pleased with him – had reported this part of the hadeeth, that the Messenger of Allah (ﷺ) told a man who loved Allah and His Messenger that, “You will be with those you love.” Anas then said, “I love the Messenger of Allah (ﷺ), Abu Bakr, Umar and I hope to be in their company.”⁽¹⁾

Likewise we, we call Allah - the Mighty and Sublime - to witness over (our) love of the Messenger of Allah (ﷺ), his rightly-guided successors, the rest of his Companions and the leaders of guidance after them. We ask Allah to make us be with them.

This is glad tidings for the individual, that if he loves a people, he will be with them even if his own deeds are below theirs; he will be with them in Paradise. Allah will join him together with them during

1 Reported by Al-Bukhaari in the Book of Excellence of the Companions of the Prophet (ﷺ); no. 3688, and Muslim in the Book of Benevolence and Connecting Ties; Chapter on The Individual Will Be In the Company of Those He Loves; 2639.

the Gathering; they will partake in the Messenger's Pool together, and so on. Similarly, whoever loves the disbelievers may be with them – and the refuge is with Allah – because loving the disbelievers is forbidden; it is even among the major sins.

So, it behooves the Muslim to detest the disbelievers; he should know that they are his enemies irrespective the friendship, cordiality and love they may display. They would never move close to you except for their own private benefits and your harm. But that they would move close to you for your own benefit is very rare. If it is possible for us to join water and fire together, then it will be possible for us to merge the disbelievers' love for us with their hatred towards us because Allah – the Exalted – has called them enemies:

“O you who believe, do not take my enemy and your enemy as friends.” [al-Mumtahinah: 97].

He also said:

﴿قُلْ مَنْ كَانِ عَدُوًّا لِحَبْرِيِّلَ فَإِنَّهُ نَزَّلَهُ، عَلَيَّ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ

وَهُدًى وَنُورًا لِّلْمُؤْمِنِينَ ﴿١٧﴾

“Whoever is an enemy to Allah, His Angels, His Messengers, Jibrail and Mikail, then verily, Allah is an enemy to the disbelievers.” [al-Baqarah: 97]

Allah is an enemy to every disbeliever; thus, every disbeliever is an enemy to us. Hence, every disbeliever certainly bears rancor against us. For this reason, you should abhor every disbeliever from the bottom of your heart irrespective of his nationality or closeness to you. You should know for sure that he is your enemy. Allah – the Exalted – said:

“O you who believe, do not take my enemy and your enemy as friends” [al-Mumtahinah: 97].

Therefore, we derive a principle established by the Prophet (ﷺ) from this that: “An individual will be in the company of those he loved.”⁽¹⁾

1 Reported by Al-Bukhaari in the Book of Manners, Chapter on the Signs of Loving for Allah's Sake; no. 6168, and Muslim in the Book of Benevolence and Connecting Ties; no. 2640.

So, O my brother, it is incumbent upon you to implant the love of Allah – the Exalted – and His Messenger, rightly-guided successors, his noble Companions and the Imams of guidance after them in your heart so that you can be with them.

We ask Allah to grant us that out of His Favor and His Generosity. Allah Alone grants success.

HADEETH 20

وَعَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «كَانَ فَيَمَنْ كَانَ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ فُذِّلَ عَلَى رَاهِبٍ، فَأَتَاهُ فَقَالَ: إِنَّهُ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: لَا، فَقَتَلَهُ فَكَمَّلَ بِهِ مِائَةً، ثُمَّ سَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ، فُذِّلَ عَلَى رَجُلٍ عَالِمٍ فَقَالَ: إِنَّهُ قَتَلَ مِائَةَ نَفْسٍ فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: نَعَمْ، وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ؟ انْطَلِقْ إِلَى أَرْضِ كَذَا وَكَذَا، فَإِنَّ بِهَا أَنْاسًا يَعْبُدُونَ اللَّهَ تَعَالَى فَاعْبُدِ اللَّهَ مَعَهُمْ، وَلَا تَرْجِعْ إِلَى أَرْضِكَ فَإِنَّهَا أَرْضٌ سُوءٌ، فَاَنْطَلَقَ حَتَّى إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ، فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ. فَقَالَتْ مَلَائِكَةُ الرَّحْمَةِ: جَاءَ تَائِبًا مُقْبِلًا بِقَلْبِهِ إِلَى اللَّهِ تَعَالَى، وَقَالَتْ مَلَائِكَةُ الْعَذَابِ: إِنَّهُ لَمْ يَعْمَلْ خَيْرًا قَطُّ، فَأَتَاهُمْ مَلَكٌ فِي صُورَةِ آدَمِيٍّ فَجَعَلُوهُ بَيْنَهُمْ - أَيَّ حَكْمًا - فَقَالَ: قِيسُوا مَا بَيْنَ الْأَرْضَيْنِ فَإِلَى أَيْتَهُمَا كَانَ أَذْنَى فَهُوَ لَهُ، فَفَاسُوا فَوَجَدُوهُ أَذْنَى إِلَى الْأَرْضِ الَّتِي أَرَادَ، فَفَبَصَّضَتْهُ مَلَائِكَةُ الرَّحْمَةِ» متفقٌ عليه .

Abu Sa'id Al-Khudri رضي الله عنه reported: Prophet of Allah ﷺ said, "There was a man from among a nation before you who killed ninety-

nine people and then made an inquiry about the most learned person on the earth. He was directed to a monk. He came to him and told him that he had killed ninety-nine people and asked him if there was any chance for his repentance to be accepted. He replied in the negative and the man killed him also completing one hundred. He then asked about the most learned man in the earth. He was directed to a scholar. He told him that he had killed one hundred people and asked him if there was any chance for his repentance to be accepted. He replied in the affirmative and asked, 'Who stands between you and repentance? Go to such and such land; there (you will find) people devoted to prayer and worship of Allah, join them in worship, and do not come back to your land because it is an evil place.' So he went away and hardly had he covered half the distance when death overtook him; and there was a dispute between the angels of mercy and the angels of torment. The angels of mercy pleaded, 'This man has come with a repenting heart to Allah,' and the angels of punishment argued, 'He never did a virtuous deed in his life.' Then there appeared another angel in the form of a human being and the contending angels agreed to make him arbiter between them. He said, 'Measure the distance between the two lands. He will be considered belonging to the land to which he is nearer.' They measured and found him closer to the land (land of piety) where he intended to go, and so the angels of mercy collected his soul."

[Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessing on him - reported on the authority of Abu Sa'eed, Sa'd bin Maalik bin Sinaan Al-Khudri - may Allah be pleased with him - that the Prophet (ﷺ) said, "There was a man among a people before you who killed ninety-nine souls." Thereafter, he regretted and inquired about the most knowledgeable person on earth in order to ask him if he has a chance of repentance. He was directed to a man, a monk; an ardent worshipper who did not possess knowledge. When he asked whether his repentance could be accepted after haven killed ninety-nine souls; the monk exaggerated the sin and said, "Your repentance will not be accepted!" The man

became angry and uneasy and killed the monk, completing one hundred souls.

Subsequently, he inquired about the most knowledgeable person on earth and was shown the way to a knowledgeable man. He told him he had killed one hundred souls and asked whether his repentance could be accepted? The man said, "Yes; no one can hinder the servant's true repentance? The door of repentance is open. But go to so-and-so town; there are people there worshipping Allah therein." Perhaps the land he was - and Allah knows best - was one of Disbelief.

So, this knowledgeable man ordered him to migrate with his faith to that town where Allah - free is He from all imperfections and Exalted be He - is worshipped. This man set out repentant, full of remorse, migrating with his faith to the land where its people worship Allah - the Mighty and Sublime. However, while half way into the journey, he passed away. The angels of mercy and the angels of punishment disagreed regarding him.

The disbeliever's soul - and the refuge is with Allah - is taken by the in charge of punishment while the angels of mercy take the believer's soul. So, they disputed; the in charge of punishment said, "he had not performed any good deed", meaning; after his repentance, he had not done any good deed. But the angels of mercy insisted that, "he had repented and had set out full of remorse, repentant." Allah then sent an angel to them to arbitrate between them.

He ruled that, "Measure the distance between the two lands; he will for of the to which he is nearer." That is to say, he is from among its people. If the Land of Disbelief was closer, the angels in charge of punishment will take his soul, and if was closer to the Land of *Eemaan*; the angels of mercy will take his soul.

They measured the distance between the two (lands) and he was closer to the place he headed for, the land of *Eemaan*, than the land he was migrating from with a hand span; such a small gap. So the angels of mercy took his soul.

This hadeeth contains many points of benefit:

Such as: If an individual kills a person intentionally and then repents, Allah -the Exalted - will accept his repentance. This is also proven in Allah's Book in His saying that:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾ (١٨)

“Verily, Allah does not forgive associating partners with Him, but He forgives [other sins] that are beyond that for whomever He wishes.” [an-Nisaa: 48].

Meaning, anything less than *Shirk*, Allah – the Exalted - will forgive it if He wills. This is the position of the majority of people of knowledge.

But it was reported from Abdullah bin Abbass - may Allah be pleased with them both - that a murderer will not be forgiven according to Allah’s saying:

﴿ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَعَصِبَ اللَّهُ

عَلَيْهِ وَارْتَضَاهُ. وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴾ (١٣)

“Whoever kills a believer intentionally his reward will be the Hell Fire, he will abide therein forever and the wrath of Allah will be upon him, and His curse; He (Allah) has prepared for him a great torment.” [an-Nisaa: 93].

However, what the majority of scholars opine is the correct opinion. But what was reported from Ibn Abbass - may Allah be pleased with them - could be understood that there is no repentance for the person who kills with respect to the slain. And that is because three rights are connected to a person’s killing another:

The first right: Allah’s right; the second is the victim right, and the third belongs to the victim’s relatives.

As for the right of Allah, there is no doubt that Allah the Exalted forgives it through repentance according to His saying:

“Say: ‘O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the mercy of Allah: verily, Allah forgives all sins. Truly He is Oft-Forgiving, Most Merciful.’” [az-Zumar: 53].

And His saying – free is He from all imperfections -:

﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا

يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضْعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَحْلَدُ فِيهِ
 مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ
 حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

“And those who invoke not any other ilâh (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace. Except those who repent and believe (in Islamic Monotheism), and do righteous deeds; for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.” (al-Furqaan: 68-70)

As for the victim’s right; the repentance of the person who killed will neither benefit him nor fulfill his rights for the fact of his death and it is not possible to seek his pardon neither is repudiation of his blood possible. This is what the killer will remain accountable for even if he repents, and on the Day of Resurrection, Allah will judge between both of them.

But with respect to the right of the heirs of the victim, the repentance of the killer will not also equal it unless he surrenders himself to the heirs of the slain and acknowledges the murder, “I am the killer. I am now before you; if you wish, you can kill me, accept blood money or forgive me.” If he seeks Allah’s pardon and surrenders himself to the relatives of the victim – i.e., his heirs -, then his repentance will be considered acceptable.

But as regards that between him and the slain, the judgment is Allah’s on the Day of Resurrection.

HADEETH 21

وَعَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، وَكَانَ قَائِدَ كَعْبِ رَضِيَ اللَّهُ عَنْهُ مِنْ
 بَنِيهِ حِينَ عَمِيَ قَالَ:

سَمِعْتُ كَعْبَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ بِحَدِيثِهِ حِينَ تَخَلَّفَ
عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ.

قَالَ كَعْبٌ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ، فِي غَزْوَةِ غَزَاهَا قَطُّ إِلَّا
فِي غَزْوَةِ تَبُوكَ، غَيْرَ أَنِّي قَدْ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَدًا
تَخَلَّفَ عَنْهُ، إِنَّمَا حَرَجَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ يُرِيدُونَ عِيرَ قُرَيْشٍ
حَتَّى جَمَعَ اللَّهُ تَعَالَى بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ. وَلَقَدْ
شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْعَقَبَةِ حِينَ تَوَاقَفْنَا عَلَى الْإِسْلَامِ، وَمَا
أُحِبُّ أَنْ لِي بِهَا مَشْهَدَ بَدْرٍ، وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا.

وَكَانَ مِنْ خَبْرِي حِينَ تَخَلَّفْتُ عَنْ رَسُولِ اللَّهِ ﷺ، فِي غَزْوَةِ تَبُوكَ أَنِّي
لَمْ أَكُنْ قَطُّ أَقْوَى وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزْوَةِ،
وَاللَّهُ! مَا جَمَعْتُ قَبْلَهَا رَاحِلَتَيْنِ قَطُّ حَتَّى جَمَعْتُهُمَا فِي تِلْكَ الْغَزْوَةِ،
وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ، يُرِيدُ غَزْوَةً إِلَّا وَرَى بِغَيْرِهَا حَتَّى كَانَتْ تِلْكَ
الْغَزْوَةُ، فَغَزَاهَا رَسُولُ اللَّهِ ﷺ فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا
وَمَفَازًا، وَاسْتَقْبَلَ عَدَدًا كَثِيرًا، فَجَلَى لِلْمُسْلِمِينَ أَمْرُهُمْ لِيَتَأَهَّبُوا أَهْبَةً
غَزْوَهُمْ فَأَخْبَرَهُمْ بِوَجْهِهِمُ الَّذِي يُرِيدُ، وَالْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ ﷺ
كَثِيرٌ وَلَا يَجْمَعُهُمْ كِتَابٌ حَافِظٌ - «يُرِيدُ بِذَلِكَ الدِّيَانَ» -

قَالَ كَعْبٌ: فَقَلَّ رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ إِلَّا ظَنَّ أَنْ ذَلِكَ سَيَخْفَى لَهُ مَا
لَمْ يَنْزِلَ فِيهِ وَحْيٌ مِنَ اللَّهِ تَعَالَى، وَغَزَا رَسُولُ اللَّهِ ﷺ تِلْكَ الْغَزْوَةَ حِينَ
طَابَتِ الثَّمَارُ وَالظَّلَالُ فَأَنَا إِلَيْهَا أَصْعَرُ فَتَجَهَّزَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ

مَعَهُ، وَطَفِقْتُ أَغْدُو لِكَيْ أَتَجَهَّزَ مَعَهُ، فَأَرْجِعُ وَلَمْ أَقْضِ شَيْئًا، وَأَقُولُ فِي نَفْسِي: أَنَا قَادِرٌ عَلَى ذَلِكَ إِذَا أَرَدْتُ، فَلَمْ يَزَلْ يَتِمَادَى بِي حَتَّى اسْتَمَرَ بِالنَّاسِ الْجِدُّ، فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ عَادِيًا وَالْمُسْلِمُونَ مَعَهُ، وَلَمْ أَقْضِ مِنْ جِهَازِي شَيْئًا، ثُمَّ عَدَوْتُ فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، فَلَمْ يَزَلْ ذَلِكَ يَتِمَادَى بِي حَتَّى أَسْرَعُوا وَتَفَارَطَ الْغَزْوُ. فَهَمَمْتُ أَنْ أَرْتَحِلَ فَأَذْرِكُهُمْ، فَيَا لَيْتَنِي فَعَلْتُ، ثُمَّ لَمْ يُقَدِّرْ ذَلِكَ لِي، فَكُنْتُ إِذَا خَرَجْتُ فِي النَّاسِ بَعْدَ خُرُوجِ رَسُولِ اللَّهِ ﷺ يَحْزُنُنِي أَنِّي لَا أَرَى لِي أُسْوَةً، إِلَّا رَجُلًا مَغْمُوصًا عَلَيْهِ فِي التَّفَاقِي، أَوْ رَجُلًا مِمَّنْ عَذَرَ اللَّهُ تَعَالَى مِنَ الضُّعَفَاءِ، وَلَمْ يَذْكُرْنِي رَسُولُ اللَّهِ ﷺ حَتَّى بَلَغَ تَبُوكَ،

فَقَالَ وَهُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ: «مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟» فَقَالَ رَجُلٌ مِنْ بَنِي سَلِمْةَ: يَا رَسُولَ اللَّهِ! حَبَسَهُ بُرْدَاهُ، وَالنَّظْرُ فِي عِطْفَيْهِ. فَقَالَ لَهُ مُعَاذُ بْنُ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ: بِئْسَ مَا قُلْتَ! وَاللَّهِ! يَا رَسُولَ اللَّهِ! مَا عَلِمْنَا عَلَيْهِ إِلَّا خَيْرًا، فَسَكَتَ رَسُولُ اللَّهِ ﷺ. فَبَيْنَا هُوَ عَلَى ذَلِكَ رَأَى رَجُلًا مُبْيِضًا يُرْوِلُ بِهِ السَّرَابُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُنْ أَبَا خَيْثَمَةَ» فَإِذَا هُوَ أَبُو خَيْثَمَةَ الْأَنْصَارِيُّ وَهُوَ الَّذِي تَصَدَّقَ بِصَاعِ التَّمْرِ حِينَ لَمَزَهُ الْمُنَافِقُونَ. قَالَ كَعْبُ: فَلَمَّا بَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ تَوَجَّهَ قَافِلًا مِنْ تَبُوكَ حَضَرَنِي بَنِي. فَطَفِقْتُ أَتَذَكَّرُ الْكُذْبَ وَأَقُولُ: بِمَ أَخْرُجُ مِنْ سَخَطِهِ عَدَا وَأَسْتَعِينُ عَلَى ذَلِكَ بِكُلِّ ذِي رَأْيٍ مِنْ أَهْلِي، فَلَمَّا قِيلَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَظَلَّ قَادِمًا زَاحَ عَنِّي الْبَاطِلُ حَتَّى عَرَفْتُ أَنِّي لَمْ أَنْجُ مِنْهُ بِشَيْءٍ أَبَدًا. فَأَجْمَعْتُ صِدْقَهُ، وَأَصْبَحَ رَسُولُ اللَّهِ ﷺ

قَادِمًا، وَكَانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكَعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ، فَلَمَّا فَعَلَ ذَلِكَ جَاءَهُ الْمُخَلَّفُونَ يَعْتَدِرُونَ إِلَيْهِ وَيَحْلِفُونَ لَهُ، وَكَانُوا بِضَعَا وَتَمَانِينَ رَجُلًا فَقَبِلَ مِنْهُمْ عَلَانِيَتَهُمْ وَيَايَعُهُمْ وَاسْتَغْفَرَ لَهُمْ وَوَكَلَ سَرَائِرَهُمْ إِلَى اللَّهِ تَعَالَى حَتَّى جِئْتُ. فَلَمَّا سَلِمْتُ تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ ثُمَّ قَالَ: «تَعَالَ»، فَجِئْتُ أَمْسِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ، فَقَالَ لِي: «مَا خَلَّفَكَ؟ أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ!» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي وَاللَّهِ! جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أَنِّي سَأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ، لَقَدْ أُعْطِيتُ جَدَلًا، وَلَكِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ لَيْنَ حَدِيثِكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي لِيُوشِكَنَّ اللَّهُ يُسَخِطُكَ عَلَيَّ، وَإِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ إِنِّي لَأَرْجُو فِيهِ عُقْبَى اللَّهِ عَزَّ وَجَلَّ. وَاللَّهِ مَا كَانَ لِي مِنْ عُذْرٍ وَاللَّهِ! مَا كُنْتُ قَطُّ أَقْوَى وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ.

قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا هَذَا فَقَدْ صَدَقَ، فَقُمْ حَتَّى يَقْضِيَ اللَّهُ فِيكَ» وَسَارَ رَجَالٌ مِنْ بَنِي سَلَمَةَ فَاتَّبَعُونِي، فَقَالُوا لِي: وَاللَّهِ! مَا عَلِمْنَاكَ أَذْنَبْتَ ذَنْبًا قَبْلَ هَذَا، لَقَدْ عَجَزْتَ فِي أَنْ لَا تَكُونَ اعْتَدَرْتَ إِلَى رَسُولِ اللَّهِ ﷺ بِمَا اعْتَدَرَ إِلَيْهِ الْمُخَلَّفُونَ فَقَدْ كَانَ كَافِيكَ ذَنْبَكَ اسْتَغْفَرُوا رَسُولَ اللَّهِ ﷺ لَكَ. قَالَ: فَوَاللَّهِ! مَا زَالُوا يُؤْتَبُونِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ إِلَى رَسُولِ اللَّهِ ﷺ فَأُكَذِّبَ نَفْسِي، ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيَ هَذَا مَعِيَ مِنْ أَحَدٍ؟ قَالُوا: نَعَمْ لَقِيَهُ مَعَكَ رَجُلَانِ قَالَا مِثْلَ مَا قُلْتَ، وَقِيلَ لَهُمَا مِثْلَ مَا قِيلَ لَكَ، قَالَ قُلْتُ: مَنْ هُمَا؟ قَالُوا: مَرَارَةُ بْنُ الرَّبِيعِ

الْعَمْرِيُّ، وَهَلالُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ؟ قَالَ: فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا فِيهِمَا أُسُودٌ. قَالَ: فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي. وَنَهَى رَسُولُ اللَّهِ ﷺ عَن كَلَامِنَا أَيُّهَا الثَّلَاثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ. قَالَ: فَاجْتَنَبْنَا النَّاسَ - أَوْ قَالَ: تَغَيَّرُوا لَنَا - حَتَّى تَنَكَّرْتُ لِي فِي نَفْسِي الْأَرْضِ، فَمَا هِيَ بِالْأَرْضِ الَّتِي أَعْرِفُ، فَلَبِثْنَا عَلَى ذَلِكَ خَمْسِينَ لَيْلَةً. فَأَمَّا صَاحِبَايَ فَاسْتَكْنَا وَقَعَدَا فِي بُيُوتِهِمَا بَبْكَيَانِ، وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ، فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلَاةَ مَعَ الْمُسْلِمِينَ، وَأَطُوفُ فِي الْأَسْوَاقِ وَلَا يُكَلِّمُنِي أَحَدٌ، وَآتَى رَسُولُ اللَّهِ ﷺ فَأَسَلَّمُ عَلَيْهِ، وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلَاةِ، فَأَقُولُ فِي نَفْسِي: هَلْ حَرَكَ شَفْتَيْهِ بِرَدِّ السَّلَامِ أَمْ لَا؟ ثُمَّ أَصَلِّي قَرِيبًا مِنْهُ وَأَسَارِفُهُ النَّظَرَ، فَإِذَا أَقْبَلْتُ عَلَى صَلَاتِي نَظَرَ إِلَيَّ، وَإِذَا التَّمْتُ نَحْوَهُ أَعْرَضَ عَنِّي، حَتَّى إِذَا طَالَ ذَلِكَ عَلَيَّ مِنْ جَفْوَةِ الْمُسْلِمِينَ مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ وَهُوَ ابْنُ عَمِّي وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمْتُ عَلَيْهِ فَوَاللَّهِ! مَا رَدَّ عَلَيَّ السَّلَامَ، فَقُلْتُ لَهُ: يَا أَبَا قَتَادَةَ! أُنْشِدُكَ بِاللَّهِ هَلْ تَعَلَّمَنِي أَحَبُّ اللَّهِ وَرَسُولُهُ ﷺ؟ فَسَكَتَ، فَعُدْتُ فَنَاشِدْتُهُ فَسَكَتَ، فَعُدْتُ فَنَاشِدْتُهُ فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَفَاضَتْ عَيْنَايَ، وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ، فَبَيْنَا أَنَا أَمْشِي فِي سُوقِ الْمَدِينَةِ إِذَا نَبْطِيٌّ مِنْ نَبْطِ أَهْلِ الشَّامِ مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ يَقُولُ: مَنْ يَدُلُّ عَلَيَّ كَعْبِ بْنِ مَالِكٍ؟ فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ إِلَيَّ حَتَّى جَاءَنِي فَدَفَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ، وَكُنْتُ كَاتِبًا فَقَرَأْتُهُ فَإِذَا فِيهِ: أَمَّا بَعْدُ؛ فَإِنَّهُ قَدْ بَلَغَنَا أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللَّهُ بَدَارِ هَوَانٍ وَلَا مَضِيْعَةٍ، فَالْحَقُّ بِنَا نُؤَاِسُكَ. فَقُلْتُ حِينَ

قَرَأْتُهَا: وَهَذِهِ أَيْضًا مِنَ الْبَلَاءِ فَتَيَمَّمْتُ بِهَا التَّنَوُّرَ فَسَجَرْتُهَا، حَتَّى إِذَا مَضَتْ أَرْبَعُونَ مِنَ الْخَمْسِينَ وَاسْتَلَبْتُ الْوَحْيَ إِذَا رَسُولُ رَسُولِ اللَّهِ ﷺ يَأْتِينِي، فَقَالَ إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزَلَ امْرَأَتَكَ، فَقُلْتُ: أَطَلَّقَهَا، أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لَا، بَلْ اعْتَزِلْهَا فَلَا تَقْرَبَنَّهَا، وَأَرْسَلْ إِلَيَّ صَاحِبِي بِمِثْلِ ذَلِكَ. فَقُلْتُ لِامْرَأَتِي: الْحَقِّي بِأَهْلِكَ فَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللَّهُ فِي هَذَا الْأَمْرِ، فَجَاءَتِ امْرَأَةٌ هِلَالِ بْنِ أُمَيَّةَ رَسُولِ اللَّهِ ﷺ فَقَالَتْ لَهُ: يَا رَسُولَ اللَّهِ! إِنَّ هِلَالَ بْنَ أُمَيَّةَ شَيْخٌ صَاحِبٌ لَيْسَ لَهُ خَادِمٌ، فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ؟ قَالَ: لَا، وَلَكِنْ لَا يَقْرَبَنَّكَ. فَقَالَتْ: إِنَّهُ وَاللَّهِ! مَا بِهِ مِنْ حَرَكَةٍ إِلَى شَيْءٍ، وَوَاللَّهِ! مَا زَالَ يَبْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ إِلَيَّ يَوْمِهِ هَذَا. فَقَالَ لِي بَعْضُ أَهْلِي: لَوْ اسْتَأْذَنْتَ رَسُولَ اللَّهِ ﷺ فِي امْرَأَتِكَ، فَقَدْ أَذِنَ لِامْرَأَةِ هِلَالِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ؟ فَقُلْتُ: لَا اسْتَأْذِنُ فِيهَا رَسُولَ اللَّهِ ﷺ، وَمَا يُدْرِينِي مَاذَا يَقُولُ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَأْذَنْتُهُ فِيهَا وَأَنَا رَجُلٌ شَابٌّ! فَلَبِثْتُ بِذَلِكَ عَشْرَ لَيَالٍ، فَكَمَلْتُ لَنَا خَمْسُونَ لَيْلَةً مِنْ حِينِ نُهِيَ عَن كَلَامِنَا.

ثُمَّ صَلَّيْتُ صَلَاةَ الْفَجْرِ صَبَاحَ خَمْسِينَ لَيْلَةً عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا، فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحَالِ الَّتِي ذَكَرَ اللَّهُ تَعَالَى عَنَّا قَدْ صَافَتْ عَلَيَّ نَفْسِي وَصَافَتْ عَلَيَّ الْأَرْضُ بِمَا رَحَّبْتُ، سَمِعْتُ صَوْتَ صَارِخٍ أَوْفَى عَلَيَّ سَلَعٌ يَقُولُ بِأَعْلَى صَوْتِهِ: يَا كَعْبُ بْنُ مَالِكِ! أَبْشِرْ، فَخَرَزْتُ سَاجِدًا، وَعَرَفْتُ أَنَّهُ قَدْ جَاءَ فَرَجٌ. فَاذْنَ رَسُولُ اللَّهِ ﷺ النَّاسَ بِتَوْبَةِ اللَّهِ عَزَّ وَجَلَّ عَلَيْنَا حِينَ صَلَّى صَلَاةَ الْفَجْرِ فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا،

فَدَهَبَ قِبَلَ صَاحِبِي مُبَشِّرُونَ، وَرَكَضَ إِلَيَّ رَجُلٌ فَرَسًا وَسَعَى سَاعٍ مِنْ
 أَسْلَمَ قِبَلِي وَأَوْفَى عَلَى الْجَبَلِ، فَكَانَ الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ، فَلَمَّا
 جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ تَوْبِيَّ فَكَسَوْنُهُمَا إِيَّاهُ
 بِبُشْرَاهُ، وَاللَّهِ! مَا أَمَلِكُ غَيْرَهُمَا يَوْمَئِذٍ، وَاسْتَعَرْتُ تَوْبَيْنِ فَلَبَسْتُهُمَا
 وَأَنْطَلَقْتُ أَتَانَمُ رَسُولَ اللَّهِ ﷺ يَتَلَقَانِي النَّاسُ فَوْجًا فَوْجًا يَهْتَنُونَنِي
 بِالتَّوْبَةِ وَيَقُولُونَ لِي: لَتَهْنِكَ تَوْبَةُ اللَّهِ عَلَيْكَ، حَتَّى دَخَلْتُ الْمَسْجِدَ
 فَإِذَا رَسُولُ اللَّهِ ﷺ جَالِسٌ حَوْلَهُ النَّاسُ، فَقَامَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ
 رَضِيَ اللَّهُ عَنْهُ يَهْرُولُ حَتَّى صَافَحَنِي وَهَنَّانِي، وَاللَّهِ! مَا قَامَ رَجُلٌ مِنْ
 الْمُهَاجِرِينَ غَيْرُهُ، فَكَانَ كَعَبٌ لَا يَنْسَاهَا لِطَلْحَةَ. قَالَ كَعَبٌ: فَلَمَّا
 سَلَّمْتُ عَلَى رَسُولِ اللَّهِ ﷺ قَالَ وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ الشُّرُورِ: «أَبَشِّرْ
 بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُذْ وَلَدْتِكَ أُمَّكَ»، فَقُلْتُ: أَمِنْ عِنْدِكَ يَا رَسُولَ اللَّهِ!
 أَمْ مِنْ عِنْدِ اللَّهِ؟ قَالَ: «لَا، بَلْ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ»، وَكَانَ رَسُولُ اللَّهِ
 ﷺ إِذَا سَرَّ اسْتَتَارَ وَجْهُهُ حَتَّى كَانَتْ وَجْهُهُ قِطْعَةً قَمَرٍ، وَكُنَّا نَعْرِفُ ذَلِكَ
 مِنْهُ، فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ
 مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمْسِكْ
 عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ»، فَقُلْتُ: إِنِّي أَمْسِكُ سَهْمِي الَّذِي
 بِخَيْرٍ. وَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ تَعَالَى إِنَّمَا أَنْجَانِي بِالصَّدَقِ، وَإِنَّ
 مِنْ تَوْبَتِي أَنْ لَا أُحَدِّثَ إِلَّا صِدْقًا مَا بَقِيْتُ، فَوَاللَّهِ! مَا عَلِمْتُ أَحَدًا
 مِنَ الْمُسْلِمِينَ أَبْلَاهُ اللَّهُ تَعَالَى فِي صَدَقِ الْحَدِيثِ مُنْذُ ذَكَرْتُ ذَلِكَ
 لِرَسُولِ اللَّهِ ﷺ أَحْسَنَ مِمَّا أَبْلَانِي اللَّهُ تَعَالَى، وَاللَّهِ! مَا تَعَمَّدْتُ كِذْبَةً
 مِنْذُ قُلْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ إِلَى يَوْمِي هَذَا، وَإِنِّي لَأَرْجُو أَنْ يَحْفَظَنِي

الله تعالى فيما بقي. قال: فَأَنْزَلَ اللهُ تَعَالَى: لَقَدْ تَابَ اللهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ حَتَّى بَلَغَ: لَقَدْ تَابَ اللهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَؤُوفٌ رَحِيمٌ * وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ * حَتَّى بَلَغَ: اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ [التوبة: 71-91] قَالَ كَعْبٌ: وَاللَّهِ! مَا أَنْعَمَ اللهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ بَعْدَ إِذْ هَدَانِي اللهُ لِلْإِسْلَامِ أَعْظَمَ فِي نَفْسِي مِنْ صِدْقِي رَسُولَ اللهِ ﷺ أَنْ لَا أَكُونَ كَذَّبْتُهُ، فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَّبُوا؛ إِنَّ اللَّهَ تَعَالَى قَالَ لِلَّذِينَ كَذَّبُوا حِينَ أَنْزَلَ الْوَحْيَ سَرَّ مَا قَالَ لِأَحَدٍ، فَقَالَ اللهُ تَعَالَى: سَيُخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ * يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ * [التوبة: 59، 69].

قَالَ كَعْبٌ: كُنَّا خُلَفْنَا أَيُّهَا الثَّلَاثَةُ عَنْ أَمْرِ أَوْلِيكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللهِ ﷺ حِينَ خَلَفُوا لَهُ، فَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ، وَأَرْجَأَ رَسُولُ اللهِ ﷺ أَمْرَنَا حَتَّى قَضَى اللهُ تَعَالَى فِيهِ بِذَلِكَ؛ قَالَ اللهُ تَعَالَى: وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا وَلَيْسَ الَّذِي ذَكَرَ مِمَّا خُلَفْنَا تَخَلَّفْنَا عَنِ الْعَزْوِ، وَإِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا وَإِرْجَاؤُهُ أَمْرَنَا عَمَّنْ حَلَفَ لَهُ وَاعْتَدَرَ إِلَيْهِ فَقَبِلَ

مِنْهُ. مَتَّفَقٌ عَلَيْهِ .

وفي رواية: «أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي غَزْوَةِ تَبُوكَ يَوْمَ الْخَمِيسِ، وَكَانَ يُحِبُّ أَنْ يَخْرُجَ يَوْمَ الْخَمِيسِ» وفي رواية: «وَكَانَ لَا يَقْدَمُ مِنْ سَفَرٍ إِلَّا نَهَارًا فِي الضُّحَى، فَإِذَا قَدِمَ بَدَأَ بِالمَسْجِدِ فَصَلَّى فِيهِ رَكَعَتَيْنِ ثُمَّ جَلَسَ فِيهِ».

'Abdullah bin Ka'b, who served as the guide of Ka'b bin Malik ؓ when he became blind, narrated: I heard Ka'b bin Malik ؓ narrating the story of his remaining behind instead of joining Messenger of Allah ﷺ when he left for the battle of Tabuk. Ka'b said: "I accompanied Messenger of Allah ﷺ in every expedition which he undertook excepting the battle of Tabuk and the battle of Badr. As for the battle of Badr, nobody was blamed for remaining behind as Messenger of Allah ﷺ and the Muslims, when they set out, had in mind only to intercept the caravan of the Quraish. Allah made them confront their enemies unexpectedly. I had the honour of being with Messenger of Allah ﷺ on the night of 'Aqabah when we pledged our allegiance to Islam and it was dearer to me than participating in the battle of Badr, although Badr was more well-known among the people than that. And this is the account of my staying behind from the battle of Tabuk. I never had better means and more favourable circumstances than at the time of this expedition. And by Allah, I had never before possessed two riding-camels as I did during the time of this expedition. Whenever Messenger of Allah ﷺ decided to go on a campaign, he would not disclose his real destination till the last moment (of departure). But on this expedition, he set out in extremely hot weather; the journey was long and the terrain was waterless desert; and he had to face a strong army, so he informed the Muslims about the actual position so that they should make full preparation for the campaign. And the Muslims who accompanied Messenger of Allah ﷺ at that time were in large number but no proper record of them was maintained." Ka'b (further) said: "Few were the persons who chose to remain absent believing that they could easily hide themselves (and thus remain

undetected) unless Revelation from Allah, the Exalted, and Glorious (revealed relating to them). And Messenger of Allah ﷺ set out on this expedition when the fruit were ripe and their shade was sought. I had a weakness for them and it was during this season that Messenger of Allah ﷺ and the Muslims made preparations. I also would set out in the morning to make preparations along with them but would come back having done nothing and said to myself: 'I have means enough (to make preparations) as soon as I like.' And I went on doing this (postponing my preparations) till the time of departure came and it was in the morning that Messenger of Allah ﷺ set out along with the Muslims, but I had made no preparations. I would go early in the morning and come back, but with no decision. I went on doing so until they (the Muslims) hastened and covered a good deal of distance. Then I wished to march on and join them. Would that I had done that! But perhaps it was not destined for me. After the departure of Messenger of Allah ﷺ whenever I went out, I was grieved to find no good example to follow but confirmed hypocrites or weak people whom Allah had exempted (from marching forth for Jihad). Messenger of Allah ﷺ made no mention of me until he reached Tabuk. While he was sitting with the people in Tabuk, he said, 'What happened to Ka'b bin Malik?' A person from Banu Salimah said: 'O Messenger of Allah, the (beauty) of his cloak and an appreciation of his finery have detained him.' Upon this Mu'adh bin Jabal ﷺ admonished him and said to Messenger of Allah ﷺ: 'By Allah, we know nothing about him but good.' Messenger of Allah ﷺ, however, kept quiet. At that time he (the Prophet ﷺ) saw a person dressed in white and said, 'Be Abu Khaithamah.' And was Abu Khaithamah Al-Ansari was the person who had contributed a Sa' of dates and was ridiculed by the hypocrites." Ka'b bin Malik further said: "When the news reached me that Messenger of Allah ﷺ was on his way back from Tabuk, I was greatly distressed. I thought of fabricating an excuse and asked myself how I would save myself from his anger the next day. In this connection, I sought the counsels of every prudent member of my family. When I was told that Messenger of Allah ﷺ was about to arrive, all the wicked ideas vanished (from my mind) and I came to the conclusion that

nothing but the truth could save me. So I decided to tell him the truth. It was in the morning that Messenger of Allah ﷺ arrived in Al-Madinah. It was his habit that whenever he came back from a journey, he would first go to the mosque and perform two Rak'ah (of optional prayer) and would then sit with the people. When he sat, those who had remained behind him began to put forward their excuses and take an oath before him. They were more than eighty in number. Messenger of Allah ﷺ accepted their excuses on the very face of them and accepted their allegiance and sought forgiveness for them and left their insights to Allah, until I appeared before him. I greeted him and he smiled and there was a tinge of anger in that. He then said to me, 'Come forward.' I went forward and I sat in front of him. He said to me, 'What kept you back? Could you not afford to go in for a ride?' I said, 'O Messenger of Allah, by Allah, if I were to sit before anybody else, a man of the world, I would have definitely saved myself from his anger on one pretext or the other and I have a gifted skill in argumentation, but, by Allah, I am fully aware that if I were to put forward before you a lame excuse to please you, Allah would definitely provoke your wrath upon me. In case, I speak the truth, you may be angry with me, but I hope that Allah would be pleased with me (and accept my repentance). By Allah, there is no valid excuse for me. By Allah, I never possessed so good means, and I never had such favourable conditions for me as I had when I stayed behind.' Thereupon, Messenger of Allah ﷺ said, 'This man spoke the truth, so get up (and wait) until Allah gives a decision about you.' I left and some people of Banu Salimah followed me. They said to me, 'By Allah, we do not know that you committed a sin before. You, however, showed inability to put forward an excuse before Messenger of Allah ﷺ like those who stayed behind him. It would have been enough for the forgiveness of your sin that Messenger of Allah ﷺ would have sought forgiveness for you.' By Allah, they kept on reproaching me until I thought of going back to Messenger of Allah ﷺ and retract my confession. Then I said to them, 'Has anyone else met the same fate?' They said, 'Yes, two persons have met the same fate. They made the same statement as you did and the same verdict was delivered in their case.' I asked, 'Who are they?' They said, 'Murarah bin Ar-Rabi'

Al-'Amri and Hilal bin Umaiyyah Al-Waqifi.' They mentioned these two pious men who had taken part in the battle of Badr and there was an example for me in them. I was confirmed in my original resolve. Messenger of Allah ﷺ prohibited the Muslims to talk to the three of us from amongst those who had stayed behind. The people began to avoid us and their attitude towards us changed and it seemed as if the whole atmosphere had turned against us, and it was in fact the same atmosphere of which I was fully aware and in which I had lived (for a fairly long time). We spent fifty nights in this very state and my two friends confined themselves within their houses and spent (most of their) time weeping. As I was the youngest and the strongest, I would leave my house, attend the congregational Salat, move about in the bazaars, but none would speak to me. I would come to Messenger of Allah ﷺ as he sat amongst (people) after the Salat, greet him and would ask myself whether or not his lips moved in response to my greetings. Then I would perform Salat near him and look at him stealthily. When I finish my Salat, he would look at me and when I would cast a glance at him he would turn away his eyes from me. When the harsh treatment of the Muslims to me continued for a (considerable) length of time, I walked and I climbed upon the wall of the garden of Abu Qatadah, who was my cousin, and I had a great love for him. I greeted him but, by Allah, he did not answer to my greeting. I said to him, 'O Abu Qatadah, I adjure you in the Name of Allah, are you not aware that I love Allah and His Messenger ﷺ?' I asked him the same question again but he remained silent. I again adjured him, whereupon he said, 'Allah and His Messenger ﷺ know better.' My eyes were filled with tears, and I came back climbing down the wall.

"As I was walking in the bazaars of Al-Madinah, a man from the Syrian peasants, who had come to sell food grains in Al-Madinah, asked people to direct him to Ka'b bin Malik. People pointed towards me. He came to me and delivered a letter from the King of Ghassan, and as I was a scribe, I read that letter whose purport was: 'It has been conveyed to us that your friend (the Prophet ﷺ) was treating you harshly. Allah has not created you for a place where you are to be degraded and where you cannot find your

right place; so come to us and we shall receive you graciously.' As I read that letter I said: 'This is too a trial,' so I put it to fire in an oven. When forty days had elapsed and Messenger of Allah ﷺ received no Revelation, there came to me a messenger of the Messenger of Allah and said, 'Verily, Messenger of Allah ﷺ has commanded you to keep away from your wife.' I said, 'Should I divorce her or what else should I do?' He said, 'No, but only keep away from her and don't have sexual contact with her.' The same message was sent to my companions. So, I said to my wife: 'You better go to your parents and stay there with them until Allah gives the decision in my case.' The wife of Hilal bin Umaiyah came to Messenger of Allah ﷺ and said: 'O Messenger of Allah, Hilal bin Umaiyah is a senile person and has no servant. Do you disapprove if I serve him?' He said, 'No, but don't let him have any sexual contact with you.' She said, 'By Allah, he has no such desire left in him. By Allah, he has been in tears since (this calamity) struck him.' Members of my family said to me, 'You should have sought permission from Messenger of Allah ﷺ in regard to your wife. He has allowed the wife of Hilal bin Umaiyah to serve him.' I said, 'I would not seek permission from Messenger of Allah ﷺ for I do not know what Messenger of Allah might say in response to that, as I am a young man.' It was in this state that I spent ten more nights and thus fifty days had passed since people boycotted us and gave up talking to us. After I had offered my Fajr prayer on the early morning of the fiftieth day of this boycott on the roof of one of our houses, and had sat in the very state which Allah described as: 'The earth seemed constrained for me despite its vastness,' I heard the voice of a proclaimer from the peak of the hill Sal' shouting at the top of his voice: 'O Ka'b bin Malik, rejoice.' I fell down in prostration and came to know that there was (a message of) relief for me. Messenger of Allah ﷺ had informed the people about the acceptance of our repentance by Allah after he had offered the Fajr prayer. So the people went on to give us glad tidings and some of them went to my companions in order to give them the glad tidings. A man spurred his horse towards me (to give the good news), and another one from the tribe of Aslam came running for the same purpose and, as he approached the mount, I received the good news which reached me before

the rider did. When the one whose voice I had heard came to me to congratulate me, I took off my garments and gave them to him for the good news he brought to me. By Allah, I possessed nothing else (in the form of clothes) except these garments, at that time. Then I borrowed two garments, dressed myself and came to Messenger of Allah ﷺ. On my way, I met groups of people who greeted me for (the acceptance of) repentance and they said: 'Congratulations for acceptance of your repentance.' I reached the mosque where Messenger of Allah ﷺ was sitting amidst people. Talhah bin 'Ubaidullah got up and rushed towards me, shook hands with me and greeted me. By Allah, no person stood up (to greet me) from amongst the Muhajirun besides him.' Ka'b said that he never forgot (this good gesture of) Talhah. Ka'b further said: "I greeted Messenger of Allah ﷺ with 'As-salamu 'alaikum' and his face was beaming with pleasure. He ﷺ said, 'Rejoice with the best day you have ever seen since your mother gave you birth.' I said: 'O Messenger of Allah! Is this (good news) from you or from Allah?' He said, 'No, it is from Allah.' And it was common with Messenger of Allah ﷺ that when ever he was happy, his face would glow as if it were a part of the moon and it was from this that we recognized it (his delight). As I sat before him, I said, I have placed a condition upon myself that if Allah accepts my Taubah, I would give up all of my property in charity for the sake of Allah and His Messenger ﷺ!' Thereupon Messenger of Allah ﷺ said, 'Keep some property with you, as it is better for you.' I said, 'I shall keep with me that portion which is in Khaibar.' I added: 'O Messenger of Allah! Verily, Allah has granted me salvation because of my truthfulness, and therefore, repentance obliges me to speak nothing but the truth as long as I am alive.'" Ka'b added: "By Allah, I do not know anyone among the Muslims who has been granted truthfulness better than me since I said this to the Prophet ﷺ. By Allah! Since the time I made a pledge of this to Messenger of Allah ﷺ, I have never intended to tell a lie, and I hope that Allah would protect me (against telling lies) for the rest of my life. Allah, the Exalted, the Glorious, revealed these Verses: 'Allah has forgiven the Prophet (ﷺ), the Muhajirun (Muslim Emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad

ﷺ) in the time of distress (Tabuk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful. And (He did forgive also) the three who did not join [the Tabuk expedition and whose case was deferred (by the Prophet ﷺ) for Allah's Decision] till for them the earth, vast as it is, was straitened and their ownelves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon [repent (unto Him)]. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. O you who believe! Be afraid of Allah, and be with those who are true (in word and deeds).” (9:117,118)

Ka'b said: "By Allah, since Allah guided me to Islam, there has been no blessing more significant for me than this truth of mine which I spoke to Messenger of Allah ﷺ, and if I were to tell a lie I would have been ruined as were ruined those who had told lies, for Allah described those who told lies with the worst description He ever attributed to anybody else, as He sent down the Revelation:

"They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun [i.e., Najasun (impure) because of their evil deeds], and Hell is their dwelling place - a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Al-Fasiqun (rebellious, disobedient to Allah).” (9:95,96)

Ka'b further added: "The matter of the three of us remained pending for decision apart from the case of those who had made excuses on oath before Messenger of Allah ﷺ and he accepted those, took fresh oaths of allegiance from them and supplicated for their forgiveness. The Prophet ﷺ kept our matter pending till Allah decided it. The three whose matter was deferred have been shown mercy. The reference here is not to our staying back from the expedition but to his delaying our matter and keeping it pending beyond the matter of those who made their excuses on oath which he accepted." [Al-Bukhari and Muslim]

Another version adds: "Messenger of Allah ﷺ set out for Tabuk on Thursday. He used to prefer to set out on journey on Thursday." Another version says: "Messenger of Allah ﷺ used to come back from a journey in the early forenoon and went straight to the mosque where he would perform two Rak'ah prayer. Afterwards he would seat himself there."

COMMENTARY

This is the hadeeth of Ka'b bin Maalik regarding the story of his absence from the battle of Tabuk which took place in the ninth year after Hijrah. When the Prophet (ﷺ) heard that the Romans - who were then upon Christianity - were assembling to fight the Muslims; he set out to face them. He - peace and blessings be upon him - camped at Tabuk for twenty nights but because he did not detect any scheming or opponent, he returned.

This campaign occurred during the summer when the fruits were ripe. The hypocrites prefer the life of this world to the Hereafter; so they lingered and were absent throughout the campaign, taking solace in the shades and dates; for them, the distance seemed too long - and the refuge with Allah.

But as for the sincere believers, they set out with the Messenger of Allah (ﷺ); the long distance and the opportunity of harvest did not dampen their determination. However, Ka'b bin Maalik, a sincere Muslim, was absent without any excuse. He said "he had never been absent from any of the Prophet's battles." Ka'b - may Allah be pleased with him - participated in all the battles of the Messenger (ﷺ). So he was among the fighters in the cause of Allah.

"...except the Battle of Badr." Ka'b and some other Companions were absent because the Messenger (ﷺ) left Madeenah (for Badr) without anticipating combat. It was for this reason that only about three hundred and ten people went with him. They merely intended to seize the caravan of *Quraysh*; that is, their camels loaded with goods coming from Greater Syria to Makkah passing through the outskirts of Madeenah.

So the Prophet (ﷺ) set out to seize this caravan because the people of Makkah had expelled the Prophet (ﷺ) and his Companions from their houses and wealth. Hence, their property are also spoils for the

Prophet (ﷺ), and it was permissible for him to go out in order to seize the caravan. Rather than being an aggression from the Messenger of Allah (ﷺ) and his Companions; it was a reclaim of some of their rights.

The Messenger (ﷺ) set out in the company of about three hundred and ten men with only seventy camels and two horses! They did not have weapons and their number was small. However, Allah brought them face to face unexpectedly with their enemies to bring His Wish to occurrence – Mighty and Sublime is He.

Abu Sufyan, who was the leader of the caravan, heard that the Prophet (ﷺ) had set out coming to seize the caravan. Therefore, he changed his route moving towards the coastline and sent a distress call to Makkah asking for reinforcement, “Come now to save the caravan.” The Quraysh gathered together with her elders, chiefs and nobles numbering nine hundred to one thousand men. They advanced as Allah described them; from their houses, “... *in pride, show-off and they turned people away from the cause of Allah.*” (Al-Anfaal: 47)

While on their way, they heard that the caravan had escaped. So they deliberated among themselves saying, “The caravan is safe, why do we still need to fight?” But Abu Jahl said, “(I swear) by Allah, we will not go back until we reach Badr. We will camp there for three days, slaughter camels, drink alcohol and feast! The Arabs will hear about us and will ever revere us!”

So they said, out of sheer arrogance, pride and self-aggrandizement. But – and all praise belong to Allah - the Arabs turned out speaking about their despicable defeat, the like of which the Arabs never tasted. They met the Messenger of Allah (ﷺ) - and that was on the seventeenth day in the month of Ramadan in the second year after the *Hijrah*.

The armies met and Allah - the Mighty and Sublime - revealed to the angels:

﴿إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ

كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾﴾

“... I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved...” [Al-Anfaal: 12].

Consider the strengthening in the verse for the believers and the cast of terror in the hearts of the disbelievers; the help was so near in the circumstance! Terror in the minds of the enemies and steadfastness in the hearts of the believers.

Allah greatly kept the believers firm and He casted terror in the hearts of those who disbelieved. Allah – free is He from imperfections - said:

﴿فَأَضْرِبُوا قُرُوقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾﴾

“... so strike them over the necks, and smite over all their fingers and toes.” [Al-Anfaal: 12]

Meaning; (strike) any part of their bodies; strike, the matter is made easy for you.

So, the Muslims – and all praise belong to Allah - thrashed them; they killed seventy of them and captured another seventy men. Those killed were not the ordinary people; all were their best and bigwigs. Twenty-four among them were taken and dropped into the stone-well of Badr. They were hauled as immobilized corpses!

Then the Messenger (ﷺ) stood over the well and said to them, “O son of so-and-so...”, calling them with their names and their father’s names, “...have you found what your Lord promised as true? Surely, I have found what my Lord promised me as the truth.” They asked, “O Messenger of Allah! How do you address people who have become lifeless?” He – peace and blessings be upon him – replied, “By Allah, you do not hear me more than they do but they cannot reply”⁽¹⁾ because they were dead.

This battle – and all praise belong to Allah - was a favor from Allah; it is incumbent on us to give thanks to Allah – the Mighty and Sublime – over that each time we remember it.

Allah helped His Prophet (ﷺ) and named this day: “*the Day of criterion (between right and wrong), the Day when the two forces met*”

1 Reported by Al-Bukhaari in the Book of Funerals, Chapter on What is Reported Regarding the Punishment of the Grave; no. 1370, and the Book of Military Campaigns, Chapter on the Killing of Abu Jahl, no. 3976, 3979, 3980, and Muslim in the Chapter of the Paradise, Chapter on Presentation of the Dying Person’s Place in the Paradise or Hell to Him and Affirming the Punishment of the Grave and Asking Refuge Against It; no. 2873, 2874, 2875.

(the battle of Badr).” (Al-Anfaal: 41)

On this day, Allah greatly showed the distinction between the truth and falsehood. Consider the might of Allah - the Mighty and Sublime - on that day, He aided a little above three hundred and ten men against one thousand, better equipped and stronger. These (victors) only had few camels and horses; but when Allah's Help descends on a people, no one can stand in their way. Allah refers to this in His Book that:

“And Allah has already made you victorious at Badr, when you were a weak force”

You had nothing:

﴿ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ ﴾

“So fear Allah much that you may be grateful.” (Aal-Imran: 123).

But after the Muslims triumphed over Makkah, setting out during the conquest with twelve thousand men, they became fascinated with that when they faced the tribes of Hawaazin and Thaqeef. So they said, “We can never be defeated today because of number” but they were defeated by three thousand and five hundred men. They defeated an army of twelve thousand strong men under the leadership of the Prophet (ﷺ); but because they were fascinated by their large number; they said: “We can never be defeated today because of number.” So, Allah - the Mighty and Sublime - showed them that their large number would not benefit them. Allah - the Exalted - says:

﴿ لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ﴿٢٥﴾ ﴾

“... and on the Day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.” (At-Tawbah: 25).

Do you know what happened to the People of Badr?

Allah looked at them and said to them, “Do whatever you like; I have forgiven you (of your sins).” Whatever sin that occurs from them is forgiven because its price had been paid.

This battle became a source of all kinds of goodness. Even when Haatib bin Abu Balta'ah - may Allah be pleased with him - wrote a letter to the people of Makkah informing them that the Prophet (ﷺ) was preparing for Conquest (of Makkah), Allah told His Prophet about it. Haatib bin Abu Balta'ah had sent the letter through a woman but the Prophet (ﷺ) was informed through revelation. So, he (ﷺ) sent Ali bin Abee Taalib together with another person and they met her at the Khaakh garden.

They apprehended her and asked her, "Where is the letter?" She replied that, "There is no letter with me." They repeated, "Where is the letter? By Allah! we are not telling lies and we were not told a lie; where is the letter? You'd rather brought it out or we strip you!" When she noticed their decisiveness, she brought it out. And it was from Haatib bin Abee Balta'ah to the Quraysh. So they seized it.

All praise belongs to Allah that it did not get to the Quraysh. And that was a great favor from Allah on the Muslims and Haatib because what he feared did not happen in the end out of Allah's Favor.

When they brought the letter to the Prophet (ﷺ) he queried, "O Haatib, what is this?" But he gave excuses. Thereupon, Umar said, "Messenger of Allah, permit me to cut off the neck of this hypocrite!" But the Prophet (ﷺ) answered that, "He had participated in the battle of Badr; you don't know, perhaps Allah had looked at the people of Badr and said, 'Do whatever you like, I have forgiven you.'"⁽¹⁾

And Haatib - may Allah be pleased with him - was among those who fought at Badr.

The point here is that Ka'b bin Maalik was absent from this (battle). However, this was not deliberate because the Prophet (ﷺ) did not intend a battle; he only went after the caravan but Allah brought him face to face unexpectedly with his enemies. And it was a blessed battle - and all praise belongs to Allah.

Ka'b then mentioned his oath of allegiance to the Prophet (ﷺ) on the night of Aqabah at Mina when they (i.e., the *Ansaar*) pledged allegiance to the Prophet (ﷺ) upon Islam. Ka'b said, "I do not wish that any other feat should be in its stead, not even Badr." That is to say,

1 Reported by Al-Bukhaari in the Book of Military Campaigns, Chapter on the Battle of the Conquest; no. 4274, Muslim in the Book of the Virtues of the Companions, Chapter on Some Virtues of those Who Participated in the Battle of Badr; no. 2494.

(the pledge on the night of Aqabah) was more beloved to him than the Battle (of Badr) because it was a very solemn pledge.

But he said, "Badr was more frequently discussed among the people than it or even more because the battle was famous unlike the pledge." In any case, he – may Allah be pleased with him – consoles himself with the fact that if he had missed Badr, he was present during the pledge of Aqabah – may Allah be pleased with Ka'b and the entire Companions.

Ka'b continued, "I never had better means and more favorable circumstances than at the time of this expedition": that is, the Expedition of Tabuk – he was physically strong and in a favorable condition. In fact, during that expedition he had two beasts of ride which he never had during previous battles.

He – may Allah be pleased with him – initially prepared and equipped himself for the battle. It was his practice whenever the Prophet (ﷺ) was preparing for a campaign, to feign something else. He would show the opposite his actual plan. And that is out of his wisdom and experience regarding wars because if he had exposed his direction, the enemy would get aware and much more. The enemy may even change its own plans too.

So for instance, if he intends advancing southwards, he would feign moving north; or if he wanted to go eastwards he would pretend going westwards so that the enemy does not understand his strategy. The Tabuk expedition was an exception. He – ﷺ – explained the direction and strategy to his Companions. And that as well was for (some) reasons:

Firstly: It was during intense heat when the fruits had ripened, and during such circumstances, the minds are instinctively disposed to laziness and comfort.

Secondly: The distance was long – from Madeenah to Tabuk, and it involved long rides, sandstorms, thirst and scorching sun.

Thirdly: The enemy army was large; the Romans. According to the report that reached the Prophet (ﷺ), they had raised a huge army. Therefore, he announced and publicized the plans; he was heading for Tabuk to face a large army in such a distant location in order for the people to get prepared.

So, the Muslims went out with the Messenger of Allah (ﷺ). No

one lingered behind except those Allah disgraced with hypocrisy and just three men (among the believers): Ka'b bin Maalik, Muraarah bin Rabe'e and Hilaal bin Umayyah - may Allah be pleased with them. These three were sincere believers who remained behind for a matter Allah - the Mighty and Sublime - desired. As for others who lingered, they were hypocrites, immersed in hypocrisy - and we ask Allah for well-being.

Therefore, the Prophet (ﷺ) departed with his Companions - and they were many - in the direction of Tabuk until he camped there. But Allah - the Exalted - did not decree a battle between him and his enemies. In fact, he remained there for twenty days and left without any hostility.

Ka'b bin Maalik - may Allah be pleased with him - said, "The Messenger of Allah together with the Muslims got prepared and left Madeenah." As for him - may Allah be pleased with him -, he lagged behind and every morning he would prepare his riding camel and say, "I will soon join them." But he didn't do anything. He did this every day until time passed and he could not join them.

This contains the proof that if a person does not hasten to perform a righteous deed, he may be deprived of it after all. Allah - the Exalted - has said,

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾﴾

"And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein in the first time, and We shall leave them in their trespass to wander blindly."
(Al-An'aam: 115).

If an individual realizes the truth but does not accept it on first consideration, it may elude him and he will be deprived of it - the refuge is with Allah. Likewise, if the individual is not patient with the first stroke (of a trial); he may be deprived of its reward as the Prophet (ﷺ) said, "Patience is only at the first stroke of the grief."⁽¹⁾

Therefore it is obligatory upon you, my brother, to always hasten

1 Reported by Al-Bukhaari in the Book of Funeral, Chapter on Visiting the Graves; no. 1283, and Muslim in the Book of Funeral, Chapter on Patience on Trials At the First Strike; no. 926.

to do righteous deeds. Do not delay, otherwise, the days will pass and you'll become incapacitated and lazy, overcome by the satan and evil desire. Here was he - may Allah be pleased with him - procrastinating daily, "I will leave" but the matter dragged on and he did not leave.

He said that he felt sad whenever he entered the market of Madeenah; but Madeenah was without the Messenger of Allah (ﷺ), Abu Bakr, Umar, Uthman, Ali and any of the foremost among the Emigrants from Makkah or the Helpers among the people of Madeenah. He would only find men, deep in hypocrisy - and the refuge is with Allah - prevented by his engrossment in hypocrisy from going out or excused persons, exempted by Allah - the Mighty and Sublime. Then he would reprimanded himself, "Why is nobody lingering behind in Madeenah except these ones (the hypocrites) and I am back here with them?"

However, the Messenger of Allah (ﷺ) did not mention or ask of him until he reached Tabuk. While he sat in the midst of his Companions in Tabuk, he enquired, "Where is Ka'ab bin Maalik?" A man from the Salamah tribe spoke ill of him but Mu'adh bin Jabal - may Allah be pleased with him - defended Ka'b. However the Prophet (ﷺ) kept silent, he did not give any response; neither to the individual who disparaged Ka'b nor the one who spoke in his defense.

While still in that state, the Prophet (ﷺ) saw a man in white, approaching on the horizon from afar and said, "Let it be Abu khaythamah Al-Ansaari" and it was Abu Khaythamah. This is either from the Prophet's gifts of guided-observation or from his strong sight. Undoubtedly, he is the best of mankind in sight, hearing, speaking and in all aspects. Similarly, he (ﷺ) was favored with the sexual prowess of thirty men. He was endowed with agility in other matters as well - may the Benedictions and Blessings of my Lord be upon him.

Abu Khaythamah was the person who gave out a *Saa'* measure of dates in charity when the Prophet (ﷺ) urged the people to give donations. And following that, the people began to give, each according to his ability. Whenever a man came with something plenteous, the hypocrites would despise; "This is show off, his lavish is not to seek Allah's Face." But if a poor comes with just according to his might they harassed him; "Allah does not need this one's *Saa'*!"

Consider – and the refuge is with Allah - how they slandered the believers here and there. Allah the Exalted says:

﴿ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا

يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧١﴾

“Those who defame such of the believers who give charity (in Allah’s Cause) voluntarily, and such who could not find to give charity (in Allah’s Cause) except what is available to them...”
(At-Tawbah: 79).

That is; whenever they give just what they have, they say, “Allah is not in need of your Saal!”

The hypocrites were so wicked towards the Muslims; when he sees the people of goodness, he would despise them and when he sees the mean, he would harass them while he is the most repugnant of the creatures and shall dwell in the deepest part of the Hell.

When the hypocrites in our own times see the people of goodness and callers to the path of Allah, people who enjoin good and forbid evil, they insult them; “These are puritans, people making things difficult, ultra-conservatives, old fashioned” and so on. All that have been inherited from the hypocrites of the time of the Messenger (ﷺ). Do not say, “we don’t have hypocrites.” We certainly have hypocrites and they have many traits.

Ibn al-Qayyim - may Allah shower blessings on him – in his book, *Madaarijus-Saalikeen* mentioned many signs of the hypocrites in the first volume which are all also explained in the Book of Allah - the Mighty and Sublime.

If you find an individual who whenever people talk about the people of goodness in his presence, he would say, “This person is rigid, he is puritan.” Whenever he sees a righteous person giving donations just according to his ability saying, “This is a miser; Allah is not in need of his charity.” If you see a man despising the believers everywhere, then you should recognize him as a hypocrite – and the refuge is with Allah:

﴿ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا

يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧١﴾

“Those who defame such of the believers who give charity (in Allah’s Cause) voluntarily, and those who could not find to give charity (in Allah’s Cause) except what is available to them, so they mock at them (believers), Allah will throw back their mockery on them, and they shall have a painful torment.”
(Tawbah: 79)

We have benefitted two great lessons from the hadeeth:

The first lesson: It is not proper for the individual to delay carrying righteous deeds. He should advance and not be slack or lethargic. I remember a hadeeth in which the Prophet (ﷺ) said concerning those who come to the Mosque early but would rather sit at the back rows instead of the first rows, that: **“A people will continue to stay behind until Allah make them to be backward.”**⁽¹⁾

If a person gets himself accustomed to lagging behind, Allah - the Mighty and Sublime – will draw him back consequently. Therefore, always hasten to do righteous deeds once there is an order regarding it from Allah - the Mighty and Sublime.

The second lesson: The hypocrites will always despise the believers. If the Muslims give plenteous voluntary charity, they say, “These are pretenders.” And if they give in small quantity out of their mean resources, they say, “Allah is not in need of your deed; He is not in need of your *Sa’at*” as explained earlier.

It is authentically related from the Prophet (ﷺ) that he said, **“Whoever gives the size of a date as charity from pure earning - and Allah only accepts the pure - Allah will accept it with His Right (Hand) and then nurse it for him just as any of you would nurse his small horse, until it grows up and becomes like a mountain.”**⁽²⁾ Just for a date or something like it.

The Messenger (ﷺ) even said, **“Fear the Hell, even if it were with a *Shiqq* of a date fruit”**⁽³⁾ That is; half a date.

1 Reported by Muslim in the Book of the Prayer, Chapter on Straightening and Establishing the Rows and the Virtues of the Most Frontal Rows...; no. 438.
2 Reported by Al-Bukhaari in the Book of Zakaah, Chapter on Giving Charity from a Pure Earning; 1410, and Muslim in the Book on Zakaah, Chapter on Acceptance of Zakaah from Earnings And Nurturing It; no. 1014.
3 Reported by Al-Bukhaari in the Book of Manners, Chapter on Good Words; no. 6023, and Muslim in the Book of Zakaah, Chapter on Encouragement Towards Giving the Zakaah Even A Half Date; 1016.

And Allah - the Exalted - says:

﴿مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا

يَرَهُ ﴿٨﴾﴾

“So whoever does good equal to the weight of an atom (or small ant) shall see it. And whoever does evil equal to the weight of an atom (or small ant) shall see it.” (Az-Zalzalah: 7-8)

Verily Allah – free is He from all imperfections and the Exalted - does not waste the rewards of the good doers.

He - may Allah be pleased with him – continued that: When it reached him that the Prophet (ﷺ) was returning from the expedition, he started contemplating what he will tell the Messenger of Allah (ﷺ) when he comes back. He thought of devising an excuse, even if it is a lie, so that the Prophet (ﷺ) may accept his excuse. He consulted with the nobles from his clan what they would suggest. But he - may Allah be pleased with him – said: When the Messenger of Allah (ﷺ) arrived Madeenah, all the false thoughts died out; he rather decided to explain the truth to the Prophet (ﷺ).

The Prophet (ﷺ) got to Madeenah and entered the Mosque; it was his routine and *Sunnah* that the first he would whenever he returns to his city is to observe some units of Prayer in the mosque. May the Benedictions and Blessings of Allah be upon him. That was the same order he gave Jabir - may Allah be pleased with him - as I shall mention – Allah willing.

So he entered the mosque, observed the Prayers after which he sat down to listen to the people. Then those who stayed behind without an excuse among the hypocrites came to him and started swearing to him, giving their excuses. He – peace and blessings be upon him - would accept their pledges and ask forgiveness for them even though that would not benefit them – and the refuge is with Allah - because Allah says:

﴿أَسْتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ إِنْ تَسْتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٨٠﴾﴾

“Whether you (O Muhammad) ask forgiveness for them (hypocrites) or do not ask forgiveness for them --- (and even) if you ask, in seventy times, for their forgiveness – Allah will not

forgive them...” (At-Tawbah: 80).

Ka’b said: But I decided to be truthful with the Prophet (ﷺ) and tell him the truth. So I entered the mosque and greeted him but he gave an angry smile; that is, of someone not pleased with me. Then he said, “Come forward.” When I moved closer to him, he said: “What kept you back?”

Then he (may Allah be pleased with him) answered, “O Messenger of Allah, I did not remain behind for any valid excuse and I have never possessed two equestrian camels at a time before this battle. If I were to sit with one of the kings of this world, I will certainly save myself from him with an excuse because I am gifted in polemics.” Meaning, if I was seated with one of the kings, I know how to extricate myself from him because Allah has blessed me with polemics. However I don’t want to make a speech to you today for which you will be pleased with me and Allah soon becomes annoyed with me regarding it - may Allah be pleased with him.

Consider this *Eemaan!* He said: I cannot tell you a lie; and even if I tell you a lie and you are pleased with me today, Allah will soon be annoyed with me. Therefore, he told the Prophet (ﷺ) the truth and he postponed his matter.

This contains some points of benefit:

Firstly: Allah – free is He from all imperfections and Exalted - may favor a servant and protects him from committing a sin because He knows the servant’s good intention. Ka’b - may Allah be pleased with him - initially thought of fabricating a lie for the Messenger of Allah (ﷺ) but Allah mended his heart and removed such from it and he decided to be truthful to the Prophet – peace and blessings be upon him.

Secondly: It is necessary for the individual to firstly proceed to the mosque to observe two units of prayer before entering his house because such was the usual practice of the Messenger of Allah (ﷺ) as is authentically reported from his speech and deed.

As for the narrations of his action; this is contained in this hadeeth of Ka’b bin Maalik.

As regards his action; Jaabir bin Abdullah - may Allah be pleased with them - sold his camel to the Prophet (ﷺ) during a trip on condition that he would ride it to Madeenah (before handing it in).

The Prophet (ﷺ) agreed to the condition. Jaabir arrived at Madeenah and the Prophet (ﷺ) had arrived before him. So he went to Allah's Messenger (ﷺ) who ordered him to enter the mosque and perform the two units of prayer.⁽¹⁾

I don't think that people, except a few, observe this *Sunnah* these days. And that is unfortunately due to people's ignorance of it despite its being easy - all praise belongs to Allah. Thus, irrespective of whether you observe it in the nearest mosque to your house, where you normally observe the (obligatory) prayers or in the nearest mosque of the town in which you are, the *Sunnah* would have been established.

Thirdly: Ka'b bin Maalik – may Allah be pleased with him - was good at polemics and eloquent, but because of his piety and fear of Allah, he refused to lie; he told the Prophet (ﷺ) the truth.

Fourthly: An angry person may smile. However, if someone asks, "how do I know whether a particular smile is out of pleasure or displeasure?"

We say: This will be known depending on the context such as ruddy face or change in countenance. So, one would know that this man smiled as a mark of pleasure or disapproval at what he did.

Fifthly: It is permissible for an individual to greet another person who is seated while still standing owing to the fact that Ka'b gave the greeting of *salam* while standing and the Prophet (ﷺ) said, "Come."

Sixthly: Conversation from close distance is more effective than from afar. The Messenger (ﷺ) to talk to Ka'b bin Maalik even if he was afar, but he commanded him to move closer to him because that is more effective for the purposes of discussion and admonition. Hence, the Messenger (ﷺ) said to him, "Come nearer."

Seventhly: Ka'b bin Maalik's perfect certainty of faith - may Allah be pleased with him – considering his saying, "I could give an excuse and acquit myself before the Messenger (ﷺ). But I will not give an excuse and exonerate myself before him today on account of which Allah will be angry with me tomorrow."

Eighthly: Allah certainly knows the open and the hidden. Ka'b feared that Allah will hear his chat with the Messenger (ﷺ) and so send

1 Reported by Al-Bukhaari in the Book of Business Transactions, Chapter on Buying Beasts And Donkeys; no. 2097, and Muslim (715)

down something of the Qur'an relating to it as He revealed regarding the story of the disputing woman who came to the Messenger (ﷺ) complaining about her husband who had said to her that, "You are to me like my mother's back." Allah then revealed a verse of the Qur'an:

﴿ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ

سَمِيعٌ بَصِيرٌ ﴿١﴾

"Indeed, Allah has heard the statement of she that disputed with you (O Muhammad) concerning her husband, and complained to Allah; Allah has heard the argument between both of you. Verily, Allah is All-Hearer, All-Seer." (Al-Mujaadilah: 1)

Ka'b said he came to the Messenger (ﷺ) and told him the truth. He informed him that he had no excuse, physical or financial; rather he had never had two equestrian camels during an expedition before this.

Thereupon, the Messenger (ﷺ) said, "As for this man he has spoken the truth." It suffices as a thing of joy for Ka'b that the Messenger (ﷺ) praised him to be truthful. He said, "As for this man he has spoken the truth. So get up (and wait) until Allah rules regarding you." The man left, submitting to the command of Allah - the Mighty and Sublime - believing in Him and that whatever Allah wishes will be and whatever He does not wish cannot happen.

Afterwards, some of his clansmen, Banu Salamah, met him and started persuading him to retract his confession. They said, "You have never committed a sin before this." That is to say, you have never lingered behind Allah's Messenger; it should suffice that the Messenger seeks forgiveness for you. If he does that, Allah will forgive you. Go back and disclaim your statement; tell him "I have an excuse" in order that the Messenger (ﷺ) may seek forgiveness for you together with those for whom he sought forgiveness.

Ka'b - may Allah be pleased with him - contemplated doing that but Allah - free is He from all imperfections - protected him and decreed for him this great status that will ever be recited in Allah's Book till the Day of Resurrection. He asked his people, "Has anyone done the like of what I did?" They said: "Yes, Hilaal bin Umayyah and

Muraarah bin ar-Rabee' had said the like of what you said. And they were told the like of what was said to you."

He said, "They mentioned these two pious men who had taken part in the battle of Badr both of whom are models for me." Sometimes, Allah gives an individual what makes him refrain from evils; following another person and taking to his step. When these two men were mentioned to him - and they were among the best servants of Allah, those who witnessed the battle of Badr -, he said: "both of them are models for me." Hence, he did not go back to the Prophet - peace and blessings be upon him.

Then, the Messenger (ﷺ) ordered the people to boycott them and not talk to them. The Muslims boycotted them, and subsequently, the three some would walk around absent-mindedly; they were neglected. The earth turned away from them different from the earth as they used to know it. They would move on the streets giving the greetings of *salam* but no one would respond, and if any person met them he will not initiate the greeting to them. Even the Prophet (ﷺ) - and he is the best of people in character -, he would not greet them as was usual.

Ka'b said: "I would come and greet the Prophet (ﷺ) but I would not know whether he moved his lips in response or not."

This was the Prophet - peace and blessings be upon him -, how about the individual who was boycotted in this Islamic community which was the best of generations? The whole earth will certainly become constrained for him! And in fact, their souls became alienated so much that they understood that there was no fleeing from Allah and no refuge except in Him. They remained in this condition for fifty days - a whole month and twenty days! People deserted them; neither did they greet them nor respond to their greetings. They were among the people as if they were quarantined camels suffering from scabies.

Things became hard and the conditions terrible with them. So they turned towards Allah - the Mighty and Sublime -. Nevertheless, Ka'b did not abandon the Prayer in congregation. He would be present and say the greetings to the Prophet (ﷺ). But later, perhaps he would stay away because of the intense hardship and agony he was experiencing. He was ashamed to come to people, pray with them but they would not speak to him; neither a pleasant talk nor a word of reproach; they

abandoned them completely.

So, the earth became strained for them and they remained under this condition for complete fifty nights. At the passage of forty days the Prophet (ﷺ) directed them to keep away from their wives. To that extent; he estranged them from their wives.

What is your thought of a man like Ka'b bin Maalik, a young man, separated from his wife? This is certainly a serious matter! Yet, when the messenger of Allah's Messenger came to him and said, "The Prophet has commanded you to keep away from your wife." He asked, "Should I divorce her or what should I do?" because if the Prophet had told him to divorce her, he would certainly easily do so in obedience to Allah and His Messenger. Therefore, he enquired, "Should I divorce her or what should I do?" But the messenger told him that "Verily Allah's Messenger has commanded you to keep away from your wife." He held on to the apparent meaning of the expression.

Even the companion who was sent did not manipulate the phrasings; neither its meaning nor its wording. He said: "This is what he said and I do not know". This is one of the good manners of the companions, may Allah be pleased with them. He did not say, "I think he wants you should divorce her" or "I think he doesn't want you to divorce her." He did not say anything; he only said: "The Prophet said so-and-so." Then Ka'b told his wife, "Go and stay with your family"; and she did.

He said, "As for my two companions, they confined themselves within their houses and spent time weeping." They could not walk in the markets; the people had deserted them and nobody paid attention to them. No one would greet them and even if they greet they will not be replied. They could not tolerate this situation so they remained in their houses weeping.

He said: "But as for me, I was the youngest and the most enduring": *Ashabbuhum* (the youngest of them); meaning, the strongest of them, and *Ajladuhum* (the most enduring) means, the most patient. He was the youngest of them in age; and so, he would attend the congregational Prayers together with the Muslims. Likewise, he moved around in the markets of Madeenah even though no one talked to him because the Prophet (ﷺ) had ordered that they be boycotted. The Companions - may Allah be pleased with them - were the most obedient of people to

Allah's Messenger (ﷺ).

He said: "I would come to the mosque, observe the Prayer and greet the Prophet as he sat among the people after the Prayer, and would ask myself whether or not his lips moved in response to my greetings." Meaning that; he (ﷺ) would not respond audibly – and the Prophet (ﷺ) was the best in character. However in conformity with Allah's revelation to him that these people should be boycotted, he did that.

He also said: "I would perform the Prayer and look at the Prophet stealthily": I would take a glance at the Prophet (ﷺ) sometimes while praying, and when I am focused on my prayer, he would look at me but when I turn towards him, he looked away.

All these were due to the gravity of the boycott.

He said: "While walking one day while the long punitive treatment of the Muslims continued, I climbed the wall of the garden of Abu Qataadah – may Allah be pleased with him." He vaulted over the fence; he did not pass through the gate; perhaps the gate was locked – And Allah knows best.

He said: "I greeted him but by Allah, he did not answer my greeting." Although he was his cousin and the most beloved person to him, he did not respond to his greeting. Ka'b was already estranged and shunned by the people, he was neither talked to, greeted nor answered; yet, his cousin, Abu Qataadah did not sympathize with him.

They did all these out of obedience to Allah and His Messenger (ﷺ) because the Companions (may Allah be pleased with them) did not fear reproach of the faultfinders regarding Allah. They never backed anyone against Allah's religion; not even their closest associates.

He said to him, "I adjure you by Allah's Name, don't you know that I love Allah and His Messenger?" But Abu Qataadah did not give any answer!

He asked again, "I adjure you by Allah's Name, don't you know that I love Allah and His Messenger?" Once more, he did not respond. He strongly persuaded him twice bearing out his love for Allah and His Messenger. But Abu Qataadah knew quite well that Ka'b bin Maalik loved Allah and His Messenger.

But when Ka'b repeated the question the third time saying, "I

adjure you by Allah's Name, don't you know that I love Allah and His Messenger?" He replied, "Allah and His Messenger know better." He did not talk to him; he did not say "yes" or "no"; he rather uttered an expression that could not be regarded as a remark. He said, "Allah and His Messenger know better."

Ka'b went on, "My eyes were filled with tears"; i.e., he wept – may Allah be pleased with him. A man - in fact, his cousin - so beloved to him would still avoid him despite these strong persuasions! And even when the matter was worship-related?! Because his saying, "I adjure you by Allah's Name, don't you know that I love Allah and His Messenger?" was a request for affirmation. Even at that, he did not do that although Abu Qataadah knew that Ka'b loved Allah and His Messenger. So, he shed tears.

Ka'b climbed over out of the garden: i.e., he went to the market. On his way, one of the Syrian *Nabatiys* met him - a *Nabatiy* is not an Arab neither is he an *Ajam* (Persian), they were call *Nabatiy* because they used to search for water in the deserts – and asked, "Someone should direct me to Ka'b bin Maalik!"

Look. The people of evil take advantage of opportunities!

"When he said, "Someone should direct me to Ka'b bin Maalik", I said, "Here I am" and he gave me a letter. I was literate because those who could write were very few at that time."

Ka'b said, "I read the letter. It contains, 'To proceed; It has reached us that your friend has abandoned you' - he meant the Messenger of Allah – peace and blessings be upon him. This king - the king of Ghassan, was a disbeliever. "And you should not remain degraded and abandoned." That is to say, you should not remain in alienation and ignominy. "So come to us, we shall receive you graciously." Meaning, we shall treat you lavishly and even give you rank among us.

However, this man was a true believer in Allah the Exalted who loves Allah and His Messenger – ﷺ. He rather said, "This is trial!" That is, this is a test. And he was right – may Allah be pleased with him -; a man alienated and avoided; not talked to, abandoned and ostracized by even the closest people to him. If he were weak in faith, he could take advantage of this king's invitation and go to him. But he had a strong faith.

He said; I answered that this is trial. Thereafter, he went to the burner

and set the letter ablaze. He simply set it in flames in the burner; he did not keep it with himself so that his soul does not whisper evil to him afterwards to go to the king. So, he dispensed with it so that he could forget about it, foreclosing any justification of having to go to this king. Then he remained in that condition for a period of time.

So far in this hadeeth: There is evidence allowing a boycotted and excommunicated individual to stay away from attending the congregational Prayers when he finds the situation unbearable as Ka'b and his two companions - may Allah be pleased with them - did find. Undoubtedly, it will be unpleasant and upsetting for an individual to come to the mosque for congregational Prayer when nobody will greet him or respond to his greetings; shunned and ignored. This will cause him extreme distress he may find unbearable; and that is sufficient excuse according to the scholars.

Among the points of benefit in the hadeeth: The strict adherence of the Companions to the orders of the Prophet (ﷺ). The evidence for this is what happened between Abu Qataadah and Ka'b (may Allah be pleased with both of them).

Among the lessons in the hadeeth is that: It is obligatory to keep away from evil and wicked people; those who take advantage of a person's drawback to harm and destroy him. This king - the king of Ghassaan - exploited Ka'b's condition to invite him to misguidance; that he may - due to the adversity - abandon his religion for the king's!

From the points it contains also is: Ka'b's strong piety and *Eemaan* - may Allah be pleased with him -, and the fact of his being among the sincere Muslims and not of those about whom Allah said:

﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ فَإِذَا أُوذِيَ فِي اللّٰهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللّٰهِ...﴾

"Of mankind are some who say: 'We believe in Allah'. But if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's punishment..." (Al-Ankaboot: 10).

Hence, an individual may claim - and the refuge is with Allah - that, "I believe in Allah" whereas his faith is feeble. If he is hurt in the cause of Allah, he apostatizes - and the refuge is with Allah - he disobeys Him and abandons obedience. As for Ka'b bin Maalik, he was severely hurt in the cause of Allah, but he remained patient, anticipated Allah's reward and hoped for relief. In the end, Allah

granted him relief, the like of which He only favored him and his two other companions with: Allah revealed verses containing their praises which will be recited till the Day of Resurrection.

We read their story in the Qur'an during our Prayers! This is a great favor. Their story is read during the Prayer; in the five obligatory Prayers, likewise the supererogatory Prayers, silently and loudly.

Another lesson contained in the hadeeth is that: It is for the individual whenever he perceives fears a trial dispense with its source. When Ka'b - may Allah be pleased with him - feared that he may be tempted towards this king in the future through the letter, he set it in flames - may Allah be pleased with him.

A similar instance was what happened to Prophet Sulayman, the son of Daawood - peace and blessings be upon them - when a number of high breed horses were displayed before him during the period of the *Asr* Prayer. Absentmindedly and inadvertently, he did not observe the Prayer till sunset because of the demonstration. When at sunset he had not observed the *Asr* Prayer, he called for these high breed horses and dismembered their necks and feet.

He started killing and mutilating them by way of reproaching himself for the sake of his own soul. He rebuked his own soul for getting engrossed in these high breed horses and became unwary of Allah's remembrance. Allah the Exalted said:

﴿ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾ رُدُّوَهَا عَلَيَّ فَنُفِيقَ ﴾

﴿ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾ ﴾

"I did love the good (these horses) instead of remembrance of my Lord (in my 'Asr prayer)' till the time was over, and (the sun) had hidden in the veil (of the night). Then he said, 'Bring them (the horses) back to me.' Then he began to pass his hand over their legs and their necks (till the end of the display)." (Saad: 32-33).

The point here is that; whenever you perceive that any of your possessions tends to enthrall you away from Allah's remembrance, do away with it by all means possible so that it does not become a source of distraction for you away from the remembrance of Allah. Whatever beguiles you from Allah's remembrance is certainly vain. Allah, the

Exalted, says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ ءَامُوٰلُكُمْ وَلَا اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ وَمَنْ يَفْعَلْ ذٰلِكَ

فَاُوْلٰئِكَ هُمُ الْخٰسِرُوْنَ ﴿٩﴾

“O you who believe! Let not your properties or your children divert you from the remembrance of Allah and whosoever does that, then they are the losers” (Al-Munaafiqoon: 9).

Kab'b continued, “When forty (days) had passed”: i.e., a month and ten days and revelation had paused; nothing was sent down during this period. And that was from Allah's Wisdom – free is He from all imperfection – in such serious circumstances. Divine revelation had paused, not coming down as in this story. Likewise during the incident of the *Ifk* (i.e., the slander against A'isha ؓ); revelation to the Messenger (ﷺ) paused.

And that is from Allah's Wisdom - the Mighty and Sublime -; because in the circumstance, the people would yearn and crave for it: “What will the Lord of the universe –the Mighty and Sublime - reveal?” So revelation held back for forty days without coming down. On the fortieth day, the Prophet (ﷺ) sent to Ka'b and his two companions, Hilaal bin Umayyah and Muraarah bin Ar-Rabee - may Allah be pleased with them - to stay away from their wives.

The wife of Hilaal bin Umayyah came to the Messenger of Allah (ﷺ) and informed him that Hilaal was in need of her for his chores because he had no servant. The Prophet (ﷺ) permitted her on condition that he should not approach her. She said: “He has no such desire left in him” that is to say, he had no passion for women, and he had not stopped crying since the Prophet (ﷺ) ordered that they be boycotted till that day. He remained for forty days crying since he would not know what the entire matter will culminate in.

Ka'b - may Allah be pleased with him - said, “When it was the tenth day after the fortieth day [of boycott], that day I had offered the Fajr Prayer on the roof of one of our houses.” That is owing to the fact that as mentioned earlier, the earth had become constricted for them despite its vastness - may Allah be pleased with them - and they were deeply distressed. They would go to the mosque and no one will talk to them. If they greet the people, they got no answer; and if

anybody passed by them, he would not greet them. Life was difficult for them!

So one day, while he was observing the *Subh* Prayer on the roof of his house; he said, "I heard the voice of a proclaimer on *Sal'* – it is a well-known mountain in Madeenah - shouting at the top of his voice saying, 'O Ka'b bin Maalik rejoice, O Ka'b bin Maalik rejoice!'"

He said: "I fell down in prostration and I knew that the relief had come." Then a horseman galloped his horse from the mosque towards Ka'b bin Maalik's house to congratulate him.

Harbingers of glad tidings also went to Hilaal bin Umayyah and Muraarah bin Ar- Rabe'e to convey the good news of Allah's forgiveness to them! Look how the Muslims were rejoicing with one another. They all went in different directions racing and cheering.

Ka'b said, "Then the crier came, likewise the horseman but the crier was the first to give the glad tidings because his voice was faster than the horse." He continued, "So I gave him my two clothes" – a wrapper and the gown. He hadn't any other cloth; but he borrowed two other garments from a member of his household or neighbor to wear and gave those he was wearing to the one who gave him the good news. He gave him all he had; and he had not more than the two garments. Nevertheless, by Allah, it was indeed a glad tidings; a wonderful information from Allah – free is He from all imperfections -: He revealed His acceptance of their repentance and He pardoned them.

Then he set out to meet the Messenger (ﷺ) in the mosque, and he - may Allah reward him with good for his effort towards his *Ummah* - had informed the people of the good news after the *Subhi* Prayer. He informed them that Allah had revealed His forgiving this threesome. He – peace and blessings be upon him - loved his Companions and entire *Ummah* to repent and return to Allah.

Ka'b said, "I got out intending the Messenger of Allah, then people began to meet me in groups" – groups of people congratulating him on Allah's forgiveness - may Allah be pleased with him.

These people loved for their brothers what they loved for themselves. They did not begrudge them for a favor Allah bestowed on them, revealing their forgiveness in the Qur'an. They rather felicitated with him until he entered the mosque.

There are many lessons in this part of the hadeeth:

Firstly: The Prophet's boycott of the threesome so much that he ordered them to keep away from their wives; and estranging a man from his wife is very serious.

Secondly: A man's saying to his wife, "Go to your family" does not necessarily imply divorce. Ka'b – may Allah be pleased with him - distinguished between "go to your family" and a divorce. So, if a man says to his wife "go to your family" without intending a divorce, then it is not a divorce. On the other hand, if he intends divorce; then the Prophet (ﷺ) had said, "Verily actions are considered by their intentions and there is for every human being what he intends."⁽¹⁾ If an individual intends divorce with such an expression then it holds.

Thirdly: The Companions' strict compliance with the order of the Prophet (ﷺ). Ka'b never hesitated neither did he say, "Perhaps I should seek clarification from the Messenger – ﷺ" or ask the person sent by the Prophet (ﷺ) to "go back to him; perhaps he would allow me." He just accepted everything.

Fourthly: The Prophet (ﷺ) is compassionate with his *Ummah*. After he had directed them to keep away from their wives, he later permitted Hilaal bin Umayyah who direly needed the service of his wife.

Fifthly: The permissibility of explaining the circumstance while seeking a verdict, bearing witness or the like even if the party concerned may not be comfortable that the people become aware of such things. Hilaal bin Umayyah's wife mentioned his condition: he does not have any desire for women.

Sixthly: If a similar thing happens to an individual such that the people boycott him becoming deeply and unbearably hurt by their presence, it is allowed for him not to attend the congregational Prayers on that account. That is owing to the fact that if he comes to the mosque in this state, he will be full of confusion during the Prayer, unsettled. For this reason, Ka'b bin Maalik (may Allah be pleased with him) performed the *Fajr* Prayer on one of the rooftops of his houses. This point had been mentioned under the narration about Hilaal bin Ummaiyah and Muraarah bin Ruba'yy.

Seventhly: The Companions' eagerness to compete in giving the

1 Its referencing has preceded.

congratulation because that constitutes bringing delight to the Muslim and that in turn, is one of the means of nearing Allah – the Mighty and Sublime – which is from the aspects of righteousness. And Allah – free is He from imperfections – loves the righteous and will never waste their deeds. Therefore, it is essential that you congratulate your brother when you see something that delights him, such as good news, a heartening dream or the like since that brings him great enjoyment and pleasure.

Eighthly: It is necessary to give gift to the individual who brings you good news in a way appropriate for the situation. Ka'b bin Maalik – may Allah be pleased with him - gave his two clothes to the person who conveyed the glad tidings to him. This is similar to what was authentically reported from Abdullah bin Abbass - may Allah pleased with him and his father – that: He would instruct the people when they go for the Hajj to exit consecration after the Lesser Hajj (during the months of Hajj) and then resume it for the Hajj proper on *Yawm at-Tarwiyyah* (the eighth day of *Dhul-Hijjah*).

On the other hand, 'Umar bin al-Khattab - may Allah be pleased with him - used to prevent the people from exiting consecration after the Lesser Hajj (during the months of Hajj) because he desired that the people make the Lesser Hajj at a time and the Hajj at another time so that the Sacred Precincts would always be filled with visitors performing the Lesser Hajj or the Hajj. 'Umar - may Allah be pleased with him – simply did that based on jurisprudential interpretation which is excusable. Otherwise, the *Sunnah* of the Messenger (ﷺ) is undoubtedly superior.

The important point here is that a man asked Abdullah bin Abbass about this issue and he instructed him to perform the Lesser Hajj (during one of the months of Hajj) and exit consecration (waiting for the commencement of the Hajj proper).

Later, this man dreamt that a person was congratulating him: “A sound Hajj and an accepted Lesser Hajj!” He informed Ibn Abbass who gave the verdict and Ibn Abbass was very delighted. As a result, he told him to wait so that he could give him a gift. That is to say; he wanted to hand out a gift for the good news he gave him from the dream regarding the rightness of the verdict he issued – may Allah be pleased with him.

The lesson here is that, whoever brings you glad tidings regarding anything, the least is for you to pray for him or hand out a gift as is easy; everyone according to his ability and condition.

Ka'b – may Allah be pleased with him - said, "When I reached the mosque where the Messenger of Allah (ﷺ) was sitting amidst his companions..." Talha bin Ubaydullah - may Allah be pleased with him - got up and rushed towards Ka'b, shook his hands and congratulated him for the favor of Allah's forgiveness on him.

He said, "By Allah, no person among the Emigrants stood up except Talha." Ka'b never forgot this good gesture of Talha when he stood up, shook his hand and congratulated him. Ka'b proceeded until he stood before the Prophet (ﷺ). His face was beaming with happiness because he – peace and blessings be upon him – was delighted that Allah pardoned the threesome that was truthful to Allah and His Messenger. Those who truly expressed their *Eemaan* and suffered the great experience they had: the people's boycotting them for fifty days including their wives after the fortieth day. The Messenger of Allah (ﷺ) had directed them to keep away from them.

Then the Prophet (ﷺ) said to him, "Rejoice with the best day you have ever seen since your mother gave birth to you."

And the Prophet (ﷺ) was ever truthful. The best day that Ka'b ever witnessed since his mother gave birth to him was that day. Allah revealed His forgiveness for Ka'b and his two companions in the Qur'an which will ever be read. The Lord of the Worlds - the Mighty and Sublime – said it and sent it down to Muhammad (ﷺ) preserved through Jibreel and it will remain preserved till the Day of Resurrection. And no one would be found - aside the Prophets and those Allah mentioned in the Qur'an - whose story is preserved as that of Ka'b and his two companions – may Allah be pleased with them.

The story shall remain read in Allah's Book inside the mosques, on the pulpits and in all places. Whoever reads this story shall have ten rewards for each letter. So, without doubts, that day was the best day Ka'b experienced since his mother gave birth to him.

Ka'b said, "Then I asked, 'O Messenger of Allah is this (good news) from you or from Allah?' He said, 'No, it is from Allah - the Mighty and Sublime.'" And that is because if it is from Allah such is nobler,

superior and more virtuous. Ka'b said, "I have placed a condition upon myself that if Allah accepts my repentance, I would give all my property as charity for the sake of Allah and His Messenger." That is to say, he was relinquishing the ownership and management, donating them as charity for the sake of Allah and His Messenger. Thereupon, the Prophet (ﷺ) said, "Keep some property with you, that is better for you." So he kept it – may Allah be pleased with him.

There are lessons in this part of the Hadeeth:

Firstly: It contains evidence that it is from the *Sunnah* whenever an individual attains a thing of delight; he should be congratulated and felicitated with whether the good is religious or mundane. It was for this reason the angels congratulated Ibrahim – peace and blessings be upon him – on the forbearing child and on a knowledgeable child.

The Forbearing Child was Ismaa'eel and the Knowledgeable Child was Is'haaq. The angels paid compliments to Ibrahim on these two children.

Secondly: That it is not wrong to stand up towards an individual in order to shake hands with him and give him compliments on a major achievement. It is not wrong to stand up towards a person; the *Sunnah* establishes it. Similarly, standing up for an individual while you remain in your place without moving towards him; this is not forbidden if people are accustomed to that. And that is for the reason that it has not been prohibited. What is rather forbidden and warned against is the individual for whom the people stand up and not those who stand. Regarding the individual for whose sake the people stand, the Prophet (ﷺ) said, "Whoever loves that the people stand up for him, let him prepare his place in the Hell."⁽¹⁾

The People of Knowledge explain that standing up is of three forms:

One: standing up towards a person.

Two: standing up for a person.

Three: standing up by the side of a person.

As for standing up towards a person, there is no blame in that; the

1 Reported by Aboo Daawood in the Book on Manners, Chapter on A Man's Standing Up For Another Man; no. 5229, At-Tirmidhee in the Book of Manners, Chapter on Reports Discouraging A Man's Standing Up for Another, no. 2755 and said, "Good (Hasan) Hadeeth." Likewise Ahmad in the Musnad (4/93,100). Al-Al-baane graded it authentic as in Saheeh al-Adab ul-Mufrad (748).

Sunnah establishes it in a directive, endorsement and action.

Regarding the directive: When Sa'd bin Mu'adh - may Allah be pleased with him - arrived to pass his judgment on the Quraydha tribe, the Messenger of Allah (ﷺ) said, "Stand up to your leader."⁽¹⁾ Sa'd bin Mu'adh had a life threatening injury on a vein on his thumb during the Battle of the Confederates. However, Sa'd had supplicated that Allah should not let him die until he is delighted regarding the Quraydha tribe.

Quraydha were allies of the Aws tribe but they betrayed the covenant they made with the Prophet (ﷺ) and joined forces with the Confederates against the Messenger of Allah (ﷺ). When Sa'd was stabbed, he asked, "O Allah do not let me die until you delight me regarding Quraydha tribe." He was highly respected by the Messenger of Allah (ﷺ) so much that a pavilion; i.e., a small tent was erected for him inside the mosque so that he could easily visit him, and the Prophet (ﷺ) regularly visited him.

So during the campaign against the Quraydha tribe when they agreed that Sa'd bin Mu'adh should adjudicate regarding them, the Prophet (ﷺ) directed that Sa'd should come to their quarters. He came riding on a donkey because the wound had drained him. When he arrived, the Prophet (ﷺ) said, "Stand up to (receive) your leader." Thereupon, they stood up and helped him dismount. The Prophet (ﷺ) then said to him, "These people - i.e., the Jews - from the Quraydha tribe have chosen you as a judge." Sa'd - may Allah be pleased with him - then asked, "Will my judgment be implemented on them?" The Prophet (ﷺ) replied, "Yes", and they assented saying, "Your judgment will be executed." Sa'd continued, "Will it include the people here?" - pointing to the Messenger of Allah (ﷺ) and his companions; and they all answered in the affirmative.

He then said, "I rule that their fighters be killed, their children and women be held as slaves, and their wealth be taken as spoils." A firm judgment! The Messenger of Allah (ﷺ) said, "You have indeed judged regarding them in accordance with Allah's judgment from above the

1 Reported by Al-Bukhaari in the Book of Military Campaigns, Chapter on the Prophet's Return From the Battle of the Confederates And Advancement Towards the Quarters of the Quraydha Tribe; no. 4121, and Muslim in the Book of Jihad and Advancements, Chapter on Permissibility of Fighting Those Who Break Agreements; no. 1768.

seven heavens.”

So, the Prophet (ﷺ) enforced his judgment. He killed seven hundred men among them, held the women and the children as slaves and took their wealth as spoils.

The point of reference in the Hadeeth is his saying: “Stand up to (receive) your leader.” That is an imperative. When Ka’b bin Malik (may Allah be pleased with him) entered the mosque, Talha bin Ubaydullah stood up to him in the presence of the Prophet (ﷺ) and he did not blame him for doing that.

When the Thaqeef delegation came to meet the Messenger (ﷺ) at J’raanah after a battle, he stood up for them or he stood up to (meet) them. So, standing up towards a person is not wrong.

The second: Standing up for a person. There is no blame in this too, especially if the people have become accustomed to it such that if the standing is not done, the individual coming in considers it deriding. There is no blame in that; although it is better to avoid it as contained in the Sunnah. But for a people have become accustomed to it, there is no harm in it.

The third: Standing up by a person such as when an individual is sitting and another is standing over him out of respect; this is prohibited. The Prophet (ﷺ) said, “Do not stand as the non-Arabs do out of respect for one another.”⁽¹⁾

Even during the Prayer; if it becomes impossible for the Imam to stand up and he observes his Prayer while sitting, the followers too must pray while sitting even if they are capable of standing up in order not to resemble the non-Arabs who used to stand up behind their kings.⁽²⁾

1 Reported by Aboo Daawood in the Book of Manners, Chapter on An Man’s Standing Up for the Other; no. 5230, and Ibn Maaajah in the Book of Supplications, Chapter on the Messenger’s Supplication; no. 3836, and Imam Ahmad in the Musnad (5/ 253). The great scholar of Hadeeth al-Mundhiree graded this hadeeth Hasan (good) in at-Targheeb wa Tarheeb (3/431).

2 This Refers to the Hadeeth of Jaabir - may Allah be pleased with him - who said: “The Messenger of Allah (ﷺ) had some pains so we observed the Prayer behind him while he was sitting. Abu Bakr was echoing the Messenger’s Takbeer (saying of Allahu Akbar - Allah is the Greatest) to the people. So, he looked at us, saw that we were standing and gestured to us and we sat down and prayed while sitting. When he concluded the Prayer he said, “You almost carried out the practice of Persians and the Romans; they stand near their kings while they (i.e., the kings) are seated. Do not do that...” Reported by Muslim in the Book of the Prayer,

Therefore, standing behind a person is prohibited except out of necessity such as if it is feared that someone may transgress against a person him, then there is no blame if a man stands behind such a person. Likewise when it is done to show respect for a person by way of dispraise for the enemy; such is allowed. Mugeerah bin Shu'bah – may Allah be pleased with him - did a similar thing during the Treaty of Hudaibiyyah when the Quraysh sent an emissary to the Messenger (ﷺ) for negotiations. Mugeerah bin Shu'bah – may Allah be pleased with him - was standing behind Allah's Messenger (ﷺ), holding a sword in his hand by way of showing esteem for the Messenger (ﷺ) and dispraise for the emissaries of the disbelievers.

This contains evidence that it is necessary for us – we the Muslims – to enrage the disbelievers with speech and actions. That is what we have been ordered to do. Allah – free is He from all imperfections - said:

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفْرَانَ وَالْمُنَافِقِينَ وَأَغْلظْ عَلَيْهِمْ.....﴾

“O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them...” (At-Tawbah: 73)

He, the Exalted, also said,

“...nor do they take any step to either enrage the disbelievers or inflict any injury upon the enemy but that it is written to their credit as a deed of righteousness.” (At-Tawbah: 120).

However, it is lamentable that some of us make them happy and elated and perhaps even join them in their festivals of disbelief which Allah is not pleased with. He is rather angry with them! It is feared that the Punishment descends upon them while they frolic in their festivals. There are some among the people – and the refuge is with Allah - who do not give any value to the religion as stated by Ibn Qayyim in *Ahkaamu Ahli adh-Dhimmah*: “Those who do not give any value to the religion join them in their festivals and congratulate them.”

How will you make the enemies of Allah and your enemies happy? You should rather make them sad, provoke them and subject them to the severest hardship. So were we ordered since they are our enemies

and enemies of Allah and His religion, His angels, Prophets, the truthful ones, martyrs and the pious.

The point here is that Mugeerah bin Shu'bah stood up behind the Messenger of Allah (ﷺ) with a sword in his hand by way of showing esteem for him. In fact during the negotiations, the Companions did things they would not do ordinarily. Whenever the Prophet (ﷺ) expectorated, they collected the phlegm with their palms and rub it over their faces and chests even though they did not use to do that. However, they did that in order for the emissary to return to their people and explain the Companions' relationship with their Prophet (ﷺ).

Consequently, when the envoy returned to Quraysh, he said, "By Allah! I have met kings including the Khosrau, Ceasar and the Negus; I have never seen a person more greatly esteemed by his people as the companions of Muhammad respect him." May Allah be pleased with them and make them be pleased, and reward them with good on our behalf.

The lesson here is that there is no blame in standing near an individual with the intention of protecting him or infuriating the enemies. Otherwise, it is prohibited.

Thirdly: It is Sunnah that any individual on whom Allah bestows a favor should hand out part of his possessions in charity since the Prophet (ﷺ) approved of Ka'b's donating part of his wealth in charity as part of his asking forgiveness from Allah – the Mighty and Sublime – bearing in mind the great and lasting favor he got thereof.

Then, Ka'b promised that part of his repentance to ever tell the truth afterwards since Allah the Exalted saved him due to honesty. And so it was, he never told a lie after Allah accepted his repentance. He – may Allah be pleased with him - became an embodiment of honesty. In fact, Allah revealed concerning him and his companions that:

"O you who believe! Fear Allah, and be with those who are true (in words and deeds)" (At-Tawbah: 119).

Allah sent down verses explaining His favor of pardon on them. He - the Exalted - said:

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ

الْعُسْرَةَ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ... ﴿١١٧﴾

"Allah has forgiven the Prophet (ﷺ), the Muslim Emigrants and the Ansar who followed him in the times of distress after the hearts of a party of them had nearly deviated (from the Right path), but He accepted their repentance." (At-Tawbah: 117).

In this verse, Allah – free is He from all imperfections – affirmed forgiveness for the Prophet, the *Muhajirun* and the *Ansar* in His saying: "Allah has forgiven..."

As for the Prophet; he is Muhammad, the Messenger of Allah and the end of the Prophets who Allah has forgiven what had preceded of his sins and what may follow.

As for the Muslim Emigrants; they were those who migrated from their land, Makkah, to Madeenah for the sake of Allah and His Messenger. They combined between migration, leaving their lands and homes, and support for the Prophet (ﷺ) since migrated to Allah and His Messenger. So, the *Muhaajiroon* combined between migration and support.

Regarding the *Ansaar*; they were those who had homes and had adopted faith before them – i.e., the people of Madeenah, may Allah be pleased with them. They accommodated the Prophet (ﷺ), supported him and protected him from what they protect their wives and children from. Allah mentioned the *Muhajiroon* first because they of their superiority over the *Ansaar* since they combined migration and support.

And His saying: "...those who followed him (Muhammad) in the time of distress": that was in relation to departing with him for the Tabuk campaign, in a far away location at a time people experienced intense heat. At such times people will find more pleasing remaining in their homes. And that was because it was during summer, harvest and charming shades. However, they still set out during the harsh conditions: "after the hearts of a party of them had nearly deviated (from the Right Path)."

Yes, some of them nearly remained behind without any excuse, which could cause their hearts to deviate; but Allah – the Mighty and Sublime – favored them with steadfastness and they departed with the Prophet (ﷺ).

Then His saying: *“But He accepted their repentance...”* and emphasized it again that, *“certainly, He is to them full of kindness, Most Merciful.”* He covered them with *Ra’fah* (Kindness) and *Rahmah* (Mercy). *Ar-Ra’fah* is softer than *Ar-Rahmah* because it is a form of *Rahmah* milder and greater than the general *Rahmah*.

Then He said, *“And (He did forgive also) the three [who did not join the Tabûk expedition]”*: The three were: Ka’b bin Maalik, Muraarah bin Ar-Rabee’ and Hilaal bin Umayyah. They were the three that lingered behind – may Allah be pleased with them. The word, *Khullifoo* (as it occurs in the Arabic text) means that, their matter was deferred. It does not refer to those who lingered behind from attending the campaign. It rather refers to the Prophet’s suspending their case – peace and blessings be upon him – to await what Allah’s ruling will be on them.

His saying: *“...till the earth, vast as it is, was strained for them ...”*: The earth became straitened for them despite its vastness. *Ar-Rahb* means vastness. That is to say, the earth became strained for them despite its vastness so much that Ka’b said, *“The whole earth discounted me, until I said, ‘I do not know whether I am in Madeenah or somewhere else!’”* This was because of the severity of the hardship – may Allah be pleased with them.

“... and their own selves were strained on them.” An individual’s soul strains on him beyond endurance. Yet, they remained patient – may Allah be pleased with them – until Allah brought them relief.

Concerning His saying: *“...and they perceived that there was no fleeing from Allaah; and no refuge but with Him”*: *Adh-Dhan* (perceived) here refers to *Al-Yaqeen* (certain understanding). That is to say, they were sure there was no fleeing from Allah; no individual will benefit them and there is no fleeing from Allah except to Him. All things lie in the Hands of Allah, the Mighty and Sublime.

His saying: *“Then, He accepted their repentance that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful”*: He pardoned them for them to attain the levels of repentance no one can reach except whoever is so favored. Only the beloveds of Allah attain it as He the Exalted said:

“Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves.” (Al-Baqarah: 222)

But as for those who gave excuses to the Messenger (ﷺ) among the

hypocrites, for whom he asked for forgiveness and left their inners to Allah, Allah sent down about them, the most detestable thing revealed about humans. He – the Mighty and Sublime - said:

﴿ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتَعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ ﴾

“They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them” do not reproach them, “so turn away from them. Surely, they are Rijsun (impure).” (At-Tawbah: 95).

We seek refuge with Allah; impurity! Alcohol is an impurity. The feces expelled from the anus of humans is impurity. The excrement of the donkey is an impurity; these people are like these things!

“And Hell is their dwelling place, a recompense for that which they used to earn.” (At-Tawbah: 95)

A horrific abode – and the refuge is with Allah.

They shall move from this world to the Hell - may Allah grant us safety. A scorching fire that leaps up over the hearts, it shall be closed upon them in pillars stretched forth!

“They (the hypocrites) swear to you that you may be pleased with them...” because you do not know their secrets and only the apparent is known to you.

﴿...فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴾

“...but if you are pleased with them, certainly Allah is not pleased with the people who are rebellious, disobedient to Allah.” (At-Tawbah: 96)

If the entire human race is pleased with you, but Allah is displeased with you; only the Pleasure of Allaah - the Mighty and Sublime – will bring advantage to you. Because if Allah is pleased with you, He endears you to the people and directs their hearts towards you as is reported in a hadeeth, “When Allah loves a servant, He calls upon Jibreel, ‘O Jibreel I love so-and-so, you should also love him.’ Allah will mention the person’s name to him, and Jibreel will love him. Then Jibreel will proclaim (his name) in the heavens, ‘Allah loves so-and-so, you should love him.’ The

inhabitants of the heaven will begin to love him.” He continued, “And he will be given acceptance on earth.”⁽¹⁾ So he will become accepted by the inhabitants of the earth.

Allah - the Mighty and Sublime - says:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿١٦﴾﴾

“Verily, those who believe [in the Oneness of Allah and His Messenger (Muhammad)] and work do righteousness, the Most Gracious (Allah) will bestow love on them.” (Maryam: 96).

But if a person seeks the people’s pleasure at the expense of Allah’s displeasure; then conversely, Allah will be angry with him and the people will be angry with him as well.

For this reason, when Mu’aawiyah – may Allah be pleased with him - became the ruler, Aa’isha – may Allah be pleased with her - wrote to him, “I heard the Prophet (ﷺ) saying, “Whosoever seeks Allah’s pleasure at the expense of people’s displeasure, Allah will suffice him against the plot of the people. Whosoever seeks people’s pleasure at the expense of Allah’s displeasure, Allah shall be angry with him and leave him to the people.”⁽²⁾ Many are those who go after the people’s liking at the expense of the anger of the Creator – the Mighty and Sublime – the refuge is with Allah.

These people are under Allah’s anger even if people are pleased with them. Thus, the people’s liking can never profit them! Allah the Exalted says:

﴿...فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿١٦﴾﴾

“...but if you are pleased with them, certainly Allah is not pleased with Al-Fasiqoon.” (At-Tawbah: 96).

Even if the Prophet (ﷺ), the noblest of mankind, is pleased with them, it will not benefit them because Allah is not pleased with people who are rebellious.

1 Reported by Al-Bukhaari in the Book of the Beginning of Creation, Chapter Mentioning the Angels – may Allah’s Peace be upon Them; no. 3209, and Muslim in the Book of Benevolence and Maintaining Ties, Chapter on If Allah Loves a Servant He Makes His Servants Love Him Too; no. 2637.
2 Reported by At-Tirmidhee in the Book of Asceticism; no. 2414. Graded Saheeh (authentic) by Al-Albaanee in Silsilatu as-Saheehah no. 2311.

This verse warns against *Fisq*. *Fisq* means unremittingly committing sins, and the highest of it is Disbelief. All forms of *Fisq* reduce Allah's Pleasure on a person to the extent of the sin since a ruling connected to a feature increases and reduces in a corresponding manner with the feature. Likewise it will become stronger in congruence with the feature.

Fisq is one of the reasons for the deprivation of Allah's Pleasure: "... but if you are pleased with them, certainly Allah is not pleased with the people who are Al-Fâsiqûn (rebellious, disobedient to Allah)."

Fisq has various forms and levels. Disobedience to parents, breaking ties of kinship, cheating people, betrayal of covenant and telling lies are acts of *Fisq*; every act of disobedience to Allah is *Fisq*.

However, the Minor sins are expiated by good deeds; if the individual properly performs the good deed as Allah the Exalted said:

﴿ أَقِمِ الصَّلَاةَ لِذُلُوكِ السَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ

مَشْهُودًا ﴿٧٨﴾

"Establish the Prayers from mid-day till the darkness of night and recite the Qur'an in the dawn. Verily the recitation of the Qur'an in the early dawn is ever witnessed." (Al-Israa: 78)

He - the Mighty and Sublime - also says:

﴿ وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُفُلًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرِي

لِلذَّكْرِ ﴿١١١﴾

"Verily the good deeds remove the evil deeds (i.e. little sins)." (Hud: 114)

When a person does a good deed, it removes the sin if it is Minor. As regards the Major sins, nothing expiates them except repentance.

At any rate, *Fisq* is one of the causes of the servant's lacking in Allah's Pleasure while obedience (to Allah) is one of the means of achieving the Pleasure of Allah. Therefore, adhere to obeying Allah if you want His Pleasure. In the same vein, if you desire the people's liking, then seek Allah's Pleasure. Once Allah is pleased with you, He will suffice for you as a Helper against people and make them like you. But if you

displease Allah to seek the people's pleasure, then have the tidings of the people's condemnation along with Allah's wrath – And the refuge is with Allah.

Ka'b bin Maalik – may Allah be pleased with him – reported that the Prophet (ﷺ) left Madeenah on a Thursday; he would set out for journeys on Thursdays even though that was not always. At other times, he departed on Saturdays as he did during his last journey, the Farewell Hajj. He – ﷺ – also used to set out on other days but more often than not, he commenced his journeys on Thursdays.

He also mentioned that the Prophet (ﷺ) returned to Madeenah at forenoon; and that he entered the mosque and observed two units of prayer therein. This is part of his *Sunnah*; that whenever he arrived his city of residence, he would not start with anything but the mosque.

These two units of prayer can be performed at any time including the times during which observance of the Prayer is forbidden. This is because it is a condition-related Prayer; so it is not prohibited; whenever its situation arises, it becomes allowed to observe it.

Hence, it is recommended that when a person returns to his land, he should start with the mosque before any other thing, and this had been explained.

HADEETH 22:

وَعَنْ أَبِي نُجَيْدٍ - بِضَمِّ النُّونِ وَفَتْحِ الْجِيمِ - عِمْرَانَ بْنِ الْحُصَيْنِ
 الْخُرَازِيِّ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ آتَتْ رَسُولَ اللَّهِ ﷺ وَهِيَ
 حُبْلَى مِنَ الرَّزَى، فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَصَبْتُ حَدًّا فَأَقِمُّهُ عَلَيَّ، فَدَعَا
 نَبِيُّ اللَّهِ ﷺ وَلِيَّهَا فَقَالَ: «أَحْسِنِ إِلَيْهَا، فَإِذَا وَضَعَتْ فَأْتِنِي» فَفَعَلَ فَأَمَرَ
 بِهَا نَبِيُّ اللَّهِ ﷺ، فَشُدَّتْ عَلَيْهَا ثِيَابُهَا، ثُمَّ أَمَرَ بِهَا فَرَجَمَتْ، ثُمَّ صَلَّى
 عَلَيْهَا. فَقَالَ لَهُ عُمَرُ: تُصَلِّي عَلَيْهَا يَا رَسُولَ اللَّهِ! وَقَدْ زَنَتْ؟ قَالَ: لَقَدْ
 تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسَعَتْهُمْ، وَهَلْ

وَجَدَتْ أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ عَزَّ وَجَلَّ؟!» رواه مسلم .

'Imran bin Al-Husain Al-Khuza'i ؓ reported: A woman from the tribe Juhainah came to Messenger of Allah ﷺ while she was pregnant from (Zina) adultery and said to him: "O Messenger of Allah! I have committed an offense liable to Hadd (prescribed punishment), so exact the execution of the sentence." Messenger of Allah ﷺ called her guardian and said to him, "Treat her kindly. Bring her to me after the delivery of the child." That man complied with the orders. At last the Prophet ﷺ commanded to carry out the sentence. Her clothes were secured around her and she was stoned to death. The Prophet ﷺ led her funeral prayers. 'Umar submitted: "O Messenger of Allah! She committed Zina and you have performed funeral prayer for her?" He replied, "Verily, she made repentance which would suffice for seventy of the people of Al-Madinah if it is divided among them. Can there be any higher degree of repentance than that she sacrificed her life voluntarily to win the Pleasure of Allah, the Exalted?" [Muslim]

COMMENTARY

The author - may Allah the Exalted have mercy on him - said in relation to what he reported from 'Imran bin Husayn (may Allah be pleased with him) that: A woman came to the Prophet (ﷺ) "pregnant from adultery". That is, she - may Allah be pleased with her - was pregnant from illicit sexual intercourse.

"She said: 'O Messenger of Allah, I have committed a punishable offence; so execute it on me.'" Meaning, "I have done something deserving legal punishment, so carry it out on me.

Thereupon, the Prophet (ﷺ) invited her guardian and commanded him to take good care of her and that when she gives birth, he should bring her to Allah's Messenger (ﷺ).

When she gave birth, her guardian brought her to the Prophet (ﷺ). "He then commanded that her clothes be secured around her", that is to say; her cloth should wrapped and fastened around her so that she does not get exposed. "Then he ordered and she was stoned to death." That is, with pebbles which were neither big nor small until

she died. Then the Prophet (ﷺ) observed the funeral prayer over her and supplicated for her as he would pray for the deceased.

“Umar then submitted, ‘O Messenger of Allah! Would you perform the funeral prayer over her even when she had committed adultery?’” i.e., considering the fact that adultery is among the Major sins? He – peace and blessings be upon him - replied: “Verily, she has made such a repentance that would suffice for seventy people of Al-Madinah if it is divided among them.”

That is to say; a broad range repentance which will suffice an entire people; seventy in number, all sinful, and benefit them if it were distributed among them. (He – peace and blessings be upon him - then said), “Have you found any better than her giving up her life voluntarily to win the Pleasure of Allah, the Mighty and Sublime?” i.e., have you found a better condition: a woman coming to surrender herself? She offered her life in order to draw closer to Allah - the Mighty and Sublime – and be cleansed from the sin of adultery. Is there anything better than this?!

The hadeeth is evidence for many points of benefit:

Such as: If a married person commits adultery, it is compulsory to stone him to death by obligation. This used to occur as a verse in Allah’s Book which the Muslims read, memorized, comprehended and implemented. Then the Prophet (ﷺ) also implemented the stone-to-death penalty; and likewise the rightly-guided caliphs after him. But Allah, in His Wisdom, abrogated its reading from the Qur’an but retained its ruling for this *Ummah*. Hence, when a married person commits adultery – i.e., a previously married individual -, he should be stoned to death. He will be taken to an expanse location, and the people will gather, pick pebbles and pelt him till he dies.

This is from the Wisdom of Allah - the Mighty and Sublime -; i.e., the Islamic Law has not prescribed that such individuals should be killed with a sword such that the matter ends therewith. He should rather be pelted with these pebbles so that he is pained and he tastes the agony of punishment in return for what he tasted from the delight of the prohibited act. The entire organs of the adulterer had relished the forbidden act. As such, it comes from wisdom too that the same body tastes the punishment analogous to the pleasure it relished.

For this reason, the scholars – may Allah be pleased with them all

- say: It is not permissible to pelt big stones because big stones may cause him to die quickly and get respite. Similarly, the stones should not be so small since that will cause him severe harm and prolong his death. It should rather be made with medium sized pebbles so that he can feel the pain and then die.

If an individual retorts that: Did the Prophet (ﷺ) not say: “Whenever you kill, kill with kindness and whenever you slaughter, slaughter with kindness”?⁽¹⁾ And killing with sword would be kinder towards the offender than pelting pebbles?

We say: Yes, the Messenger – ﷺ – actually said so; but being kind while killing has to be according to the Law. Thus, the stone-to-death penalty is kindness since it concurs with the provisions of the Law. In the same vein, if a criminal oppresses an individual and kills him intentionally but he scolded him before killing him; this aggressor will be scolded as well firstly before implementing the death penalty against him.

For instance: If a criminal kills a man and, for example, cuts off his two hands, then his two feet, then his tongue and then his head; we will not just implement the death penalty against such an aggressor using the knife. We will rather cut off his two hands as well, then his two feet, and then his tongue and his head just as he did. And this is will be considered kindness in killing because kindness in killing is in the manner of its conformance with the Law.

This hadeeth also contains evidence for the fact that the individual could confess to committing adultery in order for him to be purified through the prescribed punishment and not by way of disgracing himself. An individual who confesses to committing adultery to the ruler or his representative so that the prescribed punishment could be implemented on him should not be blamed or censured.

But as for the person who informs the public that he committed adultery, such an individual is rather humiliating himself; such is not among those who will be forgiven because the Messenger (ﷺ) said: “The entirety of my people will be forgiven except the *Mujaahireen*.” They then asked, “Who are the *Mujaahireen*?” He answered that, “Those who commit sin, and after Allah had covered them they wake

1 Reported by Muslim, the Book of Hunting and Slaughtering, Chapter on The Order to Slaughter and Kill Well and Sharpen the Blade; no. 1955.

up and spread it.”⁽¹⁾

If someone asks: Is it better for the individual who commits adultery to approach the judge and confess to it and the penalty implemented on him or it is better for him to conceal it?

The response is that it entails some detailed explanations. The individual might have sincerely repented, deeply regretted, and resolved never to return to the sin. The best for such an individual is that he should not report himself. He should make the matter a secret between himself and Allah; and Allah pardons whoever sincerely turns to Him in repentance.

But as for he who fears that his repentance may not be sincere, and also fears returning to the sin and committing it again; it is better in such case to go to the authority or the judge or any other and confess to him so that the penalty is implemented on him.

HADEETH 23 AND 24

وَعَنِ ابْنِ عَبَّاسٍ وَأَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ أَنَّ لِابْنِ آدَمَ وَادِيًا مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانِ، وَلَنْ يَمْلَأَ فَاهُ إِلَّا التُّرَابَ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ» متفق عليه .

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَضْحَكُ اللَّهُ سُبْحَانَهُ وَتَعَالَى إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ يَدْخُلَانِ الْجَنَّةَ، يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ فَيُقْتَلُ، ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فَيُسَلِّمَ فَيُسْتَشْهَدُ» متفق عليه .

Ibn 'Abbas and Anas bin Malik reported: Messenger of Allah ﷺ said, "If a son of Adam were to own a valley full of gold, he would desire to have two. Nothing can fill his mouth except the earth (of the grave). Allah turns with mercy to him who turns to Him in

1 Its referencing has preceded on page 88

repentance.”

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, “Allah, the Exalted, smiles at two men, one of them killed the other and both will enter Jannah . The first is killed by the other while he is fighting in the Cause of Allah, and thereafter Allah will turn in mercy to the second and guide him to accept Islam and then he dies as a Shaheed (martyr) fighting in the Cause of Allah.” [Al-Bukhari and Muslim]

COMMENTARY

These two hadeeths explain repentance and evince the fact that Allah pardons whoever sincerely turns to Him in repentance irrespective of the enormity of his sin. This is because Allah – the Exalted - says in His book:

“And those who invoke not any other ilâh (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace. Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.”(al-Furqaan: 68-70)

The first hadeeth is from Abdullah bin Abbass (may Allah be pleased with them both) and its meaning is: That the son of Adam will never be satisfied with wealth. Even if he has a valley-full of wealth, “he will crave”: i.e., he would seek to have two: Nothing can fill his belly except the earth. And that will be when he dies and is buried; when he would have abandoned the world and its contents. At that moment, he will be content since they would have eluded him.

Even at that, the Messenger (ﷺ) encouraged seeking repentance. This is because, in most cases, the individual seriously desirous of wealth does not avoid seeking wealth through unlawful means! However, the cure for that is turning to Allah in repentance. So, he – peace and blessings be upon him - said: “Allah turns with mercy to him who turns to Him in repentance.” Hence, whoever repents from his evils - even if these inequities are related to wealth - surely, Allah will forgive him.

As for the second hadeeth, it was reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (ﷺ) said: “Allah smiles at two men...”

Allah smiles at these two men because strong enmity existed between them both while they were in this world to such an extent that one of them killed the other. But Allah changed this enmity in the heart of both of them. He removed the grudges they nursed against one another since the dwellers of the Paradise will be cleansed of every form of mutual hatred and grudge. With regards to them, Allah the Exalted says:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ﴾

“And We shall remove from their breasts any sense of injury (that they may have), (So they will be like) brothers facing each other on thrones.” (al-Hijr-47)

This is why Allah – the Mighty and Sublime - was amazed at these two men: They were sworn enemies and then, Allah the Exalted favored the one who killed the other and was a disbeliever to turn in repentance and Allah pardoned him.

It contains evidence that: If the disbeliever asks for repentance from his disbelief – even if he had murdered a Muslim – Allah the Exalted will grant him pardon since accepting Islam obliterates the entire sins committed before it.

3

CHAPTER

ON PATIENCE

COMMENTARY

*L*exically, patience means restraint.

However technically, it means: Controlling oneself regarding three things:

Firstly: Upon obedience to Allah,

Secondly: From the prohibitions of Allah,

Thirdly: Over Allah's preordainments he finds painful.

These are the categories of patience mentioned by the people of knowledge.

The first matter: For the individual to be patient upon obedience to Allah because obedience is heavy on the soul and could be difficult upon the soul. It may as well be hard on the limbs such that the individual could be feeble and weary. Likewise, it may involve some difficulties in the aspects of wealth such as in the matters regarding the Zakaat and Hajj. So, acts of obedience may involve some stress for the soul and body, and therefore requires patience and endurance.

Allah the Exalted says:

“O you who believe! Endure and be more patient (than your enemy) and guard your territory by stationing army unit permanently at the places where enemy can attack you.” (Aal-Imraan: 200)

The second matter: Patience regarding Allah's prohibitions by the individual's avoidance of whatever Allah has forbidden him from. This is because the Soul Inviting to Evil encourages sins; thus, the individual would restrain his soul. For instance; lying and cheating in dealings, unlawful consumption of wealth through usury or other means, illicit sexual intercourse, drinking alcohol, stealing and similar

other numerous sins.

The individual should hold back himself and not commit these inequities. This certainly requires endurance and restraining the soul and personal desires.

As for the **third matter**: Patience over the preordainments of Allah he finds painful because Allah's preordainments may be suitable (for the servant) or painful for him.

Those he finds suitable require gratitude; and giving gratitude is from the acts of obedience. So, being patient regarding that is from the first category of patience.

As for those he finds painful; i.e., they bring discomfort to the individual. So he may be tested on his body or in his wealth when he loses them. He may equally be tested regarding his family and his community. The aspects of tests are diverse and they all require patience and endurance. So, the individual should be patient regarding the things that are prohibited to him such as expressing distress with the tongue, the mind or limbs. This is because the individual has four conditions during a trial:

The first condition: that he scorns.

The second condition: that he is patient.

The third: that he is pleased.

The fourth: that he is thankful.

These are four states the individual comes in when he is befallen with a trial.

As for the **first condition**: that he disdains, whether in his heart or on his tongue or with his limbs. Disdain with the heart is that he nurses some anger and evil thoughts against his Lord – and the refuge is with Allah – and the like. He feels as if Allah has wronged him with this misfortune.

Regarding the disdain on the tongue: It is for him to invoke ruin and destruction, saying: “Woe upon me, I am ruined!” He may also begin to curse time and insult Allah – the Mighty and Sublime – therewith, and the like.

Concerning the scorn with the limbs; it is such as slapping his cheeks or hitting his head or pulling his hairs or tearing his clothes, and things like that.

This is the state of disdain; the condition of those who are impatient and are, as such, denied the rewards (of patience). They are not necessarily saved from the misfortune, they rather commit sins therewith. So, the calamity becomes double for them: the calamity in their religion because of their anger, and the calamity in the worldly affair which brings them pain.

As regards the **second condition**: being patient over the trial by controlling himself; he dislikes the trials, he does not like misfortunes and he does not love that it happens. Nevertheless, he restrains himself; he would not utter what displeases Allah with his tongue neither will he employ his limbs to perform any action that angers Allah, and he never nurses any grievance against Allah. He will be patient even though he detests it.

The **third condition**: Pleasure; the individual is contented with this misfortune. He shows complete pleasure with it as if he was not even afflicted.

The **fourth condition**: Gratitude; he gives thanks to Allah over it. Whenever the Prophet (ﷺ) saw something he disliked, he would say: “*Alhamdulillah ‘alaa kulli haal* (Praise be to Allah in all conditions)”⁽¹⁾. So, he would thank Allah so that Allah writes rewards for him on account of this trial much more than the affliction itself.

It was reported that an ardent female worshipper was afflicted her finger for which she thanked Allah and praise Him. They asked her, “Why are you thanking and praising Allah when the finger was hurt?” She replied that, “the sweetness of its reward made me forget the bitterness of its patience.”

And Allah Alone grants success.

Then the author, may Allah the Exalted shower blessings on him, mentioned verses that contain encouragement on patience and encomia for the patient. He said: And the statement of Allah – free is He from all imperfections - “*O ye who believe, endure and be more patient (than your enemy) and guard your territory by stationing army unit permanently at the places where enemy can attack you and fear Allah, so that you may be successful*” (Aal-Imraan: 200).

1 Reported by Ibn Majah, Book of Manners, Chapter on the Virtues of Those Who Give Thanks, no. 3803; graded Saheeh (authentic) by Al-Albaanee in Saheeh al-Jaami’ no. 4727.

So, Allah commanded the believers - in accordance with their faith, the nobility of their faith - with these four orders: “O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.” (Aal-Imraan: 200).

Patience regarding disobedience, endurance upon obedience, and guarding the fortresses is tremendous good while *At-Taqwa* (fear of Allah) encompasses all these: “...and fear Allah, so that you may be successful.”

So abstain patiently from Allah’s prohibitions; do not commit them, shun and avoid them.

It is well known that refraining patiently from disobedience only arises when the soul invites towards evil. As for the individual that sin has not crossed his mind, it should not be said that he has patiently held back. But when your mind invites you to sin; you should be patient and hold back the mind.

As for endurance, it is related to obedience since giving obedience involves two things:

The first thing: An act the individual takes responsibility to discharge.

The second thing: A burden upon the soul because engaging acts of obedience, like avoiding disobedience, is heavy on the Evil Urging Souls.

Therefore, patience regarding obedience is better than the patience regarding holding back from sin. Hence Allah says: “Endure and be more patient (than your enemy)” as if someone is competing with you on patience as a person strives to be more patient than his enemy during fight and Jihad.

As for guarding the territories, it contains tremendous good and continuity upon goodness. It is reported in the hadeeth from the Allah’s Messenger ﷺ that he said, “Performing perfect ablution in unfavorable conditions, making many steps while going to the mosques, and waiting for a prayer after an earlier prayer, that is real *Ribaah*, that is real *Ribaah*, that is real *Ribaah*”⁽¹⁾ because they all

1 Reported by Muslim, Book on Purification, Chapter on Perfecting the Ablution During Unfavorable Conditions; no. 251.

involve continuity upon obedience and tremendous good.

As for *At-Taqwa*, it encompasses all these. This is because *At-Taqwa* is to take a means of protection from the punishment of Allah by implementing the orders and abstaining from the prohibitions.

For this reason, its connection to the previously mentioned matters is from the aspects of connecting the general to the specific. Thereafter, Allah – free is He from all imperfections and Exalted – explained that upholding these four obligations is a means of attaining success. He said: “...so that you may be successful.”

Al-Falaah (success) is a concise word entailing two things: Attainment of the desired (thing), and safety from the dreaded. So, whosoever fears Allah – the Mighty and Sublime - will attain his desires and be saved from what he dreads.

As for the second verse, the author - may Allah shower blessings on him - said: And His saying: “*And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirin (the patient ones, etc.)*.” (Al-Baqarah: 155).

This verse contains an oath from Allah - the Mighty and Sublime - that He will surely test people with these things:

His saying: “*We shall test you*”: that is, “We shall try you.”

“*With something of fear*”; not with complete fear but with some of it because absolute fear is destructive and devastating; but (what I will try you with is) some fear.

Fear: loss of security; it is severer than hunger, and for that reason Allah mentioned it before hunger. The individual who is hungry may be pained and so, he may go out seeking even if it is just the bark of a tree. But the person filled with fear – and the refuge is with Allah – is not settled, whether in his house or shop. So, the frightened individual is in a worse condition than the hungry person. For this reason, Allah began with him, He says: “*with something of fear...*”

What we fear most for him are sins because sins cause hazards, fears, religious and worldly punishments.

“... and hunger”: they will be tested with hunger.

Hunger conveys two meanings:

The first meaning: That Allah – free is He from all imperfections - afflicts mankind with widespread hunger such that the individual

would eat and not get satisfied. This happens to people; in fact, it happened in this country in a year known to people and named Year of Hunger. The individual would eat plenty of food but he would not be satisfied - the refuge is with Allah.

We were told that an individual would eat a whole basket of dates at once but would not be satisfied – the refuge is with Allah. He may eat loaves of bread but would not be satisfied because of the malady in it. This is a kind of hunger.

The second: Drought and years of famine in which udders will not produce (milk) and the plants will not thrive.

And his saying, “... *and loss of wealth*” that is, economic decline. That occurs such that the *Ummah* is afflicted with material poverty and scarcity. Its economy slows and its government is weighed down by debts resulting from causes Allah - the Mighty and Sublime – has decreed as trial and test.

And His saying, “... *and lives*” that is, death; epidemics could spread among the people destroying and exterminating them. This also happens a lot. We were told that serious epidemic happened in these lands – i.e., the Najd region - termed by the rank and file as the Year of Mercy. If the epidemic entered a house, none of them would survive; they would all be buried – And the refuge is with Allah.

It would enter a household of ten or more members; one person will be attacked by sickness and the next day, the second, and the third and fourth until they all die. We were told that it came to this mosque, the Central Mosque of *Unaizah*. The people used to be in small villages not having many people as is the situation today. Sometimes, during an obligatory prayer, seven or eight corpses would be brought for funeral prayer - We seek Allah's refuge against epidemics. This is also loss of lives.

And His saying, “...*and fruits*” meaning, that there will not be hunger but fruits will recede. Blessings will be removed from vegetation, date trees and others. Allah - the Mighty and Sublime - afflicts mankind with these things that they may taste some of what they did perhaps they may return.

So, the people bear these trials on different levels; with anger, patience, pleasure or gratefulness, as we previously explained.

Allah alone grants success.

﴿ إِنَّمَا يُؤْتِي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾

The third verse; concerning His saying: “Only those who are patient shall receive their rewards in full, without reckoning” (Az-Zumar: 10).

“...those who are patient shall receive...” meaning, those who are patient would be given “their rewards”, i.e., their recompense.

His statement: “without reckoning” that is because good deeds are (rewarded) in multiples. A good deed is rewarded with ten to seven hundred folds of it and greater multiples.

As for patience, its manifold rewards come without measure from Allah, the Mighty and Sublime. This shows that its reward is great and that it is not possible for the individual to picture this reward since it was not set against a particular number. It is rather a matter known to Allah alone and is without measure. It cannot be said, for example, that the good deed gives ten to seven hundred rewards; rather it will be said that its reward (i.e. patience) is paid in full without reckoning. The verse clearly contains encouragement towards patience.

Then the author said: The fourth verse:

The statement of the Exalted, “And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allah” (As Shoorah:43): That is, whoever endures the harms of people, tolerates them and forgives their wrong doings against him; then “that would truly be from the things recommended by Allah.”

That is to say, it is from the aspects of the matters that require determination due to its difficulty, and could only be handled with endurance. And more so, if the hurt the individual experiences is as a result of his striving in the cause of Allah, the Mighty and Sublime, and because of his obedience (to Allah). That is for the reason that people’s harms towards you may have various reasons; but if it occurs due to the individual’s obedience to Allah - the Mighty and Sublime -, striving in His cause, enjoining good and forbidding evil, he will be rewarded for that from two angles:

The first angle: From the harms that befall him.

The second angle: His patience upon the obedience on account of which he was hurt for Allah’s sake.

This verse exhorts the individual towards patience regarding people's harm, and that he should pardon their misdeeds towards him. However, it is important to note that forgiving the one who wrongs you is not absolutely praiseworthy. Allah - the Exalted - specifies that the pardon should be followed with reconciliation. He says, "*but whoever forgives and make reconciliation, his reward is with Allah*" (Ash-Shoorah: 40).

However, if the pardon and forgiveness will not lead to reconciliation, then there is no pardon or forgiveness.

For example: If the one who wronged you is known for evil and atrocities such that pardoning him will worsen him in his evil, then not pardoning him is the best; you should rather claim your rights so that he may be reformed. But if forgiving the person will not result in any form of corruption, then pardoning is better and loftier since Allah says: "*...but whoever forgives and makes reconciliation, his reward is with Allah*" (Ash-Shoorah: 40). So if your reward is with Allah, it is certainly better for you than its being the compensation you will receive from the good deeds of your companion.

The fifth verse: His saying: "*Seek help in patience and As-Salat (the prayer). Truly! Allah is with As-Sabirin (the patient ones, etc.)*." (Al-Baqarah: 103).

Allah – free is He from all imperfections and Exalted - commanded us to seek help on issues by being patient regarding them. If a person is patient and anticipates relief from Allah, affairs will be made easy for him. If you are afflicted with anything that requires patience, endure and persevere "*And understand that help comes with patience, and that relief comes with distress and with every hardship comes ease.*"⁽¹⁾

As for the Prayer, it helps with respect to both religious and worldly affairs. In fact, it was mentioned about the Prophet (ﷺ) that, "*When anything befalls him, he resorts to Prayer.*"⁽²⁾

In addition, Allah explained in His book that the Prayer prevents

1 Reported by Ahmad (1\293)

2 Reported by At-Tabaree in his Tafseer, no. 849 in the explanation of Allah's saying: "Seek help in patience and As-Salât (the prayer)", Aboo Daawood in the Book of Supererogatory Deeds, Chapter on the Time The Prophet (ﷺ) Wakes up for the Late-night Prayer; no. 1319, and Ahmad in the Musnad (5/388) with the wording: "Whenever a matter befell him, he would observe the prayer." Al-Albaanee graded it Hasan (Sound) in Saheeh al-Jaami' no. 4703.

(the individual) from indecency and evil acts. Thus, if the individual seeks help with Prayer regarding his affairs, Allah will make it easy for him because the Prayer is a link between the servant and his Lord. During the Prayer, the servant stands before Allah; speaking softly to Him, supplicating and moving closer to Him in the various forms contained in the Prayer. Hence, it is a means of getting help (from Allah).

His saying - the Exalted - *“surely Allah is with those who are patient”*: refers to the Special Company. Allah’s being with the servant – free is Allah from all imperfections – is divided into two categories:

1. General; *encompassing everyone which is mentioned in His saying, “He is with you anywhere you are.” (al-Hadeed: 4).*

And in His saying - the Exalted - *“There is no Najwa (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge).” (Al-Mujaadilah: 7).*

This category of Company is general, embracing every creature: Allah – the Exalted - is with all creatures; He knows every creature and His Dominion, Power, Hearing, Seeing etc. encompasses the creatures.

2. Special; that is the Company implying help and support. However, it is special for the Messengers and their followers and not general. *“Surely Allah is with those who fear and those who do good deeds” (An-Nahl: 128).* *“Allah is with those who are patient”* and similar other verses pointing to this Special Company.

However, these two forms of Company do not indicate that Allah – free is He from all imperfections - is with the people in their dwellings; He – the Mighty and Sublime - is rather with them while still above the heavens on His throne. And there is no difficulty in that since a thing could be above while still with you. The Arabs would say: *“We continued to travel as long the moon was with us.”* Yet, everyone knows that the moon is in the sky. They would also say, *“We continued travelling as long as Canopus was with us.”* And Canopus is a well-known star in the sky.

What then would you think of the Creator, the Mighty and Sublime? He is above all things, rose over His Throne; yet He encompasses all

things and He is with everybody. No matter how you isolate yourself, Allah the Exalted is well aware of you; with His Knowledge, Power, Dominion, Hearing, Seeing and so on.

His saying – the Exalted – “surely Allah is with those who are patient” is evidence that Allah helps the patient, supports him and protects him until He perfects the patience for him upon what Allah loves.

﴿وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنكُمْ وَالصَّادِقِينَ وَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْكَاذِبِينَ﴾ (٣١)

The sixth verse: His statement - Exalted is He -: “And surely, We shall try you till We test those who strive hard (for the Cause of Allah) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful.)” (Muhammad: 31):

“And surely, We shall try you”: We shall test you. *Ibtilaa* (as it occurs in the text, meaning trial) refers to *Ikhtibaar* (test) or *al-Balwaa* (ordeal), meaning *Ikhtibaar*.

This means that Allah tested the servants regarding His obligating the Jihad upon them by way of knowing who will be patient and who will not. For this reason, He the Exalted said in another verse:

﴿وَلَوْ نَشَاءُ اللَّهُ لَأَنصَرَنَّهُمْ وَلَكِنَّ رَبَّ لَشَدِيدٌ عَلِيمٌ﴾

﴿أَعْمَلْتُمْ ۖ سَيِّئَاتٍ مِّنْهُم مَّنْ يَمُوتُ وَهُوَ يُعْطِيهِمْ وَأَعْمَالَهُمْ كُنُوزٌ مَّا يَصْلَحُ بِهَا قُلُوبُهُمْ ۗ وَإِنَّ رَبَّكُمُ اللَّهُ ۖ هُوَ أَعْلَمُ بِمَا تَعْمَلُونَ﴾ (٦)

“But if it had been Allah’s Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise more than they used to know their houses in the world).” (Muhammad: 4-6)

His saying: “till we know those who strive hard (for the cause of Allah)”, could be misunderstood by the uninformed to mean that Allah – free is He from all imperfections - may not know a thing until it occurs. But this is not right; Allah – the Exalted - knows things before they occur as He says: “Know you not that Allah knows all that

is in heaven and on earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfuz). Verily! That is easy for Allah.” (Al Hajj: 70).

Whoever claims that Allah does not know a thing until it occurs, such individual is belying this verse and its like among the verses that establish the fact that Allah – the Exalted – knows all things before they occur.

However the Knowledge referred to in this verse: “*till we know those who strive hard (for the cause of Allah)*” is that connected to reward or punishment. And that is for the fact that Allah’s knowing a thing before its occurrence does not have any action of the servant consequent upon it; the servant had not been tested with it so that the matter could be manifest. But after he is tried and tested; it becomes clear then that the servant deserves rewards or punishment. So, the meaning of His saying: “*till we know those who strive hard (for the cause of Allah)*” refers to: Knowledge resulting in recompense.

Some people of knowledge say, “*till we know those who strive hard*” means knowledge relating to manifestation; that is to say, until the matter becomes apparent. That is for the reason that, Allah’s knowledge of an affair before it occurs refers to the fact of His knowing that they will occur and the knowledge after is regarding knowledge that it has occurred. And both forms are different; the first knowledge is of the fact that it will occur, and the second is as regards its having occurred.

This is illustrated in the instance: If an individual says to you, “I will do so-and-so tomorrow”, then, you would have known what he informed you about. However, if he now does it tomorrow, you now have a different form of knowledge. That is to say; the knowledge that he has actually carried out what he told you that he would do. These are the two views regarding the interpretation of His saying: “*till we know.*”

The First View: That the intent is the knowledge from which reward or punishment results from. And this cannot exist until after trial: after Allah has tried and tested the servant.

The Second View: That it means knowledge of occurrence; because Allah’s Knowledge of a thing before it occurs is knowledge that it shall occur. So when it occurs, His knowledge of it becomes the knowledge of what has occurred.

His saying: “*Al-Mujahideen*”; the *Mujaahid* is the individual who

exerts his utmost in order to advance Allah’s Word. Thus, it includes the one who strives with his knowledge and the one who strives with weapons; they are both *Mujaahids* in the cause of Allah. The *Mujaahid* with his knowledge is he who acquires knowledge, teaches it and disseminates it among people as a means of establishing Allah’s Laws; such an individual is a *Mujaahid*. Likewise the individual who takes up weapons to fight the enemies; he is also a *Mujahid* in the cause of Allah as long as the purpose in the two aspects of striving described is for the advancement of Allah’s Word.

As for His saying: “*and those who are patient*”; that is, those who are patient regarding the *Jihad* they have been charged with; they would bear and execute it.

And His saying, “*and We shall try your facts*”: i.e., we shall test them until it becomes crystal clear in a manner that it attracts rewards or punishment.

After mentioning the trial, Allah says: “*give glad tidings to those who are patient*”: The address was directed to the Prophet (ﷺ) and whomever the message reaches. That is to say, “O Muhammad, give glad tidings, O you reached by this message, announce the good news to those who are patient; those who are patient regarding these difficulties and do not show discontentment. They are rather patient in the face of the trials and better still, they are pleased or at a greater level still, thankful as explained earlier about the four conditions of the individual who finds Allah’s preordainment unpalatable

﴿وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾﴾

Here, He – the Exalted – says: “*But give glad tidings to As-Sâbirin (the patient ones, etc.). Who, when afflicted with calamity, say: ‘Truly! To Allah we belong and truly, to Him we shall return.’*”
(Al-Baqarah: 155-156)

His saying: “*they say: ‘Truly! To Allah we belong’*”: If a calamity befalls them, they surrender to Allah - the Mighty and Sublime – in the entirety of His dominion; and that they are owned by Allah, and Allah does what He likes in His dominion. Thus, the Prophet ﷺ said to one of his daughters: “*To Allah belongs what He takes and what*

He gives is His.”⁽¹⁾ So you are owned by your Lord – the Mighty and Sublime -, He will do whatever He pleases with you according to His Wisdom - Blessed is He and Exalted.

Then He says: “*to Him we shall return*”: They acknowledge that they shall inevitably return to Allah and He will reward them. If they are discontented, He repays them accordingly; but if they are patient – as is the case with those -, Allah will reward them for their patience on these calamities. So, He - the Mighty and Sublime – gives afflictions and appropriately recompenses those who are patient.

﴿أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ﴾

Allah - the Mighty and Sublime - says: “They are those on whom are the Salawat (i.e. blessings) from their Lord, and (they are those who) receive His Mercy.” (Al-Baqarah: 157)

“...those”: i.e., the patient ones, “...on whom are the Salawat (i.e. blessings) from their Lord, and (they are those who) receive His Mercy” “Salawat”, the plural of Salat which means: Allah’s Praise of them in the highest company; Allah praises them amidst His angels.

And His saying: “*and it is they who are the guided-ones*”: Those Allah – the Mighty and Sublime – has guided in the face of trials; they do not become discontent. They rather remain patient over the trial that befalls them. The verse contains evidence that: the *Salaat* of Allah - the Mighty and Sublime - does not mean His *Rahmah*. It is rather more special, complete and superior. Whoever among the scholars who interpreted the *Salaat* of Allah to mean Mercy, the *Salaat* from the angels to mean supplication and that the *Salaat* from humans mean asking for forgiveness lacks proof. *Salaat* is different from *Rahmah* because Allah the Exalted connected the *Rahmah* to the *Salawat* (the plural of *Salat*) and conjunction implies difference. In addition, the scholars are agreed that it is allowed for you to say to any individual among the Muslims that: “O Allah, have mercy on so-and-so”.

However, they differ on whether it is allowed or not to say: “O

1 Reported by al-Bukharee in the Book of Funerals, Chapter on the Prophet’s saying: “The dead will be punished because of the wailings of his heirs over him.” No. 1284, and Muslim in the Book of Funerals, Chapter on Wailing Over the Dead, no. 923.

Allah, send *Salaat* on him.” They have three views on that:

There are those who permit it absolutely, there are also among them those who totally reject it, and some permit it if it occurs with another (supplication).

Nevertheless, the correct view is that it is permissible if it is made together with another as in his saying: “O Allah, shower *Salaat* on Muhammad and the household of Muhammad”. Or that it does occur alone with a reason as Allah says: “*Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and ask invoke Salaat for them*” (At- Tawbah; 103).

So, if it has a particular reason and is not taken as something regular, then there is no blame in that. So, it is not blameworthy to say – for example -: “O Allah, send your *Salaat* upon so-and-so.’ If somebody comes to you and says, ‘Take my *Zakaah* and distribute it to the poor’. Then you may say, ‘May Allah send *Salaat* on you’ by way of supplicating that Allah should send *Salaat* on him as He ordered His Prophet to do.”

HADEETH 25

وَعَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَنِ - أَوْ تَمْلَأُ - مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ. كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا، أَوْ مُوقِفُهَا» رواه مسلم .

Abu Malik Al-Harith bin Asim Al-Ash'ari رضي الله عنه reported that the Messenger of Allah ﷺ said: “Wudu’ is half of Salah ; the utterance of الحمد لله (Al-hamdu lillah - all praise belongs to Allah) fills the Scales; the utterance of (Allah is far removed from every imperfection and all praise belongs to Allah) fills the space

between the heavens and the earth, and Salat (prayer) is light; and charity is the proof of Faith; and endurance is light, and the Qur'an is a plea in your favour or against you. Every person departs; he either ransoms it or puts it into perdition." [Muslim]

COMMENTARY

We have explained the verses the author (may Allah shower blessings on him) mentioned concerning patience, its reward, exhortation towards it and the elucidation of its place. Thereafter, he began to present the hadeeths that have been reported regarding that:

He mentioned the Hadeeth of Abu Maalik Al-Ash'aree (may Allaah be pleased with him) that the Prophet (ﷺ) said: "Purification is half of Faith..." till his saying: "...and endurance is light."

The Prophet (ﷺ) described patience as illumination in this hadeeth. That is, it illuminates (the path) for the individual when darkness becomes overwhelming and sufferings become aggravated. So, if he is patient, patience will be an illumination for him, guiding him towards the truth.

For this reason, Allah - the Mighty and Sublime - mentioned it to be among the things of resort. It is an illumination for the individual in his heart, his path, his methodology and knowledge because each time he moves towards Allah -the Mighty and Sublime - by means of patience, Allah the Exalted will definitely increase him in guidance and illumination in his heart and enlighten him on it. For this reason, the Prophet ﷺ said: "and patience is illumination."

As for the rest of the hadeeth, he ﷺ said: "Purification is half of Faith."

At-Tuhoor: meaning, the individual's purification.

Shatr ul-Eeman (as it occurs in the Arabic text); that is, half of faith.

And that is for the reason that, *Eemaan* has to do acceptance and rejection. That is, rejecting *Shirk* (associating any partner with Allah) and sinfulness; disconnecting from the polytheists and the sinful depending on the sin they engage in: This is rejection. This is real purification; that the individual gives physical and incorporeal purification from everything of filth. For this reason, the Prophet ﷺ made it as half of faith.

And "*Subhaanallaah*" means: declaring Allah's being free of all

imperfections and comparison with the creatures. Allah is free from any defect in His Names, Attributes, Actions and Rulings. You would never find a name from His Names entailing any defect or imperfection. Hence, He – the Exalted - says: *“to Allah belong the most beautiful names.”* (Al-Araaf: 180)

Likewise, you will never find any of His Attributes containing any deficiency or imperfection; and thus, He says: *“and for Allah is the highest description”* after His saying: *“for those who do not believe in the hereafter an evil description.”* (An-Nahl: 60)

Allah - the Mighty and Sublime - has the best and most perfect Attributes in all respects. Likewise, to Him belongs perfection, free from any defect, regarding His deeds. He the Exalted says: *“And We created not the heavens and the earth, and all that is between them, for mere play.”* (Dukhan: 38).

There is no play or amusement in Allah’s creation; it is creation absolutely based on wisdom.

Similarly are His rulings; you will not find any deficiency or imperfection in them. Allah - Exalted is He - says: *“Is not Allah the Best of judges?”* (At-Teen: 8).

﴿ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴾

He - the Mighty and Sublime - also says: “Do they then seek the judgment of (the Days of) Ignorance? And who is better in judgment than Allah for a people who have firm Faith.” (Al Maaida: 5)

Concerning his saying (ﷺ): *“The utterance of Subhan Allaah wal-hamdullilah (Allah is far removed from every imperfection and all praise belongs to Allah) both fill – or that he said - fills the space between the heavens and the earth.”* There was some doubt from the reporter whether the Prophet (ﷺ) said, “they both fill what is between the heavens and the earth” or that he said, “it fills that between the heavens and the earth.”

However, the meaning does not change; that is, *SubhanAllah* and *al-hamdulillaah* fills that between the heavens and the earth. And that is for the reason that those two expressions involve declaring Allah far above all imperfections as expressed in his saying: *SubhanAllah*; and attribution

of absolute perfection to Allah in the expression: *wal-hamdulillah*.

These two expressions combine acceptance and rejection - as they say -, i.e., between negating all forms of defects and imperfections and affirming absolute perfection. *SubhanAllah* involves the negation of all imperfections and *al-hamdulillah* involves the affirmation of perfection in all forms.

Tasbeeh is declaring Allah far above whatever does not befit Him in His Names, Attributes, Actions and Rulings. Allah - the Mighty and Sublime - must be praised in all conditions. Whenever the Prophet ﷺ is gladdened by a thing he would say: "*Alhamdulillah alladhee bi Ni'matihi tattimmu as-Saalihaat* (All praise is due to Allah with whose favors good deeds are accomplished)", and if other than that happens to him, he says: "*Alhamdulillah 'alaa kulli haal* (All praise is due Allah in all conditions)."⁽¹⁾

However, there is an expression common among many of the people lately, and that is their saying that: "*Alhamdulillahi alladhee laa yuhmad 'alaa makroohin siwaahu* (All praise is due to Allah besides whom no other is praised over a misfortune)."

This form of praise is defective! This is because your saying that "... besides whom no other is praised over a misfortune" is an expression indicating little patience or - at least - is lacking in complete patience. It also shows that the individual disgusts the thing. Such expression is not proper; the appropriate thing is for the individual to give the kind of expression the Prophet ﷺ used to utter, that: "*Alhamdulillah 'alaa kulli haal* (All praise is due Allah in all conditions)" Or that he says: "*Alhamdulillah alladhee laa yuhmadu 'alaa kulli haalin siwaahu* (All praise is due to Allah besides whom no one is praised in all conditions)."

But saying, "... besides whom no one is praised over a misfortune" clearly indicates opposition to what has touched him from Allah, the Mighty and Sublime. It shows that he abhors it. I am not saying the individual may not be displeased with the trial that afflicts him; as a human being the individual instinctively would be irked, but do not announce that on your tongue in the circumstance where you should praise Allah. You should rather express the like of what the Prophet ﷺ uttered: "*Alhamdulillah 'alaa kulli haal* (All praise is due Allah in all conditions)."

And his saying: "and the prayer is light": Prayer is light for the

1 Its reference was cited previously.

servant in his heart, face, and grave and at resurrection. It is for this reason you'll find the people with the greatest light on their faces are those who mostly observe their Prayers and are most conscious of Allah – the Mighty and Sublime - in it.

Similarly, it will be light for the individual in his heart. It opens for the servant, the door to knowing Allah - the Mighty and Sublime -; the door of understanding Allah's rulings, His actions, Names and Attributes. It is also light in the grave of the individual. All this for the fact that the Prayer is the pillar of Islam; and when the pillar is established, the building stands, and when the pillar does not stay there is no building.

Likewise, it will be light during his resurrection on the Day of Resurrection as the Messenger (ﷺ) mentioned that: "Whoever preserves it, it shall be a light, proof and salvation for him on the Day of Resurrection. Whoever does not preserve it, it will neither be light nor proof nor salvation for him on the Day of Resurrection. He will be raised in the company of Fir'awn, Haamaan, Qaaron and Ubayyu bin Khalaf!"⁽¹⁾

Therefore, it is a light for the individual in all his conditions necessitating that he should maintain it, work towards it and engage in much of it in order to increase his light, knowledge and faith.

As for patience, he said "it is *Diyaa* (illumination)": it contains light but that is light with some warmth as Allah the Exalted says: "*It is He Who made the sun a Diyaa (shining thing) and the moon as a Noor (light).*" (Yoonus: 5)

The *Dao* definitely has some warmth; likewise patience. It must be with some warmth and exhaustion since it has to do with great difficulties. For this reason, its reward is without reckoning.

And the difference between the Noor (light) in Prayer and the *Dao* (illumination) of patience is that the illumination regarding patience is accompanied by heat because of the mental and bodily exhaustion it involves in some circumstances.

And his saying: "and charity is proof of Faith"; *As-Sadaqah* is give out wealth by way of seeking nearness to Allah - the Mighty and

1 Reported by Ahmad in the Musnad (2/169). Ibn al-Haythamee said in Majmau az- Zawaaid (1/297): "Ahmad reported it and at-Tabraanee in al- Kabeer and al-Awsaat, and the narrators in the chain of Ahmad are trustworthy."

Sublime. So for this purpose, he hands out wealth to the family, the poor and for general benefits such as building mosques and others which is proof of the servants Faith. And that is owing to the fact that wealth is cherished by the souls; the souls are covetous of it. So, if the individual gives it out for the sake of Allah – and a person would not hand out what he cherishes except for a reason dearer to him -, then, given out the wealth for Allah's sake is evidence of true and sound Faith.

For this reason, you would find that the individuals with the most Faith in Allah – the Mighty and Sublime - and in His reward with plenty are the best givers.

Then the Prophet ﷺ said: “and the Qur’an is a plea in your favor or against you” because the Qur’an is the strong rope of Allah and Allah’s proof on his creatures. It will either be in your favor - and that is if you reach Allah with it and uphold its obligations such as accepting its narrations, acting upon its commands, abstaining from its prohibitions and venerating this noble Qur’an and honoring it.

But if the matter is contrariwise; you put down the Qur’an, desert it in words and meaning and in your actions, not observing its obligations, it will surely be proof against you on the Day of Resurrection.

The Messenger (ﷺ) did not mention any rank in-between the two!

That is, he did not say that the Qur’an will neither be a proof for you nor against you because in any case, it must be either for you or against you. We ask Allah to make it proof for us all; the proof from which we take guidance in this world and in the Hereafter. He is certainly the Most Generous and Most Honorable.

His saying: “Every person departs trading his soul he either ransoms it or puts it into perdition”: Meaning, every person starts his day in the morning with actions. And this is so obvious. Allah - the Exalted - has made the night for resting, He - the Exalted - said:

﴿وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ﴾

“It is He who takes your souls by night and has knowledge of what you have done by day, then he wakes you up again.” (Al-Anaam: 60).

The sleep that comes at night is the minor death; the nerves relax,

the body loosens and his energy is renewed for the coming job; he rests from the previous day's work. Once it is morning – and that is the early part of the day -, people go out, each person faces his work. Some among them will proceed towards good deeds – and those are the Muslims -, and some others will make for evil – and those are the disbelievers -, and the refuge is with Allah.

As for the Muslim, the first he does is after waking up in the morning is to perform Ablution and clean up, “**And purification is half of Faith**” as contained in this hadeeth. Afterwards, he leaves to observe the Prayer. So, he begins his day with worshiping Allah - the Mighty and Sublime - with purification, cleanliness and Prayer which is the bond between the servant and his Lord. So, he commences his day with such righteous deed.

In fact, he begins it by declaring Allah's Oneness considering the fact that it is established for the individual to mention remembrance of Allah – the Mighty and Sublime - when he wakes up from his sleep. He reads the last ten verses of *Sooratu Aal-Imraan* and that is His saying: “*Verily in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding*” till the end of the chapter (190-200).

This is the Muslim; such is the individual who really wakes up trading his soul. However, has he traded it in such a manner that will liberate him? We say: The Muslim has traded his soul in a manner that will liberate him. So, he said: “**trading his soul he either ransoms it**”; this is a category.

“...or puts it into perdition” meaning: the one who trades his soul and puts it into perdition. The disbeliever sets out upon the deeds of perdition because the word, *Awbaqahaa* (as it occurs in the Arabic text meaning: he put it to perdition) means, *Ahlakahaa* (he destroyed it). And that is for the reason that the disbeliever commences his day with disobedience to Allah; even if he starts with eating and drinking! He will be punished for his eating and drinking and made to account for it on the Day of Resurrection.

The disbeliever will be punished for every morsel of food he raises to his mouth, he will be chastised for every gulp of water he drinks, and likewise for every cloth he wears. The evidence for this is Allah's saying the Exalted:

“Say who has forbidden the adornments with clothes given by Allaah, which He has produced for His slaves and all kinds of lawful things of food? Say they are in this world for those who believe” (Al-A’raaf: 32) for those who believe and not for others.

“...and exclusively for them (the believers) on the Day of Resurrection” that is, nothing of its consequences will be against them on the Day of Resurrection. The inference from the noble verse: “Say they are in this world for those who believe and exclusively for them (the believers) on the Day of Resurrection” is that: it is unlawful for other than the believers, and that it will not be specially for them on the Day of Resurrection and that they shall be punished for it.

In Soorat al-Maaidah, Allah – the Exalted – said, “Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past).” (Al-Maaidah: 93). The deduction from the noble verse is that: Other than the Muslims have sins upon them for what they eat. From the moment the disbeliever wakes up in the morning – and the refuge is with Allah – he goes on trading his soul in what destroys it. As for the believer, he exchanges his soul with what expiates it and protects it from the Hell.

We ask Allah to make us all among them.

In the last part of this Hadeeth, Allah’s Messenger (ﷺ) made it clear that people are divided into two categories:

A category of those for whom the Qur’an will be proof as he said, “and the Qur’an is a plea in your favor”.

And the category of those who will liberate their souls through their righteous deeds.

And the category of those who will destroy their souls consequent upon their evil actions.

Allah Alone grants success.

﴿وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ

مُسَعًّى ثُمَّ إِلَىٰ مَرْجِعِكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾﴾

HADEETH 26

وَعَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى نَفِدَ مَا عِنْدَهُ، فَقَالَ لَهُمْ حِينَ أَنْفَقَ كُلَّ شَيْءٍ بِيَدِهِ: «مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدْخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ. وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ» متفق عليه .

Abu Sa'ïd Al-Khudri ؓ reported that certain people of the Ansar asked the Messenger of Allah ﷺ and he gave them; then they again asked him and he gave them until all what he possessed was exhausted. Then the Prophet ﷺ said, "Whatever wealth I have, I will not withhold from you. Whosoever would be chaste and modest; Allah will keep him chaste and modest and whosoever would seek self-sufficiency, Allah will make him self-sufficient; and whosoever would be patient, Allah will give him patience, and no one is granted a gift better and more comprehensive than patience." [Al-Bukhari and Muslim]

COMMENTARY

It is part of the character of the Noble Messenger ﷺ that he would not be asked for anything he has except that he gave it out, and it is not known of him that he - ﷺ - ever denied anyone who asked him. He would give like the one who fears not poverty, and led the life of the poor. Sometimes, he tied a stone to his stomach because of hunger.

He ﷺ is the most generous and most courageous of the people.

When all he had depleted he assured them never to keep back from them whatever good he had. That is to say: it is not possible for him to hold back anything from them, depriving them; the fact remained that he had nothing.

Then the Prophet - ﷺ - encouraged chastity, self-reliance and

patience. He said, “Whosoever would be chaste and modest, Allah will keep him chaste and modest, and whosoever would seek self-reliance, Allah will make him self-supporting, and whosoever would be patient, Allah will give him patience.”

Three matters:

Firstly: Whosoever seeks self-reliance, Allah will make him independent; i.e., whosoever suffices with that which is with Allah, away from that in the hands of the people, Allah - the Mighty and Sublime - will suffice him. But whoever asks the people, needing what they have, his heart will remain in need - and the refuge is with Allah - and he will not be sufficed.

Real wealth is that of the heart; if the individual seeks sufficiency with that which is with Allah away from the possessions of humans, Allah will suffice him not to need the people; He will make him have high self-esteem which will prevent him from begging.

Secondly: Whosoever seeks chastity and modesty, Allah will make him chaste and reserved. The one who abstains from those among the women Allah has forbade him, Allah - the Mighty and Sublime - will grant him abstinence. The individual whose soul follows its lusts in the matters of chastity will be destroyed - and the refuge is with Allah - because when he makes his soul follow its desires, he begins to trail women and becomes ruined. The eyes fornicate, the ears fornicate; likewise the hands and feet and the private organs which is the real deed of shamelessness - the refuge is with Allah.

So when the individual seeks to be chaste, avoiding these prohibitions, Allah - the Mighty and Sublime - grants him abstinence and protects him and his family.

Thirdly: Whosoever seeks to be patient, Allah will grant him patience; i.e., Allah will endow him with patience. So, if you strive to be patient and hold back from whatever Allah has forbidden you, and exercise patience regarding your needs and indigence without asking the people for help, Allah will endow you with patience and assist you to gain patience. This is the point of reference in the hadeeth since it occurs in the Chapter on Patience.

Then the Prophet - ﷺ - said: “and no one is granted a gift, better and more comprehensive than patience”; i.e., Allah has not shown any favor of wealth or any other upon any individual, better and

more wide-ranging than patience. That is for the reason that, if the individual is endlessly patient he endures everything. When an affliction reaches him, he will be patient and if the devil lures him into an evil act, he restrains, and if the satan tries to prevent him from carrying out Allah's order he still acts out of patience.

So when Allah has bestowed patience upon an individual; that is the best and most all-inclusive bounty he is conferred. Hence, you would find that if the patient person is hurt by people or he hears something he loathes from them or when they are hostile towards him, he is calm; he does neither become nefarious nor angry owing to his being patience with what Allah has tried him with. Thus, you'll always find him tranquil and relaxed.

Consequently, the Messenger (ﷺ) said: "and no one is granted a gift better and more comprehensive than patience"

Allah Alone grants success.

HADEETH 27

وَعَنْ أَبِي يَحْيَىٰ صُهَيْبِ بْنِ سِنَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ» رواه مسلم .

Abu Yahya Suhaib bin Sinan ؓ reported that the Messenger of Allah ﷺ said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him." [Muslim]

COMMENTARY

As regards the report from Suhayb, the Roman that: the Messenger of Allah (ﷺ) said: "How wonderful are the affairs of the believer, there

is good for him in all his affairs”: i.e., the Messenger (ﷺ) expressed amazement depicting admiration for “the affairs of the believer”, meaning: his condition. The entirety of his situation is good; and that is not for anyone except the believer.

Then the Messenger (ﷺ) explained the matter and said, “If prosperity attends him, he is grateful and that is good for him, and if adversity befalls him, he endures and that is better for him.” This is the condition of the believer. Every human is between two things as regards Allah’s preordainments: Prosperity or Adversity. And regarding these occurrences – prosperity and adversity -, the people are of two categories: The Believer and the Non-believer.

As for the Believer whatever Allah preordains for him is good in any case; if an affliction touches him he will be patient about Allah’s decrees, waiting for the relief from Allah and expecting the beautiful reward from Allah. So, that becomes a source of good for him. And if any religion-related favor reaches him, such as knowledge and pious deeds, or a worldly benefit like wealth and children and family, he is grateful to Allah by giving obedience to Him. This is because gratitude is not by mere utterance with the tongue that: “I thank Allah”. It is rather by giving obedience to Allah the Mighty and Sublime.

So, he will be grateful to Allah which is better for him. He has two benefits: the religious benefit and the worldly benefit: The worldly benefit from the prosperity and that of the religion through gratitude. This is the condition of the Believer; he is ever upon goodness whether he is reached by affluence or affliction.

As for the disbeliever, he is ever upon evil – and the refuge is with Allah –; when adversity afflicts him, he is not patient; he grows annoyed, crying bitterly and wailing, cursing the times and period; and even cursing Allah the Mighty and Sublime – we ask Allah’s refuge. And when fortune reaches him he never thanks Allah and as such, the fortune turns a punishment for him in the hereafter. This is because, the disbeliever does not eat any food nor take a drink except that he earns a sin therewith which not the case with the Believer. The disbeliever rather earns sins with that as Allah the Exalted said:

﴿ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ

الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

“Say: who has forbidden adornment with clothes given by Allah, which he had produced for His slaves, and all kinds of lawful things of food? Say: they are in the life of this world for those who believe and exclusively for them on the Day of Resurrection.” (Al-A’raaf: 32)

It is only for the Believers and exclusively for them on the Day of Resurrection. But as for those who do not believe, it is not for them; they consume them even when they are forbidden for them and they will be punished for that of the Day of Resurrection.

The disbeliever’s condition is evil, whether adversity befalls him or prosperity reaches him unlike the Believer whose entire affairs are good.

This hadeeth: exhorts towards Faith, and indicates that the Believer is ever upon goodness and favour.

It also entails: encouragement towards patience during adversity and the fact that that is from the qualities of Believers. So when you find yourself patient and expectant of bounteous rewards; hoping for wayout from Allah – free is He from all imperfections and Exalted is He – and expecting Allah’s rewards, that is the symbol of true belief. But if you note the opposite; blame yourself, adjust your steps and repent to Allah.

The hadeeth also includes: motivation towards being thankful during prosperity; because if an individual thanks his Lord over a favor, that is from Allah’s granting him success and it doubles as a means of increasing the favors as Allah the Exalted said:

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴾

“And (remember) when your Lord proclaimed: If you give thanks, I will give you more” but if you are thankless, verily my punishment is indeed severe.” (Ibrahim: 7).

When Allah guides the individual towards showing gratitude, that in fact is another favor that in turn deserves gratitude. So when he is guided to show gratitude over that, it is another bounty that attracts gratefulness a third time and so on. This is because only a few really show gratitude; hence if Allah grants you the favor to show gratitude it is great bounty.

Consequently, one of the people versified:

Since my gratitude for Allah's favor is itself a favor

Then I must give thanks in the like of it.

So, how can full gratitude be attained except by His bounty?

Even if the days pass and the years continue.

He - may Allah have mercy on him - spoke the truth; if Allah grants you the ability to give gratitude, that is a great favor requiring additional gratitude. And if you show gratitude again, that is yet another bounty necessitating an extra gratitude. If you give thanks again, that calls for added gratefulness and so on. But, - in reality -, we are habitually careless about this!

We ask Allah to awake our minds and yours too, and rectify our actions and yours as well - He certainly, is Generous and Honourable.

HADEETH 28

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا تَقَلَّ النَّبِيُّ ﷺ جَعَلَ يَتَغَشَّاهُ الْكَرْبُ فَقَالَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا: وَاکْرَبْ أَبَتَاهُ. فَقَالَ: «لَيْسَ عَلَيَّ أَبِيكَ كَرَبٌ بَعْدَ الْيَوْمِ» فَلَمَّا مَاتَ قَالَتْ: يَا أَبَتَاهُ! أَجَابَ رَبًّا دَعَاهُ، يَا أَبَتَاهُ! جَنَّةُ الْفِرْدَوْسِ مَأْوَاهُ، يَا أَبَتَاهُ إِلَى جِبْرِيلَ نُنْعَاهُ؛ فَلَمَّا دُفِنَ قَالَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا: أَطَابَتْ أَنْفُسُكُمْ أَنْ تَحْشُوا عَلَيَّ رَسُولَ اللَّهِ ﷺ التُّرَابَ؟ رواه البخاري .

Anas رضي الله عنه reported: When the last illness of Messenger of Allah صلى الله عليه وسلم made him unconscious, Fatimah exclaimed: "Ah, the distress of my dear father." He صلى الله عليه وسلم said, "There will be no distress for your father after today." When he died she said: "My father, Allah has called you back and you have responded to His Call. O father! Garden of Firdaus is your abode. O father! We announce to Jibril your death." When he was buried, she said: "Are you satisfied now that you put earth over (the grave of) Messenger of Allah صلى الله عليه وسلم?" [Al-Bukhari]

COMMENTARY

The author - may Allah, the Exalted, shower blessings on him - cited the narration reported by Anas bin Maalik - may Allah be pleased with him - that: When the pain became quite severe during the illness in which Allah's Messenger (ﷺ) passed away, "the distress began to overwhelm him": That is, owing to the severity of his condition, he would lose consciousness - because the fever and pain were severe on him ﷺ; his fever was equivalent to what afflicted two men put together.

The wisdom behind that is for him to attain the epitome of patience. Patience is a lofty trait and it can only be achieved through tests and trials from Allah - the Mighty and Sublime - since it is required in the face of distress. So if the individual has not been afflicted with distress, how can his patience be determined? Consequently, Allah the Exalted says:

﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْتَهِدِينَ مِنكُمْ وَالصَّابِرِينَ ﴿٣١﴾﴾

"And surely, We shall try you till we test those who strive hard (for the cause of Allaah) and the patient." (Muhammad: 31).

Hence, the Prophet (ﷺ) would experience fever as would be felt by two men put together. As a result, he would lose consciousness and Faatimah - may Allah be pleased with her - would say, "Ah, father is distressed!" She agonized for him since she's a lady; and females could be easily inconvenienced. Thereupon, the Prophet (ﷺ) replied: "There will be no distress for your father after today": this is because, while he was leaving this world to the Loftiest Companions - as he has done - being overwhelmed by death, he was saying: "O Allah, with the loftiest companions, O Allah, with the loftiest companions"⁽¹⁾ as he looked at the roof of the house - may Allah's peace and blessings be upon him.

The Messenger (ﷺ) passed away and she - may Allah be pleased with her - grieved over his death. She did that lightly not by way of disgust for the decree of Allah and His preordainment.

1 Reported by Al-Bukhaari, the Book of Military Campaigns, Chapter of The Last of What the Prophet (ﷺ) said; no. 4463, and Muslim, Book of Virtues of the Companions, Chapter on the Excellence of Aa'isha - may Allah be pleased with her; no. 2444.

Concerning her saying: "...he answered a Lord Who has called him": that is because, Allah – free is He from all imperfections – has the dominion of the everything in His Hands; the lifespans of the entire creatures are in His Hands, the control of creation is with Him, everything shall go back to Allah; the end and return of all things is to Allah. So, he answered the caller of Allah; that is to say, he – ﷺ – like other believers, when his soul was taken, his soul will be taken up above the seventh heaven, before Allah – the Mighty and Sublime. Hence, she – may Allah be pleased with her – said, "O father; he has answered a Lord Who has called him."

Her statement that: "O father! The *Firdaws* Paradise is his abode" – ﷺ -, is because he will have the highest in rank among the entire creatures in the Paradise as he – ﷺ – said, "Ask Allah *Al-Waseelah* for me; for it is a rank in the Paradise meant only of one of the servants of Allah and I hope I will be the one."⁽¹⁾ Undoubtedly, the Prophet's abode is the *Firdaws* Paradise which is the highest rank in the Paradise. Its rooftop, covering its top part has the 'Arsh of the Lord – the Mighty and Sublime – above it, and the Messenger – alayhis as-salam – will occupy its loftiest place.

Concerning her statement: "O father! We announce his passing away to Jibreel": *An-Na'yy*: is to announce the death of a deceased. She said: "We announce his passing away to Jibreel" because Jibreel brought revelation to him day and night. So, when we are bereaved of the Prophet ﷺ we miss the descent of Jibreel ﷺ to earth with revelation since Revelation ended at the demise of the Prophet (ﷺ).

Thereafter, when he was carried and buried, she – may Allah be pleased with her - said, "Were your hearts at ease that you put earth over (the grave of) Messenger of Allaah – ﷺ?" that is, out of her extreme grief over him and her sorrow, and her understanding that the hearts of the companions – may Allah be pleased with them – are filled with love for Allah's Messenger – ﷺ -. So was it content?

The response is that: It was; since that was what Allah ﷻ – wished; it is Allah's legislation. But if the Prophet – alayhi as-salaat wassalam – could have been ransomed with the entire earth, the companions – may Allah be pleased with them all – would have done so.

1 Reported by Muslim in the Book of Prayers, Chapter on Saying the Like of the Muezzin's Statements by whoever hears it; no. (385).

However, to Allah – free is He from imperfections – belongs Decision and to Him is Return as He – the Exalted – says in His Book:

“Verily, you (O Muhammad) will die and verily they too will die. Then, on the Day of Resurrection you will be disputing before your Lord.” (Az-Zumar: 30-31).

Points of Benefit:

This hadeeth contains explanation that Allah’s Messenger (ﷺ) is like others among the humans; he would be sick, hungry, thirsty, cold or hot. All what humans generally feel affect the Prophet (ﷺ) as well, as he said, **“I am simply a human like you; I forget as you do.”**⁽¹⁾

It also entails refutation against those who join the Messenger (ﷺ) as partner with Allah; they would supplicate to him – *sallallahu alayhi wasallam* -, ask for his help while he is in his grave, and in fact, some of them – and the refuge is with Allah – would never supplicate to Allah. They would only send their invocations to the Messenger (ﷺ)! As if it is the Messenger – peace and blessings be upon him – that grants supplications. They are misguided in their religion and have been really foolish! The Messenger (ﷺ) does not have the power to harm or bring benefit to himself; so can he do that for any other?!

Allah - the Exalted – ordered His Prophet that:

“Say (O Muhammad): “I don’t tell you that with me are the treasures of Allaah, nor (that) I know the unseen; nor I tell you I am an angel...”

He is rather one of the servants of Allah. Consequently, Allah the Exalted says:

“I but follow what is revealed to me.” (Al An’aam: 50).

Allah – free is He from all imperfections – said to him as well:

﴿ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴾ ١١ ﴿ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴾ ٢٢ ﴿ إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ، فَإِنَّ لَهُ نَارَ جَهَنَّمَ

﴿ خَالِدِينَ فِيهَا أَبَدًا ﴾ ٢٣ ﴿

1 Reported by Al-Bukhaari in the Book of the Prayer, Chapter on Facing the Qiblah Wherever One is; no. 401, and Muslim, The Book of Mosques and Places Where the Prayer is Made, Chapter on Erring During the Prayer; no. 572.

“Say (O Muhammad): ‘It is not in my power to cause you harm or to bring you to the right path. Say none can protect me from Allaah’s punishment (if I were to disobey him) and I associate none in partner along with Him. (mine is) but conveyance of the truth...’ (Al-Jinn: 21-23)

That is to say; this is my duty, “from Allah and His Messages (of Islamic Monotheism).”

And when Allah - the Exalted - sent down His statement: **“And warn your tribe (O Muhammad) of near kindred”** (Ash-Shu’araa: 214), he called his kinspeople and started announcing till he said, **“O Fatimah daughter of Muhammad, ask whatever you wish from my property, for I cannot avail you of anything before Allah”⁽¹⁾** to this extent!

Pay attention; he says to a part of him and the one whose concerns worry him: **“I cannot avail you of anything before Allah.”** This is evidence that that is with a greater reason for others than her. It shows the deviance of those who supplicate to the Messenger (ﷺ). You find them in the Prophet’s mosque supplicating while facing the grave; they stand in front of the grave as they would - or even with greater attention than when they stand before Allah during the Prayer.

This hadeeth includes: evidence that some slight grieving over the dead is allowed if it will not consequent upon disgust for Allah the Mighty and Sublime since Fatimah - may Allah be pleased with her - mourned the Prophet (ﷺ); even though, only slightly and not by way of loathing Allah’s preordainment.

It contains evidence that: Fatimah, the daughter of Muhammad (ﷺ), was alive after his death; and none of his children survived him except Fatimah. All his children - male and female - died during his lifetime. Only Fatimah lived after him, and she has no inheritance - neither she nor his wives nor uncle, Abbass, nor any of his paternal relatives -; because the Prophets must not be inherited as the Prophet (ﷺ) said, **“We, the Prophets, are not inherited; what we leave behind is charity.”⁽²⁾**

1 Reported by Al-Bukhaari in the Book of Bequethals, Chapter on: Are Wives And Children Part of the Near Kindred; no. 2753, and Muslim, Book of Eemaan, Chapter on His saying - the Exalted : “And warn your tribe the near kindred”; no. 204.

2 It is reported with this wording by Ahmad (2/463). The Hadeeth is contained in the two Saheehs with the wording: “We are not inherited; whatever we leave

This is due to Allah's wisdom; if they bequeath anything for inheritance some would have alleged that: "Those people brought the message seeking power to hand down after their demise." But Allah - the Mighty and Sublime - prevented that. So the Prophets - peace and blessings be upon them - are not inherited, rather, whatever they leave behind is charity to be distributed among those entitled to it.

Allah alone grants success.

HADEETH 29

وَعَنْ أَبِي زَيْدٍ أَسَامَةَ بْنِ زَيْدِ بْنِ حَارِثَةَ مَوْلَى رَسُولِ اللَّهِ ﷺ وَحَبِيبِهِ وَأَبْنِ حَبِيبِهِ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: أُرْسِلْتُ بِنْتُ النَّبِيِّ ﷺ: إِنَّ ابْنِي قَدْ احْتَضَرَ فَأَشْهَدْنَا، فَأُرْسِلَ يُقْرَى السَّلَامَ وَيَقُولُ: «إِنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ» فَأُرْسِلْتُ إِلَيْهِ تُقْسِمُ عَلَيْهِ لِيَأْتِيَنَهَا. فَقَامَ وَمَعَهُ سَعْدُ بْنُ عُبَادَةَ، وَمُعَاذُ بْنُ جَبَلٍ، وَأَبِيُّ بَنُ كَعْبٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَرِجَالٌ رَضِيَ اللَّهُ عَنْهُمْ، فَرُفِعَ إِلَيَّ رَسُولُ اللَّهِ ﷺ الصَّبِيُّ، فَأَقْعَدَهُ فِي حِجْرِهِ وَنَفْسُهُ تَقْعَعُ، فَفَاضَتْ عَيْنَاهُ، فَقَالَ سَعْدُ: يَا رَسُولَ اللَّهِ! مَا هَذَا؟ فَقَالَ: «هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ تَعَالَى فِي قُلُوبِ عِبَادِهِ» وَفِي رِوَايَةٍ: «فِي قُلُوبِ مَنْ شَاءَ مِنْ عِبَادِهِ وَإِنَّمَا يَرْحَمُ اللَّهُ مَنْ عِبَادِهِ الرَّحْمَاءَ». متفقٌ عليه .

Usamah bin Zaid ؓ narrated: The daughter of the Prophet ﷺ sent for him as her child was dying, but the Prophet ﷺ returned the messenger and sent her good wishes saying, "Whatever Allah takes away or gives, belongs to Him, and

behind is charity." Reported by Al-Bukhaari, the Book of Inheritance, Chapter on the Statement of the Prophet (ﷺ): "We are not inherited, whatever we leave behind is charity"; no. 6727, and Muslim, the Book of Jihad and Expedition, Chapter on the Statement of the Prophet (ﷺ): "We are not inherited, whatever we leave behind is charity"; no. 1759.

everything with Him has a limited fixed term (in this world), and so she should be patient and anticipate Allah's reward." She again sent for him adjuring him for the sake of Allah to come. The Messenger of Allah, accompanied with Sa'd bin 'Ubadah, Mu'adh bin Jabal, Ubayy bin Ka'b, Zaid bin Thabit and some other men went to see her. The child was lifted up to the Messenger of Allah while his breath was disturbed in his chest. On seeing that, the eyes of the Prophet ﷺ streamed with tears. Sa'd said, "O Messenger of Allah! What is this?" He replied, "It is compassion which Allah has placed in the hearts of His slaves, Allah is Compassionate only to those among His slaves who are compassionate (to others)."

Another version says: Messenger of Allah ﷺ said, "Allah shows compassion only to those among His slaves who are compassionate."

[Al-Bukhari and Muslim]

COMMENTARY

The Author - may Allaah show mercy upon him - quoted from Abu Zaid, Usamah bin Zayd bin Haaritha - may Allah be pleased with them both -; and Zayd bin Haarithah was a freed slave of Allah's Messenger (ﷺ). He was a slave and Khadeejah - may Allah be pleased with her - gave him to the Prophet (ﷺ) who then freed him and he became his *Mawlaa* (freed slave). He was nicknamed, *Hibb ar-Rasool* i.e., his dear one. Likewise, his son what dear to the Messenger (ﷺ); and so, Usamah is his beloved, the son of his beloved - may Allah be pleased with them both.

It was reported that: One of the daughters of the Messenger (ﷺ) sent a messenger to him to inform that her son is in his last moments; i.e., about to die. And that she is requesting the Prophet's (ﷺ) presence. The messenger told Allah's Messenger (ﷺ) and the Prophet (ﷺ) answered that: "Tell her to be patient and anticipate Allah's reward. Certainly, whatever Allah takes away or gives belong to Him, and everything with Him has a fixed term." The Prophet ﷺ ordered the man who was sent by his daughter to tell her - i.e., the mother of the child - these pieces of advice:

He said: "she should be patient": i.e., hope for the reward from Allah for her patience. There are among the people, those who would

be patient (during an adversity) but would not hope in the rewards, they would hold back assiduously from a sin, but they hope not in the recompense for that and they miss tremendous benefits thereby. But if the individual is patient and hopes in the rewards with Allah; that is to say, he desires that Allah rewards and recompenses him; this is actual *Ihtisaab* (hoping in Allah's reward).

"...tell her to be patient": i.e., over this trial, "and anticipate Allah's reward" that is, its reward from Allah - the Mighty and Sublime.

Concerning his saying: "Certainly whatever Allah takes away or gives belong to Him, and everything with Him has a limited fixed term": this statement is marvellous! If everything belongs to Allah, then if He takes away anything from you, it is his own; so why do you disgust it when He takes back from you something He owns?

Hence, whenever Allah takes away something you love from you; you should say, "This belongs to Allah; and it is His right to take whatever He wills and give whatever He wills." So, it is from the Sunnah fo the individual who suffers an adversity to say: "*Truly, to Allah we belong and to him we shall return*" that is to say; "We are owned by Allah and He would do as He likes with us." Likewise regarding what we like; if He takes it away from us, it is His - the Mighty and Sublime -, and to Him belongs whatever He takes and His is whatever He gives. Even what He gives you is not owned by you; they belong to Allah.

Consequently, you have no right to use what Allah has given you except in the manner He permits you. And this is proof that our ownership of whatever Allah has given us is not absolute. We must not use them just as we please; if an individual desires to do that and in a manner the Law has not approved, we will say to him, "Refrain, because the wealth belongs to Allah" as He - free is He from all imperfections - said: "*And give them something out of the wealth of Allah...*" (An-Noor: 33) Wealth belongs to Allah; therefore do not use it except in the manner He has approved.

So he said: "...whatever Allah takes away or gives belong to Him": If what Allah takes belongs to Him; why would we be worried? Why should we disgust the Possessor taking His possession - free is Allah from all imperfections-? It definitely contradicts sense and disagrees with the texts!

He said: "And everything with Him has a fixed term": Everything

with Allah is in due proportion as He the Exalted says in the noble Qur'an: *"and everything with Him is in due proportion."* (Ar-Raad: 8)

Due proportion as regards its time, place, essence, attributes and everything regarding it is in due proportion with Allah.

"A fixed term": i.e., "specific". So if you are certain about this; that to Allah belongs what He takes, and whatever He gives is His and that everything has its fixed time with Allah, then you will be contented. This last expression means that it is not possible for the individual to alter the written and fixed matter: it can neither be postponed nor drawn back as Allah says:

﴿لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَأْخِرُونَ ﴿١٩﴾﴾

"For every Ummah (a community or nation) there is a term appointed; when their term comes, neither can they delay it nor can they advance it a moment." (Yoonus: 49)

So, if a thing is preordained and cannot be brought forward or drawn backwards; then there lies no benefit in grieving and disgusting since that does not change any of the preordained matters.

"For every Ummah (a community or nation) there is a term appointed; when their term comes, neither can they delay it nor can they advance it a moment." (Yoonus: 49)

Thereafter, the messenger to the Prophet's daughter what the Prophet (ﷺ) had ordered him to convey to her; but she requested for his presence. So he – peace and blessings be upon him – stood up along with some of his companions and went to her. The child was given to him while it shook; i.e., trembling. The Prophet (ﷺ) cried; his eyes shed tears.

Thereupon, Sa'd bin 'Ubaadah, the leader of the Khazraj tribe, – may Allah be pleased with him – who was with him at the time said, "What is this?" He thought the Messenger (ﷺ) wept out of great worry. The Prophet (ﷺ) then said, "It is compassion": i.e., I wept out of compassion for the child and not worry over the preordainment.

Then, he (ﷺ) said, "Allah is Compassionate only to those among His slaves who are compassionate." This contains evidence for shedding tears out of sympathy for the afflicted. If you to see an individual mentally or physically challenged, and you weep out of sympathy

for him, that is evidence that Allah has placed compassion in your heart. And if Allah puts mercy in an individual's heart, then he is among the compassionate, those Allah – the Mighty and Sublime – is compassionate with. We ask Allah to grant us the compassion out of His mercy.

Therefore, this hadeeth is evidence that this is the best expression sympathizers could utter; it is better than an expression some of the people say, that: "*A'azama Allahu ajraka, wa ahsana 'aza-aka wa gafara li mayyitika* (May Allah multiply your rewards, give you a better consolation and forgive your deceased)." This expression is given preponderance by some of the scholars; but what the Messenger ﷺ pointed out: "*Isbir wahtasib, fa inna lillahi maa akhadha walahu maa a'ta wa kullu shay-in indahu bi-ajalin musamma* (Be patient and hope for the rewards. To Allah belongs what He takes and whatever He gives is His, and everything has its fixed term before Him), is better since the afflicted would be more contented when they hear it.

Condolence is not congratulation essentially as some of the laymen think. They would celebrate and gather chairs, lit candles, invite reciters of the Qur'an and provide food. It is rather commiseration and a way of exhorting the afflicted towards patience. Consequently, if an individual was not distressed by an affliction such as if an uncle of his dies and he was not worried; he should not be condoled.

So, the scholars – may Allah be pleased with them – say: "It is among the Sunnah to condole the distressed." They did not say, "it is Sunnah to condole relatives" since the relative may not have been distressed by the death of the family member while the relatively far associate might have been distressed due to the strong relations between them – for example.

Hence, condolence is for the distressed and not necessarily the relatives. However today – unfortunately -, the weighs have turned, condolence is directed to the relative even if such an individual is delighted, beating the drum, rejoicing over the death of his relation! Perhaps some may be poor such that he has troubles with his uncle who dies bequeathing millions of Dirham. Will such poor individual rejoice over the death of this uncle of his or not? In most cases, he will; he would say, "*Alhamdulillah* who has freed me from his troubles and granted me his inheritance!"

Such a person must not be condoled; he should rather be congratulated - if we must say anything.

In a nutshell, it is necessary for us to understand that condoling ourselves is to exhort the distressed person towards patience and submission; and as such, the best expressions, most suitable for commiseration should be chosen for it, and there is no better expression than what our Prophet (ﷺ) has phrased.

Allaah is the Granter of success.

HADEETH 30

وَعَنْ صُهَيْبِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ مَلِكٌ فِيمَنْ كَانَ قَبْلَكُمْ، وَكَانَ لَهُ سَاحِرٌ، فَلَمَّا كَبِرَ قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَبِرْتُ فَأَبْعَثْ إِلَيَّ غُلَامًا أَعْلَمُهُ السَّحْرَ؛ فَبَعَثَ إِلَيْهِ غُلَامًا يُعَلِّمُهُ، وَكَانَ فِي طَرِيقِهِ إِذَا سَلَكَ رَاهِبٌ، فَقَعَدَ إِلَيْهِ وَسَمِعَ كَلَامَهُ فَأَعْجَبَهُ، وَكَانَ إِذَا أَتَى السَّاحِرَ مَرَّ بِالرَّاهِبِ وَقَعَدَ إِلَيْهِ، فَإِذَا أَتَى السَّاحِرَ ضَرَبَهُ، فَشَكَا ذَلِكَ إِلَى الرَّاهِبِ فَقَالَ: إِذَا خَشِيتَ السَّاحِرَ فَقُلْ: حَبَسَنِي أَهْلِي، وَإِذَا خَشِيتَ أَهْلَكَ فَقُلْ: حَبَسَنِي السَّاحِرُ. فَبَيْنَمَا هُوَ عَلَى ذَلِكَ إِذْ أَتَى عَلَى دَابَّةٍ عَظِيمَةٍ قَدْ حَبَسَتِ النَّاسَ فَقَالَ: الْيَوْمَ أَعْلَمُ السَّاحِرُ أَفْضَلَ أَمْ الرَّاهِبُ أَفْضَلُ؟ فَأَخَذَ حَجْرًا فَقَالَ: اللَّهُمَّ إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ السَّاحِرِ فَاقْتُلْ هَذِهِ الدَّابَّةَ حَتَّى يَمْضِيَ النَّاسُ، فَرَمَاهَا فَقَتَلَهَا وَمَضَى النَّاسُ، فَأَتَى الرَّاهِبَ فَأَخْبَرَهُ. فَقَالَ لَهُ الرَّاهِبُ: أَيُّ بَنِي أَنْتَ الْيَوْمَ أَفْضَلُ مِنِّي، قَدْ بَلَغَ مِنْ أَمْرِكَ مَا أَرَى، وَإِنَّكَ سَتُبْتَلَى، فَإِنْ ابْتُلِيتَ فَلَا تَدُلَّ عَلَيَّ؛ وَكَانَ الْغُلَامُ يُبْرِيءُ الْأَكْمَةَ وَالْأَبْرَصَ، وَيُدَاوِي النَّاسَ مِنْ سَائِرِ الْأَدْوَاءِ. فَسَمِعَ جَلِيسٌ لِلْمَلِكِ كَانَ قَدْ عَمِيَ، فَأَتَاهُ

بِهَدَايَا كَثِيرَةٍ فَقَالَ: مَا هَا هُنَا لَكَ أَجْمَعُ إِنَّ أَنْتَ سَفَيْتَنِي، فَقَالَ: إِنِّي لَا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللَّهُ تَعَالَى، فَإِنْ آمَنْتَ بِاللَّهِ تَعَالَى دَعَوْتُ اللَّهَ فَشَفَاكَ، فَأَمَنَ بِاللَّهِ تَعَالَى فَشَفَاهُ اللَّهُ تَعَالَى، فَأَتَى الْمَلِكَ فَجَلَسَ إِلَيْهِ كَمَا كَانَ يَجْلِسُ فَقَالَ لَهُ الْمَلِكُ: مَنْ رَدَّ عَلَيْكَ بَصْرَكَ؟ قَالَ: رَبِّي، قَالَ: أَوْ لَكَ رَبٌّ غَيْرِي؟! قَالَ: رَبِّي وَرَبُّكَ اللَّهُ، فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الْغُلَامِ، فَجِيءَ بِالْغُلَامِ فَقَالَ لَهُ الْمَلِكُ: أَيُّ بَنِيٍّ قَدْ بَلَغَ مِنْ سِحْرِكَ مَا تُبْرِيءُ الْأَكْمَةَ وَالْأَبْرَصَ وَتَفْعَلُ وَتَفْعَلُ؟! فَقَالَ: إِنِّي لَا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللَّهُ تَعَالَى، فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الرَّاهِبِ؛ فَجِيءَ بِالرَّاهِبِ فَقِيلَ لَهُ: ارْجِعْ عَن دِينِكَ، فَأَبَى، فَدَعَا بِالْمِنْشَارِ فَوَضَعَ الْمِنْشَارَ فِي مَفْرِقِ رَأْسِهِ، فَشَقَّهُ حَتَّى وَقَعَ شِقَاؤُهُ، ثُمَّ جِيءَ بِجَلِيسِ الْمَلِكِ فَقِيلَ لَهُ: ارْجِعْ عَن دِينِكَ فَأَبَى، فَوَضَعَ الْمِنْشَارَ فِي مَفْرِقِ رَأْسِهِ، فَشَقَّهُ بِهِ حَتَّى وَقَعَ شِقَاؤُهُ، ثُمَّ جِيءَ بِالْغُلَامِ فَقِيلَ لَهُ: ارْجِعْ عَن دِينِكَ فَأَبَى، فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ إِلَى جَبَلٍ كَذَا وَكَذَا فَاصْعِدُوا بِهِ الْجَبَلَ، فَإِذَا بَلَغْتُمْ ذُرْوَتَهُ فَإِنْ رَجَعَ عَن دِينِهِ وَإِلَّا فَاطْرَحُوهُ، فَذَهَبُوا بِهِ فَصَعِدُوا بِهِ الْجَبَلَ فَقَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ، فَرَجَفَ بِهِمُ الْجَبَلُ فَسَقَطُوا، وَجَاءَ يَمْشِي إِلَى الْمَلِكِ، فَقَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ اللَّهُ تَعَالَى، فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ فَاحْمِلُوهُ فِي قُرْقُورٍ وَتَوَسَّطُوا بِهِ الْبَحْرَ، فَإِنْ رَجَعَ عَن دِينِهِ وَإِلَّا فاقْذِفُوهُ، فَذَهَبُوا بِهِ فَقَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ، فَانْكَفَّتْ بِهِمُ السَّفِينَةُ فَعَرِقُوا، وَجَاءَ يَمْشِي إِلَى الْمَلِكِ، فَقَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ اللَّهُ تَعَالَى. فَقَالَ

لِلْمَلِكِ: إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا أَمَرْتُ بِهِ. قَالَ: مَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ، وَتَصْلُبُنِي عَلَى جِدْعٍ، ثُمَّ خُذْ سَهْمًا مِنْ كِنَانَتِي، ثُمَّ صَعِ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ قُلْ: بِسْمِ اللّهِ رَبِّ الْغُلَامِ ثُمَّ اِزْمِ، فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ قَتَلْتَنِي. فَجَمَعَ النَّاسَ فِي صَعِيدٍ وَاحِدٍ، وَصَلَبَهُ عَلَى جِدْعٍ، ثُمَّ أَخَذَ سَهْمًا مِنْ كِنَانَتِهِ، ثُمَّ وَصَعَ السَّهْمَ فِي كَبِدِ الْقَوْسِ، ثُمَّ قَالَ: بِسْمِ اللّهِ رَبِّ الْغُلَامِ، ثُمَّ رَمَاهُ فَوَقَعَ السَّهْمُ فِي صُدْغِهِ، فَوَضَعَ يَدَهُ فِي صُدْغِهِ فَمَاتَ. فَقَالَ النَّاسُ: آمَنَّا بِرَبِّ الْغُلَامِ، فَأَتَى الْمَلِكُ فِقِيلَ لَهُ: أَرَأَيْتَ مَا كُنْتَ تَحْذَرُ قَدْ وَاللَّهِ! نَزَلَ بِكَ حَذْرُكَ. قَدْ آمَنَ النَّاسُ. فَأَمَرَ بِالْأَخْذِ بِأَفْوَاهِ السَّكِّ فَخُدَّتْ وَأُضْرِمَ فِيهَا النَّيْرَانُ وَقَالَ: مَنْ لَمْ يَرْجِعْ عَنْ دِينِهِ فَأَقْحِمُوهُ فِيهَا أَوْ قِيلَ لَهُ: افْتَحِمْ، فَفَعَلُوا حَتَّى جَاءَتِ امْرَأَةٌ وَمَعَهَا صَبِيٌّ لَهَا، فَتَقَاعَسَتْ أَنْ تَقَعَ فِيهَا، فَقَالَ لَهَا الْغُلَامُ: يَا أُمَّاهُ! اضْبِرِّي فَإِنَّكَ عَلَى الْحَقِّ رواه مسلم .

Suhaib رضي الله عنه reported that the Messenger of Allah ﷺ said, "There lived a king before you and he had a court magician. As he (the magician) grew old, he said to the king: 'I have grown old, so send me a young boy in order to teach him magic.' The king sent him a young boy to serve the purpose. And on his way (to the magician) the young boy met a monk to whom he listened to and liked it. It became his habit that on his way to the magician, he would meet the monk and sit there and would come to the magician (late). The magician used to beat him because of this delay. He complained about this to the monk who said to him: 'When you feel afraid of the magician, say: Members of my family detained me. And when you fear your family, say: The magician detained me.' It so happened that there came a huge beast and it blocked the way of the people, and the young boy said: 'I will know today whether the magician or the monk is better.' He picked up a stone and said: 'O Allah, if the way of the monk is dearer to You than the

way of the magician, bring about death to the animal so that the people be able to move about freely.' He threw that stone at it and killed it and the people began to move about freely. He then came to the monk and told him the story. The monk said: 'Son, today you are superior to me. You have come to a stage where I feel that you would be soon put to a trial, and in case you are put to a trial, do not reveal me.' That young boy began to heal those born blind and the lepers and he, in fact, began to cure people from all kinds of illnesses. When a courtier of the king who had gone blind heard about him, he came to him with numerous gifts and said, 'If you cure me, all these things will be yours.' He said, 'I myself do not cure anyone. It is Allah, the Exalted, Alone Who cures; and if you affirm faith in Allah, I shall also supplicate to Allah to cure you.' This courtier affirmed his faith in Allah and Allah cured him. He came to the king and sat by his side as he used to sit before. The king said to him, 'Who restored your eyesight?' He said, 'My Rubb.' Thereupon he said, 'Do you have another lord besides me?' He said, 'My Rubb and your Rubb is Allah.' So the king kept torturing him until he revealed the young boy. The young boy was thus summoned and the king said to him, 'O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and the lepers and you do such and such.' Thereupon he said, 'I do not cure anyone; it is Allah Alone Who cures,' and the king took hold of him and began to torture him until he revealed of the monk. The monk was summoned and it was said to him: 'You should turn back from your religion.' But he refused. The king sent for a saw, placed it in the middle of his head and cut him into two parts that fell down. Then the courtier of the king was brought forward and it was said to him: 'Turn back from your religion.' He, too, refused, and the saw was placed in the midst of his head and he was torn into two parts. Then the boy was sent for and it was said to him: 'Turn back from your religion.' He refused. The king then handed him over to a group of his courtiers, and said to them: 'Take him to such and such mountain; make him climb up that mountain and when you reach its peak ask him to renounce his Faith. If he refuses to do so, push him to his death.' So they took him and made him climb up the mountain and he said: 'O Allah, save me from them in

any way you like,' and the mountain began to shake and they all fell down (dead) and that young boy came walking to the king. The king said to him, 'What happened to your companions?' He said, 'Allah has saved me from them.' He again handed him to some of his courtiers and said: 'Take him and carry him in a boat and when you reach the middle of the sea, ask him to renounce his religion. If he does not renounce his religion throw him (into the water).' So they took him and he said: 'O Allah, save me from them.' The boat turned upside down and they all drowned except the young boy who came walking to the king. The king said to him, 'What happened to your companions?' He said, 'Allah has saved me from them,' and he said to the king: 'You cannot kill me until you do what I command you to do.' The king asked, 'What is that?' He said, 'Gather all people in one place and tie me up to the trunk of a tree, then take an arrow from my quiver and say: With the Name of Allah, the Rubb of the boy; then shoot me. If you do that you will be able to kill me.' The king called the people in an open field and tied the young boy to the trunk of a tree. He took out an arrow from his quiver, fixed in the bow and said, 'With the Name of Allah, the Rubb of the young boy,' he then shot the arrow and it hit the boy's temple. The young boy placed his hand upon the temple where the arrow had hit him and died. The people then said: 'We believe in the Rubb of this young boy.' The king was told: 'Do you see what you were afraid of, by Allah it has taken place; all people have believed.' The king then commanded that trenches be dug and fire lit in them, and said: 'He who would not turn back from his (the young boy's) religion, throw him in the fire' or 'he would be ordered to jump into it.' They did so till a woman came with her child. She felt hesitant in jumping into the fire. The child said to her: 'O mother! Endure (this ordeal) for you are on the Right Path.'" [Muslim]

COMMENTARY

This Hadeeth which the author - may Allah, the Exalted, have mercy on him - mentioned under the Chapter on Patience has an amazing story, that: A man among the kings of the past had a sorcerer as his confidant so that he could use him for his own personal benefits even at the expense of the religion. The king only cared for his own personal benefits, and was a

tyrant ruler who enslaved people for his own advantages as will be cited - Allah willing - at the end of the hadeeth.

When this sorcerer grew old, he said to the king, "I have grown old, so send me a young boy so that I can teach him sorcery."

He preferred the youngster because the young individual is more inclined to learning, and for the reason that teaching a young individual is what lasts and is not forgotten. For this reason, learning while still young is far better than learning at old age and both have advantage. However, learning at a young age has two great advantages:

The first advantage: Oftentimes, the youth memorizes faster than the elderly since the young person is not mentally occupied; he has nothing to preoccupy his thoughts.

The second advantage: What the youth memorizes remains while what the old memorizes could easily be forgotten. Thus, a common adage among the people says: "Study at a young age is like inscription on a stone" it does not rub out.

It has a third advantage: If the young person is trained from the beginning to master the area of study, the knowledge he acquires becomes like something intrinsic and natural for him, like a knack he grew with and so he grows to age upon that.

This sorcerer was versed; he has age, experience and proficiency. So he requested the king to send a young boy to him he will teach sorcery. The king did send a young boy and he taught him. But Allah the Exalted desired good for this lad!

One day, this boy passed near a monk, listened to him and became thrilled by his words. The monk, a worshipper, was an ardent servant of Allah the - Mighty and Sublime -, he would only speak the truth. He might be a learned monk who got more engrossed in worship and was named by the monasticism he was absorbed in. It turned out that whenever the lad left his people, he sat with the monk and got to the sorcerer late. The sorcerer began to punish him, asking why he came late? The lad explained what he faces with the sorcerer to the monk when he goes late and the monk taught him something to escape the treatment. He said, "When you go to the sorcerer and fear that he may punish you, say that: 'My people kept me back.'" That is to say that he stayed long with his people. "And when you return to your people, say, 'the sorcerer delayed me'" so that you may be safe here and in that

place.

Apparently – and Allah knows best –, the monk really ordered the lad to do that even though it was a lie. Perhaps he viewed that the advantages of telling untruths in that circumstance preponderate the demerits of telling a lie although it may be further elaborated.

Anyway, the boy did so. He would come to the monk, listen to him, and then return to the sorcerer and when he wants to punish him for the lateness he retorts, “My relatives delayed me.” And when he returns to his people after spending time in the place of the monk, he says, “The monk kept me back.” One day he passed near a huge beast; it was not specified in the hadeeth what exactly it was. The beast has hindered the people from passing; they could not pass through. This lad wanted to tryout: Is it the monk that is better for him or the sorcerer?

He took a stone and supplicated to Allah – free is He from all imperfections and Exalted is He – that if what the monk is upon is the better, this stone should kill the beast. He pelted the stone and it killed the beast and the people passed.

The lad knew then, that what the monk is upon is better than what the sorcerer is upon - and that is undoubtedly the truth. The sorcerer is either an aggressing evil-doer or a disbelieving polytheist. If he depended on jinns for his sorcery, seeking nearness to them, worshipping and supplicating to them, asking for their help; then he is a disbelieving polytheist. But if he does not do that but would oppress people with medicines involving magic, then such a person is an aggressing evil doer.

As for the monk, if he was worshipping Allah based on knowledge, then he is a guided person even if he has aspects of ignorance and stray. His intentions are good even if his deeds may be defective.

In a nutshell, the lad told the monk what happened and the monk said, “Today, you’re better than me.” And that is because the lad supplicated to Allah and Allah answered his prayer. This is among Allah’s favor on a servant; that when the individual doubts regarding a matter and asks Allah for a sign which will clarify the matter for him, Allah made it clear to him. It is among Allah’s bounty.

Consequently, the *Istikhaarah* (supplication for asking Allah’s guidance on a matter) is legislated. When the individual intends

something and it becomes unclear to him whether doing it is good or that the good lies in abandoning it, he sincerely and faithfully asks for Allah's guidance. Allah the Exalted will grant him a lead towards whether going ahead or halting is the better option. Either through something He puts in his mind in which he will find rest of mind or by some dream he will see or through suggestion he may get from people and things like that.

Among the extraordinary events Allah gave this boy was that he cured the blind and leper; i.e., he prayed for them and they became healed. That is from marvelous feats Allah made to happen in his hands.

It is not like the story of 'Esaa, the son of Maryam, who would only rub his hands over the bodily defect and the individual became healed. In this case, the boy supplicated to Allah and Allah the Exalted answered his prayer. The blind and the leper got healed through his supplications.

The monk had informed the boy that he would be tried; i.e., he will face test and trial and asked that he does not reveal anything about him when he is tried.

May be this boy is one of those whose supplications are ever answered; whenever he prayed Allah the Exalted accepts His invocation: The king had a blind aide who brought many gifts to this boy after hearing about him and said, "You will have all of this if you cure me." The boy answered that, "Allah alone can cure you."

Consider his belief! He was not swelled headed to claim that he was the one curing the sick. He rather said, "Allah – the Mighty and Sublime - alone will cure you." In some aspects this is like what happened to Shaykh al-Islam Ibn Taimiyyah – may Allah shower blessings on him – when a person who was possessed was brought to him; the man had been possessed by a jinn. Shaykh al-Islam Ibn Taimiyyah read the verses for exorcising possessed persons on him but the jinn refused to leave him.

Shaykh al-Islam began to beat the man's knees strongly until his own hands pained too due to the beating. The jinn possessing the individual then spoke saying, "I will leave out of respect for the Shaykh." The Shaykh – may Allah shower blessings on him - retorted, "Do not leave out of honor for me; leave out of obedience to Allah and His Messenger!" He avoided that grace is ascribed to him; grace

belongs to Allah – the Mighty and Sublime – firstly and lastly. Then the jinn left.

At that, the man stood up and said, “What has brought me to the Shaykh’s presence?” Perhaps when he had the fit he was in his house or market store. He asked what brought him before the Shaykh. The people exclaimed, “*SubhaanAllah!* (Allah is free from all imperfections)! Did you not feel all the beating of the Shaykh?” He said, “I did not feel it; in fact, no pain touched me.” They told him what happened.

The point of reference is that the people of knowledge and Faith do not ascribe Allah’s favor to themselves; they only ascribe it to its Controller, Allah the Mighty and Sublime.

The boy stated, “If you affirm Faith, I will supplicate to Allah to heal you.” The man accepted and the lad prayed to his Lord to heal him and Allah healed him. Thereupon, he started to see! This aide came to the king and sat with him as he would do normally. The king asked him, “Who restored your sight?” He answered, “My Lord”. The king retorted, “Do you have any lord apart from me?” The man said, “Your Lord and my Lord is Allah.”

The king took and tortured him until he pointed at the boy. The boy was brought and he told the king the narrations and he punished him too severally. Then he asked the boy, “Who taught you this thing?” But the monk had warned him that, “You will be tried; and when you are tried, do not tell about me.” Perhaps, the boy could not hold it anymore, so he spoke about the monk.

This king was an aggressor – and the refuge is with Allah -; when he was mentioned, the monk was brought and the king warned, “Leave you religion!” But the monk refused. Thereupon, a saw was brought and they lacerated him from the middle of his head - the center of the body. They started from his head, then the knees, his back until he got him separated into two parts! A part fell away in that direction and the other in another direction. But that did not dissuade him from his religion. He refused to apostatize; he preferred to be so killed than to renege from his religion – *Maa shaa Allah!*

Then they brought the blind man who was an aide of the king but later believed in Allah and disbelieved in the king. They asked him to abandon his religion but he refused and he was treated in the manner

the monk was treated. That did not put him off his religion. All these point to the fact that the individual must be patient.

Meanwhile, is it compulsory on a person to endure to be killed or is it permissible for him to utter the statement of disbelief which will not harm him if he is under duress?

This has some explanations: If the issue is of his personal concern, then he has choice: if he likes he may utter the statement of disbelief to put away the duress while his heart remains firm upon Faith. And if he likes, he may remain firm and steadfast even if he will be killed. This is if the matter has to do with the individual himself. For example, it was said to him: "Prostrate to this idol" and he refuses and was killed or that he prostrated to remove the duress and so was left.

However if the issue concerns the religion; that is to say, if he utters a statement of disbelief openly the people will turn to disbelief; then it is not allowed for him to utter a statement of disbelief. It is rather obligatory upon him to exercise patience even though he will be killed. For example, fighting in Allah's course; the fighting individual will continue to fight even if he is killed because he wants Allah's Word to reign supreme. So, if he is a leader of the people and he is compelled to say disbelief; it is not permissible for to do so especially during the times of trials. He should rather be patient.

An example of that is what happened to Imam Ahmad bin Hanbal - may Allah shower blessings on him - during the great well-known trial when he was being compelled to say the Qur'an is a creature and not Allah's speech and he refused. He was tortured, censured to the extent that he was dragged with the donkey to the market place. The Imam of the People of Sunnah, dragged with a donkey to the marketplace, beaten with the whips till he lost consciousness. Yet, each time he regained consciousness, he said, "The Qur'an is the Word of my Lord, not a creature."

He did not permit himself uttering a statement of disbelief even during severe duress because the people were waiting what Imam Ahmad would say. If he had said, "The Qur'an is a creature" the entire would have started holding the view that "the Qur'an is created" and the religion would be ruined. However, he - may Allah shower blessings on him - made himself the ransom for the religion; he was patient and hopeful of Allah's rewards and in the end he succeeded -

all praise belongs to Allah.

The ruler died, and then the next ruler and Allah brought a pious ruler who gave high honor and respect to Imam Ahmad. So Imam Ahmad did not pass away until gladdened his eyes until he spoke the truth openly and the people said it along with him.

His enemies who turned the rulers against him – and all praise belongs to Allah – were all disgraced. This is evidence that the end is for the pious – and it is so. And Allah alone grants success.

After the king killed the monk and his aide, the boy was asked to renege from his religion to the religion of the king, the religion of polytheism since – and the refuge is with Allah – he was inviting the people to worship and venerate him. The boy refused to renegade. So the king handed him over to a group of his courtiers. The boy told them to take him to So-and-so Mountain, well-known among them, towering. He told them to throw him down when they reach its peak. So they threw him to the ground so that he could fall down from the peak of the mountain and die after they tried to compel him to leave his religion.

When they got to the peak of the mountain with him, they asked him to renounce his faith but he refused because faith has become established in his mind; it could neither be changed nor dislodged. As they attempted to fling him he said, “*Allahumma kfineehim bimaa shi’t* (O Allah, suffice me against them as You wish)”: i.e., with whatever you desire; he did not specify. So, Allah shook the mountain while they were on it and they fell down and died. The boy returned to the king and they asked, bewildered, “What brought you back?” “Where are the rest of the people?” The lad answered that, “Allah the Mighty and Sublime has sufficed me against them.”

Then he handed the boy to another group and ordered them to journey on the sea – i.e., on the boat -, and that when they get to the sea, they should ask him to renegade from his religion and if he refuses, they would cast him into the sea. When they reached mid-sea, they told him to leave his religion – Belief in Allah, the Mighty and Sublime -, but he said, “No.” Then he said, “*Allahumma kfineehim bimaa shi’t* (O Allah, suffice me against them as You wish).” The boat somersaulted; they all drowned but Allah saved the boy. Again, he returned to the king who asked, “Where are the rest of the people?”

The boy told him what had happened.

Then he said to the king: "You cannot kill me until you do what I will command you to do." The king enquired, "And what is that?" He said, "Gather the people in one place; the entire residents of the city; gather them in a place, and then tie me up to the trunk of a tree. Then take an arrow from my quiver and fix it in the bow and shoot me while saying, 'By the name of Allah, the Lord of the boy.' If you do that, you will be able to kill me."

Thereupon, the king gathered people on an open field, tied the boy to the tree trunk, got an arrow and fixed it in the bow and shot it saying, "By the Name of Allah, the Lord of the boy." He shoot him at the temple. The boy placed his hand there till he passed away. Then the people started exclaiming, "By the Name of Allah, the Lord of the boy". They believed in Allah and disbelieved in the king; and this is what the boy desired.

This part of the hadeeth contains proofs for some issues:

Firstly: The strength of this boy's Faith; and that he neither altered nor deviated.

Secondly: It contains one of the signs of Allah considering Allah's honoring him with accepting his supplications; the mountain shook and those who wanted to haul him down from the top of the mountain fell dead.

Thirdly: That Allah, the Mighty and Sublime, answers the supplication of the distressed when he calls Him. So if a person calls his Lord during distress with certainty of faith that Allah will answer him; Allah the Exalted will grant his request. Even the non-Muslims, when they are overshadowed by the water waves while on the sea they call on Allah, making the worship for Him alone. But when He saves them, they join partners with Him. So He would save them because they were sincere in their turning towards Him during the supplication. He – free is He from all imperfections – hears the distressed even if he be a disbeliever

Fourthly: An individual may sacrifice his own soul for the overall advantage of the generality of the Muslims. This boy taught the king something through which he may kill him and he would get dead; that he should get an arrow from his quiver, fix it in the bow and say: "In the Name of Allah, the Lord of the young boy."

Shaykh al-Islam Ibn Taymiyyah commented, “Because this is a jihad in the path of Allah, the entire nation believed while he lost nothing; because he died and they all will die sooner or later.”

But as for the suicide bombing some of the people do when they carry bombs to the disbelievers and detonate it while in their midst; this is mere killing oneself – and the refuge is with Allah. And whoever deliberately kills himself will be in the Hell forever and is reported in the hadeeth from the Prophet ﷺ.⁽¹⁾

This is because such an individual only killed himself, not for any advantage of Islam because if he killed himself and ten others or 100 or even 200 others, Islam has not gained any advantage from that. The people would not have accepted Islam contrary to (what we have in) the story about the boy; it brought about many accepting Islam. All those present on the field became Muslims. But that 10 or 20 or 100 or 200 among the enemies are killed, this does not bring the people to accept Islam.

In fact, the enemy may become more enraged; the action may arouse his anger and begins to launch stronger assaults against the Muslims as we find the Jews respond against the People of Palestine. If an individual dies from the suicide bomb attack killing 6 or 7 others; they retaliate and kill 60 or much more. So such suicide attacks have not brought benefit to the Muslims or even those amongst whom the bomb was detonated.

Hence, it is our view that these suicide attacks by people constitutes taking life without right and results in admittance into the Hell – the refuge is with Allah -, and that whoever does that is not a martyr in anyway. However, if an individual does that out of some misunderstanding, thinking that it is allowed, we hope he would be freed from sin. But that he has martyrdom written for him; no, since he has not followed the path of martyrdom even though he may be left off the sin due to the misinterpretation: And whoever does juristic reasoning and errs has a single reward.

In the concluding part of this great Hadeeth, full of lessons for the

1 This is the Prophet's saying (ﷺ): "...whoever murders himself with a piece of iron, his piece of iron shall be in his hand and he will punch his belly with it in the Hell, till eternity and endlessly." Reported by Al-Bukhaari, Chapter on Medicine, Chapter on Drinking Poison and Using same as Medicine; no. 5778, and Muslim, Book of Faith, Chapter on Seriousness of An Individual Killing Himself; no. 109.

thoughtful, after the people all proclaim belief in Allah, the Lord of the young boy, the people of evil and spite against believers approached this disbelieving king who had compelled people to direct servitude to him. They said, “O king, what you warn against has finally happened: Belief in Allah!” He would strictly warn against it because – and the refuge is with Allah -, he made himself into a deity as Fir’awn did.

Being tyrannical and cruel, the king ordered trenches be dug at the gateways with narrow channels. That is to say, the trenches should be deep like canals at the entryways; i.e., the lanes and streets. He ordered his soldiers that: “Whoever comes and does not renegade from his religion; hurl him into it.” He had set some fire burning in them – and the refuge is with Allah. So the people would come and when they refuse to renounce their faith and religion and they would be hurled in the fire. They flunged into the fire, all those who refused to renegade from their true religion – Faith in Allah -; they flunged them all in to the fire.

However, the fact remained that when they hurl them in the fire and they get burnt by it, they move from the Home of deception and ruin to the Home of delight and eternity. The angels will take their lives pleasantly saying:

﴿سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

“*Salamun ‘Alaykum (peace be on you) enter you Paradise, because of (the good) which you used to do (in the world).*”(An-Nahl: 32)

There is no greater patience; that an individual sees fire blazing and he will be hurled inside it by way of preserving his Faith and out of perseverance for it.

Thereafter, a woman came carrying a little child still suckling. When she saw the fire, as if she was hesitant with her baby; the baby said to her, “O mother! Endure you are upon the right.” The baby said that while still a child; Allah made it speak – and He grants speech to all things – as a marvel to keep the woman steadfast upon her Faith. The child’s speech at infancy is a great extraordinary event. The child affirmed that her mother was upon the truth; she patiently got hurled in the fire.

This is a sign of Allah and is proof that as Allah says:

﴿ وَيَجِيَّ اللَّهُ الَّذِينَ اتَّقَوْا بِمَقَارِنِهِمْ لَا يَمَسُّهُمْ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾ ﴾

“And Allāh will deliver those who are the Muttaqûn (pious) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.” (Az-Zumar: 61)

Just like Maryam bint Imraan - may Allah be pleased with her -, she left her people to a distant place while pregnant with her son, ‘Eesa, whom Allah the Exalted created with a statement, “Be” and he was.

“And the pains of childbirth drove her to the trunk of a date-palm.” (Maryam: 23)

She gave birth to the baby under the date-palm and Allah provided a flowing stream flowing it as well. It was said to her:

“And shake the trunk of date-palm towards you; it will let fall fresh ripe-dates upon you.” (Maryam: 25)

Fresh riped dates falling off the branches of the tree unaffected by the fall on the ground. This is certainly among the signs of Allah; because it is wellknown if the fresh date falls off a person’s hands – just a standing person -, it shatters. But these ones did not shatter even though they fell from the branches of the tree. Additionally, the lady was weak and in labour; she had not delivered. Yet, she would shake the dates from the trunk and they will vibrate. This is also among the signs of Allah because ordinarily, the dates would not shake and fall down except when a very strong person really shakes it from its branches. It was said to her:

﴿ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا... ﴿٢٦﴾ ﴾

“So eat and drink and be glad...” (Maryam: 26)

Then she returned to her people holding him; i.e., the infant. They exclaimed, “O Mary! Indeed you have brought a thing Fariyya (an unheard mighty thing).” (Maryam: 27)

That was because they held that – and the refuge is with Allah – she had been licentious! How could she have had a bay without a husband?!

﴿ يَتَأَخْتَفُونَ هُنَّ مَا كَانَ أَبُوهُنَّ أَمْرًا سَوِيًّا وَمَا كَانَتْ أُمَّهُنَّ بَغِيًّا ﴿٢٨﴾ ﴾

“O sister (i.e. the like) of Hârûn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.”(Maryam: 28)

That is, your father was not unrighteous; likewise, your mother was not an unchaste woman, she was not an adulteress. Then, how did you come about this? Some indirect words of slander against her; she pointed towards him; i.e., ask him. Bewildered, they retorted,

﴿كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا﴾ (٢٩)

“How can we talk to one who is a child in the cradle?”(Maryam: 29)

They thought she was making a jest of them; and Allah made the infant to speak:

“He (‘Eesa) said: ‘Verily! I am a slave of Allah’”

An eloquent expression –

﴿قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۖ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۖ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۗ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا﴾ (٣٠-٣٣)

“He (‘Eesa) said: ‘Verily! I am a slave of Allah; He has given me the Scripture and made me a Prophet. And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakat, as long as I live. And dutiful to my mother, and made me not arrogant, unblest. And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!’” (Maryam: 30-33)

This infant in cradle gave ten fluent expressions; as eloquent as the best speakers could be. Consider Allah’s Might – the Mighty and Sublime -, He made the infant to speak in the most fluent manner as the intellectuals would. All these point to Allah’s Might. It also contained pronouncements of blamelessness for Maryam – may Allah be pleased with her – from the false accusation that ensued over her being pregnant without a husband.

Likewise the infant in this hadeeth with its mother who was being

hesitant to be flunged into the fire; Allah honored her by making the infant speak so that she may be thrown into the fire, remaining upon her Faith. This and other similar stories contain evidence that Allah – free is He from all imperfections and Exalted – by His mercy, saves every believer in his place; and every believer has his place; i.e., a place where he faces destruction but Allah the Exalted would save him due to his piety. An indication of this is His saying: “Stick to Allah while you are in the state of comfort, He will recognize you during your adversity.”

Allah alone grants success.

HADEETH 31:

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ بِأَمْرَأَةٍ تَبْكِي عِنْدَ قَبْرِ فَقَالَ: «اتَّقِي اللَّهَ وَاصْبِرِي» فَقَالَتْ: إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ تُصَبِّ بِمُصِيبَتِي، وَلَمْ تَعْرِفْهُ، فَقِيلَ لَهَا: إِنَّهُ النَّبِيُّ ﷺ، فَأَتَتْ بَابَ النَّبِيِّ ﷺ، فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ، فَقَالَتْ: لَمْ أَعْرِفْكَ، فَقَالَ: «إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى» متفقٌ عليه .

Anas رضي الله عنه reported: The Prophet ﷺ passed by a woman who was crying over a grave and said, “Fear Allah and be patient.” She said, “Away from me! My calamity has not befallen you and you are not aware of it.” The woman was later told that it was the Prophet ﷺ (who had advised her). She came to his door where she found no doorkeeper. She said, “(I am sorry) I did not know you.” Messenger of Allah ﷺ said, “Patience is (becoming) only at the first (stroke) of grief.” [Al-Bukhari and Muslim]

COMMENTARY

The Author - may Allah, the Exalted shower blessings on him – cited the narration from Anas bin Malik - may Allah be pleased with him – that: The Prophet ﷺ passed by a woman beside the grave of

her infant child who passed away. Because of her ardent love for the child, she could not hold back coming to the grave and crying. When the Prophet (ﷺ) saw her, he asked her to be conscious of Allah and be patient.

He (ﷺ) said to her: “Fear Allah and be patient.” She replied, “Away from me! My calamity has not befallen you.” That is to say, Go away from me; you have not been afflicted by the kind of affliction that touched me. This shows that the affliction had greatly distressed her. So, the Prophet (ﷺ) left her.

Later it was said to her: “That is the Messenger of Allah (ﷺ).” She regretted and came to Allah’s Messenger (ﷺ), to his door. The doors have no doormen who would prevent anybody entrance to meet him. She gave him the excuse that, “I did not know you.” The Prophet (ﷺ) then said, “Patience is at the first stroke of grief.”

The patience for which an individual will be rewarded is that which he exercises at the first strike; the first time the affliction comes. This is real patience. As for the patience that comes after that, they may be mere amusement. Essentially, patience is when the individual endures the first time he is afflicted, hoping for the rewards from Allah. It is good for him to say, *“Innaa lillaahi wa innaa ilayhi raaji’oon* (We belong to Allah and to Him is our return); *Allahumma ajirnee fee museebatee wakhlifnee khayran minhaa* (O Allah, reward me in my calamity, and grant me a better replacement).”

There are a number of lessons in this hadeeth:

Firstly: The Prophet’s good character and his invitation to truth and goodness. When he saw the woman crying he exhorted her to be god-conscious and patient. When she retorted that, “Away from me” he did not avenge for himself; he did not beat her neither did he compel her to stand up because he knew her adversity was so severe that she could not restrain herself; she had even – for the same reason – left her home to weep at the grave.

If somebody asks: Is visiting the graveyard not prohibited for women? We will answer that: “Yes, it is forbidden for women; it is in fact among the major sins because the Prophet (ﷺ) “Cursed women who the graves and those who take them as places of worship and lit lamps there.”⁽¹⁾

1 Reported by At-Tirmidhee, the Book of the Prayer, Chapter on What Is Reported

Nevertheless, this woman did not come out for visiting; she came owing to the worries of missing this infant and severe grief. She could not restrain herself from coming, and consequently, the Prophet (ﷺ) excused her and did not force her to go or compel her to return home.

Among the lessons in this Hadeeth is that: An individual could be given the excuse of ignorance; whether ignorance of the rulings of the *Sharee'ah* or condition. This woman told the Prophet (ﷺ), "Away from me!" i.e., go away from me even though he was ordering her good; piety and patience. But she did not know he is Allah's Messenger (ﷺ). Consequently, the Prophet (ﷺ) pardoned her.

Among the lessons also, is that: It is not necessary for the individual placed in-charge of the affairs of the Muslims to take a gatekeeper who would drive people away when they need him. Except a person fears the crowd of people, their distressing him and people's getting busy with something they could be busy with at another time; then there is no blame. Asking for permission before entry is legislated to prevent looking into the apartment and so that the individual could prevent or allow whomever he willed.

Among its lessons: Patience for which the individual will be praised is that during the first stroke and what He gives are His and that everything has its fixed time with him.

Some of the people would be tried; when someone near him dies, he begins to regularly visit his grave and weep there. This contradicts patience; in fact we could say: If you want to benefit the dead, supplicate to Allah (for him) while in the house; you do not the regular visits to the grave which could make the individual to repeatedly bring the dead to mind and not forget. In that case he continues to be distress despite the fact that the best is for the individual to be distracted to forget the adversity as much as possible.

Allah alone grants success

about Building A Mosque over the Grave; no. 320, an-Nasa'ee, the Book of Funeral, Chapter on the Seriousness of Lighting Candles on Graves; no. 2043, Aboo Daawood, the Book of Funerals, Chapter on Women's Visiting Graves; no. 3236. This hadeeth was graded Sound by at-Tirmidhee, likewise al-Allaamah Ahmad Shaakir in his annotation on at-Tirmidhee (2/137) and Shaykh al-Albaanee graded it Sound based on corroborating proofs with the exception of the expression, "...and lights". See Irwaa' (3/313).

HADEETH 32

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَقُولُ اللَّهُ تَعَالَى:
مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ إِذَا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا ثُمَّ
اِحْتَسَبَهُ إِلَّا الْجَنَّةَ» رواه البخاري .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "Allah, the Exalted, says: 'I have no reward other than Jannah for a believing slave of Mine who remains patient for My sake when I take away his beloved one from among the inhabitants of the world.'" [Al-Bukhari]

COMMENTARY

The Prophet (ﷺ) narrated this Hadeeth from Allah, and the scholars - may Allah shower blessings on them – refer to that category of hadeeth as: *al-Hadeeth al-Qudsiy* (the divine hadeeth) because the Messenger (ﷺ) would narrate them attributing them to Allah.

“His beloved”: an individual a person loves and holds dearly and strongly close whether such is his child or brother or uncle or father or mother or friend; if Allah the Mighty and Sublime – takes away such an individual and the person patiently hopes in the reward from Allah, he has no lesser than the Paradise as recompense.

This contains evidence for patience over the passing away of ones beloved from this world, and that Allah the Mighty and Sublime will reward the person if he is patiently hopeful in Allah’s reward and that he’ll be recompensed with the Paradise.

It also contains evidence for the bounty of Allah – free is He from imperfections and Exalted – and His favours on His creatures. The entire dominion is His, Rule is His, yourself and your beloved both belong to Allah – the Mighty and sublime -. Yet, if Allah takes away a person’s beloved and he patiently persevears, he has tremendous rewards

Among the points of benefit in the hadeeth: It points to Allah’s Actions as in his saying, “If I take away his beloved”. Undoubtedly, Allah – free is He from all imperfections and Exalted is He – is a

doer of whatever He likes; it is necessary for us to understand that the entirety of the actions of Allah are good. Evil is never ascribed to Allah. If an evil thing happens, it occurs in what happens and not the action.

For instance, if Allah preordains on a servant something he dislikes; there is no doubt that what an individual loathes is evil with respect to him. However, the evil is in the preordained thing and not Allah's preordainment because Allah only preordains based on great wisdom whether with regards to the one over whom the preordainment is made or the entire creatures. Sometimes, the wisdom may be exclusive for the one whom the preordainment is made and at other times regarding the entire creatures generally.

If Allah preordains evil on the one over whom the preordainment is made, and he is patient, hoping in Allah's reward, he attains tremendous good therewith. But if Allah preordains evil on him, and he turns to Allah in repentance as a result – because if an individual is ever in opulence he may be oblivious of gratitude to the Benefactor, the Mighty and Sublime, and not turn towards Allah. So when he experiences adversity he remembers and turns towards His Lord – free is He from all imperfections and Exalted – that would have entailed great advantage for him.

As regards others, this preordainment on the individual which distresses him may benefit them. We give an illustration: A man has a house built with mud and Allah sends down heavy and regular rain. The owner of the house will certainly find some distress; yet the people derive general advantage from it. Hence, it becomes an evil for an individual and benefit for others. Even at that, it is only relative to consider it an evil for the man, because it is only evil from an angle and good for him from another perspective. He may learn some lessons therefrom and understand that the only return is to Allah – the Mighty and Sublime. Hence, he would have gained tremendously from it much more than the distress he suffered.

In a nutshell, the author – may Allah shower blessings on him – cited this hadeeth under the Chapter on Patience because it contains great lesson that if the individual is patient over the passing away of his beloved, he has no less reward than the Paradise.

Allah alone grants success.

HADEETH 33

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الطَّاعُونَ، فَأَخْبَرَهَا أَنَّهُ كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ تَعَالَى عَلَى مَنْ يَشَاءُ، فَجَعَلَهُ اللَّهُ تَعَالَى رَحْمَةً لِلْمُؤْمِنِينَ، فَلَيْسَ مِنْ عَبْدٍ يَقَعُ فِي الطَّاعُونَ فَيَمُوتُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ. رواه البخاري .

'Aishah رضي الله عنها reported: I asked the Messenger of Allah ﷺ about pestilence and he said, "It is a punishment which Allah sends upon whomsoever He wills, but Allah has made it as a mercy to the believers. Anyone who remains in a town which is plagued with pestilence maintaining patience expecting the reward from Allah, and knowing that nothing will befall him other than what Allah has foreordained for him, he would receive a reward of Shaheed." [Al-Bukhari]

COMMENTARY

The author - may Allah shower blessings on him - cited among the hadeeths he mentioned on Patience, the hadeeth of Aa'isha - may Allah be pleased with her that: She asked the Messenger of Allah ﷺ about epidemic and he told her that epidemic is a punishment Allah - free is He from imperfections - sends upon those He wills among His creatures.

Taa'oon (epidemic): It is said to be a specific disease itself. Others say: It refers to any spreading and extensive sickness cutting across the lands and affecting its people such that people die from it. But whether it is a specific disease itself or any spreading and extensive sickness such cholera and others, epidemic is punishment from Allah - the Mighty and Sublime.

However, it is favour for the believer if it afflicts his land and he remains in it patiently understanding that nothing will reach him except what Allah has written for him. This is because Allah will write for him, the like of the martyr's reward.

Hence, it occurs in the authentic hadeeth of Abdur-Rahman bin A'waf – may Allah be pleased with him – that Allah's Messenger (ﷺ) said, "If you hear of it in a land, do not go there. But if it breaks out in a land while you are there, do not not run out of it."⁽¹⁾

If an epidemic breaks out in a land we will not go there; because going there constitutes bringing oneself to ruin. But if it breaks out in a land we must not run out of it because no matter how much you try to evade Allah's preordainment after its outbreak such shirking will not avail any benefit. Recall the story Allah told us about those who left their homes in their thousands trying to evade death. Some scholars regarding the meaning of the verse explained that: It occurred in an epidemic infected area and they ran out of it. So Allah ordered that, "You all should die" and then raised them to make it clear to them that there is no fleeing from Allah's preordainment except unto Allah.

So, the hadeeth of Aa'isha – may Allah be pleased with her – contains evidence for the excellence of patience and expectation of Allah's rewards; and that if one strives and exercises patience while in the epidemic infested land and then dies there, Allah will write for him, the like of the reward for the martyr. Life is important to man; thus, an individual may want to flee an area where epidemic breaks out. But if he remains patient there, hopeful of Allah's tremendous recompense, realizing that nothing will afflict him except what Allah has written for him, and then he dies there, the like of the reward of the martyr will be written for him. And that is from the favour of Allah – the Mighty and sublime.

HADEETH 34

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: إِذَا ابْتَلَيْتُ عَبْدِي بِحَبِيبَتِيهِ فَصَبَرَ عَوَّضْتُهُ مِنْهُمَا الْجَنَّةَ»

1 Reported by Al-Bukhaari, the Book of Medicine, Chapter on What is Reported About Epidemics; no. 5730.

يُرِيدُ عَيْنَيْهِ. رواه البخاري

Anas ؓ said: I heard the Messenger of Allah ﷺ saying, "Allah, the Glorious and Exalted said: 'When I afflict my slave in his two dear things (i.e., his eyes), and he endures patiently, I shall compensate him for them with Jannah.'" [Al-Bukhari]

COMMENTARY

In this hadeeth, the Prophet (ﷺ) reported from his Lord - Blessed is He and Exalted – that He said: “**When I afflict my slave in his two dear things**”: meaning, his two eyes. That is, he becomes blind but endures, Allah will give him the Paradise in return. Because the eyes are dear to every individual so when Allah – free is He from all imperfections – take them and the person exercises patience, Allah will give him the Paradise in return. And the Paradise equals the entire world; in fact the Prophet (ﷺ) said, “The space of the whip of any of you in the Paradise is superior to this world and all it contains.”⁽¹⁾

That is, a meter length in the Paradise is better than this world and its entire content because the things of the hereafter are everlasting; they never fail or end. As for this world, all of it is only transient and short-lived. As such, such a small space in the hereafter is better than the entire world and all that it contains.

You should know that if Allah – free is He from all imperfections – takes away any of the senses of an individual, oftentimes, He replaces with others which ameliorates the distress of his loss of the sense. So, Allah would give a blind strong perception and understanding such that you may even find a blind walking in the markets as if he sees. He would feel the various turns in the stores, the slopes and heights. Some among them would even ride alongside a taxi driver and direct him to take left or right turns until he brings him to the house even though the driver never knew the place. But the blind man would know while he only rode in the car – Allah is free from all imperfections.

If the wisdom of Allah – the Mighty and Sublime - necessitates that one of His creatures loses a sense; the common thing is that Allah

1 Reported by Al-Bukhaari, the Book of Jihad and Advancements, Chapter on Guarding the Fortresses for a day in the cause of Allah; no. 2892.

will substitute it with another sense which will be strong and a strong sensitivity to replace some of what he would miss from the things Allah took from him.

Allah alone grants success.

HADEETH 35

وَعَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ فَقُلْتُ: بَلَى، قَالَ: هَذِهِ الْمَرْأَةُ السُّودَاءُ أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: إِنِّي أُصْرَعُ، وَإِنِّي أَتَكَشَّفُ، فَادْعُ اللَّهَ تَعَالَى لِي قَالَ: «إِنْ شِئْتَ صَبَرْتُ وَلَكَ الْجَنَّةُ، وَإِنْ شِئْتَ دَعَوْتُ اللَّهَ تَعَالَى أَنْ يُعَافِيكَ» فَقَالَتْ: أَصْبِرُ، فَقَالَتْ: إِنِّي أَتَكَشَّفُ، فَادْعُ اللَّهَ أَنْ لَا أَتَكَشَّفَ، فَدَعَا لَهَا. مَتَّفِقٌ عَلَيْهِ .

'Ata' bin Abu Rabah reported: Ibn 'Abbas ؓ asked him whether he would like that he should show him a woman who is from the people Jannah . When he replied that he certainly would, he said, "This black woman, who came to the Prophet ﷺ and said, 'I suffer from epilepsy and during fits my body is exposed, so make supplication to Allah for me.' He (ﷺ) replied, 'If you wish you endure it patiently and you be rewarded with Jannah , or if you wish, I shall make supplication to Allah to cure you?' She said, 'I shall endure it.' Then she added: 'But my body is exposed, so pray to Allah that it may not happen.' He (Prophet ﷺ) then supplicated for her." [Al-Bukhari and Muslim]

COMMENTARY

Concerning his saying, “Should I not show you a woman among the people of the Paradise”: He asked to show him a woman among the people of the Paradise. The people of the Paradise have two categories; those for whom we affirm the Paradise by their attributes, and those we specifically affirm.

1.- As for those we guarantee the Paradise based on their attributes;

those are the believers. We affirm that they will enter the Paradise as Allah the Exalted said regarding the Paradise:

“Prepared for the pious.” (Al-Imran: 133).

He also said:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنِ

﴿حَسْبِيَ رَبِّي﴾

“Verily those who believe (in the oneness of Allah and in the Messenger) and do righteous deeds, they are the best of the creatures; their reward with their Lord is ‘Adn (Paradise) underneath which rivers flow. They will abide therein forever.” (Al-Bayyinah: 7-8).

So, we affirm that every pious and true believer carrying out good deeds is among the people of the Paradise. However, we do not say it is so-and-so since we do not know what he will end upon. Likewise, we know not whether his secrets are like his open; for that reason, we will not guarantee him specifically. But if an individual mentioned to be pious dies, we would say: “We hope he will among the people of the Paradise; but we do not affirm that he is among the people of Paradise.”

2- Another category we specifically guarantee the Paradise. They are those assured of admittance in the Paradise by the Prophet (ﷺ) such as the Ten Guaranteed Paradise: AbuBakr, Umar, Uthmaan, ‘Aliyy, Sa’eed bin Zayd, Sa’d bin Abee Waqqaas, Abdur-Rahman bin ‘Awf, Talha bin Ubaydillah, Abu Ubaydah ‘Aamir al-Jarraah and Zubayr bin al-Awwaam – may Allah be pleased them all.

And like Thaabit bin Qays bin Shammaas and such as Sa’d bin Mu’aadh, Abdullah bin Salaam, Bilaal bin Rabaah and others – may Allah be pleased with them – among those the Messenger (ﷺ) specifically mentioned. We specifically affirm them too. We would say: We affirm that Abu Bakr is in the Paradise, we affirm that Umar is in the Paradise, we testify that Uthman is in the Paradise and we guarantee that Aliyy is in the Paradise and so on.

A similar case is this woman’s. Ibn Abbass said to his student,

Ataa bin Abee Rabaah: “Should I not show you a woman among the people of the Paradise?” I said, “Yes”. He said, “This black woman.”

The black woman used not be given attention in the community; she used to have fits and become exposed. So she told the Prophet (ﷺ) to supplicate Allah for her. He asked her, “If you wish, I shall supplicate to Allah for you. But if you choose, you could be patient and have the Paradise.” She then said, “I shall endure” despite being pained and distressed due to the fits. She chose to patiently endure in order to be recompensed with the Paradise. She still asked, “O Messenger of Allah, but my body gets exposed; pray to Allah that I should not be exposed.” The Prophet (ﷺ) supplicated to Allah that she should not be exposed again. Hence, she would have the fit and not get exposed.

Fits – we ask Allah’s refuge from it – has two forms:

1. Fit resulting from cramping of the nerves: this is a bodily illness which could be treated by the medical doctors through prescription of drugs to either reduce or completely cure it.

2- Another form caused by the devils and jinns. The jinn would attack the human, knock him down and possess him. It would hurl him on the ground, make him become unconscious due to the severity of the throws and the victim would not know. The devils or jinns may make the victim’s mind obscure and begin to speak on his tongue. The listening person would think the speech comes from the victim but it is actually the jinn’s. So you would find contradictions in his speeches; it would not be in the manner he speaks ordinarily. It would be different due to the speech of the jinn.

This form of fits – we ask Allah to protect us and you against it and other sicknesses –, its cure lies in the readings of the people of knowledge and piety; they will recite to the victim. Sometimes, the jinn will speak to them; it would explain why it possessed the victim and at other times, it may not speak at all.

Human possession by jinns is established according to the Qur’an, the Sunnah and reality.

In the Qur’an, Allah – free is He from all imperfections – said:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَخْبِطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾

“Those who eat Riba (usury) will not stand (on the day of resurrection) except like the standing of a person beaten by Shaytaan leading him to insanity.” (Al-Baqarah: 275).

This is proof that the devil beat people leading them to insanity which constitutes Fits.

And in the Sunnah: Imam Ahmad narrated in his *Musnad* that: “During one of his journeys, the Prophet (ﷺ) passed near a woman who had a child who has fits. She brought him to the Prophet (ﷺ) who spoke to it and the jinn left, and the mother of the child gave a gift to the Messenger (ﷺ) for that.”⁽¹⁾

Similarly, the people of knowledge do speak to jinns in a possessed and talk to him such as Shaykh al-Islam Ibn Taimiyyah – may Allah shower blessings on him. Ibn al-Qayyim – one of the students of Shaykh al-Islam – mentioned that a possessed man was brought before Shaykh al-Islam and he began to make readings on him and saying to him, “Fear Allah! Go away!” It was a female jinn. She said, “I want this man; I love him!” Shaykh al-Islam said, “But he doesn’t want you, go away!” She replied, “I want to make hajj in him.” He answered, “He does not want you to make hajj in him; leave!” But she refused.

He continued to read on her while seriously beating the legs until the Shaykh’s hand pained him due to the severity of the beating. Thereupon, the female jinn said, “I will leave, out of honor for the Shaykh.” But he retorted, “Do not leave out of honor for me; leave in obedience to Allah and His Messenger!” He continued to prevail on her until she left.

After she had left, the man woke up and asked, “What brought me before the Shaykh?” They exclaimed, “*Subhanallah!* Didn’t you feel the beating he has been inflicting on you despite its severity?!” He answered that he did not feel the beating; nothing. There are numerous other examples.

This form of Fit has means of its prevention and cure; two categories:

1. Preventing it: Through the individual’s sticking to the approved words of remembrance of Allah for the mornings and evenings. They are wellknown in the books of the people of knowledge. Among them is: *Aayat al-Kursiyy*; whoever reads it in a night, a

1 Reported by Imaam Ahmad in *Musnad* (4/ 170, 171, 172) and Al-Albaanee authenticated its chain of transmission in his annotations on *al-Mishkaah*; no. 5922.

guard will continue to be with him from Allah and no devil will come near him till he wakes up. Likewise *Soorat al-Ikhlās, al-Falaq* and *an-Naas*, and other narrations reported from the Prophet (ﷺ). The individual should stick to reciting them morning and evenings; they are from the means of seeking protection against the evil of the devils.

2. As for cure: if it possesses an individual, verses of the Qur'an containing threat and warnings, reminders and asking refuge with Allah – the Mighty and Sublime - should be read to him until it goes away.

The point of reference in this hadeeth is the Prophet's statement to this woman, "If you choose to endure it patiently you will be rewarded with the Paradise" and she said, "I will endure." This contains excellence of patience, and that it is a means of getting admitted into the Paradise.

Allah alone grants success.

HADEETH 36

وَعَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَأَنِّي
أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ، صَلَوَاتُ اللَّهِ وَسَلَامُهُ
عَلَيْهِمْ، ضَرَبَهُ قَوْمُهُ فَأَذَمَوْهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، يَقُولُ: «اللَّهُمَّ
اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ» متفقٌ عليه .

'Abdullah bin Mas'ud رضي الله عنه reported: I can still recall as if I am seeing the Messenger of Allah ﷺ resembling one of the Prophets whose people scourged him and shed his blood, while he wiped blood from his face, he said: "O Allah! Forgive my people, because they certainly do not know." [*Al-Bukhari and Muslim*]

COMMENTARY

In this hadeeth, the Prophet (ﷺ) related one of what happens to

the Prophets – peace and blessings be upon them -. The Prophets are charged with conveying the message because they measure up as He the Exalted said:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

“Allah knows best with whom to place His message.” (Al-An'aam: 124).

They meet its standards in terms of receiving, inviting, disseminating the message, ordering righteousness, prohibiting evil, and enduring its difficulties. The Messengers ﷺ would be harmed through speech and action; perhaps they may even be killed. Allah explained that in His Book when He said:

“Verily (many) messengers were denied before you (O Muhammad) but with patience they bore the denial, and they were hurt till our help reached them, and none can alter the words (decision) of Allah. Surely there has reached you the information about the messengers (before you) if their aversion is hard for you, then if you were able to seek a tunnel in the earth or a ladder to the sky so that you may bring them a sign...”

That is, if you are capable; then do it.

“...and had Allah willed, He could have gathered them together (all) on guidance.”

However, some wisdom necessitates that you are belied so that the truth may be manifest away from falsehood after disputes and arguments.

“...so be not you one of those who are the ignorant.” (Al-An'aam: 34 and 35).

Our Prophet (ﷺ) narrated about one of the Prophets that his people beat him while belying him until he bled on his face. He began to wipe off the blood from his face and saying, “O Allah! Forgive my people, because they certainly do not know.” This is certainly the peak of patience.

When an individual is beaten over worldly affairs, he flames up with rage and seeks revenge. As for this Prophet – peace be upon him – he is inviting to the path of Allah and he has no wages to receive for his work. Yet, they would beat him till his face bled and he would wipe

his face and say: “O Allah! Forgive my people because they certainly do not know.”

The Prophet (ﷺ) has not merely narrated this for play or pastime; he rather told us the narration for us to learn lessons from it as Allah – free is He from all imperfections – said:

﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ﴾

“Indeed in their stories, is a lesson for men of understanding.”
(Yoosuf: 111).

The lesson therefrom is that we should be patient over the distresses of speech or action we are meted in the cause of Allah. We should take after the saying,

Are you other than a finger caused to bleed?

And what you have met is in the cause of Allah?!⁽¹⁾

We should endure whatever distresses us from the criticisms we hear or are brought to us because of our inviting to Allah’s path. We should rather consider it an upliftment for us in our status and expiation for our sins. Perhaps in our invitations to Allah we had fallen short in our sincerity or the way of calling and approach such that the disquieting things we hear are expiations for them. Man is ever erring; his actions are never perfect – except as Allah wills -. So, when he is tried and distressed in the cause of inviting to Allah that forms aspects of perfecting his invitation and raising his status and rank.

So, he should be patient and hopeful of Allah’s recompense and never turn his backs; he should not say, “Afterall I am not obliged; I am facing distress. I have tired out. In fact the obligatory thing is to be patient, afterall, the world is only transient. Just a few days and then it ends. So be patient until Allah brings about His affair.

Abdullah bin Mas’ud’s statement – may Allah be pleased with him - that, “As if I am seeing the Prophet (ﷺ) relating (the story) to us”: is proof that a narrator or an informant can mention something to indicate his grasp of the information or narration. This is a wellknown

1 The Prophet (ﷺ) said it when his finger bled during a campaign. Reported by al-Bukhaaree, the Book of Jihad, Chapter on Whoever is Afflicted or Criticised in the Cause of Allah; no. 2802; and Muslim in Book of Jihad and Advancements, Chapter on The Harms the Prophet (ﷺ) Met From Polytheists and Hypocrites; no. 1796.

matter among the people; he said, “As if I am looking at so-and-so saying such-and-such to us.” That is to say; “As if I can see him now, hearing his words.”

When a person employs such an approach to affirm what he is narrating, he has predecessors in the pious early Muslims – may Allah be pleased with them all.

Allah alone grants success.

HADEETH 37 & 38

وَعَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا حَزَنٍ وَلَا أَدَى وَلَا غَمٍّ، حَتَّى الشَّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ» متفقٌ عليه. وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُوعَكُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ تُوعَكُ وَعَكًا شَدِيدًا قَالَ: «أَجَلٌ إِنِّي أُوْعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ» قُلْتُ: ذَلِكَ أَنَّ لَكَ أَجْرَيْنِ؟ قَالَ: «أَجَلُ ذَلِكَ كَذَلِكَ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى؛ شَوْكَةٌ فَمَا فَوْقَهَا إِلَّا كَفَّرَ اللَّهُ بِهَا سَيِّئَاتِهِ، وَحَطَّتْ عَنْهُ ذُنُوبُهُ كَمَا تَحُطُّ الشَّجَرَةُ وَرَفَقَهَا» متفقٌ عليه .

Abu Sa'id and Abu Hurairah رضي الله عنهم reported that the Prophet ﷺ said, “Never a believer is stricken with a discomfort, an illness, an anxiety, a grief or mental worry or even the pricking of a thorn but Allah will expiate his sins on account of his patience.”

[Al-Bukhari and Muslim]

Ibn Mas'ud رضي الله عنه reported: I visited the Prophet ﷺ when he was suffering fever. I said, “You seem to be suffering greatly, O Messenger of Allah.” The Prophet ﷺ replied, “Yes, I suffer as much as two persons.” I said, “Is that because you have a double reward?” He replied that was so and then said, “No Muslim is afflicted by a harm, be it the pricking of a thorn or something

more (painful than that), but Allah thereby causes his sins to fall away just as a tree sheds its leaves.” [Al-Bukhari and Muslim]

COMMENTARY

These two hadeeths: the hadeeth of Abu Sa'eed, and Abu Hurayrah and Ibn Mas'ood - may Allah be pleased with them - both have evidence that the individual is pardoned his sins through the grief, hardship and sorrow and similar other things that afflict him. That is among the favours of Allah - free is He from all imperfections and Exalted is He -; He would try His servants with afflictions which will be expiation for his sins and a way of wiping off his shortcomings.

In this world, man cannot ever be happy; he is rather happy one day and sad on another day. One day he'll get a particular thing and another day it will not reach him. He is afflicted by trials in his soul and hardships in his body. Similar he would have adversities in his community, trials in his family; the afflictions of man are uncountable. Nevertheless, the entire affairs of the believer is good; if he is afflicted with hardship he exercises patience and it is better for him, and if joy reaches him, he is thankful and so it is better for him.

So, if an affliction reaches you, do not think that the grief or pain even it were a thorn that pricks you; do not think it is just useless. You will be recompensed with something better than it; your sins will fall off as the leaves fall off the trees; and that is from Allah's bounties. So if the individual has more patience and hope in Allah's rewards; i.e., expecting tremendous bounties, then he has rewards therefrom.

Hence, afflictions have two aspects:

1. Sometimes when it afflicts an individual, he recalls the rewards and hopes to be rewarded by Allah for enduring; he reaps two forms of rewards: expiation of sins and increased good deeds.

2. And at other times, he would be oblivious of this and he becomes worried; he becomes restless or the like. So he would be unmindful of the recompense for patience from Allah but the worry and restlessness would be atonement for his sins. Hence, in any case he profits in the affliction that reached him.

He may also gain atonement for sins and sins's fall-off without attaining the rewards because he had not intended that at all and was not patient and expectant of Allah's reward. He may also have two things: expiation of sins and attainment of rewards from Allah – the Mighty and Sublime – as explained earlier.

Thus, whenever an individual is afflicted – even by a thorn prick -, he should remember to hope in the recompense from Allah over the trial so that he would be rewarded for it together with getting expiation for sins. This is among Allah's favours, His benevolence and compassion considering His trying the believer and then rewarding him over the affliction o expiating his sins for him.

So, all praise and gratitude belong to Allah, the Lord of all that exists.

HADEETH 39

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ». رواه البخاري. وَضَبَطُوا «يُصِبُ»: بِفَتْحِ الصَّادِ وَكَسْرِهَا.

Abu Hurairah ؓ reported that the Messenger of Allah said, "He whom Allah intends good, He makes him to suffer from some affliction." [Al-Bukhari]

COMMENTARY

His saying, *yu-sab* (as it occurs in the Arabic text) could be read also as *yusib* and they are both correct.

As for *yusib minhu*; meaning that: Allah preordains the afflictions on him by way of trying him whether he will be patient or not. However, *yusab minhu* is more entailing, i.e., he will be tried by Allah and from others too.

Nevertheless, the general sense in this hadeeth is restricted by other narrations which indicate that the meaning is that: Whoever

for whom Allah wants any good and is patient and hopeful of reward; Allah will afflict him to test him. But if he is not patient, the individual may be tried with many afflictions which would not even contain any good, and Allah has not intended any good for him.

The disbelievers are given several afflictions having no benefit in it (for them); yet, they will remain upon their disbelief and die upon it. For those – undoubtedly – Allah has not intended good for them.

However, the meaning is that: For whomever Allah intends good and tries with affliction and he is patient over the trial, then that is among the bounties for him. It had been explained that Allah uses the afflictions to expiate sins and wipe off shortcomings. And it is wellknown that atonement of sins and shortcomings are – no doubts – good for the individual. The worst is that those afflictions are worldly; they will gradually diminish and pass away as the days go by; but the punishment of the hereafter is everlasting – we ask for Allah's protection -.

So if Allah expiates your sins through these afflictions, then that is good for you.

HADEETH 40

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لُضْرٍ أَصَابَهُ، فَإِنْ كَانَ لَا بُدَّ فَاعِلًا فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي» متفق عليه.

Anas reported that the Messenger of Allah ﷺ said, "Let not one of you wish for death because of a misfortune which befalls him. If he cannot help doing so, he should say, 'O Allah, keep me alive as long as You know that life is better for me, and make me die when death is better for me.'" [Al-Bukhari and Muslim]

COMMENTARY

The hadeeth contains the Prophet's prohibiting an individual from wishing to die just because an affliction reaches him. A person may be distressed and find it hard to bear and so, he gets tired and wishes to die. He may say, "O Allah! Take my life" whether he utters that on

his tongue or in his heart. So, the Prophet (ﷺ) prohibited that; he said, "Let not one of you wish for death because of a misfortune which befalls him." That may in fact be good for him.

But if you have an affliction you should rather say, "O Allah! Grant me patience over it" so that Allah helps you and you are able to exercise patience. And that becomes better for you. As for wishing for death; perhaps death is bad for you, it does not guarantee you respite. Not everyone that dies gets relief (from the troubles of life).

A poet said:

The dead is not the one who dies and rests

The dead is rather the death of the living.

An individual may die and begin to face severe torment – and the refuge is with Allah -, the punishment of the grave. If he had remained in the world, perhaps he would be admonished to repent and he would respond and turn to Allah in repentance and that is tremendous good for him. So if an affliction touches you, do not wish to die. If the Prophet ﷺ prohibited wishing for death because of an affliction that reaches him, how about the one who kills himself because of an adversity as we find some reckless individuals do. When an adversity visits them, they hang themselves or stab themselves or even take poisons or the like. Those would only transit from one difficulty to more severe punishments. So they would not have gotten any respite; they have only – and the refuge is with Allah – they would have only passed from one affliction to a more serious one.

Whoever commits suicide will be punished with the means by which he committed the suicide in the Hell Fire forever in eternity as is reported from the Prophet (ﷺ).⁽¹⁾ If he killed himself with a piece of iron – cutlass, knife, nail or similar other thing –, on the Day of Resurrection, he will stab himself with the same material with which he killed himself in the Fire.

If he killed himself by taking poison he will continue to sip it in the Hell Fire. And if he had committed the suicide by hurling himself down a mountain; a mountain will be brought up for him in the Fire from where he will repeatedly fall down for eternity. Hence, I say: If the Prophet ﷺ prohibits wishing for death because of an affliction that reaches the individual, then that he kills himself, trying to go before

1 Its reference had preceded.

Allah in his own case, is certainly more grievous – we ask Allah for wellbeing.

However, when the Messenger (ﷺ) forbids a thing he would mention its alternative if such alternative occurs as is the style of the Qur'an: Allah – free is He from all imperfections - says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا﴾

“O you who believe! Say not (to the Messenger) *Raaina* (be careful) but say ‘Unzurna’ (make us understand)...” (Al-Baqarah: 104)

After prohibiting the expression, “*Raaina*” (be careful), Allah gave its lawful alternative; He said: “...but say ‘Unzurna’ (make us understand).”

A good date was brought to the Prophet ﷺ which he wondered and asked, “What is this?!” “Are all the dates of Khaybar like this?” They replied, “No, O the Messenger of Allah; we purchase a *Saa* of this with two *Saas* (from other types), and two *Saas* with three.” Thereupon, Allah’s Messenger (ﷺ) said, “Don’t do so, sell the combined dates, then you may buy the nice dates with the Dirhams.”⁽¹⁾ That is, the good dates. After prohibiting him from doing that, he explained the correct thing to him.

Likewise here, he said: “Let no one of you wish for death because of a misfortune which befalls him. If he can not help doing so, he should say: ‘O Allah, keep me alive as long as You know that living is better for me, and make me die when death is better for me.’”

He has opened a door for you, a safe passageway. That is for the reason that, wishing for death indicates a person’s restlessness and impatience regarding Allah’s preordainment. But this supplication: “*Allahumma Ahyeenee maa kaanat al-hayaat khayran lee; wa tawaffanee idhaa ‘alimta al-wafaat khayran lee* (O Allah! Keep me alive as long as You know that living is better for me, and make me die when death is better for me).” In it, the individual hands his affairs to Allah since he knows not the Unseen. So he entrusts the matter to its Knower – the Mighty and Sublime: “O Allah, keep me alive as

1 Reported by Al-Bukhaari, the Book of Business Transactions, Chapter on if an individual wants to buy some dates with better dates; no. 2201 and 2202, and Muslim in the Book of Irrigation, Chapter on Buying Food with its Kind; no. 1593.

long as You know that living is better for me, and make me die when death is better for me.”

Longing for death is hastiness on the part of the individual that Allah should take his life; it may preclude him tremendous blessings. It may debar him from repentance and increased good deeds. Hence it occurs in a hadeeth that, “No one dies except that he regrets. If he was righteous, he would regret not having done more, but if he was wicked, he would regret not having repented.”⁽¹⁾ That is to say; he would have asked for pardon for his sins.

If someone asks: “How will he say: ‘O Allah keep me alive as long as you know that living is better for me, and make me die when death is better for me?’” We answer that: Rightly, for the reason that Allah knows what will happen. As for man, he knows not as Allah the Exalted said,

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

“Say: no one in the heavens and the earth knows the unseen except Allah.” (An-Naml: 65).

“No person knows what he will earn tomorrow and no person knows in what land he will die.” (Luqmaan: 34).

So you really don’t know whether living is better for you; and death may be better for you. Consequently, it is necessary when an individual prays for a person to have longlife to specify and say: “May Allah elongate your life upon His obedience” so that there is advantage in his living long.

If an individual says: But Maryam the daughter of ‘Imraan had wished for death when she said, “Would that I had died before this, and had been forgotten and out of sight” (Maryam: 23). Why did she do something that is forbidden?

The response to that is we say:

Firstly: We must understand that if the legislations of those before us contradict something in our own Sharee’ah, such legislations

1 Reported by At-Tirmidhee, the Book on Asceticism, Chapter (59); no. 2403, and al-Bagawee in Sharh as-Sunnah no. 4309. Al-Arnaoot said, “It has Yahya bin Ubaydillah, who is Ibn Abdullah bin Mawhab Al-Madane in its chain. And he is an abandoned reporter. The hadeeth is in Daee’ al- Jaami’ (5148).

cannot be accepted because our Sharee'ah abrogates every legislation that precedes it.

Secondly: Maryam did not wish for death; she only wished that she had died before the incident even if she remained for a thousand years. It was more important for her that she passed away without trials. A similar thing was what Yoosuf عليه السلام said, "Cause me to die as a Muslim and join me with the righteous." (Yoosuf: 101).

It does not mean asking Allah to take his life; he rather asked that Allah should make him die upon Islam, and there is no blame in that. For example; one could say: "O Allah! Make me die upon Islam, upon Faith and upon declaring Your oneness and sincerity." Or "Make me die while You are pleased with me" and the like.

So it is important to understand the difference between a person's wishing to die owing to some adversity that reaches him and the individual asking to die upon particular trait Allah – the Mighty and Sublime – is pleased with.

The first is what the Messenger ﷺ has prohibited.⁽¹⁾

The second is allowed.

The Prophet ﷺ prohibited wishing for death because of adversity for the reason that whoever longs for death due to difficulty that touches him is only being impatient. The incumbent thing for the individual is to be patient over afflictions and be hopeful of reward from Allah – the Mighty and Sublime. The difficulty or grief or worry or illness that afflicts you all expiate for your sins. If you hope in the rewards, it is increment in your rank. The harm, sickness and other things that afflict man are not everlasting; they end. So when they end when you would have been accruing rewards from Allah – the Mighty and Sublime -, they also atone for your sins then that is good for you as is authentically reported from the Prophet ﷺ that he said, "The affairs of the believer are astonishing! His entire affairs are good, and that is not for anyone except the believer. If difficulty touches him, he is patient and that is good for him. But if fortune reaches him, he is grateful and that is good for him."⁽²⁾

In any case, the believer is upon good during adversity or prosperity.

1 Its reference had preceded.

2 Its reference had preceded.

HADEETH 41

وَعَنْ أَبِي عَبْدِ اللَّهِ حَبَّابِ بْنِ الْأَرْتِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَكَّوْنَا إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، فَقُلْنَا: أَلَا تَسْتَنْصِرُ لَنَا أَلَا تَدْعُو لَنَا؟ فَقَالَ: قَدْ كَانَ مِنْ قَبْلِكُمْ يُؤْخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ فِي الْأَرْضِ فَيُجْعَلُ فِيهَا، ثُمَّ يُؤْتَى بِالْمِنْشَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيُجْعَلُ نِصْفَيْنِ، وَيُمَشَّطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَحْمِهِ وَعَظْمِهِ، مَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهِ لِيُتِمَّنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّابِئُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ لَا يَخَافُ إِلَّا اللَّهَ وَالذَّنْبَ عَلَى غَنَمِهِ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ» رواه البخاري .

Khabbab bin Al-Aratt ؓ reported: We complained to the Messenger of Allah ﷺ regarding the persecution inflicted upon us by the disbelievers while he was lying in the shade of the Ka'bah, having made a pillow of his cloak. We submitted: "Why do you not supplicate for our prevalence (over the opponents)?" He ﷺ replied, "Among those people before you, a man would be seized and held in a pit dug for him in the ground and he would be sawed into two halves from his head, and his flesh torn away from his bones with an iron comb; but, in spite of this, he would not wean away from his Faith. By Allah, Allah will bring this matter to its consummation until a rider will travel from San'a' to Hadramout fearing none except Allah, and except the wolf for his sheep, but you are in too much of a hurry." [Al-Bukhari]

COMMENTARY

The hadeeth of Abu Abdillah, Khabbab bin Al-Aratt - may Allah be pleased with him - relates the harms suffered by the Muslims in the hands of the Quraysh in Makkah, and so they came to the Prophet (ﷺ) to complain: "while he was lying under the shade of the Ka'bah,

having made a pillow of his cloak.” The Prophet ﷺ then explained that some among those before us witnessed worst treatment than those. A pit may be dug and one amongst them will be hurled inside it; and then they would bring a blade to saw him from the centre of his head and severed. His skin may even be peeled off his bones with an iron comb.

Then he ﷺ swore that Allah will bring this affair to perfection; i.e., He will bring the message of Islam conveyed by the Messenger (ﷺ) to completion such that a rider would travel from San'a to Hadramaut not fearing anything except Allah and then the wold over his herd but you are in haste. That is to say, be patient and wait for the wayout from Allah; Allah shall bring this matter to perfection. And the matter has happened as the Prophet – ﷺ – swore will happen.

So, the hadeeth contains one of the signs of Allah since the matter occurred conforming to what the Prophet (ﷺ) had told. It also involves a proof of Messenger of the Prophet (ﷺ) considering the fact that Allah affirmed what he told as He said:

﴿لَٰكِنَ ٱللَّهُ يَشْهَدُ بِمَا أُنزِلَ إِلَيْكَ أَنزِلَهُۥ بِعِلْمِهِۦ ۖ وَٱلْمَلَٰئِكَةُ يَشْهَدُونَ ۗ وَكَفَىٰ بِٱللَّهِ

شَهِيدًا ﴿٣١﴾

“But Allah bears witness to that which He has sent down (the Qur'an) to you (O Muhammad – ﷺ); He has sent it down with His Knowledge and the angels bear witness, and Allaah is all sufficient as a witness.” (An-Nisaa: 166).

It also contains evidence that patience is mandatory regarding the afflictions from the enemies of the Muslims; and when the individual exercises patiences he achieves! So it is incumbent that one faces the harms from non-Muslims with patience and hope for Allah's rewards and expectation of wayout. He should not think that the matter will end just quickly or easily. Allah – the Mighty and Sublime – has tried the believers with the disbelievers; they would harm them and may even kill them as the Jews killed the Prophets who are evn far greater than the callers and the generality of the Muslims.

Consequently, he should be patient and await wayout and not get tired or bored. He should remain firm like the rock; and the end is for the pious, and Allah is with the patient. If he is patient and persevering,

following the path leading to his goals – but without confusion, tension and unrest -, through well planned steps: the enemies of the Muslims – the hypocrites and the disbelievers follow well established and planned steps to attain their goals.

As for those frail, rash and unnecessarily emotional who create confusion and unrests, tremendous benefits may elude them. They may even swerve and destroy all that they had built if at all they had built anything. But for the believer, he would be patient and gradual, working gradually and establishing himself planning and following well thoughtout steps to extirpate the enemies of Allah, the hypocrites and the disbelievers and not creating any opportunity for them since they always ever set traps for the righteous people. They ever desire to provoke them so that if any of them does anything, they grab him and say, “This is what we want” and lots of evils will happen thereof.

Allah’s Messenger (ﷺ) exhorted his companions to be patient; those before you – and you are more duty bound to be more patient – were treated in such-and-such manner and they remained patient. So you, O followers of Muhammad, are a nation of patience and goodness. Be patient until Allah will bring His affair: And the good end is guaranteed for the pious.

So, you must not be silent in the face of evil; but you should follow plans and strategies with good manners and be hopeful of wayout from Allah. Do not be tired; the road is long – especially if you are just at the beginning of the trials -, those who bring them will try their utmost to reach the peak of their ambitions. You should cut it off; be more determined than them and more strategic in your approaches. The enemies certainly plot but Allah plots too and He is the best of plotters.

Allah alone grants success.

HADEETH 42

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمَ حُنَيْنٍ أَثَّرَ رَسُولَ اللَّهِ ﷺ نَاسًا فِي الْفِئْمَةِ، فَأَعْطَى الْأَقْرَعَ بْنَ حَابِسٍ مِائَةَ مِنَ الْإِبِلِ، وَأَعْطَى عِيْنَةَ بْنَ حِصْنٍ مِثْلَ ذَلِكَ، وَأَعْطَى نَاسًا مِنْ أَشْرَافِ الْعَرَبِ وَأَثَرَهُمْ

يَوْمَئِذٍ فِي الْقِسْمَةِ. فَقَالَ رَجُلٌ: وَاللَّهِ! إِنَّ هَذِهِ قِسْمَةٌ مَّا عُدِلَ فِيهَا، وَمَا أُرِيدَ فِيهَا وَجْهَ اللَّهِ، فَقُلْتُ: وَاللَّهِ! لِأَخْبِرَنَّ رَسُولَ اللَّهِ ﷺ، فَأَتَيْتُهُ فَأَخْبَرْتُهُ بِمَا قَالَ: فَتَغَيَّرَ وَجْهُهُ حَتَّى كَانَ كَالصَّرْفِ. ثُمَّ قَالَ: «فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللَّهُ وَرَسُولُهُ؟» ثُمَّ قَالَ: يَرْحَمُ اللَّهُ مُوسَى قَدْ أُؤْذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ». فَقُلْتُ: لَا جَرَمَ لَا أَرْفَعُ إِلَيْهِ بَعْدَهَا حَدِيثًا. متفقٌ عَلَيْهِ .

Ibn Mas'ud رضي الله عنه reported: After the battle of Hunain, Messenger of Allah ﷺ favoured some people in the distribution of spoils (for consolation). He gave Al-Aqra' bin Habis and 'Uyainah bin Hisn a hundred camels each and showed favour also to some more honourable persons among the Arabs. Someone said: "This division is not based on justice and it was not intended to win the Pleasure of Allah." I said to myself: "By Allah! I will inform Messenger of Allah ﷺ of this." I went to him and informed him. His face became red and he said, "Who will do justice if Allah and His Messenger do not?" Then he said, "May Allah have mercy on (Prophet) Musa (Moses); he was caused more distress than this but he remained patient." Having heard this I said to myself: "I shall never convey anything of this kind to him in future."

[Al-Bukhari and Muslim]

COMMENTARY

This hadeeth was cited by the author - may Allah shower blessings on him - from Abdullah bin Mas'ood - may Allah be pleased with him -, that: "After the Battle of Hunain": that was the Battle of Taaif which took place after the Triumph over Makkah, the Messenger (ﷺ) fought them and got tremendous spoils from them like camels, sheep, Dirham and Dinar [money]. Then the Prophet (ﷺ) camped at Ji'raanah, a place towards the end of the Sanctified regions in the direction of Taaif.

He camped there and began to distribute the spoils. He gave those who only still had leanings towards Islam; i.e., the elders of the tribes, he gave them by way of drawing their hearts towards Islam. So he gave them great shares such that some among them even had as much as a

hundred camels.

A man among the people then said: “By Allah! This sharing was not fair nor is Allah’s Face intended by it” – we ask for refuge with Allah -. He said that in a distribution that was done by the Messenger of Allah (ﷺ)! But love of this world and the devil may lead an individual into ruin – we ask Allah for wellbeing. This statement is one of disbelief; to ascribe Allah and His Messenger to injustice; and that the Prophet (ﷺ) did not intend Allah’s Face by it.

Undoubtedly, the Prophet (ﷺ) intended Allah’s Face with the distribution; he wanted to further attract the elders of the tribes to Islam in order to further strengthen Islam. When the leaders of the communities have strong leanings towards Islam, and their Faith becomes strong, extra advantages will be gained and their people and relatives will then follow them and Islam will get stronger therewith. But ignorance brings its victim to perdition.

When Abdullah bin Mas’ood – may Allah be pleased with him – heard that been said about Allah’s Messenger (ﷺ), he informed the Prophet (ﷺ) about it. He reported it to him. He told him this man had said such-and-such and the Messenger’s countenance changed radically, like the gold – in its drastic change and yellow colour -; and then he said:

“Who will do justice if Allah and His Messenger do not.” The Messenger (ﷺ) spoke the truth! If Allah’s sharing is not fair, and the sharing of His Messenger is not fair; so who will be fair?! Then he said, “May Allah have mercy on Moosa; he was caused more distress than this but he remained patient.”

The point of reference from the hadeeth is this expression; that the Prophet – peace and blessings be upon them – would be tested and they would exercise patience. This is our own Prophet (ﷺ); he was told that statement after eight years of his migration. That is to say; it was not at the beginning of the call’ it was after Allah had established him; after his truthfulness was wellknown, after Allah manifested the signs of the Messenger in the distant regions and in themselves. Yet, it was said that the sharing was not fair and he did not intend Allah’s Face with it!

If this is a statement from a man amongst the companions of the Prophet (ﷺ) to the Prophet (ﷺ), then don’t be surprised that the

people may say to one of the scholars that, “this scholar has such-and-such”, describing his deficiencies. The devil exhort those individuals to attack the person of the scholars because once they are abused and their statements become bereft of importance before the people there will be no one left to guide the people upon Allah’s Book.

Who will guide them upon Allah’s Book if they already do not trust the statements of the scholars? Definitely the devil and his party! Consequently, backbiting the scholars is far greivous than backbiting other than the scholars because backbiting any other person is just backbiting of an individual. If it brings any harm, it is restricted to the slanderer and the person against whom the slander was made.

As for backbiting the scholars, it harms Islam since the scholars are the bearers of the banner of Islam; if dependence becomes lost in their statements, the banner of Islam will fall and that will spell great hardship for the people.

If the flesh of people becomes like the flesh of the animal that falls dead, the flesh of the scholars are like the poisoned flesh of an animal that suddenly falls dead owing to its great evil. So, do not be surprised when you find someone abusing the scholars!

Here was the Messenger (ﷺ) who was addressed as described above. So be patient and hopeful of rewards from Allah – the Mighty and Sublime, and be certain that the good end is for the pious. As long as the individual has god-consciousness and is upon guidance from Allah – the Mighty and Sublime -, the good end will be his.

Likewise, some of the people would have friends, associates who would only err once and he begins to abuse, curse and revile him – and the refuge is with Allah – regarding just an error. The one being abused should be patient; he should realize that the Prophets were cursed, abused and belied; they called them mad men, that they were mere poets, sorcerers, magicians:

﴿قَصَبُوا عَلَىٰ مَا كَذَّبُوا وَأَوْدُوا حَتَّىٰ أَنزَلْنَاهُمْ نَصْرًا﴾ (٣٤)

“But with patience they bore the denial, and they were hurt till Our Help reached them.” (An’am: 34)

That is what Allah said – Exalted is He.

So, this hadeeth contains: Evidence that the ruler could give gifts to

whomever he thinks giving will bring advantage; even if he gives such an individual much more than others in as much as he sees advantage in that for Islam, not personal benefits such as giving those who love him and denying others. But if he sees that giving will bring some advantages to Islam and he even gives extra, he has that right. He is after all the ruler who will be asked before Allah; it is not right for anyone to oppose him. Whoever opposes him has wronged his own soul.

It also contains: the fact that the Prophet (ﷺ) regards the past Messengers; hence, he said, “Moosa was certainly harmed much more than this and he endured patiently.” Allah the Exalted says:

﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ﴿١١١﴾﴾

“Indeed in their stories is a lesson for men of understanding.”
(Yoosuf: 111)

He also says:

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرًا لِلْعَالَمِينَ﴾

“They are those whom Allah had guided. So follow their guidance.” (Al An'am: 90).

Hence, Allah commanded His Prophet (ﷺ) to follow the guidance of the prophets before him.

Consequently, it is incumbent on us to follow the Prophets – peace and blessings be upon them all – with regards to patience in the face of difficulties and to be hopeful of the rewards from Allah. We must understand that patience and hoping in His rewards will raise our ranks and expiate our sins.

Allah alone grants success.

HADEETH 43

وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ خَيْرًا عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا، وَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِدَنْبِهِ حَتَّى يُوَفِّيَ بِهِ يَوْمَ الْقِيَامَةِ».

Anas ؓ reported that the Messenger of Allah ﷺ said, "When Allah intends good for His slave, He punishes him in this world, but when He intends an evil for His slave, He does not hasten to take him to task but calls him to account on the Day of Resurrection."
[At-Tirmidhi]

COMMENTARY

All matters are in the Hands of Allah, the Mighty and Sublime. He the Exalted said regarding Himself:

"Doer of whatsoever He intends [or wills]." (Hood: 107)

He also says:

"Verily Allah does what he wills." (Al-Hajj: 18).

Therefore all things are in the Hands of Allah.

Man is never free from mistakes, sins and deficiency in implementing obligations. If Allah wants good for His servant, He quickens his punishment in this world either through his wealth or family or life or one of his associates because difficulties atone for sins. So if the punishment is quickened and Allah expiates the sins of the servant therewith, it means he'll meet Allah not having any sin. His afflictions and adversities would have purified him. An individual may have difficulties during his last moments due to some sins still left-over on him so that he could leave this world pure from sins. This is great favour because the adversities of this life are less intense compared to the punishment of the hereafter.

But if Allah wants evil for the servant, he gives him respite. He will only gradually grab him; He will shower blessings on him and put hardship away from him to such an extent that he becomes haughty. He would be culpably gladsome for the favours of Allah on him. Then, he'll meet Allah while he is engulfed in his sins for which Allah will punish him in the hereafter – we ask Allah for wellbeing. You should therefore realize, that Allah wanted evil for him because Allah held back his punishment until he recompenses him with it on the Day of Resurrection.

Then he mentioned in this hadeeth that: "The enormity of rewards is from the severity of the trial": that is to say: the more severe the affliction, the more tremendous the reward. The easy trials have

(relatively) little rewards, but the serious trials have huge rewards. Allah the Mighty and Sublime is bounteous towards the people, so when He tries them with adversities He recompenses them with great rewards over it; but when the affliction is slight, the rewards come (relatively) small too.

“And when Allah loves a group of people, He afflicts them. So, whoever is pleased will have pleasure and whoever is displeased will receive displeasure.”

This is additional glad tidings for the believer; if he is befallen with an affliction he should not think Allah – free is He from all imperfections – dislikes him. In fact, that could be from the signs of Allah’s love for the servant; that he is tested with afflictions. Hence, if he is pleased, patient and hopeful of rewards from Allah, he will receive pleasure. But if he despises, then he gets despise.

This entails exhortation that the individual must be patient in the face of hardship so that pleasure will be written down for him from Allah – the Mighty and Sublime.

Allah alone grants success.

HADEETH 44

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ ابْنُ لَأَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ يَشْتَكِي، فَخَرَجَ أَبُو طَلْحَةَ، فَقَبِضَ الصَّبِيَّ، فَلَمَّا رَجَعَ أَبُو طَلْحَةَ قَالَ: مَا فَعَلَ ابْنِي؟ قَالَتْ أُمُّ سَلِيمٍ وَهِيَ أُمُّ الصَّبِيِّ: هُوَ أَسْكَنُ مَا كَانَ، فَفَرَبْتُ إِلَيْهِ الْعِشَاءَ فَتَعَشَّى، ثُمَّ أَصَابَ مِنْهَا، فَلَمَّا فَرَغَ قَالَتْ: وَارُوا الصَّبِيَّ، فَلَمَّا أَصْبَحَ أَبُو طَلْحَةَ أَتَى رَسُولَ اللَّهِ ﷺ فَأَخْبَرَهُ، فَقَالَ: «أَعْرَسْتُمْ اللَّيْلَةَ؟» قَالَ: نَعَمْ، قَالَ: «اللَّهُمَّ بَارِكْ لَهَا؛ فَوَلَدَتْ غُلَامًا، فَقَالَ لِي أَبُو طَلْحَةَ: أَحْمِلْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيَّ ﷺ، وَيَعْتَ مَعَهُ تَمْرَاتٍ، فَقَالَ: «أَمَعَهُ شَيْءٌ؟» قَالَ: نَعَمْ، تَمْرَاتٍ، فَأَخَذَهَا النَّبِيُّ ﷺ فَمَضَغَهَا، ثُمَّ

أَخَذَهَا مِنْ فِيهِ فَجَعَلَهَا فِي فِي الصَّبِيِّ، ثُمَّ حَنَّكَهُ وَسَمَّاهُ عَبْدَ اللَّهِ.
مُتَّفَقٌ عَلَيْهِ.

Anas رضي الله عنه reported; One of the sons of Abu Talhah رضي الله عنه was ailing. Abu Talhah went out and the boy died in his absence. When he came back, he inquired, "How is the boy?" Umm Sulaim, the mother of the boy, replied, "Better than before." Then she placed his evening meal before him and he ate it; and thereafter slept with her. At last, she said to him: "Arrange for the burial of the boy." In the morning, Abu Talhah went to Messenger of Allah ﷺ and informed him of the event. He enquired, "Did you sleep together last night?" Abu Talhah replied in the affirmative, on which the Prophet supplicated, "O Allah bless them." Thereafter, she gave birth to a boy. Abu Talhah said to me: "Take up the boy and carry him to the Prophet ﷺ," and he sent some dates with him. The Prophet ﷺ enquired, "Is there anything with him?" He said; "Yes, some dates." The Prophet ﷺ took a date, chewed it and put it in the mouth of the baby and rubbed the chewed date around the baby's gum and named him 'Abdullah. [Al-Bukhari and Muslim]

COMMENTARY

The hadeeth of Anas bin Maalik from Abu Talhah that he had a son who had some complains; i.e., who was ill. Abu Talhah was the stepfather of Anas bin Maalik, may Allah be pleased with them. So, the boy was ill when Abu Talha went out for some of his needs. The boy then died.

When Abu Talhah came back, he asked Anas' mother about him that, "How is my son?" She said, "Better than before." And rightly so; he was better than he ever was since he had died and there is no better serenity than death. Abu Talha – may Allah be pleased with him – understood that the boy was recovering from the illness. So,

she presented the dinner and he ate, thinking his son was healthy and sound. Thereafter, he had intercourse with her. When they finished she told him, “Arrange for the burial of the boy”: that is to say, prepare to bury the boy because he had passed away.

When it was morning, Abu Talha - may Allah be pleased with him - woke up, buried the boy and informed the Prophet (ﷺ) who enquired, “Did you sleep together last night?” Abu Talhah replied, “Yes”, thereupon, he supplicated seeking blessings for them: “O Allah, bless their night for them.” Later on, she gave birth to a boy he (i.e., the Prophet – ﷺ) named Abdullah. This boy also later had five children, all boys, who became scholars in the sciences of the Qur’an out of the blessings of the supplication of the Prophet (ﷺ).

This hadeeth indicates: the strength of Umm Sulaym’s patience – may Allah be pleased with her -. She was distressed by the passing away of her child but she only mentioned it to her husband indirectly, presented the dinner and made him have her before clearly saying, “Arrange for the child’s burial.”

This contains evidence for Allusions; i.e., that an individual gives an expression such that what he intends would be different from the apparent meaning of the expression. The listener would easily understand the apparent meaning even though, given more attention, it has another surreptitious meaning which forms the intention of the speaker. Such expressions are allowed although they should only necessarily be employed during need. If the individual needs to use it to achieve a benefit or avoid harm; then he should. But it is not necessary if it is needless because if he uses it and the matter happens contrary to what the listener thinks, the individual may be thought to have lied and suspicions may begin to grow around his person.

From beneficial allusions an individual may need to employ is: If you have an aggressor who unduly seizes people’s wealth and someone entrusts you with some wealth that, “Please keep this money; I’m afraid this aggressor may find it and seize it.” Then the aggressor comes to you and asks, “Do you have any money belonging to so-and-so with you?” and you reply that, “By Allah! *Maa ‘indee shay-un* (meaning: ‘I have nothing’ or ‘What I have is tremendous’)!” The listener would think you’re refuting, thinking that it means, “I don’t have with me anything belonging to him.”

However, you intended by *maa* (in your reply), *al-ladhee* (that which); i.e., “What he has with me is much”. So his response was affirming and not a denial. This constitutes *at-Tawriyah* (Allussions) and it is allowed. In fact, it may be required if need be; otherwise it should not be used.

Also, the hadeeth contains: that when Anas bin Malik (may Allah be pleased with him) came to the Prophet (ﷺ) along with his step-brother, Abu Talha’s son, with some dates, the Prophet (ﷺ) carried the baby, chewed the dates and placed it on the palate of the infant. That is to say, he placed it inside his mouth rubbing it on his palate by way of seeking blessings from the saliva of the Prophet (ﷺ). So the first thing to reach this boy’s belly is the Prophet’s saliva. The companions – may Allah be pleased with them – used to do that when they have a newborn – male or female. They would come to Allah’s Messenger (ﷺ) along with dates so that he could chew it and rub the palate of the baby with it using his tongue – peace and blessings be upon him.

Now, is rubbing chewed dates to the palate of newborns (*Tahneek*) here, is it to seek the blessings of the Prophet’s saliva? Or it is so that the sweetness of the dates may reach the intestines of the child before any other thing? If we hold the first as the answer, then *Tahneek* would be from the things exclusive to the Prophet (ﷺ). So nobody should rub chewed dates to the jaws of newborns since blessings should not be sought from the saliva and sweat of anybody except the Prophet (ﷺ).

But if we hold the second view; that it is for the chewed dates to be the first thing in the infant’s belly, just like “tanning”; then we view that *Tahneek* should be done for every newborn.

The hadeeth also contains: a miracle of the Prophet (ﷺ) considering his invoking blessings upon the child and Allah blessed him along with his offsprings. He had – as explained earlier -, nine boys, all proficient readers of the Qur’an as a result of the blessings from the Prophet’s supplications.

It also includes: Encouragement to give Abdullah as name; giving that name and Abdur-Rahman is the best. The Prophet (ﷺ) said, “The most beloved names to Allah are Abdullah and Abdur-Rahman.”⁽¹⁾

1 Reported by Muslim in the Book of Manners, Chapter on Prohibition of Taking Kunya from al-Qaasim and an explanation of the most encouraged names; no. 2132.

As for what is reported that, “The best names are those involving Muhammad and ascription to being Allah’s slave”⁽¹⁾; such report lacks basis, and is not a narration from Allah’s Messenger (ﷺ). The correct report is that, “The most beloved names to Allah are Abdullah and Abdur-Rahman; and Haarith and Hammaam are the most realistic of them.”⁽²⁾

Haareth and *Hammaam* are the most realistic names because they are true-to-life; every individual among humans is a *Haarith*, worker, working; and every one among them has cravings, he would have intentions and desires, setting goals for life.

Allah, the Exalted, says:

﴿يَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَلَمَّا فَهِمَهُ﴾

“O man! Verily, you are returning towards your Lord with your deeds and actions [good or bad], a sure returning, and you will meet [the results of your deeds which you did].” (Al Inshiqaaq: 6).

Consequently, the most realistic names are Haarith and Hammam because they are true to life; but the most beloved to Allah are Abdullah and Abdur-Rahman.

Therefore, it is incumbent on the individual to select good names for his sons and daughters so that he attains rewards therewith and for the fact that by so doing, he would be nice to his children. But for him to bring names strange to the community, that could result in serious psychological discomfort for his sons and daughters in the future. Consequently such parent will bear the sins and burdens of the worry and grief that reach the children owing to his choice of such strange names for them. The people would exclaim, “Look at this sort or name...!” So, one should select the best names.

It is prohibited for an individual to take names peculiar to the non-Muslims such as George and the like among the names the non-Muslims take because that falls among the matters of imitating non-Muslims. And the Prophet (ﷺ) had warned that, “Whoever imitates a

1 Muhammad bin Ahmad as-Sa’dee in *Nawaafihu al-’Utra*, no. 708 said: It is unknown.

2 Reported by Aboo Daawood in the *Book of Manners*, Chapter on Changing Names; no. 4950, an-Nasaaee in the *Book on the Matters Regarding Horses*; no. 3565, and Imam Ahmad in the *Musnad* (3/345)

people is part of them.”⁽¹⁾

It is compulsory for us – the Muslims - to have intense dislike for non-Muslims and make enemies of them. We should recognize that no matter how they try to placate and come near us, they - in reality – are our enemies and the enemies of Allah – the Mighty and Sublime -, enemies of the angels, the Prophets and the pious. So they are enemies even if they feign friendship or claim to be friends. They are – by Allah – real enemies and as such, we should take them as enemies.

It does not matter whether those non-Muslims are the influential ones in world affairs or the ineffectual amongst them; even the servants and maids; we should dislike having servants and maids from among the non-Muslims more so that our Prophet (ﷺ) says: “Drive away the Jews and the Christians from the Arabian Peninsula.” He also said, “I will drive away the Jews and the Christians from Arabian gulf, and allow only the Muslims.”⁽²⁾ In the illness in which he died during his last moments while giving his last words to the Ummah, he said, “Expel the idolaters from the Arabian Peninsula.”⁽³⁾

Today, some of the people – we ask Allah for wellbeing – if asked to choose between a Muslim worker and a non-Muslim worker would select the non-Muslim! Lost and misguided hearts, never tending towards the truth choose non-Muslims. The devil makes their actions fair seeming to them; they pretentiously tell white lies: “The non-Muslim is more sincere in his work than the Muslim”! And I seek refuge with Allah!

They claim that, “The non-Muslim will not observe the Prayer; he’ll rather spend the entire Prayer time working, he’ll not request to go to perform the lesser Hajj nor the Hajj itself, and will not even fast; he is ever at work”! It does not bother him even when the Creator of the earth and the heavens says:

- 1 Reported by Aboo Daawood, the Book of Dressing, Chapter on Ostentatious Dressing; no. 4031, and Imam Ahmad in his Musnad (2/50), and it occurs in Saheeh al-Jaami’ no. 6025.
- 2 Reported by Muslim in the Book of Jihad and Advancements, Chapter on Expelling the Jews from the Arabian Peninsula; no. 1767.
- 3 Reported by Al-Bukhaari, Book on Jihad and Advancements, Chapter on whether aid should be sought from non-Muslims under Muslim protection, and how to relate with them; no. 3053, and Muslim, Book of Will; no. 1637.

﴿وَلَعِبَدٌ مِّنْ خَيْرٍ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ

وَالْمَغْفِرَةِ بِإِذْنِهِ لَعَلَّهُمْ النَّارِ ﴿٢٢١﴾

“And verily, a believing slave is better than a [free] Mushrik [idolater], even though he pleases you. Those [Al-Mushrikun] invite you to the Fire, but Allaah invites [you] to Paradise and Forgiveness by His Leave...” (Al Baqarah: 221).

As a result of this, it is compulsory on you – O brothers -, to admonish your brothers who are tricked and the devil makes bringing non-Muslims to our lands as servants and workers and things like that fair seeming to them. They should understand that their actions constitute helping non-Muslims against the Muslims for the reason that such individuals pay back taxes to their governments to strengthen it against the Muslims. Instances of this are many.

So it is incumbent on us to avoid the non-Muslims as much as we can; we should not take names imitating them nor hold them dearly nor honour them. We should not start by greeting them with the greetings of *Salam* neither should we leave the roads for them because the Prophet (ﷺ) says, “Do not commence greeting the Jews and the Christians with the greeting of *Salam*; and if you meet them on the way constrict them to its narrowest paths.”⁽¹⁾

How well have we adopted these teachings?! Have we acted upon the statement of the Messenger (ﷺ) who never speaks from desires? Should we not be cautious of falling into ruin if we have become so deficient? One day the Prophet (ﷺ) woke up suddenly from sleep facially expressing annoyance, and he said: “*La ilaaha illallah* (There is no deity deserving of worship except Allah) woe betides the Arabs from an evil that has drawn near.” Warning and threat; woe betides the Arabs, bearers of the banner of Islam from an evil that has drawn near, “a space like this has been left open from the cover of Ya’juj and Maa’juj” he then made a circle with his thumb and index finger. Zaynab enquired, “O Messenger of Allah; shall we be destroyed while the righteous ones are amongst us? He replied, “Yes; when sins

1 Reported by Muslim in the Book of Greetings, Chapter on commencing greetings with the People of the Book with the greeting of salam and how to reply them; no. 2167.

become much.”⁽¹⁾

Immoral actions and innate deficiencies; when our deeds are full of inadequacies then we are prone to ruin. So when people with intrinsic filth become much in our lands, we become susceptible to destruction, and the everyday attests to this. We ask Allah to preserve our lands from our open and hidden enemies; may He sink the hypocrites and disbelievers and turn their plots against them, He is certainly the Generous and Honourable.

The statement of Umm Sulaym – may Allah be pleased with her - that, “If a people give a loan to a household and then request to be given back the loan; should they be denied?” He said: “No” Thereupon, she said, “Then hope for Allah’s rewards on account of your son.” That means that our children under our care are borrowed things, they are owned by Allah – the Mighty and Sublime – and whenever He likes, He took them back. She gave him that illustration so that he could be content and hopeful of the rewards with Allah – free is He from all imperfections.

This points to her intelligence – may Allah be pleased with her -, and that she was a very smart and patient woman hopeful of Allah’s rewards. Otherwise, mothers like fathers become seriously worried when their child passes away or even more because of her own innate weakness and the fact that she easily feels upset.

The hadeeth also illustrates the blessings of the Prophet’s supplications considering the fact that Abdullah later had nine boys who were all proficient reciters of the Qur’an by virtue of the Prophet’s prayer – ﷺ.

Likewise, it indicates the high status of Abu Talha – may Allah be pleased with him – because Abu Talha had travelled along with the Prophet (ﷺ) while Umm Sulaym was with them, pregnant. When the Prophet (ﷺ) returned from the journey, her labor started before they arrived Madeenah. The Prophet (ﷺ), “Dislikes suddenly returning to his family at night without notice”: i.e., he loathes arriving home in the night without giving prior notice of his arriving. Abu Talha – may Allah be pleased with him - then supplicated to Allah: “O Allah! You know I like being with the Prophet (ﷺ) during any of his journeys; and he would not return home except that I return along with him.

1 Reported by Al-Bukhaari (3346) and Muslim (2880).

But I have been touched with what You see” – as he begged His Lord – free is He from all imperfections and Exalted is He -, Umm Sulaym was saying, “I have stopped feeling as felt initially.” That is to say, the labour eased off as if she has stopped laboring.

She then said to her husband, Abu Talha, “Proceed”. So he proceeded and entered Madeenah along with Allah’s Messenger (ﷺ). And when they got to Madeenah, she gave birth to the baby. This is a marvelous thing Allah caused to happen to honour Abu Talha – may Allah be pleased with him. Allah lessened the pains of labour of his wife through his supplications.

After she delivered, Umm Sulaym said to her son, Anas bin Malik, the step-brother of the newborn, “Take him to the Messenger of Allah (ﷺ)”, i.e., Take him as is the custom of the people of Madeenah; when they have newborns they bring them to the Messenger of Allah (ﷺ) with dates. The Prophet (ﷺ) would chew the date with his mouth – peace and blessings be upon him -, and then rub it on the palate of the infant. That contains two advantages:

The first advantage: The blessings of the saliva of the Prophet (ﷺ). The companions – may Allah be pleased with them – would seek blessings through the Prophet’s saliva and his sweat. In fact, it was from their practice that in the morning after the Fajr prayer, they would bring a container of water and the Prophet (ﷺ) would deep his hands into it and rub his hands against themselves in the water. The young ones will take the water to their homes and seek blessings from the left-overs of the Prophet (ﷺ).

When the Prophet (ﷺ) made ablution, the companions – may Allah be pleased with them – struggled to get the remains; i.e., the remainders from the water. They seek blessings therefrom and from his sweat and hairs as well. Umm Salamah – one of the wives of the Messenger (ﷺ) – and one of the mothers of the believers had a rattle of silver like a casing containing the strands of the Prophet’s hairs with which they cure ailments. They would three or four strands, place them in water and shake them to seek Allah’s blessings using the hairs.⁽¹⁾ However that is special regarding the Prophet (ﷺ) alone.

The second advantage: through the dates the Messenger (ﷺ) used to rub on the palates. The dates are blessed; and then it benefits the

stomach. So if the first thing that reaches the stomach is the dates; then the stomach finds advantage in that.

So the Prophet (ﷺ) rubbed the chewed dates on the infants's palate and prayed for him.

The point of reference in the hadeeth is that: Umm Sulaym said to Abu Talha: "Be hopeful of Allah's rewards regarding your son." That is to say; be patient over the adversity of his death and be hopeful of Allah's reward.

Allah alone grants success.

HADEETH 45 & 46

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الشَّدِيدُ
بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ» متفق عليه.
وَعَنْ سُلَيْمَانَ بْنِ صُرَدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ جَالِسًا مَعَ النَّبِيِّ ﷺ،
وَرَجُلَانِ يَسْتَبَانِ، وَأَحَدُهُمَا قَدِ احْمَرَّ وَجْهُهُ، وَانْتَفَخَتْ أَوْدَاجُهُ. فَقَالَ
رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ:
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ذَهَبَ مِنْهُ مَا يَجِدُ». فَقَالُوا لَهُ: إِنَّ النَّبِيَّ
ﷺ قَالَ: «تَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» متفق عليه .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage." [Al-Bukhari and Muslim]

Sulaiman bin Surad رضي الله عنه reported: I was sitting with the Prophet ﷺ when two men began to quarrel and curse each other and the face of one of them turned red and the veins of his neck were swollen (from rage). Messenger of Allah ﷺ said, "I know of a word, if he were to utter that, his rage would vanish and that is: A'udhu billahi minash-Shaitan nir-rajim (I seek refuge with Allah from Satan, the accursed)." So they (Companions) said to him: "The

Prophet ﷺ tells you to utter: 'I seek refuge with Allah from Satan, the accursed.'" [Al-Bukhari and Muslim]

COMMENTARY

These two hadeeths were cited by the author regarding anger. Anger is an ember the devil casts in the mind of a human and he becomes enraged; he loses temper, his veins puff up and his countenance turns red. Sometimes he makes expressions he himself does not understand. He may even behave abnormally. Hence, a man came to the Prophet (ﷺ) and said, "Advice me." He answered, "Do not get angry."⁽¹⁾

In this hadeeth of Abu Hurayrah cited by the author – may Allah shower blessings on him -, the Prophet ﷺ explained that strength is not ability to wrestle. He said, "The strong is not the best at wrestling" i.e., it is not the best at tussle, who puts down and defeats the people in fights that is strong. An individual may be praised before the people that he is strong and tough; but the Prophet (ﷺ) says, in reality, that is not the strong. "the strong is he who controls himself while in a fit of rage."

That is to say, the strong in the real sense of it is he who calms down himself when in a tussle with rage; he restrains and controls himself. This is real strength, the inner moral strength with which the individual defeats the devil: the devil had casted the ember in his mind in the first place to enrage him.

So, this hadeeth encourages the individual to control himself during anger; he should not at liberty in such circumstances because he'll soon regret. Oftentimes an individual would get angry and divorce his wife, and perhaps that would be the third and last divorce! How many a time does an individual get angry and waste his wealth either by setting it ablaze or smashing it! Many times, he would get angry regarding his child and beat him and the child may even consequently die.

Likewise he gets angry with his spouse – for instance – and he'll beat her leaving marks on her and similar other things that happen to the individual in a rage. Therefore, the Prophet (ﷺ) prohibited that the judge gives judgement between parties in feud while angry⁽²⁾ for

1 Reported by Al-Bukhaari, the Book of Rulings, Chapter on whether the judge or scholar could give rulings while angry; no. 7158, and Muslim in the Book of Matters, Chapter on the discouragement for the judge giving judgement while angry; no. 1717.

the reason that anger will inhibit the judge from fair consideration of the matter and then he'll base the rulings on that, get ruined and rule amongst the people wrongly.

The author – may Allah be pleased with him – also mentioned the hadeeth of Sulayman bin Surad – may Allah be pleased with him -, regarding two men who

Likewise, the author, may Allaah have mercy on him, mentioned the hadeeth of Sulaymaan bin Surad, may Allaah be pleased with him, concerning two men who were insulting one another in front of the Messenger (ﷺ) and one of them exploded with rage to the extent his veins became puffed up, wearing an angry look. The Prophet (ﷺ) then said, “I know a word, if he says it his rage would vanish. If he says, *A'udhu billah minash shaytaanir rajeem* (I seek refuge with Allah from Shaytan, the accursed): “I seek refuge with Allah”, i.e., I seek protection in Him.

“...against Shaytaan, the accursed”: because what afflicted him is from the Shaytan. Hence, we say: The approved thing for the individual to do when he gets angry is to hold back himself and be patient. He should seek protection with Allah against the Shaytan, the accursed, saying: *A'udhu billah minash shaytaanir rajeem* (I seek refuge with Allah from Shaytan, the accursed). If he performs the ablution; that puts out the fire of rage, and if he was standing, he should sit down and if he was sitting down, he should stand up. If he fears, he could leave the place so that he does not act in rage and regret afterwards.

Allah alone grants success.

HADEETH 47, 48 & 49

وَعَنْ مُعَاذِ بْنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَظَمَ غَيْظًا، وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ، دَعَاهُ اللَّهُ سُبْحَانَهُ وَتَعَالَى عَلَى رُؤُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ حَتَّى يُخَيِّرَهُ مِنَ الْحُورِ الْعِينِ مَا شَاءَ» رواه أبو داود، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ.

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَوْصِنِي،

قَالَ: «لَا تَغْضَبْ» فَرَدَّدَ مِرَارًا، قَالَ: «لَا تَغْضَبْ» رواه البخاري .
 وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَرَأَى الْبَلَاءُ
 بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ تَعَالَى وَمَا
 عَلَيْهِ خَطِيئَةٌ» رَوَاهُ التِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Mu'adh bin Anas ﷺ reported: The Prophet ﷺ said, "The one who suppresses anger and has the power to give effect to it, will be called out by Allah, the Exalted, to the forefront of the creatures on the Day of Resurrection and he will be asked to choose any of the virgins (Hur) of his liking." [Abu Dawud and At-Tirmidhi]

Abu Hurairah ﷺ reported: A man asked the Prophet ﷺ for an advice and he ﷺ said, "Do not get angry." The man repeated that several times and he replied, "Do not get angry." [Al-Bukhari]

Abu Hurairah ﷺ reported: Messenger of Allah ﷺ said, "A Muslim, male or female, continues to remain under trial in respect of his life, property and offspring until he faces Allah, the Exalted, with no sin record." [At-Tirmidhi]

COMMENTARY

These haddeths under the Chapter on Patience point to the virtues of patience.

As for the first hadeeth: the hadeeth of Muadh bin Anas – may Allah be pleased with him -, that the Prophet (ﷺ) said, "Whoever suppresses rage while he could express it, Allah – free is He from all imperfections and Exalted is He – will call him out in the midst of the entire creation on the Day of Ressurrection."

Al-Gaydh means deep anger; the angry person considers himself capable of expressing his anger because the one who cannot do that does not get angry; he would only grieve. Hence, Allah is described with the attribute of anger and not "grief" because grief comes from some deficiency, and anger in its place depicts perfection. So when an individual is deeply angry about a person and he is capable of ruining

him but he holds back by way of seeking the Face of Allah, and out of patience over what led to the anger, he will have the great reward of being invited before the entire creation on the Day of Resurrection and would be asked to choose among the maidens of Paradise.

As regards the hadeeth of Abu Hurayrah – may Allah be pleased with him, that: A man said, “O Messenger of Allah! Give me an advice.” He – ﷺ – answered that, “Do not get annoyed.” He repeated it severally and he said, “Do not get angry.” The explanations regarding this had preceded.

The third hadeeth is also evidence that if an individual is patient and hopeful of rewards with Allah, Allah will expiate his sins. And if he is inflicted with a hardship in his person or child or wealth and is patient over it, Allah – free is He from all imperfections – will continue to afflict him until he’ll be completely free of his sins. It proves that the trials that affect one’s children and wealth are all atonements for the individual so much that he’ll walk on the earth’s surface without any sin; but that is if he is patient.

But if he despises; he gets despise.

Allah alone grants success.

HADEETH 50

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ عِيْنَةُ ابْنُ حِصْنٍ فَنَزَلَ عَلَى ابْنِ أَخِيهِ الْحُرِّ بْنِ قَيْسٍ، وَكَانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، وَكَانَ الْقُرَاءُ أَصْحَابَ مَجْلِسِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ وَمُشَاوَرَتِهِ كَهَوْلًا كَانُوا أَوْ شُبَّانًا، فَقَالَ عِيْنَةُ لِابْنِ أَخِيهِ: يَا ابْنَ أَخِي! لَكَ وَجْهٌ عِنْدَ هَذَا الْأَمِيرِ فَاسْتَأْذِنْ لِي عَلَيْهِ، فَاسْتَأْذَنْ فَأَذِنَ لَهُ عُمَرُ. فَلَمَّا دَخَلَ قَالَ: هِيَ يَا ابْنَ الْخَطَّابِ! فَوَاللَّهِ! مَا تُعْطِينَا الْجَزَلَ وَلَا تَحْكُمُ فِينَا بِالْعَدْلِ، فَغَضِبَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ حَتَّى هَمَّ أَنْ يُوقِعَ بِهِ، فَقَالَ لَهُ الْحُرُّ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ ﷺ: خُذِ الْعَفْوَ

وَأَمْرٌ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ * [الأعراف: ٩٩١] وَإِنَّ هَذَا مِنْ
الْجَاهِلِينَ، وَاللَّهِ مَا جَاوَزَهَا عُمَرُ حِينَ تَلَاهَا، وَكَانَ وَقَافًا عِنْدَ كِتَابِ
اللَّهِ تَعَالَى. رواه البخاري .

Ibn 'Abbas ؓ reported: 'Uyainah bin Hisn came to Al-Madinah and stayed with his nephew Hurr bin Qais who was among those whom Umar ؓ showed favour to. The knowledgeable people (Qurra'), whether they were old or young, had the privilege of joining Umar's council and he used to consult them. 'Uyainah said to Hurr: "My nephew, the Leader of the Believers shows favour to you. Will you obtain permission for me to sit with him?" Hurr asked 'Umar and he accorded permission. When 'Uyainah came into the presence of 'Umar, he addressed him thus: "O son of Khattab, you neither bestow much on us nor deal with us justly." Umar ؓ got angry and was about to beat him up when Hurr said: "O Leader of the Believers, Allah said to His Prophet ﷺ: 'Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them).' (7:199) This one is from the ignorants. When Hurr recited this, 'Umar became quite motionless in his seat. He always adhered strictly to the Book of Allah. [Al-Bukhari]

COMMENTARY

The author - may Allaah shower blessings on him - continued to cite hadeeths that show the importance of Patience and Restraint during rage. He mentioned the hadeeth of Ibn Abbass - may Allah be pleased with them both -, from Umar bin al-Khattab - may Allah be pleased with him -, the leader of the believers, the third in rank in the entire Muslim community after its Prophet (ﷺ). After Abu Bakr, the first caliph, Umar was the second caliph.

Umar - may Allah be pleased with him - was renowned for justice, deference to the truth to such an extent that if a woman admonishes him regarding a verse in Allah's Book, he abandoned his own position. Uyaynah bin Hisn - an elder among his people -, came to him and said, "O Ibn al-Khattaab". This was an expression of loathe and scorn.

He continued, “You do not give us much and you do not rule among us justly.”

Consider how this man addressed the caliph, wellknown for his justice. Even though according to Ibn Abbass – may Allah be pleased with them -, he had “The proficient readers of the Qur’an as his companions.” The proficient readers of the Qur’an among the companions of the Messenger (ﷺ) were those in his company whether aged or middle-aged or youth. He consulted them and drew them close.

It is necessary for every ruler or caliph to keep company with the pious because if he keeps the company of the wicked and sinful, he’ll be ruined and he will destroy the community. But if Allah makes it easy for him to have the company of the pious, Allah will benefit the Ummah in his hands. So it is incumbent on the rulers to choose the scholars and the pious in his company. The proficient reciters of the Qur’an among the companions – may Allah be pleased with them - were the scholars since they would not exceed ten verses until they have studied it well along with its points of benefits and lessons.

When the man said to Umar that: “You do not give us much and you do not rule among us justly”, Umar – may Allah be pleased with him – grew deeply angry and almost gave vent against him; i.e., to beat him or pounce on him. However, Uyaynah bin Hisn’s cousin, Hurr bin Qays said to him, “O leader of the believers! Allah said to His Prophet (ﷺ): ‘*Show forgiveness, enjoin what is good, and turn away from the foolish (don’t punish them)*’ (Al-A’raaf: 199) and this is among the foolish.”

Umar held back and did not go any further because he never contravenes Allah’s Book – may Allah be pleased with him. So he restrained from beating or pouncing on him because of the verse that was read to him. Look at the manners of the companions – may Allah be pleased with them all – with regards to Allah’s Book; they would never exceed its bounds. If it is said to them: “Such-and-such is what Allah says”, they refrain, no matter the case.

Allah’s saying: “*Show forgiveness*”: means “pardon the people’s excesses and be easy; do not seek your entire rights because you may not achieve it. So accept their inadequacies and what is easy for them.”

And His saying: “*Enjoin what is good*”: that is, “enjoin what the

Sharee'ah approves and the people are acquainted with. Do not enjoin evil and other than what is normal.”

Matters (in inviting to the religion) are of three types:

1. Evil that must be prohibited.
2. Norms that should be enjoined.
3. What is neither this nor that about which silence should be maintained.

However, by way of giving admonitions, the individual must only say something containing good based on the statement of the Prophet (ﷺ) that: “Whosoever has faith in Allah and the Last Day, let him say what is good or remain silent.”⁽¹⁾

As regards His saying: “*And turn away from the foolish*”: means that, whoever wrongs you or disdains you, just turn away from him especially if your action does not involve self degradation and cringe. For instance, Umar’s turning away was not out of self humiliation and wince because he could well deal with the man who made the expression. But he acted upon the order and turned away from foolishness.

Al-Jahl (ignorance) has two meanings:

One: Lacking knowledge regarding a thing.

Two: Stupidity and pride as is contained in the words of a versifier of the days of Ignorance:

Be warned, no one should behave ignorantly to us

Otherwise, we stoop lower than his in ignorance.

That is to say, no one should behave stupidly or proud to us, otherwise we will do much more in return. But this is a poem of the days of Ignorance! As for the Islamic manners, Allah the Mighty and Sublime – says:

“The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allaah orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become)

1 Reported by Al-Bukhaari in the Book of Manners, Chapter on Whosoever believes in Allah and the Last Day; no. 6108, and Muslim in the Book of faith, Chapter on Exhortation towards honouring the neighbor, the visitor and sticking to silence except when saying what is good; no. 47.

as though he was a close friend". (Fussilat: 34).

SubhanAllah (Allah is free from all imperfections)! An individual with whom you have some enmity, who wrongs you; you should still return with something better, and immediately you have the reward and recompense:

"...then verily he, between whom and you there was enmity, (will become) as though he was a close friend." (al-Fussilat: 34).

His statement: *"...a close friend"* that is, an intimate friend, at the peak of closeness and friendship. The One Who says that is Allah - the Mighty and Sublime -, the One who turns minds. Each of the hearts of the entire humans is between two of his fingers of *Ar-Rahman* (the Most Merciful) - the Mighty and Sublime - He turns them as He Wills.

An individual who had been your enemy but you paid back with goodness; he will certainly turn away from his enmity to friendship, *"...as though he was a close friend."*

In a nutshell, this noble verse: *"Show forgiveness, enjoin what is good, and turn away from the foolish (don't punish them)"* (al-A'raaf: 199), was read to the leader of the believers, Umar bin al-Khattab - may Allah be pleased with him - and he restrained from venting his anger against the man; he did not retaliate the man's foolishness.

So it is important for us in such circumstances of anger and murderous rage to recall Allah's Book and the lines of conduct of His Messenger (ﷺ) in order to be followers upon their path so that we do not stray. Whoever holds on to Allah's guidance, Allah says: *"Then whosoever follows My Guidance he shall neither go astray, nor shall he be distressed"*. (At-Taha: 123).

Allah alone grants success.

HADEETH 51 & 52

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا سَتَكُونُ بَعْدِي أَثَرَةٌ وَأُمُورٌ تُنْكَرُونَهَا قَالُوا: يَا رَسُولَ اللَّهِ! فَمَا تَأْمُرُنَا؟ قَالَ: تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ الَّذِي

لَكُمْ» متفق عليه . و«الْأَثَرُ»: الْإِنْفِرَادُ بِالشَّيْءِ عَمَّنْ لَهُ فِيهِ حَقٌّ. وَعَنْ أَبِي يَحْيَى أُسَيْدِ بْنِ حُضَيْرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ قَالَ: يَا رَسُولَ اللَّهِ! أَلَا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فُلَانًا فَقَالَ: «إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرًا، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ» متفق عليه. و«أُسَيْدٌ» بِضَمِّ الهمزة. «وَحُضَيْرٌ»: بِحَاءٍ مُهْمَلَةٍ مَضْمُومَةٍ وَضَادٍ مُعْجَمَةٍ مَفْتُوحَةٍ، وَاللَّهُ أَعْلَمُ.

Ibn Mas'ud ﷺ reported: Messenger of Allah ﷺ said, "You will see after me favouritism and things which you will disapprove of." They submitted: "What do you order us to do (under such circumstances)?" He replied, "Discharge your obligations and ask your rights from Allah." [Al-Bukhari and Muslim] Usaid bin Hudhair ﷺ reported that a person from among the Ansar said, "O Messenger of Allah! You appointed such and such person and why do you not appoint me?" Messenger of Allah ﷺ said, "After me you will see others given preference to you, but you should remain patient till you meet me at the Haud (Al-Kauthar in Jannah)." [Al-Bukhari and Muslim]

COMMENTARY

These two hadeeths; the hadeeth of Abdullah bin Mas'ood – may Allah be pleased with him -, and the hadeeth of Usayd bin Hudayr – may Allah be pleased with him. The author – may Allah shower blessings on him -, has cited them both under the Chapter of Patience because they both point to that.

As for the hadeeth of Abdullah bin Mas'ood, he – may Allah be pleased with him - reported that the Prophet (ﷺ) said, "There will see discrimination after me." *Al-Athrah* (as it occurs in the Arabic text and rendered as "discrimination") means depriving rightful people of an entitlement. The Prophet (ﷺ) was saying that, some persons will rule the Muslims who will discriminate with the wealth of the Muslims; they would distribute it only as they wish and deny Muslims their rights in it.

That is discrimination and injustice from such rulers; that they should discriminate regarding the wealth over which other Muslims have rights and give themselves unfair advantages over other Muslims. Nevertheless, (i.e., the companions) enquired, “What would you order us to do (in such circumstance)?”

He said, “Discharge your obligations”: that is, their discrimination with the wealth should not prevent you from discharging duties towards them: listening and obeying and avoiding rebellion against them and creating confusion for them. You should rather be patient; listen and obey, and do not contest the matter Allah has bestowed on them, and “And ask your rights from Allah.” That is to say, “ask Allah for your own rights from Allah.” Beg Allah to guide them to be able to discharge the rights you have over them.

That is out of the wisdom of the Prophet (ﷺ); he – peace and blessings be upon him – knows that the souls are covetous; they would find patience difficult regarding an individual who deprives them of their rights, but he ﷺ guided them towards something that may contain good: we should discharge our duties towards them such as listening and obeying them and not dissenting and similar others while asking Allah for ours by saying, “O Allah, guide them to be able to give us our rights.”

This contains benefits from two angles:

It contains evidence for the Prophethood of the Messenger (ﷺ) considering his telling about an event which happened as he had told. The caliphs since a long time discriminated regarding wealth. They would spend extravagantly and could even divert people’s wealth for personal benefits. However, that does not in the least provide any ground for disobeying them or revolting against them. We would rather ask Allah for our rights and discharge our own duties.

It also entails employing wisdom in the matters that may lead to confusion. Undoubtedly, the rulers’ discriminatory allocation of public wealth could lead to the people seeking their rights through uprisings; but the Messenger ﷺ ordered being patient over that, and that we should discharge our duties and supplicate to Allah for our own rights.

As regards the hadeeth of Usayd bin Hudayr – may Allah be pleased with him -, it is similar to the hadeeth of Abdullah bin Mas’ood; the

Prophet (ﷺ) said in it that: “There will be discrimination” but he added that, “be patient until you meet me at the Pool.”

That is to say: Be patient and not take up arms against the rulers until you meet me at the Pool; i.e., if you are patient, from Allah’s reward for you regarding your patience is to provide you drink from the Pool, the Pool of the Messenger (ﷺ) – O Allah make us all among those who will get to it and drink from it.

This Pool will be on the Day of Resurrection, at a place and time the people will mostly need it because at that place and time on the Last Day, the people will be so grieved, tensed and troubled; profusely perspiring under intense heat so much that they would direly be in need of water. So they will go to the Prophet’s Pool; a great Pool, its length is a month’s journey and its width is a month’s journey. Two streams of the *Kawthar* – a river in the Paradise bestowed on the Prophet (ﷺ) would flow into it. They will stream water whiter than the milk, sweeter than honey and more pleasant than the smell of musk into the Pool. It also has containers like the stars of the sky in their splendor and number. Whoever drinks a single mouthful from it will never be thirsty – O Allah make us among those who will drink from it.

Hence the Prophet (ﷺ) encouraged him to be patient even if he finds discrimination; their patience over the unfair treatment from the rulers is among the means of attaining presence at the Pool and drinking from it.

Both hadeeths exhort patience over the discrimination of rulers regarding the rights of the people. However, it is necessary to understand that as a people are, that is the kind of ruler they are given. If they are poor in their relations with Allah, Allah will make their rulers oppressive as He – the Exalted – said,

﴿وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾﴾

“And thus We do make the polytheists and the wrong doers Awliyyaa (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.” (Al-Anaam: 129).

But if the citizens are good, Allah will make it easy for them to have good leaders; otherwise, the matter will be on the contrary. It was said that one of the Kharijites approached Alee bin Abee Taalib – may Allah be pleased with him -, and asked, “O Alee! Why have the people risen against

you but they did not rise against Abu Bakr and Umar?” He answered that, “The followers of Abu Bakr and Umar were myself and people like me; but in my case, my followers are you and your likes” i.e., people bereft of piety. Consequently, the people dissent and divide against Alee bin Abee Taalib – may Allah be pleased with him –, they rebelled and finally killed him – may Allah be pleased with him.



It was also reported that one of the rulers among the Umayyads heard the people’s criticism of him. So he gathered the eminent and distinguished among the people and spoke to them – I think it was Abdul-Malik bin Marwan – and said, “O People, do you desire that we are to you as Abu Bakr and Umar?” They said, “Yes”, and he replied, “If you want that, then be to us as the men of Abu Bakr and Umar!” Allah is Wise; He gives a people the ruler according to their own actions; if they are bad, he will be bad towards them and if they are good he will be nice to them.

But even at that, the ruler essentially should be righteous, and that when the ruler is good the followers will be good too because the ruler has authority and he could correct the erring and chatise the one who transgresses and oppresses.

Allah alone grants success.

HADEETH 53

وَعَنْ أَبِي إِبْرَاهِيمَ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ، انْتَهَرَ حَتَّى إِذَا مَالَتْ الشَّمْسُ قَامَ فِيهِمْ فَقَالَ: «يَا أَيُّهَا النَّاسُ! لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَاسْأَلُوا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقَيْتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ» ثُمَّ قَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِيَ السَّحَابِ، وَهَازِمَ الْأَحْزَابِ، اهْزِمْهُمْ وَأَنْصُرْنَا عَلَيْهِمْ» متفقٌ عليه .

‘Abdullah bin Abu Aufa  reported: *The Messenger of Allah*  at one time when he confronted the enemy, and was waiting for the sun to set, stood up and said, “O people! Do not long

for encountering the enemy and supplicate to Allah to grant you security. But when you face the enemy, show patience and steadfastness; and keep it in mind that Jannah lies under the shade of the swords.” Then he invoked Allah, saying, “O Allah, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and help us in over-powering them.” [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - related from Abdullah bin Abee Awfah - may Allah be pleased with him - that: During one of his battles, the Prophet (ﷺ) waited until the sun drifted from the horizon; i.e., after noon, and that was to have the coldness draw near and the shadows larger and then the people would be more lively. So he waited until the sun drifted from the horizon and then stood up to give them a sermon.

He – ﷺ – would deliver regular sermons such as those on Fridays, sometimes the sermons came incidentally. Whenever the need for that arose he stood up to admonish the people – peace and blessings be upon him. This occurred many times too. So part of what he said was that, “Do not long for meeting the enemy”: i.e., it is not proper for the individual to desire meeting the enemy, saying; “O Allah! Bring me face-to-face with my enemies.”

“And supplicate to Allah to grant you security”: say, “O Allah, grant me security!”

“But when you face the enemy”: and you are tried with that, “show patience and steadfastness.” This is the point of reference from the hadeeth; i.e., show endurance when you meet them and ask Allah – the Mighty and Sublime - for help, and fight to make Allah’s words supreme.

“And keep it in mind that the Paradise lies under the shade of the swords”: We ask Allah for His Grace.

The Paradise is under the shade of the swords the fighter in Allah’s cause is holding. If he is killed he becomes among the dwellers of the Paradise as is Allah’s saying:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٣١﴾ فَرِحِينَ بِمَا

ءَاتَهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ وَاسْتَبْشِرُوا بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ ﴿١٧١﴾ ۖ يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧٢﴾

“Think not of those who are killed in the Way of Allaah as dead. Nay they are alive, with their Lord, and they have provision. They rejoice in what Allaah has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind not yet martyred that on them no fear shall come, nor shall they grieve. They rejoice in a grace and bounty from Allaah and Allaah will not waste the reward of the believers.” (Aal-Imran: 169 - 171).

If the martyr is killed on the path of Allah, he will not feel the pain or strike; as if it is nothing. He will only feel his life leaving this world to the everlasting delight – we ask You this; O Allah, out of Your Favour.

Hence, the Messenger (ﷺ) said, “And keep it in mind that the Paradise lies under the shade of the swords.”

Anas bin Nadr was one of the companions – may Allah be pleased with them all -. He said, “I perceive the smell of the Paradise on a side of (Mount) Uhud.”⁽¹⁾

Consider how Allah opened out the fragrance so much that he smelt the scent of the Paradise alone really; he then fought until he was martyred – may Allah be pleased with him. Over eighty cuts were found on him; whether sword cuts or wounds from spear or arrows and the like. So he was martyred – may Allah be pleased with him. Hence, the Prophet (ﷺ) said, “And keep it in mind that the Paradise lies under the shade of the swords.”

Then the Prophet ﷺ supplicated, “O Allah, Revealer of the Book and the Disperser of the cloud, the Defeater of the Confederates, put our enemy to rout and help us over-power them.” The individual fighting in Allah’s cause should remember it when he meets the enemy.

Here the Prophet (ﷺ) made the supplication putting forward Legislation-related signs and the universe-related signs. He supplicated mentioning the revelation of the Book, the Noble Qur’an or all the

1 Reported by Al-Bukhaari, the Book on Battles, Chapter on the Battle of Uhud; no. 4048, and Muslim, Book of Rulership, Chapter on Affirmation of the Paradise for the Martyr; no. 1903.

Books. As such, it would refer to the Class; i.e., Revealer of the Book to Muhammad and others.

“The Disperser of the cloud”: this is a universe-related sign. The clouds are suspended between the heaven and the earth; nothing moves it except Allah – the Mighty and Sublime. If all the nations with all their equipment and devices come together to move the cloud or transfer it, they will not be able to do that; the One who moves it He Who when He wants a thing to occur He says to it, “Be” and it happens.

“And the Defeater of the Confederates”: Allah – the Mighty and Sublime – alone overruns the confederates. For instance, Allah defeated the confederates during the Battle of the Trench even though the confederates had gathered a force more than 10,000 fighters surrounding Madeenah to fight the Messenger ﷺ routed them, “*And Allaah drove back those who disbelieved in their rage, they gained no advantage*” (Al-Ahzaab: 25).

He sent wind and forces that shook them, capsized their jars and demolished their tents. So they could not wait anymore: violent, cold, eastern wind; they rather fled! Allah the Mighty and Sublime – said:

﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ﴾

“And Allah drove back those who disbelieve in their rage: they gained no advantage (booty). Allaah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troop of angels)”. [Al-Ahzaab: 25].

So, Allah is the Defeater of the Confederates; defeat is not by the power of man. Military might is a means which may not benefit even though we are ordered to follow legal means (to achieve goals). Nevertheless, the real Defeater is Allah – the Mighty and Sublime.

There are a number of lessons in this hadeeth:

Among them is: that the individual should not crave for meeting the enemies; that is not crave for martyrdom! Desiring martyrdom is allowed and not prohibited. In fact, it may be obligatory. But wishing to meet the enemy; do not crave it because the Messenger (ﷺ) said, “Do not long to meet the enemy.”

Also: the individual should ask Allah for wellbeing because wellbeing and safety cannot be equaled by anything. So, do not wish

for fight or war. Ask Allah for wellbeing and help for His religion. But when you have to meet the enemy, be patient

Likewise, it is obligatory when he faces the enemy that the Muslim to be patient; Allah the Exalted:

“O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful. And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allah is with those who are As-Sabirun (patient).” (Al-Anfaal: 45 & 46).

Similarly, it is important for the leader of a military group or detachment to be lenient towards them; he should not commence attack except at its appropriate time whether in terms of the day or details. For example; It is not encouraged to advance during the summer due to obvious difficulty. Likewise during the coldest periods of the year advancement is not encouraged because of the inherent difficulties. However, if it could be done in-between such as during the springtime or autumn, then that is better.

Among its lessons is that: It is necessary for the individual to make this supplication: **“O Allah, Revealer of the Book and the Disperser of the cloud, the Defeater of the Confederates, put our enemy to rout and help us in over-powering them”**: Supplicating against the enemy to be defeated because they are your enemies and enemies of Allah. The non-Muslim is not just your own enemy; he is rather your enemy and the enemy of your Lord, His Prophets, angels and Messengers and every believer. The disbeliever is an enemy of every believer and an enemy of every Messenger and Prophet and angel. So he is a foe; it is therefore, necessary to ask Allah regularly to disgrace the foes among the disbelievers; He should overrun them and help us against them.

5

CHAPTER

ON TRUTHFULNESS COMMENTARY

The author - may Allah shower blessings on him - said:
Chapter of Truthfulness.

Truthfulness: is when the information conforms to the reality. This is its original meaning. When it relates to informing; when you inform of a matter and your information tallies with the reality, it is said that it is true. If you say regarding this day of ours, that, “today is Sunday”; this is a true information because today is actually Sunday.

But if you say, “today is Thursday”; then that is false information. So, if a piece of information conforms with the reality, it is true but if it contradicts it, then it is false.

As truthfulness may be in speech, it may also be with regards to action. Truthfulness in action is when the person’s mind conforms to his open deeds such that when he does anything, it conforms with what he has in mind. For instance, the individual who acts to seek public attention, such is not a truthful individual because he would show to the people that he is among the pious servants while he is actually not. Likewise, the one who joins partners with Allah is not truthful because he shows he is a monotheist while he is not.

The hypocrite is not also a truthful person; he would express faith even though in reality he is bereft of it. Similarly, the Innovator is not truthful; he would show to follow the Messenger ﷺ while he does not.

The point is that: truth must conform to reality; and it is from the qualities of the believers. Contrariwise is Falsehood which is from the ways of hypocrites – we ask Allah’s protection. Then he cited verses in that regard:

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ﴾ ﴿١١٦﴾

“O you who believe! Fear Allaah, and be with those who are true (in words and deeds).” (At-Taubah: 119)

This verse came down after the mention of “the three whose matter was pending.” They had tarried behind, not attending the Tabuk campaign. Among them was Ka’ab bin Maalik; his narration had been explained. The Prophet (ﷺ) returned from the Tabuk expedition – and they had tarried behind at home without genuine reason –, they told him they had no excuse and so, he pending it; i.e., left them to wait.

Hence, “and those three whose case was deferred” means, they were left; nothing was said regarding them because when the Messenger (ﷺ) arrived from the Tabuk Battle, the hypocrites came to him giving excuses and swearing by Allah that they had genuine reasons to tarry behind and the verse came down regarding them that:

﴿ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتُعَرِّضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَاؤَنُتُهُمْ جَهَنَّمُ جَزَاءً يُكَاسِبُونَ ﴿١٥﴾ يَحْلِفُونَ لَكُمْ لَيَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ فَلَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿١٦﴾ ﴾

“They will swear by Allah to you [Muslims] when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs [i.e. Najas (impure) because of their evil deeds, and Hell is their dwelling place -- a recompense for that which they used to earn. They [hypocrites] swear to you [Muslims] that you may be pleased with them, if you are pleased with them, certainly Allah is not pleased with the people who are Faasiqun [rebellious, disobedient to Allaah]”. (At-Tawbah: 95 and 96).

But those other three told the Messenger (ﷺ) the truth, they informed in truthfully that they tarried behind without genuine reason. Consequently, the Messenger ﷺ boycotted them for fifty days: “...until they felt the earth constraint despite its vastness, and they knew that there was no fleeing from Allaah but unto Him.” (At-Tawbah: 118). Subsequently Allah sent down having granted them pardon.

Thereafter Allah said,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰدِقِينَ ﴿١١٣﴾﴾

“O you who believe! Fear Allah and be with those who are true (in words and deeds)”. (At-Tawbah: 119).

So, Allah commands the believers to fear Allah and be with the truthful and not the liars.

Allah the Exalted also said:

“And the men and women who are truthful.” (Al-Ahzaab: 35).

This is contained in the lengthy verse in Soorat al-Ahzaab; that:

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ
وَالصَّٰدِقِينَ وَالصَّٰدِقَاتِ وَالصَّٰبِرِينَ وَالصَّٰبِرَاتِ وَالْخٰشِعِينَ وَالْخٰشِعَاتِ وَالْمُتَصَدِّقِينَ
وَالْمُتَصَدِّقَاتِ وَالصَّٰتِبِينَ وَالصَّٰتِبَاتِ وَالْحٰفِظِينَ وَالْحٰفِظَاتِ وَالْحٰفِظَاتِ
وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ ؕ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾﴾

“Verily, the Muslims [who believe in Islamic monotheism] men and women...” till He says: “The men and women who are truthful (in their speech and deeds)...” till He said, “Allah has prepared for them forgiveness and a great reward (i.e. paradise).” (Al-Ahzaab: 35).

Allah mentioned the truthful, men and women, in the context of praise while explaining their tremendous rewards.

He the Exalted also says:

“...then if they had been true to Allaah, it would have been better for them” (Muhammad: 21)

That is, if they had related with Allah truthfully; it would have been better for them. On the contrary, they related with Allah with lies; and so, they deceived and displayed just the opposite of what they had in mind! They lied to the Prophet (ﷺ); showed they were his followers while they actually oppose him. If they had related with Allah making their hearts conform to their deeds and speeches, it would have been better for them. However, they lied to Allah and that is really bad for them.

Allah says:

﴿لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنْفِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ

عَفُورًا رَحِيمًا ﴿٢٤﴾

“That Allah may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites if He will or accept their repentance by turning to them in Mercy.” (Al-Ahzaab: 24).

He said, “...that Allâh may reward the men of truth for their truth”: indicating that truthfulness is something great which will be rewarded by Allah – free is He from all imperfections.

Therefore, we must say the truth and be truthful; we should be simple and clear in speech; and we should not hold back the matter from others out of flattery or hypocrisy. For many, when something he did is talked about which he loathes, he lies and says, “I did not do it.” Why? Should you be shy of the creatures and meet the Creator with lies? Say the truth; let not anyone sway you. If you get yourself used to speaking the truth, your affairs – in a very short time – will be bettered. But if you tell lies and begin to hide from people and lying to them; you will continue upon error. On the other hand, if you say the truth, you’ll soon amend your ways and attitudes.

So, stick to the truth whether it favors you (at the time) or not so that you will be among the people of truth; those whom Allah orders that we be in their company:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

“O you who believe! Fear Allah and be with those who are true [in words and deeds].” (At-Tawbah: 119)

HADEETH 54

فَالأَوَّلُ: عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الصَّادِقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى

يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا، وَإِنَّ الْكُذْبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ
يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا» متفقٌ

عليه .

Abdullah bin Mas'ud رضي الله عنه reported: The Prophet ﷺ said, "Truth leads to piety and piety leads to Jannah . A man persists in speaking the truth till he is enrolled with Allah as a truthful. Falsehood leads to vice and vice leads to the Fire (Hell), and a person persists on telling lies until he is enrolled as a liar." [Agreed upon]

COMMENTARY

The author - may Allaah shower blessings on him - entitled this chapter: Chapter on Truthfulness. He mentioned the verses that had been explained earlier. As for the hadeeths, he said: On the authority of Abdullah bin Mas'ood - may Allah be pleased with him - that the Prophet (ﷺ) said, "Stick to truthfulness; for truth leads to piety and piety leads to the Paradise."

His saying: "Stick to truthfulness" i.e., cling to truthfulness. Truthfulness is that the information should conform to reality. That is to say, that you say a thing which corresponds to fact. For instance, if you answer the person who asks you: "What day is this?" that, "Today is Wednesday" - and it is actually Wednesday; then that is the truth. But if you had said, "Tuesday", it would have been false. So, truth is that the information corresponds to fact.

Something pointing to the importance of truthfulness and its good end had been explained in the hadeeth of Ka'b bin Maalik - may Allah be pleased with him - and his two other companions, and that the person of truth will have a good end and that it is the liar whose deeds will be wasted. Therefore, it is reported that a layman once said, "Lies save" and his brother retorted that, "Truthfulness saves far much more!" And that is the truth.

You should understand that information could be from the tongue or other limbs. As for that from the tongue, it is speech; and those

from other limbs are the actions. However, how does falsehood occur from actions? When an individual acts contrary to what he has in mind; then that constitutes falsehood in his action. The hypocrite – for instance –, is a liar because he shows the people that he is a believer; he would observe the prayer along with them, fast with them and give charity, even though stingily. Perhaps he may perform the hajj. Hence, whoever considers his deeds would take him for a believer even though the actions do not absolutely indicate the hearts intentions. So he is a liar.

Thus, we say: Truthfulness could be on the tongue or other limbs. When the information corresponds with the reality, then that is truthfulness on the tongue, and when the deeds of the limbs tally with the contents of the heart; then that is truthfulness on the limbs. Then the Prophet (ﷺ) explained its result while ordering adherence to the truth, “Truthfulness leads to piety and piety leads to the Paradise.”

Al-Birr (Piety) is lots of goodness, and from it is Allah’s Name, *al-Barr*; i.e., tremendously bounteous and generous – the Mighty and Sublime.

His saying, “...and piety leads to the Paradise”: i.e., the pious person – we ask Allah to make us and you among them – his piety will guide him towards the Paradise; and the Paradise is the ultimate of all goals. Hence, one is asked to supplicate to Allah for the Paradise and seek refuge with Him against the Fire:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ

وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

“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).” (*Al-Imraan*: 185)

His saying, “A man would tell the truth till he is enrolled with Allah as ever truthful.” In another narration it says, “A man will continue to tell the truth and find out the truth till he will be written down with Allah as ever truthful.”

The *Siddeeq* (ever truthful) occupies the second rank in the ranking of the people Allah has showered favours on as Allah – free is He from all imperfections – says:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴾ ﴿١١﴾

“And those who obey Allaah and the Messenger, then they will be in company of those whom Allaah has bestowed His Grace, among the Prophets, the Siddiqun [those followers of the Prophets who were foremost in belief like Abu Bakr as-Siddeeq, (may Allaah be pleased with him)], the martyrs, and the righteous.” (An-Nisa: 69).

The individual who searches for the truth will be written down with Allah as ever truthful. It is known the the rank of *Siddeeqiyah* (being ever truthful) is a lofty rank; no one attains it except the unique ones among them whether male or female. Allah the Exalted says:

﴿ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ﴾

“The Messiah (‘Eesaa), son of Maryam (Mary), was no more than a messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddeeqah (a truthful woman).” (Al-Maidah: 75)

The best of the *Siddeeqeen* (the ever truthful ones) absolutely is Abu Bakr - may Allah be pleased with him -, Abdullah bin Uthman Abee Quhaafah. He answered the Prophet (ﷺ)’s call when he invited him to Islam without any hesitation or indecision; just by the Messenger (ﷺ) calling him to accept Islam. He believed the Prophet (ﷺ) when his people belied him. Likewise, he believed him when he talked about the *Israa’* and *Mi’raaj* while the people rejected it saying, “How could you have travelled from Makkah to Bayt al-Maqdis, O Muhammad, and returned in a single night, and then you claim you ascended into the heavens? That is impossible!”

Then they went to Abu Bakr and said, “Have you heard what your companion is saying?” He asked, “What has he said?” They replied that he said such-and-such. Abu Bakr replied that, “If he has actually said that; then he has said the truth.” From that day he was named *as-Siddeeq* (the ever truthful) – may Allah be pleased with him.

As regards lies, the Prophet (ﷺ) said, “And be cautious about telling

lies.”

Iyyaakum (as it occurs in the Arabic text, meaning, be cautious) expresses warning; i.e., avoid telling lies. Lying is to give information that contradicts fact whether in speech or action. If an individual says, “Today is what?” and you answer that, “Today is Thursday” or “Tuesday” while it is Wednesday; that is a lie because it contradicts the reality since today is rather Wednesday.

So, the hypocrite is a liar because his open shows he is a Muslim while he is actually a liar. Hence, he is lying in his action.

His saying: “...and falsehood leads to vice”: *Fujoor* means disobedience to Allah. And that is because; the individual would become iniquitous and worsen, abandoning obedience to Allah for defiance. The worst vice is disbelief - and the refuge is with Allah - since disbelievers are the worst sinners as Allah the Exalted said:

﴿أُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿٤٢﴾﴾

“Such will be the *Kafarah* (disbelievers in Allāh, in His Oneness, and in His Messenger Muhammad (Peace and blessings be upon him)), the *Fajarah* (wicked evil doers).” (Abasa: 42)

He the Exalted also says:

﴿كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينَ ﴿٨﴾ كِتَابٌ مَّرْقُومٌ ﴿٩﴾ وَذَلَّ يُؤْمِنُ لِلْمُكَذِّبِينَ

﴿الَّذِينَ يَكْتُمُونَ يَوْمَ الدِّينِ ﴿١٠﴾﴾

“Nay! Truly, the record (writing of the deeds) of *Fujjar* (disbelievers, polytheists, sinners, evil doers and the wicked) is (preserved) in *Sijjin*. And what will make you know what *Sijjin* is? A register inscribed. Woe that Day, to those who deny. Those who deny the Day of Recompense.” (Al-Mutaffifin: 7-11)

Allah also said:

﴿وَأَنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾﴾

“And verily, *Al-Fujjar* will be in the blazing Fire (Hell).” (Al-Infitaar: 14)

Therefore, falsehood leads to vice and vice leads to Fire - We seek refuge with Allah from it.

His saying: "A man would tell lies" – in another version – "An individual will continue to tell lies and seek out lies until he is written down before Allah as a liar."⁽¹⁾ Telling lies is one of the forbidden acts; in fact, some of the scholars say it is among the most grievous sins since the Messenger (ﷺ) warned that the habitual liar will be written down with Allah as a liar.

Among the most grievous lies is: what the people do today; they would write a piece, wellknown to them to be lies for the purpose of making people laugh. Warning occurs in the hadeeth against this. The Messenger (ﷺ) said, "Woe be upon the person who would speak and lie to make the people laugh. Woe to him! Woe to him!"⁽²⁾ This is stern warning regarding something many consider trivial.

Lies are entirely forbidden without exception, and it absolutely leads to vice. It occurs in hadeeth⁽³⁾ that three forms are exempted: During a battle, while reconciling between people and what the woman tells her husband or what he says to her. Nevertheless, some among the people of knowledge explain that: Lies in the narration refers to *Tawriyyah* (Allusion) and not outright lies. They say: *Tawriyyah* could generally be called *kadhb* (Lie) as in the hadeeth of Abu Hurayrah (may Allah be pleased with him) that the Prophet (ﷺ) said, "Ibraheem never told a lie except three lies; two of which were in the cause of Allah, the Exalted, in His saying: 'Verily, I am sick' (As-Saaffaat: 89) and His saying: 'Nay, this one, the biggest of them (idols) did it' (Al- Anbiyaa: 63). Another instance was regarding Saarah..." the hadeeth.⁽⁴⁾ But he did not actually lie, he only made indirect statements in which he was

1 The version of Muslim occurs in the Book of Benevolence and Relations, Chapter on Abhorrence of Lies and the Virtue and Excellence of Truth; no. 2607.

2 Reported by Aboo Daawood, Book of Manners, Chapter on Strict Warning Against Lies; no. 4990. He then said, "This is a Sound hadeeth."

3 It is a part of the hadeeth of Umm Kulthoom bint Uqbah who said, "I never heard him relaxing in any of what people say except regarding three things: War, reconciliation between people and a man's discussion with his wife and the woman's talk with her husband." Reported by Muslim, the Book of Benevolence and Relations, Chapter on Prohibition of Lies and Explanations on what is allowed of it; no. 2605.

4 Reported by Al-Bukhaari, Book on the Narrations of the Prophets, Chapter on Allah's saying, "...and Allah made Ibraaheem khaleel"; no. 2357, 3358, and Muslim in the Book of Virtues, Chapter on Some Virtues of Ibraaheem the khaleel; no. 2371.

truthful.

In any case, lies are not allowed except in these three cases based upon the opinion of many among the people of knowledge. Some scholars say: Lies are absolutely forbidden; whether jockingly or seriously and whether it has to do with taking wealth or not.

More grievous than lying itself is to lie and swear in order to usurp people's wealth such as falsely claiming a right from him which he would deny, saying, "By Allah! You have no right on me." The individual may also claim what is not his saying, "I have such-and-such with you" while lying. When he swears regarding the claims and lies, that is perjury which plunges the person into vice and then hurls him in the Fire – we ask Allah's refuge against the Fire.

It is authentically related that the Prophet (ﷺ) said, "Whoever swears false oath to usurp the wealth of another Muslim will meet Allah while He is angry with him."⁽¹⁾

In a nutshell, lying is forbidden and it is absolutely not allowed for the individual to lie; whether jockingly or seriously except regarding the three matters even though the scholars hold differently about the exceptions in the hadeeth as explained earlier.

HADEETH 55

الثَّانِي: عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ، ﷺ: «دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ؛ فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ، وَالْكَذِبَ رِيبَةٌ» رواه التِّرْمِذِيُّ. وقال:
حديثٌ صحيحٌ .

Hasan bin 'Ali ﷺ said: I remember (these words) from Messenger of Allah ﷺ: "Give up what is doubtful to you for that which is not doubtful; for truth is peace of mind and falsehood is doubt." [At-Tirmidhi]

1 Reported by Al-Bukhaari in the Book of Tafseer, Chapter on "..."; no. 4549, and Muslim in the Book of Faith, Chapter on Warning the individual about whoever usurps the right of a Muslim; no. 138.

COMMENTARY

His saying: “Give up”: i.e., leave. “what is doubtful to you”; meaning, what you are not certain of “for that which is not doubtful to you”: for that having which is not doubtful.

This is among the narrations in the *Forty Hadeeth Collection* by an-Nawawee and is a very comprehensive and important narration. It forms one of the major means to attaining piety and restraint.

The People of Knowledge - may Allah shower blessings on them - have followed this hadeeth on the matters of Fiqh from the aspects of restraint and have cited many instances in that respect such as:

An individual has his clothes stained with filth not knowing whether it was at the front or back of the cloth. If he washes the front, he remains doubtful that it, perhaps, actually touched the back area, and likewise if he washes the back area. So what is the approach of prudence? The way to maintain prudence is to wash both sides in order to leave no doubt.

Another instance: If an individual doubts during his Prayer whether he had observed two units of prayer or three units without having preponderance for any one of the two views; if he took two units he would feel he was deficient and if he held that they were three, he still feels uncomfortable even though he was not deficient. In that case, he would act based on what is not doubtful and hold the lower units. Hence, if he doubts whether they were three units or four, he should uphold three, and so on. This hadeeth is a basic rule in the Fundamentals of Islamic Jurisprudence; that you should avoid what makes you doubt for what you are certain of.

Additionally, it has some heart-related benefits: the individual regularly remains tranquil and not uneasy since conscious individuals become worried when they take to what they doubt; they continuously worry: “may be I have done such-and-such; and may be I have left such-and-such.” So when he cuts off these uncertainties all that goes off him.

The Prophet (ﷺ) said, “...for truth is peace of mind”: this is the point of reference in the hadeeth with regards to the chapter title: Chapter

on Truthfulness. Truth brings rest of mind; the person of truth never regrets. He would never have to say, "I wish I had..." because he will achieve safety through truthfulness. Allah saves the truthful through their truthfulness. So you'll always find the truthful ever calm because he would not have to regret over whatever happens now on in the future because he had said the truth; "Whoever is truthful is saved."

As regards lying, the Prophet ﷺ explained that it doubt. Consequently, the first uncertainty befalls the liar; he begins to wonder whether the people will believe him or not? So, you'll find the liar giving information and swearing by Allah that he is truthful so that his words will not be doubted even though he is to be doubted.

You'll find the hypocrites – for instance – swearing by Allah in their utterances although he himself is doubtful. Allah the Exalted said:

﴿ يَأْتِيهَا النَّبِيُّ جَهْدَ الْكُفَّارِ وَالْمُنَافِقِينَ وَأَغَظُ عَلَيْهِمْ ﴾

"...but really they said the word of disbelief, and they disbelieved after accepting Islam and they resolved that (plot to murder Prophet Muhammad which they were unable to carry out...."

(At- Tawbah: 73)

Therefore, falsehood is undoubtedly, incertitude and worry for the individual. He'll worry whether the people have known he was lying or not? So he is continuously in doubt and worry. We deduce from this hadeeth that it is obligatory for the individual to avoid lying and stick to truthfulness because lying is incertitude while truth brings rest of mind. And the Prophet (ﷺ) had said, "Give up what is doubtful to you for that which is not doubtful."

Allah alone grants success.

HADEETH 56

الثَّالِثُ: عَنْ أَبِي سَفْيَانَ صَخْرِ بْنِ حَرْبٍ، رَضِيَ اللَّهُ عَنْهُ، فِي حَدِيثِهِ الطَّوِيلِ فِي قِصَّةِ هِرْقَلٍ، قَالَ هِرْقَلٌ: فَمَاذَا يَأْمُرُكُمْ - يَعْنِي النَّبِيَّ ﷺ - قَالَ أَبُو سَفْيَانَ: قُلْتُ: يَقُولُ: «اعْبُدُوا اللَّهَ وَحْدَهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا،

وَأْتَرَكُوا مَا يَقُولُ آبَاؤُكُمْ، وَيَأْمُرُنَا بِالصَّلَاةِ، وَالصَّدِّقِ، وَالْعَفَافِ، وَالصَّلَاةِ
متفقٌ عليه .

Abu Sufyan ؓ reported, in course of his detailed narration about Heraclius when the latter questioned him about the teachings of the Prophet ﷺ. He said that he (ؓ) told (us): “Worship Allah Alone and do not associate a thing with Him; and give up all that your ancestors said.” He also commands us to perform Salat (prayers), to speak the truth, to observe modesty and to strengthen the ties of kinship. [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - cited the hadeeth of Abu Sufyan, Sakhr bin Harb. Abu Sufyaan was a disbeliever; he only later accepted Islam between the period of the Hudaibiyah Treaty and the Triumph over Makkah. The Hudaibiyah Treaty took place in the sixth year after hijrah while Triumph over Makkah occurred in the eighth year.

Abu Sufyaan went to Heraclius at ancient Syrian in the company of some of the Quraysh people. Heraclius was the king of christians at the time who had read the Torah and Injeel with knowledge of the past books and he was quite intelligent. When he heard of Abu Sufyan and his group arriving from the Arabian Peninsula, he invited them and started asking them about the Prophet (ﷺ), his companions, the acceptance he got and his honesty - peace and blessings be upon him -

Each time they spoke about him he knew the Prophet (ﷺ) is the one prophesied in the past books. Unfortunately, Heraclius was avaricious of his kingdom and so, he refused to accept Islam for a wisdom Allah - the Mighty and Sublime - had willed.

Heraclius asked Abu Sufyan what the Prophet (ﷺ) ordered them and he replied that he ordered them to worship Allah and not join anything in worship with him. They should not worship any deity except Allah; neither a king nor messenger nor tree nor stone or sun or moon nor any other thing. Worship is due to Allah alone. This

message of the Messenger (ﷺ) was the same thing that was brought by all the Messengers ﷺ. They all came with declaring Allah's oneness:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾ ﴾

“And We did not send any messenger before you but We revealed to him (saying): La ilaha illa Ana [none has the right to be worshipped in truth but Allah], so worship Me (alone and none else)” (Al-Anbiyaah: 25)

Allah the Exalted also said:

“And verily We have sent among every Ummah (community or nation) a Messenger (proclaiming): ‘Worship Allah (alone), and avoid Taaghoot (all false deities beside Allah).’” (An-Nahl: 36)

Meaning, worship Allah and avoid joining any partner with Him.

This is what the Messengers invited to. So the Prophet (ﷺ) came with what the Prophets before him came with: Worshipping Allah alone and avoiding *Shirk*.

He is also saying: “...and give up all that your ancestors said”: Imagine his being clearcut with the truth! The Prophet (ﷺ) told them to eschew all forms of idolatry the forefathers were upon. But as for the noble character the forefathers were upon, he did not tell them to abandon them as Allah the Exalted told us:

“And when they commit a Fāhisha (evil deed, going round the Ka’bah in naked state, every kind of unlawful sexual intercourse, etc.), they say: ‘We found our fathers doing it, and Allah has commanded us of it.’”

So Allah refuted them:

﴿ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ﴾ (٢٨)

“Say: ‘Nay, Allah never commands Fahishaah [immoralities].’” (Al-A’raf: 28)

In a nutshell, the Messenger – alayhi as-salaat was-salaam – ordered his Ummah; those who witnessed his invitation to abandon what their forefathers were upon of *Shirk*.

His saying: “He also commands us to perform the Prayer”: *As-Salaah* (Prayer) is a link between the servant and his Lord. It is the

most emphasized pillar of Islam after the Two Statements of Testimony, and it differentiates the Muslim from the non-Muslim as the Prophet (ﷺ) said, “The treaty between us and them is the Prayer; whoever abandons it has disbelieved.”⁽¹⁾ That is, he has committed disbelief that expels (the individual) from the path because the Messenger (ﷺ) said, “The treaty between us and them is the Prayer.” That is the distinction between the believers and disbelievers.

Far from the truth are those among the scholars who view that: the disbelief in this hadeeth is Minor, similar to what is in his saying that: “Two of the traits in the people constitute disbelief...”⁽²⁾ This is because whoever ponders about the hadeeth will realize that it is a mistaken interpretation and that the inescapable meaning is the Major disbelief which expels the individual from the path.

This is because the difference between two things; between *Eemaan* (Faith) and *Kufr* (disbelief), necessarily distinguishes between one of them and the other; otherwise, it will not be regarded as distinction. For instance, the boundary between two lands; one belongs to Zayd and the other to ‘Amr. This boundary is a distinction; it does not allow the lands of either of them to be trespassed by any of them both. Likewise, the Prayer is a boundary; whoever is out of it is not inside what it surrounds.

Consequently, the Prayer - contrary to other deeds -, if the individual abandons it, he becomes disbeliever. If a person leaves fasting in the month of Ramadan, eating during the day and night undauntedly, we would not say he is a disbeliever. But if he abandons the Prayer we will say he is a disbeliever. If he leaves giving the Zakah, gathering wealth without giving the obligatory charity, we will not say he is a disbeliever. But if he abandons the Prayer we will say to him that he is a disbeliever. Eevn if a person refuses to perform the Hajj while he is capable to do so, we would not say he is a disbeliever; but if he leaves

1 Reported by At-Tirmidhee, the Book of Eemaan, Chapter on what is reported about abandoning the Prayer; no. 2621, an-Nasaaee, Book of Prayer, Chapter regarding the one who abandons the Prayer; no. 463, Ibn Maajah in the Book on establishing the Prayer, Chapter on what is reported about the one who leaves the Prayer; no. 1079, Ahmad in the Musnad (5/346, 355). At-Tirmidhee said, “It is Sound and Authentic.” Al-Hakim also graded it authentic and adh-Dhahabee, and al-Albaanee said, “It is as they have ruled.” Check Al-Mishkaat; no. 574, footnote no. 5.

2 Reported by Muslim in the Book of Eemaan, Chapter on generally employing the word, *Kufr*, on matters of abusing an individual’s ancestry and wailing over the dead; no. 67.

the Prayer we'll say he is a disbeliever.

Abdullah bin Shaqeeq – may Allah shower blessings on him -, one of the students of the companions, wellknown, said: “The companions of Muhammad (ﷺ) did not consider abandoning any deed as disbelief except the Prayer.”⁽¹⁾ Therefore, the Prayer the Messenger (ﷺ) would order, if an individual abandons it, it is as if he abandons the Tawheed. That is to say, he will become a disbeliever, polytheist – we seek refuge with Allah. This is what the hadeeth of Jabir reported by Muslim from Jabir from the Prophet (ﷺ) that he said, “**That between the individual and joining partners with Allah and disbelief in Him is abandoning the Prayer.**”⁽²⁾

His saying: “**And he used to enjoin us to speak the truth**”: this is the point of reference in the hadeeth; the Prophet (ﷺ) would order his Ummah to be truthful similar to Allah's saying:

“O you who believe! Fear Allah and be with those who are true (in words and deeds)...” (At-Tawbah: 119)

Truthfulness is a noble trait which has two forms:

Truthfulness with Allah and truthfulness with Allah's servants, and they are both noble traits. The opposite of truthfulness is falsehood which is to tell something contrary to reality. Falsehood is bad character and is among the traits of the hypocrites according to the Messenger (ﷺ): “**The signs of the hypocrite are three: When he speaks he lies...**” Some of the people – and we ask Allah's refuge - are afflicted with this illness; they are never happy or at ease except with falsehood. He is ever lying; if he gives you any information he lies. When he sits in gatherings he fabricates things to amuse the people and the Prophet (ﷺ) had warned that, “**Woe to he who talks and lies to amuse the people...Woe to him! Then woe to him! Then woe to him!**” Three times!

His saying: “**...and (he commands us) abstinence**”: i.e., *Iffah* (as it occurs in the Arabic text, meaning: self restraint). Abstinence occurs in two forms: Self-restraint regarding lusts and self-restraint regarding the stomach.

1 Reported by At-Tirmidhee in the Book of Eemaan, Chapter on what is reported about abandoning the Prayer; no. 2622. Al-Albaanee said, “And its chain is authentic.” See: al-Mishkaat no. 579; footnote no. 2.

2 Reported by Muslim in the Book on Eemaan, Chapter on generally employing the word, Kufr, regarding the one who abandons the Prayer; no. 82.

As for the first form of abstinence: It is that the individual avoids illicit sexual intercourse and dealings because Allah the Exalted says:

﴿ وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴾ (٣٢)

“And come not near unlawful sex. Verily, it is a Faahishah (i.e. anything that transgresses its limits, a great sin), and an evil way (that leads one to Hell unless Allaah forgives one).” (Al-Israa: 32)

He – the Exalted – ordered that the fornicator be flogged a hundred lashes and exiled for a whole year if the individual had never been married. But if he had been married and has had intercourse with the wife and then commits illicit sexual intercourse, he will be stoned to death. These things discourage the people from committing this obscenity which destroys character, religion and genealogy and brings about dangerous diseases whose consequences are wellknown today on account of the spread of the indecent illicit intercourse – and the refuge is with Allah.

Allah also forbade whatever may lead to illicit sexual intercourse. So He forbade the woman going out displaying her ornaments. He said:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ... ﴾ (٣٣)

“And stay in your houses and do not display yourselves like the time of ignorance...” (Al-Ahzaab: 33)

Consequently, the best place for the woman is her house, she not go out except due to necessity or dire need. And when she does, she should obey the Messenger (ﷺ) and go out unscented; i.e., without perfuming herself or displaying ornaments.⁽¹⁾

Likewise, He ordered the woman to veil herself away from all men who are not permanently prohibited in marriage to her – when she goes out. And the legislated veiling is for the woman to cover whatever

1 As is contained in the hadeeth of Abu Hurayrah – may Allah be pleased with him – that the Messenger of Allah ﷺ said, “Do not prevent Allah’s female servants from Allah’s mosques; but they should go out unscented.” Reported by Abu Daawood, in the Book of Prayer, Chapter on the woman’s going out to the mosque; no. 565, and Imam Ahmad in the Musnad (2/438, 475, 528) and al-Albaanee graded it authentic in al-Irwaa no. 515.

may lead to indecency if exposed the most significant of which is the face. It is obligatory to veil the face from men than even the head and arm and the legs. The view that the face may be exposed is not sound because it is self contradictory.

How can it be allowed for the woman to expose her face and obligatory for her at the same time – according to that view -, to cover her two legs?! Which of them both is a greater source of trial and which of them more easily leads to indecency: that the woman exposes her face or her feet? Every sane individual would say: the woman's exposing her face is more predisposing to trial and lewdness.

Additionally, Allah forbade her going out scented; if she goes out sweet-smelling, she would be displaying lewdness putting the people to trial. She'll be displaying the same looseness if she walks in the shopping malls perfumed – we ask Allah for wellbeing.

It is not allowed at all for anyone to help his household upon that, he should look over them; both the wife and daughter or sister or even the mother and others. No individual should permit the members of his household to go out in a manner the Law does not approve.

As for the second form of self-restraint; it refers to holding back regarding the desires of the stomach; i.e., that in the hands of the people as Allah the Exalted said:

﴿يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ﴾

“The one who knows them not, thinks that they are rich because of their modesty.” (Al-Baqarah: 273)

That is, out of restraint from asking people; for the fact that the individual will never ask anybody for anything. Solicitating is demeaning; and the asking hand is down, lowly while the giving hand is noble. So it is not allowed for you to ask anyone except when all alternatives are exhausted such as when the individual is in dire need to fulfill pressing essentials, then he may ask. But without dire need, asking is forbidden; many hadeeths have been reported warning against that. In fact, the Prophet (ﷺ) even said that the beggar will come on the Day of Resurrection not having a piece of flesh on his face – we seek Allah's refuge. He would not have flesh on his face before the people on that great day of gathering.

Furthermore, the companions – may Allah be pleased with them all – to pledge with the Prophet (ﷺ) not to beg people anything to such an extent that if the whip on anyone among them falls while he is on his ride, he will not beg anyone: Kindly help pick the whip. He'll rather descend the mount and pick it up. Anyone Allah blesses with wealth and self-restraint would not know how demeaning begging could be till he is ever disgraced in front of the people. How would you stretch your hand to a creature and say, "Give me" while you're just like him? Hence, "When you ask, ask of Allah; and when you seek help seek help from Allah."

As for the fifth thing, his saying: *As-Silah*, "maintaining ties."

As-Silah is for you to keep what Allah has ordered to be maintained among the near relatives; the nearer the more compulsory. The most important are the parents; because keeping ties with both parents constitutes kindness towards parents. Relatives have the rights of maintenance and kindness with respect to the extent of their nearness. So the obligation to maintain ties with your brother is more binding than the paternal uncle and your paternal uncle has more rights than your father's paternal uncle and so on; the closer the greater the rights.

Connecting ties occurs in the Qur'an and the Sunnah without specifications, and whatever occurs in the Qur'an and the Sunnah without specification will be taken according to custom. So whatever the custom considers to mean connecting ties means so and that is with respect to individuals, conditions and times and places. For instance: If you relative does not need your assistance and is sound in health and you hear about him not being in need of anything; that is connection of ties with him even if that happens for a month or a month and a half and the likes since according to our custom that already constitutes connecting ties. And that is for the reason that the people – and all praises belong to Allah -, are now independent one another; no one depends on the other.

But if the person is so close such the father or mother or brother or paternal uncle, he is more deserving to be more connected. Likewise if he were poor, he is more in need of connection. Similarly, if he falls ill he is more in need of kindness, and so on.

In a nutshell, since maintaining ties occurs in the Qur'an without specifying details, the custom will be employed for such details and that

differs with respect to the matters we mentioned: Nearness, condition, persons, times and place, and what is customarily considered as from maintaining ties constitutes it; and what usually implies breaking ties is considered as such.

There are many texts regarding the virtues of maintaining ties of kinship and warnings about severing them.

HADEETH 57

الرَّابِعُ: عَنْ أَبِي ثَابِتٍ، وَقِيلَ: أَبِي سَعِيدٍ، وَقِيلَ: أَبِي الْوَلِيدِ، سَهْلِ بْنِ حُنَيْفٍ، وَهُوَ بَدْرِيُّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ، قَالَ: «مَنْ سَأَلَ اللَّهَ، تَعَالَى، الشَّهَادَةَ بِصِدْقٍ بَلَغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ» رواه مسلم .

Abu Thabit from Sahl bin Hunaif ؓ said: The Prophet ﷺ said, "He who asks Allah for martyrdom, Allah will raise him to the high status of the martyrs, even if he dies on his bed." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - mentioned this hadeeth under the Chapter of Truthfulness, and the point in it is his saying, "He who asks Allah for martyrdom, with truth..." Martyrdom is a high rank next to that of the ever truthful persons as Allah – free is He from all imperfections – says:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ﴾ (١١)

"And whosoever obeys Allah and the Messenger, such will be in the company of those whom Allah has bestowed His Grace, [they are] of the Prophets, the Siddiqun (those followers of the Prophets who were foremost in belief, like Abu Bakr As-Siddeeq,

may Allah be pleased with him), the martyrs and the righteous.”
(An-Nisa: 69)

And it is of different categories:

Such as: *Shahaadatu* (witnessing) the legislations of Allah – the Mighty and Sublime – over Allah’s servants. This is the witnessing of the scholars regarding which Allah said,

“Allah bears witness that none has the right to be worshipped but He, so also do the angels [bear witness], and those who have knowledge.” (Al-Imran: 18)

Some of the scholars have explained that His saying, “*Shuhadaa* (in the verse but translated as *martyrs*)” refers to the scholars. And undoubtedly, the scholars are *Shuhadaa* (witnesses); they witness that Allah the Exalted has sent His Messenger, Muhammad (ﷺ) with the guidance and the true religion. Likewise, they bear witness over the Ummah that Allah’s legislations reached it and explain Allah’s laws saying: this is allowed and that is prohibited, this is obligatory and the other is recommended and the other is disliked. No one knows this except the people of knowledge, and for that reason, they are witnesses.

Among the *Shuhadaa* also are: the one who falls victim of an epidemic or who dies of a stomach related illness or an inferno or drowning and their likes.

Among them as well are: those who were killed on the path of Allah.

Among the *Shuhadaa* are those killed while defending their property and life according to the Prophet (ﷺ) when a man enquired that, “What would you advice, Messenger of Allah, if a man comes to me asking for my wealth – forcefully?” He answered, “Do not give him your wealth.” He then said, “What if he fights me?” He replied, “Fight him too.” The man said, “What if I happen to kill him?” He (ﷺ) said, “He will be in the Fire – because he is aggressor, an oppressor.” The man asked, “But what if he kills me?” He said, “Then you are a *Shaheed* (martyr).” “What if I kill him?” He answered, “He will be in the Fire.”⁽¹⁾

The Prophet (ﷺ) also said: “Whoever is killed while protecting his blood is a martyr, and whoever is killed defending his family is a

1 Its referencing was mentioned earlier.

martyr and whoever is killed guarding his wealth is a martyr.”⁽¹⁾

Likewise, among the *Shuhadaa* (martyrs) are those killed unjustly; for example: some one agresses against him and kills him in cold blood – unjustly – such is also a martyr.

However, the noblest of the *Shuhadaa* are those killed in the cause of Allah as Allah the Exalted said,

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزُقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَاسْتَبْشِرُوا بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾ ﴾

“Think not of those who are killed in the way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them fear shall come, nor shall they grieve. They rejoice in a Grace and Bounty from Allaah, and that Allaah will not waste the reward of the believers.” (Al-Imran: 169-171)

The martyrs mentioned in that verse are those who fought so that Allah’s words reign supreme. They did not fight to personal benefits or to seek so wealth; they have only fought so that the word of Allah is supreme as the Prophet (ﷺ) said when he was asked about a man who would fight to show bravery or out of tribal pride or for status; which of them is in Allah’s path? He – peace and blessings be upon him – said, “Whoever fights so that Allah’s words reigns supreme is that for the path of Allah.”⁽²⁾

This is the standard of justice established by the Prophet (ﷺ); the individual should weigh his own deeds therewith.

Therefore, whoever fights for this Word does so in the cause of Allah; if you are killed, you are a martyr but if you return with spoils, then you are successful as Allah – free is He from all imperfections – has said,

“Say: ‘Do you wait for us but to attain one of the two (martyrdom

1 Its reference was cited earlier.

2 Its reference was cited earlier.

or victory)?”

So it is either martyrdom or triumph with booty.

﴿وَمَنْ نَرْتَبِصْ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بِأَيْدِينَا﴾

“While we await for you either that Allaah afflicts you with a punishment from Himself, or at our hands.” (At-Tawbah: 52)

That is, it's either punishes you and protect us from your evil as He the Exalted did against the confederates who gathered against Madeenah seeking to fight the Messenger (ﷺ) and Allah sent a violent wind against them along with forces casting fear in their hearts; “... or at our hands” as it happened at Badr. There, Allah punished the idolaters at the hands of the Messenger (ﷺ) and his companions. The individual who fights to make Allah's Word supreme is the martyr.

If an individual asks his Lord and says: “O Allah, I ask you for martyrdom in your path – and there is no such martyrdom except through participating in battle fought to make Allah's word reign supreme -, if Allah sees his truthfulness and intention; He places him in the rank of the martyrs even if he dies on his bed.

It remains for us to discuss the one fighting to defend his land: Is it in the path of Allah or not?

We say: If you are fighting for your country because it is an Islamic country; and so you intend to protect it on account of its being an Islamic country, that is for Allah's path since you're fighting to make Allah's Word supreme.

But if you fight just because it is a country; then that is not for the sake of Allah because the measure put in place by the Prophet ﷺ that the one who fights that Allah's Word is supreme fights in Allah's path would not have been followed. Therefore, it is obligatory for the individual to make his intention right while fighting in defence of his country. He should intend fighting to guard the land because it is an Islamic land. So, his intention is to protect the Islam therein and then, if he is killed, he gains the reward of martyrdom. And if he returns victorious, he is successful, having booty in addition. It's either the gains of booty in this world or success in the hereafter.

This matter had been explained previously.

Allah alone grants success.

HADEETH 58

الخامس: عن أبي هريرة، رضي الله عنه، قال: قال رسول الله ﷺ: «غزا نبي من الأنبياء صلوات الله وسلامه عليهم فقال لقومه: لا يتبعني رجل ملك بضع امرأة وهو يريد أن يبني بها ولما بين بها، ولا أحد بنى بيوتا لم يرفع سقوفها، ولا أحد اشترى غنما أو خلفات وهو ينتظر أولادها. فغزا فدنا من القرية صلاة العصر أو قريبا من ذلك، فقال للشمس: إنك مأمورة وأنا مأمور، اللهم احبسها علينا، فحسبت حتى فتح الله عليه، فجمع الغنائم، فجاءت - يعني النار - لتأكلها فلم تطعمها، فقال: إن فيكم غلولا، فليبايعني من كل قبيلة رجل، فلزقت يد رجل بيده فقال: فيكم الغلول فلتبايعني قبيلتك، فلزقت يد رجلين أو ثلاثة بيده فقال: فيكم الغلول. فجاؤوا برأس مثل رأس بقره من الذهب، فوضعها فجاءت النار فأكلتها، فلم تحل الغنائم لأحد قبلنا، ثم أحل الله لنا الغنائم لما رأى ضعفنا وعجزنا فأحلها لنا» متفق عليه .

Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said, "One of the earlier Prophets who was out on an expedition proclaimed among his people that no man should follow him who had married a woman with whom he wished to cohabit but had not yet done so, or who had built houses on which he had not yet put the roofs, or who had bought sheep or pregnant she-camels and was expecting them to produce young. He, then, went on the expedition and approached the town at the time of the 'Asr prayer or little before it. He then told the sun that both it and he were under command and prayed Allah to hold it back for them, so it

was held back till Allah gave him victory. He collected the spoils and it (meaning fire) came to devour these, but did not. He said that among the people there was a man who stole from the booty. He told them that a man from every tribe must swear allegiance to him, and when a man's hand stuck to his, he said: "There is thief among you and every individual of your tribe must swear allegiance to me." (In course of swearing of allegiance,) hands of two or three persons stuck to his hand. He said: "The thief is among you." They brought him a head of gold like a cow's head and when he laid it down, the fire came and devoured the spoils. Spoils were not allowed to anyone before us, then Allah allowed spoils to us as He saw our weakness and incapacity and allowed them to us." [Al-Bukhari and Muslim]

COMMENTARY

This hadeeth cited by the author contains marvelous signs; the Prophet (ﷺ) spoke about one of the Prophets – peace and blessings be upon them all – that he fought a people he was asked to fight. But he – peace and blessings be upon him – prevented every individual who had tied nuptial knot with a woman but had not consummated, every person who had built a house but had not roofed it and whoever had bought sheep or a pregnant she-camel awaiting its giving birth. And that was because their thoughts will be busy with these matters. The just-married will be busy with the wife he had not consummated marriage with; he'll be overwhelmingly attracted to her. Likewise the one who had raised his house remaining its roofing; the house he intends to move into along with his household will certainly preoccupy him. Similarly, the owner of the pregnant she-camel and sheep, the offsprings he awaits will definitely absorb his thoughts.

But the individual requires complete devotion when fighting in Allah's cause; the Jihad forms his entire concern. Hence, Allah – free is He from imperfections – said:

"So when you have finished (from your pre-occupation), devote yourself for Allah's worship." (Ash-Sharh: 6)

That is to say, when you have finished from the worldly affairs such that they do not preoccupy you; then devote your attention to worship.

The Prophet (ﷺ) said, "The Prayer should not be observed when

the food is already served and when he is pressed by (the need to empty bowels of) the two filths.”⁽¹⁾ This indicates that it is incumbent on the individual to free his mind and body when he sets to embark on worship in order not to observe the worship while preoccupied by those things. He’ll then be able to observe it calmly while paying full attention.

Then he fought the battle and attacked the people after the late afternoon Prayer while the night approached. So he feared that when the night falls they may not triumph so he started addressing the sun; saying: “You are ordered and I am ordered too...” But while the order of the sun is universe-related, his own order is legislation-related. He was ordered to fight in Allah’s cause while the sun is commanded to move as Allah – the Mighty and sublime – ordered it. Allah says:

*“And the sun runs on its fixed course for a term (appointed).
That is the Decree of All-mighty, the All-knowing.” (Ya-sin: 38)*

Since Allah - the Mighty and Sublime – created it, the sun would move as it was ordered neither being faster nor slower, nor falling nor rising.

He said: “O Allah! hold it back for us”: and Allah immediately held back the sun from setting until this Prophet – peace and blessings be upon him – finished his battle and got tremendous booty. In the past nations, booty was not permissible for those who fought in the battle; taking war booty is only allowed in the Ummah – and all praise belongs to Allah -. As for the past nations, they would gather the booty and fire would descend from the heaven and burn it. So they gathered the booty but fire did not come down; it was not burnt. Thereupon, this Prophet said, “somebody has stolen from the booty!”

Consequently, he ordered that every tribe should come forward and pledge to him that it has not stolen from the booty. When they did that, the hand of one of them got stuck to the hand of this Prophet – peace and blessings be upon him -. Hence, he averred, “The thief is among you”: i.e., the tribe. Then he called each individual in the tribe to pledge separately and the hands of two or three men got stuck to his. Then he said, “The booty-thief is among you” and they brought it out.

Al-Gulool is stealing from war booty by hiding any part of it. They

1 Reported by Muslim in the Book of Mosques and the Places of Prayer, Chapter on Dislike for observing the prayer when the food is already served; no. 560.

had hidden a cow-head size of gold. When they returned it and it was joined with the rest of the booty, the fire descended and burnt it – and free is Allah from all imperfections! This is among the signs of Allah.

The hadeeth contains evidence for many lessons:

Such as: Fighting in the cause of Allah was legislated for the past nations too as is the case in this Ummah; the Book of Allah points to this in His saying that:

﴿وَكَايِنٍ مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِثْيُونًا كَثِيرٌ ۖ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا

﴿أَسْتَكَانُوا وَاللَّهُ يُحِبُّ الضَّعِيفِينَ﴾ (١٦)

“And many a Prophet (i.e. many from amongst the Prophets) had fought (in Allaah’s cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah’s Way, nor did they weaken nor degrade themselves.” (Al-Imran: 146)

And similarly in the story of Taalut (Saul), Jaalut (Goliath) and Daawood (David) – peace and blessings be upon him – in Soorat al-Baqarah 246-252.

The hadeeth also teaches: the Mightiness of Allah – the Mighty and Sublime -, that He is the Controller of the entire universe and that He – free is He from all imperfections and Exalted is He – makes events happen contrary to their original course in order to strengthen the Messenger or protect him from an evil or due to some benefits of Islam.

In a nutshell, the signs of the Prophets strengthen them in every sense. That is for the reason that essentially in the manner Allah has created it is ever moving; it will not stop or move faster; and neither will it tarry except by Allah’s command. But here, Allah ordered it to hold back and the time between the Asr prayer and the sun’s setting became elongated till Allah granted victory from the hands of this Prophet – peace and blessings be upon him.

This refutes the naturalists who claim that the celestial bodies are unalterable - Free is Allah from all imperfections! Who created the celestial bodies?! It is Allah - the Mighty and Sublime -; the One who created it is capable of altering it. But they think that these bodies move naturally and no one can alter it because they reject the Creator – and the refuge is with Allah. The evidences from the Book and

the Sunnah show that celestial bodies may be altered; this Prophet – peace and blessings be upon him – supplicated and the sun halted, Muhammad, Allah’s Messenger (ﷺ), was requested by the idolaters to show them a sign that will show his truthfulness. He pointed to the moon which divided into two parts in their very eyes; a part on mount Safa and the other on the Marwa.

Regarding this, Allah – the Mighty and Sublime – said,

﴿أَقْرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ ۗ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ۗ﴾ (٢)

“The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away, and say, ‘This is a continuous magic.’” (Al-Qamar: 1- 2)

Unfortunately, they shouted that “Muhammad employed magic against us; the moon did not split! Muhammad only used magic to confuse our sight and eyes!” The disbeliever against whom the word of Allah is established – we seek refuge with Allah – will not believe as Allah said:

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۗ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ بَرَأُوا الْعَذَابَ الْأَلِيمَ ۗ﴾ (١٧)

“Truly! Those against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them...” (Yoonus: 96-97)

We beseech Allah for safety for ourselves and for you, and may He guide our hearts.

The hearts are between two of the Fingers of the Most-Merciful; He turns it in the direction He likes and directs it as He wills. The one gainst whom the promise of punishment is established will never believe even if you give him every proof. For that reason, they asked the Messenger (ﷺ) for a proof, he showed them the marvelous sign no one can bring about; but they rather said,

﴿وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ۗ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكَلَّأْنَا أَمْرًا مُّسْتَقَرًّا ۗ﴾ (٢)

“...This is continuous magic.’ They denied (the verses of Allah in the Qur’an), and followed their own lusts. And every matter will be settled.” (Al-Qamar: 2-3)

This hadeeth also explains Allah’s favour on this Ummah considering His making the war booty seized from disbelievers permissible for her – and it was forbidden for the past nations. The war booty contains great benefit for the Muslim Ummah; it helps fund her battles and it aids her. So they seize the wealth of the disbelievers as war booty which they benefit from to fight them again; and that is among the favours of Allah as the Prophet (ﷺ) said, “I have been given five things no one among the Prophets before me was given - and he mentioned that: war booty has been made permissible for me but it was not allowed for anyone before me.”⁽¹⁾

Among the points of benefit in the hadeeth is: Allah’s sign; those who stole from the spoils had their hands glued to the hand of this Prophet which is unusual; but Allah is capable of doing all things. Normally, if a hand shakes the other, they separate. But the hands of those who stole the spoils rather glued to the hand of the Prophet. This is a sign; and that the Prophet did not know the Unseen.

Among the lessons in the hadeeth is that: the Prophets don’t know the Unseen – and that is clear – except what Allah makes them see of it. But essentially, they do not know the Unseen.

Many events in the life of our Prophet (ﷺ) illustrate this point because many things were unknown to him as Allah – the Exalted – said,

﴿وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِوَيْهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ، وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِوَيْهِ، قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ الْحَكِيمُ ﴿٣﴾﴾

“Then when he told her thereof, she said: ‘Who told you this?’ He said: ‘The All-Knower, the Well-Acquainted (Allah) has told me.’” (At-Tahreem: 3)

But as for him, he knows not the Unseen.

His companions – may Allah be pleased with them all – would be

1 Reported by Al-Bukhaari in the Book of Prayer, Chapter on the Prophet’s statement, “The earth has been made a mosque and a thing of purification for me”; no. 438, and Muslim in the Book of Mosques and the places of prayer; no. 521.

with him and he would not see them. Once, Abu Hurayrah – may Allah be pleased with him – who was in the state of sexual impurity was with him. So he left to perform the ritual bath. When he returned after having the ritual bath, he asked, “Where have you been, O Abu Hurayrah?”⁽¹⁾ Therefore, the Messenger ﷺ does not know the Unseen. No creature knows the Unseen as Allah the Mighty and Sublime – affirmed,

“(He Alone is) the All-Knower of the Ghayb (Unseen) and He reveals to none His Ghayb. Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as he likes), and then He makes a band of watching guards (angels) to march before him and behind him” (Al-Jinn: 26, 27)

This hadeeth as well indicates the Power of Allah from the angle that from exactly where the fire comes would not be known; it just suddenly descends from the heavens. It does not come from the trees on the earth or the wood; it comes down from the heavens. Allah orders it and it comes down and burns up the war booty that had been gathered.

Allah alone grants success.

HADEETH 59

السَّادِسُ: عَنْ أَبِي خَالِدٍ حَكِيمِ بْنِ حَزَامٍ. رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيْنَا بُورُكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَّتْ بَرَكَةُ بَيْعِهِمَا» متفقٌ عليه .

Hakim bin Hizam ر reported that Messenger of Allah ﷺ said, “Both parties in a business transaction have a right to annul it so long as they have not separated; and if they tell the truth and make everything clear to each other (i.e., the seller and the buyer speak the truth, the seller with regard to what is purchased, and the buyer with regard to the money) they will be blessed in their

1 Reported by Al-Bukhaari in the Book of Ritual Bath, Chapter on the sexually dirty who goes out to the market and other places; no. 285, and Muslim in the Book of Menstruation, Chapter on evidence that the Muslim does not become impure; no. 371.

transaction, but if they conceal anything and lie, the blessing on their transaction will be eliminated.” [Al-Bukhari and Muslim]

COMMENTARY

“Both parties in a business transaction”: i.e., the buyer and the seller. The word, *Bay’u* (trade) was generally employed regarding the both of them from the aspects of prevalence just as it is said that, *al-Qamaraan* (the two moons) regarding the sun and the moon, and *‘Umaraan* (the two Umars) about Abu Bakr and ‘Umar. So, the *Bayyaan* (as it occurs in the Arabic text meaning, the two parties in business transaction) means: the buyer and the seller.

His saying: “...have a choice”: i.e., each of them both has a right to choose as long as they have not separated; that is to say, as long as they are both still at the place of transaction, none of them both has willingly left.

For instance: A man sells a car to another at 10,000; as long as they are both still at the place of transaction not having departed the location, they have a choice. If the seller chooses, he may cancel the transaction and if the buyer so wills, he may call of the sale. And that is out of Allah’s favours – free is He from all imperfections and Exalted is He -, and His easing the affairs of His creatures.

If an item is in the possession of an individual, the other party would long for it, wishing to have it, but when it comes under his possession, perhaps, his interest in it may wane just because it is now in his possession. So the Law-giver gave him the choice so that he would be gradual and thorough in his action.

As long as the two parties – the buyer and seller – have not separated, they have a choice no matter the length of time even if it is as lengthy as ten hours. If he buys an item from him in the early hours of the morning and they still remained together till noon; they both still have a choice based on the general sense in his statement that: “as long as they have not separated.”

In the hadeeth of Ibn Umar, (it says): “Or the other gives an option to the other.”⁽¹⁾ i.e., or when one of them says to the other: “You alone

1 Reported by Al-Bukhaari in the Book of Business Transactions, Chapter on If one of them both gives his companion the choice after the transaction, then the trans-

have the choice.” Then, the choice (of reconsideration) lies with him alone; the second party has no choice. Or that they both agree that, “We both do not any other choice.”

There are four forms:

1. They both either have a choice; that is when the transaction is general, without any condition (regarding their choices). In that circumstance, they both still have a right to choose – both the buyer and the seller -; either of them both could call of the transaction.

2. Or that they should trade on the condition that none of them will have any choice (for reconsideration after sealing the deal). Then the transaction would hold according to the agreement and no one of them both has any choice.

3. Or that they both transact the trade on condition that the buyer would have a choice while the seller would not. In that case, the choice would be for the buyer alone and the seller would not have a choice (for reconsideration). And that is for the reason that, the choice is a right of the seller and the seller; so if we agree to leave it or one of the parties gives it up to the other; the rights are theirs and they must not exceed (what they have agreed upon). The Prophet (ﷺ) has said, “The Muslims must fulfill their agreements except an agreement that forbids a permissible thing or allows a forbidden thing.”⁽¹⁾

The saying of the Prophet (ﷺ) that: “So long as they have not separated”: does not clearly explain the separation; but what is intended is physical separation. That is to say; as long as one of them has not departed from the other. But if they separate; the choice becomes null and the transaction holds.

The Prophet’s saying “And if they tell the truth and make every thing clear to each other, they will be blessed in their transaction”: This is the point of reference in the hadeeth of the chapter since it is Chapter on Truthfulness.

His saying, “If they tell the truth and make everything clear”: i.e., if they are truthful in their descriptions of the quality of the product by way of encouraging the buyer, and they make clear its faults as well.

action holds; no. 2112, and Muslim in the Book of Business Transactions, Chapter on the validity of the choice agreed upon during transaction on both parties; no. 1531.

1. Reported by At-Tirmidhee (1352) and At-Tirmidhee said: ‘the hadeeth is Hassan Saheeh’

For instance: If he sells the car to him and says: “this car is new, and is a product of so-and-so year; clean and it has such-and-such facilities”, praising it with what it really does not have, we will say, “This is a liar in his claims.”

But if he sells the car to him with faults without making it clear to him; then we’ll say: “This one has kept us in the dark; he did not make the matter clear.” Blessings come along with truthfulness and clarity. The difference between truthfulness and clarity here is that truthfulness is with regards to the attracting attributes while clarity has to do with the defects in it. So hiding the defects contradicts transparency and describing the item with attributes it does not have contradicts truthfulness.

Another example: He sells a sumptuous sheep to him and he begins to say its milk contains so-and-so, lying; this is contrary to truthfulness since he described the item with attractive qualities. But if he sells a sheep to him which has an illness not so apparent and he hides that; then we’ll say, “he was not clear.” If he described it with qualities it does not have he has lied and was untruthful. So, clarity has to do with the defects while truthfulness is with regards to its good qualities. If he describes it with good qualities it actually lacks that is falsehood; he was not truthful. But if he hides its deficiencies; then he concealed and was unclear.

This is part of what some people do now – we ask Allah for wellbeing -, they would place the good commodity over the bad ones (during transactions). Such an individual has not been clear neither was he truthful. He was unclear because he did not mention the defective dates and he was untruthful because he presented the dates as entirely good. Likewise, some car dealers would sell cars in car fairs knowing fully well that they have deficiencies but they conceal it to the buyer saying: “Check all the faults” and so, the buyer begins to check. But they’ll have particular defects that were it to be specifically mentioned, it would not be purchased. They only deceive the people, saying, “It has no defects; I am only selling it to you because of its body or headlamps”, lying, and knowing fully well that it has more serious defects he will never tell the buyer.

It is prohibited for the organizers of such fairs to do that and the owner of the car; they must be transparent and truthful and explain to the buyer that it has so-and-so defects. The case is different if he

actually does not also know the defect; then there is no blame if he sells the car. He may give the condition also that he is free if it has any defects.

WATCHFULNESS COMMENTARY

After the Chapter on Truthfulness, relating verses and hadeeths regarding that, the author – may Allah shower blessings upon him – followed it with the Chapter of Watchfulness.

Watchfulness is of two kinds:

One: That you are watchful of Allah, the Mighty and Sublime.

Two: Allah the Exalted is ever watching you as He the Mighty and Sublime said,

“And Allah is Ever Watcher over all things.” (Al-Ahzaab: 52)

As for your being watchful of Allah; it is for you to recognize that Allah the Exalted is aware of all your utterances, actions and thoughts as He the Exalted says:

﴿ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾ الَّذِي يَرِيكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبِكَ فِي السَّجْدِ ﴿٢١٩﴾ ﴾

“And put your trust in the All-Mighty, the Most Merciful, Who sees you when you stand up. And your movements among those who fall prostrate.” (Ash-Shu'araa': 217-219)

“He sees you when you stand up” i.e., during the night when an individual stands up where no one sees him, Allah – free is He from all imperfections – sees him. Even if he is in the darkest places, Allah the Exalted sees him.

His saying: *“And your movement among those who fall prostrate (to Allah)”*: means, when you prostrate with those who prostrate to Allah during that hour, Allah – free is He from all imperfections – sees you. He sees man when he stands up and when he prostrates.

He mentioned standing and prostrating because the standing position is loftier than prostration considering the words of remembrance said in it while the prostration is loftier than standing as a position. As for the standing position being loftier considering the words of remembrance it involves; that is on account of the fact that the legislated words of remembrance in that position is recitation of the Qur'an and the Qur'an is the best of speeches. As for prostration, it is loftier as a posture because the individual in prostration is in the closest position to His Lord the Mighty and Sublime as is authentically related from the Prophet (ﷺ) that he said, "The closest the servant will be to his Lord is during prostration."⁽¹⁾

For this reason, we have been ordered to give much supplication during prostration. Similarly, from your being watchful regarding Allah is for you to understand that Allah hears you. Whatever utterance you make, Allah the Exalted hears you as He said:

﴿أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ۗ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾﴾

"Or do they think that We hear not their secrets and their private counsel? Yes (We do) and Our messenger (appointed angels in charge of mankind) are by them, to record." (Az-Zukhruf: 80)

"Yes": Meaning, We hear it.

Yet, whatever you say – good or bad, openly or secretly -, it will be written down for or against you as Allah – free is He from all imperfections – said:

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عِينٌ ﴿٨﴾﴾

"Not a word does he (or she) utter but there is a watcher by him ready (to record it)." (Qaf: 18)

So be careful regarding this matter, be cautious that your tongue does not utter a statement for which you will be held to account on the Day of Resurrection; speak the truth at all times or remain silent as the Prophet ﷺ said, "Whoever believes in Allah and the Last Day should say the truth or remain silent."⁽²⁾

1 Reported by Muslim in the Book of Prayer, Chapter on what is said in the bowing position and prostration; no. 482.

2 Its referencing has preceded.

Thirdly: That you are watchful regarding Allah in your privacy and in your heart. Check whether your heart nurses *Shirk* or show-off, deviations and hatred and dislike for the believers and love for the disbelievers and similar other things Allah – the Mighty and Sublime – is displeased with.

So, examine your mind and observe it regularly; Allah says:

“And indeed We have created man, and We know what his own self whispers to him.” (Qaf: 16) before he utters it.

Be watchful regarding Allah in these three conditions; in your actions, utterances, during your privacy and in your hearts in order to perfect Watchfulness. For this reason, when the Prophet (ﷺ) was asked about *Ihsaan*, he answered that, “It is for you to worship Allah as if you see Him; and if you do not see Him He certainly sees you.”

Worship Allah as though you see Him; as if you are seeing Him with your eyes. If you do not see Him, then move to the next level: “He certainly sees you.”

The first level: Crave and passion driven worship; that you worship Allah as if you see Him.

The second level: Reverence and fear driven worship; so he said, “If you do not see Him, He certainly sees you.”

You must be watchful of your Lord; you must realize He is watching you; whatever you say or do or think in your privacy, Allah fully knows it. The author – may Allah shower blessings on him -, has cited verses in that respect. He started with the verse we had mentioned, and that is Allah’s saying to His Prophet, Muhammad (ﷺ):

﴿ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾ الَّذِي يَرِنُكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبِكَ فِي السُّجُودِ ﴿٢١٩﴾ إِنَّهُ هُوَ

السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾ ﴾

“And put your trust in the Al-Mighty, the Most Merciful, Who sees you (O Muhammad) when you stand up, and your movements among those who fall prostrate (to Allaah in the five compulsory congregational prayers). Verily, He, only He, is the All-Hearer and All-Knower.” (Ash-Shu’araa’: 217-220)

The second verse the author - may Allah shower blessings on him - mentioned under the Chapter on Watchfulness is His saying:

“And He is with you where ever you may be.” (Al-Hadeed: 4)

The pronoun “He” refers to Allah the Exalted. That is, Allah – free is He from all imperfections -, is with His creatures wherever they are; whether on the land or sea or in the air or in the darkness or light. In whichever condition he is, Allah with him wherever you are. This indicates that He – the Mighty and Sublime - perfectly encompasses us in knowledge, ability, dominion and control and others. We do not mean that He – free is He from all imperfections and Exalted is He – is with us in very same place we are since Allah is above all things as He the Exalted says:

“The most Gracious (Allah) rose over the throne.” (Ta-Ha: 5)

He also said,

“And He is the irresistible, above His slaves.” (Al-An'am: 18)

He the Exalted says:

*“Do you feel secure that He Who is over the heaven (Allah).”
(Al-Mulk: 16)*

He says as well:

“And He is the most High the most great.” (Al-Baqarah: 255)

He said too:

“Glorify the name of your Lord, the Most High.” (Al-A'la: 1)

And numerous other verses which indicate that He is above all things; but there is nothing like Him – the Mighty and Sublime – in all His Qualities and Attributes. He is High above in His nearness; close in His being High above – Mighty is He and Sublime. He the Exalted says:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴿١٨٦﴾ ﴾

“And when my slaves ask you (O Muhammad) concerning me, then (answer them), I [am near] when he calls Me.” (Al-Baqarah: 186)

However, we must understand that He is not on the earth because if we give that thought it would imply rejection of Allah's being high above – free is He from all imperfections. Additionally, nothing in His creation encompasses Him:

“His foot-stool extends over the heavens and the earth.” (Al-Baqarah: 225)

The *Kursiyy* encompasses the entire heavens and earth. The *Kursiyy* is the place of the two feet of Ar-Rahman – the Mighty and Sublime. But the *‘Arsh* is far wider as is reported in the hadeeth, “The seven heavens and the seven earths compared to the *Kursiyy* are like a (small) ring dropped on a expanse land.” A circular iron band like the small helmet thrown on a wide land, i.e., an expanse place; the measure of the ring to the land will definitely amount to nothing.

He said, “The greatness of the *‘Arsh* compared to the *Kursiyy* is as the expanse land to this ring.”⁽¹⁾ So how about the Creator – the Mighty and Sublime! It is not possible for the Creator – free is He from all imperfections – to be on the earth because He – free is He from all imperfections and Exalted is He – is too great to be encompassed by anything among His creatures: “*And He is with you where ever you may be.*” (Al-Hadeed: 4)

You should know that the “being-with” that Allah ascribes to Himself varies depending on the context and pointers; so sometimes it would imply encompassing the creatures in His knowledge, ability, dominion and control among other things such as is contained in the verse:

“*And He is with you where ever you may be.*” (Al-Hadeed: 4)

And such as His saying:

﴿ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدَنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ﴾ ﴿٧﴾

“There is no secret counsel of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them (with His knowledge).” (Al-Mujadilah: 7)

At other times, it would imply threat and warning as is in His saying:

1 Haafidh Ibn Katheer cited it in his Tafseer (1\332) and attributed to Ibn Mardawayh. Ibn Jareer at-Tabaree also referred to it in his Tafseer (3/12); and the hadeeth was graded Authentic by Shaykh Al-Albaanee based on its various routes. Refer to Silsilatu as-Saheehah no. 109.

﴿ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَىٰ مِنَ

الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

“They may hide from men, but they cannot hide from Allah; for He is with them (by His knowledge) when they plot by night in words that He does not approve. And Allah ever encompasses what they do.” (An-Nisa: 108)

This is threat and warning for them because they plot at night, utterances He is not pleased with, concealing it from the people thinking that Allah does not know while Allah – free is He from all imperfections – knows all things.

It could also imply help, back up and making steadfast and the like as in His saying:

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

“Truly, Allah is with those who fear Him (keep their duty to Him), and those who are good-doers.” (An-Nahl: 128)

And as in His saying:

﴿ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْوِ وَأَسْمُوا الْأَعْلُونَ وَاللَّهُ مَعَكُمْ وَلَنْ يَزِيدَكُمْ عَمَلِكُمْ ﴿٣٥﴾

“So be not weak and ask not for peace while you are having the upper hand. Allah is with you, and He will never decrease the reward of your good deeds.” (Muhammad: 35)

The verses in that regard are numerous.

This third form of being-with could be attributed sometimes to the creatures as an attribute and at other times it is specifically ascribed to the creatures.

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

His saying: “Truly, Allah is with those who fear Him and those who are good-doers.” (An-Nahl: 128)

Here it is attributed to the creatures as an attribute; whoever is like that, Allah is with him.

Sometimes it is specifically ascribed to the individual such as His

saying:

﴿إِلَّا نُنصِرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا

فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا بِاللهِ مَعَنَا ۝﴾

“If you help him not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two: when they (the Prophet Muhammad and Abubakr) were in the cave, he (the prophet) said to his companion (Abu Bakr): Do not be sad, surely Allah is with us.” (At-Tawbah: 40)

This is particularly ascribed to an individual; and that is the Messenger ﷺ and Abu Bakr – may Allah be pleased with him – while they were in the cave and Abu Bakr said to the Messenger (ﷺ) that: “O Allah’s Messenger, if any of them looks down to his feet he’ll see us.” Because the Quraysh were seriously searching for the Messenger (ﷺ) and Abu Bakr – may Allah be pleased with him. They did not leave any mountain except that they climbed it neither was there a valley they failed to descend or an open land they did not check. They promised whoever returns with the Messenger (ﷺ) and Abu Bakr two hundred camels: a hundred over the Messenger and the other hundred over Abu Bakr!

People suffered searching for the both of them; but Allah was with them. They even stood in front of the cave (they ran into); Abu Bakr was saying, “If any one among them looks down to his feet he would see us” and the Messenger (ﷺ) would say to him, “Do not grieve, Allah is with us. How do you think of two individuals with Allah as their third.”

By Allah! We believe no one will overrun or overpower them; and actually that was what happened. They did not see them even when there wasn’t any (physical) barrier. There wasn’t any nest – as is claimed – nor bird covering the cave neither was there any tree that grew on the entrance of the cave; there was nothing except Allah’s protection – the Mighty and Sublime – because Allah was with them.

And as is in His saying – free is He from all imperfections – to Moosa and Haaron when Allah ordered Moosa and sent him along with Haaron to Fir’awn:

﴿ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ ﴿١٥﴾ ﴾

﴿ وَارَى ﴿١٦﴾ ﴾

“Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress.’ He (Allah) said: ‘Fear not, verily, I am with you, hearing and seeing.’” (Ta Ha: 45-46)

Allahu Akbar (Allaah is the Greatest!); “I am with you, both hearing and seeing.” Since Allah was with them, is it possible, could Fir’awn and his army have harmed them? They certainly could not. This being-with is special and specific: “I am with you both, hearing and seeing.”

The point here is that it is incumbent on us to believe that Allah – free is He from all imperfections and Exalted is He – is with the creatures; but He is on His ‘Arsh and no one is like Him in His Attributes, nor does anyone near Him in His Attributes, and it is not possible for you or anyone for that matter, to imagine how Allah is with us while He is above the heavens.

We say: Allah - the Mighty and Sublime – is not compared with His creatures even though being above does not contradict being-with even among the creatures. If a questioner asks us, “Where is the moon?” We would say it is in the sky as Allah said,

﴿ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾ ﴾

“And has made the moon a light therein, and made the sun a lamp?” (Nuh: 16)

And if he asks, “Where are the stars?” We’ll answer, “in the heaven.” And in the Arabic language, the linguists say, “We continued to travel while the moon was with us; we continued the journey while the stars were with us.” Even though the moon was in the sky and likewise the stars, they are still with us because they did not get concealed from us. So Allah – the Exalted – is above His ‘Arsh – free is He from all imperfections – is above the entire creation.

This verse from the aspects of sound morals and ethics teaches that if you believe that Allah is with you, you’ll be conscious and watchful of Him since nothing of your condition is hidden from him – the

Mighty and Sublime – no matter what. Even if you are in a dark room having nobody inside it and no one is anywhere near you, Allah – the Exalted – is with you. But He is not in that particular place; He – the Mighty and Sublime – rather encompasses you; and nothing of your affairs is hidden to Him.

So be watchful of Allah, be conscious of Him, obey Him and abstain from His prohibitions. Allah alone grants success. **“Indeed nothing is hidden from Allah.”**

The third verse the author – may Allah the Exalted shower blessings on him – cited under the Chapter of Watchfulness is Allah’s saying:

﴿ إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴾

“Truly, nothing is hidden from Allah, in the earth and in the heaven.” (Al-Imran: 5)

The word, *Shay-un* (as it occurs in the Arabic text; meaning, *nothing*) is an indefinite noun in a negative context of His saying, *laa yakhfaa* (it is not hidden). Hence, it will involve all things. So, nothing is hidden from Allah on the earth or in the heavens. Allah has explained that in His saying,

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ

وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴾

“And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the hidden darkness of the earth nor anything fresh or dry, but is (written) in a Clear Record.” (An-‘Aam: 59)

The scholars say: If He knows the leaves that fall; how about the sprouts that grow and develop into leaves; He is most certainly knowledgeable of that.

His saying: **“There is not a grain in the darkness of the earth”**; *Habbatin*, “a single grain”, is an indefinite noun in the context of stressed negation. Hence, it would include every leaf whether big or small. Let’s assume that a small seed put into the earth occurs in five levels of darknesses:

The first darkness: the darkness of the soil in which it is planted.

The second: darkness of the water in the sea.

The third: darkness of the night.

The fourth: the darkness of the accumulating cloud.

The fifth: darkness of the falling rains.

Five levels of darkness over this small seed; yet Allah – the Mighty and Sublime – knows it.

His saying: "Nor anything fresh or dry, but is (written) in a Clear Record." (Al-An'aam: 59)

Written, clear, apparent and known to the Lord of all that exists, the Mighty and Sublime.

So, the One so tremendously knowledgeable, it is obligatory for the believer to be watchful of Allah – free is He from all imperfections and Exalted – and be conscious of Him in his privacy as he does in the open; in fact, rightly-guided is he who fears Allah more while in private than even in the open because fearing Allah in secret is stronger from the aspects of sincerity since no one would be with you. But fearing Allah in the open could make insincerity and publicity seeking cross the mind.

So make efforts – O Muslim brother – regarding being watchful of Allah – the Mighty and Sublime –; obey Him, carrying out His orders and avoiding His prohibitions – we ask for Allah's help regarding that – because if Allah does not help us, we would be let down. He the Exalted says:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

"You (alone) we worship, You (alone) we ask for help (for each and everything)." (Al-Fatihah: 5)

If the servant is rightly-guided and assisted upon observing the legislations of the *Sharee'ah* such has been greatly favoured.

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ ﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

"You (alone) we worship, You (alone) we ask for help. Guide us to the straight Way." (Al-Fatihah: 5-6)

Worship must be upon the same straight path; otherwise, it harms the worshipping person. These three things form the methodology of those has showered His favour upon, and as such, He said:

﴿ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٦﴾ ﴾

“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).” (Al-Fatihah: 6-7)

The fourth verse the author – may Allah shower blessings on him – cited under the Chapter on Watchfulness is His saying the Exalted:

“Verily your Lord is ever watchful (over them).” (Al-Fajr: 4)

This ended Allah’s mention of the punishment of the ‘Aad people:

﴿ اِرْمِ ذَاتَ الْعِمَادِ ﴿٧﴾ الَّتِي لَمْ يُخْلَقْ يَنْفُثُهَا فِي الْبِلَادِ ﴿٨﴾ وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾

﴿ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾ الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾ فَأَكْثَرُوا فِيهَا الْفُسَادَ ﴿١٢﴾ فَصَبَّ عَلَيْهِمْ

﴿ رَبِّكَ سَوْطَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لِيَالْعَرَّاصِ ﴿١٤﴾ ﴾

“(People) of Iram (who were very tall) like (lofty) pillars, the like of which were not created in the land. And (with) Thamood who helved out rocks in the valley (to make dwellings). And (with) Fir’awn who had the stakes (to torture men) Who did transgress beyond bounds in the lands. And made therein much mischief So your Lord poured on them different kinds of severe torment. Verily, your Lord is Ever Watchful (over them).” (Al-Fajr: 7-14)

So, Allah, the Mighty and Sublime, makes it clear that He is ever Watchful over every tyrant and that Allah the Exalted shall crush him and make him go extinct leaving no trace.

The ‘Aad people of Iram (lofty pillars), who made huge buildings upon strong pillars. Allah blessed them with tremendous strength but they became arrogant on the earth and said, “Is there anyone stronger than us?” And Allah the Mighty and Sublime responded that,

﴿ فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أُولَئِكَ الَّذِينَ كَفَرُوا وَالَّذِينَ

﴿ خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾ ﴾

“See they not that Allah Who created them was mightier in strength than them.” (Fussilat: 15)

Allah the Mighty and Sublime pointed it out that He is more powerful than them, and He gave a logical proof that He, Allah created them. He said,

“See they not that Allah Who created them was mightier in strength than them?”

He did not say, “See they not that Allah is mightier in strength than them”; He rather said, “... Who created them...” because it is necessarily known logically that the Creator is greater than the created. Hence, the One Who created them is mightier in strength:

﴿ إِذْ جَاءَهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِن خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ

﴿ مَلَكًا فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٤﴾ ﴾

“And they used to deny our Ayaat (proofs, lessons and revelations).” (Fussilat: 14)

Thereupon, Allah – free is He from all imperfections and Exalted is He – afflicted them with serious drought; the heavens held back its waters and they began to search for water, waiting that Allah should provide them rain. Then He sent strong dry wind against them on a morning. The great winds carried along sands and dust like accumulated cloud!

﴿ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُمْطِرٌ نَابِلٌ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا

﴿ عَذَابٌ أَلِيمٌ ﴿٢٤﴾ ﴾

“When they saw it as a dense cloud coming towards their valleys, they said: ‘this is a cloud bringing us rain!’” (Al-Ahqaaf: 24)

From Allah’s wisdom - the Mighty and Sublime – is that the wind did not just approach them, it rather came while they were hoping it to be rain bearing clouds and that was to make the destruction more devastating. Something coming which they thought bore rains for them to drink

actually brought destruction; that the punishment came when the people hoped for relief from difficulty makes it more serious.

If you give somebody some Dirhams and later withdraw it from him, it is more painful and disquieting:

“Then when they saw it as a dense cloud coming towards their valleys, they said, ‘this is a cloud bringing us rain!’”

Because they were defiant against their Prophet saying, “If you have a punishment then bring it if you are truthful”, and it came to them!

﴿ تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَكِنَتُهُمْ ﴾

“A wind wherein is a painful torment! Destroying everything by command of its Lord! So they became such that nothing could be seen except their dwellings.” (Al-Ahqaaf: 25)

We ask for Allah’s refuge.

It stormed over them for seven nights and eight days because it started in the morning and ended during sunset making seven nights and eight days in continuous succession brutally destroying them. It would pick them to the sky and hurl them on the ground leaving their carcasses like hollow trunks of date-palms! That is, like bent and perforated roots of date-palm, as if in prostration – and the refuge is with Allah -, because they would attempt to evade the wind after it hurled them violently on the ground but that did not profit them.

Allah the Exalted said:

“So We sent upon them a furious wind in days of evil O men (of them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the hereafter will be more disgracing, and they will never be helped”. (Fussilat: 16)

We ask for Allah’s refuge.

﴿ وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴾

As “And (with) Thamūd (people), who cut (hewed) out rocks in the valley (to make dwellings.” (Al-Fajr: 9)

They were also defiant, transgressing and audacious against their Prophet, challenging and daring him till they even said,

“You have been among us as a figure of good hope till this (new thing).” (Hud: 62)

That is, we used to be hopeful of you, thinking that you are sensible; but now you are stupid! There was not a Messenger sent to his people except that his people abused him as being a “magician and mad” as Allah told us about:

﴿كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿٥٦﴾﴾

“Likewise, no Messenger came to those before them but they said: ‘A sorcerer or a madman.’” (Adh-Dhaariyaat: 52)

So, he gave them a three-day ultimatum:

﴿فَعَفَرُوها فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ فَلَنُنَزِّلَنَّ آيَاتِنَا ذَٰلِكَ وَعَدُّ غَيْرُ مَكْدُوبٍ ﴿٦٥﴾﴾

“So he (Saalih) said: Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied.” (Hood: 65)

When the three days lapsed – we ask for Allah’s refuge - , the earth below them quivered and they were yelled at. They became like stored dry stalks; i.e., like palm leaves or branches left over a long time, becoming like burnt stalks from sunlight or wind. They all perished and their carcasses were like dry stubble.

As for Fir’awn – and how well would he be described to you -; he was that tyrannical arrogant man who transgressed and rejected Allah – the Mighty and Sublime – and said to me, “What is that Lord of all that exists?!” He also said to his people, “You have no other deity except me.”! We seek refuge with Allah. He instructed Haamaan, his minister:

“Build me a tower” i.e., a tall building “...that I may arrive at ways. The ways of heavens and I may look upon the Ilaah (God) of Musa...” He was saying all that by way of ridicule ﷻ “And verily I think him (Musa) to be a liar.” (al-Gaafir: 36-37)

He told a lie in his saying that, “verily I think him to be a liar” because he knew certainly that he was truthful as Allah informed us of the conversation with Moosa. Moosa – alayhi as-salaat was-salaam – said to him, “Verily you know” O Fir’awn, “that these signs have been sent down by none but the Lord of the heavens and the earth as

clear evidences. And I think you are, indeed, O Fir'awn, doomed to destruction.” (Al-Israa: 102)

Fir'awn did not controvert that; he never said, “I do not know!” He rather kept silent; and silence in the circumstance of challenge and dialogue indicates giving up and lack of response. Allah the Exalted said regarding Him and His people:

﴿ وَحَدِّثُوا بِهَا وَأَسْتَيْقِنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾ ﴾

“And they denied them (those signs) wrongfully and arrogantly, though their ownelves were convinced thereof.” (An- Naml: 14)

So, they, Fir'awn and his men – and the refuge is with Allah – knew that Moosa ؑ was truthful but they were arrogant rejectors. What happened to them?

They were defeated – and the refuge is with Allah – and the worst of that was what the magicians suffered! He gathered the entire magicians in his land after agreeing with Moosa ؑ who fixed the meeting in the presence of Fir'awn. Even when Moosa ؑ stood before him, he was considered weak if not that Allah helped him and strengthened him. Moosa ؑ said to him:

﴿ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحَشِّرَ النَّاسَ صُحًى ﴿٥٩﴾ ﴾

“Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen.” (Ta-Ha: 59)

“The day of the festival” was the day of celebration because the people ardoned themselves, wearing beautiful clothes on the day. His saying: “*let the people assemble*” means that he should gather the people “*when the sun has risen*” not in the night in secret. So Fir'awn assembled the bigwigs among his most renown and proficient sorcerers and they came forward before Moosa ؑ. They threw their ropes and sticks. *Hibaal* (as it occurs in the Arabic text, meaning ropes) are wellknown and *al-Asaa* (the stick) is known too. They threw them on the earth and the entire place was filled with snakes – huge moving serpents. The entire people trembled with fear; even Moosa nursed some fear!

But Allah strengthened him and said to him:

﴿ قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ ﴿٦٨﴾ وَأَلْقِ مَا فِي يَمِينِكَ ﴿٦٩﴾ ﴾

“Fear not! Surely, you will have the upper hand. And throw that which is in your right hand!” (Ta-Ha: 68-69)

Thereupon, he threw what he was holding on his right hand, his staff; just a single staff, and it started swallowing their lies and deception. This staff ate up the entire rope and stick – Glorious is Allah! You would wonder: How big is the staff? It’s not big so as to consume all of this; but Allah the Mighty and Sublime is Able to do all things. It swallowed the entire rope and stick.

Undoubtedly, the sorcerers know magic much more than the people; so they quickly realized that what Moosa ﷺ did with his staff was not magic. They recognized that it was a sign of Allah – the Mighty and Sublime – and consequently, they all fell down in prostration.

Consider the expression, *Ulqiya* (in Arabic, literally meaning – they fell down) as if the prostration came spontaneously. He never told them to prostrate; they just fell down in prostration as if overwhelmed by what they saw, they all fell down uncontrollably believing in Allah and His Messenger.

﴿ قَالُوا يَا مَنَّا رَبِّ الْعَالَمِينَ ﴿١٧﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٨﴾ ﴾

“Saying: ‘We believe in the Lord of the universe. The Lord of Moosa and Haaroon.’” (Ash-Shu’araa: 47 – 48)

Fir’awn then threatened them and accused them even though he brought them. He fumed,

“Verily he is your chief who taught you magic.” (Ta-Ha: 71)

Subhanallaah (Glorious is Allah)! He taught them magic; while you were the one that brought them?! *Subhaanallah!* Arrogance makes the individual speak senselessly!

He threatened,

“So I will surely cut off your hands and feet on opposite sides...”

I will cut the right hand and the left leg.

﴿ ... وَلَا أُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴿٧١﴾ ﴾

“...and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us (Fir’awn or the Lord of Moosa) can give the severe and more lasting torment.” (Ta-Ha: 71)

What did they say to him?

“They said: ‘We prefer you not to what have come to us of the clear signs’...”

It is not possible for us to prefer you to the clear signs we have witnessed! You are an ardent liar; you are not the Lord, the true Lord is the Lord of Moosa and Haaron.

﴿ قَالُوا لَنْ نُؤْتِيكَ عَلَىٰ مَا جَاءَنَا مِن بَيْنَتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ ﴾

“We prefer you not over what have come to us of the clear signs and to Him (Allah) Who created us. So decree whatever you desire to decree.” (Ta-Ha: 72)

Look at Faith when it enters the heart! It made the entire worldly life cheap to them. “So decree whatever you desire to decree”: That is, do whatever you like; “You only judge this worldly life” if you rule that we leave this world. “Verily! We have believed in our Lord, that He may forgive us our faults and the magic to which you did compel us”: because he had actually compelled them to come and face Moosa: “And Allah is better and more lasting.” (Ta-Ha: 73)

When Faith enters a heart; likewise certainty of faith, nothing disturbs it. Otherwise, the magicians were Fir’awn’s men; in the morning they were magicians, disbelievers and in the later part of the same morning, they became distinguished believers, challenging Fir’awn owing to the Faith that had entered their hearts. It was a humiliating defeat on Fir’awn. Yet, he continued upon his transgression.

In the end, he gathered the people that he wants to judge Moosa; so Moosa left with his people away from Fir’awn towards the Red Sea following Allah’s order called Qulzum Sea, eastwards, leaving Egypt behind in the western direction. When Moosa (and his people) reached the sea, Fir’awn had already advanced with his large, strong, valorous army behind them and the sea was in front of them. The people of Moosa shouted,

“We are sure to be overtaken.” (Ash-Shu’ara’: 61)

The sea is right before us and here is Fir'awn advancing towards us from behind; where do we run to? But Moosa عليه السلام assured,

﴿ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾ ﴾

“Nay, verily, with me is my Lord. He will guide me.” (Ash-Shu'araa': 62)

O Allah, shower peace and blessings on him. That is the certainty of Faith of the Messengers عليهم السلام during difficult circumstances; you find them with the kind of certainty that eases the ordinarily difficult affair – something which in fact would be considered impossible – becoming easy.

“Verily, with me is my Lord. He will guide me.”

When he had surrendered the entire affair to Allah – free is Allah from all imperfections and Exalted is He -, Allah revealed to him to: “touch the red sea with your staff.” He stroke the sea with his staff only once and the sea opened with twelve pathways since the Children of Israaeel had twelve tribes, *As-Sibt*, which means *Qabeelah* (tribe) among the Arabs.

He touched it with it and almost instantly:

﴿ فَأَضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا تُخْشَى ﴿٧٧﴾ ﴾

“And strike a dry path for them in the sea, fearing neither to be overtaken (by Fir'awn) nor being afraid (of drowning in the sea).” (Ta-Ha: 77).

Moosa عليه السلام passed together with his people, safely and peacefully; the water stood in between these paths like standing mountains: Flowing water but standing like mountains by the command of Allah! In fact some of the scholars said: Allah – free is He from all imperfections and Exalted is He – placed perforations between the water bodies separating the dry paths so that the Children of Israaeel could see themselves through it and no group thinks others have been submerged and destroyed so that they would be tranquil.

When Moosa عليه السلام and his people have gone out and Fir'awn and his people came in, after they completely got into it, Allah ordered the Sea to return to its original way and it covered them all up. But the Children Israaeel greatly feared Fir'awn; so they started to contemplate whether

Fir'awn had been drowned, so Allah raised the body of Fir'awn at the top of the sea. He the Exalted said:

﴿ فَأَلْوَمَ نُنَجِّيكَ بِيدِكَ لِتَكُونَ لِمَن خَلْفَكَ آيَةً ﴾ (92)

“So this day We shall deliver your (dead) body (out of the sea) that you may be a sign to those after you.” (Yoonus: 92)

So that they could see him with their eyes and be assured that the man has been destroyed!

Consider those three nations that reached the peak of transgression how Allah – the Mighty and Sublime -, who was watching over them, destroyed them with the like of the things they bragged about. The 'Aad people asked arrogantly, “Who is stronger than us?!” So they were destroyed by the wind which is basically light and easy.

The people of Salih were destroyed with serious quakes and shout.

And the people of Fir'awn were perished by the water, drowned, and they used to brag about water, he would say to his people:

“Is the dominion of Egypt not mine, and these rivers flowing underneath me? See you not then? Am I not better than this one who is despicable” referring to Moosa عليه السلام.

﴿ وَلَا يَكَاذُ بَيْنُ ﴿٥٢﴾ فَلَوْلَا أَلْقَى عَلَيْهِ آسُورَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ

﴿٥٣﴾ مُفْتَرِينَ ﴿٥٤﴾

“... and can scarcely express himself clear? Why then are not golden bracelets bestowed on him, or angels sent along with him?” (Az-Zukhruf: 51-53)

So Allah – the Exalted – drowned him in the water.

This is the summary of what this noble verse points to: “Verily your Lord is ever watchful (over them).” (Al-Fajr: 14)

The fifth verse: His saying:

﴿ يَعْلَمُ خَائِبَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴾ (19)

“Allah knows the fraud of the eyes and all that the breasts conceal.” (Al-Gaafir: 19)

He; i.e., Allah – the Mighty and Sublime -, knows *Khaainat al-’ayun* (as it occurs in the Arabic text, meaning - treachery of the eye). *Al-Khaa-inat* (treachery) here is in the infinitive, like *’Aaqibah* (end of an affair) and *’Aafiyah* (sound health or wellbeing) and the like. It could also be a verbal noun such that it evolved from *khaana* (he deceived) – *yakhoonu* (he deceives) and so, it will be from the aspects of ascribing the adjective to the same noun it describes.

In any case, this grammar related issue does not really matter here; the point here is that, eyes have deceptions and that occurs when the individual looks at a thing and it would not basically think it would cast an unlawful glance; but Allah – the Mighty and Sublime – knows that it had actually glanced unlawfully. Likewise, it may look at an individual disdainfully while the individual being looked at would not really know but Allah the exalted knows He looked disdainfully. That is the same manner a person would look at a prohibited thing out of disdain or pleasure. But Allah – free is He from all imperfections and Exalted is He – knows the deceptions of the eyes.

Similarly, He knows what the chests conceal; i.e., the hearts because the hearts are inside the chest which in turn contains the intellect; it is the place of understanding and contemplation as Allah says:

﴿ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ﴾ (16)

“Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear?” (al-Hajj: 46)

He also says:

“Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.” (Al-Hajj: 46)

SubhanAllah (Glorious is Allah)! As if the verse just descended regarding the condition of the people today and in fact those of the past. That is: Is the intellect in the brain or the intellect is in the heart?

This matter had puzzled many of intellectuals who only gave physical considerations to issues; they would not resort to Allah the Exalted and the statements of His Messenger (ﷺ). Otherwise, the matter is clear that the intellect is in the heart and that the heart is inside the chest:

“Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear?”

He also says,

“Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.” (Al-Hajj: 46)

He did not say, “the hearts in the brains”. He rather said, “*hearts which are in the breasts.*”

So the matter is crystal clear that the intellect is in the heart. This is further proven by the statement of the Prophet (ﷺ) that, “Listen, the body has a piece of flesh, when it is upright, the entire body becomes upright and when it is corrupted, the entire body becomes corrupted, and that is the heart.”⁽¹⁾

What else would you say in a matter affirmed by Allah’s Book - and Allah the Exalted is the Creator, the All-Knowing, Who knows all things - and then the *Sunnah* of the Messenger (ﷺ) affirms it. It is obligatory on us to reject any other view contradicting Allah’s Book and the *Sunnah* of His Messenger (ﷺ); place those opinions below our feet and never support it any bit.

Hence, the heart is the place of the intellect. As for the brain, it is the place of imagination; and after imagining and conceptualizing, it sends it to the heart. The heart then orders or rejects; so it’s as if the brain is the secretary that prepares things and presents them to the heart and the the heart orders or prohibits. And this is not strange:

﴿ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴾ (١١)

“And also in your ownelves. Will you not then see?” (Adh-Dhaariyaat: 21)

The body is full of astonishing things, overwhelming; so it is not strange that Allah – the Mighty and Sublime – placed conceptualization in the brain such that the brain conceives and organizes and when it only remains ordering, it sends it to the heart and the heart moves, ordering or prohibiting. The Prophet (ﷺ) had said, “...if it is upright, the body will be upright...” and if not that the orders are meant for

1 Reported by on the Virtues of the one who restrains to preserve his religion; no. 52, and Muslim, the Book of Irrigation, Chapter on Taking the permissible and abandoning the prohibited; no. 1599.

the heart, the uprightness of the rest of the body will not be a function of its own uprightness neither will its corruption determine the corruption of the rest of the limbs.

Therefore, the heart is the place of the intellect and contemplation of the individual; but undoubtedly, it is connected to the brain and for that reason, when the brain addles, thoughts become disconnected and the intellect goes bad! So, this is connected to that; but the intellect that contemplates matters is in the heart which in turn is enclosed in the chest:

﴿ وَلَٰكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴾

“But it is the hearts which are in the breasts that grow blind.”
(Al-Hajj: 46)

HADEETH 60

فَالأَوَّلُ: عَنْ عُمَرَ بْنِ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: «بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ، ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدٌ بِيَاضِ الثِّيَابِ، شَدِيدٌ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ. فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ! قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ.

قَالَ: أَنْ تَعْبُدَ اللَّهَ كَمَا نَكَتَ تَرَاهُ؛ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُورُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عَمْرُ! أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ» رواه مسلم .

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

for a while then he said to me, "O 'Umar! Do you know who the questioner was?" I replied, "Allah and His Messenger know better." The Prophet ﷺ said, "He was Jibril (Gabriel); he came to you to teach you your religion." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - mentioned the hadeeth of Umar bin al-Khattaab - may Allah be pleased with him -; this very important hadeeth in which the Prophet (ﷺ) asked Umar at its end, "Do you know who the questioner was?" and he replied that, "Allah and His Messenger know better." The Messenger (ﷺ) then said, "He was Jibreel (Gabriel); he came to teach you your religion." Therefore, the entirety of our religion is contained in this hadeeth because it includes the entire religion; the entirety of Islam and *Eemaan* and *Ihsaan*.

His saying: *Baynamaa* (as it occurs in the Arabic text, meaning, once) is an adverbial expressing suddenness and for that reason, *idh* that indicates suddenness also followed it.

The companions رضي الله عنهم regularly sit in the company of the Prophet (sallallahu alayhi wassallam) because the Messenger ﷺ does not stay away from his companions or family: He was either in the house taking care of the household affairs - may Allah's peace and blessings be upon him -; collecting milk from the sheep and mending the clothes and shoes.

Or in the company of his companions in the mosque; either going to visit a sick or relative or similar other affairs. No time passed except that he ﷺ was obeying Allah. He managed his time; and he wasn't like us who waste time and unfortunately, the most significant thing the individual has is his time but he takes it most triflingly. Allah says:

﴿ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿١١﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا

كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٢﴾

"Until when death comes to one of them (those who join partners with Allah), he says: 'My Lord! Send me back, so that I may do good in that I have left behind!'" (Al-Mu'minun: 99-100)

Like saying, “My time will not waste away.” He would not say, “So that I could enjoy the wealth” or “wife” or “that I could enjoy my ride” or “that I may take delight in my mansion”. He’ll rather say, “That I may do good deeds in what I have left behind.” (His thoughts are that): “Time passed but unfortunately, I did not profit from it.”

Hence, time is the most important thing but is the most triflingly handled by us today. We spend lots of time without benefit; in fact we spend a lot of time in harmful things. I’m not talking about a single individual; I’m rather referring to the generality of the Muslims. Today – quite unfortunately -, people roam in obliviousness, forgetfulness, play and negligence; they are not serious about the matters of their religion.

Most of them are nonchalant and wasteful; they only consider things of physical delight even if they destroy their religion. The Messenger (ﷺ) was regularly upon things of particular or general benefits – may Allah’s peace and blessings be upon him.

Once while the companions were sitting with him, a man approached them, “dressed in pure white clothes and having extraordinary black hair. No signs of journeying were seen on him and no one amongst us knew him.” This is strange! He was not a traveler such that he could considered a visitor in the city neither was he known for him to be counted among the residents of the city.

So they were really surprised at him. Then this man appeared neat: clad in pure white garments and having inky black hair; i.e., a young man without any trace of journeying since the traveler – especially those days – would be unkempt and dusty due to journeying on camels or on foot. The paths were not also tarred (as we now have), they were all dust. However, this man showed no sign of journeying and no one amongst us knew him; he was a stranger not appearing strange.

He came forward and sat before the Prophet - alayhis-salaat was-salaam -. This man was Jibreel – alayhi as-salaat was-salaam – one of the eminent angels; in fact he is the most virtuous of the angels as we know, owing to the excellence of his duty. He would convey revelation from Allah to the Messengers ﷺ: he is a great angel. The Prophet (ﷺ) saw him in his actual form he was created twice: once on the earth and once again in the heavens.

Once on the earth when he was in the Hira cave; he saw him having six hundred wings, covering the entire horizon in front of the Messenger ﷺ; he could not see the sky because this great angel had covered the sky since he had six hundred wings.

Glorious is Allah!! Allah said regarding the angels;

“...Who made the angels messengers with wings...” (Al-Faatir: 1)

They have wings with which they fly fast.

On the other occasion; it was at the Utmost Lotus-tree. Allah the Mighty and Sublime said:

﴿إِنَّهُ هُوَ الْوَاحِيُّ يُوحِي ۚ وَهُوَ بِالْأُفُقِ الْأَعْلَى ۗ ﴿٧﴾ ذُو مِرْوَةٍ فَاسْتَوَى ۖ ﴿٨﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَى ۗ ﴿٩﴾﴾

﴿ثُمَّ دَنَا فَتَدَلَّى ۖ ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۖ ﴿٩﴾﴾

“It is only a revelation revealed. He has been taught by mighty in power. One free from any defects in body and mind then he rose and became stable. While he was in the highest part of the horizon, then he approached and came closer, and was at a distance of two bows length or near.” (An-Najm: 4-9)

This was on the earth; Jibreel drew near from above and moved closer; i.e., he approached Muhammad and revealed to His servant, the Messenger ﷺ the revelation from Allah which he placed on him.

But regarding the second time, He said:

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ ﴿١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۖ ﴿١٤﴾﴾

“And indeed he (Muhammad) saw him (Jibreel) at a second descent. Near a Lote-tree.” (An-Najm: 13-14)

This refers to Jibreel. However, Allah gave the angels ability to change from their original forms. So here, he came in human form.

His saying: “He sat down before the Prophet (ﷺ) making his own knees touch his knees”: that is, Jibreel made his knees touch the two knees of the Prophet (ﷺ), and he “placed his two palms on his thighs.” The scholars say (it means): he placed his palms on his own thighs and not on the thighs of the Prophet (ﷺ). That shows the student’s being mannerly in his sitting before the teacher; he should sit courteously, ready to listen to the lesson.

He sat in this manner and then said, “O Muhammad! Tell me about Islam”: He did not say: “O Messenger of Allah, tell me...” as was the custom of Bedouin Arabs who would say, “O Muhammad” whenever they came to the Prophet (ﷺ). But as for those who heard the teachings of Allah the Mighty and Sublime, they would not say, “O Muhammad”. They’ll rather say, “O Messenger of Allah” because Allah said in His Book:

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۗ﴾

“Make not the calling of the Messenger among you as your calling one of another.” (An-Noor: 63)

And this includes calling his name to get his attention and his legislations when he orders or gives a prohibition. So, we should not hold his orders to be like the order of any other person such that we obeyed if we wanted or disobeyed if we choose to. Likewise, we should not take his prohibitions like the prohibitions of people which we may abstain from if we liked or still commit if we think otherwise.

Similarly when we call him; we should not call him as we would call ourselves saying: “O so-and-so”, as you would call your friend. You should rather say, “O Messenger of Allah!” But the Bedouins – due to their distance from knowledge and widespread ignorance amongst them -, when they come, they rather call him by his name saying, “O Muhammad”!

He said: “Tell me about Islam” i.e., “What is Islam?” The Prophet (ﷺ) then replied, “Islam is to testify that none has the right to be worshiped but Allah and that Muhammad is the Messenger of Allah.”

This is the first pillar: You testify with your tongue by speech, and your heart by affirming that: There is no deity worthy of worship except Allah; i.e., no god deserves worship except Allah – free is He from all imperfections and Exalted is He.

Singling out Allah with worship (*Uloohiyyah*) stems from singling Him out for creation, control and sustenance of creation (*Ruboobiyyah*) because whoever directs worship to Allah has affirmed His *Ruboobiyyah* since the deity to whom worship is directed must be creator, sustainer and controller of the entire creation. He must also have perfect Attributes. For that reason, those who reject the

Attributes of Allah – the Mighty and Sublime – have great deficiencies regarding their worship because they worship non entity.

So the *Rabb* (creator, controller, sustainer etc) must be perfect in Attributes so that he'll be worshipped consequent upon the implications of the Attributes. Hence, Allah the Exalted said,

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۗ﴾ (180)

“The Most Beautiful Names belong to Allah, so call on Him by them.” (Al-A'raaf: 180)

“...call on Him”, i.e., worship Him, achieve your objectives through employing His Names. So the word, *du'aa* (call) here includes the request related *du'aa* and praise related *du'aa*.

The point is that he said, “That you testify that: None has the right to be worshipped except Allah”: Hence, there is none among the creatures deserving of worship; not a close angel nor a sent messenger or sun or moon or tree or stone or land or sea or a saint or truthful person or martyr: None has the right to be worshipped except Allah alone.

This is the expression Allah sent all the Messengers with. Allah the Exalted said:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ۗ﴾ (25)

“And We did not send any Messenger before you but We inspired him [to say] ‘None has the right to be worshipped except I, so worship Me (Alone).’ (Al-Anbiyaa: 25)

He the Exalted also said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۗ﴾ (36)

“And verily, We have sent among every Ummah a Messenger [saying] ‘Worship Allah (Alone), and avoid Taghoot...’ (An-Nahl: 36)

Meaning, stay away from joining partners with Allah.

If an individual truly understands and acts upon this expression; saying it from his heart and sticking to its implications in the matters

of Faith and good deeds; he will enter the Paradise. The Prophet (ﷺ) said, "Whoever has his last statement in this world as: *Laa ilaaha illa Allah* (There is no deity worthy of worship except Allah) will enter the Paradise."⁽¹⁾ May Allah make us and you among them.

His saying: "and that Muhammad is Allah's Messenger": i.e., you should testify that Muhammad, the son of Abdullah of the Hashim tribe of Quraysh, an Arab is Allah's Messenger. He did not mention any other Messenger because he already abrogated every other religion. The entire message of the Messenger (ﷺ) abrogates every other religion preceding it.

So, all religions are null and void with the advent of the Messenger (ﷺ). Hence, the religion of the Jews is null; likewise the religion of the Christians is null and unacceptable in the sight of Allah according to Allah's saying:

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

"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be among the losers." (Al-Imran: 85)

They exhaust themselves in acts of worship they themselves innovated, putting in tremendous efforts; but all in vain, it will not profit them any bit neither will it be accepted from them.

His saying: "And he shall be on the last Day among the losers": if at all they profit in this world, they will never profit in the Hereafter because their religion is vain. So, those among the Christians today who claim ascription to 'Eesaa bin Maryam (ﷺ) are liars; 'Eesaa is free from them. If he were to come now, he will fight them; and he will descend during the End times and not accept anything except Islam. He will break the cross, kill the pig, abrogate the protection fee from non-Muslims; he will not collect it from any one. He will not accept anything from anyone except Islam.

His saying: "and that Muhammad is Allah's Messenger": That is, to

1 Reported by Aboo Daawood in the Book of Funerals, Chapter on Encouraging the Dying Person to Speak; no. 3116, and Imam Ahmad in Musnad (5/ 247), and al-Haakim in al-Mustadrak (1/35). He graded it Authentic on the conditions of both of them (i.e., Al-Bukhaari and Muslim), and Adh-Dhahabee agreed with him.

the entire creation as Allah the Exalted says:

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾ ﴾

“Blessed be He Who sent down the criterion to His slave that he may be a warner to the whole world.” (Al-Furqaan: 1)

Allah the Exalted also says:

﴿ قُلْ يَتَّبِعُنِي النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَتَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَأَتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٨٨﴾ ﴾

“Say (O Muhammad): ‘O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth. Laa ilaaha illa Huwa (none has the right to be worshipped but He); It is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad), the Prophet who can neither read nor write (i.e. Muhammad) who believes in Allah and His Words [(this Qur’ân), the Taurât (Torah) and the Injeel (Gospel) and also Allah’s Word ‘Be!’ - and he was, i.e. ‘Eesa (Jesus) son of Maryam (Mary and follow him so that you may be guided.’” (Al-A’raaf: 158)

So he is a Messenger to all the creatures.

He (ﷺ) swore that, “No one among these Jews or Christians will hear of me and then die without believing in the message I was given except that he will be among the dwellers of the Fire.”⁽¹⁾

Hence, we believe and affirm that the entire Christians and Jews and others among the disbelievers are all among the dwellers of the Fire because of this affirmation from the Prophet (ﷺ); the Paradise is forbidden for them since they are disbelievers, enemies of Allah the Exalted and His Messengers ﷺ. They are enemies to Ibraaheem, Nooh, Muhammad, Moosa, ‘Eesaa and the entire Messengers ﷺ.

His saying: “That you testify that: there is no deity worthy of worship except Allah” comes along with his saying, “and that

1 Reported by Muslim in the Book of Eemaan, Chapter on the Obligation of Eemaan in the message of our Prophet, Muhammad (ﷺ) to the entirety of mankind; no. 153.

Muhammad is Allah's Messenger" because whoever believes that: there is no deity worthy of worship except Allah will give worship to Alone; and whoever affirms that Muhammad is the Messenger of Allah will follow Allah's Messenger and not his own desires. Hence, they are both considered as a single pillar among the pillars of Islam since they both return to a single thing: Making worship pure. Worship cannot be made pure except through the meanings of the two statements of testimony: Testimony that there is no deity worthy of worship except Allah by which sincerity is attained, and that Muhammad is Allah's Messenger by which following is achieved.

His saying "and that Muhammad is Allah's Messenger": You must testify upon your tongue and affirm with your heart that Muhammad is Allah's Messenger as Allah the Exalted says:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾ ﴾

*"And We have not sent you only as a mercy to the whole world."
(Al-Anbiyaa: 107)*

And that he is the end of the Prophets as Allah the Exalted said:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴿١٠٨﴾ ﴾

"Muhammad is not the father of any man among you, but the Messenger of Allah, and the last of the Prophets..." (Al-Ahzaab: 40)

So there is no other Prophet after him and whoever claims being a Prophet after him is a disbeliever, liar, and whoever accepts such claim is a disbeliever too. This testimony necessitates following his legislations and lines of conduct, and not innovating anything in his religion. Hence, we say: The people of Innovations who invent new things into the legislations of the Messenger (ﷺ) have not truly implemented the testimony that: "Muhammad is Allah's Messenger" even if they claim that, "we love and respect him." Because if they truly love him and respect him properly, they will never proceed before him neither will they innovate into his religion something which was not part of it.

Consequently, Innovation really implies denigration of the Messenger of Allah (ﷺ); as if the Innovator is saying: "the Messenger (ﷺ) has not completed the religion and the legislations since there are aspects of worship and laws he did not bring"! In addition,

Innovations have another evil; really grievous, and that is the point that they contradict Allah's saying:

"This day, I have perfected your religion for you." (Al-Maidah: 3)

And that is because if Allah the Exalted has perfected the religion, it means there is no other than what the Messenger ﷺ has brought. But the Innovators make approvals in Allah's religion of things extraneous to it such as *Tasbeehaat* (formulas of glorification), *Tahleelaat* (saying *Laailaaha illa Allah*) and actions among other things. So in the real sense they are liars considering His saying:

"This day, I have perfected your religion for you." (Al-Maidah: 3)

Likewise, they implicitly accuse the Messenger of Allah (ﷺ), faulting him that he did not perfect the religion for mankind – and far is he from that!

From the aspects of proper affirmation that Muhammad is Allah's Messenger is for you to accept what he says; it is incumbent on you to accept every authentically related report from him. You should not contradict it with your own intellect or suppositions and impressions because if you only believe in what your own intellect accepts you'd not truly believed. You're rather a follower of your own desires, following your own opinions. But the person who truly believes in the Messenger ﷺ would say when he finds authentic narrations that: We have heard, we believe and accept.

But for him to say: "Why this?" Or "How can that be?" Such an individual is not truly a believer and for that reason, we fear for those who rule just according to their own intellects when anything comes to them from the Messenger – ﷺ -. Because they only accept whatever their own intellects dictate – which undoubtedly is deficient –; they would not have truly believed in the Messenger (ﷺ) and they would not have truly testified that he is Allah's Messenger (ﷺ). The weakness they have regarding this statement of testimony would be according to the level of the doubts they nurse regarding what he – peace and blessings be upon him – says.

Similarly, from the aspects of affirming that: "Muhammad is Allah's Messenger" is that we do not go overboard regarding him, ascribing to him, ranks higher than where Allah has placed him, like those who believe that the Messenger (ﷺ) removes difficulties to such an extent that they ask the Prophet (ﷺ) directly near his grave to remove

their afflictions and bring good to them. This is extremism regarding the Messenger ﷺ and joining partners with Allah – the Mighty and Sublime! No one is capable of doing that except Allah – free is He from all imperfections.

And after the Prophet (ﷺ) has passed away, he cannot bring anything to even himself.

When the companions were struck with drought during the time of the leader of the believers, Umar bin al-Khattaab – may Allah be pleased with him -, and they gathered at the Prophet’s mosque to supplicate for rain, they did not go to the graveside asking the Messenger or saying, “Supplicate to Allah on our behalf or intercede for us before Allah to send us rain.” Umar said while supplicating to Allah, “O Allah! We used to supplicate to You by means of our Prophet (ﷺ) and You would grant us rain. But we now supplicate to You by means of the uncle of our Prophet; so grant us rain.”⁽¹⁾ Thereupon, Umar asked al-Abbass to stand up and supplicate to Allah the Exalted to send down rain.

Why? Because the Prophet (ﷺ) is dead; he has no deeds after his death; he had said, “When a person dies, his deeds stop except three: A continuous charity, beneficial knowledge and a righteous child supplicating for him.”⁽²⁾

Hence, the Prophet (ﷺ) can not do anything; he can never supplicate for you while in his grave. So whosoever ascribes a rank to him beyond his actual status Allah has ranked him such an individual has not portrayed the testimony that: “Muhammad is Allah’s Messenger”; he’s rather claiming that Muhammad shares the Attributes of *Ruboobiyyah* as Allah since his being a Messenger means he is a servant that must not be worshipped and a Messenger that must not be belied. In our daily Prayers, we say: “I testify that there is no deity of worship except Allah, and that Muhammad is His servant and Messenger.

So we would say to those who go overboard regarding the Messenger of Allah (ﷺ), who place him beyond his rank Allah has placed him, that: “You have not implemented the testimony that there is no deity worthy of worship except Allah, neither have you fulfilled

1 Reported by Al-Bukhaari, Book of Supplication to Seek Rain, Chapter on the People’s Asking the Leader To Supplicate for Rain During Drought; no. 1010.

2 Reported by Muslim, Book on Will, Chapter on What the Individual Gains of Rewards after His Death; no. 1631.

the testimony that Muhammad is Allah's Messenger.

In a nutshell, these two statements of testimony have great significance; the entirety of (the religion of) Islam is based on them both. For that reason, if an individual seeks to discuss the matters regarding them in terms of utterances, deductions and pointers, it would take days! However, we have only given some pointers regarding what they entail. We ask Allah the Exalted to make us and you among those who truly implement them in our creed, utterances and deeds.

The Second Pillar: Establishing the Prayer

The *Salaah* is so named because it is a *Silah* (connection) between the servant and Allah. When the individual stands up to pray, he consults and converses with his Lord as is established in an authentic hadeeth from Abu Hurayrah (may Allah be pleased with him) from the Prophet (ﷺ) that Allah – free is He from all imperfections and Exalted is He – said, “I have divided the Prayer into two parts between Myself and My servant; and My servant shall have what he asks for. When he says, ‘*All praise is to Allaah the Rabb (Lord) of the universe*’, Allah the Exalted says, ‘My servant has praised Me.’ And when he says, ‘*The Compassionate the Merciful*’ Allah the Exalted says, ‘My servant has eulogized Me.’ When he says, ‘*The only Owner of the Day of Recompense*.’ Allah would say, ‘My slave has extolled Me.’ And when he says, ‘*You (alone) we worship and You (Alone) we ask for help*’, Allah would say, ‘This is between Me and My servant and My servant shall have his request.’ When he says, ‘*Guide us to the straight way*’, Allah would say, ‘This is for my servant, and My servant will have what he requests.’⁽¹⁾

Consider the conversation and consultation between the individual and his Lord; yet many of us are heedless during the consultation. You find them turning left and right even though he is talking to the Knower of the contents of hearts – the Mighty and Sublime. And that is ignorane and nonchalance on our own part.

What is incumbent on us – and we ask Allah to help us in that regard – is to pay attention during the Prayer for us to fulfill our obligations and so that we could benefit therewith because the rewards of the

1 Reported by Muslim in the Book of the Prayer, Chapter on Obligation of Reciting the Faatihah in Every Unit of the Prayer; no. 395.

Prayer is for the complete Prayer. Hence, we all recite the verse:

﴿...وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ...﴾ (19)

“...and perform Salaah. Verily, Salaah prevents from Al-Fahishah (i.e. great sin of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)...” (Al-Ankabut: 45)

Yet, the individual would perform the Prayer and he will not find his heart increasingly hating obnoxious things or loving good compared to his condition before entering the Prayer. That is to say, the heart neither shudders nor benefits because the Prayer was deficient. This Prayer is the greatest pillar of Islam after the two statements of testimony.

Allah – the Mighty and Sublime – enjoined it upon His Prophet, Muhammad (ﷺ) directly without an intermediary. He made it obligatory on him in the highest place any human being ever reached on the most eminent night Allah’s Messenger (ﷺ) ever had: the Night of the Journey to the Farthest Mosque; he had made fifty units obligatory on him for everyday day and night. These are four issues:

Firstly: Its legislation was not as of Zakaat, the Fasting and Hajj; it was rather directly from Allah the Exalted to the Messenger ﷺ.

Secondly: With respect to place; it was in the highest location any human being reached

Thirdly: With regards to time; it was during the most eminent night Allah’s Messenger (ﷺ) ever had; and that was the Night of the Journey to the Farthest Mosque.

Fourthly: Pertaining to its number; the Prayer was not legislated to be just one; fifty Prayers were rather legislated showing that Allah loves it and that He loves that His servant is regularly engaged in its observance.``

However, Allah makes everything have their causes. When the Messenger ﷺ was descending, having submitted to Allah’s order and satisfied with Allah’s legislation, he passed by Moosa ؑ who asked him, “What has Allah legislated upon your nation?” He answered, “Fifty Prayers every day and night.” Moosa warned, “Your nation will not be able to do that; I have tried people before you and made

great efforts. Go back to your Lord and ask Him to reduce it for your nation!”⁽¹⁾

So, he returned to Allah and continued to go back between Moosa عليه السلام and Allah the Mighty and Sublime till Allah reduced it to five. But out of His favour and bounties, Allah said, “It is only five in your actions but fifty on the scales.” This is not from the aspects of rewarding good deeds in ten folds; it is rather out of a single deed substituting fifty. These five Prayers substitute fifty; as if we observe fifty Prayers, every Prayer is a good deed for ten of its kind. Because if this were from the angle of rewarding good deeds in folds there wouldn’t be any difference between the Prayers and other good deeds. But this is special; observe five Prayers as if you observe fifty.

He said it is five in your action but fifty on the scales pointing to the significance of these Prayers. Hence, Allah – free is He from all imperfections – obligated it upon His servants during the day and night, five times as a matter of obligation. You must consult Allah during the day and night five times. If an individual has five meets with the king daily, that would be counted as from his virtues and he’ll be extremely over that, saying: “I sit with the king five times everyday.”

But you consult with the King of all kings – the Mighty and Sublime – at least five times everyday why then should you not be happy about it? Give thanks to Allah for this great favour and observe the Prayer.

The Prophet’s saying, “that you observe the Prayer” i.e., you observe them properly complete with their conditions, pillars and obligations.

Among is most important conditions are:

Time: Allah the Exalted said:

﴿... إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾﴾

“... verily, the Prayer is enjoined on the believers at fixed hours.”

(An-Nisa: 103)

Since the Prayers are five, their times are five too for those without

1 Part of a lengthy hadeeth reported by al-Bukhaaree in the Book of the Beginning of Creation, Chapter on Mentioning the Angels – may Allah’s peace and blessings be upon them -; no. 3207, and Muslim, Book on Eemaan, Chapter on Ascending with the Allah’s Messenger ﷺ to the Heavens and the Obligation of the Prayer; no. 163.

approved excuses and three for the people with accepted excuses; those who are allowed to combine the Prayers. The Dhuhr and Asr would be observed during a time and the Magrib and 'Ishaa will have a time as well, in as much as it is allowed for them to combine the Prayers. And the Fajr Prayer too has a time. Hence, Allah the Mighty and Sublime said,

﴿ أَقِمِ الصَّلَاةَ لِذِكْرِ الشَّمْسِ إِلَى عَسَىٰ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ﴾

“Perform the Prayer from mid-day till the darkness of the night and recite the Qur’aan in the early dawn (i.e. the Morning Prayer).” (Al-Israa: 78)

And He did not say, “...from mid-day till the appearance of the dawn...”! He rather said, “...*till the darkness of the night*” and “darkness of the night” is mid-night because the darkest part of the night is during mid-night because at mid-night, the sun is farthest. Hence, the most preponderant view is that the five times are as follow:

1- *Fajr*: from the appearance of the main dawn – the crossing whiteness in the sky – till sunrise.

Here I should caution that: The Umm al-Qura Table has the Fajr call-to-prayer five munites before throughout the year. So whoever prays at its first call would be considered to have observed that Prayer before its time. We have experimented this using astronomical calculations and naked-eye observations. Therefore, it should not be relied on for the Fajr call-to-prayer because it is earlier (than the actual time). And this is a serious matter; if you make the opening *Takbeer* for the Prayer before the time, your Prayer – which had not become obligatory (and you performed) - is not valid.

Many of those resident in the hinterlands where light is not so much around them have told me that they would not note the dawn until about a quarter of an hour after the time on the Table; that is to say; twenty or fifteen munites after. But the Table prepared through Astronomical calculations has five munites between it and the Umm al-Quraa Table.

In any case, the time for the Fajr Prayer is from the time of the actual dawn – the spreading whiteness in the sky – till sunrise.

2. The Dhuhr Prayer is from the sun’s descending the Zenith till

when the shadows of every thing. But that is after deducting the length of the shade when the sun was at the zenith; because especially during the rainy season, it would have a shadow northwards. However, that is not considered; we would rather pay attention to the shadow; as long as it is still reducing, the sun has still not descended the zenith and when it starts the slightest increment, then the sun has descended. Place a mark on where the shadow started to increase and when the shadow becomes as long as the shadow of the object, then the time of the Dhuhr Prayer ends and the 'Asr Prayer-time starts.

3. And the time for the 'Asr Prayer continues till the sun reddens, and acceptable due to necessity at sunset.

4. The time for the Magrib Prayer is sunset until the twilight disappears which varies. Sometimes, there may be an hour and a quarter between sunset and the disappearance of the twilight and at other times, an hour and thirty-two minutes. So, the time for 'Ishaa now with the people is acceptable; an hour and thirty minutes after sunset.

5. The time of the 'Ishaa Prayer is from after the time of Magrib till mid-night. That is, you estimate the time between sunset and appearance of the dawn and halve it. That is the time of the 'Ishaa Prayer. There are benefits connected to this:

If a lady becomes pure from her menstrual course in the third part of the night, it is neither obligatory on her to observe the 'Ishaa Prayer nor the Magrib Prayer because she only became pure after their times.

It is authentically related in Saheeh Muslim from the hadeeth of Abdullah bin 'Amr bin al-'Aas that the Prophet – alayhi as-salaat was-salaam – said, “The 'Ishaa Prayer time is up to mid-night.”⁽¹⁾

There is not any hadeeth from Allah's Messenger (ﷺ) showing that the time for the 'Ishaa prayer extends up to the appearance of dawn. Hence, the preponderant view is that it ends at mid-night. And the noble verse indicates that as well because it disconnects the time of the Fajr Prayer from the times for the other four Prayers:

“...perform the Prayer from mid-day”

Meaning, when it crosses the zenith

“...till the darkness of the night.”

1 Reported by Muslim in the Book of Mosques and the Places of Prayer, Chapter on the Times for the Five Daily Prayers; no. 612.

Allah connected them both because they have nothing disconnecting them. From the end-time of the Dhuhr Prayer, the 'Asr time commences and from the end time of 'Asr, the Magrib time for the Prayer begins and from the end period of the Magrib Prayer, the 'Ishaa time starts. As for the Fajr Prayer, He the Exalted said:

"...and early morning recitation (the Subh Prayer). Verily, the recitation of the Qur'aan in the early dawn is ever witnessed (by angels)."

So the Fajr Prayer is not connected to any Prayer before or after because between it and the Dhuhr Prayer, we have a half of the day, and between it and the 'Ishaa Prayer, we the other half of the night.

You should understand that the Prayer observed before its due time will not be accepted; in fact, if the praying-person gives the opening *Takbeer* and commences the Prayer it will not be accepted as observance of an obligatory Prayer because its time is specified and it is not sound before its (stipulated) time. Another example is if the individual wants to commence the Ramadan fasts by, even if by a day or two, it will not be accepted as Ramadan Fast. Likewise, if he makes the *Takbeer* of commencement of the Prayer, before the time of that Prayer, such Prayer will not be accepted from him as observance of obligation.

But if such an individual is ignorant, not knowing, it becomes a supererogatory prayer for him and obligatory upon him to repeat the compulsory prayer. But if he observes it after its time, it will come under one of two situations:

A. He may be excused for Ignorance or forgetfulness or sleep; these will be accepted.

Ignorance: For instance, if he does not know that the time had reached and passed; there is no blame on such person, he'll observe the Prayer whenever he knows the time and it will be accepted of him because he has a (valid) excuse.

Forgetfulness: such as when the individual was busy with something serious which got him engaged and distracted till the time passed. Such person will observe the Prayer even after the time had passed. Likewise sleep; if an individual sleeps hoping to stand up when the call-to-prayer is made but he overslept and did not hear the call-to-prayer nor the alarm he had placed by his bedside till the

time passed; he will observe the Prayer when he wakes up according to the statement of the Messenger (ﷺ) that: “Whoever sleeps leaving a Prayer or forgets it should observe it when he remembers it. He has no atonement except that.”⁽¹⁾

B. As regards the second situation: when he deliberately delays the Prayer till its time passed without any (approved) excuse; the scholars all agree that he is a sinner, disobedient to Allah the Exalted and His Messenger (ﷺ).

Some scholars even say: he becomes a disbeliever thereby – we ask Allah for wellbeing! So, the scholars agree that if he delays the Prayer till after its prescribed time without valid excuse, he is a disobedient sinner; but some among them hold that he is a disbeliever although the majority – and that is the correct view – hold that he is not a disbeliever. However, they have difference of opinion regarding if he observes it in that condition; that is, after deliberately delaying it till its time passed without valid excuse and then observes it. Some say: It will be accepted because he returned to the right thing and for the reason that, if the Prayer of the individual who forgets will be accepted after its time had passed, then likewise the prayer of the one who left it deliberately.

However, the correct view, supported by evidences is that it will not be accepted from him if he intentionally postpones it till its time passed even he observes it a thousand times! And that is based on the statement of the Prophet ﷺ that, “Whoever does a deed which we have not approved will have it rejected.”⁽²⁾ That is, it will be rejected, not accepted in the sight of Allah. This individual who knowingly delays the Prayer till its time passed without any valid excuse would have observed the Prayer – when he performs it – based on other than Allah’s command and His Messenger’s order. So, it will not be accepted.

As for the person in difficult situation; he is excused. Hence, the Law-Giver ordered him to observe it when his difficulty goes away. But the person without approved excuse, if he remains praying

1 Reported by Al-Bukhaari in the Book of Times of Prayer, Chapter on the One Who Forgets A Prayer Observing it When He Remembers; no. 597, and Muslim in the Book of Mosques and the Places for the Prayer, Chapter on Repaying Missed Prayer; no. 684.

2 Its reference has preceded.

throughout the year, that Prayer he willingly left till its time elapsed without excuse will not be accepted from him. Rather, he should seek repentance with Allah and rectify his ways, giving more good deeds and asking for forgiveness, “And whoever turns in repentance, Allah grants him repentance.”

The Second condition for observing the Prayer: Purification:

No Prayer will be accepted without purification. The Prophet (ﷺ) said, “The Prayer of anyone among you will not be accepted if he falls unclean without purification”⁽¹⁾ So, the individual must get purified as legislated; if the impurity is minor such as urinating or feces or when he passes wind or (deeply) sleeps or eats the flesh of camels, he’ll only perform the Ablution.

The obligations of the Ablution are as follow:

Washing the face and the two arms to the elbows, wiping the head and washing the feet to the ankles as Allah ordered in His saying:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى

الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۗ﴾

“O you who believe! When you intend to offer the prayer, wash your faces and your hands (forearms) up to the elbows, rub your heads, and wash your feet up to the ankles.” (Al-Maidah: 6)

And part of the head: the two ears; and part of washing the face is to gargle in the mouth water and sniff the water. These four parts must be cleaned during Ablution; three should be washed and one should be wiped.

As for *Istinjaa* (cleaning up with water after emptying the bowels) or *Istijmaar* (cleaning up using stone after urinating or defecating): that is the act of removing impurities and they have no connection with the Ablution. If an individual urinates or passes feces and then makes *istinjaa* and goes about his business; and when the time reaches (for the Prayer) he should make the Ablution by washing the four limbs without necessarily making *Istinjaa* which is a way of removing impurity and whenever it is removed, washing that area is

1 Reported by Al-Bukhaari in the Book of Ablution, Chapter on The prayer will not be Accepted Except When Performed in the State of Purity; no. 135, and Muslim, Book of Purification, Chapter on Purifying for the Salaat; no. 225.

not necessary any more except if one needs to empty the bowels again.

The correct thing however is that: if he forgets to make *istijmaar* as stipulated and then makes the Ablution, his Ablution is valid because there is no connection between the *istijmaar* and the Ablution. But if he became of filth with major impurity such as sexual impurity; then he must have the ritual bath and get the water to all parts of his body according to Allah's saying:

"If you are in a state of Janaabah (i.e. after sexual discharge), purify yourselves (bathe your whole body)." (Al- Maidah: 6)

And that includes gargling and sniffing water because they are both included in the face. So, it is obligatory to purify them both as is compulsory to wash the forehead, the cheek and jaw. During the ritual bath, the obligatory thing is that water touches the entire body whether you start by washing the head or chest or back or lower limbs or you even just plunged into a pool and came out intending to have the ritual bath.

Making an Ablution while performing the ritual bath is supererogatory and not obligatory; it is recommended to make Ablution before the bath. But after having the ritual bath, there is no need making an Ablution again because it has not been reported authentically from the Prophet (ﷺ) that he made Ablution after having the ritual bath.

But if you don't find water or the individual is sick and fears using water (may aggravate the condition) or due to severe cold, not having anything to warm up with; then he should make the *Tayammum* based on Allah's saying:

﴿وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا

مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۗ ﴿٦﴾

"But if you are ill or on a journey, or any of you comes from the toilet, or you have been in contact with women, and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands." (Al-Maidah: 6)

So, Allah explained the condition of journeying or sickness that he should rather make the *Tayammum* in both cases if he does not find

water during the journey.

As for fear of cold, its evidence is contained in the story of ‘Amr bin al-‘Aas – may Allah be pleased with him – that: “The Prophet (ﷺ) sent him on a Military campaign and he had wet dream. He made the *Tayammum* and observed the Prayer leading his companions. When they returned to the Prophet (ﷺ), he said, ‘O ‘Amr, you observed the Prayer leading your companions while in the state of sexual impurity?’ He answered, ‘Yes, O Messenger of Allah. I remembered Allah’s saying: *And do not kill yourselves (nor kill one another). Surely, Allaah is Most Merciful to you* (An-Nisa: 29) and feared the cold so I made the *Tayammum* using the earth and I prayed.”⁽¹⁾

The Prophet (ﷺ) approved it and did not ask him to repeat it because whoever fears harm is like the one already harmed even though that is on the condition that the fear is preponderating or absolutely waited. As for mere imaginary scare; then that is amounts to nothing.

You should understand that purifying through the *Tayammum* takes the place of the Ablution; it does not get vitiated except by the nullifiers of Ablution or the absence of the circumstances leading to the *Tayammum ab initio*. So, whoever performs the *Tayammum* due to lack of water and then finds water he should purify using water because Allah only made the earth a means of purifying in the absence of water. In the hadeeth reported by the collectors of the *Books of Sunan* on the authority of Abu Hurayrah from the Prophet (ﷺ), it says, “The pure earth is the means of purification for the Muslim – or that he said, the Muslim’s purifying agent – even If he does not find water for ten years. But when he finds water he should have it touch his body because that is better.”⁽²⁾

In *Saheeh al-Bukhaaree*, it occurs in the lengthy hadeeth of ‘Imraan bin Husayn in the story of the man who stayed away from observing the Prayer with the Prophet (ﷺ). He then asked the man, “What prevented you from observing the Prayer with us?” The man said, “I got sexually impure and there is no water.” The Prophet (ﷺ) replied, “Use the earth; that is sufficient for you.” And when water came, the

1 Reported by Abu Daood (334) Haafedh said in Fathul- Baree(1/ 541) : “Its Isnaad is strong”

2 Reported by Abu Daood (332, 333), At-Tirmidhee (124) and he said: ‘Hassan Saheeh’ Imaam Ahmad in Musnad (5/ 146, 147, 155, 180). Al-Albaanee graded it authentic as it is contained in Saheehul-Jaami (1666).

Prophet (ﷺ) gave him water and said, “Use it on your body”; i.e., have your bath with this. This shows that when water becomes available, the *Tayammum* becomes void. And this – and all praise belong to Allah – is a basic rule even among the rank and file of the people. That would say, “When water becomes available, the *Tayammum* becomes void.”

But without water while the condition persists, it substitutes the Ablution and is not nullified even when the time (for the prayer) elapses. So if an individual makes the *Tayammum* while on a journey and he has no water; he makes Ablution for the Dhuhur Prayer – for instance -, and he remains without getting impure the time of the ‘Ishaa Prayer, it is not obligatory on him to repeat the *Tayammum* because the *Tayammum* is not nullified by the passing of the time (for the Prayer) since it is a legislated means of purification as well. Allah – the Exalted said in the Noble Qur’aan:

“...and rub therewith your faces and hands. Allaah does not want to place you in difficulty, but He wants to purify you.” (Al-Maidah: 6)

So Allah explained that the *Tayammum* purification is an approved purification. And the Messenger (ﷺ) said, “The entire earth is made a place of worship and purifying for me.”⁽¹⁾ That is, something that purifies, “So whoever in my Ummah that the Prayer meets should observe the Prayer.” And in another narration it says, “He has his place of worship and means of purification.”⁽²⁾ Meaning; he should therefore, purify and observe the Prayer.

This is among the important matters regarding the observance of the Prayer: Sticking to purification.

You should know that from the aspects of sticking to purification is: Removing impurities from your clothes and body and the place of worship where you observe the Prayer. These places must be kept clean: the body, cloth and praying-place.

1. As for the clothes, that is because the Prophet (ﷺ) ordered the women who observe the Prayers in the garments they wore while menstruating to clean-off whatever blood that reaches the garments. She should scratch it off with her fingernails, rub her thumb and first

1 Its referencing had preceded.

2 This version was collected by Imam Ahmad in the Musnad (5 / 248).

fingers on it and then wash it off.⁽¹⁾

One day he led his companions in Prayer while wearing a shoe and removed the shoe. The people followed suit and removed their shoes too. After the Prayers he asked why they removed their shoes. They answered that: We saw you removing your shoes and so we removed ours too. He then said, "Jibreel came and informed me they have impurities."⁽²⁾ This indicates that impurities must be avoided on wears.

2. As regards place: its evidence is that a Bedouin came and urinated somewhere inside the mosque; that is to say, in a part of the Prophet's mosque. But he was a Bedouin, and the common thing among the Bedouins is ignorance. So the people shouted at him and warned him. But the Messenger (ﷺ) in his wisdom prevented them and said, "Leave him alone." After he finished urinating, the Prophet (ﷺ) called him and said to him, "It is not proper to urinate or defecate in these mosques. They are for the remembrance of Allah the Mighty and Sublime, Prayers and the recitation of the Qur'aan."⁽³⁾

Then the Bedouin prayed, "O Allah be shower blessings on me and Muhammad; and do not shower blessings on any one along with us" just because the companions reprimanded him. As for the Prophet ﷺ, he spoke to the man gently and so, he thought that the mercy should be restricted and not generalized. So he said, "O Allah shower blessings on me and Muhammad; and do not shower blessings on any one along with us."

It was mentioned that the Messenger (ﷺ) said to him, "You have restricted something wide, O brother of the Arabs."⁽⁴⁾ Thereafter, the Prophet - alayhis-salaat was-salaam - ordered that a bowl of water be poured on the urine, to clean the place.

3. As regards purifying the body: It is established in the two *Saheehs*

1 Collected by al-Bukhaaree in the Book of Menstruation, Chapter on Washing the Menstrual Blood; no. 307, and Muslim in the Book of Purification, Chapter on Blood being Impurity and How to Wash it Off; no. 291.

2 Collected by Aboo Daawood in the Book of Prayers, Chapter on Praying in Shoes; no. 650, and Imam Ahmad in the Musnad (3/20, 92).

3 These reports are collected by Muslim, the Book of Purification, Chapter on the Obligation of Washing-off Urine and Other Impurities When they Pour in the Mosque; no. 285.

4 The supplication of the Bedouin and the reply of the Prophet (ﷺ) are reported by al-Bukhaaree in Book of Purification, Chapter on the Obligation of Washing the Urine and Other Impurities when they Pour in the Masjid; no. 285.

from the Hadeeth of Abdullah bin Abbass – may Allah be pleased with them both - that the Messenger (ﷺ) passed by two graves and then said, “They are both certainly being punished; but they are not been punished for something big. As for the first of them, he does not avoid his own urine – and in another version -, he does not keep away from urine. But the other, he goes about with slander.”⁽⁵⁾ And the refuge is with Allah.

This indicates that: Urine must be avoided; likewise, other impurities. But if, for example, the individual is in the wild and his clothes become stained with impurity and he has not any means of washing it; will he have to make the *Tayammum* for his Prayers in such a cloth?

He will not make the *Tayammum*; likewise, if his body; whether his feet or hand or shank or arm touches an impurity while in the wild without any means of washing the filth; he will not make the *Tayammum* because the *Tayammum* is to purify (the individual) alone from the filth. But as for impurities (on the clothe or body); the *Tayammum* should not be made for such since the impurity is a specific filth which would only be removed to be purified. If that is possible; (so be it), otherwise, it remains until it can be removed. Allah knows best.

Rulings regarding rubbing the leather socks and bandages:

It had been explained that the Ablution is related to four limbs of the body: the face, the two hands, the head and the two feet. As for the face, it should be washed. As regards the two hands, they should be washed too. However, the head will only be wiped while the two feet will be washed or wiped. Two will be washed, one wiped and one will either be wiped or washed.

As for the face, it is not to be wiped except if it is bandaged; i.e., when it has a covering over a wound on it and the like. If - for example – an individual covers his face with something against the heat of the sun or the like, it should not be wiped; the covering will rather be removed and the face washed. Except in the circumstance of dire necessity; then he will wipe the face covering as a substitute for washing.

5 Collected by al-Bukhaaree in the Book on Ablution, Chapter on: It is among the Major sins not to avoid urine; no. 216, and Muslim in the Book of Purification, Chapter on Evidence for Urine being Impurity and the obligation of keeping away from it; no. 292.

But regarding the two hands, they must not be wiped too, they should rather be washed except in the circumstance of dire necessity such as an injury that could be worsened using the water and so, he covers them with a wrapper or gloves to prevent water from touching them. Then there is no blame rubbing over them like the bandages due to the dire necessity.

As for the head, it should be wiped. Purifying it is lesser than any other. As such, if a woman has her hair decorated with henna, or the individual in the state of consecration for Hajj mats his hair as the Prophet ﷺ did, then he could wipe over this matted hair, and there is no need removing it.

4. As regards the two legs, they could be washed and wiped. Hence, the noble Qur'aan has come with two modes of recitation regarding His saying: "*Wa arjulakum (and your feet)* with a *Fatha* and *Kasrah* sign. In a reading, it says *arjulakum* and in another, it says, *arjulikum*. The reading with *Kasra* sign, i.e., *wa arjulikum* conjoins with the phrase, *biru-usikum (and wipe your heads)*; and so it becomes, "and wipe your feet."

But the reading, *arjulakum*, it is conjoined with His saying – the Exalted -, "...*wash your faces*" thereby meaning; and wash your legs.

But in what circumstance is the feet wiped?

The feet are wiped if the individual wears the woolen or leather socks even though based on four conditions:

The first condition: Purification: that is, that the two leather or woolen socks are pure. If it were of an impure leather material, it is not allowed to rub over them since the impure is filth and it cannot be made clean no matter how much it is rub and washed. Additionally, if they are both from impure material, it is known that the individual cannot observe the Prayer while wearing them. So it is not proper basically to rub over them.

The second condition: that he wears them both after haven performed the Ablution; if he wears them after making the *Tayammum*, he is not allowed to wipe over them. If a traveler wears the socks after in the state of purification through *Tayammum* and arrives the city, he should not wipe over them because he wore them after purification through *Tayammum* and purification through *Tayammum* has to do with just the face and palms, it has no connection with the feet.

Therefore, the condition would be deduced from the statement of the Prophet (ﷺ) to Mugheerah bin Shu'bah that, "I wore them both while in the state of purity."⁽¹⁾

The third condition: that it is done to get purified from minor impurities; i.e., during the Ablution. As for (the person on whom the ritual bath is due), he should not wipe over the socks or leather socks. He must remove them and wash the feet. So if an individual becomes sexually impure he must not wipe over the socks.

The fourth condition: that it is within the approved stated period; that is, a day and night for the resident, and three days for the traveler starting from the first time he wiped, cleaning from the filth. But the period before the first wiping is not counted as part of the period. For instance, if an individual wears it while in the state of purity at the time of the Fajr Prayer on a Tuesday and remains pure till he observes the 'Ishaa Prayer and sleeps on the night of Wednesday. When he wakes up for the Fajr Prayer, he wipes. The Tuesday will not be counted for him since it would be before the wiping; the counting would rather commence from the time of Fajr on Wednesday because the hadeeth of Alee bin Abee Taalib – may Allah be pleased with him – said, "The Messenger of Allah (ﷺ) specified three days and their nights for the traveler and a day and night for the resident."⁽²⁾

Safwaan bin Asaal said, "The Messenger of Allah (ﷺ) enjoined us not to remove our leather socks for three days during journeys except due to ritual impurity but when we defecate or urinate or sleep."⁽³⁾ So, what matters is when we wiped and not when we wore the socks nor the state of filth we got into after wearing the socks.

Hence, the resident will complete a day and its night; i.e., twenty-four hours, while the travelling person will make three days and their nights; i.e., seventy hours. So if an individual wipes while at home and then travels before the completion of the period; he'll complete it by counting the three days of the traveler.

1 Its reference was mentioned earlier.

2 Its reference had preceded.

3 Reported by At-Tirmidhee in the Book of Purification, Chapter on The Traveler and Resident's Wiping Over the Socks; no. 96, and said, "It is Hasan Saheeh", and an-Nasaaee in the Book of Purification, Chapter on the Period for the Wiping Over the Leather Socks for the Traveler; no. 127, and Ibn Maajah, the Book of Purification, Chapter on Performing the Ablution Due to Sleep; no. 478, and Ibn Khuzaymah graded it authentic.

For instance: If he wears the socks today and observes the Fajr Prayer and then wipes during the time of Dhuhur and travels after Dhuhur. He'll complete the three-day period; he will wipe for three days. On the other hand, if he wipes while on a journey and then arrives home, he'll complete the period of the resident because consideration is given to what he ends with and not how he started. What matters regarding journeying or being at home is what he ends with and not what he began with.

This was what Imam Ahmad – may Allah shower blessings on him – finally adopted even though he used to say that: If the individual wipes while at home, and then travels he'll complete the wiping period of the non-traveller. However, he changed this view and held that: he'll complete the period wiping as a resident. It is not strange that a scholar would change his view since it is obligatory to follow the truth; so whenever the truth becomes clear to the individual, it becomes incumbent on him to follow it. Sometimes, more than four or five or seven different opinions may be reported of Imam Ahmad – may Allah shower blessings on him – on a matter, and he is a single individual.

At times, he expressly stated he was changing his view and sometimes, he did not state clearly. If he expressed that he was changing his first view, it is not allowed to ascribe the first opinion to him which he had dropped without mentioning the change. So it must be said that: "He had that view and then dropped it." But if he did not clearly state dropping the first opinion, all the opinions may be cited of him; that – for example: "He has two views" or "three views" or "four views."

Many reports were conveyed from Imam Ahmad because he stuck to narrations from the earlier generations; he depended on them and as such, the narrations would not come all at once such that he could explore them at an instance and conclude on an opinion. The reports would rather come gradually; today a hadeeth would reach him and on the second day, another hadeeth comes.

It is necessary to note that when the period lapses while the individual is still in a state of purity, his state is not vitiated (by the lapse in period). But if he becomes impure, then he has to remove the socks and wash the feet. Nevertheless, mere lapse of the period does not vitiate the state of ablution.

Similarly, if he removes them after wiping while in the state of purity, that does not invalidate the purity; he would remain in his pure state but when he intends to make another ablution he must wash his feet after he had removed it. The basic rule on this matter – so that it is not confused – is that: Whenever the wiped socks are removed it should not be returned to be wiped; the feet must be washed and then it could be returned.

The Third Condition: Facing the Qiblah

Facing the Qiblah is one of the conditions for the Prayer; the Prayer is not valid without it because Allah mentioned it and repeatedly ordered it. He – the Exalted – said,

﴿وَمِنْ حَيْثُ خَرَجْتَ قَوِّلْ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ

﴿شَطْرَهُ﴾ (١٥٠)

“And wheresoever you start forth (for prayer), turn your face in the direction of Al-Masjid-Al-Haraam (at Makkah), and wheresoever you are, turn your faces towards it.” (Al-Baqarah: 150)

That is; in its direction.

When the Prophet (ﷺ) first reached Madeenah he used to face the direction of Bayt al-Maqdis, placing the Ka’bah to his back and Sham (ancient Syria) to his front. Later on, he wished that Allah – free is He from all imperfections and Exalted is He – would legislate something other than that. So he would turn his face towards the sky waiting for when Jibreel will come down with revelation that he should turn towards Allah’s Sanctified House. Allah the Exalted says:

﴿فَلَنُوَلِّينَاكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾ (١٤٤)

“Verily! We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al Masjid-Al-Haraam.” (Al-Baqarah: 144)

So Allah – the Mighty and Sublime – ordered him to face the Masjid al-Haraam; i.e., its direction. Three circumstances are exempted from the rule:

First: When the individual is unable such as the sick facing other than the Qiblah and he will not be able to face the Qiblah; the condition

of facing the Qiblah will be relieved in that condition according to Allah's saying:

﴿ فَانْقُوا لِلَّهِ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شَحًّا

نَفْسِيهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾

“So keep your duty to Allah and fear Him as much as you can.”
(At-Tagaabun: 16)

And His saying,

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴿٢٨٦﴾

“Allah burdens not a person beyond his scope.” (Al-Baqarah: 286),

And the statement of the Prophet (ﷺ) that: “Whenever I order you to do a thing; do it according to your ability.”⁽¹⁾

Second: If the individual is in serious fear such the person fleeing from the enemy or a predator or fire or unstable valley in which he may deep in! In a nutshell, he is under serious fear; in such circumstance, he could face wherever his direction is. The evidence for that is Allah's saying:

﴿ فَإِنْ خِفْتُمْ وَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ

تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

“And if you fear (an enemy), perform Salât (pray) on foot or riding. And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before).”
(Al-Baqarah: 239)

His saying, “...and if you fear...” is general, it includes fear of any kind.

His saying: “And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before)” indicates that whatever remembrance the individual used to give but halts due

1 Reported by Al-Bukhaaree in the Book of Sticking (to the Sunnah), Chapter on Following the Sunnahs of Allah's Messenger (ﷺ); no. 7288, and Muslim in the Book of Hajj, Chapter on Obligation of Performing Hajj Once in Lifetime; no. 1337.

to fear, there is no blame on him; and among that is facing the Qiblah.

The point is also shown in: What had been mentioned in the two earlier cited verses and the hadeeth of the Prophet (ﷺ) that the obligation is tied to ability..

Third: While observing supererogatory prayers during journeys whether on a plane or car or mount; while observing the recommended Prayers such as the *Witr*, the Late-night Prayers and the Forenoon Prayers and so on, he could observe the Prayer facing wherever he faces. The travelling person should observe all the supererogatory prayers like the non-travelling individual except the established regular pre- or post-obligatory Prayers such as those before or after the Dhuhur, Magrib and 'Ishaa Prayers; the approved thing is for him to leave them. As for other recommended Prayers, they remain approved for the traveling person as with the resident.

So if he intends to observe a recommended Prayer while travelling on a plane or car or on his camel or donkey; he should observe the Prayer facing any direction the carrier faces since such is established from the Prophet (ﷺ) in the two *Saheehs*.⁽¹⁾

Therefore, these are three circumstances in which facing the Qiblah is not obligatory!

As for the ignorant person, it is obligatory for him to face the Qiblah; but if he makes efforts and tries and then the error becomes clear to him after trying; he will not be due to repeat the Prayer. But we will not say facing the Qiblah is left off him; it is still compulsory for him to try as much as possible to face it. If after trying he finds out that he had erred, he will not have to repeat the Prayer. The evidence for that is that, the companions – may Allah be pleased with them all – who had not known that the direction of Qiblah had been changed to the Ka'bah were observing their Prayers one day; the Fajr Prayer in the Qubaa mosque. A man came and said that: "A verse of the Qur'an has been revealed to the Prophet (ﷺ) in which he was ordered to face the Ka'bah. So, you all should face it" and they turned even though the Ka'bah was behind them initially. They turned and faced it while still observing their Prayers.

1 Collected by Al-Bukhaaree in the Book of Prayers, Chapter on Facing the Qiblah Wherever it Is; no. 400, and Muslim in the Book of Prayers, Chapter on The Traveler's Prayer, Chapter on Permissibility of Observing the Recommended Prayers on the Beasts Wherever it Faces; no. 700 and 701.

This happened during the time of the Prophet (ﷺ) and no rejection of any sort was made of this; so it is approved. If an individual errs regarding the Qiblah unknowingly he would not have to repeat the Prayer. But if it becomes known to him, even during the Prayer he should it is obligatory on him to turn towards the Qiblah. For instance, an individual begins his Prayer while not facing the Qiblah thinking that it is the Qiblah and someone comes and says to him that: “The Qiblah is towards your right” or “left”, it becomes mandatory to turn towards the right or left without ending and restarting the Prayer since he commenced the Prayer upon effort accepted in the Sharee’ah.

Therefore, facing the Qiblah is one of the conditions of the Prayers; the Prayers are invalid without doing that except in the three circumstances we mentioned earlier. Otherwise, if an individual errs after making efforts and trying, (there is no blame on him).

There is an issue: It is important of the person visiting another individual who desires to make a recommended prayer to enquire from the residents of the house about the Qiblah. When he informs him, he should turn towards it because some of the people take pride in error and so, shyness – being shyness in the wrong circumstance -, prevents him from asking about the Qiblah.

Some people are shy of asking so that the people don’t say he does not know! There is no harm in asking; let them say whatever. You should ask about the Qiblah so that the residents of the house can tell you. Sometimes, some are big-headed even in a fault or reluctant and so, they face a direction they would later discover is not the Qiblah direction. In that circumstance, it is obligatory for him to repeat the Prayer because he depended on an unapproved basis.

However, whoever acts depending on something unapproved will have his worship rejected according to the statement of the Prophet (ﷺ) that, “Whoever carries out a deed we have not approved will have it rejected.”⁽¹⁾

The Fourth Condition: Intention

The Prayer is invalid without the right Intention according to the Prophet’s saying that, “Actions have intentions; and every person will be rewarded according to his intention.”⁽²⁾

1 Its reference had been cited.

2 Its reference had been cited.

There are noble verses that indicate that intentions must be considered in acts of worship such as Allah's saying while describing the Prophet (ﷺ) and his companions that:

“You see them bowing and falling down prostrating (in prayer), seeking Bounty from Allaah and (His) Good Pleasure.” (Al-Fath: 29)

He – the Exalted – also said:

﴿وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ﴾ (٢٧٢)

“And whatever you spend of good, it is for yourselves, when you spend not except seeking Allaah's Countenance.” (Al-Baqarah: 272)

Similar verses abound.

He – the Mighty and Sublime – also said:

“He who migrates in the cause of Allaah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as migrant to Allah and His Messenger and death overtakes him, his reward is then surely incumbent upon Allah.” (An-Nisa: 100)

Having the right Intention is one of the preconditions for the acceptance of the Prayer; the Prayer will not be valid without it, and it is – in the actual sense -, a difficult thing. Every sensible and free individual who carries out any deed has actually intended it. So it does not require exhaustion or even utterance; its place is in the hearts: “Actions have intentions”; and for the reason that the Prophet (ﷺ) never uttered the intentions, neither did any of his companions such that he would approve it. So, uttering the intention is Innovation; this is the most preponderant view.

Imagine watching the Prophet (ﷺ) observing the Prayer along with his companions – may Allah be pleased with them all – and none of them utters the intention, saying, “O Allah! I intend to observe the Prayer”!

How funny is the story one of the people – may Allah shower blessings on him - narrated to me; he said: An individual in the Sanctified mosque – in the past – wanted to observe the Prayer. The call-to-commence the Prayer was made and he said, “O Allah! I intend to observe the Dhuhur Prayer four units for Allah – the Exalted – behind the Imam of the Sanctified mosque.”

Before he said the *Allahu Akbar* (Allah is the Greatest) to

commence the Prayer, a man besides him said to him, "Be patient, it remains!" he enquired, "What remains?" He said to him, "Say, on so-and-so day, date; so-and-so month and year so that it does not get missing. You know it is an agreement!" the man was astonished; and it was something really amazing. Are you informing Allah – the Mighty and sublime – of what you intend? Allah, Who even knows the whisperings of your mind?!

Should you inform Allah of the number of units and times? That is absolutely unnecessary; Allah knows all that. So, the place for the intention is the heart.

However, as we know that the Prayer are of different forms: General supererogatory Prayer and Specific Supererogatory Prayer and the Obligatory ones.

The Obligatory Prayers are five: Fajr, Dhuhur, Asr, Magrib and the 'Ishaa. If you come to the mosque during the time for Fajr; what do you want to observe? Would you want to observe the Magrib?! No; you rather want to observe the Fajr. You came and said Allahu Akbar (Allah is the Greatest) to commence the Prayer intending to observe the Prayer; but it escapes your mind that it is Fajr Prayer.

There is an issue: When you come and say Allahu Akbar, and then you forget which Prayer you want to observe; and this happens many times, especially if you come hurriedly fearing that you may miss the unit. For instance, you came and said *Allahu Akbar* (Allah is the Greatest) while not paying attention that you're observing the Fajr Prayer. In that circumstance, there is no blame, observing the Prayer at its time indicates which Prayer you're observing. Thus, if any person asks you, "Did you intend to observe Dhuhur or Asr or Magrib or 'Ishaa?" You would certainly say, "No, never; I only intended the Fajr Prayer!"

Therefore, there is no need for me to intend that it is Fajr. Rightly; if I intended to observe the Fajr that is better, but at times, specifying escapes the mind; and so we say, "The time will specify it."

Hence, specifying the Obligatory Prayers could be in two ways:

First: That he actually intends the particular Prayer in his mind; like intending the Dhuhur prayer. And that is clear.

Second: The time; as long as you perform the Prayer during that time, then it is the Prayer.

This second way is with regards to the Prayer being observed at its time. If the individual has other Prayers on him, such as if he sleeps one whole day and does not observe the Dhuhur, Asr and Magrib Prayers, in that case, if he wants to repay the Prayers he must specify each of them because he is not observing them at their times.

As for the specified supererogatory prayers such as the witr and the two units of fore-noon and the recommended Prayers before and after the five daily obligatory Prayers, these ones must be specified; although, with the heart and not on the tongue. If you want to observe the Witr Prayer – for example -, and you say *Allahu Akbar* to commence the Prayer not intending the Witr except when the Prayer was already in progress, this is not right because the Witr is a specific Prayer. And the specific supererogatory Prayers must be specifically intended.

But as regards the general supererogatory Prayers, they do not require any other than a general intention for Prayer because such is necessary such as the individual who during the forenoon, makes the Ablution intending to make units of Prayers as Allah wills. We say: The general intention for Prayer suffices. And that is for the fact that it is an unspecified Prayer.

If an individual intends to change his intention after commencing a Prayer, is this allowed?

We'll consider it, whether it is change from a specified to another specified supererogatory Prayer or from a general to a specified which are not permissible. An example of a general Prayer: An individual who stands up to perform a general supererogatory Prayer, and while on it he remembers he has not performed the regular Prayers before the Fajr Prayer and then he changes the intention for the recommended Prayer before the Fajr.

We respond that: It is not right to be observed as the regular recommended Prayer preceding the Fajr Prayer because that is change-over from a general to a specified supererogatory Prayer, and the intention for the specified supererogatory Prayer must be clearly made from the onset as the regular recommended Prayer before the Fajr Prayer from the first saying of *Allahu Akbar* till the statements of *Salams* to exit the Prayer.

An example of a specified to another specified: A person who

stands up to perform the 'Asr Prayer and during the Prayer, he remembers he had not observed the Dhuhur Prayer or that he had observed it without performing the Ablution. So he says, "I have changed the intention to be of Dhuhur." Is that Dhuhur sound or not? Here, such switch to Dhuhur is not sound because it is from a specified to another specified Prayer and the 'Asr itself he had commenced will not be sound because he had disconnected it by his changing to Dhuhur. So it is not valid as an 'Asr nor a Dhuhur Prayer; it is not valid as an 'Asr Prayer due to the interruption and not as Dhuhur because he had not started it from the onset as a Dhuhur Prayer from its beginning to its end.

But changing from a specified to a general Prayer, that is right and there is no blame in that. Such as the individual who commences an obligatory Prayer and then remembers he has an appointment and he could not spend more time on it and so he intends it to be a supererogatory Prayer instead. Such is sound if the time is wide and he will not miss the congregational Prayer.

So we have two conditions: The first; if the time is wide, and the second, if he will not miss the congregational Prayer thereby. For instance, If he is on a congregational Prayer, he cannot switch the intention for a general supererogatory Prayer because that will necessitate him missing the congregational Prayer.

If the time frame is short, it is not allowed to change the intention to a general supererogatory Prayer because if the time for the obligatory Prayer is tight, it would not accommodate any other thing. But if the time is still wide and he had missed the congregational Prayer, we say: there is no blame if he changes the intention to a general supererogatory Prayer and makes the *Salam* to exit the Prayer and attend to your promise. Thereafter, you could come back and observe your obligatory Prayer and so, it becomes three forms of change of intention:

From general to specific: The specific will not be sound but the general will remain sound.

From specific to specific: The first will become invalid and the second would not have been established.

From specific to specific: It is sound, and the specific would remain.

The Intention to Lead or Follow in the Prayer:

The imam and followers are basic requirements in congregational Prayers; at least an imam and one follower. But the more the number the more pleasing it is to Allah; and the intention of following the Imam or leading the people during the Prayer is a necessity. This is something agreed upon; that is to say, if you join a congregational Prayer, you must intend to follow the leading imam in it. But as we had explained, the intention does not require huge burdens because whoever comes to the mosque had already intended to follow in the Prayer. Whoever says to a person; "Lead me in Prayer" has already intended to follow.

As regards the imam, the scholars have differed – may Allah shower blessings on them – is it obligatory for him to intend to lead or not?

Some of the scholars say: He must intend he is the imam; as such, if two men come and find a man observing the Prayer and they both intend that the man becomes their imam and they stay in a row behind him while he knows not about them, but they both have intended that he is their imam, and they began to follow him, whoever holds that the imam must intend leading the people will opine that: the Prayer of the two man is invalid; because the imam has not intended to lead them.

But whoever holds that it is not a condition that the imam intends to lead will say: The Prayer of the two men is valid because they both made him their imam.

The first view is the popular view in the school of Imam Ahmad – may Allah shower blessings on him.

The second: is the view of Imam Malik – may Allah shower blessings on him -, and he gave evidence that the Prophet (ﷺ) once observed a Prayer in the night during Ramadan alone. Later on, people entered the mosque and observed the Prayer behind him. But the Prophet (ﷺ) alone started the Prayer, not intending to be an imam in it. They also gave proof that Ibn Abbass – may Allah be pleased with them both -, once slept in the house of the Prophet (ﷺ) one night. When the Prophet (ﷺ) stood up to observe the late-night Prayer, he started praying alone. Ibn Abbass made his ablution and joined him in the Prayer.⁽¹⁾

1 Collected by Al-Bukhaaree in the Book of Supplications, Chapter on Supplications when one wakes up suddenly in the night; no. 6316, and Muslim in the Book of the Traveller's Prayer, Chapter on Supplications During the Late-Night Prayers;

Undoubtedly, there is no proof in it because the Prophet (ﷺ) still intended leading even though he did that after starting the Prayer; and there is no blame intending that during the Prayer.

In any case, the safe thing here is to say: if two men come to a man observing the Prayer, they should inform him he is being their imam; if he remains silent, he has accepted but if he rejects moving his hands indicating they should not observe the Prayer behind him, they should not perform the Prayer behind him. This is the safest and most preponderant view.

Secondly: Is it a condition that the Imam's Prayer is same as that of the followers; the same approved Prayer? That is to say, is it allowed to observe an obligatory Prayer behind a person performing a supererogatory Prayer, or he should perform the supererogatory Prayer behind the person observing an obligatory Prayer?

We'll consider this: as for the person who wants to observe a supererogatory Prayer behind the imam observing a mandatory Prayer; there is no blame in this because the Sunnah evinces that. The Messenger (ﷺ) performed the Fajr Prayer one day at the Khayf mosque in Mina and found two men who had not joined them in the Prayer. So he asked, "Why did you not join the people in the Prayer?" They said, "O Messenger of Allah, we had observed the Prayer in our camp" – perhaps they had performed the Prayer in their tents fearing that they may miss the congregational Prayer or for other reasons -. So he said, "If you have observed the Prayer in your tents and then you come to the mosque in which the congregation holds its Prayer, you should observe the Prayer along with them; it will be an extra for you."⁽¹⁾

"...it will...": i.e., the second Prayer because the first had fulfilled the obligation of performance and discharged the responsibility. Hence, if the follower is the one observing supererogatory Prayer while the

no. 763.

1 Collected by Aboo Daawood in the Book of the Prayers, Chapter on the one who observes the Prayer in his residence and then meets the congregation, he should pray with them; no. 575, and at-Tirmidhee in the Book of Prayers, Chapter on the man who observes the prayer alone and then meets the congregational Prayer; no. 219 and then he said, "It is Hasan Saheeh", and an-Nasaaee in the Book of Leading the Prayer, Chapter on Repeating the Fajr Prayer with the congregation for the one who had observed the Prayer; no. 585, and Imam Ahmad in the Musnad (4/160, 161).

imam observes an obligatory Prayer, there is no blame in that as the Sunnah indicates.

But on the contrary: If the imam is observing a supererogatory Prayer while the follower is observing an obligatory Prayer; such as during the Ramadan. If an individual comes and finds the people observing the Ramadan late-night Prayer (*Taraaweeh*), having missed the 'Ishaa Prayer, should he observe the Prayer with them with the intention of performing the 'Ishaa or he will observe the obligatory Prayer alone and then pray the *Taraaweeh*?

This is an issue about which the scholars hold differently; some say: It is not allowed for him to perform the obligatory Prayer behind the person observing a supererogatory Prayer because the obligatory Prayer is loftier; and the Prayer of the follower must not be loftier than the Prayer of the imam. Others opine that it is correct to observe the Obligatory Prayer behind the imam performing an obligatory one because the Sunnah reported that as well. And that is that Mu'aadh bin Jabal – may Allah be pleased with him – would observe the 'Ishaa Prayer along with the Prophet (ﷺ) and then go and perform the same Prayer with his people leading them in it.

So for him, it is supererogatory and an obligatory Prayer for them; and the Prophet (ﷺ) did not berate him for that.

If someone says: Perhaps the Prophet (ﷺ) was not aware?

The response to that is for us to say: If he knew; then the evidence is established from the report because Mu'aadh bin Jabal – may Allah be pleased with him – was reported to the Prophet (ﷺ) that he would prolong the 'Ishaa Prayer. So apparently - and Allah knows best -, the Prophet (ﷺ) was told about the entire matter and story.

But if it were agreed that Allah's Messenger (ﷺ) was not aware that Mu'aadh would be with him and then go to his people and lead them in Prayer; the Lord of the Messenger (ﷺ), Allah – the Mighty and Sublime - was well-Aware – and nothing is hidden from Him in the earth and the heavens. Since Allah had known and He did not send down revelation to His Prophet to show dislike for the action, that indicates its permissibility because Allah will not leave His servants upon an action that is absolutely unapproved for them. Hence, whatever the case, the hadeeth is suitable evidence on the subject.

Therefore, the correct view is that it is allowed for the individual

to observe the obligatory Prayer behind the individual performing a supererogatory Prayer; the juristic deduction cited to show otherwise is one done in contradiction of a text and is so null and rejected; countless.

So, if you reach the mosque while the people are observing the *Taraaweeh* Prayer and you have not observed the 'Ishaa Prayer, join them with the intention of 'Ishaa, and if you join in the first unit, when the imam exits the Prayer, you should perform two units to complete the four units. But if you joined in the second unit, when the imam exits the Prayer, you should observe three units because you only made one unit with the imam and yours remains three units.

This is the view of Imam Ahmad – may Allah shower blessings on him -, even though his school holds differently. But what is conveyed from him himself that he said is that such is allowed.

Hence, three matters arise now:

- The one who observes an obligatory Prayer behind the person performing an obligatory Prayer is allowed.
- There is difference whether the person who observes an obligatory Prayer behind the person performing a supererogatory Prayer is allowed.
- There is an agreed upon view that it is allowed that the individual observing a supererogatory Prayer behind the person performing an obligatory Prayer.

The second issue: regarding the nature of the Prayer itself; is it a condition that the Prayer of the Imam and follower conform in kind? That is to say; Dhuhur with Dhuhur, 'Asr with 'As and so on or not?

Response: There is difference on this too; some of the scholars say: It is obligatory that the Prayers conform; so, one can only make Dhuhur behind the individual making Dhuhur and 'Asr behind the person observing 'Asr and Magrib behind a person performing Magrib and likewise 'Ishaa and the Fajr Prayers and so on because the Prophet (ﷺ) said, **"The Imam is appointed to be followed; so do not contradict him."**⁽¹⁾

And some among the scholars say: It is not a condition; so it is

1 Collected by Al-Bukhaari in the Book of Call-to-Prayer, Chapter on the Imam is Appointed to be Followed; no. 689, and Muslim in the Book of Prayers, Chapter on the Follower's Following the Imam; no. 411.

allowed to observe the 'Asr Prayer behind the person performing Dhuhur or 'Asr behind the person performing 'Ishaa because the following in such circumstance will have no effect. So if it is allowed to perform obligatory Prayers behind the individual making a supererogatory Prayer even though their rulings differ; likewise, the difference in name will not affect it. And this is the most correct opinion.

If an individual says: I came to perform the 'Ishaa Prayer after the call-to-prayer for it had been made and after the Prayer started, I remembered that I performed my Dhuhur without having performed Ablution; so how can I observe Dhuhur behind someone performing 'Ishaa?

We say to him that: Join the Imam and observe the Dhuhur; your own intention is Dhuhur while the Imam's is 'Ishaa and there is no problem, "Actions have their intentions and every person will be rewarded according to his intention." As for the Prophet's saying that, "The Imam has been appointed to be followed; so do not contradict him"; its meaning is not that, "do not have a different intention with his" because he – peace and blessings be upon him – explained and said, "When he says *Allahu Akbar* (Allah is the Greatest), say *Allahu Akbar* (Allah is the Greatest) too and when he prostrates, prostrate and when he rises, rise."⁽¹⁾ That is to say, follow him and do not precede him; the statements of the Messenger (ﷺ) explain each other.

An issue would stem from this: If the two Prayers are of the same number of units and form, then there is no complexity such as Dhuhur behind 'Asr. The number is same and the form; there is no intricacy in that.

But if the two Prayers are different such as if the follower is observing a two unit Prayer while the Imam is performing a four unit Prayer or vice-versa, or that the follower is making three units of Prayer while the Imam is upon a four unit Prayer or the other way round.

So, we'll say: If the Prayer of the follower is more, then there is no complication such as a man who enters a mosque to perform Magrib. After commencing the Prayer, after commencing the Prayer, he remembers that he had made the 'Asr without Ablution. So, that becomes his 'Asr Prayer.

1 Part of the earlier mentioned Hadeeth.

We'll say: Join the Imam with the intention of performing the 'Asr Prayer and after the Imam exits the Prayer you should observe a unit to complete four for you. There is not any complexity in this.

But if the Imam's Prayer is more than that of the follower, then we say: If the follower joins during the second unit or more, there is no complication, but if he joins in the first unit; that is when the matter becomes complex. We illustrate: If you come while the Imam is observing 'Ishaa – and that happens a lot during the times Prayers are usually combined; a person would come to the mosque and find that the Prayers are being combined due to rains and the like. So if he comes and finds them on 'Ishaa, during the last two units, we say: join them with the intention for magrib, observe the two units and when the Imam exits the Prayer, you then make a unit more; and that's all.

But if you come and meet them on 'Ishaa while in the second unit, we say: Join them with the intention of Magrib, and then exit the Prayer along with the Imam and there is no blame because you have neither added nor reduced anything. There is no complexity in this as well; but it does have in the view of some; they say: If you join in the second unit and then sit in the second unit of the imam, which will be your first, you would have sat just after the first unit for the *Tashahhud*.

We'll say that: This does not cause any harm; if you join the Imam for the Dhuhur Prayer – for example – in the second unit the Imam would sit for the *Tashahhud* and that will be after your first? This is the same thing without any complexity; the difficulty would arise when you get to the mosque and find them praying the 'Ishaa in the first unit and you join them in the first; in that circumstance, you'll make three units with the Imam who will stand up again for the fourth unit. So what do you do?

If you stand up with him, you would have made four units while Magrib has only three units, not four; and if you sit you would have contradicted the Imam; so what should you do?

We say: You'll rather sit; and if you intend to combine, then intend to contradict the Imam, say the *Tashahhud* and exit the Prayer and thereafter join the Imam in the remaining units since you could well meet him. But if you do not intend to combine or you have no right to do so, then you have a choice. If you choose, sit for the *Tashahhud*

and await the Imam to complete the unit, make his *Tashahhud* and then you exit the Prayer with him. But if you so choose, you may also intend being alone, make the *Tashahhud* and exit the Prayer.

What we have explained here is the most preponderant view; and it is the position of Shaykh al-Islam Ibn Taimiyyah – may Allah shower blessings on him.

The intention of being lonsome is because of dire difficulty; because the individual can not observe the Magrib more than three units. So sitting here is due to a legally recognized excuse; and there is no blame in that.

Among the matters related to his saying, “and you should establish the Prayer” are the Pillars of the Prayer. The Pillars are the statements and actions without which the Prayer is invalid and unacceptable:

That includes saying *Allahu Akbar* (Allah is the Greatest) at the beginning of the Prayer; the Prayer cannot be established without it. If a person forgets the saying *Allahu Akbar* at the beginning; he only comes and stands on the row and then fails to recall and commences the recitation, Praying, his Prayer is absolutely invalid and unacceptable. That is for the reason that the Prayer is unacceptable without it. The Prophet (ﷺ) told the man he taught the Prayer that, “When you stand up to observe the Prayer, make the ablution properly and face the Qiblah direction and say *Allahu Akbar* (Allah is the Greatest).”⁽¹⁾ Therefore, *Allahu Akbar* (Allah is the Greatest) must be said, and the Prophet (ﷺ) frequently continuously did that.

Similarly, from that is reciting the *Faatihah*: Reciting the *Faatihah* is a Pillar without which the Prayer is not valid based on Allah’s saying:

﴿فَاقْرَأْ وَامَّا يَتَسَّرُ مِنَ الْقُرْآنِ﴾

“...so, recite you of the Qur’an as much as may be easy for you.”

(Al- Muzzammil: 20)

And that is an order.

This not entirely clear verse - “as may be easy for you” - is explained by the Prophet (ﷺ) to be *al-Faatihah*, so he said, “The Prayer is invalid

1 Reported by Al-Bukhaari in the Bok of Seeking Permission, Chapter on the person who gives a response saying: Alayka as-salaam; no. 6251, and Muslim in the Book on Prayer, Chapter on the Obligation of Reading the *Faatihah* for the Imam and Follower; no. 397.

for the one who does not recite the *Faatihah*.”⁽¹⁾ He also said, “The Prayer observed by anyone without reading the mother of the Qur’aan is defective.”⁽²⁾ i.e., null; invalid.

Hence, reciting the *Faatihah* is a Pillar that must be observed by every praying person; the Imam, the follower and the person praying alone because the texts regarding it are general not exempting anyone. And if Allah the Exalted and His Messenger have not exempted a thing; it becomes mandatory to rule it general because if there were to be any exception, Allah and His Messenger would have explained it. Allah the Exalted says:

﴿وَرَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾

“And We have sent down to you the Book (the Qur’an) as an exposition of everythin.” (An-Nahl: 89)

No authentic clearcut report is transmitted from the Prophet (ﷺ) that the *Faatihah* could be left out by the follower behind an Imam; neither in the Prayers in which recitation is silent or those in which it is loud. However, the difference between the silently observed Prayers and those in which the readings come loud is that only the *Faatihah* is read in the loud ones while one keeps silent listening to the readings of your Imam.

But in the Prayers in which the readings are made silently, the *Faatihah* and other things should be read till the Imam makes the bowing; but the Sunnah indicates that the situation where an individual joins the Prayer while the Imam is in the bowing position is exempted. If he joins the Prayer while the Imam is in the bowing position, the *Faatihah* is left off. The evidence for that is the hadeeth collected by al-Bukhaaree on the authority of Abu Bakrah – may Allah be pleased with him -, that he came in while the Prophet (ﷺ) was in the bowing position in the mosque. So he hastened and bowed before joining the row and then (moved forward to) join the rows.

When the Prophet (ﷺ) exited the Prayer, he asked, “Who amongst

1 Reported by Al-Bukhaari in the Book on Call-to-Prayer, Chapter on the Obligation of Reading the *Faatihah* for the Imam and Follower; no. 756, and Muslim in the Book on the Prayer, Chapter on the Obligation of Reading the *Faatihah* in Every Unit of the Prayer; no. 394.

2 Reported by Muslim in the Book of the Prayer, Chapter on Obligation of Reading the *Faatihah* in Every Unit; no. 395.

you bowed before reaching the rows and then walked to join it?" Abu Bakrah answered, "I, O Messenger of Allah!" He then said, "May Allah increase your zeal; but do not repeat."⁽¹⁾ Because the Prophet (ﷺ) knew that what made Abu Bakrah hasten and bow before reaching the rows is zeal to meet up the unit. So he told him, "May Allah increase your zeal; but do not repeat." Meaning; do not repeat such an action bowing before joining the rows and hastening.

The Prophet (ﷺ) had said, "When you come to observe the Prayer come while tranquil. Whatever you meet up, observe; and whatever you miss, complete it."⁽²⁾ The Prophet (ﷺ) did not order him to repay the unit he hastened to join. If he had not actually met the unit, the Prophet (ﷺ) would have ordered him to repay it because it was not possible that the Prophet (ﷺ) delayed an explanation out of the time of need since he is a messenger; and a messenger delivers whenever he should. Since the Messenger ﷺ did not say he did not meet the unit; then it indicates he did meet it, and in that circumstance, the Faatihah is left off him.

There is another angle to the evidencing in addition to the text; that: the Faatihah is only obligatory along with the standing which is left off in order to follow the Imam; since the standing became left off, then the remembrance of Allah that should come during it becomes left off too automatically. Thus, the evidence and careful thought both show that whoever comes while the Imam is in the bowing position will only say *Allahu Akbar* (Allah is the Greatest) to join the Prayer while standing and not read; he'll rather bow even though saying another *Allahu Akbar* to go to the bowing position is better. But if he does not, there is no blame; the first saying of *Allahu Akbar* with which he commenced the Prayer suffices.

It is obligatory to read the Faatihah while standing. As for what some of the people do when the Imam stands up for the second unit – for example -, you find him sitting, not standing up with the Imam and, reading the Faatihah. You'll observe him sitting down – while actually able to stand up - till he reaches half of the Faatihah then he

1 Reported by Al-Bukhaari in the Book of Call-to-Prayer, Chapter on: If he bows before joining the rows; no. 783, and Aboo Daawood in the Book of Prayer, Chapter on a Man Who Bows Before Joining the Rows; no. 684.

2 Reported by Al-Bukhaari in the Book of Call-to-Prayer, Chapter on A Person saying, "We missed the Prayer"; no. 908, and Muslim, in the Book of Mosques and the Places of Worship, Chapter on Coming for the Prayers; no. 603.

stands up.

We'll say to this man: Your reading the Faatihah is not right because the Faatihah should be read during the standing position; and you are capable of standing but instead you read a part of it sitting; so such reading is not right. As for other than the Faatihah; that is recommended in the first and second units. But during the third unit of the Magrib or the third and fourth in the Dhuhur, 'Asr and 'Ishaa Prayers, that is not recommended. The right thing there is to limit the readings to al-Faatihah alone; but if he reads something extra occasionally in the 'Asr and Dhuhur Prayers, there is no blame.

But the basic thing is to limit the recitations to the Faatihah in first two units after the Tashahhud in a four-unit Prayer or the third unit if it were a three-unit Prayer.

Among the Pillars of the Prayer is: the Bowing:

That is the bending out of reverence for Allah – the Mighty and Sublime - since you recall standing before Allah. So you bow down out of adoration for Him – the Mighty and Sublime -; thus, the Prophet ﷺ said, “As for the bowing position, venerate the Lord – the Mighty and Sublime – in it.”⁽¹⁾ That is, say: since the bowing is actually adoration and the saying, *Subhaana Rabbiy al-'Azeem* (Free is my Lord, the Mighty from all imperfections) is adoration by means of speech. So, two manners of veneration combine in addition the basic adoration; i.e., the veneration from the heart. Basically, one would not bow except out of veneration for Allah.

So, three forms of adoration combine in the bowing position:

Adoration of the heart.

Adoration of the limbs

Adoration of the tongue.

In the heart: You quiver bowing down by way of glorifying Allah; and on the tongue, you say: *Subhaana Rabbiy al-'Azeem* (Free is my Lord, the Mighty from all imperfections), and on the limbs you bend your back.

It is obligatory to bend in the bowing position such that the individual is firm by holding the knees with the two hands. Bending

1 Reported by Muslim in the Book on the Prayer, Chapter on Prohibition of Reading the Qur'aan during the Bowing and Prostration; no. 479.

without grabbing the knees is not beneficial; so, you must stretch your back till you're firm and grab your knees with your hands.

Some of the scholars say: The mandatory thing one should be closer to complete bending than absolute standing, haven bent. The point is that the back must be stretched.

Among the things necessary in the bowing is that the individual straightens and not curve the back, the head should be on the level of his back and place his hands on his knees with the fingers spread. He should also separate his arms from his body and say, "*Subhaana Rabbi al-'Azeem* (Free is my Lord, the Mighty from all imperfections)" repeatedly. He could also say, "*Subhanaka llahuma wabihamdika Allaahumagfirlee* (Free are You, O Allah, from imperfections; O Allah forgive me)"⁽¹⁾ or even "*Subhun Qudusun Rabb al-Malaikati warruhi* (Glorious and Blessed is the Lord of the Angels and the spirit)."⁽²⁾

Among the Pillars of the Prayer is: Prostration.

Allah the Mighty and Sublime says:

"O you who believe bow (for your Lord) and fall in prostration and worship your Rabb." (Al-Hajj: 66)

The Prophet (ﷺ) also said, "I am commanded that we should prostrate upon seven limbs: The forehead – and he pointed at his nose with his hand -, the two hands, the two knees and the tips of the two feet."⁽³⁾

Hence, the Prostration is a must since it is a Pillar and the Prayers are incomplete without it. And while in the prostration, he should say: "*Subhana Rabbi al-'Alaa* (Free is my Lord, the Most High from all imperfections)." Contemplate the wisdom behind saying, "*Subaana Rabbi al-'Azeem* (Free is my Lod the Almighty)" in the bowing position; since the position is one of veneration, and in the prostration, you say, "*Subhaana Rabbi al-'Alaa* (Free is my Lord, the Most High from all imperfections)" because it is a position of bringing oneself to the ground.

1 Reported by Al-Bukhaari in the Book of Call-to-Prayer, Chapter on Supplications During the Bowing; no. 817, and Muslim in the Book on Prayers, Chapter on What is Said During the Bowing and Prostration Positions; no. 484.

2 Reported by Muslim in the Book on Prayer, Chapter on What is Said During the Bowing and Prostration; no. 487.

3 Reported by Al-Bukhaari in the Book of Call-to-Prayer, Chapter on Prostrating on the Nose; no. 812, and Muslim in the Book on Prayer, Chapter on the Limbs that must be on the ground during prostration; no. (390 [230]).

The individual would bring the highest limb on his body – the face – to the lowest place on his body – his feet -, and as such, you find that during the Prostration, the forehead and the two feet will be on the same level. This is the loftiest of veneration. Hence, he would say: “*Subhaana Rabbi al-A’laa* (Free is my Lord, the Most High from all imperfections)” i.e., I hold my Lord, the Most High, Who is High over all things far above every down and coming down. But as for me, I place my head down, the noblest of my limbs to the level of my feet and beneath and say: “*Subhaana Rabbi al-A’laa* (Free is my Lord, the Most High from all imperfections).”

So, you should repeat that thrice or more depending on the circumstance; you could also say, “*Subhanaka llahuma wabihamdika Allaahumagfirlee* (Free are You, O Allah, from imperfections; O Allah forgive me)” and or even “*Subhun Qudusun Rabb al-Malaikati warruhi* (Glorious and Blessed is the Lord of the Angels and the spirit). You should also supplicate what you desire in the religion and of the worldly affairs because the Prophet (ﷺ) said, “As for the prostration, make efforts in it supplicating; it merits that it is answered.”⁽¹⁾

He – peace and blessings be upon him – also said, “The nearest the servant would be to his Lord is while in the prostration.”⁽²⁾ Therefore, do much asking of Allah as you desire; regarding the Paradise, asking for protection away from the Hell, asking for beneficial knowledge, good deeds, well-grounded Faith and so on. Likewise, asking for beautiful house, pious wife, righteous children, car and whatever you like from the good things of this world because Du’aa is worship even regarding worldly affairs.

Allah says:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾

“And your Lord said: ‘Invoke Me, [i.e. believe in My oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation).’” (Al-Ghaafir: 60)

He also said:

1 Its referencing has earlier been made.

2 Its referencing has earlier been made.

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي

﴿ وَلِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾ (١٨٦)

“And when My slaves ask you concerning Me, then (answer them), I am indeed near I respond to the invocations of the supplicant when he calls on Me.” (Al-Baqarah: 186)

More so in these difficult times⁽¹⁾ we should stay longer in the prostrations and make more supplications that Allah should prevent the wrongdoers and transgressors. We should persist and not be hasty about the answer because Allah is Wise; He may not answer the supplication in the very first time or the second or third time so that the people may understand the dire need for Allah and supplicate more. And Allah – the Mighty and Sublime – is the best of judges, His Wisdom is all-exhausting; we can not entirely understand it; we should rather stick to much supplications as we are ordered.

The individual then prostrates after rising from the bowing position; he puts down on his knees first and then his palms, and then his forehead and nosetip. He should not place the hands first because the Prophet ﷺ prohibited that saying: “When any of you goes down to prostrate, he should not go down as the camel does.”⁽²⁾ The camel goes down first on his two hands as is seen; whoever observes the camel going down finds that it brings down the hands first. So do not place your hands on the ground first; the Messenger ﷺ prohibited that for the reason that it is not encouraged that humans imitate animals.

Allah the Exalted did not mention mankind’s imitating the beasts except by way of reprove. Hear His saying:

﴿ وَأَنذَرْتُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ

1 The eminent Shaykh – may Allah shower blessings on him – was referring to the days of the Second Gulf War of 1411AH.

2 Reported by Aboo Daawood in the Book on the Prayer, Chapter on How to Place the Two Knees Before the Hands; no. 840, At-Tirmidhee in the Book on the Prayer, the Last Chapter; no. 269 and said, “It is Gareeb, Strange”, and an-Nasaabee in the Book of Bowing Down Without Resting the Hands on the Knees, Chapter on the First Thing the Individual Places on the Ground While Prostrating; no. 1091, and Ahmad in the Musnad (2/ 381) and Al- Albaanee graded it Saheeh, authentic, as contained in Saheeh al-Jaami’ (595).

الغَاوِبِ ﴿١٧٥﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَنْكُنَّهٗ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ
كَمَثَلِ الْكَلْبِ إِنْ تَحَمَّلَ عَلَيْهِ يَلْهَثَ أَوْ تَرَكَهٗ يَلْهَثَ... ﴿١٧٦﴾

“And recite to them the story of him to whom We gave Our Ayaat (signs) but he threw them away; so Shaytaan followed him up, and he became of those who went astray. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out...” (Al-Araaf: 175-176)

He also says:

﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ﴾

“The likeness of those who were entrusted with the (obligation of the) Tauraah (i.e., to obey its commandments and to practise its law), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understand nothing from them). How bad is example of the people who deny the Ayaat (verses) of Allah.” (Al-Jumu'ah: 5)

Then the Messenger (ﷺ) said, “The one who takes back his gift is like a dog that vomits and then eats up its vomit.”⁽¹⁾ He also said: “The one who speaks on Friday while the Imam delivers the sermon is like the donkey carrying huge loads of books.”⁽²⁾

You would note that comparing humans to the animals never came except in the context of dispraise. As such, the praying person is prohibited from going down as the camels goes down, putting its hands first. You should rather put the legs first except due to some difficulty such as the huge, fat individual who finds it hard putting the

1 Reported by Al-Bukhaari in the Book of Gifts, Chapter on A man's Giving a Gift To A Woman Who is His Wife; no. 2622, and Muslim in the Book of Gifts, Chapter on Taking Back Charity and Gifts After Handing them Out; no. 1622.

2 Reported by Ahmad (1/230) and Al-Mundhree mentioned it in At-Targeeb with an expression of weakness pointing to the fact of its being weak (1/ 505). Al-Al-baanee graded it Da'eef, Weak, due to the presence of Mujaalid bin Sa'eed (in its chain). Check Al-Mishkaat; no. 1397.

legs down first. Then, there is no blame, or the individual who is sick or someone who has wound on his two knees and the like.

The seven limbs must be on the ground during the prostration: the forehead along with the nose, the two palms, the two knees and the tips of the feet. We are ordered to prostrate upon these seven limbs according to the Prophet (ﷺ). And to whatever our Lord – the Mighty and Sublime – orders, we say: “We hear and obey”. So we should prostrate on the seven limbs during every prostration; as long as we are in the prostration position, we must not raise any of these limbs. They all must be on the ground when we are in prostration.

During prostration, it is necessary that the individual joins his feet together and not spread them. As for the knees nothing is reported regarding them; so they should remain as they are naturally. But regarding the two hands, they should be at the level of the shoulders. They may also be slightly put forward so that you can prostrate between them both. So it has two forms: First Form: To bring it backwards to the level of the shoulders; and the Second Form: to bring them forward a bit to the line of the forehead. Both forms are reported from the Messenger ﷺ.

It is necessary to keep away the limbs from the body and raise the back except when in a row and you fear harming those next to you while stretching the limbs; so do not discomfort those next to you. And that is because you should practice a recommended act and harm your Muslim brother therewith and distract him. I have seen some brothers who like to follow the recommended act widely stretching during prostration to such an extent that you may say they are lying face down. Undoubtedly this contradicts the Sunnah; it is rather an Innovation. The Sunnah is rather for you to raise your back and be established in the prostration.

This description I made of some brothers, as contradicting as it is to the Sunnah, it also greatly stresses the body because the pressure would be on the head and nose in the posture and the individual becomes worn out from prolonged prostration. Hence, it involves contradicting the Sunnah and straining the body; thus, when you see a person prostrating in that posture it is necessary to guide him towards the truth and say to him; “This is not the Sunnah.”

Additionally during the prostration, the individual should be

fearfully conscious of Allah – the Mighty and Sublime -, having in mind Allah’s Exaltedness – free is He from all imperfections -, because you’ll soon say, “*Subhaana Rabbi al-A’laa* (Free is my Lord, the Most High from all imperfections)” by way of affirming His being High – the Mighty and Sublime – above all lowliness and coming down. We believe Allah is High above in His Essence, above His entire creation as Allah says:

“Glorify the Name of your Lord, the Most High.” (Al-A’laa:1)

The affirmation of Allah’s being High above in the Qur’aan and the Sunnah are numerous. If the individual supplicates he raises his hands towards the heavens, to Allah – the Mighty and Sublime, Who is above the heavens, over everything. Allah had mentioned that He is established high above His ‘Arsh in seven verses in the Qur’aan, and the ‘Arsh is the highest creature, and Allah is above the ‘Arsh – Mighty and Sublime is He.

Among the Pillars of the Prayer is (Observing) Tranquility: That is, being established in the parts of the Prayer. So he should be tranquil in the standing position, the bowing and the standing after the bowing and during the prostration, in the sitting between two prostrations and in other Pillars of the Prayer. That is according to the report of the two Shaykhs – al-Bukhaaree and Muslim – from the hadeeth of Aboo Hurayrah – may Allah be pleased with him -,⁽¹⁾ that: A man came and performed the Prayer and finished and then gave the *Salaams* to the Prophet ﷺ who replied him and said, “Go back and observe the Prayer because you have not observed the Prayer.”

Meaning, you have not observed the Prayer for which you could be rewarded. The man went back and performed the Prayer and returned to the Prophet (ﷺ) again and greeted him. He answered his greetings and said again, “Go back and observe the Prayer because you have not observed the Prayer.” He went back, performed the Prayer as he did the earlier times and then came back to the Prophet (ﷺ) and greeted him. He answered the greetings and repeated to him, “Go back and observe the Prayer because you have not observed the Prayer.” The man then said, “By the One Who sent you with the truth,

1 Reported by Al-Bukhaari in the Book of Call-to-Prayer, Chapter on the Prophet’s Order for the one who has not properly made his bowing to repeat it; no. 793, and Muslim in the Book of the Prayers, Chapter on the Obligation of reading the Faatihah in every unit; no. 397.

I cannot do better, so teach me!”

Here is the advantage of the Prophet (ﷺ) not teaching him at the first instance, he rather turned him back three times. And that is for him to crave for knowledge, desiring it before knowledge comes to him and be like the rain that falls on a dry land that accepts the water. Hence, he swore not to be able to do better and requested the Prophet (ﷺ) to teach him. And it is well-known that the Prophet (ﷺ) will teach him; but there is wide gap between something sought and the other compelled. If he was the one that asked to be taught, he'll stick to it more and even memorize it once it is taught to him.

Consider his oath with the One Who sent the Prophet (ﷺ) with the truth. He said, “By the One who sent you with the truth”; and not, “By Allah!” And that is because he may absolutely confess that whatever the Prophet (ﷺ) would say is the truth.

So the Prophet (ﷺ) said to him: “When you stand up to observe the Prayer, perform the Ablution properly” i.e., make a perfect Ablution, and then “Face the *Qiblah* and say, *Allahu Akbar*” which is the expression made to commence the Prayer. “Then read whatever is easy for you in the Qur’aan.” The Sunnah has explained that the Soorat al-Faatihah must be read. “Thereafter, you should bow till you are tranquil in the bowing posture” meaning, do not hasten; you should rather be calm and established. “Then stand up till you are tranquil while standing”; i.e., when you stand up from the bowing posture, be calm as you were during the bowing. Hence, it is from the Sunnah that the bowing and standing after the bowing position should either be equal or similar.

“Then prostrate till you are tranquil in prostration” i.e., you are calm and relaxed. “Thereafter, raise your head till you are tranquil sitting”; that refers to the sitting between the two prostrations. “Then, prostrate (again) till you are relaxed in the prostration.” This is the second prostration. He said, “Then do that during the entire Prayer”; i.e., observe these Pillars: Standing, bowing, standing up after it, prostrating, and sitting between the two prostrations, the second prostration in all Prayers.

The point of reference here is, “...till you are tranquil...”, and his earlier saying, “...You have not observed the Prayer” pointing to the fact that whoever does not observe tranquility in his Prayer has

not observed an acceptable Prayer. The same thing applies whether during the standing or bowing or prostration or sitting between two prostrations; the individual must be calm in them all.

Some of the scholars say: Tranquility (in the Prayers) is for the individual to be calm within the period of observing the words of remembrance for that Pillar. So during the bowing – for instance -, the period to say, *Subhaana Rabbi al-'Azeem* (Free is my Lord, the Almighty from all imperfections) and likewise the prostration, to say, *Subhaana Rabbi al-'Alaa* (Free is my Lord, the Most High from all imperfections) and in the sitting between the two prostrations, (the time it takes to say), *Rabbi g-firlee* (My Lord, forgive me). Similarly in the standing after the bowing, the period to say, “*Rabbanaa walaka al-Hamd* (Our Lord, all praise belong to You)” and so on.

However, being tranquil in the Prayers is apparently according to the Sunnah, much more than that because if it's merely within the period to say, *Allahu Akbar* (Allah is the Greatest), *Subhaana Rabbi al-'Azeem* (Free is my Lord, the Almighty from all imperfections) in the bowing posture, it will not be effective because if a person says, “*Subhaana Rabbi al-'Azeem* (Free is my Lord, the Almighty from all imperfections)” and then raises his head; where is the tranquility?!

So, outwardly, there must be calmness to such an extent that we could say, “This individual is calm.”

It is amazing how the satan plays with the son of Aadam! He would be standing before Allah – the Mighty and Sublime – in counsel with Allah seeking nearness to Him through his Word and praising Him and supplicating to Him; then it will be as if he is pursued during the Prayer; like an enemy will soon catch up with him. So you find him hastening during the Prayer; why?!

If you are opportune to stand before one of the worldly kings and converse with him, if you remain with him for two hours talking to him, you'll find that suitable. You'll be on your feet - and not change posture from standing to bowing, prostrating and sitting -, you'll be delighted because this king is talking to you; no matter how long he sits with you. But how is it when you talk to your Lord Who Created you, sustain you, keeps you alive, and preserves you; you talk to him and make such haste?!

But the satan is an enemy of man; and the intelligent and brave

believer is the one who makes the satan an enemy as Allah the Exalted said,

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَحْصَابِ السَّعِيرِ ﴿٦﴾

“Surely, Shaytaan is an enemy to you, so take him as your enemy. He only invites his followers that they become the dwellers of the blazing Fire.” (Faafir: 6)

So, it is incumbent on the individual to be tranquil in his Prayer in such a manner that calmness manifests in all his actions in the Prayer and in his speeches.

An Issue: What is the ruling regarding the one who does not observe the Prayer?

The response to that is: As for the person who does not properly observe it; that is to say, he leaves out some perfecting aspects; such an individual misses the rewards he should earn by properly observing the Prayer even though he is not considered sinful. For instance, If he only says, *Subhaana Rabbi al-‘Azeem* (Free is my Lord, the Almighty from all imperfections) in the bowing position calmly it would suffice but he misses the additional rewards of making more expressions of *Subnaana...*

But the person who absolutely abandons it; i.e., he completely leaves it, such is a disbeliever, a renegade from Islam; he expels himself from the fold of the Muslims and becomes among the non-Muslims in the hereafter. The Prophet (ﷺ) informed us that he will be raised with Fir’awn, Haamaan, Qaaron, Ubayy bin Khalaaf – the heads of the disbelievers -; he’ll be raise with them – and the refuge is with Allah.

However, in this world, he is a disbeliever, renegade and it is obligatory upon the authority to invite him to observe the Prayer; if he accepts, then (no problem); but if he refuses, he should be killed as a renegade from Islam – and the refuge is with Allah. If he is killed as a renegade, he’ll be carried on the vehicle far away from the city, a hole will be dug and he’ll be hurled in it so that his odour does not constitute nuisance to the people, and his family, friends and relatives are not embarrassed seeing him if he is left on the earth: He lacks any sanctity. So we would wash him and not shroud nor observe the funeral prayer on him; we will not bring him near the mosque of the Muslims for the funeral prayer because he is a disbeliever, a renegade!

If someone says: What is this you're saying? Is this irrationality or prejudice or emotion?

We answer that: It is not irrationality nor prejudice nor emotion; we've only spoken according to the proofs from the Words of Allah the Exalted and those of His Messenger (ﷺ) and the companions of the Messenger – may Allah be pleased with them all.

As regards Allah's Words: Allah the Exalted said in *Soorat at-Tawbah* about the polytheists:

"But if they repent, perform As-Salaat, and give Zakaat, then they are your brethren in religion."

What if they do not? Then they are not our brothers in religion, and if they are not our brethren in religion they are disbelievers since every believer – even if he commits the worst sins that have not taken him out of the fold of Islam -, he remains our brother. When two parties among the Muslims feud; it is wellknown that fighting the Muslim is disbelief, but that does not expel him from the path because the Prophet (ﷺ) said, "Abusing the Muslim is misconduct, and fighting him is disbelief."⁽¹⁾

Yet, this Muslim in feud against his brother is our brother; he should not be counted as out of the fold of Faith based on Allah's saying:

﴿ وَإِن طَافَتَانِ مِنَ الْمُؤْمِنِينَ فَاصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبغى حَتَّى تَفِىءَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَاصْلِحُوا بَيْنَ أَخْوَيْكُمْ وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ ﴾

"And if two parties or groups among the believers fall into fighting, then make peace between them. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the command of Allah. Then if it complies, then make reconciliation between them justly, and be equitable. The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy." (Al-Hujraat: 9-10)

Therefore, the two parties in feud are still our brothers although

1 Its referencing has preceded.

that constitutes a grievous offense.

So, Allah said regarding the polytheists:

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَعَآتُوا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفِصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

“But if they repent, perform As-Salaat, and give Zakaat, then they are your brethren in religion.”(At-Tawbah: 11)

Hence, if they do not carry out these acts; they are not our brethren; this is from the Qur’an.

But in the Sunnah: Listen to what Muslim reported in his *Saheeh* from Jabir bin Abdullah – may Allah be pleased with them both -, that the Messenger (ﷺ) said, “That between an individual and disbelief is abandonment of the Prayer.”⁽¹⁾ And the word, *between* establishes difference and variance and that one is not the other; “between the individual and polytheism and disbelief is leaving the Prayer.” So, when he leaves it he becomes other than a Muslim; he becomes a polytheist, a disbeliever.

But what is reported by the collectors of the Books of *Sunnah* from Buraydah bin Husayb – may Allah be pleased with him – that the Prophet (ﷺ) said, “The pact between us and them is the Prayer; whoever leaves it has disbelieved.”⁽²⁾ The ‘*Ahad* (translated literally as *pact*) between us and the disbelievers; i.e., the thing of difference between us and them is the Prayer, whoever leaves it has disbelieved; he becomes among them and not among us.

This is a clearcut text on the matter.

As for what is reported from the companions – may Allah be pleased with us -: hear what Abdullah bin Shaqeeq – one of the eminent students of the companions – said – may Allah shower blessings on him: “The companions of Muhammad (ﷺ) do not view leaving anything among the deeds to constitute disbelief except the Prayer.”⁽³⁾

Ishaaq bin Raahwayh – the wellknown scholar - may Allah shower

1 Its reference was preceded.

2 Its refence was preceded.

3 Its refence was preceded.

blessings on him - also cited consensus among the companions (may Allah be pleased with them) that the one who leaves the Prayer has disbelieved.

If it is taken as given that some among them say otherwise, the majority of them – those among them specialised in giving verdicts – hold that such individual is disbeliever.

These are proofs from the Book of Allah the Exalted and the words of His Messenger (ﷺ) and the statements of the companions – may Allah be pleased with them -. Umar bin al-Khattaab – may Allah be pleased with him – said, and he should suffice you: “There is no share in Islam for whoever abandons the Prayer.” The *laa* (as it occurs in the Arabic text) expresses negation of kind; it negates *many* and *few*. The person who has no share, few or many in Islam is no other than the disbeliever. Hence, whoever abandons the Prayer is a disbeliever.

Some worldly and hereafter-related matters are connected to leaving the Prayer:

The worldly matters:

Firstly: He will be invited to observe the Prayer; if he answers, (good); otherwise, he should be killed. This is incumbent on the authority by way of obligation. If they lax in that regard, Allah the Exalted will ask them when they stand before Him. So, every Muslim that renegades from Islam should be invited; if he sets (himself) right, (good); otherwise, he is killed. The Messenger (ﷺ) had said, “Whoever renegades from his religion, kill him.”⁽¹⁾

Secondly: If the renegade makes a marriage proposal it is rejected, and if he does marry, the tie is null and void. It is not allowed for him to have sexual intercourse with such woman; he would be cohabiting with a strange woman by so doing – and the refuge is with Allah – since the nuptial knot is invalid according the statement of Allah the Exalted:

﴿ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَهْنَّ حِلَّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ﴾

“Then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (husbands) for

1 Reported by Al-Bukhaari in the Book of Asking the Renegades to Repent, Chapter on Ruling on the Renegade, Male or Female and Asking them to Repent; no. 6922.

them.” (Al-Mumtahinah: 10)

Thirdly: He will not have the right of guardianship over his children, sisters or any other person among the people because the disbeliever must never be a guardian over a Muslim; he must not marry out even his own daughter. For instance: if after a person marries and becomes old having daughters, he then abandons the Prayer – and the refuge is with Allah -, it is not allowed for him to marry out his daughters.

But if someone says: This is problematic, there are people who don't observe the Prayer but who have daughters; what should we do?

We say: In such circumstance, if the only way out is that he marries out the girls, the proposed husband should have her brother or uncle or someone in her family – the nearer the better according the sequence of guardianship – to tie the knot to him privately on behalf of the father so that she could be appropriately married to him. As for her father marrying her to him while being a renegade, disbeliever; such is not valid even if he does so one thousand times.

Fourthly: If he abandons the Prayer after he had married; the marriage ceases. For example: A man marries a woman who observes the Prayer and he does too; and thereafter, he abandons the Prayer. We will say: It is obligatory to separate between him and the woman till he returns to observing the Prayer. When we separate between them and she observes the waiting period, he is not allowed to return to her. But before the waiting period ends, if he accepts Islam and returns to observing the Prayer, then she is his wife. However, if the waiting period ends (before he returns), she becomes separated from him and she will only be right for him after a new marriage knot is tied (between them) based on the view of the majority of the people of knowledge.

However, some among them say: If she completes the waiting period, she becomes independent but if he returns to Islam and she so desires to go back to him, such is allowed even without a new marriage. And this is the most preponderant view because it is proven by the Sunnah. However, the advantage of the waiting period is that before it, if he returns to Islam, she has no option (of rejecting) but after the waiting period, she has the option if he returns to Islam. If she likes she goes back to him, and if she so desires, she will not.

Fifthly: Among that also is that he has no guardianship over anyone

he would ordinarily be guardian to if he were a Muslim because *trustworthiness* is among the conditions for being a guardian and the disbeliever is not considered *trustworthy*. So the individual who abandons the Prayer cannot be a guardian over anyone among the servants of Allah, the Muslims, even if she is his daughter, he does not have the right to marry her out since he has no right of guardianship over her.

Sixthly: Among that also is that he will not be given the (funeral) bath nor shrouded neither will the funeral Prayer be observed over him nor will he be buried with the Muslims. He'll only be taken to the open lands, the earth will be dug and he will be inhumed there, not by way of the approved standard burial since he is bereft of sanctity.

And it is not allowed for any person who has an individual who is known not to observe the Prayers and dies for the person to give him a funeral bath or shroud him or present him for the Muslims to observe the funeral Prayer over him because the person would be deceiving the rest of the Muslims therewith. Allah the Exalted said to His Prophet (ﷺ) regarding the hypocrites, disbelievers who only show Islam, that:

﴿ وَلَا تُصَلِّي عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا نَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ

فَدِيقُونَ ﴿٨٤﴾

“And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieve in Allah.” (At-Tawbah: 84)

So this proves that disbelief deters the funeral Prayer (from been observed over the individual) and standing near the grave after burial. Allah the Exalted said:

﴿ مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ

بَعْدَ مَا بَيَّنَّ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

“It is not for the Prophet and those who believe to ask Allaah’s Forgiveness for the disbelievers, even though they be of kin, after it has become clear to them that they are dwellers of the Fire (because they died in a state of disbelief).” (At-Tawbah: 113)

Some of the people enquire about a man suspected to have abandoned the Prayer; should he be presented for the funeral Prayer while we still doubt whether he used to observe the Prayer or not?

We say: If this doubt is based on a founded issue; when you observe the Prayer over him, you say, “*Allahumma in kaana Mu’minan fa-firlahu war-hamhu* (O Allah, if he is a believer forgive him and shower blessings on him). So, you specify, and by that you would have been free from his evil.

As regards the hereafter-related matters consequent upon abandoning the Prayer, they are:

1. Long-lasting punishment in the grave as the disbeliever will be punished or even more.
2. He will be raised on the Day of Ressurrection along with Fir’awn, Haamaan, Qaaroon and Ubayy bin Khalaf.
3. He will enter the Fire and be there forever.

However, some of the scholars rather view that such individual (who abandons the Prayer) has not left the fold of Islam and they gave evidence with some texts even though the texts fall in one of five conditions:

1. It would either be basically lacking in proof regarding the issue such as the saying of some that this (i.e., to rule such an individual as a renegade) contradicts Allah’s saying:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾ (١٨)

“Verily, Allah forgives not that partners should be set up with Him but He forgives except that anything else to whom He wills.” (An-Nisaa: 48)

And among that is the Prayer.

We respond that: The individual who abandons the Prayer is proven in the hadeeth of Jabir collected by Muslim to be a polytheist; even though he does not prostrate to an idol, he is a follower of his desires, and Allah said:

﴿ أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمِهِ ﴾ (١٢)

“Have you seen him who takes his own lust (vain desires) as his

ilâh (god), and Allâh knowing (him as such), left him astray.”

(Al-Jaathiyah: 23)

Additionally, even if the verse has a connotation that any sin below joining partners with Allah is subject to His Will; such connotations are restricted by the narrations that indicate that the individual who abandons the Prayer is a disbeliever. And if the cleacut text – and it is stronger proof that the connotation -, restricts its general sense in such a way that it indicates specification, why stick to a connotative meaning?!

2- Or that they present restricted narrations with which we cannot describe the individual who has abandoned the Prayer such as the Prophet’s saying: “Allah has forbidden from the Fire, whoever says, *Laa ilaaha illa Allahu* (there is no deity worthy of worship except Allah) seeking Allah’s Face therewith.” And that is for the reason that, his saying, “seeking Allah’s Face therewith” would definitely prevent an individual from abandoning the Prayer because whoever says, “*Laa ilaaha illa Allahu* (there is no deity worthy of worship except Allah) seeking Allah’s Face therewith must carry out deeds to seek what he craves which is Allah’s Face.

And the greatest deed with which the Face of Allah – the Mighty and Sublime – could be sought is the Prayer. This hadeeth does not therefore contain proof that the one who abandons the Prayer is not a disbeliever since it is restricted by a restrictive which will absolutely prevent the individual from abandoning the Prayer.

3- Or texts that are limited by circumstance in which the one who abandons the Prayer is excused such as the hadeeth of Hudhayfah collected by some of the collectors of the Books of Sunnah regarding a people who would not know of Islam except the expression: *Laa ilaaha illa Allahu* (there is no deity worthy of worship except Allah). And that would be when the religion would have really dwindled.⁽¹⁾

1 The text of the Hadeeth from Hudhayfah - may Allah be pleased with him - who said, Allah’s Messenger (ﷺ) said that, “Islam shall fade out as the embroideries of the cloth fade so much that the Fasting, the Prayer, Sacrifice and charity will not be known. Then the Book of Allah - the Mighty and Sublime - will be taken away and not a single verse in it will remain on the earth. A group of people will remain; an old man and woman, who will say, ‘We met our forefathers saying this statement: *laa ilaaha illa Allahu* (there is no deity worthy of worship) and we say that too.’” Sillah then asked him, “What will *laa ilaaha illa Allahu* (there is no deity worthy of worship except Allah) profit them when they know not what the Prayer, Fasting,

So they would know nothing in Islam except *Laa ilaaha illa Allahu* (there is no deity worthy of worship except Allah), and it will save them from the Fire since they are absolved by absence of knowledge of the obligations of Islam. We hold that opinion as well; that if a people live in very remote area, far from the cities and knowledge, not understanding anything of Islam except: *Laa ilaaha illa Allahu* (there is no deity worthy of worship except Allah) and they die upon that; they are not disbelievers.

4- Likewise, they give proof with hadeeths with general meanings. And these hadeeths are from the foundations of the Science of Islamic Jurisprudence that the narrations with general meanings are restricted by those with specific meanings. So, the texts with general meanings that show that whoever says, *laa ilaaha illa Allahu* (there is no deity worthy of worship except Allah) will be in the Paradise and the like. We say: These are restricted or limited by the narrations regarding the individual who abandons the Prayer.

5- They also present weak narrations incomparable to the authentic narrations that establish that the individual who abandons the Prayer is a disbeliever not to talk of contradicting them. So those narrations cannot disprove or compare to the hadeeths that prove that the one who abandons the Prayer has disbelieved.

Then some of them – when it is not easy to establish proof that the individual who leaves the Prayer is not a disbeliever – they say, “His saying, ‘**Between the individual and joining partners with Allah and disbelief is abandoning th Prayer**’ refers to Minor disbelief and *Shirk*. And so, it will be like the statement of Ibn Abbass – may Allah be pleased with them both – ‘**Disbelief less than disbelief**.’” Hence, it will be asked, “What necessitates us to interpret the hadeeth to mean that? Because when the word, *Kufr* (disbelief) is generally employed without a controverting proof it would refer to the real Major Disbelief.

Why not; and the Messenger ﷺ said, “**Between the individual and disbelief and joining partners with Allah**” giving the clear distinguishing factor “**between**” which implies that the two elements

Sacrifice and charity are!?” Hudhayfah then turned away from him...He repeated it to him thrice and on each occasion, Hudhayfah would turn away from him, and on the third time, He turned to him and said, “O Sillah! It will deliver them from the Fire...” Thrice. Reported by Ibn Maajah, Chapter on the Fading away of the Qur’an and Knowledge; no. 4049 and Haakim in the Mustadrak (4/473) and he said, “It is authentic” (3/254): “This chain is authentic; its narrators are reliable.”

are different from each other, and that what is referred to is the Major disbelief.

In that circumstance, the evidence for the view on the disbelief on the individual that abandons observing the Prayer becomes established without any disputing or comparable evidence. It is obligatory on the servant, the believer if the Book of Allah and the Sunnah of His Messenger (ﷺ) prove a ruling for him to accept it since we are not the law-givers. Allah is rather the Law-giver, whatever He – the Exalted – says and His Messenger (ﷺ) is the legislation; we will uphold it, rule based on it and believe it whether it conforms with or contradicts our desires. We must rely on whatever the Sharee’ah approves.

You should understand, however, regarding every difference of opinion in the Ummah that if the basis is good intention along with efforts to attain the correct view; the holder of the view should not be blamed or counted as astray because he is a *Mujtahid* (i.e., a well grounded scholar) and the Prophet ﷺ had said, “If the judge rules, makes efforts and then attains correctness; he has two rewards. But if he rules and makes efforts and then errs he has a single reward.”⁽¹⁾

It is not from the rights of the individual to accuse his brother when he holds differently from him based on the proofs with him. But as for the one who insists and persists after the evidence is made clear to him; such is the person that is blamed.

Based on these points, it becomes known that it is mandatory to be absolutely careful about holding the Prayers with levity, and that it is obligatory upon whoever sees an individual being neglectful of it to counsel him strongly and persuasively, perhaps Allah may guide him through his hands and so he attains tremendous good therewith.

Then concerning the Prophet’s saying, “And giving out the Zakaat”:

Eetaa (as it occurs in the Arabic text) means handing out to those Allah – free is He from imperfections - has specified should be given. The word, *Zakaat* is taken from *Zakaa* which means, purification and increment since the individual giving out the Zakaat purifies himself therewith from miserliness and increases his wealth. Allah the Exalted says:

1 Reported by Al-Bukhaari in the Book of Sticking (to the Sunnah), Chapter on the Rewards of the Judge if he rules and attain correctness or when he errs; no. 7352, and Muslim in the Book of Rulings, Chapter on Explaining the rewards of the judge when he rules and attains correctness or errs; no. 1716.

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ

سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

“Take Sadaqah (Zakaat) from their wealth in order to purify them with it.” (At-Tawbah: 103)

Meaning: It is a legally stated amount of a specified wealth for a particular set of people.

“A stated amount”: and not all forms of wealth; they are rather stated. The Messenger of Allah ﷺ spelled it out while others are explained in the Qur’an. It is not obligatory regarding all of these kinds of wealth; there are rather conditions.

The Zakaat is a small portion the individual gives - and is one of the Pillars of Islam – by way of purifying himself from miserliness and vice, and he cleans the pages of his records off errors as the Prophet (ﷺ) said, “The charity puts off sins as water quenches fire”⁽¹⁾ and the kind of charity is the Zakaat. A dirham you handed out from your Zakaat is better than a dirham you give out for supererogatory charity because Allah the Exalted said in a hadeeth Qudsee: “My servant does not get near Me with anything more beloved to Me than what I make obligatory on him.”⁽²⁾ Likewise, a unit of obligatory Prayer is more rewarding than a unit of supererogatory Prayer. So, obligatory deeds are more rewarding than the recommended deeds.

Zakaat entails cleansing sins and extending favors to the creatures because the person handing out the Zakaat extends the Zakaat to the receiver and counts among the good-doers who become loved by Allah as He the Exalted says:

﴿ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

“And do good. Truly, Allah loves Al-Muhsinoon (the good-doers).” (Al-Baqarah: 195)

- 1 Reported by At-Tirmidhee in the Book of Faith, Chapter on what is reported regarding the sanctity of the Prayer; no. 2616, Ibn Maaajah in the Book of Trials, Chapter on Holding back speech during trials; no. 3973, and Imam Ahmad (5/248) and at-Tirmidhee said: It is Hasan Saheeh.
- 2 Reported by Al-Bukhaari in the Book on Mind-softeners, Chapter on Humility; no. 6502.

Also, Zakaat entails connecting the people; because when the rich give the poor from their Zakaat, hatred goes off their hearts against the rich. But when the rich deny them and not give them anything, their hearts harbour hatred against the rich. Similarly, Zakaat includes saving the poor from looting. If the poor feels certain not to receive anything from the rich he may loot, burgle and pillage wealth since he must live too; he must eat and drink. So if he is not given anything, hunger, thirst and nakedness would prompt him to transgress against the people and steal and pillage and the like.

Additionally, giving the Zakaat attracts heavenly blessings. It is reported in hadeeth that, "A people do not hold back the Zakaat from their wealth except that they are refused rain from the heavens."⁽¹⁾ But when people hand out the Zakaat from their wealth, Allah sends down blessings to them from the heavens resulting in rains, vegetations of the earth, full livestock and the people benefitting from the rains of the heavens among many other benefits.

The Zakaat involves aiding the fighters on the path of Allah as well because from the aspects in which the Zakaat is spent is in fighting in the path of Allah as Allah says:

"...and for Allah's Cause." (At-Tawbah: 60)

Among the benefits of the Zakaat is to free the slaves from bondage. It is allowed for the individual to purchase a slave's freedom out of his Zakaat and free him because Allah says:

"...and to free captive." (At-Tawbah: 60)

Those held in guarantee for debt are freed from the Zakaat too. Many are those in difficulties of piling debts; it will be settled for him from the Zakaat bringing about tremendous good. He becomes free from the bondage of debt and wealth is returned to their rightful owners.

Also, Zakaat involves helping the travelling people who run out of provisions; the possessions he had got exhausted and he would not

1 Reported by Ibn Maajah in the Book of Trials, Chapter on Repercussions; no. 4019, Haakim in al-Mustadrak (4/540) and said, "Its chain is Saheeh, authentic, but they have not both collected it." Adh-Dhahabee said, "It is Saheeh, authentic." Al-Boosayree in az-Zawaaid (3/246) said, "The hadeeth is suitable to be acted upon." And al-Albaanee graded it Hasan, Sound, in Silsilat al-Ahaadeeth as-Saheehah; no. 106.

find a means of returning to his place. Such a person should be given what he needs to go back home from the Zakaat, even if he is a rich man at home.

In a nutshell, the Zakaat has many benefits and as such, it is one of the Pillars of Islam. The scholars hold differently regarding if an individual is lax regarding it; does he become a disbeliever like the person who is neglectful of the Prayer or not?

The correct view is that he does not become a disbeliever. The proof for that is the report collected by Muslim from Abu Hurayrah – may Allah be pleased with him – that the Prophet (ﷺ) said, “No owner of gold or silver refuses its due except that on the Day of Resurrection sheets of Fire will be made for him with which he burned in the Hell Fire. It will burn his sides, face and back. Each time it gets cold, it is returned on a day like fifty thousand years until he will be judged amongst the creatures whether to enter the Paradise or Hell.”⁽¹⁾ This hadeeth indicates that he has not become a disbeliever because if his holding back constitutes disbelief, he would not have a chance for the Paradise and the hadeeth says, “...whether to enter the Paradise or Hell.”

There is another view from Imam Ahmad – may Allah shower blessings on him -, that whoever holds back the Zakaat disbelieves therewith. He said: Since it is among the Pillars of Islam and if a Pillar is missing among the pillars of a house, it falls. However, the correct view is that, he has not so disbelieved except that he is upon great danger – and the refuge is with Allah -, involving such serious threat.

The wealth from which Zakaat is taken out:

Because the Zakaat is not due on all forms of wealth; the Zakaat must be taken from some while it is not taken from others, the Zakaat therefore, is obligatory to be removed from some things:

Firstly, gold and silver: It is obligatory to give Zakaat from them both in whichever form they occur, whether as currencies like the Dirhams and Dinars or as raw gold such as lump of gold or silver or as ornaments worn and borrowed or the like. These are minerals – gold and silver -, Zakaat must be removed from them on condition that it reaches the *Nisaab* (approved minimum quantity) for a whole year.

1 Reported by Muslim in the Book of Zakaat, Chapter on the sin of the person who holds back Zakaat; no. 987.

The approved minimum quantity (*Nisaab*) for gold is 85g, and the *Nisaab* for the silver is 595g which equals 56 Saudi Riyals. Whoever has this amount of gold or silver has the approved minimum quantity, and when that remains for a whole year, then *Zakaat* is due to be taken from it. But if it reduces then there is no *Zakaat*. If the individual has 8og, no *Zakaat* is due on it or 59og of silver, no *Zakaat* is due likewise.

The scholars differ: Should we complete the *Nisaab* of gold from silver or not? That is to say, if he has a half of the *Nisaab* for gold and the other half from silver; should they be combined so that we could say he now has the *Nisaab* and the *Zakaat* becomes due?

The correct view is that the gold is not completed with the silver neither should the silver be completed from gold; each is separate just as wheat should not be added to barley nor should barley be added to make up (the *Nisaab*) for wheat. Likewise, silver should not be added to complete (the *Nisaab*) for gold and gold should not be joined to make up for silver. If the individual has half the approved minimum quantity for gold and half the *Nisaab* for silver; no *Zakaat* is due upon him.

Whatever goes along with gold and silver is related to it such as currencies either from notes or metal or others if they reach the approved minimum amount for either of the two - whether gold or silver -; otherwise, no *Zakaat* is due. For instance: If a person has 300 Riyal notes which is not up to the *Nisaab* for silver; no *Zakaat* is due on him since it is related to the silver (and is not up to the *Nisaab* of silver).

As for other expensive gemstones apart from gold and silver such as pearls and corals and other minerals such as diamond and the like, no *Zakaat* is due on them no matter their quantity in the possession of the individual except what he sets asides for sale in it. Whatever he sets aside for sale is up for *Zakaat*, no matter its kind. As for whatever is not reserved for sale, there is no *Zakaat* due from it except gold and silver.

The second group of things from which *Zakaat* should be removed: Beasts of cattle, and they are: the camel, cow, sheep; *Zakaat* should be taken from them also on condition that they reach the approved minimum quantity (*Nisaab*). The approved minimum quantity for camels is five, and the minimum for the cows is 30 and 40 for the

sheep. The beasts are not like other wealth where the additional quantity is calculated relative to the initial quantity; they are rather in sequence:

From 40 sheep a sheep is taken also until they reach 121 from which two sheep are taken. As for the number between the two, Zakaat is not removed. So, from 40 to 120 has not Zakaat due on it. From 121 to 200, only two sheep will be taken. And from 210, 3 sheeps; and from 300, 3 as well; and from 399 3 sheeps are taken. From 400, 4 sheep should be removed.

Likewise the camels; from 24 camels and lesser the Zakaat to be removed is from sheep; for every five, a sheep (is taken). And from 24 camels and above, the Zakaat is from among the camel but of different ages.

The beasts of camels have the condition that they reach the *Nisaab* before the Zakaat on them becomes obligatory; they should be raised by grazing on the lands and not fed for a year or more. If the individual has 40 sheep that goes out to pasture throughout the year, then Zakaat is due on it. If its pastures for 8 months, Zakaat is due, likewise for 7 months. But if it is for 6 months and for the other six months it is exclusively fed, there is no Zakaat due on it. Similarly, if for five months it pastures and for another 7 months it is fed, there is no Zakat due as well. If it is fed exclusively for the entire year, there is no Zakaat due because of the condition that they must be grazing either for the entire year or most of it.

But if the person trades in sheep for instance, he is not keeping them to grow and procreate; he would only buy the sheep today and sell it tomorrow in quest for his own profit, such has to give the Zakaat even if he only has one head as long as it reaches the *Nisaab* for silver since Zakaat is due on the items of trade and their *Nisaab* is related to the *Nisaab* of gold and silver. Mostly, what favours the poor is the *Nisaab* for silver in our times because gold is expensive.

The third class of wealth from which Zakaat should be removed: the grains and seeds that come from the earth such as the dates, wheat, rice, maize and so on. They must also reach the approved minimum quantity (*Nisaab*) which is 300 *Sa'as* using the *Sa'a* measure of the Prophet (ﷺ). Those who collect the Zakaat from farmers are well familiar with it. So if an individual has some date-palm trees he

tends, and his seeds reach the *Nisaab*, Zakaat becomes obligatory on him. He must remove from the mid-quality and not from the best becoming wronged or from the worst form and then he wrongs; he should only take out from the mid-quality dates.

If the individual sells his seeds, then he should take out the Zakaat from its money; the amount of Zakaat for whatever is grown from the earth is a tenth if it was watered without using machines, then the 1/10 must be completely given out. So if he has – for instance – 10,000kg it is mandatory for him to remove 1,000kg.

But if he irrigated using machines and the like, only a half of 1/10 is mandatory to be removed. So, from 10,000kg, for example, he will remove just 500kg, and that is because, watering (the farm) by means of devices costs the farmer much more compared to if he does not. Hence, from Allah's wisdom – the Mighty and Sublime – is that he lessened the Zakaat to be paid by the person who irrigates making expenses and great efforts.

The fourth kind of wealth from which the Zakaat should be removed: Articles of trade.

Whatever the individual sets aside for business such as real estate, clothings, containers, cars and so on; they are not specific. Whatever you present for transactions; that is, you own it because you await some profit from it, then it is an article of trade, it is obligatory for you to take out Zakaat from it.

The quantity to be taken out of it is 1/40 like the gold and silver; and from a hundred, 2.5. So if you have some money and you want to know the quantity of Zakaat (to be removed), the matter is easy; divide the money by 40 and the result gives the amount for Zakaat. So, if the individual has 40,000 of Dirhams, its Zakaat is 1,000 Dirhams. And from 120,000 Riyals, he will remove 3,000 Riyal and so on. In a nutshell, if you want to remove the Zakaat from your money, divide it by 40 and the result of it is what is upon you to give.

The word '*Urood* (presentation) is employed regarding the items of trade because they are not steady, they are present and they go. '*Aradan* is employed regarding whatever comes and goes as Allah the Exalted said:

"...that you seek 'Arada (the perishable goods) of the worldly life." (Nisaa: 94)

That is how commodities are with the trader; the individual would buy commodities not actually intending the item itself. He is rather after the profit he makes from it. So you find that he buys it in the morning and sells it in the evening to gain profit. So, 'Urood at-Tijaarah (items for trade) are the things the individual sets aside for business, and so, Zakaat is due from them.

And the Zakaat is taken such that: when the time for removing the Zakaat comes you estimate the entire commodity and take out 1/40 from it including those you just even stocked. For example: A person whose Zakaat is due in Rajab. He then buys items in Rabi' and so we say: Estimate its value at Rajab and hand out Zakaat due on it.

If he asks that: It has not stayed a year with him? We reply: The year condition is not considered for the items of trade! The items of trade are based on their value, and the value has a year with you. So you estimate its value at the time of giving out the Zakaat whether it is more or less than its value when you purchased it. Assuming you bought it at 10,000 Riyals – for example -, and at the time of giving the Zakaat it only worths 8,000 Riyals, then the Zakaat is over the 8,000. And if you bought it at 8,000 and it worths 10,000 at the time of giving out the Zakaat, then 10,000 is given consideration. But if you don't know whether you made profit or not, then give consideration to your capital.

The legitimate beneficiaries of Zakaat

Zakaat should be given to those Allah mentioned out of His Wisdom. He the Exalted said:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبِهِمْ وَفِي الرِّقَابِ
وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾ (١٠)

“As-Sadaqah (meaning: Zakaat) are only for the Fuqara (poor), and Al-Masakin (the needy), and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause and for the wayfarer; a duty imposed by Allah...” (At-Tawbah: 60)

That is, the Zakaat must be given to these categories of people.

“And Allah is All-Knower, All-Wise.” (At-Tawbah: 60)

The poor and needy: Those who could not find sustenance for themselves and their dependents for a whole year. For example; A man is employed earning about 4,000 Riyals monthly; he'll be a *Faqeer* (poor) because he cannot find sustenance. So, we'll provide him with 420,000 from the Zakaat to make up. And another man earning 6,000 Riyals monthly, but he has a large family and the expenses are huge; he can only survive with 12,000. The scholars say: We will give him what will suffice him for the entire year. But we must not give him more than the sustenance for a year because as the year turns over another Zakaat will come to care for his needs. Hence, the scholars limit (what we should give him) to a year.

If a person says: Who amongst them both is in greater need; the poor or needy? The scholars say: We start with the most important and Allah the Exalted began with the *Faqeer* (poor); and so, the poor is in greater need than the needy.

The Third: the collectors; that is, those appointed by the ruler of the country to shoulder the responsibility of collecting Zakaat from the people and giving it out to its legitimate beneficiaries. The ruler would give them the value for their work even if they are rich because they became entitled for working and due to need. So if the ruler says: If any of them works for a month, his salary is 1,000 Riyals; we'll give him 1,000 Riyals from the Zakaat because they worked for the benefits of the Zakaat and so, they should be payed therefrom. But if the ruler chooses to pay them from the central account of the Muslims so that the Zakaat funds could suffice for others in need; then there is no blame.

The Fourth: Those whose hearts are inclined to Islam: Those being attracted towards Islam; an individual could have just accepted Islam needing to strengthen his Faith; he realizes that the religion of Islam is one of connection and ties.

Secondly: from the aspects of attracting hearts is to give an individual to be safe from his harm so that his hatred and enmity against the Muslims may wane. The scholars differ: It is a condition that those we attract are the nobles and eminent persons among their people or not? The correct view however, is that it is not a condition; if you give an individual among the people by way of attracting him

to Islam that's sufficient.

But if you give a single person by way of averting the evil from him, that is not allowed because the single individual's matter should be reported to authority and they'll take back his rights for him.

The Fifth: To free captives: the scholars say it involves three forms:

The first group: That you buy a slave and free him.

The second form: That you help the slave gradually paying off for his freedom to pay.

The third form: that you free a Muslim under non-Muslim any other captivity. In fact, if a Muslim is kidnapped by some people who refuse to free except after ransom is paid from the Zakaat; there is no blame.

The Sixth: those in debt: The *Gaarim* (as it occurs in the Arabic text) is the person in debt he is unable to settle or debt he incurred for overall benefits even if he is unable to settle the debt. Hence, the scholars say:

The first form: one who incurs debt for other's benefits.

The second form: one who incurs debt for himself.

Owing for other's benefit: is he who lends money to maintain ties among people such as when two tribes have enmity, disagreements and feud; the man among the pious moves to reconcile the two warring tribes by giving them money he personally agrees to give. Here, he becomes indebted, not for personal benefits but for overall benefits: reconciling between those warring tribes.

The scholars say: This man will be given what he needs to settle the debt even if he is rich because the debt was rather for overall benefits. Assuming a man has 100,000 Riyals and he settles between two tribes with 10,000 Riyals he can give from his wealth. However, we say, it is not mandatory on him, he should be given what to pay back from the Zakaat since it was incurred for the benefit of others. And for the reason that it will encourage making reconciliation among opposing groups. So when we give the individual who lends money (for such purposes) he is so encouraged.

As regards the second form, the one who borrows money for personal use such as a man who rents a house for 5,000 Riyals not having the means to pay. As it pertains to his food, drink and clothing,

he is not in need, he only needs to pay the debt he borrowed for his rent, we will give this man the rent from the Zakaat because he is among those in debt.

Likewise the person befallen by a disaster that wrecked his wealth like fire outbreak or deluge or the like, consequenting upon his borrowing the money. So we'll provide him what he needs to settle his debt since he is unable to pay it up. Here, it is preconditioned upon the person not being able to pay the debt. If he is able, he will not be given. But is it allowed to go to the creditor and say to him: the money you have with so-and-so, collect it and it will be given from Zakaat?

Response: Yes; it is allowed. It is not a condition that we have to hand it out to the debtor to give the creditor. In fact, if you go to the creditor and say: It reached me that you are requesting for settlement of loan of 10,000 Riyal from so-and-so? And he answers, "Yes" and he confirms it and you give it to him. We mustn't tell the debtor since the real aim is settling the debt and that could occur whether you informed him or not.

Contemplate the expression in the verse: "*As-Sadaqah (meaning: Zakaat) are only for the Fuqara (poor), and Al-Masakin (the needy), and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam)*" all these occur in conjunction to (the word), "*poor*" (in the Arabic text) using the particle, *lam* (in *lil-Fuqaraa - for the poor*). But in *wa fee Riqaab* (as it occurs in the Arabic text, meaning, *and to free captives*) and not *lil-Riqaab* (for freeing captives). He rather employed the particle, *fee* (to) functioning as an adverbial (in the Arabic text) and not *li* (for). It would imply that it is allowed if you give the Zakaat in that direction without handing it to the individual himself.

"*...and those in debt*" is joined with "*...and to free captives*" using the particle, *fee* (in the Arabic text) so that it acts on it as well; i.e., *wa fee al-gaarimeen (and to free captives)*; so, there is no need compelling the debtor to give to the creditor; it would rather suffice that you go and give the creditor to clear the debt.

If someone says: Is it better for me meet the creditor and settle it or give the debtor to pay it up himself?

We say: It requires some elaboration:

If you fear that if you give the debtor he will not settle it; he will

rather consume the money and leave the debt; then he should not be given. You should rather hand it out to the creditor because if you give the debtor he would expend it on other unimportant things and leave the debt. Some of the people are neglectful of the debts they owe; so if you know the debtor if given the money will spoil the money and still remain indebted, do not give him then. You should give the creditor instead.

But if the debtor is sensible and religious, and would not want to remain indebted and you are almost certain that once you give him he'll hurriedly go and repay the debt to the creditor, then we will give the debtor, and say: "Take these dirhams; pay it up yourself" since that is more private and better. But we should be careful about the deception of some individuals while distributing the Zakaat!

Some of the people will come up with some debts they have and it will be paid – Allah willing. But after a year, he'll present the same debt and not mention that it had been settled. So note this; because some of the people – and the refuge is with Allah -, are not bothered about legality or illegality; the concern is just to get money. So he comes forward with the first list, half of which had been paid and presents it to you again. So beware of that.

Many things have been presented to us like this and we would go to pay the debt according to the list but the creditor would say: "He had paid me." This is a problem; one should be careful. If he fears Allah as much as possible and it then becomes clear afterwards that the person who collected the Zakaat was not a legitimate beneficiary, he had already discharged his duty – and that is from Allah's mercy. Meaning, if you give your Zakaat to an individual and it became known to you he was not due for Zakaat even after you had made efforts (to ascertain he was due), then there is no blame on you; your Zakaat is accepted.

Seventh: "*and for Allah's cause*": Jihad in Allah's cause is to fight that Allah's Word reigns supreme. That was how the Prophet (ﷺ) defined it when he was asked about a man who fought out of bravery, the one who fought for partisanship and the person who fought to be seen; which of them is in the cause of Allah? He answered, "Whoever fights that Allah's Word reigns supreme is in the cause of Allah."⁽¹⁾ This is a

1 Its reference has been cited earlier.

concise and restrictive statement, and its explanation had preceded.

Note: It is allowed to go to war against a transgressing Muslim despite his being a Muslim. If it is asked: What if he is so compelled?

Response: Shaykh al-Islam Ibn Taimiyyah – may Allah shower blessings on him – said: If a Muslim fights alongside the Tatars, they should be fought despite the fact that they are Muslims even though they were compelled. If it is true that they were compelled, they'll have the reward of the martyr because they were killed out of wrong by those who forced them; the wrong was from those who coerced them. But if they only feigned coercion being autonomous and free then they have only wronged their own souls.

He – may Allah shower blessings on him - also said while explaining that: Those compelled may not be distinguished from those who were not forced (during the battle) because that has to do with the heart. Choice and compulsion are matters of the heart; so the compelled may not be distinguished separate from the any other. Hence, the one coerced should be fought too to defend the truth and his judgement is with Allah.

Rightly, assuming he was taken captive and he is really a Muslim; it is a not allowed to kill him. But during combat he will be fought.

He mentioned it in al-Fataawah under the Book of Jihad vol. 28 pg. 544-553.

Allah's saying: "...and in Allah's cause..." includes giving the fighters themselves money from the Zakaat and buying them weapons. So buying the weapons for Jihad in Allah's cause from the Zakaat is allowed.

The scholars say: Among that as well is when an individual squarely devotes himself to studying while being able to strive for earning; he only devoted himself to acquire knowledge. He should be given from the Zakaat according to his need because acquiring knowledge is Jihad in Allah's cause. But the individual who devotes himself to worship, he should not be given from the Zakaat; he should rather be adjured to seek earnings. This shows the excellence of knowledge over worshipping.

If two men come to us, one of them religious and nice and then he says: "I can strive to make earnings but I like to completely devote myself to worshipping; observing the Prayer, Fasting, making

remembrance of Allah and reading the Qur'an; so give me Zakaat to suffice me from working!" We would say: We will not give you; you should rather seek earnings. And then another comes and says: "I want to completely devote myself to acquiring knowledge although I have the ability to make earnings. But if I go earning, it will prevent me from acquiring knowledge. So hand out what will suffice me so that I could devote myself to learning." We will say: We will give you what is sufficient for you to study. And that is from the pointers of the excellence of knowledge and seeking it.

The Eight: "...and the wayfarer...": they form the eighth category of the approved beneficiaries of Zakaat. *Ibn as-Sabeel* (as it occurs in Arabic) is the traveler who got stuck and his provisions got exhausted not having the means of reaching his town. He should be given from the Zakaat what will suffice him to get back to his city.

This is not from the aspects of the poor and needy because in his town he is (perhaps) rich, but his provisions got exhausted during the journey. So he should be provided means sufficient to return home even if he is rich. It was called *Ibn as-Sabeel* (in the Arabic text) because it comes with journeying like *Ibn al-Maa* (lexically meaning – the son of water) is employed regarding a kind of bird attracted by water and it so lands on it.

Those are the eight categories; it is not allowed to give the Zakaat to any other than them. So, it is not allowed to spend the Zakaat to build a mosque or repair roads or construct schools and other such charitable endeavors because Allah mentioned these categories by way of indicating restriction. He – the Exalted – said: "*Zakaat (funds) are only...*" (At-Tawbah: 60) and (the particle,) *Innamaa* (as it occurs in the Arabic text) is a restrictive affirming the matter regarding the mentioned and rejecting it with regards to others.

If we view that the Zakaat should be spent in all charitable ventures, the benefit of the restrictive will be lost. So, mosques, repairing roads and constructing schools and the like should be funded from other means of philanthropy and charity.

This is the third Pillar among the Pillars of Islam the Prophet (ﷺ) mentioned to Jibreel (عليه السلام) in his lengthy hadeeth.

As for the fourth Pillar, the Prophet (ﷺ) said: "and fasting of Ramadan."

Ramadan is the month between Sha'ban and Shawwal. It is named Ramadan because, according to some, at the beginning when it was named, it coincided with the period of intense heat. Others say: It was because it is used to quench the heat of sins since inequities are hot: "Whoever fasts Ramadan out of Faith while expecting its rewards, his past sins will be forgiven."⁽¹⁾

The point is that this month is wellknown to the Muslims; Allah – free is He from all imperfections and Exalted is He – mentioned its name in His Book; He said:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ ﴾

*"The month of Ramadan in which was revealed the Qur'aan."
(Al-Baqarah: 185)*

And Allah did not mention any month by its name except this month.

And Fasting in the month of Ramadan is one of the Pillars of Islam; the individual's Islam is deficient without it even though it only becomes obligatory on the individual after the conditions that follow are fulfilled:

That the person is a Muslim, matured, sane, able, resident and free from inhibitions. These are the six conditions.

Hence, if the individual is minor, the Fasting is not obligatory on him, if he is insane, the Fasting is not obligatory on him, if he is a disbeliever it is not obligatory on him, but if he is unable, there are two ways:

- a. If there is end in sight for his inability such as casual illness, he will not fast but he'll pay back the number he misses.
- b. But if the removal of the inability is no where in sight such as old age or terminal illness; he'll feed a needy in the stead of each day of fast.

Likewise the resident, a non-traveler; Fasting is not obligatory upon the traveling person but he'll repay every day of fast he misses. As for the person, "free from inhibitions", that is by way of noting the

1 Reported by Al-Bukhaari in the Book of Faith, Chapter on Fasting Ramadan Expectant of the Rewards out of Faith; no. 38, and Muslim in the Book of the Travelers' Prayer, Chapter on Encouraging the Ramadan Late-Night Prayers, the Taraaweeh; no.760.

menstruating women and the woman observing post natal bleeding since the Fasting is not obligatory on them. In fact, it is not permissible for them to fast; but they will pay back as well.

Fasting in the month of Ramadan depends on the days of the month; either 29 or 30 according to the moon sighting because the Prophet (ﷺ) said, “Fast when you sight it and when you sight it break the fast. But if the clouds prevent you, complete the counting thirty”⁽¹⁾ i.e., the month of Sha’ban regarding the commencement of the month and the counting of Ramadan when it has to do with ending the month.

The Fifth Pillar: Pilgrimage to the House:

That is, the House of Allah – free is He from all imperfections and Exalted is He -, i.e., intending to perform the rites Allah enjoined in His Book and on the tongue of His Messenger (ﷺ). So, Pilgrimage to the House is one of the Pillars of Islam and by extension, the ‘Umrah since the Prophet (ﷺ) called it lesser Hajj.

However, going for the Hajj has conditions including: maturity, sanity, Islam, being a freeborn, ability; five conditions. If any of the five is missing, then it is not obligatory. Inability to perform the Hajj if such is due to wealth then the Hajj is not obligatory on the person, whether by himself or by using proxy. But if it has to do with the body; i.e., if he is unable for a reason that would go away, he should wait until the inhibition goes away. However, if it is such that its removal is not in sight, like old age; then he must be represented by an individual to perform the Hajj. A woman asked the Prophet (ﷺ) saying, “My father was due to fulfill Allah’s obligation upon His servants while old, unable to sit stably on the ride. Should I perform the Hajj on his behalf?” He ﷺ said, “Yes.”⁽²⁾

So, the Prophet (ﷺ) affirmed it noting she called it an obligation

1 Reported by Muslim in the Book of Fasting, Chapter on the Obligation of the Ramadan Fast When the Moon is Sighted and Breaking the Fast When the Moon is Sighted; no. 1081. Al-Bukhaari gave a similar report with the wording: “Begin fasting when you sight the moon, and end the fasting when you sight it. But if the cloud prevents you; then complete the counting of Sha’ban thirty.” Al-Bukhaari in the Book of Fasting, Chapter on the Prophet’s saying, “When you sight the moon commence fasting and when you sight it, end the fasting”; no. 1909.

2 Reported by Al-Bukhaari in the Book of Hajj, Chapter on the Obligation of the Hajj and Its Virtues; no. 1513, and Muslim, the Book of Hajj, Chapter on Performing the Hajj on Behalf of the Incapable due to Chronic Illness or Old Age and the Like or Even Death; no. 1334, 1335.

even though he was unable. But he was able financially. Hence, the Prophet – alayhi as-salaat was-salaam – said, “Perform the Hajj on his behalf.”

These five pillars are the Pillars of Islam: Testimony that, there is no deity worthy of worship except Allah, and that Muhammad is Allah’s Messenger, to establish the Prayer, giving the *Zakaat*, the Fasting in Ramadan and performing the Hajj to Allah’s Sacred House.

After the Prophet (ﷺ) told him that, Jibreel said to him, “You have spoken the truth.” ‘Umar said: “We were surprised to see that he had asked him and he affirmed him correct” because that a person should affirm an individual over his comments would imply that he has knowledge of that. So we were amazed how he asked him and then says, “You are correct.” If a questioner is given answer he rather says, “I understand” and not “You are right.” But Jibreel (جبرئيل) has the knowledge of that; and so, he said, “You are correct.”

Concerning his saying: “Tell me about Eeman (faith)”:

The place of Faith is the heart while Islam locates in the limbs. So we say: Islam is the apparent deeds; and Faith is something hidden, so it is in the heart. He’ll believe it as he believes the sun at midday; such is undountable. Hence, it is such a deep-rooted affirmation which will not tolerate any doubt and it necessitates accepting Allah’s legislations and completely submitting to it. So he told him, “*Eemaan* (Faith) is for you to believe in Allah, His angels, Books, Messengers and the Last Day, and believe in divine preordainment – the good of it and the bad of it.” These are the six Pillars of *Eemaan*:

His saying: “that you believe in Allah”:

Concerning His saying: “that you believe in Allah” i.e., that you believe that Allah – free is He from all imperfections – exists, that He is living, all-Knowing, absolutely Able and that He is the Lord of the universe. There is no Lord besides Him, to Him belongs the entire dominion and the right to be praised, and the return of all things is to Him. He Alone – free is He from all imperfections – has deserves worship and none has the right - Glorious is He and Exalted.

Reliance must be placed on Him and from Him is help and guidance to success. All Attributes of perfection belongs to Him different from the attributes of all creatures. He – free is He from all imperfections – says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (11)

“There is nothing like Him; and He is the All-Hearer, the All-Seer.” [Ash-Shoorah: 11].

Therefore, you should believe in Allah’s existence, His Divinity, His sole right to worship. Likewise, belief in His Names and Attributes is compulsory. So whoever disproves the existence of Allah becomes a *Kaafir* (an unbeliever) – and the refuge is with Allah – and such and shall dwell in the Hell for eternity. Whoever doubts regarding that or hesitates (in his belief in Him) is a *Kaafir* as well because *Eeman* (belief) must be certain that Allah exists, is All knowing, Able to do all things. So whoever doubts His being the Only Lord becomes a disbeliever, and whoever joins any partner with Him in His Lordship is a disbeliever.

Anyone who says: the *Awliyah* (the righteous ones) control the universe or have influence in the universe and so supplicates to them or asks for protection or help from them, such a person is a disbeliever – and the refuge is with Allah -; such an individual has not truly believed in Allah. Whosoever directs any form of worship to other than Allah is disbeliever since (that implies that) the individual does not solely believe in Allah.

Whoever prostrates to the sun or the moon or tree or river or mountain or a king or any of Allah’s Prophets or a *Waliyy* (a righteous man), such a person is a disbeliever, completely out of the fold of Islam owing to his joining partners with Allah. Likewise, whoever rejects by denial, any of what Allah has described Himself with becomes a disbeliever therewith since that constitutes belying Allah the Exalted and His Messenger (ﷺ).

So if he rejects any of Allah’s Attributes by negating it, such is a disbeliever for belying something established in Allah’s Book and the *Sunnah*. If - for example - he says: Allah does not rise over His Throne and does not descend to the earthly heaven; then he is a disbeliever. But if he rejects it by way of interpretation, then such interpretation will be looked into; could such interpretation be reached out of his own effort or not? If such is possible he is not a disbeliever but he becomes a wrongdoer for transgressing the way of the People of the *Sunnah* and the *Jamaa’ah*. However, if the interpretation is far-fetched,

then it is like blunt negation and therefore, he apostatizes.

Hence, if you truly believe in Allah, you’ll obey Him and carry out His commands and avoid His prohibitions because the individual who truly believes in Allah would regularly call to mind, Allah’s Mightiness and love for Him. So if he puts Allah’s love above the love for all other things and glorifies Allah above all other things, he’ll certainly carry out Allah’s orders and avoid His prohibitions.

Likewise, it is incumbent on the individual as part of belief in Allah to believe that Allah is above all things, above His throne of Majesty. Allah’s ‘Arsh is above the entire creatures and is the greatest creature known to us. It occurs in a narration that: “Verily the seven heavens and the seven earths compared with the *Kursiy* is like a (small) ring dropped in a desert land.”⁽¹⁾ Drop a ring of a steel iron cap in a desert land, and then try to compare (the place of) this ring with the wide land, what would happen? Incomparable, then at the remaining part of the narration it says: “...and the superiority of the Throne over the *Kursiy* is like the superiority of the desert land over this small ring.”

Hence, the *Kursiy* compared to the ‘Arsh is like a small ring dropped in a desert land; imagine the greatness of this ‘Arsh! So, Allah called it mighty, He says:

“He is the Lord of the mighty Throne.” (At-Tawbah: 129)

And He says:

“Owner of the throne, glorious.” (Al-Burooj: 15)

Allah qualifies it with glory, greatness and likewise with honor.

Allah – the Exalted – rose over this ‘Arsh. So Allah is above the ‘Arsh and the ‘Arsh is above the entire creation. The *Kursiyy* – although small compared to the ‘Arsh – is broader than the heavens and the earth as Allah – the Exalted – says:

﴿ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ﴾

“His Kursiy extends over the heavens and the earth.” (Al-Baqarah 255)

Hence it is obligatory for you to believe that Allah – the Exalted – is above all things, and that the entire creatures are nothing compared

1 Its reference has preceded.

to His (Mightiness). Allah – the Exalted - is the greatest and most Sublime to be encompassed by the intellect or thought. Even the eyes, when it sees Allah – and free is He from all imperfections and Exalted is He -, and the believers will see Allah in the Paradise, it will not be possible for them to grasp or encompass Him as He – the Exalted said:

“No vision can grasp Him, but He grasps all vision.” (Al-An’ am: 103)

So, Allah’s affairs are Majestic and most Glorious; thus, you must believe in Allah – free is He from all imperfections and Exalted is He -, in this grand way so that it obligates you to rightly worship Him.

From the aspects of belief in Allah: is believing that Allah the Exalted encompasses all things with His knowledge; and that He knows the deceptions of eyes and what the breasts conceal. He knows all that is contained in the heavens and earth whether small or large, huge or minute,

﴿ إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾ ﴾

“Truly nothing is hidden from Allah, in earth or in the heaven.” (Al-Imraan: 5)

Likewise, you must affirm faith that Allah, the Exalted, has power over all things, and that whenever He wishes a thing He says to it, “Be” and then it is irrespective of how great this matter is. Consider the resurrection of mankind and their creation; people are in millions, Allah – the Mighty and Sublime - alone knows their number. Allah the Exalted said:

﴿ مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ﴿٢٨﴾ ﴾

“The creation of you all and the resurrection of you all are only as (as creation and resurrection of) a single person.” (Luqmaan: 28)

The entire creatures; their creation and their resurrection are like that of a single soul.

Regarding the Resurrection, Allah, the Mighty and Sublime, says:

﴿ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾ فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾ ﴾

“But it will be a single shout. When behold, they find themselves on the surface of the earth (alive after their death).” (An-Naaziaat: 13, 14)

You’ll always notice signs Allah’s signs in your daily life. When the individual sleeps, Allah took his soul as He – the Exalted – said:

﴿ وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ ﴾

“It is He, Who takes your souls by night (when you are asleep).” (Al-An’aam: 60)

Even though not a complete take-away wherein the soul completely departs the body, it rather leaves the body in such a manner that it is still connected to the body. Then, Allah would resurrect the sleeping person from his sleep and he’ll feel he just got life anew. This was felt even before the invention of these electronic devices. When the night fell, the people would feel the darkness and some strangeness; they’ll feel tranquil. And when the day breaks, they feel the illumination, light and comfort. So they get delight from the departure of the night and dawning of the day.

But nowadays, the nights and day have become all like daylight, and so, we do not experience the delight we used to feel. Even at that, when the individual wakes up from his sleep, he feels as if he just woke up to a new life; and that is from out of Allah’s mercy and His Wisdom.

Similarly, we must believe that Allah is all-Hearing and all-Seeing; He hears all that we say even if it is in secret, Allah - the Exalted - says:

﴿ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴾

“Or do they think that we hear not their secrets and their private counsel? Yes we do and our messengers are by them to record.” (Az-Zukhruf: 80)

Also Allah, the Mighty and Sublime, says,

﴿ وَإِن تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴾

“He knows the secret and that which is yet more hidden.” (Taa-Haa: 7)

That is, more hidden than secret, referring to what the individual conceals in his mind as Allah the Exalted says,

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ﴾

“And indeed We have created man, and We know what his own self whispers to him...” (Qaaf: 16)

Meaning, what his mind tells him, Allah knows it even if it is not known to the creatures.

He - the Mighty and Sublime - sees; He sees the trekking black ant on a black rock in the darkness of night; it is not hidden to Him. So when you believe in the knowledge of Allah, His capability, His hearing and sight, that obligates you to be conscious of your Lord - the Mighty and Sublime- and not to make Him hear except what will please Him neither will you do anything except what He is satisfied with, because when you speak, He hears you and when you act, He sees you.

Hence you will be fearfully conscious of your Lord seeing you contravening what He forbade you from or not seeing you doing what He ordered you. Likewise, you'll fear that He hears from you what He displeases or that you are silent regarding what He ordered you (to say). Similarly, when you believe in His perfect ability, then you'll ask Him of all your needs without exceeding bounds about asking. You'll not say, “This is far-fetched; this is not possible”! Everything is possible with Allah's Ability.

When Moosa عليه السلام, reached the Red Sea fleeing from *Fir'awn* (the Pharaoh) and his people, Allah ordered him to strike the sea with his staff. He did and the sea separated into twelve paths such that the water body in-between these paths were like a mountain. Just within a second, the sea dried up and they began to walk on it as if they were on a desert, not touched by any water out of Allah's Power - free is He from all imperfections.

It is said that when Sa'd bin Abee Waqqaas - may Allaah be pleased with him - was about taking control of the lands of Persia and reached Dijlah - a well known river in Iraq - the Persians crossed the river marching eastwards. They then destroyed the bridges and sank the boats into the river so that the Muslims would not be able to cross to them. Thereupon, he - may Allah be pleased with him - consulted the

other Companions – may Allah be pleased with them - . They reached a conclusion to cross the river; and so, they crossed the river walking on the surface of the water with their horses, camel and their feet and no evil touched them!

Who held this sea such that it became like a plain, like a stone, on which the soldiers marched without getting drowned? It was Allah - the Mighty and Sublime – the One capable of all things. Likewise, it occurred to Al-Alaa' bin Al-Hadramy - may Allaah be pleased with him - when he fought Bahrain and the sea blocked their way. He supplicated to Allah – free is He from all imperfections and Exalted is He – and they crossed the water without being touched by any evil.

The signs of Allah are many; and believing all that Allah informed us of in His Book or that His Messenger ﷺ told us or that the people witnessed of the amazing events is part of belief in Allah because they constitute belief in Allah's Ability – free is He from all imperfections.

From the aspects of belief in Allah, the Mighty and Sublime, is for you to believe that He sees you; although you do not see Him, He sees you. So worship Him as though you see Him, and even though you do not see Him He sees you. This is a matter, many are heedless about; you find him worshipping Allah as if doing something merely customarily. He would not observe it as if he's looking right at his Lord - the Mighty and Sublime. This is a kind of deficiency in faith and worship.

From the aspects of belief in Allah is: for you to believe that legislation belongs to Allah - the Exalted the Mighty.

The universal and religious laws, all belong to Allah; no one deserves making laws except Allah – free is He from all imperfections and Exalted is He -, and all things lie in His Hands as He said:

﴿ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلَاكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلَاكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ

وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

“Say O Allah! possessor of kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able

to do all things.” (Al-Imraan: 26)

How many are kings are dethroned between the night and morning, and how many overpowered (incumbent kings) and became kings overnight just because all matters are in the Hands of Allah. How many reputable persons ranked top among the people became the most relegated of them only nightlong?! And how many were wretched became noble just overnight because the sovereignty and rule belong to Allah – free is He from all imperfections.

Likewise the religious laws, they all belong to Allah and none else. Allah - the Exalted – allows and forbids and obligates; no one among the creatures has the say in that. Obligating, permitting and forbidding are for Allah. Thus, Allah prohibited His servants from describing anything lawful or prohibited except by His permission. He – the Mighty and Sublime – says:

﴿ وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِنُفَرِّقُوا عَلَى اللَّهِ

الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١٣١﴾ مَتَّعٌ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١٣٢﴾

“And say not concerning that which your tongues put forth falsely: ‘This is lawful and this is forbidden, so as to invent lies against Allah.’ Verily, those who invent lies against Allah will never prosper. A passing brief enjoyment (will be theirs), but will have a painful torment.” (An-Nahl: 116 – 117)

The point is that the area of belief in Allah is so broad; if the individual continues to explain it, he will spend many days. However, pointers suffice the intelligent.

Concerning the Prophet’s saying: “...and His angels”:

The angels are an Unseen world, Allah – free is He from all imperfections and Exalted is He – created them from light and assigns specific functions to them. Each of them follows what Allah orders him. Regarding the angels guarding over the Fire Allah says:

﴿ يَأْتِيهَا الَّذِينَ ءَامَنُوا قَوْمًا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ

شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦٦﴾

“Over which are (appointed) angels stern (and) severe who do

not disobey the commands they receive from Allaah, but do that which they are commanded.” (At-Tahreem: 6)

So they play no arrogance towards the orders neither are they incapable; they carry out what they commanded and are able to do so. Unlike humans; human beings may arrogantly disobey the commands or may be incapable carrying it out. But as for the angels, they are created to implement Allah’s orders whether regarding worship related to them or the benefits of the creatures.

For example, Jibreel عليه السلام, the most honourable of all the angels, is assigned with revelation. He would come down with it from Allah to His Messengers and Prophets. So, he is appointed to oversee something which is of advantage to the creatures and the servants, and he is powerful and trustworthy, followed by other angels. For that reason, he is the noblest angel as Muhammad is the noblest of Messenger. Allah – and free is He from all imperfections – says:

﴿عَلَّمَهُ شَدِيدُ الْقُوَى ﴿٥﴾ ذُو مِرَّةٍ فَاسْتَوَى ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَى ﴿٧﴾﴾

“He has been taught (this Qur’an) by one mighty in power (Jibreel) one free from any defect in body and mind then he (Jibreel) in his shape as created by Allah) rose and became stable. While he (Jibreel) was in the highest part of the horizon.” (An-Najm: 5-7)

Meaning; he taught the Prophet - ﷺ – the Qur’aan:

“...the one mighty in power...” i.e., the one with tremendous power, Jibreel; “One free from any defect in body and mind”; i.e., the one with good posture “...rose and became stable.” Meaning that, he was perfect and exalted, “..while he (i.e., Jibreel) was in the highest part of the horizon.”

Allah - the Mighty and Sublime - also says:

“Verily, this is the Word (this Qur’aan brought by) a most honourable messenger...” referring to Jibreel.

﴿ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾﴾

“...owner of power, and high rank with (Allâh) the Lord of the Throne.” (At- Takweer: 19-21)

Some of them are assigned with things of benefit for the creatures from another angle regarding enlivening the lands and plants like Meekaaeel ﷺ. Meekaaeel is appointed in-charge of rains and plants which involves the life of the animals; that of humans and beasts. So the first is Jibreel assigned with that relating to the soul's life, Meekaaeel is appointed in-charge of rains and plants related to the life of animals.

Among them also is Israafeel – alayhi as-salaat was-salaam -, one of the great carriers of the 'Arsh. He is in-charge of blowing into the Trumpet: the big curved Trumpet as huge as that between the heaven and the earth. When people hear it; a sound they had never heard and disquieting they'll tremble and fall dead; i.e., they will pass away due to the intensity of the sound.

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ

أُخْرَىٰ فَإِذَا هُمْ يَنْظُرُونَ﴾ (١٨)

“And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh will. Then it will blown a second time and behold, they will be standing, looking on (waiting).” (Az-Zumar: 68)

The souls will flow from this horn, this trumpet, and then every soul will return to the body that bore it in the worldly life; it will never miss it an inch by Allah's command - the Mighty and Sublime -. So all these three (angels) are assigned with something related to life. Jibreel is assigned with something related to the soul's life, Meekaaeel with regards to the life of plants and the earth and Israafeel with the life of animals.

Hence, the Prophet (ﷺ) used to extol Allah's praises for His *Ruboobiyyah* (Lordship) over those angels during the opening supplications of his late-night Prayers instead of saying, “*Subhaanaka Allahumma wabihamdik...* (Free are You, O Allah, from imperfections; and praises belong to You),”⁽¹⁾ he would rather say: “*Allahumma*

1 Reported by Aboo Daawood, the Book of Prayer, Chapter on Who Considers it Appropriate to Open the Prayer by saying, *Subhaanaka Allahumma wabihamdik...* (Free are You, O Allah, from imperfections; and praises belong to You”; no. 776, At-Tirmidhee in the Book of the Prayer, Chapter on What to Say in Opening of the Prayer; no. 234, Ibn Maajah, the Book of Establishing the Prayer, Chapter on Beginning the Prayer, and the great scholars, Ahmad Shaakir classified it Authentic in his Annotations on Sunan At-Tirmidhee (2/11).

Rabba Jibreel wa Meekaaeel wa Israafeel; Faatira as-Samaawaat wal-Ard, 'Aalima al-Gayb wash-Shahaadah, Anta Tahkumu bayna 'Ibaadika feemaa kaanoo feehihi Yakhtalifoon. Ihdinee limakhtulifa feehi bi Idhnik Innaka Tahdee man Tashaau ilaa Siraatin Mustaqeem (O Allah, Lord of Jibreel, Meekaaeel and Israafeel, Creator of the heavens and the earth, Knower of the hidden and open! You that will judge between your servants in those matters about which they used to differ; guide me by Your Grace to the truth concerning that about which they differ, for indeed You guide whomsoever You wish to the straight path).⁽¹⁾

Among them are those appointed to taking souls, the Angel of Death and those who assist him regarding that (among the angels). They descend with shroud and scent on the soul about to depart from the body. If he is among the people of *Eeman* (belief) - may Allaah make us among them - they come down with a shroud from the Paradise and a scent from the Paradise. If he is among the people of the Fire, they descend with a scent and a shroud from the Fire.

Then they sit beside the person passing away, whose time has come and begin to withdraw his soul until it reaches the throat. When it reaches the throat, the Angel of Death pulls it out and then gives it to them (i.e., the helping angels). And they place it in the shroud and scent. As humans cover the corpse with the shroud and scent (during the funeral), the angels cover the soul with shroud and scent. Look at Allah's care for human beings. The angels will shroud the soul while humans shroud the body. Thus, Allah - the Mighty and Sublime - says,

﴿ حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ ﴾ (٦١)

“Until when death approaches one of you, Our Messengers take his soul, and they never neglect their duty.” (Al-An'aam: 61)

They never leave out anything in preserving it neither do they exceed stated bounds.

Allah the Exalted has empowered the Angel of Death to take the souls everywhere on the earth; he will take it even if they all die at the same moment. If a people are affected by an accident and they all die at the same time; the Angel of Death will withdraw their souls also at

1 Reported by Muslim, the Book of the Prayer of the Travelers, Chapter on Supplicating During the Late-Night Prayer; no. 770.

the same moment. Do not be surprised because the angels can not be compared to humans; Allah gave them tremendous abilities over that of the jinn who are even stronger than the humans. But the angels are more powerful than the jinns.

Consider the story of Sulayman عليه السلام when he said:

“O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience? An Ifreet from jinn...”

Ifreet: that is, someone very strong...

﴿ قَالَ عَفْرَيْتُ مِنَ الْجِنِّ أَنَا ءَايِكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾ ﴾

“...said: ‘I will bring it to you before you rise from your place (council). And verily, I am indeed strong and trustworthy for such work.’” (An-Nahl: 39)

The throne was at Yemen while Sulayman was in Ancient Syria, a month’s distance away; yet he said:

“I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work.”

And Sulayman would leave his sit at a particular time; so:

﴿ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا ءَايِكَ بِهِ قَبْلَ أَنْ تَرْجُدَ إِلَيْكَ طَرْفَكَ ﴿٤٠﴾ ﴾

“...one with whom was knowledge of the scripture then said: ‘I will bring it to you within the twinkling of an eye...’” (An-Naml: 40)

The second was faster than the first one; within a twinkle of your eye, it will come to you before return it. “Then when he (i.e., Sulayman) saw it”: in actual fact; he saw it, “*placed before him*”: The scholars said: The one who had knowledge of the scripture supplicated to Allah using His Greatest Name and so, the angels promptly moved the throne from Yemen to Ancient Syria. Hence, the angels are more powerful than the jinns.

So do not be surprised that people pass away in the east and west on the earth and their souls were all taken away by a single angel. Allah the Exalted said:

﴿ قُلْ يَتُوفَّئِكُمْ مَلَكَ الْمَوْتِ الَّذِي ذُكِّرَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿٥١﴾ ﴾

“Say: ‘The Angel of Death, who is set over you will take your souls. Then you shall be brought to your Lord.’” (As-Sajdah: 11)

If Allah commands this angel: “Withdraw the soul of all those to die (at a particular time)”, can he say no?! That is not possible! Because they would not disobey Allah in what He orders them. As such, when Allah said to the Pen; “Write all that shall exist till the day of Resurrection”; even though non-living, the Pen wrote all that shall be till the Day of Resurrection. When Allah - the Mighty and Sublime – gives an order it cannot be disobeyed except by the stubborn among the jinns or human beings. But as for the angels, they never disobey Allah.

These are four among the angels.

The fifth angel is Maalik in-charge of the Fire; its custodian. Allah mentioned him in His saying about the dwellers of the Fire:

﴿وَأَدَّأُ بِمَعْلِكُ لِيَقْضِ عَلَيْكَ رَبُّكَ قَالَ إِنَّكُمْ مَرْكُوتٌ﴾

“And they will cry: ‘O Maalik Let your lord make an end of us’, he will say: ‘verily you shall abide forever.’” (Az-Zukhruf: 77)

That is to say: He should make us die, terminate our lives and grant us respite from what we are experiencing. He will say: “Verily you shall abide forever”!

Sixth: the Keeper of the Paradise; it occurs in some narrations that his name is Ridwaan. He is placed in-charge of the Paradise while Maalik is assigned the Fire.

Those whose names we know, we believe in them with their names, and those whose names we know not, we believe in them in the general sense. We’ll affirm belief in the duty we know of him, his attributes and in all that the Qur’aan and the *Sunnah* has reported regarding the attributes of these angels.

An Issue: We previously said that the angels are an Unseen world; is it possible that they are seen?

Answer: The reply is, yes; either in the actual form they were created or in the look of whomever Allah wills that they take! The Prophet (ﷺ) saw Jibreel in the actual form Allah created him in two places: on the earth and in the heaven. On the earth, at Cave Hira near Makkah, and in the heaven, at the Lote-tree of the Utmost Boundary as Allah says:

﴿ وَلَقَدْ رَأَاهُ تَرْتِلَةً أُخْرَى ﴿١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَى ﴿١٤﴾ ﴾

“And indeed he (Muhammad saw him (Jibreel) at a second descent (i.e. another time). Near Sidrat al-Muntaha (a Lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).” (An-Najm: 13-14)

He saw him having six hundred wings, covering the sky i.e., he completely covered the horizon and he has six hundred wings and no one knows the extent of each wing except Allah – the Mighty and Sublime. However, if a thing is high covering the sky it definitely means it is extensive. This Jibreel the Prophet (ﷺ) saw twice in his real form would sometimes come to him in the look of humans as it occurs in the hadeeth of Umar – may Allah be pleased with him – as we have it in the story of Jibreel.

Jibreel came (on that occasion) to him in the look of a man with very dark hair, plain white clothes, no trace of journeying was seen on him and no one among the companions knew him: And Allah has power to do all things. Allah – and free is He from all imperfections and Exalted is He – has granted them that; that they could change forms and look human either at their own will or by Allah’s Will; Allah would order that they change to that form. Allah knows Best.

This is just about the angels ﷺ and the details of the reports about them are mentioned in Allah’s Book and in the *Sunnah* of the Messenger of Allah (ﷺ). It is incumbent on us to believe in these angels that they are powerful and strong; Allah says to them on the day of Badr:

﴿ إِنِّي مَعَكُمْ فَيَتَبَوُّوا الَّذِينَ ءَامَنُوا سَأَلَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَضْرِبُوا فَوْقَ

الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ﴾

“Verily, I am with you so keep firm those whose who have believed. I will cast terror into the harts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.” (Al-Anfaal: 12)

So, they were fighting alongside with the Companions in the battle of Badr. A polytheist would be seen falling dead, struck on his head

with the sword and he would not know who killed him. The angels were the ones killing them because Allah said to them:

﴿ فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٣﴾ ذَلِكَ بِأَنَّهُمْ سَأَقُوا اللَّهَ

وَرَسُولَهُ، وَمَنْ يُسَاقِقِ اللَّهَ وَرَسُولَهُ، فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٤﴾ ﴾

“So strike them over the necks, and smite over all their fingers and toes. This is because they defied and disobeyed Allah and His Messenger then verily Allaah is severe in punishment.” (Al-Anfaal: 12-13)

Hence we must believe in them; whomever we know particularly amongst them we believe in him specifically, otherwise, it will be in the general sense. We must believe as well in what is reported about them of worship in consonance with what occurs in the Qur’aan and the *Sunnah*. Belief in them is one of the six Pillars of *Eemaan*; and whosoever rejects or belies them or says: “they don’t exist” or that, “they’re spirits of good while the satans are the evil spirits” has disbelieved in a manner that expels the individual from the path since that constitutes belying Allah – the Exalted – and His Messenger (ﷺ) and the consensus of the Muslims.

Some people have gone wide astray, because they reject the existence of angels – and the refuge is with Allah – and hold that, “The angels are mere good forces and nothing exists such as the World of the Angels.” If these people say this out of certain interpretation, it is incumbent on us to explain to them that such is an invalid interpretation; it is even a misrepresentation. But if they hold that view not out of any interpretation, it is as if they declare what the Allah’s Book, the *Sunnah* and the Muslims agree upon that the angels exist and that Allah is capable of creating a perfect World that the humans will not perceive with their senses.

These are the jinns; they exist without doubt, yet our physical senses don’t perceive them as we sense other physical things: Allah has made His creatures in various forms!

Concerning his saying: “**And his Books**”: that is the third Pillar.

Al-Kutub (as it occurs in the Arabic text, meaning - books), is the plural of *Kitaab* (book). That is to say the Books Allah revealed to the Messengers. Every Messenger has a book as Allah the Exalted says,

﴿ أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ ﴾ (١٧)

“It is Allah Who has sent down the Book (the Qur’an) in truth, and Balance.” (As-Shoorah: 17)

He also says:

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ

بِالْقِسْطِ ﴾ (٢٥)

“Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and balance (justice) that mankind may keep up justice.” (Al-Hadeed: 25)

However, there are those we do not know among the books while we know others!

The *Taorah* is the Book revealed by Allah to Moosa عليه السلام as is known. The *Injeel* is the Book Allah sent down to Eesa عليه السلام; known as well. The Sheets of Ibraaheem عليه السلام was mentioned in the Qur’aan; the Zaboor of Daawood عليه السلام was referred to in the Qur’aan and the Sheets of Moosa عليه السلام, if it is different from the *Taorah*, was also mentioned in the Qur’aan.

So, those whose names Allah mentioned in the Qur’aan must be believed in particularly by their names, and those He did not mention, we believe them generally speaking. Hence, we must believe that sent down a book to Moosa عليه السلام which is *Taorah*, and one to ‘Eesaa which is *Injeel*, to Daawood عليه السلام called *Zaboor* and some Sheets to Ibraaheem عليه السلام. That is what we believe.

Undoubtedly, that does not mean that what the Christians have with them today was the same book sent down to ‘Eesaa because the gospels the Christians have today have been altered, changed and substituted. The monks among the Christians have tampered with it, adding to it, removing and altering it. So you find it divided into four or five parts but the Book revealed to ‘Eesaa was one single book.

However, Allah – the Exalted – Himself took the duty of preserving the Noble Book He sent down to Muhammad ﷺ since there would be no Prophet after him who would explain the right and the altered (message) to the people. As for the previous Books they are not free

from alterations because Prophets were raised who explained the alterations; so they came and pointed out the alterations. This is the wisdom behind the fact that Allah took charge of preserving the Qur'aan contrary to what happened to other Books: that the people would understand their need for Prophets when they see the altered books; and so, the Prophet would come and explain the truth.

The point is that, we must believe that the book which was sent down a Prophet is the truth from Allah, and not that the book in the hands of his followers today is the same book that was sent to that Prophet; they – frankly speaking – have been altered, changed and replaced!

Likewise, from the aspects of belief in the Books is affirming that all items of information in them are true just as the entire information in the Qur'aan are true. This is for the reason that the information in the Books sent down to the Prophets are from Allah and every information from Allah is true. Similarly, we believe that the entire legislations in them are right, from Allah and are true. That is, every ruling that has not been altered nor changed is true because the entirety of Allah's legislations He obligated upon His servants are true.

However, have they remained till today with alteration? We have explained the response to this question: that they are not dependable; they have rather been changed, altered and replaced. Nevertheless, must we follow the rulings the earlier Books have brought? We say: As for the narrations Allah gave us in these Books; we must act upon them as long as the legislations in our own Book (i.e., the Qur'aan) has not mentioned anything contrary.

For instance: Allah's saying:

﴿ وَكُنَّا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ
بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ، فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ
لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٥﴾ ﴾

“And we ordained therein for them: life for life eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him expiation. And whosoever does not judge by that which

Allaah has revealed such are wrong doers.” (Al-Maidah: 45)

This is written in the *Taurah* and Allah – the Mighty and Sublime – mentioned it to us in the Qur’aan. He – the Exalted – did not do that except for us to consider it and act upon it as He said:

﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةً لِأُولِي الْأَلْبَابِ﴾

“Indeed in their stories, there is a lesson for men of understanding.”
(Yooosuf: 111)

He also says:

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ أَقْدَامُهُمْ﴾

“They are those whom Allah had guided. So follow their guidance.” (Al-An’am: 90)

So whatever Allah narrated to us and mentioned to us from the previous Books is legislation for us too because Allah did not mention them for frivolity except when our legislation (in our Book) contradicts such. If our legislation comes contrary to that, it becomes abrogating for such (legislations) just as some of the verses in our Book have other verses abrogating them. Similarly, what Allah mentioned in the past Books referring to it could be abrogated by this legislation.

But as for those things mentioned in their own books, we do not accept or reject them as the Prophet ﷺ ordered regarding when the Children of Isreal narrate that we should neither affirm or reject them. That is for the reason that we may be affirming falsehood or rejecting truth. So we’ll say: We believe in Allah and in what He has sent down to us and what He sent down to you. We should not accept or reject them if our own *Sharee’ah* has not proven it correct or wrong. But if it shows its authenticity or falsity we follow the implications of what it attests: If it proves it correct, we accept, if it shows it wrong we reject.

From that are narrations attributed to some of the Prophets ﷺ among the children of Isreal such as was reported about Daawood that he was attracted to a wife of one of his soldiers. He got inclined towards her and ordered the soldier to go against the enemies and fight perhaps he may be killed so that he could take over the woman thereafter! That he actually did that and Allah sent a group of angels to him disputing so that he could settle their dispute. So one of them

complained that:

﴿إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَجْمَةً وَلِي نَجْمَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾ قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجْمِكَ إِلَى نَجْمِهِ وَإِنَّ كَثِيرًا مِنَ الْخاطِئِينَ لَيَبْعِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾﴾

“Verily, this is my brother (in religion) he has ninety-nine ewes, while I have (only) one ewe and he said: ‘hand it over to me, and he overpowered me in speech.’ [Daawood] said (immediately without listening to the opponent): “He has wronged you in demanding your ewe in addition to his ewes. And verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few.’ And Daawood guessed that We have tried him and sought forgiveness of his Lord, and fell down prostrated and turned (to Allah) in repentance.”
(Saad: 23 – 24)

They claim that: that was asimiltude Allah drew for Daawood who had more than ninety-nine wives and attempted to take the one wife of this soldier to make a hundred for himself! This story is clearly false⁽¹⁾ because Daawood ؑ was one of the Prophets of Allah; it is not possible for him to nurse such plots. In fact if he were not a Prophet no person of sound intellect does that; how then when he is a Prophet?! We say regarding narrations like this from the Children of Isreal that they are lies because they do not befit the status of a Prophet; not even a sensible person, not to say Prophets ﷺ.

In a nutshell, what occurs in their books are of two forms:

Firstly: Those Allah told us in the Qur’aan or that Allah’s Messenger (ﷺ) narrated to us. These ones are authentic, acceptable.

Secondly: What they themselves reported. These have three categories:

First category: That our Sharee’ah proves its falsity; it becomes incumbent on us to reject and refute it.

Second category: What our Sharee’ah shows to be correct; we will affirm and accept it because our Sharee’ah attests to it.

1 Refer to Ibn Katheer’s comment on the falsity of this story in his Book of Tafseer while explaining this verse.

Third category: Those neither from the first nor the second category. We must hold back since they can not be trusted; their narrations contain lies, alterations, additions and removals.

His saying: “and His Messenger”: This is the fourth pillar.

The Messengers are the human beings Allah – free is He from all imperfections and Exalted is He - sent to the creatures and made them and made them them the contact between Himself and His servants to convey His legislations. They are humans, created from a father and mother except for ‘Eesaa ؑ whom Allah created from a mother without a father. Allah – free is He from all imperfections - sent them as a mercy to mankind and to establish proof against them as He – the Exalted – said:

“Verily, We have sent the revelation to you as We sent the revelation to Nooh and the Prophets after him...”

up to His statement:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ﴾

﴿عَزِيزًا حَكِيمًا﴾ (165)

“And Messengers as bearer of good news as well as of warning in order that mankind should have no excuse for Allah after the (coming of) Messengers. And Allah is Ever All-Power, All-Wise.”
(An-Nisaa: 163-165)

They are many; and the first of them was Nooh while the end of them is Muhammad (ﷺ). The evidence for that is His saying - the Exalted:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّنَّ مِنْ بَعْدِهِ﴾ (163)

“Verily, We have sent the revelation to you as We sent revelation to Nooh and the Prophets after him.” (An-Nisaa: 163)

It is authentically reported in the Two Books of Authentic reports under the narrations about Intercession that: “...the people, on the Day of Resurrection will approach Nooh and say to him, ‘O Nooh! You are the first Messenger to the people of earth.’”⁽¹⁾

1 Reported by Al-Bukhaari in the Book on the Narrations of the Prophets, Chapter

As for the evidence that the Prophet (ﷺ) is the last of the Messengers; that is His saying – the Exalted -:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾ (١٠)

“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the Prophets.” (Al-Ahzaab: 40)

It also occurs in an authentic hadeeth from him – ﷺ – that he said, “I am the end of the Prophets.”⁽¹⁾ Hence, it is mandatory for us to believe that all the Messengers Allah sent are truthful in what they conveyed from Allah and in the dissemination of the message. We must accept the names of those among them who were specifically mentioned to us; and those that have not been named, we must believe them in the general sense.

Also, there was not any nation except that Allah sent a messenger to them to establish evidence against them as Allah – the Exalted – said:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾ (٣)

“And verily, We have sent among every Ummah a Messenger (proclaiming): Worship Allah (alone), and avoid Taghoot.” (An-Nahl: 36)

And Allah - the Exalted - says:

“And there never was a nation but a warner had passed among them.” (Faatir: 24)

So, it is incumbent on us to believe all that the Messengers inform as long as they are authentically reported; we must then know that they are true. We must also follow the last among them, Muhammad (ﷺ) he is the one we are commanded to follow. All – the Exalted – said:

﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ ﴾

on Allah's saying: “And we sent Nooh to his people...”; no. 6565, and Muslim in the Book of Faith, Chapter on the Least in Rank Among the Dwellers of the Paradise; no. 194.

1 Reported by Al-Bukhaari in the Book of Virtues, Chapter on the Seal of Prophets (ﷺ); no. 3535, and Muslim the Book of Excellence, Chapter Mentioning His Being the Seal of Prophets; no. 2286. In the version of Muslim; no. 2287 (it says): “I came as the end the Prophets.”

وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ
 وَكَلِمَاتِهِ. وَأَتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

“Say (O Muhammad): ‘O mankind! Verily, I am sent to you all as the Messenger of Allah to whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but Him. It is He who gives life and causes death. So believe in Allah and His Messenger, the Prophet who can neither read nor write (i.e. Muhammad) who believes in Allah and His Words and follow him so that you may be guided.’” (Al-A’raaf: 158)

So Allah – the Exalted – ordered us to follow him.
 He – the Exalted – also said:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴾

“Say: if you (really) love Allah, then follow me, Allah will love you.” (Al-Imraan: 31)

As regards the rest of the Messengers, we will follow them when our Sharee’ah orders us to follow them such as his saying that, “The best of Prayer is the Prayer of my brother Daawood; he would sleep for a half of the night and stand up in its third and sleep in its sixth. And the best Fasting is the Fasting of my brother Daawood; he would fast on a day and eat the other day.”⁽¹⁾ This is information about Daawood’s worship; his waking up in the night and his fasting so that we could follow him in it.

But if our Sharee’ah has not mentioned following him, the scholars – may Allah shower blessings on them - differ on: Is the Sharee’ah of those before us also legislating for us when our own Sharee’ah has not mentioned anything contradicting that? Is it just legislation for us when our Sharee’ah orders us to follow it?

The correct (opinion) is that the Sharee’ah of those before us is legislation for us as long as there is nothing contrary to it in our Sharee’ah because when Allah – the Exalted – mentioned the Prophets

1 Reported by Al-Bukhaari in the Book of the Late-Night Prayer, Chapter on Who ever Sleeps at Dawn; no. 1131, and Muslim in the Book of Fasting, Chapter on Prohibition of Fasting the Entire Year for those Who would find it difficult; no. 1159.

and Messengers, He said to his Prophet (ﷺ):

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ آفْتَدَةٌ ﴿٩٠﴾﴾

“They are those whom Allah had guided. So follow their guidance.” (Al-An‘aam: 90)

So Allah commanded His Prophet, Muhammad (ﷺ) to follow the guidance of those who preceded him.

Allah - the Exalted - also says:

﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةً لِأُولِي الْأَلْبَابِ ﴿١١١﴾﴾

“Indeed in their stories there is a lesson for men of understanding.” (Yoosuf: 111)

This is the last part of Soorat Yoosuf in which Allah told us his lengthy story in order for us to take lessons therefrom.

Hence, the sholars – may Allah shower blessings on them – took many points of benefits from Soorat Yoosuf regarding the matters of Rulings and others. For example, they deduced therefrom: Depending upon inferences during rulings based on His saying – the Exalted –

﴿وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٦﴾﴾

﴿وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾﴾

“And witness of her household bore witness (saying): if it be that his shirt is torn from the front, then her tale is true and he is a liar! But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!” (Yoosuf: 26-27)

They inferred that that is inference because if the shirt got torn in front the man would have pulled her to himself causing the shirt to be torn. But if it were from behind – from the back -, then she was the one who sought him and dragged his cloth till it got torn. This is inference by which the ruling is given. The scholars have taken this deduction even though the Sunnah has proofs from other matters that indicate allowance of depending on deductions.

However, the preponderant view regarding, “The legislations of those before us” is that it is binding as legislation for us as long as our

legislations have not ruled contrary. It is incumbent on us to follow the Messengers ﷺ and honor them as appropriate. We must attest to their high status among the righteous and good as Allah said:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾ (٦١)

“And whoso obeys Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His grace, of the prophets, the Siddeeqoon (those followers of the prophets who were first and foremost to believe in them), the martyrs, and the righteous. And how excellent these companions are!”
(An-Nisaa: 69)

As for the fifth pillar, it is “believing in the Last Day”.....

The Last Day is the Day of Resurrection, so named because there will be no other after it. Hence, the individual has four stages: a stage in the womb of his mother, another on the earth, one in the grave and the stage of the Day of Resurrection which is the last of the stages. And so, it is named the Last Day. On that day, the people will either dwell in the Paradise - we ask Allah to count us and you among them - or in the Fire - we seek refuge with Allah. This is the final return.

Belief in the Last Day includes - as Shaykh al Islam Ibn Taymiyyah said (may Allah shower blessings on him) in the book, *al-Aqeedat al-Waasitiyyah*, a summary on the creed of the People of Sunnah and the *Jamaa'ah*. It is among the best works of Shaykh al-Islam - may Allah shower blessings on him - in terms of its conciseness, clarity without much verbosity.

He - may Allah shower blessings on him - said, “Believing in all that the Prophet (ﷺ) informed of regarding all that will happen after death forms part of belief in the Last Day.”⁽¹⁾

Among it is: The Trials of the grave: When the dead is buried, two angels approach him, make him sit down and ask him three things. They ask: “Who is your Lord? What is your religion? Who is your Prophet?”

So, Allah will make firm those who believe, with the firm word -

1 *Al-Aqeedat al-Waasitiyyah* (pg. 10)

I ask Allah to make me and you among them. Thereupon the true believer will say: My Lord is Allah, my religion is Islam and my Prophet is Muhammad. A proclaimer will call out from the heaven that, "My slave has said the truth, prepare a bed for him from the Paradise and dress him with a garment from the Paradise and open a door for him to the Paradise. Vast space in the range of sight will be made for him, and the fragrance of the Paradise will come to him; he will experience the bounties he will soon have.

As for the hypocrite – and the refuge is with Allah – or disbeliever, he will rather scream: "Ha! Ha!...I do not know, I only hear people say something, so I said it." Because true faith did not reach his heart; it rather stopped on his tongue. He was hearing but never knew the meaning; his grave will not be expanded for him. And this is great difficulty. Hence, the Prophet (ﷺ) enjoined us to ask refuge with Allah against it in every Prayer (by saying): "*Allahumma innee a'oodhubika min 'adhaabi al-Qabri wa 'adhaabi an-Naar* (O Allah, I seek refuge with You against the torment of the grave and the punishment of the Fire)."⁽¹⁾

*From that also is to believe in the delights of the grave and its punishment:

Delights in the grave for whoever deserves delight among the believers and punishment in the grave for those deserving torment. This has been mentioned in the Qur'an and *Sunnah* and the People of the *Sunnah* and *Jamaa'ah* have a consensus on it.

In the Book, Allah Blessed is He and Exalted says:

"Thus Allah rewards the Muttaqoon (pious) those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worship none but Allah alone saying (to them): peace be on you, enter Paradise, because of that (the good) which you used to do (in the world))." [An-Nahl: 31-32].

That is: At the time of death.

Towards the end of *Soorat al Waaqi'ah*, Allah – free is He from all imperfections and Exalted is He – says:

1 Reported by Al-Bukhaaree in the Book of Call to Prayer, Chapter on Supplicating Before Ending the Prayer; no. 832, and Muslim in the Book of the Mosques and the Places for Prayer, Chapter Regarding What Refuge is Asked against During the Prayer; no. 589.

“Then if he be of those brought near to Allah, there is for him rest and provision, and a Garden of Delights (Paradise)” [Al-Waaq’ah: 88-89]

He says this while mentioning the condition of the dying person, visited by death. If he is of those brought near to Allah, he will have rest and provision, and a Garden of Delights on that very day.

As regards the torment of the grave, listen to the saying of Allah - the Mighty and Sublime:

“And if you could but see when the Dhalimoon (polytheists and wrongdoers) are in agony of death...”

That is, the suffering of death,

“...while the angels are stretching forth their hands”; extending their hands towards this dying person among the disbelievers (saying): *“...deliver your souls!”* as if the disbelievers are greedy with their souls because it would be given the evil tidings – and the refuge is with Allah – of punishment. So it flees in the body, scattered; the individual becomes covetous of it, and so it will be said,

“...deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayaat (proofs) with disrespect!” [Al-An’aam: 93].

Meaning: Today is the day of their death while they breathe their last.

Regarding the people of Fir’awn, Allah – free is He from all imperfections – said:

“The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): “cause Fir’awn’s people to enter the severest torment!”» [al-Ghaafir: 46]

He says: *“The Fire, they are exposed to it, morning and afternoon...”* i.e., before the establishment of the Hour:

“...and on the Day when the Hour will be established (it will be said to the angels) cause Fir’awn’s people to enter the severest foment!” [al-Ghaafir: 46]

However, we must understand that the Delight and Punishment are

from the Unseen; we do not see it because if we were to see them we would not bury our dead since an individual would not present his dead to a punishment he sees. He'll be scared; because if the disbeliever or hypocrite is unable to answer, he'll be struck with an iron rod like a hammer. Thereupon, he will cry so loudly that everything will hear his cry except humans. The Prophet (ﷺ), "If a person hears it he will fall down unconscious."

The Prophet (ﷺ) also said: "If not that you'll not bury, I would have supplicated to Allah to make you hear the punishments of the grave."⁽¹⁾ But out of Allah's favour we do not sense it; we only believe it as from the Unseen; we do not feel it.

Also if the torment of the grave is seen or perceived, that will constitute disgrace! When you pass by the grave of a person and see him being punished; shouting, that is tantamount to humiliation for him.

Thirdly; if it is seen or perceived it will bring unrest for his people and family; they will not be able to sleep at night while hearing their relation shouting day and night due to torment. But from Allah's Mercy – free is He from all imperfections and Exalted is He – is that Allah made it hidden, not known. So let no one come and say: "We have dug out the grave two days after, we do not find any sign of punishment?!"

We say: That is because it is from the matters of the Unseen even though Allah - the Exalted – could show this Unseen to whomever He wills among His creatures. So, He may make it be seen. It is narrated in the two *Saheehs* in the hadeeth of Ibn Abbass – may Allah be pleased with them – that: "The Prophet (ﷺ) passed by two graves in Madeenah and said, 'They are both being punished; and they are not being punished for something big. As for one of them, he would not avoid urine and the other would monger rumours.'"⁽²⁾ So Allah made His Prophet see these two (inhabitants of the) graves that they were being punished.

In a nutshell, it is obligatory on us to believe in the Trials of the grave which is the questioning (of the inhabitant of the grave by) the

1 Reported by Muslim in the Book of the Paradise, Chapter on Presenting the Dead's Sit in the Paradise or Fire and Affirming the Punishment of the Grave; no. 2867.

2 Its referencing has preceded.

two angels about his Lord, religion and Prophet; and that we should believe in the Delights of the grave and its Punishment.

Among the matters regarding belief in the Last Day: is that the individual should believe in what will happen on the Last Day; that when the horn is blown the second time the people will stand up in their graves to Allah, the Lord of all that exists, barefooted, without wearing shoes, naked, not dressed, and uncircumcised and not having any money. All humans including the Prophets and Messengers will be so raised up as Allah the Exalted said:

"As We began the first creation, We shall repeat it." (Al-Anbiyaa: 104)

As man comes out of his mother's womb in this way: naked, without wearing shoes, uncircumcised and without any money, likewise he will come out of the depths of the earth on the Day of Standing. They will stand in the presence of the Lord of all that exists, men and women, young and old, believers and disbelievers; all in that manner, barefooted, uncircumcised, without any wealth. And no one will look at the other because they're faced with a matter that will busy them away from looking at one another. The matter is far too serious for them to begin to look at each other.

A woman would be besides a man and he would not look at her neither will she look at him as Allah – the Mighty and Sublime – said:

"Then when there comes As-Saakha (the second blow of Trumpet on the Day of Resurrection) That Day shall a man flee from his brother; and from his mother and his father; and from his wife and his children." [Abasa: 33-37]

Part of belief in the Last Day is: believing that Allah – free is He from imperfections and Exalted is He – will spread this earth and extend it. Our earth today is round with some flattening at the South and North. But it is round as His saying indicate:

"When the heaven is split asunder, and listens to and obeys its Lord and it must do so. And when the earth is stretched forth." [Al-Inshiqaaq: 1-3]

That is: it will not be stretched until the heaven is split asunder and that will be on the Day of Standing. The earth will be stretched as the tanned skin is stretched; there will not be any valley or tree or

building or mountain, Allah – the Mighty and Sublime – will level it smooth; you will not see any crookedness or curve. The people shall be gathered on as explained; the heavens will be folded, the Lord – the Mighty and Sublime – will fold it up with His Right.

The sun will be brought so close above their heads to the height of a mile in terms of distance or the kohl container length. Whatever the case, it would come so close to the heads. However, we believe that some among the people will be saved from its heat; those Allah will place under His shade on a Day there will be no shade except His shade. Among those are the seven the Messenger ﷺ mentioned in a single text. He – peace and blessings be upon him – said: “A group of seven; Allah shall provide them shade under His shade on a Day there shall be no shade except His shade: A just ruler, a young person nurtured to give obedience to Allah, a man whose heart is attached to the mosque, two people who love each other for the sake of Allah; they would come together based on it and separated on it, and a man that is invited by a woman of wealth and beauty but says: ‘I fear Allah’ and a man who donates a charity hiding it so that his left hand knows not what the right hands out. And a man who remembers Allah privately and his eyes shed tears.”⁽¹⁾

1. A just ruler: He is the one who maintains justice among his followers; and there is no fairer and more appropriate and more incumbent than establishing Allah’s Rule over them. This is the height of justice; Allah the Exalted says:

“Verily Allah enjoins justice and Al-Ihsaan (i.e., to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the legal ways of the Prophet ﷺ in a perfect manner)...” [An-Nahl: 90]

Whosoever rules over his subjects with other than Allah’s legislations has not been fair; he is rather a disbeliever – and the refuge is with Allah - because Allah said:

“And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allâh’s Laws.” (al-Maaidah: 44)

If this ruler makes legislations contradicting the Sharee’ah while knowing that they actually contradict the Sharee’ah but he abandons

1 Its reference was earlier cited.

it and says: "I will not leave these legislations"; such an individual is a disbeliever even if he prays, gives charity, fasts and performs the pilgrimage. Even if he gives the remembrance of Allah the Exalted; even if he affirms the Messengership of the Messenger ﷺ. Such is a disbeliever who will abide in the Hell Fire forever on the Day of Standing.

And it is not allowed for him to be allowed to rule over a Muslim community if they are able to unseat him from office. The fairest thing the ruler could do is to govern the people according to Allah's Laws. From justice is for him to deal fairly between the poor and rich, the enemy and friend, those close and far; even the enemy, he should deal justly between him and friends in rulings. In fact the scholars – may Allah shower blessings on them – say: If two men enter upon the judge; one of them a disbeliever while the other is a Muslim, it is not allowed for him to favour the Muslim with anything. So they should both go in, sit and the judge should talk to them both. He should not talk to one leaving the other; he should not show a cheerful countenance to the Muslim and frown at the disbeliever while they are before him seeking justice. He should be fair between them even though, undoubtedly, the non-Muslim is not like the Muslim:

"Shall We then treat Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the Mujrimoon (criminals, polytheists and disbelievers, etc.)? What is the matter with you? How judge you." [Al-Qalam: 35-36]

But before the Law; the people equal.

From fairness: is to implement the legal punishment Allah – the Mighty and Sublime – has obligated upon every one even upon his children and descendants. The Prophet (ﷺ) is the most fair of people; when his intercession was sought regarding the woman from the Makhzoom tribe the Prophet (ﷺ) had ordered that her hands be cut, Usaamah – may Allah be pleased with him – interceded on her behalf and he said to him: "Are you interceding regarding Allah's legal punishment?" He berated him.

Thereupon, the Messenger (ﷺ) stood up and addressed the people. He gave thanks to Allah and praised him and then said, "Thereafter... those who came before you were destroyed because if the high-ranking among them stole, they left him but if the weak stole they

would implement the legal punishment against him! I swear by Allah! If it were Faatimah the daughter of Muhammad that stole, I would have cut her hands.”⁽¹⁾ May Allah’s peace and blessings be upon him.

Faatimah the daughter of Muhammad, the best among women! She is the leader of the ladies of the dwellers of Paradise; the daughter of the best of humans. Yet, if she were to steal her father would have cut her hands. Consider, “I would have cut her hands”; he did not say, “I would have ordered her hands to be cut”! Apparently, he will ensure that her hands were cut if she ever stole. This is justice; and the heavens and the earth stand upon that.

From the justice on the part of the ruler is to appoint to offices those competent in terms of their religion and ability; so they’ll be trustworthy and able, capable of carrying out the tasks they are given.

The pillars of rulership are two: Power and Trust.

Allah the Exalted – said:

“Verily, the best men for you to hire is the strong, the trustworthy.”
(Al- Qasas: 26)

“An Ifreet (strong one) from the jinn said” - to Sulayman: “I will bring it to you” i.e., the throne of Bilqees – “...before you rise from your place (council). And verily; I am indeed strong, and trustworthy for such work.” (An-Naml: 39)

Hence, it is part of justice not to appoint an individual to an office except he is competent to occupy such an office in terms of his ability and trust. If he appoints someone incompetent when he has others who are competent, then he’s not being fair. The Prophet (ﷺ) mentioned the fair leader among the seven Allah will place under His shade on a Day there will be no shade except His. He even made him the first of the seven because being just to subjects is really difficult. So if the individual Allah makes a ruler is granted the success of being just, he benefits therefrom tremendously and the Ummah in his time and after him would benefit tremendously since he’ll be a good model and he will be among those Allah will put under His shade on a Day

1 Reported by Al-Bukhaari in the Book of Narrations of the Prophets, Chapter no. 54; no. 3475, and Muslim, Book of Prescribed Punishments, Chapter on Cutting the Hands of the High-ranking Who Steals and others; no. 1688.

there will be no shade except His.

Secondly: A young boy nurtured to give obedience to Allah:

The youth is someone between fifteen and thirty years. Undoubtedly, the youngster has aims and thoughts; he does not remain upon anything because he is young in age and tender. Everything attracts and fascinates him. So the Messenger ﷺ ordered that the elderly ones among the polytheists be killed during battles and their youngsters be left. Since the youngster may be attracted if Islam is presented to them. Hence, at the youthful age, the youth would have thoughts and desires, aims whether thought-based or character-based. Therefore, the one Allah favours to be nurtured upon giving obedience to him will be among those Allah will place under his shade on the Day there will be no shade except His shade.

Obedience to Allah is to carry out His orders and avoid His prohibitions; and His orders will not be carried out neither will His prohibitions be avoided except through knowing that such-and-such is an order and that is a prohibition. So knowledge must come first. So the youth must be a student studying knowledge obeying the commands and abstaining from the prohibitions.

Thirdly: A man whose heart is attached to the mosques:

That is: He loves the mosques.

Does this refer to the places where prostrations are made? That is, he loves making much prostrations or it specifically refers to the mosques? It could mean this or that. A man whose heart is regularly connected to the mosque; he is always busy in the praying places and in Prayer. After exiting a particular Prayer, he is waiting for the next, and so on.

Here, there is difference between a person's saying: "O Allah, grant me succor with the Prayer" and "O Allah, grant me relief from the Prayer." Grant me succor with the Prayer: is good; i.e., make this Prayer tranquility for my soul. But "Grant me relief from the Prayer" means, disconnect me from it. I ask Allah's refuge!

But this man, his own heart is regularly connected to the mosque; he is busy at the places of worship and when he exits from a Prayer, he awaits another.

Fourthly: Two men, who love each other for the sake of Allah; they gather based on it and separated on it:

They love one another not for any other than Allah - the Mighty and Sublime -; so there is no kinship between them nor financial interaction or mutual friendship. He only loves him for the sake of Allah - the Mighty and Sublime - because he sees him committed to worship and steadfast upon His Sharee'ah. If the individual is a near relative or friend and the like, there is no blame if he still likes him from two angles: from the aspects of family relations and friendship and from the perspective of Faith.

So, these two love each other because of Allah and became like brothers due to the religious, *Sharee'ah*-based link between them; worshipping Allah – free is He from all imperfections and Exalted is He.

“They come together based on it”: in this world, “...and they separate on it” i.e., nothing separated between them except death; he loved him till he died. These two will be placed under His shade on a Day there will be no shade except His, and on the Day of Rising, they will continue upon their love and close friendship as Allah – the Exalted – said:

“The intimate ones on that day are enemies of one another except the pious ones.” (Az-Zukhruf: 67).

Their friendship will remain in this world and in the Hereafter.

Fifth: And a man invited by a woman who is of reputation and beauty, but he replied, “I fear Allah”:

A man with sexual potency invited by a woman to have illicit intercourse with her – and the refuge is with Allah-; a beautiful and high-ranking lady. That is to say; she is from a renown lineage, not among the lowly ladies, and she's beautiful. She lures him in a private place where no person will see them both. This man is full of sexual urge, he desires women but he rather said, “I fear Allah!” Nothing has prevented him from doing that except the fearful consciousness of Allah – the Mighty and Sublime.

Consider such a man. The circumstance came up because he is actually capable of having intercourse and the lady is beautiful and high-ranking and the location was private! But a stronger inhibiting factor prevented him: fearful consciousness of Allah. He rather said, “I fear Allah.” He did not say, “I do not desire women” neither did he say, “she's not beautiful” nor that, “you're a lowly lady” nor “there

are some persons around us". He said, "I fear Allah." This is among those Allah will place under His shade on the Day there will no shade except His shade.

Consider Yoosuf, the son of Ya'qoob son of Ishaq bin Ibraaheem ؑ, the wife of the 'Azeez king of Egypt got passionately in love with him. Being a wife of the king, she was certainly pretty and coquettish. She herself and Yoosuf away from the people, and said:

"...come on, O you..."

That is; she was seducing him. And he was a young man who naturally would be attracted to her as she desired him but he saw the evidence of his Lord and fearful consciousness of Allah was in his heart and so he abstained. Thereupon, she threatened to imprison him but lamented:

"O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant. So his Lord granted his supplication and turned away from him their plots. Verily, He is the All-Hearer, the All-Knower. Then it occurred to them, after they had seen the proofs (of innocence), to imprison him for a time." (Yoosuf: 33-35)

He was imprisoned for the sake of Allah, he shunned illicit sexual intercourse despite the circumstance; but he rather saw his Lords evidence and he feared Allah.

Six: A man who gave out charity and concealed such that his left hand was not aware what the right hand handed out:

This entails perfect sincerity; he would give sincerity of purpose and not want the people to get aware of any of his deeds. In fact he desires that it is just between himself and his Lord; he never wanted to show to anybody that he granted benefit to any person. Because the person who gives in front of people certainly has a favour over the individual he gives. Hence he would conceal the charity so that his left hand is not aware about what the right hand gives; i.e., due to his hiding it, if the left would not know what the right hand gave out he would certainly do that.

Such an individual is sincere to the peak; far from any considerations of favour over the beneficiaries, Allah will place him under His shade

on the Day there will be no shade except His shade. However, you should note that, undoubtedly, concealing giving charity is better; but certain things could make it become less preferred such as when that involves encouraging others to give. In that case, giving out charity publicly may be more preponderant. For that reason, Allah – free is He from all imperfections and Exalted is He – praised those who give out secretly and openly according to the necessitating benefits.

So the condition is any of three levels: Either that giving secretly is more beneficial or that showing it is more useful; but if they're both equal (in terms of the expected benefits), then giving secretly is better.

Seven: A man who remembers Allah while alone and his eyes shed tears:

He gave remembrance of Allah with his tongue and heart, he was not showing off the remembrance to anyone; he was completely away from the entire world; his heart is rather connected to Allah – the Mighty and Sublime.

When he remembered Allah with his tongue and heart, he recalled the Mightiness of Allah – the Exalted and Sublime – his hearts became filled with Allah's love and tears rolled down his cheeks. Such an individual will be among those Allah will place under His shade on the Day there will be no shade except His shade.

These seven categories of good deeds, a person may be granted the fortune of falling under one of it or two or three of it or four or five or six or even the seven. This is possible and they do not contradict; an individual may be fortunate to share in each of the categories just as the Messenger ﷺ informed us that, “The Paradise has entrances; the regularly Prayer people will be invited from the entrance of Prayer, those who give charity will be called from the entrance of Charity, those who fight in Allah's path will be summoned from the entrance of Fighting in Allah's path and those who fast regularly will be invited from the Rayyan entrance.” He mentioned four!

Thereupon, Abu Bakr said: “Messenger of Allah, the person invited from just one of these doors has not any difficulty” - that is, the matter is simple with the individual that will be summoned from just a single door – “will any person be invited from all of these doors?” He answered, “Yes, and I hope you'll be among them, O Abu Bakr.”⁽¹⁾ We

1 Reported by Al-Bukhaari in the Book of Excellence of Compan-

ask Allah for His favours. This means that Abu Bakr will be invited from all these doors because he was regular with the Prayers, readily gave out charity, fought in Allah's path and fasted often; he shared in all the aspects of good deeds – may Allah be pleased with and shower blessings on him and join us with him in His Gardens of Delight.

Here, I like to call attention to a matter: Some of the students think that the meaning of “shade” in “under His shade on a Day there will be no shade except His shade” refers to the shade of Allah – the Mighty and Sublime. But such is an erring thought; no one thinks like that except an ignorant and that is for the fact that, the people on the earth and shades are due to the sun. So, if we take it to mean the shade of the Lord – and free is He from all imperfections and Exalted is He -, it implies necessarily that the sun is above Allah such that He will be a covering between the sun and the people. But this is impossible! Allah – free is He from all imperfections – is absolutely above all things in all directions.

However, what it means is, a shade Allah will create on that Day under which He will shade those who deserve being under Allah's shade. Allah only connected it to Himself because on that Day no one will be able to take shade with something done by a creature. There will be no building or anything to place on the heads; the only available shade is what Allah creates for His servants on that Day. Hence Allah ascribed it to Himself because He alone will create it.⁽¹⁾

Among the events that will occur on that Day: is the unfolding of the scrolls; i.e., the pages of the deeds written for the servant during his lifetime. And that is for the reason that, Allah – free is He from all imperfections – has placed two angels with every person: one on his right and the other on his left as Allah – Blessed is He and Exalted – said:

“We are nearer to him than his jugular veins (by knowledge). (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left

ions, Chapter on the Prophet's Saying: “**If I would make anyone a close friend...**”; no. 3666, and Muslim, Book on Zakaat, Chapter on Whoever Combines Giving Charity and Other Good Deeds; no. 1027.

- 1 Check the Commentary of *al-Aqeedat al-Waasitiyah* by the eminent Shaykh, the Author - may Allah, the Exalted shower blessings on him – pg. 497; published by Daar ath-Thurayaa.

(to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it)." (Qaaf: 16-18)

These two honourable angels write down whatever the individual does whether speech or action. As for his thoughts they will not be written for him because the Prophet ﷺ said: "Allah has overlooked for my *Ummah*, what their souls think of as long as they do not act based on them or say them."⁽¹⁾

But actions and utterings will be recorded for the individual; the writer of good deeds is on the right side and the writer of evils on the left side. They both write whatever they are ordered to record and on the Day of Resurrection; every person will have his records tied to his neck as Allah – the Exalted – says:

"And We have fastened every man's deeds to his neck." (Al-Israa: 13)

And this book shall be brought out to him and it will be said:

"Read your book. You yourself are sufficient as a reckoned against you this Day." (Al-Israa: 14)

It will be read to him and he would become aware of all in his record.

This unfolded book, some among the people will collect it with the right hand and some with their left and from behind their backs. As for those who will receive it with their right – may Allah make us be among them –, they will announce to the people:

"Here! Read my Record." (Al-Haaqah:19)

He will show it to them out of joy and great delight for what Allah has favoured him with. As for the one who will receive his record with his left; out of sorrow, grief and dejection, he will say:

"I wish that I had not been given my Record!" (Al-Haaqah: 25)

Among the matters we must believe regarding the Day is: that you believe in Accounting; that Allah will call the creatures to account as He – the Exalted – said:

"And if there be the weight of a mustard seed, We will bring it."

1 Reported by Al-Bukhaari in the Book of Vows and Oaths, Chapter on Allah's Overlooking the Thoughts in the Hearts as Long as They Do Not Become Beliefs; no. 127.

And Sufficient are We to take account.” (Al-Anbiyaa: 47)

He also says:

“He will surely receive an easy reckoning.” (Al-Inshiqaaq: 8)

Allah will call the creatures to account; but the accounting of the Muslim will be of ease, without disputing; Allah – the Exalted – will bring the believer to privacy and cover him with His covering and make him acknowledge his vices. He will say: “Do you recall such-and-such?” He will answer, “Yes” and admit all that, and Allah – the Mighty and Sublime – will say: “I had covered them for you in the world; today, I forgive you over them.”⁽¹⁾

How many are the sins Allah covers for us! If the individual is a believer, Allah will say to him, “I had covered them for you in the world; today I forgive you over them.” As for the disbeliever – and the refuge is with Allah -, he will be disgraced and embarrassed, he will be called in the presence of the creatures:

“...these are the ones who lied against their Lord! No doubt! The curse of Allah is on the wrongdoers.” (Hood: 18)

Among the matters we must affirm will happen on the Day of Resurrection is: The Pool of our Prophet, Muhammad (ﷺ). It is a pool into which two spouts from the *Kawthar* flow – the river the Prophet (ﷺ) was endowed with in the Paradise as Allah says:

“Verily we have granted you (O Muhammad) the Kawthar.” (Al-Kawthar: 1)

So, two spouts will flow into the Pool which will be at the Plane on the Day of Resurrection. The Prophet ﷺ described it as having water whiter than the milk; sweeter than honey, nicer in its fragrance than the musk, and that its containers are like the stars in the sky while its length is a month’s journey. Likewise, its breath is a month’s journey, and that whosoever drinks from it once never gets thirsty afterwards forever.⁽²⁾

1 Reported by Al-Bukhaari in the Book of Injustices, Chapter on Allah’s saying: “*No doubt! The curse of Allah is upon the wrong-doers*”; no. 2441, and Muslim in the Book of Repentance, Chapter on Accepting the Repentance of the Murderer even though His Killings are Much; no. 2768.

2 Reported by Al-Bukhaari in the Book of Heart-Softeners, Chapter on the Pool; no. 6579, and Muslim, the Book of Virtues, Chapter on Affirming the Prophet’s Pool and Its Description; no. 2292.

The Muslims in the *Ummah* of the Prophet (ﷺ) will come to this Pool – may Allah bring me and you all to this Pool -; they will drink from it. But as for those who do not believe in the Messenger ﷺ he will be turned back from it and will not drink from it – we ask Allah’s protection.

This Pool Allah bestowed upon the Prophet ﷺ is the greatest of the ponds of the Prophets; and every Prophet shall have his Pool where those who believe in him will go to. But they will be incomparable to the Messenger’s Pool considering the fact that this *Ummah* will make two-thirds of the dwellers of the Paradise. So, it is not far-fetched that the Prophet’s Pool is the greatest, largest, widest and best.

Among the issues we must believe regarding the Last Day is: Belief in the *Siraat*. The *Siraat* is a bridge placed across the Fire, thinner than the hair and sharper than the sword. The people will cross it according to their deeds; those who hasten towards good deeds in the world will move fast on the *Siraat*. But those who only sluggishly give good deeds and have mixed up good with evil and Allah had not pardoned them, they may even fall in to the Fire – and the refuge is with Allah!

The people will variously cross it; some will within the blink of an eye, some like the lightning, some others like the wind, some like the horse, others like the camel caravan, some will move on their feet, some others will crawl and some will be hurled into the Fire.

No one will cross the *Siraat* except the believers alone; as for the disbelievers, they will not cross it because they will be dragged from the Planes of Resurrection to the Fire directly – we ask Allah’s refuge.

After crossing the *Siraat* they will stop at a Bridge between the Paradise and the Hell and each of them will get even with the other. This is different from the matters of Retribution on the Plains of Resurrection. The Retribution here – and Allah knows Best – is intended to free the hearts from grudges, hatred or bitter anger so that they could enter the Paradise in the best of conditions. Because even if an individual gets even with whomever had transgressed against him, he still bears some bitter feelings and disaffection towards the aggressor. But as for the dwellers of the Paradise, they will not enter the Paradise until rights have been entirely taken for their owners. So they’ll enter the Paradise in the best form; after they are cleansed and purified, they’ll then be permitted to enter into the Paradise.

Meanwhile the Paradise will not be opened for anyone before the Messenger (ﷺ) and so, he himself will intercede for the dwellers of the Paradise to be admitted into it as he would have interceded for the entire creatures to be judged and saved from the difficulties, trials and pains they'll face at the Plane of Resurrection. Those two intercessions are special for the Messenger of Allah ﷺ: the Intercession for the people at the Plane so that they may be judged and the Intercession for the dwellers of the Paradise so that they may enter the Paradise.

So he'll have two intercessions, one of them to save the people from hardship, difficulty and the other for them to attain their desires; the opening of the Paradise.

And the first person to enter the Paradise among the humans is Allah's Messenger (ﷺ) before anyone; and the first *Ummah* to be entered is that of the Prophet (ﷺ). As for the people of the Fire – and the refuge is with Allah – they will be dragged to the Fire: “... *whenever a nation enters it, it curses its sister*” – and the refuge is with Allah. The second will curse the first and so on. They will also declare disconnection from one another – we ask Allah for protection.

When they arrive at the entrance of the Fire, they'll find its gates open that they may be faced with its punishment. So they'll enter into it and the disbelievers will dwell in it forever and ever, eternally as Allah – the Mighty and Sublime – said in His Book:

“Verily, those who disbelieve and do wrong, Allah will not forgive them nor will He guide them to any way. Except the way of Hell, to dwell therein forever; and this is ever easy for Allah.”
(An-Nisaa: 168 – 169)

He – free is He from imperfections – also said:

“Verily, Allah has cursed the disbelievers and has prepared for them a flaming Fire (Hell). Wherein they will abide forever, and they will find neither a protector nor a helper. On the Day when their faces will be turned over in the Fire, they will say: ‘Oh, would that we had obeyed Allah and obeyed the Messenger (Muhammad).’ And they will say: ‘Our Lord! Verily, we obeyed our chiefs and our great ones, and they missed us from the (Right) Way. Our Lord! Give them double torment and curse them with a mighty curse!’” (Al-Ahzaab: 64-68)

He – the Exalted – said:

*“Verily, for him is the Fire of Hell, he shall dwell therein forever.”
(Al-Jinn: 23)*

These three verses from Allah’s Book all unequivocally explain that the people of the Fire will dwell in the Fire forever; and no one has any valid opinion after Allah’s statement! Likewise, the People of the Paradise will dwell in it for eternity.

If an individual says: Allah the Exalted said in *Soorat Hood* that:

“As for those who are wretched they will be in the Fire, sighing in high and low tone. They will dwell therein for all the time that the heaven and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills). And those who are blessed, they will be in paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.” (Hood: 106-108)

So regarding the dwellers of the Paradise, it says: *“...a gift without end”* i.e., unceasing; continuing forever. And as regards the people of the Fire, He said: *“...your Lord is the Doer of whatsoever He intends.”* Does this mean that the punishment of the people of the Fire will cease?

The response is that: We say “No”; but because the dwellers of the Paradise will live in luxury, Allah – free is He from imperfections – explained that their gift will not cease. But as for the people of the Fire, because they will dwell under Allah’s justice, He said: *“...your Lord is the Doer of whatsoever He intends.”* No supplement follows His rules; He has willed that the people of the Hell enter into it; so He does whatever He wills. That is the difference between the people of the Fire and the dwellers of the Paradise. The gift of the dwellers of the Paradise is unceasing; but the people of the Fire, they will live in Allah’s justice, and Allah – free is He from all imperfections and Exalted is He – is a Doer of whatsoever He intends.

This explanation is as is easy regarding belief in the Last Day.

Then His saying: *“and that you believe in Preordainment; the good of it and the bad of it”* this is the sixth Pillar of *Eemaan*.

Al-Qadar (Preordainment) is the foreordaining by Allah – free is He from all imperfections and Exalted is He – of all that shall happen till the Day of Resurrection. Allah created the Pen and said to it,

“Write”, it said, “My Lord, what do I write?” He said, “Write all that shall happen.” At that time, it went on with all that shall happen till the Day of Resurrection.⁽¹⁾ So whatever reaches a person could not have missed him, and whatever misses him could never have reached him. Allah mentioned this in His Book in a general sense:

“And surely the, the Hour is coming, there is no doubt about it; and certainly, Allah will resurrect those are in the graves.” (Al-Hajj: 7)

He - the Exalted – also says:

“No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees before We bring it into existence. Verily, that is easy for Allah.” (Al-Hadeed: 22)

“*Before We bring it into existence*” would mean, before We created it. That is to say, before we created the earth and before We created you and before We created the calamity. Allah had written that before the creation of the heavens and earth by fifty thousand years.

The people of knowledge say: Belief in Preordainment must include belief in all its four levels:

The first level: that you believe that Allah – free is He from all imperfections and Exalted is He – is the Knower of all things. This is found in many places in the Mighty Book; Allah would mention His all-encompassing knowledge as He said:

“...that you may know that Allah has power over all things, and that Allah surrounds all things in [His] Knowledge.” (At-Talaaq: 12)

And according to His saying:

“And with Him are the keys of the Ghayb [the Unseen], none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry but is written in a clear Record.” (al-Anaam: 59)

The second stage: that you believe that Allah the Exalted has

1 Reported by At-Tirmidhee in the Book of Preordainment, Chapter About What is Reported on Being Pleased with Destiny; no. 2155, and Aboo Daawood in the Book of the Sunnah, Chapter on Preordainment; no. 4700.

recorded the ordination of everything till the Day of Resurrection. He recorded it before the creation of the heavens and the earth by fifty thousand years. So everything that shall happen is recorded and concluded; the pens have dried and the scrolls have been rolled up. Hence, whatever afflicts you could not have missed you and whatever misses you would not have touched you. So if anything happens to you do not say, "If I had done such-and-such it would not have reached me" because that was something written, it must occur as He wrote it – and free is He from all imperfections and Exalted is He.

So, no matter what you do, there is no escape from it; the matter shall occur and will never change because it has been written.

If a person says: Has it not been mentioned in the hadeeth that, "Whoever desires that his provisions are expanded and that his lifespan is prolonged for him should connect his ties of kinship."⁽¹⁾?

The response: Rightly, that has been narrated. But the individual whose wealth is expanded for him and whose lifetime is prolonged due to his connecting family ties, it had been written that he will connect family ties and that his wealth will be expanded therewith and that his lifetime will be sustained; and it must be. But the Messenger ﷺ said, "Whoever desires that his provisions are expanded and that his lifetime is prolonged" for us to hasten towards connecting family ties. Otherwise, it is written that the individual will connect family ties and achieve the rewards or that he will not maintain the ties and would be prevented from the rewards; it is a concluded matter.

However, the Messenger ﷺ told us that for us to be encouraged towards connecting family ties.

Also: When the fetus in its mother's womb reaches four months, an angel in-charge of the womb will be sent to it; it will blow life into it and will be given four orders: to write its provisions, lifespan, deeds and whether it will be wretched or successful; and it will write that. This recording is different from that of the *al-Lawh al-Mahfoodh* (the Preserved Tablet); it occurs at the beginning of the individual's life. Hence, the scholars would refer to it as: Lifetime Recording; i.e., with

¹ Reported by Al-Bukhaari in the Book of Manners, Chapter on the One Whose Wealth Is Expanded for Him For Connecting Kinship Ties; no. 5986, and Muslim in the Book of Benevolence and Ties, Chapter on Connecting Family Ties and Prohibition of Breaking It; no. 2557.

respect to lifetime.

Likewise: there is another recording which occurs every year during the (*Laylat al-Qadr*) Night of Power, Allah will record all that shall happen that year as He – the Exalted – said,

“We sent it (this Qur’an) down on a blessed night (i.e. the night of Al-Qadar) verily We are ever warning. Therein (that night) is decreed every matter of ordainments.” (Ad-Dukhaan: 3-4)

“...is decreed” that is, it is pronounced and explained, and so, it is called the Night of Destiny.

The third stage: that you believe that all things are by Allah’s Will; nothing goes out of His Will whether they are special for Allah alone such as sending down rains, giving life to the dead and the like or from the actions of the creatures such as the Prayer, Fasting and the like. All of these happen by Allah’s Will. Allah the Exalted says:

“To whomsoever among you who wills to walk straight. And you cannot will unless (it be) that Allah wills - the Lord of all that exists.” (At-Takweer: 28-29)

Allah the Exalted also says:

“If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He wills.” (Al-Baqarah: 253)

So Allah – free is He from all imperfections and Exalted is He – explained to us that we have no wish but by Allah’s Will and that our actions occur by the Will of Allah:

“If Allah had willed, they would not have fought against one another...” (Al-Baqarah: 253).

But all things happen by Allah’s Will and so, nothing ever happens in His Dominion except what He Wills. Hence, the Muslims unanimously agree on this very important statement: “Whatever Allah wills occurs and whatever He wills not does not occur.”

As for the **Fourth Stage:** That is to believe that all things are created by Allah based on Allah’s saying:

“Allah is the Creator of all things and He is Wakeel (Trustee, Disposer of affairs, Guardian) over all things.” (Az-Zumar: 62)

He – the Exalted - says:

“He has created everything, and has measured it exactly according to its due measurements.” (Al-Furqaan: 2)

So everything in existence is created by Allah, the Mighty and Sublime. Man is Allah’s creature and his deeds are created by Allah. Allah says about Ibraaheem ؑ while he addressed his people:

“While Allah has created you and what you make!” (As-Saffaat: 92)

So the deeds of the creature are created by Allah although the one who does the action directly is the servant and not Allah; but Allah created this act and the servant carried it out. So it is ascribed to Allah in terms of its creation and to the servant considering its obtention and action. So the servant is the doer but the Creator is Allah.

All things that happen are creatures of Allah, the Mighty and Sublime, but whatever is of Allah’s Attributes are not created. The Qur’an – for instance -, was sent down to Prophet Muhammad ﷺ but it is not created because the Qur’an is Allah’s Word and His Words are among His Attributes – free is He from all imperfections – and they are not creatures.

These are the four stages of Belief in Preordainment. It is incumbent for you to believe them all otherwise, you would not have affirmed faith in Preordainment.

The benefits of believing in Preordainments are many; because if a person understands that things must only happen as Allah has decreed, he will rest. When he is afflicted with a difficulty he forebears and says: “This is from Allah” and when he is touched by a thing of delight, he is thankful saying: “This is from Allah.”

It is authentically reported from the Prophet (ﷺ) that he said: “How wonderful is the affair of the true believer; all his affairs are good. If prosperity attends him, he expresses gratitude and it is good for him, and when adversity befalls him, he endures patiently and that is also good for him.”⁽¹⁾

Because the believer affirms that all things occur according to

1 Its reference has preceded.

Allah's Preordainment; he is always happy, regularly calm, because he understands that whatever reaches him is certainly from Allah: If it is adversity, he endures patiently waiting for the relief from Allah. So he turns to Allah the Exalted to remove the difficulty. And if it is a thing of delight, he is thankful and grateful to Allah. He understands that it had not happened out of his own power or ability but by Allah's favour and mercy.

Then his saying ﷺ: "the good of it and the bad of it."

The good is whatever is beneficial and suitable to the individual whether useful knowledge, abundant and lawful wealth, good health, family and children and likes of that.

On the other hand is the bad, like ignorance, poverty, illness, loss of family members or children and so on.

All these are from Allah – and free is He from all imperfections – both good and evil, because Allah – the Exalted – would preordain the good for certain wisdom and likewise the bad for a wisdom as He – the Mighty and Sublime – said:

"And We shall make a trial of you with evil and with good. And to Us you will be returned." (Al-Anbiyaa: 35)

So when Allah knows that it good and from wisdom to ordain an evil, He ordains it owing to the tremendous good consequent upon that such as His saying:

"Evil has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, begging His pardon)." (Ar-Rum: 41)

If a person says: How would you reconcile between the Prophet's saying: "...and that you believe in Preordainment, the good of it and the bad of it" and his saying, "...evil is not to be ascribed to you"⁽¹⁾ rejecting that evil is ascribed to Allah?

The reply is to say: Absolute evil is never found in Allah's actions; pure evil, bereft of any good immediate or future can never be found in Allah's action. This is from one perspective because even the evil

1 Reported by Muslim in the Book of the Travelers' Prayer, Chapter on Supplicating during the Night-Prayer; no. 771.

Allah preordains as evil must have praiseworthy end and could be evil for some and good for others.

If Allah sends down a heavy downpour which submerges the plants of an individual but benefits the land and people, such is good regarding those who gained advantage from it but bad with respect to those who were afflicted therewith. So, it is good from an angle and evil from another angle.

Secondly: even the evil Allah preordains on the individual is good in actual sense because if he is patient, hoping in Allah's reward he will gain far much more than the affliction that touched him. In fact, it may be the means of his achieving steadfastness and recognizing the magnitude of Allah's favour on him, and so, the end is praiseworthy.

For that reason, it was mentioned about one of the fervently worshipping women that she got injured on her finger or hand; it got cut open; but she endured patiently and thanked Allah over it and said, "the delight of its reward made me forget the pains of its forbearance."

We also say: the evil is not actually in Allah's action itself; it is rather in its objects; the objects may be good or bad. But as for the action itself it is good. Hence, Allah – the Mighty and Sublime – said:

"Say: 'I seek refuge with (Allah) the Lord of day-break. From the evil of what he has created.'" (Al-Falaq 1-2)

That is; from the evil of that which Allah created; so the evil is really contained in the object and not in the action itself. As for Allah's actions, they are all good.

This illustration further makes it clear: if you have someone sick around you and it was said that you'll need to cauterize him for him to be well and you so do with the fire. Undoubtedly, the fire is painful but your action is not evil; it is rather good for the sick person because you envisage a good end from the cauterization. Similarly, Allah's doing things we consider distasteful and things containing evil are with respect to His actions and bringing to existence, good because they consequent upon good.

If a person says: "How would you reconcile between this and His saying:

"Whatever of good reaches you is from Allah, but whatever of

evil befalls you, is from yourself” (An-Nisa: 79)?”

The answer is to say: “*Whatever of good reaches you is from Allah*” means, from His bounty; He basically favored you with that and in the end, “*and whatever has befallen you which is of evil, then it is from yourself*” indicates that you are the cause. Otherwise, they are preordained by Allah but you were the cause as in His saying the Exalted:

“And whatever of misfortune befalls you, it is because of what your hands have earned and He pardons much...” (Ash-Shoorah: 30)

In a nutshell, all what happens do happen according to Allah’s preordainment, whether good or bad.

Umar bin al-Khattab - may Allah be pleased with him – said in the report he narrated from Jibreel (جبرئيل) that he asked the Prophet (ﷺ); “Tell me about *Ihsaan* (doing good)?” He then answered, “It is for you to worship Allah as if you are seeing Him; and even though you do not see Him, He certainly sees you.”

Al-Ihsaan (doing good) is the opposite of doing evil. And here, *Ihsaan* means perfecting deeds; the Prophet (ﷺ) explained that *Ihsaan* is for you to worship Allah as if you are seeing Him. That is, you’ll observe the Prayer as if you are seeing Allah –the Mighty and Sublime -, you hand out the obligatory charity as if you’re seeing Him and fast as though you see Him; likewise the hajj, as if you see Him, you make the ablution as if you see Him and similarly for other deeds.

That the individual serves Allah as if he sees Him is evidence for being sincere towards Allah – the Mighty and Sublime – and for the perfecting the deeds by following the Messenger (ﷺ) because every person that serves Allah in this manner definitely has Allah’s love and Mightiness penetrating his heart which drives him to observe the deeds properly and appropriately.

“...and even though you do not see Him, He sees you.”

That is, if you do not worship Allah in this manner, then worship Him being conscious and fearful that He sees you, because “He sees you”. And it is well known that serving Allah by way of seeking Him is better than doing so due to dread!

So we have two stages:

The first stage: that you worship Allah as though you see Him; this is the stage of yearning and crave.

The second stage: that you serve Him knowing fully well that He sees you; this is the stage of dread.

Even though they are both great levels, the first is more perfect and excellent.

Then Jibreel said: **“Inform me about the Hour.”**

Meaning, about the establishment of the Hour when the people will be raised and rewarded for their deeds. So the Prophet (ﷺ) answered that, **“the one being asked knows not more than the questioner.”**

“the one being asked” he referred to himself – peace and blessings be upon him - , “knows not more than the questioner” that is, Jibreel. That is to say, “If you do not know it O Jibreel, I don’t know it as well.”

These two noble messengers; one of them a messenger among the angels and the other a messenger among the humans, both of whom are the best of messengers; yet, each of them both refutes knowing the Hour. That is because the knowledge of the Hour is with the One – the Mighty and Sublime - Who will establish it, and that is Allah – blessed is He and Exalted – as He says in a number of verses:

“They ask you about the Hour (Day of Resurrection): ‘When will be its appointed time?’ Say: ‘The knowledge thereof is with my Lord (Alone).’” (Al-A’raaf: 187)

“People ask concerning the Hour, say: ‘The knowledge of it is with Allah only..’” (Al-Ahzaab: 63)

Therefore, the knowledge of it is with Allah; whoever claims the knowledge of the Hour is a liar! How will he know while the Messenger of Allah (ﷺ) does not know, likewise Jibreel (جبرئيل), he does not know despite the fact that they are both the best of all Messengers?

However the Hour has signs as Allah the Exalted says:

“Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portions (indications and signs) have already come.” (Muhammad: 18)

Hence, when the Prophet (ﷺ) told Jibreel that he has no knowledge of that, he asked, **“Then inform me about its signs”** i.e., the signs that indicate its nearness.

Thereupon he answered, “That the bondswoman gives birth to her own master, and that you find the barefooted, naked, poor shepherds competing with one another in higher buildings.”

One: “...that a bondswoman gives birth to her own master” meaning, that an owned female slave has her condition changed becoming the mistress of other kings. This is just an indirect reference to abundance of wealth.

Likewise the second one: “...and that you find the barefooted, naked, poor shepherds competing with one another in high buildings.”

“Barefooted”: those who have no shoes due to poverty. “the naked” they have not clothing out of penury; and “the poor” i.e., the pauper. And “competing with one another in high buildings” meaning, they would soon become rich building high rising structures perceptibly and in the abstract sense.

They will compete in erecting high buildings perceptibly by their raising their structures towards the sky and in the abstract sense by their beautifying and designing and having in it everything of perfection since they have tremendous wealth.

And all these have happened, and then there are other signs the People of Knowledge have mentioned under the chapter headings on Tribulations and Trials and Signs of the Hour; and they are numerous.

Then Jibreel عليه السلام departed. After a while, the Prophet ﷺ asked Umar (may Allah be pleased with him) “Do you know who the questioner was?” He replied, “Allah and His Messenger know better.” He then explained that, “He was Jibreel; he came to you to teach you your religion.”

This hadeeth contain numerous lessons:

1. Throwing questions to students in order to test them as the Prophet ﷺ posed the question to Umar, may Allah be pleased with him.
2. Likewise, it indicates the permissibility of a person saying: “Allah and His Messenger know best”; it is not obligatory for him to say, “Allah and then His Messenger know best” because the knowledge of the Sharee’ah that reaches the Prophet ﷺ is part of Allah’s knowledge – and free is Allah from all imperfections. Therefore it is right to say, “Allah and His Messenger know

best” as Allah the Exalted says:

“Would that they were contented with what Allah and His Messenger gave them...” (At-Tawbah: 59)

He did not say, “...and then His Messenger” because the “giving” here is legislative and the Prophet’s legislative giving is from Allah’s giving.

So regarding the legislative matters, it is allowed to say, “Allah and His Messenger” without using the particle, *thumma* (and then). As for the universal issues like Will and the like, it is not allowed to say, “Allah and His Messenger”. One should rather say, “Allah and then His Messenger”. Hence, when a man said to the Prophet (ﷺ), “As Allah wills and you will”, he cautioned, “Are you joining me an equal with Allah; it is rather as Allah alone wills.”⁽¹⁾

3. It includes proof that if a questioner enquires about a matter he already knows in order to benefit those present, he would be being a teacher to them. And that is for the reason that the responder, i.e., the Prophet – alayhi as-salaat was-salaam – and Jibreel was asking not directly teaching, but he was the cause of the response from which the people benefitted.

Hence, some scholars said: It is necessary for the student of knowledge sitting with a scholar to ask about issues of concern to those present even if he knows the ruling in order for those present to benefit and then he becomes their teacher therewith.

4. This also shows the blessings on knowledge; and that the questioner and the person giving response gain as he said, “to teach you your religion.”

5. It includes evidence also that this hadeeth is a great one covering the entire religion. Hence, he said, “to teach you your religion” because it comprises the fundamentals of belief and the basics of deeds.

The foundations of creed and the mainstays of deeds are the five Pillars of Islam.

Allah alone grants success.

The Last Day is the Day of Resurrection, so named because there will be no other after it. Hence, the individual has four stages: a stage in the womb of his mother, another on the earth, one in the grave and

1 Reported by Ahmad (1/ 214)

the stage of the Day of Resurrection which is the last of the stages. And so, it is named the Last Day. On that day, the people will either dwell in the Paradise - we ask Allah to count us and you among them - or in the Fire - we seek refuge with Allah. This is the final return.

Belief in the Last Day includes - as Shaykh al Islam Ibn Taymiyyah said (may Allah shower blessings on him) in the book, *al-Aqeedat al-Waasitiyyah*, a summary on the creed of the People of Sunnah and the *Jamaa'ah*. It is among the best works of Shaykh al-Islam - may Allah shower blessings on him - in terms of its conciseness, clarity without much verbosity.

He - may Allah shower blessings on him - said, "Believing in all that the Prophet (ﷺ) informed of regarding all that will happen after death forms part of belief in the Last Day."⁽¹⁾

Among it is: The Trials of the grave: When the dead is buried, two angels approach him, make him sit down and ask him three things. They ask: "Who is your Lord? What is your religion? Who is your Prophet?"

So, Allah will make firm those who believe, with the firm word - I ask Allah to make me and you among them. Thereupon the true believer will say: My Lord is Allah, my religion is Islam and my Prophet is Muhammad. A proclaimer will call out from the heaven that, "My slave has said the truth, prepare a bed for him from the Paradise and dress him with a garment from the Paradise and open a door for him to the Paradise. Vast space in the range of sight will be made for him, and the fragrance of the Paradise will come to him; he will experience the bounties he will soon have.

As for the hypocrite - and the refuge is with Allah - or disbeliever, he will rather scream: "Ha! Ha!...I do not know, I only hear people say something, so I said it." Because true faith did not reach his heart; it rather stopped on his tongue. He was hearing but never knew the meaning; his grave will not be expanded for him. And this is great difficulty. Hence, the Prophet (ﷺ) enjoined us to ask refuge with Allah against it in every Prayer (by saying): "*Allahumma innee a'oodhubika min 'adhaabi al-Qabri wa 'adhaabi an-Naar* (O Allah, I seek refuge with You against the torment of the grave and the punishment of the

1 *Al-Aqeedat al-Waasitiyyah* (pg. 10)

Fire).”⁽¹⁾

*From that also is to believe in the delights of the grave and its punishment:

Delights in the grave for whoever deserves delight among the believers and punishment in the grave for those deserving torment. This has been mentioned in the Qur’an and Sunnah and the People of the Sunnah and Jamaa’ah have a consensus on it.

In the Book, Allah Blessed is He and Exalted says:

“Thus Allah rewards the Muttaqoon (pious) those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worship none but Allah alone saying (to them): peace be on you, enter Paradise, because of that (the good) which you used to do (in the world).” [An-Nahl: 31-32].

That is: At the time of death.

Towards the end of Soorat al Waaqi’ah, Allah – free is He from all imperfections and Exalted is He – says:

“Then if he be of those brought near to Allah, there is for him rest and provision, and a Garden of Delights (Paradise)” [Al-Waaqi’ah: 88-89]

He says this while mentioning the condition of the dying person, visited by death. If he is of those brought near to Allah, he will have rest and provision, and a Garden of Delights on that very day.

As regards the torment of the grave, listen to the saying of Allah - the Mighty and Sublime:

“And if you could but see when the Dhalimoon (polytheists and wrongdoers) are in agony of death...”

That is, the suffering of death,

“...while the angels are stretching forth their hands”; extending their hands towards this dying person among the disbelievers (saying): *“...deliver your souls!”* as if the disbelievers are greedy with their souls because it would be given the evil tidings – and the refuge is with Allah – of punishment. So it flees in the body, scattered; the individual

1 Reported by Al-Bukhaaree in the Book of Call to Prayer, Chapter on Supplicating Before Ending the Prayer; no. 832, and Muslim in the Book of the Mosques and the Places for Prayer, Chapter Regarding What Refuge is Asked against During the Prayer; no. 589.

becomes covetous of it, and so it will be said,

“...deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayaat (proofs) with disrespect!” [Al-An’aam: 93].

Meaning: Today is the day of their death while they breathe their last.

Regarding the people of Fir’awn, Allah – free is He from all imperfections – said:

“The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): “cause Fir’awn’s people to enter the severest torment!” [al-Ghaafir: 46]

He says: *“The Fire, they are exposed to it, morning and afternoon...”* i.e., before the establishment of the Hour:

“...and on the Day when the Hour will be established (it will be said to the angels) cause Fir’awn’s people to enter the severest foment!” [al-Ghaafir: 46]

However, we must understand that the Delight and Punishment are from the Unseen; we do not see it because if we were to see them we would not bury our dead since an individual would not present his dead to a punishment he sees. He’ll be scared; because if the disbeliever or hypocrite is unable to answer, he’ll be struck with an iron rod like a hammer. Thereupon, he will cry so loudly that everything will hear his cry except humans. The Prophet (ﷺ), “If a person hears it he will fall down unconscious.”

The Prophet (ﷺ) also said: “If not that you’ll not bury, I would have supplicated to Allah to make you hear the punishments of the grave.”⁽¹⁾ But out of Allah’s favour we do not sense it; we only believe it as from the Unseen; we do not feel it.

Also if the torment of the grave is seen or perceived, that will constitute disgrace! When you pass by the grave of a person and see him being punished; shouting, that is tantamount to humiliation for

1 Reported by Muslim in the Book of the Paradise, Chapter on Presenting the Dead’s Sit in the Paradise or Fire and Affirming the Punishment of the Grave; no. 2867.

him.

Thirdly; if it is seen or perceived it will bring unrest for his people and family; they will not be able to sleep at night while hearing their relation shouting day and night due to torment. But from Allah's Mercy – free is He from all imperfections and Exalted is He – is that Allah made it hidden, not known. So let no one come and say: "We have dug out the grave two days after, we do not find any sign of punishment?!"

We say: That is because it is from the matters of the Unseen even though Allah - the Exalted – could show this Unseen to whomever He wills among His creatures. So, He may make it be seen. It is narrated in the two *Saheehs* in the hadeeth of Ibn Abbass – may Allah be pleased with them – that: "The Prophet (ﷺ) passed by two graves in Madeenah and said, "They are both being punished; and they are not being punished for something big. As for one of them, he would not avoid urine and the other would monger rumours."⁽¹⁾ So Allah made His Prophet see these two (inhabitants of the) graves that they were being punished.

In a nutshell, it is obligatory on us to believe in the Trials of the grave which is the questioning (of the inhabitant of the grave by) the two angels about his Lord, religion and Prophet; and that we should believe in the Delights of the grave and its Punishment.

Among the matters regarding belief in the Last Day: is that the individual should believe in what will happen on the Last Day; that when the horn is blown the second time the people will stand up in their graves to Allah, the Lord of all that exists, barefooted, without wearing shoes, naked, not dressed, and uncircumcised and not having any money. All humans including the Prophets and Messengers will be so raised up as Allah the Exalted said:

"As We began the first creation, We shall repeat it." (Al-Anbiyaa: 104)

As man comes out of his mother's womb in this way: naked, without wearing shoes, uncircumcised and without any money, likewise he will come out of the depths of the earth on the Day of Standing. They will stand in the presence of the Lord of all that exists, men and women, young and old, believers and disbelievers; all in that manner,

1 Its referencing has preceded.

barefooted, uncircumcised, without any wealth. And no one will look at the other because they're faced with a matter that will busy them away from looking at one another. The matter is far too serious for them to begin to look at each other.

A woman would be besides a man and he would not look at her neither will she look at him as Allah – the Mighty and Sublime – said:

“Then when there comes As-Saakha (the second blow of Trumpet on the Day of Resurrection) That Day shall a man flee from his brother; and from his mother and his father; and from his wife and his children.” [‘Abasa: 33-37]

Part of belief in the Last Day is: believing that Allah – free is He from imperfections and Exalted is He – will spread this earth and extend it. Our earth today is round with some flattening at the South and North. But it is round as His saying indicate:

“When the heaven is split asunder, and listens to and obeys its Lord and it must do so. And when the earth is stretched forth.” [Al-Inshiqaaq: 1-3]

That is: it will not be stretched until the heaven is split asunder and that will be on the Day of Standing. The earth will be stretched as the tanned skin is stretched; there will not be any valley or tree or building or mountain, Allah – the Mighty and Sublime – will level it smooth; you will not see any crookedness or curve. The people shall be gathered on as explained; the heavens will be folded, the Lord – the Mighty and Sublime – will fold it up with His Right.

The sun will be brought so close above their heads to the height of a mile in terms of distance or the kohl container length. Whatever the case, it would come so close to the heads. However, we believe that some among the people will be saved from its heat; those Allah will place under His shade on a Day there will be no shade except His shade. Among those are the seven Messenger (ﷺ) mentioned in a single text. He – peace and blessings be upon him – said: **“A group of seven; Allah shall provide them shade under His shade on a Day there shall be no shade except His shade: A just ruler, a young person nurtured to give obedience to Allah, a man whose heart is attached to the mosque, two people who love each other for the sake of Allah; they would come together based on it and separated on it, and a man that is invited by a woman of wealth and beauty but says: ‘I fear Allah’ and**

a man who donates a charity hiding it so that his left hand knows not what the right hands out. And a man who remembers Allah privately and his eyes shed tears.”⁽¹⁾

1. A just ruler: He is the one who maintains justice among his followers; and there is no fairer and more appropriate and more incumbent than establishing Allah’s Rule over them. This is the height of justice; Allah the Exalted says:

“Verily Allah enjoins justice and Al-Ihsaan (i.e., to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the legal ways of the Prophet [ﷺ] in a perfect manner)...” [An-Nahl: 90]

Whosoever rules over his subjects with other than Allah’s legislations has not been fair; he is rather a disbeliever – and the refuge is with Allah - because Allah said:

“And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allâh’s Laws.” (al-Maaidah: 44)

If this ruler makes legislations contradicting the Sharee’ah while knowing that they actually contradict the Sharee’ah but he abandons it and says: “I will not leave these legislations”; such an individual is a disbeliever even if he prays, gives charity, fasts and performs the pilgrimage. Even if he gives the remembrance of Allah the Exalted; even if he affirms the Messengership of the Messenger – alayhi as-salaat was-salaam -. Such is a disbeliever who will abide in the Hell Fire forever on the Day of Standing.

And it is not allowed for him to be allowed to rule over a Muslim community if they are able to unseat him from office. The fairest thing the ruler could do is to govern the people according to Allah’s Laws. From justice is for him to deal fairly between the poor and rich, the enemy and friend, those close and far; even the enemy, he should deal justly between him and friends in rulings. In fact the scholars – may Allah shower blessings on them – say: If two men enter upon the judge; one of them a disbeliever while the other is a Muslim, it is not allowed for him to favour the Muslim with anything. So they should both go in, sit and the judge should talk to them both. He should not talk to one leaving the other; he should not show a cheerful

1 Its reference was earlier cited.

countenance to the Muslim and frown at the disbeliever while they are before him seeking justice. He should be fair between them even though, undoubtedly, the non-Muslim is not like the Muslim:

“Shall We then treat Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the Mujrimoon (criminals, polytheists and disbelievers, etc.)? What is the matter with you? How judge you.” [Al-Qalam: 35-36]

But before the Law; the people equal.

From fairness: is to implement the legal punishment Allah – the Mighty and Sublime – has obligated upon every one even upon his children and descendants. The Prophet (ﷺ) is the most fair of people; when his intercession was sought regarding the woman from the Makhzoom tribe the Prophet (ﷺ) had ordered that her hands be cut, Usaamah – may Allah be pleased with him – interceded on her behalf and he said to him: “Are you interceding regarding Allah’s legal punishment?” He berated him.

Thereupon, the Messenger (ﷺ) stood up and addressed the people. He gave thanks to Allah and praised him and then said, “Thereafter... those who came before you were destroyed because if the high-ranking among them stole, they left him but if the weak stole they would implement the legal punishment against him! I swear by Allah! If it were Faatimah the daughter of Muhammad that stole, I would have cut her hands.”⁽¹⁾ May Allah’s peace and blessings be upon him.

Faatimah the daughter of Muhammad, the best among women! She is the leader of the ladies of the dwellers of Paradise; the daughter of the best of humans. Yet, if she were to steal her father would have cut her hands. Consider, “I would have cut her hands”; he did not say, “I would have ordered her hands to be cut”! Apparently, he will ensure that her hands were cut if she ever stole. This is justice; and the heavens and the earth stand upon that.

From the justice on the part of the ruler is to appoint to offices those competent in terms of their religion and ability; so they’ll be

1 Reported by Al-Bukhaari in the Book of Narrations of the Prophets, Chapter no. 54; no. 3475, and Muslim, Book of Prescribed Punishments, Chapter on Cutting the Hands of the High-ranking Who Steals and others; no. 1688.

trustworthy and able, capable of carrying out the tasks they are given.

The pillars of rulership are two: Power and Trust.

Allah the Exalted – said:

“Verily, the best men for you to hire is the strong, the trustworthy.”

(Al- Qasas: 26)

“An Ifreet (strong one) from the jinn said” - to Sulayman: “I will bring it to you” i.e., the throne of Bilqees – “...before you rise from your place (council). And verily; I am indeed strong, and trustworthy for such work.” (An-Naml: 39)

Hence, it is part of justice not to appoint an individual to an office except he is competent to occupy such an office in terms of his ability and trust. If he appoints someone incompetent when he has others who are competent, then he's not being fair. The Prophet (ﷺ) mentioned the fair leader among the seven Allah will place under His shade on a Day there will be no shade except His. He even made him the first of the seven because being just to subjects is really difficult. So if the individual Allah makes a ruler is granted the success of being just, he benefits therefrom tremendously and the Ummah in his time and after him would benefit tremendously since he'll be a good model and he will be among those Allah will put under His shade on a Day there will be no shade except His.

Secondly: A young boy nurtured to give obedience to Allah:

The youth is someone between fifteen and thirty years. Undoubtedly, the youngster has aims and thoughts; he does not remain upon anything because he is young in age and tender. Everything attracts and fascinates him. So the Messenger (ﷺ) ordered that the elderly ones among the polytheists be killed during battles and their youngsters be left. Since the youngster may be attracted if Islam is presented to them. Hence, at the youthful age, the youth would have thoughts and desires, aims whether thought-based or character-based. Therefore, the one Allah favours to be nurtured upon giving obedience to him will be among those Allah will place under his shade on the Day there will be no shade except His shade.

Obedience to Allah is to carry out His orders and avoid His prohibitions; and His orders will not be carried out neither will His prohibitions be avoided except through knowing that such-and-such is an order and that is a prohibition. So knowledge must come first.

So the youth must be a student studying knowledge obeying the commands and abstaining from the prohibitions.

Thirdly: A man whose heart is attached to the mosques:

That is: He loves the mosques.

Does this refer to the places where prostrations are made? That is, he loves making much prostrations or it specifically refers to the mosques? It could mean this or that. A man whose heart is regularly connected to the mosque; he is always busy in the praying places and in Prayer. After exiting a particular Prayer, he is waiting for the next, and so on.

Here, there is difference between a person's saying: "O Allah, grant me succor with the Prayer" and "O Allah, grant me relief from the Prayer." Grant me succor with the Prayer: is good; i.e., make this Prayer tranquility for my soul. But "Grant me relief from the Prayer" means, disconnect me from it. I ask Allah's refuge!

But this man, his own heart is regularly connected to the mosque; he is busy at the places of worship and when he exits from a Prayer, he awaits another.

Fourthly: Two men, who love each other for the sake of Allah; they gather based on it and separated on it:

They love one another not for any other than Allah - the Mighty and Sublime -; so there is no kinship between them nor financial interaction or mutual friendship. He only loves him for the sake of Allah - the Mighty and Sublime - because he sees him committed to worship and steadfast upon His Sharee'ah. If the individual is a near relative or friend and the like, there is no blame if he still likes him from two angles: from the aspects of family relations and friendship and from the perspective of Faith.

So, these two love each other because of Allah and became like brothers due to the religious, *Sharee'ah*-based link between them; worshipping Allah - free is He from all imperfections and Exalted is He.

"They come together based on it": in this world, "...and they separate on it" i.e., nothing separated between them except death; he loved him till he died. These two will be placed under His shade on a Day there will be no shade except His, and on the Day of Rising, they will continue upon their love and close friendship as Allah - the

Exalted – said:

“The intimate ones on that day are enemies of one another except the pious ones.” (Az-Zukhruf: 67).

Their friendship will remain in this world and in the Hereafter.

Fifth: And a man invited by a woman who is of reputation and beauty, but he replied, “I fear Allah”:

A man with sexual potency invited by a woman to have illicit intercourse with her – and the refuge is with Allah-; a beautiful and high-ranking lady. That is to say; she is from a renown lineage, not among the lowly ladies, and she’s beautiful. She lures him in a private place where no person will see them both. This man is full of sexual urge, he desires women but he rather said, “I fear Allah!” Nothing has prevented him from doing that except the fearful consciousness of Allah – the Mighty and Sublime.

Consider such a man. The circumstance came up because he is actually capable of having intercourse and the lady is beautiful and high-ranking and the location was private! But a stronger inhibiting factor prevented him: fearful consciousness of Allah. He rather said, “I fear Allah.” He did not say, “I do not desire women” neither did he say, “she’s not beautiful” nor that, “you’re a lowly lady” nor “there are some persons around us”. He said, “I fear Allah.” This is among those Allah will place under His shade on the Day there will no shade except His shade.

Consider Yoosuf, the son of Ya’qoob son of Ishaq bin Ibraaheem – alayhim as-salaat was-salaam –, the wife of the ‘Azeez king of Egypt got passionately in love with him. Being a wife of the king, she was certainly pretty and coquettish. She herself and Yoosuf away from the people, and said:

“...come on, O you...”

That is; she was seducing him. And he was a young man who naturally would be attracted to her as she desired him but he saw the evidence of his Lord and fearful consciousness of Allah was in his heart and so he abstained. Thereupon, she threatened to imprison him but lamented:

“O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined

towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant. So his Lord granted his supplication and turned away from him their plots. Verily, He is the All-Hearer, the All-Knower. Then it occurred to them, after they had seen the proofs (of innocence), to imprison him for a time.” (Yoosuf: 33-35)

He was imprisoned for the sake of Allah, he shunned illicit sexual intercourse despite the circumstance; but he rather saw his Lords evidence and he feared Allah.

Six: A man who gave out charity and concealed such that his left hand was not aware what the right hand handed out:

This entails perfect sincerity; he would give sincerity of purpose and not want the people to get aware of any of his deeds. In fact he desires that it is just between himself and his Lord; he never wanted to show to anybody that he granted benefit to any person. Because the person who gives in front of people certainly has a favour over the individual he gives. Hence he would conceal the charity so that his left hand is not aware about what the right hand gives; i.e., due to his hiding it, if the left would not know what the right hand gave out he would certainly do that.

Such an individual is sincere to the peak; far from any considerations of favour over the beneficiaries, Allah will place him under His shade on the Day there will be no shade except His shade. However, you should note that, undoubtedly, concealing giving charity is better; but certain things could make it become less preferred such as when that involves encouraging others to give. In that case, giving out charity publicly may be more preponderant. For that reason, Allah – free is He from all imperfections and Exalted is He – praised those who give out secretly and openly according to the necessitating benefits.

So the condition is any of three levels: Either that giving secretly is more beneficial or that showing it is more useful; but if they're both equal (in terms of the expected benefits), then giving secretly is better.

Seven: A man who remembers Allah while alone and his eyes shed tears:

He gave remembrance of Allah with his tongue and heart, he was not showing off the remembrance to anyone; he was completely away from the entire world; his heart is rather connected to Allah – the

Mighty and Sublime.

When he remembered Allah with his tongue and heart, he recalled the Mightiness of Allah – the Exalted and Sublime – his hearts became filled with Allah’s love and tears rolled down his cheeks. Such an individual will be among those Allah will place under His shade on the Day there will be no shade except His shade.

These seven categories of good deeds, a person may be granted the fortune of falling under one of it or two or three of it or four or five or six or even the seven. This is possible and they do not contradict; an individual may be fortunate to share in each of the categories just as the Messenger – alayhi as-salaat was-salaam – informed us that, “The Paradise has entrances; the regularly Prayer people will be invited from the entrance of Prayer, those who give charity will be called from the entrance of Charity, those who fight in Allah’s path will be summoned from the entrance of Fighting in Allah’s path and those who fast regularly will be invited from the Rayaan entrance.” He mentioned four!

Thereupon, Abu Bakr said: “Messenger of Allah, the person invited from just one of these doors has not any difficulty” - that is, the matter is simple with the individual that will be summoned from just a single door – “will any person be invited from all of these doors?” He answered, “Yes, and I hope you’ll be among them, O Abu Bakr.”⁽¹⁾ We ask Allah for His favours. This means that Abu Bakr will be invited from all these doors because he was regular with the Prayers, readily gave out charity, fought in Allah’s path and fasted often; he shared in all the aspects of good deeds – may Allah be pleased with and shower blessings on him and join us with him in His Gardens of Delight.

Here, I like to call attention to a matter: Some of the students think that the meaning of “shade” in “under His shade on a Day there will be no shade except His shade” refers to the shade of Allah – the Mighty and Sublime. But such is an erring thought; no one thinks like that except an ignorant and that is for the fact that, the people on the earth and shades are due to the sun. So, if we take it to mean the shade of

¹ Reported by Al-Bukhaari in the Book of Excellence of Companions, Chapter on the Prophet’s Saying: “**If I would make anyone a close friend...**”; no. 3666, and Muslim, Book on Zakaat, Chapter on Whoever Combines Giving Charity and Other Good Deeds; no. 1027.

the Lord – and free is He from all imperfections and Exalted is He -, it implies necessarily that the sun is above Allah such that He will be a covering between the sun and the people. But this is impossible! Allah – free is He from all imperfections – is absolutely above all things in all directions.

However, what it means is, a shade Allah will create on that Day under which He will shade those who deserve being under Allah's shade. Allah only connected it to Himself because on that Day no one will be able to take shade with something done by a creature. There will be no building or anything to place on the heads; the only available shade is what Allah creates for His servants on that Day. Hence Allah ascribed it to Himself because He alone will create it.⁽¹⁾

Among the events that will occur on that Day: is the unfolding of the scrolls; i.e., the pages of the deeds written for the servant during his lifetime. And that is for the reason that, Allah – free is He from all imperfections – has placed two angels with every person: one on his right and the other on his left as Allah – Blessed is He and Exalted – said:

“We are nearer to him than his jugular veins (by knowledge). (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it).” (Qaaf: 16-18)

These two honourable angels write down whatever the individual does whether speech or action. As for his thoughts they will not be written for him because the Prophet (ﷺ) said: “Allah has overlooked for my *Ummah*, what their souls think of as long as they do not act based on them or say them.”⁽²⁾

But actions and utterings will be recorded for the individual; the writer of good deeds is on the right side and the writer of evils on the left side. They both write whatever they are ordered to record and on the Day of Resurrection; every person will have his records tied to his

1 Check the Commentary of *al-Aqeedat al-Waasitiyah* by the eminent Shaykh, the Author - may Allah, the Exalted shower blessings on him – pg. 497; published by Daar ath-Thurayaa.

2 Reported by Al-Bukhaari in the Book of Vows and Oaths, Chapter on Allah's Overlooking the Thoughts in the Hearts as Long as They Do Not Become Beliefs; no. 127.

neck as Allah – the Exalted – says:

“And We have fastened every man’s deeds to his neck.” (Al-Israa: 13)

And this book shall be brought out to him and it will be said:

“Read your book. You yourself are sufficient as a reckoned against you this Day.” (Al-Israa: 14)

It will be read to him and he would become aware of all in his record.

This unfolded book, some among the people will collect it with the right hand and some with their left and from behind their backs. As for those who will receive it with their right – may Allah make us be among them -, they will announce to the people:

“Here! Read my Record.” (Al-Haaqah:19)

He will show it to them out of joy and great delight for what Allah has favoured him with. As for the one who will receive his record with his left; out of sorrow, grief and dejection, he will say:

“I wish that I had not been given my Record!” (Al-Haaqah: 25)

Among the matters we must believe regarding the Day is: that you believe in Accounting; that Allah will call the creatures to account as He – the Exalted – said:

“And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.” (Al-Anbiyaa: 47)

He also says:

“He will surely receive an easy reckoning.” (Al-Inshiqaaq: 8)

Allah will call the creatures to account; but the accounting of the Muslim will be of ease, without disputing; Allah – the Exalted – will bring the believer to privacy and cover him with His covering and make him acknowledge his vices. He will say: “Do you recall such-and-such?” He will answer, “Yes” and admit all that, and Allah – the Mighty and Sublime – will say: “I had covered them for you in the world; today, I forgive you over them.”⁽¹⁾

1 Reported by Al-Bukhaari in the Book of Injustices, Chapter on Allah’s saying: **“No doubt! The curse of Allah is upon the wrong-doers”**; no. 2441, and Muslim in the Book of Repentance, Chapter on Accepting the Repentance of the Murderer even

How many are the sins Allah covers for us! If the individual is a believer, Allah will say to him, “I had covered them for you in the world; today I forgive you over them.” As for the disbeliever – and the refuge is with Allah -, he will be disgraced and embarrassed, he will be called in the presence of the creatures:

“...these are the ones who lied against their Lord! No doubt! The curse of Allah is on the wrongdoers.” (Hood: 18)

Among the matters we must affirm will happen on the Day of Resurrection is: The Pool of our Prophet, Muhammad (ﷺ). It is a pool into which two spouts from the *Kawthar* flow – the river the Prophet (ﷺ) was endowed with in the Paradise as Allah says:

“Verily we have granted you (O Muhammad) the Kawthar.” (Al-Kawthar: 1)

So, two spouts will flow into the Pool which will be at the Plane on the Day of Resurrection. The Prophet – ﷺ – described it as having water whiter than the milk; sweeter than honey, nicer in its fragrance than the musk, and that its containers are like the stars in the sky while its length is a month’s journey. Likewise, its breath is a month’s journey, and that whosoever drinks from it once never gets thirsty afterwards forever.⁽¹⁾

The Muslims in the *Ummah* of the Prophet (ﷺ) will come to this Pool – may Allah bring me and you all to this Pool -; they will drink from it. But as for those who do not believe in the Messenger – alayhi as-salaat was-salaam – he will be turned back from it and will not drink from it – we ask Allah’s protection.

This Pool Allah bestowed upon the Prophet – alayhi as-salaat was-salaam – is the greatest of the ponds of the Prophets; and every Prophet shall have his Pool where those who believe in him will go to. But they will be incomparable to the Messenger’s Pool considering the fact that this *Ummah* will make two-thirds of the dwellers of the Paradise. So, it is not far-fetched that the Prophet’s Pool is the greatest, largest, widest and best.

Among the issues we must believe regarding the Last Day is: Belief

though His Killings are Much;no. 2768.

1 Reported by Al-Bukhaari in the Book of Heart-Softeners, Chapter on the Pool; no. 6579, and Muslim, the Book of Virtues, Chapter on Affirming the Prophet’s Pool and Its Description; no. 2292.

in the *Siraat*. The *Siraat* is a bridge placed across the Fire, thinner than the hair and sharper than the sword. The people will cross it according to their deeds; those who hasten towards good deeds in the world will move fast on the *Siraat*. But those who only sluggishly give good deeds and have mixed up good with evil and Allah had not pardoned them, they may even fall in to the Fire – and the refuge is with Allah!

The people will variously cross it; some will within the blink of an eye, some like the lightning, some others like the wind, some like the horse, others like the camel caravan, some will move on their feet, some others will crawl and some will be hurled into the Fire.

No one will cross the *Siraat* except the believers alone; as for the disbelievers, they will not cross it because they will be dragged from the Planes of Resurrection to the Fire directly – we ask Allah's refuge.

After crossing the *Siraat* they will stop at a Bridge between the Paradise and the Hell and each of them will get even with the other. This is different from the matters of Retribution on the Plains of Resurrection. The Retribution here – and Allah knows Best – is intended to free the hearts from grudges, hatred or bitter anger so that they could enter the Paradise in the best of conditions. Because even if an individual gets even with whomever had transgressed against him, he still bears some bitter feelings and disaffection towards the aggressor. But as for the dwellers of the Paradise, they will not enter the Paradise until rights have been entirely taken for their owners. So they'll enter the Paradise in the best form; after they are cleansed and purified, they'll then be permitted to enter into the Paradise.

Meanwhile the Paradise will not be opened for anyone before the Messenger (ﷺ) and so, he himself will intercede for the dwellers of the Paradise to be admitted into it as he would have interceded for the entire creatures to be judged and saved from the difficulties, trials and pains they'll face at the Plane of Resurrection. Those two intercessions are special for the Messenger of Allah – ﷺ: the Intercession for the people at the Plane so that they may be judged and the Intercession for the dwellers of the Paradise so that they may enter the Paradise.

So he'll have two intercessions, one of them to save the people from hardship, difficulty and the other for them to attain their desires; the opening of the Paradise.

And the first person to enter the Paradise among the humans is Allah's Messenger (ﷺ) before anyone; and the first *Ummah* to be entered is that of the Prophet (ﷺ). As for the people of the Fire – and the refuge is with Allah – they will be dragged to the Fire: “...**whenever a nation enters it, it curses its sister**” – and the refuge is with Allah. The second will curse the first and so on. They will also declare disconnection from one another – we ask Allah for protection.

When they arrive at the entrance of the Fire, they'll find its gates open that they may be faced with its punishment. So they'll enter into it and the disbelievers will dwell in it forever and ever, eternally as Allah – the Mighty and Sublime – said in His Book:

“Verily, those who disbelieve and do wrong, Allah will not forgive them nor will He guide them to any way. Except the way of Hell, to dwell therein forever; and this is ever easy for Allah.”
(An-Nisaa: 168 – 169)

He – free is He from imperfections – also said:

“Verily, Allah has cursed the disbelievers and has prepared for them a flaming Fire (Hell). Wherein they will abide forever, and they will find neither a protector nor a helper. On the Day when their faces will be turned over in the Fire, they will say: ‘Oh, would that we had obeyed Allah and obeyed the Messenger (Muhammad).’ And they will say: ‘Our Lord! Verily, we obeyed our chiefs and our great ones, and they missed us from the (Right) Way. Our Lord! Give them double torment and curse them with a mighty curse!’” (Al-Ahzaab: 64-68)

He – the Exalted – said:

*“Verily, for him is the Fire of Hell, he shall dwell therein forever.”
(Al-Jinn: 23)*

These three verses from Allah’s Book all unequivocally explain that the people of the Fire will dwell in the Fire forever; and no one has any valid opinion after Allah’s statement! Likewise, the People of the Paradise will dwell in it for eternity.

If an individual says: Allah the Exalted said in *Soorat Hood* that:

“As for those who are wretched they will be in the Fire, sighing in high and low tone. They will dwell therein for all the time that the heaven and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills). And those who are blessed, they will be in paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.” (Hood: 106-108)

So regarding the dwellers of the Paradise, it says: *“...a gift without end”* i.e., unceasing; continuing forever. And as regards the people of the Fire, He said: *“...your Lord is the Doer of whatsoever He intends.”* Does this mean that the punishment of the people of the Fire will cease?

The response is that: We say “No”; but because the dwellers of the Paradise will live in luxury, Allah – free is He from imperfections – explained that their gift will not cease. But as for the people of the Fire, because they will dwell under Allah’s justice, He said: *“...your Lord is the Doer of whatsoever He intends.”* No supplement follows His rules; He has willed that the people of the Hell enter into it; so He does whatever He wills. That is the difference between the people of the Fire and the dwellers of the Paradise. The gift of the dwellers of the Paradise is unceasing; but the people of the Fire, they will live in Allah’s justice, and Allah – free is He from all imperfections and Exalted is He – is a Doer of whatsoever He intends.

This explanation is as is easy regarding belief in the Last Day.

Then His saying: *“and that you believe in Preordainment; the good of it and the bad of it”* this is the sixth Pillar of *Eemaan*.

Al-Qadar (Preordainment) is the foreordaining by Allah – free is He from all imperfections and Exalted is He – of all that shall happen till the Day of Resurrection. Allah created the Pen and said to it,

“Write”, it said, “My Lord, what do I write?” He said, “Write all that shall happen.” At that time, it went on with all that shall happen till the Day of Resurrection.⁽¹⁾ So whatever reaches a person could not have missed him, and whatever misses him could never have reached him. Allah mentioned this in His Book in a general sense:

“And surely the, the Hour is coming, there is no doubt about it; and certainly, Allah will resurrect those are in the graves.” (Al-Hajj: 7)

He - the Exalted – also says:

“No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees before We bring it into existence. Verily, that is easy for Allah.” (Al-Hadeed: 22)

“*Before We bring it into existence*” would mean, before We created it. That is to say, before we created the earth and before We created you and before We created the calamity. Allah had written that before the creation of the heavens and earth by fifty thousand years.

The people of knowledge say: Belief in Preordainment must include belief in all its four levels:

The first level: that you believe that Allah – free is He from all imperfections and Exalted is He – is the Knower of all things. This is found in many places in the Mighty Book; Allah would mention His all-encompassing knowledge as He said:

“...that you may know that Allah has power over all things, and that Allah surrounds all things in [His] Knowledge.” (At-Talaaq: 12)

And according to His saying:

“And with Him are the keys of the Ghayb [the Unseen], none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry but is written in a clear Record.” (al-An'aam: 59)

The second stage: that you believe that Allah the Exalted has

1 Reported by At-Tirmidhee in the Book of Preordainment, Chapter About What is Reported on Being Pleased with Destiny; no. 2155, and Aboo Daawood in the Book of the Sunnah, Chapter on Preordainment; no. 4700.

recorded the ordination of everything till the Day of Resurrection. He recorded it before the creation of the heavens and the earth by fifty thousand years. So everything that shall happen is recorded and concluded; the pens have dried and the scrolls have been rolled up. Hence, whatever afflicts you could not have missed you and whatever misses you would not have touched you. So if anything happens to you do not say, "If I had done such-and-such it would not have reached me" because that was something written, it must occur as He wrote it – and free is He from all imperfections and Exalted is He.

So, no matter what you do, there is no escape from it; the matter shall occur and will never change because it has been written.

If a person says: Has it not been mentioned in the hadeeth that, "Whoever desires that his provisions are expanded and that his lifespan is prolonged for him should connect his ties of kinship."⁽¹⁾?

The response: Rightly, that has been narrated. But the individual whose wealth is expanded for him and whose lifetime is prolonged due to his connecting family ties, it had been written that he will connect family ties and that his wealth will be expanded therewith and that his lifetime will be sustained; and it must be. But the Messenger – alayhi as-salaat was-salaam – said, "Whoever desires that his provisions are expanded and that his lifetime is prolonged" for us to hasten towards connecting family ties. Otherwise, it is written that the individual will connect family ties and achieve the rewards or that he will not maintain the ties and would be prevented from the rewards; it is a concluded matter.

However, the Messenger – alayhi as-salaat was-salaam – told us that for us to be encouraged towards connecting family ties.

Also: When the fetus in its mother's womb reaches four months, an angel in-charge of the womb will be sent to it; it will blow life into it and will be given four orders: to write its provisions, lifespan, deeds and whether it will be wretched or successful; and it will write that. This recording is different from that of the *al-Lawh al-Mahfoodh* (the Preserved Tablet); it occurs at the beginning of the individual's life.

1 Reported by Al-Bukhaari in the Book of Manners, Chapter on the One Whose Wealth Is Expanded for Him For Connecting Kinship Ties; no. 5986, and Muslim in the Book of Benevolence and Ties, Chapter on Connecting Family Ties and Prohibition of Breaking It; no. 2557.

Hence, the scholars would refer to it as: Lifetime Recording; i.e., with respect to lifetime.

Likewise: there is another recording which occurs every year during the (*Laylat al-Qadr*) Night of Power, Allah will record all that shall happen that year as He – the Exalted – said,

“We sent it (this Qur’an) down on a blessed night (i.e. the night of Al-Qadar) verily We are ever warning. Therein (that night) is decreed every matter of ordainments.” (Ad-Dukhaan: 3-4)

“...is decreed” that is, it is pronounced and explained, and so, it is called the Night of Destiny.

The third stage: that you believe that all things are by Allah’s Will; nothing goes out of His Will whether they are special for Allah alone such as sending down rains, giving life to the dead and the like or from the actions of the creatures such as the Prayer, Fasting and the like. All of these happen by Allah’s Will. Allah the Exalted says:

“To whomsoever among you who wills to walk straight. And you cannot will unless (it be) that Allah wills - the Lord of all that exists.” (At-Takweer: 28-29)

Allah the Exalted also says:

“If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He wills.” (Al-Baqarah: 253)

So Allah – free is He from all imperfections and Exalted is He – explained to us that we have no wish but by Allah’s Will and that our actions occur by the Will of Allah:

“If Allah had willed, they would not have fought against one another...” (Al-Baqarah: 253).

But all things happen by Allah’s Will and so, nothing ever happens in His Dominion except what He Wills. Hence, the Muslims unanimously agree on this very important statement: “Whatever Allah wills occurs and whatever He wills not does not occur.”

As for the **Fourth Stage:** That is to believe that all things are created

by Allah based on Allah's saying:

"Allah is the Creator of all things and He is Wakeel (Trustee, Disposer of affairs, Guardian) over all things." (Az-Zumar: 62)

He – the Exalted - says:

"He has created everything, and has measured it exactly according to its due measurements." (Al-Furqaan: 2)

So everything in existence is created by Allah, the Mighty and Sublime. Man is Allah's creature and his deeds are created by Allah. Allah says about Ibraaheem –alayhi as-salaat was-salaam - while he addressed his people:

"While Allah has created you and what you make!" (As-Saffaat: 92)

So the deeds of the creature are created by Allah although the one who does the action directly is the servant and not Allah; but Allah created this act and the servant carried it out. So it is ascribed to Allah in terms of its creation and to the servant considering its obtention and action. So the servant is the doer but the Creator is Allah.

All things that happen are creatures of Allah, the Mighty and Sublime, but whatever is of Allah's Attributes are not created. The Qur'an – for instance -, was sent down to Prophet Muhammad - ﷺ - but it is not created because the Qur'an is Allah's Word and His Words are among His Attributes – free is He from all imperfections – and they are not creatures.

These are the four stages of Belief in Preordainment. It is incumbent for you to believe them all otherwise, you would not have affirmed faith in Preordainment.

The benefits of believing in Preordainments are many; because if a person understands that things must only happen as Allah has decreed, he will rest. When he is afflicted with a difficulty he forebears and says: "This is from Allah" and when he is touched by a thing of delight, he is thankful saying: "This is from Allah."

It is authentically reported from the Prophet (ﷺ) that he said: "How wonderful is the affair of the true believer; all his affairs are good. If prosperity attends him, he expresses gratitude and it is good for him, and when adversity befalls him, he endures patiently and that is also

good for him.”⁽¹⁾

Because the believer affirms that all things occur according to Allah’s Preordainment; he is always happy, regularly calm, because he understands that whatever reaches him is certainly from Allah: If it is adversity, he endures patiently waiting for the relief from Allah. So he turns to Allah the Exalted to remove the difficulty. And if it is a thing of delight, he is thankful and grateful to Allah. He understands that it had not happened out of his own power or ability but by Allah’s favour and mercy.

Then his saying – *alayhi as-salaat was-salaam*: “the good of it and the bad of it.”

The good is whatever is beneficial and suitable to the individual whether useful knowledge, abundant and lawful wealth, good health, family and children and likes of that.

On the other hand is the bad, like ignorance, poverty, illness, loss of family members or children and so on.

All these are from Allah – and free is He from all imperfections – both good and evil, because Allah – the Exalted – would preordain the good for certain wisdom and likewise the bad for a wisdom as He – the Mighty and Sublime – said:

“And We shall make a trial of you with evil and with good. And to Us you will be returned.” (Al-Anbiyaa: 35)

So when Allah knows that it good and from wisdom to ordain an evil, He ordains it owing to the tremendous good consequent upon that such as His saying:

“Evil has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, begging His pardon).” (Ar-Rum: 41)

If a person says: How would you reconcile between the Prophet’s saying: “...and that you believe in Preordainment, the good of it and the bad of it” and his saying, “...evil is not to be ascribed to you”⁽²⁾

1 Its reference has preceded.

2 Reported by Muslim in the Book of the Travelers’ Prayer, Chapter on Supplicating during the Night-Prayer; no. 771.

rejecting that evil is ascribed to Allah?

The reply is to say: Absolute evil is never found in Allah's actions; pure evil, bereft of any good immediate or future can never be found in Allah's action. This is from one perspective because even the evil Allah preordains as evil must have praiseworthy end and could be evil for some and good for others.

If Allah sends down a heavy downpour which submerges the plants of an individual but benefits the land and people, such is good regarding those who gained advantage from it but bad with respect to those who were afflicted therewith. So, it is good from an angle and evil from another angle.

Secondly: even the evil Allah preordains on the individual is good in actual sense because if he is patient, hoping in Allah's reward he will gain far much more than the affliction that touched him. In fact, it may be the means of his achieving steadfastness and recognizing the magnitude of Allah's favour on him, and so, the end is praiseworthy.

For that reason, it was mentioned about one of the fervently worshipping women that she got injured on her finger or hand; it got cut open; but she endured patiently and thanked Allah over it and said, "the delight of its reward made me forget the pains of its forbearance."

We also say: the evil is not actually in Allah's action itself; it is rather in its objects; the objects may be good or bad. But as for the action itself it is good. Hence, Allah – the Mighty and Sublime – said:

"Say: I seek refuge with (Allah) the Lord of day-break. From the evil of what he has created." (Al-Falaq 1-2)

That is; from the evil of that which Allah created; so the evil is really contained in the object and not in the action itself. As for Allah's actions, they are all good.

This illustration further makes it clear: if you have someone sick around you and it was said that you'll need to cauterize him for him to be well and you so do with the fire. Undoubtedly, the fire is painful but your action is not evil; it is rather good for the sick person because you envisage a good end from the cauterization. Similarly, Allah's doing things we consider distasteful and things containing evil are with respect to His actions and bringing to existence, good because they consequent upon good.

If a person says: “How would you reconcile between this and His saying:

“Whatever of good reaches you is from Allah, but whatever of evil befalls you, is from yourself” (An-Nisa: 79)?”

The answer is to say: *“Whatever of good reaches you is from Allah”* means, from His bounty; He basically favored you with that and in the end, *“and whatever has befallen you which is of evil, then it is from yourself”* indicates that you are the cause. Otherwise, they are preordained by Allah but you were the cause as in His saying the Exalted:

“And whatever of misfortune befalls you, it is because of what your hands have earned and He pardons much...” (Ash-Shoorah: 30)

In a nutshell, all what happens do happen according to Allah’s preordainment, whether good or bad.

Umar bin al-Khattab - may Allah be pleased with him – said in the report he narrated from Jibreel (alayhi as-salaam) that he asked the Prophet (ﷺ); “Tell me about Ihsaan (doing good)?” He then answered, “It is for you to worship Allah as if you are seeing Him; and even though you do not see Him, He certainly sees you.”

Al-Ihsaan (doing good) is the opposite of doing evil. And here, *Ihsaan* means perfecting deeds; the Prophet (ﷺ) explained that *Ihsaan* is for you to worship Allah as if you are seeing Him. That is, you’ll observe the Prayer as if you are seeing Allah –the Mighty and Sublime -, you hand out the obligatory charity as if you’re seeing Him and fast as though you see Him; likewise the hajj, as if you see Him, you make the ablution as if you see Him and similarly for other deeds.

That the individual serves Allah as if he sees Him is evidence for being sincere towards Allah – the Mighty and Sublime – and for the perfecting the deeds by following the Messenger (ﷺ) because every person that serves Allah in this manner definitely has Allah’s love and Mightiness penetrating his heart which drives him to observe the deeds properly and appropriately.

“...and even though you do not see Him, He sees you.”

That is, if you do not worship Allah in this manner, then worship Him being conscious and fearful that He sees you, because “He sees

you”. And it is well known that serving Allah by way of seeking Him is better than doing so due to dread!

So we have two stages:

The first stage: that you worship Allah as though you see Him; this is the stage of yearning and crave.

The second stage: that you serve Him knowing fully well that He sees you; this is the stage of dread.

Even though they are both great levels, the first is more perfect and excellent.

Then Jibreel said: “**Inform me about the Hour.**”

Meaning, about the establishment of the Hour when the people will be raised and rewarded for their deeds. So the Prophet (ﷺ) answered that, “the one being asked knows not more than the questioner.”

“the one being asked” he referred to himself – peace and blessings be upon him - , “knows not more than the questioner” that is, Jibreel. That is to say, “If you do not know it O Jibreel, I don’t know it as well.”

These two noble messengers; one of them a messenger among the angels and the other a messenger among the humans, both of whom are the best of messengers; yet, each of them both refutes knowing the Hour. That is because the knowledge of the Hour is with the One – the Mighty and Sublime - Who will establish it, and that is Allah – blessed is He and Exalted – as He says in a number of verses:

“They ask you about the Hour (Day of Resurrection): ‘When will be its appointed time?’ Say: ‘The knowledge thereof is with my Lord (Alone).’” (Al-A’raaf: 187)

“People ask concerning the Hour, say: ‘The knowledge of it is with Allah only...’” (Al-Ahzaab: 63)

Therefore, the knowledge of it is with Allah; whoever claims the knowledge of the Hour is a liar! How will he know while the Messenger of Allah (ﷺ) does not know, likewise Jibreel (alayhi as-salaat was-salaam), he does not know despite the fact that they are both the best of all Messengers?

However the Hour has signs as Allah the Exalted says:

“Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portions (indications

and signs) have already come.” (Muhammad: 18)

Hence, when the Prophet (ﷺ) told Jibreel that he has no knowledge of that, he asked, “Then inform me about its signs” i.e., the signs that indicate its nearness.

Thereupon he answered, “That the bondswoman gives birth to her own master, and that you find the barefooted, naked, poor shepherds competing with one another in higher buildings.”

One: “...that a bondswoman gives birth to her own master” meaning, that an owned female slave has her condition changed becoming the mistress of other kings. This is just an indirect reference to abundance of wealth.

Likewise the second one: “...and that you find the barefooted, naked, poor shepherds competing with one another in high buildings.”

“Barefooted”: those who have no shoes due to poverty. “the naked” they have not clothing out of penury; and “the poor” i.e., the pauper. And “competing with one another in high buildings” meaning, they would soon become rich building high rising structures perceptibly and in the abstract sense.

They will compete in erecting high buildings perceptibly by their raising their structures towards the sky and in the abstract sense by their beautifying and designing and having in it everything of perfection since they have tremendous wealth.

And all these have happened, and then there are other signs the People of Knowledge have mentioned under the chapter headings on Tribulations and Trials and Signs of the Hour; and they are numerous.

Then Jibreel ﷺ departed. After a while, the Prophet (ﷺ) asked Umar (may Allah be pleased with him) “Do you know who the questioner was?” He replied, “Allah and His Messenger know better.” He then explained that, “He was Jibreel; he came to you to teach you your religion.”

This hadeeth contain numerous lessons:

1. Throwing questions to students in order to test them as the Prophet ﷺ posed the question to Umar, may Allah be pleased with him.
2. Likewise, it indicates the permissibility of a person saying: “Allah

and His Messenger know best”; it is not obligatory for him to say, “Allah and then His Messenger know best” because the knowledge of the Sharee’ah that reaches the Prophet ﷺ is part of Allah’s knowledge – and free is Allah from all imperfections. Therefore it is right to say, “Allah and His Messenger know best” as Allah the Exalted says:

“Would that they were contented with what Allah and His Messenger gave them...” (At-Tawbah: 59)

He did not say, “...and then His Messenger” because the “giving” here is legislative and the Prophet’s legislative giving is from Allah’s giving.

So regarding the legislative matters, it is allowed to say, “Allah and His Messenger” without using the particle, *thumma* (and then). As for the universal issues like Will and the like, it is not allowed to say, “Allah and His Messenger”. One should rather say, “Allah and then His Messenger”. Hence, when a man said to the Prophet (ﷺ), “As Allah wills and you will”, he cautioned, “Are you joining me an equal with Allah; it is rather as Allah alone wills.”⁽¹⁾

3. It includes proof that if a questioner enquires about a matter he already knows in order to benefit those present, he would be being a teacher to them. And that is for the reason that the responder, i.e., the Prophet ﷺ and Jibreel was asking not directly teaching, but he was the cause of the response from which the people benefitted.

Hence, some scholars said: It is necessary for the student of knowledge sitting with a scholar to ask about issues of concern to those present even if he knows the ruling in order for those present to benefit and then he becomes their teacher therewith.

4. This also shows the blessings on knowledge; and that the questioner and the person giving response gain as he said, “to teach you your religion.”

5. It includes evidence also that this hadeeth is a great one covering the entire religion. Hence, he said, “to teach you your religion” because it comprises the fundamentals of belief and the basics of deeds.

The foundations of creed and the mainstays of deeds are the five Pillars of Islam.

Allah alone grants success.

¹ Reported by Ahmad (1/ 214)

HADEETH 61

الثاني: عَنْ أَبِي ذَرٍّ جُنْدَبِ بْنِ جُنَادَةَ، وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ، رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ» رواه التِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Dharr and Mu'adh bin Jabal رضي الله عنهما reported that Messenger of Allah ﷺ said, "Fear Allah wherever you are, do good deeds after doing bad ones, the former will wipe out the latter, and behave decently towards people." [At-Tirmidhi]

COMMENTARY

This hadeeth is contained in the Forty Hadeeths collection of the author, may Allah have mercy on him. In it, the Prophet (ﷺ) handed down three significant pieces of advice. The first advice: He said, "Fear Allah wherever you are." The fear of Allah is eschewing the prohibitions and carrying out the commandments; this is the fear of Allah. You do what Allah commanded you sincerely for Him while following the Messenger of Allah (ﷺ) in it. In addition, you abandon what Allah has prohibited in accordance to His prohibitions – free is He from all imperfections. Thus, you uphold what Allah makes obligatory for you regarding the greatest Pillar of Islam after the two Testimonies, which is the Prayer. You'll observe it perfectly with its conditions, pillars, obligatory aspects, adding the supererogatory prayers too.

Whoever breaches any of the conditions, obligations, or pillars of Prayer does not (truly) fear Allah. Rather, he is deficient in his piety in the same degree that he abandons Allah's orders on him about the Prayer. In relation to Zakat, the fear of Allah manifests by evaluating all your wealth due for the Zakat and giving out the due out of pleasure and without any reluctance, reduction or delay. Thus, whoever fails to

do this has not (rightly) feared Allah.

With respect to Fasting, you should observe it as you have been commanded. You refrain from vain talks and obscenity, tumult, backbiting, spreading calumny and other such things that undermine Fasting and take down the spirit of Fasting and its true essence, which is abstinence from Allah's prohibitions. Likewise other obligations, you should observe them out of obedience to Allah, compliance with His command, in sincerity to Him and following His Messenger. Similarly, the prohibition should be avoided in compliance with the orders of Allah - the Mighty and Sublime.

The second advice: "carry out good deeds after falling into bad ones, the latter will wipe out the former." That is, whenever you commit an iniquity, follow it up with a good deed since good deeds wipe out the evil one. One of the good deeds after the evil deeds is that you repent to Allah from the wrongdoings. Indeed, repentance is one of the superior good deeds as Allah - the Mighty and Sublime - says:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

"Truly Allah loves those who turn to Him in repentance and loves those who purifies themselves." (Al Baqarah: 222)

And Allah - the Exalted - says:

"And all of you beg Allah to forgive you all, O believers, that you may be successful." (An-Noor: 31).

Equally, righteous deeds expiate wrongdoings. The Prophet (ﷺ) said, "The five (daily) prayers, Friday (prayer) to Friday (prayer), and Ramadan to Ramadan is expiation for what is between them as long as the grave sins are abandoned."⁽¹⁾

He also said, "One *Umrah* to another *Umrah* is expiation for what is between them."⁽²⁾ So, good deeds cancel out misdeeds.

The third advice: "and behave decently towards people." The first two pieces of advice are in relation to dealings with the Creator. However, the third is about dealings with the creatures; that you treat

1 Reported by Muslim in the Book of Purification, Chapter on the Five Daily Prayers, the Jum'ah Friday to Another, and a Ramadan Fast to Another...; no. 233.

2 Reported by al-Bukhaari in the Book of Lesser Hajj, Chapter on The Obligation of the Lesser Hajj and Its Virtues; no. 1773, and Muslim in the Book of Hajj, Chapter on the Virtues of Hajj and the Lesser Hjj and the Arafat Day; no. 1349.

them nicely for which you'll be parted at the back and not disparaged like being cheerful, truthful in speech, courteous in discourse among other virtuous characters.

There are numerous texts on the excellence of good character, such that the Prophet (ﷺ) said, "The most perfect of the believers in faith is the best of them in character."⁽¹⁾ In addition, he (ﷺ) informed that the most entitled and closest people to him (ﷺ) in position on the Day of Resurrection are the best of them in character.⁽²⁾

So, good character - besides being a virtuous demeanor in the society and making its bearer beloved to people - also brings about great rewards that the individual will obtain on the Day of Resurrection. Therefore, preserve these three pieces of advice from the Prophet (ﷺ): fear Allah wherever you are, follow up a misdeed with a good deed, it will expiate it; and behave decently towards people.

Allah alone grants success.

HADEETH 62

الثَّالِثُ: عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كُنْتُ خَلْفَ النَّبِيِّ ﷺ، يَوْمًا فَقَالَ: «يَا غُلَامُ! إِنِّي أَعَلَّمْتُكَ كَلِمَاتٍ: أَحْفَظِ اللَّهَ يَحْفَظْكَ، أَحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ: أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ؛ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ؛ رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ

- 1 Reported by At-Tirmidhee in the Book of Eemaan, Chapter on What is Reported Regarding Perfecting Eemaan, Its Increment and Reduction; no. 2612, and Imam Ahmad in the Musnad (6/47) from the hadeeth of A'isha. At-Tirmidhee said: "An authentic hadeeth". Aboo Daawood also reported it in the Book of Manners, Chapter on Evidence for the Increment of Eemaan and Its Reduction; no. 4682. Al-Albaanee graded the hadeeth Authentic as in Saheeh al-Jaami' (1230, 1231 and 1232).
- 2 Reported by At-Tirmidhee in the Book of Manners, Chapter on Good Character, Generosity and Disapproval of Stinginess; no. 6035.

الصُّحُفُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibn Abbas ؓ said: One day, I was riding behind the Prophet ﷺ when he said, "O boy! I will instruct you in some matters. Be watchful of Allah (Commandments of Allah), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allah Alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had pre-destined against you. The pens had been lifted and the ink had dried up." [At-Tirmidhi]

COMMENTARY

Concerning his saying, "I was behind the Prophet (ﷺ)" that is, riding with him; his saying: He said to me 'O boy! Be watchful of Allah, He will preserve you': He called upon him, "O boy" because Ibn Abbaas (may Allah be pleased with both of them) was a young boy. The Prophet (ﷺ) died while he was about attaining puberty. That is, he was around fifteen, sixteen (years of age) or even less. He was riding behind the Messenger of Allah (ﷺ) and so he directed this call to him, "O boy! Be watchful of Allah, He will preserve you."

This is a great and magnificent statement! Be watchful of Allah; and this is by preserving His Laws and Religion. This is achieved by complying with His orders and avoiding His prohibitions. Likewise, you learn what will make you establish your acts of worship, dealings with others and what you will invite with to Allah, the Mighty and Sublime, from His Religion and Legislations – free is He from all imperfections and Exalted is He. All these are parts of preserving the rights of Allah.

Allah – free is He from all imperfections and Exalted is He - is not in need of anybody to protect Him. However, (the expression rather) means to safeguard His Religion and Commandments similar to His saying - the Exalted - says,

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِنۡ تَنْصُرُوْا اللّٰهَ يَنْصُرْكُمْ﴾ (٧)

“O you who believe! If you help (in the cause of Allah, He will help you.” (Muhammad: 7)

The meaning is not that you should render help to Allah in His Essence; Allah – free is He from all imperfections - is independent of anybody. Hence, He said in another verse:

﴿وَلَوْ يَشَاءُ اللّٰهُ لَآنصَرَ مِنْهُمْ﴾ (٤)

“Thus, but if that had been Allah’s Will, He Himself could certainly have punished them.” (Muhammad: 4)

They can never escape Him.

﴿وَمَا كَاَنۡ اللّٰهُ لِيُعۡجِزَهُۥ مِنۡ شَيْءٍ فِى السَّمٰوٰتِ وَلَا فِى الْاَرْضِ﴾ (٤٤)

“Allah is not such that anything in the heavens or in the earth escapes Him.” (Faatir: 44)

Therefore, “Be watchful of Allah, He will preserve you” is a sentence indicating that whenever a person adheres to Allah’s religion, He – the Exalted - will preserve him. In addition, He will preserve his wealth, family and his Religion, which is the most important matter. He will protect you from deviation and misguidance because whenever a person accepts guidance, Allah increases him in guidance. He – the Exalted - says:

﴿وَالَّذِيْنَ اٰهۡتَدَا۟ زَادۡهُمۡ هُدًى وَّءَاۡنٰهُمْ نَقۡوٰتُهُمۡ﴾ (١٧)

“...while as for those who accept guidance, He increases them in guidance and bestow on them their piety.” (Muhammad: 17)

And whenever the individual takes to misguidance – and the refuge is with Allah -, he plunges more into misguidance. This is contained in the hadeeth: “Verily when a slave commits a sin, a black spot is placed in his heart. However, if he desists, seeks forgiveness and repents, his heart will be polished.”⁽¹⁾ If he commits a sin a second

1 Reported by At-Tirmidhee in the Book of Tafseer, Chapter on “Woe to those who give less in measure and weight”; no. 3334, and Ibn Maajah in the Book on Asceticism, Chapter on Mentioning Sins; no. 4244, and Imam Ahmad in the Musnad

time, a second spot is added, likewise the third and the fourth until his heart becomes sealed - we ask Allah for wellbeing.

Therefore, He will preserve you in your religion, body, wealth and family, and in the most important thing; your Religion. We beseech Allah - the Exalted - to preserve your Religion and ours.

Then his saying: “Safeguard His rights, He will be ever with you”: in a different wording it says: “you will find Him before you.” Be watchful of Allah again by adhering to His Legislations. This is by carrying out His orders and refraining from His prohibitions, then you’ll find Him always with you and before you; their meanings are the same. That is, you find Allah before you, guiding you to all righteous things, and protecting you from all evils, particularly if you are watchful, seeking His support. Whenever a person seeks help from Allah and relies on Him, Allah will suffice him; He will do for him. Whomever Allah suffices, he will not be in need of any person besides Allah. Allah says,

﴿يَتَأْتِيَ النَّبِيَّ حَسْبُكَ اللَّهُ وَمَنْ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾ (٦١)

“O Prophet (Muhammad) Allah is sufficient for you and for the believers who follow you.” (Al Anfaal: 64)

That is, He is also sufficient for those who follow you among the believers.

﴿وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبُكَ اللَّهُ﴾ (٦٢)

“And if they intend to deceive you, then verily Allah is All sufficient for you.” (Al-Anfaal: 62)

Once Allah is sufficient for the individual, no evil shall befall him. Consequently, he said: “safeguard the right of Allah, He will be ever with you” or “You will find Him before you.”

Safeguarding here means; safeguarding His *Sharee’ah* essentially by relying on Him and seeking His assistance.

After that, he said to him, “if you beg, beg of Him alone”: that is, don’t rely on any creature; if you supplicate, supplicate to Allah alone. For example, a poor person who has no money should beg

Allah saying: "O Allah provide for me, O Allah make sustenance easy for me." Then provision shall come to him from where he does not expect.

However, if he beseeches people, they may give him and they may not. Hence, it was narrated in the hadeeth: "that one of you takes hold of his rope and fetches fire wood on his back is better for him than begging somebody, whether he gives him or denies him."⁽¹⁾

Likewise you, if you ask, beseech Allah, say, "O Allah provide for me", "O Allah enrich me with your bounty from (begging) other than you" and similar statements with which you turn to Allah - the Mighty and Sublime.

And his saying: "and if you need assistance, supplicate to Allah Alone for help": *Al-Ist'aanah* means seeking for assistance. You should not seek assistance from any person except under dire necessity. Notwithstanding, whenever you are forced to seek help from human being, make it (only) a means and a cause, not a pillar to depend. Let the foundational basis be Allah, the Mighty and Sublime. So, if you beg, beg of Allah alone and if you need assistance, seek assistance from Allah alone.

There is evidence in these two sentences that it is from deficiency in faith in Allah for the individual to ask other than Allah. Hence, entreaty to other than Allah, the Mighty and Sublime, is detested whether minute or much. Do not appeal to anybody except Allah, the Mighty and Sublime, and do not seek assistance except from Allah. Allah - free is He from all imperfections - will ease the assistance for you if He so wishes whether through a recognized or unaccustomed means.

Allah may assist you through means unknown to you; so He would repel from you evil no one can bear. He may also help you with one of His creatures; He would employ him for you, subject him to you so that he could render assistance to you. Irrespective of that, it is not right for you, whenever Allah helps you through an individual, to forget the basic cause of that, Allah, the Mighty and Sublime. Due to their weak reliance on Allah - free is He from all imperfections - and placing their trust on the means, some ignoramus nowadays seek assistance

1 Reported by Al-Bukhaari in the Book of Zakaat, Chapter on Holding Back from Requesting; no. 1470.

from disbelieving countries. They know not that the disbelievers will ever be enemies to them until the Day of Resurrection, whether they assist them or not.

Nevertheless, Allah – the Mighty and Sublime - brings benefits and harm, such (assistance from non-Muslims) is from the aspects of His subduing it (i.e., the means) for His believing servants as it is reported in a hadeeth that: **“Verily Allah will support this religion with a disobedient man.”**⁽¹⁾

Therefore, it is incumbent on us never to forget the favour of Allah Who has made them subservient to us. In addition, it is obligatory for us to caution the people whenever we hear any individual trusting them saying, “they are the ones who helped us hundred percent, they are the alpha and omega”! It is obligatory for us to explain to them that such constitutes deficiency in faith in Allah. Allah knows best.

Concerning his saying: **“And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you).”**

In this statement, the Prophet ﷺ spelt it out that if all the people come together to benefit you, they cannot benefit you except with what Allah had decreed for you.

Therefore, if a benefit comes from them to you, you should know that it is from Allah, He had decreed it. The Prophet (ﷺ) did not say if the people gather to benefit you, they could not benefit you. Rather he said: **“they will not be able to benefit you except that which Allah had foreordained for you.”** Undoubtedly, people do benefit and assist one another but all these are among what Allah had written for the person. Therefore, due honor, in the first place, belongs exclusively to Allah, the Mighty and Sublime. He made the one who benefits you, extends benefit to you and relieves your anguish subservient to you. On the contrary, **“if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had predestined against you.”**

Believing this entails a person hanging on to his Lord, counting on Him and not being worried by anyone. This is because he knows that

1 Reported by Al-Bukhaari in the Book of Preordainment, Chapter on The Last Deeds Count Most; no. 6606, and Muslim in the Book of Eemaan, Chapter on Prohibition of Suicide; no. 1111.

if all people were to gather to harm him with a thing, they cannot do so except with that which Allah had predestined for him. Hence, he places his trust in Allah and holds fast to Him. The creatures do not bother him even if they gather against him. Hence, we find people among the predecessors in this *Ummah* those who were not affected by the plot of connivers or resentment of envious since they depended on Allah and placed their trusts in Him:

﴿وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾﴾

“But if you remain patient and become Al-Muttaqûn, not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.” (Aal-Imraan: 120)

After that, he ﷺ said, “the pens had been lifted and the pages had dried up.” That is, what Allah had written is concluded, the pages have dried of the inks, and there is no amendment. Therefore, whatever befalls you was not to miss you as in the second wording: “and that which you miss was not to hit you.”

In the second wording, he ﷺ said, “Remember that the Help of Allah is obtained with patience, and relief emerges after distress, prosperity follows adversity, and hardship is followed by ease”. It means, you should know certainly that help from Allah is obtained with patience. If you are patient and carry out what Allah orders you among the means of attaining His help, Allah – the Exalted - shall surely help you.

Then, patience here comprises patience upon obedience to Allah, steadfastness to avoid his prohibitions and endurance over disturbing preordainments. This is because the enemy could be attacking the individual from all sides. An individual may feel he cannot withstand his enemy and as a result, he becomes distraught and abandons Jihad. He might start engaging in Jihad, but when harm afflicts him, he pulls away and withdraws. He might even continue but he would have been distressed by his foe. In this situation too, it is compulsory for him to exercise patience.

Allah – the Exalted - says,

﴿إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلَهُ ۚ﴾

“If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others.” (Aal-Imraan: 140)

Allah - the Exalted - also says:

﴿ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ ﴾

﴿ مِنْ اللَّهِ مَا لَا يَرْجُونَ * وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾ ﴾

“And don’t be weak in the pursuit of the enemy; if you are suffering (hardship) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah that for which they hope not; and Allah is All-Knowing, All-Wise.” (An Nisaa 104)

Thus, if a person could endure and be more patient than his enemy and guard his territory, then Allah – free is He from all imperfections and Exalted - will help him.

His saying: **“and know that relief emerges after distress”**: Whenever things become grim and horrendous, then the relief is near. Allah, the Mighty and Sublime, says in His Book:

﴿ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أُولَئِكَ مَعَ ﴾

﴿ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ ﴿١٢﴾ ﴾

“Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and who removes the evil and makes you inheritors of the earth, generations after generations? Is there any ilaha (god) with Allah? Little is that you remember!” (An-Naml: 62)

So, whenever matters become harder, expect relief from Allah- free is He from all imperfections and Exalted is He.

Then his saying, **“prosperity follows adversity”**: every hardship is followed by prosperity; rather two reliefs surround every hardship: a relief before and a relief after. Allah - the Exalted- says:

﴿ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ ﴾

“So verily, with the hardship, there is relief Verily, with the hardship, there is relief.” (Ash-Sharh: 5-6)

Ibn Abbaas (may Allah be pleased with both of them) said, 'One hardship can never overcome two reliefs.'

Thus, the Prophet (ﷺ) advised Ibn Abbaas (may Allah be pleased with them both) in this hadeeth. It is essential that the individual keeps these beneficial pieces of advice in mind and sticks to them.

Allah Alone grants success.

HADEETH 63

الرَّابِعُ: عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّكُمْ لَتَعْمَلُونَ أَعْمَالًا هِيَ أَدْقُ فِي
أَعْيُنِكُمْ مِنَ الشَّعْرِ، كُنَّا نَعُدُّهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مِنَ الْمُؤِيقَاتِ
رَوَاهُ الْبُخَارِيُّ، وَقَالَ: «الْمُؤِيقَاتُ» الْمُهْلِكَاتُ.

Anas ؓ said: You indulge in (bad) actions which are more insignificant to you than a hair while we considered them at the time of Messenger of Allah ﷺ to be great destroying sins. [Al-Bukhari]

COMMENTARY

Anas bin Malik (may Allah be pleased with him) was one of those who lived long, he lived for almost ninety years after the Prophet (ﷺ). Hence, matters had changed in his time and the conditions of people had become different. Therefore, they trivialized some matters that were considered grave during the time of the companions - may Allah be pleased with them.

An example is the congregational prayer; none of the Companions (may Allah be pleased with them) would ever stay behind from it except a hypocrite or an excused sick person. However, people became careless with it contrary to the lines of conduct of the Companions (may Allah be pleased with them) during the time of the Prophet (ﷺ). People in our own times are not only careless regarding the congregational Prayer; they would not observe the Prayer or observe it for a while and leave it off for sometime or put the Prayer off its time.

For some, these are trivial issues but during the time of the Prophet (ﷺ) and the Companions, they were regarded as destructive sins.

Likewise cheating; during the time of the Prophet ﷺ, he said, “Whoever cheats is not of us.”⁽¹⁾ However, look at the people nowadays and you will discover that cheating is the easiest thing for them. Some of them - and the refuge is with Allah - consider cheating as part of smartness in transactions and contracts. They see this as from dexterity, intelligence, and astuteness - we ask Allah for wellbeing. They do this irrespective of the fact that the Prophet (ﷺ) repudiated the cheat.

One of the grievous sins during the time of the Companions - may Allah be pleased with them - was lying. They considered it as one of the destructive sins but most people consider it trivial. Therefore, you find an individual lying with nonchalance despite that the Prophet (ﷺ) said: “A man will continue to tell lie, being given to lies until he is registered with Allah as a liar.”⁽²⁾

At times, he would lie regarding affairs that are more precarious; he may deny people’s rights upon him or claim something that does not belong to him and stand against them in court, making declarations under oath. In so doing, he becomes one of those who will meet Allah while He is angry with him - and the refuge is with Allah.

Besides, there are many issues considered by the Companions to be destructive. However, people later dissented until they became paltrier in their perception, than the strand of hair. This is because every time the faith becomes stronger, the more grievous a sin appears to a person. Conversely, the weaker the faith is, the more trivial a sin becomes in the heart of the individual; he would regard them as things of little importance. He becomes languid regarding the duties without concern because he is weak in faith!

HADEETH 64

الْحَامِسُ: عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ اللَّهَ

1 Reported by Muslim in the Book of Eemaan, Chapter on the Prophet’s saying: “Whoever deceives us...”; no. 102.

2 Its reference has preceded.

تَعَالَى يَغَارُ، وَغَيْرُهُ اللهُ، تَعَالَى، أَنْ يَأْتِيَ الْمَرْءُ مَا حَرَّمَ اللهُ عَلَيْهِ» متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, 'Verily, Allah, the Exalted, becomes angry, and His Anger is provoked when a person does what Allah has declared unlawful.' [Al-Bukhari and Muslim]

COMMENTARY

The author (may Allah have mercy on him) said in what he related from Abu Hurayrah that, "Verily Allah - the Exalted - becomes angry and His Anger is provoked when a person does what Allah has declared lawful."

Jealousy is a real attribute that is established for Allah, the Mighty and Sublime. Nonetheless, it is not like our own jealousy; instead it is grander and more solemn. Verily Allah – and free is He from all imperfections and Exalted is He - with His wisdom, makes some things obligatory for the creatures, prohibits them from doing some things and makes others lawful for them.

Whatever He makes obligatory for them is good for them in their religion and lives, in their present and time to come. Whatever he prohibits them from doing is evil for them in their religion and lives, in their present and time to come. Hence, if Allah forbids His servants from some matters, undoubtedly He - the Mighty and Sublime - is jealous that a person perpetrates His prohibitions. How will a person engage in things his Lord has prohibited while Allah – free is He from all imperfections - has only forbidden it for the benefit of the servant. As for Allah – free is He from all imperfections and Exalted is He -, the fact that man sins against his Lord cannot impair Him.

However He is jealous because a person should know that Allah – the Mighty and Sublime - is All Wise, All-Merciful, and that He will never prohibit the slaves a thing on His slaves but for their own benefit. Then how will a servant proceed to disobey Allah - the Mighty and Sublime – especially regarding fornication or adultery?! We ask

Allah for wellbeing. It was established from the Prophet (ﷺ) that he said, “No one is more jealous than Allah with respect to His male or female slave committing unlawful sexual intercourse.”⁽¹⁾

This is because unlawful sexual intercourse is an illicit and despicable act, and an evil way. Hence, Allah has prohibited it and whatever means that lead to it on His slaves. Allah – the Exalted - said:

﴿ وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴾ (٣٢)

“And come not near to unlawful sex. Verily it is Faahishah (a great sin) and an evil way.” (Al-Israa: 32)

Allah is jealous in a way greater and more grievous than His jealousy for other prohibitions if a servant performs illicit sexual dealings – and the refuge is with Allah. Likewise and even greater and more severe, is homosexuality! This is the cohabitation of a male with another male and it is weightier and wicked. This is why Allah - the Exalted - describes it as worse than fornication or adultery. Prophet Lut عليه السلام said to his people:

﴿ أَتَأْتُونَ الذَّكَرَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴾ (٨٠)

“Do you commit the worst sin such as none preceding you has committed in the Aalamin (mankind and jinn)?” (Al-Araaf 80)

He said here: “Al-Faahishah” (the worst sin) and concerning fornication and adultery, Zina, He said: “Faahishah” (a worst sin) implying one of the worst sins. However, He refers to sodomy as the greatest of the worst sins - we ask Allah for wellbeing.

So also are stealing, drinking of alcohol and other prohibited acts, Allah is jealous regarding them. Nevertheless, some prohibited acts attract much severer jealousy than some other sins subject to the severity of the crime and the evil that ensues therefrom.

This hadeeth contains affirmation of (the attribute of) jealousy for Allah - the Exalted. The methodology of *Ahlus as-Sunnah wal-Jamaa'ah* concerning this and other hadeeths and verses about the Attributes of Allah is that they affirm the Attributes for Allah – free is He from all imperfections and Exalted is He - in a manner that

1 Reported by Al-Bukhaari in the Book of Marriage, Chapter on Jealousy; no. 5221, and Muslim in the Book of the Eclipse, Chapter on the Eclipse Prayer; no. 901.

befits Him. They say: Indeed, Allah is jealous but not as the jealousy of the mortals. Allah shows joy but not as the exhibition of joy of the mortals. Certainly, Allah has perfect Attributes that suit Him and do not resemble the attributes of the creatures.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (11)

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” (As-Shoorah: 11).

Allah alone grants success.

HADEETH 65

السَّادِسُ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ ثَلَاثَةً مِنْ بَنِي إِسْرَائِيلَ: أَبْرَصٌ، وَأَقْرَعٌ، وَأَعْمَى، أَرَادَ اللَّهُ أَنْ يَبْتَلِيَهُمْ فَبَعَثَ إِلَيْهِمْ مَلَكًا، فَاتَى الْأَبْرَصَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: لَوْ كُنْتُ حَسَنًا، وَجِلْدٌ حَسَنٌ، وَيَذْهَبُ عَنِّي الَّذِي قَدَّرَنِي النَّاسُ؛ فَمَسَحَهُ فَذَهَبَ عَنْهُ قَدْرُهُ وَأُعْطِيَ لَوْنًا حَسَنًا. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْإِيْلُ - أَوْ قَالَ الْبَقْرُ - شَكَ الرَّاوي - فَأُعْطِيَ نَاقَةً عَشْرَاءَ، فَقَالَ: بَارَكَ اللَّهُ لَكَ فِيهَا.

فَاتَى الْأَقْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: شَعْرٌ حَسَنٌ، وَيَذْهَبُ عَنِّي هَذَا الَّذِي قَدَّرَنِي النَّاسُ، فَمَسَحَهُ فَذَهَبَ عَنْهُ وَأُعْطِيَ شَعْرًا حَسَنًا. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْبَقْرُ، فَأُعْطِيَ بَقْرَةً حَامِلًا، وَقَالَ: بَارَكَ اللَّهُ لَكَ فِيهَا.

فَاتَى الْأَعْمَى فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: أَنْ يَرَدَّ اللَّهُ إِلَيَّ بَصْرِي فَأُبْصِرَ النَّاسَ، فَمَسَحَهُ فَرَدَّ اللَّهُ إِلَيْهِ بَصْرَهُ. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ

إِلَيْكَ؟ قَالَ: الْغَنَمُ، فَأَعْطِي شَاةَ الْوَالِدَا. فَانْتَجَ هَذَانِ هَذَا، وَوَلَدَ هَذَا، فَكَانَ لِهَذَا وَادٍ مِنَ الْإِبِلِ، وَلِهَذَا وَادٍ مِنَ الْبَقَرِ، وَلِهَذَا وَادٍ مِنَ الْغَنَمِ.

ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ قَدْ انْقَطَعَتْ بِي الْحَبَالُ فِي سَفَرِي، فَلَا بَلَغَ لِي الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي أَعْطَاكَ اللَّوْنَ الْحَسَنَ، وَالْجِلْدَ الْحَسَنَ، وَالْمَالَ، بَعِيرًا أَتَبْلُغُ بِهِ فِي سَفَرِي، فَقَالَ: الْحُقُوقُ كَثِيرَةٌ. فَقَالَ: كَأَنِّي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَقْدُرُكَ النَّاسُ، فَقِيرًا فَأَعْطَاكَ اللَّهُ!؟ فَقَالَ: إِنَّمَا وَرِثْتُ هَذَا الْمَالَ كَابِرًا عَنْ كَابِرٍ، فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَيَّ مَا كُنْتُ.

وَأَتَى الْأَقْرَعَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهَذَا، وَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ هَذَا، فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَيَّ مَا كُنْتُ.

وَأَتَى الْأَعْمَى فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ وَابْنٌ سَبِيلٍ انْقَطَعَتْ بِي الْحَبَالُ فِي سَفَرِي، فَلَا بَلَغَ لِي الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصْرَكَ شَاةَ أَتَبْلُغُ بِهَا فِي سَفَرِي؟ فَقَالَ: قَدْ كُنْتُ أَعْمَى فَرَدَّ اللَّهُ إِلَيَّ بَصْرِي، فَخُذْ مَا شِئْتَ وَدَعْ مَا شِئْتَ، فَوَاللَّهِ مَا أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ أَخَذْتَهُ لِي عَزَّ وَجَلَّ. فَقَالَ: أَمْسِكْ مَالَكَ فَإِنَّمَا ابْتُلَيْتُمْ، فَقَدْ رَضِيَ اللَّهُ عَنْكَ، وَسَخِطَ عَلَى صَاحِبَيْكَ» متفقٌ عليه .

وَالنَّاقَةُ الْعُسْرَاءُ» بِضَمِّ الْعَيْنِ وَفَتْحِ الشَّيْنِ وَبِالْمَدِّ: هِيَ الْحَامِلُ. قَوْلُهُ: «أَنْتَجَ» وَفِي رِوَايَةٍ: «فَنَتَجَ» مَعْنَاهُ: تَوَلَّى نِتَاجَهَا، وَالنَّاتِجُ لِلنَّاقَةِ كَالْقَابِلَةِ لِلْمَرْأَةِ. وَقَوْلُهُ «وَلَدَ هَذَا» هُوَ بِتَشْدِيدِ اللَّامِ: أَي: تَوَلَّى وَلَادَنَهَا، وَهُوَ بِمَعْنَى

أَنْتَجَ فِي النَّاقَةِ. فَالْمَوْلُدُ، وَالنَّاتِجُ وَالْقَابِلَةُ بِمَعْنَى؛ لَكِنْ هَذَا لِلْحَيَوَانِ وَذَلِكَ لِغَيْرِهِ. وَقَوْلُهُ: «انْقَطَعَتْ بِي الْجِبَالُ» هُوَ بِالْحَاءِ الْمَهْمَلَةِ وَالْبَاءِ الْمُوَحَّدَةِ: أَيُّ الْأَسْبَابِ: وَقَوْلُهُ: «لَا أَجْهَدُكَ» مَعْنَاهُ: لَا أَشُقُّ عَلَيْكَ فِي رَدِّ شَيْءٍ تَأْخُذُهُ أَوْ تَطْلُبُهُ مِنْ مَالِي. وَفِي رِوَايَةِ الْبُخَارِيِّ: «لَا أَحْمَدُكَ» بِالْحَاءِ الْمَهْمَلَةِ وَالْمِيمِ، وَمَعْنَاهُ: لَا أَحْمَدُكَ بِتَرْكِ شَيْءٍ تَحْتَاجُ إِلَيْهِ، كَمَا قَالُوا: لَيْسَ عَلَى طَوْلِ الْحَيَاةِ نَدْمٌ، أَيُّ عَلَى فَوَاتِ طَوْلِهَا.

Abu Hurairah رضي الله عنه said that he heard the Prophet ﷺ saying: "There were three men among the Banu Israel, one leper, one bald and one blind. Allah wanted to test them. He therefore, sent to them an angel who came to the leper and asked him what he would like best. He replied: "A good colour, a good skin and to be rid of what makes me loathsome to people." He (the angel) rubbed him and his loathsomeness vanished and he was given a good colour and a good skin. He then asked him what type of property he would like best. The leper replied that he would like camels - [or perhaps he said cattle, for Ishaq (one of the subnarrator of the Hadith) was uncertain, either said: 'Camels,' or: 'Cattle']. He was given a pregnant she-camel. The angel invoked for Allah's Blessing on it. The angel then went to the bald man and asked him what he would like best and he replied: "Good hair and to be rid of what makes me loathsome to people." The angel ran his hand over him and he was given good hair. He then asked him what property he would like best. He replied that he would like cattle, so he was given a pregnant cow. The angel invoked Allah's Blessing on it. The angel then went to the blind man and asked him what he would like best, and he replied: "I wish that Allah restore my sight to me so that I may see people." Thereupon the angel ran his hand over him and Allah restored his sight. The angel then asked what property he would like best. He replied that he would like sheep, so he was given a pregnant ewe. Flocks and herds were produced for the three men, the first having a valley full of camels, the second one, a valley full of cows and the third one full of sheep. Then the angel came in the form of a leper, to the one who had been a leper, and

said: "I am a poor man and my resources have been exhausted in my journey, and my only means of reaching my destination are dependent on Allah and then on you, so I ask you by Him Who gave you the good colour, the good skin and the property, for a camel by which I may get to my destination." He replied: "I have many dues to pay." The angel then said: "I think I recognize you. Were you not a leper whom people found loathsome and a poor man to whom Allah gave property?" He replied: "I inherited this property through generations." The angel said: "If you are telling a lie, may Allah return you to your former condition." The angel went in the form of a bald man to the one who had been bald, and said the same as he had said to the former and received a similar reply. So he said: "If you are telling a lie, may Allah return you to your former condition." The angel then went to the one who had been blind and said: "I am a poor traveller and my resources have been exhausted in my journey. My only means of reaching my destination are dependant on Allah and then on you, so I ask you by Him Who restored your eyesight for a sheep by which I may get to the end of my journey." He replied: "Yes, I was blind. Allah restored my eyesight, so take what you wish and leave what you wish. I swear by Allah that I shall not argue with you today to return anything you take, as I give it for Allah's sake." The angel said: "Keep your property. You have all simply been put to a test, and Allah is pleased with you and displeased with both of your companions." [Al-Bukhari and Muslim]

COMMENTARY

His saying: "There were three men among the Children of Isra'el": Israa'eel is Isha'aaq son of Ibraheem, and a brother to Ismaa'eel عليه السلام. Among the progeny of Israa'eel was Moosa, Haarun and 'Eesa and the rest of the prophets of the Children of Israel. They are all among the progeny of Isha'aaq عليه السلام. Ismaa'eel was a brother to Isha'aaq, so they are cousins with the Arabs. There are several narrations regarding the Children of Israa'eel; three types:

1. That which is mentioned in the Qur'aan.
2. That which is established in the authentic Sunnah.

3. That which is related by their rabbis and their scholars

Undoubtedly, the first and the second are the truth and there is no blame accepting them. A case in point is the statement of Allah - the Exalted:

﴿أَلَمْ تَرَ إِلَى آلِ الْمَلِكِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ ائْتِنَا مِنْ مَلِكٍ
نُقَاتِلَ فِي سَبِيلِ اللَّهِ ﴿٢٤٦﴾﴾

“Have you not seen the group of the children of Isra’eel after the time of Musa? When they said to a Prophet of theirs, appoint for us a king and we will fight in Allah’s way.” (Al-Baqarah: 246)

An example from the *Sunnah* is this hadeeth related on the authority of Abu Hurairah from the Prophet (ﷺ). However, what has been related from their rabbis and scholars are classified into three:

The first: What the *Sharee’ah* testifies to being falsehood. This is baseless and it is incumbent to reject them. This often occurs in the *Israaeeliyaat* (i.e., reports from the Children of Isreal) regarding the meanings of the Qur’aan. Numerous such reports are established by the *Sharee’ah* to be unsubstantiated are frequently transmitted by way of explaining the Qur’aan.

Secondly: What the *Sharee’ah* affirms to be correct. And this is must be accepted; not because it is a narration from the Children of Israel, but because the *Sharee’ah* certifies its exactitude, and that it is the truth.

Then thirdly: What has not been mentioned in the *Sharee’ah* to be false. We’ll reserve judgment concerning these; they should neither be believed nor belied. This is because if we believe them, they may be false and we would have corroborated them upon falsity. Conversely, if we belie them, it could be a fact so we will be repudiating their truth. For this reason, we should hesitate even though there is no harm narrating what may be useful by way stimulating (towards good deeds) and discouraging (evil).

The Prophet (ﷺ) mentioned in this hadeeth that Allah -the Mighty and Sublime - tested three men among the Children of Israel with defects in their bodies. One of them was a leper, the second was bald having no hair on his head, and the third was blind, visually impaired.

Then, Allah – free is He from imperfections - wanted to try and examine them for He – the Exalted - tests His servant as He wills whether he will be patient or lose his forbearance. He may test him through adversity whether he'll be grateful or haughty if Allah tests him with prosperity.

Thus, Allah sent one of the angels to the three of them. The angel came to them asking them about the most pleasing of things to them. He started with the leper and said, "What would you like best?" He replied, "A good colour, a good skin and to be rid of what makes me loathsome to people." This is because the most important thing to a human being is to be free from all deformities especially those despicable to people. Consequently, the angel rubbed him and he was cured with the permission of Allah. His leprosy vanished and he was granted a good look and nice skin.

Then, he said to him, "What type of property would you like best?" He replied: "camel" or he said: "cow". The obvious thing is that he said, "camel" because in the story of the bald man, he was given cow. So, he gave him a pregnant she-camel and said to him, "May Allah bless you in it." Consequently, the poverty and the body defect disappeared from him and the angel prayed for him that Allah should bless him in this camel.

Thereafter, the angel came to the bald man and asked him, "What would you like best?" He said, "good hair and to be rid of what makes me loathsome to people." Then the angel rubbed over him and he was granted good hair. He then asked him, "What property would you like best?" He mentioned cattle. Then he was given a pregnant cow and the angel prayed for him: "May Allah put blessing for you on it."

Then the angel came to the blind man and said, "Which of the wealth would you like best?" He said, "I wish that Allah restores my sight to me so that I may see people." Consider the statement of this blind man, he did not ask for other than a sight with which he could see. However, both the leper and the bald longed for something beyond their need. This is because the lepers asked for good skin and nice complexion while the other mentioned good hair. Thus, it is not only skin, hair or colour, rather they hoped for a little more than that. On the other hand, this blind man has a level of asceticism so he asked not but for ability to see people.

Then he asked him, "What property would you like best?" He said he would like sheep. This is also out of his asceticism; he did not demand for either camel or cow, but sheep. The comparison of sheep to cow and camel is inconsiderable. Therefore, he gave him a pregnant ewe, and said, "May Allah put blessing for you in it."

Allah – and free is He from all imperfections and Exalted is He – blessed the first in his camel, the second in his cow and third in his sheep. Each of them had a valley bursting with what he was given; the first had a valley full of camels, the second had a valley full of cows and the third had a valley full of sheep.

Later on, this angel came to the leper in form of a leper. He came in his physical form, scruffy look and in the attire of a pauper. The angel said to him, "I am a poor man and my resources have been exhausted on my journey. My only means of reaching my destination are dependent on Allah and then on you." He appealed to him mentioning his poor condition. In addition, he is a wayfarer, detached from his means of reaching his family, and he depends on no one but Allah then him.

He said to him, "I ask you by Him Who gave you the good colour, the good skin and wealth for a camel by which I may get to my destination."

He replied, "I have many dues to pay." He was tightfisted regardless of the fact that he had a valley full of camel. He rather gave an excuse that his responsibilities are numerous. The clearest thing - Allah knows best - is that he did not pay a thing from it. This man is one of those entitled to it because he was a traveller and a poor man, stranded on his journey. Thus, he had more right to the money but this man rather tendered an excuse!

So he reminded him of his former state, he told him: "I think I recognize you, were you not a leper whom people found loathsome and a poor man to whom Allah gave property." i.e., He gave you wealth, good colour and nice skin. Nevertheless, the man said - and we seek refuge in Allah - "I inherited this property through generations"! Hence, he denied the bounties of Allah.

Thereupon the angel told him, "If you are telling a lie may Allah return you to your former condition." That is, if you are a liar in your statement, then Allah will return you to your initial condition

of paucity and leprosy. What is apparent is that Allah accepted the prayer of the angel. Although the prayer was conditional but he was undoubtedly a liar. So if the condition is established, then what is conditioned will also be established.

Then he came to the bald man and said the like of what he told the leper. The bald man gave him the kind of reply the leper gave and the angel said, "If you are telling a lie, may Allah return you to your former condition."

Then he came to the blind and reminded him of the bounties of Allah on him. Thereupon, the blind man said, "Yes, I was blind. Allah restored my eyesight." He acknowledged the bounty of Allah upon him, "take what you wish and leave what you wish. I swear by Allah that I shall not argue with you today to return anything you take." That is, I shall not prevent or disturb you for anything you take, for the sake of Allah - the Mighty and Sublime. Ruminates on the gratefulness and acknowledgment of bounties.

Then the angel said to him, "Keep your property. You have all simply been put to a test and Allah is pleased with you and displeased with both of your companions." This indicates that the story was well known among people. This is why he said: "and displeased with both of your companions."

Hence, he retained his property and remained blessed with eyesight. As for the other two, apparently, Allah returned them to their initial conditions of poverty and impairment; we seek refuge with Allah.

This contains proof that being grateful for the bounties of Allah on the servant is one of the means of continuity and increase of the bounties. This is as Allah - the Exalted - said:

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ

عَذَابِي لَشَدِيدٌ ﴿٧﴾

"And (remember) when your Lord proclaimed: 'If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe.'" (Ibraheem: 7)

There are signs of Allah - the Mighty and Sublime - in their narration:

One of them is: Affirming the existence of the angels. The angels are a world of the Unseen Allah - the Mighty and Sublime - created from light. He granted them aptitude for the execution of His orders and the will to obey Him. As a result, they do not defy Allah in whatever He commands them and they carry out all they are ordered to do.

Another benefit is that: The angels may appear in the image of a certain individual. This is because the angel visited these three in the form and appearance of a human being. In addition, they – i.e, the angels - may assume the form of a particular person. The angel came to the leper, the bald man and the blind the second time in their own precise forms and appearances.

Also; (the narration shows that) it is allowed to put a person to test by approaching him in a particular appearance in order to try him. This angel came in the form of a destitute suffering from disability so that these three persons could pity him even though angels – apparently, and the knowledge is with Allah, are not affected by disfigurements. Nevertheless, Allah – free is He from imperfections - made him come in this form for the purpose of trial.

Furthermore, the angel rubbed his hand over the bald man, the leper and the blind once and Allah removed their defects with this single touch. This is because whenever Allah – the Mighty and Sublime - wills a thing, He says to it: “Be, then it be.” Had Allah willed, He would remove the blemishes from them (without the contact) but He made this a means in order to test (them).

Another benefit is that: Allah may bless the possessions of an individual resulting in abundant riches for him. For these three people, one of them became an owner of a valley filled with camel and the second had a valley filled with cows and the third a valley of ewe. This is from the blessings of Allah, the Mighty and Sublime -; the angel had prayed asking for blessings for each of them.

Also, people are of different kinds with respect to being grateful to Allah for His favours and benefits upon His slaves. Allah provided the leper and the bald the finest and sumptuous belongings. Nonetheless, they denied the bounties of Allah and said, “We inherited that from generations previous generations.” However, they were liars for saying

that because they had been poor before Allah granted them wealth. Yet, they – and the refuge is with Allah - denied the favours of Allah and claimed that it was wealth their inherited from their forefathers.

However, the blind man was grateful to Allah and he acknowledged His favors. Hence, he was granted success and Allah guided him aright; he said to the angel, “Take that which you wish and leave that which you wish.”

This hadeeth also contains affirmation of (the Attributes of) Pleasure and Anger regarding Allah – free is He from all imperfections and Exalted is He. This means that He is pleased with whomever He wills and He becomes displeased with whomever He wills. They are both part of the Attributes incumbent on us to affirm regarding our Lord – the Mighty and Sublime - because He has described Himself with them.

The noble Qur’aan mentions the Attribute of “Pleasure”:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ (100)

“Allah is pleased with them and they are pleased with him.” (At-Tawbah: 100)

Also it says:

﴿أَنْ سَخَطَ اللَّهُ عَلَيْهِمْ وَفِي الْمَذَابِ هُمْ خَالِدُونَ﴾ (80)

“For that (reason) Allah’s wrath fell upon them and in the torment they will abide.” (Al-Maaidah: 80)

The Qur’aan also mentioned “Anger”:

﴿وَعُذِّبَ اللَّهُ عَلَيْهِ﴾ (13)

“And the wrath and the curse of Allah are upon him.” (An-Nisaa: 93)

The People of the *Sunnah* and the *Jamaa’ah* affirm belief in these and similar Attributes. They affirm the Attributes for Allah in their essence even though they do not resemble the attributes of the creatures because since Allah - the Mighty and Sublime - does not resemble the creatures, likewise His attributes do not bear semblance to the Attributes of the creatures.

Also among the benefits contained in this hadeeth is that there

have been amazing occurrences and signs among the Children of Israel which makes the Prophet (ﷺ) narrate these stories to us in order that we may derive lessons therefrom. Another instance is the story of the three men who took refuge in a cave after which a boulder from the mountain trundled down and blocked the cave. They were unable to move it and so, each of them supplicated to Allah by means of his righteous deeds.

So, the Prophet ﷺ told us stories of the Children of Israel that contain points of benefits and lessons. Therefore, it is incumbent upon us to take lesson from this hadeeth that: If a person thanks Allah for His bounties, acknowledges His favours and hands out obligatory charity from his possessions that is certainly one of the means for him to enjoy longevity and blessings in his wealth.

Allah alone grants success.

HADEETH 66

السَّابِعُ: عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَيِّسُ مَنْ دَانَ نَفْسَهُ، وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا، وَتَمَنَّى عَلَى اللَّهِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Shaddad bin Aus ﷺ reported: The Prophet ﷺ said, "A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires." [At-Tirmidhi]

COMMENTARY

His saying: *Al-Kayyis*: meaning, a resolute individual who utilizes opportunities. He is so thoughtful that days and nights do not pass against him and he does not waste time.

His saying, "...who calls himself to account": that is, he holds his

soul liable and observes the orders he carries out and the prohibitions he avoids. Does he observe the orders he is given and abstain from what he is prohibited? If he perceives lethargy in himself concerning an obligation, he rectifies it; and possibly by carrying it out or placing another in its stead. Likewise, if he notices his soul violating a prohibition, he renounces it, regrets, becomes penitent and seeks forgiveness.

His saying: “**and does noble deeds to benefit him after death**”: refers to deeds of the Hereafter because whatever comes after death is a portion of the Hereafter. And this is the fact and the precise thing: the individual should work the life after death. This is because he is just a passer-by, travelling through this world and the homecoming occurs after death. Therefore, if he is remiss and days pass by him while he wastes them in matters not beneficial to him in the life hereafter, then he is not wise.

The wise person is the one who works towards the Hereafter, and the foolish person is the one who follows the desires of his soul. He does not pay attention to anything except the worldly affairs. Hence, he follows his soul desires, neglecting obligations and indulging in forbidden matters. Then, he hopes in Allah saying, “Allah is All-Forgiving, All-Merciful”, “I will repent to Allah in future”, “I will rectify my condition when I become old” and similar false aspirations the Satan dictates to him. He may achieve them and he may not!

The hadeeth encourages properly utilizing opportunities. In addition, the individual should not exploit any prospect from his time, except in a manner Allah - the Mighty and Sublime - is pleased with. He should also eschew slothfulness, sloppiness, and false hopes because false hopes bring no benefit. Hence, Hassan Al-Basri said: “Faith is neither by false hopes nor adornment, but faith is what resides firmly in the heart and the deeds attest to.”

Therefore, it is incumbent on us, O brothers, to make good use of opportunities in all that will bring (us) closer to Allah. These include carrying out His instructions and abstaining from prohibitions until we return to Allah in the best of conditions.

We ask Allah to help you and us in observing His remembrance, gratitude, and proper worship.

HADEETH 67

الثَّامِنُ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ» حَدِيثٌ حَسَنٌ رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ.

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "It is from the excellence of (a believer's) Islam that he should shun that which is of no concern to him." [At-Tirmidhi]

COMMENTARY

A person's Islam is his submission to Allah - the Mighty and Sublime - covertly and overtly. As for the hidden, it is a slave's submission to his Lord by rectifying his creed and purifying his heart. This is by affirming all that the individual is required to believe as previously explained in the hadeeth of Jibreel.

The apparent submission is by rectifying his open actions such as his utterances with his tongue and his actions with the organs of his body. People differ conspicuously regarding Islam (in terms of outward submission) as they are at variance in their figures and appearances. Some are tall and others short; some are fat and others further down; some are ugly and others good-looking; so they are glaringly different.

Likewise, they differ in their submission to Allah - the Mighty and Sublime - in the same manner so much that Allah says in His Book:

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلِ أَوْلِيَّكَ أَكْبَرُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ

﴿وَقَاتِلُوا أَكْبَرُ وَعَدَّ اللَّهُ الْحَسَنَ ۗ﴾

"Not equal among you are those who spent and fought before the conquering (of Makkah with those among you who did so later). Such are higher in degree than those who spent fought afterwards. But to all Allah has promised the best." (Al-Hadeed: 10)

If people differ in their Islam; surely one of those things that increase the excellence of one's Islam is to shun that which concerns him not. In addition, he should turn away from things that are not important to him, neither in his religion nor in his worldly affairs. Thus, if a Muslim wishes to make his Islam first-rate, he should avoid whatever is of no concern to him. He should leave anything that is of no significance to him.

For example: if you are contemplating whether to embark on or leave a certain work, examine if it is one of the important matters in your religion or worldly affairs. (If it is important) then do it, but if not, leave it; safety is safer. So also, you should not interfere in people's affairs when the matters do not concern you. This is contrary to what some people do nowadays; they like to delve into the people's private affairs. When he sees two people discussing, he tries to get closer to them to pry into their discussion. Moreover, if he sees a person coming from a certain direction, you see him snooping. He could even go to the person himself and ask him, "Where are you coming from?" "What did so-and-so tell you?" "What did you say to him?" and similar statements about issues that are of no concern or significance to him!

Therefore, leave all affairs that are of no concern to you. Certainly, this is from the excellence of your Islam and it brings about relief for a soul. The fact that one gives no concern to anything but his life is real comfort. As for the one who follows people's affairs; "What was discussed?" "What happened to them?" he'll certainly exhaust himself soon and deprive himself of lots of benefits, irrespective of the fact that he would have gained nothing!

Let your concern be your personal work and let your musings be about your affairs. Reflect on what will benefit you and then do it; avoid whatever would not do you any good. It is not from the excellence of your Islam to ask about things that do not concern. If we can tread this path, such that a person gives concern to his own affairs, not getting busy upon anything but his own deeds, countless benefits will be derived from it.

However, you see someone engrossed in other people's affairs from which he gains nothing. Hence, he wastes his time, occupies his heart, scatters his thought, and several advantages elude him. You see an assiduous person giving concern to nothing but himself and what even

affects him. Therefore, you find him fecund and acquiescent. He'll, be in a state of intellectual, psychological, and physical comfort. Hence, this hadeeth is regarded as one of the comprehensive statements of the Prophet (ﷺ).

Whenever you want to do or abstain from a thing, check if it concerns you or not. If it is of no importance to you, leave it off, do not embark upon it and take a break from it. Relieve your mind, thought process, sense, and body. However, if it concerns you, then partake in it as it deserves. At any rate, as it is related in the hadeeth: "A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death."

Therefore, every wise person will be enthusiastic to work for life after death and take his soul into account regarding his deeds.

Allah alone grants success.

HADEETH 68

التَّاسِعُ: عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُسْأَلُ الرَّجُلُ فِيْمَ ضَرَبَ امْرَأَتَهُ» رواه أبو داود وغيره

Umar ؓ reported that the Prophet ﷺ said, "No man shall be asked for the reason of beating his wife." [Abu Dawud]

COMMENTARY

The author (may Allah have mercy on him) was not thorough regarding his saying that, "It is reported by Aboo Daawood and others." This is because "Others" includes all other people who also reported the hadeeths although this expression does not include those at a higher level. So, for example, if it is said: "Reported by Aboo Daawood and others" what this means is that al-Bukhaari and Muslim did not report it. In addition, it suggests that no one more erudite than Aboo Daawood has reported it; just Aboo Daawood and others below him reported it.

The meaning of the hadeeth is about a man who fears Allah - the Mighty and Sublime - and has reached the last of the three stages which Allah points to in His saying,

﴿وَالَّذِي تَخَافُونَ ذُنُوبَهُمْ فَاعْظُوهُمْ وَأَهْجُرُوهُمْ فِي الْمَصَاحِمِ وَأَضْرِبُوهُمْ فَإِنْ أَطَعْتُمْ فَلَا بُعْثُوا عَلَيْكُمْ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا﴾ (٢١)

“As to those women on whose part you see illconduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.” (An-Nisaa: 34)

Beating is the last of the levels. A man may beat his wife for a reason that he is shy to mention. If the the man’s fear of Allah – the Mighty and Sublime - is proven, and he beats his wife, he should not be asked for the reason for beating his wife. However, this is on the condition that the hadeeth is authentic but it is weak. As for the individual who ordinarily maltreats his wife, he should be asked for his reason for beating his wife because he does not have the fear of Allah - the Exalted - which will deter him essentially from oppressing her and beating her when she is not supposed to be beaten.

Allah alone grants success.⁽¹⁾

THE BOOK OF PIETY

At-Taqwa is a term derived from the word, *Al-Wiqaayah* (shield). It means that a person acquires a shield for himself from the torment of Allah. What will screen him from Allah’s punishment is implementing Allah’s orders and avoiding His prohibitions. This is what protects the individual from Allah’s torment.

Then you should know that *At-Taqwa* is sometimes mentioned

- 1 The Eminent Shaykh - may Allah shower blessings on him - did not comment on this hadeeth while reading this book, Riyaad as-Saaliheen to people. This is why Shaykh Fahd bin Naasir As-Sulaymaan - may Allah reward him - suggested to his Eminence - may Allah shower blessings on him - to do the commentary of this hadeeth owing to the ambiguity of its import to many. So he - may Allah shower blessings on him - dictated to him what is written in the main text; and that is from the favours of Allah, the Exalted.

together with *Al-Birr*, such as *al-Birr* (virtue) and *At-Taqwa* (piety) in Allah's saying –the Exalted -:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾ (2)

“Help you one another in *Al-Birr* (virtue, righteousness) and *At-Taqwa* (piety).” (*Al-Maaidah*: 2)

Sometimes they are mentioned separately. Therefore, if it is mentioned alongside *Al-Birr*, *Al-Birr* will then mean carrying out the commandments while *at-Taqwa* would imply abstaining from the prohibitions. However, if it is stated alone, it becomes comprehensive, comprising carrying out the orders and avoiding the prohibitions. Allah – the Exalted - has mentioned in His Book that the Paradise is prepared for those who are pious. Thus, the people of *At-Taqwa* are the people of Paradise - may Allah make us among them. Hence, it is obligatory for a person to be fearful of Allah - the Mighty and Sublime - by complying with His commands, seeking His reward and safety from His torment.

Then, the author mentioned a number of verses. He said (may Allah shower blessings on him) that Allah - the Exalted, says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ﴾ (102)

“O you who believe fear Allah as He should be feared.” (*Aal-Imraan*: 102)

And He - the Exalted- says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا﴾ (11)

“So keep your duty to Allah and fear Him as much as you can.” (*At-Tagaabun*: 16)

This second verse clarifies what is intended with the first.

Also Allah - the Exalted - says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾ (70)

“O you who believe! Keep your duty to Allah and fear Him, and speak always the truth.” (*Al-Ahzaab*: 70)

Verses enjoining piety are numerous and known. Likewise, He- the Exalted says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴿٣﴾﴾

“And whosoever fears Allah and keeps His duty to Him, He will make a way for Him to get out (from every difficulty) and He will provide him from sources he never could imagine.” (At-Talaaq: 2-3)

And He - the Exalted - says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنْ تَنْقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيَكْفِرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾﴾

“If you obey and fear Allah, He will grant you Furqaan (a criterion to judge between right and wrong) and will expiate for you your sins, and forgive you; and Allah is the owner of the great Bounty.” (Al-Anfaal: 29)

Verses regarding the theme are many and known.

COMMENTARY

Concerning His saying:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنْقُوا اللَّهَ حَقَّ تَقَاتِهِ ﴿١٠٢﴾﴾

“O you who believe, fear Allah as He should be feared.” (Al-Imraan: 102)

He directs the command to the believers because the faith of a believer will cause him to have the fear of Allah.

Then His saying, “*fear Allah as He should be feared*”: The manner in which He should be feared is explained in the next verse mentioned by the author.

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا ﴿١٦﴾﴾

“So keep your duty to Allah and fear Him as much as you can.”
(Al-Tagaabun: 16)

Hence, the meaning of His saying, *“as He should be feared”* is that, you must fear Allah as much as you can. This is because Allah does not place responsibility on any individual except what he can bear.

This verse: *“so keep your duty to Allah and fear Him as much as you can”*, does not imply being careless regarding the fear of Allah. It rather seeks to motivate the individual to fear Allah to his utmost. That is, spare no effort regarding the fear of Allah, yet Allah places not on an individual what he cannot bear as He – the Exalted – says:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ (٥٨)

“Allah burdens not a person beyond his scope.” (Al-Baqarah: 286)

It can be derived from His saying, *“so keep your duty to Allah and fear Him as much as you can”* that, if a person cannot endure acting upon Allah’s orders perfectly, he should carry them out according to his ability. An example of it is the saying of the Prophet (ﷺ) to ‘Imraan bin Husayn, *“Observe the Prayer while standing, if you are unable, then while sitting, and if you cannot bear, then on the side.”*⁽¹⁾ The Prophet (ﷺ) arranged (the postures in) the Prayer based on capability; he should pray standing, but if he cannot, then sitting; otherwise, he should pray on his side.

Likewise the rest of the commandments; an instance relating to fasting is that one can defer it if he is unable to fast during the month of Ramadan.

﴿...وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾ (١٨٥)

“...and whoever is ill or on a journey, the same number (of days which one did not observe fast must be made up) from other days.” (Al-Baqarah: 185),

Similarly, His saying:

1 Reported by Al-Bukhaari in the Book of Shortening the Prayer, Chapter on If He is not Able While Sitting He Should While Lying Down; no. 1117.

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا﴾

“And hajj to the house (Kaabah) is a duty that mankind owes to Allah those who can afford.” (Aal Imraan; 97).

Hence, the Hajj is not obligatory for you if you have no means of reaching the House (i.e., Kaabah). However, it is required of you to send a proxy to perform Hajj and *Umrah* on your behalf if you have the financial wherewithal but lack physical ability. The important point is that, piety like others, is only according to ability; whoever is incapable of carrying out any of the obligations of Allah should settle for whatever he is able to do.

And whoever is constrained to committing any of Allah’s prohibitions, whatever will assist him in repelling the exigency becomes permissible for him. This is based on the saying of Allah, the Exalted:

﴿وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلِيْسُوْنَ ﴿٩﴾﴾

“While He has explained to you in detail what is forbidden to you, except under compulsion of necessity?” (al-An’aam: 9)

Even if a person is under dire necessity to consume the flesh of an animal that falls dead, pork, flesh of (domestic) donkey or other prohibited foods, it becomes allowed for him to partake in it to extent of putting down the constraint. This is the fear of Allah; you obey His commands according to your ability and eschew His prohibitions according to your ability.

Also in His saying, the Exalted:

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اتَّقُوْا اللهَ وَقُولُوْا قَوْلًا سَدِيْدًا ﴿٧٠﴾ يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ

﴿لَكُمْ ذُنُوْبَكُمْ ﴿٧١﴾﴾

“O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins.” (Al Ahzaab: 70-71)

So Allah - the Exalted - orders two things: fear of Allah and that one should utter the truth; i.e., the correct statement. A discussion

regarding the meaning of *Taqwa* had proceeded: it is simply to obey Allah's commands and avoid His Prohibitions.

As for the meaning of the right statement, it refers to the appropriate utterances including every statement entailing good. It may be from the remembrance of Allah, seeking for (religious) knowledge or the act of enjoining good and forbidding evils. In addition, it may include pleasant utterances with which a person can earn the amity and love of people or similar matters.

The saying of the Prophet (ﷺ) that, "Whoever truly believes in Allah and the Last Day, let him say what is good or remain silent"⁽¹⁾ generally incorporates all these. And contrariwise is the inappropriate expression; incorrect in its subject matter or context.

As regards its subject matter, this is when it is ill, involving insult, profanity, backbiting, spreading of calumny and similar things. As regards its context, that is when the statement is good on its own but expressed in an unsuitable circumstance. Hence it is not good because there is appropriate speech for every situation. So if you (want to) utter a statement which is not essentially bad but could lead to evil in that circumstance, do not say it because that is not its rightful place. It will not be viewed as intrinsically good in the circumstance but as error.

For example, it is assumed that if an individual finds a person committing an evil he'll forbid him therefrom. However, if he does so in an inappropriate circumstance or addresses him harshly, it will be considered unsuitable utterance. When a person fears his Lord and utters right statements, he achieves two benefits:

﴿ يُصَلِّحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ﴾

"He will direct you to do righteous good deeds and will forgive you your sins." (Al-Ahzaab: 71)

Hence, (he attains) good deeds and forgiveness of sins through fearing Allah. Likewise, guidance towards righteous deeds and forgiveness of sins are gained through just utterances. Then it is understood from this verse that whoever does not fear Allah and say just words is definitely self-governing. As such, Allah will not rectify his deeds or forgiven his sins. Hence, the verse essentially contains motivation for the fear of Allah and the explanation of its benefits.

¹ Its reference has preceded.

Allah - the Exalted - says (that is the fourth verse):

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿٣﴾ ﴾

“And whosoever fears Allah and keeps His duty to Him, He will make a way for Him to get out (from every difficulty) and He will provide him from sources he never could imagine.” (At-Talaaq: 2-3)

He fears Allah by carrying out His commands and shunning His prohibitions; Allah will provide a way out for him from all difficulties. Whenever anything becomes difficult for him- as long as he fears Allah, the Mighty and Sublime -, He will make a way out for him. He may experience that in his livelihood, possessions, children, the society or others. In as much you are fearful of Allah, be confident that Allah will pave a way out for you from all adversities. Have faith in that, it is the statement of He who says to all things “be” and they will be.

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

Many are those who fear Allah and He provided them way out. An example of that is the story of the three who were holed up in a cave and a rock trundled down on the cave and blocked it. Consequently, they wanted to push it off but could not. Thereupon, each of them supplicated to Allah - the Mighty and Sublime - by virtue of his righteous deeds, and Allah - the Mighty and Sublime - relieved them; the rock budged and Allah made a way out for them.

Such instances are many.

And His saying:

﴿ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴾

“And He will provide him from sources he never could imagine.” (At-Talaaq: 3)

This is also a great benefit; that Allah – the Exalted - provides for you from where you could not have imagined. For instance, let us assume that a man earns from a prohibited source such as fraud, usury

and the likes. Then he was advised regarding this and he forsakes it for Allah's sake. Certainly, Allah shall make for him a way out and provide for him from (sources) he cannot envision. In the interim, do not be in haste and do not assume that it will never come to fruition if the matter becomes (apparently) delayed. On the other hand, Allah may test a slave by postponing the reward for Him to see if he will return to the sin or not.

For example, you are dealing with *Ribaa* and an individual advised you; so you abandoned it. But you remained for a month or two without earning. Do not lose hope saying: "Where is the provision from where I could never imagine?" You should rather wait, trust in Allah's promise, believe it and you will soon see it; do not be in a hurry. It occurs in the hadeeth: "Each of you will be answered -when he supplicates- as far as he does not hurry." They asked, 'Messenger of Allah, how will he be in haste?' He said, "he says: I supplicated but I am not answered."⁽¹⁾

Remain patient, leave off that which Allah has prohibited you from doing, and hope for relief and provision from where you least expect.

The Fifth Verse: His saying, the Most High:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ

لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

"If you obey and fear Allah, He will grant you *Furqaan* (a criterion to judge between right and wrong) and will expiate for you your sins, and forgive you; and Allah is the owner of the great bounty." (*Al-Anfaal*:29)

These are three great benefits:

The first benefit: "He will grant you *Furqaan* (a criterion to judge between right and wrong)": He shall give you (a standard) to differentiate between truth and falsehood, and between the harmful and beneficial. Knowledge falls under this, and that happens when Allah endows the individual the kind of knowledge He has not granted others. The fear of Allah certainly brings about increased guidance,

1 Reported by Al-Bukhaari in the Book of Supplications, Chapter on The Servant Will Be Answered as long as He is not in Haste; no. 6340, and Muslim in the Book of Remembrance of Allah, Chapter on the Supplicant will be Answered as long as He is Not Hasty; no. 2735.

knowledge and retentiveness. Thus, it was mentioned of As-Shaafi' (may Allah have mercy on him) that he said:

I complained to Wakee' about weakness of memory

He guided me towards abandoning sins

He said: be aware that knowledge is light.

And the light of Allah is not given to a sinner.

There is no doubt that the more a person increases in knowledge, the more he increases in erudition and ability to differentiate between truth and falsehood, between the injurious and profitable. The understanding Allah blesses the individual with is also included. This is because the fear of Allah is a means of earning firm understanding leading to increase in knowledge. You would see two people memorizing a verse from the Book of Allah, one would only be able to deduce three judgments (from the verse) while the other will be able to bring out four, five, ten or more because of the understanding Allah has bestowed upon him.

Therefore, the fear of Allah brings about increased understanding and perspicacity. Allah grants sound intelligence to the god-fearing individual so that he is even able to discern people. By mere looking at him, he would know if he is a liar or a truthful person, or the individual is righteous or evil. As such, he can pass comments on someone he has never lived with before or about whom he previously knew nothing about out of the deep intelligence Allah has favoured him with.

Also he may have extraordinary things that occur at the hands of the pious which would not happen with any other than them. The occurrences at the hands of the Companions and the *Taabioon* - may Allah be pleased with them - are clear instances. Umar - may Allah be pleased with him - was once delivering a sermon on the pulpit in Madeenah. Suddenly, they heard him saying, "O Saariyah, take to the mountain, O Saariyah take to the mountain."⁽¹⁾ So, they were taken aback; who was he addressing and why did he say this kind of statement during his sermon?" It was Allah - free is He from all

1 Shaykh al-Islam Ibn Taimiyyah - may Allah shower blessings upon him - mentioned in it Minhaj as-Sunnah and ascribed it to Ibn Wahab. Hafidh Ibn Hajar - may Allah shower blessings on him - graded it Hasan in his book, *Al-Isaabah* (2/3) under the biography of Saariyah.

imperfections and Exalted is He - who suddenly made him know about the Muslim army in Iraq under the command was Saariyah bin Zaneem.

The enemies had actually surrounded them, and Allah made Umar see this army as if he was there with them. And so, he ordered the commander, "O Saariyah, take to the mountain", i.e. seek out a shield in the mountain. Immediately, Saariyah, the commander of the army, who was at that moment in Iraq, heard him and he sought refuge in the mountain! This is out of piety because the extraordinary events Allah makes to happen to His friends of Allah are rewards for them due to their fear of Him - the Mighty and Sublime.

So the point here is that: One of the effects of god-consciousness is that Allah grants to those who fear Him a criterion with which they differentiate the truth from falsehood. They are also able to mark the righteous different from the evil person and between many (contradictory) things. This only happens only to the pious.

The second benefit: "And will expiate for you your sins" (Al-Anfaal: 29). Expiation of sins occurs with good deeds because good deeds amend for the evil ones. This is as the Prophet (ﷺ) said, "The five prayers, and Jumu'ah to Jum'ah, and Ramadan to Ramadan are expiations for what is in between them in as much the grievous deeds are eschewed."⁽¹⁾

And the Messenger (ﷺ) said: "One Umrah to another Umrah expiates what is in between them."⁽²⁾ So expiation of sins occurs with good deeds. This means that if a person fears Allah, He will make good deeds easy for him with which He will expiate (his sins) for him.

The third benefit: His saying: "and forgive you" by making it easy for you to seek forgiveness and repentance. It is from Allah's on a slave that He makes it easy for him to seek forgiveness and repent; and it is misfortune for a slave to think that the sins he commits are rather not sins, and so, he persists upon the iniquity. Allah the Exalted says:

﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ ﴾

﴿ صُنْعًا ﴿١٠٤﴾ ﴾

1 Its reference has preceded.

2 Its reference has preceded.

“Say (O Muhammad) shall we tell you the greatest losers in respect of (their) deeds. Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.” (Al-Kahf: 103-104)

Many of the people would not renounce sins because they are adorned for him - and the refuge is with Allah. He has become used to it such that it is hard for him to recall his soul from it. Nevertheless, if he fears Allah, the Mighty and Sublime, Allah will make withdrawal from the sins easy for him so that He could forgive him. He may even forgive him because of his piety; and as such, his god-consciousness becomes expiation for his sins, as it was for those who participated in the Battle of Badr - may Allah be pleased with them. “Allah looked unto the People of *Badr* and said: ‘Do all what you wish, verily I have forgiven you.’”⁽¹⁾ Therefore, their sins are already forgiven because of what happened to them in it; that is, in the battle in terms of great rewards.

Then His saying: “and Allah is the owner of the great Bounty” {*Al Anfaal:29*} that is, the custodian of great bounty to which nothing equals or matches in any way. Accordingly, you should always ask for Allah’s – free is He from imperfections and Exalted is He -, with which He describes Himself; and that is by being conscious of Him and turning unto Him.

Allah knows best.

HADEETH 69

فَالأَوَّلُ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: «أَتْقَاهُمْ». فَقَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «فَيُؤَسِّفُ نَبِيَّ اللَّهِ ابْنَ نَبِيِّ اللَّهِ ابْنَ نَبِيِّ اللَّهِ ابْنَ خَلِيلِ اللَّهِ» قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي؟ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَفَّهُوا» متفقٌ عليه .

1 Its reference has preceded.

Abu Hurairah رضي الله عنه reported: It was asked, "O Messenger of Allah! Who is the most honourable amongst mankind?" He صلى الله عليه وسلم said, "The most honourable of them is one who is the most pious of them." They said, "We are not asking about this." He said, "Then, the most honourable of men was Yusuf (Joseph), the Prophet of Allah, the son of Allah's Prophet, who was the son of the Prophet of Allah, who was the son of the Khalil of Allah (i.e., Ibrahim عليه السلام)." They said, "We are not asking you about this." He enquired, "Are you then asking me about the classes of the Arabs? The best of them in the Pre-Islamic Period of Ignorance are the best of them in Islam, provided they comprehend the religious knowledge." [Al-Bukhari and Muslim]

COMMENTARY

Concerning his saying, "Who is the most honourable amongst mankind?" He said: "The most honourable of them is one who is the most pious of them." This means that the most honourable among the people is the most god-fearing among them. This reply agrees perfectly with Allah's saying - the Exalted:

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ﴾

"Verily the most honourable of you with Allah is that (believer) who has At Taqwa." (Al-Hujraat: 13)

Thus, Allah - free is He from all imperfections and Exalted is He - does not consider people based on reputation of lineage, family status, wealth or beauty. However, He - the Mighty and Sublime - rather looks at their deeds.

The most honourable of all humans in the sight of Allah is the most fearful of Him. Hence, the devout are strengthened with open and hidden extraordinary events because they are the most respected of all His creatures in His sight. Therefore, it encourages fearing Allah - the Mighty and Sublime -. In addition, the more a person fears Allah the more he becomes honourable before Him. However, the Companions - may Allah be pleased with them - did not intend with this question the most honourable with Allah.

They said: "We are not asking you about this" then he told them

that the most honourable of the whole humankind is Yoosuf. He is the son of a prophet of Allah, the son of a prophet of Allah, the son of the intimate friend of Allah. He is Yoosuf, son of Yaqub, son of Ishaq, son of Ibraaheem. So he is a prophet from the progeny of prophets, and as such, he is one of the most Honourable of all mankind.

They clarified that, “We are not asking you about this.” So he enquired, “Are you then asking me about the classes of the Arabs?” Classes of the Arabs; meaning, their origins and lineages; “The best of them in the Pre-Islamic Period of Ignorance are the best of them in Islam, provided they comprehend the religious knowledge.” That is, the most honourable of people in terms of lineage, reputation and origin are also the best in Islam but with a condition, if they comprehend the religious knowledge.

For instance, the Hashim tribe; it is known that they are the best clan of Quraysh. So, they will be the best of them in Islam; but that is if they have understanding of the religion of Allah and learn it. If they have no understanding, even if they are the best of Arabs in status, they can never be the most honourable of all persons with Allah nor the elites of the creatures.

This affirms the fact that an individual gains honour through his lineage but that is subject to the condition that he has understanding of his religion. Undoubtedly, lineage has an impact, and so, the Hashim tribe is the best of all people and the most reputable of them in terms of lineage. It is for that reason the Messenger of Allah (ﷺ), who is the most honourable of all creatures, came from them:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

“Allah knows best with whom to place His message.” (Al-An‘aam:

124)

If not that this family line among the children of Adam is the best of all kinship, the Prophet (ﷺ) would not have come from among them. Allah’s Messenger (ﷺ) would not be raised except from the most honourable of all families and the finest of all lineages. The point of reference from this Hadeeth is the saying of the Messenger (ﷺ) that the most honourable of all mankind is the most fearful of them to Allah.

Therefore, if you wish to be honourable with Allah and of respected

status before Him, it is up to you to be fearful of Allah. The more a person increases in fear of Allah, the more he becomes reputable with Him. I ask Allah to make you and me among the pious.

HADEETH 70

الثَّانِي: عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ» رواه مسلم .

Abu Sa'id Al-Khudri ؓ reported: The Prophet ﷺ said, "The life of the world is sweet and green. Allah makes you generations succeeding one another so that He may try you in respect of your actions. So beware of the beguilements of the world and those of women. The first trial of Banu Israel was through women." [Muslim]

COMMENTARY

The author (may Allah have mercy on him) cited this hadeeth because it contains enjoinder from the Prophet (ﷺ) regarding the fear of Allah after he had described the reality of life. He said "The life of the world is sweet and green" sweet in taste and luxurious in sight. If a thing is lush green and delightful, the eye quests for it initially and then the mind craves it. Whenever an item combines both quest of the eye and the mind, then it is probable that the individual becomes strongly inclined towards it.

The world is pleasing and luxurious in sight, so he may be deluded by it; he would delve into it making it his utmost concern. However, the Prophet (ﷺ) explained that Allah – the Exalted - makes us generations succeeding one another in it that He may see what we shall do. He said, "Allah – the Exalted - makes you generations succeeding one another so that He may try you in respect of your actions." Will you uphold obedience to Him restrain yourselves from (misleading) desires? Will

you carry out Allah's obligations and avoid being deceived by worldly affairs or will the reverse be the case?

This is why he said, "So, be aware of the beguilements of the world." Carry out His orders and avoid His prohibitions. Likewise, do not allow the pleasantness of the life of this world and its bloom to deceive you. Allah – the Exalted - says:

﴿فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ﴾

"Let not then this (worldly) present life deceives you, nor let the chief deceiver (Shaytaan) deceive you about Allah." (Luqmaan: 33)

Thereafter he said, "So be aware of the beguilements of the world and the women": beware of women i.e., be cautious of them. This includes being wary of a woman and her plots regarding her husband and her enticements. So he said, "The first trial of Children of Israel was through women." Their women ensnared them and they went astray and led others astray – and the refuge is with Allah.

Hence, we find our enemies, the enemies of our Religion and the *Share'ah* of Allah, the Mighty and Sublime, concentrating today on the issue of women. They insist on their going out in public, revealing their adornments, mixing up freely with men, and competing with them in offices! They desire that everyone becomes like donkeys, having no thoughts except for their bellies and private parts – and the refuge is with Allah. For them, women should be akin to dummies; ordinary images, such that people would have no other concern except for the shapes of women. Their entire thoughts will be only about how to titivate her, beautify her, and bring her beauty experts and professionals related to the hair or skin, plucking of hair from shank, arm and face and similar matters! Hence, they make sure the foremost concern of the woman is to appear resembling plastic effigies; worship and children should not be of any concern to her!

Afterwards, our enemies, the enemies of the Religion of Allah, His *Share'ah*, and existence want to involve women in men's workplaces! Therefore, they strain the path for men and make youths wander in the market places without job and great evils and extreme tribulations result from their redundancy. This is because juvenility, uninhibited liberty and riches (are causes) of profound evils! It was said:

Surely youthfulness, free time and wealth

(Are) causes of evil for human beings, all evils.

So nowadays, they admit women into men's work placements and invite the youth in order to vitiate them and the women; do you know what will happen? Their working with the men will lead to the evil of intermingling and free mixing, the evil of fornication and illicit relationships; be it the adultery of the eye, tongue, hand, or the private parts. All of these could happen if women are with men in places of work.

How numerous are the evils in those countries where women work together with men! Apart from this, when a woman becomes employed, she will definitely have to leave her house and her husband thereby causing the family to be taken apart. Then, once she is employed, the house will be in need of a domestic servant. So, we begin to attract women from different places all around the world irrespective of their religion and manner; even if the religion is not Islam and their manners despicable. We bring over women to become domestic servants in the houses. We place our women in place of our men so we leave our men without jobs and enthrall our women with jobs!

This also contains a great evil: families are breaking up. This is because when the child grows with only the domestic servant with him, he forgets his mother and his father; the child loses attachment to them. Therefore, the houses become damaged and the families break up and evils of magnitudes known to Allah alone result from that.

Without doubts, our enemies and their puppets may retort that this does not contradict the creed; but we say, "It rather subverts it"! There are puppets of these enemies among us who studied under them and have consumed their evil ideologies. I am not saying they have brainwashed them but I am saying they have polluted their brains with these malicious ideas that contradict the Religion of Islam. Opposing the creed is not limited to a person who says Allah has a partner or that Allah does not exist and likes of that. Rather, these sins subvert the creed in its entirety because eventually the individual becomes like a bull or donkey having no consideration for the creed or acts of worship being occupied with the beguilements of the world, its adornments and with women! It is narrated in a sound hadeeth that,

“I leave not after me a trial more harmful to men than women.”⁽¹⁾

Based on this, it is compulsory for us, and we are - all praise is due to Allah - a nation of Muslims, to oppose these ideas and stand against them everywhere and on all occasions. We know that there are groups of people among us who yearn for this matter. May Allah not increase them in number, and may He not let them achieve their goal. They desire these trials and evils for this peaceful and preserved Muslim country because they understand fully that this country is the last bastion for the Muslim. It houses the sacred things of the Muslims and their *Qiblah*. (They do all this) in order to corrupt it and the entire Islamic *Ummah* would follow in corruption.

The whole Islamic *Ummah* is watching at this land to understand what it will do. So, if bashfulness and the Religion are undermined in this land, then good bye to them, good bye to religion and bashfulness!

Hence, I say, my brothers, it compulsory for us, the young ones, the elderly and the old, the scholars and the students of knowledge, to stand against them. We must mobilize all and sundry against it so that it will not spread among us the way fire feasts on firewood, setting us ablaze. We ask Allah - the Exalted - to turn the plot of these people who are planning these evils in their own throats and not to let them achieve their targets. We beseech Him to subdue them with the righteous people so that their tribulations will be smothered. Verily He is Most-Generous and Most-Honourable.

HADEETH 71

الثَّالِثُ: عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ
إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالْتَّقَىٰ وَالْعَفَافَ وَالْغِنَىٰ» رواه مسلم

Abdullah bin Mas'ud رضي الله عنه reported that the Prophet ﷺ used to say: “Allahumma inni as'alukal-huda wat-tuqa wal-'afafa wal-ghina (O Allah! I ask You for guidance, piety, chastity and self-sufficiency).” [Muslim]

COMMENTARY

1 Its reference has preceded.

This hadeeth is one of the hadeeths which the author (ﷺ) mentioned regarding piety. The Prophet (alayhis-salaat wasallaam) used to supplicate to Allah with this prayer: “*Allahummma inni as-aluka al-Huda wat-Tuqa wal-‘Afafa wal-Gina* (O Allah I ask you for guidance, piety, chastity and self-sufficiency).”

Al-Huda here connotes knowledge; the Prophet (ﷺ), like other human beings, was in need of knowledge. Allah – free is He from all imperfections - told him,

﴿ تَزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَىٰ ﴾ (١)

“And be not in haste (O Muhammad) with the Qur’an before its revelation is completed to you and say my Lord increase me in knowledge.” (Ta Ha: 4)

And Allah also said to him:

﴿ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِسُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْنَىٰ وَتِلْكَ وَرَبِّعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ آذَنُكُمْ أَلَّا تَعْدِلُوا ﴾ (٣)

“And taught you that which you knew not. And ever great is the grace of Allah unto you.” (An-Nisaa: 3)

So he (ﷺ) was in need of knowledge, so he beseeched Allah for knowledge.

If *Huda* is mentioned alone, it encompasses knowledge and guidance to the truth. However, if it is mentioned in conjunction with whatever connotes guidance; then it is interpreted to mean knowledge. This is because the basic principle in Arabic language is that conjunction essentially implies variation. Therefore, the word *Huda* will have a meaning and what comes after it (in the syntax) pointing to guidance will as well have its own meaning.

Concerning his saying: “and piety”, the meaning is fear of Allah, the Mighty and Sublime. The Prophet (ﷺ) beseeched his Lord for piety. That is, to guide him to success as regards the fear of Allah because He - the Mighty and Sublime – the keys of all things lie in His Hands. If the servant is left on his own, he will go astray without achieving anything. If Allah - the Mighty and Sublime – therefore

grants him success and endows him with piety, he becomes firm in his devoutness.

As for his saying: “**and chastity**” the meaning is that Allah should bless him with ability to avoid all that He has forbidden him. Hence, its conjunction with piety is by way of mentioning the specific after the general. And that is if we regard chastity as referring to moral freedom from a particular thing. Otherwise, it is from combining two synonyms. Chastity is to refrain from all what Allah has forbidden. All that Allah – the Mighty and Sublime – declares illegal.

As for *gina*: it refers to self-sufficiency from other than Allah; that is to say, independence from mortals. As such, one would not be in need of anyone except Allah - the Mighty and Sublime.

Then if Allah guides a person and favours him by making him independent of people, he becomes respected and not denigrated. This is because being in need of people is humiliation and ignominy while seeking from Allah – the Exalted - is prestige and worship. Hence, the Prophet (ﷺ) asked Allah for self-sufficiency.

Therefore, it is essential for us to imitate the Prophet (ﷺ) in this supplication; we should ask Allah for guidance, piety, chastity, and self-sufficiency. Also, this contains evidence that the Prophet (ﷺ) did not have control to cause himself neither benefit nor harm, and that Allah alone is capable of that.

In addition, it proves the baselessness of the practice of those who link themselves to those who claim to be the friends of Allah and righteous in order to seek benefits or prevent harms. Some ignoramuses do this; they’ll invoke the Messenger (ﷺ) when they are at his grave. They would also invoke besides Allah, those they consider as friends of Allah! These people are astray in their Religion and vacuous in their thinking. This is because those they invoke do not have any control over their own selves. Allah - the Exalted - told His Prophet (ﷺ):

﴿ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ﴾

“Say (O Muhammad) ‘I don’t tell you that with me are treasures of Allah, nor that I know the unseen nor I tell you that I am an angel.’” (Al-An‘am : 50)

He also said to him:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ﴾

“Say (O Muhammad) ‘I possess no power over benefit or harm to my self except as Allah wills.’” (Al-Araaf: 188)

He also said,

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ

﴿مَلْتَحَدًا ﴿٢٢﴾﴾

“Say: ‘It is not in my power to cause you harm, or to bring you to the right path.’ Say (O Muhammad) ‘none can protect me from Allah’s punishment (if I were to disobey Him), nor can I find refuge except in Him.’” (Al-Jinn: 21-22)

Hence, it is incumbent on the individual to know that whatever position or rank Allah grants people, they do not have the right to be invoked instead of Allah – the Exalted. They - I mean those among the Prophets and the righteous - all thoroughly rebut those who call upon them instead of Allah, the Mighty and Sublime. Allah says to ‘Eesa - peace and blessings be upon him -:

﴿مَا أَنْتَ قُلْتُ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ

﴿مَا لَيْسَ لِي بِحَقِّي... ﴿١٣﴾﴾

“Did you say to men: ‘worship me and my mother as two gods besides Allah?’ He says: ‘Glorified are you! It was not for me to say what I had no right (to say)...’” (Al-Maaidah: 116)

Then, it is never the right of ‘Eesa – peace be upon him -, or other than him to say to people, “take me as God besides Allah.”

﴿إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ، تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

﴿١٣﴾ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ﴿١٤﴾﴾

“Had I said such a thing, You would surely have known it, you know what is in my inner self though I do not know what is in yours; truly, You, only You, are the All-Knower of all that is

hidden. Never did I say to them aught except what you (Allah) did command me to say: Worship Allah, my Lord and your Lord.” (Al-Maaidah: 116-117)

Therefore, in a nutshell, what we hear about some ignorant Muslims in some Islamic countries who visit graves of those they consider friends of Allah and supplicate to the inhabitants of the graves is sheer folly and drifting away from the religion. These people can never bring any benefit to anybody; they are immobile corpses who are themselves incapable of movement, so how can they influence others.

Allah alone grants success.

HADEETH 72

الرَّابِعُ: عَنْ أَبِي طَرِيفٍ عَدِيِّ بْنِ حَاتِمِ الطَّائِبِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ حَلَفَ عَلَى يَمِينٍ ثُمَّ رَأَى أَتَقَى لِلَّهِ مِنْهَا فَلْيَأْتِ التَّقْوَى» رواه مسلم .

'Adi bin Hatim At-Ta'i ؓ said I heard the Messenger of Allah ﷺ say: "He who has taken an oath (to do something) but found something else better than that (which brings him closer to Allah), then he should do that which is better in piety (and he should expiate for the breaking of oath)." [Muslim]

COMMENTARY

Al-Yameen is to swear by Allah, the Mighty and Sublime, or with any of His Names or Attributes. It is not allowed to swear by other than Allah, not the Prophet (ﷺ) nor Jibreel (جبرئيل) nor any of the creatures. This is due to the saying of the Prophet (ﷺ): "Whoever is to swear should swear by Allah or keep silent."⁽¹⁾ He also said: "He who swears with other than Allah has committed *Kufr* or *Shrik*."⁽²⁾

- 1 Reported by Al-Bukhaari in the Book of Oath Making and Swearing, Chapter on Do not Swear with Your Fathers; no. 6646, and Muslim in the Book of Oath Making, Chapter on Prohibition of Swearing by Other than Allah; no. 1646.
- 2 Reported by Aboo Daawood in the Book of Oath Making and Swearing, Chapter on Prohibition of Swearing with Forefathers; no. 3251, At-Tirmidhee in the Book

Therefore, whoever swears by other than Allah is a sinner and such swearing is ineffectual and null based on the saying of the Prophet (ﷺ) that, "Whoever does an act which is not in agreement with our affair will have it rejected."⁽¹⁾

In addition, it is not good for the individual to always swear; this is the meaning of Allah's the saying - the Exalted - that,

"...and protect your oaths." (Al Maaidah: 89) according to the view of some of those who gave the explanations (of the meanings) of the Qur'aan. They said, "...and protect your oaths" means, do not swear by Allah unduely; when you declare an oath you should rather delimit it with Allah's Will. You should say, "By Allah, if Allah wills" so that you achieve two great benefits from that,

The first benefit: The matter over which you swore becomes easy for you.

The second benefit: You would not be obliged to expiate if the oath becomes broken. The one who makes an oath and says, "*insha Allah* (Allah willing)" would not have violated the oath even if he reverses it. However, the oath that makes atonement obligatory is that made in respect to a future issue. As for those regarding past events, there is no expiation on it. Nonetheless, if the one who swears is a liar, then he is a sinner but there is nothing on the individual if he is truthful. An example of this is if a person says, "By Allah, I did not do such-and-such." Here, atonement is not obligatory on him whether he is truthful or lying. If truly he did not do it, then he is saved from sin; but if it is a lie such that he actually did it; then he is being sinful.

The swearing requiring atonement are those regarding future occurrences. Hence, if you swear about an upcoming matter like saying, "By Allah, I shall not do such-and-such." In this case, we say: If you (later) do that thing, then it becomes binding on you to expiate; but not if you do not do it. Such are established oaths; expiation would be obligatory if you do but not if you do not carry them out. However, is it better to implement what I swore to abandon or not carrying it out is better?

of Oath Making and Swearing, Chapter on Whoever Swears with Other than Allah has Committed Shirk; no. 1535, Imam Ahmad in the Musnad (2/86,87) and al-Haakim in al-Mustadrak (1/18); he graded it authentic on the conditions of both of them (i.e., Al-Bukhaari and Muslim) and Ad-Dhahabee agreed with him.

1 Its reference has preceded.

In this hadeeth, the Prophet (ﷺ) explained that if you swear regarding a thing but find other than it closer to piety of Allah, then expiate for your oath and carry out the better one. For instance, a person says, “By Allah, I will not talk to so-and-so” who is a Muslim, the superior act of piety before Allah is to talk to him because boycotting a Muslim is prohibited. So, talk to him and expiate for (breaking) your oath because this is the loftier act of piety before Allah.

If you have said, “By Allah, I will not visit a relation.” Here, we say visiting the relations is maintaining the ties of kinship, which is obligatory. Hence, keep your relations and atone for breaching your oath. This is because the Prophet (ﷺ) said: “...but if he finds something else better than that (which brings him closer to Allah) then he should do that which is better in piety and he should expiate for the breaking of oath.”⁽¹⁾ Therefore, you should weigh other issues on this basis.

In summary, we say, if it relates to a past event, there is no need discussing atonement for breaking an oath because such oaths are not effectual. However, the one who makes the oath would be free from sin or actually sin if he is deceitful; but he is free from sin if he is honest.

As regards swearing concerning future events, that involves expiation. So if the person swears about a future occurrence and later acts contrary then expiation becomes obligatory upon him. However, if he combines the oath with Allah’s Will, by saying (while making the oath) that, “If Allah wills”, there is no expiation for him even if he breaks the oath in the end.

Allah alone grants success.

HADEETH 73

الْخَامِسُ: عَنْ أَبِي أَمَامَةَ صُدِّيِّ بْنِ عَجْلَانَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ فَقَالَ: «اتَّقُوا

1 Reported by Muslim in the Book on Oath Making, Chapter on Encouragement for whoever makes an oath and then sees something better than that...; no. 1651.

اللَّهُ، وَصَلُّوا خَمْسَكُمْ، وَصُومُوا شَهْرَكُمْ، وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ، وَأَطِيعُوا
أَمْرَاءَكُمْ، تَدْخُلُوا جَنَّةَ رَبِّكُمْ» رواه التِّرْمِذِيُّ، فِي آخِرِ كِتَابِ الصَّلَاةِ
وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Umamah رضي الله عنه said: I heard Messenger of Allah ﷺ during the sermon of the Farewell Pilgrimage saying, "Be mindful of your duty to Allah; perform your five daily Salat, observe Saum during the month (of Ramadan), pay the Zakat on your properties and obey your leaders; (if you do so) you will enter the Jannah of your Rubb." [At-Tirmidhi]

COMMENTARY

The sermons of the Prophet ﷺ are of two types: routine and occasional sermons. The routine sermons are those he gave on Fridays and Festival days. He ﷺ would admonish the people every Friday and on every day of festival. The scholars (may Allah have mercy on them) differ on the sermon of the eclipse prayer; is it routine or occasional? The reason for their difference is that the eclipse occurred only once during the time of the Prophet ﷺ. After offering the (eclipse) Prayer, he stood up and admonished people. Hence, some scholars opined that it is a routine sermon. They said the basic principle is that whatever the Prophet ﷺ did is legislated and established.

Moreover, the eclipse did not occur at any other time such that the Prophet ﷺ could have abandoned the sermon for us to deduce that it is occasional.

However, some scholars hold that: It is rather occasional, delivered when the occasion arose. Otherwise, it is not delivered. Nonetheless, the most preponderant view is that it is a routine sermon. Hence, it is *Sunnah* for the individual who leads people in an Eclipse Prayer to deliver a sermon to them. He should admonish them and remind them of the torment of Allah as the Prophet ﷺ did.

As for the incidental sermons, they are those delivered whenever the need arose. An example is his ﷺ address when the owner of Bareerah gave a condition. She (Bareerah) was a slave-girl who was ransomed by Aa'isha, may Allah be pleased with her. Her masters gave

a condition that her right of ascription will remain theirs (after selling her to Aa'isha) but Aa'isha did not accede. She informed the Prophet (ﷺ) who then said, "Take her and release her and affirm your right of ascription." Thereafter he stood up to address the people and informed them that the ascription belongs to whoever frees the slave.⁽¹⁾

Likewise he gave a sermon when Usaamah bin Zayd (may Allah be pleased with him) intervened for the woman of the Makhzoom tribe who used borrow possessions and later deny it. The Prophet (ﷺ) ordered that her hand be cut off but that disturbed the Quraysh people. They sought for someone to lobby the Messenger of Allah (ﷺ) on her behalf. They requested Usaamah bin Zayd (may Allah be pleased with him) to plead with (the Prophet) and he did. However, the Prophet (ﷺ) told him, "would you intercede in a judgement of Allah?"

He said, "Thereafter he (ﷺ) stood up and addressed the people. He informed them that what led to the destruction of those before us is that they would leave a noble among them when he stole. On the other hand, when a lowborn among them stole, they would uphold the judgement on him."⁽²⁾

Similarly, during the Farewell Hajj, the Prophet (ﷺ) delivered a sermon on the day of Arafat, and on the day of sacrifice. He admonished the people and reminded them. This is one of the routine sermons. It is *Sunnah* for the leader of the pilgrims to address the pilgrims as the Prophet (ﷺ) did address them.

Part of what he mentioned in his sermon at the Farewell Pilgrimage is, "O people, be mindful of your duty to your Lord." This is similar to His saying, the Exalted:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ﴾

"O you who believe, be dutiful to your Lord." (An Nisaa: 1)

The Prophet (ﷺ) enjoined all the people to fear their Lord who created them. He adjured them with His bounties and prepared them to accept His messages. Hence, he enjoined them to be fearful of Allah.

1 Reported by Al-Bukhaari in the Book of Agreement for Freeing the Slave, Chapter on Helping the slaves making an agreement to free himself and his requesting from people; no. 2563, and Muslim in the Book of Freeing the Slave, Chapter on Right of Ascription belongs to whoever frees the slave; no. 1504.

2 Its reference has preceded.

His saying: “And observe your five daily Salaat” i.e., perform the five Prayers which Allah - the Mighty and Sublime - made obligatory for His Messenger.

Then His saying: “Observe the fasting during the month of (Ramadan)”: i.e., the month of Ramadan.

And his saying: “pay the Zakaat on your properties” i.e., give it to those entitled to it and do not withhold it.

His saying: “and obey your leaders” i.e., those whom Allah made leaders over you. This comprises the leaders of regions and states; it also includes the general leader i.e., the *Ameer* of a country in its entirety. The obligation on the citizens is their obedience in that which does not involve disobedience to Allah. However, if it involves disobedience to Allah, obedience to them is not permissible even if they order it. This is because obedience to a creature must not be given preference over obedience to the Creator, the Sublime and Majestic. Hence, Allah said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾ (٦)

“O you who believe! Obey Allah and Obey the Messenger and those of you who are in authority.” (An-Nisaa: 59)

He joined obedience to the leaders to that of Allah – the Exalted - and His Messenger (ﷺ). This indicates that it is subsidiary because the element joined by a conjunction to another is a subordinate to the element it is joined with, it is not independent. That is why you see that Allah - Sublime and Majestic - says:

“Obey Allah and obey the Messenger.” (An-Nisaa: 59)

He repeats the verb to clarify that obedience to the Prophet (ﷺ) is independent. That is, his obedience is independently obligatory, as the obedience to Allah is obligatory. So, obedience to him is, by necessity, from obedience to Allah. The Prophet (ﷺ) would not order except with what pleases Allah. However, other rulers may command that which does not please Allah; as such, He made obedience to them a subsidiary to obedience to Him and His Messenger.

It is not allowed for a person to disobey the leaders in a matter not involving disobedience to Allah, claiming that such is not (part of) the Religion. Whenever the rulers introduce policies which do

not contradict the *Sharee'ah*, some ignoramuses would say: It is not obligatory for me to abide by these policies. This is because they are not part of the *Sharee'ah* as it is not found in the Book of Allah – the Exalted - or the *Sunnah* of His Messenger (ﷺ). This is out of his ignorance. We say: Complying with these policies is in the Book of Allah and the *Sunnah* of the Messenger (ﷺ). Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

“O you who believe! Obey Allah and Obey the Messenger and those of you who are in authority.” (An-Nisaa: 59)

It is also narrated from the Prophet (ﷺ) in many hadeeths that he enjoined obedience to the rulers, and this hadeeth is one of them. Hence, the obedience to the rulers regarding policies they formulate which does not contradict the command of Allah – the Exalted - and His Messenger (ﷺ), is from what Allah and His Messenger (ﷺ) have commanded.

If we would not obey the rulers except about what Allah – the Exalted - and His Messenger (ﷺ) enjoined, then there would be no benefit in the order that the leaders be obeyed since obedience to Allah – the Exalted - and His Messenger (ﷺ) is essentially ordered whether the rulers enjoin it or not.

The matters which the Prophet (ﷺ) mentioned in his Farewell Pilgrimage: the fear of Allah, the Five Daily Prayers, Zakat, Fasting, obeying those in authority are of extreme importance. It is incumbent on the individual to pay attention to them and comply with the orders of the Messenger of Allah (ﷺ) regarding them.

Allah knows best.

FIRM BELIEF AND PERFECT RELIANCE ON ALLAH

COMMENTARY

The author combined firm belief (*Al-Yakeen*) with perfect reliance on Allah (*At-Tawakkul*) because reliance is one of the products of firm belief. *Al-Yakeen* is certainty of faith and firmness such that it appears as if the individual sees what Allah and His Messenger informed of with his eyes, out of his firm belief. Therefore, *Al-Yakeen* is certainty of faith that holds no iota of doubt; as if he directly witnesses the unseen Allah – the Exalted – and His Messenger ﷺ have both described to him. It is the greatest level of Eemaan.

This firm belief produces magnificent benefits; among them is perfect reliance on Allah, the Mighty and Sublime. Reliance on Allah is that a person depends on his Lord, in his open and private affairs, in achieving good and preventing harms.

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾

“And whosoever puts his trust in Allah, then He will suffice him.” (At-Talaaq: 3)

The individual would achieve his targets in this world and the hereafter through these two levels – certainty of faith and perfect reliance on Allah; he would be tranquil and live in comfort. And he is successful owing to his firm belief in all that Allah and His Messenger (ﷺ) had said.

Then, the author mentioned verses regarding the heading:

Among them is His saying, the Exalted –

“And when the believers saw Al Ahzaab (the confederates), they said: this is what Allah and His Messenger (Muhammad - ﷺ) promised us, and Allah and His Messenger (Muhammad) had spoken the truth,

and it only added to their faith and to their submissiveness to Allah.”
(al-Ahzaab: 22)

The confederates were groups from different tribes who gathered against the Messenger of Allah (ﷺ); they united to wage war against him. Around ten thousand combatants from Quraysh and other tribes congregated and laid siege on Madeenah to exterminate the Prophet (ﷺ). The battle became intensely hard for the Companions of the Messenger (ﷺ). Allah – free is He from all imperfections and Exalted is He - describing this battle, says,

“When they came upon you from above and from below you, and when the eyes grew wild and the hearts reached to the throats” from severe apprehension:

﴿ وَتَطْمَئِنُّ بِاللَّهِ الظَّنُونَا ۝۱۰ ﴾

“...and you were harboring doubts about Allah.” (Al-Ahzaab: 10)

That is, doubts regarding the unlikely,

﴿ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ۝۱۱ ﴾

“There, the believers were tried and shaken with a mighty shaking.” (Al-Ahzaab: 11)

People were separated during this great and serious catastrophe into two groups. Allah explains them in these verses:

The first category: Allah says about them:

﴿ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ۝۱۲ ﴾

“And when the hypocrites and those in whose heart is a disease (of doubt) said: Allah and His Messenger promised us nothing but delusion.” (Al-Ahzaab: 12)

They are the hypocrites, those who display belief but harboured disbelief, and those with disease in their hearts among the believers. They had deficiency in their belief; and so, they said, “Allah and His Messenger promised us nothing but delusion.” They wondered, “How will Muhammad say he will conquer Caesar, the Persian emperor and Sanaa’ while he is presently held hostage by these people; how is this

possible?"

The second category: the believers, Allah – the Exalted - said about them:

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ.﴾ (٢٢)

“And when the believers saw AlAhzâb (the Confederates), they said: “This is what Allâh and His Messenger (Muhammad) had promised us, and Allâh and His Messenger (Muhammad) had spoken the truth.” (Al-Ahzaab: 22)

Consider the distinction between the two groups!

When these ones saw the confederates and this tribulation, they knew that certainly victory and relief would supplant it. They averred, “This is what Allah and His Messenger promised us. Indeed Allah and His Messenger had spoken the truth. Support shall come and the kingdoms of Rome, Persia and Yemen shall be conquered.” And so was it – and all praise be to Allah.

﴿هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ.﴾

The proof (here) is His saying: “this is what Allah and His Messenger (Muhammad) promised us.” (Al-Ahzaab: 22)

This is the peak of certainty of faith – that the individual is firm, believing, and having certainty (in Allah’s help) in the face of hardship and anguish. This is contrary to the one whose reliance and certainty is feeble who may backtrack at the time of adversity and agony. Allah – the Mighty and Sublime - says:

﴿وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ، وَإِنْ أَصَابَتْهُ فِتْنَةٌ أُنْقَلَبَ عَلَى

وَجْهِهِ، خَيْرَ الدُّنْيَا وَالْآخِرَةِ ذَلِكَ هُوَ الخُمْرَانُ المُمِينُ﴾ (١١)

“And among mankind is he who worships Allah as it were, upon the edge (i.e. in doubt) «i.e. on a part “if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face (i.e. revert to disbelief). He loses both this world and the hereafter. That is the evident loss.” (Al-Hajj: 11)

Many people relish in tranquility as long as they live in peace.

However, they turn back on their faces when afflicted - and the refuge is with Allah. It may even lead to apostasy and disbelief and he'll take issue with Allah for His ordainment. He would detest Allah's decrees and in so doing, detest Allah – and the refuge is with Allah. This is because in the beginning, he did not experience any difficulty or trial but when a trial later befell him, he backs down because of that.

These and other verses indicate that the individual must constantly be concerned, anxious and fearful of getting strayed. He must always beseech Allah for steadfastness. The hearts of the children of Aadam are between two of the fingers of the Most Compassionate (Allah); he turns it as He wills. If He wills, He makes it firm and He wishes, He swings it over- and the refuge is with Allah.

We ask Allah Who changes hearts, to make our hearts firm upon His obedience and to bless us with steadfastness and dedication to His Religion.

Concerning the second verse: His saying, the Exalted:

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا لَكُمْ فَاتَّقَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا
 اللَّهُ وَنِعْمَ الْوَكِيلُ﴾

“Those (i.e., believers) unto whom the people (hypocrites) said, “verily, the people (pagans) have gathered against you (a great army), therefore fear them, but it (only) increased them in faith, and they said: “Allah (Alone) is sufficient for us, and He is the best disposer of affairs (for us).” (Aal-Imraan: 173)

This verse was revealed regarding the Companions of the Prophet (may Allah be pleased with them) when they suffered injuries, bruises and death during the Battle of Uhud. Thereafter, they were informed that Abu Sufyan had decided to return and has gathered people against them. So, the Prophet (ﷺ) encouraged them to face him. They responded positively to Allah and His Messenger after they had sustained injuries and had been afflicted with this great misfortune. Seventy of them had been killed as martyrs in the cause of Allah. The Prophet (ﷺ) and others had undergone untold hardship but they still responded to Allah and His Messenger.

Allah, the Exalted, says:

﴿ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ

عَظِيمٌ ﴿١٧٣﴾ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ ... ﴿١٧٣﴾

“Those who answered (the Call of) Allâh and the Messenger (Muhammad) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward. Those (i.e. believers) unto whom the people (hypocrites) said, ‘Verily, the people (pagans) have gathered against you (a great army)...’ (Al-Imraan: 172, 173)

Abu Sufyan and those who remained with him among the leaders of Quraysh had gathered against the Messenger of Allah (ﷺ). They planned to eliminate him but Allah refuses except to perfect His light. The Companions – may Allah be pleased with them - were told, “fear these people...” but they increased in faith. For a true believer, the more tedious the difficulties become for him, the more he increases in faith in Allah. This is because he believes that help comes with patience, relief emerges after distress, and ease follows hardship.

Hence, this statement increased them in faith and they said,

﴿ وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

“Allah (Alone) is sufficient for us, and He is the best disposer of affairs (for us).” (Aal-Imraan: 173)

“Allah (Alone) is sufficient for us”: that is, He is enough for us in our affairs and difficulties.

“...and He is the best disposer of affairs (for us)” meaning that, He - the Mighty and Sublime - is Sufficient for us because He is surely the best Master and the best Helper.

However, He is the Helper for the one who seeks Him as Helper and who looks for assistance from Him. Allah - the Mighty and Sublime - is the Most Honorable of the honorable and the Most Generous of the generous. Thus, when the individual places his trust in Him, He assists him, supports him, and disposes his affairs for him. However, the problem emanates when the individual turns away largely from Him and depends on material resources and not divine means.

Allah - the Exalted - says:

﴿فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّهِمْ سُوءٌ﴾ (١٧٣)

“So they returned with grace and bounty from Allah. No harm touched them.” (Aal Imraan: 173)

They went but encountered no plot. Abu Sufyan and those with him pulled back and did not proceed towards the Messenger (ﷺ). Therefore, the Companions (may Allah be pleased with them) were regarded to have engaged in battle even without a fight. Allah – the Exalted - says:

﴿فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّهِمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو

﴿فَضْلٍ عَظِيمٍ﴾ (١٧٤)

“So they returned with grace and bounty from Allah. No harm touched them; and they followed the good pleasure of Allah, and Allah is the owner of great bounty.” (Al-Imran: 173-174)

Then He says:

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ. فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ﴾ (١٧٥)

“It is only Shaytaan (Satan) that suggests to you fear of his Awliyah [supporters and friends]; so fear them not, but fear Me, if you are (true) believers.” (Al-Imraan: 175)

“Suggests to you the fear of his Awliyah” i.e., he makes you fear his friends. That is, He casts the fear of His allies in your hearts, “so fear them not but fear me if you are true believers.”

The Devil would come to a believer and say, “Be careful of talking about so-and-so because he may imprison you and do such and such.” He terrifies you, but a believer will never fear the allies of the Devil because Allah says,

﴿فَقَاتِلُوا أَوْلِيَآءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾ (١٧٦)

“So fight you against the friends of Shaytaan (Satan). Ever feeble indeed is the plot of Shaytaan (Satan).” (An-Nisaa: 76)

That is, with respect to the truth.

As such, it is incumbent upon the individual not to fear the blame of the blamers in the cause of Allah; he should rather fear Allah alone. However, it is compulsory that his methodology follows the guidance of Allah - the Mighty and Sublime. Hence, if his practice conforms with Allah's guidance, he should not fear anyone.

﴿ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ ﴾

The third verse: "And put your trust (O Muhammad) in the Ever Living One Who dies not." (Al-Furqaan: 58)

That is, Allah – the Exalted. Always rely on Him in all your affairs; whether minor and major. Because if Allah – and free is He from all imperfections - does not make a matter easy for you, it will not be easy. So, one of the means of making our affairs easy is to depend on Him especially when matters overwhelm you; many worries and increasing misfortunes. There is no abode of resort for you except with Allah - the Mighty and Sublime. Hence, it is essential for you to bank on Him and trust in Him that He may suffice you.

His saying: "One Who dies not" (Al-Furqaan: 58) contains proof that establishes the impossibility of death for the Lord - the Mighty and Sublime. Allah, the Most High, says:

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَسْبِقِيَّ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ فَإِنِّي آءَاءُ الْآءِ رَبِّكُمْ كَذِبَانِ ﴾

"Whatsoever is on it (the earth) will perish. And the face of your Lord full of Majesty and Honor will remain forever. Then which of the Blessings of your Lord will you both (jinn and men) deny?" (Ar-Rahman: 26-28)

Allah - the Mighty and Sublime - will never die because of the perfection of His existence. He is certainly the First, nothing comes before Him and the Last, and nothing comes after Him.

Then Allah – free is He from all imperfections - sleeps not for the perfection of His existence and guardianship; Allah – the Exalted – says,

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ﴾

"Allah! None has the right to be worshipped but He, the Ever

Living, the One Who sustains and protects all that exist. Neither slumber nor sleep overtakes Him.” (Al-Baqarah: 255)

As for human beings and the *Jinns*, they sleep and experience death. However, the Lord, the Mighty and Sublime, does not sleep because He needs not to sleep. But as for mortals, they need to sleep because the bodies become overworked, lethargic and drained. Thus, sleep gives rest from the preceding grogginess and restores agility for future works. But Allah – and free is He from all imperfections and Exalted is He – never slumbers neither does sleep overtake Him.

Allah - the Exalted – says,

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾

“And whosoever puts his trust Allah, then He will suffice him.” (At-Talaaq: 3)

That is, He – the Exalted – is enough for him. Therefore, if you depend on Allah, He will suffice you in all matters. However, if you put faith in other than Allah, He will leave you to him; then, you will be disappointed, and you will not achieve your goals.

Allah - the Exalted – says,

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ﴿٤﴾ ﴾

“The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses are recited to them, they (i.e. the verses) increase their Faith; and they put their trust in their Lord (Alone); Who perform As-Salaat and spent out of that We have provided them. It is they who are believers in truth.” (Al-Anfaal: 2-4)

His saying, *“when Allah is mentioned”*: meaning, when His Greatness, Might, and Dominion are mentioned, the heart trembles, fears and is enthusiastic. It is such that when the verses of fear (of Allah) were recited to one of the pious predecessors, he fell ill for days to such an extent that people paid him visits. But nowadays, our hearts are hard - we ask Allah to soften them – the verses regarding

reverence for Allah would be read to us but they pass like cold water. We are neither become awoken nor take to the admonitions except those on whom Allah showers mercy. We ask Allah for wellbeing.

However, the true believer is he whose heart tremors and becomes filled with awe when Allah is mentioned. It was said to one of the pious predecessors to fear Allah, he was held in awe; what he was holding on his hands fell down.

“...and when His Verses are recited to them, they increase their Faith”:

When they hear the word of Allah - the Mighty and Sublime - they increase in faith in two ways:

The first way is; belief in what Allah informed of from the Unseen, the past and future.

The second way is: acceptance and compliance with the judgements of Allah.

They act according to Allah's commands and as such, their faith increases. Likewise, they avoid Allah's prohibitions, seeking closeness to Him therewith and out of reverence for Him, so their faith would increase. Therefore, when His verses are read to them, they increase in faith in these two ways.

Thus, if you realize that whenever you read the Qur'aan, you increase in faith, then that is a sign of success. However, if you read the Qur'aan and find that you are not affected by it, in such a case, it is incumbent on you to rectify your soul. I do not say you should go to the hospital for pills, drips or the like, but you must rectify the heart. When a heart does not benefit from the Qur'aan and is not admonished by it, it becomes hard and sick - we ask Allah for wellbeing.

So, my brother, you are the doctor of your own soul; do not go to people, recite the Qur'aan. If you observe that it touches your faith, acceptance, and compliance, then glad tidings to you, you are a true believer. Otherwise, it is necessary for you to seek cure. Cure your soul before death that is not followed by an existence comes to you; that is, the death of the heart. As for the death of the body, there is life after it; after life there is resurrection, reward, and reckoning.

His saying - the Mighty and Sublime -: *“and they put their trust in their Lord”*: they rely on their Lord alone; that is to say, they submit

all their affairs to their Master, the Disposer of their affairs alone; not to anybody else but Him. (Grammatically), this is indicated by the advancement of the governed element before the governing particle. And the sentence is joined with a link showing peculiarity and restriction. They rely on no one except Allah - the Mighty and Sublime. This is because when you rely on other than Allah, you would be relying on a mortal like yourself. Moreover, he'll not be eager regarding your own benefits as you would yourself. So, you should rather put your trust in Allah - the Mighty and Sublime - in your religious and worldly affairs.

“Who perform As-Salaat and spent out of that We have provided them”: They establish the Prayer; they observe it sticking to its obligations, conditions and pillars, perfecting it along with its other integrals such as observing it at its proper time and together with the Muslims in their mosques. No one would lag behind from the Prayers except the hypocrite or someone with valid excuse.

Ibn Mas'ud (may Allah be pleased with him) said, “I had noted us - i.e., while with the Messenger - no one would ever be absent from it (i.e., Congregational Prayer) except the hypocrite known for hypocrisy or the sick. A man would be brought supported by two men until he was made to stand in the row.”⁽¹⁾ Nothing would dissuade them from presence at the mosque; not even sickness - may Allah be pleased with them.

However today, many behave contrary; you find them lethargic and lagging regarding the Congregational Prayer. Hence, if you compare the Prayers observed during daylight with the *Fajr* Prayer, you find a glaring disparity because people are now overcome by sleep-induced laziness with regard to the *Fajr* Prayer, becoming less concerned about it.

“And spend out of that We provided them”: i.e., they spend their wealth to seek Allah's pleasure according to the commands of Allah and in the appropriate ways.

“It is they are who are the believers in truth”: “in truth” (as it occurs in the Arabic syntax) is an emphasis for the statement preceding it i.e., those who really have more right to that.

1 Reported by Muslim in the Book of Mosques and Locations for Prayer, Chapter on the Congregational Prayer is from the Practices of True Guidance; no. 654.

“For them are grades of dignity with their Lord, and Forgiveness and generous provision (paradise)”: We ask Allah to make you and us among them out of His Favour and Generosity; He is certainly the Most Generous, Most Honorable.

Concerning the haadeeths:

HADEETH 74

فَالأَوَّلُ: عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُرِضَتْ عَلَيَّ الأُمَّمُ، فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرَّهِيْطُ، وَالنَّبِيَّ وَمَعَهُ الرَّجُلُ وَالرَّجُلَانِ، وَالنَّبِيَّ وَلَيْسَ مَعَهُ أَحَدٌ إِذْ رُفِعَ لِي سَوَادٌ عَظِيْمٌ فَظَنَنْتُ أَنَّهُمْ أُمَّتِي، فَقِيْلَ لِي: هَذَا مُوسَى وَقَوْمُهُ، وَلَكِنْ انظُرْ إِلَى الأفقِ، فَنَظَرْتُ فَإِذَا سَوَادٌ عَظِيْمٌ، فَقِيْلَ لِي: انظُرْ إِلَى الأفقِ الأَخرِ، فَإِذَا سَوَادٌ عَظِيْمٌ، فَقِيْلَ لِي: هَذِهِ أُمَّتُكَ، وَمَعَهُمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ» ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ، فَخَاصَّ النَّاسُ فِي أَوْلِيكَ الَّذِينَ يَدْخُلُونَ الجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ، فَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمْ الَّذِينَ صَحِبُوا رَسُولَ اللَّهِ ﷺ، وَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ وُلِدُوا فِي الإِسْلَامِ، فَلَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا - وَذَكَرُوا أَشْيَاءَ - فَخَرَجَ عَلَيْهِمُ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا الَّذِي تَخُوضُونَ فِيهِ؟» فَأَخْبَرُوهُ فَقَالَ: «هُمُ الَّذِينَ لَا يَرُقُونَ، وَلَا يَسْتَرْقُونَ وَلَا يَنْتَطِيْرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَّاشَةُ بِنُ مُحْصَنِ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ فَقَالَ: «أَنْتَ مِنْهُمْ» ثُمَّ قَامَ رَجُلٌ آخَرُ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ فَقَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ» متفقٌ عليه .

Ibn 'Abbas رضي الله عنه reported: Messenger of Allah ﷺ said, "I was shown

the past nations. I saw a Prophet who had a very small group (less than ten in total) with him, another Prophet who was accompanied by only one or two men and some did not have even one. Suddenly I was shown a huge crowd and I thought that they were my Ummah, but I was told: 'This is Musa (Moses) and his people, but look towards the other side.' I looked and beheld a great assemblage. I was told: 'These are your people and amongst them there are seventy thousand who shall enter Jannah without being taken to account or torment.'" Then the Prophet ﷺ stood up and went into his apartment, and the Companions began to guess who may be those people who would enter Jannah without any accounting or torment. Some said: "Probably, they are the ones who kept company with Messenger of Allah ﷺ." Others said: "Probably, they are the ones who have been born as Muslims and have never associated anyone with Allah in worship." Then Messenger of Allah ﷺ came out and asked, "What are you discussing?" So they told him. He then said, "They are those who do not make Ruqyah (blowing over themselves after reciting the Qur'an or some prayers and supplications the Prophet ﷺ used to say) nor seek it, nor perceive omens (i.e., they are not pessimistic) but keep trust in their Rubb (Allah)." On this 'Ukashah bin Mihsan stood up and asked: "Pray to Allah to make me one of them." The Prophet ﷺ said, "You are one of them." Then another man stood up and asked the same thing. The Prophet ﷺ answered, "'Ukashah has surpassed you." [Al-Bukhari and Mulsim]

COMMENTARY

After the author - may Allah, the Exalted, have mercy on him - related the verses, he mentioned this great hadeeth. In it, the Prophet (ﷺ) stated that the nations were shown to him i.e., he (ﷺ) was made to see nations and their Prophets.

He said: "I saw a Prophet who had a small group with him" i.e., he had a small group of between three and ten.

"And another Prophet who was accompanied by only one or two men and some did not have even one." This means that not all of the Prophets ﷺ were obeyed by their peoples. Rather, some of them were

not followed by anybody among their peoples. Some of them were followed by a small group of people and some of them by a person or two.

Consider that Nooh عليه السلام spending nine hundred and fifty years among his people, telling them about Allah, inviting to Him and reminding them of Him - the Mighty and Sublime. And He - free is He from all imperfections and Exalted is He - informed us that,

﴿إِلَى اللَّهِ مَرَجِعِكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

“And none believed with him, except a few...” (Hood: 4)

Throughout this period, he received no acceptance from them; rather he was not even safe from their harms.

Nooh عليه السلام said,

﴿شَرَّائِي دَعَوْتُهُمْ جَهَارًا﴾

“And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.” (Nooh: 8)

When they pass by him, they would mock him.

The Prophet ﷺ said, “Suddenly, I was shown a huge crowd” i.e., a large number of people, “and I thought they were my *Ummah*, but I was told, “This is Moosa and his people.” This is because Moosa عليه السلام is one of the Prophets with outstanding number of followers. He was raised among the Children of Israel and Allah - the Mighty and Sublime - revealed the Torah to him. It was the Mother of all Books revealed to the Children of Israel.

He said: “but look towards the other side, I looked and saw a great assemblage.” In a narration (it says): “a large assemblage to the extent of my view. I was told, ‘look towards the other side’, I looked and saw a great assemblage. I was told, “These are your people.” Surely, the Messenger ﷺ has the largest number of followers among the Messengers. This is because people shall follow him ﷺ from when he was raised till the Day of Resurrection. Therefore, he will have the largest number of followers among the Messengers; his followers will

fill both flanks of the horizon.

“And amongst them are seventy thousand who shall enter the Paradise without accounting or torment” i.e., from among this *Ummah* (of Muhammad), seventy thousand people shall enter the Paradise without reckoning or torment. They will be taken right from the plain of resurrection to the Paradise without account or subject to any penance: O Allah, make us among them.

It has also been narrated that there will be another seventy thousand people with each person among the seventy thousand people⁽¹⁾.

“Then the Prophet (ﷺ) stood up and went into his apartment. The Companions began to guess who may be those people who would enter Paradise without any accounting or torment. Some said, ‘Probably, they are the ones who kept company with the Messenger of Allah (ﷺ).’ That is, maybe they are the Companions - may Allah be pleased with them. “Others viewed that, ‘Probably, they are the ones who have been born as Muslims and have never associated anyone with Allah in worship.’” So they made several guesses; everybody suggesting his own view.

At that point, the Messenger of Allah (ﷺ) came out to them and asked them what they were discussing; and they told him. He (ﷺ) then said, “They are those who neither make *Ruqyah* nor seek it nor make evil omens; they rather trust in their Lord.” This is the version of Muslim, it reads, “they do not make *Ruqyah*.”

The author, may Allah shower blessings on him, said, “It is Agreed Upon.” However, it is necessary to explain that this is the version of Muslim only, not the narration of al-Bukhaari. This is because his saying, “they do not make *Ruqyah*” is not correct; it is not authentic from the Prophet (alayhis-salaat wasalaam) because the meaning of, “they do not make *Ruqyah*” is that they do not read *Ruqyah* on the sick. And this is incorrect because the Messenger (ﷺ) used to recite *Ruqyah* on the sick. Besides, conducting *Ruqyah* on the sick person is a righteous act. Therefore, how then will its avoidance be a means to entering the Paradise without account or torment?

Thus, the point is that, this expression “they do not make *Ruqyah*” is odd and is a mistake; it is not allowed to depend on such. The correct expression is rather that, “they are those who do not seek *Ruqyah*.”

1 Al-Hafidh Ibn Hajar mentioned it in Fath al-Baaree (11/ 418, 419).

That is, they would not request from anybody to recite on them when anything befalls them because they depend on Allah – the Exalted. This is because requesting bears some level of lowliness since it is a demand from another individual. Occasionally, he is encumbered, and does not wish to recite it. Sometimes, he may give the reading and no efficacy is noticed and you begin to impute him and soon. Hence, he said, “They do not seek *Ruqyah*.”

Then his saying, “They do not cauterize (themselves)” means that, they would not request from anybody to cauterize them when they are sick for the reason that cauterization is a torment with fire which should only be resorted in the circumstance of dire necessity.

Also his saying: “and they do not make evil omens” means, they do not become pessimistic because of what they see, hear, perceive or taste. That isto say, they never take evil omens.

Arabs, during the Days of Ignorance used to make evil omens. For instance, when a bird flies and moves towards the left, they took a certain omen, and when it flies in the forward direction; likewise if it flies towards the right. Evil omen is forbidden; it is not permissible for anybody to make evil omens; not with birds, days, months or any other thing. The Arabs used to perceive omen in the past with the month of Shawwal. They would say if a person gets married in the month of Shawwal, the marriage will not be blessed.

Aa'isha - may Allah be pleased with her - said that the Prophet (ﷺ) married her in Shawwal and consummated the marriage with her in Shawwal; and she was the most beloved of all his wives to him. How then would it be said that he who marries in the month of Shawwal would not be successful!

So also, they attribute evil omens to Wednesday. However, Wednesday is a day like the remaining days of the week, there should be no attribution of evil omen to it. Some of them even attribute evils to faces; when he sees a face he detests, he makes an evil omen. When one of them opens his shop and it happens that the first person to patronize him is a one-eyed person or a blind person, he would lock up the shop saying: today, there shall be no good sales from it.

Attributing evil omen to an occurrence, in addition to being a minor *shirk* is also a source of despair for the individual; he experiences discomfort in everything he sees. Conversely, if he can rely on Allah

and avoid all these false ideas, he will have peace and his living will be spotless and positive.

Concerning his saying: “but they keep trust in their Lord (Allah)”: Its meaning is that, they trust in Allah - the Exalted - in every affair. They do not rely on anyone else because He - the Mighty and Sublime - said in His Book,

﴿وَبَرَزَقَهُم مِّن حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ

لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾

“And whosoever puts his trust in Allah, then He will suffice him.” (At-Talaaq: 3)

Whosoever Allah suffices will indeed have enough of all things.

This great Hadeeth contains the attributes of those who will enter the Paradise without a reckoning or torment. These are four attributes: they do not seek *Ruqyah*, they do not practice cauterization, they do not make evil omen, and they keep their trust in their Lord. The point of reference with regard to this chapter is his saying “and they keep trust in their Lord.”

Ukaashah bin Mihsan (may Allah be pleased with him) stood up and said, “O Messenger of Allah (ﷺ)! Pray to Allah to make me one of them.” He hastened towards good, surpassing every other person to it. The Prophet (ﷺ) said, “You are one of them.” Hence, we testify that Ukaashah bin Mihsan (may Allah be pleased with him) shall enter the Paradise without reckoning or torment because the Messenger (ﷺ) affirmed that, “You are one of them.”

Then another man stood up and asked for the same thing. The Prophet (ﷺ) said, “Ukaashah has surpassed you.” The Prophet (alayhis-salaat wasallaam) declined his request although mildly. He (ﷺ) did not say, “You are not one of them”; he rather said, “Ukaashah has surpassed you.” The scholars differ regarding why the Prophet (ﷺ) said, “Ukaashah has surpassed you.”

Some hold that: It was because he knew that this person who said, “Pray to Allah to make me one of them” was a hypocrite. And it is known that a hypocrite will never enter the Paradise not to talk of entering without an account or torment. Some others view that: He –

ﷺ - rather said that so that the door would not be opened and those who would not be entitled to that do not stand up and say, “Pray to Allah to make me one of them.”

In any case, we do not have certain knowledge about why the Messenger (ﷺ) did not pray for him. Allah knows best.

However, we gain a benefit from this, and that is the decent objection by the Messenger of Allah (ﷺ). This is because his saying, “Ukaashah has surpassed you” will not be excruciating or depressing. *SubhanAllah* (Allah is free from all imperfections)! This expression became a proverb until our present day; whenever a person requests something regarding which another individual had preceded him, it is said: “Ukaashah has surpassed you.”

Some scholars raise an objection regarding the hadeeth that: An individual may be compelled under duress to request recitation i.e., requesting from a person to read on him. For example, if he is afflicted with evil eyes, sorcery or Jinn. If he goes out seeking a person to recite on him, does it mean he does not have the right of entrance into Paradise without a reckoning or torment?

Some scholars replied in the affirmative (explaining that) this is the apparent meaning of the hadeeth. Therefore, he should depend on Allah - the Exalted - exercise patience, and ask Him for wellbeing. Another group of scholars view that: This (Hadeeth) is about the one who seeks *Ruqyah* before he is afflicted. That is, he requests that, “Would you recite on me so that the evil eye, sorcery, Jinn attack, or fever will not afflict me?” At the instant, it will be regarded as request for *Ruqyah* for an anticipated thing which is not immediate.

Likewise cauterization; the individual might ask if those who cauterize others will be deprived of this (tremendous reward)? The reply is, “No.” The Messenger (ﷺ) said, “they do not ask to be cauterized” that is, they do not request somebody to cauterize them. He did not say, “they do not cauterize (others).” He (alayhis-salaat wasallaam) cauterized a vein on the upper arm of Sa’d bn Mu’adh (may Allah be pleased with him).

Sa’d bn Mu’adh al-Awsiy al-Ansariy (may Allah be pleased with him) was injured on the day of the Trench Battle in his upper arm vein gushing blood. When the blood gushing out from arm becomes excessive, it could lead to the person’s death. So the Prophet (ﷺ)

cauterized him at the vein until the blood stopped and he (ﷺ) will be the first person to enter Paradise without a reckoning or torment.

Those who cauterize people and those who perform *Ruqyah* are good-doers. The matter is with respect to those who seek *Ruqyah* or cauterization; that is, they look out for the one who will cauterize them.

Allah alone grants success.

HADEETH 75

الثَّانِي: عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَيُّضًا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْبَتُ، وَبِكَ خَاصَمْتُ.. اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ؛ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالإِنْسُ يَمُوتُونَ» متفقٌ عليه وهذا لفظُ مُسْلِمٍ، وَاخْتَصَرَهُ البُخَارِيُّ .

Ibn 'Abbas رضي الله عنه reported that the Messenger of Allah ﷺ used to supplicate: "O Allah! To You I have submitted, and in You do I believe, and in You I put my trust, to You do I turn, and for You I argued. O Allah, I seek refuge with You through Your Power; there is none worthy of worship except You Alone; that You safeguard me against going astray. You are the Ever Living, the One Who sustains and protects all that exists; the One Who never dies, whereas human beings and jinn will all die." [*Al-Bukhari and Muslim*]

COMMENTARY

Ibraaheem and Muhammad ﷺ are both intimate friends of Allah - the Mighty and Sublime. Allah – the Exalted - says:

﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾ (110)

“And Allah did take Ibraaheem as an intimate friend!” (An-Nisa: 125)

The Prophet (ﷺ) said, “Certainly, Allah has chosen me as an intimate friend as He chose Ibraaheem as an intimate friend.”⁽¹⁾ The meaning of *Khaleel* is the one whose love has reached the apex. We do not know of anyone qualified with this attribute except Muhammad and Ibraaheem ؑ; they are the two intimate friends of Allah.

Sometimes, you hear some people saying Ibraaheem – alayhi as-salaam - is the intimate friend of Allah - the Exalted -, Muhammad (ﷺ) is a beloved of Allah – the Exalted -, and Moosa – alayhi as-salaam - was the one He conversed with.

The expression that, “Muhammad is a beloved of Allah” is contentious. This is because being an intimate friend is stronger than being a beloved. Hence, that he says, “Muhammad is a beloved of Allah” entails a level of deficiency in the right of the Messenger (ﷺ). The beloved of Allah are many: the believers, the good doers, and those who are just; Allah loves them all. Therefore, the beloved ones of Allah are numerous.

As for intimate friendship, we do not know that it is established for anybody except Muhammad and Ibraaheem ؑ. Based on this, we say that the correct thing is to say, “Ibraaheem is an intimate friend of Allah, Muhammad is an intimate friend of Allah and Musa is the one with whom Allah conversed” ؑ.

Additionally, Allah – free is He from all imperfections and Exalted is He - did converse with Muhammad (ﷺ) without an intermediary during his Ascension to the heavens.

Ibraaheem uttered this statement: “Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs” when he was thrown into fire. That was because Ibraaheem (ؑ) called his people to the worship of Allah alone without associating a partner with Him. But they refused, and remained unnecessarily obstinate upon disbelief and joining partners with Allah.

One day, he smashed their idols into rubbles leaving the biggest among them. When they returned, they found their idols broken. So they sought to revenge for them – and the refuge is with Allah. They

1 Reported by Muslim, in the Mosques, Chapter on the Prohibition of Building Mosques on Graves..., no. 523.

wondered what they'll do to Ibraaheem. *"They said, 'Burn him'"* to support of their idols *"...and assist your gods- if you are to act."*

Consequently, they kindled a huge fire and then threw Ibraaheem into it! It was said that the intensity of the heat from the fire would not allow them move near it. So they flung Ibraaheem into it with a ballista.

When they hurled him he said, *"Hasbunallahu wani'ma al-Wakeel (Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs)"*: And what followed after that? Allah - the Exalted – says,

﴿ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴾

"We (Allah) said: 'O fire! Be you coolness and safety for Ibraaheem.'" (Al-Anbiyaa: 69)

Coolness is the opposite of hotness, and safety refers to the opposite of destruction. This is because the fire is hot, scorching, and destructive but Allah commanded this fire to be cool and safe, and so, it became cool and safe. Some of the exegetes of the Qur'aan relate from the Children of Israel that when Allah said,

﴿ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴾

"O fire! Be you coolness and safety for Ibraaheem (Abraham)" (Al-Anbiyaa: 69), all the fires on earth became cool.

This is not correct because Allah directed the command to a particular fire, *"O fire be you coolness"*. The scholars of Arabic grammar say that such syntax (as it occurs in Arabic) is regarded as a specified indefinite noun implying that it does not include all categories of fire. It is restricted to that into which Ibraaheem was thrown. This is the correct (explanation), and the remaining fires on earth remained as they were.

Likewise, the scholars stated that when Allah said, *"Be you coolness"* He mentioned *"and a safety"* along with it. This is because if He had only mentioned *"coolness"*, it could have been harmfully cold leading to his death: everything complies with the command of Allah, the Mighty and Sublime.

Consider His saying – the Exalted - :

"Then He rose over (Istawa) towards the heavens when it

was smoke, and said to it and to the earth: “come both of you willingly or unwillingly.”

What did they both say?

“They both said: “We come willingly.” (Fussilat: 11)

Out of submission to the command of Allah - the Mighty and Sublime.

The second intimate friend of Allah who said, “*Hasbunallahu wa ni'ma al-Wakeel* (Allah alone is sufficient for us, and He is the Best Disposer of affairs)” was the Prophet (ﷺ). While returning from the Battle of Uhud along with his Companions – may Allah be pleased with them - it was said to them that, “People have gathered against you; they plan to invade Madeenah and exterminate you.” Yet, they said, “*Hasbunallahu wan'ma al-Wakeel* (Allah (alone) is sufficient for us, and He is the Best Disposer of affairs).”

Allah – the Exalted - says:

﴿فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾

“So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. and Allah is Owner of Great Bounty.” (Al-Imraan: 174)

So it is necessary for everyone who sees people gathered against him or in transgression against him to say “*Hasbunallahu wan'ma al-Wakeel* (Allah is sufficient for us, and He is the Best Disposer of affairs).” Allah will suffice him from their evil as He sufficed Ibraaheem and Muhammad ﷺ.

Therefore, this statement should be in your mind at all times; whenever you observe hostility from people towards you, say: “*Hasbunallahu wani'ma al-Wakeel* (Allah is sufficient for us, and He is the Best Disposer of affairs).”

Allah alone grants success.

HADEETH 77, 78 & 79

الرَّابِعُ: عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عن النبي ﷺ قال: «يَدْخُلُ الْجَنَّةَ

أَفْوَامٌ أَفْتَدَتْهُمْ مِثْلَ أَفْتِدَةِ الطَّيْرِ» رواه مسلم . قِيلَ: مَعْنَاهُ مُتَوَكِّلُونَ،
وَقِيلَ: قُلُوبُهُمْ رَقِيقَةٌ

الْخَامِسُ: عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ غَزَا مَعَ النَّبِيِّ ﷺ قَبْلَ نَجْدٍ،
فَلَمَّا قَفَلَ رَسُولُ اللَّهِ ﷺ قَفَلَ مَعَهُمْ، فَأَدْرَكَتْهُمْ الْقَائِلَةُ فِي وَادٍ كَثِيرِ
الْعِضَاهِ، فَنَزَلَ رَسُولُ اللَّهِ ﷺ، وَتَفَرَّقَ النَّاسُ يَسْتَضِلُّونَ بِالشَّجَرِ، وَنَزَلَ
رَسُولُ اللَّهِ ﷺ تَحْتَ سَمُرَةٍ، فَعَلَّقَ بِهَا سَيْفَهُ، وَبِمَنَا نَوْمَةً، فَإِذَا رَسُولُ
اللَّهِ ﷺ يَدْعُونَا، وَإِذَا عِنْدَهُ أَعْرَابِيٌّ فَقَالَ: «إِنَّ هَذَا اخْتَرَطَ عَلَيَّ سَيْفِي
وَأَنَا نَائِمٌ، فَاسْتَيْقَظْتُ وَهُوَ فِي يَدِي صَلْتًا، قَالَ: مَنْ يَمْنَعُكَ مِنِّي؟ قُلْتُ:
اللَّهُ - ثَلَاثًا» وَلَمْ يُعَاقِبْهُ وَجَلَسَ. متفقٌ عليه .

السَّادِسُ: عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو
خِمَاصًا وَتَرُوحُ بِطَانًا» رواه الترمذي، وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, "A group of people (both men and women) whose hearts will be like the hearts of birds, will enter Jannah." [Muslim]

Jabir رضي الله عنه reported: I went in an expedition along with the Prophet ﷺ in the direction of Najd. When Messenger of Allah ﷺ returned, I also returned with him. Then the mid-day sleep overtook us in a valley full of prickly shrubs. Messenger of Allah ﷺ got down and the people scattered around seeking shade under the trees. Messenger of Allah ﷺ hang up his sword on the branch of a tree. We were enjoying a sleep when Messenger of Allah ﷺ called us, and lo! There was a desert Arab bedouin near him. He (ﷺ) said, "This man brandished my sword over me while I was asleep. I woke up and saw it in his hand unsheathed. He asked: 'Who will

protect you from me?" I replied: 'Allah' - thrice." He did not punish him and sat down. [Al-Bukhari and Muslim]

Umar ؓ said: I heard Messenger of Allah ﷺ saying: "If you all depend on Allah with due reliance, He would certainly give you provision as He gives it to birds who go forth hungry in the morning and return with full belly at dusk." [At-Tirmidhi]

COMMENTARY

While urging his *Ummah* to place their trust in Allah, the Prophet (ﷺ) said, "If you all rightly depend on Allah" i.e., genuine reliance on Allah. That you depend on Allah - the Mighty and Sublime – totally for your sustenance and other needs. "He would certainly provide for you as He gives it to birds."

As for birds, their provision comes from Allah - the Mighty and Sublime -; they are birds without owners, they glide about in the sky after setting out from their nests to seek the provisions of Allah, the Mighty and Sublime.

"They go forth hungry in the morning" i.e., they leave their nests early in the day; *Khimaas* means severe hunger as Allah says:

﴿فَمَنْ أَضْطَرَّ فِي مَحْضَةٍ عَيْرٍ مَتَجَانِفٍ لِأَنْفِهِ فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

"But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allah is Oft-Forgiven, Most Merciful." (Al-Maaidah: 3)

The word *Makhmasa* (in the Arabic text) means intense hunger.

"They go forth hungry in the morning": meaning, without food; having nothing in their bellies. Nevertheless, they count on their Lord, the Mighty and Sublime. "...and return" that is, at the later part of the day because (the word), *rawahu* refers to the last part of the day "full" i.e., stomach filled with the provision of Allah, the Mighty and Sublime.

This contains evidence for some issues:

One: it is required of a person to trust Allah in the right manner.

Two: there is no animal on earth except that its sustenance comes from Allah, the Exalted, including the birds in the sky. None holds

them in space but Allah - the Exalted - and not a soul provides for them but Allah - the Mighty and Sublime.

The provisions of all animals on earth - from the tiniest such as ants to the largest like the elephant and its like - all come from Allah. He - free is He from all imperfections - says:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ﴾ (٦)

“No moving (living) creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave).” (Hood: 6)

Certainly, whoever nurses evil thoughts about his Lord saying, “Do not have many children; your sustenance will be constricted” has strayed. They are telling lies - by the Lord of the ‘Arsh. In reality, the more children they have, the more Allah - the Exalted - increases their provisions. This is because there is no living creature on earth except that its upkeep is upon Allah, the Mighty and Sublime. The sustenance of your children and babies is due from Allah, the Mighty and Sublime.

He is the one who opens the ways of provisions for you so that you may spend on them. However, many people distrust regarding Allah; so they hinge on material and physical resources. They give no thought to the long-range and the ability of Allah, the Mighty and Sublime - the granter of sustenance no matter the number of the children. Have many children, your provisions shall increase; this is the correct view.

There is also evidence in this (hadeeth) that when a person rightly depends on Allah, then he should also follow the means. He has strayed who says, “I will not work towards any means, I am dependent on Allah”, this is not correct! A individual who truly depends on Allah is he who follows the means (of attaining his goals) and places his trust in Allah - the Mighty and Sublime. This is why he said, “...as He gives to birds that go forth hungry in the morning” they set out in search of sustenance; they do not remain in their nests, they went out.

So, if you rely on Allah - the Exalted - rightly, it is necessary that you work towards the means Allah has made lawful for you. You should seek sustenance in a legitimate manner through farming, trading and

any of the means of provision. Seek earnings while counting on Allah and He – free is He from all imperfections and Exalted is He – will ease your affairs.

Among the points of benefit in this hadeeth is that: Birds and other creatures of Allah are cognizant of Allah. He - the Exalted - says:

﴿ تَسْبِيحٌ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يَسْبِيحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ

تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

“The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.” (Al-Israa: 44).

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مِنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ

مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

“See you not whoever is in the heavens and whoever is on the earth, and the sun, the moon, and the stars, and the mountains, and the trees, and the Ad-Dawaabb and many of mankind prostrate themselves to Allah. But there are many men on whom the punishment is justified. And whomsoever Allah disgraces, none can honor him. Verily Allah does what He wills.” (Hajj: 18)

The birds know their Creator, the Mighty and Sublime: they go out seeking provisions based on the natural instincts Allah placed them upon guiding them towards their benefits. And they return to their nests at the later part of the day, with their bellies filled. They do that every day; and He - the Mighty and Sublime - provides for them and eases their affairs.

Consider the wisdom of Allah - the Mighty and Sublime – reflect how these birds leave in the morning for far places and are guided back to their nests. They do not miss them because Allah, the Mighty and Sublime, created all things and then guides them.

Allah alone grants success.

HADEETH 80

السَّابِعُ: عَنْ أَبِي عُمَارَةَ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا فُلَانُ! إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَقُلْ: اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ. وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنجَأَ مِنْكَ إِلَّا إِلَيْكَ، أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ؛ فَإِنَّكَ إِنْ مِتَّ مِنْ لَيْلَتِكَ مِتَّ عَلَى الْفِطْرَةِ، وَإِنْ أَصْبَحْتَ أَصْبَحْتَ خَيْرًا» متفق عليه .

Al-Bara' bin 'Aozib ؓ said: Messenger of Allah ﷺ asked me to recite whenever I go to bed: "Allahumma aslamtu nafsi ilaika, wa wajjahtu wajhi ilaika, wa fawwadtu amri ilaika, wal-ja'tu zahri ilaika, raghbatan wa rahbatan ilaika, la malja wa la manja minka illa ilaika. Amantu bikitabikal-ladhi anzalta, wa nabiiyikal-ladhi arsalta (O Allah! I have submitted myself to You, I have turned my face to You, entrusted my affairs to You; and committed my back to You out of desire for You and fear of You; expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believe in the Book You have revealed and in the Prophet You have sent." Messenger of Allah ﷺ said that if anyone recited these words and died that night, he would die in the true religion. In case he remains alive till morning, he will obtain good.

COMMENTARY

Then the author mentioned the hadeeth of al-Baraa' bin 'Aazib – may Allah be pleased with them both - under The Chapter Of Firm Belief and Reliance. The Prophet (ﷺ) advised him to recite this supplication before going to bed. It connotes the individual entrusting all his affairs to his Lord and relying on Him – the Exalted – regarding his open and

hidden affairs; he hands over all his affairs to Allah.

In this Hadeeth, the Prophet (ﷺ) asked him to lie down on his right side because that is better. The medical doctors have mentioned that sleeping on the right side is better and healthier for the body than sleeping on the left side.

Similarly, some of the specialists in human character and probity mentioned that aids the individual's easy wake-up because if he sleeps on the left side, the heart sleeps and waking up swiftly becomes difficult. As for sleeping on the right side of the body; the heart remains suspended in this manner and is less deep in its sleep so the individual could wake up on time.

In this Hadeeth, the Prophet (ﷺ) ordered him to make these words the last of what he says (before sleep). Apart from the fact that there are many other expressions of remembrance the individualis encouraged to read before sleep. For example, saying of the *Tasbeeh* (*Subhaanallah* – free is Allah from all imperfections), *Tahmeed* (*Alhamdulillah* – all praises belong to Allah) and *Takbeer* (*Allahu Akbar* – Allah is the Greatest).

It is essential for the individual when he lies down in his bed to say; *Subhanallah* (Glorified is Allah) thirty three times, *Alhamdulillah* (Praise be to Allah) thirty three times and *Allahu Akbar* (Allah is the Greatest) thirty four times. This is one of the forms remembrance of Allah. However, the hadeeth of Al-Baraa bin A'azib (may Allah be pleased with him) indicates that what the Prophet (ﷺ) recommended for him is that he makes it the last of his sayings.

Baraa bin A'azib (may Allah be pleased with him) repeated the formula to the Prophet (ﷺ) so that he could perfect it. He said, "I believe in Your Book which you have revealed and Your Messenger whom you have sent." But the Prophet (ﷺ) corrected him stating, "Say: And Your Prophet whom you have sent" do not say "and Your Messenger which you have sent."

The People of knowledge explain that the reason for that is that; a Messenger could be from among human beings or angels. Allah – the Exalted - says concerning Jibreel:

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾﴾

"Verily, this is the word (this Qur'aan brought by) a most

honorable Messenger (Jibreel). Owner of Power,(and high in rank) with (Allah), the Lord of the throne.” (At-Takweer: 19-20)

However, a Prophet can only be from among the humans.

So, if he says: “and Your Messenger which you have sent”, the word, “messenger” could refer to Jibreel. But it became particular to Muhammad (ﷺ) when he said, “...and Your Prophet whom you have sent.” This is from an angle.

From another perspective, when he says “and Your Messenger whom you have sent”, the reference of this the word, (messenger) to Prophethood is rather indirect. But when he says “and Your Prophet”, it directly refers to Prophethood without any ambiguity. Moreover, it is known that direct reference of a word to convey an idea is stronger in expression than indirect reference.

The point in this Hadeeth is his saying, “...and I entrust my affairs to you” and his saying, “There is no refuge nor place of safety from You but with You.” Actual reliance is when the individual entrusts his entire affairs to his Lord. He would not seek refuge or protection from Allah but with Allah - the Mighty and Sublime. Because if He - the Exalted - wills to send down His punishment upon a group of people, none can prevent that, and if Allah - the Exalted - wills anything for someone, no one can stop that except Allah - the Mighty and Sublime.

So, it is highly recommended for the individual whenever he wants to sleep to lie on his right side and recite this supplication, making it the last thing he says (before sleeping).

Allah alone grants success.

HADEETH 81

الثَّامِنُ: عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ عَبْدِ اللَّهِ بْنِ عَثْمَانَ بْنِ عَامِرِ بْنِ عَمْرِ بْنِ كَعْبِ بْنِ سَعْدِ بْنِ تَيْمِ بْنِ مُرَّةَ بْنِ كَعْبِ بْنِ لُؤَيِّ بْنِ غَالِبِ الْقُرَشِيِّ التَّيْمِيِّ رَضِيَ اللَّهُ عَنْهُ - وَهُوَ وَأَبُوهُ وَأُمُّهُ صَحَابَةٌ، رَضِيَ اللَّهُ عَنْهُمْ - قَالَ: نَظَرْتُ إِلَى أَقْدَامِ الْمُشْرِكِينَ وَنَحْنُ فِي الْغَارِ وَهُمْ عَلَى رُؤُوسِنَا فَقُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ

لَأَبْصُرَنَّا. فَقَالَ: «مَا ظَنُّكَ يَا أَبَا بَكْرٍ بَأَنَّ اللَّهَ ثَالِثُهُمَا؟» مَتَّفِقٌ عَلَيْهِ .

Abu Bakr As-Siddiq ؓ said: When Messenger of Allah ﷺ and I were in the cave of Thaur and I saw the feet of the polytheists who were above us at the mouth of the cave (on the eve of the Emigration), I submitted: "O Messenger of Allah! If one of them were to look down below his feet, he would see us." He ﷺ said, "O Abu Bakr! What do you think of two whose third is Allah." [Al-Bukhari and Muslim]

COMMENTARY

His saying: "O Abu Bakr, what do you think of two whose third is Allah?" that is, what do you think? Can anybody overpower them or harm them?

This incident occurred during the migration of the Prophet (ﷺ) from Makkah to Madeenah after the Messenger of Allah (ﷺ) publicized his call, he invited people and they followed him. However, the polytheists were afraid, and so they stood against his call, disturbed him, and hurt him through words and actions. Then Allah, the Mighty and Sublime, legislated that he should migrate from Makkah to Madeenah. So, he migrated after thirteen years of his call. He journeyed from Makkah to Madeenah and none accompanied him except Abu Bakr with a guide and a servant. Hence, he migrated following Allah's command and Abu Bakr – may Allah be pleased with him - accompanied him.

When the polytheists heard of his departure from Makkah, they promised whoever apprehended him two hundred camels and a hundred for whoever arrests Abu Bakr. So the people started searching for the two men in the mountains, valleys, caves and every place. They got (to a place) where they stood at the opening of the cave in which the Prophet (ﷺ) and Abu Bakr hid called the cave of Thawr. They remained there for three nights until the search for them mellowed.

(While Quraysh stood looking around at the entrance of the cave), Abu Bakr – may Allah be pleased with him - said, "O Messenger of Allah, if one of them were to look down below his feet, he would see us" because we are just beneath. The Prophet (ﷺ) said, "O Abu Bakr,

what do you think of two whose third is Allah?”

It is contained in the Book of Allah that he said:

“Don’t be sad or afraid for Allah is with us.” (At-Tawbah: 40)

Hence, it would mean that he (ﷺ) said both statements. That is, he said: “What do you think of two whose third is Allah?” and he also said: “Do not be sad or afraid for Allah is with us.”

His saying: “What do you think of two whose third is Allah?”; it means, can anybody overcome or do any other thing to them?

And the answer is: “None can” because no one can prevent what Allah gives and no one can provide what He – the Exalted – withholds. In addition, none can one can humiliate whomever Allah honours nor give prestige to whomever He humiliates.

﴿ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ

وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلِيمٌ بِكُلِّ شَيْءٍ وَفَعِيلٌ ﴿١٣﴾ ﴾

“Say (O Muhammad): ‘O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.’” (Al-Imraan: 26)

This story indicates the Prophet’s perfect reliance on his Lord – peace and blessings be upon him. He depended on Him and entrusted the entirety of his affairs to Him. This is the point of reference for placing this hadeeth under the chapter of Firm Belief and Reliance on Allah.

The hadeeth also proves that the story of Spider Web is not authentic! What is found in some books of history is that a spider spun a web at the entrance of the cave and then, a tree spontaneously grew there with a dove on its branch. And so, the polytheists said when they came to the cave that, “there is no one here, this is a dove on a branch of the tree at its entrance, and this is a spider settled in a web at its opening.” All these lack validity! What prevented the polytheists from seeing the Prophet (ﷺ) and his Companion, Abu Bakr, were not physical things that could be seen by them or others, they were rather abstract things, and one of the signs of Allah (the Mighty and Sublime).

Allah blanked out the sight of the polytheists from seeing the Messenger (alayhis-salaat wasalaam) and his Companion, Abu Bakr (may Allah be pleased with him). If it were something physical such as a spider spinning its web, a dove and a tree, all these are physical things and every other person can hide under them from another person. However, the occurrence was one of the signs of Allah, the Mighty and Sublime.

The summary is that what is mentioned in the books of history concerning this event lacks veracity. The truth is rather undoubtedly that, Allah - the Exalted - blinded the sight of the polytheists from seeing the Prophet (ﷺ) and his Companion (may Allah be pleased with him) in the cave.

Allah alone grants success.

HADEETH 82&83

التَّاسِعُ: عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ سَلَمَةَ، وَأَسْمَهَا هِنْدُ بِنْتُ أَبِي أُمَيَّةَ حَدِيثَةً الْمَخْزُومِيَّةَ، رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ: «بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أُرَلَّ أَوْ أُرَلَّ، أَوْ أَظْلَمَ أَوْ أُظْلِمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ» حَدِيثٌ صَحِيحٌ رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَغَيْرُهُمَا بِأَسَانِيدٍ صَحِيحَةٍ. قَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهَذَا لَفْظُ أَبِي دَاوُدَ.

الْعَاشِرُ: عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ - يَعْنِي إِذَا خَرَجَ مِنْ بَيْتِهِ - بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، يُقَالَ لَهُ: هُدَيْتَ وَكُفِّيتَ وَوُقِّيتَ، وَتَنَحَّى عَنْهُ الشَّيْطَانُ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَالنَّسَائِيُّ وَغَيْرِهِمْ.

Umm Salamah reported: Whenever the Prophet ﷺ stepped out of his house, he would say, "Bismillah, tawakkaltu 'alallah.

Allahumma inni a'udhu bika an adilla aw udalla, aw azilla aw uzalla, aw azlima aw uzlama, aw ajhala aw yujhala 'alayya."
"[I go forth. (I begin with the Name of Allah, I trust in Allah; O Allah! I seek refuge in You from leaving or being led astray, or against slipping or being caused to slip; or doing injustice or being done injustice; or doing wrong or having wrong done to me)]."

Anas ؓ reported: Messenger of Allah ﷺ said, "Whoever says (upon leaving his house): 'Bismillah, tawakkaltu 'alallah, wa la hawla wa la quwwata illa billah [I begin with the Name of Allah; I trust in Allah; there is no altering of conditions but by the Power of Allah],' it will be said to him: 'You are guided, defended and protected.' The devil will go far away from him." [Abu Dawud , At-Tirmidhi and An-Nasa'i]

COMMENTARY:

The point of reference in this hadeeth is his saying, "*Bismillah Tawakkaltu 'ala Allahi walaa haola walaa Quwwata illaa billah* (I begin with the Name of Allah, I trust in Allah)." It contains evidence that it is essential when the individual leaves his house to say this remembrance of Allah. It entails reliance on Allah and resorting to Him because when the individual sets out from his residence, he is exposed to anything afflicting him. Animals may attack him such as scorpion, snake and the like. So, he should say: "*Bismillah, tawakkaltu 'ala Allahi* (I begin with the Name of Allah, I trust in Allah)..." And we had explained previously that reliance on Allah and dependence on Him should be combined with trusting in Him and having good thoughts.

Concerning his saying: "*Allahumma innee a'oodhubika an adilla* (O Allah, I seek refuge in you from being astray)" i.e., from me getting away from the right path.

"...or being led astray" i.e., that anybody leads me astray.

"...or against slipping"; derived from *Zalal* meaning mistake.

"...or being caused to slip" that is, that anybody falls into an error which emanating from me.

"...or being unjust"); that is, that I wrong another person.

"...or treated unjustly": that some other person wrongs me.

“...or act silly”: that I behave foolishly.

“...or treated foolishly”: that anyone behaves silly to me, transgressing against me.

It is incumbent on the individual to recite this formula of remembrance of Allah when he leaves his residence considering what it contains of turning towards Allah – and free is He from all imperfections and Exalted is He - and depending on Him.

Allah alone grants success.

UPRIGHTNESS AND STEADFASTNESS

Allah - the Exalted - says:

“So stand firm (O Muhammad) and straight (on the religion of Islamic Monotheism) as you have been commanded.” (Hood: 112)

And – the Exalted - says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبشَرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ تَزْلَ مِنْكُمْ غَافِرٌ رَحِيمٌ ﴿٣٢﴾﴾

“Verily, those who say, ‘Our Lord is Allah’ and then stand firm on them the angels will descend (at the time of their death) (saying): fear not, nor grieve! But receive glad tidings of Paradise which you have been promised. We have been your friends in the life of this world and are so in the Hereafter. Therein you shall have (all) you shall desire and therein you shall have (all) for which you ask. An entertainment from (Allah), the Oft Forgiving, Most Merciful.” (Fussilat: 30-32)

And – the Exalted - says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٣﴾ أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٣٤﴾﴾

“Verily, those who say: ‘Our Lord is Allah’ and thereafter stand firm and straight on the Islamic Monotheism, on them shall be no fear nor shall they grieve. Such shall be the dwellers of Paradise abiding therein (forever) - a reward for what they used

to do.” (Ahqaaf: 13-14)

COMMENTARY

Steadfastness is that the individual stands firm upon the *Sharee'ah* of Allah –free is He from all imperfections - as He – the Exalted – has ordered while preceding all that with giving sincerity to Allah - the Mighty and Sublime.

Then the author (may Allah have mercy on him) mentioned a number of verses regarding it. He mentioned Allah's saying- the Exalted - :

﴿ فَاسْتَقِيمْ كَمَا أَمَرْتُ ﴾ (112)

“So stand firm (O Muhammad) and straight as you have been commanded.” (Hood: 112)

The address here is directed to the Prophet (ﷺ); and whatever address given to the Messenger of Allah (ﷺ) is for him and his *Ummah* except if evidence proves it is specific for him in which case it becomes restricted to him. However, if no proof indicates its being peculiar to him, then it is for him and the *Ummah*.

Among the matters evidences indicate to be restricted to him is Allah's saying:

﴿ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ وَوَضَعْنَا عَنَّا وِزْرَكَ ۚ ﴿٢﴾ أَلَيْسَ أُنْقَضَ ظَهْرَكَ ۖ ﴾

“Have we not opened your breast for you (O Muhammad)? And removed from you your burden, which weighed down your back.” (Sharh: 1-3)

This is surely particular to the Prophet (ﷺ).

Also, an example of it is His saying:

﴿ وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمُنَافِي وَالْقُرْآنَ الْعَظِيمِ ﴾ (87)

“And Indeed, We have bestowed upon you seven of Al-Mathaani (seven repeatedly recited verses) and the Grand Qur'aan.” (Hijr: 87)

This is also specific for the Messenger (ﷺ).

However, if there is no evidence indicating that the command is

meant to be specific (for the Messenger alone), then it is for him and his *Ummah*. Therefore based on this principle, Allah's saying:

“So stand firm (O Muhammad) and straight (on the religion of Islamic Monotheism) as you have been commanded” is general for him and his *Ummah*. Every individual must stand firm as commanded (by Allah). He must neither alter anything in Allah's religion nor increase nor remove. Hence, He says in another verse:

﴿وَأَسْتَقِيمَ كَمَا أُمِرْتُ وَلَا نَتَّبِعْ أَهْوَاءَهُمْ﴾ (١٥)

“And Istaqim (i.e., stand firm and straight on Islamic Monotheism by performing all that is ordained by Allāh and abstaining from all that is forbidden by Allāh) as you are commanded, and follow not their desires.” (Shoorah: 15)

The second verse: His saying – the Exalted:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ تَعْنُ أَوْلِيَائِكُمْ فِي الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ تَزَلَّ وَنَ عَفْوَرٍ رَحِيمٍ ﴿٣٢﴾﴾

“Verily, those who say ‘Our Lord is Allah’ and then stand firm on them the angels will descend (at the time of their death) (saying): fear not, nor grieve! But receive glad tidings of Paradise which you have been promised. We have been your friends in the life of this world and are so in the Hereafter. Therein you shall have (all) you shall desire and therein you shall have (all) for which you ask. An entertainment from (Allah), the Oft Forgiving, Most Merciful.” (Fussilat: 30-32)

“Our Lord is Allah” i.e., our Creator, our Master, the Disposer of our affairs, we are sincere to Him, “and then stand firm”; meaning, upon that; i.e., upon their statement that “Our Lord is Allah” and they establish the *Sharee’ah* of Allah.

These people who have these two attributes; “They say, ‘Our Lord is Allah’ and then stand firm” “...on them the angels will descend...” i.e.,

one angel after the other “...(saying): ‘fear not, nor grieve!’” Meaning that: the angels will descend upon them by the command of Allah at every terrifying moment, especially at the time of death. They will say to them, “fear not, nor grieve!”

Do not fear regarding your future affairs and grieve not about your past affairs, “...but receive the glad tidings of Paradise which you have been promised.”

Al-Bushra means giving information of happiness and pleasure; the individual without doubts will be pleased to be among the people of Paradise. I ask Allah to make you and me among them.

“But receive the glad tidings of Paradise which you have been promised” because everybody who says, “My Lord is Allah” and sticks to the religion of Allah is among the people of Paradise.

They will also say to them, “We have been your friends in the life of this world and are so in the Hereafter.”

The angels are friends of those who say, “Our Lord is Allah” and stand firm. In this world, they guide them aright, help them, and support them. Likewise in the hereafter, the angels will welcome them on the Day of Resurrection and Reckoning (saying to them), “This is your day you have been promised.” So they give them glad tidings at the moment of fear and difficulty.

Allah - the Mighty and Sublime - says:

“Therein you shall have (all) you shall desire and therein you shall have (all) for which you ask.”

“Therein you shall have” that is, in the hereafter; (all) you shall desire; and that refers to the delights of the Paradise because the Paradise has all what souls desire and the eyes delight.

“...and therein you shall have (all) for which you ask” i.e., which you request and even much more than that:

﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾ (35)

“There they will have all they desire- and we have more for them.” (Qaaf: 35)

They will have more than whatever they request, ask and desire:

“An entertainment from Allah, the Oft-Forgiving, Most Merciful.”

Meaning: the Paradise is an entertainment for them and a reception from the Oft-Forgiving, Most Merciful.

“Oft-Forgiving”: He forgave them their evil doings.

“Most Merciful” to them; He raised their ranks; and this is the reward of those who say, “Our Lord is Allah” and remain steadfast.

This contains evidence for the significance of steadfastness upon Allah’s religion by the individual being firm; not adding or removing, not altering or changing. As for the one who exceeds proper limits in Allah’s religion or is nonchalant regarding it or alters anything, such an individual is not being firm upon the *Sharee’ah* of Allah - the Mighty and Sublime. Steadfastness definitely requires being moderate in all things so that the individual would actually be firm upon the *Sharee’ah* of Allah - the Mighty and Sublime.

HADEETH 85

وَعَنْ أَبِي عَمْرٍو، وَقِيلَ: أَبِي عَمْرَةَ، سُفْيَانُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ
 قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا
 غَيْرَكَ. قَالَ: «قُلْ: آمَنْتُ بِاللَّهِ. ثُمَّ اسْتَقِمَّ» رواه مسلم .

Sufyan bin ‘Abdullah ﷺ reported: I said, “O Messenger of Allah, tell me something of Islam which I will not ask anyone else about it.” He ﷺ said, “Say, ‘I believe in Allah’ and then be steadfast.” [*Muslim*]

COMMENTARY:

His saying: “...tell me something of Islam about which I will not ask anyone else” i.e., tell me a statement I will not ask any other person except you; so it will be definite and decisive, not requiring me to ask any other person. Then the Prophet (ﷺ) told him: “Say: ‘I believe in Allah’ and then be steadfast.”

His saying: “Say I believe in Allah”: this does not mean mere utterance with the tongue. Some among the people would say, “I believe in Allah and the Last Day” but they are not believers. What is

rather intended here is the saying of the heart and the tongue as well.

He should say it with his tongue after establishing it in his heart, and absolutely believe it without an iota of doubt. It is not enough to establish belief in the heart alone or just the tongue; it must be established with the two of them together. This is why the Prophet (alayhis-salaat wasalaam) would say while inviting people to Islam, “O People, say, *Laa ilaaha illa Allah* (There is no god worthy of worship but Allah) that you may succeed.”⁽¹⁾ So he would say, “Say”; i.e., with your tongues; and without doubts that includes the heart’s statement.

Concerning his saying, “I believe in Allah” includes belief in the existence of Allah, the Mighty and Sublime, His Lordship, His Names and Attributes. You must also believe in His Legislations and the items of information from Him and whatever comes from Him - the Mighty and Sublime. Then, when you have believed in all that, be steadfast on the religion of Allah. Do not digress; neither to right nor the left, do not remove from it or add to it.

So be steadfast upon the Religion, stick to the testimony that: There is no god worthy of worship but Allah and that Muhammad is the Messenger of Allah, along with sincerity of purpose to Allah - the Mighty and Sublime - and following His Messenger (ﷺ). Be steadfast upon the Prayer and Zakat, fasting, the Hajj and on all other matters relating to Allah’s legislations.

His saying: “I believe in Allah” is evidence that steadfastness can only be established after belief and that among the conditions of righteous deeds; i.e., the conditions for the rightness and acceptance are that they must be based on Faith. If a person does what is right openly but his hidden is ruined, full of doubts and unsteady or is full of rejection and belying that certainly, cannot benefit him.

Hence, the scholars (may Allah have mercy on them) are agreed that among the conditions for the validity and acceptance of worship is that: The individual is a believer in Allah. That is to say, he must acknowledge Him and accept whatever comes from Him – the Exalted.

It is deduced from this hadeeth that: It is incumbent on a person - whenever he does a deed - to feel that he is doing it solely for the sake of

1 Reported by Ibn Khuzaymah; no. 159, al-Bayhaqee (1/76) and al-Haakim in al-Mustadrak (2/612) and said, “Its chain is authentic but they both did not collect it.” And adh-Dhahabee said, “It is Authentic.”

Allah. He is doing it in His course because he cannot be firm upon Alah's Religion except after truly believing in Allah - the Mighty and Sublime.

He should have the awareness that he is doing it for Allah's sake; i.e., sincerely for Him, and by Allah; i.e., with His help and according to His dictates. These are derived from His saying – free is He from all imperfections – that:

﴿إِيَّاكَ تَعْبُدُ وَإِيَّاكَ تَسْتَعِينُ ﴿٥﴾ أِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾﴾

“You alone we worship and you alone we ask for help. Guide us to the straight way.” (Faatihah 5-6)

The first is carried out for His sake, the second by His aid, and the third according to His legislations. Hence, we say that “the straight way” – in the noble verse – refers to the legislations of Allah – the Mighty and Sublime – which lead to Him.

Allah alone grants success.

HADEETH 86

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ قَارِبُوا وَسَدِّدُوا،
وَاعْلَمُوا أَنَّهُ لَنْ يَنْجُو أَحَدٌ مِنْكُمْ بِعَمَلِهِ» قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟
قَالَ: «وَلَا أَنَا إِلَّا أَنْ يَتَّعَمَدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, “Follow the Right Path of Faith strictly, and be steadfast; and keep in mind that none of you can achieve salvation through his (good) actions.” Someone asked, “Not even you, O Messenger of Allah?” He ﷺ said, “Not even me, unless Allah grants me His Mercy and Grace.” [Muslim]

COMMENTARY

This hadeeth indicates that steadfastness is according to capability. That is the import of the saying of the Prophet (ﷺ), “Draw close, be steadfast.” Meaning, draw what I order you near and strive to be close

to it according to your abilities.

His saying: “**and be steadfast**” i.e., that is, stick to the correct thing; that is to say, strive to make your deeds tally with the right thing in the best way possible. Because irrespective of the individual’s level of piety, he would err as is reported in the hadeeth of the Prophet (ﷺ) when he said, “Every child of Adam regularly errs; but the best of the erring people are the most frequently repentant.”⁽¹⁾ And he (ﷺ) said: “Were it not that you err Allah would take you away and replaced you with a people who will err, seek Allah’s forgiveness and He will forgive them.”⁽²⁾

So the individual is ordered to draw near and seek perfection as much as he is able to.

Thereafter, he (ﷺ) said: “**and keep in mind that none of you can achieve salvation through his (good) actions**” i.e., can be saved from the Fire by his good deeds. This is because the deeds can never reach the thanks, His right to be worshipped by the servant both due to Allah - the Mighty and Sublime. But Allah - free is He from all imperfections – covers the servant with His Mercy and forgives him.

When he said: “**and keep in mind that none of you can achieve salvation through his (good) actions**”, they asked him, “Not even you?!” Even the Prophet (ﷺ), he will not be saved by his good deeds. (He replied), “Except that Allah grants me His Mercy.”

This indicates that irrespective the individual’s rank and friendship (with Allah), he cannot achieve salvation by his deeds including the Prophet (ﷺ), if not that Allah has favoured him by forgiving him his sins, the past and the future, his deeds would not have saved him.

If someone were to say that there are texts from the Qur’aan and *Sunnah* showing that good deeds save from Hell and admit (the individual) into Paradise such as His saying - the Exalted -:

﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ

1 Reported by at-Tirmidhee in the Book of the Descriptions of Resurrection; no. 2499, Ibn Maajah, the Book of Asceticism, Chapter on Repentance; no. 4251 and Ahmad in the Musnad (3/ 198). At-Tirmidhee said: “It is Gareeb, Strange” but Al-Albaanee graded it Sound in Saheeh al-Jaami’ no. (4515).

2 Reported by Muslim in the Book of Repentance, Chapter on Sins Falling Off through Asking for Forgiveness and Repentance; no. 2749.

﴿ ۱۷ ﴾ أَجْرُهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿۱۷﴾

“Whoever work righteousness - whether male or female- while he (or she) is a true believer verily, to him We will give good life (in this world) and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise)”
(Nahl: 97)

How then do we reconcile between this and the previous hadeeth?

The answer is to say: They can be harmonized by saying that, what is rejected is the person entering the Paradise in exchange with his deeds while the fact that good deeds are means is affirmed; not that they are an exchange. Without doubts, deeds are a means of gaining entrance into the Paradise and salvation from Fire. However, it is not an exchange (for Paradise), and it is not the only thing that will make the individual gain the Paradise. Allah's favour and mercy are the two means of entering the Paradise, and they'll both earn him salvation from Hell.

Other benefits in this hadeeth are:

That the individual should not be amused by his deeds; no matter how much you do, your deeds should not beguile you. Your deeds are ever small compared to Allah's rights over you.

Among the points also is: It is necessary for the individual to increase regular remembrance of Allah and asking Allah to cover him with His mercy and favor; do lots of that. You should regularly say, “O Allah, grant me Mercy and Favour from You” because your good deeds can never make you reach Allah's Pleasure except by the mercy of Allah – the Mighty and Sublime.

It also contains evidence for the companion's keenness towards gaining knowledge – may Allah be pleased with them all. Hence, when he said, “and keep in mind that none of you can achieve salvation through his (good) actions” they enquired whether this generality includes him or not? So, he explained to them that it includes him too.

Whoever studies the conditions of the Companions with the Prophet (ﷺ) will discover that they were the most zealous for knowledge; they would not leave anything they needed in the matters of their religion and worldly affairs except that they hastened up and asked him.

Allah alone grants success.

COMMENTARY

Chapter: Pondering over the great creation of Allah, The Passing away of life of the world, the horrors of one's nafs.

A t-Tafakkur: Is that the individual employs his reasoning in the matter until he arrives at a result. Allah the Exalted – has ordered *Tafakkur* (contemplation) and encouraged it in His Book owing to the higher aims, faith, and firm belief the individual gains therefrom.

And He, the Exalted, says:

"I only but warn you of one thing": Say, O Muhammad, to the entire people: I only exhort you on one thing; that is to say, I am only exhorting you towards just one thing. When you do it, you achieve the goal and would have been saved from the dreaded,

"that you stand up for Allah's sake in pairs and singly, and reflect"

"That you stand up for Allah's sake": while giving sincerity to Him; you should obey Allah - the Mighty and Sublime – as you have been ordered with sincerity of purpose. When you do that, the admonition is established – what a great admonition.

The verse points to the point that if the individual sets out to do a good deed for Allah's sake, he should ponder about what he has done: Has he observed it as required; was he deficient, did he add? What did he gain in terms of soul purification and refinement? and the like.

He should not be like the one who executes his good deeds like other habitual daily practice. You should rather consider what benefits you gained therefrom; what influenced your soul and steadfastness. For instance, the Prayer: Allah – free is He from all imperfections and Exalted is He – says:

"...and seek help in patience and As-Salat." (al-Baqarah: 45)

He, also says:

﴿إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾⁽¹⁰⁾

“Verily, the Prayer prevents from Al-Faahishah and Munkar.”
(al-Ankabut: 45)

So we should consider it: When we observe the Prayer do we increase in ability and strength and the alertness to do other good deeds such that the Prayer would have helped strengthened us? The reality is that this rarely happens regarding the individual himself, and scarce with respect to individuals. So pay attention to what happens after the Prayer; has it helped strengthened you towards obedience to Allah – the Exalted – and regarding trials and the like?

It is related from the Prophet (ﷺ) “that when a matter toughens for him he sought succor in the Prayer.”⁽¹⁾ That is, when it grieves and brings him anxiety he (ﷺ) resorted to the Prayer.

Likewise Allah, the Exalted, says:

﴿إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾

“Verily, As-Salaah prevents from Al-Faahishah and Munkar..”
(al-Ankabut: 45)

So, ponder about your Prayer; when you observe the Prayer do you find abhorrence in your heart for immorality, misconduct, and sins or your Prayer brings you not any of these? If you recognize these things you’ll understand the goals of these good deeds and you’ll take to the admonitions of the Prophet (ﷺ).

Another instance is regarding the Zakat; the obligatory wealth upon wealth on which giving Zakat is due. The individual must hand out the wealth in ways prescribed by Allah, and Allah explained its benefits. Allah said to His Messenger (ﷺ):

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ﴾⁽¹³⁾

“Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily, your invocations are a source of security for them.” (at-Tawbah: 103)

So when you give the Zakat, examine if (giving) the Zakat cleanses

1 Its reference has preceded.

you of despicable manners and iniquities; does it purify your soul or your wealth? Many give the Zakat as if it were a fine to be paid; so he hands it out reluctantly - we beseech Allah for wellbeing. He hands it out not feeling that doing so cleanses him or purifies his soul! Likewise other good deeds; carry them out for the sake of Allah and then contemplate what happens.

So, this is a great exhortation; if the individual takes to it, they benefit him and rectify his condition - We beseech Allah to rectify (our) deeds and conditions.

Thereafter, the author - may Allah, the Exalted - have mercy on him - mentioned the saying of Allah, the Exalted:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿١١٣﴾
 الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
 رَبَّنَا مَا خَلَقْتَ هَذَا بَطُلًا مُّبِينًا فَفَقِنَا عَذَابَ النَّارِ ﴿١١٤﴾﴾

“Verily, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting and lying down on their sides, and think deeply about the creations of the heavens and the earth (saying) ‘Our Lord! You did not create (all) this without purpose and glory. You! Give us salvation from the hell fire.’” (Al-Imraan: 190-191)

This is the first of the ten verses that the Prophet (ﷺ) used to recite whenever he wakes up for the late-night prayer.⁽¹⁾ Hence, it is good for the individual to recite this verse until the end of *Soorat Aal-Imraan*, the last ten verses, when stands for the late-night supererogatory prayer.

Concerning His saying:

“Verily, in the creation of the heavens and the earth”: that is, the way

1 Reported by al-Bukhaari in the Book of Tafseer, Chapter on His saying: “Verily, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for men of understanding”; no. 4569 and Muslim in the Book of the Prayer of the Travelers, Chapter on Supplications During the Late-Night Prayers; no. 763.

they are created in terms of size, vastness and magnitude and other things Allah placed them upon. There are signs in creation: the stars are one of the signs of Allah, the sun is a sign; likewise the moon is one of Allah's signs and the trees, seas and oceans. There are great signs in all the creatures of Allah pointing to His perfect Oneness – Mighty and Sublime is He -, and His perfect Ability, Mercy and Wisdom. He – the Mighty and Sublime – says:

“Verily, in the creation of the heavens and the earth...”

He mentioned the heaven in plural and the earth in singular form because the heavens are seven as Allah mentioned in many verses:

“It is Allâh Who has created seven heavens.” (At-Talaaq: 12)

“Say: ‘Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?’” (Al-Mu’minuun: 86)

As for the earth, Allah – the Exalted – only mentioned it in the Qur’aan in singular form because its sort which includes the entire earths was rather intended. Allah referred to the earths in *Soorat at-Talaaq*:

﴿ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ ﴾ (١٢)

“It is Allâh Who has created seven heavens and of the earth the like thereof.” (At-Talaaq: 12).

That is, its like in terms of number, and not in terms of form and vastness. In fact, the heavens are larger in size than the earth in manifolds but they are like the earth in number. The *Sunnah* categorically establishes that such as the Prophet (ﷺ)’s statement that: “Whoever usurps a span length of a land, Allah will rope him on the Day of Resurrection in the seven earths.”⁽¹⁾

“And the alternation of the day and night...”

This occurs in many ways:

Firstly: That the night is dark and the day is bright as Allah the Exalted says:

1 Reported by al-Bukhaari in the Book of Beginning of Creation, Chapter on What is Reported about the Seven Earths; no. 3198, and Muslim in the Book of Shared-Cropping, Chapter on the Prohibition of Injustice and Land Usurpation and other things; no. 1610.

﴿وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ مَحْوَرًا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً ﴿١٢﴾﴾

“And We have appointed the night and the day as two Ayat. Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating.” (Al-Israa: 12)

Secondly: Difference in their length and shortness; sometimes, the night would be long and at times, the day is longer and occasionally they equal as Allah, the Exalted says:

﴿ذَلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ ﴿١١﴾﴾

“That is because Allah merges the night into the day, and He merges the day into the night.” (Hajj: 61)

That is, this merges into this sometimes taking a part of it and this into that at another time gaining from it. This is the way the day and night alternate.

Thirdly: From the aspects of their difference is that regarding hotness and coldness. Sometimes the weather is cold and at other times is goes very hot.

Fourthly: Likewise, they differ from the angle of fertility and drought; sometimes the earth experiences drought and famine, and at other times they are fertile; we have autumn, opulent.

Fifthly: Their difference in terms of war and peace; sometimes there is war and sometimes there is peace. Sometimes there is glory and at other times, there is humiliation as Allah – the Exalted - says:

﴿وَتِلْكَ الْأَيَّامُ نُدَّوِلْهَا بَيْنَ النَّاسِ ﴿١٤٠﴾﴾

“And so are the days (good and not so good), We give to men by turns...” (Al-Imraan: 140)

And whoever contemplates the alternation of the night and day will see in them dazzling signs Allah, the Mighty and Sublime.

And concerning His saying, the Exalted: *“There are signs”* i.e., clear signs regarding Allah’s Oneness, His perfect Ability, Might, Honor, Knowledge and His Mercy, among His other signs.

“for men of understanding”: That is, for the people of understanding.

Albaab is the plural form of the word, *Lubb* which means intellect. The people of understanding are the people of intellect since understanding refers to intelligence and the human being without intelligence is mere peel without essence. Therefore, the human being essentially is intelligent; and as such he is named intelligent. As for those without intellect, such are fools.

However, what is intended by intellect; is it brilliance?

The answer is, No; brilliance is one thing while intellect is something else. Many are brilliant, sharp but stupid in their actions. So, really, the intellect is that which prevents the individual from evil behavior; this is the intellect; even if he is not brilliant. But if Allah blesses the individual with intellect and brilliance, his favours are perfect. An individual may be brilliant but not intelligent or intelligent and not brilliant.

The entire disbelievers - even if they may be brilliant - are not intelligent as Allah the Exalted says:

﴿ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصَّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴾ (22)

“Verily! The worst of (moving) living creatures with Allah are the deaf and the dumb, who understand not.” (Al-Anfaal: 22)

Any person who is ill mannered is not an intelligent; the intelligent are the intellectuals, those who reflect on the creation of the heavens and the earth. They observe the signs, take lessons from them, and cite them as evidence indicating that they are signs of Allah. These are the people of intellect and they are the people of understanding. So always be anxious, my brother, to ponder on the creation of the heavens and the earth and reflect on the signs that are contained in both of them. Likewise, regarding the days and the nights, how do affairs change? How do things change from one condition to another? All of these rest in the Hands of Allah, the Mighty and Sublime, and they are among His signs.

Then He - the Exalted - says regarding the description of the people of understanding:

“Those who remember Allah (always, and in prayers) standing, sitting and lying down on their sides” i.e., they remember Allah in all situations; while standing, sitting and while reclining on their sides.

Remembrance of Allah - the Mighty and Sublime - has two forms: general at all times. This is allowed for the individual at all times. The Prophet (ﷺ) advised a man who said, "The legislations of Islam have become much for me and I am old; kindly advise me." The Prophet (ﷺ) then said, "Your tongue should continuously be wet with the remembrance of Allah."⁽¹⁾

Also, A'isha (may Allah be pleased with her) said that the Prophet (ﷺ) used to remember Allah at all times. The remembrance of Allah meant here is general, not restricted to a specific number; rather it is left to a person according to his ability.

The second form is remembrance of Allah restricted to a specific number or condition; these are many. Among them are the supplications of the Prayer: during the bowing, prostration and after the ending the Prayer. Likewise, the supplications recited while entering the house or leaving it, going into the mosque or out of it, sleeping and waking up and that recited while mounting the ride. Likewise other things Allah – the Mighty and Sublime – legislated for His servants so that they would continuously be engaged in remembrance of Allah – the Mighty and Sublime.

In a nutshell, Allah has legislated formulas of remembrance such that when they stick to them, they would continuously be giving remembrance of Allah whether they're standing or sitting or lying on their sides.

You should know as well that remembrance of Allah has two other forms: *Taamm* (Complete); involving the tongue and heart are involved. And *Naaqis* (Incomplete) which occurs on the tongue while the heart is heedless; and for most of the people – we ask Allah to deal with us with His forgiveness – remembrance of Allah occurs on their tongues while they're not paying attention with the heart. So you find him giving the remembrance of Allah while his heart wanders left and right regarding his store, car, business and other dealings. In any case, he'll be rewarded but the actual remembrance of Allah is that which are *Taamm* (Complete) with the tongue and heart.

1 Reported by Tirmidhee the Book of Supplications, Chapter on What is Reported about the Virtues of Remembrance of Allah; no. (3375), Ibn Maajah the Book of Manners, Chapter on Virtues of Remembrance of Allah; no. (3793) and Ahmad in the Musnad (4/188, 190) and Al-Haakim in al-Mustadrak (1/395) and he said: "This is an Authentic Hadeeth but they have both not recorded it" and adh-Dhahabee said, "It is Authentic."

That is to say, you should give remembrance of Allah with your tongue, your heart and sometimes, giving the remembrance with the heart becomes more beneficial than merely giving remembrance. If the individual contemplates in his self and heart about the signs in the universe and in His legislations as much as he can he'll gain tremendous benefits. He – the Exalted – says,

“...and think deeply about the creations of the heavens and the earth”

They say,

“Our Lord! You not created (all) this without purpose...”

They think deeply about the creation of the heavens and the earth: Why are they created? How are they created? and the like. Then they say with their minds and tongues, **“Our Lord! You have not created (all) this without purpose”** i.e., there must be praiseworthy objective behind the creation of the heavens and the earth; goals for which the Lord, the Mighty and Sublime, must be praised for. The creation of the heavens and the earth is never without purpose; they are created only for the people to eat, drink, and enjoy as animals do? No! They're created for a great purpose.

Allah - the Exalted - says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾

“And I have not created Jinn and Man except for my worship.”
(Ad-Dhaariyat: 56)

“Our Lord! You not created (all) this without purpose”: Those who think that the creation of the heavens and the earth is for vanity are the inhabitants of the Fire. Allah – the Exalted –

﴿ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ۚ ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۚ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴾

“And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire!” (Saad: 27)

So whoever thinks Allah – and free is He from all imperfections – has made these creatures just for them to exist and (later) vanish -

without a purpose or reason is certainly among those who disbelieve,

“That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire!”

So, it is inescapable that people die, and they shall be called to reckoning and will be resurrected. They shall return to the two abodes without a third; either the Paradise or to the Fire - We ask Allah to make you and us among the people of Paradise and save us from the Hell fire.

Concerning His saying: “*Glory to Allah*”: That is, free are You from imperfections that You created all these heavens and earths without a purpose.

“*Give us salvation from the torment of the Fire*”: So, they appeal to Allah, the Mighty and Sublime, by praising Him with the Attributes of Perfection that He should save them from the torment of the Hell. And protection from the torment of the Hell is with two things:

The first thing: That Allah protects you from sins because sins are the cause of entering Hell.

The second thing: That Allah favours you with repentance and discontinuation from sins when you err. Man is human he certainly errs but the door of repentance is open – and praise be to Allah. Allah says:

﴿ قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ

الذُّنُوْبَ جَمِيْعًا ﴿

“Say: ‘O My slaves who have transgressed against themselves, do not despair from the mercy of Allah, verily Allah forgives all sins.’” (Zumar: 53)

No matter the sin you commit, if you turn to Allah in penitence and repent to Him, He will forgive you. But if the sin has to do with human being, then one must clear himself of the person’s right either by fulfilling it or by seeking his remission from it. This is because the right of a human is not forgiven even though Allah’s right may be overlooked no matter how great. However, the right of humans must be settled by exoneration or settlement, contrary to the right of Allah.

Nonetheless, if it is assumed that you could not get the person, you

do not know him, or you are unable to fulfill his right because the amount is huge and you do not have the wherewithal; then Allah knows from your intention that you are truthful regarding your repentance, so He will stand on your behalf on the Day of Resurrection and please your partner.

Concerning His saying, the Exalted - :

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿٨﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿١٠﴾﴾

“Do they not look at the camels, how they are created? And at the heaven how they were raised? And at the mountains, how they are rooted (and fixed firm)? And the earth, how it is outspread.”
(Al-Gaashiyah: 17-20)

“Do they not look”: This is from the aspects of encouragement towards paying attention to these four things:

The first: **“at the camels, how they are created?”**

So, ponder how Allah, the Mighty and Sublime, created them with their huge bodies suitable for carrying heavy loads as Allah, the Exalted - says:

“And they carry your loads to a land that you could not reach except with great trouble to yourselves.”(An-Nahl: 7)

Allah - the Exalted - makes these massive and strong camels subservient to His servants. As such, a small boy can direct it to wherever he wants despite the fact that if it refuses, people will not be able subdue it. This is why it is recommended for a person to say while he is on its back to ride:

﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾﴾

“Glory to Him who has subjected this to us, and we could never have it controlled (by our efforts).” (Zhukhruf: 13)

Meaning: ability to control it because man’s mate (*qareen*) is the one who is like him in his nature and form. So, the word, *Muqrin* (the plural of which is *Muqrineen*, used in the Arabic text) refers to *Muteeq* (the able). Hence (the verse would mean), we have no ability

to control it if not that Allah, the Mighty and Sublime, subjects it.

Allah subjected it for His slaves; they ride on it and also eat. They ride some and load their things on others. So they use them as a means of transport. And they eat some: the people eat and benefit from it. Likewise, they get advantages from it and drink; they use its skins in houses and its hair, skin and wool for furniture and various materials of enjoyment for a while. And other great signs the camel bears.

The second: "...and at the heaven, how they were raised?": Allah – the Mighty and Sublime – raised these tremendously expanse heavens in a marvelous and perplexing way; no creature can reach; not even the Jinn despite their power. They said:

﴿وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِلسَّمْعِ فَمَنْ يَسْمَعُ الْآنَ مَجِدْ لَهُ شِهَابًا رَصَدًا ﴿٩﴾﴾

"And verily, we used to sit there in stations, to steal hearing, but any who listens now will find a flaming fire watching him in ambush." (Jinn: 9)

Allah - the Mighty and Sublime - says:

﴿وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ﴿٣٢﴾﴾

"And we have made the heaven a roof safe and well guarded..." (Al-Anbiyaa: 32)

How did Allah raise these great heavens without any pillars?

﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ﴿٢﴾﴾

"Allah is He Who raised the heavens without any pillar you can see." (Ar-Ra'd: 2)

That is, you see it raised without any pillar; so ponder about that.

And these heavens have many great signs of Allah - the Mighty and Sublime -; they are raised in this glorious manner, and between them and the earth are magnificent signs like the orbits, stars, sun, moon, wind, cloud and others among the signs of Allah, the Mighty and Sublime.

The third: "...and at the mountains, how they are rooted (and fixed firm)": These mountains are rugged, huge and immense; if

the creatures were to gather together all their efforts, they can not construct their like. Nowadays, you see gigantic equipment filling upon small speaces (on the earth) with serious difficulty.

We must think about these hard rocks; how did Allah – the Mighty and Sublime – emplace them?

Allah - the Mighty and Sublime – emplaced them for a great wisdom because He – free is He from all imperfections and Exalted is He – placed great things of tremendous benefit in these mountains such as: their being pegs holding the earth from shaking as Allah - the Exalted -:

﴿وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ﴾

“And has set on the earth firm mountains, lest it should shake with you.” (Luqmaan: 10)

That is, otherwise, it will quake with you. If not that Allah holds it with these mountains, it would be wobbling like a ship on the sea tossed around by strong waves. However, Allah made it stable and still with these mountains, they do not shake nor move underneath its inhabitants.

These mountains also protect against violent and destructive winds in some regions. Likewise, it protects against strong cold that comes from the arctic pole axis and inhibits strong heat as well. Similarly, its versants are signs of Allah, the Mighty and Sublime, such as the plants, medicines and minerals, of largely quantities. This is why He – the Exalted - said:

“And at the mountains, how they are rooted.”

The fourth: *“And the earth, how it is outspread”*: So Allah makes it a plane and spread it for the creatures. He made it tractable and yielding such that its soil are not too tender to reside on nor too hard to be useful. He – and free is He from all imperfections and the Exalted - rather made it soft, wide and flattened so that people may derive benefits Allah – the Exalted – makes easy for them to gain on its surface.

This outspread earth is also spherical like a globe, round in all sides but it is flat at the North and South poles. Hence, if a person rides on a plane heading towards the East - on a straight line - he would be heading to his place of takes off. This indicates that it is round because

the person will be joining its end to the other end.

This is pointed by His saying:

﴿إِذَا السَّمَاءُ أَنْشَقَّتْ ۙ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۙ وَإِذَا الْأَرْضُ مُدَّتْ ۙ وَأَلْقَتْ مَا فِيهَا وَخُلَّتْ ۙ﴾

“When the heaven spilt asunder, and listens to and obeys its Lord- and it must do so. And when the earth is stretched forth, and has cast out all that was in it and becomes empty.”
(Inshiqaaq: 1-4)

This shall occur on the Day of Resurrection.

So His saying: *“...and when the earth shall be stretched forth”*: indicates that now it is not stretched; it is rather outspread i.e., like a plane, since owing to its huge size, its curves making the sphere would not be conspicuous.

These are the four things:

“Do they not look at the camels, how they are created? And at the heaven how they were raised? And at the mountains, how they are rooted (and fixed firm)? And the earth, how it is outspread.”

Allah, the Mighty and Sublime, encourages us to look at them with our eyes and ponder with our minds. The eyes with which we perceive physical things, and the our minds with which we understand intellectually so that we could employ that to prove the outstanding signs of Allah in His Ability, Knowledge, Mercy, Wisdom and other things these great signs indicate.

Concerning His saying:

“Have they not traveled through the earth and seen...”

The author did not complete the verse because it occurs in many verses in the Book of Allah. In many verses, Allah - the Mighty and Sublime - would encourage His slaves to travel through the earth and see what the end of those before them was. For instance He said in *Soorat al-Qitaal*:

﴿ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ

﴿ وَلِلْكَافِرِينَ أَمْثَلُهَا ۙ﴾

“Have they not traveled through the earth and seen what the

end of those before them was? Allah destroyed them completely and a similar (fate awaits) the disbelievers.” (Muhammad: 10)

So Allah enjoins travelling. And travelling has two forms: traveling by foot and traveling by heart.

1. As for traveling by foot: that is for the individual to journey on the earth using his feet or on his ride like camels or planes and others in order to see what has happened to the disbelievers and their condition.

2. But journeying with the heart is by contemplation and deep thought about what is related regarding them. The most authentic book, the truest and most beneficial book to relate the news of the past people is the Book of Allah, the Mighty and Sublime, as He - the Exalted - says:

﴿لَقَدْ كُنَّا فِي قَصَصِهِمْ عِبْرَةً لِأُولِي الْأَلْبَابِ﴾

“Indeed in their stories, there is a lesson for men of understanding.”
(Yoosuf: 111)

And the Qur’aan is filled with the news of the past believers and those who supported the Messengers, and Allah explained the end of the two groups. So, it is essential for the individual to read the verses that contain the reports of the past nations, ask of their meanings in order to have sound grasp of the matter. Likewise what the *Sunnah* reports of the accounts of the past generations; it has reported many beneficial Hadeeths in that regard. Once they are verified authentic from the Prophet (ﷺ) then it is from the most truthful of all narrations.

Then what the historians report as long as it is from the matters they have prudently documented because (the narrations in) majority of the history books have no basis, no chains of transmission. They are mere reports commonly related among the people. So it is mandatory to be cautious about them; the individual should only follow them with indifference. Additionally, these reports contained in other than the Book and the *Sunnah* are divided into three categories:

The first type: what our *Sharee’ah* confirms to be false. It is mandatory to reject this and expose its falsity in order for the people to be upon clear knowledge about it.

The second type: what the Book and the *Sunnah* support. This must

be accepted since the Book and the *Sunnah* affirm its authenticity.

The third type: What the Qur'aan or the *Sunnah* has not affirmed; here refrain will be exercised because there is no connected chain of transmission between us and the past nations so that we may know the authenticity of whatever is reported from them. However, they are transmitted as called *Israaeeliyyat* (narrations regarding the children of Isreal which have not been affirmed by the Qur'an and the *Sunnah*). They will be read but refrained from; they will neither be accepted nor outrightly rejected. That is the balanced thing.

Then the author (may Allah have mercy on him) pointed to the previous Hadeeth, the saying of the Messenger (ﷺ) that:

“A wise man is the one calls himself to account and does noble deeds to benefit him after death. But the foolish is the one who subdues himself to his temptations and seeks from Allah the fulfillment of his vain desires.”⁽¹⁾

The *Kayyis* (as it occurs in the Arabic text) is the decisive, clever and reasonable individual who explores opportunities is one who takes his soul to account. That is to say, he takes it into reckoning; so he observes the obligatory duties he has neglected, the prohibitions he has committed, the duties he has implemented and the prohibitions he avoided in order to rectify himself.

But as for the *Aajiz* (foolish); he makes his soul follow his own desires; so whatever his soul lusts, he does and whatever it dislikes he leaves whether that conforms with Allah's *Sharee'ah* or not! This is the foolish and many are the foolish nowadays; those who make their souls follow its lusts and are careless about contradicting the Book and the *Sunnah*; they are rather reckless about that – We ask Allah for guidance for them and us.

Concerning his saying: “and seeks from Allah the fulfillment of his vain desires” Meaning; he would say: “I will be forgiven” or that, “I'll get better tomorrow” or that, “Later I'll do the obligatory deed” and “I'll leave this forbidden thing later”! He may also say, “Allah will guide me” and when you advice him sincerely he says, “Ask Allah to guide me” and the like. This is a foolish individual!

But the wise person works with determination and seriousness and takes his soul into reckoning. He is strong regarding the Allah's

1 Its reference has preceded.

Commands and His religion and *Sharee'ah* so much that he is able to control himself. Otherwise, Allah - the Exalted - said in His Book about the wife of *Al-Azeez* that:

“And I free not myself (from the blame). Verily the (human) self is inclined to evil, except when my Lord bestows His mercy (Upon whom He wills).” (Yoosuf: 53)

We ask Allah to bestow His Mercy on you and us, and help us at remembering Him, praising Him and properly worshipping Him.

The first volume completes - and the Praise belongs to Allah, the Exalted. It will be followed - by the Will of Allah the Mighty and Sublime - by the second volume.